OAHSPE

Practical Guidebook to the Spiritual Life

Standard Edition

In Modern American Language

You have a corporeal body and a spiritual body: Hear me, and I will open your understanding. I come to free not only the corporeal man, but the spiritual man.

Yet with your freedom, you also attain to responsibility so that sooner or later, your fidelity to your Creator and to your fellow-man, in righteousness, love and good works, shall become the most sacred study of your life.

Your God does not come in this era as a dictator, but as your elder brother, with ample experience. Nor do I command, saying: You shall believe, because I, your God, have said it, or revealed it in this book.

Nevertheless through Oahspe, light of Jehovih, the Creator, is revealed to man; and man is to judge himself, and labor to save himself, so that by this he may have honor and glory.

For the will of the Creator is not for man to be forever led; but for man to ultimately have the light of practicing good works organically, from infancy up.

OAHSPE

A PRIMARY

FOR THE
SPIRITUAL AND PRACTICAL
ENLIGHTENMENT AND DEVELOPMENT
OF
INDIVIDUALS, GROUPS AND HUMANITY
FOR THEIR
GLORY AND HAPPINESS
AND FOR THE
GLORY OF THE WHOLE

IN THE WORDS OF

JEHOVIH

AND HIS

ANGEL AMBASSADORS

BEING A

KOSMON BIBLE

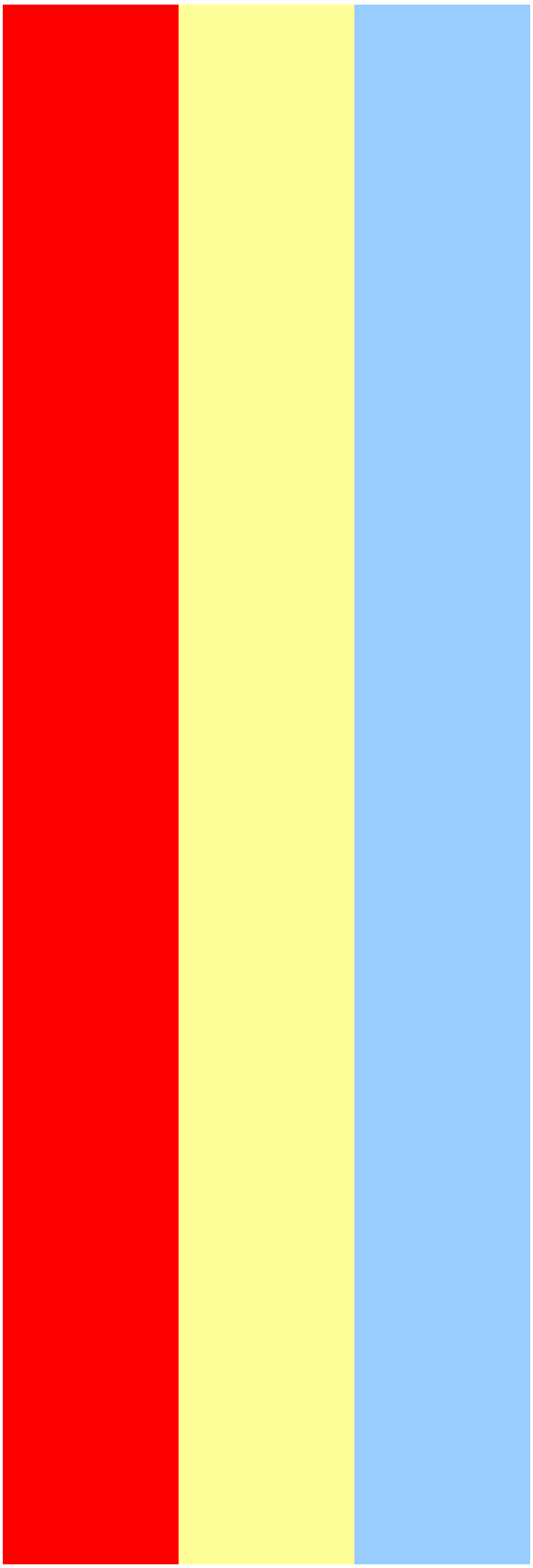
CONTAINING

A History of the Dominions of
the Higher and Lower Heavens on the Earth
for the Past Twenty–Five Thousand Years;

Being from the Submersion of the Continent
of Pan in the Pacific Ocean,
Commonly Called the Flood or Deluge,
to the Kosmon Era, the Present Time;

Also a Brief History of the Preceding Years,
from Man's Beginning on Earth
to the Flood;

Together With:



A Synopsis of
the Cosmogony of the Universe;
the Creation of Planets;
the Creation of Man;
the Unseen Worlds;
the Labor and Glory of Gods and Goddesses
in the Heavens of the Earth
and in the Etherean Heavens above them;

With the
New Commandments of Jehovih
to Man of the Present Day,
and Other Revelations
from the Second Resurrection,
formed in Words in the Thirty–Third Year
of the Kosmon Era.

This present edition being placed into
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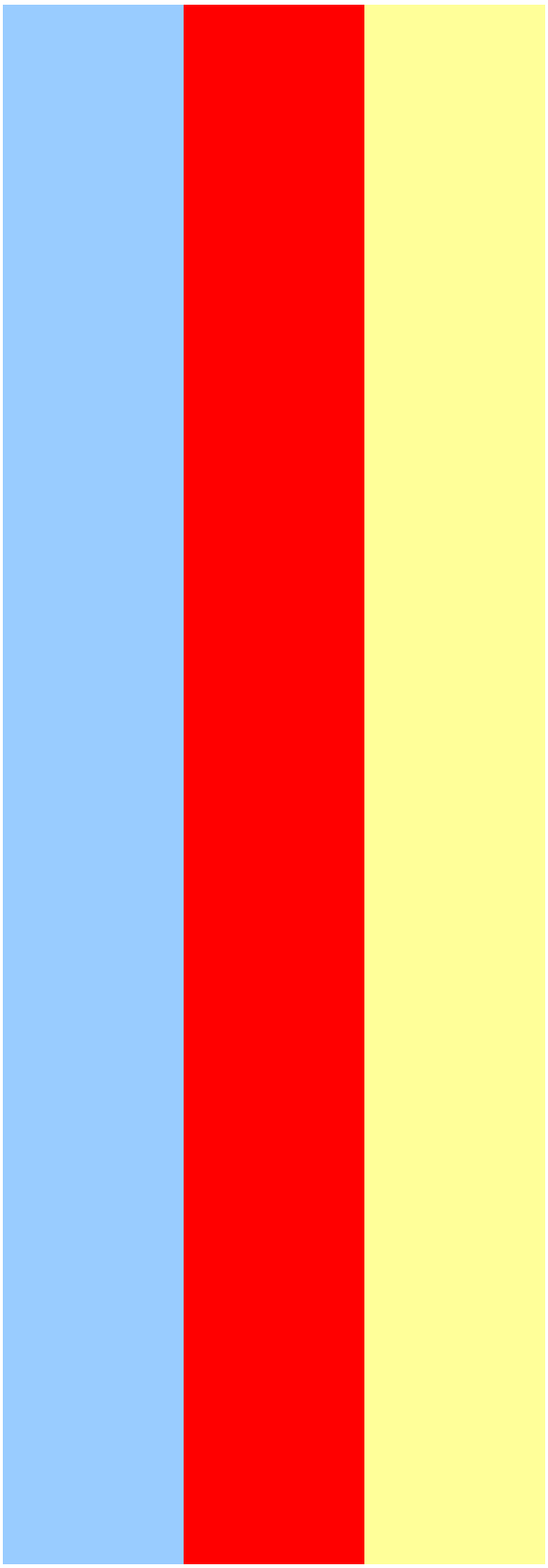

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Tae's Prayer

Chapter 1 Tae's Prayer

01/1.1. JEHOVIH, the Creator, said: I blow My breath upon the planet, and man[1] comes forth, inquiring: Who am I, and what is my destiny? ||

01/1.2. So I send an elder brother of man, to teach him, and show him the light.

01/1.3. God said: Behold[2] me, O[3] man, I am an elder brother. I have passed through death and found the glory of the unseen worlds.

01/1.4. Jehovih gave to me, your God, dominion over the earth and her heavens.

01/1.5. Man said: I have found truth in corpor (physicality); I know I live; that trees grow and die. This is true knowledge. || Give me truth regarding the unseen; and a way that I can prove its truth?

01/1.6. And in the stirring up of man's soul, Jehovih spoke through His[4] sons and daughters. His voice came up out of the marsh and down from the heavens above, and the children of men heard and saw, and rose up because of the spirit in them. They responded to Him, Who is Almighty; and their voices were called Tae, because as it is the universal word of all children born, so it represents the universal prayer of man (humankind).

01/1.7. Tae said: Reveal, O Father, give me light! I see the wide earth, the sun, moon and stars. But the great vault of heaven appears to be just an empty sky. Where is the dwelling place[5] of the dead; the place of the souls of men?

01/1.8. In times past, You have quickened seers and prophets, and through them, lifted up Your children and proclaimed other worlds! Am I less worthy than those of past ages? All the while my forefathers, and now I, have abided by[6] Your mighty presence.

01/1.9. By Your own hand You have quickened my consciousness, to be dissatisfied with the old revelations, and made me peer deeper into the cause and place of things,[7] and to desire further light from Your holy place.

01/1.10. By Your power my manhood (womanhood) has been raised up. Only by Your power and wisdom will I be appeased.[8]

01/1.11. When I was a child I believed as a child, because it was told to me; but now that I am grown, I desire to know who Your prophets were, and how they attained their gifts, and wisdom of words.

01/1.12. The cosmogony You taught in ancient times was sufficient for that day; but now I am raised up by You to receive comprehensive knowledge of the sun, and the stars of other worlds, and of their travel in Your great firmament.[9]

[1] When Oahspe uses the word, man, as here, it refers to the human personage, whether male or female, and can also refer to the race of humankind. This generic meaning of 'man' is occasionally reinforced by the use of parentheses as in "Your son (Your daughter)." In those instances where Oahspe uses 'man, he, him, his' to mean 'male human only' the context makes it clear.

[2] perceive, look at, observe, discern

[3] The word "O" as in || O man, or O Jehovih || is a simplified construction of the word "Oh" and is used extensively throughout Oahspe.

[4] The Creator has had many names and is also feminine, as will be explained later in Oahspe.

[5] home, residence, domicile

[6] successfully lived with, endured, remained with, conformed to, undergone, borne up under, withstood

[7] the why and where of things

[8] satisfied, brought to peace and calm

[9] the world of space between the stars and planets. –1891 glossary. [sky, heaven, etc.]

01/1.13. And now I cry out to You, where is the promised heaven? Where is the proof of immortal life? By You I was quickened into life and made conscious that I am. To You I come in the majesty You made me, You my Father! By You I was made determined to sift all things to the bottom. In You I know there is capacity to encompass all my holy desires, and answer me.

01/1.14. Give me of Your Light, O Father. When I was a child I called to You as a child; now, I call out in the manhood (womanhood) You have bestowed upon me! I will know Your Lords, Gods, Saviors, and Your promised heaven.

01/1.15. I have scaled the mountain; the countless corporeal worlds traveling in the eternal sea of space speak of Your handiwork! I have perceived that all the stars in heaven would not fill the hollow of Your hand; that truly Your breath moves the universe! The glory of Your works has inspired me with fervor[10] to come to Your Mighty Home!

[10] intense desire, enthusiasm, zeal, vitality

01/1.16. Speak, O Jehovih! You alone can satisfy this soaring spirit that sprang from You, inspired. Give me light! O Father!

01/1.17. I have encompassed the earth and bridged its nations with assimilative words.[11] My geography is finished. O, give me a book of heaven! I have burrowed deep in corporeal knowledge, and have seen the drift of all on the earth. Where is the spirit world, and land of the dead? O give me light!

[11] words of amity and goodwill that help bring about harmony, fellowship, peace and unity, being welcoming and congenial

Chapter 2 Tae's Prayer

01/2.1. Jehovih heard Tae's prayer, and answered him. He said: Let the angels of heaven go down to the earth. My blessed son calls to Me in wisdom and truth. || And the angels of heaven descended to the earth, for it was in the early days of dan'ha (a time of great spiritual light) in the firmament of heaven, and the angels manifested and proved the immortal life of man.[12]

[12] This was the spiritualism movement, which flourished from about 1849 to 1882, being capped by the publication of Oahspe.

01/2.2. Jehovih said: Let this day be the beginning of the reign of Kosmon (the new era now upon us); for it is the beginning of the wisdom of earth joined with the wisdom of heaven,[13] in My name.

[13] physical awareness united with spiritual awareness

01/2.3. Tae said: Yet not even half is answered, O my Father in heaven. Since You have proved the immortal life, You have stirred me to my soul's foundation. Where do these inhabitants of the unseen world come from? Where lies this heavenly footstool of Your majesty?

01/2.4. If when I am dead I shall see the place, is the germ of that sight not already in me? How am I made that I see, but do not see this? Hear, but do not hear this? If I am now dead to[14] that which is to be, will I not then be dead to what is here now? Give me light, O Father!

[14] unconscious of

01/2.5. Jehovih said: I gave a corporeal body to man so that he could learn corporeal things; but I made death so that he could rise in spirit, as an angel, and inhabit My etherean worlds.[15]

01/2.6. Tae said: You made both the seen and the unseen. Are they at war, or in harmony? My corporeal body is made of earth (flesh), and stone (minerals, bone) and water. Is the spiritual body, then, not made of air (oxygen, hydrogen) and imperceptible[16] dust?

01/2.7. The angels You have sent have feet and legs! Why? Do they walk on the air, or wade through it? They have no wings,[17] they cannot fly; they say they have not seen the illustrious angels who have long been dead. Must I also go into the es world (spirit world, heaven) simply to meet my neighbors, and never salute the wise of ancient days? Give me light, O Jehovih!

01/2.8. Something within me makes me anticipate the light and glory of what I have not seen; but I must have it tangible and demonstrable—the pure truth!

01/2.9. Have You not given me an inquiring spirit, so that I must prove all things to my own satisfaction? How and when, then, O Jehovih, shall I find growth for my own members,[18] so that I can know the es worlds and its inhabitants? I will not be appeased by merely seeing the spirits of the dead, or by their testimony. They may call themselves God, Christ, Buddha, Brahma, Allah, Confucius or Jesus, yet I will not rest on them or their word. I will put forward my plea to You only, O Jehovih. I am Your son (Your daughter).

01/2.10. You have quickened me to know things by my own knowledge; and though it is told me: Thus said the Lord of your God, yet I will raise my voice ever above them. And though a spirit says: I am your Jehovih, believe me, I will deny him.

01/2.11. For, You have quickened me to rise up above the tales of the ancients, and to demand knowledge from Your throne. By You, my soul is moved to this magnificence, and only Your magnificence can satisfy Your son (Your daughter).

01/2.12. As to the spirits of the dead, I desire to know their dwelling places, how they live, how they travel, their manner of growth, their food and clothes, and how they spend their time—whether they labor or live idly; and above all, to what extent, and in what way, their corporeal lives affected their spiritual happiness in heaven.

01/2.13. I desire to know, too, how it was with the ancients? Make clear, O Jehovih, the heavens and ways of my forefathers, for I would apply Your lessons wisely! The wisdom of today I would weigh against the crucible of the past, and set my star to the future, well prepared.

[15] Etherean worlds are heavenly worlds existing in the highest heaven. To the corporeal eye peering up into the vastness of interstellar space, it looks mostly empty, but to the spiritual eye, it is filled with innumerable worlds—wondrous, awe-inspiring, full of beauty and joy.

[16] intangible, not perceived, subtle

[17] The depiction of angels having wings was an artistic device meant to symbolize the ability of an angel to rise to the higher heavenly realms, and, so, inspire mortals to understand that the soul was meant to rise beyond the earth.

[18] for example, spiritual senses such as spiritual ears and spiritual eyes; also soul, discernment and judgment

01/2.14. What then, O Father, is Your judgment upon the world today? For I desire to know how to live, so that tomorrow may prove an everlasting glory. Make plain the ways of heaven and earth, O my Creator! I would know Your creation, so that my just place in Your wide universe may become known to me.

01/2.15. Give me light, O Father! Not by word of mouth. I will have my members quickened so that I can comprehend within myself.

01/2.16. Then Jehovih, the Creator, spoke, saying: To all men and women I gave two senses, corpor and es. In the time of Seffas[19] (now finished) I allotted time for man to mature corpor (materiality). But now the time of Kosmon has come (the new era), and man shall mature es (spirituality).

01/2.17. It is well that you be believing toward men and angels; but it is better to develop yourself. You have desired to know the mysteries of My unseen worlds, and the past histories of the earth. Behold, I will give you a new sense, which will fulfill your soul's desire. And with it, you shall read the books in the libraries of heaven!

01/2.18. In the past, have I not said: All things shall be revealed! || Do not think that a loud-speaking messenger will come, for man would not believe; but I quickened the righteous with My own hand, and they will comprehend without belief.[20]

01/2.19. The time of preaching and believing is at an end.[21] Man shall know by his own knowledge, and practice that which he knows.[22] In this, My light is being manifested in this day. ||

01/2.20. And again Jehovih spoke in heaven, in answer to Tae's prayer; and OAHSPE came forth, being one of the first fruits, for this, the KOSMON era.

[19] Enforced culture

[20] That is, within themselves they shall perceive the truth or gist of the matter—and thus perceive beyond that which is accepted as true (believed to be true) merely because of tradition, guesswork, unsubstantiated testimony, manipulation of logic or emotion, etc.

[21] This may seem, by some, to contradict 01/2.17, which says, being believing is on the right road—but the verse also recommends developing beyond belief; and in 01/2.19 we learn it is because mere belief is insufficient to attain to Kosmon.

[22] That is, what knowledge man has, he will have acquired through his own understanding, and so put into practice that which he knows.

Oahspe

02/1.1. After the creation of man, the Creator, Jehovih, said to him: So that you shall know you are the work of My hand, I have given you capacity for knowledge, power and dominion. This was the first era.

02/1.2. But man was helpless; neither did he stand upright, nor understand the voice of the Almighty. And Jehovih called His angels, who were older than the earth, and He said to them: Go, raise man upright, and teach him to understand.

02/1.3. So the angels of heaven descended to the earth and raised man upright. And man wandered about on the earth. This was the second era.

02/1.4. Jehovih said to the angels who were with man: Behold, man has multiplied on the earth. Bring them together; teach them to dwell in cities and nations.

02/1.5. So the angels of Jehovih taught the peoples of the earth to dwell together in cities and nations. This was the third era.

02/1.6. Now in that same time the Beast (self)[23] rose up before[24] man, and spoke to him, saying: Possess whatever you will, for all things are yours, and are good for you.

02/1.7. Man obeyed the Beast; and war came into the world. This was the fourth era.

02/1.8. And man became sick at heart, and he called out to the Beast, saying: You said: Possess all things for yourself, for they are good for you. Now, behold, war and death have encompassed me on all sides. I pray, therefore, teach me peace!

02/1.9. But the Beast said: Do not think I come to send peace on the earth; I come not to send peace, but a sword. I come to set man at variance against his father; and a daughter against her mother. Whatever you find to eat, whether fish or flesh, eat it, taking no thought of tomorrow.

02/1.10. So man ate fish and flesh, becoming carnivorous, and darkness came upon him, and he no longer heard the voice of Jehovih or believed in Him. This was the fifth era.

02/1.11. And the Beast divided itself into four great heads, and possessed the earth; and man fell down and worshipped them.

02/1.12. The names of the heads of the Beast were, BRAHMIN, BUDDHIST, CHRISTIAN, and MOHAMMEDAN. And they divided the earth, and apportioned it between themselves, choosing soldiers and standing armies for the maintenance of their earthly aggrandizement.[25]

02/1.13. And the Brahmins had seven million soldiers; the Buddhists twenty million; the Christians seven million; and the Mohammedans two million; whose trade was killing man. And man, in service of the Beast, gave one-sixth of his life and his labor to war and standing armies; and one-third to dissipation and drunkenness. This was the sixth era.

02/1.14. Jehovih called out to man to desist from evil; but man did not hear Him. For, the cunning of the Beast had changed man's flesh, so that his soul was hidden as if in a cloud, and he loved sin.

02/1.15. Jehovih called to His angels in heaven, saying: Go down to the earth once more, to man, whom I created to inhabit the earth and enjoy it, and say to him: Thus says Jehovih:

02/1.16. Behold, the seventh era has begun. Your Creator commands your change from a carnivorous man of contention, to an herbivorous man of peace. The four heads of the Beast shall be put away; and there shall be no more war on the earth.

02/1.17. Your armies shall be disbanded. And, from this time forward, whoever desires to not war,

[23] This is the animal part of man; the negative or shadow of the light; the identity or sense of being separate from others; egocentricity; possessiveness; self-concerns.

The beast or self, begins in the corporeal man and continues with him till he learns to transcend it. Whether that happens on earth or in the lower heavens, it must be done before rising to inherit the higher spirit worlds.

[24] into the perception of, in the presence of, in front of; that is, the beast rose to ascendancy in the thoughts and attention of man of that era

[25] expansion of: power, profit, status, reputation, honor (so-called), influence, hegemony, etc.

you shall not impress (draft, conscript);[26] for it is the commandment of your Creator.

02/1.18. Neither shall you have any God, Lord or Savior, but only your Creator, Jehovih! And you shall worship none other, from this time forward forever. I am sufficient for My own creations.

02/1.19. And to all who separate themselves from the dominion of the Beast, making these covenants to Me, I have given the foundation of My kingdom on earth.

02/1.20. And all such people shall be My chosen; by their covenants and their works they shall be known on the earth from this time forward as Mine, and shall be called FAITHISTS.

02/1.21. But to those who will not make these covenants, I have given the numbers of the Beast, and they shall be called UZIANS, signifying destroyers. And from this time forward, these shall be the two kinds of people on earth, FAITHISTS and UZIANS.

02/1.22. So the angels of heaven descended to the earth, to man, and appeared before him, face to face, hundreds of thousands of them, speaking as man speaks, writing as man writes, and teaching these things about Jehovih and His works.[27]

02/1.23. And in the thirty-third year of the angels' descent, the Ambassadors of the angel hosts of heaven, in the name of Jehovih revealed to man His heavenly kingdoms, through this OAHSPE, making known the plan of His delightful creations, for the resurrection of the peoples of the earth.

02/1.24. Not immaculate[28] is this book, OAHSPE; but to teach mortals HOW TO ATTAIN TO HEAR THE CREATOR'S VOICE, and to SEE HIS HEAVENS, in full consciousness, while still living on the earth; and to know, in truth, the place and condition waiting for them after death.[29]

02/1.25. Neither are, nor were, the revelations in this OAHSPE wholly new to mortals. The same things have been revealed at the same time to many, who live at remote distances from one another, but who were not in correspondence till afterward.

02/1.26. Because this light is comprehensive, embracing corporeal and spiritual things, it is called the beginning of the KOSMON ERA. And because it relates to earth, sky and spirit, it is called OAHSPE.[30]

The Voice of Man

03/1.1. O Jehovih, what am I that I should supplicate You? Do I know my own weakness, or do I understand the way of my thoughts? You have placed before me most wonderful creations. They impress me, and my senses rise up in remembrance of the Almighty. Where have I invented one thought other than by looking upon Your works? How can I

[26] i.e., shall not force into military service

[27] Again, this was the spiritualism movement.

[28] perfect, flawless, infallible

[29] That is, the purpose of writing Oahspe was not to produce the perfect book, but to show mortals how to attain to the Creator's Voice, see His Heavens, etc.

[30] From the Panic language (first language of the earth): O = sky, or heaven, Ah = earth, and Spe = spirit. See last page of this work for Oahspe's Table of Contents.

do otherwise than remember my Creator, and out of Your creations, O Jehovih, find rich food for meditation all the days of my life?

03/1.2. And yet, though I have appropriated the earth to myself, I am neither happy nor perfect. Misery, crime and selfishness are upon my people.

03/1.3. What is my weakness that I cannot overcome it? Or, what is my strength that I give in to the desires of the earth? I build up my belief and courage in You; but before I know the way of my weakness, I stumble and fall. Am I made that I shall be forever a disappointment to myself, and a censure[31] to my own behavior?

[31] reproof, critical eye

03/1.4. How can I say to anyone: Be pure and holy, O man! || Are my flesh and blood not proof that man cannot be without sin? O this corruptible self, this tendency to fall from the right way! You, O my Creator, have proven to my senses, every day of my life, that You alone are mighty in purity and truth.

03/1.5. If only I had a starting point from which to estimate Your wonderful decrees, or could find a road in which I would never stumble! But yet, O Jehovih, I will not complain because of the way of Your works. You have invented a limit to my understanding, by which I am reminded of You, to call upon Your name. I perceive my own vanity; that were all knowledge mine, I would become less beholden[32] to You!

[32] appreciative, indebted, obliged, grateful, thankful, worshipful, prayerful

03/1.6. What am I, O Jehovih, without You; or how am I to find the glory of Your creations, other than by the light of Your countenance? You raised me up out of sin and darkness, and clothed me in light. I perceive the smallness of myself in Your great works. You have bound me to travel on the earth, to sojourn[33] with beasts and all types of creeping things; nor have You given me one attribute[34] in which I can boast over them, except in the power of destruction. The high firmament You have placed above me; the stars, moon and sun! I know You have been there, but I am bound down in a little corner of Your works! Neither do I have power to rise up to Your distant places, nor to know Your extended heavens.

[33] to temporarily exist with
[34] characteristic, trait, quality

03/1.7. No, I do not even have power to shape my own size and stature; but all things take form and dimension whether I will it or not. In Your own way the walls of the world are built; by their magnitude[35] I am confounded; by the majesty of Your hand, appalled.[36] Why have I vainly set myself up as the highest of Your works? My failures are worse than any other living creature under the sun. I cannot build my house in perfection as a bird does; my ingenuity cannot fashion a spider's net; I cannot sail up in the air like a bird, nor live in the water like the fish, nor dwell in harmony like the bee. Half of my offspring die in infancy; and the multitude of my household are quarrelers, fighters, drunkards and beggars; the best

[35] great size and extent

[36] dumbstruck, overawed, sapped of audacity, paled, held in check, made fearful, overwhelmed, humbled

of my sons and daughters are less faithful than a dog! I go forth to war, to slay my brother, even while Your wide earth has room for all. Yes, I plague the earth with starvation, sin and untimely death. O, if only I could school myself to not boast of my greatness; instead I should be forever ashamed in Your sight, Jehovih!

03/1.8. But I will acknowledge my iniquities;[37] I can hide nothing from the eye of my Creator. Hear me then, O Father!

[37] sins, wickedness, immorality, evildoings

03/1.9. I took up arms[38] against my brother. With great armies I encompassed him, to despoil[39] him.

[38] weapons, instruments of war

[39] ruin, pillage, take by force, ravage, desecrate

03/1.10. By the stroke of my sword I multiplied his widows and orphans; the cry of anguish that came out of their mouths I answered by the destruction of my brother's harvests.

03/1.11. To my captains and generals who showed great skill in killing, I built monuments in stone and iron. Yes, I inscribed them from top to bottom with their bloody victories.

03/1.12. And in my vanity I called out to the young, saying: Behold the glory of these great men! To honor them, I have built these great monuments!

03/1.13. And the youth of my household were whetted[40] with ambition for spoil. The example of my hand made them train themselves for warfare.

[40] sharpened, stimulated, inspired

03/1.14. To my colonels and generals I gave badges of gold. I called to the young women, saying: Come, a great honor I give you; you shall dance with the officers of death!

03/1.15. And they fluttered up on tip-toe, elated by the honey of my words! O Jehovih, how gaping[41] my wickedness; how utterly I have failed, except in making the flow of my brother's blood the relish of satan![42]

[41] open, obvious and extensive

[42] those who love evil and its practice; selfishness per se; self; the supposed opposite of Jehovih; the evil voice within man; the captain of the selfish passions; the captain of evil

03/1.16. To my destroying hosts I have given great honor and glory. In the pretense of enforcing peace I hewed[43] my way in flesh and blood.

[43] cut, hacked, slashed

03/1.17. I made an illusion, a kingdom. I called out to my people, saying: We must have a kingdom! I showed them no reason for it; but I pressed them to take up arms and follow me for patriotism's sake. And yet what was patriotism? Behold, I made it as something greater than You and Your commandment: YOU SHALL NOT KILL.

03/1.18. Yes, by the cunning of my words, I taught them my brother was my enemy; that to fall upon and destroy him and his people was great patriotism.

03/1.19. And they ran at the sound of my voice, for my glory in the greatness of my kingdom; and they committed great havoc.

03/1.20. Yes, I built colleges for training my young men in warfare. I drew boundaries, making borders here and there, saying: This is my kingdom! All others are my enemies!

03/1.21. I patted my young men on the head, saying: You dogs of war![44] Great shall be your glory!

03/1.22. And their judgment was turned away from peace; I made them think that righteousness was to stand up for me and my country, and to destroy my brother and his people.

03/1.23. Yes, they built me forts, castles and arsenals, without number.[45] I called to my people, saying: Come, behold the glory of my defenses which I built for you!

03/1.24. And they gave me money, garrisons,[46] ships of war[47] and torpedoes,[48] shouting: Hurrah for our kingdom! We have faith in these things, but not in You, our Creator!

03/1.25. Thus I led them away from You. Their eyes I turned to look down, in the way of death. By the might of my armies, I put away righteousness.

03/1.26. Yes, I covered the earth over with drunkards, widows and orphans; to beggary I reduced them; but I whetted their pride by saying: Look what great standing armies we have!

03/1.27. To the man who said: There shall come a time of peace, when war shall be no more forever, I mocked and said: You fool! ||

03/1.28. I know the counts against me,[49] O Father. I cannot hide my iniquity from Your sight. I have said war was a necessary evil to prevent a too populous world! I turned my back on the wide, unsettled regions of the earth. With this falsehood in my mouth I stood up before You! Yes, I cried out as if for the righteous, saying: I war for righteousness, and for the protection of the weak! In the destruction of my brothers and sisters I stood as a murderer, pleading this excuse. Stubbornly I persisted in not seeing justice on the other side, while I cut down those whom You had created alive. Above the works of Your hand I raised myself up as a pruning knife in Your vineyard.

03/1.29. Even more than this, I persuaded my sons and daughters that to war for me was to war for our Father in heaven. By my blasphemy I led them into ruin. And when the battle was over for a day, I cried out: Behold the glory of those who were slain for the honor of their country! || Thus I have added crime to crime before You, Jehovih; and so, destroyed Your beautiful creation. Truly, I have not one word in justification of my deeds before You!

03/1.30. O, if only I had remained faithful with You, Jehovih! But I invented Gods to the glory of the evil one. In one place I called out to my sons and daughters, saying: Be Brahmins; Brahma saves whoever professes his name. In another place I said: Be Buddhists; Buddha saves whoever calls on his name. In another place I said: Be Christians; Christ saves whoever calls on his name. In another place I said: Be Mohammedans; whoever says: “There is

[44] i.e., you warriors

[45] too many to be counted, endless numbers of them, innumerable

[46] fortifications, military posts and outposts
[47] war machinery
[48] weapons of destruction

[49] i.e., know the charges, indictments, accusations, particulars, specifics, etc.

only one God and Mohammed is his prophet!" shall have indulgence without sin. ||

03/1.31. Thus I have divided the earth, O Jehovih! Into four great idolatries I have established them, and into their hands put all manner of weapons of destruction; and they have become more terrible against one another than the beasts of the forest. O, if only I could put away these great iniquities which I raised up as everlasting torments to the earth. Truly, there is no salvation in any of these.

03/1.32. Their people are continually destroying one another. They quarrel and kill for their respective religions; setting aside Your commandment: You shall not kill. They love their own nation and hate all others. They set aside Your commandment: Love your neighbor as yourself.

03/1.33. They preach and pray in sufficient truth; but not one of these people practices peace, love and virtue, in any degree equal to their understanding. These religions have not saved from sin any nation or city on the whole earth.

03/1.34. In vain I have searched for a plan of redemption; a plan that would make the earth a paradise, and the life of man a glory to You our Creator, and a joy to himself. But alas, the two extremes, riches and poverty, have made the prospect of a millennium[50] a thing of mockery.

03/1.35. For one rich man there are a thousand poor, and their interests ceaselessly conflict with one another. Labor cries out in pain; but capital strikes him with a heartless blow.

03/1.36. Nation is against nation; king against king; merchant against merchant; consumer against producer; yes, man against man, in all things upon the earth.

03/1.37. Because the state is rotten, the politician feeds on it; because society is rotten, the lawyer and court have riches and sumptuous feasts; because the flesh of my people is rotten, the physician finds a harvest of comfort.

03/1.38. Now, O Jehovih, I come to You! You hold the secret of peace, harmony and goodwill among mortals. Give me of Your light, O Father! Show me the way to proceed so that war, crime and poverty, may come to an end. Open the way of peace, love, virtue and truth, so that Your children may rejoice in their lives, and glorify You and Your works forever.

03/1.39. Such is the voice of man, O Jehovih! In all the nations of the earth this voice rises up to You! As You spoke to Zarathustra, Abraham and Moses, leading them forth out of darkness, O speak, Jehovih!

03/1.40. Man has faith in You only; You alone were sufficient for the past: Today, You alone are sufficient for Your own creation. Speak, O Jehovih!

[50] an enduring time of peace, virtue, happiness and prosperity

Book of Jehovih

In which is revealed the three great worlds (realms), corpor, atmospherea, and etherea. As in all other Bibles it is revealed that this world was created, so in this Bible, Oahspe, it is revealed how the Creator created it. As other Bibles have proclaimed heavens for the spirits of the dead, behold, this Bible reveals where these heavens are, and the manner, glory and work that the spirits of the dead enjoy; and through which the wisdom, power, love and glory of the Almighty is magnified for the understanding of man.

i001 **Symbol of the Creator's Name.**

CHAPTER 1 Jehovih

04/1.1. ALL was. ALL is. ALL ever shall be. The ALL spoke, and Motion was, and is, and ever shall be; and, being positive, was called He and Him. The ALL MOTION was His speech.

04/1.2. He said, I AM! And He comprehended all things, the seen and the unseen. Nor is there anything in all the universe that is not part of Him.

04/1.3. He said, I am the soul of all; and all that is seen is part of My person and My body.

04/1.4. By virtue of My presence, all things are. By virtue of My presence, life is. By virtue of My presence, the living are brought forth into life. I am the QUICKENER, the MOVER, the CREATOR, the DESTROYER. I am FIRST and LAST.

04/1.5. I am two apparent entities, nevertheless I AM ONLY ONE. These entities are the UNSEEN, which is POTENT, and the SEEN, which is of itself IMPOTENT, and called CORPOR.

04/1.6. With these two entities, in likeness of Myself through them, I made all the living; for as the life is the potent part, so the corporeal part is the impotent part.

04/1.7. Chief over all that live on the earth I made Man; male and female I made them. And, so that man could distinguish Me, I commanded him to give Me a name; by virtue of My presence I commanded him. And man did not name Me after anything in heaven or on the earth. In obedience to My will he named Me after the sounds the wind utters, and he said, E—O—Ih! Which is now pronounced Jehovih, and is written thus: [51]

[51] Circle, cut twice, which is the true equal length cross, and with the leaf of life in the midst; see image i001.

CHAPTER 2 Jehovih

04/2.1. Jehovih said: By virtue of My presence I created the seen and unseen worlds. And I commanded man to name them; and man called the seen worlds Corpor, and the unseen worlds Es; and the inhabitants of Corpor, man called corporeans. But the inhabitants of Es he sometimes called es'eans and sometimes spirits and sometimes angels.

04/2.2. Jehovih said: I created the earth, and fashioned it, and placed it in the firmament; and by My presence, brought man forth a living being. I gave him a corporeal body so that he could learn corporeal things; and I made death so that he could rise in the firmament and inherit My etherean worlds.

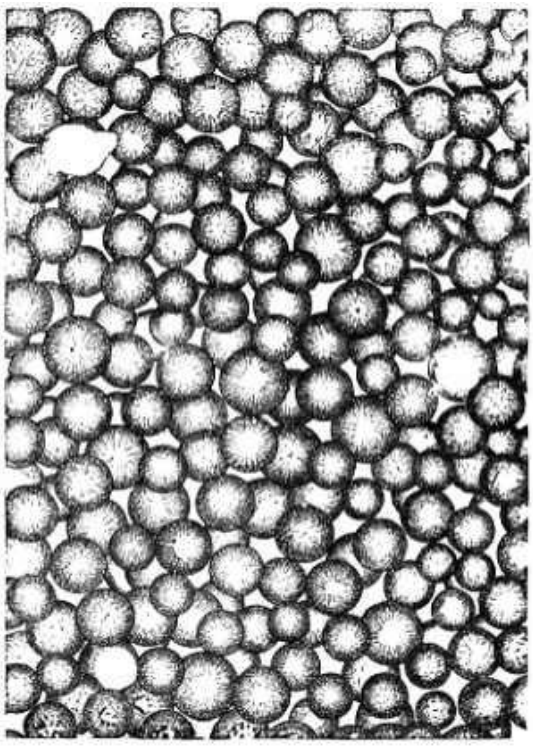
04/2.3. To es I gave dominion over corpor; with es I filled all place in the firmament (even within corpor). But corpor I made into earths, moons, stars and suns; beyond number I made them, and I caused them to float in the places I allotted to them.

04/2.4. Es I divided into two parts, and I commanded man to name them, and he called one etherea and the other atmospherea. These are the three kinds of worlds I created (corporeal, atmospherean, and etherean); but I gave different densities to atmospherean worlds, and different densities to the etherean worlds.[52]

04/2.5. For the substance of My etherean worlds I created Ethe, the MOST RAREFIED.[53] Out of ethe I made them. And I made ethe the subtlest of all created things, and gave it power and place, not only by itself, but also power to penetrate and exist within all things, even within the corporeal worlds. And to ethe I gave dominion over both atmospherea and corpor.

04/2.6. In the ALL HIGHEST places I created the etherean worlds, and I made them of all shapes and sizes, similar to My corporeal worlds. But I made the etherean worlds inhabitable both within and without,[54] with entrances and exits, in arches and curves, thousands of miles high and wide; and in colors, movable chasms and mountains in endless change and brilliancy; and over them I ruled (rule) with ALL PERFECT mechanism. To them I gave motions, orbits and courses of their own; and I made them independent, and above all other worlds in potency and majesty.

04/2.7. Nor did I create one etherean world like another in size, density or in component parts, but every one differing from another, and with a glory matchless each in its own way.[55]



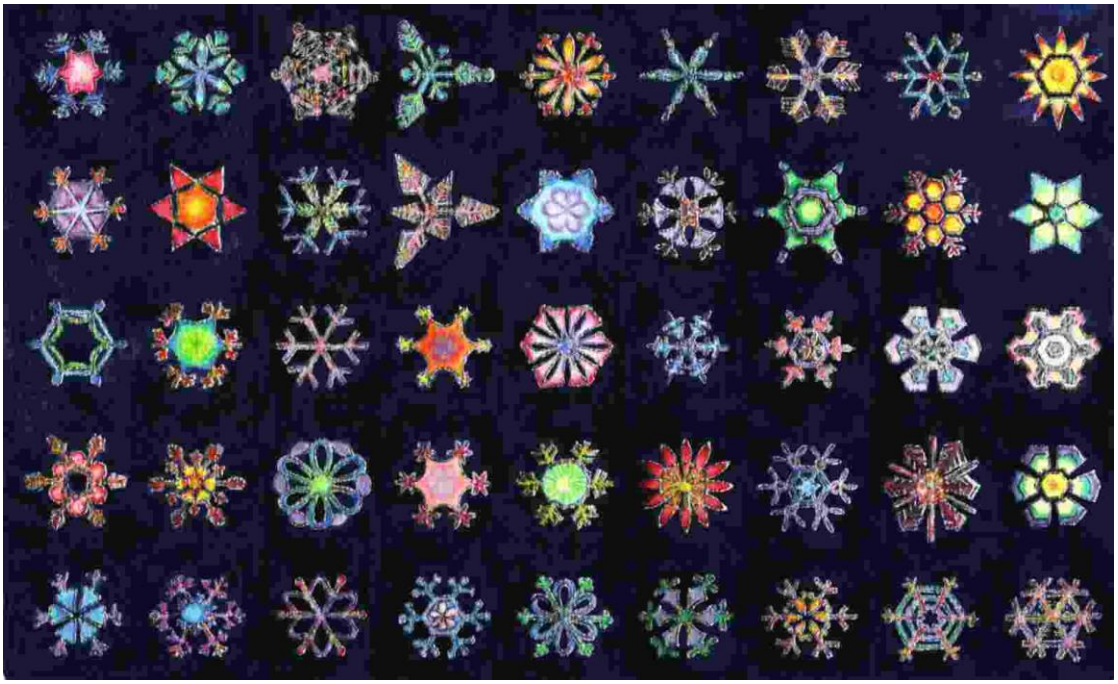
i002 **Etherea.**

[52] When a person dies, he lives first as a spirit (angel) in atmospherea. Afterward, in time he rises to etherea to live as an etherean. The dividing line between atmospherea and etherea is called Chinvat, which acts as a sort of bridge between atmospherea and etherea. Etherea is sometimes called Nirvania.

[53] see image i002

[54] i.e., on the surface; outside

[55] see image i003



i003 **Snowflakes**. Jehovih said: I created the corporeal worlds round in shape, with land and water, and I made them impenetrable, for I bring forth the living on the surface of them. Man should not imagine that My etherean worlds are also round and impenetrable; for, of all I have created, I created no two alike. || Now, it came to pass in the lapse of time, that the atmosphereans so loved the lower heavens, that they did not strive to ascend to the emancipated heavens of Nirvania, never having reached the bridge of Chinvat. But they often returned to the earth and conversed with corporeans, and they lauded the glories of even the lower heavens, so that man looked up in wonder because of the magnificence of the Father's works. Yet these were bound spirits.* Then Jehovih made the snowflake and caused it to fall, so that man could behold the beauty and glory of its formation. And He sent ethereans down from the emancipated heavens, and these taught man that whatever glory he had yet heard of, was as darkness is to light, compared to the beauty and majesty of the etherean worlds. And the ethereans held up snowflakes, saying: In the name of Jehovih we declare to you, that the etherean worlds are larger than the earth, and penetrable—full of roadways of crystals, and arches, and curves, and angles, so that were man to travel a million years on one alone, he could not see half its beauty and glory. And the firmament of heaven has tens of billions of etherean worlds. Look at the snowflakes as though they were microscopic patterns of the worlds in high heaven; and you shall tint them like a rainbow, and people them with countless millions of angels, spotless, pure, holy, and rich in the knowledge of Jehovih and His works, and full of the majesty of His love.

* Atmosphereans reside in the lower heavens, and are called bound spirits because they are bound to atmospherea till they are emancipated.

04/2.8. I also created atmospherean worlds in the firmament, and gave them places, orbits and courses for themselves. But atmospherean worlds I created shapeless and without fixed form, for they are in the process of condensation or dissolution, being intermediate in condition between My etherean and My corporeal worlds. Of three degrees of density I created them, and I commanded man to name them, and one he called Ji'ay, and one A'ji and one Nebulae.

04/2.9. But all of them are composed of the same substances, being like the earth, but rarefied. Nor is there on the earth or in it, one thing, whether iron, lead, gold, water, oil, or stones, that is not also in My atmospherean worlds. As I have given light to the earth so have I given light to many of them; and all these I have commanded man to call comets. And he named them so.

04/2.10. And I also created atmospherea around My corporeal worlds; together I made them.[56]

[56] see image i005

CHAPTER 3 Jehovih

04/3.1. Thus spoke Jehovih; by the light of Kosmon He proclaimed these things among the nations of the earth.

04/3.2. Man looked upward in prayer, desiring to know the way of all created things, both on earth and in heaven. And Jehovih answered him, saying:

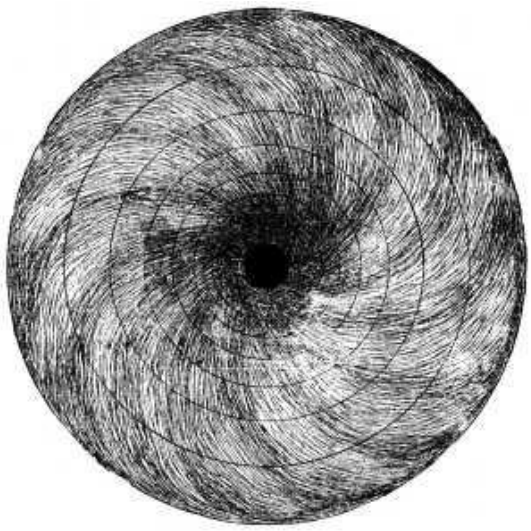
04/3.3. The whirlwind I made as a sign to man of the way of My created worlds. As you see the power of the whirlwind gathering up the dust of the earth, and driving it together, know that likewise I bring together the ji'ay, a'ji and nebulae in the firmament of heaven; by the power of the whirlwind I create the corporeal suns, moons and stars. And I commanded man to name the whirlwinds in the etherean firmament, and he named them according to their shape, calling them vortices and wark.

04/3.4. By the power of rotation, swift driving at the periphery, I condense the atmospherean worlds that float in the firmament; and these become My corporeal worlds. In the midst of the vortices I made them, and by the power of the vortices I turn them on their axes, and carry them in the orbits I allotted to them. Wider than to the moons of a planet I have created the vortices, and they carry the moons also.

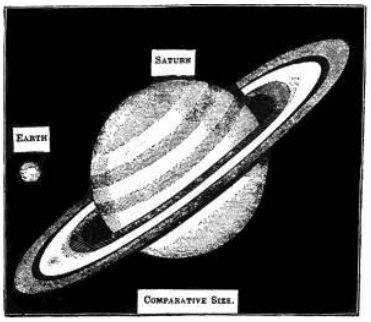
04/3.5. Around some of My corporeal worlds I have given nebulous belts and rings, so that man could comprehend the rotation of My vortexan worlds.[57]

04/3.6. For each and every corporeal world I created a vortex first, and by its rotation and from the places in the firmament where it traveled, I caused the vortex to conceive the corporeal world.[58]

04/3.7. To make the sun I created a great vortex, and within this vortex and subject to it, I made the vortices of many of the corporeal worlds. The sun vortex I caused to rotate, and I gave it power to carry other vortices within it. According to their density and position, they are thus carried forth and around the sun.[59]



i005 **Earth and Atmospherea**, (as seen through spiritual eyes). Jehovih has said: Around My corporeal worlds I placed atmospherea; for, as the earth and other corporeal worlds provide a womb for the spirit of man, so have I made the substance of atmospherea to be a womb for the souls of men. And Jehovih made the atmosphere of the earth with a circumference of 1,504,000 miles, with the earth floating in the center of it. || The earth is the black center, and the surrounding swirled gradations of gray, her atmospherea. The rings symbolize plateaus; the outer rim, Chinvat.

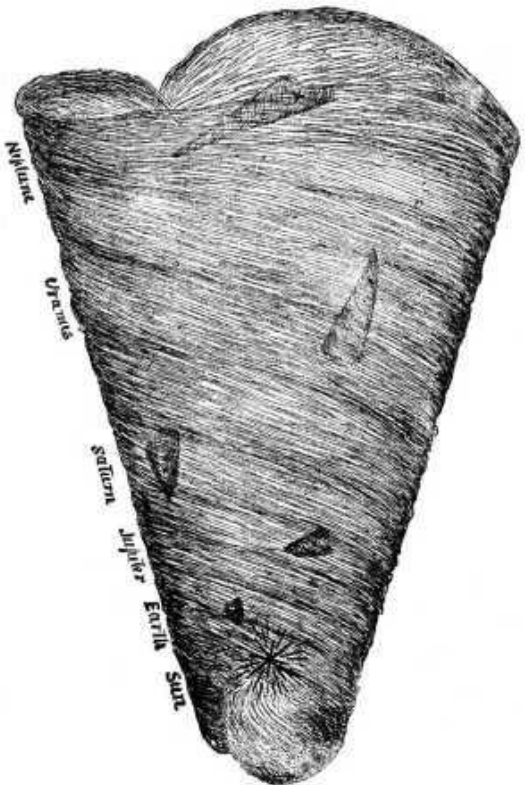


i060d2 **Earth and Saturn Compared**.

[57] The planet Saturn is one such example; see i060d2.

[58] In the general case, as a whirling vortex courses space, encountering atmospherean substance, it propels the substance toward the center of the vortex, where the atmospherea condenses to a thicker atmospherea and ultimately to a corporeal substance. This process is described in greater detail later in Oahspe, as are the four stages of vortex development shown in images i063, i064, i065, and i066.

[59] see image i073



i073 **Tow'sang**. Solar Phalanx, that is, sun-family.

04/3.8. Do not think, O man, that I created the sky a barren waste, and void of use. Even as man in the corporeal form is adapted to the corporeal earth, so is he in the spiritual form adapted to My etherean worlds. Three great estates I have bestowed on man: the corporeal, the atmospherean and the etherean.[60]

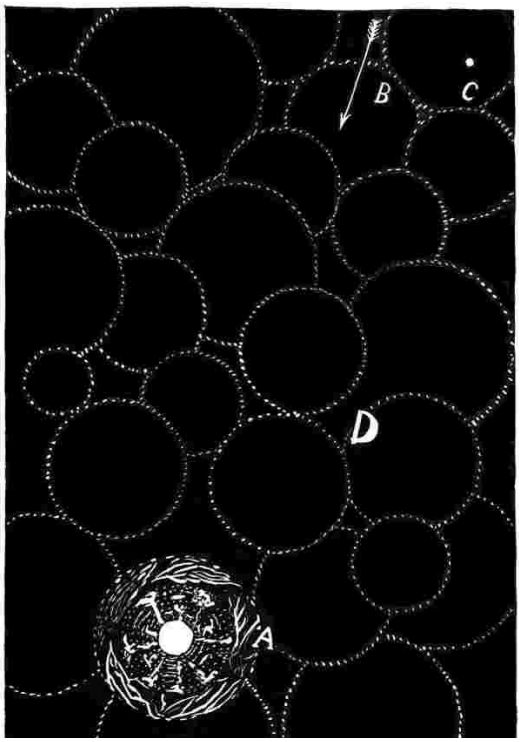
[60] see image i004

CHAPTER 4 Jehovih

04/4.1. Man perceived the general formation of the world, and he prayed that his eyes would be opened for a sign in heaven; and Jehovih answered him, saying:

04/4.2. The clouds in the air I bring into view suddenly; by different currents of wind I make the unseen visible and tangible to man's senses. In the same way, I cause etherean currents to bring forth ji'ay, a'ji and nebulae, prior to making corporeal worlds.

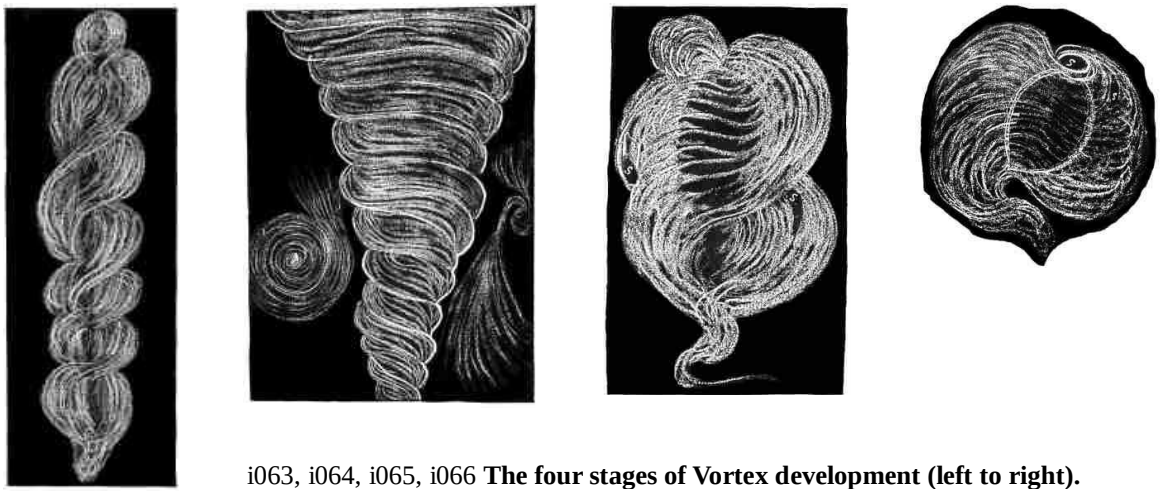
04/4.3. In all of the universe I have made the unseen to rule over the seen. Let the formation of clouds stand in view of man on earth, so that he may bear witness to the way the unseen becomes seen.



i004 **Photospheres**. Jehovih said: Let the sign of the corporeal worlds be as the signs of the etherean worlds;[*] nevertheless they shall be independent of one another. Neither shall the travel of corporea[**] disturb the motions and positions of etherea, but pass through, as if nothing were there. But the behavior (effect) of the etherean worlds on corporea shall be to bring them to maturity and old age, and final dissolution. || And it was so. And there floated within etherea certain types of densities, called ji'ay, a'ji, and nebula, which sometimes augmented the size of the traveling corporeal worlds, and sometimes illumed them on the borders of the vortices, and these corporeal worlds were called photospheres [suns –ed.], because they were the places of the generation of light. [D is etherea and the etherean worlds in dotted outline; A is a photosphere, i.e., a corporeal sun as it moves through etherea and the etherean worlds; B, the direction of the solar phalanx (photosphere plus planets) through etherea; and C, a corporeal planet (e.g., the earth) being carried in the master vortex of the solar system, that is, a planet being seemingly towed by the sun. –ed.]

[*] As there are countless billions of corporeal worlds, so are there countless billions of etherean worlds; and as stars, planets and moons have motions, orbits and courses, so do etherean worlds.

[**] any corpor body whatsoever; the corporeal realm



i063, i064, i065, i066 **The four stages of Vortex development (left to right).**

04/4.4. Man perceived, and he prayed for a sign of duration, and Jehovih answered him, saying:

04/4.5. Note the tree which has sprung up out of the ground and fulfilled its time; it falls and rots, and returns to the earth. But the wind, which you do not see, never ceases to blow. So also[61] is the comparative duration of all things. Do not think, O man, that corporeal things are annihilated because they disappear; for as a drop of water evaporates and rises in the air as unseen vapor, so do all corporeal things, even earth, stones, gold, silver and lead, become as nothing (loss of corporeality) in the firmament of heaven in course of time.[62]

04/4.6. Things that man sees, I created with a beginning and an end; but the unseen I made of endless duration.

04/4.7. I made the corporeal man belonging to the seen; but the spiritual man I made as one within the unseen, and everlasting.

04/4.8. As the corporeal man perceives corporeal things, so does the spiritual man follow upward the evaporated corporeal entities of things. As corporeal things are tangible to corporeans, so are es things[63] tangible to the spirits of the dead.

04/4.9. As I cause water to rise upward as vapor, and take a place in the air above, let it be a sign and testimony of other places (plateaus) in atmospherea where the spirits of the lower heaven dwell.[64]

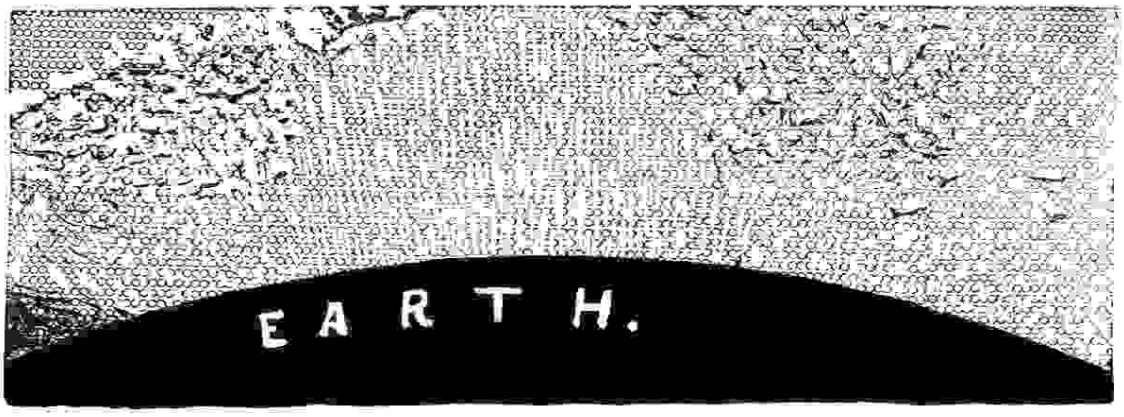
04/4.10. As I made a limit to the ascent of clouds, so I made a limit to the places of the different kinds of substances in atmospherea; the more subtle and potent to the rim, and the more dense and impotent nearer to the earth.

[61] i.e., in the manner indicated

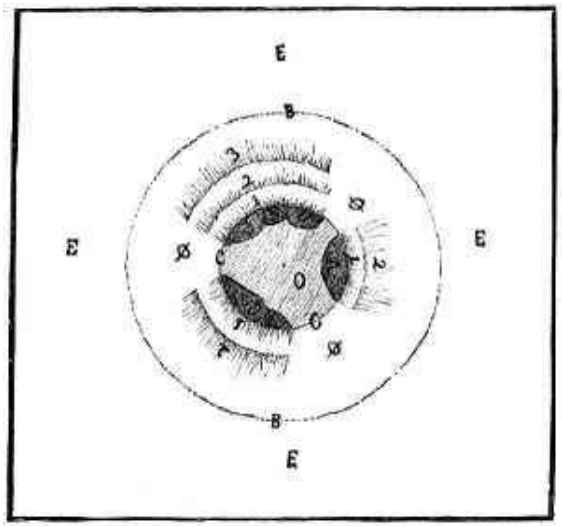
[62] That is, all things evaporate into subtler forms. The universe is constantly in the process of condensing and evaporating substances—from the most rarefied substances condensing downward toward corporeal form, and from corporeal substances evaporating upward toward ethereal form.

[63] heavenly things

[64] see image i007



i007 **Earth, Needles in the Atmosphere, and Plateaus**. When Jehovih condensed the earth, and it became firm and crusted over, there rose up from the earth heat and moisture, which continue to this day. But Jehovih limited the ascent of the substances going upward, and the boundary of the limit of moisture was the same as the clouds that float in the air; and the heat was of similar ascent. And while the moisture and heat rise upward, they are met by the etheric substance of the vortex of the earth, and the moisture and the gases of the air assume the form of needles. On the side of the earth facing the sun the needles are polarized and acting, driving forth, which is called light; but on the face of the earth opposite from the sun the needles are in confusion, and this is called darkness. Jehovih said: So that man may comprehend the structure of the belt that holds the earth, I will give him a sign high up in the air. And Jehovih caused the vapor in the firmament to be frozen and fall to the earth, white, and it is called snow. For the snowflake shows the matrix in which it is molded. Jehovih said: Let this be a sign also, that even as heat and moisture rise up from the earth, so are there representatives of all things on the earth which have also evaporated upward, and all such things rise up to the level of density that is like themselves, every one to its own level, and they take their places in the strata of the vortex. These are called plateaus; or spheres, for they surround the whole earth. Some of them are ten miles high, some a thousand, some a hundred thousand or more miles. And all these spheres that rotate and travel with the earth are called atmospherea, or lower heavens.



i006 **Earth and Plateaus of Lower Heaven**. E, Etherea; B, periphery of the earth's vortex. This line was called by the ancients the Bridge of Chinvat.* All within this area is called Atmospherea. The center circle is the earth; land mass is black; O, the ocean. 1, 2, 3, represent atmospherean plateaus on and near the earth. The O, O, O, with a line through it [∅], represent atmospherean oceans.

* Note that to make the earth, etc., apparent, this Chinvat line is not to scale. That is, were Chinvat drawn in actual proportion to the shown size of the earth, the B line would be drawn some 30 of earth's diameters distant from the center of the earth.

04/4.11. According to the condition of these different plateaus in atmospherea, whether they are near the earth or high above,[65] so shall the spirit of

[65] for an example of these see image i006

man take its place in the first heaven;[66] according to his diet, desires and behavior, so shall he dwell in spirit on the plateau to which he has adapted himself during his earth life.

04/4.12. For I made the power of attraction manifest[67] in all things before man's eyes so that he might not err; so that like would attract like, I made them.

04/4.13. Man sought to know the progress of things. Jehovih answered him, saying:

04/4.14. Open your eyes, O man! There is a time of childhood, a time of propagation, a time of old age, and a time of death to all men. It is likewise with all the corporeal worlds I have created:

04/4.15. First as vapor the vortex carries it forth, and as it condenses, its friction engenders heat, and it is molten, becoming as a globe of fire in heaven. Then it takes its place as a newly born world, and I set it in the orbit prepared for it.

04/4.16. In the next age I bring it into se'mu,[68] for it is ripe for the bringing forth of living creatures; and I bestow the vegetable and animal kingdoms.

04/4.17. Next it enters ho'tu,[69] for it is past the age of begetting,[70] even as the living who are advanced in years. Next it enters a'du,[71] and nothing can generate upon it. Then comes uz, and it is spirited away into unseen realms. Thus I create and dissipate planets, suns, moons and stars.

[68] commingled earth, air, water, heat and thick atmospherea; protoplasm-like; colloidal-like substance; also see image i008

[69] barrenness. –1891 glossary

[70] generating new life forms

[71] death. –1891 glossary

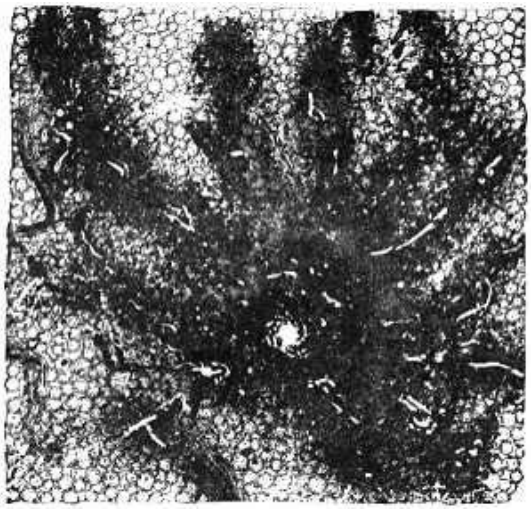
04/4.18. My examples are before all men. My witnesses are without number. I raise the tree up out of the ground; I give it a time to bring forth fruit, followed by a time of barrenness, then comes death and finally dissolution. I prepare the new field with rich soil, bringing forth; and the old field that is exhausted. And by My examples man shall weigh the progress and destiny of a whole world.

04/4.19. Let no man marvel because of the size of the mammoth and the ichthyosaurus,[72] for there was a time for them as there is a time for the infusoria[73] of this day.

04/4.20. I have given you a sign, O man, in the queen of the honeybee; because of the change of the cell, she comes forth a queen, even from the same kind of germ[74] as the other bees. Be wise, therefore, and remember that the earth is not in the place of the firmament of old. Let this be a testimony to you of the growth, change and travail[75] of the earth.

[66] Here atmospherea is the first heaven; etherea is the second heaven.

[67] be a reality, show itself, be apparent



i008 **Se'muan Firmament**. Jehovih said: Behold, I caused all living creatures to gestate in darkness. And this shall be testimony to the end of the world, that, when I created life on the face of the earth, she traveled in My se'muan firmament. This is the triumphant entry of oxygen to the earth's surface. It is also the gestative age for the animal kingdom. Jehovih said: Let there be a sign for man that comes after, so that he shall understand the work of My hand. And Jehovih commanded that after that time, all the living should gestate in darkness. And it was so. || The white sphere in the middle of the dark se'mu is the earth.

[72] dinosaur

[73] microscopic life-forms

[74] seed, rudimentary form

[75] toil, struggles, labor pains

04/4.21. Nevertheless, O man, the seen and the unseen are only parts of My person; I am the Unity of the whole.

CHAPTER 5 Jehovih

04/5.1. Man perceived the magnitude and glory of the corporeal worlds. He said, How shall I speak of Your great works, O Jehovih, and of Your wisdom and power? Shall I open my mouth before You? I look upon Your countless stars, suns and moons, spread out over the heavens! The millions of years You have rolled them on in the never-ending firmament! Processions in and out, and round about,[76] of mighty worlds! By Your breath going forth!

04/5.2. O You All Highest! How can I hide my insignificance! I cannot create the smallest thing alive! Nor change the color of a hair on my head.[77] What am I, that You have seen me?

04/5.3. Tell me, O my Creator, where did life come from—this unseen within me that is conscious of being? Tell me how all the living came into life?

04/5.4. Jehovih heard the words of man, and He answered him saying: Let a sign be given to man so that he may comprehend se'mu. || And so Jehovih caused the jellyfish and the green scum of water to be permanently coming forth in all ages, so that man could understand the age of se'mu, when the earth and the shores by the water, and the waters also, were covered over with commingled atmosphere and corporeal substance. This substance was called se'mu, because by His presence, Jehovih quickened it into life; and in that way, He made all the living, both the vegetable and animal worlds. Not that se'mu is jellyfish or the green scum of water; for in this day the earth does not produce se'mu abundantly; nevertheless the jellyfish and the green scum of water are signs of that which was in that day of the earth.

04/5.5. Jehovih said: Because of My presence I quickened into life all that live, or ever have lived.

04/5.6. Because I am male and female, even in My likeness, I made them thus.[78] Because I am the power to quicken into life, so, in likeness of Me, I made them with power to bring forth.[79]

04/5.7. According to their respective places, I created the living; not in pairs only, but in hundreds of pairs and in thousands and millions of pairs.

04/5.8. According to their respective places and the light upon se'mu, so I quickened them in their color, adapted to their dwelling places.

04/5.9. Each and every living thing I created new upon the earth, of a kind each to itself; and not one living thing did I create out of another.

[76] in various directions; here to there; around about; on all sides; right and left, up and down

[77] Man can bring about the conditions conducive to the genesis of life, but he, himself, cannot command life to happen, cannot create life. Likewise, man may dye his hair, but it nevertheless grows out in its natural color. And even if someday man can determine and manipulate the color genes for hair, he can only alter what is already there and living. For, man can only assist in assembling or nurturing the conditions conducive to life coming forth, and in their combining.

[78] That is, made males and made females—but like Jehovih, each capable of imparting and receiving in the generic sense: of going forth or giving inspiration, thoughts, energy, etc., while also capable of receiving inspiration or accepting incoming energy, substance, thoughts, etc.

[79] to procreate, to beget, to bring forth life

04/5.10. Let a sign be upon the earth, so that man in his darkness may not believe that one animal changes and becomes another.

04/5.11. || And so, Jehovih gave permission for different animals to bring forth a new living animal, which would be unlike either its mother or father, but He caused the new product to be barren.[80] ||

04/5.12. Jehovih said: And this shall be testimony before all men that I created each and all the living, after their own kind only.[81]

04/5.13. Such is My person and My spirit, being from everlasting to everlasting; and when I bring a new world into the time of se'mu, My presence quickens the substance into life; and according to the locality and the surroundings, I bring forth the different species; for they are flesh of My flesh and spirit of My spirit. To themselves I give themselves; nevertheless, they are all members of My Person.

04/5.14. As a testimony to man, behold the earth was once a globe of liquid fire! Nor was there any seed on it. But in due season I rained down se'mu on the earth; and by virtue of My presence I quickened into life all the living. Without seed I created the life that is in them.

CHAPTER 6 Jehovih

04/6.1. When man comprehended the earth he looked upward; and Jehovih saw him and knew the desires of his soul. So Jehovih sent His son Uz, and Uz spoke, saying:

04/6.2. Hear me, O man; the mysteries of heaven and earth I will clear up before your judgment. You (the human race) are the highest of all creation, and come to the highest of all kingdoms;[82] from Great Jehovih you shall learn wisdom, and none shall stop you.

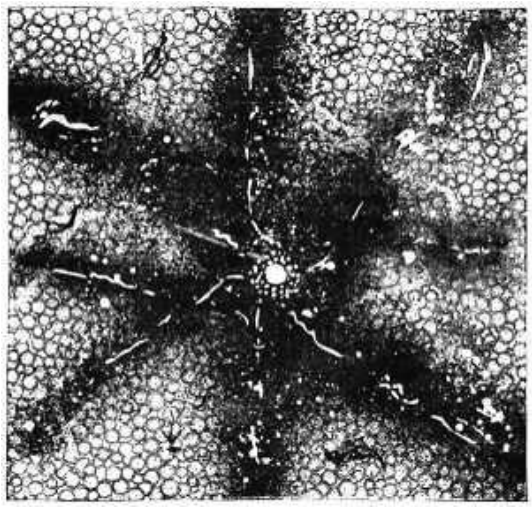
04/6.3. Contemplate, O man, on the magnitude of your Father's kingdoms and His places in the firmament on high. Unless I take you into the heavens above, you cannot comprehend its places.

04/6.4. Man then rose up in spirit, and ascended into the firmament, for his spirit had crystallized into separateness; and Uz and Es[83] ascended with him, speaking in the voice of the Father. And man saw that each and everything in the firmament was orderly, and still each to itself located. Then Es spoke, saying:

04/6.5. Observe, O man! As a farmer sows corn in one place, wheat in another, and flax in yet another—everything in a separate place; even so does Jehovih store the ingredients of which worlds are made—everything in its place: the substance of the iron in one place, the substance of the stones in another, the substance of the vegetable kingdom in another, and likewise for the substance of the animal kingdom, and the oils and sand; for He has places in the

[80] The mule has been instanced as proof that there is no such thing as one animal evolving into another. –Ed. [Capital 'E' in –Ed., indicates editor of the 1882 edition of Oahspe, which was Oahspe's first publication date; a small 'e' in ed., indicates editor of this present edition.]

[81] Accordingly, because all colors and cultures of man can have children together, it is obvious there is only one kind of Homo sapiens, namely humankind. But the varieties are sometimes called races, being nevertheless only varieties of one and the same kind (species).



i010 **The Earth in Jy'ay**. The earth (white spot) in Jy'ay (ji'ay) during the glacial period, showing m'ha'k, the surrounding nebula, that caused the earth's crust to break and upheave, forming ranges of mountains. At the period referred to, the earth was turned from its axial course: the north becoming east, and the south becoming west.

[82] The kingdom over all other kingdoms is Jehovih's kingdom.

[83] Uz releases man's spirit from the flesh so that he can ascend into heaven; meanwhile, Es is the guide to heavenly things.

firmament of heaven for all of them. These that you saw are the ji'ay, the a'ji, and the nebulae;[84] and amid them, in places, there is se'mu also. Let no man say: Over there is hydrogen only, and over here, oxygen only. The divisions of the substances of His creations are not as man would make them. All the elements are to be found not only in places close by, but in distant places also.

04/6.6. When the Father drives forth His worlds in the heavens, they gather a sufficiency of all things. And when a corporeal world is yet new and young it is carried forth not by random, but purposely, in the regions suited to it.[85] Accordingly, as there is a time for se'mu; and a time for falling nebulae to bury deep the forests and se'muan beds, to provide coal and manure for a time afterward; so is there a time when the earth passes a region in the firmament when sand and oil are rained upon it, then covered up, and gases bound and sealed for the coming generations of men.

04/6.7. And man said: I am ashamed in Your sight, O Jehovih! I looked upward and said: The sky is vacant! Then I said: It is true, the corporeal worlds are made of condensed nebulae; but I did not see the wisdom and glory of Your works. I locked You up in coincidences and happenings. Your unseen world has become seen; the unreal has become the real.

04/6.8. O if only I had been mindful of You! If only I had not put You far off, nor imagined laws and decrees. Teach me, O Jehovih! How was the beginning of man? How was it with the first of the living that You brought forth?

04/6.9. Jehovih said: Have I not declared Myself in the past; in My works have I not provided thousands of years in advance? As I have shown system in the corporeal worlds, know then, O man, that system prevails in the firmament.

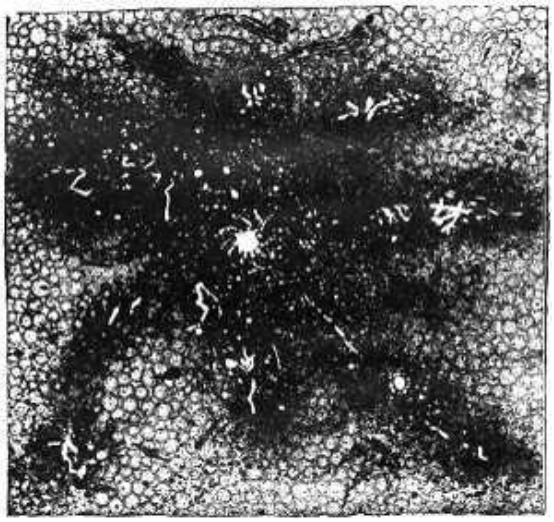
04/6.10. To the tree I gave life; to man I gave life and spirit also. And the spirit I made was separate from the corporeal life.

04/6.11. Out of se'mu I made man, and man was only like a tree, but dwelling in ha'k (darkness); and I called him Asu.[86]

04/6.12. I looked over the wide heavens that I had made, and I saw countless millions of spirits of the dead, who had lived and died on other corporeal worlds before the earth was made.

04/6.13. I spoke in the firmament, and My voice reached to the uttermost places. And there came in answer to the sounds of My voice, myriads[87] of angels from the roadway in heaven, where the earth travels. I said to them, Behold! I have created a new world; come and enjoy it. Yes, you shall learn from it how it was with other worlds in ages past.

[84] That is, the "substance" of the things seen was atmospherean substance, and was either in the more rarefied ji'ayan form, or the comparatively thicker a'ji'an form, or in the thickly dense nebula form.



i012 **The Earth in Hyarti from Nebulae**. Showing the earth (white disk in center) eclipsed on all sides by nebulae. In the Hyartien period the earth was in darkness for one hundred and thirty years. This was the gestative age for the vegetable kingdom.

[85] see images i010, i012

[86] See image i013. The Par'si'e'an (Persian) word for Asu was Adam.

[87] great numbers

i013 **Asu, the First Race**. Being the animal man (proto-man), wholly of the earth, and incapable of eternal life.

04/6.14. There alighted upon the new earth millions of angels from heaven; but many of them had never fulfilled a corporeal life, having died in infancy, and these angels did not comprehend procreation or corporeal life.

04/6.15. And I said, go and deliver Asu from darkness, for he shall also rise in spirit to inherit My etherean worlds.

04/6.16. And now the earth was in the latter days of se'mu,[88] and the angels could readily take on corporeal bodies for themselves; by force of their

[88] see image i009

wills, clothing themselves with flesh and bones out of the elements of the earth. By the side of the Asuans they took on corporeal forms.

04/6.17. And I said: Go forth and partake of[89] all that is on the earth; but do not partake of the tree of life, lest in that labor you become procreators and as if dead to[90] the heavens from which you came.

04/6.18. || But those who had never learned corporeal things, being imperfect in wisdom, did not understand Jehovih's words, and they dwelt with the Asuans, and were tempted, and partook of the fruit of the tree of life; and lo and behold[91] they saw their own nakedness. And there was born of the first race (Asu) a new race called man;[92] and Jehovih took the earth out of the travail of se'mu and the angels gave up their corporeal bodies. ||

04/6.19. Jehovih said: Because you have raised up those who shall be joint heirs in heaven, you shall tread the earth with your feet, and walk by the sides of the new born, being guardian angels over them, for they are of your own flesh and kin.[93]

04/6.20. The fruit of your seed I have quickened with My spirit, and man shall come forth with a birthright to My etherean worlds.

04/6.21. As I have quickened the seed of the first born, so will I quicken all seed to the end of the earth. And each and every man-child and woman-child born into life I will quicken with a new spirit, which shall proceed out of Me at the time of conception. Neither will I give to any spirit of the higher or lower heaven power to enter a womb, or a fetus of a womb, and be born again.[94]

04/6.22. As the corporeal earth passes away, so shall the first race Asu pass away; but as I do not pass away, so shall the spirit of man not pass away.[95]

[89] experience, participate in, share, engage, acquaint yourself with, become involved with

[90] insensible of, deaf and blind toward

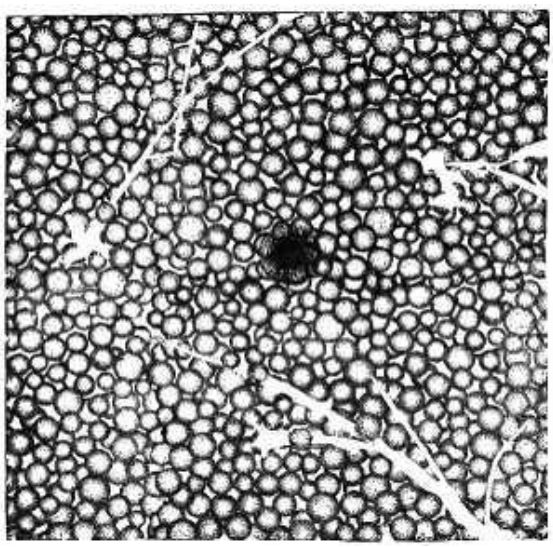
[91] lo and behold = look and see; used as an intensifier, an exclamation, meaning 'look! and see!' lo = look!; behold = see!

[92] This new race of man was also called I'hin.

[93] lineage, family, kinfolk, kindred; i.e., they are your relatives

[94] While here the doctrine of reincarnation is clearly repudiated, Oahspe later shows how the teaching of reincarnation came to be.

[95] Thus the second race, the I'hins and their descendants who obeyed the commandments, became capable of eternal life. (It has been said that everyone conceived or born on earth today, has capacity for eternal life.)



i009 **X'Sar'jis**, or end of the se'muan age; that is, the time of the termination of creating animal life. Jehovih said: Behold, I quickened the earth with living creatures; by My breath came forth all the living on the face of the earth, in its waters, and in the air above the earth. And I took the earth out of dark regions, and brought her into the light of My ethereal worlds. And I commanded the living to bring forth, by cohabitation, every species after its own kind. || And man was more dumb and helpless than any other living creature. Jehovih spoke to the angels that dwelt in His ethereal worlds, saying: Behold, I have created a new world, like the places where you were quickened into life; come and enjoy it, and raise man upright and give him words of speech. For these will also be angels in time to come.

CHAPTER 7 Jehovih

04/7.1. Jehovih said: Let a sign be given to the inhabitants of the earth so that they may comprehend dan'ha[96] in the firmament of heaven. For even as I bequeathed[97] to the earth a time for creating the living, and a time for angels to come and partake of the first fruits of mortality and immortality, so shall man, at certain times and seasons, receive testimony from My hosts in heaven.

04/7.2. || And Jehovih caused the earth, and the family of the sun to travel in an orbit, the circuit of which requires of them four million seven hundred thousand years. And He placed in the line of the orbit, at distances of three thousand years, etherean lights, at which places, as the earth passes through, angels from the second heaven come into its corporeal presence. As ambassadors they come, in companies of hundreds, thousands, and tens of thousands, and these are called the etherean hosts of the Most High.

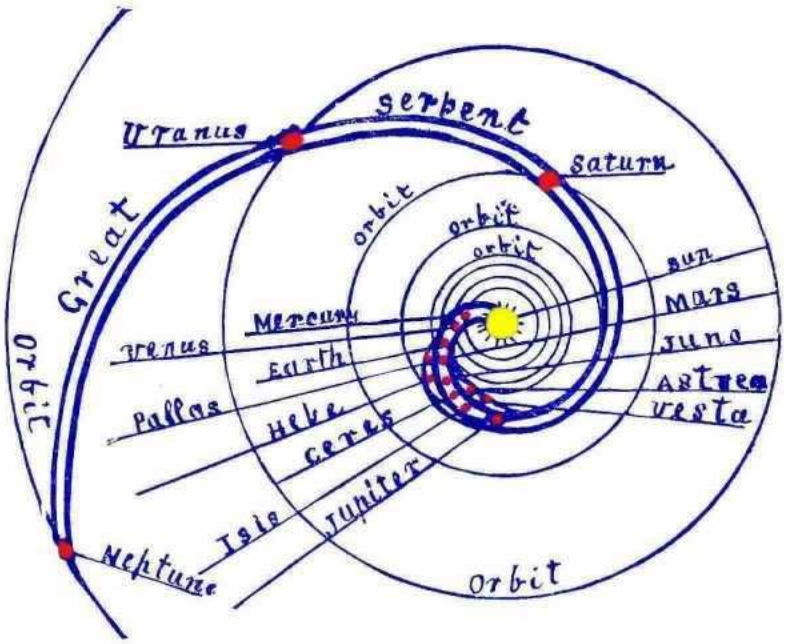
04/7.3. They come not as single individuals; nor do they come for a single individual mortal.

04/7.4. And Jehovih gave this sign to man on earth; which is to say: In the beginning of the light of dan'ha, the spirits of the newly dead shall have power to take upon themselves the semblance[98] of corporeal bodies, and appear and talk face to face with mortals. Every three thousand years Jehovih gave this sign on earth, so that those, who learned the powers and capacities of such familiar spirits, could bear testimony regarding the origin of man on earth.[99] || Jehovih said: And when it shall come to pass in any of the times of dan'ha that these signs manifest, man shall know that the hosts of the Most High come soon after.[100] Let him who will become wise, enumerate[101] the great lights of My serpent,[102] for in such times I set aside things that are old, and establish My chosen anew. ||

04/7.5. In the time of the earth, when man was brought forth from mortal to immortal life, the earth passed beyond se'mu. The angels of heaven remained with corporeal man, but not in the semblance of mortals, but as spirits; and by virtue of their presence, strove to make man wise and upright before Jehovih. Upon the earth the number of

[96] a time of great light
[97] assigned, bestowed, granted, gave

[98] appearance, likeness, resemblance
[99] The Spiritualism movement fulfilled the sign mentioned in this verse.
[100] This bible *Oahspe* is one of their fruits.
[101] often more than merely getting a count, but gathering data, not unlike what a modern day census or scientist does
[102] solar system, solar phalanx, great serpent; see image i072 Dissection of the Great Serpent



i072 **Dissection of the Great Serpent.**

such angels was millions. To these angels Jehovih spoke:

04/7.6. Behold the work you have taken in hand! It was commanded to you all, to partake of all the fruits of the earth except of the fruit of the tree of life, which is of the knowledge of the earth and heaven, lest you lose your inheritance in etherea.

04/7.7. Behold, you now have sons and daughters on the earth; by your love to them you have become bound spirits of the lower heaven. Until you redeem them in wisdom and power even to the sixth generation, you shall not rise again and inherit My emancipated heavens.

04/7.8. To which end[103] you shall be co-workers with one another in system and order. In My name you shall become an organic body and known as the heaven of the earth, or lower heaven, which shall travel with the earth.

[103] outcome, result, purpose

04/7.9. And I will allot to you a Chief, who is wise in experience in founding heavenly kingdoms; and he shall appoint from among you, officers, messengers, ashars, asaphs, and es'enaurs,[104] and you shall be numbered[105] and apportioned to your labor and places, like in My other lower heavens on other worlds.

[104] Ashars are guardian angels over mortals, asaphs are guardian angels over the spirits of the newly dead, and es'enaurs are heavenly singers and musicians.

[105] In Oahspe, to number or to be numbered is to count or be counted, but also other information is ascertained such as grade and rank of a person; and so a person is classified as well. This is not unlike a census, where not only a count is obtained, but other pertinent information collected.

04/7.10. He who is Chief shall be called God of this heaven and the earth, which are now bestowed[106] to his making.[107]

[106] presented, given, conferred, gifted

[107] i.e., he (God) can make heaven in the way he sees fit

04/7.11. And God shall have a Council and throne within his heavenly city; and the place shall be called Hored, because it is the first kingdom of God in this firmament.

04/7.12. And God shall rule on his throne, for it is his; and his Council shall rule with him; in My name they shall have dominion over angels and mortals belonging to the earth.

04/7.13. And God shall appoint Chiefs under him who shall go down and dwell on the earth with mortals; and the labor of these Chiefs shall be with mortals for their resurrection. And these Chiefs shall be called Lords,[108] for they are Gods of land, which is the lowest rank of My commissioned Gods.

[108] Collectively they are called Lords. A female Lord is called a Lordess. If undifferentiated in context, then Lord or Lords can refer to either male or female; same holds true for God; thus Goddess is the feminine.

04/7.14. And God and his Lords shall have dominion from two hundred years to a thousand or more years; but never more than three thousand years. According to the regions of dan (light) into which I bring the earth, so shall the terms be for the office of My Gods and My Lords.

04/7.15. And God and his Lords shall raise up officers to be their successors; these officers shall be appointed and crowned in My name by God and his Lords.

04/7.16. At the termination of the dominion of My God and his Lords, they shall in these, My bound heavens, gather together all those angels who have been prepared in wisdom and strength for

resurrection to My etherean kingdoms. And these angels shall be called Brides and Bridegrooms to Jehovih, for they are Mine and in My service.[109]

04/7.17. And in the time of dan I will send down ships from etherea to God, his Lords and the Brides and Bridegrooms; by My etherean Gods and Goddesses, these ships shall descend to these heavens to receive God, his Lords and the Brides and Bridegrooms, and carry them up to the exalted regions I have prepared for them.

04/7.18. All those who ascend shall be called a Harvest to Me, through My God and Lords. And the time of My Harvests shall be according to each dan, which is two hundred years, four hundred years, six hundred years, and five hundred years; and these shall be called My lesser cycles, because they are the times of the tables of prophecy which I give to My servants.

04/7.19. But at no other times, nor in any other way, shall My Harvests ascend to My emancipated worlds in etherea. For each and every dan'ha I have created seven dans, and to each dan given six generations of mortals. ||

04/7.20. The angels understood the commandments of Jehovih according to their knowledge in the etherean heavens; being heirs of other planets, and having died in infancy, and having matured in the es worlds; but they did not understand the Creator regarding the practice of the lower heavenly kingdoms. And for that reason their knowledge was incomplete.

04/7.21. Jehovih said: I do not condemn you because you have become joint procreators with the asuans; for you have done two services to Me; which are first to teach yourselves corporeal things, so that you can understand and sympathize with corporeans, and second, you have caused the earth to become peopled with those who are capable of immortality.

04/7.22. Observe now what shall happen on the earth: Those who are of your flesh and kin who cohabit together shall rise in wisdom and virtue; but those who cohabit with the asuans will bring forth heirs in the descending grade of life. The first shall bring forth heirs to everlasting life; but the second shall bring forth heirs that shall go out in darkness.[110]

04/7.23. In the dominion of which matters your God and Lords will instruct you, so that you may, by inspiration and otherwise, learn to control the behavior of mortals to everlasting life. And so that these labors are not too severe upon you, I created the dans and dan'has in the firmament, at which times you can be relieved from the watch by other angels from other worlds coming to exchange with you.

04/7.24. This also I put upon you: That to rule over mortals to virtue, by your own wills governing

[109] Atmospherean spirits who, after sufficient spiritual maturation are prepared to be raised to etherean heavens, are called Brides and Bridegrooms, because they are then wedded to Jehovih. Greater description is found later in Oahspe.

[110] cease to exist

them in all things, is contrary to My commandments. For what honor has any man if made to do a thing?

04/7.25. But you shall give My light to mortals, leaving them to choose. It is better for them to suffer some than to grow up in ignorance of the stings of disobedience.

04/7.26. Know that I make this a willing service on your part; because you have bound your affections on the earth, to your own kin, you willingly become guardian angels over mortals. Yet I did not make a separate law for you; as it is with you, so shall it be with the spirits of these mortals when they are born into the es world: They will also desire to become guardian angels over their mortal kin.

04/7.27. But these spirits, never having known My higher heavens, will be unsuitable for the office of ashars; they would only be the blind leading the blind.

04/7.28. To prevent which, God and the Lords shall provide these spirits in the first resurrection with places to dwell in; and with occupations and opportunities for education. For I do not desire them to remain bound to the earth, but to rise up and inherit My etherean kingdoms.

04/7.29. And in this also you shall be discreet in governing them, giving them the light of My heavens with some liberty to choose and to perfect themselves. Otherwise they would only be slaves in heaven. According to their weakness or strength, so shall you provide for these new spirits entering My es world.

04/7.30. Therefore those of you who are appointed by My God and My Lords as guardians over mortals shall be called ASHARS, and you shall report to your respective Lords, according to the section of the earth where you may be. And ashars shall have many watches (work shifts).

04/7.31. And those of you who are appointed to receive the spirits of the dead into heaven shall be called ASAPHS, and you shall report to your respective Lords and their kingdoms.

04/7.32. And the ashars shall make a record of every mortal as to the grade of his wisdom and good works; and when a mortal dies, and his spirit is delivered to the asaphs, the record shall be delivered with him; and the asaph, receiving, shall deliver this spirit, along with the record, into that place in these heavens which is adapted to his grade, where he shall be put to work and to school, according to the place of the resurrections which I created.[111]

04/7.33. As you shall thus become organic in heaven, with rulers, teachers and physicians; and with capitals, cities and provinces; and with hospitals, nurseries, schools and factories, so shall you also ultimately inspire man on the earth to the same things.[112]

[111] i.e., the type of work and schooling received depends upon one's place in the resurrections

[112] Thus, as we shall further see, civilization is not attained by any social evolution innate to man, but through the inspiration of angels reflecting the organization that is in heaven.

04/7.34 And mortals who are raised up to dominion over mortals shall be called kings and emperors. As My Gods and My Lords are called My Sons, so shall kings and emperors be called sons of God; through him they shall be raised up to their places, and given dominion for My glory.

CHAPTER 8 Jehovih

04/8.1. Jehovih said: God shall cause a record to be kept in heaven, of his dominions and those of his Lords. And he and they shall enjoin[113] it upon their successors forever to keep a like record.

[113] impose, require, charge

04/8.2. And in the times of My harvest a copy of these records shall be taken up to My etherean kingdoms and filed with My Orian Chiefs and Archangels[114] in the roadway of the travel of the great serpent,[115] for their deliberations regarding the progress and management of the inhabitants of the earth and her heavens.

[114] Both Orians and Archangels are ranks of ethereans. Orians are ranked above Archangels.

[115] The words *Great Serpent* means solar phalanx [solar system]. –Ed.

04/8.3. Do not think, O angels, that the resurrection of your heirs and their descendants who come up out of the earth is an easy matter, and of steady progress devoid of mishaps and woeful darkness.

04/8.4. The angels under you shall become at times rebellious and defiant; disregarding your laws and decrees; and they shall desert your heavenly places and go down to the earth in millions and hundreds of millions. And they shall drive away the ashars, and then assume guardianship over mortals. But they shall develop no righteousness under the sun; and they will inspire mortals to war and destruction. And these angels will themselves take to war and evil throughout the place of your heavens.

04/8.5. With the foul gases of atmospherea they shall make weapons of war and places of torment. With these elements they shall make suffocating hells in order to cast one another into chaos.

04/8.6. And mortals slain in war shall be born in spirit into chaos on the battlefields; and entering the es world in chaos, they shall not know that they are dead (as to earth life), but shall still keep fighting right and left.

04/8.7. And enemy shall take enemy in these heavens, and cast them into the places of torment, which they shall have built, and they shall not know peace or wisdom.

04/8.8. And the work of your heavens shall become as nothing. You shall go about delivering hells and the spirits in chaos. And your labor shall become exhausting; truly you shall cry out because you came and peopled the earth.

04/8.9. For I have also created this possibility for My creations, so that both angels and mortals shall

learn to know the elements of the heavens and the earth, and to know the trials of love and misfortune.

04/8.10. Nor have I made wisdom possible to any man or angel who does not know My elements, and the extremes of evil and good which I created.

04/8.11. But in the times of great darkness, which shall come upon earth and these heavens, I will bring the earth into dan'ha; and My ethereans shall come in My name and deliver them.

04/8.12. And again for another cycle they shall be left with the lessons given to them; but they shall fall again in course of time. But again I will deliver them; through My Gods and Goddesses I will cause them to comprehend the magnitude of My creations.

04/8.13. As you travel from heaven to heaven (via ships) in this atmospherea, so shall you also inspire mortals to build corporeal ships, and sail across the oceans, so that the inhabitants of different divisions of the earth may become known to one another.

04/8.14. And when the inhabitation of the earth shall have been completed and the nations shall have established civil communion around from east to west, in that same time I will bring the earth into the Kosmon era, and My angel ambassadors, Gods and Goddesses, shall render up the records of these heavenly kingdoms.[116]

04/8.15. Through them I will reveal to mortals the creation of My worlds, and the history and dominion of My Gods and Lords on the earth, even from this day down to the time of Kosmon. ||

04/8.16. And Jehovih caused the angels of atmospherea to assemble together and organize the first kingdom of the heaven of the earth. And the place was called Hored, because it was the place of the first organic abiding place for the first God of this world.

04/8.17. And Hored was situated over and above the mountains of Aotan in Ughoqui, east of Ul, of that country afterward called the continent of Pan.[117] ||

04/8.18. Thus ends the inorganic habitation of the earth and her atmospherea.

END OF BOOK OF JEHOVIH

[116] And here they are, in part, in this Oahspe.

[117] The continent of Pan (see map i017) is covered in fuller detail later in Oahspe.

i107 **Creator's name sign, with horizontal line only.**

i017 **Pre-Flood Outline Map of the World**. Showing the Locality of Pan, the Submerged Continent.

Book of Sethantes, Son of Jehovih

First God of the first cycle of the earth after man's creation

CHAPTER 1 Sethantes

05/1.1. In the beginning of the inhabitation of the earth, the angels of heaven assembled in Hored, a heavenly plateau resting on the earth.

05/1.2. And the archangel Sethantes was the wisest of them all, and he said to them:

05/1.3. Behold, we have come from distant heavens; by the voice of Jehovih we came to partake of the glory of the red star, the earth. Jehovih said to us: Come and enjoy the new world I have created. Partake of all its fruits, except of the tree of knowledge, which is the fountain of life. Do not partake of this, lest you die.

05/1.4. But the voice of the earth spoke to us, saying: Partake, for indeed, mine is the tree of everlasting life.

05/1.5. And many did not obey the voice of the Father, and are now bound by the tie of life, which is in the blood.

05/1.6. And the voice of Jehovih came to me, saying: Sethantes, My son, behold, in My etherean heavens I gave into your charge millions of angels, whom you have brought to the earth, and they have fallen from their high estate. Go, deliver them.

05/1.7. And I said: What shall I do? And Jehovih said: Bring your angel hosts to Hored, for there I will crown you God of these heavens and earth for the redemption of angels and mortals. And it shall be a new heavenly kingdom from this time forward to the end of the world. For it is the time of the arc[118] of Wan, and I will bring from etherea My high-raised Goddess, Etisyai, chief factor[119] of Harmuts, and she shall crown you in My name: GOD OF HEAVEN AND EARTH.

[118] great etherean light

[119] a title and position of responsibility in the etherean worlds

05/1.8. God said: When I had thus spoken in Hored before the angels of heaven, a great light, like a sun, was seen descending from the firmament above. And I commanded my es'enaurs to chant in praise of the Father and His works.

05/1.9. Meanwhile I had the angels of Hored numbered, and there were twenty seven million six hundred thousand, being the same who were on an excursion in my charge when the voice of Jehovih commanded us to visit the earth.

05/1.10. The light above descended fast toward us; like a ship of fire it came nearer and nearer, till we saw it was far wider than the place of Hored and all my angel hosts.

05/1.11. And when the great light had descended to the plateau of Hored, there came forth out of the light one million archangels, from the arc of Wan in the Hosts of A'ji, in the orbit of Tow'sang in etherea, and they bore regalia[120] and crowns from the Orian chief of Harmuts. Foremost of the archangels was Etisyai, and her brother Ya'tiahaga, commissioners from the etherean heaven.

[120] official attire (clothing), insignia, ornamentation

05/1.12. When they came near me, Etisyai gave the sign of Jehovih's name, greeting, halting, and saying: All hail! In Jehovih's name, and in the love of Harmuts, Orian Chief, we come to greet you, first God of the lower heaven, belonging to the corporeal earth!

05/1.13. I said: All hail, O emissaries of Harmuts, Chief of Orian worlds! Come, O Etisyai, and your brother and all this host! Come, honor my throne, in Great Jehovih's name!

05/1.14. The archangels then came forward, saluting, and Etisyai said: In Your name, O Jehovih, I found[121] here a throne!

[121] establish, create

05/1.15. And she caused the form and substance of it to rise, and she ascended onto it, and Ya'tiahaga with her. And the other archangels formed a crescent

in front of the throne, all of them bearing crowns or diadems, but they stood upright. And now the angels of the host of God took their places, so that they could witness the testimony of Jehovih's commission, but the lights from the columns of fire, brilliant in all colors, shades and tints, baffled many of them from seeing plainly.

05/1.16. When all things were ready, Etisyai, standing erect and brilliant like a star, raised her right hand, saying: JEHOVIH! ALL-WISE AND POWERFUL! IN YOUR NAME, THIS YOUR SON, GOD, I CROWN! FROM THE ORIAN CHIEF, HARMUTS, RAISED TO THE RANK OF GOD, AND BY YOU, O JEHOVIH, ORDAINED! FROM THIS TIME FORWARD TO BE KNOWN FOREVER IN THE EMANCIPATED HEAVENS AS YOUR SON! PEACE! WISDOM! LOVE! POWER!

05/1.17. And now with her left hand she raised the crown high, so that all could see and bear witness, and upon giving the sign again of Jehovih's name above the crown, a flame of light shot forth brilliantly from it. And then she placed the crown on God's head, saying:

05/1.18. ARISE, O MY SON, SON OF JEHOVIH! Instantly there arose from the millions of souls one universal shout: All hail, O Son of Jehovih! And God rose up, having the crown on his head, and the people cheered him lustily, for he was well beloved.

05/1.19. Etisyai said: Bring forward your five chief Lords so I may crown them also. God then caused the five chief Lords, whom he had previously selected, to sit at the foot of the throne.

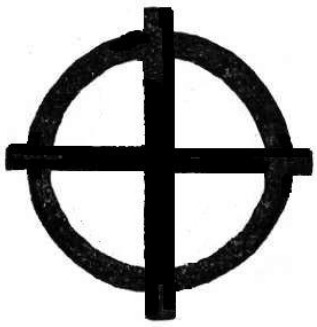
05/1.20. Again Etisyai raised her right hand, saying: O JEHOVIH! ALMIGHTY! FROM WHOM ALL GLORIES EMANATE! IN YOUR NAME, THESE YOUR SONS, I CROWN, LORDS OF THE EARTH, AND OF THE WATERS OF THE EARTH! FROM THE ORIAN CHIEF HARMUTS! BY MY COMMISSION I RAISE THEM TO THE RANK OF LORDS FOR KINGDOMS OF HEAVEN! PEACE! WISDOM! LOVE! POWER!

05/1.21. Then Etisyai took the crowns, which were handed to her by the other archangels, and placed them on the heads of the Lords, saying:

05/1.22. ARISE, O MY LORDS, AND BE LORDS OF JEHOVIH FOR HIS GLORY! AND BE THE LORDS OF GOD, HAVING DOMINION OVER THE EARTH AND THE WATERS OF THE EARTH, IN LOVE, WISDOM, AND POWER, AMEN!

05/1.23. The Lords rose up, having on their heads the crown of Lords, and again the multitude saluted with great cheering. When the applause ceased, Etisyai said:

05/1.24. My God and my Lords, give now the sign of Jehovih's name, so that His glory may be fulfilled. (For this was the oath of office.)[122]



i001a **Circle Cut Twice.**

[122] The sign is the circle twice cut. –Ed. [See image i001a.]

05/1.25. And God and the Lords saluted Jehovih before the hosts of heaven. And they stood apart a little distance, and Etisyai said:

05/1.26. Behold the All Light, Jehovih, encompasses me. My voice shall be His voice. By the glory of Faith in Him, I am One with the Father.

05/1.27. And a fleece of golden hue descended from above and encompassed Etisyai, and she was like a central star with rays of light emanating. She was entranced by Jehovih. Through her the Creator spoke, saying:

05/1.28. My Son, now God, I brought you forth out of corpor, quickened into life everlasting. By faith I inspired you to do whatever you have done. Faith I gave to you, as the tree on which ALL PERFECTION is the fruit. By that faith within man, which nurtures the I AM within himself to perfection, he becomes My Son,[123] doing by virtue of My presence. According to your wisdom and love I have given you strength; and by your strength, raised you up.

[123] or in the case of females: she becomes My Daughter

05/1.29. Behold, this day I have given you a kingdom in atmospherea, and made you God before all the kingdoms of heaven. This place shall be your place and Mine also. Here you shall dispense wisdom and laws, and appoint officers in My name and by virtue of My power.

05/1.30. And your kingdom shall be like two kingdoms: One here with the hosts of heaven, and one on the earth, over these your Lords. For you are the judgment seat and creator of order over the whole earth, and in the heaven belonging to the earth.

05/1.31. Stretch forth your hand, My Son, and clothe yourself in the golden fleece.

05/1.32. God made the sign, and then raised his hands upward, saying: Jehovih! Jehovih! By Your command I call upon You to array me in Your golden fleece! Behold I am Your Son.

05/1.33. And the archangels tossed up the raiment and regalia they had brought from their etherean arc in a'ji, and, by the faith that was in God, the substance flew to him and encompassed him in raiment of the upper heaven.

05/1.34. Then Jehovih spoke to the Lords, saying: As God has built a kingdom in Hored, and reigns over this heaven, and over you and your helpmates, so shall you build kingdoms on the earth, and you shall rule over mortals in My name, teaching them about Me and My everlasting kingdoms in the firmament above. In testimony of My voice, receive this raiment of silver and gold from My archangels.

05/1.35. The archangels then draped the Lords in shining raiment. And Etisyai came down from the throne, still entranced, saying:

05/1.36. Though My Daughter Etisyai will rise up in the flame of fire, yet I, Jehovih, will abide with you, O God, and with you, My Lords, now and

forever! And then Etisyai took God's hand and led him to the center of the throne, saying: Sit on this throne for it is your Father's kingdom in the lower heaven of the earth![124]

05/1.37. When God sat down, the entrancement departed from Etisyai, and the Light of Jehovih went and settled upon God and the Lords. But Etisyai sat down at the foot of the throne, and immediately all the archangels sat down also.

05/1.38. God said: Behold, she who is greatest makes herself least of all. Arise, O Daughter of Jehovih, and enjoy my kingdom, for it is Jehovih's also. And God came down from the judgment seat and took Etisyai's hand and she rose up, at which point God proclaimed the freedom of the hour. Thus was established the first throne of God in these heavens. And now all of the hosts mingled together, angels and archangels, joyfully.

[124] Thrones in heaven consist of a raised platform with a judgment seat resting near the middle of it; the seat itself can be extended to accommodate many to sit on either side of the reigning God or Lord. At the front of the throne are steps leading up to the platform; the bottom step is called the foot of the throne. Facing the throne, at the foot of the throne, is one or more seats; and these are also considered to be part of the foot of the throne.

CHAPTER 2 Sethantes

05/2.1. When the hour ended, God again ascended the throne, and the marshals raised the signals of order, and the archangels went and stood in a crescent in front of the throne. Etisyai sat at the feet of God, and the splendor of her glory, unadorned, except with white and yellow drapery, shone through all the talents Jehovih had given her—the perfection of purity, wisdom, and love; the like of which only Gods had looked upon!

05/2.2. God said: In Your name, O Jehovih, I now found the session of Your kingdom in the lower heaven. As long as man and woman shall bring forth heirs to You, this kingdom shall not cease to glorify You. Let the Lords approach the throne.

05/2.3. The es'enaurs now sang, and the marshals and escorts conducted the Lords before the throne. When they were in order, the music ceased, and God said:

05/2.4. There are five great divisions of the earth, and I have ordained you the five Lords of them in Jehovih's name. I have placed you according to the number of inhabitants on the earth's divisions, and your relative rank before heaven. When you have seated yourselves in your respective kingdoms, you shall each have twelve messengers, whose duties shall be between you and me. Therefore choose your messengers this hour, so that, before the resurrection of the archangels, they may be confirmed and their registry[125] carried to heaven above.

05/2.5. The Lords chose their messengers, and they were confirmed in the name of Jehovih, and the swift messengers, who ply with the upper heavens,[126] made a record of their names and places. After which God said to them:

[125] book of official records with their name, office, place, etc., registered in it

[126] To ply is to regularly course or traverse. Messengers whose job it is to carry messages back and forth between atmospherea and etherea are called swift messengers. Those who ply only within atmospherea are called messengers.

05/2.6. You have been chosen according to your talents; according to your excellence you will be promoted to wider fields of labor. May the wisdom, love and power of Jehovih be with you all, amen!

05/2.7. And now Etisyai signaled that her time of departure had arrived.

05/2.8. God came down from the judgment seat, and standing one moment in sorrow, reached out and took Etisyai's hand, saying:

05/2.9. Arise, O Daughter of Jehovih, and go your way!

05/2.10. Etisyai rose up, pointing upward, saying: My house is in the arc of Wan. Jehovih dwells with you and me! My swift messengers shall come to you at times. My love will be with you and your Lords, and the harvest of your resurrection. In Jehovih's name, farewell!

05/2.11. Etisyai then walked to the ship of fire; but before she entered, she turned and took one more look at the hosts of Hored, and then, stripping from the frames, luminous drapery, cast it playfully over the es'enaurs, and quickly disappeared in the light.

05/2.12. The es'enaurs chanted, and the hosts of archangels joined in with them, and in that same moment of time the ship began to rise, and it was as thousands of columns of fire surrounding one majestic column, and the whole circle rising in spiral form, turning and rising, rising and turning. And when it was a little way up it seemed like an ascending sun; and then higher and higher, like a distant star, and then it passed beyond the vision of the angels of Hored.

05/2.13. When order was proclaimed, the All Light began to gather about the throne, covering over God and the Lords. Jehovih, through God, said:

05/2.14. Hear Me, for I reside also with these My Lords of the hosts of heaven.

05/2.15. The Lords said: What shall we do? And Jehovih answered: Summon all the angels to pass before the throne of God, one by one, so that I may judge them. For all those who dwelt on any of My corporeal worlds of the fifth of the second rate[127] shall reside in the kingdom of Hored, and their labor shall be with es'yans only; but all of the full of the first rate shall reside in the kingdoms of My Lords, and their labor shall be with corporeans.

05/2.16. The marshals then arranged the angels and they passed in front of the throne, and so great was God's wisdom that, in looking on the angels as they passed, he perceived the rates of every man and woman. And those destined for labor in atmospherea only, he caused to turn one way, and those for the earth, as ministering spirits with mortals, to turn the other way; and when they had all passed, they were correctly divided according to Jehovih's commandment.

[127] That is, 2 and 3/5 years old. "The full of the first rate" is infants under 2 and 3/5 years who, maturing in heaven, remember nothing of their corporeal lives. –Ed. [Es'yans are those whose birth into spirit life was recent.]

05/2.17. God said: Hear me, O Lords! Take your laborers and proceed to your respective places on the divisions of the earth and the waters of the earth. And you shall be Lords with me, your God, for the glory of Jehovih. Whatever you do on the earth I will ratify in heaven; whomever you deliver from the earth I will receive in heaven. As you shape and build up mortal man, delivering his spirit into my kingdom, so will I receive and award him.

05/2.18. So that your kingdoms may accord with me and mine, I give you sufficient messengers, and they shall pass daily between us: According to their proficiency and power to pass from place to place, so have I chosen them.

05/2.19. Let a record be kept within your own kingdoms, and these records shall be your own, to be carried upward with you in the next resurrection.

05/2.20. And separate from your own record, you shall also keep a record jointly with me, pertaining to your kingdom's relations with mine.

05/2.21. When mortals die and are born in spirit, you shall receive them and enter them in your records as es'yans, signifying newborn in heaven. And for these es'yans, you shall provide temporary dwellings where they shall reside, some for a few days, and some for the space of one year or more. Through the messengers you shall inform me of their numbers and conditions, and I will send ships to bring them to my kingdom.

05/2.22. You shall appoint asaphs, whose office it shall be to receive es'yans from the ashars.

05/2.23. While a mortal is alive on the earth, the ashars shall stay with him, guarding him in the name of the Lord, and in my name. But when he dies the ashar shall deliver the es'yan to the asaph, saying: In Jehovih's name, receive this newborn spirit. He was my protégé; for the good or evil in him, charge it to me. || And the ashar shall deliver up a record of the mortal life of the es'yan, and the record shall be kept within your own kingdoms.

05/2.24. And the asaph shall take the es'yan, saying: In Jehovih's name, I receive this newborn spirit. He shall be my protégé according to the commandments of the Lord my God. || He shall then take the es'yan to the place prepared for it, where it will have nurses and attendants according to its requirements.

05/2.25. When ships come to your kingdoms, the asaphs shall deliver all the es'yans they have received, and my officer shall receive them, and bring them to my place in heaven.

05/2.26. When God had ended the instructions to the Lords, the Lords answered, saying: We will be your Lords, O God, doing your commandments, for the glory of Jehovih, our Father.

05/2.27. God said: To each of you I have given a great division of the earth, and each division shall be named after you, each in its place.

05/2.28. This, then, was the rank assigned: Whaga (Pan); Jud (Asia); Thouri (America); Vohu (Africa); and Dis (Europe). And the lands were called after the names of the Lords and entered as such in the books of heaven in Hored, by command of God in the name of Jehovih.[128]

[128] see image i017

05/2.29. And the record of the Great Serpent showed the firmament of Tem'yi in the third circuit of c'v'wark'um and dan'ha twenty-four.[129]

[129] a dan'ha cycle is 3000 years average and a circuit is about 4,700,000 years

05/2.30. When all was finished the Lords came and sat down at the foot of the throne, and the es'enaurs chanted a hymn of praise to Jehovih, and the entire multitude joined in the singing.

05/2.31. When the hymn ended, God rose up, standing amid a sea of light, and raising up both hands, said: O Jehovih! Almighty and everlasting! Help Your servants in founding this Your Kingdom for Your glory! Peace, Wisdom and Power!

05/2.32. Then making the sign of Jehovih's name with his right hand, he came down to the foot of the throne, and taking the hand of Whaga, Lord of Whaga, he said: Arise, my son, and go your way, and Jehovih will bless you.

05/2.33. Whaga rose up and stood aside, and then in like manner God raised the other four Lords and they stood aside also.

05/2.34. The marshals filed past the throne, saluting, and after them the Lords, saluting also; and then came the asaphs, and lastly the ashars; and the procession was under way, passing between the pillars of fire, with which God's laborers had encircled and ornamented Hored.

05/2.35. This was the beginning of the first kingdom in the lower heaven, and the first of the reign of the Lords on earth.

CHAPTER 3 Sethantes

05/3.1. And in heaven God appointed angel surveyors, to survey the earth and atmospherea; and astronomers, to note the place of the stars; and enumerators, to number the inhabitants of the earth and atmospherea, to grade them and apportion[130] their places; and nurses and physicians, to receive the es'yans and administer to them; and builders of heavenly mansions; and weavers of fabrics for covering the newborn, the es'yans; and builders of heavenly ships for carrying the inhabitants from place to place. And God appointed officers and teachers, according to their grade, to all of these offices.

[130] determine and assign

05/3.2. And when God had completed his appointments, the people were sent to their places, to

begin the work allotted to them. And God called the asaphs, and he said to them:

05/3.3. Go down to the earth, and bring me the first fruit of the first resurrection.

05/3.4. And the asaphs said: Your will is our will, but what do you mean by the first fruit of the first resurrection?

05/3.5. God said: The spirits of the dead. The asaphs said: The spirits of the dead, who are they?

05/3.6. God said: When a corporean comes forth out of his corporeal body, this shall be called DEATH.

05/3.7. The asaphs said: Who then are the spirits of death? And God answered them, saying: O you who died in infancy, how can you learn corporeal things! Go then to my Lord, Whaga, and he will show you.

05/3.8. The asaphs departed and went down to the earth, and the Lord, through the ashars, delivered five hundred es'yans to the asaphs, who brought them to Hored, before the throne of God. And God said to them: Who are these?

05/3.9. The asaphs said: These are the first fruit of the first resurrection. Behold, we know now the beginning and the end of corporeality; the earth body of these es'yans was only a womb from which they are now delivered.

05/3.10. God said: Well done. Take these es'yans and feed and clothe them, for this is your labor.

05/3.11. The asaphs answered: Alas, we have tried to feed them with all types of food on which we ourselves subsist, but they will not eat.

05/3.12. God said: Alas, O you innocents! You feed on ethereal food; these es'yans must have atmospherean food, even as corporeans subsist on corporeal food. Go, then, fulfill this first resurrection; for as much as you deliver them, so will you be delivered in time to come.

05/3.13. The asaphs then departed, taking the es'yans with them. But after a while they returned again to God, saying:

05/3.14. Behold, O God, we have gathered the atmosphere of trees of all kinds, and of seeds and plants that grow on the earth, all most beautiful to our senses, and savory to the smell, and we gave these to the es'yans, but lo, they will not eat. Being alarmed, we again hastened to you for information.

05/3.15. God said: O you of little wisdom, knowing so much of heaven and so little of earth. Go back to the place where you brought these es'yans from, and learn what kind of food they subsisted on.

05/3.16. The asaphs went back with all haste to learn in reference to the food. And in due time they came again before God, saluting, saying:

05/3.17. What shall we do, O God? Behold, these es'yans while in the corporeal form feasted on fish

and worms. How can we bring them the atmospherean part of these things?

05/3.18. God said: The last time you were present you said you had gathered the atmospherean part of trees, seeds and plants growing out of the earth. Why, then, can you not gather the atmospherean part of fish and worms?

05/3.19. The asaphs said: Alas, we have observed this difference: The trees, plants and fruits emit delightful atmospheres, most nutritious to the spirit, but that which is emitted from the living fish and living worm is foul-smelling, being only the sweat and dead substance evaporating. What, then, shall we do?

05/3.20. God said: Go to the place where mortals kill fish and worms; and in the same time that mortals tear these things with their teeth, snatch from their hands and mouths the atmospherean parts of the food, and give it to these es'yans. Remember, also, that little by little you shall teach them to live on other kinds of food.

05/3.21. And as you do with these es'yans, do this also for others afterward, remembering that what men subsist on in corporeal life, is entailed[131] on them in spirit for a space of time after entering atmospherea; and they shall be fed spiritually with like substance. The asaphs then departed.

[131] necessitated, bound

05/3.22. On the third day after that, the Voice of Jehovih came to God, saying:

05/3.23. My Son, behold what the asaphs have thoughtlessly done in your name! They came to the fishery and did as you directed, gathering food for the es'yans; and the es'yans stood at their side, saying: Why gather food for us? Behold, we are now strong in spirit; allow us to gather for ourselves. And the asaphs said: It seems well; do as you desire.

05/3.24. So the es'yans went to the fishermen and fisherwomen, who were eating raw flesh, and the es'yans laid hold of the atmospherean part, and ate a sufficiency of it. Then the asaphs said to them: You have feasted sufficiently; come away with us now.

05/3.25. But lo, the es'yans engrafted themselves on the fishermen and fisherwomen, and would not depart. The asaphs, not knowing what to do, called on My name. O God, quickly send to them those skilled in deliverance, so that My es'yans are preserved to everlasting life.

05/3.26. And God summoned those skilled in deliverance of engraftment, and dispatched them hastily with messengers to the fisheries.

05/3.27. Jehovih said: From the trees, fruits, flowers, grains, seeds, and roots that grow in the ground, I have created a ceaseless harvest going upward into the atmosphere, which shall be the sustenance of the spirits of men newborn in heaven. But whoever feasts on flesh on earth, shall not find

spiritual food in heaven, but he shall return to the butcheries and eating-houses where flesh is eaten, and before it is rotten he shall feast on its atmospherean part. Place a guard, therefore, over the newborn, lest they engraft themselves on mortals, feasting on their feasts, and so go down to destruction.

05/3.28. After many days the asaphs came before God, saying: The physicians severed those who were bound, and we brought them away. Shall this be our labor, day and night, to lead these es'yans about, finding them clothes and food? For we have observed that the more we do for them, the less they do for themselves.

05/3.29. Jehovih spoke through God, saying: A nurse I provided for the newborn, but when he is grown I command him to provide for himself so that he may be a glory in My kingdoms. By charity alone you cannot raise man up; but be diligent in teaching him to continually try to raise himself, for in this lies the glory of manhood.

05/3.30. The asaphs said: If we leave the es'yans alone they will return again to the fisheries and fasten themselves upon mortals, doing nothing but eating.

05/3.31. God said: Near the fisheries, but in atmospherea, go and fashion a colony, and it shall be your colony in heaven. Take these es'yans there, not showing them the way to the fisheries. In the colony put them to work, weaving, making clothes and otherwise producing; but go yourselves for the food at the fisheries, and bring sufficient every day, giving only to those who labor, or to invalids and helpless ones. By this you shall inspire them to labor, which is the foundation of the growth of the spirit; and eventually they will not only care for themselves, but join you in helping others, which is the beginning of the second resurrection.

05/3.32. This then is the lesson you have learned, that according to the diet and the habit of mortals on earth, so must you provide the same for their spirits when first entered in heaven.

05/3.33. Choose therefore, from your own people, a sufficient number to make all things required for a delightful colony, whether it is food, clothing, nurseries, hospitals, place of worship, or place of dancing, and there receive all the es'yans who are delivered from the earth, raising them up in industry, virtue, wisdom, mirth, love, benevolence and adoration, and this shall be a new heaven to you all.

05/3.34. You are my chosen, and an example colony of all the kingdoms I shall build in my heaven. The time is coming when the whole atmosphere around the earth shall be filled with countless millions of angels born out of the earth.

05/3.35. Be swift in your labor; the people spring up from the earth rapidly into heaven, and every

colony you now establish shall, in time to come, be a great kingdom, requiring experienced workmen. Whoever labors most efficiently for Jehovih, I will promote to wider fields.

05/3.36. You are one of the cornerstones of Seffas,[132] and his house shall embrace atmospherea and the whole earth. Words are already taking root in the mouths of mortals; and for tens of thousands of years, war will reign; might against might, darkness against darkness. Hundreds of millions will be slain in wars on the earth, and their souls be thrown into chaos. Even as you saw these spirits fastening onto mortals for food, so will spirits in chaos, millions of them, fasten themselves on the battlefields, still battling; or fasten themselves on mortals, obsessing them to madness and death.

[132] established culture; also enforced culture, i.e., imposed and compelled culture

CHAPTER 4 Sethantes

05/4.1. So God established colonies in heaven for the reception of the spirits of mortals; and the colonies embraced the arts of healing, education, industry, drapery, manufacturing, the building of ships, and all things required for the spirit, even as corporeal things are required by mortals.

05/4.2. And great labor came upon the hosts of God who established these things, toiling day and night, receiving the es'yans and providing food and clothing for them. And many of the hosts of God lamented that they had come to the corporeal earth, and they framed songs and anthems of lamentation, and these they chanted even while at labor.

05/4.3. God was troubled that they were lamenting in the presence of es'yans, and he called together the proper officers in order to rebuke them; but lo and behold, the light of Jehovih spoke from the throne, saying:

05/4.4. Do not rebuke them, O My Son. Did I not command them, saying: Behold I have created a new world, the earth; come and enjoy it. And when they had come, did I not say to them: Enjoy all the fruits of the earth, except the fruit of the tree of life, lest you die. But corpor spoke to them and they believed in corpor. Why then shall they not lament? Do they not remember their former homes in etherea, and thus aspire to regain them?

05/4.5. But seek, O My Son, to make their lamentations a glory in the souls of the es'yans, so that they may also aspire to a higher heaven.

05/4.6. The voice departed, and God, perceiving the wisdom of Jehovih, commanded certain officers to collect many of the anthems and deposit them in the library of Hored, in heaven; and it was done.

05/4.7. This, then, is representative of their lamentations:

05/4.8. Where is my home, O Jehovih? When I was happy and my feet wandered.

05/4.9. I dwelt with Your hosts, far above! Far above! Your glory shining.

05/4.10. O the songs in Your upraised kingdoms! When shall I rejoice in the music of my own house?

05/4.11. O those sparkling, running waters! O the pastimes and feasts of love!

05/4.12. Where is it, O Jehovih? It was my home in high heaven!

05/4.13. I fell, I fell in darkness! Wandering soul within me, that led me forth.

05/4.14. The gardens of Jehovih stood on every hand. O senseless feet to take me onward!

05/4.15. Into the darkness I was lured; sweet perfumes arose amid the darkness.

05/4.16. Intricate in Your glory, O Jehovih! I lost the way. I was lost!

05/4.17. The music of Your spheres was shut out. I was enveloped in darkness!

05/4.18. Where is my home, O Jehovih? Why have I forsaken[133] it?

05/4.19. Crystals, and high arches on every side. Full, standing out, shining.

05/4.20. And the songs of my sweet loves! Such was my home and place of revelry!

05/4.21. I bartered them all away, wandering forth. Buried myself in the opaque, in the dark!

05/4.22. O for my home in high heaven! Mirth, song, rest, and love, clear shining.

05/4.23. You, O Jehovih, have given me sons and daughters. Out of this darkness my gems were born!

05/4.24. O I will polish them up. Kin of my kin, I will raise them up!

05/4.25. Your Goddesses in heaven above will come. In ships of fire descending!

05/4.26. My jewels shall enter and rise with me. We shall search for my home; the haven of rest!

05/4.27. I see You, O Jehovih, in the distance. Higher than the highest of heavens!

05/4.28. O hasten,[134] my home, and my rest! O ripen these, my precious diadems!

05/4.29. O take us to ethereal worlds.

05/4.30. But no one could repeat their numerous lamentations, for there were hundreds of thousands of them. And as the ethereans sang them, the es'yans, the newborn, the atmosphereans, listened, longing listened, and looked upward.

[133] left it, abandoned it, turned my back on it

[134] expedite, quicken progress toward

CHAPTER 5 Sethantes

05/5.1. In the first year of Hored, God's kingdom in heaven received one and a half million es'yans: men, women and children, born of the earth. And left within the different divisions of the earth, with the

Lords, there were still three and a quarter million es'yans, being for the most part fetals.[135]

05/5.2. In the first one hundred years there were born from the earth, one hundred and seventy million es'yans. And this was the sum of three generations of I'hins; which is to say, that in those days the number of earth inhabitants (not including the asuans, who were not created to everlasting life) was fifty-four million. And already each of the Lords' heavenly places had become large kingdoms.

05/5.3. In those days the period of five years was allotted the es'yans as their time of infancy[136] in heaven, requiring nurses and helpers, but some of them required many more years.

05/5.4. After five years the es'yans were taken from the nurseries and, by symbols and objects, were taught the rudiments of education; and drilled in processions, music, dancing and gymnastics; but every day they were required to labor for a brief period, some at weaving, some spinning and some in transportation.[137]

05/5.5. The voice of Jehovih directed God, saying: The structure of My Kingdom in heaven requires you to make all labor an agreeable exercise for the growth of the spirits in your dominions.

05/5.6. And God commanded the officers of the realm of Hored to lengthen the hours of labor, according to the age and strength of the spirits received from the earth, and it was so.

05/5.7. Jehovih again spoke to God, saying: In all labor that you allot to those who have sprung up from the earth, freely allow them to do whatever they desire; but you shall not permit them to return to their earth kindred alone, unattended, lest because of their love they engraft themselves, becoming bound to mortals. But when they have lived fifty years in heaven, you shall not only permit them to return to mortals, but you shall direct them to do so, for, by this time, they shall have no further desire for engraftment.

05/5.8. Again Jehovih said: As fast as you can appropriate the labor of earth-born spirits to help in the resurrection of others, you shall do so in My name.

05/5.9. And God and the Lords under him labored so; and in one hundred years, there were twenty million souls, who had come forth out of the earth, and had been raised up to the second rate. And many of them fully comprehended the manufactories, nurseries, schools and hospitals in heaven, and they were in many things equal to the requirements of their teachers.

05/5.10. The voice of Jehovih came to God, saying: It is well, My Son, to take a rest. Behold, you have toiled a hundred years, day and night, without ceasing. You shall, therefore, appoint other officers,

[135] These are spirits wholly dependent upon another, feeding on another. Notice too that a fetus, when taken from the womb, continues to live on in spirit.

[136] As a mortal infant requires time and stages in which to learn and adapt to the corporeal life, so does an es'yan (whether he died as an infant or adult) require time in which to learn and adapt himself to the spiritual life in atmospherea.

[137] Residents of the spirit worlds work with spiritual methods, spiritual equipment and spiritual materials, as in creating or transporting spiritual things.

and spread out the kingdom of Hored to cover all the land of Whaga (the continent of Pan). And you shall appoint in My name your most efficient officer to sit on the throne for a short space of time, for you shall travel and visit the five Lords of the earth and their kingdoms.

05/5.11. And you shall take with you a thousand heralds, a thousand messengers, and five thousand musicians. And you shall have a ship sufficient to carry your host, and to be your house wherever you go. See to it, and set all things in order, and depart on a journey of one year.

05/5.12. So God called in the surveyors, who brought maps of earth and heaven showing the best places for extending the kingdom of Hored.

05/5.13. And God appointed fifty governors for the fifty places required, giving each of them five thousand men and women to accompany them. And when they were chosen God addressed them from the throne, saying:

05/5.14. You are chosen according to the commandment of the Father; and by His command I will come to your respective places before long, to bestow you with all that is required for building up colonies in Jehovih's name. As you witnessed the founding of Hored by the archangel Etisyai, so may you understand that I will come to you all and do likewise. Go forth, then, taking your hosts, and lay down the foundations for your cities. As you have learned from me, go forth also doing as I have done; and as you do with a small colony, and a small city, so will I give into your keeping that which is greater when you are prepared for it.

05/5.15. When God ceased, the marshals led the way, and with the hosts following their governors, filed in front of the throne, saluting with the sign of Jehovih's name, which was answered by God's hands upraised. Meanwhile the es'enaurs sang in glory to Jehovih. Presently the hosts passed beyond the pillars of fire.

05/5.16. When all had quieted, God said: Let the builders of ships begin now and build a ship for me and my hosts, for the time draws near. And from my laborers, who have toiled a hundred years, day and night, without ceasing, let the graders choose those who, according to their grade, shall be my companions and hosts on this journey.

05/5.17. And they were chosen so, and notified.

05/5.18. God said: While I am absent, the one who stands highest in the grades shall sit on my throne, being God in my place; your God and my God shall be chosen according to the transcendence[138] of the one who has done the most for the resurrection of the es'yans.

[138] excellence; the one who stands above the rest

05/5.19. So God commanded the graders to present the records before the throne, so that the Council of Hored could determine the matter.

05/5.20. And Ha'jah, an etherean, was chosen. So God commanded them to send word to Ha'jah, with an escort to conduct him to the capital.

05/5.21. In due time the escort brought Ha'jah into the palace of the kingdom of God, and God was sitting on the throne. With music, they came in and filed in front of the throne, forming a crescent, with Ha'jah between the horns.

05/5.22. God said: By command of Jehovih I have summoned you here, O Ha'jah. For a long time I have known you, even on other worlds. Of all virtues in man which stand highest, which is, never to mention one's self, you excel all others in my kingdom. Your labors for the general upraising of Hored excel all others. For this reason you are preferred; and chosen by Jehovih to be my assistant while I am here, and in my absence to be my very God in the Father's name.

05/5.23. Ha'jah said: This being the will of Jehovih, proceed.

05/5.24. God struck the gavel, and the Holy Council rose to their feet. God said: In Jehovih's name I salute you, Ha'jah, God of Tek,[139] to hold dominion in Hored. Come forward and receive my throne for the Father's sake. The marshals then conducted Ha'jah to the foot of the throne, and God came down and took his hand and led him up. And as they were going forth, a light, as golden fire, came down from the firmament above, sent by the kingdoms high exalted; and God and Ha'jah were covered over and illuminated.

05/5.25. God said: By Your Wisdom, Love and Power, O Jehovih, I receive Your Son on Your throne. Be with him in Wisdom and Strength for Your glory forever! Amen!

05/5.26. God raised up a rod, waving it, and rain came down from heaven. Ha'jah said: In Your name, O Jehovih! At which point God stretched up his hand to Jehovih, saying: Give me a crown for Your son, God of Tek, O Jehovih!

05/5.27. And there descended, like a small star streaming downward,[140] a light of gold and silver, and it settled on God's hand, and he fashioned it into a crown, and emblazoned it with the sign GOD OF TEK, and placed it on Ha'jah's head, saying: In Jehovih's name, I crown you, to sit on the throne in Hored during my absence.

05/5.28. Ha'jah said: Your Son [Ha'jah], O Jehovih, shall fulfill Your commandments in wisdom and love. May the Father, Creator of worlds, give this, Your Son [Sethantes] rest and comfort for the glories he has wrought[141] in Your name! Amen!

[139] Tek means two, so God of Tek probably means something like: Second God (of the earth and her heavens), or Second in Command, or, as we might say today, vice-God.

[140] i.e., like a falling star, a streamer or ribbon of light

[141] brought about, created, established

05/5.29. The Council said: Amen! The es'enaurs chanted an anthem of praise to Jehovih. And God led Ha'jah forward and seated him on the throne, saying: You are God in my name and Jehovih's also. And since I now go down to the earth to sojourn (visit) for a season, you shall be known as God of both earth and heaven.

05/5.30. So God departed out of Hored and embarked on a ship, taking seven thousand men and women for his escort, plus a thousand es'enaurs and the crew of three thousand to work the ship.

CHAPTER 6 Sethantes

05/6.1. God went to the provinces of the governors of heaven, whom he had previously appointed and sent forth to dwell near the earth; and as he himself had been commissioned by Jehovih in Hored, so did he install the governors on their seats.

05/6.2. Now, the governors were situated at remote distances within Whaga (Pan), but God sent messengers to them, notifying them of the time he would appear.

05/6.3. And the Lord Whaga, being apprised[142] of God's journey, established a protectorate in the Lord's kingdom in the city of Ul'oo, on earth, and went and joined the ship of God, and traveled with him throughout Whaga, being present at the inauguration of the governors in these heavens.

[142] notified, filled in on the details

05/6.4. To each and all the governors, God said: Remember that the responsibility given my governors pertains to things in heaven; for the Lord's matters[143] pertain to earthly things and to angels who labor with the corporeans. But you are to attend to the es'yans, receiving them in heaven, providing them with places to live in, and in their helplessness supply them with food, clothes and the rudiments of learning.

[143] affairs, business, concerns, activities

05/6.5. God said: Keep in mind also, the time will come when each of these governorships shall develop into an independent kingdom; and instead of being governors you shall be raised as sub-Gods.

05/6.6. After God established the governors, the Lord persuaded God to visit his place in Ul'oo, and from there, travel about over the earth and see the mortals with whom the Lord had to deal. And God consented, and the Lord sent messengers before him, so that the house of the Lord, which mortals had built, would be replenished and cleansed.

05/6.7. And the protectorate notified the ashars, and the ashars impressed mortals to go clean and purify the house of the Lord. And so mortals went to work cleaning the place, and they burned incense of sweet myrrh and hepatan, not knowing they were fulfilling the command of the Lord.

05/6.8. When the ship of the hosts of God came to the city of Ul'oo, mortals saw it high up in the air,

and they feared and quickly ran to consult the prophet of the Lord. And the prophet said: Behold, God appears in a sea of fire in the firmament of heaven.

05/6.9. And God caused the ship to be made unseen, so that fear would subside on earth, and he descended with his hosts into the house of the Lord, and they went and touched the things mortals had built so that they could perceive corporeally.

05/6.10. Then the Lord gave a banquet, and the angels of God stayed four days, exchanging fellowship with the ashars, who ministered to mortals. And the ashars took the angels of God among mortals, both while mortals were asleep and awake, showing the angels all things.

05/6.11. And because of the presence of the hosts of God, mortals were roused up with new vigor to worship the Lord, rising early and going to the house of worship, and continuing all day; and not one of them knew the cause of it.

05/6.12. On the evening of the fourth day, God commanded his hosts to prepare to renew the journey, and the ship was again illumed and readied for its course.

05/6.13. God said: O Jehovih, Who creates all, look down and bless Your Lord! From his high estate in etherea he has descended to these poor mortals to lift them up. Already he has toiled with them a hundred years. Three generations have risen up out of the earth, and they begin to glorify You in Your kingdoms above the earth. Who but You, O Jehovih, can honor Your Lord or know his sore trials! Behold, man grows up out of the earth, saying: There is no Lord and no God. But his feet and his hands are guided every hour of the day. And when he enters the unseen worlds, these realms become seen; but he is helpless in a strange place. And Your Lord provides for him and teaches him Your kingdoms. Your Lord goes from place to place on the earth; he finds a corner and says: I will build a city here. He sends forth his angels and they inspire man on the earth to come and build a city. Yet when the city is built, man says: Behold, there is no God and no Lord.

05/6.14. Your Lord brings the corporeans together and guards them day and night; but man turns away in strife and destruction. Then Your Lord withdraws his angels from the city because of its wickedness; and lo, the city falls in ruins. But man does not know the cause. Yet Your Lord toils on, day and night, watching, guarding, and striving to lift man out of darkness. O Jehovih, Father, bless Your Lord and his hosts! Bring quickly, the time when man shall comprehend the foundations of Your kingdoms!

05/6.15. The Lord said: O Jehovih, Ever Present! Hear the words of Your God, he who comprehends the whole earth and the heaven of the earth, knowing

no day or night. He deals with millions; his judgment is sufficient for all.

05/6.16. Glorify him, Your Son, of heaven and earth. He fashions the homes of Your Lords and Your little ones in great wisdom. His love is the glory of all men; his strength fashioned after Your foundations. Give swiftness and rest, and joy in Your quickening of him, Your God! ||

05/6.17. The mortals of the city of Ul'oo had gathered together to worship, and they were singing and dancing to the Lord, and the angels joined in the singing also. And God went and sat on the altar and illuminated it, so the mortals could see him. Then the chief prophet came near the place of the Lord, and the Lord placed his hand on the forehead of the prophet, so he could speak in the name of God.

05/6.18. The prophet said: Behold me, I am the God of heaven and earth, and my words come out of the mouth of this my prophet. Keep holy the four days of the moon, for they are the Lord's days. Do no evil, but strive for wisdom and to do good. And when you are dead, behold, you shall live, for I have places prepared for you in my heaven. Rejoice and be merry, for the Lord lives and reigns.

05/6.19. When the prophet ceased, God rose up from the altar, and his traveling host also, and saluting the Lord in the name of Jehovih, disappeared in heaven above.

CHAPTER 7 Sethantes

05/7.1. As mortals sail corporeal ships across the corporeal ocean, so sailed the ship of God in the atmospherean ocean. As a man having five sons, sends four away to distant countries and keeps one at home, so did God do likewise with the five Lords bequeathed[144] him by Great Jehovih.

[144] given, granted, bestowed, assigned

05/7.2. So God had departed from the foundation of Hored, in a ship, in heaven, to visit his four faraway sons, the Lords of the other four great divisions of the earth, whose labor was with both mortals and the spirits of the dead, for the glory of Jehovih.

05/7.3. First to Jud, Lord of Jud (Asia), he headed his ship, running close to the earth, bounding forth, and sapping up fuel from the tall forests to feed the phosphorescent flame, running easy till the wild coast on the west of Whaga was reached. Here he halted his ship, first God of the first Lords of earth, till his navigators determined the distance of the wide sea ahead; then gathering fuel and substance from the rich growing lands, he and his traveling host stowed the ship to the full.

05/7.4. And God went in, commanding: Go forth, go forth! Forth into the sea of heaven! And onward plunged the ship of God in the blue winds of the

firmament, high soaring, above the black clouds sprung from the corporeal ocean. And the music of his thousand es'enaurs leaped forth in time and tune to the waves, plenteous and most defiant.

05/7.5. Jehovih looked down from the highest of all the heavens, His everlasting throne of thrones, saying: Onward! Onward! Tame the elements, O God! O man! The earth is yours; the air above is yours. Stretch forth your arm and tame the elements I have made.

05/7.6. Onward sped the ship of God, by the force of wills matured; and, by its hallowed light, displaying its purpose before other traveling Gods and men, those in other ships cruising on adventurous paths in Jehovih's wide oceans of splendor.

05/7.7. Merrily sang the crew, and danced, and viewed the wide expanse, premising about the scattered ships coursing here and there, in strange colors and marvelous swiftness.

05/7.8. On one side the rising moon, the setting sun on the other; beneath lay the black clouds and great corporeal ocean; and yet high above twinkled the stars and the planets of the Great Serpent on his long journey.

05/7.9. God came forth and surveyed the scene; and the power of Jehovih moved upon him. Then his seven thousand loves and traveling companions gathered around him. God said:

05/7.10. All Your places are new, Great Jehovih! For thousands of years I have gazed on Your matchless splendors, seen and unseen; but Your glory grows richer day by day. When Your voice came to me, more than a hundred years ago, saying: Go, My son, I have a new garden planted; take some workmen and till the soil; I foresaw the long labor of the generations that would spring up out of the earth. I feared and trembled. I said:

05/7.11. How shall it be, O Jehovih? Shall the new earth be peopled over, and mortals run their course like on other worlds before? First, in wholesome love, worship and due reverence to the Gods, and then for ages and ages bury themselves in bloody wars? O lead me forth, Father! Jehovih! I will take Your garden for a season, and fence it around with Lords, and wise kingdoms. And with Your potent spirit, hedge mortals on every side so that the earth shall bloom as a paradise for angels and men.

05/7.12. And Your sons and daughters came with me, and engrafted Your immortal kingdom.

05/7.13. How is it now? How does my labor compare with that of other Gods on other worlds?

05/7.14. O you archangels, Gods, and Goddesses! Look down on the great earth! Jehovih has filled my arms with a great load! I tremble on the immortal scales!

05/7.15. And God, transfixed, looked up into the swift-passing sky, for his voice reached to the thrones of etherean worlds on which the Orian regents reigned in all power. And down from amid the stars shot a single ray of light, embossed with the adorable words: JEHOVIH'S SON, ALL HAIL! HAIL, GOD OF EARTH, JEHOVIH'S SON! GLORY! GLORY TO GREAT JEHOVIH, FOR ALL THAT YOU HAVE DONE!

05/7.16. Then upward furled the shining light till it faded amid the distant stars. Anew the trumpeters and singers sent forth a strain of sweet music, spirited and sounding full of soul. And as the music glided forth across the waters, lo, other music, strange and welcome, came from the west lands to the borders of the ocean.

05/7.17. For the ship was across the sea, and the hosts of the Lord Jud had come to meet the God of earth and heaven. And now, saluting loud and long, the two ships drew to close anchorage. Presently the messengers interchanged, and in Jehovih's name greeted God and his hosts, who were old-time friends to the Lord and his hosts.

05/7.18. God said: By Your will, O Jehovih, let us take course for the Lord's kingdom and place of labor. And presently the two ships sped forth, close to the earth, unified in the music of anthems of olden times.

05/7.19. Far up into the heart of the country, where fertile lands, mountains and waters were close companioned to the asuan race,[145] the ships sped on till one pillar of fire, standing on a mountainside, proclaimed the place of the Lord, and here they halted and made fast[146] the vessels, unseen by mortals.

[145] i.e., the asuans populated these fertile regions where food was readily available

[146] secured, fastened, anchored

CHAPTER 8 Sethantes

05/8.1. These chieftains had long been friends on other worlds, and pledged to join in an adventure on some new corporeal world, to raise sons and daughters up to Jehovih. Now it was being fulfilled in the Lord and God, remotely situated, and this visit much looked forward to.

05/8.2. And so God and the Lord came forth, saying: In Jehovih's name! Met at last! And they embraced and reassured each other that it was really true, that which they had talked of a thousand years before.

05/8.3. And then all the hosts of God and the hosts of the Lord came forward, and knowing one another, saluted and embraced also. After that they proceeded to the house of the Lord, which mortals had been inspired to build of wood and clay. And when they were within, they joined in prayer and thanks to Jehovih, and they sang and danced, and rejoiced to their souls' content.

05/8.4. At sunrise the next morning the mortal priests and priestesses, led by a prophet, went into the house of the Lord, to pray, sing and dance as they had been taught by inspiration from the Lord, but many people lingered outside, saying to one another:

05/8.5. Ta hop! Ta hop! (I fear! I fear!) For last night I saw lights in the house of the Lord, and I heard sounds like singing and dancing before the altar of God!

05/8.6. Nevertheless their companions persuaded them, and they went in and sang and danced also.

05/8.7. After a time of rejoicing, followed by quiet, the Lord said: Behold, O God, the follies of judgment, and the vain calculations of even Lords and Gods! We look upon the mature man, saying: Alas, he is stubborn in his own way; we cannot convert him. Then we desire the immature, saying: Him I will raise up in my own way, and he shall not depart from my judgment. But we tire of his immaturity and slow growth.

05/8.8. God said: On that hangs the highest testimony of the Person of Great Jehovih. He created man the nearest blank of all the living, purposely unlike all the rest and devoid of sense. Whereas, according to the order in the others of the animal world, a newborn babe should be already wise.

05/8.9. Jehovih says: I have provided all the living with certain paths to travel in; but man alone I created new out of all things dead and dissolved, and he shall grow forever. To the beast I gave an already created sense (so-called instinct); to man I allotted angels. And even these angels I have provided with others above them; and yet others above them, forever and ever. Thus the first of man, the newborn baby, I created a blank in sense and judgment, so that he may be a witness that even he himself was fashioned and created anew by My hand. Nor did I create him imperfectly, that he should re-enter a womb and be born over again. That which I do is well done. ||

05/8.10. The Lord said: You are wise, O God. The opposites prove Jehovih. Water runs downhill, but man walks up the hillside; the tree grows up out of the ground while it lives, but after death it falls. Man stands on the earth, but the earth rests on that which is lighter than the earth. Jehovih says: The life of the tree is of Me; the unseen that holds the corporeal earth in its place, is of Me. ||

05/8.11. And yet, O God, who can attain to know Jehovih? The mortal says: When I am dead and risen in heaven I shall see the Great Spirit; but he fails, still being helpless, yes, as helpless in his place as he was helpless on the earth. Then he says: When I am strong and wise, like Lords and Gods, and can traverse[147] the wide firmament, then I will see Jehovih. But when he rises and can course his vessel through the

[147] trek about, travel throughout, course along

whirlwinds of the vortices of heaven, and he is called Lord or God, lo, he finds the arcs and the ethea[148] standing before him still. More and more he is appalled at the thought of the Great I AM Who lives still beyond.

05/8.12. He hurries down to the corporeal earth, to teach mortals and spirits of Jehovih and His endless worlds and exalted heavens. But lo, the darkness of men! They say: I do not see Him; I do not hear Him; I do not believe in Him. He is merely like the wind, going without sense; as water goes down the hill, so is He; He is dead. He is nothing.

05/8.13. And the Lord invents ways and means; yes, he teaches man to pray and sing to Jehovih, so that the sounds may lead his soul upward. The Lord tells him to wear clothes and hide his nakedness from the Lord; and the Lord sends angels to reward him for his good deeds. And the angels of the Lord lay plots and stratagems in man's pathway to stir him up. Yes, Jehovih gave man sleep, so that his corporeal-bound spirit could see and hear heavenly things. But man loads his stomach, and debauches on intoxicating smoke and drink till his soul is buried in darkness.

05/8.14. And the Lord cries out in despair: How weak I am, O Jehovih, before You! I took it upon myself to be Lord over men on the earth, to learn my lesson in the government of worlds. But O Jehovih, I know I fail in Your sight. What will Your God say when he sees my little good? What pity do the archangels have for Your struggling Lord of earth?

05/8.15. God perceived the sorrow of his friend, and he said: O Jehovih, You Who are Almighty, how keener You have made our sense of our own weakness, than those who look upon us! Your Lord is my God in the glories he has wrought out of such crude substance, and I sing to his praise and love. Lo I have looked upon the naked men and women of this great land, crawling on hands and feet, with no thought but to eat, and I have seen them raised up by Your Lord and his ashars, to walk upright and use words of speech, and to wear clothes and skins to hide their nakedness. Yes, O Father, I have cried out with great joy, and I called aloud to You, O Jehovih, saying: Who knows the labor of the Lord! Will man ever forget to sing praises to the Lord God?

05/8.16. But Jehovih says: I will keep some of the tribes of men in darkness till the last days; for man in his conceit shall be confounded; for he shall perceive that the tribes of darkness cannot put away their own darkness. Yes, man shall bow down in reverence to My Lords in the early days of the earth. ||

05/8.17. In this way God and his Lord conversed, as they went forth to see the work of the Lord, and to find the mortals who had given up the places of asu and came to live in villages and cities. Over the

[148] the whole of ethe everywhere, the etherean firmament

continent of Jud they traveled for many days and nights. And when God had seen all the work of the Lord, he said:

05/8.18. Behold it is good. Your toil and seclusion away from the Lords of the upper heavens are severe, but you are fashioning the love of millions, who shall bless you.

05/8.19. Now while God sojourned here, his hosts regaled[149] themselves with the company of the ashars and asaphs in the kingdom of the Lord, and great was the love and rejoicing among them.

[149] exchanged stories, nourished, feasted, delighted

CHAPTER 9 Sethantes

05/9.1. When God's visit was ended, and the hosts notified, the Lord gave a banquet lasting two days and nights, during which the angels sang, danced and trumpeted before God. After that, God and his hosts embarked on the ship, ready to proceed on the journey; and the Lord went up to the ship to say goodbye, and his host went with him.

05/9.2. God said: When dan approaches we shall meet again. May Jehovih prosper your harvests till then!

05/9.3. The Lord said: That is another hundred years! O God, I live almost in a wilderness. I have not ten million souls, mortals and spirits!

05/9.4. God said: Your kingdom shall be mighty when I come again. May it glorify Jehovih!

05/9.5. They embraced and separated! Each gave the sign of Jehovih's name. Upward rose the ship of God, with banners outstretched, and newly ornamented by the Lord's angels. And now, resuming its westward course, sped on above the mountaintops, like a meteor hurled from heaven. Meanwhile the trumpeters gave forth the gladly solemn sound of the march of God.

05/9.6. But before the ship had made half its journey, an approaching light emerged from the far west, radiant and laden with hosts from the Lord of Dis (Europe), and the Lord was also aboard.

05/9.7. When the ships drew near and halted, God called with a loud voice, saying: In Jehovih's name, all hail! I know my Lord comes.

05/9.8. And the Lord answered: Hail to you, O God, Son of Jehovih! || And they turned the Lord's ship and lashed the two together even as they sped on.

05/9.9. Now after they had all exchanged welcome and good wishes, the Lord said: Before we go to my central throne, let us survey the continent over which your servant is Lord of land and water.

05/9.10. And God answered: Your will be done, O Lord. And so they journeyed for many days, often descending to the earth in places where the Lord's

angels had begun colonies with mortals, impressing man with words of speech, and to live in villages.

05/9.11. And God said that all he saw was good and well done. So they came to the throne of the Lord and halted and sojourned for sixty days.

05/9.12. And God and his hosts, and the Lord and his ashars and asaphs, were together in general reunion, praying, singing and dancing, and reasoning on the endless works of Jehovih. But one book could not contain all that was said and done, of the excursions made, and the visits over the plains and mountains where in thousands of years from then, man would live and build cities, and go to war and destroy them.

05/9.13. The mathematicians foretold the great cities and nations that would rise up; how this one and that one would move to battle; how their great cities would fall in ruins and be covered up by falling nebulae, and by denuding mountains[150] washing down upon them, so that even the memory of them would be lost. And yet, further on, the mathematicians foretold the coming of Kosmon when the ruined cities would be discovered and their histories deciphered by the su'is[151] of man in Great Jehovih's hand.

[150] from mudslides, glacial activity, erosion, etc.

[151] spiritual comprehension

05/9.14. And now when all these things had been estimated, the prophets and mathematicians went before God, Son of Jehovih, according to the commandments of the Lord, and spoke, telling all these wonders.

05/9.15. When they had finished, God said: What is our service on the earth, O Lord? A few centuries at most and we will have risen up from the earth, taking our hosts with us to dwell in higher realms. But there shall be other Gods and Lords after us, to deal with mortals and newly born spirits. After awhile there shall be great warriors, and great cities and nations, and they shall have Gods and Lords of their times who will dwell many weary years, even centuries, in the darkness with man. After that, even the Gods and Lords will be forgotten. And man will turn against Great Jehovih, putting to death His adherents, preferring idols of stone and metal, and spirits born of woman.

05/9.16. The Lord said: And yet further on a brighter light adorns the way: Great Jehovih's hand sends the traveling worlds into the light of Kosmon, and new prophets arise, gathering up the histories lost and the glorious plan of the Great Spirit over all. Yes, even your labor and my ships will be seen by mortals of that day.

05/9.17. Thus they discoursed, reading the past and the future, and weighing the present; while angels less informed, gathered around to learn how worlds are peopled, and nations and cities destroyed;

the far distant, and the near at hand, being as nothing[152] in Jehovih's vast universe.

05/9.18. But the time came for God's departure, and he and his traveling host embarked, and the Lord and his angels drew around to receive God's prayer before he left. And so after they had embraced and parted, God said:

05/9.19. Though I go away, my love abides with you all. And now, O Jehovih, bless these my fellow-laborers, and make them strong to endure their great trials. Yours is the power and glory, O Father! Amen!

05/9.20. The ship rose up and the trumpeters gave forth: Glory to You, O Jehovih, forever and ever!

[152] 'Near at hand' here means that which is happening around the present time. || In viewing distant past and far future events, it is like one event happening—a short ribbon of time—the time between the endpoints seeming like nothing.

CHAPTER 10 Sethantes

05/10.1. Jehovih spoke to God, saying: Steer your ship to the southland, My Son, and visit your Lord, who is God of Vohu (Africa). And God went as commanded, to the south, running close to the earth, over deserts and mountains.

05/10.2. But when they were a short way on the journey they were met by the Lord, who had been apprised of God's coming. And the ship of the Lord came alongside, and made fast to the vessel of God, and all the angels saluted and intermingled, having known one another hundreds of years, and some for more than a thousand years.

05/10.3. The Lord said: On our journey, let us run our ship through the valleys and along the banks of rivers, for it is here that both asu and men dwell. And so they journeyed, surveying the earth as they sailed above. The country was mostly barren, supporting neither man nor beast.

05/10.4. But man dwelt by the riversides, burrowing in the ground to avoid the heat by day and the cold by night. And they came to places where the angels of the Lord were dwelling with mortals, having inspired them to make villages and to hide their nakedness.

05/10.5. The Lord said: Behold, O God, only the unseen is potent over man. If the beasts or the stones or the forest could tell man to hide his nakedness, he would not; nor will he heed[153] his brother's voice. Without experience, man cannot be advised profitably regarding himself, for Jehovih has made him that way. Because man cannot discern angel presence, the angels alone can teach man and inspire him to new life. For they talk to him in his sleep, and show him what is for his own good. And when he wakes in the morning, he supposes it was himself talking, and he is ambitious to obey himself. Patient and of long endurance are the angels of the Lord.

[153] listen to, pay attention to, consider, obey

05/10.6. God said: Will man ever know he has been raised up? Will he be believing? Or will he, too,

need to go to some new world and raise up its first fruits and toil his hundreds of years with naked mortals? O Jehovih, how wisely You have shaped the labors of the believing and the unbelieving!

05/10.7. Lo, man comes forth out of the earth, boasting of his unbelief, saying: Unless I see with my own eyes, and feel with my own hands, I will not believe. But You, O Jehovih, have fitted a labor for his eyes and for his hands, to his heart's content.

05/10.8. And yet another man comes forth out of the earth, being believing, and quickly he mounts to the thrones of Your exalted heavens. Great is the work of Your Lord, O Father.

05/10.9. The Lord said: Who knows Your wisdom, O Jehovih! Who cannot perceive You in the foundations of Your everlasting worlds? You have provided nurses for the new earth; and out of this, Your footstool, You will bring forth many, who will, in the far future, be laboring as Your Lord and his angels labor here. Of what expanse is Your wisdom, O Jehovih!

05/10.10. In this manner they conversed and journeyed onward, till they reached the throne and place of the Lord. And here they made fast their ships, and they descended, down to the city of Ong'oo, in upper middle of the continent of Vohu (Africa).

05/10.11. And the Lord now sent messengers to all the ashars in his dominions, appointing ten days of rest, and time for feasting, music, dancing, and worshipping Jehovih.

05/10.12. And so it came to pass that the angels of the Lord and those of God held a reunion, being the first one in over a hundred years.

05/10.13. And then God toured over all the continent of Vohu, inspecting the work the Lord had done, and he pronounced it good before Jehovih.

05/10.14. When God had rested the full time, he and his hosts entered the ship of God, and taking leave of the Lord and his hosts, departed on the journey, saluting the Lord with a thousand trumpeters in the name of Jehovih.

CHAPTER 11 Sethantes

05/11.1. And now the long journey across the ocean was about to begin. God said: Great is Your wisdom, O Jehovih, in the division of waters! Your barriers protect nations from nations. You have made a refuge beyond the waters, where the evil man cannot pursue. Yet greater still are Your spirit oceans, O Father. The spirits of darkness cannot cross over, and the spirits of newborn peoples are not contaminated. O You Far-seeing; You Bestower of thrift[154] into the hands of Your Gods and Lords.

[154] wise provision

05/11.2. The master of the ship provided well for the journey; and presently the vessel of fire sped over the water, high above the clouds that cover the ocean. Onward to the west, bleak and desolate, through the spirit sea, unseen by mortals. On the distant borders, where the lands come to the water's edge, the Lord of the land of Thouri (America) stood, stationed in a ship, to welcome God to the great west lands.

05/11.3. And this was the land that the angels later called North Guatama, signifying the meeting of nations and the dawn of Kosmon.

05/11.4. God came down out of the ship and stood on the land, and a light of etherean flame descended upon him, and Jehovih spoke out of the light, saying: Hear Me, O My Son! I have brought you here to this land, which is the last of the circle, even as Whaga is the first. Behold, when the earth is circumscribed[155] with those who choose Me, I will come here with a great awakening light to the souls of men.

[155] encircled, surrounded, encompassed

05/11.5. On this land I will finish the dominion of the Gods and Lords on earth, even as begun on Whaga;[156] through you and your Lords I will now lay the foundation for My kingdoms. On this land I will raise up a people who shall be the fulfilling of that which the I'hins of Whaga profess; for My chosen shall come out boldly against all dominion except Mine, Jehovih's. Look over this land, My Son, and provide for the time of Kosmon.

[156] Thus the beginning of the end of mortals worshipping Gods and Lords is to start in North America, even as on the continent of Whaga (Pan) the worship of the Lord and the God was begun (see 05/6.11,17). This verse does not mean the end of Jehovih's God and Lords.

05/11.6. My prophets will foretell[157] you what shall happen; and afterward you shall look upon the mountains and strong standing rocks, and the thought of your soul will pierce them, and its impression will be as a written book before the races of men in that day. Nor will they know the cause, but they shall come forth in tens of thousands, for My sake, putting away all Gods, Lords, and ancient tyranny. Your soul shall be My talisman, deeply engraved in the land, water and mountains.

[157] prophesy, predict, reveal beforehand

05/11.7. On this land alone, no Lord or God shall be established by the sword, for it is My land, which I planned for the deliverance of the nations of the earth. ||

05/11.8. The hosts of both the ships came and joined in gleesome reunion after a hundred years' absence; then they traveled over the land and waters of the great west continent.

05/11.9. And all the places that the Lord had searched out, to the east and west and north and south (i.e., in all directions), even to the farthest boundary, were revealed and recorded in the books of heaven.

05/11.10. God said: And you, my Lord, shall mark out the place of the dominion of Jehovih in the founding of His kingdom on earth. And a record of your labors shall descend through the Lords and Gods that come after you, even down to the time of the coming light of Kosmon.

05/11.11. And the people, who shall dwell here till that day, shall never be worshippers of any Lord or God, such as other people shall worship.[158]

05/11.12. Let my seal be put upon this land, in the name of Jehovih, and to Him I consecrate it forever!

05/11.13. When all that was accomplished, God and the Lord rested from their labors. And the Lord prepared a feast and reunion for all the angels in his dominions.

05/11.14. So they assembled; and they sang, prayed, danced, and conversed on things long past and things of the future, reassuring one another of their love and high esteem, even like mortals of this day do.

05/11.15. When the banquet had ended, God and his traveling host, in due ceremony and order, took their leave. And so God departed. And when the ship of God was raised up and under way, the voice of Jehovih came to God, saying:

05/11.16. Steer your ship, My Son, over all the other lands, islands and waters of the earth. Go low down to the earth so that your recording angels can witness the affairs of men, and all the places I created on the earth, and the waters of the earth.

05/11.17. So God visited all places on land and water, where man lived and where man did not live, and the angels made a record of them in the books of heaven.

05/11.18. And the time of God's journey since he left Hored was one year and seven days; and his rest was completed. So he sent messengers to Hored, his heavenly kingdom, announcing the time of his coming. And for there he set sail.[159]

[158] All the Algonquin tribes worshipped the Great Spirit, Jehovih, only. It was characteristic of them never to accept any God or Lord. And the American race, coming after them, are fast raising to the same exalted conception of the Great Spirit. –Ed.

[159] Messengers generally use smaller, fast moving ships. Therefore, they could arrive in Hored well before God in his excursion ship.

CHAPTER 12 Sethantes

05/12.1. When it was known in Hored that God was about to return, Ha'jah prepared for God's reception.

05/12.2. And there volunteered ten thousand musicians, five thousand bearers of banners, one thousand marshals and officers of the throne, and one hundred thousand receivers, to go part way and meet God and his companions.

05/12.3. And Ha'jah granted their prayers and they started at once,[160] being the most majestic host that had as yet gone forth in the lower heaven.

05/12.4. And when they were a little way off, behold, God and his ship of fire approached in heavenly splendor. And the marshals met him and laid hold of the ship's han'iv,[161] at which, all the hosts did the same, except the musicians, who sang and played.

05/12.5. When they drew near and entered Hored, Ha'jah broke down from his high estate, and left the throne, running to meet God as a child would run to

[160] immediately, right away, without delay

[161] the prow of a vessel. –1891 glossary. A prow is the front end of the body (hull) of the ship; bow.

its father. And when the multitude saw this, they also broke loose from decorous behavior and gave full vent to their outbursting love for God and his hosts. And all the people became as a tumult[162] in rivalry of rejoicing.

05/12.6. In a little while God and Ha'jah turned and walked to the throne and ascended it; Ha'jah took his place, and God sat to his right, and order reigned.

05/12.7. Ha'jah said: In Your name, O Jehovih, I welcome back Your First Son of earth, to the kingdom You have bestowed upon him and Your sons and daughters. Because he has glorified You, by his labor, wisdom and love, we honor him in Your name and for Your glory!

05/12.8. God said: In Your name, O Jehovih, I return to these, my loves! That I am returned I glorify You, O my Father. That You have made them rejoice, is the glory of my life.

05/12.9. And now a great light gathered up around the throne, so bright that many could not look upon it, and presently the power of Jehovih came upon Ha'jah, and the voice of Jehovih spoke through him, saying to God:

05/12.10. This is again your throne, O My Son! You shall finish that which I have put upon you. Your people shall learn the manner of My kingdoms, and know that even as I make all, so do I rule over all.

05/12.11. Hang up your traveling garb, My Son; dismiss your traveling hosts and resume your seat on the throne, for I gave it to you. The voice departed; Ha'jah rose up and stood aside, and the light fell upon God, and he resumed the throne and was hailed by the multitude in Jehovih's name.

05/12.12. God said to Ha'jah: Because you have prospered my kingdom during one whole year, you shall be my companion and assistant, with power and wisdom to superintend all matters not directly under my Lords.

05/12.13. Behold, I have set this day apart as a new day in heaven and earth; because on this day the sun takes its course from the north line; and from this time forward it shall be called the new year's day. So shall it be, from this time forward, the day of the relief watch in Hored.

05/12.14. Hear my voice, O Ha'jah, and members of the Council of the throne of heaven! That which I commanded, you shall proclaim throughout heaven and earth to all who serve me.

05/12.15. Because of the increase of the kingdom of Hored, I will have the place enlarged; and the Council shall no longer be called a Council, but Moeb, for it shall be an assembly over all councils below it.

05/12.16. And Moeb shall no longer deal with the affairs of individuals, even if they are Lords; but it

[162] a jumble of commotion; here, they were passionately exhilarated, noisy, loud and exuberant in their uproar of love and joy

shall have dominion with the cities and kingdoms of heaven, and with judgments and decrees.

05/12.17. But in all matters of less degree, this, my son Ha'jah, shall have dominion. And you, O Ha'jah, shall build a house in Hored, near this throne, and it shall be your residence and the place of your business.

CHAPTER 13 Sethantes

05/13.1. So God enlarged the place of Hored, and built one thousand more pillars of fire, enlarging the circle and otherwise making it a place of splendor. And God called together the recorders from the libraries of heaven, and caused them to select one hundred thousand new members for the house of Moeb (Parliament), choosing them from the highest on the lists. In this matter, God said:

05/13.2. Do not seek for the most learned, or the most prayerful, to be members; but choose those who rank highest in assimilating to Jehovih and to their fellows; for these are the first to become Gods and Goddesses. Jehovih says: A strong man may do more good works than a weak one; and yet the latter may stand fairer in My sight. I open the way to the weak and the strong; to the learned and the unlearned.

05/13.3. God said: In all these matters, whichever man or woman has put away self-desires for self's sake, serving the Father by laboring for others, is on the road to wisdom. And if the records show a sufficient time for growth in such a man or woman, through which these virtues become organic,[163] then choose that person, for Moeb shall be composed of such.

05/13.4. So the laborers gathered agni[164] from the heavens around them, and remodeled the interior of Moeb, so that its members would be seated according to their rank. On the day it was finished, the recorders brought the new members, who went into the temple to their respective places.

05/13.5. When they were seated, God spoke from the throne, saying: To You, O Jehovih, I have built the house of Moeb in Hored; by Your wisdom I have chosen its members. To You, O Father, I dedicate this house, and it shall be Your house. Give us of Your light, O Jehovih, so that we may not err.

05/13.6. A light descended from the heavens above, and fell upon the members of Moeb, as a symbol of approval by the archangels; and presently the new members stood up of their own accord, but the old members remained seated.

05/13.7. God said: Above your heads I make the sign of Jehovih's name, in a circle of fire, and the cross, and the leaf of life; for by it, you are sworn to the Father's labor.

[163] That is, an integral part of a person; thus, for example, the automatic response (reflex) of such a person would be toward light. Compare this with those whose reflex (first reaction, knee-jerk reaction) is toward self, or darkness, or confusion.

[164] Agni is that kind of fire-light which Spiritualists have often seen produced by the spirits. It is often called phosphorus, but not correctly. [Although, it is phosphorescent (luminous), it is of spiritual origin.] Yet spirits can gather it and handle it. –Ed.

05/13.8. Hear me, then, O my beloved: From this day forward you are denied individual ministration with individuals, but you are now a unit with many, and your labor, love and wisdom must be in concerted action with these.

05/13.9. From now on you must no longer say: What can I do for this man or that man, or this woman or that woman, or this child or that child? || For this is individual labor; and on the earth such ministration belongs to the ashars; and in atmospherea, it belongs to the asaphs. But you shall minister to organic communities who are composed of individuals. For there are communities for factories, for education, for treatment of the sick, and so on; and such communities exist both on earth and in heaven.

05/13.10. You shall divide yourselves into groups for this purpose, and every group shall be in charge of its special business; and each group shall stand in Moeb as one member of Jehovih's judgment seat. You shall divide according to your talents, and group together, each of you choosing a department in which you have the greatest wisdom and strength. Withdraw now to complete your groups according to the rates my proper officers will assign, and then return again into Moeb, and in Jehovih's name, take the seats allotted to you all.

CHAPTER 14 Sethantes

05/14.1. On the second day after the house of Moeb was completed, and all the members were in their respective places, Jehovih spoke through God, saying:

05/14.2. Now is the beginning of the second resurrection. Even as the corporean puts off the corporeal body, and is born a spirit, becoming the first resurrection, so are you, in putting away individual self and becoming an organic community, the beginning of the second resurrection.

05/14.3. Because those of the first are for individual self, I have bound them close to the face of the earth; as they survived on the earth on corporeal food, so have I made them to survive in the lowest heaven on atmospherean food. Because Moeb has risen above these conditions, I will exalt the foundations of the house of Moeb higher up from the earth than Hored, and Moeb shall be the lower house of My kingdom.[165]

05/14.4. The voice of Jehovih departed and God saluted Ha'jah in the name of the Father. And a great light enveloped the house of Moeb, and the es'enaurs chanted a hymn of praise. Then God arose and stood in the throne of Jehovih, saying:

05/14.5. Hear me, O all you people of heaven above and heaven below, the house of Moeb in the

[165] That is, Moeb, being in atmospherea, is the lower house, compared to the upper house of Jehovih's kingdom, being His kingdoms in etherea.

beginning of the second resurrection is founded in Jehovih's name. Proclaim the words that have gone out of my mouth, to the east and west and north and south, and to the swift messengers of the arcs of the firmament above.

05/14.6. Glory, glory, to Jehovih! Boundless and Almighty Creator, Present, and full of love, wisdom and power, glory to You forever and ever, amen!

05/14.7. The house of Moeb chanted a proclamation. The swift messengers assumed their respective globes of light, and began to ascend in every direction, carrying the word to the exalted spheres.

05/14.8. And God crowned Ha'jah as sub-God of Hored,[166] and he was proclaimed to all the quarters of heaven and earth. And the history of his name exists to this day as Jah, among mortals.

[166] Sub-Gods are Gods who have heavenly kingdoms of their own, but who are, nonetheless, subsidiary to God.

CHAPTER 15 Sethantes

05/15.1. Ha'jah said: With the exaltation of Moeb, so too shall my places be exalted before Jehovih. Let the enumerators of the communities of heaven send representatives before me, and the communities of manufacturers who produce food and clothes for the es'yans, the communities for hospitals and nurseries, the communities for education, the communities for training messengers, and all other communities.

05/15.2. When the representatives came, according to the instructions of the marshals, and were before the throne, Ha'jah said:

05/15.3. The toilers shall not always be toilers; the physicians not always runners after the sick. Whoever is proficient, I will exalt. He who can walk shall no longer crawl.

05/15.4. Many are wise and strong, and some have passed beyond the boundary of self-desires for self's sake.

05/15.5. A child may not have self-desires, but then it lacks wisdom and strength. A full-grown man or woman may have wisdom and strength, but lack in the abnegation of self.

05/15.6. I will make every community a double from this time onward, and one shall be called Maga, and the other shall be called Minga. Maga shall be my promoted laborers, who are being prepared for the second resurrection.

05/15.7. And Maga's labor shall be in concert with Moeb, the house of Jehovih. But Minga's labor shall be as before, with individual affairs and the organizing of new places for the delivered es'yans, who are the fruit of the Lords and their kingdoms on the earth.

05/15.8. Let my marshals select judges to carry out these, my decrees, in the name of Jehovih.

CHAPTER 16 Sethantes

05/16.1. From the founding of Hored until the installment of Ha'jah, was one hundred and thirty years, and at that time the lower kingdom of heaven was fully organized according to the decree of Jehovih.

05/16.2. And the kingdoms of the Lords on earth were also fully established. And at that time the earth had passed into Hon'she, in the etherean space, where the Orian Shrevarhs[167] dwell, to whom the swift messengers from God had reported the condition of the earth's surface, with the tablets of Grade and Ingrade of mortals.[168]

05/16.3. The Shrevarhs said: The earth has not attained her fullness. The gases of her low regions must be purified to make more places for mortals.

05/16.4. So it came to pass that fire, brimstone, iron and phosphorus fell upon the earth, by command of the Shrevarhs, by the will of Jehovih, and this shower reached into the five divisions of the earth. But before its fall, God was notified, and he apprised the Lords, and they informed the ashars, and they impressed those mortals who were in rapport with heavenly things, and the chosen marched away from the places of destruction, so that not one perished.

05/16.5. But many of the asu'ans were consumed in the fire.

05/16.6. But God sent extra workmen, and surgeons and physicians, from heaven, down to those spirits who were falling into forgetfulness and dissolution, and commanded that they be engrafted on the surviving asu'ans for pity's sake; and this was accomplished through the Lords of the earth and their servants, the ashars.

05/16.7. At the end of two hundred years God enumerated the people in the lower heaven, and there were, besides the spirits of the fetals (many of whom were doubtful as to everlasting life), two hundred and ninety-six million souls. Of these more than thirty million, who were the first of the earth's production, had been raised up to the grade of Brides and Bridegrooms to Jehovih.

05/16.8. And now the sixth generation of the seed of the fallen angels was delivered, and this was the fullness of earth bondage for them.

05/16.9. God summoned the house of Moeb for the revelations of Jehovih on the first day of the first year of dan of Hon'she. And when they were assembled, and had chanted to Jehovih appropriate anthems for the times past, the All Light came upon God, and he said:

05/16.10. Behold, the time of dan of Hon'she is here. Before three days pass by, the hosts from the etherean heavens will descend to accomplish the

[167] Hon'she is an Orian field, a place in etherea containing many etherean worlds, and through which corporeal worlds pass. According to the 1891 glossary a Shrevar [or Shrevarh or Shriever] is to a corporeal world as a guardian angel is to a mortal.

[168] In general a tablet of Grade and Ingrade contains the grades and rates of mortals, indicating their distribution (how many at each grade) in the population; and their ingrade indicates their future place in heaven. More later in Oahspe on this.

resurrection of my hosts to the regions from which they came two hundred years ago.

05/16.11. Summon my Lords of the earth, and my people of heaven; proclaim my words to them.

05/16.12. You who peopled the earth with everlasting life, attend to my words; the harvest of the new year has ripened, it will be gathered into the heavens above. Let my people rejoice, for the glory of deliverance is at hand.[169]

05/16.13. In Orian fields, hosts of angels and archangels wait, full of hope and love, to receive these, the first fruits of the new earth.

05/16.14. Clothe them in quietness with the rays of light. Make ready; for etherean Gods and Goddesses set sail in the regions above to come and deliver us.

05/16.15. Proclaim my words in all places in the name of Jehovih. And add to them, saying: If you desire to ascend, come to Moeb, in the name of the Son of Jehovih!

05/16.16. Messengers went forth, both in heaven and on the earth, and proclaimed that which had been commanded.

05/16.17. And on the third day, ninety million angels assembled in Moeb and Hored, to witness the descending and ascending of Jehovih's chosen. And the archangels of Hon'she sent a hundred thousand Gods and Goddesses to guard Moeb and Hored, to dispel and keep away the clouds and sunshine, so as to add glory to the scene.

CHAPTER 17 Sethantes

05/17.1. The Loo'is came before God, and having organized themselves into one community so as to make it lawful to speak in Moeb, they appointed Ga'wasa to speak on behalf of the community. Ga'wasa said:

05/17.2. Hear me, O God, in the name of Jehovih! You have ordained me according to the custom of heaven, to be a master of generations with mortals, and yet one generation is incomplete, for which reason I have come before you. Today I have been summoned by Jehovih, through your messengers, saying: If you desire to enter the next resurrection, come, for the time of harvest has come. Thus says God, Son of Jehovih. || Yet, I also desire to dwell another generation on earth.

05/17.3. God said: The places of heaven are open to all. If you want to ascend now, do so. If you want to wait one generation, then you shall wait two hundred years, for that is the period of the next harvest.

05/17.4. Ga'wasa said: In Jehovih's name, let my brethren pass before you in judgment.

05/17.5. God said: Jehovih's will be done.

[169] 'At hand' means: is upon us, is now underway, is happening, is beginning, is very near the start, is ready to start, almost here, about to happen, thus it refers to the present. It can also mean: easily seen; in one's immediate presence; as in, the marshal of the throne was always at hand whenever the throne was approached. Or, as in: A'ji was at hand.

In contrast, 'near at hand' is not so immediate, but is approaching, and means: in the near future; is soon to happen; or, is close enough nearby in time, as to be in memory; as in, events near at hand. Near at hand can also mean: close by; or close enough nearby in location as to not be inconvenient to access or contact, as in, God's messengers were always near at hand.

05/17.6. Ga'wasa withdrew and went and told his brethren what was said; and presently they came in and passed in judgment before God.

05/17.7. God said: You have said, let me pass in judgment before you! Hear me, then, for this is my judgment: If you ascend with your work incomplete, you will be the unhappiest of men. Remain, therefore, for a greater glory is within your reach.

05/17.8. The Loo'is passed to the left, signifying their determination to stay another two hundred years with mortals.

05/17.9. After the Loo'is, others came desiring to be adjudged by God, and to all who had incomplete work, God said: Remain! And they remained.

05/17.10. Besides these, there were seventy thousand ethereans eligible to ascend, who volunteered to remain with mortals another two hundred years. Among these were the five Lords and Ha'jah, and four hundred messengers belonging to Hored, and seven hundred women in fetal,[170] in the western division of Hored under the Lord of Whaga.

[170] As a corporeal woman provides a corporeal womb for a fetus, and breasts for milk for the newborn, so are there angels capable of providing fetal to aborted fetuses, miscarriages, still births, etc.

CHAPTER 18 Sethantes

05/18.1. Jehovih spoke in the arc of O'wasti, in the Orian field of Hon'she, in the etherean heaven. Jehovih said: Earth's time is at hand; the deliverance of her first-born will fall at your doors. Come forth, O My sons and daughters, and receive them from My hand.

05/18.2. Onesyi, high aspiring Goddess of Hon'she, along with a thousand counselors,[171] gathered in a host of five million souls, emancipated, and to them the dignified Onesyi spoke, saying:

[171] advisors, consultants, confidants, luminaries; in other words, the governing body, being her cabinet for the work at hand

05/18.3. Unlike all harvests previously delivered to us from other corporeal worlds, Jehovih sends us the first-born of the earth. Let us rejoice and glorify Him, O my beloved. Send out to the boundaries of Hon'she and proclaim there the upraised hosts of earth. You, who volunteer to go to the earth to receive them, come quickly. And you, who remain at home, provide them with mansions and quarters.

05/18.4. Onesyi said: Swift messengers have just come to me from the arc of Wan; Etisyai will be there. She was the one who bestowed Jehovih's crown on the first God of the corporeal earth. Her hosts, a million strong, go by the way of Tiviyus, and ask that we meet them in O'wea. And you, Wistaw, shall sit on my throne. I will go to the earth, to receive the thirty million newborn, the glorious gift of Jehovih.

05/18.5. Onesyi said: The young virgin earth has given birth. O the joy of the firstborn! I will take with me a host of singers, a million strong. Their voices shall have power and sweetness to win the love and adoration of all thirty million. The glory of Jehovih's

works shall shine so brilliantly upon them that all past trials shall be forgotten. Hasten, O Gods and Goddesses! Let down the curtains of fire! Here begins the play of Jehovih in the management of a new world!

05/18.6. Now men and women gathered together, being those long raised up in the emancipated heavens, whose wills were potent over a'ji and nebulae, and swift in appropriating what Jehovih had fashioned in the firmament. And they built a ship, the size of which was equal to the width of Hored, and filled it within with angels of the rank of Gods and Goddesses, many of whom had been brought forth into life before the earth was created, and whose native corporeal worlds had gone out of existence. And they let down curtains from the ship, and the curtains were like flames of fire, and they reached downward, equal to the breadth of the earth.

05/18.7. These Gods and Goddesses were like a unit in will; being potent and swift workmen, the ship was soon laden and on her course through the vault of heaven. Past the a'jian fields of Che'wang, she rode swiftly. Soon the hosts of the much-loved Etisyai were seen in a smaller craft, highly polished and swift, making way for O'wea.

05/18.8. Up goes a shout of joy from millions of throats, then a song of delight; heaven is joyful in Jehovih's boundless dominions. And now the two approach O'wea; and they slacken speed and draw near each other, nearer and nearer, till the ships touch and are joined by skilled workmen.

05/18.9. Forth leap the two Goddesses, Etisyai and Onesyi, and in no stateliness or ceremony, but like children in whom love is transcendent, they fly to each other's arms, amid the outburst of joy from the countless throng. Yet onward moves the etherean ship, majestic and meteor-like, steadily taking course to the new earth.

CHAPTER 19 Sethantes

05/19.1. And now the evening of the third day had come, and God and his hosts in Moeb were hastening all things, to be ready for the great light that was to descend from high heaven.

05/19.2. The ninety million angels looked upward, watching for the dawning of the light, waiting and watching. And many who remembered Etisyai, of two hundred years ago, wondered if she would return in glory, like when she came and crowned God by Jehovih's command. Some were robing themselves in white, and hastening nervously, like a bride about to wed; some were half inclined to sorrow for leaving the earth and lower heaven, where they had toiled so long; and some were stately and by their presence said: Your will be done, O Jehovih!

05/19.3. God ascended the throne, and Ha'jah came up and sat at his right hand; and the light of Jehovih shone upon them so that many newborn, especially of the es'yan spectators, could not look upon them.

05/19.4. God said: One dan has come and gone; this harvest is only thirty million.

05/19.5. Ha'jah said: Your son, O Jehovih, has shaped the destiny of a world. Great is his glory.

05/19.6. A light of golden hue gathered above the throne, and took the form of a triangle; and there was a graven image at every corner, which together read, I-O-D; and it was in the character of Whaga,[172] bestowed by the Lord on the altars in the houses of worship on earth, and its value was thirty-three million, which was the exact number prepared for the emancipated heaven in etherea; and the thirty-three was the years of a generation of mortals.

05/19.7. God said: Jehovih is one; the living is one; inanimate corpor is one; and these three are the entirety. To teach mortals this, O Ha'jah, is to give wisdom to the earth. Take this triangle, O Son of the Most High. And as long as Seffas endures on the earth it shall be the bequeathed[173] heirloom of heaven, descending from God to God who occupies the throne.

05/19.8. Then God stretched forth his hands, and the triangle became fixed and solid, and God hung it on Ha'jah's neck, adding: In the name of Jehovih, receive this jewel (the triangle), as my parting testimonial. Remember, that when mortals are raised up to understand this symbol of three in one, then Kosmon will begin to dawn on the earth.

05/19.9. Ha'jah said: O God, symbol of the three attributes, love, wisdom and power! You left your stately home, where you had Gods and Goddesses for companions, and came to the far-off earth, which was young and curtained around with poisonous gases, to guard the young and imperfect angels of other worlds in their wanderings forth, with your wisdom, love and power concealed. You gave them liberty and yet redeemed them. You stretched forth your hand over the earth and made it yield souls to glorify the Creator. And yet all the while you have never quoted yourself. O that this could be taught to angels and men! What person will not trip or mention himself, or make himself a manifested self?

05/19.10. This day I am to be crowned, to fill the place you have built up; but I falter and tremble like a child. Ha'jah burst into tears, and after a little while he added: O Jehovih, why have You laid Ha'jah's tears so close? You have created love in my soul, and it has grown to be a mountain. God, Your Son, who has been my tutor for a thousand years, and on many worlds, corpor and es, is now thrusting Your glory upon me.

[172] i.e., in the Panic language, the first language of the earth; Pan = earth; Panic language = earthly language. More on this later in Oahspe.

[173] given as an inheritance, bestowed, handed down, passed on

05/19.11. God said: Heed[174] the earth and her heavens, for they are to be yours for one dan. And remember also, that though I ascend with my hosts to etherea, yet I have charge of this world until the completion of this cycle, two thousand eight hundred years; after I ascend, my archangels shall answer to your prayers to Jehovih.

05/19.12. Suddenly a light came down from the firmament, like a new star, twinkling, with a halo extending wide on every side. All eyes were turned up, full of expectancy. Hushed and still, the ninety million stood.

05/19.13. Presently the star assumed a brighter phase and spread its halo outward, with horns descending, like a crescent, like that formed in sacred worship when a God stands in the midst. Larger and brighter the light grew, tremulous[175] and waving like sheets of fire.

05/19.14. Then, three rays of light shot down toward Hored and Moeb, piercing, and in advance of the central orb. And the three rays were red, blue and yellow; but the crescent beyond was white, and it shone abroad over the heavens, so that the corporeal sun and stars in the firmament were invisible.[176]

05/19.15. Upon seeing the majesty and grandeur of Jehovih's host descending, millions of es'yans and clouded souls in the lower heaven broke and fled; some ran and hid to avoid the threatening light. For such is the magnifying power of the etherean flame, that all dark thoughts and hidden evil lurking in the soul are magnified, and made so plain that even the dumb can read them through.

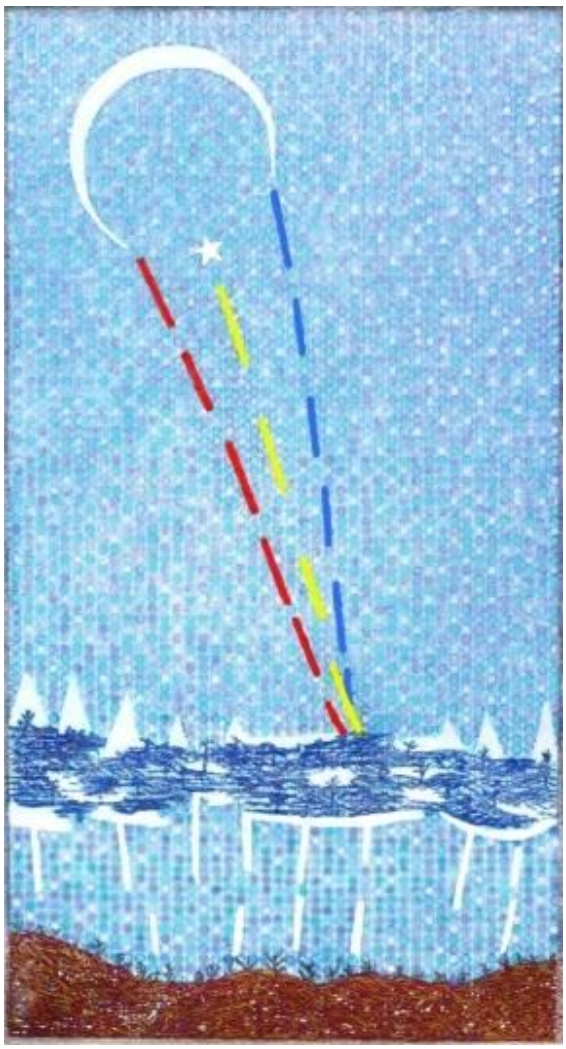
05/19.16. Millions of the ethereans on God's staff had seen such scenes before, and now stood in glee, firmly riveted by the joy within them. To them, a hundred to one, clung the newly raised from earth, who had never known any other heaven, except the atmospherean heaven that travels with the earth around the sun every year. From these there arose millions of whispers, saying: It is like a new death; like a new birth. Behold a man dies on earth, and his spirit flies off to another world. And now yet again it flies off to still another world.

05/19.17. Quickly, now, projecting foremost came the three great rays; and these were the orders of marshals from the a'jian fields of O'wea and Hon'she; the red lights represented A'ji, the blue lights represented O'wea, and the yellow, Hon'she. Of these marshals, there were one million, and they cast curtains to cover around all of Hored, the great kingdom.

05/19.18. Chief of the marshals was Ah'jeng; and next to him were five sub-chiefs; and next to them one thousand tributary chiefs, who were masters of the ceremonies; and they came in the center of the descending three great rays of light, came swiftly and

[174] Be mindful of, pay attention to

[175] quivering, fluttering, vibrating
[176] see image i015



i015 **The First Harvest**. Earth and lower heaven, with the fire-ship of Etisyai and Onesyi and their etherean hosts descending, for the deliverance of the first harvest of heavenly souls raised up from the earth.

direct toward the throne of God. And the substance of the rays of light was like curtains of cloth,[177] one end of which reached up to the now near approaching crescent sea of fire.

05/19.19. When the light was nearly touching the pillars of fire surrounding Moeb, it slackened a little, and then gently slowed. The chieftains leaped from the etherean flames and stood at the foot of God's throne, saluting in Jehovih's name.

05/19.20. God and Ha'jah stood up and answered the sign, then descended and went to the left and right of Ah'jeng, and all three ascended; then Ah'jeng sat upon the throne, and the voice of Jehovih spoke through him, saying:

05/19.21. Hold up your heads and rejoice, O My sons and daughters! Behold, I come in a flame of fire! I am here, there, and throughout the place of heaven, boundless. I gather together and I put asunder[178] the loves of mortals and angels. For they shall go abroad in My firmament and behold My glorious works.

05/19.22. Down to the corporeal world I descend and carry away the loved, for they are Mine. I will make all people look up to My kingdoms. Down to the lower heaven I come in ships of light, curtained about with etherean mantles,[179] and gather in My harvest of new births to higher worlds, more radiant. My hosts below shall look up and glorify My everlasting splendors.

05/19.23. I give the tear of grief, sorrow and pity; but, in its flowing forth, I come with holier light and power to stir up the souls of My people. For they shall learn to speak to their Father, Who hears, and is attentive and full of love.

05/19.24. My joy is in the birth and growing up of souls, and in the joy of their joys, and in the proclaiming of their adoration for My boundless universe.

05/19.25. I call to them in darkness, and they come forth; but they halt in the darkness, and I call again, and I send My higher, upraised angels to them, and they call also. Yes, I fill the sky with the splendor of My worlds, es and corpor, so that I may stir man up to rise and enjoy the things I have made.

05/19.26. The voice departed, and Ah'jeng said: Behold the glory of the heavens, O my beloved, and the reward of the diligent in heart. Jehovih lives and reigns, the Highest and never to be reached, the Forever Beyond, and yet Ever Present.

05/19.27. O You Light of Light and Life of Life, how wonderful is the substance of Your creation! You have given me light to see Your splendors, which are forever new. O Jehovih, You Past, Present and Future of one time, which is and was and ever shall be. Jehovih, You Seen and Unseen, and Potent, Who have from Your very Self imparted a part to all the

[177] Spirit light can be formed into shapes, and into sheets by weaving. Other descriptions in Oahspe tell of how Crowns are woven into shape from the light.

[178] separate, set apart, disunite

[179] a mantle is a cloak, here of light

living! Who have raised up these of Hored! Glory be to You forever and ever!

05/19.28. And now, by certain signs and signals, Ah'jeng directed the officers of his hosts to take possession of Moeb and Hored. And the marshals extended out around the place, and by their presence added new light to the pillars of fire.

05/19.29. The marshals were decorated with colored raiment and signs and symbols, denoting the places from which they came, and their rank as Gods, and the experience they had passed through.

05/19.30. When Ah'jeng ceased speaking, the music of the chosen band of descending angels broke upon the place; first, faintly and far away. The work of the marshals was in keeping with the time of the music; and as the music drew nearer and stronger, so also more and more of the marshals descended and filed off to their respective places.

05/19.31. Presently the advance of the horns of the crescent, and the cold wave of the falling sea of fire, swept over the lower heaven fearfully and with unquestionable power. By a signal from God, the Brides and Bridegrooms joined in the music of the archangels, and great was its glory.

05/19.32. Between the horns of the crescent was a star of wonderful beauty; and it came toward God's throne, reflecting countless rays of light, brilliantly and awe-inspiring. And as the star drew near, it opened on the advance side, as a shell is opened, and there, with arms entwined, sat Etisyai and Onesyi, Goddesses.[180]

[180] Etisyai and Onesyi have been preserved in the tablet of the Zodiac under the name of Gemini. –Ed.

CHAPTER 20 Sethantes

05/20.1. Ah'jeng stepped down and stood at the foot of the throne. Masters of the inner temple gathered about the star, and unrolled a carpet reaching across the threshold, and the two Goddesses stepped forth from the crystalled cushion within the star, and glided, as if on a ray of light, up to the judgment seat of Jehovih. Meanwhile the musicians, a million voices, chanted: Glory, glory to Jehovih, Creator of worlds! Whose place is magnificence, and counterpart to endless time. The All, Whose Great Existence surpasses the grandest thoughts of men and Gods! Whose worlds in splendor are the scrolls, on which His hands write with the souls of mortals, His Almighty Will and Boundless Love!

05/20.2. And now the wheels of the great ship of fire, spread out and around; and all the millions of descended hosts formed a mighty amphitheater in which Moeb occupied the arena with its thirty-three million Brides and Bridegrooms of Jehovih arrayed in white, but differently from the Redeeming Hosts from the etherean worlds.

05/20.3. Moving in unison as one person, in time to the music, without a word of command, the hosts proceeded; each as a shining crystal in the place allotted, and void in nothing; and all so perfect, as if Jehovih had made each a special work of wonder to inspire men with reverence for the talents He had created.

05/20.4. The hosts, forming in place according to the music, were so perfectly timed that when the music ceased, all was still. The throne stood in the east, facing the west; the hosts of Moeb, who were the Brides and Bridegrooms of Jehovih, occupied the lower plane, and the ethereans surrounded them on all sides, rising higher and higher in the distance.[181]

05/20.5. God and Ha'jah met the Goddesses at the foot of the throne. God knew Onesyi hundreds of years before in other worlds, and he remembered Etisyai, who had crowned him two hundred years ago. Likewise Ha'jah also knew Etisyai and Onesyi. When they met they all saluted by touching the right hands; and immediately the Goddesses ascended to the center of the throne, and God went on the right and Ha'jah on the left.

05/20.6. Etisyai and Onesyi looked hopefully on the Brides and Bridegrooms, but were passive. Presently the voice of Jehovih spoke out of the light of the throne, saying:

05/20.7. Soul of My soul, substance of My substance, I created man. Out of My corporeal Self I clothed him with flesh, blood and bones. Man's spirit I gave from out of My own spirit, ever present; and I quickened him to move on the face of the earth.

05/20.8. God and the Brides and Bridegrooms responded, being quickened by the All Light: Out of corpor I came, quickened by Jehovih's Ever Presence. By virtue of His Wisdom, Power and Love I came into the world; to Jehovih all glory is due forever!

05/20.9. Again Jehovih spoke, saying: I allotted man a time to grow, to attain wisdom, power and love; a time to rejoice, and a time of sorrow; a time to beget offspring and know a father's love and care. In likeness of Me, I gave him attributes of My attributes, so that man could know Me and My Love.

05/20.10. Response: By the bondage of my love to my descendants, I know my Father lives and reigns, and will watch over me forever!

05/20.11. Again the voice of Jehovih said: I gave man a time in the corporeal form, so that he could learn corporeal things, and to learn where the tree of life springs from. I made man from no self-existence of his own, but from Myself; and in the place I quickened him into life, I bound him for a season. But when man has fulfilled his corporeal life I provide death to deliver him into a new world.

[181] This arrangement of angels is reflected in corporeal theaters and sport stadiums where the seats rise as they recede farther from the central stage or arena. It not only allows for full view for everyone but also places the angels in orderly formations of grade and rank.

05/20.12. Response: Beautiful is Your Wisdom, O Jehovih, and far reaching. I was bound in the flesh even as a beast; like the attributes of a beast was my judgment, struggling for things of the corporeal world. With horror I looked upon death; as a sore calamity I judged Your cutting me off. But You delivered me into another world, preserving my judgment whole, bringing me to the heavens of my forefathers.

05/20.13. Then Jehovih said: At no time did I bring man, newborn into the world, without a mother and a nurse, and rich nourishment to feed him. Yes, I gave him angels to inspire him and lift him up; and I provided a Lord of the earth to manage his kingdoms and nations, and a God in heaven with a throne and judgment seat, so that man in the angel world would be provided and wisely instructed in soul, to comprehend the glory and harmony of My worlds.

05/20.14. Response: Bountiful, O my Father Above! From nothing that I knew of, You brought me into conscious being, and in my helpless days fed me with rich nourishment. You gave me rulers and examples of government on the earth to discipline my soul to the order of men. And when I was born in heaven, I found God on his throne and a well-ordered haven of rest, with willing angels to clothe, feed and teach me the ways of Your kingdoms in the firmament.

05/20.15. Again Jehovih said: When man has fulfilled his time in the lower heaven, I prepare him by ample teachers for a higher resurrection. As Brides and Bridegrooms My hosts adorn them, and I come in a sea of fire. First man was wedded to the earth, by Me solemnized,[182] and without man's knowledge. Then to the lower heaven, he was wed, laboring with spirits and mortals.

[182] made so, made binding, deep sealed, sanctified

05/20.16. The voice departed, and now Onesyi spoke, saying: Behold the Brides and Bridegrooms of Jehovih! When they were young they were wed first to the earth and then to the lower heaven, without their wills. Now they stand before the throne of God. In Your name, O Jehovih, I command them to speak their wills.

05/20.17. Response: I put away myself for You, O Jehovih! Make me one with You! I put away the earth for Your kingdom's sake, O Jehovih! Make me one with You! I put away Your Lord and Your God, O Jehovih, for sake of You! Your Lord and Your God raised me up and made me strong, but lo, the small spark of Yourself within my soul has grown to be a giant, bowing to none but You, O Jehovih! O make me Your Bride (Bridegroom), O Jehovih!

05/20.18. Onesyi said: The lame and the weak shall have a crutch, but the glory of the Father is to see His Brides and Bridegrooms walk alone. Whoever is wed to Jehovih shall never again, for

self's sake, say to any man, woman, Lord, God, person or thing: HELP!

05/20.19. Response: God and the Lord were my Saviors; without them I would never have known of Your exalted heavens, O Jehovih. Your Spirit calls me forever upward. Your Lord and Your God taught me to look upward; yes, they prayed for me. Now I am strong before You, O Jehovih! From now on, I will pray to You only; but never for my own benefit, nor for glory, ease, rest or exaltation; but that I may be quick, strong and wise to do Your will forever!

05/20.20. Onesyi said: Brides and Bridegrooms of Jehovih, ALL HAIL! ALL HAIL!

05/20.21. Response: Voice of Jehovih, ALL HAIL! ALL HAIL!

05/20.22. Onesyi said: To Jehovih and His everlasting kingdoms you are wed forever!

05/20.23. Response: To You, O Jehovih, I am wed forever!

05/20.24. Onesyi said: To be one with Him forever!

05/20.25. Response: To be one with Jehovih forever!

05/20.26. The voice of Jehovih said: They shall judge from My judgment seat; in them My Wisdom shall shine; for they are Mine forever!

05/20.27. Response: To consider You first, in all things, O Jehovih, this I shall do now and forever!

05/20.28. The Voice said: Behold, I have woven a crown for them; adorn them for My sake.

05/20.29. Response: I will have no crown, except that woven by You, O Jehovih! For Your sake, I will wear Your crown forever!

05/20.30. The Voice said: Behold, these who were My sons and daughters have become My Brides and Bridegrooms; they are Mine forever!

05/20.31. Response: I am Jehovih's forever!

05/20.32. Onesyi said: Pass before the throne, O my beloved. The testimony of Jehovih awaits His redeemed.[183] You shall dwell in the emancipated kingdoms forever!

05/20.33. And now the hosts of Brides and Bridegrooms passed singly before the throne of God; the whole thirty-three million passed. And during this time the es'enaurs chanted a hymn of glory, and mists of yellow, blue and red fell from the firmament above; and the mists descended into the archangels' hands as they stood about the throne, and by them were converted into crowns, which were placed on the heads of the Brides and Bridegrooms. And on the crowns were the words: IN WAN BROUGHT FORTH; DELIVERED IN HON'SHE.

05/20.34. As the hosts passed in front of the throne, Onesyi said: That which springs out of the earth feeds and clothes the atmospherean; but the etherean draws from the etherean worlds. Behold the

[183] In other words, not just His words, but His actions (e.g., the crowns and crowning, resurrection into etherea) will confirm and be evidence of His declarations to the redeemed; the redeemed refers to the Brides and Bridegrooms because they had been saved or delivered from the animal mind, darkness and evil, and reclaimed and restored to goodness, purity, light, wholeness, etc.

crowns of the earth and of the lower heaven are only symbols of power, wisdom and love; but that which I bring from Jehovih's kingdom contains real virtue.

05/20.35. And lo and behold, the Brides and Bridegrooms became as archangels by virtue of the crowns from Jehovih's hand.

CHAPTER 21 Sethantes

05/21.1. When the ceremonies were ended, Onesyi said: Soon now in the name of the Father, we will rise and go on a long journey; and so that you may be apprised and consorted in love, I proclaim the freedom of the hour in Jehovih's name.

05/21.2. And the people went and mingled with each other, rejoicing and saluting. And Ha'jah, God and Etisyai greeted one another, and the Lords came forward and were greeted also; and then came the marshals, followed by the es'enaurs, and next came all long-serving laborers. And lastly, all who had redeemed any man or woman from darkness to light, came forward, and were saluted and duly honored.

05/21.3. And for the space of one hour all the angels indulged in revelry, reunion and fullness of heart; but no book could relate the thousandth part of the questions asked and love assurances expressed.

05/21.4. When the hour was ended, Onesyi signaled the proper officer, and he sounded the gavel thrice,[184] at which all was hushed and still. Onesyi said:

[184] three raps with the gavel

05/21.5. As Jehovih bestows a newborn child, and then takes the father and the mother away to the es world; so, likewise, Jehovih sent Etisyai, my sister, to establish the lower heaven, and now I come by His command to bear away this harvest to His everlasting kingdom. As a child bewails the loss of its father and mother, so will you who remain, bewail the loss of this rich harvest of archangels.

05/21.6. It is Jehovih's will that you drink deep of the sorrow of parting, for by this bondage you will be again reunited in the heavens still above. The progress of the soul of man is forever onward and in steps and plateaus; and the glory of the resurrection of the one who goes before is equally as great as is the sorrow of the one who remains behind. But the love that binds together is as a chain stretched out across the universe; neither time nor distance shall prevail against its inventions.

05/21.7. Swift messengers, well trained to course the vault of heaven, will pass between you, carrying the tidings of your soul's delight. And as Jehovih gives summer to follow winter, and the winter the summer, so also shall the time come again and again, forever, in which you shall mingle and part; again labor together, but in broader fields, and again part for a season.

05/21.8. Behold the wisdom of Jehovih in placing far apart the places of the souls of men; for all things abiding near each other equalize themselves. Even as there is glory in a new birth, so is there glory in death; as there is sorrow in death, so is there joy in resurrection. The time has now come when these whom you see, you shall not see for a long season; but you shall rejoice in this hour of parting, for they rise as Brides and Bridegrooms to Jehovih.

05/21.9. The es'enaurs sang an anthem of praise in which all the hosts united, and great was its glory. And now Onesyi arose, saying:

05/21.10. JEHOVIH, ALMIGHTY AND EVERLASTING! HOLY, HOLY CREATOR, RULER AND GIVER FORTH! LOOK UPON THIS YOUR SON, HA'JAH! O FATHER, IN YOUR NAME AND BY VIRTUE OF YOUR POWER VESTED IN ME, I PERPETUATE AND CROWN HIM GOD OF HEAVEN AND EARTH!

05/21.11. Ha'jah, now God, said: YOUR WILL BE DONE, O JEHOVIH! Then Onesyi turned to the five chief Lords of the five divisions of the earth, and bestowed them in like manner.

05/21.12. And Onesyi stretched forth her hand, saying: Give me a crown, O Jehovih, for Your Son, God of heaven and earth! And etherean substance descended into her hand, and she raised it up, and lo, it became a crown of great beauty, and she put it on God's (Ha'jah's) head. Then, in like manner, she crowned the Lords of the earth.

05/21.13. And Etisyai and Onesyi came down and sat at the foot of the throne.

05/21.14. God (Ha'jah) came down from the throne with Whaga and Jud, and extending their hands, they said to Etisyai, Onesyi, and Sethantes, the retiring God:

Arise, O Goddess,
Arise, O Goddess,
Arise O God;
and go your way!

05/21.15. And they rose up and marched forth. The proper officers had already prepared the ship for its etherean journey; and soon as Etisyai and Onesyi had entered the central star, all the people who were to ascend went into the places assigned them.

05/21.16. God (Ha'jah) and the Lords returned, in tears, to the throne, and now the plateau of everlasting light began to ascend. Music sprang from every side, glorifying Jehovih and the magnificence of His bountiful worlds.

05/21.17. And those of the lower heaven echoed the music above; and the light of the ascending ship of fire made all else seem a shadow. But higher and higher it rose, in the form of a crescent, slowly turning on its upright axis, turning and rising, higher and higher, and the music faded away in the distance.

05/21.18. In a little while the meteor-like ascending ship of heaven looked like a star, till farther and farther off it disappeared in the distance.

05/21.19. And that was how the first harvest of angels born of the earth, ascended to the emancipated heavens in etherea.

CHAPTER 22 Sethantes

05/22.1. God said: Arise, O Lords of my realm, and go to the kingdoms of earth, which you received from Jehovih's hand; and may His wisdom, love and power be with you all!

05/22.2. And the Lords departed with their attendants, and went to their kingdoms over mortals.

05/22.3. And this was the beginning of the second dispensation of the first cycle of the Eoptian[185] age of the earth. And the lower heaven was well established in habitations,[186] angels, officers, and in all the requisites[187] for the upraised souls of mortals.

05/22.4. And God dispensed laws and government like his predecessor, enlarging all the places according to the increase in the number of spirits rising up from the earth.

05/22.5. And the voice of Jehovih was with God; and as the first kingdom had been called Hored, so the second was called Hored, signifying the place of God.

05/22.6. And as it had been with the Lords of the earth in their places, so it continued with the new Lords, and they enlarged their places also, even according to the increase in the number of inhabitants of the earth.

05/22.7. And as it had been in the past, that messengers plied constantly between Hored and the Lords' places, so it continued. By this means, through God and his Lords, all the affairs of the lower heaven were kept in harmony.

05/22.8. And God ruled in Hored four hundred years, and Hored spread over all the lands of the earth.

CHAPTER 23 Sethantes

05/23.1. When the time of God and his hosts was fulfilled, Jehovih brought the earth into dan of Eyon, in the arc Lais, whose angels descended in a ship of fire, and delivered God, his Lords, and all the hosts under them who were prepared for the etherean resurrection. At this time there were six hundred and twenty-five million inhabitants in atmospherea. And the number of the second harvest was two hundred and eighty million.

05/23.2. The ascent of the second harvest was like the ascent of the first harvest. And the place of the landing of the second harvest in the firmament of

[185] From the time man comes into being on the earth with potential for eternal life, until his race becomes extinct, is the eoptian age of the earth.

[186] dwellings, residences, houses, buildings

[187] requirements, essentials, indispensables, necessities

heaven was in Lais, and Bin, and the grade of the harvest was seventy-eight, being two less than the grade of the first harvest.

05/23.3. So the heavens of the earth passed into the care of the succeeding God and Lords, who had been raised up and prepared for those commissions. And for the present there were no more ethereans dwelling in these regions.

05/23.4. Jehovih had said: Those who come out of the earth shall be sufficient to themselves. As a mother provides for her child, so do I provide for the spirit generations of a corporeal world; but when they are mature in wisdom, strength and love, I command them to take the offices of Lords and God in the management of My kingdoms.

05/23.5. So it came to pass after the ascent of the ethereans, that the whole earth and its lower heavens were under the dominion of those who had sprung up out of the earth. And it became a saying: The first was etherean rule; the second was atmospherean rule. For the earth had Lords who had been on no other world, and a God who had never been on other worlds.

05/23.6. And it likewise came to pass that the atmospherean rulers were more lenient in their government, and less tyrannical[188] than the ethereans had been. For as the ethereans had forbidden the es'yans, the newly dead, to return to their mortal kindred, until their fiftieth year in spirit life, it was not so with the present Lords and God, for they indulged hundreds of thousands of es'yans for sympathy's sake to return to their mortal kindred. And these es'yans did not become workers in heaven, either for others, or for their own resurrection to higher regions; but they became idlers and vagabonds in the lower heaven, often living with their mortal kindred till their mortal kindred died, and then, in turn, persuading these es'yans to do even as they did.

[188] In this case the meaning of the word tyrannical means directing and exacting rather than brutally despotic and unjust. For the Ethereans were strict, but for the sake of resurrection; not harsh for selfish reasons, as we today are accustomed to understand the context of the word tyranny.

05/23.7. And God perceived, when it was too late, that his leniency had laid the foundation for disorganizing the kingdom of heaven; for the strolling idlers, knowing no other heaven, sowed the spirit of disbelief throughout the places of learning and industry in the lower heaven, persuading others that they were toiling to no good purpose.

05/23.8. They said: Behold, it was told us on earth there was a Jehovih! But we are in heaven, and yet we do not find Him. Now we know, in truth, there is no All Person. Come, then, let us seek ease and the rich viands that rise up out of the earth. A man lives on the earth and dies, and his spirit floats about, and then there is no more of him. Why will you serve the Lord? Why will you serve God? Be free and live for yourselves instead of for others.

05/23.9. Thus it came to pass that little by little the lower heaven began to fall from its high estate.

05/23.10. The third dan was six hundred years, and God and his Lords, having provided successors, ascended with their harvest to etherea. And its number was four hundred and eight million Brides and Bridegrooms, and their grade was sixty-six.

05/23.11. The fourth dan was five hundred years, and the harvest was six hundred million Brides and Bridegrooms; and their grade was fifty-eight.

05/23.12. The fifth dan was three hundred years; and the harvest was two hundred million; and their grade was fifty, which was the lowest grade capable of emancipation, or capable of surviving in etherea.[189]

05/23.13. And now darkness set in and covered all the earth. And from this time until the end of the cycle, which was three thousand years from the birth of man on earth,[190] there were no more resurrections to the emancipated heavens.

05/23.14. The Kingdom of Hored was broken up and dissolved. The spirits did not love to labor or learn according to Jehovih's plan, but returned to the earth-attractions; and they were called DRUJAS,[191] because they did not desire resurrection.

05/23.15. And God, Lords, officers and teachers were without subjects and pupils. And mortals were overwhelmed by thousands and millions of drujas, so much so,[192] that the ashars were powerless to accomplish good inspiration.

05/23.16. At this time there were more than three billion[193] angels in atmospherea, and for the most part, they dwelt on earth.

05/23.17. Thus ended the first cycle of the first heaven of the earth.

END OF BOOK OF SETHANTES, SON OF JEHOVIH

First Book of the First Lords

Being contemporary with the Book of Sethantes, Son of Jehovih. That is, when Sethantes was God of heaven, his Lords had dominion on the earth in the same period of time. And this is their book, even as the preceding one was God's book.

CHAPTER 1 First Book First Lords

06/1.1. In the beginning God created the heavens of the earth; and the Lord made man upright. Man was naked and not ashamed; neither did he know the sin of incest, but dwelt like the beasts of the field.

[189] Below grade fifty the person is pulled more toward the earth then away; fifty and above and the person is drawn more toward light (etherea) than corpor.

[190] i.e., from the birth of the I'hins

[191] The ancients called the lost spirits by different names in all countries; in India, Druj; in China, Won-yeang; in the Algonquin tribes, O'spee; the Hebrews, Girapha (i.e., to be feared). Then we have the terms, ghosts, fairies, wraiths, etc., for modern terms. Under the name of familiar spirits the ancient Hebrews were well informed of these drujas. Druj is a Vedic name. The ancient Chinese called them M'spe. The Germans called them "The double" [doppelgänger] because when they take on forms they look like the mortal to whom they are engrafted. The term, familiar spirits, as now used, has a wider range. –Ed.

[192] so much so = to such an extent

[193] Billion means 1,000,000,000; thus three billion equals 3,000,000,000.

06/1.2. And the Lord brought the angels of heaven to man; by his side they took on forms like man, having all the organs and attributes of mortals, for it was the time of the earth for such things to be.

06/1.3. So it came to pass that a new race was born on the earth, and these were called I'hins, because they were begotten[194] of both heaven and earth. Consequently it became a saying: The earth conceived of the Lord.[195]

06/1.4. And the name of the first race was ASU, because they were of the earth only; and the name of the second race was I'HIN, because they were capable of being taught spiritual things.

06/1.5. The Lord said: Of all that live on the face of the earth, or in its waters, or in the air above, that breathes the breath of life, I have delivered only man to knowledge of his Creator.

06/1.6. And the Lord spoke to the I'hin through his angels, saying: Go hide your nakedness, for it is the commandment of God.

06/1.7. The I'hins were afraid, and they clothed themselves, and were no longer naked before the Lord.

06/1.8. Then the Lord commanded the angels to give up their forms, and to no longer be seen as mortals.[196] And it was done. And the Lord said to them: Because you brought forth life, which is in flesh and blood, you shall minister to man for six generations on the face of the earth. And it was so.

06/1.9. And so that man may continue to walk upright, you shall teach him the law of incest, for man on his own cannot attain to know this.

06/1.10. Nor shall you permit the I'hins to dwell with Asu, lest his seed go down in darkness.

06/1.11. And man was thus inspired of the Lord, and he walked upright, and prospered on the earth.

06/1.12. But after a season man became conceited in his own judgment, and he disobeyed the commandments of God.

06/1.13. And he strayed out of the garden of paradise and began to dwell with the asu'ans, and there was born into the world a new race called DRUK, and they did not have the light of the Father in them; neither could they be inspired with shame, nor with heavenly things.

06/1.14. But the I'hins were grateful to the Lord, and they gave sacrifice in burnt offerings. And they said to the Druks: Go sacrifice to the Lord, and he will prosper you. But the Druks did not understand; and they fell upon the Lord's chosen, and slew them, right and left, taking their possessions.

06/1.15. And the Lord said to the Druks: Because you have slain your brethren you shall depart out of the place of God; and so that you may be known to the ends of the earth I put my mark upon you.

[194] impregnated, sired, generated, reproduced, born

[195] And this is the origin of the concept on earth that Father Spirit impregnated Mother Earth and brought forth life or man.

[196] i.e., no longer seen in corporeal form

06/1.16. And the mark of the Lord put upon the Druks was the shadow of blood, which, being interpreted, is WAR.[197]

06/1.17. And the Lord God said: By this sign, the tribes of Druk and their descendants shall be known to the end of the world.

06/1.18. And woman, being more helpless than man, cried out with fear, saying: O Lord, how shall I bring forth to you, and not to the sons of death?

06/1.19. And the Lord said: Because you have brought forth in pain, and yet called on my name, behold, I will be as a shield and protector to you. For I will also put a mark upon the I'hins, my chosen, so you shall know them when they come to you.

06/1.20. And the Lord commanded the male I'hins, old and young, to be circumcised, so that woman would not be deceived by the Druks. And the I'hins circumcised their males, old and young; for it was the testimony of the Lord to woman that seed of their seed was born to everlasting life.

06/1.21. And the Druks went away into the wilderness, and dwelt with the asu'ans and with one another.

06/1.22. God said: I will make a boundary line between the tribes of Druks and the I'hins; and this is the line that I the Lord God make between them:

06/1.23. The I'hins shall labor and clothe themselves, and I will remain with them; but the Druks shall wander in the wilderness, neither laboring nor clothing themselves.

06/1.24. And it was so.

CHAPTER 2 First Book First Lords

06/2.1. The time of the habitation of Asu was eight thousand years; and they survived two thousand years after the time of the birth of the I'hins, which is to say, Asu dwelt on the earth six thousand years, and then conceived of the chosen of God; and after that survived two thousand years more.

06/2.2. And Asu disappeared off the face of the earth.

06/2.3. But the sacred people, the I'hins; and the carnivorous people, the Druks; remained on the earth.

06/2.4. The I'hins were white and yellow, but the Druks were brown and black; the I'hins were small and slender, but the Druks were tall and stout.[198]

06/2.5. Now, because the Druks had not previously obeyed the Lord, but went and dwelt with the asu'ans, there was a half-breed race born on the earth, called YAK, signifying ground people; and they burrowed in the ground like beasts of the forest. And the Yaks did not walk wholly upright, but also went on all fours.[199]

[197] Note that WAR is the distinguishing characteristic of the tribes of Druk and their descendants—but not their color, size, geographic location, etc. Every person alive today descends from both I'hins and Druks; and those who WAR are following their druk ancestry, rather than their I'hin ancestry. For, these races amalgamated, and also became extinct as to initial race; so that there is now no separate race of Druk or I'hin; but all peoples today are capable of eternal life. Yet, the Druk race and legacy was necessary to strengthen the races of man, imparting to them the necessary corporeal endurance and capacity, for that which was to come.

[198] The physical traits mentioned in this verse and in later verses, must be in the aggregate; that is, these are generalizations, being the statistical modes for a certain span of time. Used for reporting purposes, they are the simplified (generalized) extract of complex, continuous data.

For, logic, reason and experience in population studies and population description (statistical representation), would show that these supposed discrete units (e.g., white or yellow) are actually the modes of a continuum. For example, the offspring between a white I'hin and a yellow I'hin would be neither white nor yellow but lie between the two in color. And these offspring marrying with other in-betweens and with the white and yellow colors, for many generations, will ultimate in a continuous line (continuum, representation) of color from white to yellow.

And experience in population studies reveal the continuum line would be more or less curved in appearance; so that the Oahspe text indicates over-all bumps (modes, most frequent colors among Druks; most frequent colors among I'hins). And we read later in Oahspe of I'hins who were black, or brown, or red, or copper—in fact, they were of all colors.

This statistical representation applies as well to tallying the most frequent heights as well as the most frequent heft, for I'hins and Druks; with Oahspe giving their comparative general modes.

Thus, we may say regarding population physical traits, that there were gradations and pockets of differences. And more evidence supporting the application of statistical description will be given later. But as to skin color, today it is neither a sufficient nor necessary indicator of one's ancestry regarding these earliest of races; for everyone alive today has roots in both I'hin and Druk races as well as in Asu.

[199] as Asu did; see images i013, i014 (the I'huan in image is explained in the next chapter)

06/2.6. God said: Because the Yaks cannot be taught the crime of incest, behold, they shall not dwell forever on the earth. So shall it also be with the Druks, except where they cohabit with the I'hins, whose seed is born to everlasting life. But with the Druks, and their heirs that spring from the Yaks, there shall be an end, both in this world and the next.

06/2.7. And the arms of the Yaks were long, and their backs were stooped and curved. And the Lord said: Because they are the fruit of incest, and not capable of speech or eternal life in heaven, the I'hins shall make servants of them.

06/2.8. And so that they may not tempt my chosen to bring forth fruit to destruction, they shall be neutralized in my sight. So the angels of God taught the I'hins to make eunuchs of the Yaks. And after making eunuchs of both the male and female Yaks, the I'hins took them for servants.

06/2.9. And the Lord said: The Yaks shall serve the I'hins, and build and sow and reap for them. And it was so.

06/2.10. The I'hins were disposed to live alone, but the Lord called them together, saying: Come and dwell together in cities. For it is fitting that you live in the manner of my kingdoms in heaven.

06/2.11. Build therefore, to the Lord your God; and my angels shall dwell with you, teaching you to sing and dance for the glory of your Creator.

06/2.12. And man built to the Lord, and established worship on earth in the manner of heaven.

06/2.13. Now it happened that the Druks came to witness the rites and ceremonies of the chosen, but they took no part in them, nor did they comprehend their meaning.

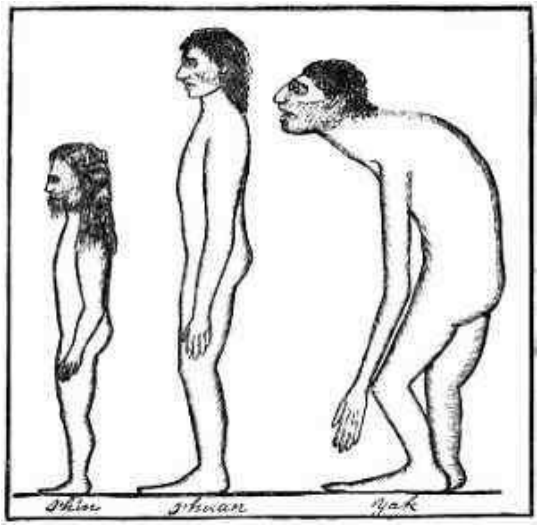
06/2.14. And God said to the I'hins: So that you can teach some of them about the Lord your God, build within the house of worship an image of me; build it in likeness of man. And I will manifest to those who are capable of everlasting life.

06/2.15. And the I'hins, men and women, with their servants, built images of stone and clay and wood to the Lord, and stood them by the altars of sacrifice.

06/2.16. And during the time of worship, the angels of the Lord came and possessed the idols, and spoke from them with audible voices in the presence of mortals.

06/2.17. And the Druks inquired of the I'hins as to the cause. And the I'hins said: Behold, there is a God in heaven, subtler than the air of heaven.[200] It was he who brought us forth out of darkness. He speaks in the idol so that you may know he abides with his people.

06/2.18. The Druks said: What does he say? The I'hins answered: That whoever has attained to remember God is on the way to everlasting life.



i014 **Some Races of Man**. I'hin, I'huan, Yak.

[200] That is, there is a God in the sky, who is more imperceptible or subtler than the air of the sky—which is why it is hard for you to see Him, hear Him, and even be aware of Him. You know the wind exists yet you do not see it; but you see its effects. In the same way, God exists; you do not see him, but you can see his effects. If you listen and watch closely enough to the subtle in the wind, closely enough to the subtle in the air, you may be able to catch a glimpse of Him, or feel His presence or hear His voice.

06/2.19. The Druks inquired, saying: How can a man live forever? Behold, you, who believe, also die!

06/2.20. The I'hins answered, saying: As the voice of the Lord is unseen but potent, so is there a spirit in man unseen and potent, which shall never die, but ascend in heaven to habitations prepared by the Lord.

06/2.21. And many of the Druks pondered on these things, and their thoughts quickened their souls within them, so that they brought forth heirs to eternal salvation.

06/2.22. And the Lord said to the I'hins: Because you have done a good thing, go abroad, by the roadsides and in other places, and build images to me and mine, and my angels shall bestow gifts, signs and miracles.

06/2.23. And the I'hins supplied the roadways of the earth with idols of stone, wood and clay, and the angels of heaven descended to the idols and established heavenly kingdoms close by.

06/2.24. And when man came there, and called on the name of the Lord, it was a password for the angels; and they wrought[201] miracles, and otherwise gave man evidence of the Unseen.

[201] manifested, worked, brought forth

CHAPTER 3 First Book First Lords

06/3.1. And God gave commandments to man, so that the earth could be a place of rejoicing forever. And these are the commandments of the Lord God given in that day:

06/3.2. You shall strive to remember the Lord your God with all your heart and with all your soul.

06/3.3. You shall not kill man, beast, bird, or creeping thing, for they are the Lord's.

06/3.4. You shall build walls around your cities, so that beasts and serpents may not enter and do you harm. And if your habitation is in the wilderness, you shall build mounds of wood and earth to sleep on at night, so that serpents and beasts cannot molest you.

06/3.5. The I'hins inquired of the Lord, saying: If we build walls around our cities, how shall we get in and out? How shall we gather our harvests of fruit and nuts, and seeds of the field? How shall we ascend the mounds that we build in the wilderness?

06/3.6. The Lord said: Behold, my angels shall teach you to build ladders and how to use them. And when you go into the city at night you shall take the ladders in after you; and when you come out in the morning you shall let the ladders down again.

06/3.7. And God's angels taught the chosen these things, and man provided the cities and mounds with ladders; according to the commandment of God these things were done.

06/3.8. And the I’hins prospered and spread over the face of the earth; hundreds of thousands of cities and mounds were built, and the I’hins rejoiced in the glory of all created things. Neither did they kill any man, beast, fish, bird, nor creeping thing that breathed the breath of life.

06/3.9. And God saw that man was good and grateful in all things; and God called to the angels of heaven, saying: Why are the I’hins good? For, as yet, they are ignorant!

06/3.10. And the angels answered, saying: They are good because you said to us: Go as guardian angels and inspire man to live without evil, || which we did; ministering to the I’hins, guarding and inspiring them night and day.

06/3.11. God said: Well then, the I’hins have no honor. Unless they learn by themselves to be good, they will be void of wisdom in heaven. For this reason you shall withdraw a little, so that man is tried as to his self-commandment.[202]

06/3.12. So the angels withdrew awhile from the I’hins. Now the I’hins had stored in their cities and on their mounds, ample provision of food and clothing for the winter; but the druks did not follow the example of the I’hins, for the druks stored up nothing.

06/3.13. And when the angels withdrew a little way, evil spirits came to the druks, and said to them: Behold, it is winter, and you are hungry. Go over the ladders and possess the stores of the I’hins.

06/3.14. So the druks plundered the I’hins; and evil spirits came upon the I’hins also, and many of them were inspired to defend their stores. And war ensued;[203] and it spread around the whole earth.

06/3.15. And the I’hins asked the Lord as to why God allowed evil to come upon his chosen.

06/3.16. And the Lord said: Because you depended upon me for all things, you did not develop yourselves. From now on, man shall learn to face evil on his own account; otherwise he cannot attain to the Godhead in heaven.

06/3.17. Your Creator has given you two entities, that which is flesh, and that which is spirit. And the flesh will desire earthly things; but the spirit will desire heavenly things.

06/3.18. Behold, when the druks came upon you for your stores, your flesh cried out WAR, and your people fell.

06/3.19. Now I have come again to raise you up; to make you understand the spirit within. It is that, and not the flesh, which shall learn to triumph.

06/3.20. The I’hins said: Our people are scattered and gone; will they not mingle with the druks, and thus go out in darkness?

06/3.21. The Lord said: Behold there were druks who had learned a little from the images; now

[202] That is, man needs to learn why it is good to be good. Therefore he will be tested as to his ability to command himself to do right and to follow through in action. From this, he ultimately learns at least two lessons, why it is wise to be good, and why it is wise to be obedient to wisdom—especially that wisdom put forth by the Lord.

[203] followed, resulted, became a consequence

because your people are scattered and gone, they shall go among the druks and teach the law of incest and the name of God; and the druks shall also begin to hide their nakedness.

06/3.22. So the Lord inspired other people besides the I'hins, to make and wear clothes, which they did.

06/3.23. And again the Lord brought the I'hins together in lodges and cities, and he said to them: From this time forward, you shall live upon the earth as an example of righteousness. And your brethren who have mingled with the tribes of darkness shall no longer molest you, but shall be your defenders and protectors.

06/3.24. And a new tribe began on the earth; and they were called I'HUANS, because they were half-breeds between the Druks and I'hins. The I'huans were red like copper; and they were taller and stronger than any other people in the world. And the Lord commanded the I'huans, saying:

06/3.25. Protect the I'hins, the little people, white and yellow;[204] call them THE SACRED PEOPLE. For you are of them, and you are also of the Lord your God. And it was so.

CHAPTER 4 First Book First Lords

06/4.1. About this time man began to use his lips and tongue in enunciating words, prior to which he spoke in the thorax.[205]

06/4.2. And the Lord spoke to the I'hin, saying: So that the labor of the Lord your God may be remembered on the earth, go provide me a stone and I will engrave it with my own hand, and it shall be called Se'moin,[206] because it shall be a testimony to all nations and peoples, on the earth, of the first written language in all the world.

06/4.3. So the I'hins prepared a stone, hewed it flat, then polished it smooth; and the Lord came down in the night and engraved it. And the Lord explained it; through his angels he taught the I'hins the meaning of the characters engraved on it.

06/4.4. And the Lord said: Go into all cities in all the countries of the world, and provide copies of the tablet I have given. So it came to pass that the angels of heaven inspired the I'hins to make tablets and to read them, so that the first language of the earth (Panic) could be preserved to the races of men. And it was so.

06/4.5. Now the I'huans partly obeyed the Lord and partly obeyed the way of the flesh, and they became warriors and destroyers; nevertheless, they neither harmed the I'hins nor allowed harm to come upon them.

06/4.6. God had commanded the I'hins to make eunuchs of the Yaks, the monstrosities, and use them

[204] Again, this is a generalization; see 06/2.4<fn-stout>. [Where reference is made, as above, to white people, it does not mean what we today call white people; but white in fact, with white hair also. The same remarks hold in reference to yellow people, etc. –Ed.]

Thus, white skin here is not the color of what in early kosmon was called the white race (being really a light or pale copper, or beige), but it would seem that the white of the I'hins was, in complexion, more a moon white. Moreover, being half angel, they may have had a more radiant or glowing skin tone, and a light in the eyes, compared to the druks.

[205] chest; guttural sounds

[206] see image i033

as servants; for the Lord saw that the Yaks were not capable of everlasting life in heaven.

06/4.7. Now the I'huans also made servants of the Yaks in the same way; but they disobeyed God by inflicting the neutral gender on their enemies whom they captured in war. And although they were themselves half-breeds with the druks, yet they hated the druks, and pursued them with vengeance.

06/4.8. In those days the relative proportion of the races of men were: I'hins, one hundred; I'huans, three hundred; druks, five thousand; yaks, five thousand; and of monstrosities between man and beast, three thousand; but the latter died each generation, for they did not have the power of procreation among themselves.

06/4.9. And God saw the work of destruction going on (of the I'huans slaughtering right and left), and he sent the I'hins to preach among them, saying to the I'hins:

06/4.10. Tell the I'huans: Do not kill whoever is created alive, for it is the commandment of the Lord.

06/4.11. For in the time of your most success in slaughtering your fellow-man, you are also peopling heaven with the spirits of vengeance. And they will return upon you, and even the I'huans shall turn upon one another; thus says God.

06/4.12. But the I'huans did not understand; did not believe. And it came to pass that great darkness covered the earth. And man, except the few I'hins, gave up his life to wickedness all his days.

06/4.13. And the Lord's people worshipped and preached in the temples, and the Lord and his heavenly hosts manifested to them; but all the other races of men did not hear; would not come to learn of God.

06/4.14. And the Lord became tired in his labor, and he called his angels to him, and he said to them: Behold, man on the earth has gone so far from my ways he will not heed my commandments; he cannot hear my voice.

06/4.15. And your labor is in vain also. For which reason we will persist no longer on the earth till man has exhausted the evil that is in him.

06/4.16. So the Lord and his angel hosts departed away from the earth. And clouds came over the face of the earth; the moon did not shine, and the sun was only like a red coal of fire; and the stars shone in the firmament during the day as well as at night.

06/4.17. The harvests failed; the trees yielded no nuts, and the roots on which man feeds ceased to grow.

06/4.18. And the monstrosities, and the Yaks, and the druks, died off, tens of millions of them. And even then they were not extinct. Nevertheless, the I'huans suffered less; and the I'hins not at all. For the

Lord had previously inspired them to provide against the coming famine.

06/4.19. And the Lord bewailed the earth and the generations of man: I made man upright and walked by his side, but he slipped aside and fell, said the Lord. I admonished[207] him, but he would not heed. I showed him that every living creature brought forth its own kind; but he did not understand, did not believe; and he dwelt with beasts; falling lower than all the rest.

END OF THE FIRST BOOK OF THE FIRST LORDS

[207] gently corrected, instructed, counseled, reminded, warned, mildly reproved

Book of Ah'shong, Son of Jehovih

God of the second cycle after man's creation.

CHAPTER 1 Ah'shong

07/1.1. When God and his Lords of heaven and earth had lost their heavenly dominion, the swift messengers, who constantly ply through the atmospherean and etherean worlds, bore the report to Jehovih's kingdoms in etherea.

07/1.2. The earth had passed the ji'ayan eddies at Shrapah, in the etherean roadway Hi-abalk'yiv, and was heading for the eastern fields of Anakaron, having entered the dan'haian arches of Vehetaivi, where the great kingdoms of the Orian Chief, Hieu Wee, lay with his millions of Gods and Goddesses and high-raised ethereans.

07/1.3. Into Hieu Wee's presence, the swift messengers came, fresh from the heavens of the earth, with their pitiful tales of woe that had befallen its inhabitants.

07/1.4. Hieu Wee said: I see the red star, the earth, O Jehovih! I have heard the tale of horror. What shall be done, O Father?

07/1.5. Then Jehovih spoke, saying: Call your tributary Chief, Ah'shong. Let him hear the will of Jehovih!

07/1.6. Then Hieu Wee sent for Ah'shong, who had dominion over the fields of Anakaron in etherea, through which the roadway lay where the earth was to travel for three thousand years.

07/1.7. And when Ah'shong came before the Holy Council of Hieu Wee's million Gods and Goddesses, the All Light fell upon the throne like a sun; and the voice of the Creator spoke in the midst of the light, saying:

07/1.8. Hieu Wee, My Son! And Hieu Wee answered: Here I am, Your servant, O Jehovih!

07/1.9. Jehovih said: Behold the red star, the earth; she enters the fields of Anakaron. She is dripping wet and cold in the ji'ayan eddies. Her God and Lords are powerless in the spell of darkness. Send your son, Ah'shong, to deliver the earth and her heavens. For behold, I will bring them to his door.

07/1.10. Then Ah'shong spoke, saying: Your will be done, O Jehovih. Though I have long been honored in etherea, with many etherean worlds to command, I have not as yet redeemed one corporeal world and her heaven from a time of darkness.

07/1.11. Jehovih said: Go then, My Son, to the laboring earth and deliver her; but first appoint a successor for Anakaron.

07/1.12. Then spoke Hieu Wee, who was older than the red star, who had seen many corporeal worlds created; had seen them run their course, and then disappear as such. He said to Ah'shong:

07/1.13. Send to both Wan and Hivigat, in etherea, and get the history of the earth and her heaven; and also obtain an account of her harvests of Brides and Bridegrooms to Jehovih. And you shall call from my realms, as many million etherean angels as your labor may require, and with them proceed to the earth. There you shall establish a line of swift messengers between this place and yours, and, by the power of Jehovih, I will answer your prayers in whatever you may need.

07/1.14. Then Ah'shong went back to Anakaron, his etherean kingdom, and in the presence of his Holy Council, made known Jehovih's will and his. And Ah'shong called for sixty million volunteers, to go with him on his mission; and they came presently: some from Yohan; some from T'seing; some from Araith; some from Gon Loo and from various other places in Anakaron; came in millions; as many as Ah'shong called for.

07/1.15. So Ah'shong raised up a successor to Jehovih's throne in Anakaron, and he was installed and crowned according to the discipline of the etherean heavens.

07/1.16. And Ah'shong sent swift messengers into the former roadway of the earth to obtain its history; its harvests of Brides and Bridegrooms.

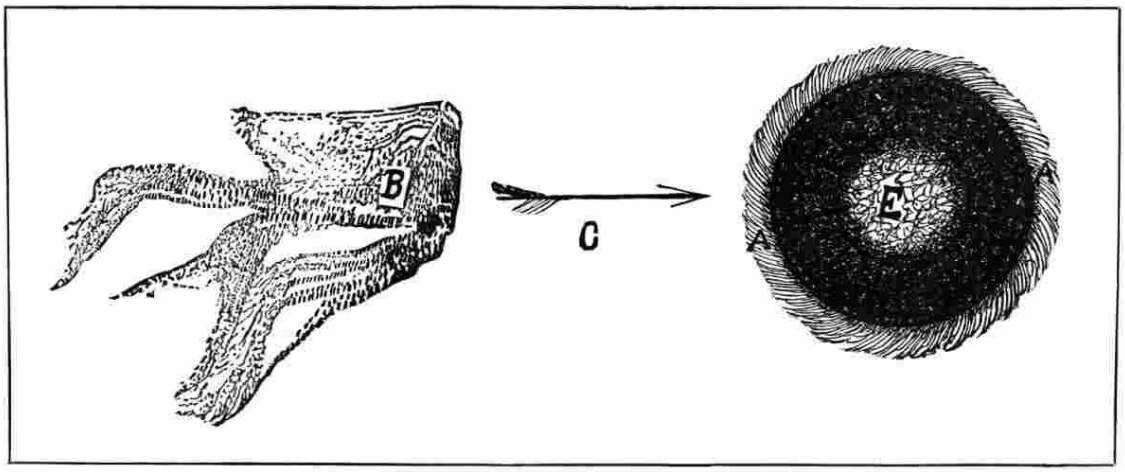
07/1.17. Then Ah'shong and his sixty million volunteers gazed toward the red star, and watched her as she coursed along in the arches of Vehetaivi.

07/1.18. Thus Ah'shong, well skilled in the course and behavior of worlds, gathered together his millions of angels, trained in arduous enterprise and furtherance of Jehovih's will. Quickly they framed and equipped an Orian port-au-gon, and illuminated it with fire-lights and bolts. And these sons and daughters of Jehovih embarked and sped forth. A half

a million miles, to the outskirts of Anakaron, where they stood close above the earth, so near that the sweeping moon would almost touch the down-hanging curtains of etherean fire. And here they halted, so that both mortals and angels belonging to the earth might see and fear; for Jehovih made man so that by unusual sights he would become weak and trembling, so as to change him to new purposes.[208]

07/1.19. Jehovih's voice spoke to Ah'shong, saying: For three days and nights you shall stand in the firmament so that man on earth and in atmospherea may perceive the power and majesty of My chosen in heaven.

[208] see image i016



i016 **Ah'shong and Ethereans Come to the Red Star**. A, Atmospherea; B, Ethereans; C, Distance: 20,000 miles; E, Earth.

07/1.20. Ah'shong said: On the fourth day, O Jehovih, I will cross Chinvat;[209] on the fifth, descend toward the earth. Bring me, O Father, Your messengers from the lower heaven. I will converse with them.

07/1.21. Jehovih sent the angels of the earth and lower heaven up to Ah'shong; disheartened they came, to know Jehovih's will:

07/1.22. Ah'shong said to them: The Father's hosts have come from their high estate and glorious ease, to redeem these fallen heavens and man on the earth. It is our labor to come in love to the helpless, and teach them how to sing in Jehovih's praise. Then the swift messengers answered:

07/1.23. In the All Person's boundless love, may you find recompense for your holy words, most honored God. Down in darkness, long and earnestly, the Lords of earth have labored in unison with heaven's God, whose kingdom fell. Alas, our God, who ministered over the lower heaven, is crushed and humiliated. The enemies of high heaven, exulting in their spoil of Jehovih's kingdom and His name, mock

[209] the border (bridge) between atmospherea and etherea; i.e., between the earth's vortex and etherea

us, saying: Where is Jehovih now? Where the Higher Light? O Faithists in an All Person boundless!

07/1.24. But now your high-shining sun, your ship of etherean fire, makes the sons and daughters of the earth and her heaven look up, fear and tremble. And when your Light appeared we made all haste in hope of succor.[210] Our souls are more than filled with thankfulness; and in Jehovih's name, we will go back and employ a million trumpeters to proclaim around the earth and heaven: JEHOVIH HAS COME!

07/1.25. After due salutation the swift messengers departed; and Ah'shong made all things ready for his descent at the proper time.

[210] assistance, help, relief

CHAPTER 2 Ah'shong

07/2.1. Jehovih spoke to Ah'shong, saying: On the evening of the third day you shall move your etherean ship toward the earth. And when you arrive within an arrafon[211] you shall halt for another three days, so that your magnificence may awe the mortals and angels of earth with the power and glory of My emancipated sons and daughters.

[211] An arrafon is about 20,000 miles. –Ed. [circa 32,000 kilometers]

07/2.2. Ah'shong proceeded as commanded, and when he came within an arrafon, halted for three days, and the magnificence of the scene overcame the stubbornness of mortals on earth and angels in atmospherea. Again Jehovih said:

07/2.3. Proceed again, My Son, and when you are within half the breadth of the earth,[212] halt once more and make a plateau in that place, and it shall be your place of residence for the period of dawn, which shall be seven years and sixty days.

[212] about 4000 miles (ca. 6400 kilometers), or the distance from Atlanta to Los Angeles and back again

07/2.4. And from this time forward, My etherean hosts shall not remain in atmospherea more than eight years in any one cycle. This dawn that I give you shall be like every dawn of dan, some of one year, some of two, three, four or more years, as the time requires.

07/2.5. And you shall dwell in your kingdom seven years and sixty days, and the time shall be called the first dawn of dan, and the next succeeding shall be called the second dawn of dan, and so on, as long as the earth brings forth.

07/2.6. And the time from one dawn of dan to another shall be called one dan'ha; and four dan'ha shall be called one square, because this is the sum of one density, which is twelve thousand of the earth's years. And twelve squares shall be called one cube, which is the first dividend of the third space, in which there is no variation in the vortex of the earth. And four cubes shall be called one sum, because its magnitude embraces one equal of the Great Serpent.[213]

[213] Philosophers have long known that some certain measure of ethereal space must be equal to the density of the planets for a balance of power. –Ed.

07/2.7. So Ah'shong proceeded again, and moved within four thousand miles of the earth, and the voice

of Jehovih commanded Ah'shong to halt there, and found a new kingdom, using all things requisite[214] to that end. Jehovih said:

07/2.8. Your place shall be sufficiently distant from the earth, so that your dominion will not be disturbed by the confusion of fallen angels. Also, the distance of your kingdom will prevent those, whom you shall redeem away from earth and mortal contact, from returning to the earth.

07/2.9. Ah'shong perceived, and he proclaimed what Jehovih had spoken to him. And the hosts cast out fastenings to the plateau, so that the kingdom, together with the etherean sea of fire, could rotate with the earth and its atmosphere. Jehovih said:

07/2.10. Make the foundation of your place strong, and erect ten thousand pillars of fire around it; and in every direction provide roadways and mansions; but in the center you shall build the house of council, where your host of dominion shall sit during dawn.[215]

07/2.11. Ah'shong built the place as commanded by Jehovih, and when it was finished, Jehovih said: You shall call the place Yeshuah. And it was called that because it was a place of salvation. Again Jehovih said:

07/2.12. Now choose your council, My Son, and also your sub-officers, and when you have completed the list, leave the sub-officers in Yeshuah while you and your council of one million men and women proceed down to the earth and its heaven to cast your eyes upon its inhabitants, for they are in distress. And when you come to the place of My Lords and My God, deliver them and bring them to Yeshuah, for they need rest. And also bring away with you all I'hins in heaven who are capable, and place them into the care of your people.

07/2.13. Ah'shong did as commanded, first selecting his council and his officers, and then he and his hosts proceeded to the earth as commanded.

[214] necessary, essential, indispensable

[215] Dawn here means seven years and sixty days. –Ed.

CHAPTER 3 Ah'shong

07/3.1. Up to this time the ancient names of the division of the lands of the earth had been maintained, and God and his Lords having been driven from the place of Hored, which had gone into dissolution, dwelt part of the time in Whaga and part in Jud and Vohu.

07/3.2. Accordingly God and the Lords had established three kingdoms, one in Whaga, one in Jud, and one in Vohu; and within these kingdoms of heaven there were two hundred million redeemed angels capable of the second resurrection, and one hundred million es'yans and unlearned apprentices. Whaga was chief of the three heavens, and there God, Lords and all chief officers had congregated as soon

as the sign of the descending sea of Jehovih's kingdom appeared in the firmament above.

07/3.3. Jehovih spoke to God, saying: Make your places ready, O My Son, and your Lords with you. Behold, I come in a world of fire, and My faithful workers shall find rest and happiness.

07/3.4. Ah'shong will redeem your sons and daughters, for he will girdle the earth with new etherean light and great power.

07/3.5. Call your people together, O God, and have them rejoice and make merry, for the time of deliverance is at hand.

07/3.6. Then God communicated to the Lords, and they again to others, the words of Jehovih; and at seeing the sign in heaven, the faithful began to rejoice and gather together in their respective places. But of the unbelieving angels dwelling on earth, with mortals and in other abodes,[216] of whom there were hundreds of millions, this is what happened:

[216] dwelling places, quarters, lodgings, locales

07/3.7. They were overcome by the sight of the ship of fire in heaven above, and fled, in fear, in all directions. And by their great numbers in the presence of mortals, caused mortals to also fear and flee in search of some secure place. And many of these spirits of darkness came beseechingly[217] to be admitted into the kingdoms of the Lords, where they had been invited for hundreds of years but would not come.

[217] urgently, imploringly, begging, pleading

07/3.8. But God and the Lords surrounded their places with walls of light and would not receive the unbelieving. God said: Until Ah'shong arrives let order be maintained within my kingdoms. || But outside, the fear that prevailed for six days and nights on earth and in heaven was greater than anytime since the earth first was.

07/3.9. Meanwhile God and the Lords brought their es'enaurs out, and they sang and danced before Jehovih. And on the approach of Ah'shong with his hosts, God's musicians, heralds, and the great multitude arrayed in shining raiment, were all overcome by the splendor and magnificence, as were even God and his Lords.

07/3.10. These latter sat down on the improvised throne. The etherean marshals approached and divided their ranks, first into single columns, then double, then quadruple, and so on till the fifty thousand marshals had enclosed all sides, except the east, where there was an open space through which Ah'shong came, attended by his chief counselors, of whom there were five thousand. After them came the council of one million, interspersed here and there with groups of thousands of es'enaurs, who were chanting hymns of praise to Jehovih and His kingdoms.

07/3.11. Above the continent of Whaga and parts of Jud and Vohu, the lower heaven was illuminated

by the hosts of Ah'shong, the like of which had never been in atmospherea before. Nor was there any work being done on earth or in heaven, because of the fear and great stirring up.

07/3.12. But now Ah'shong approached before the throne of God and the Lords, saluting with the sign of the second degree of Jehovih, saying: In Jehovih's name, and by His Power, Wisdom and Love, I have come to give you joy.

07/3.13. God said: In Jehovih's name, all hail! Ah'shong, chief of Anakaron, all hail! And God went forward to the foot of the throne and received Ah'shong, at which, the Lords came forward saluting also. The es'enaurs ceased singing, and Ah'shong proceeded to the throne and sat on it, and God took off his own crown and gave it to Ah'shong, and also gave him the triangle, which was called the heirloom of the heavenly kingdoms of earth, bestowed by command of Jehovih.

07/3.14. The All Light was abundant around Ah'shong; and out of the light, the voice of Jehovih spoke, saying: Because these things are done in My name prayerfully, and in faith, so do I dwell with you all. My Son shall wear your crown, O God.

07/3.15. Behold, I come in might and swiftness, for it is the springtime of the earth. My Son, Seffas, is afoot on the earth; he has stirred up the earth-born. But I will establish My light anew in these heavens.

07/3.16. Have I not said: I brought the seed of everlasting life to the earth? || I gave responsibility to God and his Lords to teach mortals and spirits of My glories in the upper heavens. And I commanded that My God and My Lords in these realms would be from those who came up out of the earth.

07/3.17. You were installed by My hand, and have done a good work. Do not think that I curse because Hored and Moeb are fallen! Did I not know beforehand that these things would be? Behold, I have provided all My works so that man would be forever making new things. If Hored had remained standing, there would have been no heaven to rebuild on earth in this day. How, then, could My newborn Gods learn? Do not think that I come to teach with My own labor; I provide My people so that they shall teach one another.

07/3.18. What is so conceited as man? And yet I bring him into life the dumbest of animals. Man prides himself in his power and wisdom. I send the drought, the rains and winds, the weakest of My members, and they show man he is nothing. So also do My Gods and Lords of the lower heaven become conceited in their power and wisdom; but with the turn of a word, their heavens fall. Billions of souls turn from order and high estate, into confusion and anarchy. Thus I confound men and angels, and in

their seeming misery lay the foundation for an everlasting good. The voice ceased.

07/3.19. Ah'shong said: In the name of Jehovih, I announce my presence over earth and the lower heaven.

07/3.20. The marshals said: ALL HAIL! AH'SHONG, GOD OF HEAVEN AND EARTH! Proclaim him in Jehovih's name.

07/3.21. Hardly had these words gone forth, when the voice of the entire hosts joined in proclaiming: ALL HAIL! O GOD! SON OF JEHOVIH!

07/3.22. Ah'shong, now God, said: Your crown shall be my crown, for under it, Jehovih's power shall triumph; otherwise people would say: Behold there is no virtue in Jehovih's crowns. So he placed it on his head, rose up, and saluted the retired God and Lords, saying to them:

07/3.23. I have a place for you; and it is called Yeshuah. Retire there with my proper officers, and partake of rest and the freedom of the place until I come also. But the retired God and Lords said: Put us to labor, we pray. To which, God (Ah'shong) said:

07/3.24. Jehovih's sons must not be humiliated; how, then, can you labor under me? Were you not Jehovih's God and Lords?

07/3.25. They perceived, and, after due salutations, were provided with an escort of five hundred thousand men and women; and they departed on their way to Yeshuah.

07/3.26. God (Ah'shong) said: Let M'ghi, Bing-fo and Nest come before me. They shall be my Lords of dawn in Jehovih's name.

07/3.27. The three came and stood before the throne. God said: I announce the presence of Jehovih's Lords of the earth. The marshals said: ALL HAIL! O M'GHI, BING-FO AND NEST, JEHOVIH'S LORDS OF EARTH!

07/3.28. These were also proclaimed by the united voice of the assembled hosts. God said: In Jehovih's name, go your ways, O Lords of earth.

07/3.29. At that, the Lords crowned themselves and departed at once, saluting reverently.

07/3.30. God said: Bring the atmospherean marshals before me. They were brought and stationed in front of the throne. God said: Glory to You, O Jehovih! For I look upon Your sons and daughters who have withstood a great darkness, but retained faith in You. In Your name, and by virtue of Your power, I deliver them now. Let him who is chief, answer me: How many angels are prepared for the second resurrection?

07/3.31. Sawni, chief marshal, said: Two hundred million. God said: Retire, you and your companions, and assemble Jehovih's harvest of souls, and I will send them to Yeshuah.

07/3.32. The atmosphereans were then duly arranged as commanded, and God called a hundred swift messengers and one thousand etherean marshals, and they provided an abattos;[218] and the hosts who had been prepared for the second resurrection departed for Yeshuah, as commanded.

07/3.33. God said: I now have remaining, my etherean hosts and the atmosphereans in darkness. Of the latter, let them remain as they are for three days, for I will travel around the world with my etherean hosts, observing mortals and spirits in their places and habits, so that I may better judge them and provide accordingly.

07/3.34. So God and his etherean angels provided an abattos, and they embarked and started on their journey, traveling imperceptibly to mortals.

[218] a type of spirit ship

CHAPTER 4 Ah'shong

07/4.1. After God and his hosts visited the earth and the lower heaven, they returned to Yeshuah and sat in council on the affairs of mortals and atmosphereans.

07/4.2. The Council of Yeshuah, of which there were one million members, was formed in groups, and these again represented in groups, and these in still other groups. Consequently, a group of one thousand had one speaker, who became the voice of that thousand; of these speakers, one hundred had one voice in council; and of these, ten had one voice before God, and he was the voice of the whole, and Jehovih was his voice. Thus the whole council was represented in all its parts.[219] And this was the manner of proceeding:

07/4.3. God commanded the subject; the council deliberated in thousands, and each speaker became aware of the voice of his group. Then these speakers assembled in groups of one hundred and deliberated, and each of these groups again centered into one voice; and ten of these had one voice before God. Thus it came to pass that the decrees of God were both the wisdom of men and of Jehovih. From this sprang the saying: When God said this, or God commanded that, it was the word of Jehovih expressed by men and angels.

07/4.4. God said: Behold, the heavens and earth have become like gardens grown foul and rank, producing nothing. I have come with a pruning knife and a consuming fire.

07/4.5. God said: I withdraw from the druj and the druk the beneficence[220] of Jehovih's chosen; I leave them destitute. Who can approach the beggar with wisdom, or the king with inspiration to be good? A drowning man will try to swim; but the reveler in lust must perish before his soul can learn Jehovih.

[219] That is, the Council consisted of 10 groups, and each group consisted of 100 subgroups and each subgroup had 1000 members. Now, each subgroup selected one speaker. This made a total of 1000 speakers (1 speaker per subgroup x 100 subgroups per group x 10 groups = 1000 speakers).

Of those 1000 speakers, each 100 (i.e., each group) had one voice in council. That is, the one voice of each group had authority to speak before the whole council. As there were 10 groups, this meant there were 10 voices-in-council, who, together, had once voice before God.

Thus all of the one million received a voice: 1000 members per subgroup, 100 subgroups per group, and 10 groups to give one voice before God, i.e.,

1,000,000 = 1000 x 100 x 10 x 1 || or in reducing:

1,000,000 > 1000 > 100 > 10 > 1.

[220] presence and the good things arising from it

07/4.6. It is better to labor with a child from infancy, and then to maturity, to teach it rightly, than to strive with a score[221] of conceited adults and fail to redeem one. Who are the mockers of charity more than they who give to those who can help themselves but will not? Wisdom and uprightness of heart are like bread. Do not preach to unwelcome ears; are sermons of wisdom to be forced into men's souls?

07/4.7. Blessed Jehovih! He made hunger, and so men love bread. Without hunger they would not eat. A wise God drives home to man's understanding his helplessness in spirit when Jehovih is denied.

07/4.8. Pursue the earth, O my beloved; bring away all light. Pursue the lower heaven of the earth also; bring away all light. I will leave the earth and heaven in darkness one whole year. They shall cry out; their conceit in the dumb wind shall fail.[222]

07/4.9. Have the spirits of heaven not despoiled Hored and Moeb? Do evil spirits and evil men not say: Behold, there is enough! Let us divide the spoils. But they produce nothing. They are devourers; living on others' substance. The Great Spirit made man to exert; by exertion he grows in wisdom and strength.

07/4.10. They seek ease and comfort; helpless and more helpless they fall; they are on the road to everlasting destruction. Happy is the God who can arouse them.

[221] A score is 20, and often used in the same way we use "dozen," indicating approximate amounts. Thus a score of adults would be about 20 adults.

[222] That is, their belief in: 'there is only the impersonal elements and nothing else,' shall fail. They shall come to acknowledge a higher power, a presence, even Jehovih.

CHAPTER 5 Ah'shong

07/5.1. God said: Blessed is the surgeon's knife; its burn is the capital of health regained; but yet a fool will cry out: Stop! Stop! Enough! You inflictor of pain!

07/5.2. Who has an eye like Jehovih? His whipping-posts are on all sides, but there is a clear road between them. Yet man does not follow it.

07/5.3. Withdraw all good men and good angels; and they who remain would not be half made up.[223] A man without an arm or a leg is only part of a man; a man without perception of the All Person is a deformity in soul. He seeks a home for his own ease and glory; but the Son of Jehovih seeks to find the severest[224] labor that will profit[225] his brethren.

07/5.4. Yeshuah shall be my homestead; here I will bring the fruit of heaven from below; here build my training schools. Seven years my service shall be; and they shall learn the ways of etherea. Build me a house of brotherhood and fill it with willing pupils sworn to labor. I will make them Gods and Lords with power and wisdom.

07/5.5. Behold a man makes a factory and turns out fabric for sale. I make a college and turn out sons and daughters of Jehovih, to give away. Bring me that material which will stand[226] in warp and filling;[227] Jehovih's fabric shall endure forever. Search out the

[223] That is, those who remain would be less than half complete, meaning not able to grow and progress independently, but fall further from spiritual maturation by regressing toward the animal nature, fetalism and even unconsciousness (extinction).

[224] That is, in accordance with your bent (temperament and preferred field of labor) seek to find the most challenging and stimulating labor; or said another way, that which will stretch your mind, spirit, soul and talent to the limit of these abilities, and result in the highest best good in service to Jehovih. For such is key to reaching the highest grades; forever quickening; and a key to eternal joy, delight and happiness.

[225] benefit, be useful to, bless, help, do good to, be advantageous for, prosper, add to the well-being of

[226] be strong enough, persist, last, withstand

[227] In a woven fabric, warp consists of the vertical or lengthwise threads, and filling is the woof or horizontal threads.

seed of I'hin, and house them with care, for they shall redeem the earth-born after I ascend to the Father's kingdom. And there were brought from earth to Yeshuah one hundred million spirits. And these were divided into first and second best.

CHAPTER 6 Ah'shong

07/6.1. All the first best angels of atmospherea, who were brought away from the earth and housed in Yeshuah, were placed at school and in factories newly made in heaven. These were I'hins.

07/6.2. And the second best spirits were placed in hospitals and nurseries.

07/6.3. Of those who had advanced to receive the second resurrection,[228] God said: Build an etherean ship and take them to Theistivi, in etherea.

07/6.4. So it came to pass there were two hundred million raised to the second resurrection, of grade thirty-five. Theistivi lies between etherea and Seven A'ji, which is the lowest of the etherean heavens next to an atmospherean abode.[229]

07/6.5. God said: Two qualities remain in Yeshuah, first and second. These shall be the new kingdom after I am ascended. From these I will raise up a God and Lords, and they shall rule over the lower heaven and the earth; and they shall bequeath others after them to rule in like manner.

07/6.6. And so the second light of Jehovih was founded on the fruit of the earth. God's etherean hosts became a training school to raise up a God, Lords, marshals, es'enaurs, and all other officers, men and women, for a lower heaven. God said: Yeshuah shall not approach nearer the earth; nor shall it be like Hored, where spirits of darkness could easily approach.

07/6.7. Now, the one hundred million spirits, whom God, his Lords and fellow-laborers had brought from the earth to Yeshuah, were placed in a brotherhood where they were assigned to the places suited to their talents. And God divided the time of study, recreation, music, discipline, marching, and so on, suited to all the people; and it was a place of order and glory.

07/6.8. For without discipline there is nothing; and discipline cannot be without ceremony; nor ceremony without rites, forms and established words. Is it not a foolish soldier who says: Behold, I am wise! I need no discipline, no manual of arms.[230] What more is he than one of an untutored mob?

07/6.9. God said: As I drill them in heaven to make them a unit, so shall you also give rites and ceremonies to mortals, so that, coming into heaven, they do not go back to their old haunts and fall in darkness. Whatever tends to harmonize the behavior of individuals is of the Father; the opposite tends to

[228] These would be those two hundred million who were with God when Ah'shong first arrived in earth's heaven (07/3.30-31), and these were separate from those of the seed of I'hin brought up from the earth and divided into first and second best.

[229] Of these delivered, note two things. Being only grade 35, they were not emancipated because they were only ready to receive the second resurrection. Second, being only second resurrection and less than grade 50, which is the lowest grade required for survival in etherea only, they were not capable of surviving outside of atmospherea at their level; see 05/23.12. Accordingly Theistivi must have some characteristics similar to atmospherea and some characteristics similar to etherea.

[230] a drill in which soldiers practice in a specified way the use of their hand weapons; e.g., the sharp arm, hand and rifle movements done simultaneously by all members of the company

evil. It is better that men march to the sound of one monotonous word, than not march at all; the value lies not in the word, but in bringing into unison that which was void. A fool says: I do not need to pray, there is no virtue in words. But his soul grows up at variance with Jehovih. Nor is there more virtue in prayer or words, than in marching[231] before Jehovih; for whatever tends to unite men in one expression of soul in harmony, is Jehovih's.

07/6.10. Sacred dances as well as rites and ceremonies were established in Yeshuah in the name of Jehovih; and the new heaven became a place of delight.

07/6.11. God said: Teach my chosen to labor hard and wisely; and to dance with energy, and to sing with strength and fullness of soul. For what more is there in any man or woman than to learn to put forth? And what more pitiful thing is there in heaven than a man or woman who has but dragged along?

[231] This encompasses all movement in tune with Jehovih, such as sacred dance, marching in ceremony; and especially when in unison with others.

CHAPTER 7 Ah'shong

07/7.1. When all the best spirits of the lower heaven, and those who dwelt with mortals, were taken away and domiciled in Yeshuah, there were only druj (spirits of darkness)[232] left on the face of the earth. For one whole year, God left the earth void of Jehovih's light.

07/7.2. Mortals loved to commune more with the spirits of their kindred, who knew little of heaven, than they did with ethereans who were wise and holy.

07/7.3. God said: What man or woman have you found who says: Come angels of Jehovih, tell me where I can do more good works, for I thirst, and am hungry to serve Jehovih with all my wisdom and strength in doing good to my fellows?

07/7.4. Rather, they turn away from such angels, and drink in the tales of the strolling druj, and so wrap themselves up in darkness. For this reason they shall find darkness in heaven and earth; and they shall become like one who is sick and broken down in conceit.

07/7.5. When the year of darkness ended, God sent two million pruners around the earth and in the lower heaven of the earth, saying to them: Find all the evil spirits dwelling with mortals, whether they are fetals or familiars, and gather them into one place. Then find the spirits and fairies who have taken caves and waterfalls as their abode on earth, and bring them to the same place. Then find the idiotic and chaotic spirits who dwell on battlefields, and bring them to the same place. Then find the lusters, who dwell in old castles and ruined cities, and in houses of evil, and when they are going out for raids on mortals, seize them and bring them to the same place.

[232] Elsewhere in Oahspe we learn that the plural of druj is drujas. However, the word druj is sometimes used in Oahspe to indicate the collective of drujas (drujas in general), or a group of drujas. It is similar to the way we use the word buffalo. We can say: Here is one *buffalo*. We saw five *buffalo* grazing. There go seven *buffaloes*. Likewise we can say: Here is one druj. We saw five druj repenting. There go seven drujas.

07/7.6. The ethereans went and collected all the evil spirits and the spirits of darkness belonging to the earth, and brought them to a place in atmospherea, and there were nine hundred million of them.

07/7.7. God said: Prepare a suitable ship to transport them to Hudaow, in Ji'ya,[233] and there provide them a kingdom to themselves, giving them a God, Lords and proper officers, to discipline and educate them for Jehovih's Kingdoms.

07/7.8. They were removed accordingly, and the earth and its lower heaven were purified from evil spirits by the decree of God in Yeshuah, in the second year of the first dawn of dan.

[233] Hudaow, in Ji'ya, is a place in the firmament like an atmosphere without a corporeal world. That is, an atmospherean vortex rotating and traveling in the firmament amid the etherean worlds. –Ed.

CHAPTER 8 Ah'shong

07/8.1. In the second year of Yeshuah, God (Ah'shong) caused to be established in his heaven, all required places of learning and industry, where es'yans could be educated to good works, and to a general knowledge of Jehovih's kingdoms. And sufficient ethereans volunteered as teachers and practitioners for all that was required.

07/8.2. God said: Now that the earth and heaven are purified from evil, my Lords shall deliver the es'yans to the asaphs, who shall deliver them to Yeshuah, which I have established a short distance from the earth as a barrier against their returning to mortals. Jehovih says: Do not permit the blind to lead the blind.

07/8.3. And it was so; at the time mortals died, their spirits were taken by the asaphs to Yeshuah; and to make this acceptable to the es'yans, God said: Tell my Lords of the earth to teach mortals by inspiration and otherwise about my kingdom of Yeshuah.

07/8.4. And so it came to pass, through the Lords and the ashars, that is, the guardian spirits with mortals, that the name, Yeshuah, was established on the earth. God said: In the time of kosmon, men shall say: Where did the name of heavenly things come from? But the origin of Yeshuah shall lie hidden away, and Jehovih will stretch forth His hand in that day and disclose all.

07/8.5. But mortals were thick in tongue, and could not say Yeshuah, and they said I. E. Su; from which came the name of many men, Iesu,[234] signifying, without evil, which is the ultimate salvation of the soul.

[234] The original of iesus, or jesu, or jesus. –Ed.

07/8.6. Jehovih spoke through God, saying: When the end of dawn comes, My emancipated sons and daughters shall return to their places, taking the resurrected with them. But, so that the earth and lower heaven may not be left in darkness, you shall provide a God, Lords, marshals, messengers and all other officers, to rule and teach in My name.

07/8.7. And you shall make them from those born of earth, and they shall hold office for two hundred years, four hundred years, and six hundred years, according to the atmospherean cycles.

07/8.8. Do not permit My etherean hosts to remain longer than dawn, either on the earth or within atmospherea, for I shall take the earth into dark regions in order to build it up to a higher state for the time that comes after.

07/8.9. The voice departed. God said: Let the voice of the council deliberate on this matter, and speak before the Father. For I will provide a heaven in the ancient place of Hored, and it shall be called Bispah, for it shall be a place of reception for the spirits of the dead preparatory to their being brought to Yeshuah.

07/8.10. In due course many of the earth-born were raised up, and God selected and appointed them to fill the places; and he founded Bispah, and officered it according to the command of Jehovih. After God established in Yeshuah, rites and ceremonies, processions and dances, with sacred words, he commanded his Lords to give the same things to mortals, and so they fulfilled all that was designed from the beginning.

07/8.11. In the seventh year of dawn, God commanded his council to select another God and Lords, and other officers. So the council proceeded according to the method of the ancients, selecting the most learned, purest and holiest, choosing them according to their rank in Godliness. And a record was made of these matters and deposited in the library of Yeshuah.

07/8.12. Then God called in his own Lords of the earth, and he set apart the first day of the new moon as the day on which he would consecrate the God and Lords, his successors; and he called the day Mas, which name endures to this day of kosmon. And further, God established the moon's day (mas) on the earth as a time of consecration. (And this is the origin of saying mass).

07/8.13. When the chosen were in place before the throne, God said: By command of Jehovih you are brought before me, His Son; in His name I will consecrate you to the places commanded by Him.

07/8.14. The marshals then conducted the one who ranked highest, up to the seat of the throne. God said:

07/8.15. In the name of Jehovih, and by His Power, Wisdom and Love, I ordain you God of heaven and earth. He who receives from my hand receives from my Father, Who raised me up.

07/8.16. The initiate said: All power comes from the Father. All wisdom comes from the Father. All love comes from the Father. In His name and by

virtue of His commandments through His Son, I receive all that is put upon me, for His glory, forever!

07/8.17. God then said: Give me a crown, O Father, for Your Son! || A scarlet light descended from above, and God reached forth his hands and wove it into a crown and placed it on the initiate's head, saying: I crown you GOD OF HEAVEN AND EARTH. And now you shall also receive the Sacred Triangle, which is the heirloom of the Gods of earth. And he hung it around his neck, adding: And since there can be only one God on earth or in this heaven, I uncrown myself in Jehovih's name, and salute you, O God, GOD OF EARTH AND HEAVEN!

07/8.18. Ah'shong now stood to the right, and God, who was ordained, went and sat on the throne, and red and blue lights descended from above, enveloping him completely, and he was quickened.

07/8.19. He said: Let the initiates for Lords of earth approach the throne of the Most High Jehovih!

07/8.20. The five Lords came forward. God said: Join hands and receive from the Father. By virtue of the Power, Wisdom and Love of Jehovih, vested in me, I receive you as the highest chosen; and I proclaim you LORD OF EARTH,[235] in Jehovih's name! Accept this crown from heaven above, the like of which cannot be woven from earthly things; by its power, you shall remain in accord with Yeshuah and the kingdoms above.

07/8.21. God fashioned the crowns and then crowned them Lords of the five divisions of the earth. God said: Retire aside and choose your messengers and officers, and after ordaining them, depart to the kingdom prepared for you. The Lords said:

07/8.22. In Your name, O Jehovih, I accept that which You have put upon me. With all my wisdom, strength and love I will serve You, O my Father, Jehovih!

07/8.23. The Lords retired; and the es'enaurs sang, more than a million voices in concert!

[235] Where hands are joined the persons are addressed as one person. –Ed.

CHAPTER 9 Ah'shong

07/9.1. Now the time had come for the end of the first dawn of dan after the creation of man. And this was known in the etherean heavens, where countless millions of Jehovih's emancipated sons and daughters lived. And, as might be expected, they decided to descend, which they did from all sides, to witness the labors of Ah'shong, and to receive his works as a profitable lesson for their own future on other new worlds.[236]

07/9.2. Consequently, distant stars began to appear in the firmament, approaching; and these were the etherean ships from remote places, where the name of Ah'shong had been known for thousands of

[236] Being the first dawn of dan upon the planet, it attracted many ethereans who were not directly involved in receiving the newly resurrected. This can be likened to a coming out party when a family brings out their first newborn baby for the first time into public (see 07/1.10), and friends and relatives come to view and remark about the child. And the family takes the visitors in to see the nursery.

years. From all sides they came, growing ever brighter and larger.

07/9.3. Ah'shong spoke to his companions, saying: Make ready, O my beloved. My friends and your friends are coming. Put our ship in order. Light the pillars of fire and spread out the sails, shining, so that they may be glorified in Jehovih's name.

07/9.4. The proper persons accomplished these things. Now, the etherean ship of Ah'shong was anchored east of Yeshuah; and so great was its size that there was room not only for the ethereans of Anakaron, but for more than three hundred million of the redeemed of earth to ascend with them.

07/9.5. Ah'shong said: When our friends arrive, we shall join them and make an excursion around the earth, discovering its rank and glorious promises; but as to the nine hundred million drujas which I sent off to Hudaow, in Ji'ya, we shall pass there on our way to Anakaron.

07/9.6. Brighter and brighter grew the descending stars, the etherean ships from faraway worlds; and larger and larger, till in majesty they neared Yeshuah. Ah'shong then came down and sat at the foot of the throne, according to the custom of Gods. God came down and took him by the hand, saying: Son of Jehovih, you who make yourself the least of men, arise, and take your hosts, and embark in Jehovih's ship, going wherever you will. Ah'shong rose up. The es'enaurs and trumpeters played and sang. Then Ah'shong said:

07/9.7. One more love I have in the world, O Jehovih. I go from Yeshuah, but my love remains. To you, O God, I will look back in hope and love, for you were raised by me. And to your Lords what less could I say? Yes, and to all the hosts I leave within these realms.

07/9.8. Ah'shong touched God's right hand, and then saluting, with the third sign of emeth[237] to Jehovih, departed, and the marshals conducted him off to the ship.

[237] emeth means faith

07/9.9. Ah'shong and his etherean hosts rose up in curtains of light; and presently the ship was loosened from its anchorage and floated upward, and all the angels entered it; and the sails were spread out, and the mantles suspended on every side, till the whole vessel, with its thousands of masts and arcs, looked like a world on fire. The inhabitants of Yeshuah feared and trembled at the mighty works of the Gods and Goddesses; and yet, as the es'enaurs on the departing ship chanted, more than a million voices, the Yeshuans sang with them, amid their tears, with souls overflowing, with awe, love and admiration.

07/9.10. In that same time the descending stars of other Gods and Goddesses, the etherean ships from faraway worlds, were drawing nearer and nearer; and,

on every side, the firmament was alive with worlds on fire.

07/9.11. Presently they came, first one and then another of the ethereans, and they made fast to Ah'shong's ship, until more than five hundred ships were united into one mighty vessel, and yet so near to Yeshuah that all could be seen.

07/9.12. And when they had united there were countless millions of angels in close proximity, many who had known one another for thousands of years; and some who were older than the earth, and knew its history. And these had companions as old as themselves; and they were ripe in experience with corporeal earths, stars and suns in other regions of Jehovih's kingdoms.

07/9.13. So great was the wisdom of these Gods and Goddesses, that to come within the earth's atmosphere was sufficient to enable them to read all the souls and prayers of mortals, and all the thoughts and desires of the spirits of the lower heaven belonging to the earth. To each and all of them, the voice of Jehovih was ever present, and their power was equal to their wisdom.

07/9.14. Jehovih has said: To the corporean I have given power to hear one or two things at the same time; but My Gods can intelligently hear tens of thousands of people speaking at the same time. Yes, they can find a way to answer them also.

07/9.15. When the ships were ready for departure, Ah'shong said: Let us pass low over Yeshuah, and you shall hear and see those I have founded in a new heaven. His companions said: Jehovih's will be done. So they proceeded; and after they had visited Yeshuah they descended to the earth, and throughout the places of the Lords; and when they had seen all, and heard the explanation from those with Ah'shong, regarding the state of the earth and its heavens, they rose higher and higher, and sailed toward Anakaron, where Ah'shong had invited them for repast[238] and social intercourse.

[238] food, refreshments and festivity; a banquet

07/9.16. Thus the ethereans departed from the earth and atmospherea. This, then, was the beginning of the cycles of dan; and the first dawn was closed and past.

07/9.17. And the earth Gods, that is, the Lords, who were now called Adonya, were of those brought forth out of the earth. And God, who had dominion in the atmospherea of the earth, was also an earth-born; and so were all the angels in atmospherea the product of the earth.

07/9.18. And in Jehovih's name the Lords and God were appointed and crowned to rule in their respective places, and by this means they became the instruments of Jehovih for His glory.

07/9.19. Jehovih said: Whoever serves Me, in My name, is My son, or My daughter. The Light of My

Judgment falls upon them sufficient for the time and place. To the extent that you honor them, you honor Me also. Through the flowers of the field I express Myself in color and perfume; through the lion and mastodon I express Myself with power and voraciousness; through the lamb and the dove I express Myself in meekness and docility. Through man I express Myself in words and actions; and all men, the wise and the ignorant, are channels of My expression. Some have thick tongues and poor speech, nevertheless they are My babes, My sons and daughters.

07/9.20. Jehovih said: After the Se'muan age, I gave to the earth from My etherean heavens sons and daughters, and they abode with mortals for three thousand years. And My ethereans established loo'is on the lands of the earth; and they commanded the loo'is, saying to them: Your office[239] is to lead mortals by inspiration to dwell together, man and woman, as husband and wife; and in such adaptation that their offspring shall rise higher in wisdom, love and power, than the father and mother.

[239] responsibility, duty, labor, charge

07/9.21. Jehovih said: I will confound the wise man in the latter days; for he will not discover why man and woman did not live indiscriminately, like the beasts. Yes, I will show him that those who profess Me are led by Me; and those who deny Me go down to indiscriminate communion. Out of My works, the lessons of the early days of the earth shall show the presence of My hand from the beginning. By My loo'is, man and woman were inspired to raise up sons and daughters who would glorify Me and My works; by My loo'is, I have maintained My foothold among mortals.

07/9.22. Those who could comprehend Me, having faith that My presence in Person would ultimately triumph for the highest and best, I commanded to be called FAITHISTS. Since the beginning, I have kept a thread of this line inhabiting the earth and her heavens. ||

07/9.23. The first harvest, then, was two hundred years, and the number of Brides and Bridegrooms was six hundred million, of grade ninety-two.

07/9.24. The second harvest was two hundred years, and was eight hundred million angels, of grade eighty-nine.

07/9.25. The third harvest was six hundred years, and was two billion angels, of grade eighty-three.

07/9.26. The fourth harvest was five hundred years, and was two billion three hundred million angels, of grade seventy-four.

07/9.27. The fifth harvest was three hundred years, and was six hundred million angels, of grade sixty-two.

07/9.28. The sixth harvest was four hundred years, and nine hundred million angels, of grade fifty-one.

07/9.29. And this was the last harvest; for none after that were of sufficient grade to live in the etherean heavens.

07/9.30. And now wars began in atmospherea, thousands of angels against thousands, and millions against millions.

07/9.31. For the possession of sections of the earth, and its mortal inhabitants, these millions of warring angels went forth. And it came to pass that mortals also fell to war; and, by the obsessing angels, were made to destroy their own cities and kingdoms.

07/9.32. And the attractions of this great wickedness caused other angels of heaven to desert their schools and factories, and descend down to mortals.

07/9.33. Thus again, the kingdoms of God and his Lords were reduced to impotence; the harvests of Brides and Bridegrooms had long since ceased to be.

07/9.34. At the end of the second cycle there were six billion angels in atmospherea, who, for the most part, were in darkness; not knowing who they were, or where they dwelt; neither knowing nor caring whether or not there were other heavens.

END OF BOOK OF AH'SHONG, SON OF JEHOVIH

Second Book of Lords

Of the second cycle, being contemporaneous with the Book of Ah'shong, Son of Jehovih.

CHAPTER 1 Second Lords

08/1.1. In the beginning man was naked and not ashamed; but the Lord raised him up and told him to hide his nakedness, and man obeyed, and was clothed.

08/1.2. And the Lord walked beside man for a long season, showing him the way of resurrection; and man was obedient, depending on the Lord for all things.

08/1.3. And the Lord said to man: Behold, I have walked with you, and taught you; but because of my indulgence, you have neglected to put forth your own energy.

08/1.4. Now I am going away from you for a season, so that you may learn to develop yourself.

08/1.5. But lest you stumble and fall, I leave certain commandments with you, and they shall be a guide to you and your heirs forever.

08/1.6. Hear, then, the commandments of the Lord your God.

08/1.7. You shall love your Creator with all your mind, heart and soul, all the days of your life.

08/1.8. And you shall love your neighbor as yourself.

08/1.9. Because you were born into the world without covering, you shall clothe yourself.

08/1.10. Then man inquired of the Lord: Behold, you have shown the ass[240] what is good for him to eat, and the fish, the serpent and the lion; you have shown every living creature except man. What then shall I eat?

[240] donkey or burro—usually a beast of burden

08/1.11. The Lord said: I give you everything that grows up out of the ground that is good to eat, and they shall be food for you.

08/1.12. But you shall not eat anything of flesh and blood, in which life is.

08/1.13. For you shall not kill.

08/1.14. Man inquired of the Lord: You have shown the males and females of all the living, the times and periods to come together; but man and woman you have not shown.

08/1.15. The Lord said: You shall learn from the beasts, birds and fishes that the female during gestation is in the keeping of her Creator.

08/1.16. Therefore you shall also respect the times of woman.[241]

[241] This injunction against sexual indulgence during pregnancy has been taught to Faithists in every cycle even to the Kosmon era, where it now stands as one of the standards that plays a crucial role in changing the generations born of the beast into those born of the spirit.

08/1.17. Man inquired of the Lord: You have shown the bird how to build her nest, the carnivore how to scent the subtle track of his prey, and the spider to weave his net; but as to the design of man's house, or the herbs that are good, or poisonous, you have not shown man.

08/1.18. The Lord said: All the instinct that is in the bird, beast, fish, insect, or creeping thing, was created with them, but man was created blank; and yet man shall attain to more subtle senses than any other living creature.

08/1.19. Man inquired: How shall man attain to these?

08/1.20. The Lord answered: Serve your Creator by doing good to others with all your wisdom and strength, and by being true to your own highest light, and all knowledge will come to you.

08/1.21. So the Lord left man to himself for a season; and man so loved the earth and whatever ministered to his ease and flesh desires, that he fell from his high estate. And great darkness came upon the earth. And man cast aside his clothes, went naked, and became carnal[242] in his desires.

[242] flesh oriented; engrossed in fulfilling physical appetites, especially sexual; animalistic

CHAPTER 2 Second Lords

08/2.1. The Lord went abroad over the earth, calling: Come to me, O man! Behold your Lord has returned!

08/2.2. But man did not hear the voice of the Lord; for, by man's indulgence, the spirit of man was covered up in his own flesh.[243]

08/2.3. To the I'hins, the Lord sent his loo'is and they raised up heirs to the Lord; by controlling the parentage of the unborn, they brought into the world a new race of men, of the same seed and blood as of old, and these heard the voice of the Lord.

08/2.4. And the Lord said to man: Because you did not keep my commandments, you have brought affliction upon yourself and your people, to the farthest ends of the world.

08/2.5. Now I will raise you up once more, and deliver the tribes of men from darkness into light.

08/2.6. And the Lord delivered man into wisdom, peace and virtue; and the earth became like a garden of sweet-smelling flowers and luxurious fruit.

08/2.7. The Lord said: What do you say, O man? Shall you still require a keeper?

08/2.8. And man said: Behold, I am strong and wise. You can go away from the earth. I understand your commandments.

08/2.9. The Lord inquired: Do you know the meaning of: Love your Creator? And man said: Yes, Lord; and to love my neighbor as myself; and to do good to others with all my wisdom and strength. Yes, I have the All Highest Light. I am wiser than the ancients. Behold, I want no Lord, no God; I am the highest product of all the universe.

08/2.10. The Lord said: I will try you, O man; I will go away for a season.

08/2.11. So the Lord departed once more. And man had nothing to look up to, so he looked at himself and became vainglorious. And the tribes of men aspired to overcome one another; war and destruction followed.

08/2.12. Man forgot his Creator; he said: No Eye sees me, no Ear hears me. And he neglected to guard himself against the serpent (corporeality; self); and the serpent said to him: Partake of all things, for they are yours.

08/2.13. And man heeded, and, lo and behold, the race of man descended into utter darkness. And man did not distinguish his sister or mother; and woman did not distinguish her brother or father.[244]

08/2.14. And God saw the wickedness of man, and he called out, saying: Hear my voice, O man! Hear the voice of the Lord!

08/2.15. But because of man's darkness he could not hear the voice of God, his Lord.

[243] Once the spirit was obscured, lost to perception, buried amid darkness, then man became unaware of his spirit; being little attended to, it was overlooked then forgotten about.

[244] resulting in incest

08/2.16. And the Lord sent his angels down to man, so they could appeal to man's understanding.

08/2.17. But the angels also loved darkness, and did not strive to lift man out of darkness. And the Lord had no more influence among mortals, and he departed away from the earth. And on the earth, man became like a harvest that is blighted and rotten because of its rankness.

END OF THE SECOND BOOK OF LORDS

Synopsis of Sixteen Cycles

Being forty-eight thousand years (i.e., two gadols);[245] *covering a period from the creation of man down to the submersion of the continent of Pan, called by the ancients,* ***the flood, or deluge****, which was twenty-four thousand years B.K. (i.e., one gadol Before Kosmon*[246]*), selected from the records in the libraries of heaven.*

CHAPTER 1 Synopsis

09/1.1. First, the earth travels in a circuit around the sun, which is divided into four arcs called spring, summer, autumn and winter.

09/1.2. Second, the sun, with his family, travels in a large circuit, which is divided into one thousand five hundred arcs, the distance for each arc being about three thousand years, or one cycle.[247]

09/1.3. During a cycle, the earth and her heavens travel through the etherean regions of hundreds of etherean worlds, which are inhabited by Jehovih's high-raised angels, whose Chiefs are involved in the management of worlds.

09/1.4. During the time of a cycle, the earth is therefore under the control and management of such angels of Jehovih for the resurrection of man of the earth.

09/1.5. At the time of man's creation,[248] the earth was traveling in the arc of Wan, where thousands of Orian Chiefs live, with billions of high-raised angels.

09/1.6. The Holy Council of Orian Chiefs, through the Wisdom and Voice of Jehovih, appointed one of their number, Sethantes (an archangel), to take charge of the earth, and to people it with immortal beings, during its travel in Wan.

09/1.7. The rank and title of Sethantes, thus raised up by Jehovih, Creator of worlds, became, FIRST GOD OF THE EARTH AND HER HEAVENS.

09/1.8. And Sethantes had come with millions of angels, who had been previously raised up from other

[245] A gadol averages 24,000 years and is equivalent to one precession of the equinoxes; hence the 48,000 years is a rounded figure.

[246] which began about 1849 c.e. (common era, using the common civil calendar); also, again, the 24,000 years is a rounded figure; the actual duration of this third gadol was about 25,000 years

[247] That is, one dan'ha cycle. There are, of course, cycles of other lengths, but because the dan'ha cycle is the primary etherean administrative cycle for earth and her heavens, it is often simply referred to as a cycle in Oahspe. In fact, the format of Oahspe is structured around man's progress through the dan'ha cycles.

[248] i.e., at the time of the birth of the I'hin race

worlds, and he accomplished his work, and was known as God.

09/1.9. Sethantes was, then, the first God of the earth and her heavens, and his place was within the arc of Wan. And during his cycle of three thousand years, he raised up from the earth, one billion five hundred million Brides and Bridegrooms to Jehovih.

09/1.10. After Sethantes came Ah'shong, sub-Chief in the realms of Hieu Wee in the Haian arc of Vehetaivi. And during the cycle of Anakaron, also three thousand years, Ah'shong raised up from the earth, a harvest of seven billion two hundred million Brides and Bridegrooms.

09/1.11. The third cycle was under the dominion of Hoo Le, surveyor of Kakayen'sta in the arc of Gimmel, and his harvest was three billion seven hundred million.

09/1.12. The fourth cycle was under C'pe Aban, Chieftainess of Sulgoweron in the arc of Yan, and her harvest was four billion eight hundred million.

09/1.13. The fifth cycle was under Pathodices, road-maker in Chitivya in the arc of Yahomitak, and his harvest was six billion four hundred million.

09/1.14. The sixth cycle was under Goemagak, God of Iseg, in the arc of Somgwothga, and his harvest was seven billion nine hundred million.

09/1.15. The seventh cycle was under Goepens, God of Kaim, in the arc of Srivat, and his harvest was nine billion three hundred million.

09/1.16. The eighth cycle was under Hycis, Goddess of Ruts, in the arc of Hohamagollak, and her harvest was nine billion four hundred million.

09/1.17. The ninth cycle was under See'itcicius, inspector of roads in Kammatra, in the arc of Jusyin, and his harvest was ten billion one hundred million.

09/1.18. The tenth cycle was under Miscelitivi, Chieftainess of the arches of Lawzgowbak, in the arc of Nu, and her harvest was ten billion eight hundred million.

09/1.19. And now the earth was full of people; all the continents and islands of the earth were inhabited by man; nor was there any wilderness left where man did not dwell.

09/1.20. But the generation of man had fallen from thirty-three years down to twelve years. And man and woman were at maturity at seven years old; and not many lived above thirty years; but they were prolific; many of the mothers bringing forth two score (40) sons and daughters, and from two to four babies at a birth.

09/1.21. And man dwelt in peace. The earth was tilled, and it brought forth abundantly everything that was good for man to eat and to clothe himself with. In those days, there were great cities of hundreds of thousands of inhabitants, and thousands and thousands of such cities in all the five great divisions

of the earth. And man built ships and sailed over the ocean in all directions, around the whole world. By the angels of the Lord, he was taught and guided in all things. And man had books, both written and printed; and in schools, the young were taught knowledge regarding the sun, moon, stars, and all things that are upon the earth and in its waters. This was, therefore, called the first period of civilization on the earth.

09/1.22. Now, for the most part, all the people had become I'hins, small, white and yellow.[249] Nevertheless there were ground people, with long arms, who were large; but they dwelt by themselves, and their food was of all types of flesh, fish and creeping things. The ground people were brown and black, and they lived to be two hundred, and even four hundred years old.

09/1.23. Jehovih said: In the early days I raised up I'huans, and I gave them certain commandments, among which was, not to cohabit with the druks lest they go down in darkness. But they did not obey My words; and lo and behold, they are lost from the face of the earth.

09/1.24. Because the I'hins have become a spiritual people and have prospered in peace and spirit, behold, they have degenerated in the corporeal body. They yield abundant harvests for My etherean realms, but they are like untimely births.

09/1.25. Now I will bring the earth into a'jiyan fields and forests for a long season; for I shall again reproduce the I'huans; and the time of a generation shall be thirty-three years. For My harvests shall be of fruit that is mature and full of ripeness.

09/1.26. And Jehovih brought the earth into new regions in the etherean worlds, and covered it over with a'ji, east and west and north and south.[250]

09/1.27. And it came to pass that many of the I'hins lost the generative desire and, so, did not bring forth many heirs. But the brown people burnt with desires, and they laid hold of the I'hin women when they went into the fields, and forced them, and thus brought forth again the I'huan race, the copper-colored, strong, bright and quick.

09/1.28. Accordingly the eleventh cycle, which was under Gobath, God of Tirongothaga, in the arc of Su'le, brought forth a harvest of six billion seven hundred million.

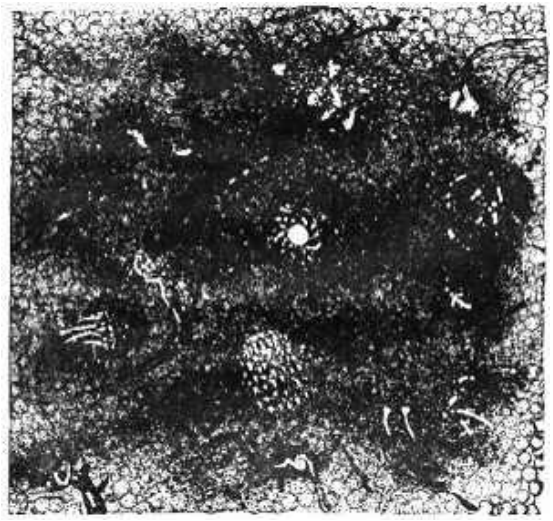
09/1.29. The twelfth cycle was under F'aiyis, Goddess of Looga, in the arc of Siyan, and her harvest was two billion six hundred million.

09/1.30. The thirteenth cycle was under Zineathaes, keeper of the Cross, in the arc of Oleganaya, and his harvest was one billion two hundred million.

09/1.31. The fourteenth cycle was under Tothsentaga, road-maker in Hapanogos, in the arc of

[249] Again, while I'hins are described as white and yellow, we shall see later in Oahspe that they are also described as being of all colors (red, black, brown, etc.); see 06/2.4<fn-stout>. [Also, with regard to the population becoming mostly I'hins, the I'hins could have prevailed because the other races, aside from commingling with the druks (see next verse 09/1.23), may have died off through warfare, disease, famine, etc. –ed.]

[250] see e.g., image i011



i011 **The Earth in A'ji**. Showing the earth (white spot in center) immersed in a'ji.

Manechu, and his harvest was only six hundred million.

09/1.32. The fifteenth cycle was under Nimeas, God of Thosgothamachus, in the arc of Seigga, and his harvest was only forty million.

09/1.33. The sixteenth cycle was under Neph, God of Sogghonnes, in the arc of Arbroohk, but he failed to bring forth any harvest.

CHAPTER 2 Synopsis

09/2.1. God, who was Neph, said: Hear my prayer, O Jehovih! The earth and her heavens have gone down in darkness.

09/2.2. The I'hin has been destroyed in all the divisions of the earth except Whaga.

09/2.3. More than thirty billion angels are gathered on the surface of the earth, and they are too low in grade to be delivered.

09/2.4. What shall Your God do, O Father?

09/2.5. Mortals are descending in breed and blood; they inhabit the earth as diseased vermin.

09/2.6. Their cities are destroyed, and they live in the manner of four-footed beasts.

09/2.7. The inspiration of Your God and his angels can no longer reach them.

09/2.8. When they die and enter these heavens they are like festering sores on one another, billions of them.

09/2.9. For three thousand years I have labored with them, but the abundance of their darkness outmatches Your God.

09/2.10. What shall I do with them, O Father! How shall Your God deliver so great a carcass of death?

09/2.11. But Jehovih did not answer the prayer of God; left him to consult with other Gods in the higher heavens.

09/2.12. But in etherea, Jehovih spoke to His Orian Chiefs, saying: As I try mortals, so do I try angels; as I try them, so do I try My Gods. Forever and ever I keep before them the testimony of AN ALL HIGHER.

09/2.13. || Now on earth, it came about that the time of a generation of mortals had risen from twelve years to eighty years. Many mortals lived to be three hundred years old, and they had become very large, twice the size of men of this day.[251] But they were without judgment and of little sense,[252] and hardly knowing their own species. And they mingled together,[253] relatives as well as others; so that idiocy and disease were the general fate of the tribes of men; but they were large, strong and prolific. ||

09/2.14. The following is the grade of declension in the heavens of the earth; that is, including when

[251] making them about 10 feet tall (3 meters); but may have ranged up to 12 feet (3 2/3 meters)

[252] intelligence, astuteness, aptitude, acumen

[253] propagated

Kishalon had changed the period of generation from twelve years into the upper grades, namely:

09/2.15. Abner, seventh cycle, enduring three thousand two hundred years in Hastaf, etherean a'ji seven, Hoe'tan, grade ninety-nine.

09/2.16. Enseeni, Goddess of Marsef, etherea, dan of Gem, enduring three thousand years, grade ninety-three.

09/2.17. Boaz, God of Hom, Orian field, dan of Josh, enduring two thousand seven hundred years, grade eighty-eight.

09/2.18. Da'ivi, Goddess of Wowitski in a'ji thirty-six, dan of Ruth, enduring two thousand nine hundred years, grade eighty-two.

09/2.19. Lia'mees, Goddess of War[254] in Broek, dan forty, Orian field, Semsi, enduring three thousand years, grade seventy-seven.

09/2.20. Divi'yas, God of Hut in Habak, ji'ya twenty-two, Neth, enduring three thousand one hundred years, grade sixty-nine.

09/2.21. Roa'yis'yis, Goddess of Tamak, Bent, one of Hud'du'owts, enduring three thousand seven hundred years, grade sixty-one.

09/2.22. Yij, Chief of Orian field, Lud in Goo, dan seventy-four, enduring two thousand six hundred years, grade fifty-eight.

09/2.23. Gul'yaniv, Chieftainess, Orian field, Ob'Low in ji'ya forty, enduring three thousand four hundred years, grade fifty-one.

09/2.24. From this time onward there was found no grade in the roadway of the solar phalanx (great serpent), sufficiently dense for the angels of the heavens of the earth.

[254] Note that this has nothing to do with warfare as we on earth (English language) use that term. But in etherea, War is an etherean place, like an etherean world, but within the dominion of the etherean realm or province of Broek.

CHAPTER 3 Synopsis

09/3.1. Jehovih moved upon the etherean worlds in the wide regions where the great serpent traveled. His voice went forth, and among the counselors, the high ruling chieftains of the exalted kingdoms in the firmament, He spoke, saying:

09/3.2. Hear me, O Chieftains! Be farseeing in My traveling worlds, and alert to My words. Behold the red star, the earth, has attained her maturity! As a daughter comes forth in the prime of life, so stands the young earth in her glory. For fifty thousand years she has played her part as an ornament of heaven and a harvester of bright souls for My exalted regions in the firmament.

09/3.3. Gather together, O you Orian Chiefs and you etherean Goddesses, and you who dwell in the roadway of the great serpent. Call a council of My everlasting rulers of worlds; and include those who plant My a'jian gardens and My ji'ay'an fields; and those who whirl My nebulous vortices in the firmament. ||

09/3.4. The voice of Jehovih extended across the wide universe, and those who were high raised in the management of worlds heard and comprehended.

09/3.5. And in the etherean gardens of Senaya, near the roadway of the solar phalanx, there assembled millions of Jehovih's highest; and the place was like a park, larger than a hundred times the size of the earth; and on every side lay the crystalline borders of etherean worlds. And when they were assembled, Jehovih spoke out of the light inherent, saying:

09/3.6. Sixteen times, My etherean hosts have redeemed the earth and her heavens from darkness into light, and yet before the end of a cycle she falls again, and her atmospherea with her. And now her heavens are again filled with billions of spirits who do not know Me and My emancipated worlds. Speak, O Gods and Goddesses.

09/3.7. Sut'Loo spoke first, saying: O Jehovih, I have heard; I have seen. Too prolific is the earth, the young daughter of heaven. Too prolific is the red star of the firmament.

09/3.8. Next spoke Ka'waha, saying: You have spoken, O Jehovih! The rich earth is too prolific, O Father. Her mortals are overpowered by her atmospherean hosts. Her people build up cities and nations for a season after dawn, but soon they are flooded over by fetals and drujas, and the mortals devour one another like beasts of prey.

09/3.9. Chi'jong said: Her people have tilled all the soil of the earth and covered it over with cities; but where are they? Her people have been learned in the matters of heaven and earth, but their knowledge is dissipated by the dread hand of war.

09/3.10. Dhu'itta said: Her people become wise in a day, but on the next, they are fools. One generation becomes skilled in books, and in knowledge of the sun, moon and stars, and in the mathematics of corporeal things; but a generation follows, and lo, her people are cannibals again.

09/3.11. Gaw'zin said: I have heard, O Jehovih! I have witnessed, O Father! The red star is too prolific. She is like a garden too rich! Her products are overgrown, and they fall down and doubly enrich the soil again, to reproduce an imperfect giant stalk that is barren. So are her sons and daughters; they all run to earthly substances.

09/3.12. Loo'wan said: Great Spirit, I have heard, I have seen. We gather the earth's harvests for You, O Jehovih, but they are small. We gather the earth's harvests of dark spirits, O Jehovih, and they are ten times larger. Behold, there is no balance between them.

09/3.13. Thus spoke the Gods and Goddesses, till thousands of them had spoken. After that the voice of Jehovih spoke, saying:

09/3.14. You are blessed, My Sons and Daughters. How can you bequeath the administration of the earth and her heaven to the earth-born, till she is made suitable as a gift from My hand? Now hear Me, O My Sons and Daughters: I made five great divisions of the earth, and they have all been fully inhabited and tilled by mortals. Yes, on all the divisions of the earth there have been great cities and nations, and men and women of great learning.

09/3.15. And as often as they are raised up in light, so are they again cast down in darkness because of the great desire of the spirits of the dead to return back to the earth. These druj return to mortals and fasten upon them as fetals or as familiars, and inspire them to evil. Go now to the earth, O My beloved, and find the division of the earth where most of these druj congregate, for I will uproot their stronghold; I will break them from their haunts and they shall no longer carry My people down to destruction.

09/3.16. And now the council deliberated, and after a while, caused the records of the earth and her atmospherea to be examined, and they discovered that the heaven of the land of Whaga (Pan) was beyond redemption because of the great numbers of the spirits of the cannibals and the multitude of fetals. The condition of Whaga and her heaven was as if a disease in the flesh healed over externally, leaving the root of the disease within; accordingly, the redemption of the cycles did not remain with her, but evil broke out continually in a new way.

09/3.17. So Jehovih said: Now I will prune the earth and her heaven. Behold, the division of Whaga shall be hewn off and cast beneath the waters of the ocean. Her heaven shall no longer be tenable[255] by the spirits of destruction, for I will rend[256] its foundation and scatter them in the winds of heaven.

09/3.18. Go, therefore, down to the earth and provide nets and vanchas[257] for receiving the spirits of darkness, and for receiving the spirits of mortals who shall perish in the waters. Also provide a place in My exalted heavens suitable for them; and you shall put walls around them in heaven so they cannot escape, but can be weaned from evil.

09/3.19. And when you have come to the earth and its heavens, acquaint My God and his Lords with My decree. And say to them: Thus says Jehovih: Behold, behold, I will sink the land of Whaga beneath the waters of the ocean, and her heaven I will carry away to a place in My firmament, where she shall no longer engulf My people in darkness. And Jehovih says: Go, O God of heaven, and you, O Lord of Whaga, down to My chosen, the I'hins, and say to them: Thus says the Great Spirit: Behold, behold, I will sink the lands of the earth beneath the ocean, because of the evil of the spirits of darkness. Hear Me, O My chosen, and heed My commandments:

[255] held, secured, maintained, defensible, livable

[256] tear, split, sever, pull apart, break up

[257] possibly a temporary holding cell prior to transport; or a combination medical-and-detention transport ship suitable for chaotic spirits

Begin now, all hands, and build ships in all places, even in the valleys and on the mountains, and let My faithful gather together within the ships, for My hand is surely stretched over the earth. ||

09/3.20. And you shall also proclaim to the earth and her heaven that from the first, even in the ancient days, I proclaimed My three worlds to all people, which are: My corporeal world, the lower heavens belonging to it, and My etherean heavens, which are in the firmament above. And I said: The first glory is of the earth, on which is paradise when man obeys My commandments; and the second glory, which is greater than the first, I created for the spirits of the dead, but I bound the lower heaven to the earth so it would travel with it, so that the communion of the dead with the living could add a glory to both. But the upper heaven, I made the highest of all glories, and I filled the etherean firmament with countless etherean worlds for the dwelling places of those who rose in the third resurrection.

09/3.21. And I sent down from the exalted heavens to the lower heavens and earth, My holy angels, over whom I appointed Gods and Lords in the majesty of My dominions. And they came proclaiming these things in My name, teaching both mortals and spirits how to live so they could rise and inherit My illuminated worlds.

09/3.22. And because man was without knowledge, My Gods and Lords appointed certain masters of generations (loo'is), who were ethereans of great wisdom, to remain with mortals and inspire marriages that would best promote spiritual growth from the start. And there came forth among all people, certain ones capable of sar'gis and su'is,[258] and they obeyed the commandments of My Gods and Lords, forsaking[259] evil and striving to serve the spirit, choosing Me above all things. For which reason, I chose them also, and called them I'hins.

09/3.23. For as much as they commenced[260] putting away self and serving Me while they were yet in corpor, so were they not born in the spirit world before their full time. And yet there are others not of full birth[261] who have not, in the corporeal form, begun to triumph in spirit over their own flesh. ||

09/3.24. Jehovih said: Go forth, O My sons and daughters, and prune My vineyard.

09/3.25. Ask My God of the earth and his Lords with him, to gather together all the angels of the earth, from east to west and from north to south; and bring them to the land of Whaga.

09/3.26. My etherean ships of fire shall surround Whaga on every side. And I will cut loose the foundations of the earth, at the borders of the ocean and the mountains of Gan; neither shall any prop nor cornerstone stop My hand. And I will send rains, winds and thundering; and the waters of the great

[258] Sar'gis is the ability of a corporean to have the substance from either his body or his surroundings, be used by an angel to take on a corporeal appearance, or, in its unformed stages, to produce spirit raps from surroundings (sounding like a bang, thunderclap, popping sound, a snapping or a crack). Also a corporean or angel who can produce the semblance of a corporeal thing can be said to have the power of sar'gis.

Su'is, in general, is the ability to perceive spiritually, and sometimes used more narrowly, is the ability to perceive and/or see and/or hear angels (spirits) in their natural condition.

[259] giving up, stop doing, renouncing

[260] began, started, initiated

[261] i.e., those who are born into spirit life (corporeally die) before their full time in corpor is completed

deep shall come upon the lands; and the great cities shall go down and be swallowed in the sea.

09/3.27. And the rich valleys of Mai, with her thousand cities, shall be pierced with the madness of men and women fleeing before the waters of the ocean. And women and children shall fall by the wayside and be drowned; and men shall go down in the water and not rise.

09/3.28. And the wide plains of Og, with her thousand cities and the great capital of Penj, and the temples of Khu, Bart, Gan and Saing, shall sink to rise no more. And in the deluge, the air of heaven shall be filled with the screaming and wailing of millions of mortals going down to destruction.

09/3.29. I will rescue them from darkness; I will carry them to a'jian regions, which I previously created for spirits of darkness; and I will appoint over them, Gods and Goddesses, to teach them of Me and My kingdoms.

09/3.30. And the earth and her heavens shall take a new start among My habitable worlds. ||

09/3.31. In all these ways, then, I have provided labor for My high-raised angels in the places I created, says Jehovih.

END OF THE SYNOPSIS OF HEAVENLY RECORDS FOR THE FIRST 16 CYCLES

Book of Aph, Son of Jehovih

Being the heavenly records of Aph, son of Nin'ya, Most Holy Daughter of Jehovih, and of his companion, Fiatisi, pertaining to the submersion of the continent of Whaga (afterward called Pan, signifying earth). And this period was commonly called the ***deluge****, or* ***flood of waters****.*

CHAPTER 1 Aph

10/1.1. In the time of the world twenty-four thousand years[262] before the kosmon era, the great serpent being in the arc of Noe, in the etherean heavens, and of the Sum of Howt and ji'ya eighty-seven, the earth and her heavens were in great darkness. But the spirit of Jehovih moved upon His high-raised God, Aph, in etherea, to consecrate new dominions on the earth and her heavens. Aph said:

10/1.2. I, Aph, Son of Jehovih, God in the arc of Noe, in Sum of Howt, in etherea, came to hada, heaven of the red star, in Jehovih's name. In His wisdom, power and love, manifested in my own resurrection, to become companion to Gods,

[262] That is, one gadol ago. The figure 24,000 years is a rounded number and used as a synonym for a gadol—24,000 years being the average duration of a gadol and used in the same way Oahspe uses the average of 3000 years as a synonym for a dan'ha cycle. The actual duration of this particular gadol was about 25,000 years.

Goddesses and Orian Chiefs on the thrones of high heaven, proclaim:

10/1.3. To the atmospherean spirits of the earth, and to the spirits of the first, second and third resurrections,[263] abiding on the earth or near it, either with mortals or without; to their God and Lords, and to their Savior, and to all holy ones raised up by Jehovih for the redemption of men and angels:

10/1.4. The voice of Jehovih, Creator of worlds, came to me, in the arc of Noe, saying:

10/1.5. I am the All Highest! My service extends forever. I do not go, but I am far away. I do not come, and yet I am near. My voice is in all places. The light of the soul of man hears Me. I speak in the vine that creeps, and in the strong-standing oak.

10/1.6. Hear the voice of your Creator, O angels of heaven. Carry the wisdom of My utterance down to mortals. Call them to the glories of the heavens and the broad earth. Behold, My voice is in the rocks, and in the wind that blows, and in all things that do not have tongues.

10/1.7. Show them My suns and stars in the firmament above; for they are My written words. My voice proceeds in the space of heaven; the wise angels of My exalted places hear the sound going forth. Listen to My speech, O spirits of the dead; proclaim Me, O Gods and Goddesses.

10/1.8. They look for Me, like they look for things;[264] they listen for My voice, like they listen for a man's voice. And they do not find Me, or hear what I have spoken. Yet none can efface[265] My words; My wisdom endures forever. Behold, I do not come as a sound to the ear; My voice goes quickly into the soul from all sides.

10/1.9. Teach them, O angels; they do not look in the right way; their ears are turned after loud claps and noises. They cry out: Alas, I do not hear the voice of Jehovih; He has not spoken; no man has heard His voice; He is the All Silent, and dumber[266] than the things He created.

10/1.10. They have turned away from My God and My Lords; they have shut themselves up in conceit and darkness. They have peopled the air of the earth with spirits of darkness, the drujas of men of darkness, and cannibals. Their fetals float back upon them; like devouring vermin they burrow deep in pollution.

10/1.11. Remember them, O God, My Son, and you, My Lords of earth. Have no pity, but be like a surgeon's knife upon them. You have told them, O God, that Jehovih lives and reigns; His voice stands the All Highest. But they have mocked you and your Lords, and turned away, going after iniquity.

10/1.12. They are fearful lest they believe in My Person and My voice; but of their own gabble[267] they have no fear. They criticize Me and My God and

[263] The first resurrection is for those who are chiefly concerned with their own selves. The second resurrection is for those who have united together in a brotherhood to accomplish good. The third resurrection here refers to the ethereans who were attempting to resurrect humanity.

[264] i.e., instead, Jehovih is found by perceiving inward, to the soul of things

[265] cancel, undo, delete, make impotent, erase

[266] unable to speak, non-expressive

[267] nonsense, expression, speech, chatter, babble

Lords; but they own[268] that they do not know Me. They suppose My exalted heavens are without order and discipline; My captains they ignore, and the teachings of My holy ones are criticized by men of straw.[269]

10/1.13. Have they not said: Who is God, that I should adore? And the Lord, that I should listen? But I turn their eyes to the armies of earth; to the general and the captain. Then they say: Ah, our affairs on earth are officered and disciplined; we revere our highest, great captains.

10/1.14. Shall they turn God away, and the Lord? What shall the Creator do to please them? Is the name of My general (God), and My captain (Lord), not My own creation? Who founded the name of God and the name of the Lord? Why are they not pleased with My Gods and My Lords?

10/1.15. Hear Me, O you etherean Gods and Goddesses; they do not desire wisdom and resurrection. Their love lies in darkness. To eat, to sleep and to devour[270] are the delights of their souls. The first lesson of life they have not learned; the first heaven of the earth is to them the All of the created worlds.

10/1.16. Hear My judgment upon them, O My holy angels long risen. For I have raised them up again and again; I have founded lower heavens for them so they could learn; but they fall the moment My Gods leave them alone.

10/1.17. Now I will carry away their heaven and earth, and they shall be seen no more forever. But the drujas and fetals shall be carried to Hautuon and cast into walls of fire.[271] And they shall be divided up into groups; kin shall be torn away from kin, friend from friend, mother from daughter, and father from son; for they have become like absorbents, sucking one another continually.

10/1.18. And the walls of the fire shall go up around them without ceasing, and they shall not escape. And those who guard them shall keep them from one another, so that they do no evil. Neither shall they sleep nor rest, but they shall be stirred up and made to know that they are alive, and can exist independent of fetal (sucking).

10/1.19. Hear My voice, O God, and command your Lord to proclaim on the earth. Have I not made an example before mortals? See the carrion[272] that rots in the field. Is it not the feast of the hyena, wolf and buzzard? Do worms not come to life in it and in turn devour the carcass that brought them forth?

10/1.20. What more is the earth (Pan) to these spirits of evil and darkness? What more is their first heaven than a place of perpetual devouring? Have they not made it a place of everlasting destruction? They visit their evils upon mortals; the young child

[268] acknowledge, make known; have as a trait

[269] those who have little to no substantiation to support their words

[270] That is, to destroy, to engage in fetalism, which is to live on (devour) the substance of others. Fetalism refers to breathing (sucking in) through the mouth, which thus sucks the essence from another, the fetal absorbing the essence and draining the other. For which reason, the Faithist in Jehovih is taught to nostril breathe only, if at all possible, even as the high-raised angels do. See verses 10/1.10; 10/1.17-20; 10/1.29; as well as elsewhere in Oahspe.

[271] These lights are seen in a small way in spirit circles; and they form in heaven, boundaries for certain dominions. This is most likely the original rendering of casting spirits of darkness into a place from which there was no escape. Not, however, that the place was one of punishment, but to the contrary. –Ed. [As prison walls are to mortals, so are walls of fire to low-grade and evil spirits, here keeping these isolated in small groups and in sections.]

[272] decaying dead body, corpse

cannot escape them, nor can the middle-aged, nor the old man, nor the old woman.

10/1.21. The heavenly kingdoms founded by Gods and Lords have become pest houses for drujas and fetals; there is no place left for founding the upright and virtuous in heart.

10/1.22. Are My Gods and Lords servants to an evil world? And shall they find only rottenness to deal with? Now I have answered in the firmament of My holy sons and daughters. I have called them from remote places in heaven to witness the work of My hand. For as I made the earth and its heaven, so do I rule over it to the same end for which I created it.

10/1.23. When they are short of My measure, I lengthen them out; when they run foul, I prune them to My own liking; for they are Mine. Behold, the fool has said: Jehovih has made a failure! He has created a world for a certain purpose, but it runs foul of His mark!

10/1.24. Hear Me, O God, and through your Lords answer him in his conceit. Did I not quicken man into life in My own way? At zero I created him, and I said: Two roads I have made, O man. One leads to everlasting light; and the other to everlasting darkness.

10/1.25. Now I have shown him the darkness; it is My witness, through which man knows My word is All Truth. Why, then, should I not create the world, and men, and angels, that they go down toward everlasting darkness? Is it not by darkness and pain that I push man forward?[273] Yes, the conceited man would fail himself were it not for the failures I set up before him. In what way, then, have I not created wisely?

10/1.26. Do I not have a right to do My own way? Are all things not Mine? If a man dies in the corporeal part, is he a failure? How else could man rise to My etherean worlds? Open his eyes, O My God and My Lords. He was not, and I created him. He presumes to look into My plans and judgments; by his little learning he exalts his conceit, and pretends to know all things.

10/1.27. I cause the grain to grow in the field, and the day before it is ripe I send wind and rains, and destroy it utterly. I bring forth man with shapely limbs and strong arms, but in the day of his prime I cut him down. I gave the passion of love to the mother, but I take away her first-born.

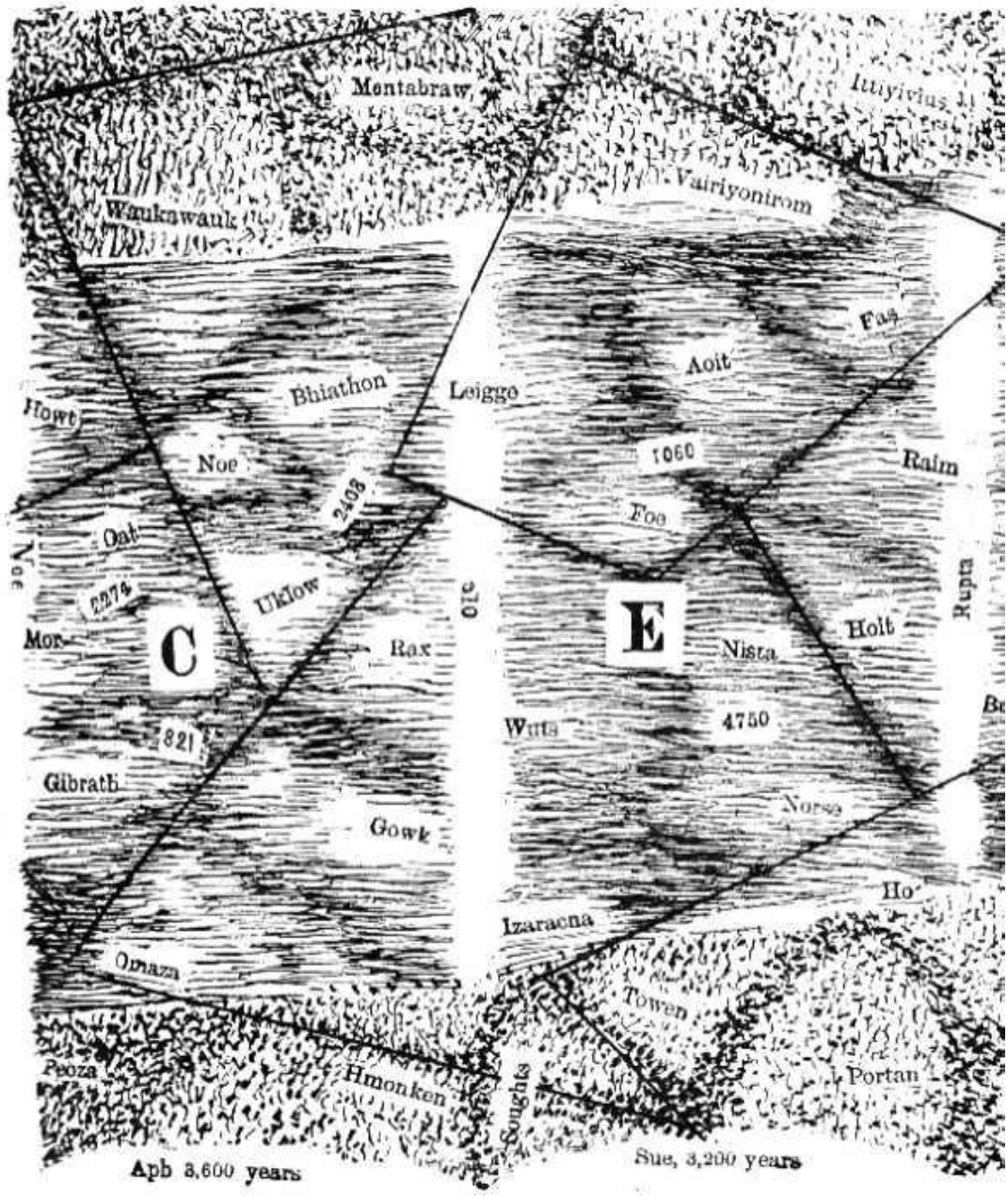
10/1.28. Do I not know that first, of all things, man shall be taught to know My power; and after that, My wisdom? Have they seen the places of the dead, and hell, and destruction? Teach them, O God; for their ultimate resurrection is My glory and My delight.

10/1.29. Shall man of earth say that the Creator was angry, and so sent the land beneath the ocean?

[273] Opposite this is the light and delight that call man forward (instead of pushing).

He does not have wisdom to comprehend that in this day I cast out hell and destruction. The druj is his love, and, as vampires, they feed on each other to the ruin of both.

10/1.30. But I know what is for their own good; and My decree has gone forth.



i084 **Map of the Etherean Roadway of the Solar Phalanx for the first two cycles of the past gadol, Plate 1 of 4**. The Roadway shown is that through which the sun and its family (including earth) traveled during the cycles of Aph and Sue. Numbers on the map represent grades. [Locations on the map represent relative positions of etherean realms in or near the pathway that the earth and its solar system traveled. A gadol averages 24,000 years; being closer to 25,000 years in this case. –ed.]

CHAPTER 2 Aph

10/2.1. I, Aph, Son of Jehovih, high dwelling in the etherean worlds, and much trained in the change and tumult of corporeal worlds, answered Jehovih, saying:

10/2.2. Father of Worlds; Jehovih, Almighty! Your Son and servant has heard Your voice. Behold, my head is bowed, my knee bent to rush forth with the force of a billion, to the suffering earth and hada.

10/2.3. Hear me, O angels of the earth's heaven; from Jehovih's everlasting kingdoms I speak, and by His Power reveal! || Again His Voice coursed the high heavens along where angels dwell, older than the earth. Jehovih said:

10/2.4. Hear Me, O Chieftains, of Or, and of Oat,[274] and in the plains of Gibrathatova. Proclaim My word to your hosts of swift messengers from Wauk'awauk, Beliathon and Dor, and they shall speed it abroad in the a'ji'an mounds of Mentabraw and Rax of Gowh.

[274] see image i084; many of the names can be found there

10/2.5. Hear My voice, O Goddesses of Ho'etaivi and of Vaivi'yoni'rom in the etherean arcs of Fas and Leigge, and Omaza. Proclaim My decrees of the red star and her heavens; in the crash of her rebellious sides, I will harvest in the forests of Seth and Raim.

10/2.6. Hear My voice, O H'monkensoughts, of millions of years' standing, and managers of corporeal worlds! I have proclaimed the uz and hiss of the red star in her pride and glory. Send word abroad in the highway of Plumf'goe to the great high Gods, Miantaf in the etherean vortices of Bain, and to Rome, Nesh'outoza and Du'ji.

10/2.7. Hear Me, O you Orian Kings and Queens of billions of Gods and Goddesses: I have spoken in the c'vork'um[275] of the great serpent of the sun! A wave of My breath speeds forth in the broad firmament. The red star flies toward the point of My sharpened sword.

[275] etherean roadway

10/2.8. Proclaim My voice in the Orian fields of Amal and Wawa; let the clear-tongued Shepherds of Zouias, Berk, Gaub, and Domfariana, fly with all speed in the road of Axyaya, where the red star's vortex first gathered up its nebulae, millions of years ago, and on the way, say: Jehovih has decreed a pruning-knife to a traveling world.

10/2.9. Shout it abroad in the crystal heavens of the summering Lords of Wok, Ghi, M'goe, and Ut'taw; call them to the red star speeding forth. Lo, she skips like a lamb to be shorn; her coming shock lies slumbering low. Let them carry the sound of My voice to the ji'ay'an swamps of exploded worlds, boiling in the roar of elements, where wise angels and Gods explore to find the mystery of My handiwork.

10/2.10. Tell them I have spoken, the earth and her heavens draw near the troughs, in the etherean seas of My rich-yielding worlds. I will scoop her up like a toy, and her vortex shall close about like a serpent hungry for its prey. Proclaim it in Thessa, Kau, and Tin'wak'wak, and send them to Gitchefom of Januk and Dun.

10/2.11. Hear Me, O Kriss'helmatsholdak, who have witnessed the creation of many worlds and their going out. Open your gardens and your mansions; the seine[276] of My fishing-pole is stretched; countless millions of druj and fetals will fall into My net. My voice has gone forth in Chem'gow, Loo and Abroth, Huitavi, and Kuts of Mas in the wide etherean fields of Rod'owkski.

10/2.12. Haleb has heard Me; Borg, Hom, Zi and Luth, of the Orian homestead, and Chor, where the central tones of music emanate, from Goddesses older than the corporeal worlds.[277] To them the crash of worlds is like a note created, and is rich in stirring the memory with things long past.

10/2.13. I have spoken, and My breath is a floating world; My speech is written in the lines where countless millions of suns and stars travel, and in the midst of the etherean firmament of the homes of Gods. Let them shout to the ends of the universe; invite them, in My name, to the hi'dan[278] of Mauk'beiang'jow.

10/2.14. Send swift messengers to the regions around the location of the great serpent, with the words of My decree; bring the Lords and Gods of Wan, Anah, Anakaron, and Sith.

10/2.15. Call up Ghad, Adonya, Etisyai, Onesyi, and the hosts of the upraised, for the pastime of Jehovih's sons and daughters in the high heavens, draws near.

[276] fishing net (long, like an extended volleyball net)

[277] That is, they were older than any of the corporeal worlds existing at that time.

[278] A dan'ha cycle begins with a hi'dan, which is the time of the greatest light in the firmament for that dan'ha cycle. Usually Oahspe just calls them dan'ha (when the reference is to the start of a dan'ha cycle); or calls them a dawn (of dan), which they technically are, but more precisely they can be called a dawn of hi'dan or simply hi'dan.

CHAPTER 3 Aph

10/3.1. O angels of hada of the red star, and you, O God and Lords, upraised and mighty, with countless hosts, and quick answering the thoughts of mortals, hear the words of Aph, Son of Jehovih:

10/3.2. When I was in the Orian arc of Noe, and the red star passed the Utswowldayark, in the etherean group of Vorh, the voice of Jehovih came to me, saying: Go, My Son, deliver the earth. Take with you all whom I may send.

10/3.3. And I examined the records of the stars of heaven, and of the earth, and the accounts of Jehovih's harvests, and I perceived the bondage and labor of the red star were of the seventh magnitude in the advance of habitable worlds.

10/3.4. When His voice called the legions in high heaven, myriads[279] of shapely stars moved in from every side, even from below and above the earth; and

[279] a tremendously large number

these were ships of fire coursing the firmament, in which rode the Gods and Goddesses, called by Jehovih to the labor of earth and hada.

10/3.5. Closing in on every side they came, nearer and more compact, and brighter, with sparkling pillars of fire, and down-swaying curtains of light, till all the space surrounding the earth was hedged in with this army of Jehovih's etherean ships of fire.

10/3.6. Again I heard the Father's voice, saying: O Aph, My Son, My holy one, listen to the voice of Jehovih, Creator of Gods and Goddesses:

10/3.7. Behold, I sent My Son, Neph, to the red star, with wisdom and power. Long has he been gone, struggling with the black darkness of men and angels.

10/3.8. As a valiant soldier rushes into the heaviest part of battle, and forgets himself in desperate contest, but does not cease to struggle on, against all odds, even so, for three thousand years, My God Neph has hoped to save the whole limbs of the earth (the continents).

10/3.9. From My holy place I have watched the battle for everlasting life; but the too prolific earth contributes more to the corporeal than to the spiritual man. And now I bring My legions to the rescue of My valiant Son, Neph. Send word to him, O Aph, My Son. Proclaim to him and his Lords, and to his ethereans, My just decrees. || Aph said:

10/3.10. And I sent swift messengers down to hada, informing Neph, Son of Jehovih, of the march and presence of Gods, and of the decree of the Father; and I added to it, saying: O Neph, Son of Jehovih, come here, bringing your hosts with you.

10/3.11. Presently Neph answered me in Jehovih's name, saying: O Aph, Son of Jehovih, I come! My prayers are answered. All praise to the All Highest!

10/3.12. Then we saw in hada, the ship of Neph and his faithful hosts being prepared to ascend; and that which was seen from my ship was also seen by the myriads of Jehovih's vessels surrounding the earth. And my place became like a central throne, to which the hosts in their ships, now made speed, swift and orderly.

10/3.13. And as they arrived, the ship of Neph rose from hada. Meanwhile, my ship rested on the borders of Chinvat, in the Schood of Hein,[280] and seven agus[281] from the moon.

10/3.14. Again the voice of Jehovih came to me, saying: My Son, make fast[282] your ship, for your place shall be the head of the army of My hosts. And let your consorts[283] extend in a line from your place down to the earth, for this shall be the delivery of those whom I shall cut off.

10/3.15. So I made fast, and my messengers sped to the concentrating forces of heaven, informing the etherean groups on Jehovih's ships, of His

[280] a negative place, comparable with a calm on earth or a calm at sea. –1891 glossary

[281] An agus is about a thousand miles. –Ed.

[282] anchor, fasten, secure, tie

[283] the etherean ships that came to participate

commandments. And now Neph came, his ship filled with his long-laboring hosts. And I greeted him and said to him: By the power and wisdom of Jehovih, the continent of Whaga is to be cut loose and submerged, and her heavens carried away. Return to the earth; and from all the divisions of earth and heaven, bring all the spirits of darkness to Whaga, so that I may carry them away. || Then Neph and his hosts viewed the imposing scene and returned back to earth.

10/3.16. Quickly, now, the ships of fire formed in line, extending from my place down to hada, where Neph and his Lords of the earth rested, whose hosts extended to all the divisions of land and water, embracing the various heavenly kingdoms previously built by the Lords.

10/3.17. And in the line of the etherean ships the plateaus of rank were stationed; and the hosts of Gods and Goddesses took their places, according to the rank of wisdom, power and love manifested in the etherean departments from which they came; with the two Orian Chiefs at either extremity.[284]

10/3.18. And I divided the line into sections, each with two hundred and fifty ships, and there were one thousand sections. And every ship was contracted ten thousand fold,[285] which was the force required to break the crust of the earth and sink a continent.[286]

10/3.19. Along the line I stationed sentinels and talesmen,[287] and inexhaustible numbers of messengers so that Jehovih's voice and His sons' voices could traverse to every part in a moment of time. And after that I formed the tube of transit, which extended in front of the ships, and from the earth to beyond Chinvat; and I filled it with the earth's atmosphere even up to the high end, where it joined Io'sank, where I planned to deliver the drujas and fetals of those who were to perish in the ocean of the earth.

10/3.20. For every ten sections I appointed one hundred marshals and one God, and for every ten Gods one Chief in Emuts;[288] according to their rank in the heavens from which they came, so I appointed them. These, then, are the Chiefs in Emuts, namely:

10/3.21. Agar, of the order of Achav, Son of Jehovih, in Bowitch, from the corporeal star Godad, raised in Ben, of a'ji seventy, of seven hundred thousand years as inhabitant of Gon.

10/3.22. Hoe'ghi, Son of Jehovih, Marsh'wan of Hadom and Ag, nebulae four and Petrath; swift messenger of Jun, of the corporeal star Alanx, of one million two hundred thousand years as inhabitant of Roth'wok in Jois.

10/3.23. Fist'humitaivi, Daughter of Jehovih, ji'ya'an Oods'lon in Kaih; Goddess of Ine; Goddess of Ad; Governess of Wal'wal, of the corporeal star Ter'wig, and of the plains of Exwer and Gohen, in

[284] i.e., Aph (Orian Chief) at the top, and Fiatisi (Chief in Emuts) at the bottom

[285] ten thousandth times normal or 1 to 10,000

[286] I have seen a table held down by angels so that a strong man could not lift one end. –Ed. [This is just a small demonstration of the power available to knowledgeable and skilled angels. While that feat required only a little concerted power on the part of a few angels; by contrast the power of a large array of etherean angels in their ships, moving in concert with Jehovih, was required to do the work of breaking the crust of the earth, and sinking a continent.]

[287] Emergency-response teams, reinforcements, back-ups, troubleshooters

[288] Some of the high-raised officers in etherea devote their labors mostly to affairs in etherea, seldom dealing with the affairs of corporeal worlds. Others deal largely with the affairs of corporeal worlds; these latter are called Emuts. – 1891 glossary

the etherean arc of Labis, of one million three hundred thousand years.

10/3.24. Hi'ata, Daughter of Jehovih, and nurse of Hue'enbak, in fifty-seven a'ji, of the corporeal star Heats, a milkmaid, Goddess of Luf, Goddess of the plateau of O'banf, in etherea, rank ninety, and of two million years as inhabitant of Nud and Ix.

10/3.25. Gon'leps, Son of Jehovih, God of Ney, God of Aper, God of Don, God of Mu, God of Reau; physician of Bo, and of Ir, and of Jan'er; marshal of Kute and Oblin of Sharar, in etherea, of the a'ji'an field of Do; of seven hundred thousand years as inhabitant of On'lof and Rick'tus.

10/3.26. Neo, God of Lun and Hintaya; God of Mors, and of Thespune; Master of Peh and Savior of Woh'haggai, a'ji plain seven, and risen from the corporeal star Se'etiyi, and inhabitant of Sirne one million seven hundred thousand years.

10/3.27. Sicci, Goddess of Nu, in Loots and Rab; Goddess of Bad; Goddess of Ture; Goddess of Red, a'ji twenty, from the corporeal star Ith'mule, inhabitant of Suga one million years; inhabitant of Ranna one million two hundred thousand years.

10/3.28. Listiac'ca, Goddess of Man; Goddess of Hirze; Goddess of Som and Nye; Weaver of Olt'bak and Agimus. Rank ninety, raised on the corporeal star Mem; inhabitant of Das'sawig and Gabriomety two million nine hundred thousand years.

10/3.29. Tussica, Goddess of Kol; Goddess of Lowst and Wittawhaggat; Goddess of Du'e'jhi and Loo of Maggatza; Goddess of Ep; Goddess of Gek of Hennasshalonkya; Goddess of Tur in the ji'ay'an swamp of Dobbokta, fifty-five, raised on the corporeal sun Nitz, of the serpent Tan, inhabitant of Tayay'hitsivi, two million years; inhabitant of Palla one million seven hundred thousand years.

10/3.30. Fiatisi, Goddess of Lubbuk; Goddess of Saran'ya, in Gowlolo; Goddess of Iz, Goddess of Serl; Goddess of Lok'low; Goddess of Um of a'ji, seventy-five; Goddess of Wartz and Do'e'huitta; Goddess of Crayya; Goddess of Bak'hoo; Goddess of Teel and Ros'itz; Goddess of Mutz'mutz; Goddess of La'errets of Wouk'humhowtz; Goddess of Bil and Dusk'wan'guessel; Goddess of Ork'sa; Goddess of Unksoot; Goddess of Sl'huitta; Goddess of Shein; Goddess of Isa; Goddess of Ham; Goddess of Reikowow and Shuitit; Goddess of Daing and Gou'wok; Goddess of Faitta'zammel; Goddess of Zittayya'howb of the gardens of Zittayya'bauf in a'ji seven; surgeon of Hualla; surgeon of Bos; surgeon of Rappaya; surgeon of Lum'zon; nurse of Paigga of Semathais; nurse of Zid; nurse of Loo'see; nurse of Home; nurse of Briathath; Queen of Ouppa; Queen of Rog'ga, disciplinarian of Tuh, of Kaibbi'summak, of Tootz'mutz, of Bir'bir, of Ctenski, of Rivvia, of Soon, of Hadab, of Fussuhowtz and Ceres; raised on

the star Planzza, swift messenger in Bal and Wawa'lauk five hundred thousand years; swift messenger in To'wakka and Runfwot five hundred thousand years; inhabitant of Terashash one million years; inhabitant of the fields of Ni'jayay one million years; inhabitant of Gun five hundred thousand years; maker of corporeal roadways five hundred thousand years.

10/3.31. So Fiatisi outranked all other Gods and Goddesses, and was special guest of honor to Aph, Chief over all the rest.

10/3.32. And the star that was Fiatisi's etherean ship was stationed near the earth, so that she could better oversee the deliverance of the spirits that were to be freed by the submersion of the land of Whaga; and of these spirits there were more than twenty-four billion four hundred million, of whom more than three billion were fetals, familiars, and spirits in chaos.

CHAPTER 4 Aph

10/4.1. Jehovih said: Aph, My Son, put a wall of pillars of fire around the land of Whaga; plant them close together, like a hedge. For the false Gods and false Goddesses of hada, when perceiving their habitation going down into the water, will endeavor to escape to Jud and Vohu, and other countries.

10/4.2. But you shall not let even one escape; for they have migrated to this division of the earth because of its sumptuous productions, the better to feast their evil desires.

10/4.3. And you shall spread a net around the borders of Whaga, against the line of the ocean and to the high north mountains; and the net shall encompass the continent of Whaga, and its height shall be a thousand miles, and in thickness, so deep that no spirit of darkness can escape and find the way abroad.

10/4.4. And when you have spread the net, you shall send a sufficient number of ethereans of great power to the large kingdoms in hada, and to the false kingdoms. And you shall also send a sufficient number of ethereans down to the earth, to Whaga, so that each and every mortal, whether man, woman or child, shall have five to attend them. And those who go to mortals shall take sufficient birth-blankets with them; for at the time of destruction, when the mortals go down in death, your servants shall receive the liberated spirits on the birth-blankets, and carry them to the atmospherean column of ascent. And here your hosts shall receive them, and provide them with food and clothes, as is required for es'yans.

10/4.5. But it shall happen that many who perish in the waters, will be mothers with children in the

womb, which live by fetal, as is proper in My sight, for I created them so.

10/4.6. Therefore, give special care to all such fetals, for they are without sin. And when the mother is dead corporeally, and the fetal also, bring away their spirits, but together; and provide a volunteer angel of fetal power, and deliver the infant spirit to her to be nurtured until the proper time of weaning; and in the same place, provide a home for the mother of the child, so that she may inherit its love and mirth.

10/4.7. When the voice ceased, Aph, Son of Jehovih, looked over the hosts, as if in search of a sign that the time had come; but again Jehovih spoke, saying:

10/4.8. In the misfortunes of a fallen world, I created food for the warm love of My etherean Goddesses. See them here in millions; each one in hope of receiving a prize of that which was lost in darkness, and to thus raise up sons and daughters who shall rejoice in everlasting paradise. Do not think that I gave the talent of love only to a mother for her child, and there the talent ends; for as the talent in its incipient[289] age binds her soul to her child, so does the same talent, in My Goddesses, overspread a helpless world.

[289] beginning or initial

10/4.9. Are they not like midwives and mothers to thousands and millions of souls being delivered from corporeal bondage into everlasting light? And who can number them? Here stands a hundred million from Laygas; a hundred million from Inopta; two hundred million from Karduk; a hundred million from Buchk; two hundred million from Nin; two hundred and fifty million from Luth'wig; a hundred million from Pied; two hundred million from Raig; fifty million from Naivis; two hundred million from Dak'dak, and two hundred and fifty million from Od.

10/4.10. I spoke in the etherean firmament, and they have answered Me. But they do not come as curiosity seekers, nor with empty arms; but, see them, arrayed with their thousands and millions of small equipments suited to the newborn! What thing is there under the sun that they have not remembered to bring with them in some part, whether regimen or drapery, to rejoice the souls of those who are to be cut off from corpor?

CHAPTER 5 Aph

10/5.1. Jehovih said: Now I will bewail you, O earth. The glories of your heavens that are past and gone, shall be a lesson to the Gods. Your heaven Hored, once the place of the wisdom of My Son, Sethantes, upraised, behold it is measured and gone down. And Moeb is no more. Yeshuah is fallen. Where the plateaus of many resurrections once

floated, there are now miring[290] vampires and millions of souls that neither hear nor see, but are ceaselessly burrowing deep in everlasting darkness.

10/5.2. The plateaus are broken up, the substance scattered and unorganized; nor is there a vestige left to show the glorious work of the Gods from earth's past days.

10/5.3. Hear Me, O Gods and Goddesses, for in witnessing these deep miseries, the soul is quickened to retain great wisdom: Thus I created man; out of darkness I created him; and My holy angels taught him to walk upright, and gave him My commandments so that he could advance to eternal light. But because man did not obey the commandments of My God and Lords, he fell. Nevertheless, a few obeyed the commandments and did not fall, raising up heirs for the glory of My heavens above.

10/5.4. I have made an example of this kind of man, on all the corporeal worlds I have created; for those who did not fall, became exemplars[291] before the fallen; for having faith in Me and My works, they did not question My wisdom and justice.

10/5.5. But of those who fell, this is the history: They questioned first, My Person; next My Wisdom; then My Justice; finally My Power. And after that proclaimed the folly of God and his Lords; consequently they usurped[292] to themselves to say: There is nothing higher than man. And they said of themselves: I am the highest.

10/5.6. Hear My voice, O Gods and Goddesses; for, as out of a contrary wind I give a mortal sea-captain a wholesome lesson, or as out of a severe winter I give a corporeal farmer a lesson in providing for his household, even so, on the brink of a wicked world, I give you a lesson in the management of My kingdoms. For, from this time forward, the earth shall not fail, nor her heavens above her. How, then, shall My Gods not rule over her in wisdom and power?

10/5.7. Since many angels assumed they were the All Highest, they put aside the commandments, one of which was: to not permit the spirits of the newly dead to return and dwell with their mortal kindred; for they, not knowing about the higher heavens, will teach falsely concerning Jehovih and His everlasting kingdoms.

10/5.8. And it came to pass, that when one commandment was set aside, the others were also; and it followed that the spirits of the newly dead, who were without knowledge of heaven, led mortals in their own way.

10/5.9. For they dwelt together and slept together; and in dreams and visions, mortals judged themselves to be wise, not knowing they were obsessed in sleep; and for the desires of the flesh, they found

[290] plunging and sinking into the ooze, muck, slime and filth; and like in quicksand, they cannot pull away

[291] models representing a pattern and life of virtue

[292] arrogated, assumed control, claimed as a right

acquiescence in spirit,[293] having no higher God or Lord.

10/5.10. And as one spirit returned and fastened itself on a mortal, so did another and another, till hundreds and thousands of spirits dwelt in one corporeal body, often driving away the natural spirit that I gave at the time of conception. And these mortals did not know it; and they became void of direct purpose because of the confusion of soul, and were worthless on the earth.

10/5.11. Jehovih further said: From this time forward, for a long season on earth, the spirits of the es'yans shall not be permitted to return and dwell with mortals. But the earth shall be encompassed on all sides with walls of emun,[294] and supplied with ashars to bear away the spirits of the dead in the hour of death.

10/5.12. But there shall come a time when mortals are capable of comprehending these matters, at which time, their kindred spirits shall return at intervals from their holy labors in heaven, to see them and talk with them face to face.

[293] no expressed objection, perhaps neutral silence, and certainly no inspiration to practice restraint

[294] choking atmosphere. –1891 glossary

CHAPTER 6 Aph

10/6.1. And now Aph, Son of Jehovih, said: When the etherean hosts were arranged in due order, I called out to You, O Jehovih, saying: In Your Strength and Wisdom, O Father, join the heavens above with the earth below!

10/6.2. And the end of the etherean column that extended to Chinvat, on the border of the vortex of the earth, was made secure by the pressure of Your wide heavens.

10/6.3. Again I said: In Your Strength and Wisdom, O Jehovih, join the heavens above with the earth below!

10/6.4. And the end of the etherean column that extended down to the earth was made secure around the borders of Whaga, by the sea and the high mountains to the north.

10/6.5. Again I said: O Jehovih, deliver the earth from evil, for Your glory, forever!

10/6.6. And the vortex of the earth closed in from the rim, and lo, the earth was broken! A mighty continent was cut loose from its fastenings, and the fires of the earth came forth in flames and clouds, with loud roaring. And the land rocked to and fro like a ship at sea.

10/6.7. Again I said: O Jehovih, deliver Your heavens, which are bound like a chain, to a rotten carcass.

10/6.8. And again the vortex of the earth closed in on all sides, and by the pressure, the land sank beneath the water, to rise no more. And the corporeans went down to death; and the fetals and

familiars gave up the battle; neither did they have anywhere to stand, nor did they know how to go to any place in all the heavens, but were lost and crying out for help.

10/6.9. And my hosts hastened in all directions with their birth-blankets, and received the druj, fetals and es'yans, in the millions and millions; gathered and delivered them to the fountain of light, where I had provided atmosphere for them; and they were placed within. So great were their numbers, that even Gods had scarcely seen anything like it before; and in order to attest before You, O Jehovih, I had them numbered, using the sections of the divisions of my Gods and Goddesses in order to do so.

10/6.10. Of druj and fetals, there were sixteen billion six hundred million. Many of these had lived on earth as fetals and druj for thousands of years, although many others of them were not capable of everlasting life. Next, of the first resurrection there were thirty-six billion; and of the second resurrection, three hundred and five million. But during the last hundred years, the earth brought forth no one capable of everlasting life except, indeed, the remnants of I'hins.

10/6.11. Now when the earth was delivered, and there was no escape for the spirits of the dead, or any returning to mortals, I called out to You, O Jehovih, saying: Give me of Your power, O Jehovih, and I will carry up all the plateaus of hell and the heavens of the buried continent! And Your hand came like the blade of a sword, flaming like fire, and swept over the ocean of the sunken land, cleaving all asunder. And, lo and behold, the anchorage of my feet was cut loose, and the spheres of heaven at my command.

10/6.12. Your voice, O Jehovih, came to me, saying: Descend, My Son, down to the floor of the resurrection; and go into the midst of the place of ascension, and take My Daughter, Fiatisi, with you, for I will add to your glory, the resurrection of all whom your eyes have seen.

10/6.13. So I descended; and there took Fiatisi, Daughter of Jehovih, with me; and when we had come into the place commanded, Your power came upon the place, and it started upward; and soon it turned on its vertical axis and rose higher and higher, turning and rising; and we saw we were loose from the earth, and we no longer rotated with the earth, but rose slowly upward, watching the earth rotating beneath us.

10/6.14. I said: Upward, O Jehovih! Upward, O Jehovih! Upward, O Jehovih! And all the hosts repeated the same words, for our wills and knowledge were as a unit, in which we had strength in You, our Creator!

CHAPTER 7 Aph

10/7.1. Jehovih spoke in the firmament, saying: Bring the newborn into the forests of Uk'loo and the ji'ay'an roads to the arc of Noe, in the etherean heaven of Hautuon; and when you have established them on a world of their own, leave Gods and Goddesses with them, to sort them, and provide according to their necessities; for all things shall be provided to them in such a way that they can attain to knowledge and individuality.

10/7.2. And when you have placed them, hasten with My Son, Neph, back to the earth, where I have labor awaiting regarding the ships of the I'hins. || And so, in that way, the newly born were delivered.

10/7.3. Then I (Aph) departed as soon as possible, taking leave of Fiatisi, thanking her for her assistance in this great deliverance. With me, I took Neph, Son of Jehovih, and another thirty thousand Gods and Goddesses, besides ten million ethereans, who each had thousands of years' experience in heaven and on various corporeal worlds; and we came back to the earth, to the ocean where the land had gone down.

10/7.4. And when I came to the ships in which the I'hins had escaped, finding the Gods who were in charge of them, even as I had previously commanded, Your voice, O Jehovih, came to me, saying: Bend the currents of the winds of heaven, O My Son; shape the course of the ships so that they fall into groups; and you shall divide the groups, making four groups in all. And by the winds of heaven you shall drive the groups (fleets) of ships, and bring them to the four different lands of the earth, according to its previous history and adaptation.

10/7.5. For in all countries, My chosen shall begin laying down the foundation of My everlasting kingdom, and they shall never again be destroyed by the people of darkness of earth or heaven.[295] ||

10/7.6. So according to the labor Your commandments put upon me, I divided my hosts, making four divisions of them. And I said to Neph: Direct them, O God, to those countries Jehovih has shown you, for you know all the earth; remember, you are still God of earth.

10/7.7. God (Neph) said: By Your light, Jehovih, I desire two ships to go to the north land, which was not sunk, for they shall be a testimony in time to come. Let Your Gods, therefore, shift the winds and drive two ships aside from the rest; and at the same time, my messengers will go and lead the way to the north land, in which direction Your Gods shall shape the winds of heaven.

10/7.8. Now those in charge of the wind currents divided the ships and drove two of them off to the northern land. And the Gods and angels turned the currents about and drove the four groups of ships in

[295] That is, never again would the earth be brought to such a low place of darkness as to be near unredeemable, nor would the Faithist ever be destroyed in entirety. The Faithist of today is living proof that the foundation was never destroyed.

four different ways, according to the directions of God, Son of Jehovih. The messengers of God led the way, showing the Gods and angels of the wind, the countries designated by Jehovih.[296]

10/7.9. So it came to pass that in one hundred and fifty days, all the ships of the Faithists were in the ports; and the people went ashore, in the different countries where they had been taken. || Again Your voice, O Jehovih, came to me, saying: Behold, My people are few in the world, and lest they take the ships and sail about, and so get divided and lost, you shall send your hosts down to the sea at night to sink the ships.

10/7.10. When I told God (Neph) what You had said, God said to me: My angels shall inspire the I'hins to take all things out of the ships, and tonight your hosts shall fulfill the commandment of Jehovih. || And so it happened; the I'hins took all their goods out of the ships, not knowing they were inspired; and that night I sent angels down, and they sank the ships.

10/7.11. And in the morning the I'hins saw their ships had disappeared, and they said with one voice: Truly, I know I was inspired, for I would not rest till all the goods were taken out of the ships. Let us, therefore, build an altar to the Lord, and sing and dance, because he is with us. And when God (Neph) saw that their souls were propitious[297] for good works and miracles, he stationed his ashars around the altars, and sent other ashars into the countryside where they gathered fruit which was growing wild, and brought it to the I'hins, casting it on the altars of the Lord, even while the people danced.

10/7.12. Thus I fulfilled the work You commanded of me, O Jehovih, and so I surrendered my commission to Your Son, Neph, God of heaven and earth.

[296] The countries directed to are Jaffeth (China), Shem (India), Ham (Egypt), and Guatama (America); the two ships to the north country going to Japan. More detail is given in the accompanying "The Lords' First Book" (11/).

[297] favorably inclined, receptively disposed, auspicious, conducive

CHAPTER 8 Aph

10/8.1. Neph, God of earth, said: Behold, O Aph, Son of Jehovih, by the power and magnificence of your work I am bewildered in your presence. Who can come so near the Almighty? Who but Jehovih has attained beyond the power of your soul? Who has wisdom like you, except the Great Creator? You have stretched a line beyond the moon, and by your spoken word crushed in the side of the great earth, as if it were nothing. You have said: Arise! And a world moved at your command! Yes, you have the love and esteem of millions of Gods and Goddesses.

10/8.2. And you came against the winds of the earth, saying: Turn here or turn there, and lo, the winds moved before your words as an obedient child to its father's voice. You call down the fire of heaven; it comes at your bidding; and you say: O Jehovih, put Your hand under the heavens of the earth, and

immediately a light and floor, wide as the earth, fly into the place of your desire.

10/8.3. Now, behold, You have said: O Jehovih, I surrender my commission; I have finished that which You commanded me to do. For which reason, O Aph, my soul has great sorrow. But because you have labored a hundred days and cleaned up the whole earth and her heavens, as one might sweep the floor of a house, I am bowed down in gratitude.

10/8.4. Then Aph, Son of Jehovih, said: O Jehovih, what have I done that Your Son's love has come to me? The more I become one with You, O You Everlasting Creator, the more You show me plainer and plainer that I am nothing. And yet Your Son, seeing I am merely a figure moved by Your hand, heaps praise upon me. Shall a man lose sight of the Almighty!

10/8.5. Nevertheless, O Jehovih, who is so weak when it comes to love, as I, Your servant? Because You have quickened me in wisdom and power, so have You made my love as a place that can never be supplied to the full. How shall I find strength to leave this, Your Son, on the far-off earth? Will I not glory in his love and great esteem; and yet do I not know that I will repine[298] because I do not have him with me?

10/8.6. Hear me, O Jehovih, for I will swiftly measure Your Son. Scarcely forty thousand years raised up to etherea, and yet You made him God of heaven and earth. For three thousand years he struggled in the battle against evil and darkness; and the broad heavens in the etherean world looked on in sympathy, love and hope, because of his tenacity, wisdom and power.

10/8.7. It was like one man fighting against a house on fire, and the place filled with helpless babes. And yet Your God never ceased, not once rested and said: It is useless; but forever renewed the battle in new ways and stratagems. As a light shows better in the dark, so did Your Son Neph, O Jehovih, move the souls of even Gods and Goddesses in Your exalted heavens.

10/8.8. Then came Your voice, O Father, saying: Go, O Aph, My Son, and deliver the earth. || And, behold, the congregating of Gods and Goddesses! So eager to fly to the assistance of Your honored Son!

10/8.9. And God (Neph) said: One favor, O Aph, Son of Jehovih, I ask of you; which is that you shall stay three days and honor the throne of God. For I will have it founded and ready; and my Lords shall have the honor of speaking to you face to face?

10/8.10. Aph, Son of Jehovih, said: By Your permission, O Jehovih, I will stay three days and three nights with Your Son, God of heaven and earth, and I will honor his throne and speak face to face with his Lords, so that I may win their love.

[298] desire someone's presence; feel their loss; miss them

10/8.11. In three days' time the kingdom of God was founded, and situated in atmospherea, near and over the land of Jaffeth (Chine'ya), but the plateaus extended with two wings, so as to embrace Shem and Ham (India and Egypt); and the Gods, with their Lords and attendants, went to the kingdom.

10/8.12. Now, there were with God (Neph), two million spirits (earth-born) in the second resurrection, who had volunteered to serve another two hundred years for the founding of the new kingdom of heaven, and they were well learned in official capacity, knowing how to found plateaus, with factories, mansions, hospitals, nurseries, and all places required in heaven for the newborn, so that God only had to say: Do this, or that; and it was done, and without error.

10/8.13. And now, five hundred thousand etherean volunteers from the hosts of Aph, Son of Jehovih, came before God; and they desired to remain two hundred years with God and his hosts.

10/8.14. God (Neph) said to them: Behold, the earth has passed Tryista, and it is no longer lawful for any but earth-born to hold the places of sub-Gods, sub-Lords and marshals; and since you are raised from different stars, and from different etherean circuits, what shall I do that you may be honored, and also profitable to yourselves in development?

10/8.15. Gaitivaya, chief spokesman for them, said: We desire only to be laborers. For what is two hundred years to us? Appoint us, we pray, not to the I'hins, for they are already advanced, but appoint us to the natives in the divisions of the earth, especially to those who speak only a little, and who burrow in the ground. Nor do we desire a place in your heaven, but we will abide with mortals, and in the first resurrection of those who are born in darkness.

10/8.16. God said: You shall remain, and your people with you. For, since you have volunteered to leave your high estate to come and dwell for one dan[299] on the lowest of all places, laboring for the blind and dumb,[300] you shall be recompensed with the love of millions in time to come.

10/8.17. Then God departed, and Aph, Son of Jehovih, went with him, and they came into the middle of the kingdom of God, where they halted, and God said: Here I will build my throne; and, as Sethantes, in the ancient time, called his place Hored, so will I also call my place Hored; and on the earth it shall be called the Mountain of God, for it shall be my home.

10/8.18. So God stretched forth his hand to Jehovih, saying: Throne of Your throne, O Father! And from the heavens above a great light came down and settled in the place of God and Aph, Jehovih's Son; and presently, the light gathered up from the atmospherea, substance, and made it shining and

[299] 200 years in this instance
[300] those unable to speak; the inarticulate

condensed, at which point, the attendants of such matters brought and laid the throne of God, and then fenced it around with pillars of fire, like Hored of the ancient days.

10/8.19. And God ascended and sat on the throne, and Aph also, sitting at the right hand of God, and the four Lords of the earth at the left hand; but the fifth Lord, Eolait, stood down at the foot of the throne. And he said: Behold, the division of the earth that was mine is sunk beneath the sea; how, then, shall I sit on the throne of God?

10/8.20. God said: Since your labor has been taken from you, you are a parable[301] on the newly dead, who have lost the earth, but have no place in heaven. Since the es'yan serves a time through the proxy[302] of others, so shall you, in that which I will bestow upon you. Know, then, that you shall sit at my right hand, for you shall be my assistant and Vice-God during the time of my sojourn;[303] and after that, whatever you will.

10/8.21. Eolait said: You have honored me, O God! Jehovih's will be done! So God rose up, raising his hand, and said: O You All Light, crown Your Son: Vice-God of Hored; for Your Own Glory, forever!

10/8.22. And as the light of etherea descended into God's right hand, he shaped it into a crown and placed it on Eolait's head, with the usual ceremony of such rank in heaven. And Eolait came and sat at the right hand of God. And in that same moment, Aph, Son of Jehovih, rose up; at which point, God, the Lords, and all others whatsoever, sat down, for the place was as if Jehovih had appeared in person.[304] Aph said:

10/8.23. As a father is made to comprehend his own early life by looking upon his infant son, so have You, O Jehovih, forever raised up before my eyes the images of times and conditions long past. In these, Your Lords, You have called me back to the time and place when You and Your Son first crowned me a Lord and a Vice-God over one of the divisions of my native star.

10/8.24. And my soul rose up to You in fear and prayer; for I understood how unmindful mortals and angels are of the labor of Gods and Lords, and prone to rate themselves as Chiefs of all created things. But Your Voice, O Jehovih, came to me, saying: Do not complain, My Son, against the self-conceit of mortals and angels, nor of their criticisms of My Gods and Lords; for to such boasters I provide trials, which they do not perceive till they are encompassed by them. Suffer them,[305] therefore, to grow in their own glory within your dominions, for I have sufficient labor for them, either on earth or in heaven.

10/8.25. And I perceived Your wisdom, so I applied it through my angels; and when my people rose to the first resurrection, and the second

[301] counterpart, symbolic equivalent, a narrative

[302] agency, auspices, action, means

[303] referring here to the duration of God's administration

[304] This doesn't mean that the people mistook Aph for Jehovih, Who, after all, cannot be seen in form of man, but that the feeling in the place was such, that the presence of Jehovih was strongly felt when Aph stood up.

[305] bear the burden of them, allow them, permit them

resurrection, behold, I knew where to place them so that they could prove themselves all in all. And Your light came upon me in my place, saying: As you have profited in the first lesson, so shall you comprehend the second, and even up to the etherean heavens.

10/8.26. Nevertheless, O Father, You allowed all things to harass me and perplex my soul; and I was filled with fear and reverence because of the great responsibility You gave into my keeping. So great were my tribulations and trials that I called out to You in Your holy place to remember all other Gods and Lords in Your whole universe.

10/8.27. And You said: Hear the words of Your Creator, My God, My Son: For I created man to enter heaven as helpless as he entered earth life, and dependent on those above him, so that he might comprehend the unity between high and low, strong and weak, light and darkness; and I placed him in My mills, where he would learn that even as others grind for him, so should he grind for those beneath him.

10/8.28. For of what profit under the sun is it for My Lords to come down from their liberty and glory in My etherean firmament, and become Lords over the grovelers[306] in the flesh, or over the es'yans in darkness? Shall selfishness reign in heaven, and every one for himself? Have I not proved it on the earth that the love of doing good works to others is all that ensures a rich harvest of love in return?

10/8.29. Because they stoop from their high estate in order to promote My children whom I created alive, are they not becoming more one with Me? Even so is all exaltation in heaven; for as I stoop down to the dumb earth and water, and quicken them, making man, so have I stooped lower than anything can in all My universe. And those who follow My example, raising the low to make them have joy in life, are on the road to attain to all power, wisdom and love. ||

10/8.30. Aph, Son of Jehovih, said: I perceived Your wisdom, O Father; and Your power and wisdom came upon me tenfold. Then I sought forever after to go to the lowest and darkest places; but, lo, when I had grown in Your judgment, You spoke again to me, saying:

10/8.31. O Aph, My Son, because you have found the key to unlock the doors to the highest heavens, behold, you are too mighty for small labor. Come, therefore, with Your Creator, for I have a whole etherean world to be at your command, and your wisdom and power are required at My hand.

10/8.32. And I obeyed Your call, O Jehovih. And then, after a season, You called me again, and again, and made my labors extend into many etherean worlds. But I loved to look back and glorify You for my first Lord-dom, and to treasure the millions of loves I found in those days. And again, O Father, You

[306] given to base pleasures; those who thus grovel

have blessed me to meet many millions of them in this pruning of the red star, the earth.

10/8.33. Now You have called me to speak on the throne of Your God of earth. Alas, Your God has said: O Aph, Son of Jehovih, come and honor my throne! Whereas, O Jehovih, I am the most honored of men and Gods because I have again opened my mouth before You and in Your name. All glory to You, O Jehovih, now and forever!

10/8.34. Then Aph, Son of Jehovih, sat down, and God signaled the marshals, who proclaimed freedom for two whole days. At which point, the Gods and Goddesses of Aph's staff filed past the throne, and after them came the hosts of God, and then the hosts of the Lords, for they all desired to pass near and look upon Aph, and receive the signal of his blessing.

10/8.35. And afterward, all the people joined in with the es'enaurs in singing a song of glory to Jehovih, the All Highest. And when it was finished, the multitude turned to recreation and social intercourse.

CHAPTER 9 Aph

10/9.1. When the time came, God called his proper officers, and they proclaimed his presence, and the people came to order. Then God said:

10/9.2. Even as it was before the submersion, so shall it be now, and you shall fill the same places as before, every one to the place provided. Nevertheless, from this time forward, all work in heaven and on earth shall be new, and as if nothing had been. Let my Lords, their attendants and ashars, prepare for their departure; and they shall receive, as they desire, from other volunteers who have come into my kingdom, and these shall be assigned to labor suited to them, whether it be with mortals or with spirits in the first resurrection.

10/9.3. And to my marshals, messengers and asaphs: Hear the word of your God, which is that you proceed throughout atmospherea, selecting and appropriating all suitable places for the spirits of the dead; and that you apportion builders and workmen, and erect factories, schools, hospitals, nurseries, and all other suitable places, adapted to receiving those of the first resurrection, as is done in all atmospherean heavens. And all who are thus received shall be called es'yans for the first five years; but after that, they shall be called es'seans, signifying having separated from corporeal desire, being full residents of the es world. But those who will not become es'seans, being the spirits of druk-mortals and hard bound to the earth, shall be called druj, signifying wandering spirits of darkness and of evil; and those who engraft themselves on mortals shall be called fetals, signifying sucklings, and these names shall

continue in heaven and on earth to the end of the world.

10/9.4. Where you may perceive the fault of leniency of the Gods and Lords of old, you shall be circumspect[307] in these times; for never again shall the rod of water chasten the living earth.

10/9.5. When God completed giving all his commandments, and the people were ready to depart, the es'enaurs and trumpeters sang and played a hymn adapted to the new heaven and new earth; and when this was finished, Aph, Son of Jehovih, spoke, saying:

10/9.6. Behold the light of the high heaven opens. Your Son, O Jehovih, longs for a great labor. I go on a journey farther than ten thousand suns. Fiatisi, Your Daughter, O Jehovih, and Goddess of a thousand worlds, has set apart (scheduled a time) to join two corporeal stars in a far-off heaven, on which a billion shall be delivered into spirit life in a single day. With her, by Your Will and Power, O Jehovih, I go! But yet do not let these, Your Gods and Lords and all their hosts, surmise[308] I will forget one single soul of all who are here. And when the next dan appears, behold, I will return to them to enjoy a portion of their sweet love. Aph is done.

10/9.7. And now the Chief descended and sat at the foot of the throne, and God, suffused with tears, came down and took his hand, saying: Behold, he who is greatest makes himself least of all. Arise, O Aph, Son of Jehovih, and crowned IMMORTAL GOD OF THE ARC OF NOE, SON OF THE ALMIGHTY, arise and go your way.

10/9.8. So Aph rose up, and shaking hands with God and his Lords, descended to the borders beyond the foot of the pillars of fire, and his hosts with him, being ten million in number, where the proper persons had in readiness an ascending otevan with wings, into which they all entered.

10/9.9. At a given signal the otevan started upward, but toward the east, and, swift as a shooting star, it sped forth, and presently disappeared in the distance.

[307] mindful of all the circumstances of the matter, prudent, painstaking, careful, on guard, diligent

[308] be of the opinion that, conjecture, speculate, suppose, feel, think, believe, imagine

CHAPTER 10 Aph

10/10.1. Jehovih said: Neph, My Son, God of earth, hear the voice of Your Creator. For as you called on Me in your sore hour of trial, so did I come to you and deliver the earth and heaven, through My Son of the arc of Noe in etherea. Remember now the upraised of Hautuon, heaven of darkness, in Uk'loo, in the firmament, for they are yours until the next dan appears on the earth.

10/10.2. God said: I have heard Your voice, O Jehovih; but what shall Your servant do? Behold Aph, Your Arc-Son, has left the upraised children of

darkness with Gods and Goddesses, who transcend Your servant so much in wisdom and power, that he can scarcely look upon them. How, then, shall it be with me, Your servant?

10/10.3. Jehovih said: Nevertheless, the upraised children of darkness are your own family, and the glory of your house in heaven shall be the light you shall make manifest in them. Do not fear, the Gods and Goddesses understand this matter.

10/10.4. Therefore, when you have put your kingdom in order, and established the heaven of the earth in all its parts, and stationed messengers between your throne and the thrones of your Lords on the earth, behold, you shall leave your Vice-God to rule in your place for a season, and you shall go to Hautuon, in the etherean forests, for you shall be expected by them.

10/10.5. God said: Your will be done, O Father. I perceive Your wisdom, glory and justice. Now I will sojourn on my throne one year, and then you, my Vice-God, shall relieve me while I go visit my rebellious children in Uk'loo, where Gods and Goddesses are overseeing them.

10/10.6. The Vice-God said: Your will be done, God of heaven and earth. So it came to pass that in one year, God had established heaven so well that he could control the affairs of angels and men into the way of everlasting life.

10/10.7. God informed his Council, which consisted of five hundred thousand etherean men and women, of the words of Jehovih, adding:

10/10.8. And I will stay one year in Hautuon, so that I may become known to them whom I have raised up. But at the end of that time I will return here, bringing back as many new volunteers from there as Jehovih may command.

10/10.9. It was known in heaven that God would leave at the proper time; and, to honor him in Jehovih's name, ten million of his hosts came from far and near to see him depart. And when God saw them, he proclaimed a day of recreation; and the people mingled together, and especially to re-converse on the matter of the deliverance of earth and heaven and the going down of Pan, as it had been.

10/10.10. On the following day, all hands being refreshed and assembled in order, according to the discipline of Gods, God spoke from the throne, saying:

10/10.11. Hear the words of your God, and rejoice in the founding of a new heaven. Be wise in heeding that which I shall utter, and make yourselves steadfast in all proven things.[309] Here are millions who stood by my side in the name of the Creator, in the days of darkness in heaven and earth. For three thousand years our battle lasted; and from out of the darkness,

[309] That is, be aware of, objective about, and supportive of that which has proven wise (so as to best sustain and advance the system and order of this kingdom and its resurrections).

behold our prayers went up to Him Who is over and above all.

10/10.12. And your God said: Surely Jehovih will deliver when the vortex merges into Hi'dan; and you all repeated the same thing; and the unity of our souls' desire reached up to the Orian Chiefs, Jehovih's mighty Sons and Daughters.

10/10.13. For, as it is proven that a man in conflict with himself accomplishes nothing, while he who is in harmony with himself is mighty when he rules himself to a good purpose; so has it been proven that the unity of many angels can, by force of their own wills, control the place and proceedings of a world. And by your faith in this matter with your God, you became a star of faith in Jehovih, which is the mastering of all things to His glory.

10/10.14. And those who were without an All Highest in Person,[310] were without power, and of no effect, except to build up discord to our proceedings. While those who assumed to be Gods and Lords, but ignored Jehovih, were not sustained; for having nothing higher than themselves, they rose only to themselves.

[310] meaning the 'All Highest conceived of' is a Person and is always here In Person (being the Everpresence of Jehovih)

10/10.15. Which is manifested on earth, even as it was in those days in heaven: boasting of good works or of good prayers, but housing themselves about with the earnings of others.[311] Did these false Gods and false Lords not set up self and worship it? And the fruits of their inspiration, and of their slaves under them, were the angels they sent to rule over mortals, for the glory of their philosophy. And so mortals of themselves also soon said the same things, which were: Behold, there is no God nor Lord of wisdom in heaven and earth.

[311] This is an abstract form of vampirism.

10/10.16. And by that means, the doctrines of the false Gods and Lords overturned even their own kingdoms, changing heaven into hada.[312] But when the Light of Jehovih came, you and your God and Lords were one with His voice. For which reason, you have been preserved in victory. And now it has come to pass that your God and Lords have established a new heaven and new earth for the glory of the Father. And he[313] who labored so long in your love, now goes to the other wing of the battle, where your brothers and sisters, toiling with those in darkness, will rejoice to hear of your fruitful labors.

[312] atmospherean regions of darkness, being comparatively darker than that to which it is being compared

[313] God referring to himself

10/10.17. Then God turned to his right, and said to Eolait, Vice-God of Jehovih: Because you were robbed of your division of the earth, even while you were doing good work, Jehovih has bestowed[314] you well. You shall, therefore, hold the triangle of the Gods of heaven until your God returns.

[314] recompensed, rewarded, honored, blessed

10/10.18. With that, God hung the triangle on Eolait's neck, saying: In Jehovih's name, ALL HAIL, GOD OF HEAVEN AND EARTH? The hosts of millions responded: ALL HAIL, GOD OF HEAVEN AND EARTH!

10/10.19. And God (Neph) came down and sat on the foot of the throne, in the custom of Gods. And he who had been anointed came down and took his hand, saying: Arise, O God, and go your way! And God rose up, and the two, with their marshals and attendants, went down to the borders, at the line of the pillars of fire, where the proper persons had ready a ship with mantles and curtains; and God with his host of five hundred thousand, entered the ship.

10/10.20. Meanwhile the es'enaurs sang an appropriate anthem of GLORY TO JEHOVIH THE HIGHEST.

10/10.21. At a given signal the ship started upward, amid the applause of millions of angels assembled; and like a star it shot upward, higher and higher, till it was seen no more.

CHAPTER 11 Aph

10/11.1. The Council of Hored being still in session, God (Eolait), ascended the throne. And the light of Jehovih fell upon God, so that he was almost obscured from sight, and the voice of Jehovih spoke, saying:

10/11.2. Hear My voice; as by My Presence and of My Own Self I made each self, and gave to each, power of words, so am I in Light manifest by soul words to My etherean hosts. O Lords of earth, as you have provided ashars, and above them asaphs, and between all My kingdoms allotted messengers, so shall you also for barbarians provide familiar spirits, who shall be subject to the order of the ashars and their Lords.

10/11.3. I create alive all mortals, whether I'hins or barbarians; and your labor shall be not only with My chosen, whom it is easy to save, but also with those who do not know Me or My es worlds. For besides those destroyed by the flood, behold, the earth is still covered over with men, women and children.

10/11.4. In the time of Aph you received volunteers from Osi, in etherea; place this matter into their hands. ||

10/11.5. This was done, and they were divided up into groups. Then, since the angels of heaven had already numbered the corporeans, the ethereans were distributed accordingly. And these ethereans selected and apportioned familiar spirits to abide with the barbarians. And these familiar spirits were the fathers, mothers and friends who had recently died, but still sojourned in the first resurrection. So the officers provided places on earth for these spirits and persuaded them to reappear before mortals in order to prove continued life; but the officers never showed themselves.

10/11.6. Jehovih has said: Provide the way, but cause the familiars to do the labor. Neither shall you make a familiar of the spirit of a young man or a young woman, lest they become fetals.

10/11.7. So it came to pass that a new department of heaven and earth was opened and founded during the absence of Neph, and in one year it was prosperous.

10/11.8. At the end of one year God returned from the Hautuon Colony, bringing with him five million volunteers, who were of the third resurrection. And, it being known in Hored when he would return, a great concourse of angels gathered together to receive him in honor, and to welcome the volunteers.

10/11.9. So that, when God's etherean star descended, the Vice-God, Eolait, proclaimed a recreation of ten days, which was to follow immediately after God ascended the throne and regained his presence. And so, while the es'enaurs were singing, the star alighted, and the marshals and hosts of honor proceeded to their places, and received God, who, at once, ascended the throne and saluted Eolait, Son of Jehovih, saying:

10/11.10. By Your Will and Power, O Jehovih, Your Son[315] rejoices in the time of this proceeding. Eolait said: Welcome, God of heaven and earth. And he saluted with the sign of Jehovih's name, and was answered in like manner.

[315] this is God (Neph) referring to himself

10/11.11. Without further ceremony, he took off the triangle of the Gods and placed it on God's neck, saying: In Jehovih's name, receive the gift of the ancient Gods.

10/11.12. Hardly had this been accomplished when the larger star-ship alighted on the floor of the Congress, before the Council, and near the altar of Jehovih; and the five million volunteers alighted, amid the applause of the many millions assembled.

10/11.13. God, being reinstated, said: Let the marshals proclaim ten days of recreation. For we shall account to our special loves how we found matters in Hautuon, and of the power of Jehovih manifested.

CHAPTER 12 Aph

10/12.1. The voice of Jehovih spoke through God, saying: Because a new heaven is established, and because the old has been raised up, let signs be manifested, by which mortals and angels in later ages may know what has happened. Otherwise it shall come to pass, that mortals and angels will forget the flood and the purging of the earth. Consider now, O Gods and Goddesses, what shall be done?

10/12.2. Eolait spoke on behalf of the Council, saying: What shall we do, O Jehovih? And Jehovih answered, saying: Because I come near the earth in

its early days, and farther off as it grows older, men will say: Alas, the folly of the ancients! || For I gave fear and faith as a heritage when men were weak in judgment; but with the growth of wisdom, I take away fear and the substance of things not proven to the judgment.

10/12.3. Jehovih said: In kosmon, men and angels shall ask for proofs. One will say: How is it possible to relate (report) the words spoken in the distant past? Another will say: How can it be proven that the old heaven was taken away?

10/12.4. Hear, therefore, the words of your Creator; and when one says: Behold, in those days few men had the gift of words and speech, answer him, saying: Yes, and heaven was the same way; because they did not have words, they could not be made to understand.

10/12.5. And another shall say: The Creator rules in large matters, but not in the small;[316] and another shall say: Because the angels come in kosmon, so could they have come in the distant past.[317] And you shall answer them, saying: Who knows the plan of an earthquake, whether it is small or large before Jehovih? Is He not ever present? And do certain conditions not bring certain results? And they will answer: Yes.

10/12.6. Say to them: Give, then, a name to the Highest Cause beyond all research; and they will say: By the ancients called Jehovih. And they shall perceive they have entangled themselves in a net. For if the condition of ignorance on earth begot ignorance in heaven, how could the light of heaven come afterward to the earth except from above (from a higher heaven of enlightenment, i.e., from etherea)? Since, then, the light of heaven came from above, who else could have invented the wisdom of a flood to come upon the speech of diverse nations?[318]

10/12.7. Give them, therefore, words in heaven and words on earth, pertaining to matters of this nature, and make these sounds sacred, so that it shall be proven in Jaffeth, Shem, Ham, Guatama, and in the heavens belonging to these lands. The voice of Jehovih ceased.

10/12.8. God said: You are All Wisdom, O Jehovih! Now I have a place for the new volunteers who came from etherea. For, this shall be their matter and business with the familiars who dwell with the barbarians. So, accordingly, they were allotted. And they were enjoined[319] to sing to mortals the song of the flood; and they thus established its history to endure forever on earth.

CHAPTER 13 Aph

10/13.1. All things prospered in heaven for many years; neither were there great wars on earth, nor

[316] For example, He creates the universe, but does not trifle Himself with causing a flood on some small planet; or, granting that, He may have made the world and made the flood to destroy the wicked, but He would not trifle Himself with words and languages of mortals.

[317] That is, the argument would seem to be: Since the familiar spirits in kosmon knew little more than mortals; and of heavenly matters, what they did impart was contradictory to one another; then would not the angels manifesting to mortals in that bygone era also have manifested similarly? And since the angels in kosmon came as familiars with only enough power to prove their existence after death, then the angels in the time of the flood were no more powerful nor advanced. Thus, angels labor in small matters, but not in the large. But even if they could plant words into mortals regarding a flood—on the large scale of things, why would it matter? Why bother with trivia?

[318] In summary, mortals did not make up the story of the flood because at the time of the flood they had neither the speech nor knowledge to make up the story of diverse nations undergoing a flood simultaneous to all.

Indeed, if earth was covered with animal-like humans who spoke in grunts punctuated with an occasional simple word, how could they spread tales of a worldwide flood, much less give a reason for it? How would they even know about the diverse nations of earth? How much less then, could they have perceived the wisdom of needing a flood?

Neither could the report have come from the lower heavens of the time, for they were also filled with the dumb. Therefore knowledge of the flood was passed down to mortals by angels from a higher heaven. Nor is it otherwise understandable that the nations under question all had the same explanation.

[319] instructed, commissioned, commanded

famines, nor epidemics. And the Lords of the earth had sufficient loo'is for all the Faithists, so as to control I'hin marriages to bring forth sons and daughters who would rejoice in heaven.

10/13.2. And as fast as they died on the earth, these angels were carried to heavenly places suited to them, where they were handed into the care of asaphs and entered as es'yans. But the Lords appointed no loo'is over the barbarians; and only commanded the ashars to watch for their spirits in the hour of death, and, if possible, to bring them to the organic places of God in Hored; and mostly they were. This continued for many years; but eventually the familiar spirits aroused the barbarians, and they began to have dreams and see visions, for their familiars talked to them during sleep. And when this became common, Jehovih said:

10/13.3. Behold, the time has come to appoint loo'is to abide with the barbarians. For in this I will reveal a great secret, which is that My chosen on earth cannot subdue it; for they are a harmless and defenseless people. Therefore, I have wisely created the barbarian; for he shall drive away and destroy all evil beasts and serpents; and the forests shall fall down before him.

10/13.4. For this purpose, the loo'is shall select marriages with the intent of raising up great kings and queens. But, since in the old days, the kings depended on the prophets of God for counsel, and thus were advised against killing anything I had created alive, and they quarreled with God's prophets, so in this time of the new heaven, you shall permit the kings and queens to consult the spirits of the dead with the talents I have given them.

10/13.5. This was done also; and the barbarians were attended by familiar spirits, many of whom took upon themselves any name pleasant to the ear, some of them calling themselves God or Lord, or after the name of some great king of the past. And these familiars, being stupid,[320] supposed themselves to be such persons.

10/13.6. The result of their stupid impressions was to inspire the barbarians to believe they were attended by Gods or Lords, or by the spirits of kings or queens; and so they held up their heads and began to think. For as it had been said by the Gods of ancient times: Some are led by flattery, some by self-conceit, some by duty, some by love of righteousness; but there are others who can be led to self-improvement by persuading them they are specially chosen by some God or Lord, or the spirit of a famous king or queen, to work wonders.

10/13.7. God said: There was a certain sick man who could not be cured by the physicians; and a foolish woman came along, seeing visions, and said to the sick man: Tomorrow you shall be healed. God

[320] When Oahspe uses the word 'stupid' it is not in the pejorative (belittling, disparaging) nor derisive (abusive) sense, so common today, but refers to those in a mental and spiritual stupor, being dull and slow witted, generally devoid of wisdom and lacking much spiritual intelligence or mental acumen.

has been trying you; but you have proven yourself in soul, and your God will withdraw the spell of your infirmity; behold, your God stands beside you.

10/13.8. Now on the following day, the sick man put forth his own spirit, rose up and was well; for which reason, it has been acknowledged that even deceit may accomplish what truth could not. Allow, then, the familiars to lead the barbarians on for a season, but be watchful, and at the proper time appoint new spirits to be with them.

10/13.9. God said: Instruct the Lords that the time has now come to reveal to mortals, especially to the I'hins, the seven tetracts; for, as the ashars are withdrawn a pace, so shall mortals advance a pace.

10/13.10. Which is to say: These are the inheritances of all men born on the earth: ANASH, which is persistent stubbornness, by word or thought; ZIMMAH, wicked device; RA, delight in being bad; BELYYAAL, worthlessness; AVEN, vanity and self-conceit; DIBBAH, slander and reporting of evils; and SA'TAN, to be a leader, and especially to the delight of the other six entities.

10/13.11. These are the members of the beast of all men and women under the sun; nor is any one without them in some manner or degree. Go, therefore, to the Lords and say to them: Jehovih has set the beginning of the resurrection through Aph, His Son, Chief of the arc of Noe, to lay the tetracts on the shoulders of mortals.[321]

10/13.12. The marshals of the Council provided messengers who were immediately sent down to the different divisions of the earth; for the tetracts were some of the words selected in heaven to be given as everlasting names, by which, in after ages, the tribes of Faithists could be discovered; and they were given alike to the Faithists of Guatama, Jaffeth, Shem and Ham, who were the sons of the arc of Noe preserved on the earth in that day. For these words, inherited by the Hebraic, Vedic and Algonquin languages, were provided to be synonymous till the coming of the Kosmon era.

[321] And the mortals shall be made aware of the tetracts and learn to take responsibility for them. All, whether as mortals or angels, must transcend these expressions of the beast in order to inherit the higher heavens.

CHAPTER 14 Aph

10/14.1. The voice of Jehovih came to God, saying: Behold, the time draws near when Aph, My Son, shall commit the care of Hored and her affairs to another God, for four hundred years. This, then, is the commandment of your Creator, O God: Hored shall advance to the second resurrection; but the first resurrection shall be established with My Lords.

10/14.2. And when the Lord has a sufficient number of souls who are advanced to take the second resurrection, then they shall be brought to this, My holy place, where they shall be further prepared, even for the next resurrection.

10/14.3. This was accomplished. And for the first resurrection, heavenly kingdoms with thrones for the Lords were established, both on the earth and also in the divisions of the Lords. Thirty-three years were allotted to these Lords' kingdoms for a resurrection, because thirty-three is the division of dan corresponding to one hundred dans to each cycle.[322]

10/14.4. Accordingly, every thirty-three years after that, there was one migration of a group from the Lord's first resurrection to that of Hored, which was God's second resurrection. In accordance with that, the light of dan fell on two hundred years, four hundred years, five hundred years, six hundred years and one thousand years, which became the base of prophecy for each cycle from that time forward, for a long period.

10/14.5. God said: Close the gates of Hored, and from this time forward, only those of the second resurrection may enter. And it was so. And God extended Hored over Jaffeth, Shem and Ham, to the second degree; but of Guatama, her heaven was as follows: The Lord made two kingdoms, the first and second resurrections, and allotted the first to a proxy in his own name, but over the second he presided in person, teaching his people by proxy of God in Hored. For the distance of the sea lay between these heavens, and the access could not be made in the diminutive light of thirty-three. Nevertheless, the Lord and his attendants maintained an etherean ship that enabled him to cross the sea at intervals of eleven years.

10/14.6. Accordingly now, in the second resurrection, new colleges were established in heaven, and the spirits began the study of elements and illustrations in es and uz,[323] and the process of travel and of carrying corporeal entities. And these spirits were at times, under ashars, taken down to mortals to assist in miracles and legerdemain.[324] For the lessons in the second resurrection embraced the mastery of corpor in analysis and synthesis.

10/14.7. After the first year of God in Hautuon, he went there every eleventh year and remained one year of the earth's time; so that in two hundred years he made eighteen visits. Now on his first visit he brought back with him a certain number of volunteers, who had been those raised by the arc of Noe; and the next visit he brought back twice as many as the first; and the next time, three times as many as the second, and increasing for each of the eighteen visits. And with the last visit, it was estimated that in total he had brought back one billion volunteers. And they were raised to the second resurrection, having been under the training of the Gods and Goddesses of Hautuon, under the direction of Aph, Son of Jehovih.

[322] 33 x 100 = 3300; i.e., 3300 years would seem to be the ideal dan'ha length, while 3000 years is the average length.

[323] For example, illustrating the properties of an element in the spirit world (es), then condensing it to corpor and examining its properties, and then dissolving (uz) the element back to es (its atmospherean form).

[324] magic, sleight of hand, conjuring of things, etc.

10/14.8. And now that the time of dan was drawing near, and Aph was expected to return to provide for the ascent of Jehovih's harvest, God looked up with a cheerful heart; for it was evident that by the expiration of the two hundred years from the submersion of Pan, many of the spirits delivered from the earth in that day would be prepared to take the second resurrection. And on that, God prophesied, saying: Through You, O Jehovih, in another hundred years I shall have delivered them into etherea as Your Brides and Bridegrooms.

CHAPTER 15 Aph

10/15.1. Jehovih spoke in the light of the throne of God in Hored, saying: Behold, a star comes!

10/15.2. The voice ceased, but God and his hosts knew the meaning, for it was the time for Aph to return and complete his deliverance of Neph and his hosts, and his Lords and their hosts.

10/15.3. So the Council members were moved to look into the firmament; and the messengers who had heard the voice, and who were departing on their various missions, also looked upward, even as they sped forth to their places; and they proclaimed it in all the heavens of the earth, and to the Lords and their divisions of the earth.

10/15.4. And the angels of heaven and those who resided with mortals, were stirred up, and because of their contiguity[325] to mortals, the latter comprehended that something unusual was about to happen.

10/15.5. The Council of Hored did not know how they should proceed, for the event was to surpass in magnificence anything they had ever witnessed.

10/15.6. God said: I have heard Your voice, O Jehovih. I know a star comes, and its glory shall be great. Give me light, O Father. How shall Your servant know the decorum[326] of Orian Chiefs? Behold, I am as one abashed with obscurity[327] in Your wide universe!

10/15.7. Jehovih's voice answered, saying: Do not fear, My Son. And let your Council be strong also. Proceed at once to decorate your people, in preparation for receiving the resurrection. And as to those who are to be My Brides and Bridegrooms, clothe them in white. ||

10/15.8. The whole Council heard Jehovih's voice, and they ordained officers to proceed throughout atmospherea and put in effect Jehovih's commandment. And the decorated angels, and those prepared as Brides and Bridegrooms for etherea, were ordered to form in companies near the throne of God in Hored; and the officers of companies were also provided with badges, on each of which was inscribed an account of their labor on earth and in heaven, the number and nature of their charities and

[325] proximity; closeness; contact

[326] proper order and system, rites and ceremonies, standards of behavior, protocol, etiquette, proprieties; in other words, God wanted to know how to provide a reception suitable to Aph and his hosts

[327] abashed = humbled, humiliated, embarrassed; obscurity = a deficiency in light, a lack of light, relative darkness

self-sacrifices for others' good, and their grade in purity, power and wisdom. And the privates were decorated with stars to illustrate the same things, in degree and number; and the stations of their file[328] in Hored were provided in the order of music, rating them according to their chord and discord, and their social adaptability.

10/15.9. For these things were done before etherean judges, to whom Jehovih had said: Let the people pass before you so you may judge them, that being assorted and arranged, they shall make one harmonious whole; for it is only by this means that they will have power to ascend and endure in My regions of light. || There were one million of these judges, and they took up their stations in different parts of atmospherea, wherever the second resurrection had been established, every judge choosing a district for himself or herself, for they were both men and women.

10/15.10. And as the angels passed before them, the wisdom of the judges was so great that they could comprehend all each person had ever done, either on earth or in heaven. And by signals, the proper officers were advised how to decorate and adorn all of them.

10/15.11. And as fast as companies of one thousand passed, they were provided with conductors, who took them to their places, which had been previously determined by the command of God.

10/15.12. While this work was proceeding, lights began to appear in the firmament above; these were the marshals of the Orian fields in etherea, in their star-ships, taking course for Hored, and their number was legion.[329] But presently one brighter and more powerful than the rest made its way from the western arc of Onah'yi, and it steered directly to God's throne, growing brighter and larger as it came. And when it entered past Chinvat, and was well within the vortex of the earth, in the belt of the moon's orbit, its light spread across the whole atmosphere of heaven, and Hored was illuminated, and the angels of Hored were stirred up with enthusiasm.

10/15.13. The brilliant star did not prolong the suspense of the angel world, for he who sailed it was a God of millions of years; and by his wisdom, attained to such mastery that the elements of earth and atmospherea gave way, as if appalled by a heaven on fire. Down to the arena of the Council of Hored came the star-ship, whose majesty outweighed all ceremony, a very crown of magnificence. And he who came, attended by half a million, was Sue'ji, marshal for that which was soon to follow.

10/15.14. God rose up, saluting, and all the hosts rose up; at which, Sue'ji ascended the throne, greeted by God and his Council. Sue'ji said:

10/15.15. By Your will, O Jehovih! And God said: In Your name, O Father, Creator! Welcome to Your

[328] line, queue, array

[329] enormously large number; too large to estimate easily

Son! And presently all the place was aglow with a golden light, which, of all colors, ranks first in heaven, and the voice of Jehovih descended on Sue'ji, and He said:

10/15.16. Well beloved, come! Long enduring, come! Of patience and steadfastness, My sons and daughters! Behold, I came in the darkness and delivered Mi, for she was heavily laden with twins. And one dwelt with the mother, but the other I sent to nurse in Hautuon. And they are now grown to maturity, a son and daughter twin.

10/15.17. Turn to Hautuon: Lo, the twin comes! She was the puny child; but look upon her, O you Gods and Goddesses! Her billions come as an avalanche of ji'ay'an worlds. Open your arms, O My beloved sons and daughters.

10/15.18. The voice ceased, and Sue'ji said: When the harvest of Hautuon arrives, attended by the Gods and Goddesses who helped deliver the children of darkness, and who have changed them into beacons of light, behold, there shall be three days of recreation in atmospherea; for the hosts of Hautuon shall be shown their native world, and where they came from; and they shall read the lineage of kin and condition from which they were rescued by Jehovih's sons and daughters.

10/15.19. But on the first day, behold, Aph, the Orian Chief, will descend in all his glory. And on the fourth day all your upraised sons and daughters shall ascend into the etherean worlds, where there are waiting to receive you, trillions of souls, long since dwellers in Nirvania. Sue'ji ceased speaking, having given commands as to the stations of his marshals for the earth and her heaven.

10/15.20. God sent his messengers, saying: Go to Wak'hah and say: God says: My heavens have been numbered, and the account of my laborers rendered and recorded in the libraries of Hored. And of all the hosts who have labored with your God, behold, you, O Wak'hah, stand on the highest grade. Come, therefore, to the throne of your God and be anointed God of heaven and earth for the next four hundred years, and as long after that as Jehovih wills!

10/15.21. The messengers, attended by one thousand marshals, departed for Adjun, the place of labor where Wak'hah dwelt, being a physician's nurse for es'yans and still-born mortal children and those killed by abortion. And they delivered the message of God, to which Wak'hah replied: Thanks, O Jehovih! Tell God I will come. But first let me surmise: I have been all my life, now some thirty thousand earth years, trying to learn where I would be most serviceable to Jehovih and His sons and daughters. And when I judge that I have found it, lo, a summons comes from another direction, saying: Come here. And so it seems Jehovih forever hurries

us onward, faster than our wisdom can discover the requirement. || So the marshals provided an otevan, and Wak'hah was conducted to Hored, even to the foot of the throne of God, where he was saluted and received under a rod with water, according to his rank.[330]

[330] Note here that rank is different from grade. For example, an angel may labor in a position of lower rank (a physician's nurse ranks lower than a physician, for example), and yet have a very high grade of service to others.

CHAPTER 16 Aph

10/16.1. Nearer and nearer came the visiting stars, the etherean ships from thousands of worlds, with countless millions of emancipated souls, dwellers in the Nirvanian regions of Jehovih. And when they reached the boundaries of the earth's vortex they halted a while, to form in ranks, so that their glory would add to one another. While they thus stood in the great vault of heaven, a gateway opened amid the stars on one side; and from far beyond came a strange and mottled sun, swaying to and fro; and this was the great fields and forests of Hautuon letting loose the billions of the delivered earth.

10/16.2. God and his hosts saw it. And every soul burst forth one universal shout of applause. It was coming straight to Hored. And as it came nearer, the curtains, sails and streamers, made of yellow, blue and red fire, began to wave and surge, like a ship in a rough sea, but steadily holding course in the undulating elements. Presently guardian ships could be seen, thousands and thousands, traveling beside the laboring sun, the hosts of Hautuon.

10/16.3. And the guardian ships were themselves like stars, and carried millions of etherean souls who had been Gods and Goddesses on many worlds; and they formed wings for the Hautuon avalanche, to hold steady the course to the red star, the earth of mortals. And thus, in honored discipline, came the fleet of Jehovih's worshippers, who, only two hundred years before, were like vermin delving into darkness; deep buried in death, as their only knowledge; and to whom, Great Jehovih and His exalted worlds were unknown.

10/16.4. Brighter and brighter grew that great waving sun, sailed by the immortal Gods; growing larger and more imposing, till, when it entered the earth's vortex, it became like living fire, large as the earth, and of brilliant colors from black to adamant,[331] with blue, white, purple, yellow, scarlet, pink; of all shades; and living; and sparkling; with the broad curtains suspended, deep as the breadth of a world, and with sails and flags that reached upward, high as the moon.

[331] sparkling, reflective, shiny clear like a diamond

10/16.5. Midway in the vortex of the earth it stopped; and the multitude of stars beyond, now gathered in, majestically, from every side, till nearly throughout the fabric of the earth's atmosphere, there was not a place that did not glow with Jehovih's fire

of heaven. Music, which rose from the throne of God a little while before, now ceased; for here was the play of elements in harmony, which is the same as music to the ear of mortals.

10/16.6. The kaleidoscope of splendors hardly stood still, but kept moving, changing and forming by the decrees of the Gods and Goddesses; as a general on earth manipulates his armies, in the evolution of arms,[332] so in majesty and splendor, the marshaling stars constantly evolved new and glorious changes, stretching across the whole firmament of heaven.

10/16.7. And now another gateway opened amid the stars; and a cluster star was seen approaching from the southeast. It was like a star surrounded by stars, and brighter than all the others. This was the star-ship of Aph, the Orian Chief. At the sight of which, all souls in the firmament turned in pride and wonder. In the play and management of worlds, he had attained to be swift and mighty, above all the countless millions of Gods and Goddesses assembled. And at the sight of his etherean star, angels and Gods whispered: Aph! And the magic of his name, widely known in the Nirvanian fields of the emancipated heavens, spread abroad, till every soul uttered, APH! in all the regions of atmospherea and on the earth.

10/16.8. Nearer and nearer he came, nor did he stop at Chinvat, the boundary of the earth's vortex; but steadily, and with power, sailed on till his star stood in the doorway of heaven, and here halted as if to complete the immortal scene.

10/16.9. But a moment more, and all the avalanche of the glorious worlds around, moved onward toward the earth, surrounding it on every side, and with the star of Aph making headway for the throne of God in Hored.

10/16.10. This was the morning of the third day in the tide of dan, in which there were still four days left. But now the marshals took their parts. First, Sue'ji, Chief over all the rest, cried out from the throne of God: All hail, O Aph, Son of Jehovih! And the words were caught up on every side, and uttered in one breath around the world. All the while, the great star-ships and sun of Hautuon gathered in, nearer and nearer, till, like a net, they joined and filled the earth's atmosphere in the east and west and north and south, and below and above; on every side. And the words of the marshal: All hail, O Aph, Son of Jehovih! traveled like an echo over all the heavens.

10/16.11. Then Aph's fleet drew near; he and his hosts alighted, and he ascended the throne, saluting, saying: All hail, O Neph, God of heaven and earth! And this was also uttered by the millions of hosts. After which, the signs and ceremonies of the Gods were briefly concluded, and a recreation of three days proclaimed. So the angel hosts came forth out of their

[332] a set of disciplined and orderly movements in the field by military units

ships, or by the endless chain sped to any quarter of the earth they desired to visit. And for three days and nights the visitors dwelt on the earth and in the lower atmospherea; inspecting how the earth was made; its land and water; its mountains and valleys; its beasts of prey and beasts of burden; its birds and fishes, and, above all, its mortal people and spirits who lingered about the earth, the great story tellers, who knew no higher heaven. Then the visitors surveyed atmospherea and the works of God and his Lords, including their nurseries, hospitals, factories, schools and colleges.

10/16.12. On the fourth day the marshals called order; and so great was the discipline of the hosts and the arrangement of the starships, that in a moment of time, order reigned among all these countless millions of people.

10/16.13. Now, during the recreation, the Chiefs from many worlds, as well as Gods and Goddesses, mingled together, and exchanged their varied experience in the wide regions of Jehovih's universe: of the management of both corporeal and es'ean worlds; of the cosmogony of etherean planets; the surveying of roadways; turning worlds from their orbital course, or changing their axial rotation; the deliverance of millions of souls into the ji'ay'an fields; the creation of new corporeal worlds and the dissolution of others, and the gathering together of the spirits disinherited, and of their final resurrection. Neither did there seem to be any end to Jehovih's universe, where such wonders go onward forever!

10/16.14. When order was restored, God commanded Wak'hah to rise to be anointed, and God said: In Your name, O Jehovih, I anoint this, Your Son, God of heaven and earth for the next four hundred years. Guide him in wisdom and love, O Father.

10/16.15. And God gathered from the abundance of eth'ic and made a crown and placed it on Wak'hah's head, saying: Hail God of heaven and earth, Jehovih's Son! This, in turn, was shouted by the hosts. Then God took off the triangle, the sam'gan, the heirloom of the Gods of the red star, the earth, and God hung it from Wak'hah's neck, saying: Take this heirloom, the symbol of three entities in one, and wear it for the glory of the Great Spirit, Jehovih.

10/16.16. To which Wak'hah, now God, answered: Your will be done, O Father, Creator and Ruler over all. And all on the throne stood aside, and God (Wak'hah) ascended the throne and sat in the center, at which time the es'enaurs chanted, and the hymn sounded around the whole earth. Then Aph, Son of Jehovih, spoke, saying:

10/16.17. In four hundred years, O God, I will come and deliver you and your harvest, and your

Lords and their harvest, for the glory of Jehovih, the Unapproachable Almighty! Amen.

10/16.18. And now Aph went and sat down at the foot of the throne, at which, God came down according to custom, and took his hand, saying: Arise, O God, Son of Jehovih, and go your way! And Aph rose up, saluting, and he and his attendants departed and entered his star-ship. The es'enaurs chanted, the trumpeters played, and the solemn MARCH OF JEHOVIH'S SEA OF FIRE sounded from heaven and earth.

10/16.19. The marshals now put the great works in order: Neph and his attendants were stationed on the right of Aph in a ship newly built; next to him, the ships of his Lords and their attendants; after them, their marshals from the different divisions of the earth and atmospherea; next to them, the ships of the messengers; then the factors, then the nurses, then the physicians, and so on; and finally the divisions of earth-raised, who were now adjourned to the sun-avalanche, those raised from earth being of the same rank as those from Hautuon. These comprised the harvest of Neph for Jehovih's emancipated realms; and the number of souls exceeded all other harvests raised up from the earth.

10/16.20. And now came the time for the ascent, and Aph said: Give us of Your power, O Jehovih! And his words were echoed in all places in heaven and on earth. The plateaus trembled and oscillated. Again Aph said: Of Your power, O Jehovih! Arise, O Heaven! Arise, O Heaven!

10/16.21. And the plateaus of the sphere started from their foundations, and slowly moved back and outward away from the earth. The es'enaurs played the march; the ethereans tore off strips of fabric and threw them down to Hored, and then formed flowers and leaves and perfumed them, casting them out to fall in the lower heavens.

10/16.22. Outward, outward, moved the etherean world, then parted the breadth of the earth, and then rose slowly upward. Presently it turned on its own axis, up to now, one entire world; but with its rotation, the different stars began to individualize and separate, all except the harvest of Neph, which was the central figure, led onward and upward by Aph, Son of the Great Spirit.

10/16.23. Faster and faster rose the glorious scene, and more awe-inspiring, and sparkling with splendor! Nor could one from Hored scarcely look upon the dazzling light. But higher it rose, and onward, toward its far-off destiny, till it disappeared in the firmament above.

CHAPTER 17 Aph

10/17.1. Now atmospherea was like a new heaven, stripped of visitors and ready to resume labor after a glorious festival. So God at once dispatched all hands to their places, and the factories, schools, colleges, nurseries and hospitals, were once more alive with willing workers.

10/17.2. And Hored prospered in every department; and so did the departments of the Lords on earth; and mortals also prospered under the light of the Great Spirit.

10/17.3. For four hundred years God reigned in heaven, and his Lords under him, and the second dan of Aph fell upon earth and heaven. So God appointed AN'ON as his successor. And now Aph and his attendants came to deliver God, his Lords and those people prepared for their resurrection up into etherea.

10/17.4. And the number of Jehovih's harvest was one billion souls.

10/17.5. And God (An'on) reigned his time, and his Lords under him, and they were also delivered by Aph, but by proxy, and the harvest of Jehovih was eight hundred million souls.

10/17.6. And his successor, God of Hored and atmospherea, and his Lords fulfilled their dan, and they and their harvests were delivered by Aph's proxy also; and the number of souls delivered was six hundred million. And Jehovih commanded Aph to commit atmospherea and the earth to the successors of Ra'zan of Garowista, in Ems of the etherean phalanx of eighty Ar'doth.

10/17.7. The next harvest of God and his Lords was two hundred million souls. After that, the earth passed into the a'ji of Urk'stand for eight hundred years, and the light of the upper heaven was lost to earth and atmospherea; so there was no harvest for the etherean realms. And because of the darkness in atmospherea, it began to fall in hada; and the seven entities of tetracts took root in Hored, overspreading the dominions of God and his Lords. And many in heaven rose up, and, proclaiming themselves Gods or Lords, obtained followers, some to the extent of three million souls.

10/17.8. These false Gods made slaves of their followers, exacting service, and in return giving pitiful homes and regimen; and by the labor of their slaves, embellishing their mansions and cities in hada.

10/17.9. Jehovih had said of old: I keep death forever present before mortals so that they may not forget the change from corporeal to spirit life; otherwise they would dispute it possible for these things to be in My hands. But My resurrections in heaven are far apart, and its inhabitants lose faith in those above them. Through faith, all power and glory

is attained; therefore I have exacted that angels cultivate faith in the next resurrection.[333] ||

10/17.10. But during the last thousand years in atmospherea, there being no resurrections to etherea, many fell into disbelief of the emancipated heavens, and so, began building up heavenly kingdoms on their own account, and for their own glory. And in order to have exalted kingdoms, they sent their slaves back to mortals to inspire them with the glory of their false God's kingdoms, so that others in turn might become slaves also.

10/17.11. So confusion began in heaven again, and it reacted on mortals, through the angels' presence, and war and misery spread over the nations and tribes of men on earth. Thus ended the cycle of Aph's arc of Noe, which was three thousand six hundred years.

END OF BOOK OF APH, SON OF JEHOVIH

[333] That is, an angel is required to cultivate the faith that there will come a resurrection from those above.

The Lords' First Book

Being contemporaneous with the Book of Aph, Son of Jehovih. As the latter is of heaven, so is the Lords' Book of the earth.

CHAPTER 1 Lords' First

The History of the Flood

11/1.1. Hear me, O man, I am the Lord, the God of earth, Son of Jehovih! I am one of your elder brothers. I, your Lord, with my brother Lords and Gods, in the name of Jehovih, speak, saying:

11/1.2. Peace and patience to all men, so that you may comprehend my words, and bear witness that heaven and earth in every part is Jehovih's, and that all men and women are His sons and daughters, worlds without end.

11/1.3. As over mortal kingdoms, there are kings; as over empires, emperors; as over armies, generals; so has Jehovih in His heavens crowned certain chieftains for times and places, and given them certain names, by which they have been proclaimed to men and angels, so that the discipline of heavens could manifest the glory and dominion of Jehovih.

11/1.4. In all time, honored in high heaven, and known to the people on the earth as Jehovih's Lord, Commander of heavenly light on earth, and Pacificator between All Light and All Darkness, and titled LORD OF EARTH and LORD GOD, so have I and my predecessors, and my successors, been handed down for thousands of years among mortals.

11/1.5. So when it was said: The King said thus; and in after generations, if it is said: The King says thus; all men know it was not the same man, but was nevertheless The King, so I, the Lord, also proclaim the same thing of both my predecessors and successors; for all of them were, and have been The Lord.

11/1.6. For which reason, I, the Lord, by virtue of my own authority, and in Jehovih's name, proclaim the light and the darkness of the past. And as I have been exalted by the Father, so, too, are you all in waiting for your turn in the heavens above to become Lords and Gods and Goddesses.

11/1.7. To draw your souls up in heavenly aspirations, to become one with the Father in righteousness and good works, Jehovih sends His sons and daughters down to the earth, revealing the glory of His kingdoms in the etherean worlds.

11/1.8. But because of the darkness of man's soul, he sets himself up to mock the words of his Lord, saying: How can I become a Lord, or a God? Behold, his word has not been heard; none have written his speech.

11/1.9. Was it not so in all times on the earth? And because of this darkness among men, they have laid bare the iniquity of their own hearts. For out of the mouths of my chosen, who utter my words, come words of truth, love, wisdom, kindness, and the exaltation of virtue. But from those who deny me come corruption, war, avarice,[334] and the love of earthly things for self's sake.

[334] greed, covetousness, insatiable preying

11/1.10. Behold, they have quibbled about words and the meaning of words. One says: How much of this came from the Lord, and how much from the prophet? Making mathematicians of themselves on a matter separate from the subject of the righteousness of their own souls, which lies at the bottom[335] of God's desires.

[335] foundation, deepest part, core, base

11/1.11. Are not all words, at best, merely pictures and paintings for the spirit who finds them? And whether the Captain (Lord) or his private (angel) carry the light to the prophet, what does it matter to the man or woman who seeks to serve Jehovih by doing good works?

11/1.12. Some have said: Behold, I have given all I had to the poor, and I rise early and visit the sick; and in the night I sit up with them; and I gather up orphans and helpless ones, and make them so joyous of heart they thank Jehovih they are created into life. || Now, truly, all men know that such behavior comes from those who recognize my word, whether it comes from the mouth of a babe or the pen of a fool.

11/1.13. Who, then, shall not find delight in the word of the Lord? Do they not know that I am the same today, yesterday and forever? And in judgment,

why will they not perceive that my word comes now as well as in the ancient times?

11/1.14. Behold, I am not for one man only, nor for one woman, nor for one book; but wherever the light of wisdom and the desire for virtue and holy deeds shine, there my speech will manifest. Is Jehovih not wide as the universe, and immutable?[336] And to be in harmony with Him, is this not the sum of all wisdom?

11/1.15. Therefore, if your Lord, or your God, has attained to be one with the Father, and he comes in dominion on the earth, with his millions of angels, who also know the higher light, and you are inspired by them to do Jehovih's will, what discussion shall man have against heaven or its representatives?

11/1.16. I declare freedom to all men in Jehovih's name, but with freedom I also give the experience of the Lords of earth. Permit, therefore, my prophets on all hands to embellish the pictures of the past in their own way; and to the extent that the pictures fortify faith in Jehovih and His Works, Power and Glory, be circumspect to desire nourishment from them. And rather than destroy that which is given in the name of Jehovih, go, and fall to work in like manner to build up His light in your own way.[337]

11/1.17. In this is wisdom; for those who strive for the light of my dominion shall receive my angels in my name; and by the words they find to express my commandments, they shall be known to be of me.

11/1.18. All words came from the Lord your God; by him, man was made upright on the earth. As the first race (Asu) went down into the earth, the second man rose up by my angels, becoming like Lords and Gods, and capable of knowing good and evil.

11/1.19. But as the light of a full grown man differs from that of a child's, so, in different degree, was the light of men; and those with the higher light were called Faithists, because they perceived that Wisdom shaped all things and ruled to the ultimate glory of the All One; but those of the lesser light were called Cain, the druk, because their trust was more in corporeal than in spiritual things.

11/1.20. And the Faithists were also called the chosen people, because they chose God, who is Lord over corpor; but the Cainites, the druks, were classed as enemies of the Lord, because they sacrificed by means of war and death, that which Jehovih made alive. And these two peoples have lived on the earth from the first, and even to this day.

11/1.21. And I, the Lord, Son of Jehovih, gave a certain commandment to man, saying: You shall love the Lord your God with all your soul, your wisdom and strength. But man had little strength in this matter; neither did I ask for more than he could give. And another commandment was: You shall not kill;

[336] permanent, persistent, stable, durable, certain

[337] That is, to the extent that they fortify faith in Jehovih, it is well to gain nourishment from the descriptions of the past; but take care to be judicious toward them. And if one discovers what seem to be errors, then instead of attacking or destroying, it is wiser to focus on that which one perceives to be the true nature of the past, and so build up Jehovih's light in one's own way, communicating (sharing) that light, as deemed wise.

which had man obeyed, there would have been no war in the world.

11/1.22. In like manner I gave the light of heaven to all men, but my enemies perverted my words in order to justify themselves in sin. Yet the Father so dwells in man, that man can judge of truth and holiness. So if one man says: The Lord said, You shall not kill; and yet another man says: The Lord says, You shall kill; then let no man mistake which is of the Lord in fact. For the Lord does not make alive any man whom he desires to be killed.

11/1.23. And so, my word was perverted by man; and the little light which was not lost, man tried to obscure. Nevertheless, man multiplied and inhabited the earth over, building cities and nations, and prospering in certain seasons in all things earthly. But because my priority in coming to the earth was to develop the soul of man, and for his own ultimate happiness in the etherean worlds, I did not labor with those who did not heed me, but suffered them to go on in their own conceit. And they became divided against one another, and war, pestilence and diverse diseases came upon mortals, resulting in their further downfall.

11/1.24. And the spirits of those who denied me on earth, still denied me in heaven; and in their stubbornness and conceit, continued to dwell with man on the earth. So that in the course of time, the world was overrun by spirits of darkness who did not know heaven. And it came to pass that my enemies slew my chosen on all hands.

11/1.25. In four great divisions of the earth, Vohu, Jud, Thouri, and Dis (Africa, Asia, Americas, Europe) they did not leave one alive of the I'hin race. In Whaga (Pan) I had a remnant; and they were scattered far and near, in separate places hiding away from their evil pursuers.

11/1.26. I had said to them: Every living thing that grows up out of the ground shall be food for you; but everything within which is the breath of life, which is of blood and spirit, you shall not eat. Whoever sheds blood, in which is life, by that action invites his own blood and spirit to the spoil. In likeness of God, man was made heir[338] of the earth and all things on it.

11/1.27. Be fruitful and multiply; bring forth abundantly in remembrance of the Lord God of heaven and earth.

11/1.28. And I gave the circumcision as a measure of the boundary of my chosen.

11/1.29. But there were giants (druks) in those days and in time after that; and my chosen came to them, and they bore children to them also. And their flesh became corrupt, so that vermin inhabited them from their birth to their death. And they became rotten in the head with catarrh; and in the throat with

[338] inheritor; recipient of a heritage; beneficiary; given stewardship

ulcers and running sores; and in the lungs and joints with the poison of death. And the offspring that was born to them came forth afflicted with the sins of their fathers and mothers, to linger in misery or to die in infancy.

11/1.30. And they thus peopled heaven with untimely births and with spirits of darkness, who, in return, came back and re-afflicted mortals.

11/1.31. And I said: I will destroy man from the face of the earth, for the flesh of man is corrupt; by the eating of flesh and unwise cohabitation he has corrupted his race upon the earth.

11/1.32. And I, the Lord, called to my chosen, who were persecuted and hidden away in the valleys and mountains, even on the tops of the mountains, in the land of Whaga.

11/1.33. And I said to them: Because you have kept my commandments, come forth and hear the word of the Lord your God. || And they came out from their hiding places, thousands and thousands of them. And I sent my angels to them, saying to my angels:

11/1.34. Say to my chosen: This is the word of the Lord your God: You have found favor in my sight, for of all that are on the earth, you alone have kept my commandments; and you have seen righteousness in the seed of your generations.

11/1.35. Go, therefore, and build enough ships for my chosen, and get within, where none can pursue or destroy.

11/1.36. For behold, I will bring a flood of waters upon the earth, even above the highest mountains; for I will destroy its corruption, and purge it of all uncleanness.

11/1.37. Take, therefore, food that is good to eat, and gather it into the ships; for the flood shall remain one hundred and fifty days, and you shall come forth and not find anything to eat.

11/1.38. And the angels of the Lord went to the Faithists in God and inspired them to build ships, both in the valleys and on the mountains; for two whole years they built them, and then they were completed.

11/1.39. And the angels of heaven numbered the ships, and there were one hundred and thirty-eight. And the ships stood on the mountains and in valleys; but of all the ships that had been built, not one stood near the waters.

11/1.40. And the earth stood in the arc of Noe in the firmament of heaven, in the place and grade of six hundred in the a'ji'an roads, twenty-four thousand years before kosmon.

11/1.41. And the Lord commanded the chosen to go into the ships; which they did; and in that same day the gates of heaven and earth were opened.

11/1.42. And the earth (that was Whaga) rocked to and fro, like a ship at sea; and the rains fell in torrents; and loud thunderings came up from beneath the floor of the world. And the sea came up on the land; first upon the valleys and then upon the mountains; so that the ships floated on the waters.

11/1.43. But the land was swallowed up, valleys and mountains; and all the living (on Whaga) perished, except the I'hins, who floated off in the ships.

11/1.44. And the Lord said: I numbered those who were saved, and there were twelve thousand four hundred and twenty; and these were all that remained of the first race of man that walked on two feet.

11/1.45. Behold, I will carry them to all the divisions of the earth, and people it anew with the seed of my chosen. ||

11/1.46. And Jehovih blew His breath upon the ships of His sons and daughters; blew them about upon the ocean; blew them to the east and west and north and south.

11/1.47. By the will of God, the ships were congregated into four fleets; thirty-four ships into each fleet, except two ships, which were carried together in a fleet by themselves.

11/1.48. The Lord said: I will name the fleets of my chosen, and their names shall be everlasting on the earth. And the Lord named them GUATAMA, SHEM, JAFFETH, HAM AND YISTA.

11/1.49. The Lord said: From these, my seed, I will people the earth over in all its divisions. And so that later generations, for thousands of years, may know the work of my hand, behold, I give them a sign, which is my covenant to them and their heirs forever:

11/1.50. Which is my crescent, in the form of a rainbow; and whatever people bear this, my sign, shall be a remembrance to me of my covenant. Nor shall they be destroyed from the inheritance that I have given to them.

11/1.51. And the chosen looked out of their ships; the sky was clearing, and a rainbow shone in the firmament; and by its light the land was found, where the Lord brought his people.

11/1.52. And in one hundred and fifty days from the beginning of the flood, the ships were brought into their respective places; for as the Lord destined them, so did they land in the different countries of the world.

11/1.53. The fleet named GUATAMA was carried eastward, and the country where it landed was also called Guatama.[339] The Lord said: From this place my chosen shall spread out north and south. But they shall not inhabit the lands to the east or west as far as the sea; for they shall be testimony in time to come, of this landing place from the continent of Pan.

[339] The meaning of this word [Guatama] is: Four Tribes United in One. The word Guatamala or Guatemala, would therefore mean: The Earth Place of Four Tribes of Men United in One. See maps of Central America. –Ed.

11/1.54. God said: Permit my people to give names to the places where I lead them; for these names shall show in the Kosmon era, the work of my hand done in this day.

11/1.55. The fleet of two ships carried to the north was named YISTA, which in the Whaga tongue, was Zha'Pan, which is the same country that to this day is called Japan, signifying, RELIC OF THE CONTINENT OF PAN, for it lay to the north, where the land was cleaved in two.

11/1.56. And the Lord said to them: Behold, eight Hi'dan shall come and pass, and in that day, you shall be like a key to unlock the labors of heaven; for of all people you shall be reckoned the oldest in the world. And until I come and unlock the sea, you shall remain an exclusive people from all tribes and nations.[340]

11/1.57. Preserve, therefore, the names of my rites and ceremonies, and especially the names of land and water, and the firmament above, and ships that plow the water, and whatever sounds that man makes in the throat without the tongue and lips; for in the time of my glory on the earth you shall also be glorified. Preserve also peace, righteousness and industry, for you shall be a testimony in the later time, of the presence of my hand and of the Great Spirit also. Thus was Japan settled, and it continues to this day.

11/1.58. The fleet named JAFFETH was driven westward and north, and the country was called Jaffeth for thousands of years afterward, and is the same as that called Chine'ya (China) to this day.

11/1.59. The fleet named SHEM landed to the south, and the country was called Shem for thousands of years afterward, and is the same as that called Vind'yu (India) to this day.

11/1.60. The fleet named HAM landed southwest, and the country was called the land of Ham for thousands of years, and is the same as that called Egypt and Africa to this day.

11/1.61. God said: Behold, my chosen shall manifest many signs and words common to one another in these different divisions of the earth.

11/1.62. They shall remember the flood.

11/1.63. They shall repudiate idols, but worship the Great Spirit, Jehovih.

11/1.64. They shall have the crescent.

11/1.65. They shall have the triangle.

11/1.66. They shall preserve the four days of the change of the moon as sacred days, and they shall be called mass (moon's) days [Sabbaths –Ed.].

11/1.67. They shall be circumcised.

11/1.68. They shall remember the seven tetracts: DIBBAH, the enticing evil; RA, the flesh evil; ZIMMAH, the joking evil; BELYYAAL, worthlessness; AVEN, vanity; ANASH, delight in destruction; and

[340] It is true that the Japanese did remain an exclusive people until the dawn of kosmon, and that their belief is firm to this day that they are the oldest nation in all the world. The English word arc is Hak in both Japanese and Chinese, especially in the rural parts. Noe is Japanese for Lord, and No'eji is Chinese for spirit. Arc is Hebrew, and signifies a box, but more particularly a preserving box. Among the Phoenicians anything that was sacred was engraved with an arch on the front; for it was supposed to flatter the spirits who attended them, as much as to say, you are arc-angels. Is it not wonderful that the Japanese ports were opened by Americans and in the beginning of kosmon, and without war? Following in fact the manifestations of the spirits in America, as was prophesied in 1850. And the mark of the Faithist was still with them. –Ed.

SA'TAN, desire for leadership, which is the captain of death.

11/1.69. They shall have three great lights: OR, the All Highest; GOD, son of Or; and LORD (Adonya), executor[341] of heaven and earth.

11/1.70. They shall have three lesser lights: God's angels and Lords; the prophets; and the rab'bahs.[342]

11/1.71. They shall have three representative symbols of light: The sun, the moon and the burning flame.

11/1.72. The Lord said: And my chosen shall use these lights and symbols, signs and seasons, in all the divisions of the earth where I have settled them.

11/1.73. And in the Kosmon era I will come and show them the framework of my building, which I raise up to the Almighty.

11/1.74. God said: Now the world was of one language and one speech; in all the places of my people, they spoke alike, person to person. ||

11/1.75. Nevertheless, in all parts of the earth there lived ground people, who were black and brown,[343] and burrowed in the ground; and they had long arms and curved backs, and were naked and not ashamed, for which reason they were called DRUKS.

11/1.76. The Lord spoke to the chosen (the I'hins), saying: Behold the earth! I give it to you, to be yours forever.

11/1.77. Do not mingle with the druks, for they are without understanding and are not heirs to everlasting life.

11/1.78. Now many inquired of the Lord, saying: If these, having no understanding, are not heirs to everlasting life, how shall it be with our children who die in infancy?

11/1.79. The Lord said: This is a matter of the seed, and not of learning. Whoever is born from my chosen shall inherit my everlasting kingdom.

CHAPTER 2 Lords' First

11/2.1. The Lord said: A wise physician amputates a diseased limb and so preserves the trunk to become healed.

11/2.2. Did I not see the rankness of the tribes of darkness, the druks; and that the proceedings of man would render the earth void?

11/2.3. What worth has all the world, if it does not bring forth heirs to everlasting life?

11/2.4. Behold, I saw that my chosen had become exterminated on all the divisions of the earth except Pan. And I saw that those who had been their destroyers had, in turn, nearly exterminated one another.

11/2.5. And I saw that by bringing the remnants of my people here, they could re-establish themselves, and become the seed of a mighty people.

[341] person appointed to execute (carry out) the will of Or (Jehovih)

[342] Singular is Rab'bah: father, priest, one who is ordained as head of a family, tribe or nation. [The modern Chinese omit the first syllable, saying "bah," signifying "father." –Ed.]

[343] see footnotes 06/1.16<fn-WAR>, and 06/2.4<fn-stout>

11/2.6. But, as for the land of Whaga (Pan), it was already in the throes of death. The druks had become a festering sore; and the spirits of the dead, tens of billions of them, would not quit their hold on mortals while life was on the earth.

11/2.7. And I sent my angels around the whole earth, and gathered in the spirits of darkness; gathered them to the land of Whaga.

11/2.8. And when my work was ready, I raised up my hand, as a surgeon that would lop off a diseased limb, and I cleft asunder the continent of Pan and sunk it beneath the waters.

11/2.9. And my angels conducted my chosen out of that land, and not one of them perished.

11/2.10. I said to the guardian angels whom I had given to man: In the lands where I will take my people, let them build mounds and walled cities, with ladders to enter, like the ancients. In all the divisions of the earth, they shall build alike.

11/2.11. For in the time of Kosmon, their relics shall be testimony that the I'hin foreran the I'huan, the copper-colored race, all over the world.

11/2.12. So also, I, the Lord, will provide in the Kosmon era to discover the sunken land of Whaga, so that mortals may comprehend the magnitude of the work of the Lord. ||

11/2.13. In those days the I'hins did not dwell alone, but in cities and villages; and they were clothed. They tilled the ground and brought forth grains and seeds good to eat; and flax and hemp, from which to make cloth for covering the body. And their food was of every herb, root, grain, seed, and fruit, that comes from the earth, and is good to eat; but they ate neither flesh nor fish, nor of anything that breathed the breath of life.

11/2.14. They toiled by day, bringing the fruit of their labor within their cities; and they slept at night within their cities, and on mounds, so they would not be molested by beasts of prey or by serpents.

11/2.15. And every city had one rab'bah (head father), who knew the way of the Lord; by the rab'bah, the altars of the Lord were built, and the times of the sacred days foretold.

11/2.16. And the rab'bah made written records on stone; which they taught to their successors, and to whoever desired to learn of the Lord.

11/2.17. And the Lord remained with them; and they kept the commandments and multiplied exceedingly, in all the divisions of the world.

11/2.18. Nor was there in those days, any war in any land under the sun.

11/2.19. In three thousand years time, behold, there were thousands of cities and hundreds of thousands of inhabitants who had spread abroad over the lands of the earth.

11/2.20. And they had built ships and sailed abroad on the seas, and inhabited its islands, north and south and east and west.

CHAPTER 3 Lords' First

The Scriptures of that day

11/3.1. God said: So that my people may remain upright, behold, I give to them and their successors forever, certain sacred words which shall be to them the bond of my covenant.

11/3.2. The Lord said: Seven degrees of sacred rites I bestow upon my people. And no man shall take the second till he has learned all the words of the first; nor shall he take the third till he has learned all the words of the second; and so on. Man shall learn all my sacred words; from mouth to ear they shall be learned, by every man and every woman of my people.[344]

11/3.3. Listen, then, to the words of the servants of the Lord:

11/3.4. I will serve the prophets of the Lord my God.

11/3.5. Heal my flesh, O God (Iod), and cure poison.

11/3.6. The Lord is my spirit (s'pe) unseen in the heavens.

11/3.7. He is all power, wisdom, love, and anger.

11/3.8. He can heal, and he can tear the flesh, and strike dead.

11/3.9. His prophets have his good grace; they can hear his voice and interpret him.

11/3.10. The Lord is my guardian; ten times a day I will remember him.

11/3.11. God who is Lord can stop blood; choke it up, O Lord.

11/3.12. He gave blood-stopping as a power of the prophet's hands.

11/3.13. Confound my enemies, O God.

11/3.14. The ashars (angels of the Lord) shield me.

11/3.15. I will honor the I'hins, the sacred people of God. They are my brethren.

11/3.16. This was the first lesson. Also the Lord said to his prophets: Go to the druks and sit them on the ground in a circle, and you stand in the center, saying: Behold, O druk, the Great Spirit has spoken; I have heard His voice. His words are holy words; whoever learns His words shall have power over sickness and poison, and the flowing of blood. And, if a woman, she shall become fruitful and have great rejoicing. Hold up your hands and repeat the words of the Lord.

11/3.17. And it was so, the prophets taught the words of the Lord. First, the first degree (as shown above); and when that was mastered, then the second:

[344] These seven degrees are also called lessons or commandments in the verses that follow.

11/3.18. Blessed is the name of the Lord. He can make me alive after I am dead, and this is all he requires of me, to say: Blessed is the name of the Lord. In the morning I will say it; at noon I will say it; at night I will say it: Blessed is the name of the Lord.

11/3.19. I will wear clothes to hide my nakedness, because God requires it of me.

11/3.20. I will not steal, nor speak untruth.

11/3.21. If my brother takes what is mine, I will not be angry, nor judge him; but I will lay the matter before the prophets of God.

11/3.22. I will do no violence, for it is God's commandment.

11/3.23. This, then, that follows, was the third:

11/3.24. I will have only one wife; I will not go after other women while she lives. (I will have only one husband; I will receive no other man while my husband lives.)

11/3.25. I will permit no man or woman of poison (leprosy) to come near the oe'ugah [camp –Ed.]. In the Lord's name, I will drive them away.

11/3.26. I renounce[345] them; nor will I mingle with them, for it is God's commandment.

11/3.27. The fourth commandment was:

11/3.28. I forswear[346] the hunt; but whatever comes, and is fit food for man to eat, I will kill it.[347] I will take up fish in the name of the Lord, for they suffer no pain.

11/3.29. I will till the soil, gather roots to eat, and weave fibers of barks for clothing, and live like the I'hins, the chosen people of God.

11/3.30. I renounce murderers; nor will I marry with them, nor live as they live; they are the enemies of the Lord God.

11/3.31. I will curse no man, woman or child, for it is the Lord's commandment.

11/3.32. I renounce anger and all weapons of death; they are enemies of the Lord.

11/3.33. If a man injures me, I will lay the matter before the Lord's prophet, for his judgment is holy, says the Lord.

11/3.34. If a woman entices me, I will go secrete myself and repeat the sacred words.

11/3.35. I will respect the times of woman, for she is the gift of the Lord to be man's helpmate.

11/3.36. When my wife has a newborn child, I will do her labor for forty days, for it is God's commandment.

11/3.37. The fifth commandment, which is:

11/3.38. The four days of the moon are the Lord's; on those days I will not labor.

11/3.39. I will keep sacred the four days of every moon, and I will repeat the sacred words of the Lord three times.

[345] reject, foreswear, refuse association with

[346] quit, give up, renounce

[347] It will be observed here that the druks had a different law given to them; for the I'hins killed nothing, and neither ate fish nor flesh. –Ed.

11/3.40. And when the prophets say: Behold, the Lord says this is a sacred day; then I will keep that day holy, for the prophets hear the voice of God.

11/3.41. When the I'hins worship before the altar of the Lord, I will keep on the outer circle, for the I'hins are the chosen servants of God.

11/3.42. When the I'hins march forth, following the prophets, I will come after, for I will honor the Lord's chosen.

11/3.43. When the prophets say: Pitch the tents here, I will comply, for the prophets cannot err.

11/3.44. The sixth commandment, which is:

11/3.45. I will provide for the sick, and for the woman with a newborn child.

11/3.46. I will give, first to the I'hins, second to the druks, and lastly keep for my own self.

11/3.47. To warriors, I will give in time of sickness, but when they are healed, I will say: Go your way.

11/3.48. And if a man or woman is sick from poison, I will go to them. But before I go in I will say: O Lord, my God, in your name I go on a dangerous business; come through your ashars and protect me for your sake.

11/3.49. For the Lord can shield me around, and I shall not receive the poison.

11/3.50. The seventh commandment, which is:

11/3.51. I will keep these holy words secret in the name of the Lord my God.

11/3.52. When the Lord commands, saying: Go here, or go there, or build a city here, or a house or an altar; then I will do the Lord's bidding. ||

11/3.53. Thus the Lord established laws among men; and because of the sacredness of the Lord's words, man treasured them and kept holy the commandments of God. ||

11/3.54. Now I, the Lord, reveal in this, the Kosmon era:

11/3.55. My angels were with the chosen in the days of these sacred scriptures.

11/3.56. And when the words were repeated for the stopping of blood, behold, my angels compressed the veins. The words themselves did not stop the blood, but it was by the words that mortals came into concert with my hosts.

11/3.57. And when a man went into the presence of dangerous diseases, repeating the sacred words, behold, my angels enveloped that man with my unseen blankets, and the man was protected from the disease.

11/3.58. Without such words, there could be no concert of action between mortals and angels.

11/3.59. Do not think that your Lord taught a foolish thing; nor that the mumbling of words by my prophets was without wisdom and forethought by the Lord your God. ||

11/3.60. Now in those days the Lord caused the rab'bah to make a wheel, and hang it beside the altar. And its meaning was: As this wheel is without beginning or end, so is the Creator. Whoever turns the wheel once around has said: In you, my God, I trust.

11/3.61. And the Lord made an image to stand at the extreme of the altar,[348] where only holy men and women could pass, and the Lord called the emblem Fete,[349] signifying, BEYOND ME THERE IS NO APPEAL.

11/3.62. And the form of fete was a circle having an all-light center, with four dark corners cut off. And the Lord explained the meaning, which was:

11/3.63. There is a central light within man seeing clearly, but the four dark corners of the world (ignorance, lust, selfishness, and anger) beset[350] him on all sides.

11/3.64. And the Lord made an instrument and called it GAU, which was a triangle with a plumb line from the upper corner; and across the plumb line was a hollow reed for seeing through; and at the bottom end of the plumb line a weight was attached, which pointed to marks on the lower border of the triangle.[351] And the Lord explained to the prophets how to use the gau for proving all things, such as calculating the height of mountains, and the velocity of running waters, and how to lay the foundations of the temples, so that they would be square with the world. And the prophets taught the I'hins, but with them the mysteries were kept secret from all other people. So that, in after time, came the saying: Even the wicked were compelled to employ the I'hins, and were thus beholden to the Lord.

11/3.65. In all, there were two hundred and eighty signs, emblems, symbols, and implements given by the Lord to his people; and when they were all completed the Lord taught the prophets the meaning; and these became the sacred language of mortals in all the divisions of the earth.

END OF THE LORDS' FIRST BOOK

[348] Apparently this means the Fete was situated a short distance in front of the altar, so that only the holiest of men and women could draw near the altar.

[349] See image i033r07a. More is given later in Oahspe regarding Fete.

[350] harass, beleaguer, plague, bedevil, besiege, attack, surround, hem in, assail

[351] see image i033r03f Gau

i033r07a **Fete**. From the tablet Se'moin.

i033r03f **Gau**. From the tablet Se'moin.

Book of Sue, Son of Jehovih

Being the second cycle after the Flood.

CHAPTER 1 Sue

12/1.1. Jehovih spoke in the gardens of Atahavia, precinct of Sue, Orian Chief, in the etherean firmament, saying: Sue, My Son, what of the red star, the far-off earth? Behold, her harvests are blighted; she has become barren in imparting immortal souls to My unending realms.

12/1.2. Sue heard the voice, and he said: In Your name, O Jehovih, I will summon my Gods of Hoit and Izaracha.

12/1.3. Swift messengers departed; and Sue, quick-perceiving God of two worlds in the etherean Seamar, foresaw the importance of the coming red star. He said: This, with my Gods of Hoit and Izaracha, who will come in swift speed, shall be the second deliverance.[352]

[352] The arc of Noe was the first deliverance.

12/1.4. Then came Le Wing, God of Hoit; and presently, Sivian, Goddess of Izaracha, and they stood before Jehovih's throne. Sue said:

12/1.5. Jehovih has spoken. Behold, the red star no longer brings forth sons and daughters to Jehovih's realms. She is weak, unstrung, and out of tune, and comes this way. And I said:

12/1.6. In Your power and wisdom, O Jehovih, I will visit the red star! Six years I will stand on her soil, and course her heaven; and I will give such potency to her confused Gods and Lords as will make a billion sing for joy. || To accompany me, I have called you. Behold, I have charts and maps of her heaven and her corporeal parts; and a history of her, as yet, young adventures in the field of worlds.

12/1.7. Then spoke Le Wing and Sivian, saying: To do Jehovih's will and yours, behold, we have come to you. Give us to fulfill whatever you will.

12/1.8. Sue said to the swift messengers: You have heard; go proclaim my will throughout my etherean worlds; and summon up from Ithyivius a hundred million skilled volunteers. When the red star crosses the wing of Izaracha,[353] we will go forth in power, and land on her troubled parts in a sea of golden light.

[353] see image i084

CHAPTER 2 Sue

12/2.1. In the Ariniisca of Portan of the etherean worlds and division of Hoit and Izaracha, flew the call of the Gods for volunteers, of which a more welcome sound is not heard in high heaven than to do Jehovih's will. And with the voice and call there rose up hosts from every quarter, and from every subdivision, till the complement stood ready for the great work. And yet so vast were the fields and arcs of Izaracha that the hundred million chosen were only a small fraction compared to those left uncalled.

12/2.2. Coming near the throne of Sue in Aoit, the hundred million formed in squares and stars, and the chosen God[354] took his place at the head and front, looking to the low horizon, where rose the red star, the sick earth.

[354] That is, Sue, who was chosen by Jehovih to lead the mission. Note that the word God can be used to refer to anyone of that rank or higher; for, once having attained the Godhead, it is never lost or set aside.

12/2.3. And now the builders, who had measured the elements lying in the route to the earth, formed their crescent ship of fire, and equipped it; and with

mantles, curtains and banners, created of it a vessel of beauty and ornament as well as service.

12/2.4. Hardly was the ship completed when Jehovih's light encompassed it on all sides, so that what was beautiful before, was now illuminated, sparkling and bright as a sun, and rich in golden colors; for such was the quality of the ethe of the heavens created in this region.

12/2.5. When Sue entered the ship, the voice of Jehovih came, saying: Another cycle has come and gone on the earth and her heaven, but still they fall to barrenness before the succeeding dawn. Go now, O Sue, My Son, and give a wider range to the tetracts of both angels and mortals. Give a greater scope to tyrants, kings and queens on earth, and greater to the self-Gods and self-Lords in hada, and more responsibility.

12/2.6. Then all hands entered the etherean ship, singing and rejoicing, observed by countless millions come to wish them a haven of joy on their six years' visit to the corporeal earth.

12/2.7. Sue said: In Your name, O Jehovih, and by virtue of Your power vested in me, my hosts shall go forth at my command. Cut loose, you Gods, and you, O ship, born of heaven, to the red star, the earth, Go! And Sue stretched forth his hands and waved them, and lo, the mighty ship of heaven turned on its axis, cutting loose from the high firmament. And it turned, with its great curtains and banners sailing gracefully and swiftly through the blue ether.

12/2.8. The music of her es'enaurs swelled and rolled along on the spheres of many worlds unseen to mortals, where live countless millions of spectators viewing the marvelous speed, power and brilliant colors of the great ship. Faster and faster she sped on, till nearing Chinvat, which now cut sharp into the fields and forests of Izaracha, over which was potent the name of Sue, the companion God and chiefest friend of Aph, Orian Chief, Son of Jehovih.

12/2.9. When the ship came to the bridge[355] and stopped, to take in the plan of the whirling earth, Sue said: A light! A light! You Gods! And at once, as high as the moon and bright as the sun, the illumined ship stood, to overawe the self-Gods, warrior kings, and murderers of the earth-born, whose plentiful souls in chaos polluted heaven.

12/2.10. For three days and nights Sue held his star-ship to the wonderful task of mastering by the marvelous scene.[356] Then slowly he entered the vortex of the earth, holding his course, but not with the rotation of the earth and her heaven; for he desired that both corporeans and atmosphereans would witness the coming power. So, slowly he came, only fifty thousand miles a day, so that when the ship neared the disorganized Hored, the self-Gods and self-Lords fled and left their well-supplied

[355] i.e., Chinvat (07/1.20)

[356] That is, through the spectacle of his enormous illuminated ship, Sue gained the attention of low-grade spirits and mortals in such a way as to make them look up in awe and fill with fear, wonder and caution.

kingdoms desolate, and down to the earth they rushed in thousands, and with their hosts in millions, to hide or safely stow themselves from Agni's just hate.[357]

12/2.11. But the true God and Lords stood firm in their depleted kingdoms, fearing nothing, but in faith that this etherean ship was Jehovih's answer to their long cry for help from the heavenly spheres. And by their pillars of fire still standing, great Sue knew where to land in the lower heaven for safe anchorage. So to Hored he came, slowly, and toward the throne of God. When he neared the place, his es'enaurs chanted and the trumpeters played; and the sound of this music came to the ears of God and his hosts, and they were the hymns of more than a thousand years ago.

12/2.12. And God and his hosts sent up rockets (fireworks) that displayed the three primary colors,[358] the sign of Jehovih's name; and God's es'enaurs joined in chanting with the hosts above. Presently the ship of fire was at the landing place, and Sue, Jehovih's Son, cast out a ladder and descended, with his hosts, the hundred million angels, led by Gussitivi, marshaless of the throne of Sue, in Izaracha.

12/2.13. Sue said: Hail, O God of heaven and earth! In Jehovih's name, I have come in power and wisdom. And God answered: Glory to You, O Jehovih, that Your Son has come so far to bless Your bewildered kingdom! Then they saluted with the signs of the sixth resurrection, after which God said:

12/2.14. In the name of the Great Spirit, come and honor my throne. So Sue went forward, and they greeted by shaking hands; and Sue ascended and sat on the throne, saying: Keep your place, O God, for I have not come to displace you or your hosts of Jehovih, but to build up for His glory. Be seated, therefore, for I feel the light of the Father descending on my head.

12/2.15. Presently the All Light enveloped Sue, and the Father's voice spoke through him, saying: Hear the words of your Creator, My Son, and rejoice because I have not forgotten you and your people. Behold, this is the hour of your redemption from the trials of tetracts, which have run abroad in My dominions.

12/2.16. Was it not worse than this in the ancient days? And I came with My hosts and delivered them. I created man in darkness and gave him no judgment, so that the creation of his own thoughts might be for his own glory, forever. But instead of beautifying his thoughts, he listens to tetracts and clothes himself in clouds. The heaven I build for him, he digs to pieces, and then builds his own, but only to be displeased and turbulent. Nor will he content himself with providing with his own hands, but searches out My

[357] Agni means fire, in this case, etherean fire. The etherean fire can illumine all so that if any darkness resides in the soul, it is seen plainly by those around. Thus, thoughts and sentiments of, say, hatred and vile cannot be hidden in the light of etherean agni, and, in turn, those of low grade can readily see their own deficiencies reflected in the light shining down upon them. To them, might the light not seem full of searing hatred, yet with the power of justice underscoring the light?

[358] yellow, blue and red

most dutiful sons and daughters, making slaves of them for his own exaltation.

12/2.17. Behold, I have previously sent My sons and daughters to search out these traitors and self-Gods, declaring to them that only by forsaking evil and practicing righteousness could they attain to My exalted kingdoms. Their evil places I have cast down, and rebuilt in honor and glory, so that their own judgment could determine that virtue and good works are the sure foundation for happiness that will endure forever. But when I have raised them up in one cycle and made the lower heaven a paradise, alas, once My ethereans have gone away for just a little while, the tetracts take root, and grow, and turn all things upside down.

12/2.18. But now I will build them up in a new way. Yes, I will appropriate the evil of their inventions, applying this to their benefit in a way they do not dream of. The false Gods and false Lords shall be arrested and brought before this judgment seat, and I will judge them by their own behavior and desires; neither will I torment them nor abridge their happiness. Send, therefore, My Son, your marshals into the hidden places of these Gods and Lords, and say to them: Thus says the hosts of heaven: Come, my Son, and inherit a kingdom in hada, in your own way, for lo, there is room for all; but, so that you are not left behind, come quickly to Hored.

12/2.19. And they will come, hoping to embellish themselves in the old manner. But My Light shall come in due time in My own way.

12/2.20. The voice ceased, but Sue spoke on his own account, saying: What Jehovih has ordered, do so. Accordingly marshals and priests were sent in all directions in atmospherea, to gather in the false Gods and false Lords who had deserted their dominions in fear of the light of Sue's etherean ship. And after many days the false ones were brought to Hored, being seven thousand Lords and Gods.

12/2.21. Now when they were before Sue, Jehovih's Son, and arranged so that all could hear and see, including the whole Council, the Light gathered around the throne, and Sue addressed them, saying:

12/2.22. Hear me, O men and women! I have sent for you, and you are here. In this I am pleased. Know, then, that what I speak shall be in love and tenderness. You have deserted Jehovih's kingdoms, and it must be because it pleased you better than to remain. Is this not true? And you also deserted your own false kingdoms?

12/2.23. For a little while they consulted together, and then answered, saying: No, it did not please us to desert our own kingdoms; but we were afraid.

12/2.24. Sue said: Who do you think I am? They answered: A God from some far-off world, but where

it lies, we do not know. We desire to know who you are?

12/2.25. Sue said: I am only a man; do not fear me. But since you feared, and so, deserted your kingdoms, does it not prove that you are not the All Highest? And do you not perceive that, because you had no All Highest, you were divided and inharmonious?

12/2.26. Hear, then, that which I say, and consider my words: I do not want your kingdoms or anything you have; but, so that harmony may reign in heaven, I will give every one of you more than you had, and increase your power also.

12/2.27. Since you see I have come to Hored, the throne of the ancients, do you not perceive that whoever accords with me is of my power also? Take, then, your kingdoms and be Gods and Goddesses, as you assumed before, and I will anoint you, and make you as part and parcel of one united whole. Again they counseled together, and then answered:

12/2.28. Why shall we take our kingdoms? Our slaves have deserted us; our kingdoms are pillaged of all their value. Indeed, our slaves have become wandering spirits, and have returned to the earth and are making their habitations with mortals, so that the people of earth are aroused because of miracles and wonders occurring on earth.

12/2.29. Sue said: What can you say to these wandering spirits that will induce[359] them to come up away from mortals? To which they answered: If we promise them provender,[360] clothes and plenty of rest, they will come; but when we put them to labor, having tasted of liberty, they will run away.

12/2.30. Sue said: How, then, did you make slaves of them in the first place? To which they answered: The day their mortal bodies died, we took them in, and they never saw or knew any other place in heaven; so we appropriated them to our service and they dutifully obeyed.

12/2.31. Sue said: Know, then, this is my conclusion: First, that you shall all be made as sub-Gods to one confederacy, and your kingdoms shall be fair to look upon, and well supplied with all things needed.

12/2.32. Behold, there are on earth, with the barbarians, hosts of familiars and fetals; whichever of you will go down to the earth and bring them away to Hored, shall have them for his slaves; and whoever brings the greatest number, I will award him the greatest kingdom. And if you can find emissaries to work for you in bringing fetals and familiars away from the barbarians, then such labor shall be accounted to your credit. And in the corporeal cities you shall station certain angels, whose labor shall be to receive newborn spirits on birth-blankets and bring

[359] persuade, influence

[360] provisions, food and drink, nourishment

them to your kingdoms also, for they shall be your slaves.

12/2.33. In that manner, Sue spoke, and the false Gods and Goddesses were highly pleased, and they divided themselves into certain districts over mortals and for the lower heaven, and were sent off at once to labor in their own way, and they were named sub-Gods.

12/2.34. Sue said: These sub-Gods have much weight with the barbarians, because they advise them in war. But, behold, it shall come to pass that when the sub-Gods have robbed the barbarians of their familiar spirits, the I'hin priests will have a greater weight with them.

12/2.35. And the sub-Gods will desire to find favor in my sight, and so, they will teach their slaves, and this will cause them to emancipate themselves in time to come.

CHAPTER 3 Sue

12/3.1. Jehovih spoke through Sue, saying: Mine is a strong government, and everlasting. Listen to the wisdom of your Creator, O My sons and daughters. Where have I not given liberty to all people? He who does right, where is he not free? He who does wrong, where does he have liberty? Whoever endeavors to surpass himself, have I not shown him his limit?

12/3.2. I created man at zero, but only for him to add to himself forever. I gave him liberty to add only that which perfects his own soul. For which reason, if he eats poison, it takes from him his body, which I gave. Here I made a boundary, both on earth and in heaven, which is to say, to the extent that man accumulates virtue, wisdom, patience, love, truth and pure words, he is free; because, in doing so, he follows Me in My works. But he who seeks to glorify himself in his possessions, binds himself, because he is unlike Me; for I gave All, and thus made the universe.

12/3.3. I have created two states, therefore, open to all men, both on earth and in atmospherea, which are, liberty and bondage. And I made man to choose that which he will; but, so that he might not err, behold, I send My emancipated angels to explain these things beforehand.[361]

12/3.4. Even so are governments ordained by My holy ones; accordingly, you may judge whether a government is of Me or against Me. For if it gives liberty to all righteous works, and for the promotion of knowledge, providing teachers to the extent of the demand, it is of Me. But if the government makes of itself a self, for which its aggrandizement[362] is at the expense of My children's liberty, then it is against Me.

[361] Oahspe is such a vehicle.

[362] development; accumulation; greatness; increase in extent, power, might, prominence, stature, influence, significance, profit, etc.

12/3.5. For I have not created a people to be today as their forefathers were, but provided them with perpetual growth in wisdom and virtue; for which reason, the rising generations shall rebel against that which was well and good for their forefathers. All My governments understand this, whether on earth or in heaven. Whatever government does not accept this rule shall go down to destruction. For, as I have hedged man about with sentinels, such as pestilence, poverty and hunger, in order to awaken him to knowledge and industry, so have I hedged-in all governments under the sun with sentinels, such as rebellion, assassinations, war, and bankruptcy. As pestilence proves man's disobedience to My commandments, so do rebellion and anarchy prove the disobedience of governments to the progressive spirit which I created with man.

12/3.6. The self-God says: I will make a strong government; by armies and cruel masters I will bind the subjects in my dominions. And he draws up a multitude of laws, and heaps up books to explain the laws, and finds judges to explain the books that explain the laws, and he says: Behold how wise I am! Behold the great wisdom of my judges! Behold the great learning of my books! Behold my most perfect laws! Behold my armies that stand in great power behind all!

12/3.7. But lo, a star appears in heaven, and all his fabric gives way like a spider's web. For instead of choosing his Creator, Who is strong, he erected things that were as nothing.

12/3.8. Hear your Creator, O My God, for through My Son I bequeath a new light to the lower heaven: For, as you have portioned to the self-Gods to take kingdoms, suffer them to hedge themselves around with a multitude of laws; but you yourself shall have no laws except the rites and ceremonies, which you shall adorn with music and processions.

12/3.9. And it shall come to pass that the dominions of the self-Gods will prosper for a season; and for the sake of self-glory, they will deplete the earth people of familiar spirits and fetals. But, afterward, their subjects will tire of the laws of the self-Gods, and hearing that you have no laws, except rites and ceremonies, they will, of their own accord, come to Hored.

12/3.10. Therefore, you shall convert the nurseries, hospitals, factories and places of education, into places of delight and recreation.

12/3.11. The voice ceased, but Sue said: Behold, a time comes in all the atmospherean heavens when the discipline of former days must give way to something new; and now is such a time in this kingdom. It may be compared to a young child who has been led by the hand for a long time, but now has become strong enough to walk alone.

12/3.12. For this purpose the earth has been brought through the fields of Izaracha, and my hosts have come with music and wisdom. Hear, then, my decree, O God of earth, and you shall be the most blessed of Gods: Send your messengers into all parts of atmospherea, proclaiming a recreation of ten days, of music, dancing and marching, with pageantry and feasting, to be in Hored on the first of the moon of Jaffeth.

12/3.13. The rest leave to the Father, for He will provide us in that time. And while the time is coming, I will go around the earth with my hosts in my etherean ship.

12/3.14. God said: I perceive Your wisdom, O Jehovih; in Your decrees I am raised up with new wisdom and power. O that I could have devised a way for them before they fell so low!

12/3.15. Sue called the Council and his own hosts from labor to recreation for one day, and the people mingled together rejoicing; for there were many ethereans with the hosts of Sue who had been earth-born, many thousands of years before, and their assurance of the emancipated heavens above had greater weight with the atmosphereans than anything that others could say. Then Sue and his hosts visited the earth and her heavens; and after that returned again to Hored.

CHAPTER 4 Sue

12/4.1. When the time of the festival came, more than a billion souls, besides the etherean hosts, had congregated in Hored, to witness and to participate in the ceremonies. Sue said: Here is wisdom and folly; false Gods and their dupes; laziness and industry; swiftness and sloth. Yes, here is a world worthless before Jehovih.

12/4.2. And why? Simply for lack of discipline and harmony. Everyone is for self, and none are producers for the general good. Alas, they are the same as mortals, but stripped of flesh. They are of no value to one another, and consequently of no value to themselves. Now I will show you, O God, that these hapless[363] beings, with no joy in life or hope of resurrection, shall become a great glory to the Father and His Kingdoms.

12/4.3. God said: Pity them, O Father! It is over a thousand years since they have been visited by the higher heaven. Many of them are learned, but doubting if there are other heavens, except the plateaus of the atmospherea of the earth. Millions and millions of them have never seen an etherean. Alas, I fear for them.

12/4.4. Sue said; Fear not, O God. They are like mortar in my hands. Neither shall there be preaching to them, nor praying for them. They are tired of these

[363] unfortunate, tragic, poor, pitiable

things. But I will found a new light among them, and it shall speak for us. Hear me, then; with the populace I shall be as one that is unknown. Call, then, your es'enaurs, and your trumpeters and harpists, and all the musicians belonging to your kingdom and to the kingdoms of your Lords, and let the procession begin.

12/4.5. For in all public matters those who are at the front, if wise, can lead on forever. Be politic,[364] therefore, and shape the populace while the self-Gods[365] are amazed at the immensity of the hosts assembled.

12/4.6. God did as commanded, and the people saw there was a head to the proceedings. Sue said: Send your marshals and decorators to follow close behind the musicians, distributing raiment to all who will follow in the procession. My etherean hosts are advised. They will stand by the way, and, with marvelous swiftness, provide the raiment. All possible extravagant colors and fabrics, hats and ornaments, shall be gratuitously[366] distributed.

12/4.7. My hosts shall be arrayed in plain white; and they shall not march, but be as servants and workmen. And when the atmosphereans have played and sung, over all the boundaries of Hored, then my etherean band shall sing and play, and start the dance.

12/4.8. All these things were done, and from the very start to the termination of the music there was harmony in every place and corner among the billions assembled. Nor was there ever a so extravagantly equipped multitude in the earth's heaven. And so completely captivated were the people, that their enthusiasm was boundless. Then came the etherean dance, which so surpassed the capacity of the atmosphereans that not one could join in. Nor could they take part in the etherean music.

12/4.9. So the atmosphereans looked on, confounded by the excellence of that which was before their eyes.

12/4.10. Thus ended the first day's proceedings, which to describe in full would require a large book. So the people were called to refreshment. And the ethereans, still dressed in white, and as servants and laborers, provided the viands.[367] For, they had previously prepared a supply of material. And so easily and swiftly did they do their work, that now, for the first time, the more learned of atmospherea began to observe them with surprise and wonder.

12/4.11. Presently inquiries were made as to who they were and where they came from. For so Jehovih created man, that when of his own accord, he admires the excellence of his neighbor, he goes to the extreme in praising him.

12/4.12. So God said: Tomorrow a new entertainment shall be given, and new raiment and new viands for the feast. And the hosts shouted with

[364] be expedient, use to advantage

[365] Note that these left shortly after the procession got underway.

[366] without charge or obligation, freely

[367] delicious prepared foods

great vigor and praise. Then the people mingled together to converse on all they had witnessed; neither did they comprehend the object, except for pleasure only.

12/4.13. When the next day came, the ethereans had been divided into groups, and the rites of the ancients, and of the hosts of a'ji in Partha, were announced, requiring extravagant preparations[368] and millions of atmosphereans as assistants.

12/4.14. So great was their ambition to take part, that it was only by promises of something in the next rites, that the marshals were able to make selections.

12/4.15. Sue, Jehovih's Son, had previously stationed signal bells at remote distances from one another, but connected them so that the sounds would answer quickly. And in the intervening places, extemporized forests and waterfalls were arranged; and near the middle space, one thousand columns of fire were erected.

12/4.16. So, in the morning of the second day, when all these glorious scenes were completed, with the ethereans still plain and in white stationed here and there, the atmosphereans were more confounded than ever, and more loudly shouting in their praise.

12/4.17. First came the birth-rites; then marriage-rites; then death-rites and the first resurrection; then the rites of harmony. And the play represented a million ethereans who went to a corporeal world and followed it through its life, and to death and resurrection; its darkness, disharmony and terrible suffering in atmospherea; ending with a tableau[369] of a great sun of light descending, to deliver them into everlasting paradise.

12/4.18. So grand was the spectacle and so sublime the music and spoken words, that the hosts of Hored wept, and laughed, and shouted, and prayed, as if their souls would break with joy.

12/4.19. Thus ended the second day, and so complete was the glorious work that every soul had sworn a solemn oath to forsake[370] the earth and lower heaven forever. Then God announced for the third day, the display of etherean power.

12/4.20. And the people were so bewildered already that a child could have led the most stubborn of all. For thus Jehovih created man, who, having become much conceited in himself, turns right around and makes himself a submissive fool.

12/4.21. So, on the third day, the ethereans displayed their power over the elements of the atmosphere; making corporeal substances and dissolving them at pleasure;[371] making light into darkness, and darkness into light; weaving fabrics; making diadems and precious stones; gathering viands from the essence of things evaporated up from the earth; founding plateaus and temples in heaven; making ships and chains and musical instruments.

[368] including costuming and other accessories, grooming, set design, etc.

[369] a portrayal, illustration, scene or representation that is dramatic and striking

[370] abandon, leave, desert

[371] i.e., effortlessly when and as they desired

And, lastly, the etherean marshals, with half a million ethereans, turned the winds and sent a heavy shower of rain down to the corporeal earth.[372]

12/4.22. And all that time, the musicians of the hosts of Sue were playing music, the sweetness and grandeur of which so greatly surpassed that of atmosphereans, that any of theirs would be as nothing in comparison.

12/4.23. So, because of the exhibition of great power and wisdom, the third day had changed the fortunes and aspirations of every man and woman in the lower heaven. And they were running here and there, pleading to be taken as apprentices or servants, pledging themselves to do anything required of them. Neither would they be put off, demanding that half of the next day should be given to initiating them as real beginners in the second resurrection.

12/4.24. Then God spoke to them, saying: You do not know what you ask. Behold, I have commanded you for hundreds of years to put away your fine raiment and sparkling gems, and to begin adorning your souls, so as to become Brides and Bridegrooms of the Great Spirit.

12/4.25. But you would not, but strove continually to adorn yourselves, forgetting to labor for those beneath you. Behold, Jehovih's Brides and Bridegrooms now stand before you. What is their worth compared to yours? Are they not plain? And are you not decorated?

12/4.26. But millions of voices rose up, saying: We will do whatever you command, O God. There is no God like you. Then God spoke, saying: Hear me, then, further: To begin the second resurrection requires this; to put away your jewels, diadems, ornaments, and, above all things, to forsake self, and from this time forward to labor for others who are beneath you. If you do this in a brotherhood, you are already beginning the second resurrection. Neither is there any other road to wisdom and power.

12/4.27. Again the multitude cried out: We will do anything; we have faith. And God answered them, saying: Permit, then, a few to be initiated tomorrow; but be patient and of good judgment; slow to resolve, but firm forever.

12/4.28. So on the fourth day, in the morning, behold, more than a hundred million spirits had abandoned their showy raiment and stood arrayed in white, devoid of jewels and diadems, ready to be initiated and take the vows of the second resurrection. Accordingly new music was prepared, and the procession and ceremonies so arranged, that the greatest possible glory would be manifested.

12/4.29. Canopies were stretched overhead, and on the borders of the march, arches and columns were placed, decorated with flowers and vines; and amid these, half concealed, were nestled the response

[372] There are thousands and thousands of Spiritualists who have witnessed these things being done by the spirits, but of course not on so grand a scale. –Ed.

singers, who were to speak for and with the initiates. But concealed from view, and at a distance, were bells and explosives, which were the morning signals.

12/4.30. And the glad and solemn sound of the Immortal Voice came upon the souls of millions impatient to vow themselves to a new life; and God and his hosts welcomed them with great joy. So grand and imposing were the ceremonies, that, before midday, another hundred million came, robed in white, to be initiated also. Nor did the people desire any other entertainment.

12/4.31. And so the initiations were continued on the fifth day; and again, another hundred million applied, also robed in white. And this was continued on the sixth, seventh, eighth, ninth and tenth days. And, lo and behold, a billion angels had taken the vows of the second resurrection.

CHAPTER 5 Sue

12/5.1. The words of the initiation, led by the etherean hosts, were of this manner:

12/5.2. God on the throne said: O E-o-ih (Jehovih)! Almighty! Boundless!

12/5.3. Response: How shall I comprehend You, You Mighty One?

12/5.4. God: You, Higher than All Gods and Lords!

12/5.5. Response: Who moves the universe with power unlimited!

12/5.6. God: Creator and Controller of the corporeal worlds!

12/5.7. Response: In Whose hands the etherean firmament is like a fruitful garden, wider than the boundaries of time!

12/5.8. God: Whose members are All Space!

12/5.9. Response: Whose members are the All that is within place, beyond measure!

12/5.10. God: You, O E-o-ih! You Fountain and Terminus[373] of all things!

12/5.11. Response: E-o-ih! E-o-ih! Of Whom all things are simply parts, attuned to Your will!

12/5.12. God: You All Person, O E-o-ih! Incomprehensible!

12/5.13. Response: Who speaks in the Light! Whose voice is the progress of the universe!

12/5.14. God: E-o-ih! You All Giver! By giving, Creates!

12/5.15. Response: What are Your secrets, O Mighty One? O E-o-ih, Everlasting, and Greater than Magnitude!

12/5.16. God: I see nothing in all the universe but You! All selfs are merely fractions of Yourself, O E-o-ih!

[373] boundary, limit, end

12/5.17. Response: Who has not seen You, O E-o-ih? Your Person is in the east and west and north and south! Below and above; far and near.

12/5.18. God: Who has not heard Your voice? Who has not found Your hand, that pushes him along?

12/5.19. Response: Without You, O E-o-ih, I do not go; I do not move. I set out to do things of myself, and fail utterly.

12/5.20. God: What is man before You, O E-o-ih? He sets up a kingdom, and it falls like a house of straw.

12/5.21. Response: O E-o-ih, how I have wasted my time! My buildings were lighter than chaff![374] My virtues were merely bubbles, and they are burst and gone!

12/5.22. God: When will man learn to attune himself to You, O E-o-ih?

12/5.23. Response: How can I put away myself, O E-o-ih? Have I not said: I cannot put away my own judgment?

12/5.24. God: Man says, I will not put away my judgment! And lo, by that, he does it!

12/5.25. Response: Have I not said: To protect myself is the first law; and to preserve my own, the highest law?

12/5.26. God: Man assumes to protect himself, because he is without faith in You, O E-o-ih! And to preserve his own, which, in fact, is not his. ||

12/5.27. And here the Light fell upon the throne, and Jehovih spoke out of the Light, saying:

12/5.28. I have called you, O man, from your youth up! My voice has never ceased in your ear. Who can come into life without Me? Who can measure his own footsteps? Behold, he treads on My ground. Of all that he is made, the substance is Mine.

12/5.29. The kingdoms of the earth and the kingdoms of Gods and Lords in heaven, what more are they than imitations of My works? Where they imitate Me well, I am with them in wisdom, love and power. Shall a man butt his head against a wall to prove he is greater than his Creator? Behold, I came in the ancient days, saying: Strive to become one with Me, and you shall rejoice that I created you. Strive to set up for yourself, and your vanity shall in time pierce you as a two-edged sword.

12/5.30. Hear the love of your Creator, O man! For, I made you with fondness for your sons and daughters. Of love like My Own, I gave you a part. And as you send communication to your wayward[375] son, beseeching him to return to you, so do I bring My messengers from higher worlds to call you. And, so that you may not mistake their higher place, I give them power and wisdom surpassing yours.

12/5.31. The Voice ceased, and the initiates said:

[374] the flakey, light covering of unprocessed grain

[375] disobedient, insubordinate, contempt for authority, delinquent, willful, headstrong, unruly, self-indulgent

12/5.32. From this time forward I will serve only You, O E-o-ih! No more will I think what shall become of me. For I know You will appropriate me wisely, O E-o-ih!

12/5.33. Accordingly, as the stone is hewn and polished, so will You put it in the walls of Your house.

12/5.34. My labor is to hew, polish and perfect my own soul forever!

12/5.35. My soul shall become as a shining star.

12/5.36. My love like Your etherean angels.

12/5.37. And plain my raiment, and clean, forever![376]

12/5.38. Never more will I boast, nor speak untruth, forever!

12/5.39. Nor sloth attain me.

12/5.40. Nor vanity, nor self; nor will I talk of myself.

12/5.41. Nor criticize my brethren, nor my neighbors, for they are Yours, O E-o-ih!

12/5.42. To do righteous works and lift up my fellows shall be my labor from this time forward, forever!

12/5.43. Make me strong in You, O E-o-ih!

12/5.44. And wise to do Your will forever. Amen!

[376] i.e., And plain shall be my raiment, and clean, forever.

CHAPTER 6 Sue

12/6.1. So great were the words and music of the ceremonies that the people were entranced beyond measure; the old and divided kingdoms, which were without unity and discipline, were now replaced by extreme sanctity and decorum.[377]

12/6.2. Sue said: Hear me, O God, I will counsel you further: Know, then, that the false Gods and false Lords have gone off to build up kingdoms of their own; nor do they know what has happened in Hored. Allow them to proceed until they have purified the corporeans from familiars and fetals; but when they have finished, call another festival of all these people, and also send word to the false Gods and false Lords who deny Jehovih, the All Person, and they will come adorned in extravagant raiment and jewelry, and bringing their slaves. For they will expect, by their pageantry, to triumph over all other Gods and men, hoping to carry back millions of subjects with them.

12/6.3. God said: I perceive, O Sue, Son of Jehovih. So God did as commanded, and sure enough, eventually the false Gods and false Lords stripped the mortal barbarians of their familiars and fetals, making slaves in heaven of these spirits. And it came to pass that God gave another festival, and it was greater than the first; and more than three billion angels were present, who had become enlisted in righteous works.

[377] sanctity = holiness, saintliness, piety; decorum = polite behavior, deportment, manners, etiquette, conventions, propriety, formality

12/6.4. This was the beginning of the third year of Sue; and his wisdom and power were now manifested all around the world, on earth and in heaven.

12/6.5. And this is what happened in reference to the false Gods and false Lords. They came to the festival equipped in chariots and ships, with banners and flags, crowns and diadems, and with many other wonderful extravagances; and nothing like it had been in heaven since the flood. And each and every false God and false Lord endeavored to outdo the others in show and parade.

12/6.6. As might be expected, the first day of the festival neither won their applause nor censure. The second day they ceased to attract attention; for the thrift, purity and wisdom manifested in the countless millions of the second resurrection caused even children to receive more praise than the Gods and Lords with all their glitter and show.

12/6.7. On the third day one-half of the false Gods and false Lords cast aside their adornments and appeared in plain white, pleading to be initiated into the mysteries of the second resurrection. And on the day following, the rest of them came, seeking admission also.

12/6.8. At that, the Light of Jehovih spoke through God on the throne, saying:

12/6.9. Think, O Gods and Lords! What are you doing? It was barely yesterday that you asked for kingdoms, desiring to be leaders and great workers, over and above your fellows.

12/6.10. And you obtained your desires, becoming Gods and Lords over millions. And these became your dutiful subjects, and you adorned your thrones and your persons in great splendor.

12/6.11. Behold, I gave a festival, and you came as living witnesses of what self-made Gods and Lords could accomplish. And your dutiful subjects came with you to attest their loyalty and good faith in your wisdom and power.

12/6.12. Now you have cast aside your crowns and high estate, praying to become workers among the host of men and women! Are you not mad? And are you not making yourselves the destroyers of your own subjects? For, see, because of your abjuration[378] of self-pomp and self-glory, all your subjects are cast aside in ignorance and misery.

12/6.13. With one voice the self-Gods and self-Lords answered, saying: Alas, O God! What shall we do? Our crowns we can give away; our raiment and jewels, our thrones and kingdoms. But, O God, we cannot give away our subjects; they will not go. We have bound them to us; and we are bound to them because we accepted them. What shall we do, O God? The burden is more than we can bear!

12/6.14. God said: Do not be disconsolate,[379] O Gods and Lords! You have done a great work. You

[378] rejection, repudiation, recanting, renouncing, cessation, discontinuance

[379] dejected, despondent, disheartened

have rescued millions and millions of familiars and fetals. And even before you applied for the resurrection, behold, most of your subjects had already deserted you!

12/6.15. Hear the judgment of your Creator, which is that when all your subjects and fetals are risen in wisdom, virtue and good works, so as to take the second resurrection, then on that same day you shall be promoted. Only then can you have freedom of soul.

12/6.16. The voice ceased, and the self-Gods and self-Lords answered: You are just, O Jehovih. We will go to work among our poor and ignorant subjects, and make them comprehend Your wisdom, power and justice.

12/6.17. For ten days the festival lasted, and then it ended. And thus were rites and ceremonies first established in the lower heaven as a power to work wisdom and virtue. And from that time forward, music, marching and dancing were included in all ceremonies by the Gods and Lords of heaven.

CHAPTER 7 Sue

12/7.1. In the fifth year of Sue, he dispatched swift messengers to Opnetevoc, in etherea, saying: Thus says Sue, God of two etherean worlds: Behold, I am sojourning on the earth, and, with the God of heaven and his Lords, have prepared one billion Brides and Bridegrooms for Jehovih's etherean harvest. Greeting to Nista, of Ho and Tow'en, Goddess; in the name of Jehovih, send an airavagna and complete the resurrection of the Father's Brides and Bridegrooms!

12/7.2. So it came to pass in etherea that the Goddess Nista provided an airavagna, an etherean ship, resolving to come as commander in chief. Sue advised God, saying: Make of this matter a great testimony in your heaven. Send, therefore, your messengers into all parts, and to your Lords on the earth, inviting all people to be present to witness the ascent of Jehovih's Brides and Bridegrooms.

12/7.3. God did as commanded, and on the day of the appearance of Nista, daughter of Jehovih, in her sun-ship, in the firmament, there were assembled in Hored countless millions of souls inspired of Jehovih.

12/7.4. Great was the rejoicing and the manifestations of delight when the sun-ship came into full view, descending, like a world on fire. And when she passed Chinvat and was fully within the earth's vortex, the enthusiasm of the people knew no bounds.

12/7.5. They sang, prayed, danced and clapped their hands, as if mad with delight. Meanwhile, the Brides and Bridegrooms had been arrayed in etherean

white, and were now saluting those whom they were soon to leave.

12/7.6. Quietly the etherean hosts fulfilled their part in the great play of the immortal resurrection; very Gods and Goddesses in demeanor.

12/7.7. Nearer and nearer came Nista in her sun-ship, slowly turning and descending, with ten thousand curtains suspended and waving; and ten times ten thousand banners and flags waving above and around.

12/7.8. And then slowly down, lower and lower, till the airavagna rested on the plateau of Hored, to the south of the Temple of Jehovih.

12/7.9. Gussitivi, marshaless to the throne of Sue, in Izaracha, with ten thousand deputies, went forward, and with open arms received Nista, Goddess descended, saluting with the sign of the star and square, having been warm friends two hundred thousand years in the plains of Oayad, in the etherean es'tu[380] of Hi'dan, the spiritual center of the orbit of the great serpent when in Zagagowthaka.

[380] spiritual center. –1891 glossary

12/7.10. The es'enaurs of both hosts were chanting, and the angels of the airavagna were coming forth in hundreds of thousands, to be saluted by the previously trained Brides and Bridegrooms of Jehovih and by the hosts of Sue, the etherean laborers.

12/7.11. And when Nista came up to the throne, God and great Sue rose up amid the light, now gathering fast as a mantle of brilliant fire over the place of council.

12/7.12. Sue said: All hail, O Nista, Jehovih's Daughter! God said: In Jehovih's name, welcome, O Nista. To which Nista answered, saying: By the Wisdom and Power of Jehovih, O my beloved!

12/7.13. And Sue and God parted, and Nista ascended and sat in the middle of the throne. After the ceremonies of salutation, Nista said: Let the Brides and Bridegrooms of Jehovih approach the throne of God.

12/7.14. The marshals then ushered the billion of them to their places, and the swift messengers bound them on all sides, so that the responses would be uniform and spoken as if by one person. Then Nista spoke from the throne, and the Brides and Bridegrooms responded in the usual form of Gods and Goddesses, and after that, took the necessary vows and renunciations of the earth and lower heaven, according to Jehovih's commandments.

12/7.15. When the ceremonies were finished, God proclaimed one day of recreation, which was participated in joyously by more than four billion souls.

12/7.16. So, on the next day, Nista and her hosts, with the billion Brides and Bridegrooms, entered the airavagna amid the cheers and weeping of millions of

atmosphereans, who had never witnessed so grand a spectacle.

12/7.17. And then Nista, by the power of the Great Spirit, set her ship in motion; raised it up from the lower heaven; moved it upward by her command, saying: Arise! Arise! Airavagna! By my will, arise! Embrace the realms of Great Jehovih! Arise!

12/7.18. The es'enaurs and trumpeters were singing and playing; and those ascending threw down flowers and perfumes, and all sorts of pleasant keepsakes, to the countless millions below.

12/7.19. In a little while the airavagna disappeared in high heaven.

12/7.20. This, then, is what followed of Sue's ministration: When six years expired, thus marking the end of dawn, he delivered God and his Lords and another billion Brides and Bridegrooms, taking them into the extreme borders of Izaracha, to which was assigned the a'ji'an field of Rus'tsoo with twelve etherean worlds.

12/7.21. And Sue left T-HI, as the anointed God of the lower heaven for the next four hundred years. And God (T-hi) anointed Lords for the divisions of the earth, the same divisions as before. And the earth and heaven prospered, so that in the dan following there were raised up two billion Brides and Bridegrooms.

12/7.22. After that there was a decrease in the etherean harvests for two thousand years, after which great darkness came on the earth and heaven belonging to it; and self-Gods filled all atmospherea. And, as for Lords, there rose up in every nation on the earth, thousands and thousands, so that men and angels did not know if there were a true God or true Lord in all the universe.

12/7.23. Thus ended the cycle of Sue, being three thousand and two hundred years.

END OF BOOK OF SUE, SON OF JEHOVIH

The Lords' Second Book

Being contemporaneous with the Book of Sue, Son of Jehovih. As the latter is chiefly about the angels of heaven, so is the Lords' Book about man on the earth.

CHAPTER 1 Lords' Second

13/1.1. God said: I, the Lord, for my predecessors and successors and for myself, declare these things to mortals:

13/1.2. The chosen of God, called I'hins, because they were the fruit of both heaven and earth, were taken, under the protection of God, his Lords and angels, to all the divisions of the earth for the fulfillment of man on the earth for the glory of the Almighty.

13/1.3. And I, the Lord, a one-time mortal, with my holy angels, who had sprung from the earth in former times, walked with man to keep him upright in the way he should go.

13/1.4. By command of God, the angels watched over man, teaching him often unknowingly to himself, in all good works and industry. By constant changes of watch the angels relieved one another daily, weekly and monthly.

13/1.5. And at no time did the angels leave the I'hins alone, and without the light of heaven.

13/1.6. But wherever the I'hins went, the angels went also, often taking on sar'gis and being seen by man, even daily; and man talked with them face to face.

13/1.7. And the angels told man what was good for him; showing him the way of righteousness.

13/1.8. And man depended on the Lord and his angels for all things helpful to his understanding.

13/1.9. Now when the earth was inhabited in many places, and there were thousands of cities and villages, the Lord said to man:

13/1.10. Behold, you have made the earth the joy of the Lord; and now I give it into your keeping. What do you say?

13/1.11. And man answered: It is well; I can keep the earth, and I shall rejoice on it because it is the gift of God.

13/1.12. The Lord said: If I stay with you, day and night forever, you will not put forth your own power and judgment.

13/1.13. Man said: Go your way, O Lord.

13/1.14. Then the Lord withdrew awhile, taking his angels with him.

13/1.15. Now in those days, there were ground people dwelling in the wilderness who did not have the light of heaven in them, nor could they be made to understand.

13/1.16. As one may discourse to an ox, and it does not comprehend; so was speech to the people of darkness.

13/1.17. Nevertheless, in winter, when food was scarce, the ground people (druks) came to the cities of the I'hins, begging for food. And the I'hins, remembering the commandments of God, went out to them, treating them to everything good to eat.

13/1.18. Now, behold, the chosen were tempted by the people of darkness. And it came to pass that a new race was born on the earth, and they were called

I'huans, after the ancient warriors that destroyed the chosen, before the flood.

13/1.19. These I'huans were copper colored and were capable of speech.

13/1.20. When God saw what had happened, he called to the I'hins, saying: O you that could dispense with the Lord! Did I not give to you the mark of the circumcision as a limit to the line of my chosen?

13/1.21. Hear me now in my prophecy: The I'huan shall be taught the name of Jehovih, the Great Spirit, and the plans of heaven and earth. And he shall one day inhabit the whole earth, holding dominion over everything on it and in its waters.

13/1.22. And ultimately the I'hin race shall disappear from the earth; their kind shall not be found on this my footstool.

13/1.23. The I'hins inquired of the Lord as to when these things would come to pass. The Lord said: In twenty thousand years.

13/1.24. The Lord said: From this time forward, the I'hins shall not mingle with any other people on the face of the earth. This is my commandment. And whoever violates my word shall be cast out of my cities, and go dwell with the barbarians.

13/1.25. Because the I'huans are your heirs, and are capable of everlasting life, you shall be the light of my kingdoms to them; teaching them peace, righteousness and mercy; but you shall in no case permit them to enter or reside in your cities.

13/1.26. Neither shall you raise a hand to do them harm. But if they come upon you in multitudes to take your stores, then you shall depart out of that city, leaving the I'huans to take the goods and food for themselves.

13/1.27. For you shall be an example of non-resistance for the sake of establishing the love of God in them.

CHAPTER 2 Lords' Second

13/2.1. God foresaw that the I'huans should be separated from the druks, otherwise Yaks would again be born into the world.

13/2.2. And he said to the I'hins: Behold, the I'huans cannot hear the voice of the Lord, therefore go to them, saying: Thus says the Lord: If you mingle with the druks, your seed shall not inherit everlasting life, but go down in darkness.

13/2.3. And the I'hins went and told the I'huans the words of God. Nevertheless many of the I'huans broke the commandment. And, indeed, Yaks were again born into the world.

13/2.4. The I'hins said to one another: Are these not like those of the legends of old, who were made eunuchs and servants?

13/2.5. The I’huans inquired the meaning; and when they were told, they made a law for themselves, making eunuchs and servants of both Yaks and the ground people wherever they came upon them.

13/2.6. The I’hins feared the judgments of God in this matter, and they called out to him for a remedy.

13/2.7. But God answered them, saying: Because of the enmity between these two races, behold, they will not marry. Suffer the I’huans to do in their own way. For of what profit is it to bring forth heirs that cannot inherit my exalted heavens? Because the tribes of darkness cannot be made to understand, behold, their souls go out of being as a lamp that is burned out.

13/2.8. So it came to pass that the I’huans made eunuchs of the tribes of darkness; from both sexes they made them, and made slaves of them also.

13/2.9. The Lord said: The I’huans shall have laws of their own. Let my chosen go to them and make laws for them, saying: Thus says the Lord:

13/2.10. The I’huans shall be guardians over the I’hins, the sacred people; and through the I’hins I will bless the I’huans, and make them mighty.

13/2.11. Since it is unlawful for the I’hins to kill any beast, bird or serpent, behold, their cities and mounds are invaded by all types of evil beasts and serpents.

13/2.12. The I’huans shall slay all such evil beasts and serpents.

13/2.13. And they shall guard the cities and mounds where my chosen reside.

13/2.14. The ground people and the Yaks shall be servants to the I’huans. And the latter shall cast[381] their servants, so they shall not multiply on the earth.

13/2.15. Hear, then, the law of God between the I’huans, one with another:

13/2.16. Whoever does an injury to his neighbor or to a stranger, the same shall be done to him.

13/2.17. Whoever takes from another, he shall restore a twofold equivalent.

13/2.18. Whoever kills a man, woman or child, shall be put to death.

13/2.19. Whoever marries his sister or mother, or his half-sister or half-mother, they shall all suffer death together.

13/2.20. Whoever oppresses another shall be cast out of the tribe of his people.

13/2.21. He who blasphemes the Great Spirit shall be put to death.

13/2.22. He who does not respect the time of woman shall be put to death.

13/2.23. The fields I have given to the I’hins, but the forests and wildernesses I, the Lord, have given to the I’huans.

[381] de-sex, neuter, spay or castrate, make eunuchs of them

13/2.24. And it was so; the I'huans began to be carnivorous. But both the I'hins and the tribes of darkness ate neither flesh nor fish.

CHAPTER 3 Lords' Second

13/3.1. In all the great divisions of the earth, these things were; nor did one division of the earth have much preference over another. But in the warm regions, where the earth brought forth abundantly, the I'huans and ground people dwelt most numerously.

13/3.2. In contrast, the I'hins dwelt in both the warm and the cold countries. For they clothed themselves; and built habitations. But the I'huans wore only a covering about the loins; neither did they build any habitations. And they roved about far and near.

13/3.3. But the ground people did not travel; and they mingled with their own kin, bringing forth heirs of darkness.

13/3.4. The I'huans learned the laws and obeyed them; and they looked upon the I'hins as a sacred people, doing them no harm.

13/3.5. And it came to pass that the I'huans became a very prolific people; four times more prolific than the I'hins, or the ground people.

13/3.6. And they spread rapidly over the earth, in all the regions where the earth brought forth fruit, roots, flesh and fish, that were good to eat.

13/3.7. For two thousand years the I'huans prospered; and they became mighty in many countries.

13/3.8. But in course of time they began to war upon one another.

13/3.9. And for hundreds of years they descended lower and lower in darkness.

13/3.10. And they no longer obeyed the commandments of God, but mingled with the ground people, bringing forth heirs of darkness.

END OF THE LORDS' SECOND BOOK

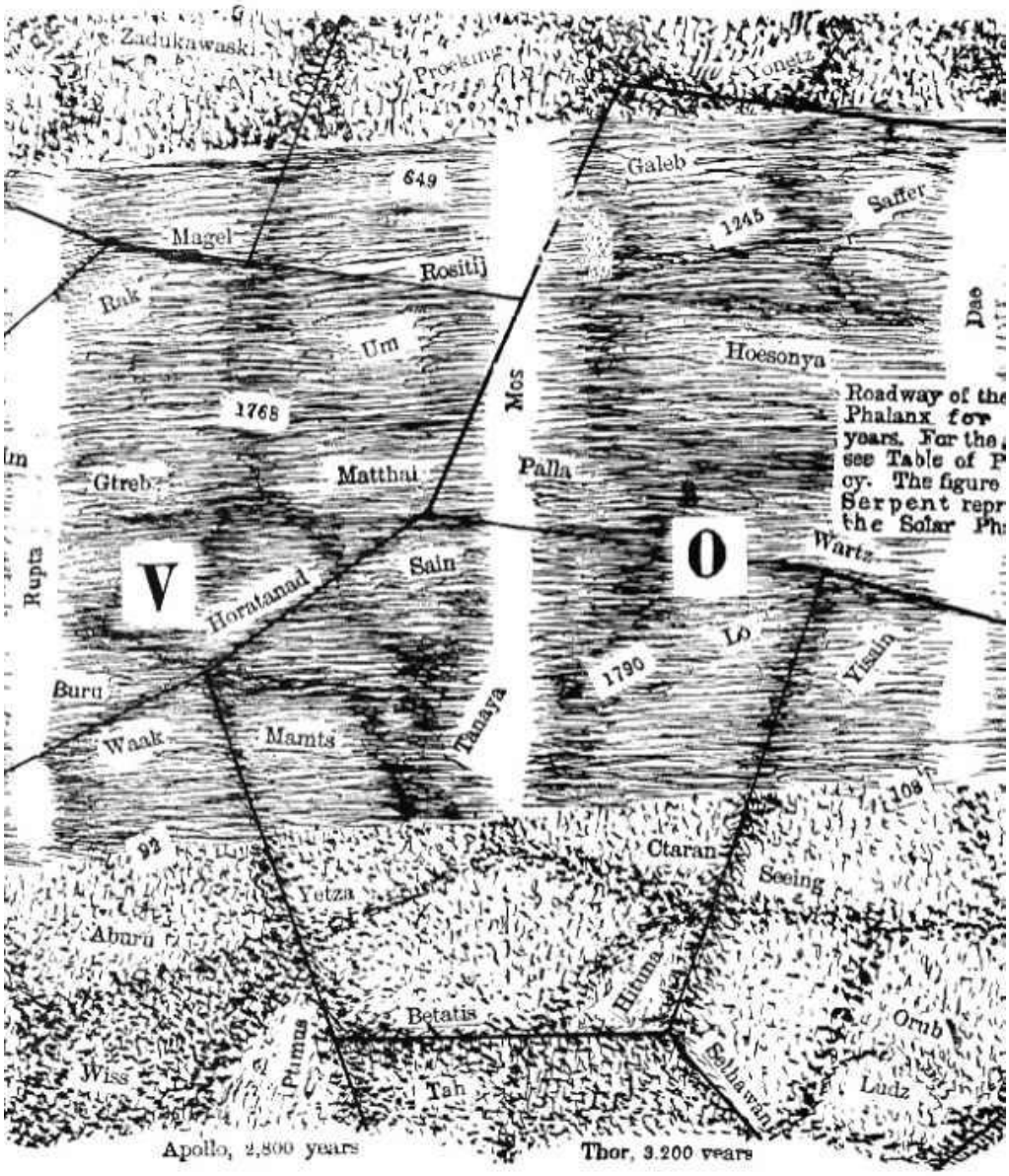
Book of Apollo, Son of Jehovih

Being the heavenly administration of Apollo, an etherean God.

CHAPTER 1 Apollo

14/1.1. Apollo, Son of Jehovih, resident of Pti'mus,[382] in etherea, and God of Suf'ad and Don'ga and Tah, in the South Province of Buru, Orian Chief, controller of vortices, said:

[382] see image i085



i085 **Map of the Etherean Roadway of the Solar Phalanx for the second set of two cycles of the past gadol, Plate 2 of 4**. The Roadway shown is that through which the sun and its family (including earth) traveled during the cycles of Apollo and Thor.

14/1.2. I, Apollo, once a mortal, proclaim: First, wisdom, peace and patience to all men, and comprehensive judgment concerning that which I speak. Second, to perceive the reason of things, as to what seems to have been, and of what comes after.

14/1.3. For the Great Spirit is all Harmony and Perfection, abounding[383] in time and in worlds to accomplish all possible imaginings; for which reason, be magnified in conception, not judging by the little understanding of mortals.

[383] abundant, flourishing, richly supplied

14/1.4. So that he who asserts harmony to be closer to the order of Jehovih, than that which is ill-formed or out of time, has little reason to prove his assertion before a wise man. As one may assert that ripe fruit is nearer perfection than that which is green, which assertion is self-evident without proof, so, in the understanding of Gods in the management of worlds, are things past and present, not things past and present in fact, but more like the immature and the mature.

14/1.5. Since, then, man perceives that words, at best, are just slow and coarse representations of the soul's conception of things, how much further lies a God's wisdom beyond the reach of mortal understanding! Remember, O man, that if you could recollect in a moment of time all you had ever learned, you would be wise indeed. If you were in tune with yourself, such would be your wisdom. To advance in such a way that man becomes attuned, first with himself, then with his immediate surroundings, then with the magnitude of worlds, and then with Jehovih, so that he moves, acts and comprehends harmoniously, is to become one with the Father.

14/1.6. Which condition awaits all men, and is called in high heaven, Nirvania, because, to him who has attained it, things of the past and future are like an open book. He can look back to his own beginning in the world, and even beyond, and wherever he directs his eye, he can see and hear as if the matter was happening now.

14/1.7. Marvel not, O man, that the Gods reveal the words and signs of things long since perished corporeally; the proofs they could give, you could not understand, for the basis of spiritual entity does not lie within the measure of the corporeal senses. Nevertheless, Jehovih has given you comparisons; as a portrait of a man shows his looks even after his corporeal body has perished; and yet, the picture is only a representative.[384] To the spirit, a corporeal body is only a representative, being a manifested production of a spirit.

[384] a likeness, an image, representation, emblem, indication

14/1.8. As out of corporeal things a new thing is produced and born into the world, so out of Jehovih is born the spirit of man; neither does the corporeal lead the spirit, nor the spirit the corporeal; but Jehovih does all. Do not think, then, that when the corporeal body is dead and molders back to original elements, that similarly the spirit of man will resolve itself back into Jehovih, for spirit is not bound by similar rules. As the corporeal body grows by aggregating to itself, not so grows the spirit of man, but by the opposite, which is giving away.

14/1.9. Remember, O man, the more you put forth your soul to give light and wisdom to others, the more you receive; and in this, you shall comprehend,

in the reason of things, everlasting life to the spirit of man. So also, to him who desires to comprehend Jehovih, let him constantly describe the All Highest. To him who desires to comprehend the etherean worlds, the homes of spirits long risen in Nirvania, let him describe them. Fear not, O man, that you shall err; all the imagery you can devise is surpassed millions of times in the magnitude of the Father's kingdoms. Till you can shoot an arrow without striking the air, fear not for your weak thoughts shooting amiss in Jehovih's worlds.

CHAPTER 2 Apollo

14/2.1. I Apollo, earth-born, of the continent Pan, submerged by Aph, the Orian Chief, by Jehovih's command, proclaim in the name of the Father, Creator of worlds, peace and wisdom to all nations and tribes of men: first, against all vanity and self-conceit in the souls of men; for in every cycle man asserts himself wise, great and learned, and the ancients, fools.

14/2.2. For the evidence of wisdom does not lie in learning one thing only, but in the adaptation of man to Jehovih and His works. In which measure, the modern and the ancient do not stand upon their own judgment in the matter, but by Jehovih's.

14/2.3. For if the ancient was not perfect in his place, neither are you, O man of this day. But, by the Gods, all the ages are adapted as Jehovih created them; do not judge Him, for your judgment is limited. That which was profitable to the soul of man, the Father revealed to the ancients; that which is profitable to the soul of man today, He reveals this day.

14/2.4. For which reason I, His Son, have come to fulfill my labor, even as all men, in time, must complete that which has been assigned them.

14/2.5. To rebuke vanity and self-conceit in those who do not perceive wisdom in things long past, but who applaud themselves without just measure before Jehovih. And the Gods perceive this vanity and pity them, hoping rather to exalt their minds, so that they may learn to perceive the Father's hand manifested in all things.

14/2.6. Turn your eyes inward, O man, and look at the spirit of things; imagine yourself a God looking down on a new earth, where man has been quickened into life, and attained to strength and learning. Take a look at his palaces and temples; his work in stone, iron, gold and silver; his knowledge of the sun, moon and stars; with written books to read; with clothes for the body and shoes for the feet; with great generals, and armies of soldiers; and with the land cultivated.

14/2.7. Are these civilized? And war abounding! By what right have you made yourself a judge, O

man! Who has measured the inhabitants of the earth and found them pure and wise? Do more people now live on the land in peace and happiness than in many of the past cycles? Because you are different in many excellencies, you shall also remember that many great inventions are forgotten. The world has been peopled over many times, and many times laid desolate.

14/2.8. Who has been the chief enemy to man? Who is his chief enemy today? Is it not yourself? Do not think, O man, that because a few people perceive the Higher Light, the world is wise and good before the Gods. For in all ages there have been a few. Yes, today, there are a few more in number than in the ancient days. And this is the sum of the enlightenment of the world.

14/2.9. Hear me, O man of earth, and you angels of heaven: I proclaim harmony, symmetry and music. I am of the days of the fountain of these talents descending to mortals. I was like a shapely stone in Jehovih's edifice, and by hard toil, a fashioner of the flesh mold of man and woman.

14/2.10. As the ear of one man hears music, and he cries out with delight: A tune! A tune! And as the ear of another man hears music, which he cannot discern, and he cries out: A noise! A hideous noise! Why, then, shall you not judge them, and say: One of them has an ear for music, and the other has not? || One of them is at one with[385] the music; the other, being discordant himself, declares there is no tune, but only noise. To which will you give preference in judgment as to music?

[385] in unity with, unified with, in sync with

14/2.11. Who has not seen Jehovih, the All Person? Who is it that cries out: I do not see Him? No harmony, no symmetry, no music, no complete whole? And to which will you give preference in judgment? Is not the judgment of the perceiver higher than he who does not perceive?

14/2.12. This I declare of Jehovih, that in all ages there are many who perceive the All Person, and many who deny Him. If, then, the lack of an ear for music makes a man dumb to a tune, is it not the lack of spiritual harmony which causes man to not perceive the everlasting presence of Jehovih the All Person?

14/2.13. Hear me, O angels and men: Can a man who does not hear the harmony of a tune, learn to sing? How much less, then, can man, or the spirits of the dead, harmonize with the Eternal Whole if they do not perceive Him?

CHAPTER 3 Apollo

14/3.1. I Apollo, Jehovih's Son, proclaim an age when man on earth did not consider harmony, or symmetry, or music, as Gods!

14/3.2. And Jehovih's voice came to me in the etherean firmament, and place of Pti'mus, saying:

14/3.3. Apollo, My Son, God of Suf'ad, God of Don'ga, God of Tah, behold the red star, the earth, she comes through your dominions. Go to her with a sufficient number of your hosts, and give her a new God, and call his name Apollo.

14/3.4. Behold, neither men nor angels on the red star comprehend the harmony of My works; and because of their own disharmony, they deny Me, being blind to My Person. Go, My Son, and make them idolaters of harmony, symmetry and music, for a long season, so they may become organically attuned from the time of their birth upward.

14/3.5. I said: I perceive Your wisdom, O Jehovih. And I called together a hundred million of Your sons and daughters, and told them what You had said. With one accord, they said: We have examined the red star since the time of Wan,[386] and we perceive truly, the time has come for your labor, O Apollo.

14/3.6. I said: Send an oniy'yah to the heaven of the earth and deliver her God, Lords, and all persons capable of the second resurrection. And say to God and his Lords: Thus says Apollo, Son of Jehovih, and God of three etherean worlds: Greeting in the name of the Father, and love to you all. For your glorious work I have assigned seven Teres and Don'ga. There gather your hosts, where a place of rest and comfort is prepared for you. The earth and her heaven shall be left in darkness for thirty of her days, having neither God nor Lords.

14/3.7. So my legions departed for the earth in an etherean ship of fire, led by Tu'ain, Goddess of Proe'king, a place of great learning in the etherean mountains of Horatanad; and they delivered God and his hosts according to my decrees, and the earth was without a God and Lords for thirty days.

14/3.8. And the voice of Jehovih came to me again, saying: Hear your Creator, O My Son, you who sprang from the land long since submerged, who have spanned[387] many of My worlds, behold, the legions of Sue and his mighty resurrections are still preserved to mortals and earth-bound angels: Of the Gods and Goddesses who danced and sang before men; and of the uneven match between spirits and Gods.

14/3.9. Profiting in this, the people of the red star have become rich in rites and ceremonies, and in preferring the swift-footed to the slow, the nimble to the clumsy; indeed, the loo'is have well laid out the road to your success. ||

14/3.10. So, I perceived beforehand how I should proceed when I landed in the lower heaven and her earth.

14/3.11. When the time came, I departed, still remembering my native star with well-treasured

[386] when Sethantes was crowned as first God of the earth and heavens

[387] traversed, examined carefully, measured, labored in

pride. And so that all things would express the labor Jehovih put upon me, my oniy'yah excelled in beauty all other etherean vessels that had ever descended to the earth.

14/3.12. How shall I comprehend Your magnitude, O Jehovih? What is the journey of a God before You? We build a ship for a hundred million, and are vain of its size and beauty; but when we launch out into Your etherean realms, we feel like hiding our faces in shame of our vanity. We sail through a thousand of Your crystal worlds and talk of great distances, but the mirror of Your boundless creation lies before us still. We recall the red star, our native home, a single gem amid the countless millions You have cast into the universe, and we are speechless because of Your Awe-Inspiring Extent.

14/3.13. Where have You not excelled Yourself, O Jehovih? In one moment, we perceive Your Vastness; in another, Your Microscopic Hand in the smallest ethe'ic wave, and in the spear of grass down on the swift corporeal stars. We applaud You for Your handiwork, and yet before our thoughts have gone over even the smallest part, You turn our eyes inward to the soul of things, an endless wonder.

14/3.14. How shall I comprehend Your designs, O Jehovih? You take me back to the time Your angels came and stood man upright, saying: Be a man; and, be a woman! But they would not.

14/3.15. Again and again, Your pitying hand stood them up, and Your voice came, saying: Talk, O man! Come, you shall help perfect yourself. But man was slow in perceiving wisdom; he loved that which came to his flesh.

14/3.16. I remember the earth, O Father! Men and women with long hair hanging down; and hands with claw nails, fierce and war-like. And hair in tufts and short-curled. Whose eyes were drawn down like a lion's, and mouth wide and falling open, like a dog that is tired.

14/3.17. Therefore You have called me, O Jehovih; and I perceive Your double purpose: For man left alone would select and mate, and evolve to terrible war! And You store here an idol to unfit him for cruel deeds.

14/3.18. So, from Your etherean realms, where for fifty thousand years Your Gods and Goddesses had trained me to comprehend the discipline of Your created heavens, I came, descending, down to the red star, where You first quickened me into being, so that I could fulfill Your mandates.

14/3.19. Your hand took me up, Your hand sent me down; I had learned not to fear; the tree of faith had grown in me; I knew the secret of All Power. As a mortal goes into a dark cavern, where the air is damp and unacceptable to the nose, so came my

hosts, O Jehovih, out of etherea into the vortex of the earth, into its dull atmosphere.

14/3.20. Your voice came to me, saying: Go around the earth with your oniy'yah, My Son. Stir up the atmosphereans, they who know no higher heaven. Behold, they have mutinied against My God and Lords; have rejected My proffered[388] wisdom. Their delight is in war and the deeds of mortals. As men on earth gather around to witness beasts in battle, so likewise these countless millions of spirits gather to witness kingdoms of mortals at war, or on fire, or plundering. And by their presence, urge men to cruelty and cunning horrors.

[388] a beneficently offered or tendered or presented

CHAPTER 4 Apollo

14/4.1. Hear me, O man and angels; from my words learn to be wise and deep perceiving. He who stands in darkness, does not see; no one can comprehend the time of Jehovih. The delight of all men should be delight in the Light. But who practices to his highest knowledge? Before my days, time was no nearer the beginning of the universe than now. There were men who believed that for each and every man, with death came the end of that man's existence; and Jehovih sent angels to prove them in their folly;[389] yet though they saw them, and talked with them face to face, many would not believe that they were spirits of the dead.

[389] lack of understanding; absurdity; foolishness; i.e., to prove they were mistaken

14/4.2. And in the lower heaven, they were the same; they would not believe in a higher heaven. And though ethereans came to them to prove them in their folly, and talked with them face to face, yet many would not believe.

14/4.3. I searched the disbelievers, to understand their souls; and found they were begotten[390] in disharmony. They prided themselves in their wisdom; but that which they called wisdom was as a serpent in the soul.

[390] created, engendered, reproduced, gestated, born, came into existence, originated, conceived

14/4.4. Jehovih spoke to me, saying: Hear your Creator, O My Son. In atmospherea you shall appoint ten thousand Lords, with ten thousand kingdoms; and the earth and its inhabitants shall be divided among them.

14/4.5. And you shall build a new kingdom in heaven, and call it Gau,[391] and it shall be your judgment seat, with a Council of one hundred thousand men and women.

[391] Gau here signifies plan of perfection. Gau is also mentioned in the Vedic Scriptures as the home of the God, Sughdha. –Ed.

14/4.6. And all your Lords shall be called Apollo! And they shall inspire men to make images of stone and wood. And the images shall have short arms and long legs; and nails instead of claws on the fingers, and well-formed mouths, with shape to accomodate motion of the cheeks.

14/4.7. And your Lords shall find the loo'is who have been preparing these matters by birth; and the

loo'is shall lead the angels in among mortals, finding the most comely-formed[392] men, women and young children. And when they have chosen them, they shall report the matter to the Lords, and they shall send ethereans to those mortals who are selected, and they shall be quickened by signs and miracles.

14/4.8. And it shall be proven before all the nations of the earth, including their kings, queens and governors, that the comeliness of the forms are pleasant in My sight, for which reason I come to them. And those who are thus selected shall sing and dance by entrancement; so that kings and queens shall be overcome by the achievements. And those that dance shall be made to float in the air, and sail about[393] in the dance.

14/4.9. For I will turn the judgment of man to beautify himself; and, in so doing, he shall learn to perceive beauty and harmony in My works.

[392] pleasingly-shaped, attractive to the eye that sees harmony and symmetry, pleasant to behold

[393] through the air for extended periods; and while on ground, glide about gracefully, nimble and light-footed

CHAPTER 5 Apollo

14/5.1. Do not think, O man, that the Gods always deliver the nations of the earth in a day or by miracles. They go to the foundation of a matter; they make man a servant to help deliver himself. They stir up the nations in rites and ceremonies first; then come after, and appropriate the rites and ceremonies. And the women look on, receiving the spirit of the matter in their souls, the act of which entails[394] on their offspring that which is desired by the Gods.

14/5.2. With the hosts of high heaven, unseen by mortals, the Lords stir up the whole world. In one generation, behold, a new race is born. Man is unfitted for dangerous war, and no longer the delight of drujas hanging around.[395] So the drujas, and the familiars, turn from the peaceful earth (to them stale and unprofitable in bloody entertainments), to find their own petty kingdoms broken down and gone.

14/5.3. Be wise, O man, and angels of earth! Hear the voice of your brother, God of three worlds! I will tell you a great secret: These are the words of your Creator: Man and woman are pro-creators! Those whom they beget, are theirs, says Jehovih. Not for a day, but forever! Take notice of your offspring, O woman! Take notice, O man! Will you be entailed with druj, to pull you down? Will you choose offspring to glorify Jehovih?

14/5.4. Have your people not boasted, O earth? Have they not said: O the poor ancients! || What of them? Will they turn away from the idols of Apollo, and set up on their own account? Can the people hand down a name and models to live forever?

14/5.5. So I founded Gau in the place Hored had been, extending over Jaffeth, Shem and Ham; and the rest of the atmospherean heaven I divided among my

[394] necessitates, causes, inescapably brings about

[395] loitering, shady opportunists lurking about, searching for, sometimes only aimlessly alert for, self diversions

ten thousand Lords and Lordesses, whom I selected and ordained in the manner of the ancients.

14/5.6. And the Lords established themselves in kingdoms, both on earth and in heaven. And they inspired kings and queens to erect images in the temples, and the images were given a name signifying Harmony, Symmetry and Music (Apollo). And the names varied in many countries, because of the languages of the people; but the signification was that these three entities comprised the All Light, the Creator, Jehovih!

14/5.7. And mortals were taught by the inspiration of angels how to make the images, for there were no corporeans sufficiently perfect for models.

14/5.8. According to the perfection of the images, so were they considered to be favored by Jehovih; and the sign of Jehovih's approval was manifested in the time of the sacred dance performed by the selected su'is; and the sign was, if the whirling dance caused many women to fall down by enchantment, then Jehovih was pleased.

14/5.9. Hear me, O man. The enchantment of the women was what the Lords desired, for the impression of the soul of woman shapes the unborn child.

14/5.10. In that regard, they worshipped blindly before the idols, not being sufficiently wise to understand how Jehovih was laying down the foundation for the coming race.

14/5.11. O you of little wisdom, compared with the Lords of heaven! How puffed up you are in judgment, not knowing the race from which you sprang! Jehovih's Gods and Lords mold the inhabitants of the earth as clay is molded in a potter's hand. They set them up, show them the way, and say to them: Go!

14/5.12. Mortals go on a little while, like a young child that totters and falls. And again the Lords set them up; and man, ungrateful, forgets and denies his God.

14/5.13. The unseen angels lead man and woman together, and say: Marry! And they wed, and bring forth of the Lord. Then man inquires: What do you mean: Bring forth of the Lord? But his judgment is under a cloud; he flatters himself that Jehovih created him, and then went away; and since then he has been his own master!

14/5.14. O man, what is your folly! How have you found such cunning ways to put off your Creator? What greater profit do you have in putting Him away, than in trying to perceive Him in all things? Why will you sing of man who is in darkness, and of the earth, which is just a fraction of the Great I Am? Do you not hope for wisdom, so that guardian angels may go away and rest?

14/5.15. Why should they stand over you day and night, to keep away familiars, fetals and drujas? Who shall close your mouth against falsehood, and your lips against cursing your Creator? Do you not hope, O man, that a wiser age will follow? When shall man learn harmony, symmetry and music? Who will hire a musician that constantly puts his instrument out of tune? Why should the Gods applaud men or angels who do not live attuned to the All Highest?

14/5.16. Show me one who is as good as his understanding; who lives as wisely as his goodness desires he should. He will understand my words; I can come to him and inspire him with great wisdom. He will comprehend the love a God has over mortals; and the patience of the toiling Lords and angels.

14/5.17. Hear me, O man! I will answer a great matter: The angels of heaven who are good, labor for those beneath them. This is their work, day and night. Do not think that they go away to idleness forever. To the etherean, industry becomes rest; to those who have attained to be Gods there is spontaneous growth forever. Remember this and be wise. To the atmospherean and to mortals, idleness of soul leads downward forever! Remember this also, and be wise.

14/5.18. Behold the rose and the lily; they are perfect in their order. Being one with Jehovih, they did not paint themselves. Let your soul practice with your Creator, and you shall become one with Him, even His Son. Find the symmetry of flesh; the symmetry of the spirit; the harmony of music,[396] and consider wisely your behavior.

14/5.19. The star of Jehovih is within your soul; feed it, O man, and you, O angel of heaven, and it will grow to be a God! Rob it, or starve it, and you shall remain nothing. It is weak and dim in the vain; it is bright and of great power in him who forgets himself in laboring for others.

[396] Music here refers to general expression or action; in other words, gracefulness in all things. The ancient Greeks gave a similar interpretation to the word music. –Ed.

CHAPTER 6 Apollo

14/6.1. Jehovih spoke in the light of the throne of Gau, saying: My Son, you have set the temples of earth wisely, and your ten thousand Lords have the voice of your Creator. But, behold, this dawn of dan has only five years and two hundred days. Five years are already gone. Call together your etherean hosts, and they shall report to you as to who the successors to you and your Lords shall be. I answered, saying: Your will be done, O Father!

14/6.2. So I sent messengers throughout the world repeating what Jehovih had commanded. And I added also: When the time of dan is completed, behold, my hosts shall assemble in Gau, where we shall ascend to our etherean worlds. Let my messengers invite all the people in all the kingdoms of atmospherea to be present. And these things were done.

14/6.3. Now, there were ten thousand kingdoms of the Lords of heaven and earth at that time. Many of them were located within the corporeal temples of worship, having spiritual thrones within them, where the hosts of angels assembled to counsel on the affairs of mortals, and to advise with them through the prophets and seers.

14/6.4. Neither was there in the entire world a temple, used for consulting the spirits and Gods, which escaped being usurped[397] by my etherean hosts. So that when kings or queens came to consult the oracle on matters of war or personal aggrandizement, my hosts answered, not to the consulter's own profit, but with the voice of Jehovih.

14/6.5. So it turned out,[398] that when the chief false Gods and false Lords were driven out of the corporeal temples, they lost interest in mortal affairs. And I classified them[399] and made new kingdoms in the lower heaven for them, forming them into confederacies. And they, too, became earnest workers to establish themselves in harmony, symmetry and music. And at the end of the time of hi'dan[400] there was not one false God or false Lord in atmospherea.

[397] captured, taken over, possessed

[398] happened, eventuated, proved to be

[399] i.e., sorted them through noting their grades, ranks and rates, so as to most wisely provide for them

[400] i.e., at the end of Apollo's five years and 200 days

CHAPTER 7 Apollo

14/7.1. Apollo said: Hear the decrees of Jehovih, O Gods and Lords:[401] I, His Son, God of three worlds, speak! In my speech lies the wisdom of time; the evidence of fifty thousand years. Here is a great matter, O Gods; answer it, O Lords of heaven and earth: A child learns from that which is around about;[402] a man learns from that which is around about; a God and a Lord learn from that which is around about. Neither can they acquire anything more, forever. Jehovih says:

14/7.2. I have decreed the breaking up of old foundations; in new creations I provide food for the souls of Gods and men.

14/7.3. Apollo said: To condense and to expand; to expand and to condense, is this all? Who shall fashion a corporeal world by compressing ether? Or, by standing still, expand his own soul? How long will they be entailed with idle desires, self-ease, and self-glory?

14/7.4. Jehovih says: When the lower heaven turns into itself, it soon turns downward, also. And its cast molds the earth-born.[403] See to it, O My sons and daughters, that you preserve the high estate of heaven. Apollo said:

14/7.5. To be a God is not all; to be a Lord is not all; you shall forever invent new stratagems[404] in Jehovih's kingdoms. Your people shall be endlessly infatuated with continual surprises, or your kingdoms in heaven will go down.

[401] referring to those who had been the false Gods and false Lords

[402] in one's milieu, surroundings, environment

[403] That is, as heaven is, so does earth become. Also, see to it = labor in such a way, make sure, make certain

[404] pursuits, goals, amusements, gambits, strategies and the like

14/7.6. Jehovih says: Behold, I created man, and if he rests constantly, disease shall seize on his life parts. The kingdoms of men on earth that lack aspiration for the people shall bring destruction;[405] similarly in the kingdoms in the lower heaven, the lack of invented, new glories, shall breed up false Gods and false Lords.

14/7.7. Apollo said: To be a weak man, is nothing; to be a weak king, is nothing; to be a weak God, is nothing; but to be strong with Jehovih, furnishes food for the kingdoms of men and angels. Do not think, you Gods and Lords, that to be a good God is easy, or to be a good Lord is easy, or to be a good corporeal king is easy. He who rules in heavenly kingdoms, must constantly furnish food for the souls of angels and men.

14/7.8. I, Apollo, Son of Jehovih, will give you a parable suitable for Gods and kings: A multitude go into a forest; one man goes a little ahead of the rest, and he calls: Here! Here! Then he goes a little farther, and he calls: Here! Here! And the multitude follow. Concerning which, you reason well if you say: If the leader goes too fast for the multitude, they will not follow; and if he does not go fast enough, they cannot follow. Anarchy ensues in this latter condition, and new leaders are chosen.

14/7.9. And these conditions follow all peoples on earth, and in the lower heavens. But the glory of the emancipated heavens, in etherea, lies in the development of every soul into ripeness and bloom, with none too fast or too slow, but all as one, and one with Jehovih.

14/7.10. Is this not the testimony of the All Person: A ruler of a city; a ruler of a state; a ruler of a kingdom? Without a head to lead, and to govern, what people have been found? Without a God and Lords, and kingdoms in heaven, what angels are found: strollers, beggars, drujas and vampires. He who sets himself up against the king, what is he? He who sets himself up against the All Person, what is he? Where is the fruit he has brought to market?

14/7.11. His speech is cunning in denial; his arguments for liberty, the bait of hada. He cries out, in justification of his mutiny: Liberty! Liberty! But he leads to disharmony and darkness. After that, he rushes to the front, crying out: Follow me! Follow me! I will lead to truth and light. And he himself becomes a God, but in falsehood, even as by falsehood he denied the true God.

14/7.12. I declare to you a great fact, O Gods and Lords: A line lies between the man who has too much opinion of his own, and he who has no opinion at all. One is to be pitied, the other censured. So, which of these two do the Gods pity, and which do they censure?[406]

[405] This seems to mean that a successful social order not only must provide ideas, vision, opportunities, means and impetus such as will give the people aims and ends to aspire toward, but also must provide for the fulfillment of people's individual, grassroots, or novel aspirations (assuming they are virtuous). Accordingly, too, for the social order, unifying themes must exist by which these aspirations can be seen to tie into a larger wholesome context.

[406] rebuke, strongly disapprove, reprimand

14/7.13. None could answer Apollo. So he spoke further, saying: Pity him who has too much opinion of his own; for of all men he stands the farthest from Jehovih. But the wise man and wise angel follow the median line between the two. In this lies the harmony of a man's soul.

CHAPTER 8 Apollo

14/8.1. Apollo, Son of Jehovih, said: In Jehovih's name I, Apollo, God of etherea, speak. Hear me, O Gods and Lords; the power of the Father rests in my soul; my words are of All Wisdom. Think of this great matter: The growth of love! As a man loves his city and his country—what, do you think Apollo has forgotten? Have I not told it in etherea? I sprang from the red star, the earth!

14/8.2. For what reason shall I not take pride before Jehovih? And hold up my head in etherea, where I have neighbors that sprang from other stars. Shall a man forget his love because he is a God? No, truly. When I was mortal, I loved my neighbors; when I entered the second resurrection, in atmospherea, I loved all the people of the earth; and when I rose to etherea, my love expanded to a thousand worlds. But, of all places, how can I make the earth and her heaven second in the love of my soul?

14/8.3. As a mother invents diversions and employment for her children, shall I not gather fruit from Jehovih's repositories[407] to feed the atmospherean heavens? I came, and found you in a dark forest, with briars and thorns; but behold now, O Gods and Lords! The lower heaven has become a paradise.

[407] treasuries, stores, reservoirs, supplies

14/8.4. Let me recall the philosophies I have overthrown: The false Gods and false Lords said: It is well that there is some war and destruction in heaven; otherwise, it would soon be too full! For they did not see the higher heavens; their arguments were framed in a dark corner. And, because of their evil inspiration, they gave mortals the same philosophy, saying: War is justifiable, lest the earth become too full. For these dark angels shut out from mortals, the higher light of FAITH IN JEHOVIH; justifying themselves in war, and the slaying of those whom Jehovih had created alive; by their behavior, thrusting condemnation in Jehovih's face for what Jehovih had done!

14/8.5. Neither did these mortal philosophers know that they were under the inspiration of spirits of darkness; nor would they wait till the earth was full of people, to prove whether their philosophy was true or false.

14/8.6. For, as you of heaven were addicted to deeds of darkness, your kingdoms reacted on earth,

making druks out of men and women. Now all these heavens have turned from evil ways and become stars of glory in Jehovih's universe.

14/8.7. Do not think that only great thunders and terrible stratagems can govern heaven and earth righteously; for, as one man in an army may cause a panic, or one brave man's upraised hand lead a nation on to victory, so can you, O Gods and Lords, by wisdom, in the smallest of Jehovih's plans, rule over heaven and earth for the glory of His everlasting kingdoms.

14/8.8. That which I declare to you, go and declare throughout heaven; for the fruit of your teaching shall enrich the earth people, through their guardian spirits; and they shall, likewise, go about preaching among themselves.

CHAPTER 9 Apollo

14/9.1. When Apollo, Jehovih's Son, had finished his labor in the dawn of dan, God foresaw that his own resurrection, and his people with him, had come. So he sent his proper officers to the libraries of atmospherea, to learn who of all the etherean hosts should be selected to remain as God, and who as Lords, for the next four hundred years.

14/9.2. In twenty days the examiners returned and came before the throne of God and the Council of Gau. Za'dukawaski, chief speaker, said: By the grace of Jehovih, Creator, we stand before you, God of heaven and earth. We find by the ancient precepts,[408] which are adjudged wise in the foundation of atmospherea, one Gur, highest and most proficient of all the hosts of heaven, to be anointed God for the next four hundred years.

[408] teachings, commandments, laws, rules or principles regarding a course of action

14/9.3. God said: I remember Gur, from Magel, in Sooftus, in etherea, God of Ra'yatuf and a'ji, seventy-two. Let the marshals go to him and acquaint him with Jehovih's decrees, in the name of God. And they shall provide suitable conveyance for Gur to come to Gau, according to his rate.

14/9.4. So the marshals, ten thousand in number, besides ten thousand musicians, went and brought Gur before the throne of God, coming in an otevan prepared for the purpose and adorned with one thousand pillars of light.

14/9.5. God said: I salute you, O Gur, in the name of Jehovih, Creator. Behold Apollo!

14/9.6. Apollo stretched forth his hand, and Gur came and shook hands with him, standing by the throne. Gur said: That I have lived to see this day, O Jehovih, I am blessed indeed! Your will, O God, and Jehovih's, be done!

14/9.7. God said: Behold, within thirty days the dawn of dan is to end, and all who choose, and are prepared for the third resurrection, shall be taken up

to etherea. Besides yourself, O Gur, there are two hundred thousand ethereans who have volunteered to remain another four hundred years in these atmospherean heavens, and on the earth. From them you shall select ten thousand Lords, and bestow them with kingdoms over mortals. I will raise two billion angels up with me to etherea.

14/9.8. To you, O Gur, I bequeath two billion atmosphereans who have been initiated into the second resurrection. And of the first resurrection, two hundred and fifty million; and of fetals three hundred million; and besides these, the inhabitants of the earth (men, women and children) seven hundred million.

14/9.9. God ceased speaking, and Gur said: Your will be done, O Jehovih! Then the es'enaurs sang, and the trumpeters played the MARCH OF APOLLO, JEHOVIH'S SON. Presently, the marshals and messengers filed before the throne; and a light of golden fire came down from etherea, cast out by the Gods of Helmatia, Orian arc of Tanaya, and it fell upon the throne of God, and many could not look upon it because of the brilliancy.

14/9.10. God raised up, as did Apollo by his side. God said: I stretch forth my hand to You, O Jehovih! Behold Your Son, Gur, God of Ra'yatuf, in etherea, an earth-born, forty thousand years inhabitant of Your emancipated realms. By Your power, and in Your name, O Jehovih, I proclaim him God of heaven and earth, to bestow You and Your kingdoms on angels and men! Be with him, O Father, Creator, that he may add to Your glory forever! Amen!

14/9.11. God took off the triangle, and hung it on Gur's (God's) neck, saying: I now bestow you with the heirloom of the Gods of the red star, the triangle of the ancients. And so that you may be still further honored, behold, one higher than I, even Apollo, shall weave a crown for your head.

14/9.12. Apollo walked to the left hand side, and raised his hand upward, and from unseen space a flame of yellow light came to rest on his hand, and he turned it just half around, and lo, a crown with sparkling gems stood upon his fingers' ends. Apollo had said:

14/9.13. Incomprehensible All Light! Weave me a crown for Your Son, God of heaven and earth! And even while he spoke, it was done, and he placed it on God's (Gur's) head. And God went and sat in the middle of the throne, saying: Throne of Your throne, O Jehovih! All things are Yours! For this shall be my resting-place, to do Your will.

14/9.14. During the ceremonies, the music was timed accordingly; and when the new God was crowned, the multitude of a billion applauded with great joy.

14/9.15. When all was quiet, God rose up from the throne, saying to Apollo and to him who had been

God: In Jehovih's name, come and honor my throne! Accordingly, they both sat down at the right hand side of God.

14/9.16. God said: In thirty days, the dawn of dan will end. Let the marshals, through the messengers, proclaim the resurrection of two billion to the etherean heavens on that day. Proclaim it in all the heavens of the earth; inviting all to come who can; for it shall be a day of the feast of glory; but do not tell any of these that there has been a change of Gods, nor that great Apollo will rise also, lest sorrow come upon the people. The marshals then selected messengers, a great number, and sent them throughout the heavens of the earth, proclaiming the commandments of God.

14/9.17. God spoke further, saying: For thirty days the Council shall deliberate on my ten thousand Lords, selecting and allotting them; and I will crown them in the name of the Father.

14/9.18. Apollo then said: Now I will clothe myself in strange colors, so no one shall recognize me, and during the thirty days I yet remain, I will go about over the earth, so that I may again look upon the star of my birth.

14/9.19. And he who had given up the throne said: Your joy shall be my joy also. I, too, will again visit the star of my birth.

14/9.20. Accordingly, God said: Joy to you both, in Jehovih's name! Behold, I will throw a thick blanket over the throne, and you shall change your attire, and when I withdraw it, you shall walk forth unknown.

14/9.21. And this was done.

CHAPTER 10 Apollo

14/10.1. So Apollo visited all the divisions of the earth, and the islands in the ocean; and his traveling attendants, companions and officers, made a record of all the things they saw, especially those relating to the corporeans; their manners, sizes, color, habits, education and procreative capacities; and the records were taken with them, to be carried finally to etherea in the coming ascent.

14/10.2. And Apollo and his companions then visited atmospherea, making similar observations of the people in the first and second resurrections, recording the number and kind of nurseries, hospitals, factories, schools and colleges, together with the asaphs, teachers, physicians, nurses, and so on. And this record was also prepared so as to form a brief history of the earth's heaven.

14/10.3. On the twenty-eighth day Apollo and his hosts returned to Gau, the place of the throne of God in the lower heaven. In the meantime, the word of God, commanding the assembly for the ascent of two

billion of Jehovih's Brides and Bridegrooms, had aroused the people of the lower heaven beyond measure—millions of them having never witnessed an ascent, nor, in fact, had seen an etherean adavaysit, a ship of fire.

14/10.4. In the evening of the twenty-ninth day, a light was seen high up in the firmament, to the northwest, brilliant, like a star of the first magnitude. Presently it grew larger and brighter, and shot across toward the southwest firmament, and then began to descend toward the earth, growing larger and brighter as it came.

14/10.5. The people of the lower heaven knew it was the adavaysit of the third resurrection, and they rejoiced before Jehovih, singing and praying. Now the marshals and proper persons for the purpose, commenced bringing into form the groups of Brides and Bridegrooms of Jehovih. And the groups were arrayed in stars, crescents, squares, circles and ovals, being classified according to their rates in these forms; and the groups had banners and signals of colored lights, according to their rank in love, or intelligence, or good works, or other characteristic virtues.

14/10.6. And these groups were arranged into combinations, every combination representing the work done by a sub-Lord or sub-God. And these combinations were further formed into four divisions, representing the four great divisions of the earth, and the four Lords, Jehovih's sons. So that when the whole two billion spirits were in due form, they characterized Harmony, Symmetry and Music, being the symbol of Apollo, Son of Jehovih, God of three etherean worlds, brevet[409] Orian Chief.

[409] honorary, nominal, vicarious, acting

14/10.7. At midnight, the sea of fire, the adavaysit, which was twice the moon's diameter, reached Chinvat, the border of the earth's vortex, just beyond the orbit of the moon. Here the ship halted for four hours, and then began to descend, and rapidly, fearful to behold, becoming more scarlet within the vortex, but growing larger and definite in shape.

14/10.8. And, lo and behold, when the adavaysit drew near, it was in the form and configuration of the groups of Brides and Bridegrooms of Jehovih. It had fifty thousand curtains, and one hundred thousand banners, and of the hosts within the ship, seven million souls, each bore a streamer of phosphorescent light, which, together, were of all colors, shades and tints, and arrayed in symbols of the name, Apollo.

14/10.9. Unlike all other etherean ships of fire that had, as yet, visited the earth's heavens, it was provided with openings in the bottom, five hundred thousand of them, which were the places of entrance and exit. And the openings were studded with crystals of ceaseless fire of all conceivable colors, shades, tints, sizes, and shapes: curves, circles, angles,

crescents, and so on. And up within the openings, were the crystal and opaque chambers, provided for the heirs of the third resurrection. And yet, within these chambers, were the reports of the guardian angels, of the lives and good work previously done by every man and woman of all the two billion who were to ascend to Jehovih's higher heavens. But in all the records there was not recorded one evil thing, or dark deed, or selfish thought; for of these things, the ascending hosts had long since purged themselves, till they were gems of the pure light of the Father of all. High up within the ship were the beams and network of timber, ropes and arches; and around the whole ship was the photosphere of its power, so that the whole adavaysit was like a crystal ship within a globe of phosphorescent light; and yet, in fact, the ship was the true light, and the angels the light of that light, while the photosphere was really the shell of darkness made reflective.

14/10.10. This, then, was the size of the adavaysit: of the photosphere, the diameters east and west, and north and south, were two thousand miles; and it was seven thousand miles high. And the ship within it was one hundred miles east and west and north and south, in diameters; and it was two hundred miles high.

14/10.11. As the earth is opaque, with a transparent vortex around it, so the opposite is the case regarding the structure of an etherean adavaysit, being light and habitable within as well as without, like the etherean worlds in the firmament. As Jehovih makes worlds, and sends them forth in the places of His firmament, so, in imitation of Him, His etherean Gods and Goddesses make adavaysits to traverse space from star to star, and from one etherean region to another. Great in wisdom and power are Jehovih's etherean Gods and Goddesses! Yet they, too, were once only men and women with corporeal bodies.

14/10.12. Jehovih said: I have given power to spirits of the newly dead to clothe themselves from the atmosphere with corporeal semblances of flesh and blood; and, to My exalted atmospherean angels, I have given power to clothe themselves from ethe in forms of light. But, to My exalted etherean angels, I have given power to clothe their hosts with ships of fire, and otevans, and adavaysits.

CHAPTER 11 Apollo

14/11.1. Cventi, marshalless for the hosts of Apollo, with ten thousand marshals and fifty thousand respondents of ceremonies, made preparations to receive the hosts of the adavaysit, commanded by Cim'iad, Goddess of Du'e'ghi, in etherea, Goddess of Noad and Rak, in Ji'ya,

thirty-eight, well known to Apollo, and to Phaeja,[410] God of Norse, longtime residents of Um, in etherea.

14/11.2. Cim'iad was a small woman, dark, and of deep love, most jovial of Goddesses; and had long looked forward with joy to her pleasure of bringing so large a ship to deliver two billion of Jehovih's Brides and Bridegrooms into etherean worlds. And so, when the adavaysit was about to land in Gau, Cim'iad looked out from the clusters of central stars, the ornaments of the throne within the ship, to see the hosts who were assembled beneath, and joyously clapped her hands with delight, at which she was saluted by Apollo and Phaeja, and by God and his Lords.

14/11.3. Presently, the mighty vessel landed and anchored fast; and the ship of Apollo was moved up alongside and made fast to the adavaysit. Meanwhile, Cim'iad came forth out of the ship, and was received in the arms of Cventi, marshalless of Apollo, and then proceeded to the throne of God.

14/11.4. All the while, the musicians had been playing and singing; and the music of the lower heaven was thus united with the music of the upper heaven.

14/11.5. God said: Welcome, O Daughter of Jehovih! Come and honor my throne, in His name!

14/11.6. Cim'iad said: By the grace and love of Jehovih, I have come, O God! And to you, O Apollo, most wonderful of earth-born Gods, how can I express my boundless love! And to you, O Phaeja, long-enduring Son of Jehovih, my soul is as a twin, for the glory of our Everlasting Creator!

14/11.7. Behold, I have come in Jehovih's name to wed these two billion Brides and Bridegrooms to Jehovih!

14/11.8. Phaeja said: Your will and Jehovih's be done! And now they shook hands, as is the custom of Gods and Goddesses, and Cim'iad went and sat on the throne, saluting all the assemblage by making the sign of Jehovih's name with her right hand, which was answered by three billion spirits. And now the musicians played and sang the STARS OF JEHOVIH! Meanwhile, the All Light began to descend thick and fast on Cim'iad's head, so brilliant that many could not look upon it.

14/11.9. And Jehovih spoke through Cim'iad, saying: I blow My breath upon a corporeal world, and man springs forth into life, the highest of My created lights. In the womb of Mi,[411] I fashion his spirit. When he is shapely and white,[412] I deliver him. I open the heaven of suns, and warm his soul. Brighter than diamonds he comes forth; male and female they come; as stars for My everlasting worlds. Dressed as Brides and Bridegrooms for My chambers of Light and Love. In My arms they shall be blessed forever; in My mansions rejoice forever.

[410] Apparently Phaeja was the predecessor to Gur as God of heaven and earth.

[411] Mi here refers to mother earth; it is another term along with Om that is used for the feminine attributes of Jehovih. –cns ed. [cns ed. refers to consulting editor for the present Oahspe edition.]

[412] This refers to the color of the purified soul, not body color. Note that Cim'iad herself had dark skin color (see 14/11.2).

14/11.10. The respondents said (being led by the etherean hosts): I am Your bride (or bridegroom), O Jehovih! My soul finds love in You only, forever!

14/11.11. O Jehovih, my Father! I come to You to abide forever!

14/11.12. From Mi, my mother, the earth, who conceived me, I now rise up and go, forever.[413]

14/11.13. All praise to You, O Jehovih! And to you, O God of earth and heaven! And to you, O Lords of the earth, praise forever!

14/11.14. Your Lords, O Jehovih, raised me up. How can I render them joy for my stubbornness of heart! And Your God, for my second resurrection.

14/11.15. O how You have made us brothers and sisters, O Jehovih! And given me a higher world to abide in, forever!

14/11.16. O, Joy of my soul! To You I am beholden, O Father, everlasting Creator!

14/11.17. Jehovih said: Behold Me, O Brides and Bridegrooms! I am the ALL that is within all and over all. Members of My body are all things under the sun, seen and unseen, boundless, forever! I give them to you for your inheritance, forever!

14/11.18. Response: Who can give as You do, O Jehovih! Not only did You give myself to me, but You sent Your Gods and Lords to me to teach me how to live to enjoy Your Fullness, forever.

14/11.19. I will rise to Your immortal kingdoms, and learn the mysteries of Your glory and wisdom, O Jehovih! And when I am strong, I will go forth to those who are beneath me, and raise them up, to rejoice, forever!

14/11.20. Jehovih said: Laborers with Me; helpmates and companions, forever! With you I wed, from everlasting to everlasting.

14/11.21. Response: With You we wed, helpmates, forever! In the glory of Your worlds, without end!

14/11.22. Jehovih said: Mine are All Harmony; All Symmetry; All Love; and will endure forever!

14/11.23. Response: When I was in darkness, I fed on hate, anger, war, and lust. But You have taught me harmony, symmetry, and love, and I shall indulge in them forever!

14/11.24. Jehovih said: Receive My mantles[414] and My crowns, O My beloved! The darkness has come and gone; the rain has dried up, and My flowers are blooming for you, My beloved!

14/11.25. Response: Glory to You, My Creator and Preserver! All hail to Your Wondrous Works, O Jehovih! In all my giving I cannot attain to You, forever! Your Crown shall shine in my behavior, world without end! Amen! Amen! Amen!

14/11.26. Jehovih, You are mine, forever! Amen!

14/11.27. I am Yours, O Jehovih, forever! Amen! Amen!

[413] This doesn't necessarily mean they will never return as ethereans to raise other earthborn in the future. But they are resurrecting and leaving their earth mother, just as children grow up and leave home to live with their spouse.

[414] a loose, sleeveless covering like a cloak, here made of etherean light

CHAPTER 12 Apollo

14/12.1. The rites of the resurrection were completed, all of which would fill a book, were the words written down; and as for the music, for which there were five hundred thousand singers and players, a conception of it can scarcely be given to mortals. And when the light of the throne of God broke away a little, God announced six hours' recreation; and all the angels of Gau and of the etherean heavens, mingled together joyfully.

14/12.2. After this (for, behold, the end of the dawn of dan had come), Apollo, mightiest of all, rose up, and waved his hand in the sign, IN JEHOVIH'S NAME, and stood aside from the throne of God. After Apollo, Cim'iad rose up, and gave the same sign; followed by Phaeja. And when these three, high raised, stood aside on the floor of the throne, so that all the assembled millions could see them, so hushed were all things, it was as if time had come to an end.

14/12.3. Then the ten thousand Lords and Lordesses filed in front, they who had once been false Gods and false Lords, and in the past, arrayed in such gorgeous attire; now robed in plain white, and without ornaments.

14/12.4. The marshals opened the arches of the adavaysit, but yet not a soul moved from his or her place.

14/12.5. Then great Apollo, Cim'iad and Phaeja came down and sat at the foot of the throne, more loved than all the Gods who had as yet visited the earth and her heavens.

14/12.6. God came down from the throne and took Apollo's hand, saying: Arise, O Son of Jehovih, and go your way. Apollo rose up, in tears, and stood aside. Now God took the hand of Cim'iad, saying: Arise, O Daughter of Jehovih, and go your way. Next he raised up the long-tried Phaeja, when lo, both burst into tears, and fell in each other's arms! Phaeja, of few words at most, was last to slack the fond embrace; and then he and great Apollo, and Cim'iad, light of heaven, broke loose and marched forward to the etherean ship of fire. God resumed the throne, blinded by his tears.

14/12.7. Now fell the mantles of Jehovih, and His crowns, on the two billion Brides and Bridegrooms. The awakening LIGHT of the etherean firmament bespoke[415] Jehovih's Awe-Inspiring Presence! The hosts moved with one accord, and presently entered into the adavaysit, amid a shower of etherean flowers.

14/12.8. The marshals signaled, for the dawn was ended. The bright Cim'iad stretched forth her slender hand and arm to Jehovih, saying: By Your Power, O Father, I command! Arise! Arise! Ad-av-ay-sit! Arise!

[415] gave evidence of, indicated, attested to, foretold of

14/12.9. And the mighty vessel, with the vessel of Apollo adjoined, rose from Gau, rocking, rising, and moving to the music of a million trumpeters and singers, who were joined by the es'enaurs of the lower heavens. Higher and higher rose the etherean fire-ships, turning and rising, passing beyond the vortex of the earth, beyond Chinvat, out into the firmament of etherea, higher and higher, till all was lost to sight in the distance.

CHAPTER 13 Apollo

14/13.1. Jehovih spoke in the light of the throne of God, saying: To the Council of Gau, heaven of My Heaven! Hear the words of your Creator, O My beloved: Sing songs to Apollo and his Lords; let my people rejoice; for the Glory of my Son is upon them.

14/13.2. From My kingdom comes the Light and the Life; out of My Wisdom Apollo has come. Sing to him, O you Lords of heaven; let My angels rejoice in his name, for he shall abide forever.

14/13.3. I created him for the glory of angels and men; in his idols and images My people shall perceive the harmony of My beloved. With My own hands, I molded the ankles and feet, and well-rounded thighs. Behold the arms of My Son, no longer than to the thighs, and with dimples, and small wrists.

14/13.4. His neck is straight and slender, and smooth and round, like the higin on an altar; and his shoulders like hewn stone, polished and tapering, like a woman's, who does not go to war.

14/13.5. His instep is high; he can spring like a deer, swift as the wind. He does not sit on his haunches all day, with his hands down, like a druk that is tired, waiting for food. He flees to the plain and the forest on his swift feet.

14/13.6. Proclaim Apollo in heaven and on earth. He is risen! Higher than the sun is the Holy Begotten of Jehovih! Out of the Virgin Mi he has come, Holy; in symmetry and music, there is none like Apollo.

14/13.7. She was My betrothed from the foundation of the world; Spouse of your Creator, O God! Her name was Mi, Mother of My Holy Begotten Son.

14/13.8. They were without shapeliness before Me; they lolled[416] about on earth; they lolled in heaven; on their haunches they waited hungrily.

14/13.9. The Virgin bowed down; for her first-born was the Redeemer of the world. In stone, wood, copper, gold, and silver, he is stronger than ten cities; and wiser than ten thousand men.

14/13.10. He comes to the young mother's dream, and shapes her unborn, with limbs like a racer, and with long hair on the head. He stands in the idol,[417] and knows the mother's prayer every day. Whoever

[416] loitered, loafed, lazily lounged, idled

[417] In those times, idol worship was the way of raising the standard of human form. Mankind was raised from idol worship, to belief in a spirit in the sky, and now in Kosmon, to The Great Spirit that is in and over all. The sense of beauty of form remains an ideal and is applicable to these Kosmon times. –cns ed.

calls on the name, Apollo, calls on the Father, Creator of all things.

14/13.11. Blessed are the Lords of Apollo; blessed are the sons and daughters of Apollo; blessed are they who bring forth in shapeliness to look like My Son, Apollo.

14/13.12. This mark of shapeliness I have put up before all women under the sun; the young women prior to marriage; and also before the young men prior to marriage.

14/13.13. Choose a spouse from those who look like Apollo; and your heirs shall glorify your Creator.

14/13.14. Apollo is My judge; he sits at My right hand; swifter than an arrow is his judgment on a woman's first-born.

CHAPTER 14 Apollo

14/14.1. Jehovih spoke from the light of the throne of God, saying: Hear the words of your Creator, O you Counselors of heaven.

14/14.2. They spin, weave and make clothes; they learn in the places of learning; neither do I condemn them.

14/14.3. But My physicians are tired; My nurses are tired; My teachers are tired. Be wise, O My Sons and Daughters. Who has reformed a beggar by giving to him? What physician prevents sickness by healing?

14/14.4. They bring forth in deformity on the earth, and you must cure them in heaven. They squat on their haunches on earth, and they squat the same way in heaven, and you must cure them.

14/14.5. Go to the root of the matter, O My beloved. Send word down to the kingdoms of My Lords, and say to them: Thus says Jehovih: Follow them, O My Lords! Double the number of ashars, double the loo'is; leave no young man alone; leave no young woman alone. Keep watch over them day and night; give them visions and dreams of Apollo. For, I am concerted[418] in heaven and on earth to remold the forms of the earth-born.

14/14.6. Jehovih said: Hear your Creator, O Gau! Make seven more plateaus for the second resurrection. Out of the idolatry of My Son, Apollo, I will beautify the inhabitants of the earth. And the cast and mold of men and women shall become a great power.

14/14.7. Jealousies will overspread the earth; jealousies will rise in the first resurrection. Make seven more plateaus in the second resurrection, and sort the es'yans in the hour of birth.

14/14.8. God and the Council perceived; and so God appointed workmen, and fulfilled the commandments of Jehovih. And he established seven

[418] united, organized and moving in coordinated manner; concerted like a symphony, thus organic in harmony, symmetry and music

hundred tributary kingdoms of the second resurrection belonging to Gau.

14/14.9. These sub-kingdoms were provided with sub-Gods, second in rank below the Lords, of whom there were ten thousand who had direct supervision over mortals; and all the Lords had a sufficiency of guardian angels (ashars), and loo'is (masters of generations), so that they could direct any required number to particular mortals as they chose.

14/14.10. The Lords mostly established their heavenly kingdoms in the temples where mortals came to worship; and they inspired mortals to establish spirit chambers near the altars, where the prophets sat to learn the decrees of the Lord. The loo'is also came here (to the Lord's place) to receive their appointments over mortals, for the purpose of bringing about marriages acceptable before Jehovih.

14/14.11. On the other hand, the affairs of the sub-Gods were wholly with matters in heaven, except when commanded by the Lords for special work.

14/14.12. And it came to pass, that mortals and their affairs were directed and governed by the decrees of the lower heavens, and these again by the etherean heavens, which were of Jehovih direct.

14/14.13. So Jehovih changed the forms of the earth-born; but they became worshippers of Apollo, accrediting to one another Jehovih's perfection in them according to the form and figure[419] of the flesh. And because of the idolatry of the women for Apollo, their children were born of good flesh, and shapely; so that, in four hundred years, the hair on their heads grew long and straight, and men began to have beards. Neither did any young man consider any virtue in a young woman so important as her form; nor did young women value any virtue in man so great as a well-molded form.

[419] shapeliness; aesthetic appeal, symmetry, beauty of proportions, wholesomeness, etc.

14/14.14. And when mortals died and their spirits entered the first resurrection, half the labor of the asaphs, the receiving angels, was accomplished.

14/14.15. So God changed the es'yan period to three years, except for the heirs of cousins, uncles and aunts, which was left at five years.

CHAPTER 15 Apollo

14/15.1. So perfect was the way of heaven, that, at the end of four hundred years, God, his Lords, and his sub-Gods, had eight and a half billion souls of grade eighty-eight ready for the third resurrection as Jehovih's harvest.

14/15.2. So Apollo sent Adova, division Goddess of Reth, in Coak, in etherea, down to the lower heaven, to deliver God and his hosts. And they were thus raised up to etherea in a sea of fire, and made one with Jehovih.

14/15.3. The next government in the lower heaven and on the earth was in like manner, and the next deliverance in dan was ten billion souls, of grade sixty-five.

14/15.4. Similarly was the next administration in the lower heaven and on the earth; and the deliverance was ten billion, of grade fifty.

14/15.5. Likewise was the next administration on the earth and in the lower heaven, and the deliverance was ten billion, of grade thirty-eight. So Apollo commanded these to be delivered in the a'ji'an fields of Oth, in Sanak and Orant, for they were unsuited for etherea.

14/15.6. The next administration in the lower heaven and on the earth continued in similar manner to those previous, and the deliverance was sixteen billion; but they were of grade twenty-four. So Apollo commanded them to be delivered in the nebulous straits of Koppawotchiakka, for further development.

14/15.7. The next administration in the lower heaven was as those previous, but not so on the earth. For the kings and queens carried the idolatry too far, and mortals began destroying ill-formed children and cripples, thus casting the ills of mortality into heaven. So there was no deliverance for the last dan of Apollo's cycle; and Jehovih received no harvest.

14/15.8. Thus ended the cycle of Apollo, being two thousand eight hundred years.

END OF BOOK OF APOLLO

The Lords' Third Book

Being contemporaneous with the Book of Apollo, Son of Jehovih. As the latter book is of heaven, so is the Lords' Book of earth, for the same period of time.

CHAPTER 1 Lords' Third

15/1.1. In the time of heaven known as the arc of Rupta to Mos, the Lord descended to the earth in a sea of fire, to the land of Guatama.

15/1.2. And the Lord spoke over the land and over the waters, calling and speaking: Where are the I'hins, the chosen of the Lord? Speak, O man; come forth at the call of your God.

15/1.3. Then spoke man, answering the call of God, saying:

15/1.4. More than a million; more than two, more than four million, are your people, O Lord!

15/1.5. The Lord inquired: Where are my people? Where is the place and boundary of the sacred

people, the I'hins, whom I delivered in the time of the flood?

15/1.6. And man answered, saying: From the head of the Ca'ca'tsak, the mountain river of rivers (Amazon). In Thes'onka, wide as the ocean, and the mountain plains of Om (Mexico). To the great cities of O'wan'gache and Nathon; and Neshesh, and Tesumethgad, and Naphal; and Yeshuah, by the lake Owane (Nicaragua), here stands the tower of Rakowana, shining with copper, silver and gold. And by the river Raxaa and her lake, Jon'gan. And over the plains of Go'magat (crescent) and Takshan, where they build great boats with crossbeams and sails of cloth. And to the north land of Uphsic and E'chaung, where the still river (canal) Eph'su begins, running to the wide oceans. Vid and Sajins (Lakes Superior and Michigan), where the I'huans dig deep down and bring copper, silver and lead in boats to the King of Avaya, I'huan monarch and good protector.

15/1.7. The Lord said: The greatest place of all you have not named.[420] Your eyes have not seen, your ears have not heard. Search, therefore, and be wise. Man said:

15/1.8. I was ashamed before God, so I set out to get great learning to know of what the Lord spoke. And I traveled for one year to the north, and many moons to the south and east. And I found a rab'bah of great learning, both in books and spoken words; and many prophets of the Lord in the great cities. So I inquired, saying: Which is the greatest place of the Lord's chosen? And, lo and behold, they answered the same as I had answered the Lord. Then I came to the city of Ta'zuntqua, a place for the yearly dance in the valley of On-out-si, where the rab'bah's temple is covered with polished copper; and I asked the same question. For the che'ba[421] within me desired to make a record of all things valuable; but, alas, I got no other answer than the echo of my own words.

15/1.9. God said: Where are my chosen? Where is the greatest place of the I'hins? You have shown me the I'huans, their great cities and kingdoms; their places of great learning. But the greatest of all, you have not shown.

15/1.10. Man answered: I do not know, O Lord. Tell me?

15/1.11. The Lord said: In among the I'huans are the I'hins, the little sacred people. The little cities in the suburbs of the large cities of the I'huans, these are the greatest cities.

15/1.12. Man inquired of God: How can that be? Behold, the I'huans are three to one, compared to the I'hins!

15/1.13. The Lord said: These that build temples of hewn stone, and cover them with polished copper, are not my people. These warrior kings, that fortify

[420] In another place described, this country seems to have been inhabited first in Central or South America, and to have embraced South America, Mexico, Texas, and the Western Mississippi, from which a canal extended to the Lake Superior mines. Further research now shows that these wonderful people also extended over a large part of Tennessee and Ohio, and part of Kentucky, and a large portion of Kansas. The extent of the country inhabited by these sacred people shows that not less than four million could have occupied it. –Ed.

[421] the desire that comes of inspiration. –1891 glossary

their cities with soldiers, are not my people. They are not great.

15/1.14. But my chosen are these who live in mounds, and in cities with wooden walls, and clay walls. They are the greatest of all people. They do not dress in gaudy colors, nor ornament themselves with copper, silver and gold.

15/1.15. They are the people of learning. They survey the way for the canals; they find the square and the arch; they lead the I'huan to the mines, where lead, copper and silver are buried. These are a great people.

15/1.16. Without them the I'huan could not build his own house; he could not find the level for a canal; nor provide the square of his temple. The I'hins are the greatest people.

15/1.17. My chosen have shapely legs, arms, feet and hands; and their hair grows long and straight, white and yellow.

15/1.18. The Lord said: Because the I'huan is of all shapes and sizes; and of all grades and judgment, even down to the ignorance of a beast, behold, he is bringing forth heirs of darkness.

15/1.19. Come to the Lord, O you who are chosen. You have built houses and temples for the I'huans, but of what avail[422] are these things?

15/1.20. Behold, they are at war, tribe against tribe, nation against nation. They no longer listen to my rab'bahs, the priests of my chosen.

15/1.21. Go, now, you shall build temples to God.

15/1.22. Then the I'hins inquired the meaning of God's words.

15/1.23. The Lord said: For a long time I have prophesied through my chosen, the I'hins. Now I will raise up prophets among the I'huans, the copper-colored race.

15/1.24. This is the temple you shall build to the Great Spirit and His kingdoms in haden.[423] ||

15/1.25. There are two peoples before my judgment, says the Lord: The one that does not hear the voice of God, or know him; but the other people know me, and endeavor to obey my commandments.

15/1.26. And God was weary with laboring for the I'huans; for they went more after the way of darkness than light.

15/1.27. And the Lord called away his guardian angels, leaving the I'huans alone for a season. And spirits of darkness came upon them and obsessed them.

15/1.28. And in that same time, the Lord caused his chosen to display the mold of their thighs, and their short shapely arms. And the I'huans tempted them, contrary to law. So it came to pass that the I'huan women boasted of their conquests, bringing forth heirs of more shapeliness.

[422] benefit, help, advantage, purpose, value

[423] Haden is both the Chinese and Algonquin name for sky. Phoenicians said, Aden; the modern Hebrew, however, is sha-chag. Aven is the mythical Hebrew for an undefinable place or idol. Some scholars trace the English word Heaven to the same source. Galgal is a condition of the mind. –Ed.

15/1.29. Now, when these heirs grew to be men and women, behold, they had the gift of prophecy, and of seeing visions and of hearing the voice of the angels of heaven. And they were called Ongwee-ghan, signifying, good-shaped men.

CHAPTER 2 Lords' Third

15/2.1. God said: Do not permit the Ongwee to dwell with the I'hins, lest the seed of my chosen become lost.

15/2.2. The Ongwees came suddenly into the world; by the thousands and thousands they came, in the north, south, east and west. And they had long hair, black and coarse; but their skin was brown, copper-colored; and their arms were short, like the I'hins. Very proud were the Ongwees; they would not mix with the I'huans; and they dared not mix with the sacred people, because of the commandment of the Lord.

15/2.3. So, the Ongwee-ghan became a new race in the world, having all the symmetry of the I'hin, and the savageness of the I'huans. And, being feeders on flesh and fish, fell under the dominion of angels of the lower heaven (inorganic heavens), and they rejected the Lord God.

15/2.4. The Lord said: Even this I will appropriate for their own salvation in time to come.

15/2.5. So the Lord commanded the I'hins to give the Ongwees laws, rites and ceremonies; and these things were done as commanded.

15/2.6. Then the angels of the lower heaven came, teaching the Ongwees the secret of making eunuchs of their enemies, the I'huans with the long arms; teaching them how to make spears, and bows with arrows, and darts, fishing-hooks and nets; teaching them how to make fire by striking flint stones; teaching them how to cook flesh and fish to make them more palatable. And this was the first cooked food for man since the days of the flood.

15/2.7. The I'hins feared the Lord would visit a judgment upon the land, because of the Ongwees' killing and eating flesh; but the Lord said to them: Suffer the Ongwees to fulfill their labor; for the land is too full of beasts and serpents. Nevertheless, it shall come to pass that great destruction shall come upon the I'huans and the ground people and the Ongwees. Their great cities shall be destroyed, and the lands laid desolate; but I will rebuild them again with greater glory than at present.

15/2.8. And so, that which the Lord had spoken through the I'hin prophets, came to pass. In three thousand years the large and handsome race, the Ongwees, transcended the long-armed I'huans, the short-legged race. ||

15/2.9. God said: Hear me, O man! Understand the labor of the Lord your God. Jehovih says to the Lord: Go to yonder earth,[424] and make man upright (on two feet). And the Lord accomplishes it. Then Jehovih says: Go yonder, and make man shapely on the earth. And the Lord finds a way to do this also.

15/2.10. Do not forget the Lord your God, for such labor will fall to your lot when you are long risen in heaven. Behold, there are millions of worlds, newly coming into existence every day. Expand your judgment; make yourself comprehensive so that you may fulfill in wisdom, the glory of the Almighty.

[424] i.e., go to earth down there

CHAPTER 3 Lords' Third

15/3.1. God said: Hear the word of the Lord, O man; in your little wisdom be considerate of[425] the magnitude of the labor of your Lord.

15/3.2. Certain times and seasons are allotted by Jehovih for the development of new orders of men on the worlds He created. According to the times, seasons and condition of the earth, so has the Lord your God fittingly provided the race of man.

15/3.3. To raise man up so that he may comprehend the beautiful creation, and be adapted in harmony with it, this is the glory of your God.

15/3.4. Behold, I have spoken of the land of Guatama! Do not think that as one division of the earth is made answerable to my will by a certain rule, that another division of the earth is provided in the same way. The Lord your God finds one place filled with beasts of prey and great serpents, which must be destroyed; and he provides a race of men to accomplish this. And so, man is allowed by God to become carnivorous for a season. In another country the Lord finds drought and frequent famine; and so he provides man with knowledge adapted to those conditions.

15/3.5. Thus, as there are seasons to the earth when man shall be changed from one condition to another, according to the progress of the earth, even so does God accordingly lift up man for the glory of the Almighty.

15/3.6. Do not let your judgment mislead you as to a law of selection. There is no law of selection. Man has no inspiration of his own to select a mate and provide his progeny with shapeliness or judgment.

15/3.7. He marries because of the impulse of the flesh; nor does he care about the issue, whether they have long legs or short ones, or whether they become warriors or imbeciles.

15/3.8. And woman cares even less than man. Nevertheless a time comes upon the world, in a later age, when man and woman both consider these

[425] attentive to, thoughtful regarding, respectful of, contemplative toward

things, and somewhat govern themselves accordingly. But in such an era they are almost fruitless.

15/3.9. But in the early age of a world, man has inherent only two impulses, to eat and to indulge in cohabitation. Nor does he consider what may result from it. And the Lord and his angels lead man, without him knowing, to fulfill his times and seasons.

15/3.10. Now I have come to you in kosmon to reveal the government of heaven upon the earth, and the inspirations of your God and his angels upon the race of man. Behold, in the time of Apollo, man in his present form was brought into being on the earth. For the time and season of the earth was ready for such. Even as in this present day your Lord has come to change man from a race of warriors to a race of peace; for now the time and the season of the earth is propitious[426] to accomplish this.

15/3.11. In the time of Apollo, the first prophets of God were raised up from other than the I'hin race. In that day, the I'huan, the flesh-eating man, was first capable of hearing the voice of your Lord understandingly. And your God commanded man to remember the God of harmony, symmetry and music, and to build images of him in all the divisions of the earth.

15/3.12. Be most searching, O man; for you shall find in this present time and generation, the legends and history of Apollo in all the divisions of the earth.

15/3.13. And the word of his name, in all languages, has the same signification.

15/3.14. Behold, as in Guatama the Lord raised up seers, whom he instructed in the methods of slaying beasts of prey and serpents, so in the same period of time he raised up for the same purpose other seers in Shem, Ham and Jaffeth (India, Africa including the Fertile Crescent, and China). And the names of the great slayers are preserved to this day in the mortal histories of these countries. ||

15/3.15. Thus on the earth and in all its divisions, the Lord created a new race; it came of the I'hins and the I'huans. According to the different countries where they dwelt, so are they found to this day. In which, your God provided all these people who are of pure blood, to have no other God or Lord than the Great Spirit, Jehovih.

15/3.16. Nevertheless in the time of Apollo, this race (Ghan) was only a fraction compared to the hundreds of millions of I'huans and ground people and I'hins that dwelt on the earth. But the I'huans were at war for more than a thousand years.

15/3.17. They built great cities, and established mighty kingdoms; but as soon as they were built, lo, the wars laid them low or dissipated them. ||

15/3.18. God said: Now I will give man a new commandment, which is, to go forth and subdue the

[426] favorably inclined, auspicious, conducive, amenable, responsive

earth; to slay every beast of prey and every serpent that comes before him.

15/3.19. And of beasts of prey and of serpents, you shall not eat the flesh, or the blood, which contains the life.

15/3.20. Neither shall you eat the flesh of the beast with uncloven foot; nor shall you eat swine's flesh.

15/3.21. But all cloven-footed animals I give to you, for food to eat.[427] || For in the day you take the place of beasts of prey, you shall also take it upon yourself to eat the flesh they would have eaten. ||

15/3.22. Then the Lord sent I'hin priests to circumcise the new race, the GHAN. And he commanded the Ghans to marry among themselves, promising to give the whole world into their keeping.

15/3.23. And the Ghans began to wear clothes, like the I'hins; and the latter gave them rites and ceremonies, and taught them how to pray and dance before Jehovih.

END OF THE LORDS' THIRD BOOK

[427] i.e., all the cloven-footed except for pigs (swine, hogs). Cloven foot or cloven hoof is a cleft or divided hoof such as cows, deer, oxen, sheep, goats, etc., have.

Book of Thor, Son of Jehovih

Being the records of Thor, Apollo's successor, on the earth and in her heavens, from the arc of Mos to the arc of Dae, in the etherean heavens, and of three thousand two hundred years.

CHAPTER 1 Thor

16/1.1. Thor, Orian Chief of Don'ga, in etherea, God of Palla, Surveyor of Yonetz and Thassa, God of Galeb, Receiver of Saffer and Hoesonya, God of Wartz, Lo, and Yisain, Counselor in the ethereal worlds Hituna, Ctaran, Seeing, Sethawan and Hababak, greeting:

16/1.2. In the Holy Council of Gods and Goddesses in Don'ga, the voice of Jehovih came to Thor, saying:

16/1.3. My Son, behold the red star, the earth; she courses from Mos to Dae,[428] and now drags in the swamps of Asath. Behold, you shall deliver her through your dominions, three thousand two hundred years. Even now the dawn of Ghan approaches.

16/1.4. Thor spoke before the Holy Council, on Jehovih's etherean throne, saying: Behold, the young world, the earth, comes our way. For three thousand two hundred years she will journey in the fields of Don'ga.

16/1.5. Then the Holy Council deliberated on the matters of the earth and her heavens, and all other

[428] see image i085

corporeal worlds that were to pass through Don'ga for three thousand years. And it was found that the dawn of dan would fall upon the earth first of all.

16/1.6. Then Thor called for the swift messengers that course the firmament in the regions of Apperwaith, the roadway of the earth's past history. And the swift messengers came and laid their report before the throne of Jehovih, as to what world the earth was, and the harvests of angels she had yielded up to the emancipated heavens.

16/1.7. When their reports were finished, and deliberated on by the Holy Council, Thor, Son of Jehovih, said:

16/1.8. For further knowledge as to the present condition of this world, the earth, it is my command that Yathai, God of Gammotto, choose one million volunteers; and, in an airiata, proceed to the earth and her heavens to visit her God and Lords, and ascertain[429] the condition of their angels and mortals, and report back in Don'ga.

[429] determine, discover, assess

16/1.9. So, Yathai, God of Gammotto, in etherea, was appointed for this purpose, and he provided an airiata, and took with him one million ethereans, and proceeded to the earth and her heavens, as commanded.

16/1.10. And Yathai came to the throne of God in Gau, in atmospherea; and God sent his Lords an invitation to come also. And seventy-two of them came.

16/1.11. God said to Yathai: Behold, the earth and these atmospherean heavens are full of false Lords and false Gods. Yathai inquired how many there were. God said: More than thirty thousand Gods and one hundred and sixty thousand Lords. Behold, in every great city on earth there is a false God or a false Lord, and he has a small heavenly kingdom of his own, located on the earth. And the spirits of the dead of that place are his slaves, for his own exaltation.

16/1.12. And in many of these heavenly kingdoms there are wars, and anarchy (hells) where the angels torment one another endlessly. Nor will these false Gods and false Lords and their subjects admit that there are higher heavens than their own.

16/1.13. The spirits of the newly dead are captured and kept in ignorance of Jehovih and His vast creations; and made to bow in adoration and worship to the false Lord or false God. And these in turn, being in contiguity[430] to mortals, inspire them to the same worship. Which fits them at the time of their death to fall as slaves into the dominion of him whom they worshipped.

[430] close proximity including contact

16/1.14. The wars in heaven have inspired mortals to wars on earth, so that all around the world, unending battles are going on.

16/1.15. And those who are slain on earthly battlefields are born into spirit in chaos, not knowing they are dead (as to the earth), and so they linger on the battlefields, still battling imaginary foes.

16/1.16. All over the earth these battlefields are covered with spirits in chaos, and with the spirits of druks, druj, yaks and ground people, who know nothing more than the beasts in the field.

16/1.17. Return therefore, O Yathai, to your Orian Chief, Thor, Son of Jehovih, and say to him: The God of earth is powerless to rescue her angels and mortals from the great darkness upon them. And beseech him in Jehovih's name to come and deliver me and my kingdoms.

16/1.18. Yathai inquired about the races of men on earth, and as to the times of their termination.

16/1.19. God said: In twelve thousand four hundred years the I'hin race, the mound builders, will come to an end. And at that time the Ghans will have triumphed over all the lands and waters of the earth.

16/1.20. When Yathai had obtained the required information, and also learned the localities of the divisions of the earth and her heavens, he departed in his airiata, with his companions, and visited all the chief places, and then returned to Don'ga, in etherea, before Thor, Son of Jehovih, to whom he reported all he had learned as to the condition of the earth and her heavens.

16/1.21. Then came the Light of Jehovih to Thor, saying: My Son, take a sufficient host of ethereans, and go to the red star and her heavens, and deliver them in My name.

CHAPTER 2 Thor

16/2.1. Thor called in thirty million volunteers; and he provided an avalanza, an ethereal ship of fire, in which they embarked for the red star, where they would remain four years two hundred and thirty-eight days, which was called the dawn of dan, for Thor, of Don'ga.

16/2.2. Then outward, onward, through etherea sped Thor and his thirty millions. Through the swamps of Asath, and the fields of Broddwuski; through the ethereal seas of Hoesonya toward the arc of Mos, and then to Chinvat; the boundary of the earth's vortex. Nor did he halt here, but sped onward in his ship of fire for Gau, the throne of God.

16/2.3. God and his Lords, being apprised of Thor's coming, had the capital prepared for his reception. And they also had gathered in all the angels of the second resurrection, and as many of the first as chose to come. In all, there were assembled in Gau, nine hundred million angels, Faithists in Jehovih. Of these, no more than one million had ever seen an etherean, nor had they visited farther outward

from the earth than the seventh plateau in atmospherea.

16/2.4. Among these, even into the heavenly capital of Gau, alighted Thor and his thirty millions. And after due salutations in the manner of Gods and Goddesses, a day of recreation was proclaimed from the throne of God; and the atmosphereans and ethereans mingled together joyfully.

16/2.5. Then Thor ascended on the throne of God, and he ordained as follows:

16/2.6. One million constables to go to the false Lords and false Gods and arrest them, and bring them to Gau for judgment.

16/2.7. One million captors to possess the thrones and temples of the false Lords and false Gods, and hold them.

16/2.8. Eight million captors to gather in the angel slaves in all the hadan heavens.

16/2.9. Six million dispersers to overthrow and disperse the hells (heavenly battlefields of spirits in chaos).

16/2.10. Six million physicians to disrupt fetals from mortals.

16/2.11. Two million founders of es'yan nurseries, for the spirits of infants and helpless ones, born into heaven before their full time.

16/2.12. One million founders of hospitals, for chaotic angels and others stricken with disease.

16/2.13. Half a million marshals; half a million messengers; and three million builders.

16/2.14. And when these had been selected by the proper officers, they were dispatched to their places and duties.

16/2.15. Then Thor reorganized the Council of Gau for the period of dawn.

16/2.16. So God and his Lords rested for a season, while Thor and his hosts delivered earth and her heavens.

16/2.17. In one year all the false Lords and false Gods and Goddesses were captured and brought to Gau; nor did Thor pass judgment upon them until they were all brought in. And on this occasion, millions of angels were assembled in Gau to witness the proceedings.

16/2.18. Thor said to them: Do you not perceive that my power is greater than yours? How can that be? I have only thirty million; and of you there are more than thirty billion! What makes me more powerful? Behold, I have arrested all your heavens and heavenly rulers. How is this? Where did my power come from?

16/2.19. Not one could answer Thor.

16/2.20. Then Thor said: My army is a unit. Yours are divided, one against another. Yes, each one was in anarchy.

16/2.21. This I declare to you: Jehovih first of all; and His creations, which He has given to all His creatures.

16/2.22. To learn to master the elements of earth and heaven, this is the foundation for acquiring all power.

16/2.23. Because you bound yourselves in heavenly places on the earth, you did not rise up to the places prepared for you. Answer me now: How does the world stand as to what will come?[431]

16/2.24. Many of the false Lords and false Gods answered in the following manner: I fear to speak my mind, lest in anger you cast me in hell.

16/2.25. Thor said: He who has learned to know Jehovih and serve Him, fears nothing on earth or in heaven. Fear is nothing but the manifestation of weakness.

16/2.26. Speak, therefore, what you desire; no harm shall come to you.

16/2.27. Then many of them said: This I perceive, O God: Out there lie the earth and many heavens. The strongest mortals rule over the weaker mortals; the strongest Gods rule over the weaker Gods. Therefore, make me your slave. I am content.

16/2.28. Then Thor said: A greater hardship I give to you all; I give you your liberty and freedom. Go, therefore, wherever you desire. I ask not one to serve me; but instead I say: Go serve Jehovih by lifting up whoever is beneath you.

16/2.29. They answered: Where shall we go? We do not know the way from one heaven to another, nor the way down to the earth. You say: Go serve Jehovih by lifting up those who are beneath us. Now, truly, we cannot even lift up ourselves. If we had great riches, or power, or wisdom, then we would willingly assist those beneath us.

16/2.30. Thor said: Truly you are Gods of darkness. I say to you, do not wait for any of these things, but go at once and serve Jehovih.

16/2.31 They answered: When we have first provided a way for ourselves, then we will serve Him.

16/2.32. Thor said: You have spoken the darkness of the entire world. I say to you: Go serve Jehovih first; and after that come to me, so I may see if you lack anything.

16/2.33. They answered: How can one serve Jehovih by lifting others up, if he has no clothes, or food, or habitation?[432]

16/2.34. Thor said: It is well you ask that question; but I say: Direct that question to your own souls; and, behold, the Father will answer you. Let that be the question you ask yourselves every hour of the day; and be watchful for an opportunity to answer it by the labor of your own hands.

[431] That is, what is the condition, rank, grade, of the earth in reference to that which is coming?

[432] Thus, for example, how can one proceed without resources, the wherewithal, to induce others upward?

16/2.35. Then the false Gods and false Lords were dismissed from custody.

16/2.36. Thor commanded that the light of the throne and the pillars of heavenly fire be raised to a higher grade. The false Lords and false Gods desired to flee because of the brilliancy of the light, but did not know where to go.

16/2.37. Thor said to them: Why have you assumed to be Lords and Gods, since you cannot even master the elements in the lower heavens?

16/2.38. I say to you, the regions of Jehovih's universe are boundless. Let no one assume to do that which he cannot do; but, little by little, learn to master the elements surrounding him, and he will, in time, learn to traverse Jehovih's beautiful firmament, and indeed be a fit companion for Gods and Goddesses.

16/2.39. Then the false Lords and false Gods spoke, saying: O if only we had someone to teach us; someone to show us the way to learn!

16/2.40. Then Thor, perceiving they were in proper disposition for resurrection, allotted certain teachers and disciplinarians to them, and they were taken into educational colonies and put to work.

CHAPTER 3 Thor

16/3.1. Thor said: To induce men and angels to find the way of resurrection, this is the greatest of all teaching. Man says: O God, raise your servant up!

16/3.2. And the Lord says: Hold up your hands and I will lift you up. But man will not. Man says: Send wise and holy angels to me, O Lord, to guide me in righteousness and good works!

16/3.3. And the Lord says: That which you ask of God, even so do to your fellows. But man will not.[433]

16/3.4. As it is with man on earth, even so do we find it in hada.

16/3.5. To induce angels to develop themselves, by taking hold with their own hands,[434] and by the exercise of their own talents, this is the work of Lords and Gods. To rule over them without their knowing it, so as to lead them in the right way, this is wisdom.

16/3.6. The first passion of man is to eat; the second, the sexual desire; the third, to make others serve him. And if he accomplishes the latter, then he is indeed the prince of evil. For he then holds dominion to the hurt[435] of others.

16/3.7. As man builds these habitations in his soul on earth, how vain becomes his effort for happiness in heaven! To teach him to undo all his past, and to make full restitution to others, this is the work of Gods and Lords over spirits of darkness. ||

16/3.8. Thor established two thousand educational colonies in atmospherea, besides innumerable places of manufacturing and building; teaching the angels of

[433] So, for example, if you ask for love, then give love to your fellow humans; if you ask for wisdom, then impart wisdom for the wholesome benefit of others; if you ask for power, be willing to harmoniously work with others toward a good and worthy goal. But all too often man will not follow through on the second part of the arrangement for he desires the fruit without labor.

[434] i.e., hands on; by their own efforts, becoming actively involved, assuming ownership over their own behavior and thus taking responsibility

[435] injury, damage, detriment, impairment

heaven how to provide habitations for those born of earth into spirit life.

16/3.9. In three years of dawn, Thor had prepared four billion Brides and Bridegrooms for etherean ascension.

16/3.10. Now all this time, the angels of atmospherea had been taught much in regard to the emancipated kingdoms in etherea; and of the splendor, majesty and power of Gods and Goddesses living there.

16/3.11. Thor spoke from the throne of God, before the Holy Council, saying: Send swift messengers with greetings to Betatis, Goddess of Terow, in etherea, and say to her: Thus says Thor, Jehovih's Son, Orian Chief of Don'ga: Come to the heavens of the earth; I have four billion Brides and Bridegrooms as Jehovih's harvest. Provide an airiata of great size and splendor, for its presence shall enchant my people.

16/3.12. The swift messengers departed. And the appropriate officers at once began preparing to receive Betatis. Others were sent into other parts of atmospherea with fire-boats to bring atmosphereans to Gau, so they could perceive the glory of the higher heavens as manifested in the descent and ascent of the airiata.

16/3.13. All these things were accomplished. Betatis came in great splendor; and all the kingdoms and sub-kingdoms of Gau were filled with the billions who came to witness the ceremonies.

16/3.14. This, then, was the size of Betatis' airiata: The diameter, east and west and north and south, was two thousand miles to the borders of the photosphere, and nine thousand miles high. The ship within the photosphere was one hundred miles east and west and north and south, and was two hundred miles high. Of beams the entire length, there were twelve million four hundred thousand; and of uprights, two million; but of the short beams and short uprights, they were numerous accordingly. And there were a sufficient number of chambers within the airiata for every soul to have one; and, besides these, there were halls and temples within, also suitable for music and other entertainments.

16/3.15. The colors, shades and tints of the mirrors and opaque ornaments, both movable and fixed, were provided in all possible ways, for ornament and for service, the beauty of which had never been surpassed in Don'ga. And when the whole airiata was completed, it looked like an oval globe of light, with a framework. The transparent and opaque parts within, alternated, so as to add beauty to every part. And it was fitted and equipped for the third resurrection, having no storage places for atmosphere, or anything in common with the lower heavens.

16/3.16. To add still further to its splendor, Betatis had her airiata ornamented with illuminated banners and streamers, so that at a distance, when seen descending, the whole vessel looked like a sun surrounded on every side with movable stars and waving streams of light.

16/3.17. Among her hosts were one million trumpeters and players on harps; and two million singers.

16/3.18. In the center at the front of the ship was the Holy Council chamber, with four million members. Above the Council chamber was the chamber of worship; and at either side were the halls for dancing and social reunion.

16/3.19. When Betatis' ship neared the atmospherean kingdom of God, millions of her hosts stationed themselves on the galley-beams and stay-lines, adding a scene of life to the ethereal ship of surpassing beauty.

16/3.20. Betatis had provided her ship with ballast, so that, when she came within the earth's vortex, she could stand her ship where she desired, while the earth and her heavens turned their axial course, so that both mortals and angels could witness the brilliancy and glory of the works of Don'ga's chief Goddess.

16/3.21. And thus Betatis stood in her ship of fire, just beyond the plateau of Gau, while the earth and her heavens made one revolution.

16/3.22. The next day she descended into Gau, where God and his Lords, under the direction of Thor, Jehovih's Son, had prepared their mighty audience.

16/3.23. When the ship was made fast, the chief marshal of Gau and the chief marshal of Betatis' hosts met and conducted Betatis up in front of the throne of God.

16/3.24. Thor said: In Jehovih's name, welcome, Daughter of Light!

16/3.25. Betatis said: Praise the Almighty! In love, I have come to answer your prayer.

16/3.26. Then God spoke, saying: Welcome, O Goddess! Come and honor my throne!

16/3.27. Then Betatis went forward in a flame of light, and was greeted in the manner of Gods and Goddesses. After which she sat in the center of the throne. And at once the ceremonies of initiation for the Brides and Bridegrooms were accomplished.

16/3.28. Then came a day of recreation; and after that, Betatis and her hosts, together with the four billion Brides and Bridegrooms, entered her airiata and departed upward for the etherean heavens.

CHAPTER 4 Thor

16/4.1. In the fourth year of dawn under Thor, Son of Jehovih, he received from the Holy Council in Buru, of Don'ga, in etherea, a dispensation from the Orian Chiefs, decreeing to the earth one hundred years' travail[436] in vocent.[437]

16/4.2. Thor called up Waak, God of Rhines, and said to him: Jehovih has put a sore[438] travail upon these heavens. Go to Hey'loo and command him to provide an avalanza sufficient to deliver twenty billion atmosphereans to the a'ji'an forests of Gonaya.

16/4.3. For the inhabitants of these heavens are too dark to endure the vocent of a hundred years, and would be precipitated to the earth and engage in fetalism.

16/4.4. Waak, God of Rhines, knowing the condition of the atmosphereans, proceeded at once to Hey'loo, informing him of the decrees of the higher heavens, and of the command of Thor, Son of Jehovih.

16/4.5. Thor then sent word to his Lords and marshals, informing them also of his command, and, further, commanding them to bring all the lowest grades of angels from all parts of earth and heaven, to be concentrated in Gau, where the avalanza was to come for them.

16/4.6. Thor appointed Ti'See'inij, Goddess of Ares, to superintend the reception of the angels, and arrange them for entrance into the avalanza; and he gave into her command, to assist her, five hundred thousand marshals and captains, and one million es'enaurs. And she apportioned these to their respective duties and places.

16/4.7. To accomplish all this, Thor allotted seventy-seven days. And the proceedings were so wisely carried out that on the seventy-seventh day, the avalanza was present and all the angels ready to enter it.

16/4.8. Accordingly these things were accomplished: The twenty billion angels were carried away on the avalanza, which was walled around on every side with pillars of fire so that not one spirit could escape, even if he was chaotic or imbecile. Waak and Hey'loo had entire charge of the migration; and they proceeded upward and outward from the earth till they reached seven diameters of the earth's vortex, which brought them into the forests of Gonaya, where they landed them.

16/4.9. To provide for the reception, Ti'See'inij, Goddess of Ares, who had charge of the twenty billion, had previously sent there a sufficient force of angels, wise and strong.

16/4.10. So that when the avalanza landed, all things were ready. And according to their

[436] tribulation, trial, arduous times, adversity

[437] perpetual roaring of the atmospherean elements. –1891 glossary

[438] grievous, dire, bleak

development, the angels were apportioned to different sections of the Gonaya forests, with suitable officers and teachers provided for them.

16/4.11. By Ti'See'inij, these things were done. And she established a throne of a'ji, provided a temple of Council, and provided all things that are required in the government of a new colony. And she provided a God in Gonaya to reign after the expiration of dawn; promoting to this one Hazedeka, a surveyor in Thalasia, the third heaven of Gau; and she gave him the title, GOD OF GONAYA, FOR FOUR HUNDRED YEARS.

16/4.12. Now, in reference to founding an a'ji'an habitation in etherea, this account is rendered to mortals and angels of the lower heaven:[439] The ethereans gather up the atomic elements floating amid the ethe'ic waves, and, giving them axial motion, they propel them forth. On their way, the atomic elements aggregate, till, from the size of a mite, the aggregation grows as large as the whole earth; but this world is habitable within and on its surface by the spirits of the dead, the angels.

16/4.13. || Jehovih said: In the same way that the solid earth, the stars and moon all float in the unseen firmament, so do atomic parts to all things float in ethe. As the earth is to the air and the ether above, so is an atom of corpor to the ethe'ic solution.

16/4.14. Jehovih said: Do not think, O man, that there is only one member in My Person, and that different conditions and states of that one comprise My universe. The foolish man has said, the blood is the flesh and bones, and the flesh and bones are simply a state of blood; but he does not see that I do not make flesh out of blood, but out of that which the blood carries. And in the same way, I carry the corpor of My Person in the ethe of My Being.[440] ||

16/4.15. Now, as to Thor, Son of Jehovih, after the departure of the avalanza he provided a new God for the earth and her heavens, crowned him, and bestowed upon him the triangle which had been handed down since the inhabitation of the earth by man.

16/4.16. As for the remaining time of dawn, Thor traveled to all regions of the earth and her heavens, making records of these, to be carried with him to Buru in the time of his ascent.

16/4.17. In consequence of the depletion caused by the resurrection of the twenty billion to Gonaya, God and his Lords were greatly relieved of their burdens in Gau and on the earth.

[439] Notice that Oahspe was initially written for atmosphereans as well as for corporeans. This is stated more explicitly later in Oahspe.

[440] In other words, atmospherean worlds and corporeal worlds are not built from ethe, but from that which is carried by the ethe. Thus, the unseen is not just simply a rarefied form of corpor; that is, there is more than one member (i.e., there is more than corpor) in Jehovih's Person.

CHAPTER 5 Thor

16/5.1. Peace and prosperity were established on earth and in heaven by the time the expiration of the dawn of Thor arrived. And now the time came for his

own ascent, with his hosts, leaving the earth and her heavens in the care of God and his Lords.

16/5.2. So Thor, Son of Jehovih, sent swift messengers to etherea, asking to be delivered; and asking for the deliverance of six billion Brides and Bridegrooms to Jehovih.

16/5.3. See We'ing, Goddess of Hotosk, in etherea, was appointed by the Council in Buru to descend for Thor and his hosts, and his six billions.

16/5.4. Accordingly, See We'ing built her ship and gathered in ten million as her hosts for the journey. This, then, was the make of her ship, which she named Harp:

16/5.5. The photosphere was flat to the north and south, but oval east and west; the openings were on the flat sides, with passages through. The crescent described a circle of three thousand four hundred miles, and the depth of the harp north and south was three hundred miles. The pillars of fire that ascended from the midst were one thousand seven hundred miles high.

16/5.6. The stars within the photosphere were provided with five points; each star had one million chambers, and each chamber was allotted the habitation of one Bride or Bridegroom; and there were seven thousand of these stars.

16/5.7. The framework was crystalline, both opaque and transparent, and of all possible colors, shades and tints. Now, besides the stars and their chambers, the base of the crescent was provided with a large social hall, which, aside from accommodating others, was sufficient for and occupied by one million musicians.

16/5.8. God had knowledge of See We'ing's coming, and had commanded information to be sent throughout atmospherea, and to the Lords located on earth, inviting all who chose, to come and witness the ascent. And besides the Brides and Bridegrooms, two billion angels came; many not yet delivered from the first resurrection.

16/5.9. So it came to pass that See We'ing, Goddess of Hotosk, came down in her ship of fire to the foundation of Gau; came in great magnificence, and was received by Thor and by God and his Lords.

16/5.10. And she ascended the throne, and performed the marriage rite for the six billions. After that, a recreation time of one day was proclaimed in Gau, during which the atmosphereans and ethereans mingled freely together.

16/5.11. On the day following, Thor accompanied See We'ing into her ship; and their hosts went in also, being nearly seven billion. And then, amid a rain of etherean flowers, See We'ing started her fire-ship upward.

16/5.12. God and his hosts remaining in Gau saluted in the sign, JEHOVIH FOREVER! Which was properly answered by the ascending billions.

16/5.13. Then the great ship turned on its axis, rising and turning, higher and higher. And in a little while only an ascending star was seen, and then it disappeared in the distance.

16/5.14. Thus Thor fulfilled in dawn his great mission to the earth and her heavens.

CHAPTER 6 Thor

16/6.1. Again the earth and heaven prospered for another season of two hundred years, and in the next dan there were five billion souls delivered. And new Gods and Lords succeeded, who also prospered, but not as well. The next harvest was four billion souls.

16/6.2. But once again, false Lords and false Gods began to set up kingdoms of their own, in heaven and in the cities of mortals. And, lo and behold, every one called himself either Thor or Apollo. And the spirits who manifested in the temples and for the oracles, all gave one of these names. And mortals who were obsessed, believed themselves to be the reincarnation of Apollo or Thor; the obsessing spirits calling themselves by these names. Others, more intelligent, said: Did the prophets not foretell that there was to be a second coming of Apollo? And are these spirits, who appear through the sar'gis, not the very person?

16/6.3. So great became the superstition of the nations of the earth, that in the fall of a leaf they found proof of the second coming of Apollo or Thor. Many of the spirits deserted the second resurrection in heaven and returned to the earth, to wait for information concerning the coming event, as they supposed, though there was no event coming.

16/6.4. Jehovih said: All corporeal worlds pass through the age of too much belief. As I gave man judgment so that he could examine and weigh a matter, so does he run into unbelief. Then My angels go to him, and show him where he believed too little; but, lo, he goes to the other extreme, believing all things, and not using his judgment.

16/6.5. God said: Why will men and angels not be patient, and wait till a matter is proven meritorious[441] before they pursue it to extremes? The same sun shines, the same stars stand in the heavens, and the earth travels steadily on her way; yes, her winds blow, her summers and winters come as in ancient time, yet man sets up a notion that a great wonder is near at hand. But no wonder comes, and nothing new is near.

16/6.6. How shall I restrain them, O Jehovih? Their desires for Apollo call down millions of spirits from my places of resurrection. And they fall in trials

[441] having merit, worthy, deserving, worthwhile, true, creditable

and hardships, and become suitable prey for designing false Gods and false Lords.

16/6.7. But no other salutation came other than the echo of God's own words. So God and his Lords bewailed the darkness of earth and her heavens.

16/6.8. But high up in the etherean heavens, came the Light of Jehovih; came the Voice of Jehovih, saying:

16/6.9. Hear your Creator, O you Gods and Goddesses! Behold the magnitude of My works! I do not labor for the profit of this man or that man; no, neither for this people nor that people; nor for the inhabitants of one star and one heaven; but for the glory of millions of stars and millions of heavens.

16/6.10. Does one corporeal man not bewail a shower of rain, and yet, his neighbor rejoices because of it? One man prays for sunshine, and another for shade. Do not think that I labor for each one separately, but for the perfection of the whole. For what reason, then, shall the God of earth and his Lords bewail the darkness that falls on the earth at this time?

16/6.11. I have prepared places of darkness in the etherean firmament, and places of light; and My corporeal worlds must travel through them, for so I created them. And these places of darkness and places of light are like changes of seasons for My harvests.

16/6.12. Now the earth passes into deep darkness, for I fructify the races of men in new corporeal growth, for things that shall come afterward. As they absorb from the a'ji of My places, in this age, so, also, do their souls become full of superstition and darkness. ||

16/6.13. Thus the earth went into great darkness during the last six hundred years of the cycle of Thor, and there was no harvest from her for the etherean heavens. But the spirits deserted atmospherea in millions upon millions, and went down to the earth, to dwell with mortals, and to find places to live on the corporeal earth.

16/6.14. And, except to the I'hins, the Light of Jehovih was shut out from men; thus ambition for improvement was at an end; they became like drones[442] and vagabonds;[443] and, when they died, their spirits continued to lie about in the places of their mortal life. And many of these spirits persuaded mortals to suicide, and they killed themselves by thousands and tens of thousands. Nor was there any courage among men to endure anything under the sun. They wanted to be with the spirits of the dead, to talk with them, to see them, and to be rid of earthly trials.

16/6.15. Neither did the spirits who congregated on earth have any knowledge of the higher heavens; nor could they impart knowledge as to where they

[442] idlers, loafers, parasites, automatons

[443] wanderers, rovers, drifters, ramblers, aimless, shiftless, of no fixed purpose

dwelt, nor how they employed their time, for, in fact, they did nothing useful for heaven or earth, nor even for themselves.

16/6.16. Thus ended the cycle of Thor; and it was three thousand two hundred years.

END OF BOOK OF THOR

The Lords' Fourth Book

Being contemporaneous with the Book of Thor, cycle of Thor, Son of Jehovih. As the latter book is of the higher and lower heavens, so is the Lords' Book of the lower heavens and the earth, both books being for the same period of time.

CHAPTER 1 Lords' Fourth

17/1.1. God foresaw that the knowledge of one generation could be handed down to the next by altars and temples, by idols and images, and by painted signs and engraved words. And though all these things are in fact false, as a written word is not a word, but an image of an idea that has been spoken, so by symbols, God conveyed the living truth.

17/1.2. God said: Behold, with my sacred people I have established myself in written words. Now it has come to pass that all the races of man on earth shall be made to know me.

17/1.3. God commanded man to make stone and wooden images, and engravings also, of everything upon the earth. And so man made them; according to his own knowledge he made them.

17/1.4. God said: As every living creature has a name, so shall its image and its engraving have the same name. And so shall it be with all things on the earth, in its waters, and in the air above the earth; the image and the engravings shall have the same names as the real things themselves.

17/1.5. And God sent his angels down to man, to inspire him in the workmanship of images and engravings, and man thus accomplished the commandments of God.

17/1.6. And these were the first writings since the flood, other than those that were kept secret among the I'hins. And the writings were in the following manner, namely:

17/1.7. A picture of a man was a man; a picture of a tree was a tree; a picture of a bird was a bird; and so on, everything represented by its own name and image.

17/1.8. Then God said: When you have made the picture of a spear, behold it is a spear. And when you

desire to show which way a man goes, you shall add to the graven image the likeness of a spear; and the way it points, shall show the way man goes. And you shall express the going of everything on earth and in heaven in the same way (with a spear showing its direction).

17/1.9. Thus man made a written language, and in every region of the earth. By many men these things were done; according to the light of God upon them, so they accomplished the written languages of thousands of tribes of men.

17/1.10. God said: This shall be called the Panic language Ah-ce-o-ga [earth language –Ed.], because it is made of earthly images. And, in later times, whoever desires to find the first written words of man, shall have recourse to the pictures of all things on earth, in the waters, and in the air above the earth.

17/1.11. God said: As in the ancient times man named all things according to their own spoken words and sounds uttered, so in the days of Thor the written words of everything on earth and in heaven came to the Ghans.

17/1.12. When man had written the name of all things, ONE only, he had not written, even the name of his Creator.

17/1.13. God said: Even that you shall also write. Then man inquired: O Lord, how can I find a word to express the Creator?

17/1.14. God said: I have raised many tribes upon the earth, and, behold, they have all written the names of all things, except only the Creator. Go, therefore, and write His name also.

17/1.15. Man said: Alas, O my God! I know no name, except the names I have already made. If I could hear the Creator, or see Him, then I could write His name.

17/1.16. God said: You have named the wind (wh-sh!), which you have not seen. Name, therefore, your Creator. And His name shall comprehend all things, far and near, seen and unseen.

17/1.17. Then man drew a circle and called it O, for it represented that which was without beginning or end, and which contained all within it. Then man drew a line cutting through the circle from east to west, to represent the light of the east traveling to the west. Then man drew a line from below upward, cutting the circle at right angles with the horizontal, to represent the one road of all things, from the bottom upward forever. The first line man called E, for it was the same as the wind speaks in the leaves. But the second line he called IH, for it represented that unseen shaft that cuts all things in two.

17/1.18. And when man had completed the engraving, he called it E-O-IH!

17/1.19. God said: In this symbol, you have found the way of a true square (true cross) and the four quarters of the world.

17/1.20. Keep His name and the image a secret between the rab'bahs and your God. Nor shall you utter it aloud, for it is sacred upon the earth.

17/1.21. Between you and your Creator stands your God, who is Lord of heaven and earth. Behold, I am the key of life and death; through me, your Lord, you shall unlock all the mysteries of heaven and earth.

17/1.22. Neither shall my rab'bah, nor my prophets, call on the name of any spirit, except the Lord, who is God. The words I give corporeally I also have recorded in heaven, neither can man alter my corporeal records and make them accord with that which is written above. But in the lapse of time I provide seers and prophets, through whom I can reveal to mortals the things of heaven.

17/1.23. On your behalf I have spoken the following to Jehovih: Man shall measure Your hand upon him; remember Your eye upon him; shall seek for Your wisdom within him; and he shall be thankful for Your good things before him. And he shall consider the little good of those who deny You, the conceit of those who claim to be self-made, and the folly of uttering other glories than Yours; and yet not mention any of these imperfections. For all these are the attaining of wisdom.

CHAPTER 2 Lords' Fourth

17/2.1. The Lord came down to man on the earth, and spoke to man in two ways: By the voice, as man speaks; and by the spirit, as soul answers to soul.

17/2.2. The Lord said: The voice of man is air in motion; by the mouth of man comes the word of knowledge.

17/2.3. But behind the voice, behind the air in motion, behind the mouth that gives voice, there lies the soul, which causes man to think of speaking. And the soul lies in the ocean of the Creator, Who is God of all.

17/2.4. The Lord said: That which speaks to your soul, O man, teaching you wisdom and good works; reproving[444] you for your faults, and enchanting you with the glories of all created things, is the voice of your Creator. And that is the road by which the Lord your God comes to you.

17/2.5. The Lord said: Behold, man has attained to written knowledge; now he shall have books, and learn to keep records, like the angels in heaven. Then God sent angels down to man, speaking both by the soul and by the voice; in different places and to different rab'bahs, teaching them how to make books

[444] admonishing, revealing your relationship to the good, gentle correcting

of skins, of bark, and of cloth, for the graven words and images which he had taught man.

17/2.6. In these days the lands of Jaffeth, Shem and Ham were inhabited by millions of I'huans and Ghans; but the countries lying between them were inhabited by I'huans only.

17/2.7. And God spoke to the people of Ham, saying: Behold, there are two other countries inhabited by kin of your kin, flesh of your flesh, and they are Ghans also. And they speak and write with Panic words, even as you do.

17/2.8. And the Hamites inquired: How far are the two other countries? Where are they?

17/2.9. The Lord said: Gather together two thousand men and women, and I will lead you to your brethren, whose forefathers were also saved from the flood; saved by the sacred little people, the I'hins. Provide oxen, asses, and all things requisite for a journey of four years, and I will lead you.

17/2.10. The Hamites obeyed God, and gathered provisions as commanded; they formed into two companies of a thousand each, equipped themselves, and started on their journey for Jaffeth and Shem.

17/2.11. Then God spoke to the people of Jaffeth, saying: Behold, there are two other countries inhabited by kin of your kin, flesh of your flesh, and they are Ghans also. And they speak and write with Panic words, even as you do.

17/2.12. The Jaffeth'yans said: How far are the two other countries? Where are they?

17/2.13. The Lord said: Gather together two thousand men and women, and I will lead you to your brethren, whose forefathers were also saved from the flood; saved by the sacred little people, the I'hins. Provide yourselves in all things requisite for a journey of four years, and I will lead you.

17/2.14. The Jaffeth'yans obeyed God, and gathered provisions as commanded; formed into two companies of a thousand each; equipped themselves and started for Ham and Shem.

17/2.15. Then the Lord spoke to the people of Shem in the same way, telling them of Jaffeth and Ham; and they also equipped themselves in two companies and started for Ham and Jaffeth.

17/2.16. Thus God provided for these three separate peoples to go and visit one another, and all in the same period of time. And God said to them before they started: The I'huans who inhabit the wildernesses on the way are very fierce and savage. Behold, they eat the flesh of both man and beast. But they will not harm the I'hins; therefore, O my beloved, take two score of I'hins (40) with you on your long journey. Through the I'hins, the Lord your God can speak all languages including the language of the barbarians, the I'huans.

17/2.17. Leave all things in the hands of the Lord God.

17/2.18. So it came to pass, after a journey of four years, the migrants from each country arrived at their destination. And they knew one another by their written and spoken words; and they called themselves the three children of the arc of Noe.[445]

17/2.19. And the Lord said to them in each of the countries where they had arrived: Provide records of the work of God; for these journeys shall be remembered to the end of the world.

17/2.20. And in all these countries, images of stone and copper, with engravings on them, were made pertaining to the children of Noe, and the flood, and the sacred tribes, Shem, Ham and Jaffeth.

17/2.21. God said: These shall be preserved as the first written names of these lands.[446] And it was so.

[445] This is the origin of the story of the three sons of Noah, see Genesis 6.10, Ezra Bible.

[446] Ja'fung is Chinese for Jaffeth, and is the oldest [corporeally known] original name of the country. Shem is the Vedic word for land, or country (India). Ham, as the student is aware, is A'ham, the original name of Egypt (Egupt). Legends of the flood, and of the journeys related above, are still existing in all those countries. – Ed.

CHAPTER 3 Lords' Fourth

17/3.1. For two years the migrants remained in the countries they visited; traveling extensively, showing themselves, and relating a history of the country from which they came.

17/3.2. Then the Lord spoke to the migrants in their respective places, saying: Behold, the time has come for your departure. Gather together, O my beloved, and return to your own country, and relate there all the glories that your God has shown you.

17/3.3. So they departed, and returned to their own respective places. And, behold, it took four years to accomplish the journey.

17/3.4. Now during the migrants' travel, the Lord spoke to them every day through the I'hin priests.

17/3.5. The Lord said: Keep together, O my beloved. I will lead you; you shall not be lost.

17/3.6. Nevertheless, the journey was so long that many lost faith, and were not mindful of the words of God. And some of them strayed off among the I'huans, the barbarians, and were lost.

17/3.7. Of the six thousand migrants, ten tribes were lost; in all, three hundred and eighty-six people, men and women. Some were lost in one place and some in another.

17/3.8. God said: Sing songs of lamentations to my chosen who are lost, the Faithists in Jehovih. For this also shall become a matter of record to the end of the world.

17/3.9. Nevertheless, a time shall come when the Lord your God shall reveal the mystery of this day.

17/3.10. So, when the people had returned to their respective places, behold, they all sang songs of lamentation for the tribes that were lost.[447]

17/3.11. God said: I have shown you the far distant people; I have marked out the road. Keep the

[447] In all these countries, namely, China, India, Egypt and Persia, there is still in existence a legend that, long ago, the chosen of God went on a long journey in search of their ancient brethren, and that ten tribes were lost in the wilderness. –Ed.

road open; keep the travel open between the great countries I have shown you.

17/3.12. Every eleven years one expedition shall start to the far-off countries. And if by chance you find my chosen, bring them home.

17/3.13 And on all the camping places of your journey, you shall build an altar to the Lord your God. You shall build it in the shape of a circle; and the congregation shall sit in this circle, but the priest shall sit in its center. And, behold, I will speak through the mouth of my priest, words of wisdom and comfort.

17/3.14. But in all your journeys, keep aloof[448] from the I'huans, the barbarians, the man-eaters. For they did not keep my commandments; nor did they preserve their seed through the circumcision.

17/3.15. But they mixed with the druks (ground people) and went down in darkness (barbarism).

17/3.16. Keep away from them, O my beloved; on all your expeditions, carry with you I'hin priests, the sacred people, the mound-builders.

17/3.17. In all your journeys you shall encounter your brethren coming and going, who dwell in the far-off countries. So that you may distinguish them, keep secret the sacred password[449] and the rites of my chavah (order).

[448] apart, separate, removed; distant in interaction, interest, emotional involvement, etc.

[449] E-O-IH, or Je-ho-vih, was the master's word among the ancient Jews. The Chinese said Che-hih-no, in their ceremonies, being the same phonetic word. The Algonquins (North American Indians) said U-he-no-win, accented on the second and fourth syllables. The Chinese word is accented on the first syllable. The Algonquin "U" is, most likely, without any signification. The word Git-che-ma-ne-to, of the Algonquins, means servant to the Great Spirit, that is, as the English word Lord means Land God, or an underling of Jehovih. –Ed.

CHAPTER 4 Lords' Fourth

17/4.1. Hear the word of your God, O man, and be considerate in your little learning, and so, interpret the records of the ancients rather by the spirit than by the word.

17/4.2. Where it was constantly commanded, in the ancient sacred writings, to avoid GOING DOWN TO DESTRUCTION, and they did not obey the commandments of the Lord, behold now the light of your God in this present day:

17/4.3. For the I'huan race, even before the flood, was in the first place, born capable of everlasting life. But they mixed with the druks until the seed of the spirit of eternal life became exhausted, and they brought forth heirs incapable of self-sustenance in heaven. Hence[450] it was said of them: They went down in darkness.

17/4.4. Now, after the flood a new race of I'huans was brought forth, and they were at first capable of All Light and of everlasting life. But they also did not keep the commandments of the Lord; but also mixed with the druks (the ground people), and they descended rapidly on the road of everlasting death (as a race).

17/4.5. But the Lord your God created the new race, the Ghans, capable of an upward inspiration.

[450] therefore, for that reason

17/4.6. And he gave to them the same commandments, to preserve their seed from the races beneath them, lest they go down in darkness also.

17/4.7. To which end, your Lord gave them certain rites and ceremonies, and passwords, in addition to the circumcision, which would enable them to distinguish those with whom they should mingle according to the commandments of God.

17/4.8. Behold, then, the testimony that I lay before you, so that you may perceive the wisdom of my ways. For, it will be said by some that there is a law of evolution by which man rises from a lower to a higher state, as the earth grows older.

17/4.9. But I say to you, there is no such law. Without the labor of your Lord and your God, through their angels, man does not rise upward, but goes the other way.

17/4.10. In which matter, behold, before you to this day, I have left many nations and peoples who are on the downward road. And you have corporeal records before you, showing you, that in times past, these same countries were inhabited by a higher race.

17/4.11. For thus Jehovih created man, to go as readily down the mountain as up it.

17/4.12. Behold, all resurrection comes from above; all aspiration comes from the Lord and his angels. For man, being in the flesh, goes rather to the desires of the flesh than to the spirit.

17/4.13. As the light of the sun causes sleep to pass away, so does the light of Jehovih, through His Gods, Lords and angels, cause the soul of men to awaken to the possibilities of everlasting life in the exalted heavens.

17/4.14. This also, I, your Lord, have proven in the world: That those who fall from the light of the Father, lose their symmetry and beauty of proportions.

17/4.15. Behold, in the time of Thor, man did not consider the shapeliness of his spouse, nor the mold of her face, the clearness of her voice, her wit, nor her conversational powers.

17/4.16. The Gods and Lords have, by all stratagems, devices, rites and ceremonies, labored to make man mindful of the way of resurrection through the tree of life.

17/4.17. But even in the present time, behold, the mother barters off her daughter to a rich man; and the man seeks a spouse of wasted flesh for the sake of gold. And they bring forth heirs of crime.

17/4.18. And man cries out: He cannot be a good God who creates these!

17/4.19. But I say to you, they do not keep my commandments; they have gone astray in the wilderness.

17/4.20. Be wise, O man; learn from that which is before you, remember the times of the ancients, and the labor of the Lord your God.

17/4.21. In the beginning of the cycle of Thor, the Lord opened up many ways for the deliverance of the tribes of men on the earth; and man prospered in the way of God for a long season.

17/4.22. Then darkness came upon the races of men; millions of them returned to a state of savagery. And angels of darkness came upon the earth, taking upon themselves the semblance of corporeal forms, and dwelling with mortals, and engaging in practices about which it is unlawful to write or speak.

17/4.23. So that, at the termination of three thousand years, the lands of the earth were covered with darkness.

17/4.24. And Jehovih cast a veil over the face of the sun, and it did not shine brightly for many years.

END OF THE LORDS' FOURTH BOOK

Book of Osiris, Son of Jehovih

God of Lowtsin, an etherean world in the arc of Se'ing, known in the high heavens as Osire, Son of Jehovih.

CHAPTER 1 Osiris

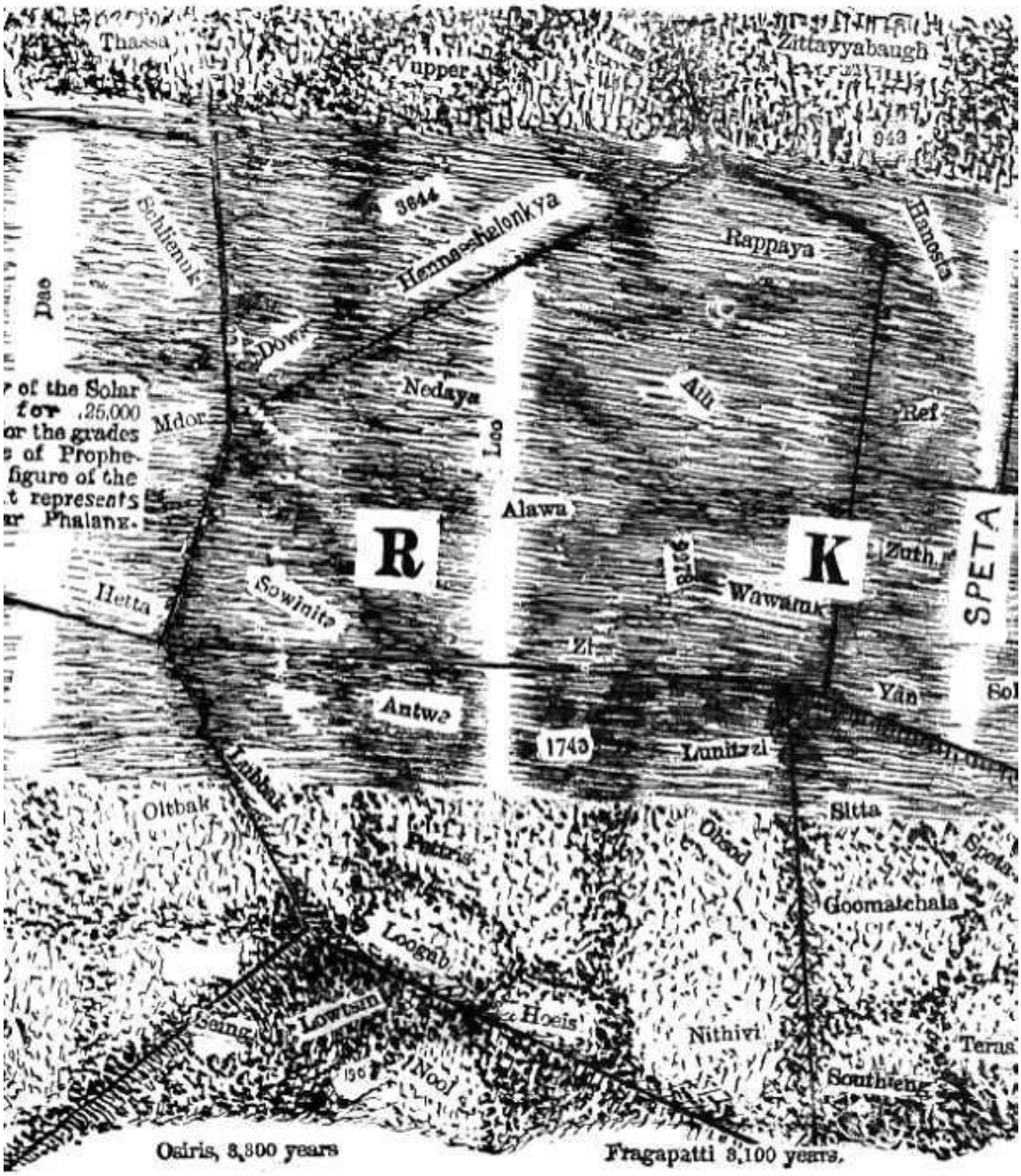
18/1.1. To Osire, Son of Jehovih, on his throne in Lowtsin,[451] an ethereal world, where his reign a hundred thousand years had illumined many a corporeal star, came the Voice, Great Jehovih, Spirit over all, saying:

[451] see image i086

18/1.2. Osire! Osire! My Son: Go forth from these immortal worlds, and grasp the perishable earth in its debauched flight; and with uplifted rod proclaim yourself The One, the commanding God. As an indulgent father treads softly by his infant son, guiding him tenderly, and with wholesome advice, so, through My Gods and Chiefs, I have coaxed along the red star for many, many thousands of years. But as a wise father turns to his truant son of later years, commanding you shall or shall not, so now in the same way, through you, My Godly Son, I stretch My hand over the earth and her heavens.

18/1.3. Deep-buried she lies in anarchy; the false Gods and false Lords despoil her heavens in war, and cast down on the troubled earth, her millions of spirits of darkness, who glut themselves in crime. As driftwood on a surging sea now rises high on towering waves and quickly plunges down into the roaring waters, to rise and fall, and repeat endlessly

the ceaseless struggle, so do the spirits of the dead, of earth, rise in heaven only to be plunged back again in unending toil and darkness on the low earth.



i086 **Map of the Etherean Roadway of the Solar Phalanx for the third set of two cycles of the past gadol, Plate 3 of 4**. The Roadway shown is that through which the sun and its family (including earth) traveled during the cycles of Osiris and Fragapatti.

18/1.4. Where My most holy God and his Lords toil and struggle, powerless to divert the terrible

heedlessness of men and angels. || Osire heard Jehovih's voice, and summoned a million swift messengers, well trained in the rise and fall of worlds, and bade[452] them go to the red star, the earth, at masterly speed, and survey the affairs of mortals and spirits, and promise succor[453] to God and his Lords of earth, then to quickly report back to Jehovih's throne, in Lowtsin.

18/1.5. In an arrow-ship, which Gods use for speed and light work in accomplishing Jehovih's will, the swift messengers shot forth through the ji'ay'an fields of darkness midway between the Serpent's coils, and were soon hidden deep in the whirling atmosphere of the warring earth. Meanwhile, Osire called long-risen Gods and Goddesses to council around Jehovih's throne, telling them the Voice's words, that had stirred his soul with compassion for those only recently quickened to life by the Creator's breath, but who persist in burrowing their souls down in hada, heedless of the call and persuasion of a loving God and Lords.

18/1.6. Jehovih's light spread over the Lowtsin throne of Osire and curtained around the stars, the Gods and Goddesses, revealing to them the full history of the earth and her heavens, so that all were clear to comprehend His Almighty Wisdom. Yet not one was moved with haste to answer; for scenes like these, concerning the countless millions of corporeal stars dotting the firmament, were their daily deliberation. And then, slowly, one at a time, the speakers, each a representative of a thousand Gods and Goddesses, gave words to Jehovih's light from their respective seats.

18/1.7. And when the multitude had spoken, and Osire, charged with the wisdom of all, perceived from human souls how the light matched his own, as to him Jehovih spoke, his first sphere of commandant God stood plain before him. And he rose up, mantled in white, standing in the throne of Jehovih like one newly illumined with a great change in his long life's administration.

18/1.8. To the council of Gods and Goddesses, he spoke: Attend to my words, for now the gift of the arc of Se'ing rises up before our hallowed shrine. As step by step, all things advance by Jehovih's will, and new roadways in etherea open up fields unexplored by traveling stars; so onward, step by step, our own endless realm takes the course of manhood in its giant strides. You have blessed the worlds of corpor and es for hundreds of thousands of years! Your busy scenes in an old routine change now to higher advent,[454] and an Orian arc comes upon us.

18/1.9. As an oscillating star feeds itself with a change of seasons, so has Jehovih coursed the wave of His traveling Serpents to give our etherean realms

[452] an oral command

[453] relief, aid, help, especially to one in difficulty

[454] dawn, beginning, start, level, arrival, event

an endless life, diversified by change of scenes and constant surprises, which are the glory of the soul.

18/1.10. As thus Osire, the Mighty, with a soul full of words, engraved by Jehovih's hand, discoursed on the glories awaiting the high worlds, where he and his brother Gods and archangels dwelt in the All Perfect, there came back, hastening, as with Omnipotence impelled,[455] the swift messengers from the slow earth, with their etherean arrow-ship shooting like a meteor on fire. Then came Hagan, spokesman of the messengers, before Jehovih's throne, his mantle turned back,[456] and his eyes radiant with sure knowledge, saluting in Jehovih's sign and name. He said:

[455] i.e., as if infused with and propelled by All Power

[456] apparently his mantle (cloak) had a hood

18/1.11. O Osire, Jehovih's Son, and you Gods and Goddesses, as the All Light gave Voice to our far-seeing God of Lowtsin, so do I stand here to corroborate, in Jehovih's name. The day of sweet persuasion to the earth-born, and their countless angels down in darkness, is done. Lo, the race of Ghans, planned by Jehovih from the foundation of the world, now stands triumphant on the earth. As Jehovih led the I'hins in paths fortuitous, by gentle words and love, but left them not strong before the warring elements, so has He created upon the earth the masters who shall subdue it, to the triumph of Gods.

18/1.12. Not like lambs are the Ghans, but lions untamed, born conquerors, with seed[457] to learn and reason about all things, faith in mastery, but not faith in Jehovih. As a man having two sons, one low-strung and passionless, the other in ceaseless mischief and desire for havoc, because of the fullness within, so on the earth stand the two races, the I'hins and the Ghans. And when they die, and enter heaven, the first, the I'hins, go like lambs, as they are directed; but the second, the Ghans, still full of inherent stubbornness and self-will, do not heed the God and Lords, but mock them. Back to the earth these well-formed and stately souls come, and set up heavenly kingdoms of their own, in darkness, and eagerly pursue with most relentless zeal their former enemies.

[457] potential, capability, susceptibility

18/1.13. By their loud clamor and inspiring acts, they break up the weak Lords' kingdoms and deprive them of subjects, proclaiming heaven and earth free to all. So that even hapless[458] souls in the lower heaven, have been persuaded to fly from the hospitals and nurseries back to mortals, and there fasten themselves as fetals, shutting their eyes against all further light.

[458] unfortunate, unlucky, poor

18/1.14. So, mortals have given themselves up to doing the wills of the spirits of darkness, turning looting and devastation into a holiday.[459]

[459] amusement, sport, merriment, party, celebration

18/1.15. We then came to God, Jehovih's Son, whose throne lies in Gau, and he said: Take this

message to Osire, Jehovih's Son, God of Lowtsin: Greeting, in the Father's name. Behold, the arc of Se'ing is at hand. Send a ship, O God, and deliver my hosts, four billion. || With that, and in due salutation, we hastened here.

CHAPTER 2 Osiris

18/2.1. Osire said: In the name of the All Light, I will have fifty million conquerors to do my will, on earth and in heaven. But first, send an es'elene, with suitable attendants, to deliver God, his Lords, and their hosts, the Brides and Bridegrooms of Jehovih. And leave the earth in darkness thirty days. Meanwhile, let my builders provide a ship for me and my hosts; and let the heralds go abroad in Se'ing, announcing this, my decree.

18/2.2. Jehovih said: Do not think, O man, that I gave talents to men differently on earth, and there to end, making my exalted places to be even shorn and alike. I did not create man so; but as one on earth is mild, and leads on by smooth words and persuasive behavior; and as another, by quick perceiving and strong will, plunges in headlong; even so I carry them onward in My high heavens, perfecting them in their bent, but with wisdom and love, till each becomes as a sun in his sphere.

18/2.3. Do not fear, O man, whether I have labor for them in high heaven: I have worlds to be nurtured and coaxed at times; worlds to be pruned at times; and worlds to be commanded at times by most severe authority, and made to know that All Power lies in Me, through My Gods and Lords.

18/2.4. For these exalted extreme Gods I have places in the firmament, and numberless worlds on which they dwell as stars in My heavens. There I make roadways for My traveling corporeal worlds, where My etherean fields of pasture lie, to glorify Me, and lead on the mortal born. So, now, to My commanding God, Osire, who ruled in Lowtsin most amiably, with equals, but was high-strung with impatience toward self-willed ignorance, I brought the undisciplined earth to feel his giant power.

18/2.5. Say'ah, scribe of Ctaran, thus described the scene: Osire had spoken; his word had gone forth. Heaven was stirred up; Gods and Goddesses knew that work was on hand, new of its order in this place in the firmament. The earth had sons, at last, worthy of the will and service of Gods. Osire, impetuous and much-loved God of Lowtsin, was going to visit these earth-sons, wash them clean, and put jackets on them.

18/2.6. Osire said: In written words I will set down explicit laws for these unruly false Gods, the Ghans, and give them bondage, like the people of other worlds. O, if only they had received discipline before, instead of sweet persuasion!

18/2.7. Say'ah said: When some Gods give command, the people move along; but when Osire decreed, the whole heaven of Lowtsin ran. And quickly now the mandates[460] were filled; the ships were built: first, the es'elene, commanded by Yok, and equipped with five million souls, and started off in hot haste to the earth to deliver God, his Lords, and the Brides and Bridegrooms prepared for the resurrection; next, the ship, Buer, an adavaysit, built for Osire and his hosts, fifty million strong.

18/2.8. Osire said: So that no adventure runs foul, let swift messengers be stationed along the roadways; and they shall announce the proceedings of my Gods and Lords, and their whereabouts. || And the order of heaven was executed; the earth was stripped of her God and Lords, and darkness reigned on earth and in her heavens.

18/2.9. Then Osire left his high place, and with his hosts, aboard the etherean ship of fire, set out at break-neck speed toward the earth; for such was the disposition of this most determined God. Nor did he stop at Chinvat, the boundary of the earth's vortex, but sped on with banners and curtains flying, and with most martial music to stir up the souls of his hosts to sudden tittle.[461]

18/2.10. Down he came to the earth with his fire-ship, and sped around it, to learn its weak and salient points; and next rose up a little to view the atmospherean spirits who had presumed defiance toward high heaven. In the place where Gau had been (whose God, a most holy one, had learned to rule by love for eight hundred years, and was unappreciated by the crude boasters, the unlearned druj), there now stood castles and mansions of the false God, Utaya, around whom a million sentinels armed for battle were stationed to protect him, the false, and do his will.

18/2.11. To here came Osire, and over the battlements raised his ship, and brought it directly into the arena of the Council of hada. Then, halting, bade his marshals proclaim his voice:

18/2.12. Come forth, O Utaya; behold my power! Your sentinels stand appalled. I raised my hosts by higher law, and stand on my feet in your citadel.

18/2.13. Utaya said: Strange and audacious God! From what unmannerly region have you sprung? Know that Gods should kneel outside my walls, and beg to know my will, for an audience. Then Osire decided to hear his arguments, and thus spoke:

18/2.14. From Great Jehovih, I have come! I kneel to none except Him. To do His will in reverence I come in power and majesty. But before I demolish your pitiful walls, and cast you down, suppliant, to do my will, tell me, how do you excuse yourself in turning from the exalted heavens, and

[460] authoritative commands, orders, instructions

[461] excitement, exhilaration, fervor, vigor, zeal

building here a kingdom of slaves, for your own glory?

18/2.15. Utaya said: O you jester! Before I demolish you and your ship, and enslave your hosts as mine, I will pacify your worthless curiosity, so that, from now on, you may know your lesson well. But first, you have mocked me for my slaves. What more are your hosts? Have you not tampered with their too willing love by stories of your unseen Jehovih, and persuaded them to let you lead them on to glory? Now I declare to you, there is no Jehovih, no All Person! Hence, your philosophy is founded on falsehood. The space is before us; the worlds are before us; there is nothing more. Let him who will, assume a kingdom; let him who will be a slave, be a slave. I am Apollo!

18/2.16. Osire said: After I have cast you down, you might say it was merely because it so happened that one was stronger than another. So, then, that you may remember my words are more in wisdom than in blind force, hear me while you can, for I cannot talk long with one like you: He who admits the universe moves in harmony and discipline (system and order), already admits the All Person, Jehovih. He who denies the All Person, Jehovih, denies unity in all things (for is your person not the unity of your members, and the All Person the unity of all things?). If all things are not in unity, then all things are divided, one against another. Whoever holds this conviction, is a disintegrator; and whoever holds that all things are a unit, is a unitor (unifier). Therefore, if there is greater strength in unison than in isolation (proving which of the two is the more potent), then unison has won the battle and so becomes the All Person (the Unifier of all).

18/2.17. Touching the matter of slaves: There is only One Master, and He rules over all; but it lies in the power of each and every soul to attune himself with the All Person, which is freedom. My hosts are of this kind. In contrast, your slaves attune themselves to you; they cannot rise higher than you; but my hosts have the universe for their model. Because you cannot find the Cause of your coming into life, why not say: I will call Him (that Cause) a name, and it shall be Jehovih!

18/2.18. And now Utaya began a long discourse, which Osire did not wait to hear, but turned to his marshals, saying: Break down the walls of Gau, and raise up ten thousand pillars of fire. Here I will rebuild Jehovih's kingdom. Let the es'enaurs chant, ALL HAIL TO OSIRE, GOD OF HEAVEN AND EARTH!

18/2.19. To which the astonished Utaya stood silently, as if wondering whether this was real, or a frenzied dream, that anyone should so disregard his power, now well established for three hundred years.

18/2.20. Out of the ship came the hosts, and without command, or waiting to know their parts, but everyone in time to the music, took their place in the citadel. Osire strode forward, and by the majesty of his power, overturned the throne of Utaya, the false God, and heaped the rubbish aside. Then, stretching forth his hand, he said:

18/2.21. In Your name, O Jehovih, and by virtue of Your power vested in me, I now command the elements to do my will, and raise a throne for me worthy of Your Immortal Son! And with his voice, his hosts, in concert, quickly piled the adamantine seat,[462] and hung it around with transparent tapestry, woven with the elements of silver and gold.

18/2.22. Meanwhile the laborers of Osire overturned the walls of Utaya's city, and set his millions of slaves free, even while Utaya's officers, panic-stricken, dropped onto their knees, pleading for pity, or fled precipitously off to the earth. And Utaya, conjecturing[463] the worthlessness of his stuff, compared to that which descended from the higher heavens, shouted and called in vain to those who were his most steadfast zealots in time of peace and easy rule, beholding them now, in thousands, vanquished without even a cruel deed or word.

18/2.23. Not long did the fray last, for Osire's work was like a man overturning the toys of a child; and Utaya, to prove his faith in himself, stood sole spectator, unmoved from his tracks, but helpless, wondering what would come next. But now Osire, with no words of explanation or excuse, ascended the new throne and gave the sign, IN JEHOVIH'S NAME, which was answered by his mighty hosts; at which, behold, from the vault of heaven above there descended mantles of light, matchless in brilliancy!

18/2.24. Utaya was illumined, and all his former evil deeds and cruelty stood out in huge black spots, quailing before the sea of light; for around on every side stood millions of souls, all pure, and transparent, washed by the ordeal of time and holy works. But Utaya was not all evil, or short in owning an honorable adversary; and so, quickly comprehending his awful plight in the midst of Purity, first let fall a tear, the which, in pity, blinded him from witnessing further his dire humiliation; and next, with the blubbering of a beaten schoolboy, he cried out:

18/2.25. Enough! Enough! You God Almighty! Take me away from your dissolving fire! I was only needing to witness some great God's deeds, to find proof of my own worthlessness!

18/2.26. But Osire was not new to such a situation, and proceeded with the affairs of heaven, appointing officers and laborers, and apportioning his High Council to do Jehovih's will, and so, left Utaya to sweat a while in his own torments.

[462] The judgment seat was built using diamond-like stone (adamantine). To pile is to secure an underpinning or foundation; in construction, driving pile beams into the ground does this; perhaps similar to that, the adamantine throne was secured into the site.

[463] inferring, considering, anticipating, fearing

18/2.27. O give me relief, cried Utaya, you God of heaven and earth! I consume, I burn in Purity's flame! For pity's sake, turn down the consuming light!

18/2.28. Osire halted from his labors long enough to answer thus: All Light cannot cease for the convenience of one man; clothe yourself, O false one, with robes of darkness, and hide your cruel butcheries. You, who would have made slaves of my hosts, should be of holier metal[464] than to plead for help. Behold, I have not taken one of your slaves, or asked any to bow in obedience. To the righteous, the worlds are free; only evil men and evil Gods quail before Jehovih's ceaseless fire!

18/2.29. Meanwhile, Utaya hustled his glittering robes closely around himself, and pulled his flashing crown down over his scalded eyes, but its worthless fabric only fed the fury of the All Light, which came from the throne of God, Osire's resting-place. The slaves of Utaya had fled, or lay piteously prostrate, speechless with fear and wonder. Over these the hosts of Osire watched, and hastily took them beyond the now rapidly rising pillars of fire, where they were housed temporarily.

18/2.30. Still the voice of Utaya rang aloud for help and pity; but none came to him. Then he saw that the prostrate victims fared better, and were less conspicuous; so Utaya cast himself prostrate, along with the rubbish of his former throne. At this, Osire sent Yesta, sister of Atonas, Goddess of Opsa, in etherea, to rescue him, and mantle him around with balm from the upper heavens.

18/2.31. So Yesta and her band took Utaya away, far beyond the boundaries of the new-laid Gau.

[464] mettle, character, temperament, spirit, courage, fortitude, etc.

CHAPTER 3 Osiris

18/3.1. Osire spoke from the throne, saying: Proclaim it in the east and west, and north and south, there is a God in heaven! That which has transpired in Gau, go tell the false Gods and false Lords in hada, adding: Osire has come!

18/3.2. Messengers started out for every quarter of the world, inspired by the impetuous utterances of the commanding God. And so, half breathless, and in hastening speed, these young Gods and young Goddesses, the messengers, dropped in upon the Lordly defamers of holiness, and told the tale of the overturned Gau, where proud Utaya fell. And they, in manner and custom, inspired the false rulers to imagine an even worse calamity had occurred; and that much[465] had been concealed out of deference to Utaya and other usurpers.

18/3.3. Osire called his Council and appointed new positions, with new officers, having nothing in common with all past administrations of the Gods of

[465] information about this calamity

earth and heaven. So far, these appointments came from his etherean hosts, and, moved by the fire of his own energy, they quickly assumed their most honorable duties: some to build, some to survey and lay the course of streets, and places of habitations; and yet others to remove the old hospitals and nurseries, and make way for new ones, and for factories, and all requirements for the millions of souls now scattered, lost, or in dire confusion, currently struggling in the outside darkness.

18/3.4. From which arose a constant wail of fear and torment, strangely wild, compared to the glorious light spreading quickly from the rising pillars of fire around the throne of God. Osire's hosts of fifty million, attuned to harmony and precision, were proceeding briskly with their labor, each one knowing his part and playing close to the text in every motion; and yet in number these were as nothing compared to the millions scattered in the gloomy darkness, wailing beyond the walls.

18/3.5. Here, a road! Osire would say; or, with his hand, command: An otevan to those hapless slaves! And, as if his thoughts had spoken to his hosts, his etherean workmen rushed to make his will omnipotent. There was no loss of time or space to inquire how the matter should be done; for heaven's trained workmen have learned the power of concentrated effort, and the power of knowledge braced to a single point, by which the elements stoop to do their wills. To learn this simple harmony, FOR ALL TO BE AS ONE, how many countless millions must rise up from the earth, to be hurled back, discordant and powerless, before Jehovih's Sons and Daughters!

18/3.6. Yes, and kings, queens and potentates (rulers), high strung in unwarranted conceit, are cast down to beg, beseechingly like a child. Like a furious lion is tamed, his giant power worthless before the hands of man, whose strength by knowledge triumphs; so do the ethereans from high heaven descend to humiliate first, and then to teach the false Gods and false Lords of hada.

18/3.7. Jehovih says: What more, O man, have I put upon you than to learn? And strewn your path with lessons rich in happiness! To learn the elements, and master them; this it is to be a God or Goddess. And where one man is weak, let two or more unite; a simple thing, by which even the stars of heaven can be turned from their course.

18/3.8. Jehovih says: Have I not said: The weakest king is he who has the most soldiers; and the strongest nation, where no soldiers are required. How, then, do the false Gods expect by evil deeds to fortify their thrones? Lo, My etherean hosts come unarmed, and by a breath blow away their mighty kingdoms. ||

18/3.9. And so it was in Gau; only one earth-day had come and gone since Utaya reigned over a

hundred million slaves, who daily brought up tribute[466] from the earth, to ornament this crown-like city; and now the dawn of another world stood supreme in the demolished kingdom.

18/3.10. What greater pity is there than to see the former slaves still loyal to their deposed master, here Utaya, coming to him in his banishment, fifty million swearing terrible oaths of fidelity to him forever; a most pitiful sight. For the Great Spirit created man capable of such, even to wed himself to misery, for zeal, in ignorance, to prove a most foolish love. And were it not for Utaya's guardians, his very slaves would have smothered him, in desperate effort to manifest fidelity.

18/3.11. Then Yesta spoke to him, saying: Raise your voice against this unseemly crowd, and be commander still, at least to save yourself. Remember how Jehovih gives this lesson to mortals, to say to evil: Away! For lo, to allow first one and then another to fasten upon one's self, is as great a crime as a debauched passion unchecked. Order them to go! For love of self, which is your gift from Great Jehovih, be yourself! It will better them also!

18/3.12. Utaya, struggling, said: Alas, fair angel! These were my slaves! The hardest blow of all is their acknowledged love. The fire of the throne of Osire was tame compared to this. For hundreds of years, I gave these creatures pangs and wretchedness, and now they give me love. Poor idiots! I cannot drive them away!

18/3.13. And so, sobbing, Utaya bowed his head, for such sudden great truths turned all his judgment into the darkness of his past deeds and wickedness, even while, crowding close on every side, the fifty million kept up their ceaseless assurances of endless love. Nor was there any way open to escape from their ignorant jargon and foul breath. So, when Yesta saw how helplessly Utaya had given up, she raised her hand, saying: What shall I do, O Jehovih?

18/3.14. Upon which, the Light descended, and Jehovih spoke through Yesta, saying: Flesh of My flesh I created man; from My Own Spirit I gave man a spirit also; and to all men alike I gave all things in My worlds. But some men are not content with what I gave, but ask for more, even that they may have their fellows for subjects. To these I have given in answer to their prayers. Behold, then, O man, why do you seek to put away today even that, which a day before, you did pray for? They are as good today as yesterday.

18/3.15. You have said: Man can make himself whatever he will! So, your Creator is worthless to you. If you do not desire to carry their love, which is the lightest of all burdens, how did you carry their hate for so long? Nevertheless, if you desire, you can put them away: They are yours; do as you will.

[466] contribution, payment; usually exacted, forced; and demanded as evidence of loyalty or submission

18/3.16. Utaya said: How can I put them away? I cannot reason with fifty million! No, before I persuaded twenty, the first ones, so ignorant, would forget what I said. Tell me, then, O Goddess, what shall I do to free myself from this great multitude?

18/3.17. Yesta said: Do not call on me, but on your Creator; and not to be freed for your own good, but for wisdom to do some good to them over whom you have long been a remorseless tyrant. These are a small curse to you, compared to your own judgment, for from yourself you can never flee. You shall undo your selfish deeds, which you have practiced for so long. So, turn at once, and make oath to Him Who made you, that from this time forward you will do good to others with all your wisdom and strength.

18/3.18. Utaya said: Alas, your words are wise and holy, but I have no faith! I have no faith!

18/3.19. Yesta said: Do not say this! Your words are another bondage on your soul. To say, I have no faith, is to imprison yourself away from All Light. Come, quickly, or lo, I leave you; for if you do not profess faith, why should I labor any more with you? Say: I have faith in You, O Jehovih! I can, I will, raise up these I have cast down. || Utaya wept, and answered: O if only I had faith like yours! But for long years I taught myself that prayer to Jehovih was not required of one as great and strong as I. Alas, I smothered out the fire. And, amid his sobs, Utaya fell prostrate at Yesta's feet.

18/3.20. Quickly, now, she raised her slender hand toward high heaven, saying: O Jehovih, by Your power vested in me, I here encircle this, Your prostrate child, with adamantine light! Down from above came phosphorescent flames of light, with which Yesta drew a circle around her small group, at which the multitude stood back and looked on in wonder and fear. But the surging mass beyond pressed forward, shouting: Utaya! Utaya!

18/3.21. Little by little, Yesta extended the light, and her assistants put up a structure to guard the place, so that in a little while it was like a miniature throne in heaven. Yesta then assumed the power, and so, took command, placing helpless Utaya by her side. Meanwhile, her assistants sped through the multitude, making roadways, and selecting out the most intelligent of the former slaves, and making guards of them.

18/3.22. Yesta said to Utaya: Now I will give you a lesson in righteousness; for you shall educate and develop all this host, your former slaves, to your own level, before you raise yourself the tiniest fraction. Do not think it is easy to assume to be a God or a Lord, or even a mortal king. Those who make servants of others must also raise them up to be angels of light. Heaven is just, as well as bountiful. To whom Jehovih has given bountifully, it is

commanded he shall give bountifully. For hundreds of years you have had the service of these hapless creatures; so now you shall serve them by making them intelligent men and women. Yes, till the lowest of them are your equals, of whom you can be proud, and say before the Father: Behold, my sister! Behold, my brother! || you, Utaya, shall not be free!

18/3.23. Utaya said: I perceive your words are from the All Highest. This is justice! I perceive now that while I rated myself supreme judge of right and wrong, I judged with partiality[467] to myself. Yes, without an All Highest, I perceive there can be no justice in heaven or earth. O You All Light, how can I approach You! I have been feeding myself with an endless poison; my darkness was my fortress. || Teach me the way, O angel of Light! Whatever Jehovih wills, that I will do, from this time onward, with all my wisdom and strength.

[467] bias, favor

18/3.24. So Yesta restored order, and divided the multitude into many parts, and sent officers among them to select and assort them, so that, as soon as Osire would decree asylums and schools for them, they could be taken to them.

CHAPTER 4 Osiris

18/4.1. Osire lost no time, but officered Gau and established his Council in hot haste, making Ote as temporary God on the throne, while he himself went forth to other regions, to conquer and overturn false Gods and Lords. Leaving, therefore, a sufficient guard and council, Osire, with a host of twenty million, went westward in atmospherea, over and above the great central north lands, where a false God, Wotchak, was established with another hundred million slaves, to do his will.

18/4.2. Wotchak, having been advised by his messengers of Osire's approach to the earth's heavens, and supposing Osire to be from some remote star, and not knowing there were etherean worlds in the firmament, had laid his kingdom around with new walls, and doubly fortified his throne, and gaudily attired himself and officers, in hopes of overawing the coming God.

18/4.3. To Wotchak came Osire, not waiting to be announced, nor halting for Wotchak's sentinels, but driving his ship straight up to the throne.

18/4.4. Stop! Stop! cried the astonished Wotchak. Who dares to profane my throne, and set at defiance all the rules of virtuous Gods? Down from your ship, and crawl on your belly to your sovereign God! Know that I am great Apollo! || But Osire deigned only to say: By what authority have you made slaves of Jehovih's sons and daughters, to augment your own self-glory?

18/4.5. And, not waiting for a reply, alighted down before the throne, even while a thousand or more, well drilled, stood with him, in the form of a star, at which, the Upper Light descended in great brilliancy. Wotchak was frightened, and fled from his throne, and all his Council with him. Then spoke Osire, saying to his hosts:

18/4.6. Do not allow this false God and his Council to escape. Encircle them, and hold them, to know my will and the decree of Jehovih. Presently, the ethereans returned with Wotchak, who cried out: O, let me go! Take all, but let me go! What am I to you?

18/4.7. Osire answered him, saying: Such has been the history of these heavens. In past ages, the usurping false Gods were allowed to go their way, leaving their helpless former subjects in the hands of the etherean hosts. That day is past. I come to make such Gods know that their fate and responsibilities rest on the decrees of a Higher One, even the Creator, Jehovih. Behold, you have cast down and blighted a hundred million of Jehovih's children, making slaves of them, to do your will. As you were the cause of their fallen state, from liberty to bondage, so, now, you shall redeem them to freedom, wisdom and truth.

18/4.8. While Osire spoke, his proper officers let fall the light from the upper regions, the like of which Wotchak had never seen. Presently, all things became transparent, and the enraged Wotchak, foreseeing trouble ahead, answered in this way:

18/4.9. Do not accuse me, you audacious God! These, my Council, urged me hundreds of years ago to my course, their only condition being that they remain my close advisers. I was their tool, and if you desire justice, make them feel the sting of repentant labor. Let them have my slaves. I do not want them. I have been a most honest, upright God!

18/4.10. And now his counselors accused one another, and all of them heaping the blame on Wotchak. Meanwhile the etherean flames grew lighter and lighter, from which there was no concealment; and all their former falsehoods and cruel words, and evil deeds, were unveiled, disclosing souls dark and hideous, with long covered-up crimes, now laid bare for the gaze of every eye.

18/4.11. This scene brought the curious slaves, in millions, to witness it, and to reassure the suffering false God of their love and loyalty. And when Wotchak looked and saw the abject wretches who claimed him as their worshipful God, he cried out: Enough! Enough! Unfeeling God! You come in pretended right and peace; but, because of your power, execute on me and my Council torments more terrible than I ever gave to any slave of mine. Know that I am Apollo!

18/4.12. To which Osire answered: What are names to me! With that, Osire, by waving his hand, caused his hosts to cast aside the false God's throne, scattering all its glittering gems abroad, relics for the multitude. And now three pillars of light shot up and stood beside Osire and his attendants, at which all the strength and courage sapped out of Wotchak and his confederates, and they crouched down at Osire's feet.

18/4.13. Osire called Itu, saying: Take them outside the lights, and hand them over to their slaves for a while. So Itu and his guard gathered them from the light and bore them away. Quickly now, Osire officered this newly-conquered place in heaven, and called it Autat, signifying, foundation of perishable laws. And, on a new throne, appointed Luce as temporary God, giving him a Council of one thousand ethereans. After that, Osire drew the plans for roads, temples, schools, hospitals, nurseries, and all other habitations required by spirits newborn in heaven, leaving orders to have them completed by a given time.

18/4.14. Next, Osire ordered the divisions and selections to be made in the now scattered hosts of atmosphereans, and to have them all arrested and put into their proper places This labor he left in the charge of God, Luce.

18/4.15. Far out on the plateau, Itu and his attendants carried Wotchak and his confederates, followed by forty million of his former slaves. There Itu left Wotchak and his people, and Itu and his attendants stepped aside to witness whatever would transpire.

18/4.16. At this stage, Osire departed with his ship and steered southward over the land of Shem (India), coming to a place in the lower heaven called Vibhraj, signifying resplendent, where the false God, Daveas ruled,[468] having eight hundred million slaves, a thousand Lords and ten thousand Governors.

18/4.17. And, even as Osire had rushed in headlong upon the other false Gods, so in like manner he came with his fire-ship into the great city of Vibhraj, at this time the largest city of the lower heaven. Daveas had been warned by his sentinels, and so, came to the front of his capital, just in time to see the fearless Osire alight on the piazza in front of the Council House.

[468] In the English translations from the Vedic Scriptures, this God is spelled the same, Daveas. Evil men are also characterized as Daveas [devious]. –Ed.

CHAPTER 5 Osiris

18/5.1. Osire said: In the name of Jehovih, peace to you! To which Daveas replied: No, in the name of Apollo, who I am! How dare you approach, except to crawl on your belly? For four hundred years the honor of my kingdom has been revered by all visiting Gods; but you come as a barbarian. Down, wretch! Before I have you bound and cast in prison!

18/5.2. Osire said: Why should I not come before you? Behold, the Great Spirit created the whole universe for His Sons and Daughters. By what right have you usurped a portion? And from what Source comes your authority to bid me kneel to you? But if you can show me where you have one just claim to enslave these people, rather let your argument run there, for I have come in the name of the Father to liberate them, so that they may be prepared for the second and third resurrections.

18/5.3. Daveas said: Do not think that I have neglected to prepare for rebellious Gods like you. Behold my millions of subjects! What is your handful? I tell you truly, I have prisons large enough to hold you and your hosts. Neither flatter yourself that I am ignorant. For two hundred years I labored in the so-called resurrections; I made myself a slave to the multitude, giving all my labor and time. Then I saw my folly, and so built a third resurrection myself. This is, therefore, my lawful kingdom. Moreover, I tell you to your face, you wretch, there is no higher heaven than mine. Neither do you come from a heaven as great as mine. But having great self-conceit, you have come for mischief. I have heard of you from other heavens! But now you have put your head into the halter. Seize him, marshals! Seize him and his hosts! Cast them into prison!

18/5.4. Osire did not speak, but raised his hand upward in the seventh sign, and suddenly his hosts cast forth sheets of light brighter than the sun. Daveas stood back frightened, and his marshals fled. Presently, Osire, with a thousand attendants, stepped forth in flames of light, and went up into the capital and surrounded Daveas, the usurper, but did not touch him. And now the ship was illumined, and lo, the sentinels of Daveas' Council broke and fled. Immediately after which, Osire spoke, saying:

18/5.5. Hand of Your hand, O Jehovih; voice of Your voice, overturn this house and throne! And, behold, the light of the upper heavens rested in Osire's palms, and he struck the house and the throne, and they tumbled over like straw before a hurricane. Alone stood Daveas, the evil God, half speechless and half blinded by the great Light of Jehovih. Down! Down! said Osire, to the walls and temples of the city. And his hosts concentrated at any point Osire's hand directed; and lo, everything fell and was scattered far.

18/5.6. Meanwhile, the officers of Daveas fled in all directions, except those who were overcome by the light, and these fell and buried themselves amid the rubbish.

18/5.7. Stop! Stop! cried Daveas. Give me air! I perish! I am a consuming fire! And he tossed his hands aloft; then cringed his face within his glittering robes. And now Osire called forth thunder and

lightning, and sent shafts through, and over, and about the whole plateau of Vibhraj, and the din and roar confounded all the eight hundred million souls, so that they ran no farther, but stood and waited, watching for what would happen next.

18/5.8. Osire did not stop (in his proceedings), but went forward to a more suitable place, to build his throne. Jehovih! Almighty! he cried, Elements of Your elements, O Father! Found here a throne for Your Son! And even so it was accomplished, for while his words went forth, the elements rose to do his will, and there arose a most excellent throne, strong and adamantine, on which Osire ascended. Meanwhile, Daveas had fallen down flat, weeping and wailing; but Osire, by a motion of the hand, called Wang-te, a most enlightened archangel, with her attendants, to bear him away, which was quickly done.

18/5.9. Quickly now the place was cleared, and with pillars of light as brilliant as an arc in the etherean firmament, the hosts of Osire fenced around a sufficient space for a city of a billion souls. Now Osire appointed Klesta, to be Dawn Goddess, and he gave her a Council of fifty thousand ethereans. Outside of the walls of the pillars of agni were Daveas and his eight hundred million subjects, in dire confusion.

18/5.10. Wang-te, the archangel, said to Daveas: In your own falsehood you are favored to free yourself awhile, to organize a new kingdom, but in holiness, and then return and command obedience from this smothering host. Behold, you have taught them to believe you are Apollo; say to them now: I am not Apollo! I have been false!

18/5.11. Daveas madly replied: Never! Jehovih and His kingdoms be accursed forever! You strange spirits come from far-off kingdoms to despoil and overturn the most righteous place in heaven! Are Jehovih and His servants destroyers? To which Wang-te replied: This is no time for argument; see here these countless millions! If I and my attendants withdraw from you, you will be as one drowned amid this sea of ignorance and horrid smells. Assume at once, for pity's sake, to purge yourself of your life-long falsehoods and treacherous tyranny. Announce yourself as Daveas, as you are, and I can save you!

18/5.12. Daveas rudely thrust her aside, saying: Never! I acknowledge to no one! If there is a higher heaven, I will ascend there as I am, Apollo! Apollo! Wang-te said: Do not put me off; in Jehovih's name! Remember what you are, and from the little you have seen, how powerless you are before Omnipotence! Your fate is like that of all dictators on the verge of a chasm of horrors. Daveas did not wait to hear her further, but proclaimed aloud, Apollo! Apollo! and

stood aside. Presently his former officers rushed to him, and with that came the sea of millions of spirits, unorganized, unwashed, unfed, frightened and mad, for love of the name Apollo, the meaning of which they did not know; and they became as a knot of serpents, entwined around the central figure, Daveas and his officers. And in the terrible brawl not one voice could be distinguished from another. And the outer extreme pressed inward, on every side, and presently the eight hundred million resembled a ball, a knot of darkness, with a dull and rumbling moan within, and fearful clamor on the surface, from which horrid smells issued in all directions.

18/5.13. Wang-te and her attendants hastened back to the throne of Osire, Son of Jehovih, to tell what had happened. Osire said: What shall I do, O Father? Then the Light of Jehovih came, and Jehovih spoke, saying: Consider My creation, My Son. I made the young child to fall with few bruises; but the full-grown man falls heavily. Shall I make a separate rule to favor kings and queens on earth, and false Gods in heaven? No, truly. Behold, I will make of Daveas an example in heaven, and on earth also. Because he has spurned his own name, so will I make both angels and mortals to curse and shun the name, Daveas.[469]

18/5.14. Osire said: Proceed with my kingdom, in the name of the Father. Let Daveas rest awhile as he is.

18/5.15. After that, Osire departed, taking the remainder of his hosts with him in his fire-ship; and he went to a heavenly place to the westward, where Seru was, being a false God, with ten million slaves; and Osire destroyed Seru's kingdom also. Next, he went to a heavenly place in the north, where Raka, a false God, had seventy million slaves; and Osire destroyed his kingdom also, liberating his slaves, and putting a guard over Raka. ||

18/5.16. So in that way, Osire traveled throughout atmospherea, demolishing all the heavenly kingdoms of the false Gods, of whom there were, in all, seven hundred and eighty; but many of them had less than a million subjects. For a total of thirty days, Osire was engaged in destroying all the evil kingdoms in the lower heavens, and then the work was finished.

18/5.17. Osire said to his hosts: For thirty days we labored in destroying that which was; now we will rebuild to Jehovih for another thirty days. Take the ship, therefore, to Vibhraj, for there I will found my central kingdom. And, after we have completed the work of starting the second resurrection on a sure foundation, then we will go down to the earth and overturn the kingdoms of the false Lords and men.

[469] Most interpreters of the Hindu Scriptures spell this name, Daevas. As the natives pronounce it, it sounds more like Dah-we-oz, but it is identical with Daveas of the ancient Vedes. –Ed. [In Persia (Par'si'e) this became Darius.]

CHAPTER 6 Osiris

18/6.1. Jehovih said: Vibhraj shall be My place; your throne, Osire, shall be My throne. Send sheriffs out into all the divisions of heaven where you have destroyed the evil kingdoms. And your sheriffs shall arrest all the false Gods whom you have dispossessed, and bring them here, so I may speak with them face to face.

18/6.2. Then Osire spoke to the sheriffs, saying: Go out into all the divisions of atmospherea, and arrest and bring here all the false Gods whom I have dethroned, saying to each of them: Osire, God of the lower heavens, commands your presence. Come, and hear the voice of your Creator. || But it shall happen that many will fear to come, because of the light, lest their evil deeds be seen; say to all these: The light will be lowered for a short space of time; come, therefore, quickly.

18/6.3. To all the knots, where the false Gods are enveloped, you shall take a sufficiency of umbrae,[470] so that you may release them. But leave a sufficient guard with the knot to keep them in their places.

18/6.4. The sheriffs went abroad, as commanded, being sufficiently provided with attendants and all things required for such adventures; and after many days, the false Gods were arrested and brought before the throne of God, Osire, Jehovih's Son. And on that occasion there were assembled one hundred thousand archangels, of whom two thousand had risen to the rank of Gods and Goddesses, and thirty thousand to the rank of Lords and Lordesses.

18/6.5. Osire said to the false ones: Brothers, greeting, in the name of Jehovih! Neither shall you fear, nor be expectant of torture or punishment. Though I come in All Power, my words shall be tempered with wisdom. But I can be no respecter of persons,[471] nor swerve one fraction from Jehovih's commandments.

18/6.6. The bondage of all men was in the Father; for, before you were conscious individuals, Jehovih stretched forth His hand, and you came forth from Void, which was your prison in which your selfs had been as nothing.

18/6.7. In likeness of the Father, I came to deliver those you had bound; and through Him I have attained power to that end. So, in likeness of Him, also, I cannot bind you, or cast you in prison. No, indeed, my sheriffs have just delivered you from bondage, and I am now holding you free from the knots.

18/6.8. Most of you are learned men of the second resurrection; but you have used your wisdom for self-glorification, being proud to call yourselves Gods; not teaching the unlearned of Jehovih and His kingdoms, but falsely teaching that your own

[470] great darkness occasioned by the falling of nebulae. –1891 glossary. [In this verse umbrae would seem to refer to a type of thick nebula, perhaps thick enough to immobilize the members of the knot. Obviously as these ethereans can manifest sheets of light, likewise they can manifest vast cohesive conglomerations of dense nebulae (umbrae).]

[471] Such as pretenders who claim to be more than what they are, as in professing to be Apollo; and, anyone placed above Jehovih and His will, cannot be given respect as to person (i.e., because of name, title, position, etc.); and so, the false ones should not expect favor on that basis.

kingdoms were the All Highest, and so, shutting out the true light from the unlearned.

18/6.9. Jehovih has blessed you all with strong minds and handsome forms, as a result of which, you have each falsely proclaimed you were Apollo. Do not think that this matter was unknown in high heaven. I have here the reports of swift messengers, which were brought to me in the firmament above. I did not come in ignorance of what you were doing; neither did I come in weakness. More than a hundred billion, who have been raised up to etherea from the earth and its heavens, stand at my side. Beside these, a million times as many ethereans, from other worlds; and above all of these, the Great Orian Chiefs; and yet beyond, and over all, Great Jehovih!

18/6.10. Have I not proved my power before you all? Did I go away in a corner and say: Come, I will show you my power? No, I came close to you all. As the Father first proves power, so have I. After that, wisdom. So that I may talk to you in wisdom, I had you arrested and brought here. Hear me then, and remember my words.

18/6.11. In former cycles, the high Gods who descended to these heavens, finding false Gods, simply liberated their slaves, but put no labor of restitution on the false Gods. This was because the false Gods of those periods were too imbecile and unlearned. But the earth and her heavens have progressed to a higher state. And with progression comes, also, responsibility. With learning comes responsibility; and with wisdom, also.

18/6.12. You bound your subjects to your kingdoms; and you now perceive you cannot put them aside. You taught them your kingdoms were the All Highest; of this they must now be unlearned. You taught them that you were the All Highest Gods! They must be unlearned in this, also. You put aside the ancient rites and ceremonies in which the name of Jehovih was used, teaching them to sing to you only. They must be taught new songs, substituting the Great Spirit, to Whom none can attain, forever. You taught them to be unthinking, and contented as slaves; they must now be taught to think for themselves, and to labor for everlasting liberty.

18/6.13. And now, touching the law of the resurrection, remember, this is the same in all the created worlds, which is, that the spirit of man grows by giving away whatever the spirit has to give. If you have great learning, and you give of it, then more learning shall be added to you; if you have goodness of heart, and gentle words, then, by giving this away, more shall be added to you. If you have craft in inventions or mechanics, and you bestow of these talents to others, then more will be added to you. As the corporeal man accumulates corporeal things by

not giving them away, not so accumulates the spirit of any man.

18/6.14. For he who locks up the light of the Father that is in him, cannot obtain more light; he who locks up goodness of heart, cannot obtain strength of spirit. And without strength of spirit, no man can attain to the third resurrection. But, so that men may learn to obtain strength of spirit, the second resurrection has been established in atmospherea belonging to all the habitable corporeal worlds.

18/6.15. The chief delight of man shall be, therefore, to find some way to impart his spiritual talents and strength, and to the greatest possible number of people. Do not think that preaching to the ignorant is sufficient; but you shall take hold with your own hands and show them how to accomplish. Yet labor alone is not sufficient; for some are so created that you cannot inspire them without rites and ceremonies and music.

18/6.16. Nor shall a man, after having taught and raised up a few, say: Behold, what a good work I have done! But as long as he finds a man or woman or child, who lacks in anything, he shall feel to say: Alas, what I have done is as nothing in the resurrection of my fellows.

18/6.17. For the rule holds for all men alike, to desire exaltation, everlasting liberty, and unlimited power; and unless you are prepared to give these to others, then you cannot attain them yourselves. Neither is it possible for man to turn away from responsibility; to whom the Father has given, from him the Father requires. You have had your kingdoms. Yes, and boasted of them. Your boasts have ascended to etherea. Will you go there and be asked: Where is your kingdom? Shall it be said you shirked from the care of those the Father gave into your keeping?

18/6.18. Consider now, O brothers! When the conscience of man burns inward, there is still darkness slumbering in his soul. The etherean lights will burn him. He whose conscience no longer burns inward, becomes himself a brilliant flame of light. Through him Jehovih speaks.

18/6.19. Osire ceased; and now a brilliant light descended about the throne, and presently Jehovih spoke through Osire, saying:

18/6.20. Times and half-times I have given to My corporeal worlds and their heavens. In a time I have made a full resurrection to those who aspire to My heavens above. Nor do I go away from any place I created, saying: Go alone for a season. But in a time I manifest a new light, for such, also, are My creations. Do not think that I have given seasons to corporeal worlds only; I gave seasons to atmospherea, also.

18/6.21. Is a summer on the earth not half a time? And the winter half a time? And the two, one full

time? So also I created for atmospherea a time of four hundred years, and a half-time of two hundred years. And in seven times and one half-time I created one dan'ha.

18/6.22. For thousands of years I sent My Gods to teach these things, so that My angels could know the times of My resurrections. Does a farmer not have knowledge of the resurrection of spring, when I cover the earth over with new-growing things, which I raise up out of the earth? How much more knowledge should My angels have of My spring-times, in atmospherea, when My archangels come to gather in My harvests of emancipated souls?

18/6.23. I commanded My etherean hosts, saying: Go to the lower heaven and teach them there is no such thing as individual resurrection. And they came proclaiming My word, showing all people that any number of individuals were as nothing unless united, which is the salvation I provided to all My worlds.

18/6.24. For I created progress to be in compact; nor did I give to any person individual salvation or resurrection. So that men could learn the advantage of compact, I caused mortals to have corporeal languages, and to live in cities. So that you in atmospherea could learn the All Perfection of being one with one another, I gave you the second resurrection; teaching you, through My Gods and Lords, to abnegate self-aspiration, for self-aspiration is at the expense of others; but commanding you to learn to assimilate with one another.

18/6.25. And I gave rites and ceremonies, among which was the oath of service to Me and My kingdoms, and to none other, in which many bound themselves, which was, and is, the beginning of liberty. Touching this matter, I created types (of rites and ceremonies) on earth and in the lower heavens, so that even the unlearned might understand Me and My works.

18/6.26. For to him who begets children I gave bondage, to them and to him conjointly. But this is a bondage that does not circumvent liberty in time to come, for they can ascend to heaven, and progress conjointly, better than alone. But some gave themselves up to love earthly things, such as houses, money and kingdoms, which things have no resurrection. Therefore, such bondage holds the person after death to the thing he loved.

18/6.27. Similarly, many have set up kingdoms in the lower heavens, binding themselves to things that have no higher resurrection, which things belong on the plateau of atmospherea where I created them. But to them who have bound themselves to their fellow, saying: I am the salvation! || It is like a young man saying to a maiden: Come, I will be your husband. And she goes to him in confidence. Here, then, is bondage; and she holds him as the way of her

salvation. Neither can he alone annul that which has been united, nor yet can they together annul this; for, by their bondage, I am also a party to the contract.

18/6.28. In like manner, they who assume kingdoms, professing to be Gods of salvation, and thus enticing My innocent ones to themselves, become bound, not only to their subjects, but to the contract of deliverance to salvation; for so I created them.

18/6.29. The Voice ceased, and Osire said: If a man weds a woman with an evil temper, his glory lies in not going away from her, but in teaching her to overcome her temper; or, if her husband is evil, her glory lies not in going away from him, but in reforming him. It is wise to accomplish whatever work Jehovih has put in your way, rather than to desert it for sake of personal comfort.

18/6.30. Nevertheless, there is a limit to all things, except Jehovih; and with the wise there is power to accomplish much that seems impossible at first. Hear, then, my judgment upon you, which is that:

18/6.31. You shall again assume kingdoms, and everyone shall have all the subjects he had before. And you shall be provided with places and thrones by my archangels, and with councils of my archangels, also. And I will give each and every one of you an assistant God, who shall sit at your right hand for four years, the time of this dawn, teaching how and what to teach.

18/6.32. My hosts will now conduct you to the places prepared for you, around which are erected walls of agni. And when you are safely seated on your thrones, your former subjects shall be brought before you in groups, and adjudged to the labor, and to the schools, and to other places that are suited to them, according to their strength and talents.

18/6.33. And I pronounce it upon you that you shall deliver your respective subjects sufficiently for the third resurrection. And according to your zeal and faithfulness, my hosts will labor with you, to the end that Jehovih may be glorified in your harvests for the emancipated worlds. Attend, therefore, to give the sign, IN JEHOVIH'S NAME, and prepare to receive ordination from my hands, by the power and wisdom of the Great Spirit.

18/6.34. The sheriffs showed them how to make the sign, and how to stand before the throne; and then Osire said: By Your Wisdom, and Love, and Power, O Jehovih, which rest in me, I anoint these, Your Gods, for Your service, and for the exaltation of Your kingdoms, forever! Amen.

18/6.35. The light was now becoming so brilliant that many of the newly-made Gods quailed before it. But the marshals conducted them, and they passed before the throne of Osire, where they were crowned

and arrayed as Gods of the second resurrection; after which they were again conducted before the Council, and saluted on the sign; and then, to martial music, they were taken to the kingdoms prepared for them.

CHAPTER 7 Osiris

18/7.1. Who shall tell the story of the Gods of heaven! Their mighty kingdoms, overspreading the whole earth! Hundreds and hundreds of them, and thousands! Their libraries of records of valorous and holy deeds! A council chamber of half a million souls! Hundreds of departments; thousands! Here a board to select young students to the colleges of messengers. Another board to select students to the colleges of arts. Another to select students to mathematics. Another for prophecy. Another for great learning. Another for factories. Another for compounding and dissolving elements. Then come the departments of the cosmogony of the stars; then, of the ethereal worlds; then, the roadways of the firmament; then, ji'ya, a'ji, and nebulae; then, se'mu; then, hi'dan and dan; then, the dawn of dan; then, histories of corporeal affairs, and of the affairs of the heavens far and near; then, genealogy of thousands of Orian Chiefs; the creation of mineral, vegetable and animal kingdoms. Yes, just to enumerate[472] even half of what comes before a God and his council would itself fill a book.

18/7.2. Who, then, O Jehovih, shall venture to unveil the labor and wisdom of Your etherean Gods! How shall the second resurrection give up its mysteries? Shall Your recorder follow the young student for messenger, and disclose the training put upon him? How, like a carrier dove, he is taught to go from place to place, but holding the message in his head? Then follow the student in another department, and make a record of how he is taught? And of the multitude of questions that come before the Council from far-off places. Then the rites and ceremonies, and the unending variety and magnificence of the music. Can a man describe a million men, women and children? A hundred million! A billion! Five billion! Who has seen so great a man, to do this! And yet this is only Your lower heaven, O Jehovih!

18/7.3. A strange voice rises up from the earth, saying: Have they anything to do in heaven? O you Gods! And one half of the earth-born coming here in infancy! And the countless millions who know little more than the beasts of the field! Yet mortals are falsely taught that these unfortunates would skip off to paradise and possess great learning in the hour of death!

18/7.4. O that[473] their understanding could be opened up to Your kingdoms, You All-Extending Creator! That their eyes could look upon the

[472] list, perhaps epitomizing or summarizing the subjects

[473] that = 'if only' or 'were it the case that' or 'if it could be the case that;' in other words, expressing a desire or wish that something were true

greatness of even Your lower heaven! To behold a thousand departments reaching as wide as the earth! And then the hundreds of thousands of branch departments, of hundreds of grades, adapted to every soul that rises up from the earth.

18/7.5. O that they could look into the dark places in atmospherea! That they could see a million souls, plunged into chaos by terrible war! Crazed spirits, wild and battling! Not knowing they are dead! The ceaseless toil of a million nurses and physicians, laboring day and night with them! O the darkness upon them! O the glory of Your exalted ones! Who is there, having seen the magnificence of Your glories, who will not stir himself up every moment to lift up his brother and point the way to Your throne?

18/7.6. O that they could see Your swift Gods of dawn! How they hear a hundred tongues at one time, and frame answers for all of them, and, by a motion of the hand, dispatch messengers to fulfill the same (answer them) in words! How they select officers, to know a hundred at a glance, and know where to place them, so that every one shall fit his place! Who is there, O Father, that can frame into words the proceedings of heaven, so that mortals can comprehend even a fraction of Your great glories!

18/7.7. Shall a man light a candle and say it represents the sun? How, then, can they find the affairs of mortals comparable to Your kingdoms? O that they knew the meaning of the difference between All Light and the darkness of man's judgment!

18/7.8. O that they knew You, You Central Sun of All Light! They have put away Your Person, and they go in any direction. Your Great Gods are only myths to them, because of the darkness of their souls. Behold, they look for a small man with a large sword! The power of great wisdom they do not know.

18/7.9. O that they could observe the coming and going of thousands of messengers, from far-off kingdoms, before the throne of Your God! How he has answered their matters instantly! And all the while heeded the voices of a thousand marshals! O that man knew the glory of Order! The power of Harmony!

18/7.10. They have seen a clock with a hundred wheels, and the eye of its maker overseeing its every part in motion, and they call it wonderful! But how can they know Your Councils, O Jehovih? Your millions? And Your God on his throne, mantled in Your Light, overseeing a whole heaven! What majesty of words can make mortals comprehend his wisdom, and power, and great labors!

CHAPTER 8 Osiris

18/8.1. Thus Osire established Vibhraj, the resplendent heaven, with one thousand eight hundred

sub-kingdoms, in atmospherea, all under the commandments of the central kingdom. Then he established the roadways between them, and appointed seven hundred thousand messengers. After that he ordained proper officers for inter-communion; and the several sub-kingdoms established their places of learning and places of labor, their hospitals and nurseries, and their innumerable asaphs, the receivers of es'yans, the newborn spirits of the dead of earth.

18/8.2. Osire said: Behold, there is order in heaven. Now I will appoint a God to hold dominion two hundred years. For while the dawn of dan yet remains, I will assist him. Let the examiners search, then, among my hosts, and find from those who sprang from the earth, one who stands clear on the record, and chief in rank.

18/8.3. So the examiners searched; and after thirty days, they selected Konas; and when Osire was informed, he sent a thousand of his own attendants in an otevan, and they brought Konas to Vibhraj, to Jehovih's throne. Osire said:

18/8.4. Greeting, in the name of the Father! You are chosen above all others; and, after the dawn of dan is ended, you shall be God of heaven and earth for two hundred years. Prior to the ascent of my hosts and myself, behold, I will crown you. Till then, you shall sit on my throne and fill my place while I am absent.

18/8.5. I have now restored order in heaven, having given all the inhabitants a single purpose in concert, by which, their resurrection is surely founded. Now I will go down to the false Lords' kingdoms, on the earth, and to the mortal kings and queens, and restore order there also.

18/8.6. Konas said: Your will and Jehovih's be done! I am exalted and rejoiced in what is bestowed upon me. Make me strong and wise, O Jehovih, so I may glorify Your kingdoms!

18/8.7. So, after due preparation, Osire departed privately, taking with him one hundred thousand attendants, going down to the earth and to the false Lords' kingdoms, in the cities and temples of mortals.

18/8.8. Seven days Osire spent traveling around the earth, visiting angels and mortals, but telling no one who he was, or what his object was; and then he halted his otevan, which had been built for the purpose, in the regions of the mountains of We-ont-ka-woh, in Western Jaffeth (China). He said:

18/8.9. We-ont-ka-woh shall be my headquarters for a season. Here, then, I will found the first Lord's kingdom for mortals; and because mortals have made an idol of Apollo, I will cast down Apollo and make them know that I, Osire, am Lord of the earth. Then spoke We'taing, saying:

18/8.10. Behold the glory of Jehovih from the start! In our journey around the earth, we have found

the I'hins not as idolaters, but still worshippers of the Great Spirit, Jehovih. But as to the half-breeds, who can understand them? They believe nothing; they believe everything. They ask the idol for rain, and for dry weather! For strength to slay the druks; for flesh to eat, and for famine to be visited on their enemies.

18/8.11. They are as living prey for druj to feast on; they invite the darkest of all evil. And to do their wills in return, the druj, the evil spirits, busy themselves inoculating the air with poison to kill the mortal's enemies.

18/8.12. Osire said: With the I'hins we have little to accomplish; but as to the Ghans and the I'huans, they shall be converted into disbelievers of the presence of all spirits, except two, Jehovih and satan.

18/8.13. To accomplish this, I will give them three figures: The signs of seasons,[474] which shall represent the Creator in all the parts of the living; the sign of the sun, with motion and all life coming forth; and the hand of man.[475]

CHAPTER 9 Osiris

18/9.1. Through Osire, Jehovih said:

18/9.2. I created man with a corporeal life so that he could learn corporeal things. But behold, the I'huans have lost all energy to acquire earthly knowledge, depending on their familiar spirits for information on everything, thus wasting their mortal lives in non-improvement. So that when they die, and enter heaven, they are easily made slaves of by evil spirits.

18/9.3. It would be better for them if they had no knowledge of spirit life, so that they would put into service, the talents I created within them. See to this matter, O My Sons and Daughters; for their desire for the presence of the spirits of the dead will draw fetals upon themselves, and they will go down in darkness, like the ancients.

18/9.4. The Voice departed, and then Osire said: Hear me, O brothers, O sisters; this is my commandment upon you, and for you to render to your successors after I call you for the resurrection:

18/9.5. Possess the temples and oracles, where the familiar spirits speak; do not allow familiars to come any more to kings, queens, governors, leaders or rulers of men; but take possession of all these places, and answer the corporeans with corporean knowledge only.

18/9.6. And so that you may be as a unit to mortals, you shall all give the same name, even Jehovih, through His Son, Osire. For when you answer at the oracle, or in the altar or temple, they will ask who the spirit is; and you shall say: "Osire, Son of Jehovih;" doing this in my name and the Father's.

[474] Zodiac is called, sometimes, the signs of the seasons. The Osirian religion was really the directing of man's attention to the power and grandeur of corporeal worlds. In other words, the God Osiris' labor was to call mortals away from idol worship and make them scientists. –Ed. [It was also the time when man greatly developed his cognitive, intellectual, reasoning, etc., abilities.]

[475] Osiris established and fortified inspiration for man to build in the corporeal field. The fruits of that inspiration continue to this day; and for convenience' sake, adherents can be called Osirians.

The hand of man still represents the ability to accomplish. And in early kosmon, while man considers the sun essential to life, it is no longer viewed as a creator, as earlier Osirians came to believe; but instead, today's Osirians believe in nothingness, or rather random chance occurring in favorable circumstances.

Accordingly, building upon the Osirian past, a teaching to this day is that man has built himself by his own hands, and therefore, by extension, the highest standard used to measure man is man himself—not some mythical God or hallucination of the mind called angels—for the teaching in its strictest sense considers all Gods and angels to be fabrications from the mind of man. Even the sun and universe can be understood by man, and someday mastered, or so the hope of the Osirian is.

18/9.7. And when you speak by entrancement, through the seers and prophets, also assert the same thing. And they will ask: Why has the Son of Jehovih come to us? And you shall say:

18/9.8. Because you are an idolatrous people, worshipping before stone and wood; by which, evil spirits take advantage of you, and rule you to your own detriment.

18/9.9. And they will reason among themselves, saying: How do we know, then, that you are not an evil spirit? And you shall say: It is well that you ask this, for I declare to you, you shall not worship Osire, but only Jehovih, the Creator. This doctrine, only, is safe.

18/9.10. Again they will say: Who is satan and his attendants? You shall answer: Whoever professes any name except the Great Spirit, is of satan, which pertains to self.

18/9.11. Now, while you are thus reasoning with them, certain ones in the temples will be worked by the familiar spirits, writhing and twisting, and you shall say to the next of kin: Behold, I will tell you how to cast out the evil spirit. You shall say: I charge you, in the name of Jehovih, to depart!

18/9.12. It shall come to pass that they will do this, and at the time they use the words: In the name of Jehovih, Depart! || you shall drive away the familiars, thus proving the power of Jehovih greater than all spirits.

18/9.13. But so that this matter may spread rapidly, and be valued highly, impart the name of the Great Spirit, in secret, not permitting them to speak it aloud. Choose, therefore, certain mortals, and ordain them through the king, and their labor shall be to cast out evil spirits.

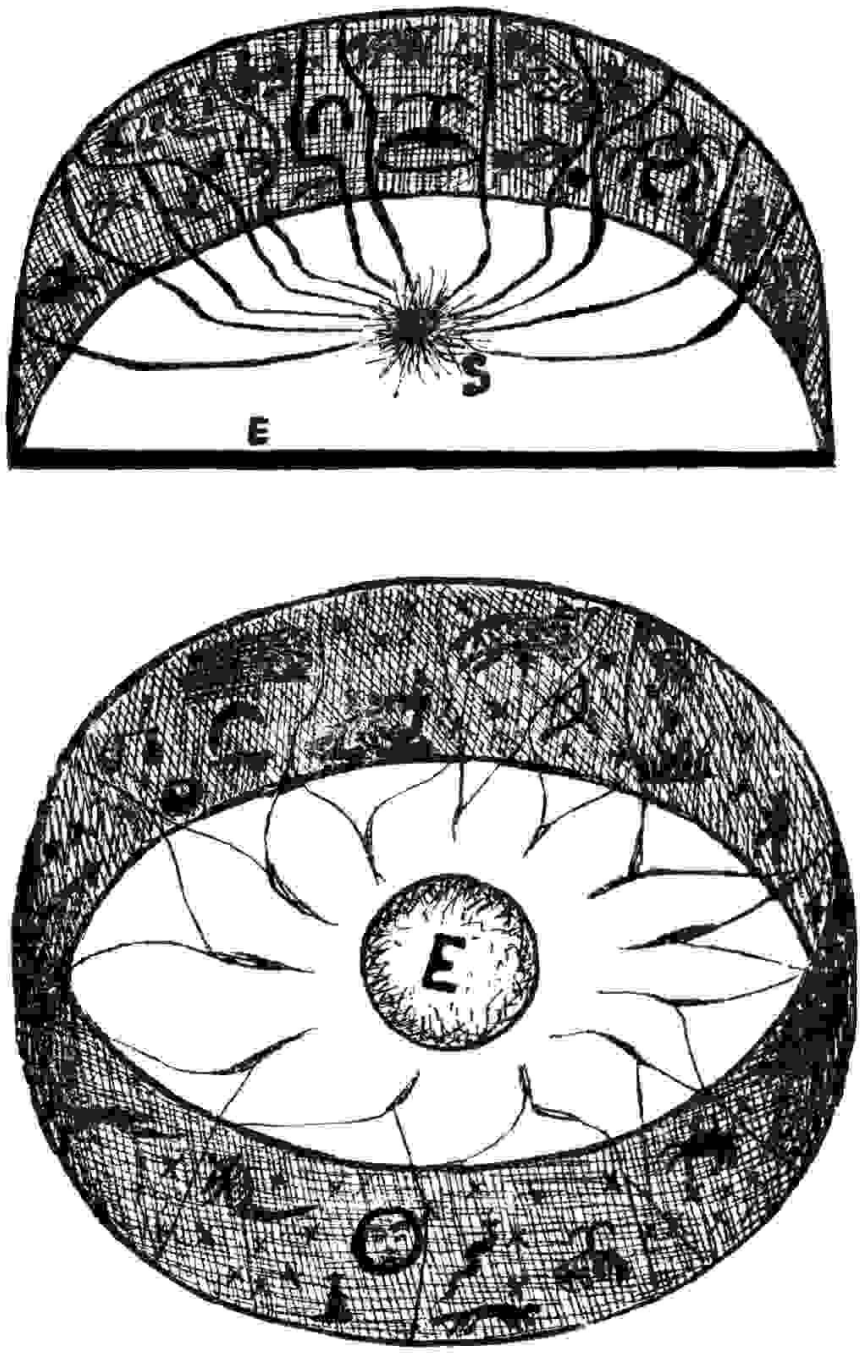
18/9.14. It will come to pass in many places where you dispossess the false Lords and their confederates, that these evil spirits will inoculate the cattle and beasts of burden with poison, and they will die; and the evil spirits will show themselves to the dogs, and cause them to howl; and the evil spirits will obsess the swine, which are easily influenced, and the swine will appear drunk and foolish. And all these things you shall prophesy to mortals beforehand, thus supplying evidence of the Great Spirit's wisdom.

18/9.15. After these things are accomplished, mortals will further say: Behold, O Son of Jehovih, before you came, Apollo told us when to plant, and when to reap; when to bring the male and female cattle together; but now that we have put him aside, what shall we do? And you shall answer them:

18/9.16. Come into the starlight, and I will give you the signs, so that you may know these things yourselves. || And where you speak in the oracle, or by entrancement, you shall point out to them certain stars, and give them the names of these stars; and

certain groups of stars (constellations) with their names also; and you shall show them the travel of the sun, north and south, and give them a tablet of onk (zodiac), divided into twelve groups, with twelve lines coming from the sun.[476]

[476] see Onk or Zodiac, image i020



i020 **Onk or Zodiac**. First revealed to man (other than I'hin) 12,200 years before kosmon. E, Earth; S, Sun.

18/9.17. And you shall raise up priests by inspiration, and by entrancement, and through them illustrate the position of the um[477] in the signs of the zodiac (onk). And the priests shall explain these things to the unlearned, so they may comprehend through their own knowledge.

18/9.18. When these things are accomplished, you shall inspire the I'huans and Ghans to go to the I'hins and ask to be circumcised to Jehovih; and the I'hins, also being under inspiration, will confess them[478] and bestow them with the sign.[479]

CHAPTER 10 Osiris

18/10.1. When Osire had completed his instructions to his hosts, he sent messengers to Vibhraj, saluting, in the name of Jehovih, calling for one million more ethereans, who came presently; and Osire divided them into ten thousand groups, giving each group one or more of his attendants, to whom he had previously given instructions. When all of them were ready for the work, Osire said:

18/10.2. Experience has proven that to dispossess familiar spirits in one place, is only to drive them to another. It is wise, therefore, that in the same day that you make the attack in one city or temple, you do so in the principal places all over the earth, giving the familiars no place to fasten upon. Therefore, let the beginning of sunrise tomorrow in each and every place be the sign of attack; and you shall possess all the temples, places of the oracles, cities, kings, queens, rulers, and leaders of men, driving away, by stratagem or by force, all the false Lords, and all spirits professing the name of Apollo, or any representative[480] spirit in the name of Apollo or Thor.

18/10.3. And immediately mortals will recognize that some change is going on in the unseen world; and they will go to the places of spirit communion, asking for Apollo to explain; and you shall answer: Apollo is cast out! Hear the wisdom of the Great Spirit, Jehovih!

18/10.4. And then you shall instruct them as I have commanded.

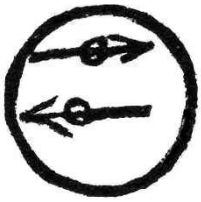
18/10.5. So it came to pass as Osire had decreed; the ethereans drove out the false Lords of the earth and they banished the familiars of all the kings, queens and leaders of men. And the ethereans taught in the temples and oracles, and by entrancement, and by inspiration, as commanded by Jehovih, through His Son, Osire.

18/10.6. But in all places the Great Spirit's name was made a secret; and it was commanded of mortals that His name only be spoken in whisper, or low breath, because Jehovih speaks to the soul of man silently. And these things were established; and this was the first universal teaching of the Great Spirit

[477] Um means direction, and in this case the place and direction of movement was illustrated by the priest. Note that there was um not only for the signs, but for individual stars, sun, moon and planets as well. For some symbols of um, see images i033r10g, i033r10i, i033r10j, i033r10k from the Tablet of Se'moin.

[478] That is, will acknowledge them to be worshippers of the Great Spirit, and so bestow them with the circumcision—most likely this came with a rite and ceremony; perhaps also a sacred name of the Creator was imparted, to be kept in secret.

[479] being the circumcision, which signified the person had seed capable of eternal life



i033r10g **Um**. Direction or place.

i033r10i **Git'um**. Direction or place of moon.

i033r10j **Git'ow'um**. Direction or place of sun.

i033r10k **V'work'um**. Direction or place of vortex.

[480] agent, deputy, delegate, functionary

given to mortals other than the sacred people, the I'hins.

18/10.7. And Osire decreed: You shall give one Lord to every city and oracle; but every Lord shall profess Jehovih, and to being His Son.

18/10.8. And this was also accomplished; and when the people consulted the oracles as to who the spirit was, the answer was: Jehovih, through His Son, Lord of earth (or God of earth). But it was made lawful to use the names, Lord and God, with audible voice; and they were thus used, and spoken of by mortals as the substitutive words, permissible in public, in place of the name, JEHOVIH. After this, the names LORD and GOD were worshipful.

18/10.9. Osire said: It is an easy matter to rule over the kings, queens, prophets, and all learned people; but not so easy to rule over the ignorant. They, having been accustomed to worship Apollo through the idols, will continue to do so for a long time; therefore, you shall cause the kings to issue edicts prohibiting familiar spirits, and forbidding soothsayers[481] and workers of magic; for you shall teach mortals that these things come from satan (the evil disposition of men).

[481] those who profess to foretell events concerning self; fortune tellers

18/10.10. This was also done, according to the commandments; and now there was no place left for familiar spirits to obsess mortals. And these spirits distributed themselves like the spirits of ancient times; some going into swine, and living with them; concerning which, Osire commanded his hosts to inspire the kings and queens to pass laws prohibiting the eating of swine's flesh, lest mortals become bound with fetals. Accordingly, this law was established on the earth. Some of the dispossessed spirits went into the forests to dwell, and some to the fountains and mists in waterfalls; others, who were depraved, dwelt in the fisheries and slaughter-houses; and still others, in the kennels, with dogs and cats. Nevertheless, there were many mortals who were dealers in magic and witchery, and these had an abundance of familiars. And when such mortals would die, the familiars would go to their sons or daughters; consequently it was said of them, they inherited the gift of magic.

18/10.11. Osire, having overcome the evil spirits, now called a council at We-ont-ka-woh; and five hundred thousand angels came.

18/10.12. Osire said: In Jehovih's name, I will now deliver those[482] I have cast out; and you shall labor in conjunction with the Gods of atmospherea to accomplish this end. Behold, I have had the familiars enumerated, and there are more than six billion of them on earth. You shall go, therefore, to all the divisions of the earth that they inhabit, and proclaim a great festival, to be held in We-ont-ka-woh, inviting them here. And you shall provide them with

[482] the false Lords and familiars

conveyance, bringing them across the seas in suitable vessels. For, when I have congregated them here, I will destroy the ships so they cannot return.

18/10.13. This was accomplished, and more than five billion spirits came to the festival, where food was provided for them, and also clothes of fantastic colors, to please the eye of the ignorant; and after they were provided in decency, they were entertained with music and dancing, and taught to take part also. For seventy days the festival lasted, and every day varied from another; and the multitude became so intoxicated with delight, and also, so broken off from their old habits and associations, that they forgot all about the ships and conveyances.

18/10.14. Osire spoke to his Council privately, saying: Provide an airiata large enough for all these people. I will show you what shall happen! So, while the festival was going on, the proper workmen built the vessel, and its capacity was sufficient to carry all the multitude of spirits, besides a sufficiency of regimen for them on a long journey.

18/10.15. Now after the festival had lasted seventy days, Osire proclaimed order so that he could speak to them. He said:

18/10.16. Brothers and sisters, in the name of the Great Spirit, greeting to you all. I am about to depart to a higher world. So that you could hear my voice, I proclaimed order. So that you may rejoice in my words, I speak in love and tenderness. My home is in a world far away. Where there is no suffering; no sorrow. And the spirit of my people is radiant with light. I would tell you of the beauty and glory of my home, but it would not be fair to you. You would no longer be content to remain here. So I seal up my mouth.

18/10.17. Because you suffered, and my soul was full of pity, I made this festival. The Great Spirit taught me how to make food and clothes, and to travel far, and not be afraid. All the people where I live can hear the voice of the Great Spirit. They learn all things by first learning to hear Him. His Wisdom supplies every want.

18/10.18. It will be a long time before I come again; my heart of love will come back to you. The time of the festival is ended; your time has come to return to your old places. These Lords of yours, whom you have had so long, should provide for you.

18/10.19. Almost at once, when Osire began to speak, the people desired to go where he would decree; and when he suggested for them to return to their former Lords, who were also present, they answered with a universal shout: No, never more with them!

18/10.20. Osire said: I perceive you desire to go with me and my hosts. I have learned to understand the souls of people. But do you understand me? I

mentioned the great glories in my heavens; but I did not tell you we worked to make them. Yes, we work every day. The Great Spirit made the tree to get its food and clothes without labor; but, behold, it has no power to travel. Some things in the world do not labor; but man, who has neither feathers nor hair to cover his body, is provided with talents. Talents are the greatest of all gifts. The air and the ground provide the substance of fruit and foliage to the tree; but the spirit who has talent can find the substance of fruit and foliage in the air, and gather it. ||

18/10.21. Lights of various colors were now being set up by the ethereans, and the place enriched with the most enticing perfumes.

18/10.22. Osire proceeded: By the cultivation of talent, all things are possible to all men and women. With a sufficiency of talent, you need no Lords or oppressive rulers. I mentioned the great beauties in my etherean home. You go to the spray of fountains, and amuse yourselves in rainbows; but you are in a small corner, at best, and the substances of your joys are in perpetual failure. Behold the sprays and bows made by my hosts! Hear the music played in the elements of their handiwork!

18/10.23. At that, the hosts overcast the entire multitude with the vapor of the air, converted into millions of kaleidoscopic pictures, and filled the place with the music of wind currents trained to tunes.

18/10.24. The hosts were overjoyed beyond measure. Again Osire said: Hear me yet further; the festival must cease. You forget, I told you I must go. My marshals will now conduct me and my hosts to my fire-ship. As for you, my heart is broken. I know the toil and hardships put upon you. But if you desire these things, they are yours.

18/10.25. The universal shout was: We will go with you! Take us in your fire-ship. Teach us how to improve our talents!

18/10.26. Osire said: What will the Lords do? Shall they remain without subjects? But the false Lords answered quickly: We will also go with you, and be servants to do your bidding!

18/10.27. Osire said: When I am on the ship I will answer. So he departed, and went into the airiata, to the side of which his own fire-ship was made fast; and presently he commanded all who chose, to come aboard; and lo and behold, all of them, more than five billion, went in. At which point, Osire commanded immediate ascent; and he thus delivered them high up in atmospherea, where his proper officers had already provided a plateau of habitation for them; and the name of the plateau was Assan, signifying, no escape, for here Osire decreed to have them educated, and purged from evil; nor was it possible for them to return to the earth by their own power and learning.

CHAPTER 11 Osiris

18/11.1. In Assan, Osire appointed Sha'bon as God over the delivered hosts; and Sha'bon selected officers and teachers, and then divided the people into groups and sections, according to their development, and then erected schools, nurseries and factories, and put the inhabitants to work, feasting them aplenty with rites and ceremonies.

18/11.2. After Assan was duly organized, Osire departed, and went and sojourned in various kingdoms that had been established by his Lords.

18/11.3. And all the heavens of the earth were thus organized anew under Osire, being accomplished in three years; and Osire spent the remainder of dawn in Vibhraj, perfecting it as the central kingdom of atmospherea. And lastly, he decreed the appointment of ten thousand Lords, to dwell on earth. Some at the temples of worship, or at oracles; and some within the cities of the Ghans; and he decreed for his Lords as follows:

18/11.4. You shall not teach mortals of heavenly things, neither by inspiration, nor through the oracles.

18/11.5. You shall not let them commune with the spirits of the dead, not even their own kin.

18/11.6. You shall not permit spirits to come to their mortal kin. And the spirits of those who die in infancy, you shall deliver to the asaphs in Vibhraj.

18/11.7. You shall not permit spirits to inhabit deserted houses; nor permit them to form habitations on the graveyards, on the earth.

18/11.8. You shall not permit spirits to inhabit caves or waterfalls on the earth.

18/11.9. You shall not permit spirits to obsess mortals, nor to speak through them by entrancement, unless they are spirits you appoint, in order to carry out these, my decrees; or unless they are masters of generation (loo'is), whom you shall appoint over mortals for other purposes.

18/11.10. You shall control the selecting and appointing of guardian spirits over newborn mortals.

18/11.11. And all such guardian spirits shall teach their wards nothing of heaven near the earth, but inspire them to believe that it lies far away, and very high, from which none return.

18/11.12. And the guardians shall also inspire their wards to consult God only, or his Lord, and to do this by secret prayer.

18/11.13. And that the Lord and God are all goodness, and all wisdom, and all love, and all power.

18/11.14. And that all evil comes from tetracts,[483] born with man's mortal condition.

18/11.15. And you shall inspire mortals to acquire a knowledge of the sun, moon and stars, giving

[483] that is, evil disposition –Ed. [see 10/13.9-10; 11/1.68.]

names to them, together with their places in the firmament.

18/11.16. And give them temples for observation, and tablets for instruction.

18/11.17. For in all things you shall direct man's soul to the acquisition of corporeal knowledge, causing him to look into corporeal things to find a reason for the behavior of all created substance.

18/11.18. And they shall no longer depend, in any sense, on the spirits for knowledge, or truth.

18/11.19. For I am not laying the foundation for spiritual knowledge on earth; that must come after. For as Jehovih first gave man a corporeal life, and then a spiritual life, so am I now laying a foundation for a new race (Ghans with corporeal intelligence and corporeal judgment) on the earth. For from their kin shall spring the heirs of Kosmon, who shall embrace both corporeal and spiritual knowledge.

18/11.20. But these shall rise in corporeal knowledge, and go down in it, suffering death in that which I now rain on the earth.

18/11.21. You shall teach them in truth; but future generations will contort your teachings into corporeal worship, prostrating themselves before the sun, moon and stars, going down in disbelief in not only the spiritual life, but in the Great Spirit, and His Gods and Lords.[484]

18/11.22. All these things must come to pass on the corporeal world; nor can there be any resurrection in the latter days, unless those of this day go through the fall that I am preparing for them.

18/11.23. For which reason, you shall found[485] corporeal knowledge in the stars, and name them; for these things will be testimony in kosmon, of the fate of the worshippers of corporeal knowledge, in the time of the Osirian cycle.

18/11.24. In this you shall leave nothing undone that can be done, in order to make mortals put aside all spirituality, except to believe in the Great Spirit and a distant heaven; instead make them pursue knowledge wholly corporeal.

18/11.25. For the labor of God and his Lords shall not always be to fetch spirits back to earth, to learn of corpor, for this is not Jehovih's plan.

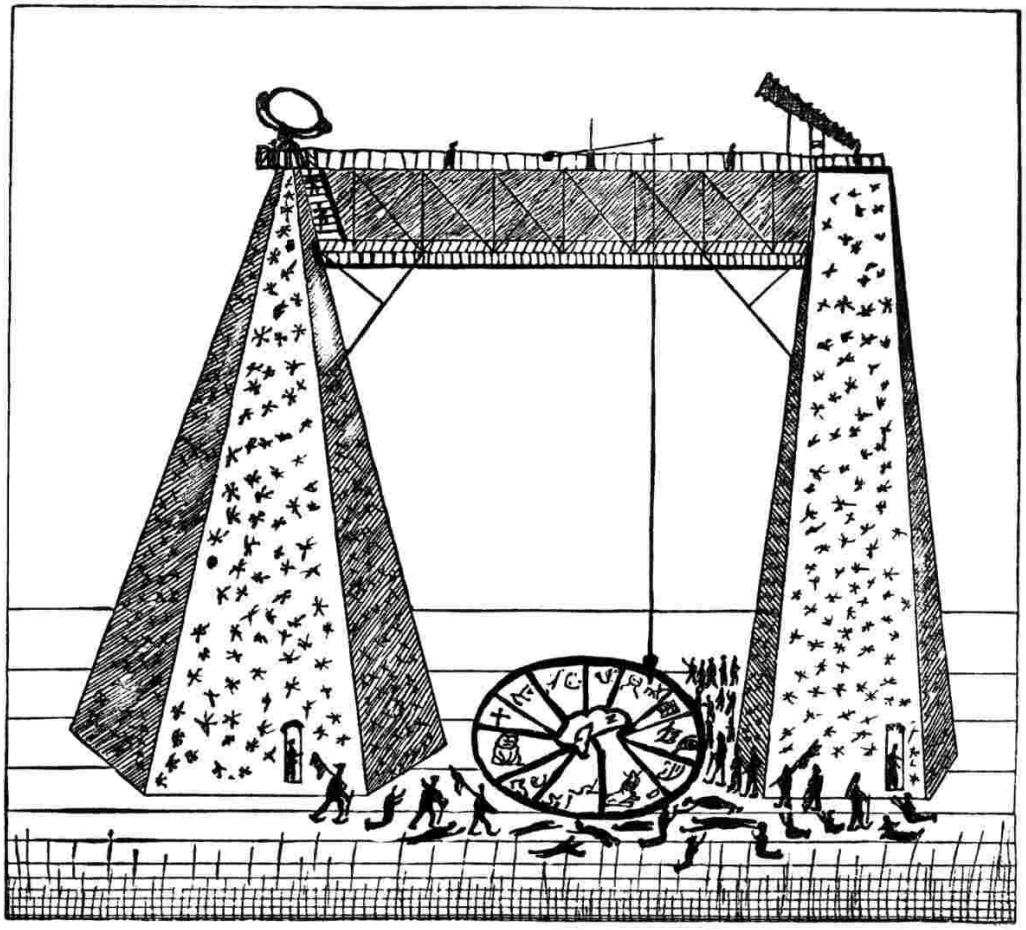
18/11.26. A heaven of corporeal knowledge shall be built up, which shall have a base in the firmament of heaven, where spirits can be taught in time to come.

18/11.27. Do not fear that man, during this period before us, can become too unbelieving in spiritual things; for Jehovih requires even perfection in unbelief, in certain periods of time. And this is the founding of that era on the earth.

18/11.28. Therefore, attend to these matters with all your wisdom and strength; and may the Light of Jehovih be with you, now and forever.

[484] see image i019 Star-Worshippers

[485] initiate, establish, lay the base of; thus man would base his corporeal knowledge on the stars; said another way, all corporeal knowledge originates from (can be reduced to, linked to, traced to) the stars; the origin of astrology and astronomy. Note that originally the constellations and stars (including planets) were identified so that man (through correlation) could learn the timing of corporeal events. It was only later that man attributed the CAUSE of these events to the stars or constellations themselves.



i019 **Star-Worshippers**. Arose during the cycle of Osiris, some 12,000 years before kosmon.

CHAPTER 12 Osiris

18/12.1. Osire, through his mathematicians, now furnished the Lords with maps of corporeal stars and the sun-belt (zodiac, onk), and bestowed names of animals upon them. Showed the position of the moon, sun and the earth in it; showed where the region of Cows[486] was; the place of Bulls; the place of Bears; the place of Horses; the place of Fishes; the place of Scorpions; the place of Sheep; the place of Lions; the place of Crabs; the place of Death [Sagittarius –Ed.]; the place of Life [Gemini –Ed.]; the place of Capricornus; and marked the seasons, and made twelve sections to the year, which was the width of the sun-belt.

18/12.2. And he placed the sun in the center of the belt and made lines from there to the stars, with explanations of the powers of the seasons on all the living.[487]

18/12.3. And he gave the times of Jehovih: the four hundred years of the ancients, and the half times

[486] The terms cows and horses, or mares and bulls, in the Vedic Scriptures, do not refer to the animals themselves, but to groups of stars, with reference to their power on the male and female; or rather, positive and negative forces. In some of the astrological maps, in Upper Thibet [Tibet], the star groups are still set with animal outlines.

Osiris was sent to the earth to develop corporeal brains in man [mind, corporeal knowledge, corporeal judgment]; and he will stand to the end of time as the God of natural philosophy [science], as that term is understood. The names of many of the stars, and of most of the signs of the zodiac, are today as they were given by this God, Osiris, more than ten thousand years ago. –Ed.

[487] see image i020 Onk or Zodiac

of dan, the base of prophecy; the variations of thirty-three years; the times of eleven; and the seven and a half times of the vortices of the stars; so that the seasons could be foretold, and famines averted on the earth.

18/12.4. When the tablets were completed and ready to deliver to the Lords, Osire said: Take these and bestow them on mortals, both through the oracles and by inspiration, making them sacred with the prophets, seers, priests, and their kings and queens.

18/12.5. And you shall inspire them to build temples of observation, to study the stars; teaching by the gau, and by the travel of the sun north and south, and by Cnest [north star –Ed.], and by dark chambers, so that they can prove the Fichtus of Haal;[488] for all that can be done or taught, shall be, to prove man's corporeal senses adequate for a perfect corporeal life.

18/12.6. For this rule follows on all corporeal worlds; that with the culture of the corporeal senses, man becomes vigorous, strong, and independent; and with the culture of the spiritual senses in corporeans, they become weak, sensitive and dependent.

18/12.7. In the first case, they ultimately become selfish and wicked; in the second case, they become impotent, and unadapted to corporeal life, and thus become extinct.

18/12.8. On all corporeal worlds, for every race He created, Jehovih has provided these two seasons: a season for the development of the corporeal senses, and a season for the development of the spiritual senses. To find the mean between these is to find Kosmon, which lies far in the future.

18/12.9. Now, therefore, I place the matter into your charge, in the name of Jehovih, that you shall not consider the spiritual nature of the corporeans in any respect, leaving that matter to God and his sub-Gods, who will receive them at the time of their mortal death.

18/12.10. But you shall teach them to fear no spirit, Lord or God; teaching them that by their own wills they can cast out the tetracts, which assume to be spirits. Indeed, you shall inspire them to be Gods and Goddesses themselves; and by their aspirations they will become large and powerful, and of fearless disposition.

[488] Fichtus of Haal refers to 24,000 years' periods, as will be seen in another place, when great changes take place on the earth. It also refers to an average position of the north star. And yet again, the same term applies to certain distances from the sun, where planets have orbits. It is by this rule that astronomers, to this day, judge of the place where a planet is likely to be discovered. The ruined temples of India and Eastern Persia suggest that, in the time of their building, the astronomers of those days knew nearly as much of the heavens as we do today. Some five thousand years afterward these things were taught in Egypt, when the first pyramids were built. According to the rules in prophecy, these astronomical desires came to man every eleven thousand, and six and five thousand years. –Ed.

CHAPTER 13 Osiris

18/13.1. When great Osire had thus spoken, and commissioned his God and Lords to the harvesting of earth and heaven for another cycle, then the dawn of dan was finished. Order reigned in heaven and on earth, because a man, a God, had spoken. Men and angels had their eyes turned inward, to know of what capacity Jehovih had made them. And the earth,

moon, sun and stars were shown in a new light to the sense of men; not to be shunned and despised, but glories given by the Great Spirit for useful purposes.

18/13.2. Jehovih had said: Some men I created to reason upon events near at hand, others to speculate upon events in remote regions; with thoughts diverse and unalike in procedure. Do not think, O man, that in high heaven such men become all alike; for I did not create them so, but to run in their various extremes forever!

18/13.3. Of the first, Osire, My Son, enthroned to give reason practice, did not come at a random period, but just when I had designed to sow the seed of unbelief and broadcast it over earth and heaven. ||

18/13.4. For such seasons appear in all peoples under the sun; a season of belief; a season of unbelief. And with the believing is the practice of truth and love; and with the unbelieving is the practice of great research and learning, with cruelty and disputation.

18/13.5. Osire said: Send for my resurrection, O Jehovih; I have uprooted the evil of idol worship, the extreme that follows too much belief. I have opened man's eyes to Your corporeal worlds, and set a mark on man's souls, so that no more shall man come from earth to heaven, saying: Alas, I have no corporeal knowledge!

18/13.6. Jehovih said: To further man's ultimate glory, I have decreed the earth to ji'ay'an fields for three thousand years, in which your fruit shall have its full growth.

18/13.7. Osire foresaw the times and places in the future road of earth and heaven, and that from his decrees would spring corporeal philosophy, the first of earth, to which man would look back in future ages, saying: From there sprang the Osirian system; from there, the Asyrian[489] races. Yet he looked further on, when men would become idolaters in disbelief of spiritual things, doing worship to the sun, moon and stars; and in very corpor profess to find the cause and foundation of all.

18/13.8. Jehovih said: Man shall search all things in order to find Me; but I gave this labor not to one generation of men, nor to those of a hundred or a thousand years, but to cycles.[490] For when I come in kosmon to found My kingdom on earth, man shall have the testimony of all speculations and philosophies before him, together with their fruits. And he shall judge that which is good by the evidence of past practices. ||

18/13.9. High in the arc of Se'ing rose Osire's call, where millions waited, knowing the dawn of dan on the red star was near its end. Swift messengers told the story of Jehovih's work, through His Son, Osire; and, measuring the width of his harvest, laid the scheme at the feet of the reigning Goddess,

[489] The sound, "Ah," substituted for "Oh," makes a word earthly that was heavenly. Asyrian, and Aysyrian, and Aysirian, and Assyrian, are synonymous terms. –Ed.

[490] i.e., dan'ha cycles

Antwa. And she gave the word, Go, to her legions in waiting, who had moored an obegia, a float, a fire-ship, ready to proceed for the hosts redeemed by Great Osire.

18/13.10. And amid music and dancing, they cut her loose, the obegia, with five million souls aboard, commanded by Eticene, Goddess of Antwa's Garden—an etherean plain, where ten billion souls dwelt; a place of rest, for Gods and Goddesses to regale[491] themselves with stories of redemptions of mortals on the countless stars floating in Jehovih's etherean veins.[492]

18/13.11. The obegia, the pride of Eticene, steered off to the red star, the earth, for the marriage festival of seven billion Brides and Bridegrooms, the yield of Osire's harvest for the upper kingdoms.

18/13.12. Meanwhile, Osire and his hosts, prepared in the usual way, waited for the signal, the coming of Jehovih's light within the earth's vortex. For strange as it may seem to Gods and men, everything in the firmament is upward; those who leave a star (a planet), rise upward; those who leave an etherean world for the stars, also rise upward, but call it downward, to suit the understanding of mortals. In that way, then, the obegia, with the hosts of Eticene, pierced the vortex of atmospherea.[493] The Brides and Bridegrooms shouted with joy.

18/13.13. And the millions of guests, assembled to witness the awe-inspiring ceremonies, joined in applause.

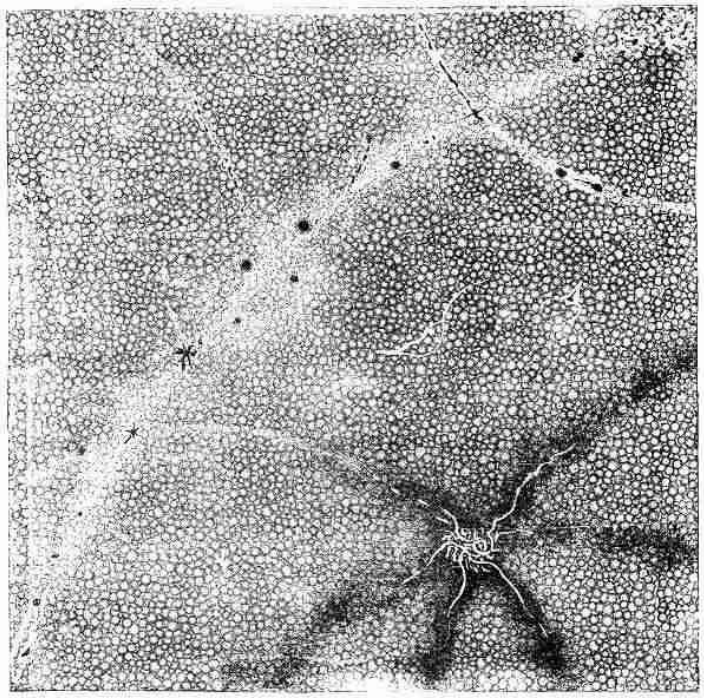
18/13.14. Then down came the ship of fire, broad as a sea, with all her appurtenances[494] in trim; and, adorned in majesty, descended to the floors of Vibhraj. And from the mantles of light came Eticene, to salute great Osire, in the name of the Great Spirit, and receive his contribution to the unchangeable worlds!

18/13.15. Osire, with his attendants, the archangels of Lowtsin, received Eticene under the Sign of Ormadz, Master Creator of Power, and then presented his delivered sons and daughters, seven billion.

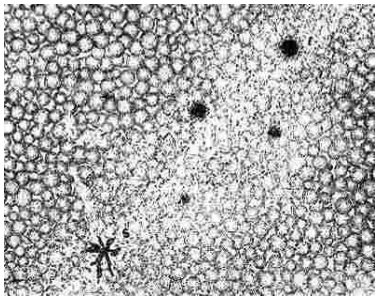
18/13.16. Due ceremonies were proclaimed, and upon completion, the Brides and Bridegrooms of Jehovih entered the obegia. Osire saluted God, who was ordained to be ruler of heaven and earth for the next two hundred years, and, with sorrow in his soul, Osire departed, going into the obegia, the fire-ship, for a higher heaven, where waited millions of loves, calling to him to come home.

[491] delight each other, tell stories, entertain

[492] i.e., through the roadways; see image i098



i098 **Etherean Worlds and Roadways for Sun-phalanxes**. S = Sun; E = Earth.



← E

i098
Close-up.

← S

[493] Thus, Eticene and her hosts were still traveling upward when it pierced the atmospherea of earth. But then, perhaps as they reorient the ship, they must seem to themselves to be traveling downward, for their orientation must change at some point.

[494] equipment and accessories

18/13.17. Then upward rose the mighty ship, commanded by the slender Eticene, the young Goddess of Antwa's Garden; her little hands stretched upward to Jehovih, by her mighty faith, Commander of the elements.

END OF THE BOOK OF OSIRIS

The Lords' Fifth Book

Being contemporaneous with the Book of Osiris, Son of Jehovih. As Osiris is of the higher heavens and the lower heavens, so is the Lords' Book of the lower heavens and of the earth, for the same period of time.

CHAPTER 1 Lords' Fifth

Of Vind'yu (Hindu) Scriptures

19/1.1. God apportioned certain parts of the earth for the tribes of Shem of the arc of Noe'chi, a heavenly place, seat of mountains, and Lords, All Wise; and from his Wisdom directed Hirto into his pastures.

19/1.2. Hirto, Son of Neph, born of an egg, descended out of the highest heaven. He was a most gracious Lord, and in deference to Om, struck himself (in his egg) against the rocks of heaven. So, when the egg was broken, one-half of the shell ascended (becoming the dome of heaven), the other half became the foundation of the world.

19/1.3. The evil voice spoke to the children of men, and polluted them. About which, the Great Spirit spoke in the firmament of heaven, saying: To Hirto, son of Neph, I bequeath[495] the tribes of Shem forever. For they have withstood Anra'mainyus,[496] My everlasting enemy. So Hirto became Lord of Shem, and he banished Anra'mainyus down under the earth, where he busies himself building fires for the furnaces of hell, the smoke and flames of which come up through the earth and are called Agni (volcanoes), so that his existence would be known to men.

19/1.4. Thus came Evil from Good; but so that Everlasting Wisdom would prevail with mortals and the spirits of heaven, All Light created Visvasrij (universal system and order)[497] as a creator to abide forever. Before this time there were two things in the world: Voidness was one, and Vachis was the other. Vachis vach [that is, Speech spoke –Ed.], and the world was. So it came to pass that Voidness was divided into two parts, the seen and the unseen worlds.

[495] give as an inheritance, grant, assign, bestow

[496] the evil voice; satan

[497] origin of the concept of what is today called natural law, laws of physics, Nature or Mother Nature

19/1.5. The unseen spoke in the wind three sounds, E-O-IH, and was called by mortals Eolin, God of the wind; so Eolin showed Himself in three colors: yellow, which is the highest color; blue, which is the coldest color; and red, which is the warmest color.

19/1.6. Eolin said: Out of My three sounds, all sounds are made; out of My three colors, all colors are made. He was the All Master.

19/1.7. He said: Three worlds I have made: the earth world, which is for mortals; the all high heavens, which are for pure and wise angels; and the intermediate world, which rests on the earth.

19/1.8. Eolin said: Three lights I have created: the sun, to rule the day; the moon, to rule the night; and the burning fire, for the use of man.

19/1.9. Three spirit lights I created: Ruch, which issues out of My soul; Shem, which comes from My Lords in heaven to the souls of men; and Vas, which comes from the spirits of the intermediate world.

19/1.10. Eolin said: I am in three states: Ghost, which is ever-present and unchangeable; Corpor, which is in places, like the earth, stars, sun and moon; and Motion, which is everlasting unrest. Such am I, Eolin, Mightiest in three, in All Place and All Time.

19/1.11. When the egg was broken and the shell distributed, lo and behold, the se'mu of the egg had nowhere to rest, and being void of compact[498] distributed itself in the void world and was not seen. Then Hirto, High Lord of the upper heavens, sent whirlwinds abroad, and they gathered of the substance of the egg and rained it down on the earth.

[498] cohesion, ability to amass

19/1.12. Uz, son of Eolin, ran quickly and turned Anra'mainyus' fires to the north, and Eolin touched the earth with His quickening hand, and instantly all the living were created.

19/1.13. So Eolin said: To you, My first-begotten Son, I bequeath the earth, it shall be yours to keep forever. Neither shall there be any other God.

19/1.14. But in course of time the evil voice (satan) encompassed the earth with serpents that spoke like men and angels, and the serpents made friends with All Evil, Father of Anra'mainyus; and the women of the tribes of A'su went and tempted the first men, the I'hins, and so, evil offspring were born into the world.

19/1.15. Hirto, Lord of the earth, drove the first men out of the region of light, and set high-born angels on the boundaries of Chinvat, at the gates of the upper heaven, to guard the tribes of Faithists for ever after. Nevertheless, evil, being set on foot, soon overspread the earth. So Hirto rested his hands on his thighs, and swore an oath to All Light that he would drown the world and all the living. And in answer to the Lord a seraphim, a mighty fire-ship, came down out of the sun region, opening the floodgate of

heaven with a sea of water, and all the people perished, except the I'hins, the sacred people, friends of the Lord of earth.

19/1.16. So the Lord took the hollow of his hand and lifted up his people, and gave them doves' wings, and they flew far and came to the land where the Lord dwells; so it was called Shem as a proof to all the world.

19/1.17. In those days God was so near to mortals, that when an honest man spoke, the Lord answered him. And Anra'mainyus was near also, and when an evil man spoke an evil voice answered him. For that reason, the Lord singled out the purest and most virtuous of women; the wisest, strongest and most faithful, best of men, and married them, giving two women to one man, according to law. And the heirs of the wisest and most virtuous of men and women were wiser than their parents. And the Lord gave this secret to his people (prophets, priests) in the house of God, and they gave the knowledge to the chosen people.

19/1.18. Hirto said: For this reason, O my beloved, you shall not wed with the druks, the dark people, that burrow in the ground, lest your seed become polluted, and your heirs go down to hell with Anra'mainyus.

19/1.19. But Anra'mainyus, evil creator of evil, went to the druk women; speaking to them in a dark corner, he said: You have the root of Babao to make delirious; fetch it to the white people that came with doves' wings; fetch, and they will eat and get drunk. And when the young men are drunk, go to them, for they are my gift.

19/1.20. So, of those who came out of the arc of Noe'chi, sin was newborn; for the druks went in where they were drunk, saying: Lest the white people and the yellow people fall upon us, and our seed perish on the earth, make us of flesh and kin, bone and bone, blood and blood.

19/1.21. Hirto, the Lord God, saw into the darkness, and being compassionate, said: I will visit great punishment on Anra'mainyus for this; his head shall droop in sorrow. But as for the I'hins, being drunk, I will forgive them. And as to the newborn people, they shall become the mightiest of all people in the whole world, because they came out of both darkness and light. The darkness in them shall battle all darkness; the light that is in them shall then master over their own darkness. But as for the druks, they shall go down in darkness forever. ||

CHAPTER 2 Lords' Fifth

19/2.1. Shem had many tribes, who settled on the borders of the sea at Haventi and Gats; and the Lord (Hirto) dwelt with them, speaking through the chief

prophet, Tah (Tae), who made a record on stone, and wood, and cloth, of the Lord's word, and these were preserved in the Valens (house) of God (Hirto).

19/2.2. And when Tah was old, and died, the mantle of the Lord's gifts fell on Tah's son; who also had power to hear the Voice; and he also kept a record of the Lord's words.

19/2.3. And when he died, his son succeeded in the same way; and, because of this truth, the Lord called all of them by the sacred name, Tah, the order of which continued for a hundred generations. And it came to pass that the I'hins filled the country far and near with cities; and yet, in all that time, they killed nothing that had been created alive to breathe, on the earth, or in the water, or in the air above.

19/2.4. In the early days of the I'hins, the Lord spoke through the chief prophet, saying: When the inhabitants of one city or tribe marry with those of another city or tribe, behold, it is only just that the names of father and mother be given to the offspring.

19/2.5. But men were in darkness in those days, and did not understand God. So, accordingly, the inhabitants combined the names belonging to the neighboring tribes. That is to say, one tribe said, ut (wheat); another tribe for the same thing, said, yat; and another tribe said, wat; and another, hoot; and so on. So, the later generations said, utyatwathoot (wheat), and this was called the Yi-ha language; and so great were the number and the size of words used, that the writings of the ancient prophets were lost, because none could understand them.

19/2.6. The Lord spoke, saying: Because I desired to preserve the genealogy of my chosen, you have applied the law to things that are worthless in my sight. You have built a babble [babel; i.e., bah'bah'i – Ed.], a tower of words, so that your tongues are confounded one with another. You strove to reach to heaven with a multitude of words, but made food for hada (hades).

19/2.7. The Lord said: Come, now, into murdhan (sacred spirit communion), and I will deliver you. So the people sat in crescent, and the Lord came between the horns, saying: Behold, you are Tau,[499] but I am the S'ri (Spirit). My word shall stand against the entire world.[500]

19/2.8. Hear, then, the commandments of God (Hautot). Because you have built a tower of words, you are confounded. However I do not come in anger, but to deliver you. Neither will I write anymore, nor teach written words, for they are only folly, except to the learned.

19/2.9. By spoken words I will teach, and you shall repeat after me. And these shall be sacred words to the end of the world.

[499] A crescent is often compared to a bull's horns. Most likely, the word Taurus had its origin as here described. Taw and Tawri are bull in the Yi-ha language. The word, of later date, signified force, or bull-like. The laws issued in a spirit circle are called "bulls," or Tau. Taurus, force, manifested especially in the procreative element, at a certain season of the year, as manifested in animals. Known by signs in the zodiac. Hence, as the Pope issues bulls. –Ed.

[500] That is, there is no power in all the world that can prevail against the word of the Lord.

19/2.10. So the Lord taught orally in the temple, face to face with the people, and they learned the words and their meaning.

19/2.11. And those who learned the best, the Lord named Ritvij,[501] because he made them teachers over others. The Lord said: Because you have confounded the language of the ancients, I will give you a new language, and it shall be vede [perfect –Ed.], against all my enemies; nor shall any man anymore meddle with the words I give.[502]

19/2.12. Hirto (Lord) said: Love your Lord God only, and with all your soul. Turn your face away from the angels who come to you; they are the emissaries of Anra'mainyus.

19/2.13. Hirto said: Love the sun and moon, and all things on the earth, for they are the Lord's gift. What is spirit? It flies away; it is nothing.

19/2.14. Banish the druj (spirits) that prophesy. They are nothing but lies; they are Anra'mainyus' emissaries.

19/2.15. Learn to prophesy by the sun, and by the moon and by the stars. They tell no lies.

19/2.16. || The Lord then gave the signs of zodiac (the horses, cows, lions, sheep and birds) that rule upon the earth, and upon the winds of heaven, and on the heat and cold, and the sun, moon and stars, and spring, summer, fall and winter. But these things are omitted here in this book, because they are known in mortal histories to this day. ||

19/2.17. The Lord says in this day, the Kosmon era: Behold, O man, in the time of Osiris, I, the Lord, raised up many philosophers on the earth, and inspired them not only to fulfill the legends of the ancients, but also to write books of disputation, in order to turn man's mind away from the consultation of familiar spirits. I inspired men to write in this manner, namely:

19/2.18. Touching the matter of the egg, and also of Anra'mainyus, they appear never to have been proven; neither are they given on the authority of Hirto, the Lord of earth. It is reasonable to suppose that the Great Spirit divided up the worlds among His Gods and Lords, and that the earth (Bhu) fell to Hirto as his portion; while the stars, which are also worlds like this, fell to other Lords and Gods. But as for evil Gods, like Anra'mainyus, who has ever seen one?

19/2.19. As for Hirto, the Lord, I have seen him myself, and so have thousands of other honest prophets. But when the Lord spoke it was not about foolish stories, but to teach man how to live, so that he could be happy and a glory to the Great Spirit. Neither did I ever hear the Lord assert that he was more than the spirit of a man risen from the earth. In my opinion, therefore, the Lord is the captain over the earth, and over all other spirits. But to know even

[501] The word ritual, in English, can be traced back to ritvij, the present Sanscrit [Sanskrit] word for priest, or teacher of sacred things. Nearly all the Hebrew words pertaining to the mythical Tower of Babel, and the confusion of languages, correspond with Yi-ha, and its descendant language, the Sanscrit. In English we have babble, and gad, and gab, which are real Sanscrit words, as spoken. –Ed.

[502] The new language given was called Vede. Although it later became (with other languages) part of Sanskrit, this latter word still means "perfect."

this, is not so great a good truth as to know how to do righteously.

19/2.20. Therefore, of all things man should learn, it should especially be what he can see and hear and prove, rather than about spirits whom he cannot prove, nor find when he wants them.

CHAPTER 3 Lords' Fifth

19/3.1. The Lord said: As a farmer plants wheat in one field, rice in another and flax in a third, so do I, the Lord, inhabit the earth with the seed of man. Neither shall any wise man say: These things came by chance; that one people just happened to settle in Jaffeth (China), another in Vind'yu (India), and another in Arabin'ya [Ham, or Africa plus part of Near East; see i018 –ed.]. Such is the argument of my enemies, says the Lord. Not perceiving the wisdom of my work as it happens [as it is unfolding –ed.], they fail to extend judgment into my plans of thousands of years, and so, stubbornly, shut themselves up in ignorance, saying: There is no God.

19/3.2. For I foresaw the breadth of the earth, and that it should be subdued for the glory of man; and in the early days, I divided my armies with wisdom.

19/3.3. To Ham I allotted the foundation of the migratory tribes of the earth. And of the tribes of Ham, behold, I selected many colors of men; through which I foreordained the name Ham to stand as a living testimony to the end of the world. For I foresaw that the time would come when the nations would look back searching for histories of my peoples, and I erected certain words and signs which would be testimony in the later times of earth.

19/3.4. The tribes of Ham were of all colors (black, white, yellow, copper, red and brown); nevertheless, they were I'hins (Faithists), having flat nails and short arms, and desiring to acquire knowledge.[503] And I brought them to a country of sand fields and with fields of rich pastures interspersed, where lived only a few natives, the dark people, with short hair. Neither did I omit even the hair of the head of man without providing testimony of my word.

19/3.5. I provided testimony[504] of the I'hins in all the divisions of the earth, with long hair belonging to the tribes that worshipped Jehovih, so that man of the Kosmon era might perceive that the land from which they (I'hin ancestors) sprang is not above the water.

[503] This is the key phrase for understanding the homogeneity of races of today. If you have flat nails instead of claws, arms that don't extend to the knees, and the desire to acquire knowledge, then you are indeed so because of the I'hins. (See 19/4.24-25 for more I'hin ancestry signs.)

Also, here we see explicitly that not all I'hins were yellow or white, but Africa, for one, had I'hins of all colors; and enough so, that there was no mode or general color. Because the I'hins came to Ham from Pan, this means the I'hins of Pan were also of all colors, although the modes (greatest numbers) there were in the white category and the yellow category. (See 06/2.4<fn-stout> with regard to color.)

[504] I'hins had long hair; see comparison at image i014. For man, hair length was an outward sign of spiritual capacity, although not necessarily of spiritual attainment (practice, competence, proficiency, facility). The capacity for eternal life comes because of one's I'hin ancestry; and, while in the past, hair length was an outward sign of I'hin ancestry, today virtually all humans, regardless of hair length, have capacity for eternal life (thus showing their I'hin ancestry). For it is in the Line of Light, which is of the Tree of Light through the Tree of Life, that one's identity is procured; remembering, that, while the caterpillar (flesh body) crawls along the ground, it is the butterfly (spirit within) that rises into the air (enters heaven).

19/3.6. Behold the multiple (Yi-ha) language of the tribes of Shem! Side by side with the tribes of Jaffeth I raised them. And, behold, the latter use the derivation of the Panic language to this day.[505]

19/3.7. For I gave to the tribes of these two different lands my ten commandments and ten invocations, not to be written, but to be spoken and taught from mouth to ear, to be sacred in the language given.

19/3.8. In which man shall perceive that the same stories of the egg, and of the origin of evil in the world, could not have been communicated by mortals.[506]

19/3.9. For I locked up enough of the Panic language in Jaffeth as a testimony to be discovered in future years; showing that, unlike Ham and Shem, a mighty nation could retain one language for thousands of years.

19/3.10. For I foresaw that philosophers would try to prove that languages were of mortal origin, and that they would change according to the growth of knowledge among men.

19/3.11. Behold, I gave scriptures to all my people, enjoining[507] some to adhere to the text; and, so, I preserved the work of my hand.

19/3.12. The tribes of Ham were previously ordained with characteristics to make them love to emigrate westward; and the tribes of Jaffeth and Shem with characteristics to make them love to stay within their own countries. And the tribes of Guatama were ordained with characteristics to make them love to go eastward. For I set a boundary to the tribes of Guatama, that they would not reach the ocean on the east.[508]

19/3.13. The Lord said: Having designed Ham for teaching the barbarian world of me and my dominion, I also prepared them so that, through their seed, men and women would have hair neither straight nor short, but long and curled, and red, and white, and brown, by which the genealogy of nations might be traced in future times. ||

19/3.14. Now, nestled in between the three great countries, Jaffeth, Shem and Ham, was located the chief place of the I'huans, and here they founded a new nation; and the Lord called them Par'si'e,[509] signifying, warrior Faithists, because he created them as a shield, to guard his chosen, the I'hins.

19/3.15. The difference between the I'huans and the Par'si'e was that the I'huans lived scattered about near the I'hins, but the Par'si'e'ans lived in a nation by themselves.

19/3.16. Nevertheless, they were all of the same blood and kin, being half-breeds between the I'hins and the native druks; and they were large, and mostly of the color of new copper.

[505] The two languages are exactly opposite in construction; one monosyllabic [* the language of Jaffeth], and the other composed of a wonderful combination of syllables, sometimes as many as thirty to forty to one word. Think of the following: Vahhomvokwijomyissitiviyubuyhhomavashstbah hyodahuittayaivi, for the word FIRMAMENT. –Ed. [* Note that this is a generalization, for while the language of Jaffeth (China) was chiefly monosyllabic, it did have some polysyllabic words, although generally of not more than two or three syllables.]

[506] The same legend exists in China, in regard to the egg and the origin of evil; the only difference being the name signifying satan or serpent. "Hiss" or "h'ce" is Chinese for serpent. This is Panic, that is, what the serpent says; but when "AH" speaks, we know "ah" means earth. In the Ezra Bible, the serpent spoke to Eve, i.e., the earth spoke; or, in plain English, the flesh tempted the spirit. In the Hindu scriptures, the first race, A'su, tempted the white people with wings. Had one of these countries obtained the legend from the other, the languages would have corresponded. In the Chinese version, the Tower of Babel (babbling languages) is not referred to. Why? Certainly, because in that country there was no confusion of languages. –Ed.

[507] instructing, requiring, compelling, impelling

[508] The mound builders came from the west, but never reached as far as to the Atlantic Ocean. –Ed.

[509] Par'si'e is the origin of the nation and term Persia.

19/3.17. And because the Par'si'e were favored by the Lord, the Lord gave them separate laws, and commanded them not to mix with the druks; which commandment they kept for more than a thousand years.

19/3.18. But in course of time, the Par'si'e'ans were tempted by the druks, and fell from their high estate, and they became cannibals.

19/3.19. And the Lord sent the Ghans to travel in search of his people; and lo and behold, ten tribes of the Lord's people were lost in the wilderness; and this was the country of the Par'si'e'ans, and that land was filled with wild goats. From which came the name, LAND OF GOATS.

19/3.20. And the lost tribes, not being flesh eaters, were at a loss for food; and they said: Come, let us live on goat's milk.

19/3.21. And they lived like this for a long season, taming the goats, and keeping herds of them. And they roved about, driving their herds with them, for which reason they took the name of SHEPHERD KINGS.

19/3.22. And the Lord looked on them with favor, saying: These that call themselves shepherd kings shall have this country. Behold, out of the seed of these people, I will do mighty wonders.[510]

19/3.23. The Lord said: What man could discover, I, the Lord, left for him to discover; what man could not discover, I, the Lord, taught him.

19/3.24. To the shepherd kings I revealed how to make leather out of skins; nor had man any means of his own to make this discovery. || The shepherd kings made bags of leather in which they carried milk, which was thus churned; and they made butter, which was the first butter made in this world.

[510] See 17/2.6 through 17/3.17, especially 17/2.16 and 17/3.4-9 for the story of how the ten tribes of Ghans got lost; and now we see these became the start of the shepherd kings.

CHAPTER 4 Lords' Fifth

19/4.1. God said: I preserved the I'hin race to be without evil, as the foundation of my light, from whom I could reach forth to the tribes of darkness.

19/4.2. For I foreordained[511] not to go within darkness to battle it, but to stand outside it, and give an example of righteousness (the I'hin) for man to look upon.

19/4.3. And I planned from the beginning that my chosen would labor through examples of cities and kingdoms of righteousness.

19/4.4. The evil man and evil priest, who are subjects to satan and his hosts, remain in evil,[512] preaching righteousness without a city or kingdom of example. But my chosen go away by themselves and build their cities, as a testimony of their faith in the Father.

19/4.5. And they practice the fullness of my commandments in their lives toward one another.

[511] set beforehand as strategy, predetermined

[512] That is, with the world's people. –Ed.

19/4.6. To him who says: THIS IS MINE, I have not spoken. To him who says: MY HOUSE, MY LANDS, I have not spoken.

19/4.7. For inasmuch as these things belong to them, such men belong to such things, and not to me.

19/4.8. To illustrate this truth, I raised up separate from the world's people, the I'hins, who were my living examples of righteousness.

19/4.9. Do not think, however, that the I'hins were the perfection of manhood and womanhood. They were not a developed race, nor righteous because of their own knowledge.

19/4.10. By the constant presence of my exalted angels, they were obsessed to righteousness, being restrained away from evil. They were my sermon before the tribes of druks and cannibals that covered the earth over; and, by virtue of signs and miracles, and by nonresistance, I preserved them.

19/4.11. For man of himself evolves only to power in evil; and for this reason, O man, you shall discern[513] my dominion over the races of men, to work righteousness and goodwill.

19/4.12. And my examples reached into the souls of the barbarians, so that, in future ages, I could prepare them to hear my voice, and to comprehend my commandments.

19/4.13. For it is the fullness of light among men, when, without my presence or the presence of my hosts, they shall understand virtue and knowledge, practicing them of their own accord. In which time, men shall perceive that righteousness, peace, and love toward one another, are the foundation of the happiness of the spirit, and the only light of its resurrection.

19/4.14. The Lord said: Do not think that I came to one nation alone, leaving the others in darkness; I did not come to one alone, but to all the divisions of the earth. I held my hand over them according to what was required for them according to the times, and they accomplished that which was designed from the beginning.

19/4.15. The will of Jehovih is not for man to be forever led, because, lo, his Lord says; but for man to ultimately have the light of practicing good works organically, from infancy up.

19/4.16. The Lord said: A teacher who does all things for his pupil, also sacrifices his pupil; he who teaches his pupil wrongly, sins against the Father; he who teaches his pupil not at all, is accessory to evil. In this light the Lord, your God, stands over the children of men.

19/4.17. Behold, I have demonstrated that my chosen can maintain themselves unharmed among barbarians; also that by unrestrained marriages a sacred people is quickly lost among barbarians.

[513] recognize, make out clearly, behold, detect

19/4.18. For man, witnessing terrible conflicts, would rather have sons of strong limbs and arms, and crafty minds, to do abundant murderous work; from which condition he has no incentive to rise in gentleness and love, for the glory of the spirit.

19/4.19. So that I, your Lord, could show future generations, first, that without my hand in the work, no good nor peace could come among men; and, second, that only by a race of I'hins, as examples of my power, through signs and miracles, could the barbarians be reached for their own good.

19/4.20. Not only did I leave the ruins of my cities, which had no gates of entrance, and houses without doors of entrance, so that you would have testimony of the race of I'hins, but I have shown you that only by such a procedure could the barbarians be induced to a higher evolution.

19/4.21. Do not think, O man, that I did not foresee the time when men would question whether the Great Spirit ever placed a Lord over the earth; and that man would say: Behold, there is no Lord and no God. For I foresaw these times, and provided angels to go in advance, to show, first, the evolution of the races of men from out of the lowest darkness; and, second, that the cause of the evolution came from the Great Spirit, and was directed to righteousness; but would not have been so, except for the Lord, your God.

19/4.22. For I left sufficient tribes to this day, who dwell in darkness, even cannibals, as a testimony, that of themselves they possess nothing to cause a desire for evolution into knowledge, peace, industry, love, and good works to one another.

19/4.23. Will man not say: One people is raised up in consequence of the presence of their neighbor, and without a Lord or God, and the angels of heaven?

19/4.24. Now, behold, I have left savages at your door, and you do not raise them up, but destroy them. Showing you, that even your wisest and most learned have no power in resurrection. Neither have I left any way open for the resurrection of barbarians, except by examples of Faithists, who shall practice righteousness and miracles.[514]

19/4.25. And there shall rise up those who will do these things; and because of their success, they shall also be testimony of the I'hin race, in whom I laid the foundation for the redemption of the whole earth.

CHAPTER 5 Lords' Fifth

19/5.1. Thus the Lord established the five peoples who were saved from Pan; and he commanded them to preserve Panic words in their respective countries, which they did, and many of which exist to this day.[515]

[514] Miracle here likely means proof of the spirit world, and especially of the dominion of Jehovih and His heavens. But more generally, a miracle may refer to the fortuitous circumstances or results, which often attend the course of good works.

[515] Many Japanese words, Chinese words, East Indian [India], Central American, Algonquin and Phoenician words, are nearly identical in sound and meaning, especially as spoken by the uneducated. The sound, "An," sharp, plays a conspicuous part. –Ed.

19/5.2. Here follows what became of these I'hins, namely:

19/5.3. Those that came to Guatama survived twenty-one thousand years, and then became extinct.

19/5.4. Those that came to Jaffeth survived twenty-one thousand years, and then became extinct.

19/5.5. Those that came to Shem survived twelve thousand years, and then became extinct by amalgamation.[516]

19/5.6. Those that came to Ham survived twenty-one thousand years, and then became extinct by amalgamation.

19/5.7. Those of Guatama attained to one thousand large cities, and three thousand small cities, being more than four million souls. And they never had any king or queen, or other ruler, except the Lord, who ministered to them through the city fathers. And they retained their sacred name of Guatama to the last of them; but the I'huans called them Oech'lo'pan, signifying, people of another world [continent –Ed.].[517]

19/5.8. And in the course of time they became diminutive, and lost their desire to marry. And there came great darkness (ocgokok) on the earth, with falling ashes, heat, and fevers; and so the Lord took them up to heaven.

19/5.9. Those of Jaffeth attained to two thousand large cities, and seven thousand small ones, being more than eight million souls. And they had no king, serving the Lord only. And they retained to the end of their line, the name Jaf-fa; but the I'huans called them Tua Git, signifying, people of spirit light.

19/5.10. And there came a'ji on the earth, and it touched them with impotency, and they brought forth no more heirs; so the Lord took them home.

19/5.11. Those of Shem attained to six hundred large cities, and two thousand small cities, being more than two million souls. Nor did they have any king, but they served the Lord through the city fathers. And they retained their name, Shem, to the last of them; but the I'huans called them Sri-vede-iyi, signifying, people of the true light, woman-like. And impotence came upon them, and they disappeared, even as a drop of water in the sunlight, and no man knew when they ceased to be.

19/5.12. But hoping to preserve their seed to the Lord, many of them married with the I'huans; but their children became I'huans also, having neither the silken hair nor the musical voices of the I'hins, nor the light of the upper heavens.

19/5.13. Those of Ham attained to one thousand two hundred large cities, and three thousand small cities, being four million souls. But, being of mixed colors, they did not become impotent. But they broke the law of God more than all other Faithists, being of warm blood; and they mixed greatly with the I'huans.

[516] 1891 Editor: Nevertheless in hundreds of years after, there came into Shem I'hins from Jaffeth who survived thousands of years. [Also there were I'hin migrants from Ham coming into Shem. –ed.]

[517] The North American Indians still have a legend of the mound-builders, that they were people who came from another world and dwelt on earth for a long season, to teach them of the Great Spirit, and of the Summer Land in the sky. –Ed.

And they had no kings or queens, serving the Lord only, through the city fathers. And they retained the name of Ham to the end of their line, when they ceased to exist as a separate people because of their amalgamation with the I'huans.

19/5.14. Regarding the tribes that went in the two ships to the north land (Japan), after a thousand years, no man could draw the line between them and the I'huans, for they mingled with them, and were lost, as I'hins. Nevertheless, they redeemed the barbarians into wisdom and peace.

CHAPTER 6 Lords' Fifth

19/6.1. God said: In the time of Osiris, your Lord provided for the light and knowledge that had been with the I'hins, to be merged into the new races, the Ghans and I'huans. This foundation was laid by the Lord and his angels.

19/6.2. Before this time, the I'hins could not inspire the barbarians to make leather and cloth; nor could they inspire them to industries of any kind in the ways of virtue and peace.

19/6.3. The Lord provided the inhabitants of the earth with oracle houses; in which, the Lord could speak face to face with mortals, through his angels, chosen for this purpose. In this manner the Lord taught mortals.

19/6.4. Persuading them to industries, peace and righteousness, imitating the ways of the I'hins.

19/6.5. Teaching them about the stars, sun and moon; showing them how to find the times and seasons of the earth.

19/6.6. Inspiring them to observe the stars, and to name them, which names are preserved to this day. ||

19/6.7. I have established landmarks, says the Lord. What I do, man cannot do. I lift the barbarian up; he gives up his cruel practices by my command.

19/6.8. I call him to the observation of the stars, and he heeds my voice.

19/6.9. Behold, O all you who say there is no Lord, I have left a remnant of barbarians. Go try your hand. Let them, who find the cause of the progress of man to come of the earth [i.e., physical causes –ed.], go raise up the barbarian.

19/6.10. I say to man: Go commune with the spirits of the dead, and man does it. I say: Come away from such worship, and fall down before the stars, and man does it.

19/6.11. Jehovih said: My Lord, My God, go; call man to one thing today, and let him worship it. And tomorrow call him to another, and let him worship it. For man shall fall down and worship everything in heaven and earth. By trying them man shall know them. For in the day of My glory, kosmon, man shall

put away all worshipful things except Me, his Creator. ||

19/6.12. The Lord God said: Through his worshipful talents man can be raised up. Even as to great learning, man will not pursue it till he first worships it. ||

19/6.13. In the time of Osiris, the Lord named the stars in heaven after the legendary names of Gods and Lords. And the Lord did not teach that man should worship them, but that he should learn their glory and majesty in the firmament.

19/6.14. But man forgot the Creator because of the wonder of His works. Even to this day, man inclines to view as substantial and real, things that are seen, and to reject the All Potent, which is unseen.

19/6.15. This was the command of God: for man to learn corporeal things as well as spiritual. And I, the Lord, carried away the spirits of the dead, not permitting man and angels to commune together. For they had done this previously, and, so, both had rejected the higher heavens.

19/6.16. Jehovih says: It is not the plan of My heavens for the spirits of the dead to remain on the earth forever, engaging in mortal servitude and practices.

19/6.17. Behold, the way of My kingdom is upward; man on the earth shall seek to rise upward, rather than call the angels of heaven downward.

19/6.18. And so the Lord carried away the spirits of the dead, and he turned man's judgment to learning the glories of the lower kingdoms (corpor).

19/6.19. And man advanced in great learning; both of the sun, moon and stars, and of all things on the face of the earth.

19/6.20. The Lord said: These signs I have given man, so that he may comprehend the cycles of his Creator: When spiritual research is chief among men, they do not advance in science, art, or inventions, that belong to the earth. But when man is bereft[518] of spiritual aspiration, he advances in corporeal knowledge, inventions, and investigations.

[518] lacking, deprived of, cut off from, left unprovided for, stripped of, dispossessed of

19/6.21. These signs foretell the changes being wrought on mortals by the hand of the Almighty, through His Gods and Lords.

19/6.22. God said: Behold, I raised up great kings and queens on the earth; and I gave them pageantry, rites and ceremonies, like that in heaven. And these (the rulers and grandeur of court life) I made to be an object of aspiration by the multitude, so that they would learn to provide themselves with the luxuries of all created things.

19/6.23. For I did not desire man to become spiritual until the earth and all manner of savage beasts and serpents were subdued. Otherwise man would have descended into impotence, and failed on the earth.

19/6.24. I have left these testimonies before you to this day: that the spiritual man inclines to shut himself up in seclusion and prayer; but the Osirians[519] go forth to work manfully.[520] ||

19/6.25. In those days the Lord established reciprocities between kings and queens. And they proceeded in this manner:

19/6.26. The central kingdom was called the sun-kingdom, and the others were called satellites. And the chief ruler was called THE SUN-KING, or KING OF THE SUN.

19/6.27. And the king maintained an observatory, for determining the times and seasons of the sun, moon, earth and stars. The name of the observatory was TEMPLE OF THE STARS (OKE'I'GIT'HI).

19/6.28. The Lord said to man: Build a chamber for God within the temple of the stars.

19/6.29. And so man built it. And the Lord chose seers, one for every STAR CHAMBER; and the seer sat within, with a table before him, on which sand was sprinkled. And the Lord wrote in the sand, with his finger, the laws of heaven and earth.

19/6.30. Thus God gave to man the names of the stars and their seasons, and the seasons of the sun, moon and earth.

19/6.31. And the seer gave the table to the king; and the king proclaimed its words. And God gave man sacred days, for feasts, and rites and ceremonies; and they were set according to the times of the moon and stars.

19/6.32. And the king, by command of God, caused the people to watch the stars, moon and sun, so they would know the sacred days.

19/6.33. The Lord said: I have days for planting, and days for reaping, days for sailing of ships, and days for males and females.[521] By the stars in the firmament, and by the moon's changes, man shall learn to know my times and seasons.

19/6.34. So man took to learning from the stars, moon and sun, to ascertain the will of God.

19/6.35. And nowhere in all the world did man prosper so greatly in the Osirian philosophy as he did in Par'si'e, and in Jaffeth (China), and most of all among the shepherd kings.

[519] whoever is a materialist; or searcher exclusively after corporeal knowledge; or who has man or the sun, or corporea, as the central figure or All Highest

[520] To work manfully is to cast one's spirit forth with power to congregate and make.

Though these two qualities (corporeal and spiritual) may seem incompatible, yet, now, in kosmon, as people reach spiritual maturity, both qualities (spiritual and corporeal) will become as a unit in balance. Moreover, since the unseen (spiritual) has dominion over the seen (corporeal), then the corporeal qualities will become subject to the spirit—resulting in the physical talents and corporeal knowledge serving the good of all.

And, even though the spiritual and the corporeal come into balance as a unit, the distinction still stands regarding the two, that the corpor in man will tend to go forth manfully and the spiritual in man will tend to inward.

[521] Most likely this refers to the time of rut or estrus of the various types of animals, perhaps also duration of gestation and general time of birth. As to ships sailing, this perhaps refers to tides, prevailing winds and seasonal variation of ocean currents.

CHAPTER 7 Lords' Fifth

19/7.1. Great became the wisdom of man in that day, and his power and glory were greater than had ever been since the world began. He established mighty kingdoms and sub-kingdoms, over the lands of Jaffeth, Shem, Par'si'e, and Arabin'ya (Ham).

19/7.2. He excelled in building temples and palaces; and in all manner of inventions; in fabrics of linen and silk, and wool and fine leather; in writing books and tablets; in mathematics; in laws and

reciprocities; in navigation, and in inland travel; in making thermometers, barometers, magnetic needles, telescopes and microscopes; and in chemistry and botany.

19/7.3. Truly the philosophers of those days knew the mysteries of heaven[522] and earth.

19/7.4. And man grew no longer thankful to God and his Lords; but man became conceited, saying:

19/7.5. The Gods are fools! All things are Nature, and of growth. Man had become wise in spite of God and his Lords. All things evolve into higher states; it is the natural order. Neither is there any All Person, Jehovih! He is void, like the wind. ||

19/7.6. And God saw the conceit of man, and he said: Behold, he whom I have raised up, turns against me. Now I will go away from man for a season, so that he may learn wisdom. Behold, man shall also find that many of his fellows whom he raises up, turn against him also.

19/7.7. So the Lord departed out of the star chambers; and, lo and behold, the places became filled with spirits of the newly dead, who did not know the heavens above or the way of the Almighty.

19/7.8. And man inquired of them: Behold, you are now a spirit! Tell me, is there any God, or Lord, or Jehovih?

19/7.9. And the spirits, desiring to flatter man, and also not knowing the heavenly kingdoms, answered, saying: No, there is no God, no Lord, no All Person, Jehovih!

19/7.10. So the kings issued edicts, commanding the people to no longer worship God, or Lord, or Jehovih!

19/7.11. But woe, for the judgment of kings and queens. Man, having inherent worship in his soul, ceased indeed to worship God and his Lords, and even Jehovih; but, instead, he took to worshipping the stars.

19/7.12. Now, the spirits manifesting in the temples advised one thing through one seer, and something else through another; for they were of little knowledge, and wholly unorganized.

19/7.13. So, presently, the kings took to war against one another. Anarchy ensued, and man fell to destroying all the glories he had made.

19/7.14. Thus again, after three thousand years, man went down in darkness; again fell under the obsession of drujas, and again became a barbarian.

END OF THE LORDS' FIFTH BOOK

[522] Heaven here must mean the corporeal sky.

Book of Fragapatti, Son of Jehovih

CHAPTER 1 Fragapatti

20/1.1. In Horub, an etherean world on the borders of the arc of Aza, in the procession of Sayutivi, Cnod and Gorce, a region of light, of ten thousand earth years, and one hundred vesperes,[523] where reigned Fragapatti, Orian Chief of Obsod and Goomatchala[524] one thousand years; God of Varit, God of Lunitzi and Witchka, and Schleinaka, and Dows, thirty thousand years; Surveyor of Gies, roadway and trail of Fetisi, and Mark, seventy thousand years; Prim of Vaga, Tsein, Loo-Gaab, and Zaan, forty thousand years.

20/1.2. Fragapatti said: Jehovih spoke to me in the Council of Obsod, capital of Horub, where my million Gods sat, our throne itself an arc of light, and from the Almighty's throne there came a greater light, all brilliant, and, with it, the Matchless Voice. Jehovih said:

20/1.3. My Son! My Son! Go to the red star, the earth. She comes your way; her coat is red with mortal blood!

20/1.4. Fragapatti said: The Father says: The red star comes this way; her coat is red with mortal blood!

20/1.5. || The Gods and Goddesses turned to their tables, to mark the time; and now, quickly, the whisper ran to the million ears: The red star! The earth! Remember, it was the little star where Sethantes stood man upright, now some sixty thousand years ago. And Aph crushed in her walls, and pruned her to the quick. ||

20/1.6. And then they examined thoroughly the earth's history, these Gods and Goddesses; measured her course to learn just when she would pass; and they found five years and fifty days would be her dawn of dan, her time to cross the arc of Aza. And as yet she roamed two hundred years away.

20/1.7. Fragapatti said: Because this sudden light has given such long warning, so, great work comes our way. Let my swift messengers come; I will speak to them.

20/1.8. Then the marshals ushered in the swift messengers, saluting, before Jehovih's throne.

20/1.9. Fragapatti said: Autevat, my son, the All Light fell upon me, saying: My Son, go to the red star, the earth; her coat is red with mortal blood! Now, by her time, she stands more than two hundred years beyond the boundaries of Horub. For that reason I called you and your attendants. How long

[523] administration[s]. –1891 glossary

[524] see image i086

will it take you to go there, survey the earth and her heavens, and return here?

20/1.10. Autevat, well trained in such matters, said: Of the earth's time, forty days. Fragapatti said: What number of attendants will you require for so great a distance? And Autevat said: Twenty thousand.

20/1.11. Fragapatti said: Provide yourself, then, with all you require, and go at once. And if you shall find the inhabitants of the earth suitable for sacred records, then commission the God or Lords to send loo'is to raise up an heir for Jehovih's kingdom.

20/1.12. Autevat said: Your will and Jehovih's be done. And duly saluting, he and his attendants withdrew, and, coming to Gat-wawa, ordered an arrow-ship of twenty thousand gauge. In two days it was completed; and during that time, Autevat had chosen his attendants. And so Autevat and his attendants departed, swiftly, like a ray of light, for the red star, the earth, to see what the matter was, that a God as far away as Fragapatti, could feel and know the flow of human blood!

20/1.13. For such is the all perfection of Jehovih's Sons and Daughters. Even mortals can sense things a little way off; but Jehovih's upraised Gods feel the breath of the stars, and know when they are disordered.

CHAPTER 2 Fragapatti

20/2.1. Fragapatti and the Council were deeply engaged in the Sortiv of an Orian arc, through which the phalanx of Inihab and her constellation pass every thousand years. This was an etherean region where the star, Unhowitchata, was dissolved some twenty days before by the chief, Avaia, and his band of etherean Gods, who had drawn largely on the inhabitants of Ful, a garden of Horub, in Fragapatti's dominions. Thirty billion bound spirits, wrapped in corporeality, were cut loose from Unhowitchata.

20/2.2. And Avaia had quartered the dismembered hosts near Sortiv, where the light of the arc fell sharply on them; and to deplete this concourse[525] taxed the Gods for more help than was at hand. To remedy this, Fragapatti's hosts were extending the ji'ay'an fields of Uth, thus lowering the grade, suitable to the spirits of darkness rescued from Unhowitchata, a prolific world, bringing forth imperfect human souls too abundantly for the quality.

20/2.3. And near at hand to pass the arc of Sortiv was Inihab with her hundred stars, many of them larger than the earth, to seventy of which the inhabitants of Horub would need go as redeeming Gods and Goddesses for the dawns of dan upon them. To apportion all of which, Fragapatti and his million Council had work on hand, so that the condition of

[525] throng, crowd, gathering, of angels

the earth and her heavens did not weigh seriously upon them.

20/2.4. But in forty days' time, or in that period which would be forty days on the earth, Autevat and his twenty thousand attendants, with the arrow-ship of fire, returned from the earth and her heavens, speeding close to Obsod, where the marshals received them, and announced them to the Council. Fragapatti said: Let Autevat and his attendants approach the throne.

20/2.5. And Autevat went in, saluting, and stood before the Chief, Fragapatti. Autevat said: In Jehovih's name, and by His power and wisdom, I am here to proclaim regarding the red star and her heaven: First, then:

20/2.6. It has been three thousand one hundred years since great Osire sowed the seed of mental culture among mortals, which has grown to be a giant, and a most merciless tyrant. To learn about that which I speak, even God and his Lords, to honor you, O Fragapatti, gave me voice and word, and opened the libraries of their heavens, and accompanied me all around the earth, to all nations, tribes and wanderers. To me, the God of earth said:

20/2.7. Greeting to Fragapatti, in the name of the Father! And to you, His Son! Take this record to him, and his Council, in Horub. For against such odds I am powerless through my Lords and hosts.

20/2.8. God said: From the time great Osire ascended to his etherean realm, our heaven yielded ample harvests for one thousand five hundred years. And God and Lords succeeded in regular order for every dan put upon the earth.

20/2.9. But then came a change, for the a'ji'an fields pressed close on every side of heaven, and the souls of angels and mortals turned down to the gross earth. After which time, only those who were already within the second resurrection came and strove for the upper worlds.

20/2.10. These depleted the constant rise, and left our colleges, schools and factories vacant; for the hosts of es'yans, newborn from the earth, were stubborn in their much earthly learning, spurning wise counsel and association.

20/2.11. And there were born from the earth into atmospherea, millions and millions of spirits who could not believe they were dead, but maintained they were confined in dark dungeons,[526] howling and cursing day and night.

20/2.12. For the seed of corporeal knowledge had taken root in the I'huan race.[527] They had learned the motions, names and places of the stars, the moon and sun; and from these, prophesied the affairs of nations and men. And they duly marked out, with maps and charts, the destiny of things, according to the dates of corporeal births and movements, attributing the

[526] One of the first surprises a novice in Su'is receives, is to see and hear so many spirits in the spirit world who do not know they are dead; or rather, that they have left their mortal bodies. And they very generally believe they are confined in a dark chamber, from which they cannot escape. – Ed.

[527] From here to the end of Oahspe, the word, I'huan, generally becomes an umbrella term encompassing a continuum consisting of pure I'huans on one end to pure Ghans on the other end, and all types in between these two. The Ghan end represents the advancing edge of humanity.

highest central cause to the sun and stars in conjunction.

20/2.13. And thus they cast aside all spirit, even Jehovih; reasoning, that if the sun made winter and summer, and grass to grow and die, so it also ruled over animals and men. And so, the temples built to observe the stars, before which men once fell down and worshipped Jehovih, became the places where decrees of horrid deaths were pronounced against all who taught of or believed in spirit.

20/2.14. And now a mighty nation of I'huans rose on earth, called Par'si'e,[528] and they ignored the decrees of Gods and Lords to build no city larger than two thousand souls; indeed, declaring the Lords and Gods to be only inspirations from the quickening power of the sun and stars, made dark and personal by the credibility of past ages.

[528] descendents of the Shepherd Kings mixed with the I'huans and Ghans –cns ed.

20/2.15. And so, in representation of the solar phalanx, they built Oas, a sun city, which stands to this day a million souls, sworn to make it the central governor over all the earth, with all other places tributary and paying for its glory. And over Oas they made a king, and called him, KING OF THE SUN, this title to be his and his successor heirs, forever.

20/2.16. And Oas was embellished and adorned above all other places that had ever been on the earth; the fame of which spread abroad over Jaffeth, Shem and Ham, between which it lies centrally. Its colleges became famous, and its observatories were of such magnificence that their roofs were covered with silver and gold. The mirrors, lenses, and dark chambers within the towers were so constructed that the stars could be read in the day as well as at night; and the records of observation, by men of great learning, covered more than a thousand years.

20/2.17. But now, alas, Oas aspires not only to be the central sun in knowledge, but in power and dominion, over the whole earth. And so, relying on her ample treasures, she sends forth armies to conquer and destroy, to gather and plunder, to build still greater her magnificence.

20/2.18. So Jaffeth, Shem and Ham run red with human blood, at which, I raised my voice to high heaven, that Jehovih would send deliverance for the souls of men.

20/2.19. For of the millions slain, whose spirits still lie on the battlefields in chaos, or madly fighting some unseen horror of hallucination, none can be persuaded to come to holier places in heaven; while hosts of them rush madly into Oas, to find even their souls accursed by mortals.

20/2.20. God said: So the heaven of the earth has fallen to the earth, except the I'hins and the far-off I'huans, whose spirits my Lords gather in and prepare for the coming resurrection. But among the Par'si'e nation, none believe anymore that the dead shall rise,

nor that spirit exists; but that with the mortal death, there is the end. To which, the king has made a decree that man shall never again teach or preach of a heaven for spirits of the dead, nor proclaim a Great Spirit, a Creator.

20/2.21. Autevat said: In this manner God disclosed the affairs of earth and heaven, now deadlocked in everlasting destruction; which things, I, with my attendants, saw in fuller detail in every land and kingdom. And as we sat in Vibhraj, in the sacred circle, a light, a single star, appeared before us, at the throne of God; and from its center the book of heaven fell, as if to broadcast before mortals the plan and will of Jehovih, near at hand.

20/2.22. At this, God said: Tell me, Autevat, you who travel across the mighty heavens, and are stored with the knowledge of Gods ruling over other worlds, what is the signal of this light, and sacred book? To which I replied: This, O God: The time has come to earth to prove to mortals the things that the Gods and Lords have taught. History shall no longer be locked up privately with the chosen race, the I'hins; but it shall stand before both saints and sinners.

20/2.23. You shall prove the resurrection before these stubborn kings, the slaughterers of men, so that they may say, not as the I'hins, we believe the soul immortal, because (the teaching is) handed down from the ancients, but because it has been demonstrated before our eyes.

20/2.24. God said: How shall this be? To which I replied: I cannot tell, great God, for that department is not in my keeping. But this much I know: You shall send loo'is into the city of Oas, and they shall raise up a su'is'sar'gis of the fourth grade. All else leave till Fragapatti comes.

20/2.25. God said: To reach the fourth grade will require five generations, which shall spring from the I'hin race commingling with the I'huans. Go, then, O Autevat, to your etherean home, before the Council of Obsod, to Jehovih's throne, and say to great Fragapatti: An heir to the light of resurrection shall be born before the dawn of dan of Horub.

20/2.26. Autevat said: On learning these truths, I took my leave, and rose and came swiftly back to your realm.

20/2.27. Fragapatti said: It is well. During the next dawn of dan on the earth, I will take a resting spell in which to fulfill Jehovih's plan on earth and in her heavens.

20/2.28. So, saluting Autevat, who retired, Fragapatti proceeded with his Council in the affairs of other worlds, making a memorandum[529] of the time and place the earth would draw near the plains of Horub, in the etherean worlds, some two hundred years yet to come.

[529] made a memo, scheduled it into the calendar

CHAPTER 3 Fragapatti

20/3.1. But the dawn came; and in the wing of Goomatchala, home of Fragapatti, Orian Chief in the etherean worlds high standing, came the Voice, Jehovih's word, saying: My Son! Behold, the dawn of dan nears the border of Horub. The wailing earth, the red star, comes swiftly. And God and Lords call out the name of My infant Son, Zarathustra.

20/3.2. Fragapatti rose up, hearing the Voice, and saw that a little over two hundred years had passed, that the time had ripened for the coming world, that the time had come for the revealed word to mortals. He said: To You, O Jehovih! Boundless! I come with my hosts, ten million strong.

20/3.3. Fragapatti went into the etherean Council of Gods and Goddesses. He said: The time has come; the red star borders on the plains of Horub. Jehovih calls!

20/3.4. Then the Council rejoiced, for the weighty matters of hundreds of etherean worlds were settled for a space of time, with promised rest and recreation in corporeal fields. First spoke Ad'ar, God of many worlds, a decreer of time in a'ji'an vortices, in the regions of Hispiain suns, saying: O Jehovih, give Your Son, Fragapatti, five years' rest, the dawn of earth in dan. Only the earth and her heavens to deal with!

20/3.5. Next spoke Fivaka, Goddess of three etherean worlds, the white-haired Wielder of the Scimetar of Bars, period of Os, Carbon fashioner for the arcs of Job and Sawl. She said: O Jehovih, Almighty! What shall be the prayer of Your Daughter, Fivaka? What can her love devise for the rest and glory of our high God, Fragapatti, Orian Chief! Then spoke Che'sin, marshal in chief for seven etherean worlds, small man, with flowing beard, brought forth from the star, Indr. He said: O Jehovih, make me contributor of my much love to the rest and glory of our Holy Chief, Fragapatti!

20/3.6. Thus spoke ten thousand Gods and Goddesses of their love and high esteem for the worker, Fragapatti, rich in power, wisdom and love, above all etherean Gods in Horub.

20/3.7. Fragapatti said: Ten million strong my hosts shall be. On the earth and her heavens, during her dawn of dan, five years and fifty days, we shall have no other labor, thus making it like a holiday for Gods and Goddesses to redeem the fallen world!

20/3.8. Fragapatti had spoken. So the proper officers and workmen proceeded to their parts; and in seven days the Yattal announced the fire-ship, the beyan float, ready for the journey. Meanwhile, the selection of the ten million Redeemers had been made, and they came, every one like a brilliant star, to take their rooms in the monarch[530] vessel.

[530] preeminent, surpassing other vessels

20/3.9. Fragapatti made Huod Commander in Chief, and gave him ten thousand aides. For the curtains and tallij, he made Metrav, Goddess of Rook, Mistress to the Flowing East. And for the spires, he made Iata Mistress of Restless Morn. She was Weaver to Ga'ing, in Reth, four thousand years, and much loved, with black eyes, piercing. Of music, Fragapatti made Theritiviv conductor. She was Goddess of Helm, an etherean world in the roadway of Zi and Olus, four thousand years Mistress of Ne'alt and Exan; one time companion to Etisyai, the Vruiji, loved in Wan and Sangawitch, for her mirth in adversity. Of the trumpeters, Fragapatti made Boan conductor; he was God of Ixalata, now on leave of absence. For Chartist, he made Yan the Chief; he was Surveyor of Oatha, an etherean sea in the Orian arc of Wede and Hollenpoitchava, also on leave of absence during the red star dawn. Of the libraries, he made Hetta Chief Mistress; she was Goddess of Vitia in the Wails of South Eng; thirty thousand years Teacher of Imes, and ten thousand years Counselor of the Orian Chief, Erris, of the arc Wiamesse.

20/3.10. Besides these, Fragapatti distributed the minor offices of the float to such Gods and Goddesses whose most exalted states were the extreme opposite, so that the great journey through etherea would be the inverse of all serious purpose. And thus they started on their course, amid the applause of billions of ethereans, wishing them love and joy on their mirthful cruise in furtherance of Jehovih's will.

20/3.11. Ahead lay the swamps of Ull, where seven corporeal stars were dismembered a billion years ago, now set with a'ji'an fields, and forming nebulae; where they bring, at times, the drujas, the dark spirits of other worlds, so that they may take on the semblance of corporeal forms to complete their neglected good works in times past. Speeding swiftly across, the ship rose freely; and then shot into the pastures of Ze, where Lepsa, God of the corporeal star, Tessa, four hundred years, feeds seventy million es'yans, colonizing them to truth and good works. Lepsa knew the float was coming, and so had called a billion spectators, to look on, knowing they desired to see great Fragapatti; and they sang and blew their trumpets, rejoicing; to which the Gods and Goddesses of the float cast out myriads of arc'ian flowers, and sweet perfumes, mementos of love.

20/3.12. To Evul, now, the ship made its way; where seven etherean worlds lie bordered in the arc of Nu, being pastures of Elim, God of Ooh'sin, where another host of two billion congregated, to see them pass, cheering with singing, trumpets and stringed instruments; and to this God, Elim, being friends for ninety thousand years, Fragapatti caused the banners of the float to salute on the sign, JEHOVIH'S NAME,

and Elim answered him with a million posts of light, amid the waving of innumerable banners.

20/3.13. Onward moved the float, the fire-ship, with its ten million joyous souls, now nearing the borders of Horub, the boundary of Fragapatti's honored regions, where he was known for hundreds of thousands of years, and for his work on many worlds. Here, reaching C'vork'um, the roadway of the solar phalanx, near the post of dan, where a half billion ethereans were quartered,[531] on a voyage of exploration of more than four million years, rich stored with the glories of Great Jehovih's universe. Their koa'loo, their ship, was almost like a world, so vast, and stored with all appurtenances. They talked of going home! Their pilots had been coursing the firmament since long before the earth was made,[532] and knew more than a million roadways in the etherean worlds, and where best to travel to witness the grandest contrasting scenes.

[531] accommodated on a vessel, i.e., they all lived on the ship

[532] This would not necessarily mean that the earth was less than four million years old, because these pilots would likely have been coursing the firmament long before their current voyage of four million years. –cns ed.

20/3.14. By their invitation, Fragapatti halted here awhile, and the hosts interchanged their love, and discoursed on their purposes, rejoicing in the glories of Jehovih's everlasting kingdoms; and though they had lived so long, and seen so much, every one had new and wondrous works to tell of; for so great is the inventive power of the Great Spirit, that never twice alike will one find the scenes in the etherean worlds—but radiant, each different; all moving into everlasting changes, as if each one were to outdo the former in beauty and magnificence.

20/3.15. And then again they sped onward, now richly stored with the awe-stirring wonders they had just heard from strange travelers. Presently, now, the float neared the borders of Chinvat, the earth's vortex, just beyond the orbit of the moon. Here Fragapatti halted for a day, sending swift messengers down to the lower heavens, and to the earth, to resolve where he should anchor during dawn.

20/3.16. And, the next day, he ordered the lights lowered, and now slowly moved toward the rolling earth; down, down, till he reached the third grade of plateaus from the earth's surface, called Haraiti.

CHAPTER 4 Fragapatti

20/4.1. Jehovih said: Here, O My Son, Fragapatti! Here in Haraiti I have laid the foundation of your kingdom. Make fast here the fire-ship, five years and fifty days.

20/4.2. Call forth your hosts; build a throne of My throne; the voice of your Creator is with you. Fragapatti said: Throne of Your throne, O Jehovih, I will build here. Haraiti shall be my headquarters for the dawn of dan. Come forth, O you Gods of dawn! Come forth, O you Goddesses of dawn! Hear the

voice of the Son of Jehovih. Bow down, O you heavens!

20/4.3. The ship was anchored, and the ten million came forth and assembled in a living altar. Fragapatti raised his hand, saying: Throne of Your throne, O Jehovih! And the hosts raised their hands, and the elements took shape and majesty, rising into a throne brilliant as fire. Then Fragapatti ascended and sat on the throne, saying: Glory to You, O Father, the Highest!

20/4.4. A light came down from the etherean firmament, and covered the throne over with a canopy, wide enough for five million men to sit under; and at the borders of the canopy, the ethereans, whose work it fell to, set up columns of crystals, opaque and transparent, illuminated in all possible colors, shades and tints.

20/4.5. Fragapatti said: From Your Council Chamber, O Jehovih, I will build to You forever! And now the hosts, Gods and Goddesses, held up their arms, lifting and casting in; and, lo and behold, there rose and stood the habitable Mouru, council chamber and capital of Haraiti.

20/4.6. Then all hands turned to prayers, glorifying the Father; then in singing with praise.

20/4.7. After which, Fragapatti said: In Your name, and by Your Power and Wisdom, O Jehovih, I will now establish heaven anew over the earth. My marshals shall now proceed down to the earth and command the presence of God and his Lords, and all others who can endure this light. They shall hear my voice, and learn my decrees.

20/4.8. Ten thousand marshals, saluting, departed for the regions below and to earth.

20/4.9. Fragapatti said: Meanwhile, I will appoint my High Council of the first house of Mouru, Gods and Goddesses of dawn. Hear me, then, in the name of Jehovih, the All Light:

20/4.10. Caoka, God of Airram; Ata-kasha, God of Beraitis; Airyama, God of Kruse; Pathema, Goddess of Rhon; Maidhyarrya, Mistress of Karyem; Gatha-Ahunavaiti, Goddess of Halonij; Rama-quactra, God of Veres; Vahista, God of Vohu [speech –Ed.]; Airam-ishya, God of Icisi, the Myazdas; Haptanhaiti, God of Samatras; Yima, God of Aom; Sudhga, God of Laka; I'ragha, God of Buhk-dhi; Elicic, Goddess of N'Syrus; Harrwaiti, Goddess of Haut-mat, in a'ji; Dews, Goddess of Vaerethagna; Wettemaiti, Goddess of Dyhama; Quactra, Goddess of Ægima (AEgima); Ustavaiti, Goddess of Maha-Meru; Cura, Goddess of Coronea; Yenne, Goddess of Aka; Caoshyanto, God of Aberet; Rathweiska, God of Huri; Cpentas, God of Butts; Vairyo, God of Nuga-gala; D'Zoata and her brother, Zaota, God and Goddess of Atarevasksha;

Ratheweiskare, God of Nece; Yatha, God of Ameshas, and Canha, God of Srawak.

20/4.11. Fragapatti said: O Jehovih, behold the glory of my house! I have chosen only those who have ruled over whole worlds. Was ever a God so favored, with such a Council! Was ever so great a light sent to so small a world as the red star?

20/4.12. Jehovih said: As I have created man to need relaxation at times, so have I made the same conditions to be desired by My highest of Gods. Neither have I exalted any God so high, that he cannot labor in the most menial office without it also being his glory. Neither shall the autocrat learn sympathy till he lives with a beggar; nor the highest best man learn love and tenderness without taking a season in the depths of misery.

20/4.13. Fragapatti said: Shall the strong man forget he was once a child; can an Orian Chief forget he was once a slave; can he who is in the light forget those who are in the dark?

20/4.14. Mighty You are, O Jehovih! I came to the earth and her heavens to rest myself in Your service; but You were here before me; Your voice rises up to rebuke me; yes, I am still only a child to You! ||

CHAPTER 5 Fragapatti

20/5.1. When Fragapatti had selected both departments of his Council, which comprised one hundred thousand souls, he said:

20/5.2. When a God espouses[533] a new kingdom, it is customary for him to create his own capital, and affix the boundaries of his lights and hall of audience; but when he has Gods and Goddesses for his assistants, it is meet[534] and proper for them to help in the building. In this case, I give into your hands to provide[535] this realm.

20/5.3. Hardly had his words gone forth when the Gods and Goddesses stretched forth their hands to Jehovih, and, lo and behold, the elements of the plateau took shape, and there stood the canopy of the new kingdom; then again they stretched forth their hands to Jehovih, and there came the walls of the house of heaven; and yet again they stretched forth their hands to Jehovih, and there came the floor and foundation.

20/5.4. And the house was called the House of Mouru, the place of the throne of Fragapatti, in the lower heavens. On the plains beyond the house, Fragapatti created a thousand fields and pastures; and in each and every one he created ten thousand mansions, and every mansion was capable of accommodating one thousand souls. Fragapatti created these with roadways from one to another, his hosts being the workmen, in the wisdom and power of Jehovih.

[533] takes up; marries oneself to; begins a life with; commits to

[534] fitting; suitable; good

[535] create and furnish

20/5.5. While this work was going on, the marshals who went down to the earth returned, bringing God and his Lords with them, and also bringing with them one million two hundred thousand spirits of the second resurrection. Fragapatti commanded them to bring God and his Lords into the House of Mouru, and they were brought in.

20/5.6. Fragapatti said: In the name of Jehovih, I salute you, O God, and your Lords, and your hosts.

20/5.7. God said: In Your name, O Jehovih, I am, as are my Lords and my hosts, blessed with great joy. That you, O Fragapatti, have come to redeem the earth-born and the spirits of these heavens, is a joyful period in the time of worlds.

20/5.8. The Lords said: For ourselves and our hosts, O Jehovih, we thank Your Son, Fragapatti.

20/5.9. Fragapatti said: So you, O God, could know my decrees, I commanded you and your Lords, and your exalted hosts, to come here. Hear me, then, and to those whom I shall send to you to do my commandments, in the name of Jehovih: The time has come when mortals on the earth shall begin their lessons in spiritual things proven, with themselves taking part in the building of Jehovih's kingdoms.

20/5.10. Through you, the present reigning God of the earth and her heavens, must be carried out the death and resurrection of your chosen heir, Zarathustra; to prove, first, that man on the corporeal earth can live All Pure and without sin; second, that corporeal death belongs to the earth-body of man, and not to the spirit; and, third, that after death, the same person can rise in spirit and appear to mortals, to be seen and known; after which, he shall show his final ascent toward the upper heavens, in the arms of his God.

20/5.11. While this comes upon you in person to carry out, you shall also, through your ministering angels, prove to mortals the advantage of virtue and truth over sin and darkness. For you shall cause also to be stricken in death two evil men who are all impure; and they shall suffer death at the same time with your heir, Zarathustra; but these shall not have power of their own to appear before mortals after death. For from now on, mortals shall be a testimony to one another of the reward of virtue, and the power of being one with the Gods, Sons of Jehovih.

20/5.12. But since all attestation[536] by spirits can be set at defiance by the craft of philosophers, you shall not wait till after the death of your heir, to teach the truths of the Father's kingdoms; but beforehand. Causing Zarathustra, while yet mortal, to write down rules of mortal life, and doctrines, faith, repentance, and praise of the Great Spirit; and of prophecy, and all manner of righteous gifts, and the power of miracles, and the triumph of the spirit of man over corporeal elements.

[536] testimony, confirmation, evidence, disclosure

20/5.13. And when you have completed these things, you shall bring the spirit of Zarathustra to this House; but the druks, who suffer death with him, you shall deliver in the usual way to the places prepared for their resurrection.

20/5.14. Tell me now about your heir; and ask of me whatever you want, to assist you in carrying out my decrees, and it shall be granted to you.

20/5.15. God said: Zarathustra has attained his twentieth year, and comprehends the destiny put upon him. He is pure and wise, with faith and gentleness; but he is larger and more powerful than any other man in the world. He is instructed, both in the spiritual and corporeal senses, having a knowledge of the books of the ancients, and of writing and making tablets.

20/5.16. Fragapatti said: Five years you shall have in which to complete your labor. Depart, therefore, to your place, taking with you those of your Lords and hosts as you may require. I will appoint a thousand messengers to travel between your place and this place, so that every time you ask for this or that, it shall be granted to you. To which God replied:

20/5.17. I will go now and cause Zarathustra to write a book of wisdom,[537] and give him prophecy over the kings, nations and tribes of men. What I do shall be proven to you in Mouru. Then God withdrew a little, and selected his Lords and such other assistants as he desired; and, after this, Fragapatti granted a day of recreation, during which time the ethereans were made well acquainted with the conditions of mortals and of the billions of spirits still lingering in the first resurrection, and in darkness and chaos.

20/5.18. On the next day God and his hosts departed for the earth, well attended by thousands of volunteers from the etherean sojourners of Haraiti.

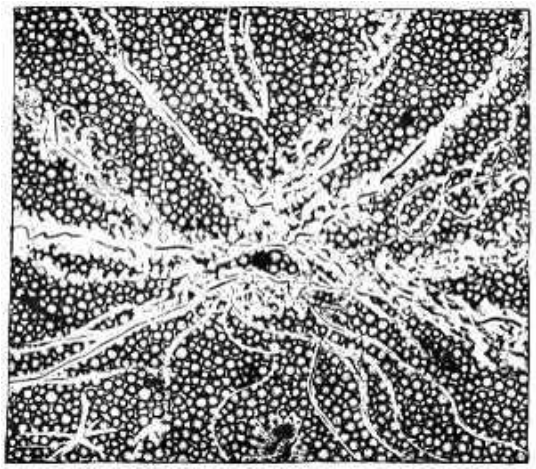
CHAPTER 6 Fragapatti

20/6.1. Fragapatti said: The voice of Jehovih comes to me, saying: My Son, appoint an assistant chief to sit on your throne, and go throughout atmospherea, taking surveyors and inspectors with you; for you shall see with your own eyes the condition of billions of spirits in hada.

20/6.2. Fragapatti said: In Jehovih's name, I announce Athrava my assistant, God of Mouru. || There was great rejoicing in the Council at this. Then Athrava came forward, and ascended Jehovih's throne and sat at the right hand of Fragapatti. Etherean lights fell upon the place from every side, and Fragapatti gathered from the elements and made a crown for Athrava, and crowned him.

20/6.3. Officers and workmen were sent to build a conveyance for Fragapatti, and for the attendants he

[537] see image i075



i075 **The Earth in the Crossroads of Horub**. Showing the position of the earth in the time of Zarathustra, 8,900 years B.K. Jehovih said: In Horub I delivered My first Holy Book to mortals, through My Son, Zarathustra. After that, I carried the earth into darkness, so that it would be perfected for the generations of men to come afterward. In this way, I provided the nations that I delivered through Capilya, Moses and Chine.

would take with him. So, the next day, Fragapatti chose thirty thousand companions, making Verethragna speaker, and they departed for their inspection of hada and the earth.

20/6.4. His ship was built without lights or curtains, so they could travel unobserved. First he inspected the plateau of Haraiti, which, prior to this, had never been inhabited; and he found its distance from the earth was equal to ten diameters of the earth; and its east and west and north and south diameters corresponded in size to what the earth would be were it that volume; that is to say, the surface of the plateau was five hundred and twenty-eight thousand miles in every direction. And in the ratio of the number of mortals on the earth, this plateau would inhabit five hundred and twenty-eight billion souls. And yet this was not the thousandth part of the number it could sustain, in fact, within and on its surface.

20/6.5. Fragapatti said: Such is Haraiti, O Jehovih. And yet there have been, till now, no spirits to come and inhabit it! Who can survey Your works, O Father! Who will fear that he shall reach the limit of Your handiwork!

20/6.6. Verethragna said: And yet we shall find in the lowest hadas (atmospherean heavens) spirits huddled together like bees in a hive. And yet why, O Chief, for is it not so with mortals also? They cluster together in cities and tribes, warring for inches of ground, while vast divisions of the earth lie waste and vacant!

20/6.7. Fragapatti said: Is this not the sum of the darkness of mortals and of spirits in the lowest realms—they do not know how to live? A spider or an ant is more one with the Creator than these!

20/6.8. Next they visited Zeredho, six diameters of the earth distant. Here they found a colony, of two billion spirits, that had been founded by Osire three thousand three hundred years before; but not the same people, but those who came up from the earth afterward. They had a God named Hoab, an atmospherean from the earth, two thousand one hundred years. And he was upright and wise, and of good works most excellent; but knowing nothing of etherea, he had no ambition to rise there. And his contentment had visited itself on the colony, and they were contented also.

20/6.9. Fragapatti said: To remain here forever, is this the extent of your desires, O Hoab? And Hoab answered him, saying: Yes, Master. What more is life than to reach the highest place and remain there? To which Fragapatti said: Is this the all highest? And Hoab said: Yes, Master. Any place and condition is the all highest, if man makes it so. None can attain higher than I; no people higher than my people. We

are freed from the earth and hada, and we have no desire to return there, nor to go to any other place.

20/6.10. Fragapatti said: Let us walk a little, so I may see your kingdom? Hoab consented, and they walked along, seeing the inhabitants lying at ease, some amusing themselves weaving threads of light, then unraveling them and weaving them over again; others playing with crystals, lenses, and opaque and transparent elements, but not one doing anything for another; nor, in fact, did they need to, for all were capable of doing for themselves. Now, after they had traveled a while, Fragapatti said: Do you not have, O Hoab, a desire to return to the plateaus below you, where the inhabitants are in misery and darkness, and bring them into your own realm? To which Hoab said:

20/6.11. No, Master. Let them shift for themselves. Even if we helped them up they would be thankless. No, my doctrine is: Man is the all highest of all things. The elements are dumb; the worlds are many and wide. Let man choose a corner for himself, and settle there forever. Fragapatti asked: Because a man chooses a corner, is it necessarily his own? Hoab said: Our place was bequeathed to us by our forefathers; of course it is ours, and to remain so forever. Nor do we allow any other spirits to settle in our dominions. Being far away from the rest of the world, we are not much molested.

20/6.12. Fragapatti said: How did you come here? Hoab said: Long ago a God named Osire came here, bringing six billion drujas up from the earth. With them he founded a colony here, with factories, colleges, hospitals, and all things necessary to enlighten the people, giving them ample teachers. In time, many of the inhabitants migrated away from this place, and it was almost depleted of its people. But the Gods below this sent new supplies of inhabitants, of which we are the second and third installments; so we inherited the place, with all its factories, educational facilities, and other places.

20/6.13. Fragapatti said. As you were raised up by the Gods of other places, would it not give you joy to raise up others, who are still in darkness? Hoab said: No, Master. We are pure and refined; the atmosphere of drujas is unpleasant to us. They would vitiate[538] our own happiness, besides entailing toil and responsibilities upon us. We cannot mix with any people but the refined and holy. We take care of ourselves; let others do the same, and all will be well.

20/6.14. Fragapatti said: Who do you think I am, and my people with me? Hoab said: Visitors from some far-off realm, who are either discordant with yourselves, or bent to meddle in the affairs of other peoples. We have had visitors before, and we never grieved when they left us. To which Fragapatti replied:

[538] diminish, reduce the quality of, debase, corrupt, impair, annul

20/6.15. You are strong in your philosophy. If no nation or people had such ambition as this, there would be no contentment in the world. To be satisfied with one's own self and behavior is to be a God in fact. If only you had nothing to fear from immigration coming to your shore, or from some new philosophy undermining your long-established convictions, you might indeed be the happiest of Gods, and your people the happiest of people.

20/6.16. Hoab said: True! You perceive wisely. Oh, if only there was nothing to fear; nothing to dread, forever!

20/6.17. Then Fragapatti said: And I declare to you, Hoab, that such a condition can be attained. For I have seen kingdoms in heaven fortified so. And if you and your people were prepared to receive the sacred secrets pertaining to this, I would most willingly unfold them before you. Hoab said: You are a wise God; please stay and teach us.

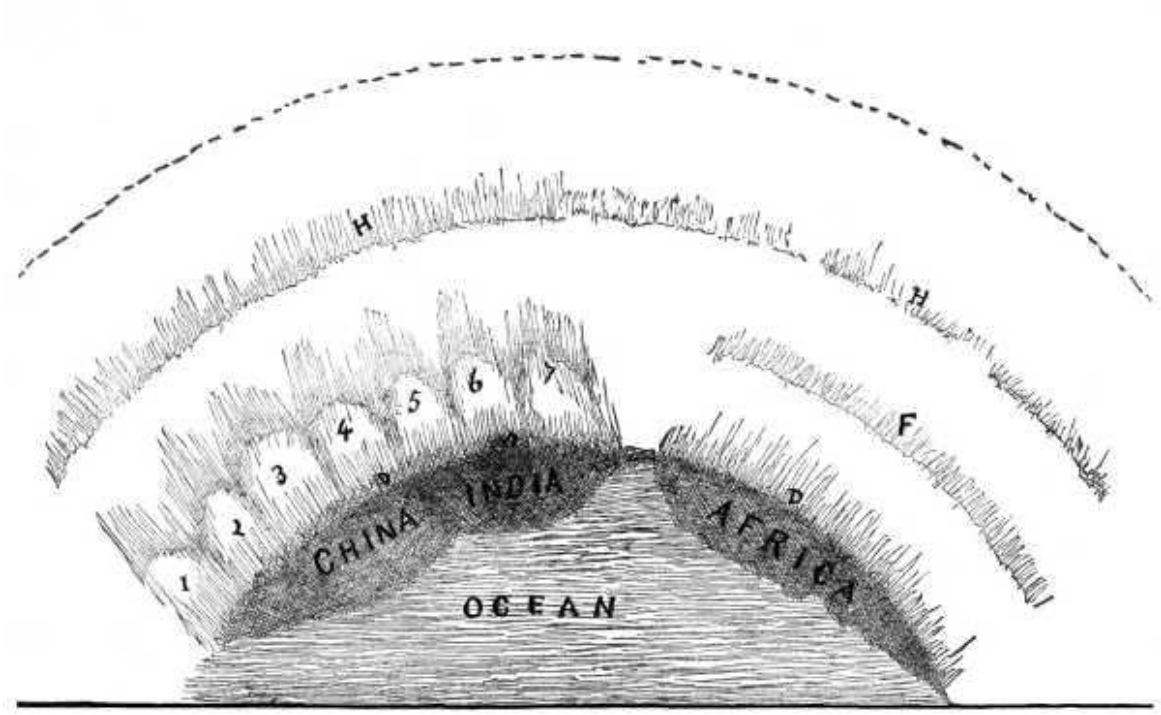
20/6.18. Fragapatti said: I am now on a journey, and cannot remain longer; but, on one condition, I will return here and disclose these matters, so that never more shall you be afraid of immigration into your country, nor for any philosophy which any man or God may teach: Exact a promise of secrecy from all your people. Hoab said: It shall be done.

20/6.19. And Fragapatti and his hosts withdrew, departing out of that plateau, and promising to return when notification had been served on his people. But Fragapatti inspected the whole surface, and found it capable of educating and providing for a thousand billion[539] spirits; and there were only two billion in Hoab's kingdom, inhabiting only a small corner of the plateau; nevertheless, Hoab laid claim to the whole.

20/6.20. After this, Fragapatti descended to the next plateau, the first grade of plateau above the earth, called Aoasu, signifying, land and sky world, meant for the first spirit life after mortal death. Aoasu has its foundation on the earth, and it undulates with mountains and valleys, like the earth, having seas over the corporeal seas. And the outer surface of Aoasu is from twenty to a hundred miles above the earth's surface; and in the manner of all spirit worlds, it is habitable within and without. But the first resurrections were within it and on the earth's surface; and the second resurrections, mostly on the plateau's upper surface; although all atmospherean plateaus are also made for the second and third resurrections. On the roadway next descending between Zeredho and Aoasu, was where Osire established Vibhraj, which was now so depleted of its people that Fragapatti did not stop to examine it, but proceeded directly to Aoasu.[540]

[539] i.e., a trillion (1,000,000,000,000)

[540] see image i021 Atmospherean heavens founded by Fragapatti, showing these plateaus



i021 **Atmospherean heavens founded by Fragapatti showing their relative position to earth**. All that lies between the dotted line (Chinvat) and the earth is atmospherea;* etherea lies beyond. H, Haraiti, highest lower (atmospherean) heaven, founded by Fragapatti. F, Zeredho, second highest lower heaven, founded by Fragapatti. 1, 2, 3, 4, 5, 6, 7, third lowest heavens, founded by Fragapatti. These seven were called the Seven Heavenly Mountains, and known by the name Aoasu.**

* The line Chinvat is not to scale; it is actually some 30 of earth's diameters distant from the center of the earth; other heavenly plateaus shown are not to scale, but are shown relative to earth. ** See Vedas.

20/6.21. Here the mountains of Morn and Eve lie, and the mountains of the Moon, Sun and Stars; chief of which groups are:

20/6.22. Ushidaho; Ushidarena; Erezifya; Fraorepa; Ezora; Arezura; Tudae; Bumya; Doitya; Raiodhita; Mazassavao; Autare, a place of light, inhabited by Hura, Lord of Vouta; Ereasho; Vata-gaiko, a place of Uz, signifying torments, because of its darkness.

20/6.23. This group of mountains is ninety miles higher than the earth mountains of Jaffeth. South of these are Adarana, Aayana, Isakata, Somya, Kanaka-tafegrhao, Vahra, and the double mountain, Hamanakanna; eight ranges of the round mountains, Fravanku; the four peaks, the Vidwaana.[541]

20/6.24. These extend over the earth mountains of Shem (India), and have an altitude above the earth of one hundred miles. These are the oldest inhabited spirit worlds since the submersion of Pan, whose spirit worlds were carried up to a higher heaven, which has since been called Haraiti.

[541] Many of the names of these spiritual mountains are still retained in the Vedic Scriptures. –Ed.

20/6.25. Extending east and west lie the group called the Red Men's group: Aezaka, Maenaka, Vakhedrakae, Akaia, Tudhakkae, Ishvakhaya, Draoshisvao, Cairivao, Nanhusmao, Kahayuyu, Autarekanhae, and Karayaia, which were the first places in heaven for colonizing the spirits of the I'huan race.

20/6.26. The next group lies to the west and south, which are: Gichindava, I'huna-Varya, Raegamna, Akaya, Asha-cteambana, Urinyovadidhkae, Asnahovao, Ushaoma, Utsagaerenao, Cyamakhama, Cyamaka, Vafrayaotso, Vafrayao Vourrusha, and Uasoakhao.

20/6.27. To the south of this group are the Towering Eagles, which are: Ijatarra, Adhutuvavata, Ceptimavarenao, Cpentodata, Asnavoaya, Kairogakhaivacao, Tauraiosa, Baroyo, Barocrayama, Fraayapoa, Udrya, Usayaokhava, and Raevao. || All of which groups were named by the Gods and Lords of the intermediate worlds during the time of the Yi-ha language among mortals, being named after the amalgamation of the tribes of I'hins, every syllable, in former ages, being one tribe, of which the Gods have made this a testimony to endure from before the time of Fragapatti and Zarathustra, in which it may be proven to mortals and spirits that this division of the spirit world was revealed to man at the time language was carried to its highest compounding.[542]

20/6.28. Besides these mountains in the lowest heavens, there were four thousand others, the names of which were duly registered in the libraries of heaven, by Thor and his sub-Gods; but more than two thousand of them were uninhabited, owing to the fact that Jehovih had not, as yet, created a sufficient number of people for them. But the mountains mentioned here and previously (all in Aoasu), were mostly those where the false Gods and false Lords set up kingdoms of their own after Apollo's time; and the names of the mountains are also the names they espoused to themselves.

20/6.29. Fragapatti said: Alas, these heavens! Who can measure the vanity of men and angels, who cut loose from the Great Spirit, endeavoring to set up kingdoms on their own account! Their places perish; sorrowful histories! Behold these vagrant spirits, strolling about, or hiding amid the ruins! Ashamed of their rags, and nakedness! Prowling around; millions of them; hundreds of millions!

20/6.30. Verethragna said: I thank You, O Jehovih, that I am once again among the lowest! Keep me, O Father, amid this darkness, till I shall never again forget the lowest of my brothers and sisters. I behold Your Wisdom, O Jehovih! Were it not for these cycles of time, in the dawns of which Your ethereans can come down to witness the bound in hell, they themselves would forget the horrors. O,

[542] All these divisions in the spirit heavens are still found in the Vedic Scriptures. Some corporeal mountains have been named after them. –Ed.

do not allow me to rest till I have helped to raise them up to know You, and to be a glory within Your works!

CHAPTER 7 Fragapatti

20/7.1. Fragapatti surveyed Aoasu in all the Morn of East Birth, and his officers enumerated the spirits, and recorded their condition, and then he called his conductors, saying:

20/7.2. I have measured the Morn of the East Birth; take me now to the Setting Eve of Death.[543]

20/7.3. So the ship, with its passengers, was raised a little, and started for the west, running low over the regions lying west of Ham, Shem and Jaffeth. Fragapatti said:

20/7.4. I perceive that the plan of the Gods on this star was to complete its inhabitation by going westward. For this reason, I will see where they designed to have the Eve of Death and the birth of the Father's kingdom on the corporeal part.

20/7.5. When they came to the Atlantic Ocean (Uzocea), they raised their ship still higher, and sped across for the regions inhabited by the I'hins and I'huans.

20/7.6. Arriving there, they came to Ipseogee, a region in the lower heaven where Hapacha, Lord of the I'hins, had a kingdom of seventy million souls, many of whom were I'huan spirits. Here Fragapatti stopped, and fastened his ship, remaining seven days. And Hapacha received him and his hosts, and entertained them. And during their sojourn, Hapacha sent his otevan over all the heavens belonging to Guatama, north and south, taking the surveyors and inspectors of the hosts of Fragapatti into all inhabited places, so they could complete their records.

20/7.7. Meanwhile, Hapacha conducted Fragapatti throughout his kingdom, exhibiting the factories, schools, colleges, hospitals, and all places that belong to the second resurrection.

20/7.8. Fragapatti said to Hapacha: I am well pleased with you and your kingdom. You shall hear from me before many days. At present I must depart. So Fragapatti did not reveal who he was, or what his mission was; but gathering together his hosts, he departed, still going westward, until he completed the circumference of the earth.

20/7.9. Now I will go around the earth again, said Fragapatti, and inspect mortals and their kingdoms. So, his conductors ran the ship just above the lands, being guided by messengers familiar with the earth and with all the habitable places. And they zigzagged their course, going into all kingdoms and into all large cities, and into forests and plains, determining the condition of the earth, and its capabilities, as well as the conditions of mortals and their capabilities.

[543] In these verses Fragapatti is referring to the birth of Seffas upon the earth when he refers to the Morn of the East Birth (note he could go no farther east because Pan lay sunken). The Setting Eve of Death refers to the death of Seffas and the subsequent birth of Kosmon (the Kosmon era).

20/7.10. And when Fragapatti had completed this latter inspection, he returned to Mouru in Haraiti; and the duration of his absence was seventy-seven days.

20/7.11. And all the records obtained on the expedition were immediately filed in Mouru, where the High Council and all others who chose could read them. And on the third day after his return, Fragapatti resumed the throne of Jehovih, and was prepared to found anew the kingdoms of atmospherea, and also those of earth; to overthrow or set aside what was not good, and to raise up both mortals and spirits who had proved themselves worthy.

CHAPTER 8 Fragapatti

20/8.1. This, then, is the manner of the House of Mouru: Fragapatti would announce the subject; then, rank and rank, according to exaltation, the representatives of hundreds and of thousands would speak on the subject. When all had spoken who either desired to, or were those whom Fragapatti asked to speak, then Fragapatti would pronounce in the name of Jehovih. And these were the decrees. For example:

20/8.2. Fragapatti asked: What shall be the divisions of the earth, and who shall be the Lords of these? || And when the House had expressed, then Fragapatti said: In the name of Jehovih, these shall be the divisions of the earth, namely: Jaffeth bounded on the east and north, by the sea and to the ice regions, and on the west to the mountains of Oh'e'loo, which shall be called the first division.[544]

20/8.3. To the east and south, water and water; and to the west, the highlands of E'zar; and its name shall be Shem.

20/8.4. From this day forward, the south land shall be called Arabin'ya, encompassed by the sea. And north of this, the first country of the brown red race shall be called Heleste,[545] bordering on Shem and Jaffeth on the east, and extending half way to the sea on the west.

20/8.5. Uropa shall be Goddess of the west part, and it shall be called after her. And the two great west lands shall be called North Guatama and South Guatama. And all the islands of the earth shall be called Oce'ya; and the waters of the earth shall be called Oce'a, signifying, in likeness of the earth and sky.

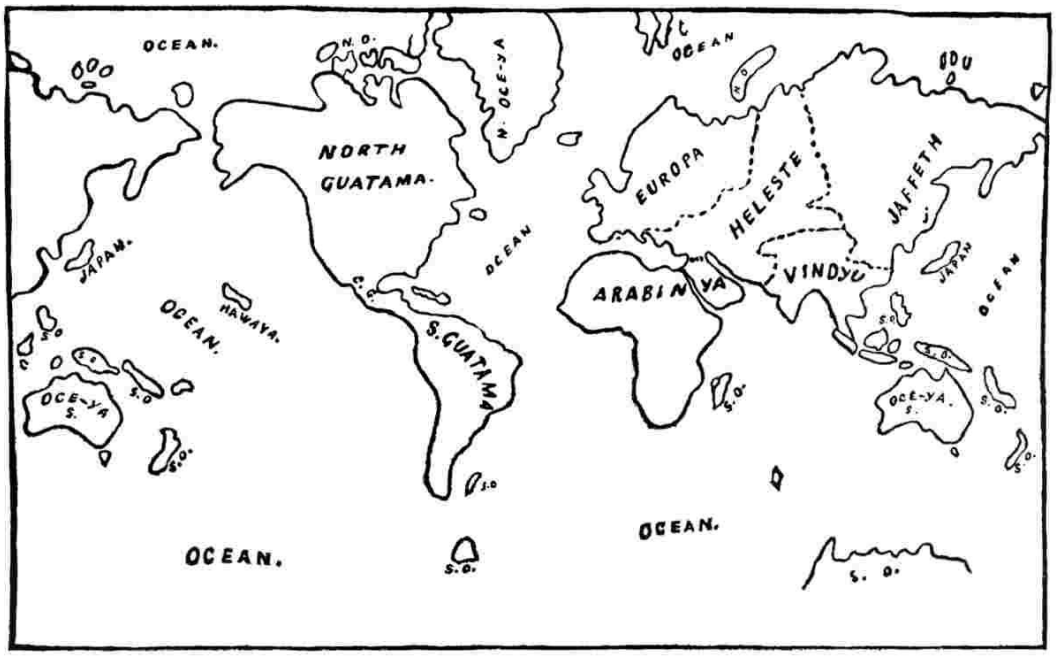
20/8.6. For the seven divisions of the earth there shall be seven rulers of the rank Lord God; and for South Oce'ya, one ruler of the rank Lord; and for North Oce'ya, one ruler of the rank Lord; and for Japan (Zha'pahn), one ruler of the rank sub-God.

20/8.7. Hear me, O Gods and Goddesses: He whom I shall proclaim from among you shall reign only during dawn of dan, and you shall raise up a successor in your own name, and in Jehovih's name,

[544] see image i018 Post-Flood Outline Map of the World

[545] note that Par'si'e is part of Heleste

to the same rank, to hold dominion for two hundred years, being the next succeeding resurrection.



i018 **Post-Flood Outline Map of the World**. Showing the chief political divisions used by heaven from the time of Fragapatti (and subsequently used by mortals). [The map shows the names of places as described in this volume. The spelling is not always the same, owing to the different periods of time mentioned, but phonetic in a general sense. The submersion of the continent of Pan is a good explanation of the four peoples, Chinese, East Indian [India], Hebrews and American Indians. In phonetecy it accounts for the sounds of words used in Central America, Sandwich Islands and Japan. –Ed.] [The mid-Pacific land is Hawaya (Hawaii). –ed.]

20/8.8. Fragapatti said: I proclaim, in the name of Jehovih, Ah'oan, Lord God of Jaffeth; Yima, Lord God of Shem; E'chad, Lord God of Arabin'ya; Gir-ak-shi, Lord God of Heleste; Uropa, Lord Goddess of Uropa; Yaton'te, Lord God of North Guatama; Kow'anea, Lord God of South Guatama; M'wing'mi, Lord of South Oce'ya; Ots'ha'ta, Lord of North Oce'ya; and Soo'fwa, sub-God of Japan.

20/8.9. Approach the throne, you Lord Gods, Lords and sub-God, so you may be anointed in the name of the Father, and duly crowned with the emblem of All Light.

20/8.10. The Lord Gods came first; and they stood before the throne of Jehovih, now illumed brilliantly, in gold and white. Fragapatti said: By Your Power and Wisdom, O Jehovih, which rest in me, I anoint and bestow to Your kingdoms, these, Your Lord Gods, for Your glory. Amen! (And now speaking to the Lord Gods:) Receive this fire (ethe fire), for it is His anointing with power and wisdom, so that all men, women and children, mortals and

spirits, coming under your dominion, may rejoice in their Creator, rising forever. Amen!

20/8.11. The Lord Gods responded: May I glorify You, O Jehovih, in the kingdom You have bestowed upon me! In Your name I receive this fire, for it is Your baptism with power and wisdom. Whomever You have entrusted to my dominion I will cause to rejoice at all times, and to rise up forever in Your numberless kingdoms!

20/8.12. Fragapatti said: And to you I bequeath, in the Father's name, power to exalt successors, so that you may also bequeath to your successors power for them to exalt successors also; and so on, till the next dawn of dan from the etherean kingdoms, for this shall be the manner of the dominion of the Gods and Lords of earth, and her heavens, for a long season after now.

20/8.13. The Lord Gods responded: I accept Your power, O Jehovih, to exalt a successor to me in my dominions, with power to bequeath the exalting power to his successors after him, till the next etherean dawn of dan.

20/8.14. Fragapatti said: Crown of Your Crown, O Jehovih, I weave from Your golden light, for these, Your exalted Sons and Daughter; and with my hand, in Your name, crown them. Jehovih, be with them, now and forever. Amen!

20/8.15. Then Fragapatti gathered of the light present, and fashioned crowns for them, and they came forward to the foot of the throne, and he crowned them. And as they said: I receive Your fire! There came down from above a stream of light, bright as the sun, and settled upon them.

20/8.16. And now they sat down at the foot of the throne, in ancient custom, and Fragapatti came down from the throne, bringing attendant Gods with him; and they took the hands of the newly-anointed Gods, and raised them up; and Fragapatti said: Arise, O Lord God, and go your way. Jehovih is with you. Then they stood aside, a little way off.

20/8.17. Then the two Lords came forward. Fragapatti said: O Jehovih, by Your power and wisdom vested in me, I appoint and announce these, Your Lords, to their divisions of the earth; and with my hands, and in Your name, I weave a crown for each of them, and crown them Lords of Your light, for Your glory. Amen!

20/8.18. Hear me, O Lords; that which I bestow in the name of the Father, and you receive, you shall also bestow in the name of the Father upon your successors at the end of this dawn of dan. Though a Lord God has dominion, first, with mortals, and, second, with the first heaven in his division which rests on the earth; and though a Lord has dominion with mortals only, and with those ashars who minister to them, you are both made Lords of far-distant

islands, where you shall determine many things in your own way, often being Gods also, which I also bequeath to you, and your successors forever.

20/8.19. The Lords said: What You have put upon me, O Jehovih, I will do, with Your power and wisdom, for Your glory, forever. Amen! I receive Your crown with praise and thanksgiving, and will bestow it in Your name upon my successor, as bright as I now receive it.

20/8.20. Fragapatti then laid the crowns upon them, and they also sat at the foot of the throne. Then Fragapatti took them by the hand, and raised them up, saying: Arise, O Lords of Jehovih, and go your ways.

20/8.21. And when they stood aside, Soo'fwa came forward. Fragapatti said: In Your name, O Jehovih, and by Your power in me vested, I crown this, Your Son, to be sub-God of his division of the earth and its heavens. I crown him with Your LIGHT, and bestow him with a rod of water and a rod of fire, so that he may have dominion in Your name, and for Your glory. Amen!

20/8.22. Hear me, O God: Your duties make you both Lord and God; but your second resurrections shall be removed at short intervals, as you shall presently be informed. But you shall have power to appoint assistant Lords to be with you, in my name, and the Father's. And you shall also exalt a successor after you, with power to his successor also.

20/8.23. In Jehovih's name, receive this crown of yellow light, for it is the emblem of the oldest habitable country above the waters of the earth! And may the Father be with you, now and forever. Amen!

20/8.24. He also sat at the foot of the throne; and as he had raised the others, Fragapatti raised him up, saying: Arise, O God, and go your way. So he stood aside. And now the es'enaurs sang and chanted, and the marshals led the way; and the newly empowered Gods departed out of the House of Mouru. Once outside they proceeded to a vessel that previously had been provided them, for it was to re-conduct them back to the earth. And so, amid the flying of banners and the music of the trumpeters, they entered the vessel, and sped forward, soon out of sight.

CHAPTER 9 Fragapatti

20/9.1. The hosts of the second resurrection were now conducted to the mansions previously created in Haraiti by Fragapatti; and they were provided with teachers and occupations, according to their development.

20/9.2. Fragapatti said: The marshals-in-chief will now send the builders of fire-ships before me; I want to speak to them. Now when the builders came, and duly saluted before the throne, Fragapatti said:

20/9.3. Go build me an avalanza capable of carrying three billion angels, with as many rooms, and make it capable of descent and ascent, and with east and west and north and south motion, and prepare it with a magnet, so that it may face to the north, while traveling.

20/9.4. The builders saluted, withdrew, then went and built the vessel. And it was two hundred thousand paces east and west, and the same north and south; its height was one thousand lengths, and the vesture[546] around it was a thousand paces thick; and it was provided with etherean curtains, two hundred thousand; and with four hundred thousand banners, of all possible colors, shades and tints. Besides these, were fifty thousand small flags and streamers. The floor was woven in the form of a spider's net, extending from the center outward, and with circular bars at crosses; and the framework within was constructed with one million uprights, the entire height of the vessel; and yet across these were twenty million bars; and within the whole, were the rooms and halls, and places for musicians.

[546] This would appear to be a mantle of light covering the ship, but not a photosphere, however.

20/9.5. When it was completed, the builders notified Fragapatti. He said: Athrava, come and sit on the throne. I promised to go and see Hoab and his colony, in Zeredho, when he sent word[547] to me regarding certain matters. Behold, messengers have notified me, and Hoab desires to know how he can establish his colony, so that he may never again fear being bothered by other Gods and angels.

[547] notice, a message

20/9.6. Let fifty thousand musicians enter the ship with me, besides a sufficient number of captains and officers to manage the ship. The marshals at once made the proper selections, and took them to the ship, where they all entered, Fragapatti with them, and they departed.

20/9.7. So Fragapatti returned to Zeredho, the second highest lower heaven, of which the ambitious Hoab, with his colony, desired to be sole occupant forever.

20/9.8. Hoab was waiting to receive him, having aroused up a sufficient number of his indolent[548] subjects to maintain the semblance of a heavenly Council. But what a surprise! He had expected only a small vessel, with a few attendants. And now, when he saw the magnificence of the avalanza, and the majesty of the band of musicians, so far transcending anything he had ever seen, he feared, and was awe-stricken.

[548] lazy, idle, sluggish

20/9.9. Fragapatti approached slowly, but with Avom lights, and when the ship was close, the hosts aboard cast out hundreds of thousands of perfumed ovaries, which exploded with beautiful colors, filling the surrounding atmosphere with the most delightful perfume. Finally the avalanza came to anchor and Fragapatti, without any ceremony, alighted, taking a

thousand attendants with him, and came directly up to Hoab, who was abashed somewhat on account of his shabby appearance.

20/9.10. Fragapatti said: Friend and brother, peace and joy to you and your house! To which Hoab replied: All hail, great Chief! Happiness attend you and your hosts! And if I had not previously discovered you were a philosopher like myself, I would apologize for the vast difference between the respective appearances of our hosts. But you are welcome all the same!

20/9.11. Fragapatti said: A mere incident of conditions, most noble God. You are aware that when children go on a holiday excursion, they attire themselves in their best; so it is better that I find an apology than that you should.

20/9.12. Hoab said: No, Chief, there is a philosophy in this matter which has worried me lately: A thousand years ago my colony was ambitious to attire itself in grandeur, and to build fine ships and go on excursions also. Five hundred years later, they ceased building ships and going on excursions, saying: What is the use? Lately, they are all utilitarians, doing just as little as possible. In fact, many of my subjects deny themselves comforts, on the plea that they can do without them.

20/9.13. Fragapatti said: You remember when I was here before, I said to you that without contentment no people had attained to peace; and you did acquiesce. Why, then, should you not rejoice that your people have thus subdued ambition and curiosity? Has your mind lost its contentment in so short a time? You know I came here to impart to you and your people the great secret, that you may fortify yourselves in such a way that you shall never fear for Gods or angels molesting you.

20/9.14. Hoab said: Hear me, O Chief: If my people lose all ambition for rites and ceremonies, and dancings, and excursions; and keep constantly striving to deny themselves of everything except what necessity calls for; and if that necessity becomes smaller and smaller, where will the end be? Will not all inspiration die out? For, to tell the truth, since my people have given up rites and ceremonies, and prayers and singing, they have also given up rejoicings of soul, and are becoming like a dead people.

20/9.15. Fragapatti said: Then you would seem to prove that to hold on only to the useful in life would ultimately end in suicide to the state, to the family, to the individual, and even to the soul?

20/9.16. Hoab said: Many of my people are too lazy to clothe themselves; and because of shame, they seek secluded places, as they say, to live as they please. Do such people not commit suicide against the state? Has a man a right to withdraw himself from

his fellows, saying: It suits me better? We have been told that in the first age of mortals, they had no ambition to live together, being void of all talents, and that the Gods inspired them to language and to society, giving them rites and ceremonies as an inducement to make them harmonious and attractive to one another.

20/9.17. Fragapatti said: How shall I account for the difference between your arguments now and the other time I was with you? You desired me to believe that you and your people were the highest, best, happiest of all people in all the heavens. Why this change?

20/9.18. Hoab said: You promised me you would teach us some way of protection against being molested by other Gods and spirits from other kingdoms. Since then I have reasoned on the subject, and I perceive that if such a state of security could be given to my people, they would wander off into isolation, and even forget language and judgment. But, you told me you had been in heavens where such a state of seeming impossibility exists?

20/9.19. Fragapatti said: Do not let arguments sway you, O Hoab. But rather, examine proofs for yourself. I thought that my statement to you was too extravagant to be believed without evidence. Behold, then, what I have done: I brought a vessel large enough for all your people, desiring that you go with me to my kingdom, newly founded in Haraiti; and if at the end of a few years, and you desire it, I will take you and your people to still another kingdom, in a far-off world. After that, if you desire it, I will provide the same conveyance back to Zeredho, with power to rule over it to your heart's content.

20/9.20. Hoab said: Fairest of Gods! I feared, indeed, that you had come with the old story; to worship the All Light, the Unknowable Nothingness; with foolish ceremonies and rites, and prayers and songs of praise; which, however good for the ignorant and superstitious, are worthless to a God as enlightened as I am. This you perceive with your own judgment. I will gladly go with you, and I will persuade as many of my people as possible to go also. You are the first God who ever came to our heaven, who did not want to circumscribe[549] our liberties, which neither I nor my people can tolerate. ||

20/9.21. These things were then communicated to the people of Zeredho; and after a few days they gathered together, and went into the avalanza, every one of them. Fragapatti signaled the commander not to go direct to Haraiti, but by way of Utza, one of the hells in the Aoasu mountains, inhabited by billions of spirits in darkness, many of whom did not know who they were, nor even have names, being infants and idiots, chaotic and foul smelling.

[549] limit, restrict, circumvent, thwart, deny, prohibit, restrain, hinder, impede

CHAPTER 10 Fragapatti

20/10.1. When they came to Utza, Hoab cried out: What do my eyes behold! As I live, here are people who once belonged to Zeredho, my own heaven! By what strange law did they leave my kingdom to come and dwell in these torments?

20/10.2. Fragapatti caused the avalanza to stop so that information could be obtained. Then he called the druj to the ship, and thousands of them came, ragged and debauched. Hoab knew many of them, and he said: Do you know who I am? And they answered: Yes, Hoab, God of Zeredho. Again Hoab spoke, saying: Why did you leave my glorious kingdom to come and dwell in this hell of iniquity?

20/10.3. They answered, saying: A pity that we left, indeed! But since it is so, it is so. Hear us, then, O Hoab, this is the reason: Even as mortals often leave Purity in order to revel in sin. Other than that, we do not know.

20/10.4. Then Fragapatti spoke, saying: Jehovih says: I have given man many talents. Because the roadways are not open for their growth, he plunges into darkness. Do not think that you can draw a line, and say: O man, you shall not do this, or, you shall do that. || For you are powerless to hold him, whom I created to go forward. And if he does not find a way to go forward, he will turn and go backward.

20/10.5. The drujas said: Yes, master, Zeredho did not fill our souls; we were thirsty for amusement and lightheartedness. We heard no voice but Utility. We sheared off all ornament and diversion, and art, and, finally, even music. We would gladly hear from Zeredho, to find out if they have ceased to talk, and perhaps to live, because, in fact, Utility has spoken!

20/10.6. And they laughed, and frolicked about like idiots and fools, mingling with harlots, thieves, liars and drunkards.

20/10.7. Fragapatti caused the ship to move on a while, and then stopped, and called other drujas, and questioned them in the same manner, and received answers of the same character.

20/10.8. Again they moved onward, and the same was repeated; finally, they came to a place where all was darkness and noise and confusion, where the denizens did not even heed the ship, nor the calls made to them. Then Fragapatti spoke to Hoab, saying: Has it been proven to you that man cannot stand still? Hoab said: It is true. This matter comes home close to me. I perceive now that had I not come out of Zeredho, I would not have witnessed these things, nor would I have seen Zeredho as I now see it.

20/10.9. Fragapatti said: Do not be hasty against your own philosophy, for I will show you your own wisdom by and by. So they traveled seven days in hell, the lowest division of hada, where there was

neither government, nor order, nor truth, nor virtue, but torments, wailings, and cursings.

20/10.10. Fragapatti said: You have seen that all these many people do not know their own darkness.

20/10.11. Hoab said: Is it not true, O Chief, that no man knows his own darkness? Who, then, is safe? Who knows he is not on the downward road?

20/10.12. Fragapatti said: You have said man is the All Highest. But does it not come home to us all, as it did to the ancients, that to do good with all our wisdom and strength, and have faith in this, that we are on the road to the All Highest?

20/10.13. Certainly you have proven, said Hoab, that Zeredho is not the All Highest, for it cannot retain its people. Even hell has prevailed over her. And does not hell prevail over all self-righteousness, and over riches, kingdoms and empires? If, therefore, hell prevails, is not hell the most powerful? And if the most powerful is not hell, then the All Highest possible must be most powerful. The ancients were happy in ignorance, for in believing in an All Person, a Creator, and that they would ultimately see Him, they had an object in view. But with the growth of wisdom, we find we cannot realize such a Person, and so have no object in view ahead of us. And with that, we recoil upon ourselves, and all is dead.

20/10.14. Fragapatti said: Has man no lesson from the past? In the ancient times the Gods persuaded mortals to make stone idols and worship them. And they were sufficient until man attained more knowledge. Again the Gods came to mortals, inventing a large man-God in the sky, persuading them to worship him. He was a sufficient God till man learned to commune with angels; and the angels contradicted that philosophy. But hear me, O Hoab, do we not have a lesson in this, which is, that we must ever have an All Highest Person so far ahead that we cannot attain Him? If this is true, then when we have surpassed a Person whose figure[550] and condition we can comprehend, is it not incumbent upon us to create within our own souls the thought of an All Person beyond our comprehensibility?

[550] attributes, stature

20/10.15. Hoab said: It seems so. But how can you teach your soul to think of an All Person beyond man's comprehensibility?

20/10.16. Fragapatti said: For a basis to reason from, let us consider the etherean, the atmospherean and the corporeal worlds to constitute His body; and the motion within and between these as the manifestations of His Power and His Wisdom. Since, then, we ourselves have these things in part, we find, also, we have another attribute embracing all the others, which is combination concentrated into one person. Shall we not, then, give to Him, Who embraces all things within Himself, combination concentrated into one Person? Otherwise, He is our

inferior, which cannot be. Therefore, being ourselves persons, are we not mere offshoots from the All Person? Otherwise, we could not have attained personality. Does a child not take its personality because its mother was a person? Can man have an entity unless he receives it from an entity? Could man be a person, unless he sprang from a Person?

20/10.17. Hoab said: You are a great light, O Chief! Truly, you have unfolded a universe before me! Yes, there must be an All Person! O if only I had seen this philosophy before!

20/10.18. Fragapatti said: Do not be infatuated, O Hoab, with sudden appearances. For were I to show you, first, what it is to believe in an All Person, Whose magnificence surpasses the universe itself, and then that man can attain to be one with Him, even as a note in music is one within a tune, I would so far enrapture your soul that you would do nothing but listen. Let us, therefore, suspend our research awhile, so that we may devise some resurrection for this hell of suffering millions.

CHAPTER 11 Fragapatti

20/11.1. The avalanza was constructed in such a way that the words spoken by Fragapatti and Hoab could be heard by all who chose, of whom there were two billion on board. And when Hoab expressed conviction, the same sentiment seized upon the whole assembly; at which point, Fragapatti raised his hand, saying: By virtue of Your power, O Jehovih, I will illume this hell!

20/11.2. And by Fragapatti's will a sudden light was created, so brilliant, none present, except the ethereans, could look upon him. Hoab bowed down, and hid his face, and Hoab's hosts were overcome with fear, prostrating themselves on the floors of the avalanza.

20/11.3. Fragapatti said to the swift messengers: Go at once to Mouru, greeting, and say that Fragapatti demands, at once, a million etherean volunteers, for signal centers in Aoasu's lowest hells, bringing rods of fire and water.

20/11.4. The swift messengers departed hastily. Fragapatti then commanded that the avalanza be anchored for a day; and he and many of his hosts went out into hell, where the spirits were weeping, wailing and cursing, or lying in drunkenness and lethargy. Many of them were naked and foul smelling; and hundreds of thousands of them, having had diseased corporeal bodies while on earth, now carried with them into hell the substance of their corruptions, even the rottenness of plagues and consumptions, and of other diseases it is not even lawful to mention.

20/11.5. Fragapatti said: By Your Power, O Jehovih, a wall of fire shall encompass these people around. They shall not escape. For, were they to return to a nation of mortals, they would inoculate them to death. Fire, O Jehovih, Fire! You All Purifier!

20/11.6. And he cast his hands outward and upward, in majesty, and there rose up walls of fire on the face of the mountains; and its light fell into the valleys of Ugh'sa, the pit of hell. To the east and west and north and south, Fragapatti turned, saying: A wall of fire! A wall of fire! And he, himself, shone as a sun, united with the Eternal All Creator, Whose voice was power to wield the elements to His will.

20/11.7. Presently, there were hemmed into one field more than five hundred million drujas, who, by the sudden transformation, were roused up to desperate wildness, with bated breath,[551] running here and there, first one way and then another.

20/11.8. And yet there were other millions of them, so low, stupid, and crazed, that the others ran over them as if they were only a heap of rubbish, death!

20/11.9. Then Fragapatti went to Hoab, saying: For pity's sake, come and help me, and persuade your hosts also.

20/11.10. Hoab said: O friend, and brother, do not mock me! You have undone me entirely. I am nothing. My hosts are nothing. For pity's sake, temper your own light. It pierces me through!

20/11.11. Fragapatti said: Shall I not send you back quickly to Zeredho, with your hosts? Hoab said: My wish is nothing; my will is nothing! Yours and the Great All Power's will be done. Fragapatti said: If ever you had faith in your life, I charge you now to quickly summon it to your soul, for Great Jehovih is with me now, and just ask and speak in faith by the Creator, and it shall be granted to you. Speak quickly, while yet the power holds upon me: Shall I put on a thousand-fold more light? Say: IN FAITH I WILL ENDURE ALL, FOR THE GLORY OF JEHOVIH! GIVE ME FIRE OR TORMENTS, OR WHATEVER YOU WILL, O JEHOVIH!

20/11.12. Hoab trembled, and then strained in every part, and at last, suddenly sprang up facing the light, melting in the flame of fire; and he said: I WILL ENDURE ALL, IN FAITH OF YOU, O JEHOVIH! GIVE ME FIRE OR TORMENTS, OR WHATEVER YOU WILL. FROM THIS TIME FORWARD, I WILL DO FOR YOU, FOREVER!

20/11.13. Presently, his spirit took the crystal form, and the victory dawned upon his soul. A smile, denoting knowledge of All Holiness and Majesty gleamed in his countenance! The light began to retract and to reflect from his face, brilliant and sun-like. He had conquered and won! He said: Thanks, O Jehovih!

[551] breath held in due to terror; not doing any breathing due to fearful anticipation

20/11.14. Fragapatti said: Quick, now, seize the goal; go forth practicing your light for others, and it will grow, giant-like. And Hoab was strong in faith, almost mad with the delight of such wondrous change; and he rushed forth, commanding, in the name of Jehovih, raising up hundreds and thousands, even as he had been raised, crystallizing.

20/11.15. They labored one full day and night, and all the ethereans with them; and they rescued, and divided, and subdivided the spirits of darkness into grades and sections. And many of the spirits belonging to the hosts of Hoab were thus raised to the second resurrection, with light and power.

20/11.16. But of the hundreds of millions of spirits in the torments of hell none were as yet raised even to the first resurrection. But, they were stirred up and routed out of lethargy; and the supplies for their drunkenness were cut off by the walls of fire, created by Fragapatti, which flamed upward ceaselessly day and night.

20/11.17. And Fragapatti stationed sentinels with power, near the walls of fire, commanding them to cast in the elements of ughs and brimstone,[552] so that the suffocating smell would prevent the drujas from escaping.

20/11.18. On the second day, a million ethereans, with rods of water and rods of fire, came from Mouru, in answer to Fragapatti's commandment. And when they arrived before him, and had saluted in the sign of Jehovih's name, he said to them: Behold, I have established one signal center in hell. It will require a thousand more centers before we have broken them up and delivered them. The marshals shall select from among you ten thousand of the rank of DAS, to remain in this center and complete the work I have laid out.

20/11.19. So the marshals selected ten thousand from the ethereans of the rank of DAS. Now the das are those who have attained to power with the rod [wand –Ed.] with water, and the rod with fire, but not with the hand, like the ranks above them. They go among the denizens of a signal center (in hell) with the two rods, casting water with one and fire with the other. And the hosts of spirits in darkness run for them, like cattle for salt; and the das thus discover and sort them; for the lowest spirits go for the rods with water, and the highest for the rods of fire. Because the lowest spirits dread the light; and because the highest desire to be rescued from the lowest.

20/11.20. On the second day, therefore, the das began work; and many millions were baptized with water; but with fire only one million. The latter were then taken beyond the walls of fire, and colonized, clothed and fed, and guardians placed over them, in preparation for the nurseries, hospitals, schools,

[552] Ughs: foul air from dead people. –1891 glossary. || Brimstone is sulfurous gas. By ughs we may presume the smell of rotting corpses. In other words, to keep the drujas contained, they were surrounded by ughs and brimstone; and the ethereans (knowing the chemical composition of such things even as today we know how to make suffocating sulfur odor) could easily cast a thick wall of them.

factories, and such other educationals as belong in the lowest heaven.

20/11.21. On the third day the das went through the same labor again, and again many millions were baptized with water, and only two million with fire. The latter were also taken beyond the walls of fire, and colonized in the same manner as those of the previous day.

20/11.22. Such, then, is the labor of the das in hell, baptizing and selecting; and it continues until all the people are taken beyond the walls. The last taken are, therefore, the lowest grade, and the first taken are the highest grade. But the last are usually so low in knowledge and ambition that they cannot move by themselves, and are placed in nurseries and hospitals, to be cleansed from their foulness, and to be healed of their infirmities.

CHAPTER 12 Fragapatti

20/12.1. Fragapatti caused the ship, the avalanza, to be moved to other black mountains, buried deep in revolting crimes and misery; into which no one with Godlike power had ventured for hundreds of years. Again he called down Jehovih's fire, and raised walls, impenetrable, high on every side, frightening and stirring up the self-condemned with frenzied fear. And with oaths, curses and imprecations against all righteousness, they ran, all polluted with foul thoughts, which had clothed them about with foulness terrible.

20/12.2. And Hoab, too, now a very sun, desperate to do overwhelming good things, even a thousand times more than in his self-ease of other days when he refrained from dark company lest he be polluted, now rushed in headlong to the very worst and foulest. Proclaiming Jehovih and active work to stir them up; and by his quick and unmistakable zeal, proving his soul's connection with the Almighty's Power.

20/12.3. After Fragapatti and Hoab rushed in, so did hundreds of thousands of ethereans; laboring for the Father's kingdom, with flames of fire they cut loose the demons' grips of torture on the helpless, and hurled them separate. None could escape because of the surrounding walls, now seething with the choking smell of brimstone; and so, weeping and wailing before the crystallizing lights thrust at them, they had no recourse but to fall prostrate.

20/12.4. All day long, and all night, Fragapatti and Hoab (now a powerful worker, which Fragapatti had previously seen would be the case) and the etherean hosts, did not rest; but waded into the hell of death, turning to the right or to the left the miserable, devouring wretches, brothers and sisters of mortals and spirits, now engulfed in their own depravity, and

by their desperate desire for sin, holding millions of the moderately good as officers of torture, in order to gratify their horrid love of witnessing horrors. Into groups and series they roughly selected them, as a starting point for the das that were to come afterward and more carefully divide them.

20/12.5. Then Fragapatti called the das and put them to work with their rods of water and rods of fire, making stations beyond the walls of fire, where the naked, trembling, rescued sufferers and drujas were housed and fed, restrained by guardians of ample strength and foresight. For such is the nature of the low man and low woman, that the love of evil, in time, delights to feed itself in evil more than in good, and will even turn against benefactors, and spurn good offerings.

20/12.6. Of whom Jehovih says: As by fire the dross (impurity) of metal is burned and cast out, leaving that which is pure; so I created the righteous with light from My countenance, to burn out the dross (darkness, evil) which the wicked nestle into their bosoms. In this, man shall perceive that it is Me and My chosen, casting out the dross, that heals. Go, then, deliver the wicked in hell, and make them clean with water and with fire, and you shall find a star in every soul. And as many of these as you deliver, so is your glory in My etherean kingdoms.

20/12.7. For each deliverer is like a sun around which these stars congregate, and they magnify one another forever. And when these stars have grown, they also go and do the same. Such are My exalted ones in the highest heavens, whom you call Gods and Lords, and justly so, because of their supremacy. ||

20/12.8. Thus went Fragapatti through the lowest regions of Aoasu; for forty days and nights he and his hosts labored, and he broke up the regions of hell, and cast out the souls of the tortured, billions of them. Nor was any place left standing in all the lower heavens where evil held dominion.

20/12.9. Now established in those regions were two hundred thousand colonies for the rescued evil ones. Aside from those were the very lowest, being nine hundred million who did not know anything: Some were infants who died at the time of birth; some, infants of drunkards, who came to the lower heavens with the intoxicating liquors or smoke of their mother's debauchery; some were very young abortions, slain by their mothers and fathers; and some were chaotic, killed in wars, mad and crazed, howling, screaming and fighting. And Fragapatti had all these unfortunates brought away from the others, putting guardians over them for the present.

20/12.10. Then he called together the crew of the avalanza and Hoab with all his hosts; and when they were duly in order, Fragapatti extemporized[553] a throne, sat on it, and spoke, saying:

[553] improvised, created only with the elements at hand; made impromptu

20/12.11. Without You, O Jehovih, man is nothing. Neither can he stand upright, nor hold up his head, nor his soul after he is up, except by You. When he cuts himself off from You, he falls like a limb of a tree that is severed.

20/12.12. He goes about boasting: There is no All Person. But his words are like a severing knife, and he does not know it. He sets up his judgment, saying: You were good for fools, O Jehovih; but as for me, You are a foolish encumbrance!

20/12.13. Yes, he says: Who has seen Jehovih! And he laughs because of his cleverness. He says: What did Jehovih stand upon when He created the worlds? How long did He sleep before He created? He says: What a foolish Creator! He created sin and death! He says: Who knows the size of His head; the length of His arm; the place He lives; or who has heard His voice!

20/12.14. He says: Truly, there is no All Person; no All Highest; no Light. This is the second downward stage, and in the third, he says: A curse upon Faith! A curse upon all things! A curse upon myself! And then comes hell and her horrors to swallow him up.

20/12.15. But You are near, O Jehovih! Your hosts traverse the universe. They come in Your name, and Your power and glory are with them. In their majesty they encounter all evil; they cast out hell and its prisoners.

20/12.16. Then Fragapatti turned to Hoab, saying: Speak, O Hoab. Nine hundred million dead, who are still sleeping in death, lie at our feet. These regions are unsuited for their treatment; where shall we take them? Or shall we, because they are so dead, leave them to shift for themselves?

20/12.17. Then Hoab rose, saluting, and tears were in his eyes. He said: Mighty You are, O Jehovih! Lo, I was on the verge of an everlasting fall! I was on a steep precipice, but did not see it. With blinded eyes I walked about. I lost Your countenance. My family became strangers to You, and we were becoming strangers to one another!

20/12.18. Yes, I was ungrateful before You. I forgot that You created me. I forgot that all the joys I had ever had were bestowed by You; and that by You I had been made capable of appreciating my own enjoyment. And then I raised up my voice against You, and turned You out of the world.

20/12.19. Yes, I chose a corner and appropriated it for my own ease and glory. I said: To keep other Gods and angels away from my lands, this is all I desire. But You were mindful of me, O Jehovih! Your voice sounded in the heavens above, and Your Son came down in Your glory. He saw my vanity and my weakness, but he did not rebuke me. Yes, I told him I

did not love to go to those beneath me and raise them up. I said: Let them shift for themselves!

20/12.20. Now I am rebuked in my own words! I have now cast myself out of hell. Behold, I said: Zeredho shall be a place for me and my people forever! None shall come here to make us afraid or to bother us. And Your Son said to me: I can teach you and your people so that you shall never again fear to be bothered by the low or by the evil-minded; nor shall you fear that Gods or angels shall come and inhabit Zeredho!

20/12.21. Thus spoke Your Son, O Jehovih! And he has given us the secret. We no longer fear that others will encroach upon Zeredho. Behold, Zeredho is Your place, O Jehovih. These unfortunates, these drujas, are Your children. They shall go to Zeredho. I do not fear pollution now, nor do my hosts. We will wade into this filth, like scavengers into a filthy street, and we will make these children be like shining stars in Your firmament!

20/12.22. Yes, O Jehovih, nothing can make us afraid again! We have nothing; we have nothing to lose. We are Your servants, now and forever!

20/12.23. Then Fragapatti spoke, saying: Behold the size of my avalanza, O Hoab! If you will take its measurement, you shall find it is just the size and build to take you and your hosts and these drujas. Do not think this matter is mere coincidence, for I sent scouts beforehand, and had all these unfortunates enumerated, and your people enumerated also.

20/12.24. When Hoab perceived this great wisdom in Fragapatti, and comprehended the care that had been used to accomplish so much, he made no reply at first, but, looking at him, burst into tears. Presently, he said: By Your Power and Wisdom, O Jehovih, I will also lift my fellows up out of darkness and misery!

CHAPTER 13 Fragapatti

20/13.1. Then Fragapatti sent swift messengers to Mouru, relating all that had been accomplished, also giving the names of the generals and captains over the newly established colonies redeemed from Utza, in the Aoasuan mountains, so they could be registered in the libraries of Haraiti. And Fragapatti established a line of messengers between the colonies, and also from the colonies to Mouru, selecting and appointing the messengers, to hold office during dawn.

20/13.2. And when the affairs of this region of the lower heavens were completed and in working order, Fragapatti was ready to ascend with the mad and dumb drujas rescued from hell. Accordingly, the proper persons fell to[554] work and carried them into the avalanza; being obliged to blindfold them because of the light. Nor did the drujas cease wailing and

[554] energetically began

crying with fear, pain and craziness. But because of the multitude of infants, Fragapatti had previously provided five hundred thousand women of fetal, so that the infants might be redeemed to everlasting life.

20/13.3. Fragapatti had aboard sixty thousand physicians, and they went to work, resuscitating and restoring to consciousness the unfortunates. And of the hosts of Hoab, every single one wanted to help, and so, willingly worked as nurse and helper.

20/13.4. Now thirty thousand es'enaurs began the music, soft and gentle as a breath of wind, carrying the tones throughout the ship, sounding like an endless echo, calling and answering from all possible directions, a continuous and enrapturing change, as if near, and as if far away. So that the uninformed did not know where the music came from, nor how it was produced.

20/13.5. All these things were set to working order just as the great avalanza was ready to start. Then Fragapatti went into the ship, being almost the last one to enter. Already the light was gathering bright and dense about him, his head almost hid in the brilliancy of the halo. And then he called out:

20/13.6. Arise! Arise! In Jehovih's name, upward rise! And as he spoke, behold, the avalanza moved with his will, for all the hosts joined in the same expression, and presently the great fire-ship started upward; leaving the burning walls and signal centers flickering below, so that even hell overthrown shone with great grandeur.

20/13.7. Fragapatti spoke to Hoab, saying: When I took you and your hosts from Zeredho, I promised to take you to Mouru, the capital city of my kingdom, Haraiti. Now you desire me to go to Zeredho with these drujas. I ask you now, do you think that you can plan their salvation, and restore them to light?

20/13.8. To which Hoab replied, saying: I perceive that of myself I can do nothing but go downhill; or, at best, keep on a level road. As I now comprehend All Light, there is not one thing in the whole universe that can rise of itself; but, by the external pressure of other things, all tend downward, even man. To attain to be one with Jehovih is the beginning of the resurrection of the individual; but he who has attained power to resurrect others is strong indeed. There are many who spasmodically resurrect others, but, alas, how few can keep them resurrected! Not only must he have the Light of Jehovih within himself, but power to make others obtain the Light for themselves. Alas, I am weak!

20/13.9. Fragapatti said: Understand yourself, O Hoab. Do not be deceived, nor short in faith to accomplish; for in this lies the key to all Wisdom and Power. Yet do not allow yourself to go to the other extreme, saying, man of himself can accomplish nothing. To teach a child this, is to cut off its legs and

arms. To teach it that it can accomplish, is to make it giant-like and effective.

20/13.10. Hoab said: I perceive your wisdom, O Chief. How, then, shall we find a line by which we can train this economy?[555] If we do not inspire them with faith to accomplish, they will accomplish nothing; if we teach them they are dependent on Jehovih for all things, that Jehovih does all things, that no man can change his own destiny, that he is moved as a machine, then we will make nonentities of our people. On the other hand, if we inspire them that they can accomplish, it will grow upon them, and, finally, they will believe that they do all, and Jehovih nothing. This was the mire my other kingdom ran into.

20/13.11. Then Fragapatti spoke, saying: You perceive that reason cannot solve the matter. Let us, then, suspend the subject, and I will take you to Mouru and her kingdoms, and there we may obtain facts more pertinent than opinion or reason.

[555] i.e., the wise balance between too much and too little; a fruitful policy

CHAPTER 14 Fragapatti

20/14.1. The avalanza rose upward with its contrasting assemblage of the souls of Light, and the souls of darkness, the drujas. The holy es'enaurs were chanting anthems of praise and thanksgiving, while the drujas were engaged in ——— or cursing everything in heaven or earth, or in weeping and moaning, or in stupor, dull as if dead.

20/14.2. Fragapatti had previously sent swift messengers to Athrava and the Holy Council of Mouru, where the Light of Jehovih had descended, Whose voice came upon them, saying:

20/14.3. Lo, My hosts come in the avalanza; prepare to house them, using thirty million volunteers. Choose from among My ethereans and My atmosphereans, those who shall receive the hosts of the avalanza, the nine hundred million in darkness. Go, therefore, to the borders of the sea, Che-wan, near the crossroads, Tse-loo, where I have created the plains of Hoo'e'tse-gam, ample for their resurrection. And you shall provide houses, hospitals and nurseries, suitable for them to dwell in, so that you shall be ready, when the avalanza comes, to deliver them.

20/14.4. Athrava and the Holy Council had responded to this, and the swift messengers in turn had informed Fragapatti of the prepared place. Accordingly, the avalanza landed in Hoo'e'tse-gam, where the thirty million were waiting to receive them, having been disciplined by Ardi'atta, Goddess of Zhei, in etherea, first of the seven Ie'tas in Gom. And they had ten thousand trumpeters, besides four thousand two hundred other players.

20/14.5. Ardi'atta had provided the pastures in green and in red and brown, but the green she had laid near Che-wan, where the avalanza would land; so it was called, Hoo'e'tse-gam, signifying, green for the newborn. Consequently, the drujas were delivered from the avalanza on an open green plain, neither dark nor light, suited to the diseased in mind.

20/14.6. Fragapatti knew Ardi'atta, for her former kingdom in etherea lay in one of his own provinces, and it was easy for him to commune with her at a distance, and without messengers. So, even before the avalanza landed, he said to her:

20/14.7. I will cast the drujas on the green fields, and as fast as you and your hosts can resuscitate them to consciousness, they shall be selected and carried into the houses and nurseries you have provided for them.

20/14.8. The avalanza was thus discharged of the drujas, in Haraiti for the present, to receive treatment prior to being carried to Zeredho. And Ardi'atta and her hosts took charge of them, although more than four million of Hoab's hosts also remained, as volunteers with them to assist in the redemption.

20/14.9. Then Fragapatti directed the ship to be steered for Mouru, where it arrived in due season; and waiting to receive him were more than one billion souls, and they had provided musicians, one million players and singers, so that far and near it was like a sea of music.

20/14.10. When Hoab looked upon the beauty and magnificence of the scene, and especially the discipline, his soul was so filled with thanks to the Great Spirit that he scarcely could speak. And when he mastered himself a little, he said: O Chief, Fragapatti! How could one so exalted as you are, come to me in Zeredho! Every hour I am rebuked by myself because of my former vanity.

20/14.11. Fragapatti said: To learn not to speak of one's self, nor to think of one's self, whether praised or rebuked, is this not the right road to Jehovih? Hoab said: It is true. Therefore, the opposite, is going on the wrong road.

CHAPTER 15 Fragapatti

20/15.1. When the avalanza was made fast, and the hosts came forth, many of the Zeredho'ans, fearing the brilliancy of the lights of Mouru, were permitted to go and dwell a little way off; but the others, led by Fragapatti and Hoab, entered the capital city, and came before the throne of Jehovih, greeted by Athrava and the Holy Council.

20/15.2. Athrava said: In the name of Jehovih, O Chief, greeting: And to you, O Hoab. Come, and honor the throne of Mouru.

20/15.3. Fragapatti said: Greeting to you, Athrava; and to you, most Holy Council, in the name of our Father! Hoab said: Greeting, in Jehovih's name!

20/15.4. And then Fragapatti and Hoab went forward and ascended the throne, and sat at the left hand of Athrava. At once the Light from the etherean worlds began to fall upon the throne, and even upon the whole Council, and the light was brilliant and golden yellow, the most sacred color. Hoab had never seen such light before, and was overwhelmed with fear and delight; but many of his hosts were obliged to hide their faces.

20/15.5. Presently, while three billion looked on, the light condensed over the throne, till like a very sun it stood above Fragapatti's head. And then the Voice of the Almighty, Jehovih, came out of the midst of the light. Jehovih said:

20/15.6. Hear the words of your Creator, O man! I, Who created the corporeal and the es'ean worlds! Behold the works of My hands! Who can find a place where I have not created!

20/15.7. Do not think that I cannot also create a voice and words. For is this not easier than to create a man who shall create words? Behold My corporeal suns amid My corporeal star-worlds! Behold My etherean suns amid My es'ean worlds.

20/15.8. I made corporeal darkness, and I made corporeal light. I made spiritual darkness, and I made spiritual light. But I am the Light of light. I am the Word of words.

20/15.9. As the wisdom of man invents words, so does the light of My Light come in words to those who can bear My Light.

20/15.10. Behold My wisdom, O man, in creating souls out of the substance of corporeal darkness! Their souls can thus hear Me and not be afraid. But to those who become pure souls, I come openly. Their throne becomes My throne! Their voice becomes My voice. Their hosts look upon My throne, and My Light shines before My people.

20/15.11. Hear, then, your Creator, O Zeredho. Your people called to Me in their darkness, but I did not come. Your hand was upon them. You had said to them: Behold my wide countries; my mountains and valleys; my bright rivers and refreshing winds. Come, they are yours to keep forever!

20/15.12. And because your hand was upon them, they were beset with darkness; they could not find their way out; nor did they perceive anymore the glory of My kingdoms. Yes, you were like a wanton[556] going after My chosen, and your voice lured them away from Me!

20/15.13. But I spoke in Nirvania, high above, in My thrones of light. And My Sons and Daughters heard My voice. I said to them: Lo, the red star and

[556] one who seduces

her heavens are fallen in darkness! Go to them and deliver them into a new resurrection. ||

20/15.14. Had I not spoken in the ancient days, saying: If you raise up those who are beneath you, so will I send those who are above down to you, to raise you up also.

20/15.15. But they forgot My words; nor did they strive any more to raise up those who were in the hells below. And I said to My Nirvanians: Go to Zeredho, for she has enticed My holy ones away from Me. And you shall give them a parable of compensation openly, and they shall come before My Light and hear My Voice. For you shall take them to hell and cause them to deliver the drujas, through the light of My countenance; and afterward you shall bring them to Mouru, so that I may speak with them face to face.

20/15.16. Hear the commandments of your Creator, O you Sons and Daughters of Zeredho, for that which I give you shall be inviolate. Which is, that you shall have dominion over the earth and her heavens for two hundred years, commencing at the close of this dawn of dan.

20/15.17. And you, O Hoab, shall be God over all the rest, and you shall be anointed with power to raise up successors with power and wisdom. Be wise, O My children, and profit in the wisdom of My etherean hosts while yet the dawn of dan remains.

20/15.18. The Voice ceased. Then Athrava spoke, saying: In Your name, O Jehovih, I now suspend myself from Your throne, till it is the will of Fragapatti and Your will also, that I resume it. And he rose up and stood aside. Then Fragapatti went and sat in the middle of the throne.

20/15.19. Fragapatti said: I proclaim three days' recreation to the Holy Council, and to the city of Mouru. Behold, my people shall mingle together as brothers and sisters, rejoicing in the Light of the Father. Be joyful, singing and dancing. The ascent to Jehovih's kingdoms may be compared to a ladder with steps, and not a level plain, and you shall call this the first step in the resurrection of the earth's heavens in this dawn.

20/15.20. The hosts then mingled together, greeting and rejoicing, for the Zeredho'ans had long desired to see the ethereans now dwelling in Mouru; and the ethereans were equally desirous of seeing the atmosphereans. Consequently, there was great rejoicing and merriment.

CHAPTER 16 Fragapatti

20/16.1. When the time of recreation ended, Fragapatti ascended the throne of Jehovih, and signaled to the marshals to proclaim order and labor; and the vast multitude took their places at once; and

in the same instant, the es'enaurs played music, with anthems, which, when finished, was the signal for heavenly business. Fragapatti said:

20/16.2. Again I am about to depart, and again I shall leave the God of Mouru, Athrava, with you. But Hoab, and those of his hosts as I may choose, shall go with me. For, according to the rank and glory of Gods, I must now deliver Hapacha and his kingdom of Ipseogee, raised up from Guatama.

20/16.3. So Fragapatti descended to the foot of the throne and sat down; and Athrava, God of dawn of Mouru, came down and took him by the hand, in ancient manner, and said: Behold, you have honored my throne, and the time of your departure is upon you. Arise, then, O God, and go your way.

20/16.4. And Fragapatti rose up and stood aside, and signaled for Hoab to go and be raised in the same manner; which he did, becoming wise in the behavior of Gods toward one another.

20/16.5. The marshals had lined up fifty thousand attendants, as well as ten thousand es'enaurs, and, at a signal from Fragapatti, marched forth out of the capital, followed by the hosts of Hoab and one hundred thousand ethereans.

20/16.6. And once they were beyond the lights of Mouru, behold, some of the hosts of Hoab rejoiced, because they were more pleased to be where there was less light. Yet there were seven hundred million of them who did not rejoice, but rather loved the light more.

20/16.7. Then Fragapatti said: It is well that not all are of one mind. The seven hundred million, who love the light more, shall be my traveling companions to Ipseogee. Because they are strong in light, I have work for them. But the others shall be taken back to Zeredho, where I will also come in due time.

20/16.8. And after they are settled in Zeredho, behold, I will send a God to them, and they shall found a new kingdom, in Jehovih's name. Let all hands, therefore, enter the avalanza, following me.

20/16.9. At once the hosts entered the ship, and Fragapatti gave the word to be off, and they sped forth directly for Zeredho, led by swift messengers who well knew the nearest route and the lightest places. And the route taken was through the sea of Foo'witchah and the Oram of Haiti.

20/16.10. Hardly had they gotten under way, when the light of the upper heavens began to descend on Hoab, whose excitement, from the wondrous scenes, made him propitious to the change; and feeling the buoyancy of the light, he thus spoke, saying:

20/16.11. How could I forget You, O Jehovih? Or in observing your purposes, deny Your designs? How did I not see that at my quickening in my mother's

womb, I was the farthest from You? And yet, even then, Your breath was upon me!

20/16.12. And when You had fashioned me and bade me walk upright, You sent Your angels to me, saying: Behold, Your Creator lives. You are life of His Life; flesh of His Flesh He created you. And He gave you yourself in proof of Himself.

20/16.13. I was conceived in the earth; housed up in darkness; of Yourself built up; nor of myself was I anything under the sun.

20/16.14. And You created the honeybee, and bade him speak to me for my own benefit. He said: Behold me, O man! I am a worker. In a community I live with my brothers and sisters. I shut my eyes to things sour and bitter, and I store my house with sweet provender only. Soul of man, hear me! I am the voice of your Creator. Behold the harmony of my house, and the provision I make for my newborn!

20/16.15. And You created the ant, and bade him speak to me for my own benefit. He said: Behold me, O man! I am a worker. In a community I live with my brothers and sisters. Soul of man, hear me. I am the voice of your Creator. Behold the industry of my house, and the burdens we bear jointly into our stores.

20/16.16. And You created the spider, and bade him speak to me. He said: Behold me, O man! I am one with your Creator. I move by the spirit of things; I build my house by the geometrical figures of the unseen worlds. Do not think that I reason or take lessons from other spiders; I take no lessons; I move by the spirit within me, and it moves in concert with the spirit of things outside. Hear me, spirit of man! There are two ways to knowledge before you; one is by the soul of things, and one by reason. ||

20/16.17. And You continually held up before my eyes that the unseen ruled over the seen. Then I became vain before You, O Jehovih! I said: When I am dead, and born a spirit, then I will see the unseen, and cannot err anymore.

20/16.18. But lo, my folly in Your sight! When I was risen in spirit, I saw the spirit of things; but, alas, the soul lay still beyond. And to me the soul was now the unseen cause, and ruler over the spirit.

20/16.19. Again Your holy ones came from the etherean worlds, speaking to me, saying: And yet beyond the soul comes Nirvania.

20/16.20. Now I have seen Your crystal spheres, and Your matchless glories. Yes, I look into this sea of Foo'witchah, where I had often gazed before, seeing nothing then; but now, seeing ships laden with Gods and Goddesses from Your Nirvanian fields, moving in higher works and worlds.

20/16.21. And Your Fire stirs me to the soul, to expand to the mastery of these atmospherean heavens. O if I could express the hallowed glory You

have bestowed upon me! O if only I could thank You for the happiness I have because You created me!

20/16.22. O that I could open up the souls of men to behold Your wondrous works, and the majesty of becoming one with You, You Almighty, Jehovih! O if they would hear me and believe! O if only they would not turn away from Light! O that they could learn to glorify You every day, for the little Light and little joy they receive! How like Gods and Goddesses they would become in Your kingdoms.

20/16.23. But they harbor discontent; they discourse on the little they have received from You. Like the cankerworm, that grows to devour, they feed their sorrows by recounting them over and over. For pain they cry out; and for disappointment they weep. Yes, they feed their own darkness with darkness, and in the end forget You, You All Light!

20/16.24. Hoab ceased, but gazed at the coursing ships in the atmospherean heavens; in a little while Fragapatti said:

20/16.25. Behold Your wisdom, O Jehovih! Those whom You would make strong, You have made to feel adversity's sting. For the emergencies that lie ahead, You plan Your Gods to run near the cliff's edge where millions perish.

20/16.26. Who can attain to know Your wisdom, O Jehovih! Who can comprehend the trillions of Your Sons and Daughters! And yet You know every one, and carry them by a breath, so gently they do not feel You, or know You. To a very hair's breadth You take them; and in the time of desperation, Your hand comes to the rescue of the righteous.

20/16.27. Man says: Now I will fortify myself with riches and houses, and all manner of possessions; adversity shall not come upon me; I have more faith in my possessions than in Jehovih. Mine is a kingdom I can see; but Jehovih is far off. ||

20/16.28. But You are suffering him, in his vanity, to go away from You for a season. Sooner or later You bring him in with a short turn; either on earth or in heaven. And he goes down as an example to hundreds and thousands that envied him.

20/16.29. You have set up the poor man in faith; he toils day and night; he is weary and sore; he cries out with hunger; his rags are a shame to him; but he remembers You, O Jehovih! In Your praise he sings a song in his soul every day. To do good to others is his great delight.

20/16.30. And afterward Your hand reaches down to him; his soul is like a giant. You have planned him for a very God in heaven!

20/16.31. The spark of faith that was in him, he nurtured, and it became like a mighty tree that did not fall before the blast. The good he received he exalted, and it fructified and grew as a harvest in rich soil; and he stood mighty in all places.

20/16.32. His songs are in Your praise, and they endure forever; his psalms are the voice of Your loves; and the multitude of Your people remember him, while all else are cut down and destroyed. Your work has a sure foundation; Your Wisdom stands before man's wisdom; not one has found a failure in Your word, as it speaks to his own soul.

20/16.33. Your labor is from the subtle and unseen; Your footstool the cause of causes. But the vain man looks to Your object; he turns Your ways upside down; he makes the cart push the horse. And You suffer him to drink to the full of his own vanity; and when he runs himself into torments, You find a way to reach him and bring him home to You.

20/16.34. Great is his glory when he finds You; his voice becomes the love of Your loves forever! For You had shaped him as an example, and given him scope to run to his extreme, for his own glory. Yes, You had planned him to be one of Your great workers, who would not go down afterward.

CHAPTER 17 Fragapatti

20/17.1. On the way to Zeredho, Fragapatti and his hosts in the avalanza were joined by a ship of a billion explorers from the north regions, a thousand times farther than the north star, of the seventh magnitude of light, even three higher than Fragapatti. Ctu, the Chief in command of the expedition, greeted in the sign, JEHOVIH'S NAME, which Fragapatti answered; and by certain signals the ships approached and made fast, with the es'enaurs of both singing and playing the same anthem, being five million voices, and half as many trumpeters.

20/17.2. Then Ctu came near Fragapatti, saluting, and the hosts stood in line, so they could hear what was said. So, after due ceremonies, and acquainting each other as to who they were, where they came from, and so forth, then Ctu spoke, saying: I see you have your ship ballasted with a north magnet?

20/17.3. Fragapatti said: This is only a five years' dawn, and I teach my hosts how to ballast so they may better read the maps, roadways, stars and suns. Of these, my hosts, five hundred million have become capable of being delivered into etherea, except in cosmogony. I am providing for them, so that when they ascend, they may not be lost in the etherean worlds, nor be dependent on others.

20/17.4. Ctu said: What is the length of this serpent? Fragapatti said: Seven and one-eighth Hoitumu. And he asked Ctu what distance he had come from his home; and Ctu said: One million four hundred and twelve thousand eight hundred and thirty and two Hoitumu!

20/17.5. How long is your journey yet before you? Ctu said: Five hundred thousand years! Then

Fragapatti inquired as to how many star-worlds (planets) Ctu had so far passed on his journey, and Ctu said: We have passed twenty thousand star-worlds, some smaller than this red star, and some ten thousand times larger; some of them yet liquid balls of fire, some newly crusted over, some with atmosphere, water, earth, and minerals not yet separated, but boiling, seething, whirling; some firm and just entering the age of se'mu; and some old and worn out. And we passed one that had become barren as to living creatures; and the God, through whose pastures it passed, dissolved and dissipated it before us, having invited billions of guests to witness the scene.

20/17.6. Of atmospherean worlds, we have passed more than ninety thousand; some of them larger than the vortex of this red star, and capable of providing homes to trillions of inhabitants; and yet, on many of them, there were no people.

20/17.7. Thus they discoursed on the size and wonder of Jehovih's kingdoms; but their numbers and descriptions only the Gods themselves could comprehend, they were so vast; and, when they had nearly concluded, Ctu, himself an Eon,[557] remarked:

20/17.8. The mortal desires to become a spirit; then his ambition is to become an etherean; next, an Orian; next, a Nirvanian; next, an Oe'tan,[558] and then to travel (as Eons) in the surveys of magnitudes. But those ahead still call to us to hasten, because the glories ahead are still more surpassing in magnificence! Who, then, can approach the Unapproachable, All Highest! He Who fashioned the plan of all creations! Who is there that is not swallowed up with devotion and awe of Him Who is Ever Present, that extends beyond all limit, our Father, Jehovih!

[557] travelers (in the surveys of magnitudes) who notify the Oe'tans of the available places for new worlds, and the time for dissipating old ones. –1891 glossary

[558] an angel who had attained to wisdom and power to make worlds. –1891 glossary

CHAPTER 18 Fragapatti

20/18.1. When they drew near Zeredho, Ctu, with his ship and hosts, withdrew, duly saluting, and they sped on their journey. But Fragapatti halted on the borders of Zeredho and landed seven hundred million of his hosts, the others remaining aboard.

20/18.2. Again the avalanza put forth. Fragapatti said: Now I will visit Yaton'te, Lord God of North Guatama, and see what he has accomplished, and perhaps he will accompany us to Ipseogee, to see Hapacha, my well-loved God of the West Wind.

20/18.3. Now, when they came to the sea of Ctevahwitich,[559] they raised the avalanza fifty thousand miles for the benefit of Hoab and his hosts, for the roadway of Tems lies here, where pass countless numbers of fleets filled with students learning about the dismembered warks belonging to the earth.

[559] This sea in the spirit world is over and above the Atlantic and Pacific oceans; or, in other words, outward from the earth's center, in atmospherea. –Ed.

20/18.4. Here the students learn the processes of condensation and dissolution of meteoric stones and small planets, of such diameter that a mortal could walk around one of them in a day. On the outer extreme of this sea, the nebulae is in constant waves, where the vortices play, condensing and bursting, like whirlwinds on the earth or corporeal ocean.

20/18.5. Here Fragapatti explained, saying: In this you shall behold the wisdom of Jehovih, and the uniformity of His works. Here lies the first belt away from the earth capable of having nebulae condensed into meteoric stones. All nebulae lying nearer than this to the earth's surface is either attracted to the earth or repulsed from it. Therefore, calculate the distance of this belt from the earth, together with its density, and you shall find that it is the same distance as wark belts belonging to the stars in the firmament of similar size, density and velocity as the earth. The first wark belt of the sun is, therefore, the place of its nearest planet; the second wark belt is the place of its next nearest planet, and so on; and these wark belts are all graded in distances according to what I previously stated.

20/18.6. Jehovih has said: I have created two ways for My mathematicians to prove My works; one is to measure that which is near at hand, in order to determine that which is far off; the other is to observe that which is far off, in order to determine that which is near. For, since man could not measure the wark belts of this world, I provided him with the means to determine the wark belts of the sun, so that he might better comprehend his own world.

20/18.7. So that man might find still further evidence of the earth's wark belts, I created the nearest one with different densities, so that not every year on earth would be alike as to heat and cold. And in certain cycles of dan I condense the first wark belts so that to mortals the sun seems as if in eclipse. For it is through this belt that My cycles of dan'ha give either light or darkness to mortals spiritually.

20/18.8. Let man compute My times for his own benefit; I created the first wark to gain in rotation faster than the earth, one year for every eleven. So that when the wark has made twelve of its own years, the earth shall have completed eleven years. ||

20/18.9. Fragapatti caused the avalanza to be driven into a forest of whirlwinds, so that the hosts could observe, as he illustrated and explained, saying: You shall perceive now, that those stones that are condensed beneath the apex fall to the earth, while those ascending frequently rise toward the lighter plateau and explode, to be attracted back within the wark belt. This belt compares to the cloud belt near the earth. There the wind currents make raindrops and snowflakes; here the currents make the first

nebulous formations that come under the name corpor.

20/18.10. While Fragapatti was thus discoursing, the avalanza rocked to and fro, and many of the people perceived now, more than ever, the knowledge and power required by angels and Gods, to contend successfully with the elements. But the beauty and grandeur of these fountains, these fire-spouts, and whirlwinds on fire, together with the roar and whistling of the flying stones, so enraptured Hoab and his hosts, they could do nothing but look and wonder at the glory of it.

20/18.11. For seven days and seven nights Fragapatti and his hosts traveled in this wark belt, observing and studying these miniature worlds, creating (condensing) and dissipating; and on the eighth day the avalanza was lowered beneath the currents, and they sailed directly for the kingdom of Yaton'te, Lord God of North Guatama, piloted by messengers well acquainted with the course. But not being in a much frequented roadway, they encountered few ships or processions of other Gods.

20/18.12. Yaton'te had been apprised of Fragapatti's coming, and had accordingly notified his kingdom, and summoned seventy of his Lords to his capital, which was named after himself. So Yaton'te commanded his otevan to be put in order and illumed, and having provided five hundred es'enaurs in addition to his crew, together with his Lords and ten thousand attendants, he went forth a thousand miles to the borders of Hagak, to meet Fragapatti.

20/18.13. But, lo and behold, when compared to the avalanza, the otevan was only as a small boat is to a large ship. Accordingly, when they approached each other, Fragapatti caused the front of the avalanza to be opened, and the otevan entered within the walls and was made fast. And the hosts of the otevan came out and were received with great joy by Fragapatti and his people.

CHAPTER 19 Fragapatti

20/19.1. A thousand miles north of the northern line of the sun on the earth, in the middle between the east and west front of North Guatama,[560] and from the earth upward, and without intervening space, five hundred miles, Yaton'te had founded his kingdom, and it was here that Fragapatti came to see him. Five hundred miles westward lay Ipseogee, extending north and south two thousand miles, where reigned the good Faithist, Hapacha, styled[561] God of the West Wind.

20/19.2. After the avalanza reached Yaton'te's capital, and the hosts duly landed in the lower heaven, Yaton'te ascended his throne, and after due ceremonies of welcome and thanksgiving, and with

[560] i.e., one thousand miles north of the Tropic of Cancer, and halfway between the East and West Coasts of North America

[561] called, named

music rendering praise to the All High, Yaton'te proclaimed recreation for three days and three nights.

20/19.3. Then Fragapatti spoke to him, saying: I am glad to have this recreation time, for I desire to hear the story of your adventures, and of your success in this kingdom, for your record must also be my record, to be taken with us, at the end of this dawn, to heaven above. Hoab and his hosts shall also hear your words.

20/19.4. Yaton'te replied: What I have done, I have done. Nevertheless, he who has built great kingdoms may find little to admire in a small one.

20/19.5. Fragapatti said: I have seen old men who doted more on a grandchild than on a large family they had bred themselves. And is it not a wise provision of our Creator that He bestowed us with such means as enables us at all times to live over again our past history in the young? Every hour we find a new way open to remind us of our follies in youth; and also a new channel in which to witness Jehovih's wisdom.

20/19.6. Yaton'te said: If a man converts his neighbor from evil into good, two great things are accomplished, the triumph of the man and the reformation of the neighbor. If, on the other hand, a man fails to convert his neighbor from evil to good, two misfortunes have transpired, which are, the disappointment of one and the loss of glory to Jehovih. It is a strong man who can recount his own failures and say he glorifies the Father because of them.

20/19.7. Fragapatti said: How shall we measure magnitudes,[562] O Yaton'te? Does a mortal, who has delivered one druk into light, not have as great a glory as a God who delivers hundreds of thousands? Is the one not as great in magnitude as the other? According to our worthiness in righteous persistence, no matter what our limit is, is this not the greatest glory? Jehovih granted to man to first learn to deliver himself, to master himself, to rule himself in the All Highest. He who can do this is a great ruler. And in the next time, Jehovih entrusts him with a small kingdom, perhaps a drunkard, or a wanton,[563] or even over his own family, to rule over to righteousness. He who does this is a great ruler. Is not, then, man's persistence in righteousness the whole glory of his kingdom?

[562] scale, importance, greatness

[563] one who is more or less undisciplined, unrestrained, unchaste or libidinous; a seducer

20/19.8. Yaton'te said: The Father knows! To try, and to try, and to try; this is the sum of the good a man does. And yet what man is there in heaven or on earth who cannot find an apology for falling short in the good work he accomplishes? Does the poor man not say: O, if I had this, what great good I would accomplish? And the rich man makes the same speech, and the king also. And yet Jehovih has given a kingdom to each and every one of them. But he

who can say: I have done all I could, according to my strength and wisdom, rates among the highest of men and Gods.

20/19.9. Hear me, then, O Fragapatti, so you may best understand; imagine yourself to be absent from all light of high heaven, and to be in a place of darkness, where three billion spirits are vagrants, scattered far and wide on the corporeal earth. Such was Aoasu in this kingdom; but the spirits did not congregate together in hells, as they did in the east, for they had no association; no Gods, no Lords. They were perpetual migrants, except those who dwelt with the druks as familiars.

20/19.10. And as to the spirits of those who died in infancy, they were taken by the spirits of their fathers and mothers, or others, and cared for until they also gained sufficient knowledge to serve them as vagrants; and this was the end of their aspiration.

20/19.11. And strange to say, all these spirits were without clothes or drapery of any kind, and devoid[564] of shame; neither were they good or evil, nor did they have any desire for, or knowledge of, a higher heaven, being content to rove about, to sleep, and to eat. And they had a thousand languages; or, at least, a thousand different kinds of signs and utterances, which they had acquired on earth, but lost and mixed up so that neither Lords nor Gods could converse with them.

[564] completely lacking; destitute, void

20/19.12. Thus I surveyed them and found them before I built this capital, for which reason I located it centrally among them. Know also, O Chief, that I traveled among them with music and with fire, and gaudy apparel, in the hope of gaining their aspiration; but, alas, they neither smiled nor frowned at my fine shows, but vacantly gazed at us, or even fell asleep while our otevan was paraded before them!

20/19.13. Then I came here and built this capital, and founded Jehovih's throne, on which you now honor me. And then I sent to them, here and there, presents of gaudy attire, in the hope of inspiring the multitude through the few; but, alas, those I attired soon removed their clothes, preferring nakedness. Thus ended my second failure.

20/19.14. After this, I sent a hundred thousand preachers to them, to portray the greater glory of a higher heaven. But, alas, they did not listen, or, if paying attention, in a day would forget all that had been told to them. And thus ended the third failure.

20/19.15. Then we held a holy council, imploring Jehovih for light and power; and His voice came upon me, saying: Go to their loves, My Son; go to mortals. Begin with es'yans.

20/19.16. Then I commanded my hosts to go and live for a season among mortals; and they brought the es'yans to Yaton'te, under guard of the asaphs. And the next of kin followed, desiring to remain. And I

said to them: Behold, my place is fair, and my people are clothed. Unless you are clothed also, you cannot dwell with us, nor shall you look any more upon your next of kin, whom I have taken for myself.

20/19.17. And for love there came many mothers and fathers, and brothers and sisters, belonging to the recent dead; and they suffered themselves to be clothed; and these were the first in my kingdom.

20/19.18. Again I called my hosts together, and I said to them: A thousand Lords I must have. I will divide North Guatama among my Lords, and they shall dwell with mortals, having enough ashars to give one to each and every mortal, man, woman and child. And whether by natural death or by war, it does not matter, the es'yans shall be brought to my kingdom.

20/19.19. This I accomplished, providing nurseries and places of entertainment for those who were brought here. But, alas, the tens of thousands of spirits, who, because of their kin, came, and accepted clothing for sake of remaining, had little talent to talk, or even desire for anything.

20/19.20. At the next holy council the Light came to me, saying: Hear the voice of your Creator, O My Son; because you have been diligent in striving for the resurrection of My children, I have come to you. Behold, I created man naked, and with shame, as the foundation of industry. But because this people followed, in the Osirian age, the abandonment of spirit communion, while they were yet mortal, they lost the light of My countenance.

20/19.21. Neither can you inspire them to industry, except through clothing the body; but, first of all, you shall make them ashamed of nakedness; otherwise, there is no higher resurrection for them.

20/19.22. Then I inquired of the Creator as to how I should teach them shame. He said: Of themselves, to themselves, for themselves, you can do little. But you shall inspire them through mortals.

20/19.23. Every plateau shall be a thousand miles in breadth every way,[565] except the lowest, which shall be two thousand miles; with a rise of one degree to the next, so that the plateaus shall extend from the earth up to your kingdom, like a stairway, one plateau higher than another.

20/19.24. And for both the lowest and second lowest plateaus, your Lords shall provide subjective entertainments, subjective teaching and subjective things in general. Nor shall there be anything real on these two plateaus, except the inhabitants and their food, and the mirrors, lenses, and machinery for producing subjectives.[566]

20/19.25. And the lowest plateau, being on the earth, shall be provided as a mirage, having everything spiritual in appearance, as they are corporeally on the earth. And it shall be provided

[565] What is the geometric shape of this plateau? Does it follow the land border contours? Most likely, the 2000 miles breadth would stretch from the Rocky Mountains eastward, to the coast of North America.

[566] These days, circa 150 ak, we may think of this type of production as similar to creating virtual realities, using such things as projected realities (environments, images, holograms, tangible and otherwise, etc), production equipment, and the like. Mortals experiencing films, television, internet, holograms, music recordings, etc., are all corporeal examples of subjective encounters.

with forests, lakes and rivers, and with all types of animals, birds and fish, and with whatever is suitable food for mortals.[567] And the lowest plateau shall be called Hochedowa, signifying, happy hunting ground.[568]

20/19.26. And you shall send word to your Lords, saying: Thus says your Creator: Behold, I have created a good place, and called it Hochedowa. Teach this to mortals, by inspiration and otherwise, saying also to them: Go tell one another, for, after death, the soul shall go there in great delight. And you shall say to them: Unless you wear garments to hide your nakedness, you shall not enter Hochedowa.

20/19.27. Yaton'te said: When the lowest plateau was made habitable, covering a large portion of North Guatama, the Voice came again, saying: Through your Lords, My Son, you shall possess all mortals, every man, woman and child, allowing not one of the drujas to come near them.

20/19.28. And because of the construction of your plateau, behold, I will send in many places upon the land, great droughts, and these wandering spirits shall not find sustenance, except through you and your Lords. And as fast as they come, you shall oblige them to be clothed, or draped about the loins; but you shall show preference to all those who wear ornaments.

20/19.29. Yaton'te said: This much we have accomplished, O Fragapatti: The foundation of my heavenly kingdom is broad and sure, but as yet I have few subjects to show you.

20/19.30. Fragapatti said: Behold, I will take two days of rest, and then I will inspect your places. Proclaim, therefore, recreation for two days.

CHAPTER 20 Fragapatti

20/20.1. When the recreation was ended, Yaton'te called his council together and he sat on the throne, and Fragapatti and Hoab sat at his left hand, on the throne also.

20/20.2. The Voice of Jehovih came to Yaton'te, saying: Behold, O My Sons and Daughters, this heaven and this land shall not be like any other place; for here shall rise in time after, those who shall begin the founding of My kingdom among mortals. For in the lands of the East, and the heavens of the East, I have given them Lords and Gods before whom they fall down and worship. But in this heaven, and this land beneath it, there shall not be given any Lord, or God, or any person born of woman for their resurrection.

20/20.3. To this end I have created this subjective heaven and her plateaus, and they shall endure till the dawn of kosmon, and the overthrow of war and mortal kingdoms. From this throne I will come in that

[567] Meaning the sort of food that these spirits had been used to eating when they were mortals; plus plenty of spiritually healthy foods.

[568] The happy hunting ground has been known in Guatama even to the coming of kosmon.

day, through My Chiefs, and reveal the histories of My kingdoms. And I will radiate outward, around about from this heaven, until My kingdoms encircle the whole earth, and until the earth's heavens are Mine also.

20/20.4. And whether the I'huans are mortals or spirits, you shall not teach them to worship anyone, except the Great Spirit.

20/20.5. For a question will rise among mortals in the beginning of kosmon, as to whether mortals are ruled by the angels of heaven. And I will prove it before them that in this land, all Gods, Lords and Saviors shall be cast out, and mortals shall become worshippers of the Great Spirit, being ruled to that end by the inspiration that shall descend from this heaven, through the spirits of the I'huan race. And they shall know that I, Jehovih, alone rule over all, and within all My works.

20/20.6. Be wise, My Sons and Daughters, for as you now find little aspiration among the hosts of wandering spirits, so the same lack of aspiration will be manifested among mortals in the beginning of kosmon. The Voice ceased.

20/20.7. Yaton'te called Et'seing, his assistant God, saying: Come and sit on the throne. I will now go for forty days with Fragapatti and show him all my works. Then I will go with him to Hapacha, God of Ipseogee, after which I will return here.

20/20.8. Et'seing, having been anointed and crowned previously, came and sat on the throne, duly saluting. Then Fragapatti rose up to speak, perceiving that the great multitude desired to hear him. He said:

20/20.9. In what they have done I am well pleased, O Jehovih. Through Your voice I selected them, and being Your servants, they deserve neither praise nor censure. You have wisely chosen them, for in this dawn I perceive the foundation of that which will reach mortals in the third dan'ha[569] that comes after. And because You have chosen this place, O Father, great is the responsibility of these, Your Lords, and Your Lord God.

20/20.10. Because they have supplicated You, You have guided them, and they cannot err. Because their work has been slow, they have great honor in patience and persistence. May Your Wisdom, Power and Love continue with them, for Your glory, now and forever. Amen! Fragapatti ceased, but the light became brilliant above his head; and the Voice came out of the Light, saying:

20/20.11. They shall concern themselves more in a righteous foundation of My kingdom, than in a multitude of conversions and resurrections. For the standard of their Lords and Gods, and their successors, is of more value than tens of thousands of redeemed who are of little wisdom and strength. For these latter will be raised up afterward.

[569] This would be the present dan'ha cycle and which launched the Kosmon era.

20/20.12. The Voice ceased, and Fragapatti came down from the throne, followed by Yaton'te and Hoab. The es'enaurs chanted: ALL HAIL, GREAT JEHOVIH'S POWER! HIS LIGHT THE IMMORTAL VOICE! And when the Gods advanced to Ctius,[570] they halted, standing abreast, and then filed in front of the throne, saluting in the SIGN OF OM, and were answered by Et'seing. Lastly came the marshals of the traveling hosts; and when they had passed, the Gods followed them, thus passing out of the capital to the place of the ships of fire, followed by the inhabitants of Yaton'te.

20/20.13. There they entered the avalanza, amid music and cheering, and then departed, first to survey the kingdom of Yaton'te, and then to go to Ipseogee.

[570] The etherean Ctius was probably chief marshal of the throne. He was stationed in front of the throne.

CHAPTER 21 Fragapatti

20/21.1. After Fragapatti had examined the places of the asaphs and of the physicians, and other such places that belong in the lower heavens, he descended to Hochedowa, the land of delusion (illusion) for teaching by subjective illustrations; the happy hunting ground. He was to witness the games and tournaments, which were, so far, maintained by a great expenditure of labor on the part of the ethereans. Jehovih said:

20/21.2. As mortal children can be taught by objective illustration, so have I created My es worlds capable of a similar process subjectively. My rules are not man's rules; nor are My worlds illustrated as man illustrates. Witness My rainbow, which is a subjective illustration to mortals of a bow without the substance of a bow. But man bends a stick, and says: Behold, a bow! And he holds it in his hand; but Mine he cannot touch.

20/21.3. I gave to mortals to teach their sons and daughters many combinations by the use of objects; thus they would know a circle, a square, a triangle, or learn to compute numbers by the use of objects. In the same way, but inversely, I created subjective means for the spirits of the dead, so that they could be taught and amused with My works.

20/21.4. To corporeans I give corporeal eyes and corporeal ears, so that they may attain to wisdom on the earth; but to a few I give su'is, so they may see and hear things spiritually.

20/21.5. To the spirits of mortals who die in infancy, I give spiritual eyes and spiritual ears; but without cultivation they do not hear corporeal things, nor see corporeal things. But to those spirits who have fulfilled an earth-life, I created them to see and hear after death, the matters of both worlds.

20/21.6. Nevertheless, there are many spirits in heaven who have not fulfilled either a spiritual or a corporeal life, and they can only see and hear a little;

for which reason I commanded that they should be called drujas, signifying, spirits of darkness.

20/21.7. And I sent My Gods and My Lords, saying to them: Go to the spirits of darkness, for they neither see nor hear heaven or earth, and are wandering about indifferent even to their own nakedness.

20/21.8. And you shall create mirrors and lenses, and optical illusions and delusions, and provide games and entertainments for them, so that their understanding may be opened up for the glory of My kingdoms.

20/21.9. When the avalanza arrived at Hochedowa, it was lowered and made as a floating observatory, in order to witness what was going on; and yet it was so provided, that it could be moved about from place to place.

20/21.10. And they witnessed the heavenly tournaments and games; the boating, fishing, hunting, and all other entertainments representative of what these angels had been engaged at in mortal life; and yet these things were only subjective, and not real.

20/21.11. But it came to pass that many drujas were restored to their memory of earth-life; restored to seeing and hearing, and, in fact, came to know they had entered another world; all of which illustrated to their dull senses that it was possible for them to learn to see things, and to hear things, understandingly.

20/21.12. Nevertheless, within these regions there were hundreds of millions of angels so stupid as to be void of form and expression.

20/21.13. Jehovih had said: When a man has fainted, you shall arouse him by calling his memory to things past. And when the druj in heaven has seen who he is, and his place also, you shall show him symbols of things past, and thus awaken him.

20/21.14. Jehovih had said: Behold, O man, you are the chief glory of My creations. Neither did I create any animal that walks on land, or flies in the air, or swims in the water, or crawls on its belly, with desire for spiritual life, nor with capacity to accumulate spiritually. But I have given only to you, O man, power to aggregate the spiritual entity.

20/21.15. For I bestowed My animals to be like a vessel that is full of water; no more can be put into them; and also when the vessel is destroyed, the water runs back to the ocean. I quickened them into life by My Own hand; but when I take away My hand, lo, they go back into dissolution. As a drop of water that has no power before the sun, but evaporates and is seen no more, so is the spirit of all the animals I created before the light of My countenance. But to you, O man, I gave power for everlasting life.

20/21.16. Nevertheless, as a man may take a drop of water and put it in a vial, and keep it for a long

time, so have I given to My exalted angels, power to take the spirit of a fish or animal,[571] suddenly dead, and re-clothe it for a season with the semblance of a body;[572] but yet it is only a subjective existence. And, even as a man lets a stone fall out of his hand, and it drops to the ground, so, when My angels release their hold on My spiritual animals, their spirits fall into the sea of My body, and are seen no more. Even so, but in less degree, I also created the trees, the grass, the moss, and all vegetable things that grow on the face of the earth. And I gave to My exalted angels power to take the spirit out of a tree, or a bush, or a plant, and to carry it away and re-clothe it with corporeal substance. But to My exalted Gods I gave power to do the same things, not with one plant only, but with whole forests, and with animals, fishes and serpents. And when they do these things in atmospherea, they are called subjective heavens.

[571] this includes birds

[572] atmospherean body

20/21.17. So it began, in the ancient days, when spirits of darkness returned to mortals, that they told them heaven was like the earth, with everlasting life for all animals as well as for man. || Do not turn away from such spirits, O man, but learn from them, so when you also become a spirit, you do not linger in My bound heavens.[573]

[573] There are spiritualist books describing the spirit world as having animals, and spirits who have animals as pets, including exotic animals such as a leopard. Through reading these accounts, one can learn subjectively about the spirit realm at that level.

20/21.18. For if you set your soul to feed on animals, and to dwell with them, the Gods cannot deliver you to My emancipated heavens, till you have served your time in the lower heavens. One great light I have bestowed upon all men, which is that they can progress forever. Though the waters of the ocean rise up and make clouds; and the clouds fall down as rain and run to the rivers, and from there back into the ocean, and this repeats a thousand times, ten thousands of times, yet that water has not progressed. Neither have I given progress to a stone, nor to a tree, nor to an animal; but I have given progress to man only.

20/21.19. Be wise, O man, and do not tie yourself to things that do not progress, nor set your soul upon them, lest they become a bondage to you in the next world. But for the druks (those who have tied themselves to things that do not progress), I have created heavens midway between light and darkness, subjective and objective, so that they may be redeemed. ||

20/21.20. Fragapatti also visited the Washa'wow'wow, the great hunting fields; and the place of tournaments, the Se'ka'to'si, where tens of thousands of drujas were being amused, instructed, and awakened to their condition and to their possibilities. And when Fragapatti and his hosts had seen the beauty and grandeur of this lowest of heavens, and made a record of the affairs, Yaton'te said:

20/21.21. Now I have shown you, O Fragapatti, the foundation of a great house, even my kingdom, which is Jehovih's. I am at your service, to go wherever you may desire. So Fragapatti spoke, saying:

20/21.22. I desire to descend to the earth's surface, and survey the plains, rivers and lakes, in the regions where the Father's kingdom will be founded. Let my mathematicians calculate the time when these things shall be, and also record this in the etherean libraries, for the benefit of the angels of that day.

20/21.23. The mathematicians calculated the time, and then Yo'tse'putu, the chief, said: In eight thousand nine hundred years, the foundation! So Fragapatti caused the avalanza to be lowered down to the earth's surface, and he coursed over the land to the east, west, north and south, and when he saw it was a fair country as to land and water, he said:

20/21.24. Behold the Wisdom of Jehovih in the foundation and plans for inhabiting and subduing the earth. And yet, eight thousand nine hundred years! O what innumerable millions on the earth will go down in darkness before that day! Here the light will fall! Here the beginning of the death of Seffas! Yet Your Hand, O Jehovih, is over all.

CHAPTER 22 Fragapatti

20/22.1. Fragapatti sent messengers to Hapacha, God of Ipseogee, apprising him of the visit. So Hapacha hastily called in his Lords, captains, and fathers, and began preparing a time of recreation, including suitable reception and entertainment.

20/22.2. And Hapacha provided in this manner: first, one hundred thousand musicians, formed in eight parts of a circle, with eight intervening spaces. With each group he provided one thousand marshals, and they stood in front of the musicians, with eight intervening spaces also. Next within, he provided places for the messengers, of whom there were three hundred thousand. Outside the musicians were the asaphs, of whom there were one million; then came the ashars, of whom there were two million. Next came the nurses and physicians; next, the teachers in factories, schools and colleges; and of all these there were fourteen million six hundred thousand.

20/22.3. Of the grade first above the es'yans there were twenty million; of the second grade, which was the highest, there were thirty million; but no es'yans were present.

20/22.4. In the middle of the circle was the throne of Hapacha, now extended to accommodate his Lords. To the south of his throne were the seats of the captains of the hosts. In a crescent were Hapacha's counselors, of whom there were one million.

20/22.5. Hapacha, having them thus called together, and having previously explained to only a few the purpose, now addressed them all, saying:

20/22.6. By the Wisdom and Power of Jehovih I speak before you. That which I say is not of myself, but of the faith I have in Jehovih, of which faith you are likewise blessed.

20/22.7. Since our youth up we have been advised by the guardian angels, their Lords and God, to be firm in faith in Jehovih above all things. For it was declared to us, in the earlier times, that there was a higher heaven and a lower heaven, and that through faith in the Father we would all ultimately ascend and dwell in His Holiest Kingdoms.

20/22.8. For which reason, ever since your mortal lives have been put away, you have been steady workers, even for this kingdom, raising up many, and causing them to rejoice in everlasting life. But as it has been promised you beforehand, that the Gods above us would surely come and deliver all who are prepared for the next resurrection, even so, to this day, you cherish the hope for wider fields of labor, where you may overtake[574] your kindred and others who have become wise in Jehovih's light.

20/22.9. The time of that resurrection is at hand for many of you. Our Father has brought this heaven into a lighter region, so that you may be prepared for that still greater light beyond. And, as you have seen, because of the new light that is with us, many of the I'huan es'yans have deserted our nurseries and gone back to the earth, for they love the darkness of earth more than they love the light of heaven.

20/22.10. My Lords have sent messengers to me from various parts of the earth (Guatama), saying to me: To the extent that the es'yans have deserted your places in heaven, even so have they returned to mortals in those great numbers. || And it has come to pass that great manifestations of spirit presence are now common to men, women and children, on earth.

20/22.11. Many of these es'yans, falling in with drujas, have adopted their roving habits, denying that there is any higher heaven, honestly believing they will have an opportunity to reincarnate themselves and dwell again in mortal form. Knowing no higher heaven than the earth, and knowing no happiness except in the indulgence of lust, they appear to mortals and marry in manifestation, falsely pretending to be the kin of the living.

20/22.12. And this sign foreruns the approach of a new dawn of dan near at hand. Being thus doubly armed in prophecy, your God called you to witness the words and proceedings of Fragapatti, who is on his way here, accompanied by Yaton'te, God of Yaton'te, Creator (founder) of Hochedowa.

20/22.13. For more than six hundred years many of us have labored in this field, and our harvests for

[574] catch up with, rank with; i.e., enter etherea, even as others who became wise in Jehovih's light

Gau have been the most esteemed of all the resurrections contributed by the Lords of earth. To comport with our dignity, and to represent these harvests, I have commanded the builders of otevans to have a vessel ready for my Lords and their attendants, and my chief marshal, to go part way and meet our visitors, bearing the sign of the triangle, and of fruit, and the altar. ||

20/22.14. Hapacha then gave full instructions; and, presently, the receiving hosts departed in the otevan, with music, rejoicing, being cheered by the remaining hosts. In the interim, Hapacha caused the house to be put in order.

CHAPTER 23 Fragapatti

20/23.1. Fragapatti had previously visited Hapacha, but did not say who he was, except that he was God of Lunitzi, in etherea; consequently, Hapacha, now knowing that Fragapatti was coming, did not know it was the same person, and expected to see one coming in great pomp and glory. For he had heard of the wonders Fragapatti had already accomplished in the eastern heavens, particularly the breaking up of the hells of Aoasu and the deliverance of the tortured inmates.

20/23.2. That was the situation when Fragapatti came to Ipseogee in his avalanza, but displaying neither lights nor curtains; coming with the receiving hosts within his vessel, anchoring near the throne of Hapacha.

20/23.3. Presently Fragapatti came down out of the ship, Yaton'te and Hoab with him, also the marshals, who were on the left, the receiving hosts being on the right. Hapacha's es'enaurs struck up, PROCLAIM JEHOVIH'S NAME, O YOU LORDS AND GODS! And the hosts of the avalanza joined in with singing, and with trumpets, harps and triangles, knowing they were the symbols of Hapacha's kingdom, and great was the glory of their music.

20/23.4. When Fragapatti approached the throne, the music ceased. Hapacha said: Who comes here? And he made the ancient sign of Jehovih's name. Fragapatti said: A Faithist in Jehovih; and he gave the countersign. Upon which, Hapacha said: In His name, welcome brother, and welcome to your hosts also. May His love and wisdom be manifested in me and my people during your sojourn with us.

20/23.5. Fragapatti said: Jehovih is All Wise. He fashions some men like suns, and out of their souls the light extends into the far-off spheres. And Jehovih sends swift messengers from His most exalted heavens to course these vast fields at certain times and seasons. And these messengers, passing through both light and darkness, with their great wisdom, scan the distant kingdoms where mortals and angels

dwell, and quickly catch (perceive) from the guardian hosts, and from the scenes around, the brightest, best stars, and carry the record to the reigning Gods above. And when these Gods descend to the regions and places of these immortal gems, they go visit them.

20/23.6. Even so, O Hapacha, stands your record in the higher heavens. And when the Father called me to visit the red star and her heavens, I looked over Jehovih's messengers' reports, where your name was set, radiant with love and fire. So I made haste to you, and came unknown because I was as yet unproved in these heavens; and your much worth, and the amity[575] of your hosts, won my love. I told you that you would hear from me soon, and so you have. Behold, Fragapatti is before you!

[575] friendliness, goodwill

20/23.7. Hapacha said: Blessed, O Jehovih! Come, O Fragapatti, and honor my throne, in the name of the Father! And come also, O Yaton'te, and you, O Hoab! And they went up and sat on the throne, and Fragapatti sat in the middle.

20/23.8. Again the es'enaurs sang and played, and during the singing the light of the upper kingdoms began to envelop the throne. Then Fragapatti spoke, explaining:

20/23.9. Hear me, O all you people, and be attentive to my words:

20/23.10. Because you have been faithful from the start, you have become the light of the earth and of this heaven; and because you have maintained your altar and times of sacrifice (worship), there have been maintained in the upper heavens altars and sacrifices in conjunction with you.

20/23.11. By which, you have been blessed in hearing the Voice during all the darkness through which the earth and her heavens have passed.

20/23.12. As the Father has given voice between mother and child, though they are distant from each other, so, in like manner, are Jehovih's kingdoms, which are in sympathy in righteousness and love.

20/23.13. As you see the light gathering about this throne, do not think that I bring the light, nor that it is sent to me in person. There is a cord between me and my etherean kingdoms, and I am one end of it; the other end is the throne in etherea. When I sit in the midst of this throne, behold, it is also illuminated by the higher heavens.

20/23.14. Yet, do not think that my heavens are the highest of all, for the All Highest, as such, can never be attained. Nevertheless, my heavens are connected as with a cord to them above me, and they to others still above, and so on forever, upward, upward! The All Highest conceived of, is called Jehovih; and no matter how long it descends, still the Voice is His Voice.

20/23.15. So that you may hear Jehovih's Voice, I will now set my sun above the throne.

20/23.16. Fragapatti ceased, and a light most brilliant, in the figure of the sun, settled above his head and centered behind the throne. Many could not look upon it because of its brightness. Presently Jehovih spoke out of the Light, saying:

20/23.17. Rejoice, O Hapacha, in the name of your Creator! Sing your songs of delight, and let your people hold up their heads. Behold, I have watched over you and your hosts; with faith in My promises, you have fulfilled the dawn of My Light!

20/23.18. Three thousand years are like one day in My sight. Yesterday I said: Sit here, stand there, for tomorrow I come again. And this was My commandment for thousands, and tens of thousands of years.

20/23.19. But others did not remember Me; in the night they went down, like a child who falls asleep. And when I came in the morning, behold, they had not awakened. But I roused them up, and showed them My great Light.

20/23.20. Again I said to them: Three thousand years are like one day in My sight. Sit here, stand there, and remember Me. Tomorrow I come again. But lo, they went down in sleep; again they failed to remember Me, their Creator.

20/23.21. But you, O Hapacha, have maintained the watch all night long. You are the first of Gods who has kept this kingdom whole from dawn to dawn. You are the first of Gods who has kept My kingdom safe in the lower heavens till the morning came.

20/23.22. Now I have come to you to deliver you and your kingdom to Haraiti, where you shall reside till the close of dawn, when My Sons and Daughters shall bear you upward to My emancipated worlds; and your hosts shall go with you.

20/23.23. The Voice ceased. Then Fragapatti spoke, saying: For three days I will tarry[576] here; you shall have two days of recreation, but on the third day you shall appoint your successor, and then I will speak again before you and your people.

[576] stay temporarily, sojourn, remain

20/23.24. So Hapacha proclaimed two days of recreation, and the hosts mingled freely together, those of the avalanza coming out and rejoicing with the Ipseogee'ans, and great was the glory of those two days.

CHAPTER 24 Fragapatti

20/24.1. Hoab did not rejoice; for he alone, of all the people assembled, was burdened in soul. He said: Jehovih! You have rebuked me, and I am cast down. You have shown me Your Son Hapacha, one of Your Gods in the lowest of heavens. And Hapacha, Your

Son, has maintained his kingdom to You till this dawn of light has come.

20/24.2. Yet You gave into my keeping a kingdom far higher than this, even Zeredho; and I went down, like a child who falls asleep. My kingdom forgot You; my people ceased to sing songs to Your name. We buried ourselves in darkness.

20/24.3. And You have chosen me to be the next succeeding God of earth and her heavens! How shall I fulfill Your commandments? How shall I know the way to choose Gods and Lords under me who will be steadfast and zealous?

20/24.4. As he thus communed with Jehovih, Fragapatti said to him: Through faith all things are accomplished; without faith, all things are uncertain. He who says: I know Jehovih lives and reigns, has said wisely. But he who says: I go forth in You, O Jehovih, for I know You will accomplish, has said much more. For his words maintain the power of the Father in him. ||

20/24.5. When the morning of the third day came, Hapacha called the hosts from recreation to labor; and the es'enaurs chanted a hymn of rejoicing; and after that, Hapacha said:

20/24.6. To You, O Jehovih, all things are committed, even as from You they came forth. Your Voice is ever upon all men, but they do not hear You. Your eye is observant of all men, but they do not believe it. To teach men these simple things, is to make Gods of them. To open up their understanding, to find You, to know You, and to realize Your Ever Presence, to become one with You, this is the labor with Your Gods, Your Lords, and Your holy angels.

20/24.7. In Your name I have raised up one who is to succeed me in this, Your kingdom. From Your Light Your Orian Chief shall weave a crown for him. With my own hands I will crown him to You and Your kingdom.

20/24.8. The marshals now brought forward, Penoto, of Caracas, highly learned in discipline, and he stood before the throne of God. Then Fragapatti rose up, saying:

20/24.9. Without a keynote a number of instruments cannot be attuned to harmony. Without a faith in an All Highest Person, neither angels nor mortals can live in harmony.

20/24.10. Individuals may be strong, but many in concerted action comprise the Father's kingdoms.

20/24.11. Neither angels nor mortals can assimilate of themselves;[577] but all can assimilate with the Father, every one perfecting himself differently. Such persons are then assimilated to one another.

20/24.12. Whoever serves his own conception of the All Highest, making himself a servant to it, is on

[577] on their own account; by their own means; by themselves

the right road; and, in the plan of the universe, will drift into an association adapted to himself.

20/24.13. Many such persons, becoming a unit, are powerful over the elements surrounding them. Disbelief in an All Highest Person is caused by weakness of spirit, resulting from disease or from pre-natal sin,[578] or by laudation of one's own self. Such persons cannot harmonize, because each one is his own self-esteemed all highest. They are without power, without unison and without sacrifice, accomplishing little good in heaven or on earth.

20/24.14. Do not think that darkness belongs only to the earth and the lowest heavens;[579] there are those who rise to the second resurrection, and then fall into unbelief, and then fall to the first resurrection, and afterward become wandering spirits. And some of them even fall into hell, which is belief in evil and destruction being good; and yet others become drujas, engrossed in the affairs of mortals, and in lust, teaching reincarnation; and they finally become fetals and vampires on mortals.

20/24.15. Whoever has attained to the height of his own ideal, is on the precipice of hell; but he who, finding the God of his forefathers too small for himself, and so, invents one much higher, is a great benefactor. A fool can ridicule the ancient Person; his delight is to pull down; but a wise man furnishes a greater Great Person. To pull down the All Person, is to pull down His people.

20/24.16. To try to make a non-appreciable Person out of Jehovih is to make one's self the opposite of a creator.[580] To learn to create, to invent, to cast one's spirit forth with power to congregate and make,[581] is to go on the right road.

20/24.17. To learn to pull down, to scatter, to annul, to disintegrate, to set things apart from one another, to find evil instead of good, to find folly instead of wisdom, to expose the ignorance of others instead of finding wisdom in them; all these follow after the first inception of disbelief in the All Person.

20/24.18. And since, from disintegration of the compact between the Creator and His children, the cord of communication is cut off with the exalted kingdoms in etherea, they have indeed double grounds for disbelief; nor can they comprehend how others can be believers in an All Person, much less have Faith in Him.

20/24.19. And the same rule that applies to individuals also applies to communities and to kingdoms, in regard to the fall which is consequent to unbelief in an All Person. For a community becomes One Person; a kingdom in etherea becomes One Person; a kingdom in the lower heavens becomes One Person; a kingdom (state, nation) on earth becomes One Person; with each and every kingdom being a single figurehead; and for as many of these

[578] sins that were committed by the parents or previous ancestors

[579] That is, to the heavens resting on or very close to the surface of the earth. Note that those who ascend to etherea as Brides and Bridegrooms, being wedded to the All-Light, cannot fall into unbelief.

[580] To give the Creator properties that cannot be related to, aspired toward, or comprehended in the sense of measuring one's closeness or distance to those traits of His, is to make Him non-appreciable, i.e., not capable of being understood and appreciated; not seen as a Person.

In that case, to use a metaphor, one has no safe Port toward which to aim the ship of one's being; nor anywhere against which one may take safe bearing; and being without direction, one becomes adrift at sea and the possibility of capsizing under the waves increases dramatically. In regards to being a creator, it is elsewhere in this Oahspe said that man is to become a co-creator with his/her Creator. –ed.

In those who, having fallen from the second resurrection, refer to the Creator as unknowable, we have an example of how this idea makes the All Person un-appreciable. For, although we will never know Jehovih in His full form and extent, everlasting resurrection (spiritual growth) means we will be forever growing in our knowledge of Him, and forever attaining in His attributes. –cns ed.

In sum, Jehovih is not unknowable (impossible to know; beyond the capacity of human understanding), but to those in darkness, it may seem so for a season. –ed.

[581] This attribute is that which is stated elsewhere in Oahspe as going forth manfully (19/6.24<fn-manfully>), and is part of that which Oahspe calls manliness; note this refers to both males and females.

kingdoms as become united with each other, they also become One Person, being a single figurehead of many parts, which is the perfection of each and every individual.[582]

20/24.20. Hence, as a single individual can cut himself off from the Father, so can a community, or a kingdom, and so go down to destruction.[583]

20/24.21. The strongest, best man in the community is he who labors most to perfect the unit, that is, the Person of the community; the strongest man in the kingdom is he who labors most to perfect the Person of the kingdom; the strongest man in heaven is he who labors most to perfect the All Person of heaven.

20/24.22. The weakest of men is the opposite of these; he labors to show there is no All Person in anything; truly, he is already falling away from the Father. Yes, he accuses himself, for he says: I neither see nor hear an All Person, nor do I believe in one.

20/24.23. It is a wise man who, finding he is going into disbelief too much, corrects himself. And he is not less wise who, finding he believes too much, and hence, investigates not at all, corrects himself.

20/24.24. It was said of old, first, testimony; second, belief; third, faith; and fourth, works; but I declare to you that, with the expansion of knowledge, testimony must be strengthened. For in the ancient times, angels and men could be commanded to believe, and they believed.

20/24.25. And here many of the Lords and the Gods of the lower heavens have erred; for they did not furnish to those beneath them the necessary testimony comporting with the advanced knowledge in heaven or on earth. A God shall be swift in devising food for meditation; for angels, as well as mortals, without an advanced teacher, are as well off with none at all.

20/24.26. It was said of old that a God taught the people on one of the stars to believe Jehovih lived in a straw, and they rose in wisdom, harmony, and unity. Then afterward, another God came and taught them there was no Jehovih, because, in truth, He could not live in a straw; and the people fell into disbelief, disharmony and disunion. Which, then, of these, was the better God?

20/24.27. Yet I declare to you, they were both necessary. For without a habitation and a figure, the Great Spirit cannot be taught in the first place to either angels or mortals. The labor of the Gods is to lead the people upward, step by step, until they learn to be Gods and Goddesses themselves.

20/24.28. On this earth, mortals were taught through stone and wooden idols; and afterward by engraved images. In some of the mixed tribes it will be necessary to teach them incarnated Jehovih in mortal form, and by sympathy for his sufferings,

[582] This can be likened to a body with many organs, each of which must function perfectly for the whole to function perfectly; and for each organ to function perfectly, each component cell (individual) must function perfectly.

[583] Starting from a single cancerous cell, an entire body can ultimately die. Accordingly, health or unity of the whole requires the perfecting of each and every member within that entity.

From this we can see the bondage of those who lead. For as an individual's pending union with Jehovih requires perfecting himself, so does the leader's compact with Jehovih (acknowledged by the leader or not) require that the person of the whole (the group) also perfect itself in the ways of Jehovih. And the compact also requires the component parts of the group be allowed to perfect themselves. Where the leader disallows for that, then he (or she or they) become bound. Where the leader does provide wholesome ways that lead to perfection of members, then so do the members and the whole, benefit spiritually.

Also note that in these Kosmon times, the United Nations of the world are also rated as One Person; and so the same applies.

teach them how to follow his spirit up to heaven. But all these subterfuges shall be set aside in the Kosmon era.

20/24.29. This heaven, more than any other heaven of the earth, will be regarded[584] by the etherean kingdoms. Beneath you, even on this part of the earth,[585] mortals will first espouse the Father's kingdom.

20/24.30. Of all things, let your labor be first of all to sow the seed of belief in an All Person, the Great Spirit. As you now sow, and build Jehovih's kingdom in your heaven, so, in the coming of the Kosmon era, the same teaching will take root in the souls of mortals.

20/24.31. Nor shall you, under any circumstances, permit Gods, Lords, or Saviors to be established as worshipful beings, either in these heavens or on this part of the earth. For this land is dedicated by Jehovih for the overthrow of all idols, of God, and Lord, and Savior, and of everything that is worshipped, except Jehovih, the Great Spirit. Neither shall any of these idols be established with effect in these heavens or on this land. But be most circumspect to establish Jehovih, the Light of light, the All Person, in the souls of angels and mortals.

20/24.32. Fragapatti ceased, but signaled for Hapacha to ordain Penoto, to be God of Ipseogee. Hapacha rose up, saying: Penoto, Son of Jehovih! You have been chosen to be God of Ipseogee for six hundred years, and even after, if Jehovih so wills. You have passed the examination, and stand above all others.

20/24.33. You have been favored with much traveling in heaven; and for your benefit many swift messengers, from the emancipated worlds, have explained to you the dominions of the Great Chiefs.

20/24.34. He, through whose fields this world is now traveling, has stood up before you. He has spoken to you and your people. Heed his words, and you shall be one with his kingdoms in wisdom and power.

20/24.35. By proxy I have visited the etherean worlds; you have not. By being one with this Chief, you will inure[586] to All Light, and soon you shall visit his places by proxy also.

20/24.36. And at the end of six hundred years, you and your harvest will be called for by the etherean hosts. Be ready for them! And before you depart, you shall raise up one sufficient to take your place, and you shall bestow him.

20/24.37. Penoto said: Your will and Jehovih's be done! That which is given me to do, I will do with all my wisdom and strength, so help me, O Jehovih!

20/24.38. Hapacha said: By virtue of Your Wisdom, Power and Love, O Jehovih, vested in me, I ordain this, Your Son, God of Ipseogee for the period

[584] special attention paid to it; given priority

[585] that is, over that portion of North Guatama that became the United States of America

[586] become as one, habituate, become increasingly accustomed

of six hundred years. Be with him, O Jehovih, and may he and his works glorify You forever! Amen!

20/24.39. Penoto said: Which I accept and covenant with You, O Jehovih, for Your glory forever. Amen!

20/24.40. The es'enaurs now sang: YOU LIGHT AND PERSON, APPROVED AND SUNG ON HIGH JEHOVIH! OUR GOD HAPACHA; JEHOVIH YOU HAVE CALLED HIM! WELCOME, PENOTO! YOU, ALONE, JEHOVIH, REMAIN FOREVER! GLORY, GLORY TO YOU, O CREATOR!

20/24.41. The light gathered brilliantly over Fragapatti's head, and when the music ceased, the Voice of Jehovih spoke out of the Light, saying:

20/24.42. In the first days I blew My breath upon the lands of the earth, and man became a living soul. Then, in the second time, I moved My hand upon the earth, and man went forth in power.

20/24.43. Thus My Voice has approached near the earth. Be steadfast in My commandments. The time shall surely come, in the third season, when My Voice shall be heard by mortals.

20/24.44. The Voice ceased, and then Fragapatti took the light in his hands, as one would take fine flax, and he turned it about three times, and lo, a crown was woven, most brilliant, but of a reddish hue. He said:

20/24.45. Crown of Your Crown, O Jehovih, I have woven for Your Son, God of Ipseogee. And he handed it to Hapacha, who said: And in Your name, O Father, I crown him, second God of Ipseogee, six hundred years. Be with him, O Father! Amen!

CHAPTER 25 Fragapatti

20/25.1. It being now the end of the fourth day, Fragapatti commanded the hosts to embark in the avalanza; and the marshals conducted them in, taking first the sons and daughters of Ipseogee, being sixty million; next the Zeredho'ans, ten million; and then Fragapatti's attendants, being mostly ethereans, five million.

20/25.2. When the hosts were aboard, Fragapatti, Hoab, Yaton'te and Hapacha rose up, and after making the sign of the Setting Sun, went down and sat at the foot of the throne.

20/25.3. God (Penoto) went down and took Fragapatti's hand, saying: Arise, O Chief! The Father calls. Fragapatti rose up and stood aside. Next, God raised Yaton'te, and he stood aside; and then he raised Hoab, and he stood aside. And now came the greatest trial of all—he took Hapacha's hand, saying: Arise, O God, Great Jehovih calls you! Go your way and His.

20/25.4. But they both burst into tears, and fell into each other's arms. Hapacha said: O Father!

Penoto said: His will be done! || And now the light gathered brilliantly over the scene; Fragapatti moved forward, then Yaton'te, then Hoab, and next Hapacha!

20/25.5. Penoto resumed the throne. The es'enaurs chanted, and the fire-light of the higher heavens descended over the entire place. Like a sweet dream, the scene closed. Fragapatti and his hosts were gone.

20/25.6. Like a bee that is laden with nectar, flying from a field of flowers to its home, Fragapatti returned to Haraiti with his avalanza laden, flying swiftly through the vault of heaven, a shooting star in Jehovih's hand.

20/25.7. Athrava, God of Haraiti, and assistant to Fragapatti, knew that the avalanza was coming, and that Hapacha and his hosts were aboard; so he resolved to provide a glorious reception.

20/25.8. Accordingly, for the length of a thousand miles, he caused pillars of fire to be erected, in two rows, so that the avalanza would pass between them; and near the pillars he stationed one million trumpeters and harpers, divided into one hundred groups. And they were arranged so that when the avalanza passed them, they could come aboard.

20/25.9. Now during Fragapatti's absence, many of the spirits who had been rescued from torture and madness in the hells of Aoasu had been restored to consciousness, more than one hundred and fifty million of them.

20/25.10. Of these, Athrava said: Clothe them in most gaudy apparel, and let them be the bearers of perfumes, flowers and torches, as presents for the I'hin hosts of Hapacha. And the lights shall be lowered at the landing place, to make it acceptable to those newly raised, who are aboard.

20/25.11. Athrava said: As for Mouru, within the walls of light it shall be rated seven; but when Fragapatti has ascended the throne, it shall be raised to nine. || And in those days, nine, in Haraiti, was fifty percent of the capacity of endurance in the plateau.

20/25.12. Jehovih had said: If they raise the light, it will be more acceptable to My etherean hosts, for they have dwelt a long time near the earth, and are thirsting for etherean light. But yet consider, here are billions of atmosphereans who cannot endure the etherean light, but delight in a lower percent. See to it, then, that the walls of light protect My hosts in the dark on one side, but raise the grade to nine within.

20/25.13. Athrava said: There shall be flights of stairs leading over the walls of Mouru, and they shall be white and illumed on that day, which will be sufficient for dividing the people according to the light suited to them. The I'hins with Hapacha will go over the walls, for they entered their corporeal cities in the same way; besides, they are capable of

enduring the light; but the I'huans with Hapacha will desire to remain outside. For them you shall prepare a place of delight and rest.

20/25.14. But Athrava gave no orders regarding the ethereans, for they were capable of perceiving all necessary things, and without instruction.

CHAPTER 26 Fragapatti

20/26.1. When Fragapatti entered the Road of Fire with his avalanza, where Athrava had stationed the musicians and groups of furlers,[587] the hosts aboard broke loose from all bounds of propriety,[588] so great was their delight; and they shouted and sang with the trumpeters with most exalted enthusiasm. Many of them entered the Orian state, and not a few, even the Nirvanian. And they became even as Gods and Goddesses by their own entrancement, seeing, hearing and realizing, even to the third rate above the Brides and Bridegrooms of Jehovih!

[587] evidently holders of banners that they unfurled, with wording on them, for reasons shortly made clear

[588] decorum, composure, formality, stateliness

20/26.2. These were just spasmodic conditions of light, from which they presently returned, being able to give descriptions of their visions. For so Jehovih created man, with spells of clearness far in advance of his growth; and having realized such, he returns to his normal condition, to prepare himself constitutionally.

20/26.3. Along the road, on either side, were mottoes and sayings peculiar to the hosts of Hapacha, and to mortals of Guatama. When Hapacha saw these, he said: How is it possible? How did these Gods derive this information? But the light came to his own soul, saying: The wise and good sayings of men below, are borne[589] by Jehovih's swift messengers to realms above. || Hoab, standing nearby, heard Hapacha's words, and Hoab said: How can men and spirits be inspired to wise and good sayings? Who thought to erect such signboards on the road to All Light! And yet what darker deeds are done, when the soul of man finds curses and evil words to vent his awful sins, and walls himself around with horrid imprecations![590] And which he must face in after time only to be appalled at the havoc of his own deadly weapons. How few, indeed, comprehend the direful thrust of hateful words, imagining them to be only wind, to pass away and be seen no more, but which are placarded on the signboard of heaven, as his fruit sent to market! The poison dealt out of his mouth to his brother man! A man throws a spear, deadly, but it falls on the earth and lies there; but words and sayings are more potent, scoring deep in the soul of things. Fair, indeed, it is with you, O Hapacha, and with your hosts also, to enter Haraiti with these pure scroll!

[589] carried, conveyed

[590] fierce denunciations, maledictions, invoking of evil, cursing

20/26.4. As fast as the ship passed the lights, the etherean musicians came aboard, being anxious to

meet Hapacha and his hosts, especially the I'hins, and to congratulate them on being the first harvest from the lowest heaven at the end of a cycle. And strange to say, there were just twice as many as Sethantes had prepared in the first dawn on earth. Fragapatti called the swift messengers belonging to the Roads of Gon, in etherea, and he said to them: Go to Sethantes, whose fields lie in the Roads of Gon, and say to him: Greeting, in the name of Jehovih! The earth has reached Obsod and Goomatchala, home of Fragapatti, who sends love and joy on behalf of sixty million, first harvest of ha'k, grade sixty-five.

20/26.5. Of these messengers, four hundred departed, leaving a reserve of eight hundred, who continued on the avalanza.

20/26.6. The drujas, who were arrayed in gaudy attire, withdrew a little from the landing, fearing the light. When the ship drew near the walls, and was made fast, two million of the marshals of Mouru came to the front, as an escort to conduct all who chose over the ascending stairs.

20/26.7. And so great was the faith of Hapacha's hosts, that over fifty million of them passed within the sea of fire, singing: GLORY TO YOU, O JEHOVIH! CREATOR OF WORLDS!

20/26.8. Seeing this great faith in them, Athrava commanded red and blue lights, to favor them; and not one of them quailed, or turned from the light. And now, many of them had their first view of the glories and powers of Gods and Goddesses. Every part of Mouru was illuminated. The structure of the temple, its extent and magnificence in conception, with its hundreds of thousands of mirrors and lenses, its transparent and opaque crystals, translucent and opaque circles and arches, hundreds of millions, all of which, when viewed from any one place, was unalike when viewed from another place, as if each position were striving to outdo the others in beauty and perfection. So that, were a person to walk for a thousand years in the temple, every moment he would see, as it were, a new palace of surpassing grandeur.

20/26.9. And so wonderfully was it arranged, that the faces of one billion people could be seen from any place a person might be; and yet all these people constituted a part and principle in the building, being as jewel stones, created by Jehovih for the ornamentation of His celestial abodes.

20/26.10. Hoab, always quick to speak, said: O if only angels and mortals would strive to make of themselves such jewels as these! Hapacha, being overwhelmed with the beauty and magnificence, did not speak. Yaton'te said: When you are on the throne, Fragapatti, I will leave for the kingdom of Yaton'te. Here, then, I will take my leave. Fragapatti shook hands with him, saying: Jehovih be with you!

20/26.11. So Yaton'te remained where he was, but Hoab and Hapacha continued on with Fragapatti. All eyes were turned to them, and especially to Hapacha, whose persistence in faith in Jehovih had won the lower heavens to Wisdom and Love. And as they moved toward the throne, great Athrava rose up, smiling, holding out his hands to receive them. Next, and behind Athrava, were the five Goddesses, Ethro, of Uche and Rok; Guissaya, of Hemitza, of the Valley of M'boid, in etherea; Si'tissaya, of Woh'tabak, the one-time home of Fuevitiv; Ctevi, of Nu of Porte'Auga; and Rinava, of the Swamps of Tholiji, in South Suyarc of Roads, near Zuh'ta and Hitch'ow, in the South etherean vault of Obsod.

20/26.12. And the Goddesses also rose up with extended hands; and now, because of the brilliancy of their presence, the throne became a scene of hallowed light, and threads of light extended to all the Council members, and by these, were radiated outward so that every person in the Temple of Jehovih was connected with the throne, which made every spoken word plain to all.

20/26.13. Athrava said: In Jehovih's name, welcome, O Fragapatti! And your hosts with you! The Goddesses repeated the same words, and they were echoed by the entire audience. Fragapatti said: In Your name, O Jehovih, I am delivered to my loves. Be with us, O Father, so we may glorify You! O my people, receive Hapacha, Son of Jehovih, who rose up and stood in the dark all night long, in faith in Jehovih. Behold, I have delivered him in dawn, and his hosts with him.

20/26.14. And now Jehovih's light appeared beyond the throne, rising like a new sun, reddish tinged, emblem of the Western Light, in honor of Hapacha. And it rose and stood above Fragapatti's head in great brilliancy. Then Jehovih spoke out of the Light, saying:

20/26.15. With My breath I create alive the earth-born child; with My hand I quicken the newborn spirit; and with My Light I illume the soul of My Faithist. Behold, I dwell in the All Highest place, and in the lowest of created things; whoever finds Me, I find also; whoever proclaims Me, I proclaim in return. Hapacha, My Son, Savior of men! Of My Light you shall be crowned!

20/26.16. The Voice ceased, and now Fragapatti advanced to the middle of the throne, and took of the light and fashioned a crown, and placed it on Hapacha's head, saying: Crown of Your Crown, O Jehovih, I crown Your Son! In Your Light he shall be wise and powerful, with Love to all Your created beings, from now and forever.

20/26.17. The Goddesses then received them, and after due ceremonies they all took their seats, Fragapatti in the middle of the throne. Athrava

resigned at once, during the stay of Fragapatti. The es'enaurs now chanted: GLORY BE TO YOU, O ALL LIGHT; THE PERSON OF EVERY KINGDOM HIGH AND LOW; WHO HAS BROUGHT OUR BROTHERS AND SISTERS HOME!

20/26.18. By natural impulse of thanks, Hapacha's hosts, fifty million, rose up and responded, singing: TO YOU, O JEHOVIH, HOW SHALL OUR SOULS FIND WORDS! YOUR SONS' AND DAUGHTERS' LOVE, HOW CAN WE RECOMPENSE? MAKE US LIGHT AND CLEAR, O FATHER! SPOTLESS BEFORE THEM AND YOU!

20/26.19. But the anthems were long, and sung with brilliancy, rejoicing and responding, millions to millions, as an opera of high heaven.

20/26.20. When the music ceased, Fragapatti said: With the close of dawn of dan, these hosts shall be received as Brides and Bridegrooms of Jehovih, and ascend with us to the regions of Goomatchala, in etherea. The apportioners will therefore divide them into groups in Haraiti; with etherean teachers to prepare them. So that this may be accomplished, I proclaim one day's recreation, to assemble on the next day in order of business.

20/26.21. The marshals then proclaimed as had been commanded, and the hosts went into recreation, the ethereans rushing to Hapacha's atmosphereans with great glee, every one desiring some of them.

CHAPTER 27 Fragapatti

20/27.1. When they were called to labor, Fragapatti said: For the convenience of my own hosts, the light shall now be raised two degrees. In which case it will be well to permit the hosts of Hapacha to retire to the fields of Hukaira (in Haraiti), where Athrava already has a place and teachers for them.

20/27.2. Accordingly, the conductors now removed Hapacha's hosts, except about one million who resolved to endure the light. The es'enaurs chanted while these arrangements were being carried out, and when they were accomplished the music ceased.

20/27.3. The chief marshal said: Swift messengers, who are waiting outside, salute Jehovih's throne, and His God, and ask an audience. Fragapatti said: Where do they come from? And what is the nature of their business?

20/27.4. The marshal said: From the Aoasu'an fields of Howts. Their business concerns the Osivi knots. Fragapatti said: Admit them on the sign of Emuts, greeting from God, in the Father's name.

20/27.5. The marshal withdrew for a short while, and then returned, bringing in one thousand swift messengers, of whom Arieune was Goddess. She advanced near the throne to the left. Fragapatti said:

Goddess Arieune, Greeting to you, in Jehovih's name! Please proceed.

20/27.6. Arieune said: Greeting, in love to you, Fragapatti, and to all your hosts. I hastened here from the fields of Howts, section twelve, on the one-time plateau and place of Hored, where there are a billion in knot, and have been for many days. I reported this to the Lord God of Jaffeth, Ah'oan, but his forces are all employed, so he sent me here.

20/27.7. Fragapatti said: It is well. You are at liberty! Hoab, can you untie the knot? Hoab said: I have faith to try. To which Fragapatti replied: Athrava will go with you, but you do the labor. Choose, therefore, your hosts from my ethereans, and have a vessel made of sufficient size, so that if you find it advisable to bring them away, you can do so. Retire, then, with the captain of the files, and make your selections, and, meanwhile, give commands for the vessel to be made, and put in readiness for you.

20/27.8. Hoab said: With Jehovih's help I will deliver them. And he saluted, and, with the captain of the files, he withdrew and made his selections, choosing five million in all, of whom half were physicians and nurses. Meanwhile he had the proper workmen build a vessel of sufficient capacity and strength, as commanded by Fragapatti. And in seven days everything was completed, and Hoab commanded his hosts to enter the ship, and he and Athrava went in also; and presently they were off, being conducted by the Goddess Arieune, in her arrow-ship, to the place of the knot.

CHAPTER 28 Fragapatti

20/28.1. The Goddess Arieune slackened the speed of her arrow-ship to suit that of Hoab's vessel; so onward together they sped in a direct line, propelled as a rocket is propelled, by constant emissions from the hulk (body of the ship); this expenditure being manufactured by the crew and commanders, skilled in wielding Jehovih's elements. For as mortals find means to traverse the ocean and to raise a balloon, so do the Gods and spirits build and propel mightier vessels through the firmament, between the stars and over and under and beyond the sun.

20/28.2. And when the ethereans, highest raised in the most subtle spheres, send their ships coursing downward in the denser strata of a corporeal world, their ready workmen take in ballast, and turn the fans, and reverse the whirling screws to match the space and course of travel; for which purpose men learn the trade, having rank and grade according to proficiency. Many of them serve a thousand years' apprenticeship, becoming so skilled in wielding the elements, and in the knowledge of the degrees of

density, that billions of miles of roadways in heaven are as a well-learned book to them.

20/28.3. And, thus conversant with Jehovih's wide domains, they are eagerly sought after, especially in emergent cases, or on journeys of millions of years; for they know the requirements so well, the places of delight, the dangers of vortices, eddies and whirlpools, that when a God says: Take me here, or over there, they know the nearest way and the power required.

20/28.4. For, as Jehovih has made icebergs on the corporeal ocean, dangerous to ships; and made strong currents of trade winds, and currents in the oceans, so are there in the etherean firmament currents and densities which the well-skilled God can take advantage of, whether for a slow trip of pleasure, or a swift one on urgent business to suffering angels or mortals.

20/28.5. And if a God or Goddess is suddenly dispatched by a higher Council, to a distant place, he or she must already be acquainted with navigators sufficiently to know whom to choose; and, likewise, understand the matter well enough to lend a helping hand if required. For often, the navigators have no swift messengers to pilot them; and yet a short journey of fifty thousand miles may require as much skill as a million, especially when descending to a corporeal world.

20/28.6. Hoab knew, and he managed well, following close on the arrow's trail till they neared the ruined plateau. And then, amid the broken currents, Arieune, perceiving that Hoab's vessel was less wieldy, dropped alongside and made fast. She said to Hoab:

20/28.7. Behold, we are near the place. Then Hoab asked: How did you discover a knot in such a wasted country? Arieune answered him:

20/28.8. When Jehovih created woman, He gave to her two chief attributes, curiosity and solicitude for others. So, passing here, surveying the place where the first heavenly kingdom was, I remembered it had been said that Aph left some island places where once a colony in heaven had been built, and I stopped to examine it. A moan and terrible sound greeted me! I heard the Osivi knots, as I had often heard others before.

20/28.9. We landed and made fast, and presently went about searching, led by the sad, sad noise. Then we came to the great mound, the knot, a billion drujas bound in a heap! Wailing, muffled, moaning as if the whole heap of them were in the throes of death, but could not die!

20/28.10. Being powerless myself to overcome such fearful odds, I took the bearing of the regions where I would find the nearest God; and so, having measured the knot, I set sail as you have heard.

20/28.11. Hoab said: Every day I behold Your wisdom, O Jehovih! In a new light Your wondrous judgment rises up before me. Who but You, O Father, had seen the fruitage of Curiosity made perfect in Your daughters? From the little bud seen in mortal form, to the over-scanning of Your heavens by such Goddesses! ||

20/28.12. As Hoab thus discoursed, they arrived at a suitable landing-place, where they anchored their vessels, and then hurried to the knot. Without much ado, Hoab walled the knot around with low fire, leaving a gateway to the east, where he placed a thousand sentinels. One million of his army (his hosts) he stationed outside of and beyond the walls, and these were divided into groups of selectors, guardsmen, physicians, nurses, bearers, and manufacturers of fire and water. The selectors were provided with rods of fire and water, and the guardsmen with shields and blinds.

20/28.13. Then Hoab stationed another million between the knot and the gateway, and these were stationed in four rows, each two rows facing one another and only two paces apart, so that, in all, there were two passages, each like a walled alleyway. And the other three million Hoab caused to surround the knot on every side. Each and every one of these was provided with a fire lamp, which they held in the right hand. And when all things were thus ready, Hoab commanded the attack to begin. And at once the attackers thrust their fire lamps in the face of the nearest druj, and, seizing them with the other hand, pulled them away. The drujas do not all relinquish their grip in the knot at sight of the lamp, but often require to be nearly burned and stifled with the light before they release their hold. Nor is this a grip of evil, but of fear.

20/28.14. || The knot is nothing more nor less than a mass of millions and millions of spirits becoming panic-stricken and falling upon their chief, or leader, who becomes powerless in their grip, and is quickly rolled up in the midst of the knot. ||

20/28.15. And when the deliverers thus begin at the exterior of the knot, peeling off the crazed and moaning spirits, they hurl them backward, where they are caught by the seconds, who, in turn, hurl them into the alleyways, where they are again thrust forward till past the gate in the wall of fire. From the time, therefore, that the druj receives the thrust of the fire lamp in his face, he is not allowed to linger, but is whirled suddenly from one to another so quickly, he cannot fasten to any person or thing. For if they were to fasten, even on the deliverers, first one and then another would fasten, and soon a second knot would result. Because of which, to untie a knot of a billion crazed angels is not only a dangerous proceeding, but

a feat of unusual grandeur to be undertaken by five million ethereans.

20/28.16. To provide against accident, Hoab appointed Athrava to take charge of the delivered after they were beyond the walls; for in such matters Athrava had experience spanning thousands of years. So Athrava divided and arranged the drujas into groups, placing guardians with fire rods over them; and in some cases taking the groups away and walling them around with fire also.

20/28.17. Now by the time five hundred million of the knot were released, some of the external, delivered groups, began to tie themselves in knots. And when Athrava saw this, he said to Hoab: Behold, they are becoming too numerous for my hosts. I lack sufficient guardsmen. Hoab said:

20/28.18. Then my army and I will cease awhile, and, instead of delivering, come and assist you. Accordingly, Hoab suspended the battle for a time, and together they labored with those outside, untying the small knots and arranging them in safer ways, placing a greater number of guards over them.

20/28.19. This done, the es'enaurs struck up lively music, starting dancings and marchings; for such is the routine of the restoring process practiced by the Gods. Then come the nurses with cheerful words, with mirth and gaiety, following one diversion with another in rapid succession. But to the raving maniacs, and to the stupid, and to the helpless blind, the physicians now turn their attention.

20/28.20. Again Hoab and his army fell upon the knot, pulling the external ones away and hurling them out, but not so rapidly, having fewer deliverers, for he had bequeathed an extra million to Athrava, outside the walls. And after another three hundred million were delivered, Hoab again ceased, and joined with Athrava to assist, divide and group them in the same way. And he bequeathed another million of his army to Athrava, and then again resumed the attack on the knot, and thus continued till he reached the core of the knot, having untied the whole billion drujas, gradually lessening his own army and enlarging that of Athrava.

20/28.21. And when Hoab came to the core of the knot, behold, he found Oibe, the false God, who falsely styled himself Thor, the etherean. And in the midst of the knot they had jewels of rare value and stolen crowns and stolen symbols, and rods, holy water, urns, incense, a broken Wheel of Jehovih, a broken triangle of the Gods, and, in fact, so many things that one could write a book to describe it all. Suffice it to say, a false God and his kingdom had collapsed, and he fell, crushed in the glory of his throne. And there were with him seven false Lords, who were also crushed in the terrible fall.

20/28.22. Oibe and his Lords, from their confinement in the knot, were also crazed and wild with fear, screaming and crying with all their strength, even as all the others were, like drunkards long debauched, delirious and fearful of imaginary horrors, which have no existence. Or as one's hand, when long compressed, becomes numb, so that when the pressure is taken away it still seems not free, so Oibe and his Lords would not believe they were free, but still cried, calling for help.

20/28.23. At this time, a messenger with forty companions and with five hundred apprentices, came from Ah'oan, God of Jaffeth; and the messenger's name was Turbe, an atmospherean, three hundred years, grade two. Turbe said: Greeting from Ah'oan, in Jehovih's name! To whom shall I speak; to whose honor, aside from Jehovih's, shall I credit this deliverance? Athrava said:

20/28.24. To Hoab, a Zeredho'an disciple of Fragapatti, who is sojourning in Mouru, capital of Haraiti. And Athrava asked Turbe his name, where he came from, and especially if he knew about this knot before, and the history of its cause? To which Turbe replied:

20/28.25. This I have learned from Ah'oan: Some four hundred years ago, one of the sub-Gods, named Oibe, because of his modesty and birdlike fleetness, was promoted by Samati, who is now commissioned by Fragapatti to be master of the I'huans. This, whom Hoab has delivered, is Oibe, the one-time faithful sub-God of honorable purposes. His kingdom prospered for two hundred years, and his name and fame spread throughout all these heavens, and even down to mortals, who were inspired by his admiring spirits to make images of birds (oibe or ibis), and dedicate them to Oibe.[591]

[591] This is the origin of Ibis worship. –Ed.

20/28.26. He became vain because of the flattery, and, losing faith in Jehovih, finally came out in unbelief, saying there was no All Highest, except as each and every God chose to exalt himself. Within his dominions, which numbered nearly a billion angels, were twenty or more of Lords under him; to the wisest of whom he began to preach his views, looking to personal laudation and glory.

20/28.27. In some twenty years, the matter culminated with Oibe and a few of his favored Lords proclaiming a new kingdom, styled, THE ALL HIGHEST KINGDOM IN THE ALL HIGHEST HEAVEN! And the title he assumed was, THOR, THE ONLY BEGOTTEN SON OF ALL LIGHT! THOR THE ALL LIGHT PERSONATED![592] THOR, THE PERSONAL SON OF MI, THE VIRGIN UNIVERSE!

[592] in person, embodied, personified, incarnated

20/28.28. Thus Oibe cut loose from the true God and his kingdoms; and he immediately walled his kingdom around with a standing army; promoting seven of his most efficient admirers as Lords; and

others as generals and captains. And at once he set about enlarging and enriching his throne and capital, which he called Osivi, but known as Howts on the true charts.

20/28.29. In one hundred years his kingdom became a place of two billion souls. His chief city, Osivi, was the richest and gaudiest city that had ever been in these heavens. The streets were paved with precious stones; the palaces for himself, his Lords, marshals and generals, were built of the costliest jewels with pillars, arches and chambers of the most elaborate workmanship, and of the costliest material.

20/28.30. Oibe became a tyrant; and, except for his Lords and a few favored friends, none were permitted to approach his throne except by crawling on their bellies while under guard. Nor were they permitted to raise their eyes upon him, except at a very great distance. And all his subjects, although under progressive discipline, were in fact his slaves. These slaves were sent far away into atmospherea, or else down to the earth, to gather tribute for the glory of Thor (Oibe) and his favorites; nor did these slaves distrust, but believed they were working for Jehovih, believing that he lived in the capital, Osivi!

20/28.31. At first, Thor educated and otherwise improved his slaves; but, finding them less obedient as a consequence of gaining knowledge, he finally destroyed all the heavenly schools and colleges, and resolved to keep his subjects forever ignorant. Consequently, the wiser ones deserted him, except his officers, and his angels were without knowledge, knowing nothing, except that they had to work for Thor forever!

20/28.32. In addition to ignorance, Thor kept his subjects forever in fear of himself, continually threatening them with terrible punishments if they ceased to pray to him as the only personified All Light, Jehovih. And in time, his people forgot all aspiration for any other heaven or any other God. Many of these were deputized to dwell with mortals as guardian spirits, persuading mortals to worship Thor and Ibis, threatening them with being turned into serpents and toads after death if they did not obey these injunctions.

20/28.33. In that way, then, Thor, the false, ruled for four hundred years in Osivi; nor was it possible for Samati to send an army of sufficient strength to overcome such a kingdom. But a change finally came. A light descended from the higher heavens six generations ago; and, according to the legends of old, it was ominous that the Gods of higher worlds would intercede.

20/28.34. So Samati, taking advantage of this, sent emissaries to Thor, otherwise Oibe, and solicited him to give up his evil ways, and reestablish Jehovih. Thor, the false, sent word back, saying: When I was a

child, I was taught to fear Jehovih, and I feared Him. After long experience I have discovered there is nothing to fear in all the worlds. If there is any Jehovih, He is without form or person or sense! I do not fear Him! I do not revere Him! My heaven is good enough for me and my Lords. As for my subjects, let no man, no God, no Lord, meddle with them.

20/28.35. Samati, who was the lawful God of all these heavens and of the earth, thus perceived no way to reach Thor's slaves, for the slaves were too ignorant to desire anybody or anything except Thor. Nevertheless, Samati sent word the second time to Thor, this time saying: Your kingdom is even now destitute of enough intelligent people to protect you in case of panic. If a comet, or any sudden light, or the passage of an avalanza through your dominions should take place, you would surely find yourself overthrown in a knot. Your subjects look upon you as the All Highest; they will surely rush upon you.

20/28.36. Thor sent the messengers back with an insulting answer. Thus the matter stood till after Ah'oan's appointment as God of Jaffeth and her heavens, which at once cut off Thor's emissaries to mortals, and confined him within his own kingdom. At this time, Samati was commissioned to establish the word of God among mortals, but he communicated Thor's position to Ah'oan.

20/28.37. Ah'oan sent ambassadors to Thor, the false, beseeching him in the same manner to give up his (false) personality, and return with his kingdom to Jehovih, promising him the best of assistance. To this, Thor, the false, replied, by the messengers, saying:

20/28.38. Ah'oan, you usurper! If you desire favors of me, you shall approach me as all Gods and angels do, by crawling on your belly before me. Do not encroach the tiniest fraction on my Most High Kingdom, or I will banish you back to your miscreant[593] regions with stripes and curses!

[593] wretched, infidel, good-for-nothing, abject

20/28.39. Ah'oan was surprised, but perceived that till trouble came upon Oibe nothing could be done for him. So, the time came; Jehovih allowed him to go the full period of self-glory. Thus Oibe fell!

20/28.40. Turbe ceased, and Athrava said: O Jehovih, when will man cease to fall? You have proclaimed Yourself in all places, high and low; Your Gods and Lords and countless angels have proclaimed You! You alone are the password to all the universe! Your name has a thousand exalted devices to win the souls of mortals and angels from darkness to light, and yet they turn away from You, You Creator of suns and stars and countless etherean worlds! And they set up themselves as an object of worship! O the smallness of Gods and men! O the vanity of Your little children!

20/28.41. You have said to mortals: Do not go into the marshes, for there is fever; do not build large cities, for there is sin; do not go after lust, for there is death! But they go in headlong, and they are bruised and dead!

20/28.42. To those who are risen in heaven, You have said: Remember the lessons of earth, lest you fall! Remember the fate of self-conceit, lest you be scourged.[594] Remember the king and the queen of earth, how they become bound in heaven, lest you also become bound.

20/28.43. But they will not heed; vain self rises up in the soul; they behold no other God but themselves in whom they acknowledge wisdom.

[594] afflicted, ravaged, the object of vengeance

CHAPTER 29 Fragapatti

20/29.1. Hoab heard the story of Turbe, and he said to him: Since I have heard these things, I am resolved to bind Thor, the false, and his Lords, and send them with you to Ah'oan! Turbe said: This would be my delight. Because Thor insulted Ah'oan, it would be well for Ah'oan to restore him to his senses.

20/29.2. Hoab said: Wait, then, a little while, and my physicians will bind them so they can do no harm in their madness, and I will have them delivered into the boat. So the proper persons bound Thor and his Lords with bands of cord, for they were wild and delirious; and after that, they were put into Turbe's boat, ready to be carried away. Hoab said to Turbe:

20/29.3. Greeting to Ah'oan, in the name of Jehovih. And say to him that, according to the laws of these heavens, a false God, or false Lord, who has led the people away from the Father, shall, after his deliverance, be made to re-teach the truth to his deceived subjects; nor shall he be promoted higher or faster than the lowest of his former subjects. For which reason, after Ah'oan's companions have restored Oibe and his Lords to soundness of mind, he and his Lords shall again be bequeathed with their own kingdoms. Meanwhile, in this same plateau (Howts), I will begin the establishment of a new kingdom to the Father out of these crazed drujas.

20/29.4. Turbe and his companions then re-entered their boat and set sail at once for Ah'oan's kingdom; with Thor, the false, and his Lords, wailing and crying with fear, not knowing any man, woman or child.

20/29.5. Hoab now turned his attention to the hosts of panic-stricken drujas, who were constantly forming themselves in knots, and yet being as rapidly severed by the ethereans. To Athrava he said: How more helpless a deranged spirit is than a mortal! They float on their own wild thoughts. At one time they fly from us before the wind; at another they run together,

or upon us, like molten gum, and we cannot keep them off.

20/29.6. Athrava said: Behold the wisdom of the Father in creating man in a corporeal body! What a glorious anchorage for a young, weak, or deranged spirit! What a home a corporeal body is! How much easier we could manage these crazed ones were they provided thus!

20/29.7. Hoab said: Which shows us the way we must proceed to restore them. Since we cannot create corporeal bodies for them, the Father has given us power to provide them subjectively for the time being.

20/29.8. So Hoab and Athrava proceeded as follows: First by walling the place around with fire, so that none of the druj could escape, and then dividing them into thousands of groups, by means of fire also; then creating subjective bodies for them, to which they bound themselves willingly, and which prevented them from fastening to one another. (This is what drujas call reincarnation in another world.)

20/29.9. And while they were thus provided temporarily by their teachers, governors and nurses, many of them imagined themselves to be kings and queens, and high priests, and even Lords and Gods!

20/29.10. For more than a hundred days, Hoab and Athrava labored in the above manner; and the physicians, nurses and es'enaurs labored to restore the minds of the people; and they mastered the adversity, having nearly all restored and disciplined when messengers came from Fragapatti, greeting, saying:

20/29.11. Behold, the dawn of dan is passing swiftly, and I must yet visit the Lord Gods in the different heavens of the earth. It is therefore my decree that Athrava return to Mouru and resume the throne; and that Hoab return also, and join me as my student and companion on my journeys. Send these, my commandments, to Ah'oan, greeting, in my name, and he will provide a Lord to rule over the delivered knot of Osivi.

20/29.12. So, Hoab and Athrava were relieved by a Lord appointed by Ah'oan, and his name was Su'kah'witchow, an atmospherean pupil of Samati, of four hundred years, and of great resolution and proficiency. So Hoab provided Su'kah'witchow with a throne, and left four million teachers, nurses and physicians with him. And with the other million, Hoab and Athrava departed for Mouru, in Haraiti.

20/29.13. Now as for the cruisers, the swift messengers with Arieune, as soon as the knot was safely untied and Oibe and his Lords bound and delivered into Turbe's keeping, to be sent to Ah'oan, they departed, having recorded the proceeding in Arieune's diary.

20/29.14. Fragapatti, having heard of Hoab's success in delivering the knot, decided to honor him on his reception at Mouru. Accordingly, Fragapatti sent heralds out into Haraiti, proclaiming a day of recreation, and inviting as many as chose to come to Mouru to receive Hoab. The proper officers provided musicians, flags, banners and fireworks, suitable for the enjoyment of hundreds of millions of the inhabitants of Haraiti. Others provided one thousand reception boats, to go part way and meet Hoab's ship.

20/29.15. So when Hoab returned to Mouru, he was received in great honor and majesty, and in lights of unusual splendor.

20/29.16. Regarding this matter, Fragapatti said afterward: I had policy[595] in this; Hoab was to be the next God of earth and her heavens. And whatever would win the love, admiration and awe of his unlearned subjects would contribute to their resurrection.

[595] strategy, concealed purpose

CHAPTER 30 Fragapatti

20/30.1. So for one day there was great rejoicing in Mouru; and when it ended and the people retired to their respective places, the lights were raised for business.

20/30.2. Fragapatti said to Athrava: Come and resume Jehovih's throne. As for me, I will go now and establish another habitation in Zeredho; and after that I will visit the Lord Gods of the divisions of the earth.

20/30.3. And when I have completed these labors, it will be near the end of the dawn of dan. See to it, therefore, that all who wish to prepare for the third resurrection are duly notified.

20/30.4. And now, when Fragapatti had risen from the throne, swift messengers were announced from Sethantes, the inhabitor[596] of earth. The marshals were commanded to admit them; and presently the swift messengers came in, greeting in Jehovih's name. They said: Sethantes sends love to Fragapatti. When the resurrection of this dawn comes, Sethantes will visit Mouru. And he will also bring with him Onesyi, first deliverer of Brides and Bridegrooms of the first harvest of the earth.

[596] that is, he who was responsible for having filled the earth with those capable of eternal life

20/30.5. When the message had been delivered, there was great rejoicing in the capital. Fragapatti thanked the messengers in the Father's name, and then the swift messengers withdrew.

20/30.6. Presently Fragapatti also withdrew, taking Hoab and Hapacha with him; and when they departed out of the capital, and came to the avalanza, the marshals already had assembled the ten million accompanying hosts, and so they entered the ship, and, amid music and rejoicings, they departed for

Zeredho, and afterward went directly to the kingdom of Yima, Lord God of Shem and her heavens.

20/30.7. Yima had been notified of their coming, and so had a piedmazr (an oar-boat) made, in order to go and meet them. The piedmazr was sufficient to carry the ten thousand musicians, thirty thousand rowers and two hundred thousand travelers who embarked on her to meet Fragapatti.

20/30.8. Three years had now elapsed since Yima set out to establish the Father's kingdom in the heavens of Shem; and, except through messengers, little was known in Mouru of Yima's labors. Fragapatti had said of him: Yima lives with the Voice; he cannot err.

20/30.9. In the seventh diaphragm of the east Apie, the vessels met, and Fragapatti opened the lower division of the avalanza, and, amid music and rejoicings, took in Yima's boat with crew and passengers. After due ceremonies, Fragapatti caused the avalanza to proceed, conducted[597] by Leaps, one of Yima's messengers, and they proceeded rapidly until they arrived at Astoreth, the capital of Yima's kingdom in atmospherea, first grade, and resting upon the earth.

[597] directed, navigated or piloted

CHAPTER 31 Fragapatti

20/31.1. After Yima's appointment by Fragapatti, he had come to these regions; and, finding great darkness upon both spirits and mortals, he appealed to Jehovih, to know the cause and cure.

20/31.2. The Voice of Jehovih came to Yima, saying: Whether spirits or mortals, they seek rather to obey their own self-desires than My commandments. Behold, I sent them Apollo and he gave them intercourse between the two worlds, angels and mortals. And for a season they held up their heads and remembered Me and My kingdoms.

20/31.3. But presently, they turned everything upside down, and built on their own account. I had shown them that by industry and perseverance they could attain to knowledge and power. But because mortals discovered that prophecy could come from the spirits of the dead, they ceased to perfect themselves, and so, grew up in idleness.

20/31.4. The angels loved not to labor, loved not to achieve My exalted heavens, being contented with the lowest. And they likewise fell in darkness, forgetting Me and My higher places above.

20/31.5. I called out to My Son, Osiris, saying: Go down to the earth and her heavens, and build them up, in My name. Yes, you shall wall them apart, so there shall be no communion between the two worlds, except to My chosen.

20/31.6. And Osiris came and fulfilled My commandments, providing for mortals in such ways

that no spirit could come to them; and, as for the spirits that infested the earth, he drove them away and colonized them, thus cutting them off from the earth. And for a season, mortals prospered under My judgments; and they sought to improve the talents I created with them.

20/31.7. But again they confounded My judgments and perverted My laws. Every man on the earth has a philosophy of his own; every spirit in these heavens has a philosophy of his own. And there is no uniformity between any of them. Hear Me then, My Son; you shall not teach as Osiris did, nor yet as Apollo, but pursue a mean between the two.

20/31.8. You shall select them, permitting certain spirits to return to mortals, and permitting certain mortals to attain su'is and sar'gis, and to see and commune with spirits. But you shall provide them in judgment;[598] making the process of inter-communion a secret among mortals. For by this you shall shut off the drujas of heaven and the druks on earth.

20/31.9. Behold, My Son Samati will come this way; therefore labor with him and Zarathustra. I have given My decrees into God's (Samati's) hands; he shall build on the earth. But you shall build in heaven. As he builds for mortals, you shall build for the spirits of the intermediate world. But keep open the doorway to My holy places in the heavens above.

[598] Apparently this means discretion, and to provide for the participants' development in discernment, circumspection, reasoning and prudence regarding the spirits who manifest to them.

CHAPTER 32 Fragapatti

20/32.1. Yima inquired of Jehovih as to proceeding, and the Voice answered him, saying:

20/32.2. Go from place to place in these heavens, and prove your power. To the ignorant, power is antecedent[599] in gaining the judgment; after power comes wisdom. The fool says: What can you do that I cannot? But when he sees the power that comes from My hand, he opens his ears and eyes. To teach men and angels to unite—how have they done anything but fail on all hands!

[599] something that must come first, a prerequisite, a prior circumstance

20/32.3. Mortals have said: It is good to be good, but it is not practical. They have said: It is wise to be wise, but wisdom runs in a thousand roadways; every man for himself.

20/32.4. The angels of these regions have said: It is good for us to unite into kingdoms; to have Gods and Lords; but who can unite us? Shall we sell our liberty to one person? But they will not unite; they dwell in disharmony. Every one takes the earnings of another; the profit of one is the injury of others; they are barren of united good.

20/32.5. Jehovih said: One kingdom may have many good men and many good women, but be of no good as a kingdom. I do not measure the individuals, but the entire household. I judge the virtue of a

kingdom by its combined harvest delivered to My keeping.

20/32.6. When a kingdom is aggregating to itself more wisdom and virtue, the amount of its increase is My harvest. When a kingdom cannot retain its own members, it is falling away from Me. The uprightness of its few is as nothing in My sight. The secret of the power of a kingdom lies in its capacity to aggregate in My name and obey My commandments. ||

20/32.7. For a hundred days Yima went through the lower heavens, displaying the miracles of the upper heavens; and his hosts, many of whom traveled with him, enlisted pupils, particularly collecting the spirits of young children. And in a hundred days he had many millions of spirits, abracadabras,[600] mostly helpless wanderers.

20/32.8. With these he returned to Astoreth, and prepared to found his kingdom. Jehovih spoke to him, saying: Do not fear, My Son, because of the helplessness of your subjects. He who would start a new kingdom is wise in choosing none who have hobbies of their own. Whoever goes forth in My name, I will be with him.

20/32.9. Yima inquired of Jehovih as to who should be appointed assistant God, and the Voice answered: Thulae. So Yima anointed Thulae; and he made Habal chief marshal of the capital.

20/32.10. Again the Voice of Jehovih came to Yima, saying: You shall appoint one hundred Lords to Shem, and they shall have dominion over mortals. Hear the Voice of your Creator: Through My Son, Zarathustra, I will establish temples to My Lords and Gods; and you shall provide your heavenly kingdom in such a way that your Lords shall inhabit the temples, communing with the rab'bahs [priests –Ed.], who shall be called God-irs; but the communion between spirits and mortals shall be known only to the God-irs, and to the sub-priests under them. But mortals shall be left to believe that these fathers have attained to spirit communion by great purity and wisdom.

20/32.11. Likewise, when drujas manifest to mortals, it shall not be countenanced[601] in any way other than as a mark of evil, raised up against truth.

20/32.12. And when you have established your kingdom, you shall cut off the supplies of the drujas so that they will become borrowers from your people. In this manner, they will, in time, consent to labor.

20/32.13. Yima then appointed one hundred Lords, who became as the roots to the tree of heaven. The Aoshoan Lords were:

20/32.14. Ithwa, Yaztas, Micros, Jube, Zarust, Hom, Paoiris, Vadeve, Niasha, Cope, Drhon, Yus'ak, Cood'ayay and Thracton.

[600] in this case being those in the first resurrection, which is aspiration toward a higher condition for self's sake, that is, the desire to improve one's condition

[601] looked upon or acknowledged

20/32.15. The Thestasias Lords were: Kashvre, Tusht, Yain, Amesh and Amesha; Armait, Wai'iv, Vahois, Vstavia and Comek.

20/32.16. The general Lords were called Ashem, with voice; that is to say, Ashem-vohu; and these were the Lords in chief, given for the kingdoms of the Sun in the land of Shem. They were: Shnaota, Zathias, Mutu, Aoirio, Kaeshas, Cter'ay, Shahkya, Thraetem, Gahnaetobirischae, Habarshya, Paitis'gomya, Huiyus, Hakdodt, Anerana, Tibalath, Kevar, Darunasya, Hors, Maidoyeshemo, Runnas, Gayomoratischi, Ba'ahraya, Zartushta, Kai'boryawich'wich'toe'benyas and Cpitama. And Yima made these twenty-five Lords controllers of the Voice, with mortals, to take Samati's place after the death and ascension of Zarathustra, for which reason they were called the Ashem-vohu.[602]

20/32.17. The Lords of farmers and herdsmen were: Gaomah, Hoshag, Tamur, Jamshed, Freden, Minochihr-bani and Hus.

20/32.18. The Lords of sea-faring men were: Thaetas, Mirh-jan, Nyas, Khaftras, Thivia, Agreft, Ardus'lor, Tanafar, Avoitas, Marganesiachta, Hoakastanya and Vartuan.

20/32.19. The Lordesses of births and mothers, the Hotche'che, were: Kaviti, Way'huts, Howd, Anechorhaite, Juveas, Wisseta, Hopaeny, Ctnevirchow, Aivipohu, Cadhan, Hucrova, Dion, Balkwoh and Gamosyi.

20/32.20. The Lords of buildings were: Irathama, Haira'thracna, Heidas, Hutu, Coy'gaga, Haira'Wahti, Vivi'seeon, Muta'hagga, Kaoyas, Macyo, Aims, Hodo, Trusivi, Verecopagga and Suyi.

20/32.21. The Lords of time-keeping [Ah'ches – Ed.], who had dominion of the change of watch, were: Copurasastras, Vaitimohu and Howitchwak.

20/32.22. Jehovih spoke to Yima, saying: In this day I will bless your labor. Because mortals have ceased to believe in immortality, they have shut off the intercourse with drujas. For which reason you shall establish pure communion with your pure Lords, and none other.

20/32.23. Yima sent his Lords to their separate places, and every Lord took a thousand attendant angels with him. Yima said to them before they departed: See to it, O Lords, that in your respective places you stir the people up. And wherever you find kings or queens or generals surrounded by spirits that urge them on in their affairs, cut off those spirits, leaving the mortals destitute of inspiration, and their kingdoms and armies will become disorganized and helpless.

20/32.24. And whenever Samati (God) and Zarathustra come to a city, you shall go also, laboring with them. And when Zarathustra holds up his hands and says: O Father, Light of Your Light! || Then

[602] See the Vedic Scripture. –Ed. [i.e., mortal records referring to that time]

gather of the substance around, and shield him with a wall of fire. And if Zarathustra should say: O Father, Ormazd, give Your children food || then you shall cast down, from the air above, fish and fruit.

20/32.25. And if a king or a captain raises a hand against Zarathustra, you shall gather about him and shield him. And if a man draws a sword against Zarathustra, catch the blade and break it to pieces.[603]

20/32.26. Jehovih spoke to Yima, saying: The time will come when the present mortal kingdoms will fall. But the followers of Zarathustra, who will succeed them under the Zarathustrian law, shall be protected, even as you, during dawn, protect Zarathustra.

20/32.27. For which reason, your Lords shall raise up other Lords to take their places after the ascent of this dawn. And it shall come to pass that All Light and All Truth and All Success shall come to mortals through the priests (rab'bahs), who shall succeed Zarathustra. But as for the kings of great cities, who will not accept My Light, they shall go down in darkness, and their kingdoms shall fall to pieces.

20/32.28. Yima having established his Lords, now turned his attention to the heavenly kingdoms of hada.

[603] Many Spiritualists have witnessed the power of spirits to break things. Some have supposed that they break steel by electric or magnetic currents. I have witnessed the breaking of things when the sound was strong as the report of a musket [sound of a gun firing]. Where there is sufficient number of spirits, it is possible for them to erect walls of fire, or pillars of fire. The value [power] of manifestations is greatly increased by a su'is or sar'gis leading such a life that he may have an extensive army of spirits with him. –Eng. Ed. [1882]

CHAPTER 33 Fragapatti

20/33.1. Jehovih said to Yima: You shall separate the spirits, the partly light from the wholly dark. Therefore, build a throne and a plateau sufficient for three billion souls; and because there are more females than males, you shall call the place of your throne Astoreth. And when you have provided a house for your Council, you shall send forth selectors, who shall bring you as many as choose to come; and these shall be the foundation of your kingdom.

20/33.2. Yima proceeded as commanded by the Father, and presently he had congregated, around about[604] Astoreth, a sufficient number so as to establish places of amusement, places of worship, and places of learning. Again the Voice came to Yima, saying:

20/33.3. Because your kingdom is attractive, you are flooded with idlers, who are of no profit to any person in heaven or earth. To keep them away, you shall wall your kingdom around with pillars of fire. For thus I have created man, that he will return with zeal to those who turned him away. Because you shall make your labors seclusive,[605] they will run for you.

20/33.4. And when they come to you, you shall bargain with them for righteous behavior before you feed them. And when you have thus gathered in all

[604] centered around; surrounding; within the vicinity of

[605] exclusive, restricted, private, secretive

who come in this way, you will not yet have the half of them.

20/33.5. But those who are left will be without judgment, so you shall take possession of them, and bestow them in colonies. And you shall rank them. The lowest of all shall be the first rank; those who come after the pillars of fire are built shall be the second rank; and those who come with the selectors shall be called the third rank.

20/33.6. And you shall divide your own hosts; those who go with your Lords down to mortals as guardian spirits shall be called ashars, and they shall bring the spirits of the newly dead and deliver them to your hosts in heaven, which hosts shall be called asaphs.

20/33.7. And the ashars shall drive all spirits away from mortals, except those who are appointed by you or your Lords. For above all things you shall seek to become controller over mortals, so that they become Faithists in Me and My dominion.

20/33.8. Yima then divided the spirits of heaven according to the commandments of the Creator. After that he took possession of the wandering spirits of darkness, whether they were on earth or in heaven, and he had them taken into places prepared for them. And he provided them with physicians, nurses and teachers, and they were made to understand they were dead as to their earth bodies, and that they must give up the earth.

20/33.9. After this, Yima established places of learning in heaven, and places of labor, teaching the angels to clothe and feed themselves by their own industry.

20/33.10. Again the Voice of Jehovih came to Yima, saying: Behold, My Son, the lower heaven has reached S'pe'oke.[606] It is, therefore, the time in which angels of the first grade shall be taught to build heavenly mansions.

20/33.11. Yima commanded the teachers and the superintendents of factories to prohibit the spirits from returning to mortals, except by permission. Yima said:

20/33.12. It is wiser to inspire mortals to aspire to rise in heaven after death than to have mortals ever drawing the angels down to the earth. And my Lords on the earth shall labor for this outcome also. So Yima taught new inspirations, both in heaven and on earth, which were that the spirits of the dead should build homes in heaven for their kindred, and that mortals should be taught that there were mansions in heaven ready for their souls after death.

20/33.13. Yima said: Mortals becoming founded in this belief, will not so readily become wandering spirits after death.

20/33.14. While Yima was thus building in heaven, his Lords, with their attendant spirits, were

[606] Spirit house; that is, prior to this time the angels from the earth had not grown sufficiently to desire homesteads; neither had the heavens of the earth been prepared with plateaus sufficient for such spirits. Prior to this period angels of low grade were kept with mortals, and taught subjectively. –1891 glossary

manifesting on earth, as had never been before since the foundation of this world.

20/33.15. The temples of the stars[607] were broken and thrown down by the spirits; the iron gates of the cities were taken off and carried into the forests; the palaces of kings and queens were unroofed, and the stones of the walls of the palaces were hurled from their places; even to the foundation, one stone was not left upon another; and these things were done by the spirits of heaven.

20/33.16. And men and women and children were carried in the air by the angels, and unharmed. The household goods were carried out, and the food of the tables stripped off, even as mortals sat down to feast, and they were made to see the food going away; with their own eyes they saw these things.

20/33.17. And mortals were made to see visions and to dream dreams of prophecy, and to have unusual powers. And in many places the spirits took on sar'gis, and walked about among mortals, being seen and felt; and they talked audibly, explaining to mortals the dominion of Yima and his Lords.

20/33.18. In all things that Yima and his hosts did in heaven, his Lords worked in harmony with him in their labor on the earth. Nevertheless, there were also vagrant spirits on earth who did not belong to the kingdoms of heaven, but who made manifestations on their own account; and they were given to lying, and to flattery, and to evil generally. Little by little, Yima cut off these evil spirits, and took them away to his colonies, and disciplined them.

20/33.19. Such, then, were Yima's labors when Fragapatti came to see him. To honor this occasion, Yima had proclaimed recreation in Astoreth, and invited his Lords and captains and others to be present, and take part in a season of enjoyment.

[607] In the early days, in India, the observatories were called oka'se'iang; that is, temples of the stars. –Ed.

CHAPTER 34 Fragapatti

20/34.1. Upon arrival of the avalanza, the es'enaurs of Astoreth and the trumpeters of the colonies sang and played, being joined by the hosts aboard the vessels. And when they ceased, Thulae, assistant God of Astoreth, commanded the marshals to receive the hosts, foremost of whom were Yima and his attendants, preceded by his traveling marshals and five thousand female harpers led by We'aytris, Goddess of Foes'ana, in etherea. After these came ten thousand marshals of Fragapatti; then ten thousand swift messengers; then Fragapatti with Hapacha to his left and Hoab to his right. And these were followed by the musicians, and finally came the hosts in general.

20/34.2. Yima ascended the throne at once, but Fragapatti and his hosts stopped in the arena, within the circuit of the altar. Beyond these were the guards

of the lights; and still outside of these were the Crescent Members of the Council.

20/34.3. Yima said: In the name of Jehovih, I welcome you, O Fragapatti, Chief of Obsod and Goomatchala, to the throne of God! In His Wisdom and Power I would have you honor Astoreth by taking possession, in the Father's name!

20/34.4. Without replying, Fragapatti walked alone to the throne, saluting on the sign of HIGH NOON, which Yima answered IN THE SETTING SUN! Yima stood aside, and Fragapatti ascended and stood in front of the middle of the throne. He said:

20/34.5. Into Your possession, O Jehovih, receive this, Your Throne! Hardly had Fragapatti spoken, when a light, bright as the sun, settled above his head, and a Voice came out of the midst of the light, saying:

20/34.6. To you, My son (Fragapatti), and to your son (Yima), and to your Gods and Lords, and to all who follow them in My name, I bequeath this, My Throne, forever! Whoever becomes one with Me, shall not only hear My Voice and receive My Power, but also inherit that which he creates out of My creation.

20/34.7. Jehovih's Voice continued, saying: Whoever looks upon My works and says: Behold, I cannot cope with these elements! is short in faith and wisdom. For I have not created in vain, that mortals or spirits cannot control My elements in their respective places. They shall improve the talents I have given them.

20/34.8. I made the earth wide and filled it with many things; but I gave man a foundation so that he could attain to the mastery of land and water, and minerals, and of all the living. Yes, I gave him a corporeal body to practice with, and as an abiding place for the assistance of his own soul.

20/34.9. And I created atmospherea wider than the earth, and filled it with all manner of spiritual things, and with the substance of plateaus; but I also gave to the spirits of the dead, talents, by which they can attain to the mastery of all things in atmospherea.

20/34.10. Whoever has attained to these things is like a traveling sun: My light is upon him; he prepares the place, and My Voice comes out of the Light of it. Let My Sons and Daughters stir themselves up; where they are gathered together in My name, I am there also. My hand is upon them; My Power becomes one with them, and My Voice is possible in their midst. || The Voice ceased.

20/34.11. There were many present who had not previously heard the Voice of All Light, and because of the brilliancy they were blinded for a while, but presently restored. Fragapatti then said: Hoab and Hapacha, come and sit on the throne. And they went up and sat on the throne; and in the same time the es'enaurs chanted: HAIL TO GREAT JEHOVIH'S VOICE!

HIS SONS AND DAUGHTERS, OF THOUSANDS OF YEARS, HAVE RETURNED ONCE MORE TO THEIR NATIVE RED STAR, TO PROCLAIM HIS BOUNDLESS GLORY!

20/34.12. Fragapatti said: In the Father's name, I proclaim a day of recreation; to resume labor at the sound of the trumpet in the east. And now the hosts mingled together freely, buoyant with cheerfulness. And during the recreation, millions of ethereans went out into the plateau, visiting the places of learning, the factories and hospitals, and such places as belong to the lower heavens.

20/34.13. On the next day, at the call of the trumpet, the people resumed their places, and after the music, Fragapatti said: To you, O Thulae, I will speak in the name of Jehovih. You are chosen by the Father to be assistant to Yima, Jehovih's Son, during this dawn, which is near its end, and after that you shall be Lord and God of these heavens and of the earth beneath, for two hundred years.

20/34.14. Because you are wise and good, the Father has raised you up, and great is your glory. So you may have strength and power, you shall also be called Yima during your reign; for the time has now come to the earth when mortals must learn to know the Lords and Gods who rule over them.

20/34.15. During the coming two hundred years, the earth will be traveling in my Orian field, Goomatchala, and you shall be one with me in your dominions. Whatever you shall require from my hand, I will send to you. You shall, therefore, keep your place in order; and if you need a'ji, I will send it; if you need dan, I will send it.

20/34.16. Most importantly, be less concerned about the spirits in your heavens than about mortals on the earth. Mortals must have sufficient a'ji, so that the race does not become extinct; they must have sufficient dan, so that they do not become like beasts. For which reason, every eleventh year you shall number abracadabra[608] and supply my swift messengers with these lists. And I will bring the elements of Goomatchala to bear upon your labor profitably to the Father!

20/34.17. Secondly, be careful of too much leniency toward the spirits in the first resurrection. Do not allow them to abide with mortals as teachers. Remember that mortals love their dead kindred to the extent that they would deprive them of heavenly education, for the sake of having them around. Remember, also, that the spirits of the recently dead, who are entered as es'yans in all good heavens, love their mortal kindred to the extent that they would seek no higher heaven, than to linger around them on earth. Which habit grows upon them, so that in two or three generations they become drujas, worthless to themselves, knowing little of earth and less of heaven.

[608] A census of mortals and angels would be made; and part of the enumeration was a listing of the grade and rate of each individual. Those individuals in the resurrection were tallied into a tablet called the abracadabra. There is more on this later in Oahspe.

20/34.18. Be firm, therefore, in holding dominion over the es'yans, permitting them only to return to mortals under guard; and especially preventing them from teaching mortals anything other than the Ormazdian religion.

20/34.19. After this, you shall be circumspect in Astoreth; remembering that it is the role of a God to provide his kingdom for the development of all the talents Jehovih has created with them. For you shall so intersperse labor and recreation, and rest and learning, so that each and every one is of equal attraction.

20/34.20. And whether your commandments are for angels or for mortals, you shall first of all and last of all, inspire them to faith in the Creator, and to follow the little star of light He has given to every soul. Fragapatti ceased.

20/34.21. Jehovih said: I have drawn My crescent and My altar. Whoever would hear My Voice and heed My commandments, let them hearken to[609] the forms and ceremonies that shape the soul of things. I am Order; I am Stateliness without severity; I am Love without passion; I am Wisdom by suggestion, and without dictation; I am the most Silent, but most Powerful; I am the Least Seen, but Always Present when asked for.

[609] be alert to, pay attention to, heed, observe, attend to, help fulfill, abide by, be mindful of, be guided by

20/34.22. And now, since the people knew Fragapatti was about to depart, the proper officers arranged matters so that all could pass in front of the throne to receive his blessing. Accordingly, the es'enaurs commenced singing, and the procession began. The master of the lights of the Council lowered them, and Fragapatti lowered his own lights, and came down and stood at the foot of the throne, covered with light drapery, which fell down to his feet.

20/34.23. His hands he held upward, waving gently; and he created drapery and perfume, and wreaths of flowers, and bestowed something upon every soul that passed, of whom there were more than a billion!

20/34.24. And when the procession had all passed, Fragapatti sat down at the foot of the throne. Then Yima came down and took his hand, saying: Son of Jehovih, arise and go your way, and the Father be with you! So Fragapatti rose up and departed, and Hoab, Hapacha, Yima and Thulae with him; and Yima left Hi'etra, Goddess of Me'Loo, on the throne of Astoreth.

20/34.25. So they entered the avalanza, and, with music and rejoicing, departed on their journey. And Yima conducted them throughout his dominions, both in heaven and on earth. For many days Fragapatti thus dwelt with Yima and Thulae; and after he had inspected their labors, and his recorders completed their record, which was to be taken afterward to

etherea and deposited in the libraries of Fragapatti's dominions, Yima took leave, and his piedmazr was discharged, and he departed for Astoreth, where he arrived in due season. But Fragapatti proceeded to the dominions of Ah'oan, Lord God of Jaffeth and her heavens.

CHAPTER 35 Fragapatti

20/35.1. The Voice of the Creator was with Ah'oan from the time of his landing in these lower heavens. And Ah'oan chose from his hosts a Council of ten thousand, and they sat in a living altar; and the Voice directed him to build a capital and a throne, and to call the plateau Sang'hi; which he did.

20/35.2. And when it was completed, Jehovih said to Ah'oan: You are My Lord and My God; the labor of your hand shall endure on the earth and in heaven. Whatever you build, I will build, for you are of My holy place. Make yourself an otevan, and go about in your dominions, and inspect all things, making a record of the same, which shall be deposited in the libraries of these heavens, so that angels and mortals, in after ages, may read them.

20/35.3. Ah'oan made an otevan, and traveled as commanded, making a record, and preparing also a place of records, in Sang'hi, where these things were deposited; of which these words are a brief transcript. That is:

20/35.4. These heavens are without order or organization, except one kingdom, ruled over by Oibe, who falsely styles himself Thor, the only begotten Son of Jehovih.

20/35.5. The spirits of these heavens are mostly of the first resurrection; nevertheless, there are millions of them who believe they are not dead; and the majority of these are in chaos, still lingering on battlefields or in the places where they were cut off from the earth.

20/35.6. In many places there are spirits who set up colonies, trying to provide themselves with homes and clothing, and to found heavenly abodes; but they are forever overrun and pillaged by drujas.

20/35.7. With and among the people of Jaffeth there are more than two billion angels who do not know how to get away from the earth. Of these, millions of them are fetals, making themselves twin spirits to mortals. These spirits often show themselves to mortals, but are believed to be doubles; yet these bound spirits do not know who they themselves are, or where they came from; nor can they go away from the mortals to whom they are bound, and on whom they live.

20/35.8. As for the mortals of Jaffeth, they have cities of warriors, and are large and fierce. The earth of this region has been in a'ji thirteen hundred years.

20/35.9. After Ah'oan had thus discovered the condition of things, he returned to Sang'hi, and they sat in Council, and Jehovih said to Ah'oan: You shall appoint forty Lords to dwell on the earth; and to each Lord you shall give ten thousand assistants. And these Lords shall go down to the earth, and drive away the drujas, and take possession of the kings' and queens' palaces and the temples of the stars; and they shall obtain control over the captains and generals of armies, and blind their judgment, and lead them astray, so that they will be powerless in war and destruction.

20/35.10. And when Samati, God of Zarathustra, travels in Jaffeth, your Lords shall go with him, with a sufficient number of angels to accomplish successfully all that Zarathustra professes in My name. And your Lords shall shield Zarathustra around, so that no harm comes to him; and when enemies pursue him, your Lords shall lead them astray or detain them long enough to enable Zarathustra to escape. For in this dawn My word shall be established on the earth, never to perish.

20/35.11. And when you have established your Lords, you shall colonize your heavens, giving them seventy colonies; but Sang'hi shall be the central kingdom. You shall choose from among the atmosphereans one who shall be your assistant God, who shall sit on your throne during your absence.

20/35.12. And you and your Holy Council shall instruct your assistant God, so that when this dawn is ended, he shall become God of Sang'hi in My name for the next two hundred years.

20/35.13. Ah'oan informed the Council of the words of Jehovih. And Ah'oan appointed the forty Lords, as commanded, and appointed an assistant.

20/35.14. These, then, were the Lords appointed: First, to have control over the WORD OF GOD on earth: The, Seung-bin, Go-magit, Ben-hong, She-ang, Bog-wi, Ah-tdong, Mwing-wi, Ah-tchook, Gonk-boy, Yuk-hoh and Ahwotch.[610]

20/35.15. Second, to have control over the palaces of kings and queens, and temples: Mina, Ahchaung, Ahyot, Yowgong, Ohonto, Yon-gwe and Ahma.

20/35.16. Third, to have control over armies and kingdoms: Kear-ak-a, Geeouh-young, Bi, Gwan-gouk, Gee-ooh-young, Sam-sin and Deth.

20/35.17. Fourth, to have control over sea-farers: Shopgee, Agan-ha, Rax and Lo.

20/35.18. Fifth, to have control over mothers and births: Songheng, Someconc, Yahiti, Ogne-ka-was and Hoah'ava.

20/35.19. Sixth, to have control over marriages: First, the loo'is in general, and then: Ahsam, Oanis, Yotsam, Ivitgom and Sap-sang.

[610] These names still exist in the ancient Chinese and Indian [India] mythologies and sacred books. –Ed.

20/35.20. So Ah'oan sent his Lords to their various places, with their assistants. After that he began colonizing the angels in his heavens. And in one year he raised up from Jaffeth more than a billion angels, having supplied them with houses, hospitals, nurseries, factories, and all such things and places as are required in hada for resurrection.

20/35.21. In the second year he delivered another billion, and of these, more than half had to be taken away from the earth by force. And this billion he also housed and provided with teachers and overseers in similar manner as before.

20/35.22. So by the time Samati, God of Zarathustra, was prepared to travel in Jaffeth, visiting the kings and queens, the Lords of Ah'oan had banished the drujas to such an extent that they were powerless to prevent the decrees of the Father's word. And when Zarathustra went into Jaffeth, behold, the Lords of heaven were with him as was God of the Word (Samati), and the kings and queens of earth were powerless before him.

20/35.23. And when Zarathustra went to a city, and being inspired by God, said: Fall down, you walls! Behold, the angels of heaven broke the walls, and they fell. And when Zarathustra said: Come forth, you spirits of the dead! || Behold, the Lords seized the drujas and held them up so that mortals could see them. And when Zarathustra said: O Ormazd, give Your children food! Behold, the angels had fish and fruit ready, which they let fall to the people, the time and place being previously arranged between them and God of the Word!

20/35.24. Thus Ah'oan's dominions extended down to mortals; thus the word of Zarathustra became Jehovih's Word to mortals.

20/35.25. And now Fragapatti, Chief over all, was coming to inspect the labors of his Lord God, Ah'oan, and of Samati. Ah'oan had sent commands to his Lords, and to their assistants, to return to Sang'hi and remain three days in recreation. And Ah'oan commanded the captains of the colonies of heaven to come, and to bring with them as many of their pupils and subjects as possible.

20/35.26. And it came to pass that when Fragapatti's avalanza came to Sang'hi, there were more than two billion souls assembled to witness the pageantry and proceedings. For, Ah'oan had provided the means and facilities, so that these things could manifest in magnificence.

CHAPTER 36 Fragapatti

20/36.1. Never in these heavens had there been such pageantry and display as when Fragapatti's avalanza entered Sang'hi; never had so many

musicians, two million, been distributed to lend so great an effect to a procession.

20/36.2. Of this matter, Ah'oan said: By the pageantry and the music, my hosts of delivered drujas were made to realize the glory of the upper heavens; by the glory of those three days' recreation I shut out the attractions of the lower world. My people were entranced with delight; they were born for the first time into the kingdom of heaven!

20/36.3. Ah'oan said: But the greatest glory of all was when Fragapatti honored the throne of Sang'hi. Jehovih cast a sun upon the place; and the Voice spoke from the Light, so that the whole multitude saw the Light and heard the words of the Father! And when Fragapatti rose up and stood in the middle of the throne, the Light was so great that millions of the people fell down because of its glory.

20/36.4. The lights were lowered to suit the newly born in heaven,[611] and the people of etherea mingled with the atmosphereans, diverting, explaining, and inspiring them with the magnitude and glory of the higher heavens.

20/36.5. After the recreation, and when the multitude were in order, Fragapatti spoke from Jehovih's throne, first, to Es'pacia, assistant Goddess to Ah'oan, who was to succeed him after dawn. To her he said: Es'pacia, Daughter of Jehovih, hear my words; I am one with the Father, and in His name salute you. Behold, from this time forward the Father's Word shall dwell with mortals.

20/36.6. It shall become anchored to the earth, never to depart; though it may be mutilated and perverted, yet His hand is over it, and it shall not fail. As a mother delights in the first spoken words of her child, so shall we all take delight that the Father's Word has become engrafted on the earth. Before this time, the Word was with the I'hin tribe, but locked up in secret. It could not be maintained on the earth except by locking it up in secret, and with a people prepared as seed for delivering all the races of men. But now the Word is delivered openly to mortals.

20/36.7. After this, if the spirits of the lower heavens do not know the Father's Word, they can be taken down to the earth and there taught His commandments. Prior to this time, the angels of these lower heavens had no anchored Word; they constantly fell in darkness, and pulled mortals down with them. Behold, the Word is now engraved, through our Sons, Samati and Zarathustra; it cannot be lost.

20/36.8. You have been exalted first Goddess of these heavens, and Lordess of this division of the earth, to maintain the light of this dawn, to angels and mortals. You shall first of all labor to protect the Word to mortals; the wisest of your angel hosts you shall appoint to all the priests and cities of

[611] Newly born in heaven does not seem to mean only those who recently died on earth, but those who are for the first time awakened to the Light of the Father's kingdoms. In another place we read of spirits having been in the lower conditions for hundreds of years, not knowing the heavens above them. –Ed.

Zarathustra, to protect them and to maintain the Word.

20/36.9. You shall maintain your hosts in the temples of worship, where they worship the Great Spirit. But to those mortals who deny the Word, and to those who seek to destroy the Word, you shall lend no assistance, but leave them either without angels, or with only those who will lead them into failure.

20/36.10. Throughout Jaffeth you shall inspire mortals to hang the wheel of the altar in country places, by the roadsides. And when mortals pass the places, they shall turn the wheel, in remembrance of the Creator. Therefore, you shall station angel sentinels at each and every one of these altars, and these shall have messengers to your throne. And when a mortal passes the wheel and turns it, and is afflicted with sickness, you shall send angels to him to heal him. But if he is afflicted with sickness and does not turn the wheel in remembrance of the Father, your sentinel shall not send notice to you, and you shall not send angels to heal him. Nevertheless, the wheel and the altar shall cause men to think; for, after a disbeliever afflicted with sickness has passed the wheel without turning it, and if he repents and goes back and turns the wheel, then you shall send angels to him quickly and heal him, so that he may proclaim abroad what the Creator has done for him.

20/36.11. For as long as you carry out these decrees of All Light, so shall you remain united with my heavens above, which are united with those above, which are united with the Creator. And should you lack in power or wisdom, ask the Father, and I will answer you in His name.

20/36.12. Fragapatti then spoke to the Council in words similar to those spoken in Astoreth. After that, he walked down to the foot of the throne, where the marshals had provided a place for the people to pass before him, even as they had done in Astoreth. Accordingly, when the musicians began singing and playing, the people marched before him, and by the waving of his hands he created drapery, and flowers, and wreaths, and gave something to all the people, even though two billion angels passed before him!

CHAPTER 37 Fragapatti

20/37.1. So, Fragapatti departed, and sailed for Hi-rom, the heavenly kingdom of E'chad, Lord God of Arabin'ya and its heavens.

20/37.2. E'chad also had the Voice of Jehovih with him, and could not err. After his appointment to this division of earth and heaven, Jehovih commanded him, even as He had Ah'oan, to make an otevan and visit all the places, and make a record, before he established his kingdom. And E'chad did these things, taking thirty thousand companions with

him, being surveyors, inspectors, recorders, numerators, and others of such order as are required in preliminary examinations of the earth and lower heavens. Besides these, he had also his hosts of musicians, his heralds and messengers.

20/37.3. Forty days he spent in this labor, and then the record was completed, of which E'chad had two copies made, one for his own kingdom in etherea, and one for the heaven he was about to found. According to these records, which are everlasting in heaven, the numerators estimated there were one billion eight hundred thousand spirits wandering about, mostly on the earth, many of them falling into forgetfulness and dissolution. And many of them had forgotten who they were, and had no memory of once having lived mortal lives. Millions and millions of them had forgotten their speech, and were dumb. Millions of them lived with mortals as fetals and familiars, depending for their own existence upon the spiritual part of the food mortals drank and ate. And yet other millions of them pursued evil for evil's sake; inspiring mortals to war, for the delight of seeing them destroy one another; delighting in persuading mortals to suicide or to all manner of wickedness.

20/37.4. In the region of Gavies there were four hells, containing sixty million souls in torments, tormenting one another in perpetual horrors, especially males and females doing what is even unlawful to mention. And these tormentors would bring es'yans, fresh from the earth life, and cast them into their hells for these wicked purposes. For even as mortals delight in vengeance, so can the talent grow until its feast lies in the fruit of hell; nor do such spirits desire to have even their own torments lessened; nor could they of themselves escape were they to try.

20/37.5. E'chad's inclination was to rush in and deliver these hells, but Jehovih said to him: Go first and establish Hi-rom, with suitable habitations, and then return and deliver these hells, and you shall have places for them. So E'chad established Hi-rom, and appointed the Holy Council of one hundred thousand men and women. Sa-ac he made chief marshal; and he appointed Geth'ya to be assistant God. Jehovih said to E'chad: You shall appoint sixty Lords to your division of the earth; and they shall dwell in the principal cities of Arabin'ya, and have dominion over mortals. And each and every Lord shall have ten thousand ashars to do their commands.

20/37.6. These, then, are the Lords appointed by the Lord God, for Arabin'ya: First, to have dominion over the revealed Word: Tsdasag, Bachar, Raab, Nathan, Neshu, Dath, Shephat, Gaon-ay, Cha'ya and Zeker.

20/37.7. Second, the loo'is in general; but for special masters of generations: Achuzeh, Chata, Galah, Dayyan, Aphsi, Ishsah, Basar and Goi. Third, for destroying evil cities, and for protecting good ones, and for building new ones: Atsil, Sherngoth, Matshebah, Achime, Amos, Ahio, Yat-gaab, Zer, Howdawitch, Beodi, Machal, Yay-baoth, Ammah, Fakir, Cephets, Bachre and Hiv-iv.

20/37.8. Fourth, to abide on earth with rab'bahs (priests) and shield them in danger: Machaveh, Emul, Ashshaph, Alcmosum, Lai-awotch, Trivi-yab, Herivir, Beli-gib, Barat'ay, Shav'ya, Tir and Bowd-wahtal. Fifth, to inspire to inventions: Kartum-mim, Moses, Beged, Chakasat, Mih-gad, Jagri, Hen-di, Sru, Amothes and Benguda. Sixth, to have control over altars and temples: Atman, Krit and Anach.

20/37.9. In addition to these, the Lord God appointed censors[612] of Hi-rom and her colonies in heaven; and the ashars, appointed over mortals as guardians, were directed by the censors as to which colony to take their es'yans, where the asaphs, the receivers, were stationed.

[612] magistrates in charge of suitability, aptness and other information required for destination placement of es'yans

20/37.10. As soon as E'chad had these matters completed, he descended into the four hells with his otevan, taking three million angels to help him deliver them. And when he arrived at the place, behold, the power and light of Jehovih was upon him! And he surrounded the four hells with his hosts of angels.

20/37.11. Fire of Your Fire, O Jehovih! he cried; Give me here walls of fire, to enclose these suffering hells! And along the line of his hosts there fell, from the firmament above, sheets of fire, and he walled the places around in such brilliant flames and suffocating flames that not one of the inhabitants of hell could escape.

20/37.12. And E'chad and his hosts poured into them from all sides, building fires in pillars and walls, blinding to the drujas, so they fell flat down and hid their faces. And they marched thoroughly through the four hells, until all the inhabitants were fallen prostrate before them, crying out. And they were all naked, men and women; and only the recent victims were ashamed.

20/37.13. E'chad said: Turn now, and deliver those who are ashamed, making a place beyond the walls of fire; but wall that place around also, and then clothe and feed them. So E'chad's hosts delivered those who were ashamed. Again E'chad called out: Begin now in sections and deliver the others into prisons surrounded by suffocating fire so they cannot escape. And do not let the light cease to fall upon those who will not be clothed. It is better that they lie prostrate than to display themselves nakedly. But as

fast as they will accept and wear clothes, and cease cursing, so deliver them into genial[613] lights.

20/37.14. For six days and six nights E'chad labored in delivering the four hells, and on the seventh day they were all delivered. And among these drujas there were three and a half million in chaos, spirits who had lost their minds by the torments that other spirits had inflicted upon them. E'chad had these placed in his otevan and sent to Hi-rom, to be treated by the physicians.

20/37.15. But E'chad and many of his hosts remained with the groups of the delivered, preparing them further for resurrection. And now E'chad had them inspected, and he further searched the es'pe[614] of the earth to establish the origin of these hells, and as to who they were. This, then, is the substance of the history of that matter, namely:

20/37.16. In the lower country of Arabin'ya, on the earth, there had been an I'huan tribe of hundreds of years, who had attained to thirty cities, chief of which was Os'nu, which was the capital over all the rest. Os'nu was ruled over by Che-muts, a king of great wisdom and power in his youth; but, after subjugating all the large cities of Arabin'ya, he became a tyrant and a man of wickedness.

20/37.17. Being learned in the earth, moon and stars, he drew to his palace other men, and not a few women, of great learning, and together they resolved upon obtaining from the I'hins, the sacred people, the secrets of their miracles and religion. Up until this time all the people in the world respected the I'hins, neither did they deny them in anything, for they were the forefathers and foremothers of the I'huans.

20/37.18. Che-muts, the tyrant, said: Because from our youth we have been taught to revere the I'hins, we have become superstitious regarding them. Now it is evident that they have some other means (than consulting the stars) of prophecy. It is my command, therefore, that the different cities of I'hins be seized, and the people put to death, offering relief only to those who reveal their secrets. With their gifts of miracles and power of prophecy, I can march successfully against Par'si'e, Jaffeth and Ashem, and I shall become king of all the world. And you who help me in this matter, instead of having merely cities to rule over, as you now have, shall have kingdoms with many cities.

20/37.19. The learned men acceded to this, and shortly after, the king's people fell upon the I'hins, pulled down their flimsy walls, putting them to flight or slaying them outright, offering no salvation unless they would reveal their secrets, and give themselves up to marriage with the I'huans.

20/37.20. Hab-bak, a chief rab'bah of the I'hins, went to see the king and expostulate.[615] He said to Che-muts: Behold, my people are older than this

[613] lights that were gracious, hospitable, pleasant, calm, comforting, soothing

[614] spiritual history. –1891 glossary

[615] earnestly reason with, so as to change the other's view; to remonstrate; protest and plea

country. Our wisdom does not come like other men's, but through marriage. How can we reveal? We are born gifted. No other people are thus born. How can you obtain the secrets of the womb? Besides this, we are sworn before our birth by our fathers and mothers to secrecy in our religion.

20/37.21. You desire us to intermarry with your people. I foresee your aims. You hope for the gift of prophecy, which, if given to evil men, would give them all power. But know, O king, he who desires prophecy for such purpose can never obtain it. Prophecy comes by the other road.

20/37.22. If my people intermarry with yours, it is simply the loss of mine. If you had our passwords and our signs, they would benefit you nothing, being born as you are. According to our number, we pay you your just tribute. I pray, then, change your decree and permit my people to remain as they have, for thousands of years!

20/37.23. Che-muts, the king, said: Why do you call yourselves I'hins? Hab-bak said: Because we are Faithists in One Great Spirit. The king asked: What is the secret name of the Great Spirit? Hab-bak said: I can only repeat that name under certain rules; otherwise I will lose my power of prophecy. Besides, if you knew the name, it would be worthless to utter it. To whoever utters His name not in faith, it is void. Whoever utters His name for earthly gain or earthly glory, utters in vain also. Of what value, then, would the name be to you, even if I violated my own oath and revealed it to you?

20/37.24. The king mocked him, and had him seized and taken to the lions' den, of which all kings and rich people, in those days, had one or more, as a place for casting in their disobedient servants. And when Hab-bak was at the lions' den, the king again offered to save him if he would reveal even the name of the Great Spirit, hoping that by its utterance he could also heal the sick, restore the blind and deaf, and especially prophesy. Hab-bak said: Though you may cast me in, and I be devoured, allow me beforehand to prophesy concerning you and your kingdom. Yes, I will even prophesy concerning myself. Hear, then, my words:

20/37.25. You have sought to destroy my people, who are, compared to yours, only as one little finger to a man's whole arm. In Os'nu you have hundreds of thousands of people, and in other cities tens of thousands and tens of thousands; so many that one man in his whole life could not count them. Yet, as to my people, what are they? Not more than ten thousand altogether. Hear, then, my words: You cannot destroy even one thousand of my people. Nor will my people raise a hand in self-defense.

20/37.26. But you will cast me into the lions' den, and I will be devoured. And this little hat, without a

brim, will come out of the lions' den, and it will be a mighty power for thousands of years. It will be red with my blood, shed because I am faithful to the Great Spirit in my oath. And it will be restored to my people, and it shall be called THE SCARLET HAT! And in the day that it is carried in the streets of Os'nu, you will be slain by your own people.

20/37.27. The king laughed, saying: A prophecy often causes fools to carry it out. With that, he gave the executioners the sign, and they pushed Hab-bak onto the trapdoor, and cast him into the den, where there were thirty lions. And they fell upon him and devoured him. And his hat was colored red with blood; and some of the people, who were superstitious regarding the I'hins, procured the hat and went about repeating the prophecy of Hab-bak, and the multitude were anxious for some pretext to justify themselves in destroying the tyrant. So presently the city was in riot, and the people fell upon the king and slew him, and also slew the learned men and women who were his counselors and subsidiaries.

20/37.28. In the libraries of heaven it is recorded as follows: Because of the cruelty of Che-muts, king of Os'nu, on earth, thousands and tens of thousands of people had been put to death; and because they died in anger, and because of the injustice, their souls went into torment in hada, and they came and incited the king to greater wickedness, in order to have him slain. And so it came to pass that Che-muts, chief king of Arabin'ya, was slain by his own people, and the king's counselors were slain with him.

20/37.29. And when their spirits were delivered from their mortal bodies, the drujas fell upon the spirits of the king and his counselors, and bore them off to a foul-smelling place in hada, and cast them in, and the drujas went in after them, beating them. At which point it became known in hada that there was a newly-started hell, and other spirits brought other victims there and cast them in. And the drujas went about on the earth, in Arabin'ya, finding whomever they hated, bringing their spirits into hell, beating them and otherwise punishing them, until these four hells became the habitation of sixty million souls.

CHAPTER 38 Fragapatti

20/38.1. When E'chad had discovered the history of these hells, he searched and found the spirits of the king and counselors, but alas, they knew nothing, being in chaos, or more like one in a troublesome nightmare from which there is no awakening.

20/38.2. But E'chad appointed physicians and nurses for them, and it was three years before they began to awaken; but at the time of Fragapatti's visit they were not sufficiently restored to know who they

were, or, if knowing one moment, would forget in the next. Yet it was not many days after the deliverance of the hells that E'chad had the inhabitants removed to Hi-rom and its colonies.

20/38.3. E'chad, having been informed by heralds that Fragapatti was coming, sent word to his Lords, generals and captains, and to superintendents of schools, factories and hospitals, to come to Hi-rom and enjoy three days' recreation, bringing as many atmosphereans as they could with them.

20/38.4. So Fragapatti came, as did the hosts of E'chad, and there was great rejoicing for the space of three days; during which time Fragapatti visited all the places and labors of E'chad, having records made of these, to take with him to etherea at the end of dawn. Now at the end of the three days' recreation, the trumpet in the east called the Council to labor and the hosts to order. Fragapatti sat in the middle of the throne, with E'chad next to him, and then Hoab and Hapacha, and then Thulae, Es'pacia and Geth'ya, and others of lesser rank.

20/38.5. A light immediately gathered above the throne, but this time, deep scarlet, with white border. Fragapatti said: Your Voice, O Jehovih, be upon these people! At which, the es'enaurs chanted a hymn, and after that the Voice of Jehovih spoke out of the light, saying:

20/38.6. Whoever raises up My children, I raise up with My own hand. To whoever utters My words in wisdom and truth, I speak from My judgment seat. Because you have come down from your exalted kingdoms in the upper heavens and raised up the drujas of these heavens, so do I come from My All Highest Holy Place to raise you up. As you have prepared to found My Word with mortals, so I prepare here in Hi-rom a heavenly place of delight.

20/38.7. Was I not with the I'hins since the creation of man on the earth? And where they have been faithful to Me I have come in great security. Now, behold, the earth rose up against My chosen and sought to destroy them, but they failed utterly. And when they cast My faithful servant into the lions' den, yet he would not violate his oath, even though he suffered death. And I stretched forth My hand and took his hat, red with blood, out of the lions' den; and I gave power to the hat. And into the far-off country of Jaffeth I will take the title of KING OF THE SUN, and bestow it upon Ya'seang, and neither Arabin'ya nor Par'si'e shall endure in holiness.

20/38.8. Behold, I give you a new sign, in addition to the triangle, and it (scarlet hat) shall be the sign of Hi-rom from this time forth, signifying, FAITH EVEN TO DEATH.[616]

20/38.9. The Voice ceased, and Fragapatti turned to the red light and stretched forth his hand and took of it, saying: OF YOUR SCARLET, O JEHOVIH! GIVE TO

[616] The Cardinals of the Christian religion have no right to wear the red hat. Their faith is in Christ, the idol, and not in Jehovih. In the Masonic order, however, the master is entitled to wear it, because they profess only the Great Spirit, Jehovih, the ARCHITECT. The hat should be blood red, and have no rim, and its name, evidently, should be Hi-rom. –Ed.

YOUR SERVANT A HI-ROM, AS AN EMBLEM OF THIS HEAVEN! And he fashioned it into a hat without a brim, and laid it on the throne. Presently a swift messenger, from without, desired admittance before Fragapatti, and he was permitted to come. He said:

20/38.10. Greeting to you, O Fragapatti, Son of Jehovih! And by the love of E'och, God of Tshi, in Ude, grade six, I am sent before you in Jehovih's name. Behold, one Hab-bak is outside, who was the wearer of Hi-rom!

20/38.11. Fragapatti said: Admit him, and bid him approach the throne of God. The swift messenger retired and presently returned, bringing in Hab-bak, faithful to death. And he went up to the throne, and Fragapatti took the scarlet hat, saying: In the name of the Creator, I cover your head with Hi-rom, second only to Jehovih's crown! And he placed it on Hab-bak's head, and the light of it was so great that hardly any but ethereans could look upon it.

20/38.12. Then Hab-bak said: By this, Your Power, O Jehovih, I will go now and deliver to everlasting light the soul of the king who slew me. And I will restore the Council also. For they will remember the scarlet hat, and it will be like an anchorage for their crazed minds to rest upon! So Hab-bak saluted on the sign of the triangle and departed.

20/38.13. And now came the time of departure for Fragapatti and his hosts. So he instructed Geth'ya, and bade him travel with him. Then Fragapatti instructed the Council, which was like his instruction to the preceding Councils. And then he descended to the foot of the throne, and the marshals had the people march before him. And Fragapatti created flowers, drapery and ornaments, and gave every one something as they passed, though there were more than a billion souls!

20/38.14. And when they had all passed, and resumed the places assigned them, Fragapatti sat down at the foot of the throne in ancient custom, and E'chad descended to him, taking his hand; and he said to him: Arise, O Chief, Son of the Most High, and go your way! Fragapatti rose up and departed, followed by the officiating Gods and Goddesses, and they all went into the avalanza and departed, going to the kingdom of Gir-ak-shi, Lord God over Heleste and her heaven.

CHAPTER 39 Fragapatti

20/39.1. When Gir-ak-shi arrived at his division of the earth and heaven, the Voice of Jehovih came to him, saying: My Lord and God, hear the Voice of your Father. In your division I have no I'hins left upon the earth, and the place is like a field without seed. The I'huans have degenerated also, by marrying

with the druks. And you have come to this, My farm, when it is grown up full of weeds and thistles.

20/39.2. Look about your division, and you shall find no loo'is or ashars of any benefit to righteousness. Consider, then, what shall be done, so that both mortals and spirits may be made to know Me and My kingdoms. ||

20/39.3. Gir-ak-shi found the mortals of Heleste to be barbarians, many of them naked, or at best clothed with the skins of animals to keep them warm in winter. Some of them burrowed in the ground, and some lived in houses made of bark, leaves and grass. And their food was mostly fish and flesh. Their cities were numerous, but small, and every city spoke a different language.

20/39.4. Their weapons of war were clubs, spears, and bows and arrows, but they had neither iron nor copper, and used stone for cutting.

20/39.5. Gir-ak-shi said: What incentive can I give such a people that will raise them up?

20/39.6. Gir-ak-shi then surveyed his heavens, but alas, there were no kingdoms, no organizations, no societies. As mortals lived and died, so did their spirits continue in the same places, procuring subsistence in the same way, but spiritually; and often taking part in mortal wars and hunting, seeing and hearing through their mortal kin's eyes and ears.

20/39.7. Gir-ak-shi said: What incentive can I give such angels that will raise them up?

20/39.8. If I tell the mortals to till the soil and make clothes of flax and wool, my words will be interpreted as folly, or as implying hardships. If I tell the angels there are higher heavens, more beautiful, my words will be disbelieved. If I tell them that all growth depends upon exercise and labor, they will decline to grow. Have I not seen rich men and rich women in other countries whom I told that, in order to rise, they must learn to labor? But they ignored me.

20/39.9. Jehovih said to Gir-ak-shi: You have more than a billion drujas in your department. The mountains, valleys and forests are filled with them, roving about. As you would entrap birds by rich bait, so shall you gather together all you can of these drujas. But as to your mortals, you shall call famines into certain places, and thus drive them to observe the Unseen Cause of things.

20/39.10. Gir-ak-shi called together his hosts, millions and millions. He said to them: Form in sacred circles, hundreds of thousands of them, and go to the places I will point out, and invoke the higher heavens in Jehovih's name. Cast a famine here, and a blight in the animals of the forest. Cast imbrele[617] into the water so that the fish will die. Make mortals stop and consider.

[617] poison worms materialized. –1891 glossary

20/39.11. Let the ashars go, then, and find the most prophetic among mortals, and make them prophesy concerning the famines and the blight. Make their prophets objects of worship; then I can rule the inhabitants of the earth through the prophets.

20/39.12. Concerning the angels, Gir-ak-shi said: Five heavenly places I will build for the drujas. One shall be called Monk, one Acha, one Troy, one Be-yome and one Hellen. I shall have five Lords to rule in my heavenly divisions: Ki-liope, Lord of Monk; I'tius, Lord of Acha; Foebe, Lordess of Troy; Liriyi, Lordess of Be-yome, and Co'ye, Lord of Hellen. These shall be heavenly places in the mountains, pure and delightful.

20/39.13. And you shall make them places of feasting and sporting for one whole year; anything that can be done to make them attractive for drujas shall not be left undone.

20/39.14. My hosts shall be selected and apportioned into five divisions of half a million each; and their mission shall be to go throughout Heleste, bringing in drujas to my five heavenly places.

20/39.15. As for myself, I will build a plateau in these mountains, the Aguaadica, with a Council of half a million. Let my Lords stand aside, and I will apportion to each of them their attendants; by the star-lights that fall upon them they shall be known and come forth.

20/39.16. The Lords stood aside, in different places. Gir-ak-shi then cast stars until the three million were selected. After that Gir-ak-shi proceeded according to the Voice of Jehovih; and he conducted his hosts to the places the Father commanded.

20/39.17. After they were all placed, Gir-ak-shi chose his own Council, and built a plateau and a throne to Jehovih on Mount Aguaadica; and when he considered the wisdom of the manner Jehovih had directed him, to thus lay a foundation for so great a work, he soliloquized,[618] saying: O Jehovih, will these drujas ever understand the manner of Your armies? Will these mortals ever understand the proceedings of Your Lords and Gods?

[618] apostrophized; the asking of rhetorical questions; so-called 'thinking out loud'

20/39.18. For one year the hosts entertained, fed and clothed the drujas sumptuously, and they won them away from the earth; won them to the kingdoms prepared for them. And then Gir-ak-shi commanded the founding of schools, factories and hospitals in heaven; and he appointed ashars and asaphs, and began the resurrection through his Lords. And by the fourth year he had colonized nearly all the drujas in his heaven, giving them sufficient recreation to restrain them from returning to the earth.

20/39.19. As to Fragapatti's coming, for a long time prior to this Gir-ak-shi had it proclaimed to his newly delivered, giving invitations to them to be present. This he communicated to Fragapatti, through

messengers. So, Fragapatti, knowing the grade of the place, decided to come in gaudy colors, and with very loud but suitable music, and for the manifestation of power.

20/39.20. To match which, Gir-ak-shi had his people attire themselves in the gaudiest colors. For it is by these things that the unlearned judge, as to the glory and possibilities of high heaven.

20/39.21. So it came to pass that Fragapatti's avalanza descended from above like a sea of fire, but decorated in thousands of ways with banners, flags, curtains and such other ornaments as would convey the idea of greatness to the minds of the es'yans. On the other hand, Gir-ak-shi had decorated Aguaadica, his place and kingdom and throne, in the most extravagant splendor. And he and his Lords, and his captains and generals, and his Holy Council, were arrayed majestically.

20/39.22. In addition to these things, Gir-ak-shi had provided a feast, which was to succeed the ceremonies; and after the feast there were to be diverse entertainments. But of these matters, who knows the thought of Jehovih! How He has provided ingenuities to bring the dark soul to understanding!

20/39.23. Gir-ak-shi said: To teach mortal teachers how to teach the barbarian, O Jehovih! To teach Cold-Awe in order to impart Warm-Mirth, O Jehovih! Shall they build a prison and decorate the convict in fine clothes, and bid him take his ease, watching the virtuous working for him, O Jehovih! Will they ever learn Your power in resurrection, O Jehovih!

CHAPTER 40 Fragapatti

20/40.1. Fragapatti and his hosts remained thirty days with Gir-ak-shi, and great was the enjoyment of the people; and then Fragapatti departed, going to the kingdoms of Uropa, first Goddess of a barbarian division of the earth. The Voice of Jehovih had been with her from the beginning, but there were few corporeans in her division, and only six hundred million angels, mostly drujas.

20/40.2. Nevertheless, Jehovih said to Uropa: You shall found here a kingdom in My name, and it shall become mighty in heaven and earth. Uropa said: What is the best way, O Jehovih? Jehovih answered, saying: As for the drujas, you know. But as for the corporeans, behold, they have neither copper nor iron, but use stone. Therefore send five hundred of your ashars, who are well skilled in the art of inspiring mortals, to Arabin'ya; and you shall cause fifty men to migrate into your lands. And the fifty men shall be skilled in mining and working copper and iron.

20/40.3. And your ashars shall inspire them to go to the mountains and find the ore, and then to work it, making tools, and implements for hunting and fishing.

20/40.4. So Uropa sent angels to Arabin'ya, and they inspired fifty men to go to Uropa, and find copper and iron, and work it. And in four years, behold, not less than twenty thousand men had migrated from Arabin'ya. And the ashars inspired them to marry with the druks and half-breed I'huans. And in this way a new people of higher light was born into Uropa's division.

20/40.5. In Zeigl, Uropa built her heavenly kingdom and founded the city of Oitch. Five hundred thousand angels were her Holy Council; and there were fifty thousand captains; and two million ashars, partly ethereans and partly atmosphereans.

20/40.6. Her heavenly kingdom was of the kind and manner of Gir-ak-shi's, and her administration in the same way. And in four years she had rescued nearly all the drujas in these regions of atmospherea. So when Fragapatti came to see her, having all her hosts present, she provided entertainments in the same manner as Gir-ak-shi did.

20/40.7. After this, Fragapatti visited Kow'anea and his heavenly kingdoms, and also his earth divisions. Next Fragapatti visited M'wing'mi and his heavenly kingdoms and earth divisions. Next he visited Ots'ha'ta and his places, and then Soo'fwa.

20/40.8. With all these Lords and Gods Fragapatti spent many days, examining and recording all the labor done; and he spoke before them all, so that his voice was heard by nearly all the people in the lower heavens. And so great was the work accomplished by Fragapatti with any one of these Lords or Gods, that should a history of it be written it would require the whole lifetime of a man to read it. Nor is it possible with earth words to describe adequately the beauty and glory of a single one of these recreations in his travels.

CHAPTER 41 Fragapatti

20/41.1. The close of dawn was near at hand. Fragapatti, richly stored with knowledge of the earth and her heavens, returned to Mouru, the heavenly kingdom of Haraiti, in atmospherea. The capital was illuminated, and the decorum of the higher heavens prevailed.

20/41.2. Already assembled were more than four billion angels prepared for the third resurrection. Fragapatti sent word to his Lord Gods, and to his Lords and Gods, and to Samati, God in inherent right, up to the end of dawn. And he notified them all of the day and hour when he would accomplish the resurrection.

20/41.3. And then Fragapatti called his swift messengers, whose labor is with the thrones of Jehovih in etherea. He said: Behold, the dawn of dan is near the close. The Brides and Bridegrooms of Jehovih will number ten billion souls. Two divisions I will make, of grades fifty-five and seventy, for the forests and plains of Goomatchala. This you shall communicate to Hoseis, Goddess of Alawatcha, on the road of Affolkistan, saluting in Jehovih's name, from His Son, Fragapatti, Chief.

20/41.4. The swift messengers saluted, and then departed. Next he called the messengers for the kingdoms below, and of these there were twenty thousand, divided into twelve groups, and they had been previously apportioned to certain divisions of heaven and earth.

20/41.5. To them Fragapatti said: To the Lord God of each division, and to the Lords and Gods, and through them to the officers under them, greeting, in the name of Jehovih! Appoint and anoint the successors in Jehovih's name; and when your kingdom is in order, you shall appear at the throne of Mouru, for the resurrection of my hosts is near at hand. You shall also provide ships and suitable vessels, and bring, as visitors, from your kingdoms and most-holy places, as many atmosphereans as desire to come, so that they may witness the ceremonies and the ascent of Jehovih's Sons and Daughters.

20/41.6. And these commandments were carried to all the divisions of the corporeal earth and her heavens. Fragapatti then said to Athrava: You shall receive the Brides and Bridegrooms. As for myself, I will go down to the earth and receive God and Zarathustra, and they shall be borne in my own ship, to this place, and then to etherea. ||

20/41.7. In all places on earth and in heaven the spirit inhabitants were stirred to the utmost. In Haraiti there were already more than four thousand colonies, and every one had thousands and thousands eligible to the third resurrection, who would depart in the coming ascension. Of these there were persons of every occupation, and they were perfect in their order, belonging to groups and series of groups. And now the captains and generals were reorganizing them into phalanxes; and the Gods again organizing the phalanxes into kingdoms.

20/41.8. Zeredho sent her contribution of four hundred million souls to Haraiti. The Lord Gods were making their groups in their own several divisions, to be further organized after arriving at Mouru, the place where the final ascension would take place. Some of these had over a billion of their own ready for resurrection, including those whom they had previously sent to Haraiti.

20/41.9. Fragapatti sent special messengers to God, Samati, to learn the day appointed for Zarathustra's death; and he further allotted to Zarathustra three days in hada, in which to preach to mortals by the inspiration of God, and appointed the fourth day after his death as the time of his ascension from the earth.

20/41.10. And now, when all these matters had been organized, Fragapatti ordered the assembling of the sacred circle of the Holy Council, Sons and Daughters of the Most High. The lights were raised, and only Gods and Goddesses could remain in sight of, or near the throne of Jehovih. Fragapatti commanded Hoab to stand in the center of the circle, facing the judgment seat.

20/41.11. Fragapatti said: Hear the words of your Creator, O Hoab. I called you up out of the ground, and with My own spirit I quickened you into life. From your youth up I have followed you day by day. I have called out to you from My holy hill; with a woman's tenderness I came after you. When you tried to run away from Me, I followed after. Yes, I called My Son, high raised in My everlasting kingdoms, and I said to him: O My Son, run quickly, for Hoab, My well-beloved, runs away from Me. Go and bring him; for he is My Chosen.

20/41.12. He shall be My God of the red star; her heavens shall bow down before him. I will raise him up and anoint him with My holy fire; his countenance shall shine like a sun in My firmament.

20/41.13. And Fragapatti, My Son, overtook you in your flight; with great cunning he captured you to My labors. And you have raised up your voice and glorified Me; your arms have been bared to the harvest; your fruit is a song of glory.

20/41.14. Have I not given you experience in all things? Even to the precipice of hell I made you to walk and not fall. I made the darkness of everlasting death encompass you; and in the hour of your despair I came to you and raised you up.

20/41.15. Have I not great profit in you, My Son? My countless millions cry out in all places; they do not perceive Me; they do not know of Me and My heavenly places. Like a troubled sea that knows no rest, the voices of mortals and angels forever cry out: There is no light!

20/41.16. In what way, then, was I not wise in you, O Hoab? I made you of strong limb, and with arms that reach far; your judgment I fashioned for the great multitudes.

20/41.17. I say to the young bird with feathers: Fly! And it flies away. I say to man: Go forth in My name! But he looks around. Again I say to him: Go forth! But he turns to his neighbor for his opinion. Again I speak, calling: Come to Me! But he stands wondering. Again I say: Come! But he says: By and

by. Again I say: Come! He replies: I do not have all light! Again I call, and he says: Alas, there is nothing!

20/41.18. And he goes down in darkness; he curses Me and accuses Me of errors! He preaches My shortness, but in his words, cuts himself off from Me. In the foul-smelling place of his darkness, My holy angels cannot come; he burrows himself in stubbornness that is blind and deaf.

20/41.19. But I blow My breath upon the earth and the stars; I drive them into new roads in the firmament of heaven. Into the dwelling-places of My high Gods I drive them as chaff before the wind. And when the light of My heavens has cleared away the darkness, I send My Gods with great power.

20/41.20. To this end I have raised you up, O Hoab. My shield is upon you; you shall wear the triangle of the red star; for two hundred years you shall hold dominion over the earth and her heavens. In My name speak, O Hoab!

20/41.21. Then spoke Hoab, saying: Your Voice is upon me, O Father! My limbs are weak; my hands tremble like an old man that is palsied. Behold, I have sought in vain to find anything perfect in me; I am like a trumpet that is bruised and split; there is no harmony or power within me.

20/41.22. You first gave me a wife, and sons and daughters, to rule over and to raise up for Your glory, but I failed utterly. My wife did not see with my eyes, nor hear with my ears, nor judge with my judgment; we were like two instruments, broken and out of tune. As for my sons, they went astray, like sheep without a herdsman; my advice was as weak to them as the shadow is to the tree. And my daughters went away from my love, and chose young men, even before my eyes.

20/41.23. Then I cried out to You, saying: O Jehovih, why did You give me a kingdom? Behold, it is scattered and gone! Then I went down into the grave in sorrow. But Your hand raised up my soul in heaven; and You gave me another kingdom. But my people would not see through my eyes nor hear through my ears. Then I sought to know if my eyes were wrong, and my ears wrong, and my judgment wrong.

20/41.24. And I turned about, like one who is lost in a forest, and shuts his eyes to the direction of the sun, going instead by the sound of a multitude of tongues. And my kingdom drew a boundary around itself, and shut out all light. But Your Son came and delivered me and my people.

20/41.25. Behold, I was as weak as a child; in my weakness Your light came upon me. Never again shall I desire others to see through my eyes, or hear through my ears, or judge by my judgment. You have healed me of infirmity, O Jehovih. Only by one Eye can things be seen through; by one Ear can things be

heard through; by one Judgment can things be judged.

20/41.26. You have said: Go forth in My name! I will go, O Father! You have said: You shall have dominion over the earth and her heavens! This I will accomplish also, by Your Light and Power, O Jehovih!

20/41.27. Then spoke Jehovih through Fragapatti, saying: Accept the earth, O Hoab, My Son, My God! It is yours to keep and to rule over! Accept atmospherea, O Hoab, My Son, My God! It is yours to keep and to rule over!

20/41.28. Hoab said: I will be Your Son, O Jehovih! I will be Your God, O Jehovih! From You I accept the earth to keep and to rule over! From You I accept the earth's heavens, to keep and to rule over! || Again Jehovih spoke through Fragapatti, saying:

20/41.29. What you do now and forever, do in My name, for it is of Me and is Me in you!

20/41.30. Hoab said: What I do now and forever, I do in Your name, O Jehovih! For I know it is You in me that does all glorious things!

20/41.31. Jehovih spoke through Fragapatti, saying: With My Own hands I weave a crown for you My Son, My God of the red star! I place it on your head for the glory of My kingdoms, which are endless in number and full of holiness! Wear My Crown, for it is with Wisdom and Power!

20/41.32. Then Fragapatti's hands were waved about by the Great Spirit, and a crown was woven and placed on Hoab's head, and it was brilliant and white, studded with countless millions of gems. Hoab said: This crown from Your hand, O Father! I accept it and wear it, emblem of Your kingdoms, endless in number and full of holiness. I know that You will always be with me in Wisdom and Power! I will glorify You forever! My kingdoms shall glorify You forever!

20/41.33. The chief marshal now conducted Hoab to the throne of Jehovih, which had been previously vacated, and Hoab sat in the middle of the throne. Meanwhile, the es'enaurs chanted a hymn of glory. Hoab then said: Fragapatti, Son of Jehovih, Orian Chief, come and honor my throne in the name of the Father. Then Fragapatti went to the throne and sat on it. Next Hoab called up Athrava, then Hapacha, and then other Gods and Goddesses.

20/41.34. And now, while the Council remained assembled, Fragapatti said: Behold, the time of the death of Zarathustra has come. Remain here, and I will go quickly down to the earth and receive God and Zarathustra, and the hosts of God and his Lords.

20/41.35. So Fragapatti departed, and sailed swiftly down to Par'si'e, on the earth, and came to the meeting place of the corporeans who had charge of the Holy Word. And it was on the morning of the

fourth day after Zarathustra's death. For three days and nights his spirit had been preaching to the Faithists, explaining the kingdoms of Jehovih.

20/41.36. So Fragapatti called to God, saying: Behold, my Son, your labor is done. In you I have great delight. Behold, my ship lies by the river; my lights are raised for the everlasting thrones! God (Samati) said: It is finished! That which you put upon me I have done! Behold, here stands Zarathustra, my Son. ||

20/41.37. Zarathustra was at that time taking leave of his corporeal friends, for his soul was fast becoming illuminated. Yes, he had looked up and saw the ship of All Light, and he knew now the Voice of the Father.

20/41.38. So Fragapatti went and took Zarathustra in his arms saying: Come, my beloved. Your home is up there! So they went into the ship of fire, and ascended to Mouru.

CHAPTER 42 Fragapatti

20/42.1. And now the Lord Gods, and Lords and Gods, began to arrive in Mouru. The marshals, and their officers and workmen, had extended the landing-places for the hosts of ships; receivers had been appointed and allotted their various places. Heralds and messengers had been provided with places of announcement; and lines of intercommunion had been laid, so that the words of heralds and messengers could be heard by all the millions in waiting.

20/42.2. Know, O angels and mortals, that such is the glory of Jehovih's works, for stand where you will, His kingdoms are always seeming above. As you of the earth look upward and see the stars, so they that live on the stars look upward to see the earth. If, therefore, you were receiving messengers from the stars, it would seem to you that they came downward; but to them, as if they rose upward, even until near the landing-place, when it would be downward to them also. This is because the feet of a mortal or the feet of an angel are on the foundation of his place, and because his head stands in the opposite way from his feet. ||

20/42.3. First came Ardi'atta, Goddess over the spirits who had been delivered out of the hells of Aoasu by Fragapatti and Hoab, and then housed in Zeredho and Haraiti. And with her was her successor, Gaipon, manager of the hosts. Ardi'atta brought one billion three hundred million souls in her ship, mostly visitors who had been delivered out of hell. Besides these, were twenty million raised to light [the degree of the third resurrection –Ed.], clothed as Brides and Bridegrooms of Jehovih. These latter were the harvest of Ardi'atta, and in her charge. The receivers

of her ship stationed it in its place, and then the receivers of her hosts conducted them to their places.

20/42.4. And now E'chad, Lord God of Arabin'ya, came in his ship with more than four billion souls, half of whom were Brides and Bridegrooms. His ship was received by the proper officers, and stationed in its place; and his hosts received by the proper persons, and conducted to their respective places. With the Brides and Bridegrooms E'chad entered the south wing of the capital; and E'chad's successor remained with the visiting hosts. When E'chad entered before the throne, Fragapatti saluted him on the sign JEHOVIH'S REST, and E'chad answered in THE GLORY OF EVENING!

20/42.5. Before the hosts of E'chad were landed and placed, there came Ots-ha-ta, Lord of North Oceya, with his successor, in a ship of thirty million, of whom Ots-ha-ta had two million Brides and Bridegrooms. His ship was received and stationed in its place; and his hosts received and assigned to their places.

20/42.6. Meanwhile, Kow'anea, God of South Guatama, came in his ship, with his successor, bringing seven hundred million souls, of whom Kow'anea had sixty million Brides and Bridegrooms. And they were received by the proper officers and assigned to their places.

20/42.7. Hardly had Kow'anea landed, when Yaton'te came, with his successor and his hosts. Yaton'te's ship was the most beautiful of all that had yet arrived. His hosts were four billion souls; but of Brides and Bridegrooms he had only thirty million. Fragapatti saluted him on the sign of STAR OF THE WEST, and Yaton'te answered in the sign of the GOLDEN CIRCLE! He and his hosts were then assigned their places.

20/42.8. Now came M'wing'mi, God of South Oceya, and his little ship was laden with four hundred million souls, and he had three million Brides and Bridegrooms. His ship was received and stationed in its place, and his hosts received and stationed in their places.

20/42.9. Next came Soo'fwa, God of Japan and her heavens. His was the most brilliant of all the ships, and he had three billion five hundred million souls aboard, of whom two hundred million were Brides and Bridegrooms. His ship was received and stationed, and his hosts also; and when he entered before the throne, Fragapatti saluted him on the sign of BEFORE THE ANCIENTS! And Soo'fwa answered him in the sign of LITTLE STAR!

20/42.10. And now the most loved of all came, Uropa, Goddess of the barbarians! Her ship was the swiftest and best trimmed, and she brought one billion souls, of whom she had eighty million Brides

and Bridegrooms as her harvest. When she entered before the throne of Jehovih, leading in her Brides and Bridegrooms, Fragapatti saluted on the sign, PERSISTENT FIRE! And Uropa answered him the sign, JEHOVIH'S TRUST!

20/42.11. Now came great Ah'oan, Lord God of Jaffeth and her heavens. His ship was the largest of all, and he brought five billion souls, of whom nearly two billion were Brides and Bridegrooms. When he came before Jehovih's throne, Fragapatti saluted him on the sign, THE POWER OF LOVE! Ah'oan answered him in the sign, EVERLASTING LIFE!

20/42.12. And now the ship of Gir-ak-shi came in, bringing a billion souls, of whom eighty million were Brides and Bridegrooms.

20/42.13. Besides these, there were seventy-six other Gods, from departments of the grand divisions of the heavens, some bringing five million souls and some even twenty million. And there were Lords of islands and Lords of small places on the earth, who had also come in small ships, some bringing five and some ten million souls. And all these Gods and Lords had Brides and Bridegrooms according to the place and number and condition from where they came. And they were all received and stationed in their proper places.

20/42.14. Thus there came to Mouru more than thirty billion atmosphereans that had sprung up from the earth by Jehovih's will; and of these there were ten billion eight hundred million spirits prepared as Brides and Bridegrooms to the Great Spirit. Besides these, there were the hosts of Fragapatti, the ethereans, ten million, mostly Gods and Goddesses, and these formed the inner sacred circle of the Holy Council. Next to these were their ten million successors, who were to be the Holy Council of Mouru after the ascension. And next outside of these were stationed the Lord Gods and their attendants, behind whom stood their Brides and Bridegrooms. Next stood the Gods, their attendants and their Brides and Bridegrooms; and then the Lords, their attendants and their Brides and Bridegrooms.

20/42.15. And next outside of these stood the successors, the Gods and Lords, with their attendants; and yet behind them, their visiting hosts. And within and among them all, the musicians, marshals, messengers, swift messengers and heralds, were assigned their respective places. But so vast was the multitude of angels, and so great the glory, that one could look upon the scene all day and not even see the millionth part; nor is it possible for corporeal words to convey anything but a crude picture of the magnificent scene.

CHAPTER 43 Fragapatti

20/43.1. God (Samati) said: You gave the red star and her heavens, into my hands, O Jehovih! Your Sons bestowed upon me the triangle as an emblem of Your first three worlds, and of the first, second and third resurrections. Behold, the time of my reign has come to an end. With Your holy harvest You call me to a higher world.

20/43.2. But You have raised up Your Son, Hoab, who is of great Wisdom and Power in You. He shall be Your God and Your Son in the places I have been. To him, in Your name, O Father, I bestow the triangle, symbol of You and of Your created worlds, and of the individuals within them. By my parting with it, the end of this dawn is recorded; by Hoab's reception of it, his dominion is begun.

20/43.3. God then took off the triangle and hung it on Hoab's neck, saying: I salute you, God of earth and heaven! Immediately the es'enaurs chanted, HAIL TO YOU, O GOD, SON OF JEHOVIH!

20/43.4. Now during the arrival of the hosts of Gods and Lords and their resurrections, there were to be seen, high in the firmament above, two stars, like twins, descending. These were the avalanzas of Hoseis, Goddess of Alawatcha, coming to receive the Brides and Bridegrooms of Jehovih, to take them to the etherean realms prepared for them by the Orians of the higher heavens.

20/43.5. Her avalanzas were descending by the road of Affolkistan, and coming swiftly. Now, between the glory of these lights, and the ceremonies in Mouru, one did not know where best to look, for the awe and grandeur on every side was overwhelming. And not less to move so vast a host were the es'enaurs, the singers, and the far-off trumpeters. There stood also the great multitude of Brides and Bridegrooms, arrayed in white, like a vast sea of white, more than ten billion!

20/43.6. But the waiting was not long, for the Gods so time their labors that every adventure fits to another. The twin stars grew and grew in size, till, like two suns descending, they seemed as wide as the borders of Haraiti! And while the multitude thus gazed and watched, Fragapatti rose in his place on the throne and called out, saying:

20/43.7. Behold, the time has now arrived for the brotherhood of Gods and Lords to be bestowed upon the earth and her heavens. As the earth is divided into many sections, so have I bequeathed on the earth many Lords, to hold dominion over mortals; and yet over all of these, I have chosen and appointed one God.

20/43.8. For, in this manner the first heavenly kingdoms of the red star were founded by Sethantes, Son of Jehovih. In the history that followed since his

day, it has turned out that first one Lord, and then another, lost power in his kingdom, and finally, even the Gods were powerless to rule angels and mortals to righteousness.

20/43.9. So that you may be strong from now on, like the heavenly kingdoms on other worlds, I now decree Diva, in the name of Jehovih! And God and his Lord Gods, and his Gods and Lords of divisions, shall comprise the Diva; nor shall any other person be eligible to the order here, whether they be of this world or of any other world; and the Diva shall be male and female members.

20/43.10. And he who is God, who was Hoab, high raised from Zeredho, shall be Div over all the rest. Nevertheless, the name Div shall be used by all the members of Diva, when abiding in their respective dominions. But no other person, either on earth or in heaven, shall be entitled to the rank of Div.

20/43.11. And in this capital, Mouru, the Diva shall meet three times every earth year, to render to one another the matters of their respective dominions; and when the meetings take place, each and every Lord and God, and Lordess and Goddess, shall be present and fulfill these, my commandments.

20/43.12. And when the members are thus assembled, Div only shall have the title of Div; and the members shall salute him as DIV, SON OF ALL LIGHT; but no other person shall have the title of DIV, SON OF ALL LIGHT. And the meetings of the Diva shall be private; nor shall any person be eligible to be present in Diva, except the novices who may be in preparation to become Lords and Gods by succession. But none of the novices shall be entitled to speak in Diva.

20/43.13. And each and every member of Diva shall report his department, as to whether in need of assistance, or his capacity to provide emigrants to other plateaus, and these reports shall be made in person before Div; and when all the reports are given, then Div shall render judgment on them, giving to or exacting from any one or more of the dominions, according to the Voice of Jehovih.

20/43.14. And the judgments of Div, Son of All Light, shall be called Divan law,[619] from which there shall be no appeal. And the Lords and Gods shall carry these decrees down to mortals, in their respective dominions, rendering them to the God-irs on earth, by which mortals through the Rab'bah, shall receive communion from the All Light.

20/43.15. During the assembly of Diva, swift messengers shall be present and witness all the laws that shall be passed; and immediately afterward these swift messengers shall depart from Mouru and come to the etherean kingdoms in the roadway of the earth and her heavens, and render the same to the nearest Orian Chief, or other etherean God, Son of Jehovih.

[619] In English we call this Divine Law. In the Vedic, and in modern religious ceremonies in India and China, the terms, Div and Divan law, are still in use. Here we behold the origin of the terms, Divine and Divinity. –Ed.

20/43.16. Therefore, so that my commandments shall be in the name of Jehovih, let God and Lord Gods, and Gods and Lords, and Goddesses and Lordesses, approach the Father's throne, so I may bestow them according to the rites and ceremonies of the Gods of other corporeal and atmospherean worlds.

20/43.17. The marshals now conducted all of them, except God, before the throne: First, Thulae, then Es'pacia, then Geth'ya, and so on, until the hosts of the dominions were before Fragapatti. And then God (Hoab) rose up and faced toward the west. Fragapatti said:

20/43.18. In Your name, O All Light, I create a Diva for the earth and her heavens; and this, Your God, I anoint as Div, with power to him to anoint his successor in like manner. May Your Voice and Judgment be with him forever! And these, Your Lord Gods, and these, Your Gods and Your Lords, and these, Your Goddesses and Your Lordesses, I now anoint as members of Diva; and to each and all of them I give power in Your name to appoint successors after them for Your allotted seasons. May Your Wisdom and Power be with them forever. Amen!

20/43.19. God said: In Your name, O All Light, I accept the Diva. And, on behalf of my Gods and Lords, proclaim Your Divan Power to heaven and earth.

20/43.20. The others responded: We will fulfill Your decrees, O All Light, now and forever. Be with us in wisdom and strength for Your glory!

20/43.21. Fragapatti then extended his hand upward, saying: Inqua git's'ang, of Your Inqua git's'ang, O All Light! (Dominion within dominion, give me Your symbol, O Jehovih!) And there came out of the light before the throne a substance, and Fragapatti seized it and formed from it, first, a hollow ball, and within it another ball; and second, two interlocked triangles; and he gave to each of the Diva a pair, that is, an inqua and a git's'ang [a ball within a ball, and interlocked triangles –ed.];[620] and he said to them:

20/43.22. Behold, O Jehovih, You called me from my high place in heaven, saying: Go to the red star, the earth; her soil is wet with human blood! Her heavens are dead; My harvest is nothing! || And I came and delivered Your Word to mortals; in blood I gave it, and then washed clean the whole earth. And I gathered together Your lost children in the lower heavens, and raised them up with power. Regarding which, in token of Your Light that was within me, I have become one within Your labors, and I have raised up Gods and Lords in You also; and so that one perfect thing may be within another, in the manner of

i033r03k **Inqua** and i033r04g **Git's'ang**.

[620] see images i033r03k and i033r04g, being inqua and git's'ang from Se'moin tablet

Your created worlds, this, Your holy sign, I bequeath to them, to be theirs and their successors' forever!

20/43.23. So Fragapatti bestowed the Lords and Gods, and his labors were finished.

20/43.24. Meanwhile, the sun-ships of Hoseis drew near and landed, both to south and west of Mouru, and so mighty and full of grandeur were they, that the billions looking on were breathless in awe and wonder. Then out of the fire-ships the marshals of Hoseis' hosts descended, of whom there were thirty million aboard. And they spread a frowas[621] from the ship to Jehovih's throne, and Hoseis alighted from the ship and walked briskly forward on the frowas, and Fragapatti and his hosts went and received her, and conducted her to the throne.

20/43.25. And now, after due ceremonies between the Gods and Goddesses, Athrava rose up and said: To you, O Hoseis, Goddess of Alawatcha, in the name of Jehovih, I bestow the Brides and Bridegrooms of heaven and earth. They are the harvest of Samati, God of the division of Haniostu, and his Lords and Gods, through the Orian Chief, Fragapatti, for the Father's emancipated heavens!

20/43.26. Hoseis said: Brides and Bridegrooms of Jehovih, in His name I receive you, to deliver to the All High Worlds.

20/43.27. And then Hoseis and Athrava proceeded in the ceremonies in the usual way, and were responded to by the ten billion Brides and Bridegrooms.

20/43.28. When the ceremonies were finished, the time of the ascension was at hand. So Fragapatti and Hoseis, accompanied by their Gods and Lords, went down to the foot of the throne and sat down, and God (Hoab) sat alone in the middle of the throne. The es'enaurs then sang a hymn on THE MARCH OF JEHOVIH'S WORLDS! When it concluded, God went down and took Fragapatti's hand and Hoseis' hand, saying: Arise, O Son, and you, O Daughter of Jehovih! The Father calls! Go your way! Fragapatti and Hoseis rose up, and then all the Gods and Lords rose up.

20/43.29. Hoab, that is God, fell into Fragapatti's arms! And when they had embraced, God withdrew and returned to the throne. Fragapatti saluted him on the sign, FAITHIST, and God answered him in the sign, FOREVER! After which the hosts followed Fragapatti and Hoseis, and entered the great avalanzas.

20/43.30. Fragapatti gave his own avalanza to Athrava and his attendants, and they took the magnet from it and made it rotary also. And when they were all aboard, Hoseis commanded the ascension, and the mighty fire-ships rose up, turning and rising.

20/43.31. Fragapatti and the ethereans created flowers and drapery, and cast overboard sufficient, so that every one of the twenty billion remaining had

[621] likely similar to a walkway or bridge-way with red carpet (formal, stately) treatment

some memento. In a little while the resurrection was complete; the sun-ships rose higher and higher; passing the earth's vortex and entering etherea, going to the kingdoms prepared for them by the high-raised Sons and Daughters of Jehovih!

END OF BOOK OF FRAGAPATTI

Book of God's Word

Being contemporaneous with the cycle of Fragapatti, Son of Jehovih. As the upper book [Book of Fragapatti] is of heavenly things, so is this lower book of the earthly administration of God for the same period of time. And it is called the Book of God's Word, because it is about the first descent of God to the earth to establish his word with man. Through Zarathustra, a man of Par'si'e, God came for that purpose, eight thousand nine hundred years before the Kosmon era.[622]

CHAPTER 1 God's Word

21/1.1. Hear my word, O man, said I'hua'Mazda.[623] Perceive my utterances in things that have been and that will be. Remember the lapse of time; open your understanding to the substance of the affairs of the ancients.

21/1.2. Do not quibble over names, said I'hua'Mazda. Nor over places, nor words. All places are my places; all words, my words; all names, my names. All truth is my speech. All fact is my voice. By my commandments all the nations of the earth shall be made to know me and my works.

21/1.3. The Master of the I'huans, Samati, High God of heaven, whose home was in Mount Vibhraj, a heaven created in heaven, a thousand miles high.

21/1.4. I'hua'Mazda said: How shall they know me, I, Holy Mazda? They are sealed up; their souls blind as death. Behold, the king, high ruler of Oas, king So-qi; valorous with a strong sword. So-qi! So-qi! I call, but he does not hear. I go to the temple; it is closed against God, I'hua'Mazda!

21/1.5. Where are the altars of your God? The place of the holy dance. So-qi does not hear. None can hear the Voice of I'hua'Mazda. Angels and Gods are rejected with disdain.[624]

21/1.6. O man, can you measure swords with your Creator? If only you could open the curtains of heaven, and see! What does your little learning amount to? Shall a chick that is not hatched discourse on the philosophy of life?

21/1.7. Behold, O man, I have told you that the natural senses (corporeal senses) cannot understand

[622] God's Word is an important book, because it is the father and mother of all other religions in the world. The best historical accounts place Zoroaster [Zoraaster, Zarathustra] about six thousand years before Moses' time. That the Persians and Indians [Hindus] were far advanced in learning in those days, we have the proof that the stars and planets were then named and mapped. As much of the astronomy of that period is blended with our astronomy of today, so is the Zoroasterian [Zarathustrian] religion the framework and foundation of modern Buddhism and Christianity. The student will find that a thorough knowledge of the sacred books of the Chinese, Hindoos [Hindus], Persians, etc., will facilitate the classification of names here used. I'hua'Mazda, is synonymous with God; Mazda, [Ormazd] synonymous with Jehovih. –Ed.

[623] I'hua'Mazda, The MASTER VOICE, or, as we would say, thus says God, or, God said, etc. – Ed.

[624] contempt, beneath oneself to consider

spiritual things. But I will reach you, you vain city, Oas. You, king So-qi! Your sword shall fall from the hilt; your mandates shall be like a breath blown away.

21/1.8. Hear me, O man, said I'hua'Mazda: I opened the door a little, so that you might learn a little about the stars. And now that you are puffed up; vain boaster of your knowledge, you slam the door in the face of your Master!

21/1.9. You had gone in darkness; a driveler[625] to familiar spirits; lazy and longing to die. Then I said to you: Behold, it is a good world; go, then, and be wise. Quickly you were changed; bewailing the stupidity of the ancients. How much better are you than them? Because I delivered you from darkness, you kill my prophets.

21/1.10. I'hua'Mazda said: I make you free, O man, but you deny my person. When I suffer you to fall in bondage, you cry: O God, my God! When I deliver you into freedom, you go with a sword and spear to lay your fellows in death.

21/1.11. Hear me, O man, in what I have done for you, said I'hua'Mazda. Of A'su I cleft a rib[626] and stood it up, saying: Be a man, upright in likeness of your God. And my voice made you—what you are, but were not, proves I am. I said: Save your seed, O man. I'hins stood aloof from the Asu'ans, and were holy; but your brother dwelt with A'su and brought forth to destruction.

21/1.12. Be admonished, said I'hua'Mazda. I struck the earth and broke it like an egg is broken; for I would cut loose the bound in heaven. Then all the tribes of men cried out: There is a Mazda! An All Power Unseen!

[625] one who follows another like a drooling dog follows its master; one who eagerly embraces drivel (nonsense, foolishness); a minion, a flunky

[626] that is, much as one would cleft a scion (insert a shoot into a stock plant), so into the stock of Asu a scion (a bud or shoot, i.e., soul of light from angels) was grafted

CHAPTER 2 God's Word

21/2.1. In those days when an army captured a large city, slaying the people, they carried back the spoil to So-qi, king of Oas, capital of Par'si'e, and received rewards according to the amount of plunder. The wars were between the different nations of I'huans. The sacred people, the I'hins, had nothing to be plundered; and they were unmolested.

21/2.2. I said: Whoever lays up treasures in this world, shall find no peace! But you have built so great a city, you hope nothing can break it down. Now I will show you, O king: Your city shall prove to be the weakest of cities. I will raise up one man out of the seed of the I'hins; and Oas, the mighty city, shall fall before his hand.

21/2.3. I'hua'Mazda, God of heaven, sent certain loo'is, highly knowledgeable angels, to look around, and afterward he called them and asked what they saw. They said: Work! Work! I'hua'Mazda said: Work it shall be! Go, you holy masters of generations, down to mortals close about the city of

Oas. And search out seed of the I'hin race, and by inspiration lead them to the fairest daughters of I'hua, in the city of Oas; and they shall be tempted, and soon a quickened fruit shall ripen in the city, sons and daughters. Again go to the I'hins, and by inspiration bring others and have them tempted by the improved fruit. And yet again repeat this method, and in the sixth generation you shall raise up a son having the gifts of su'is and sar'gis, and you shall call him Zarathustra.

21/2.4. The loo'is, the angels who were guardians over mortals for such purpose, went and accomplished what had been commanded by God. And the child's mother's name was Too'che, and the father's name Lo'ab. Too'che herself was su'is born, and before she conceived, was obsessed by Sa'moan, an angel; and during the time of maternity she was not suffered[627] to wake from her unconscious trance. And by the loo'is, her soul was often taken to high heaven (etherea) to see its glories, and then returned to inhabit her own body. Thus, the child was born of All Light, and at that same time the obsession fled, and Too'che proclaimed within the city that no man was father to the child, but that she conceived from All Light, believing so, because she was unconscious during gestation.

[627] not given scope or latitude, not allowed

21/2.5. The learned men cast the horoscope, but found nothing in the stars to alarm the kings, found nothing to support the maiden's story. The loo'is went before God, saying: Behold, a child is born, capable of All Light. Then God spoke, saying: I will come; go and lead the way.

21/2.6. When the child was still a nursling, I'hua'Mazda spoke through the child, while its own spirit slept. Then again came the learned men, chief of whom was Asha, son of Zista, learned in a thousand stars and all living creatures and in the bones of animals no longer living. So Asha spoke to Too'che, saying: Can your suckling talk? And God answered him, saying:

21/2.7. Not the child, but I, I'hua'Mazda. Do not think, O man, these small lips utter words prompted by this child's soul. I come to stop the cruel hand of war; to make man know there is an Unseen Master. Behold, this child has no sex! He is an Yeshuah (Iesu), a passionless birth.

21/2.8. To which Asha said: Can it be this woman has a man hidden under her cloak, and hopes to evade the just punishment of the king! O harlot! You who told a shameful tale of conception without a man! Your lies are now added to others to make good the first. Out of the city, wretch! or you shall be stoned to death, and your child with you!

21/2.9. Too'che made no answer, except with a flood of tears. Then I'hua'Mazda spoke, saying: Hold your hand on these lips; and perceive how I

gesticulate[628] with these little hands. Yes, take the little form in your own arms.

21/2.10. Then Asha feared, but wanted to hide his fear and so took the child, while I'hua'Mazda spoke, saying: O man, if only you could behold the spirit, and would temper your judgment with patience and wisdom!

21/2.11. Asha said: If in truth you are the Mazda of the I'huan race, why have you come in such questionable weakness? What can a child do? Can you wield a sword with these little hands? I would have hoped to see a God come in stronger shape, and in majesty of a thousand angels, winged, and in flames of fire!

21/2.12. I'hua'Mazda said: My wisdom is not man's wisdom; my weapons, not arrows and sharp swords. What is great in man's judgment is as nothing to me; what is as nothing to man, I will make great, for I shall overturn this mighty city. Because I come in peace and love, the city shall be divided, man against man, and bloody war run riot in this walled kingdom.

21/2.13. Asha said: To what end have you come? For if it is true you are a God born in this questionable shape, you have some greater motive than to overthrow the town. I charge you, then, most precocious youth, tell me what your purpose is, so justice may be done?

21/2.14. I'hua'Mazda said: The cities of man are as nothing in my sight; I come to teach man of other worlds, and that the souls of the righteous shall live forever; I come to deliver man from darkness into everlasting light.

21/2.15. Asha said: Your words are wisdom, or else my sudden surprise has affected my judgment. I will go now, so that I may reflect on this wonder. Tomorrow I will come again. Keep this matter private. For if it is known that I, of such high estate, have talked with tolerance regarding spiritual things, I will be doomed to death.

CHAPTER 3 God's Word

21/3.1. When Asha had gone, I'hua'Mazda spoke to Too'che, the virgin mother, saying: Take your child away and hide yourself, lest the king has you and your child put to death. So Too'che departed with her child, and hid in another part of the city.

21/3.2. Now Asha went directly to So-qi, the king, and related what had transpired. When he had finished, the king said: According to the histories of the ancients, when a God appeared among mortals, there were signs and miracles. You have told me only words. Go, therefore again to the child and say: The king desires a miracle.

[628] make gestures with the hands and arms; speak with the hands

21/3.3. Asha returned the next day, but lo and behold, woman and child were gone, and not one of the neighbors knew where. Asha said: If I go before the king with this story, he will have me slain as an inventor of lies. So he did not return to the king.

21/3.4. But where Too'che and her child dwelt, there came a maker of songs, by name Choe'jon, and he spoke to the virgin, saying: Where is the child? She answered: He sleeps in the rack of hay; I will fetch him. So she brought the child from his bed of new hay; and straws stuck to the baby's mantle, and these straws had no roots.

21/3.5. I'hua'Mazda spoke through the child while its own spirit slept, saying: I came to you, O Choe'jon; I brought you here, for you shall frame songs about the virgin's baby. Choe'jon was frightened, but nevertheless he said: Can it be true, in this enlightened age! A miracle! Shall I talk to you, O child? Then I'hua'Mazda said:

21/3.6. Behold, you do not speak to the child, but to I'hua'Mazda. Take these straws to your writing-box and plant them in new earth, and in one day they shall grow and bear ripe wheat. So Choe'jon departed and planted the straws, and in one day, they grew and bore ripe wheat.

21/3.7. Choe'jon had previously sung his songs before the king, and so had permission to approach the court; and he went and told the king of the miracle. The king said: The philosopher, Asha, told me about this child, and I sent him for a miracle, but he does not return. Now you have come and said: Behold, a miracle! || What value is a miracle, except to those who witness it? Shall your king accept a thing because of belief? Is not belief the fruit of darkness? Go, therefore, again to the child and bring it before me, so I may see with my own eyes.

21/3.8. Choe'jon returned to the place, but lo and behold, virgin and child were gone; nor did the neighbors know where. But she was concealed in another part of the city. And now there came before her one Os'shan, who was weeping because of the apparent death of his son. To him I'hua'Mazda spoke, saying: Do not weep, for I have healed your son and also given sight to your daughter.

21/3.9. Os'shan trembled at such words coming from the lips of a child, and he ran away; and he found his son healed, and his daughter restored to sight. In his joy he returned to the place, but the virgin and child were gone. Os'shan was hostler[629] to the king, and capable of audience, and so he went and told the king of his good fortune.

21/3.10. The king said: Asha, the philosopher, told me a fine story of this child, but when I sent him for information he did not return. Then came Choe'jon, the maker of songs, telling me what he had witnessed. I sent him to have mother and child

[629] one who tends horses and stables; Os'shan was most likely supervisor over this department

brought before me, but he did not return. Now you come with tale of a miracle, like those told in the dark ages. Go, therefore, and search the city over till you find this wonder, and bring him before me.

21/3.11. On the next day another man, the king's brother's son, came before the king, saying: Today I have seen such a wonder that it would have been marvelous in the days of angels and Gods. Behold, a little child spoke to me such words of philosophy that they made me tremble. And yet, O king, you know I am no coward. My house is hung with a hundred scalps. Yes, and this child already proclaims itself Zarathustra in communion with the God I'hua'Mazda! To me it said: Why do you kill the sons and daughters of your God? Do not think that your many scalps are a glory before heaven. Behold, I am stronger with my little finger than So-qi, your king.

21/3.12. So-qi, the king, said: Enough! Unless this mother and child are brought at once before me, so I may see the truth of these wonders, every male child in Oas shall be cast into fire! || The king's brother's wife had a child, and the son's wife had a child, and they foresaw that the decree of the king would affect them dearly; so many went forth searching for Too'che and Zarathustra.

21/3.13. But the spirit, I'hua'Mazda, had previously directed the mother to go beyond the gates, and led her far off into the Forest of Goats, where the tribes of Listians lived by fishing and hunting, and on goats' milk. I'hua'Mazda talked to the virgin, saying: Twenty years you shall dwell in the forest, fearing nothing, for your God will provide for you. And when your son has grown to be larger and stronger than other men, behold, your God will manifest for the redemption of the races of men who are hunted and slain for the glory of the kings.

21/3.14. So the virgin and her son dwelt in the Forest of Goats until Zarathustra was a large man and grown to maturity, and his stature was equal to three ordinary men; nor could any number of men lay him on his back. But because of his gentleness like a young goat, the tribes of the forest called him the Lamb of God, signifying, strength and goodwill.[630]

[630] see image i108 Zarathustra

CHAPTER 4 God's Word

21/4.1. When So-qi, the king, issued the decree to have Zarathustra found and brought before him or else all the male infants of Oas were to be slain, the Lords sent travail on the king's wife and on the king's daughter, wife of Asha, the philosopher, and the two women gave birth that same day to two sons, a month before their time, but nevertheless to life and strength and beauty. Now, according to the laws of Oas, a king could not rescind or change his own decrees, for he had assumed the position of infallibility, in

consequence of which, he had doomed to death kin of his kin, flesh of his flesh.

21/4.2. Accordingly, after search had been made in vain to find Zarathustra, the king repented of his decree, but knew no way to justify a change of commandment. Asha, hearing of this, came out of concealment, saying to himself: Now I will go to the king and hold him to his decree, even demanding that he slay me also. So Asha came before So-qi, and after saluting, said: O king, I have heard of your strait,[631] and have come to you so that I may counsel you.

21/4.3. The king was angry, and he said: Asha, my friend, hear your king: You came before me, relating a marvelous story regarding an infant son of the virgin who says she never knew a man. Now, according to the laws of the City of the Sun, any man stating as truth that which he cannot prove, is already adjudged to death. Shall the law be unfulfilled, because, in fact, you are near me in blood?

21/4.4. Asha said: Most assuredly, O king, the laws must be carried out. Are they not the all highest? For it follows that if man is the all highest, then his laws, above all else, must never be set aside. Therefore, you shall have me slain. Do not think I come before you to plead an excuse, in order to save myself; rather let all men perish than allow the king's decrees to go amiss.

21/4.5. The king said: You are wise, O Asha. The laws cannot err, for they are the standard by which to judge all else. And he who has risen to be king stands, by nature, the infallible highest of all things. History has proven this. But hear me yet, for you have wisdom from the movements of the sun and moon and stars: The king, being the all highest, how can he be bound? Can he not decree new decrees forever?

21/4.6. Asha said: I will not deceive you, O king! I know you are not arguing for me, but for your own infant son, and for your daughter's infant son. Nor have I come before you in prowess[632] (to save you from your decrees), although I love life. But here is the dilemma: By changing one law, you admit that all laws made by man may also need changing; which is to say, wisdom is folly.[633] How, then, shall the judge try any man by the laws? Is it not setting up error in order to find truth?[634]

21/4.7. The king said: You reason well. This morning, in my walk in the market gardens, when the soldiers were spreading the scalps of their enemies in the sun to dry, I wondered whether or not, in ages to come, the weaker nations and tribes of men might attempt to justify their right to life. So, if the kings admit to fallibility in their decrees and laws, then no man can foresee the end; for even slaves, servants and women will rise up against the laws, and claim their right to life. How, then, would the earth be large

[631] predicament, difficulty, plight, distress

[632] a display of expertise (being here: superior reasoning)

[633] i.e., wisdom is imperfect (and therefore cannot be trusted)

[634] Asha's argument eventuates to: Man must have an all highest perfection against which to judge; all lesser wisdom flows down from the all highest wisdom; if the all highest wisdom is imperfect, then all lesser wisdom must be imperfect, and man is left without a standard by which to judge. This sets the stage for the disintegration of man's society, and eventually anarchy ensues—for without a perfect all highest, there is no unity and the whole system comes crashing down.

enough for all the people? Yet, for what reason, O Asha, comes this heartache of mine against killing my own son?

21/4.8. Asha said: What are your sympathies, O king? If you were to justify the escape of your child's death for sympathy's sake, would my wife and my children not justify their sympathy in desiring me to live? No, sympathy is the enemy of law and justice; it is the evil in our natures that cries out for evil. The laws must be maintained; the decrees must be maintained; the king's word must be maintained. No man must permit his judgment to go higher than the law, or the decree, or the king.

21/4.9. Asha said: This is the City of the Sun. If this city goes back on its own laws, what will the tributary cities do? Will they not also begin to disrespect the laws, or say: Perhaps the laws are in error? This will result in anarchy. To one purpose only can a great city be maintained. To divide the purposes and judgment of men is to scatter to the four winds the glory of our civil liberty. Was it not disrespect of the laws, combined with superstition, that caused the nations of ancients to perish?

21/4.10. The king said: What shall I do, O Asha? My son has smiled in my face!

21/4.11. Asha said: You shall send me and your son and your daughter's son, and all male infants to the slaughter pen, and have us all beheaded and cast into the fire. Otherwise, it will come true what the infant Zarathustra has said: Behold, my hand shall strike the city of Oas, and it shall fall like a heap of straw.

21/4.12. Do not think, O king, I am superstitious and fear such threats; but this I perceive: Permit the laws to be impeached, and every man in Oas will set himself up to interpret the laws to be wrong and himself right. And your officers will rebel against you on all sides, and the glory of your kingdom will perish. ||

21/4.13. After the city had been searched for thirty days, and the virgin and child still not found, the king appointed a day for the slaughter, according to his former decree; and there were ninety thousand male infants adjudged to death, the king's son among the rest.

21/4.14. While these matters were maturing, the Lord went to Choe'jon, and inspired him to make songs about Zarathustra, the infant who was stronger than a king; and also songs about the decree of death to the ninety thousand infant sons of Oas. And the beauty of the songs, together with the nature of these proceedings, caused the songs to be sung in the streets day and night; and the songs, in satire, approved of the horrors, so that even the king could not interdict the singing.

CHAPTER 5 God's Word

21/5.1. When the day arrived for the slaughter of the male infants, no more than a thousand mothers appeared at the place of execution with their infants, the others having risen in the previous night and departed out of the gates, more than eighty-nine thousand mothers!

21/5.2. When the king went to the place of execution, having set aside the day as a holiday, and finding only a thousand infants present, he inquired the reason, and, having been told, he said: Can it be that mothers love their offspring more than they respect the decrees of the king? Asha was standing near, having stripped himself ready for execution, and he answered the king, saying:

21/5.3. Because they love their offspring, is it not the love of the flesh? And does the law not stand above all flesh? In this matter, then, because they have evaded the law, they have also adjudged themselves to death.

21/5.4. Then came Betraj, the king's wife, bringing the infant. Betraj said: Here is your son, O king, ready for the sacrifice. Asha reasons well; there must be an All Highest, which never errs; which is the law of the king. Take your flesh and blood and prove your decrees. What! Why hesitate? If you swerve the tiniest bit, then you shall open the door for all men to find an excuse against the law. Does the sun not blight a harvest when he will? Yes, and strike dead our most beloved? Are you not descended from the Sun Gods? Who will obey the laws if you, yourself, do not?

21/5.5. The king said: Behold, it is yet early morning; let the officers go fetch all who have escaped beyond the walls, and both mothers and children shall be put to death. Till then, let the proceedings be suspended. || Now, a vast multitude had congregated, anxious to witness the slaughter; and when the king suspended matters, there went up cries of disappointment. And many said: When a thing touches the king, he is a coward.

21/5.6. The king departed for his palace, leaving Asha standing stripped for the execution. And the multitude cried out: Asha is more like a king than So-qi. Let us make him king. (As to) King So-qi! We will not have a sheep for a king! || And none could restrain them, or be heard above their noise; and they ran after the king and slew him with stones, and they made Asha King of the Sun. And not one infant was slain according to the decrees.

21/5.7. God said: Do not think, O man, that things happen without a cause, or that all things are left to chance. In my works I plan the way ahead of time, even more carefully than a captain lays siege to a city. Before Zarathustra was born I sent out ashars to

choose my personages. Do not think that Asha made his own arguments; but by virtue of the presence of my ashars, whom he did not see, he spoke and behaved in my commandments, all the while not knowing it. And it was the same with the king's wife; my angels also inspired her to speak before the king. And those who fled out of the city, were inspired by my hosts of angels.

21/5.8. God said: Yet with the king's decree I had no part, for I foresaw he would do this of his own will; and with the multitude in slaying the king I had no part, for I saw they would do this on their own account. Nor would the multitude hear my voice, even though I had spoken to every man's soul; for in them tetracts were the ascendant power.

21/5.9. God said: The multitude slew the king because he had gone so far from me he no longer heeded me. And I made Asha king because he came so near me, that my power was with him through my ashars.

CHAPTER 6 God's Word

21/6.1. During the infant age of Zarathustra, God did not manifest through him again; but he sent Ejah, one of his Lords, to be with Zarathustra, day and night. And Ejah taught the infant wisdom in all things, but showed himself to none other.

21/6.2. When Zarathustra was half grown, the Lord began to manifest through him, giving signs, miracles and prophecy before the Listians who lived in the Forest of Goats. This forest was of the width in every direction, except the east, of forty days' walking journey for a man; and in all that region, there were no houses, the inhabitants living in tents made of bark and skins.

21/6.3. The Lord inspired Zarathustra to teach them to build houses, and tame the goats, and to live in cities, and otherwise subdue the earth through righteousness; the chief center of their habitations being on the river Apherteon and its tributaries. And it was from these inhabitants that sprang in after years the migrants called Fonece'ans, signifying, out of the mountains. Nevertheless, these people were I'huans, but because of the cruelties of the Par'si'ean kings, they fled and lived in the forests.

21/6.4. The Lord said to Zarathustra: Behold the people who fly from the kings! I have made them kings over goats and over the beasts of the fields.

21/6.5. And from this time forward the Listians styled themselves shepherd kings. And Zarathustra taught them about the Lord, and that man should have dominion over the beasts of the forests, but that no man should hold dominion over his neighbor. Consequently, every man of the Listians styled

himself a king, and every woman styled herself a queen.

21/6.6. Again the Lord said to Zarathustra: Go, my son, where I will lead you, and you shall find a people sacred to the Great Spirit. So Zarathustra wandered beyond the Forest of Goats, and came to Hara'woetchij, to the south of the mountains of Oe-tahka, where there were three large cities and twelve small ones, inhabited by I'hins.

21/6.7. And the Lord had been with the I'hins, and foretold them Zarathustra was coming, so that it was confirmed to both sides. The Lord said to the high priest: You shall permit Zarathustra to come within the walls of the cities, for he is pure.

21/6.8. So Zarathustra went in; and in the time of worship before the altar of God, the Lord appeared in a great light and commanded the high priest, saying: Behold, I have brought my son to you. Him you shall anoint as a priest according to the I'hin laws; and you shall teach him the rites and ceremonies of the ancients.

21/6.9. Accordingly, Zarathustra was made a priest and was otherwise accepted as an I'hin and bestowed under the rod with water and with fire. And he was also taught the sacred words and the art of writing and making tablets; and of weaving cloth and making clothes from flax.

21/6.10. Seven years Zarathustra remained with the I'hins, fasting and praying, and singing and dancing before the Lord. And then the Lord commanded him to return through the Forest of Goats, which he did, teaching the Listians wherever he stopped for a rest, and the Lord was with him, working miracles.

21/6.11. The Lord said to Zarathustra: Behold, the dawn of light has come! You shall, therefore, leave your mother with your people, and I will lead you to the city of your birth. Zarathustra said: Tell me, O Lord, about the city of my birth?

21/6.12. The Lord said: It is a great city, but it shall fall before your hand; for I'hua'Mazda has turned his favor away from its kings.

21/6.13. In two days' time, Zarathustra came to Oas, and entered into the city, but he brought no provender[635] with him. Now, it was a law of Oas that all strangers coming into the city should bring provender, as a testimony of fidelity to the laws and to the king. So, when he came to the inner gate, the keeper asked him for provender; but Zarathustra answered him, saying:

21/6.14. Naked I came into the world, and Ormazd[636] did not ask me for provender.[637] Is your king greater than the Creator?

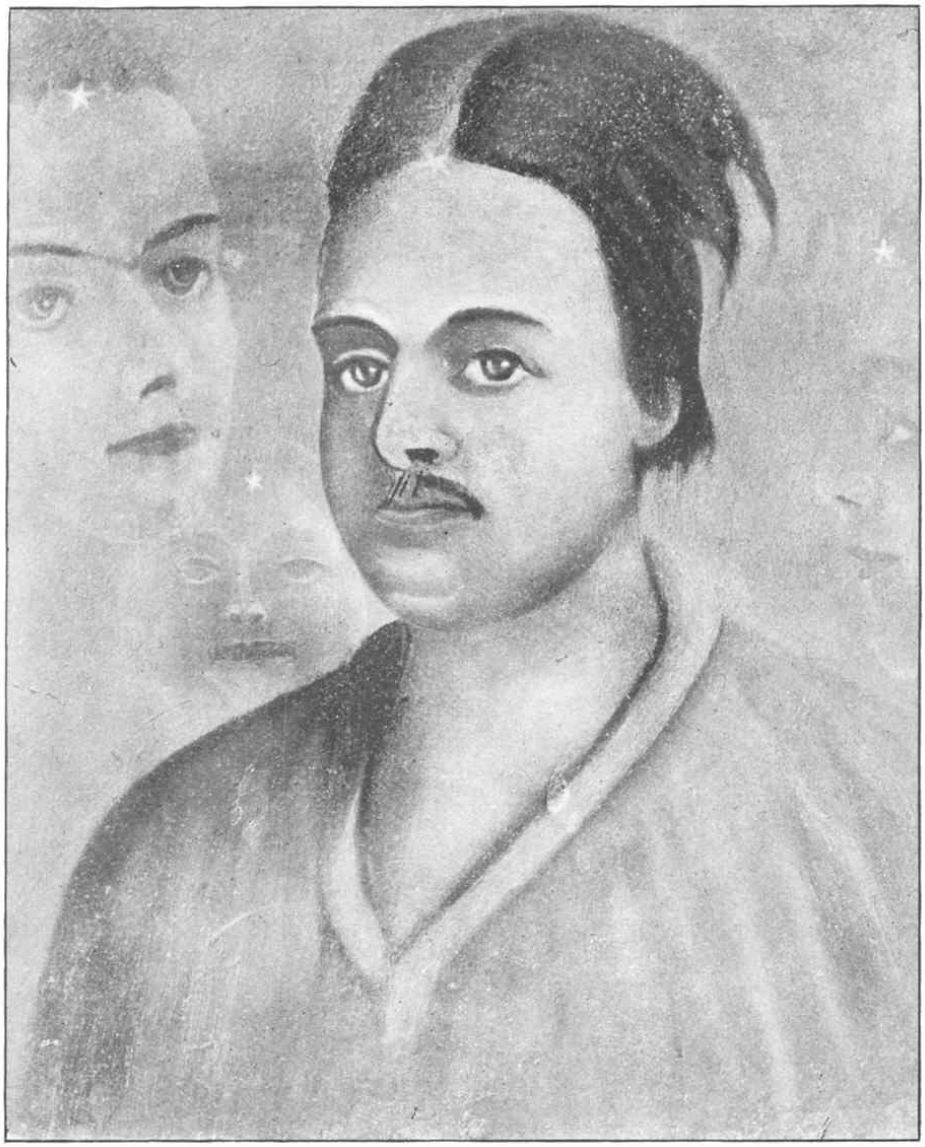
21/6.15. The keeper said: I do not understand your words; shall a servant explain laws? To which Zarathustra said: You are wise; neither shall you

[635] In essence, this food and/or drink was an admission fee for strangers to enter the city.

[636] Ormazd, signifies Jehovih, the Creator; more definitely, Master of Light. OR is both Hebraic and Vedic for LIGHT. Mazda, or Mazd, is the origin of our word Master. –Ed.

[637] That is, I was born with nothing, and Jehovih didn't require anything from me to enter the world.

suffer for disobedience in letting me pass. The Lord will give you food.



i108 **Zarathustra.**

21/6.16. When he had spoken thus, an abundance of fruit fell at the feet of the keeper, and the keeper feared and stood aside, permitting Zarathustra to pass into the city. The keeper not only told the people of the miracle, but ran and likewise told the king. This was Asha, who had reigned since the death of So-qi; and Asha no sooner heard of the miracle than he imagined the person to be the same whom he had seen in infancy.

21/6.17. Asha, the king, sent officers at once to find Zarathustra, and bring him before the court. But the Lord, knowing these things, inspired Zarathustra

to go on his own account; and he went accordingly before the king, even before the officers returned.

21/6.18. The king said: Who are you? And for what purpose have you come before the king?

21/6.19. Then spoke I'hua'Mazda through Zarathustra, saying: I am I'hua'Mazda, God of the I'huans. The one through whom I speak, is Zarathustra, whom you saw in his mother's arms. We two are one. I have come before you, O king, because of two reasons: You have sent for me; and I desire to use you.

21/6.20. The king said: Speak further, stranger, so that I may approve of your words.

21/6.21. In the time of So-qi, said I'hua'Mazda, I made you king of Oas, and from that day to this my ashars have been with you and heard you often praying privately for information about the infant you saw; for it rests heavily on your judgment whether or not man is immortal. Sit with me privately tonight, and I will show you So-qi's soul.

21/6.22. Asha said: You were to strike the city and it would fall. Behold, it stands! Yet I desire not to stand in my own light.[638] || Then Zarathustra spoke on his own account, saying: Do not fear, O king, regarding this prophecy. As you would bend a straw, so do the Gods wield the nations of the earth. The city will fall before six years pass, and you shall be reduced to beggary, and yet you shall be happier than now.

[638] i.e., I don't want to judge before hearing your side of the story; in other words, it is not my light (thoughts, reasoning, meaning) that I wish to examine, it is yours; I wish to hear you speak further.

CHAPTER 7 God's Word

21/7.1. When night came, the king sat privately with Zarathustra; and I'hua'Mazda cast a light on the wall, and the soul of So-qi came and appeared before Asha. So-qi said: Do you know who I am? And Asha said: Yes, So-qi.

21/7.2. So-qi said: True, O king, the soul is immortal! || And then it disappeared. Asha said: It seems to be So-qi. And yet if it were he, would he not have called me, Asha, instead of, O king? Then spoke Zarathustra, saying: Call for some other spirit? Asha said: Permit, then, the soul of my wife to appear.

21/7.3. Again the light appeared, and the soul of Asha's wife inhabited it, and he saw her. Asha said: It is, indeed. And then she disappeared. Asha said: Had it been my wife, she would have spoken. Zarathustra said: Call for another spirit. Asha called for Choe'jon, the songster, who looked like no other man under the sun. And Choe'jon also appeared; and even sang one of the songs about the slaughter of the infants.

21/7.4. Asha said: It was like Choe'jon; but had it been he, he surely would have mentioned the miracle. Then Zarathustra said: Call yet for another spirit. And Asha called, and another appeared; and thus it continued until twenty souls of the dead had shown

themselves, and talked with him, face to face, and every one had related things pertinent to themselves.[639]

21/7.5. Then Zarathustra spoke, saying: Tomorrow night you shall sit with me again. Now on the next night, twenty other spirits of the dead appeared and spoke face to face with the king. But yet he did not believe. So I'hua'Mazda spoke through Zarathustra, saying: What will satisfy you, O man? For I declare to you, that spirit is not provable by corpor, nor corpor by spirit. There are two things: one grows by aggregating; and the other grows by dissemination, of which All Light is the highest. As by darkness light is known, and by light darkness known, similarly diverse are corpor and spirit known.

21/7.6. I'hua'Mazda said: Your generations, O king, have long been bred in unbelief in spirit, and unbelief is so entailed upon you that evidence is worthless before you. Who do you think I am?

21/7.7. Asha said: Zarathustra. Then Zarathustra asked him, saying: Who do you think I am?

21/7.8. Again Asha said: Zarathustra. To which I'hua'Mazda said: Because you see this corporeal body with your eyes, and hear this corporeal voice with your ears, even so does your corporeal judgment find an answer.

21/7.9. But I declare to you, O king, there is a spiritual judgment as well as a corporeal judgment. There is a spiritual man within all men, and it never dies. The spiritual man, which is within, is the only one that can discern spiritual things. It is the only one that can recognize the spirits of the dead.

21/7.10. Then Asha said: How can I be sure that there is not some element belonging to you personally, that is like a mirror, reproducing a semblance (likeness, copy, image), of whatever is within your thoughts?

21/7.11. I'hua'Mazda said: What would that benefit you, if proven? And what benefit if not proven?[640] Hear me, then, for this is wisdom: There are millions of souls in heaven who are in the same doubt you are now in, not knowing that they themselves are dead; especially those slain in war and in unbelief of spirit life.

21/7.12. The king said: Who, then, do you say you are? I'hua'Mazda said: First, there is Ormazd, Creator, Who is over all and within all, Whose Person is the Whole All. Then there are the unseen worlds in the sky; then this world, and the stars, sun and moon. After them, mortals, and the spirits of the dead.

21/7.13. Hear me, O king; because the dead do not know the All High heavens, the Ormazd, Whose name signifies Master of All Light, sends His exalted angels down to the earth as masters and teachers, having captains and high captains, so that their labor is orderly. The highest captain is therefore called

[639] Even today, the spirits who communicate to their mortal kin and friends either directly or through psychics, usually relate details about themselves or about the mortals to whom they are communicating, as a verification that they are who they appear or claim to be. This is to assure the persons still on earth that their loved one lives on in spirit, and that is why the messages are usually insignificant. –cns ed.

[640] For are you not still left in darkness concerning the unseen? –ed. || Asha's need to have his corporeal understanding satisfied, is not the issue here, for whether an explanation is found in the physical or not, the cause is still in the spiritual. For the issue, as God indicates, is not proof but belief, for Asha is rationalizing to support his belief that spirit is nothing and all cause lies in the physical. –cns ed.

I'hua'Mazda, that is, master voice over mortals and spirits for their exaltation.

21/7.14. Know, then, O king, I, who speak, have you and your city and your country within my keeping. I come to stop man's bloody hand. And through Zarathustra I will reveal the laws of Ormazd; and they shall stand above all other laws. Because you are the most skilled of men, I made you king; because you have seen that man must have an All Highest Law, I have come to you. Yes, from your youth up, during your long life, I have spoken to your soul, saying: Asha, find the All Highest; Asha, you shall have a strange labor before you die! Asha, you, who have attained to the measurement of the stars, shall find a Power behind the stars!

21/7.15. The king said. Enough! Enough! O stranger! You turned my head with wonders. I hardly know if I am living or dead, because of the mastery of your wisdom. Alas, my kindred are dead; my friends are fools! I have no one to tell these wonders to. You shall live all your days in my palace, and whoever you demand for wife, shall be granted to you.

21/7.16. I'hua'Mazda said: Till I come again to you, O king, keep your own counsel. For the present, I must return to the forest. Give me, therefore, some of your choicest ink, brushes and writing cloth, and send two servants with me. Asha said: Allow me to be one of your servants, and I will abdicate my throne!

21/7.17. I'hua'Mazda said: I shall need you where you are. Thus ended the interview with the king. The next day Zarathustra returned to the forest, to write the Zarathustrian laws.

CHAPTER 8 God's Word

21/8.1. These, then, are the Zarathustrian laws; the I'hua'Mazdian laws; which, being interpreted into the English language, should be described as GOD'S WORD, transcribed from the libraries of heaven by the will of Jehovih!

21/8.2. That is to say:

21/8.3. Zarathustra said: Interpret to me, O Holy One.

21/8.4. I'hua'Mazda said: O Pure One, All Pure! Hear and I will interpret; therefore, write.

21/8.5. Zarathustra wrote. Then spoke I'hua'Mazda to Zarathustra, the All Pure!

21/8.6. First, Ormazd was, and He created all created things. He was All; He is All. He was All Round, and put forth hands and wings. Then began the beginning of things seen, and of things unseen.

21/8.7. The first best highest place He created was the All Possibility. And the second best highest place

He created was the All Good. With Him all things are Possible. With Him all things are Good.

21/8.8. Ormazd then created the highest of good creation, the Airyana-vaja (etherea), the longest enduring.

21/8.9. The third best of created places created by Ormazd, was Haraiti, a high heavenly good place, a Home of Fragapatti, a Creator Son of the heavenly Airyana-vaja, a rescuer of men and spirits from Anra'mainyus, the evil of blood and bone.

21/8.10. The fourth best of created places created by Ormazd, the Creator, was Gau, the dwelling-place of Sooghda,[641] of heavenly shape, with straight limbs and arms, and ample chest, full of music.

21/8.11. Out of Mouru, of the regions of Haraiti, came the Voice, created by the Creator Ormazd; came to I'hua'Mazda; and now comes to you, Zarathustra, you All Pure.

21/8.12. The fifth best place created by the Creator was the Bakhdhi,[642] with lofty standards.

21/8.13. Then came Anra'mainyus, the Black Doubt, the Sa-gwan, sowing seeds.

21/8.14. After that, the Creator created Tee-Sughi, the reason of man, and turned his eyes inward, so that he could see his own soul.

[641] Sooghda, or, improperly, Sughda, is known as Apollo to English and Latin students. –Ed.

[642] The plan of salvation; the word that leads to everlasting life. In the Chinese language this "dhi" is a separate word, and pronounced "jhi." – Ed.

CHAPTER 9 God's Word

21/9.1. By the hosts of Haraiti, the voice of I'hua'Mazda came to Zarathustra, the All Pure: Hear me, O Zarathustra; I am I'hua'Mazda. Hear about your Creator, Who created all created things.

21/9.2. These are the chief best places created: First, the earth, the air and the water, and all the living that are on them and in them.

21/9.3. Out of darkness came Void! Waste! And nothing was; as seeming nothing. And He, the Creator, Ormazd, shaped the shape of things.

21/9.4. The living that live; the living that are dead; the first of all that breathed; these the Creator, Ormazd, created.

21/9.5. With legs or wings; and with hair, feathers or naked; meant to crawl, walk or fly—so created the Creator, Ormazd, all the living.

21/9.6. To all to live a life; a right to live and die: Out of the life of Ormazd, He gave them life and death.

21/9.7. Then asked Zarathustra, the All Pure, inquiring of I'hua'Mazda, saying: To whom else have you spoken these things?

21/9.8. I'hua'Mazda said: Since I told you, a million! Before I told you, a million! More than a thousand millions! Then asked Zarathustra: Tell me one, one to whom you have revealed? Then answered I'hua'Mazda: To Vivanho, the first of men who had words; the first of women who had words. In the first

days when pure men and pure women were created, I came, I revealed. Then Zarathustra, the All Pure, said:

21/9.9. To be all pure; to be all good; to be all wise; to be all holy; to do all good works; what are these?

21/9.10. I'hua'Mazda said: These are to hear my voice, O Zarathustra. Then Zarathustra said: To be all bad; to be all foolish; to be all evil thinking; to do evil works, what are these?

21/9.11. I'hua'Mazda said: These are not to hear my voice; these are Anra'mainyus, O Zarathustra! Then Zarathustra inquired, saying: Is the 'not to hear your voice' a person? Is the 'to hear your voice' a person? (i.e., Is Anra'mainyus a person? Is Vivanho a person?)

21/9.12. I'hua'Mazda said to Zarathustra, the All Pure: Anra'mainyus was a person, but he is dead; Vivanho is a person, and he lives to all the holy, to all the good, to all the wise. But to all the evil, to all the bad, to all the foolish, Anra'mainyus is not dead.

21/9.13. Then inquired Zarathustra, the All Pure: Where did all good come from; where did all evil come from? Who is the All Good; who is the All Evil? Then answered I'hua'Mazda to Zarathustra, saying: You perceive now, All Evil must have a name; All Good must have a name. Without names, no man could talk. Behold, I will write for you, O Zarathustra, you All Pure. The mark I make first, you shall call the All Good, the Creator, the Master, the Light! Here, then, I have made a circle and a cross and a leaf.[643]

[643] see image i033r01i; or i001

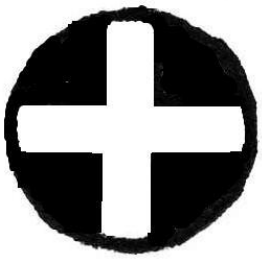
21/9.14. I'hua'Mazda said to Zarathustra, the All Pure: Whoever looks upon this mark, whoever sees it, sees the Name of All Names, the Creator. Whoever makes this mark, writes the name of the All Good; whoever pronounces this mark, pronounces the name of Ormazd, the All Master.

21/9.15. Then I'hua'Mazda made a circle, and painted four dark corners in it, and called it Anra'mainyus, the Uh-druk, the opposition to All Truth, and All Light, and All Good. And I'hua'Mazda explained to Zarathustra.

21/9.16. And, behold, there stood within the circle of evil, the name of All Good, the cross, and it was light, and the corners were black. I'hua'Mazda called this mark FATE, explaining to Zarathustra, the All Pure, saying: These three marks embrace all the created creation; hence, the name of the third one is Fate, from which there is no escape, nor separation, forever.

21/9.17. Zarathustra inquired of I'hua'Mazda, saying: Is evil, evil; is good, good? I'hua'Mazda said: Evil is evil to man, but evil is not evil to Ormazd.

i033r01i **Jehovih or Ormazd.**



i122 **Fate.**

Good is good to man; but good is not good to Ormazd. Only two conditions are before Ormazd; neither evil, nor good; but ripe and unripe. To Ormazd, that which man calls evil is unripe; to Ormazd, that which man calls good is ripe.

21/9.18. I'hua'Mazda went on explaining, saying: For the sake of understanding, O Zarathustra; for the sake of not confounding, you shall call evil, evil; and good, good. Hear me, then, my son:

21/9.19. Without green fruit, none could be ripe; without evil none could be good. So Ormazd created all creation, and called it good; but lo and behold, there was nothing to do. All things never moved, as if dead; all things were as nothing.

21/9.20. Then Ormazd blew His breath outward, and every created thing went into motion. And those at the front were called All Good, and those at the rear were called All Evil. Thus the Creator created the Good Creation and the Evil Creation; the I'hua'Mazda and the Anra'mainyus.

CHAPTER 10 God's Word

21/10.1. Then I'hua'Mazda spoke to Zarathustra, the All Pure, saying: Thus your Creator created all things; and the time of the creation was as a time, and a time, and a time, and without measure.

21/10.2. I'hua'Mazda said to Zarathustra: Thus are the created creations; thus were the created creations; thus shall ever be the created creations. The Light of all light is Ormazd; He, the Soul of all souls. These are the things seen and things unseen, created by Ormazd, your Creator: Mi, the Mother Almighty: Then is Voice, the Expression of things, the All Speech, the All Communion, created by Ormazd, your Creator, and by Mi, the Almighty Mother, a virgin never before conceived; and this was Vivanho, the Son.

21/10.3. I'hua'Mazda said to Zarathustra, the All Pure: Watch me, O Zarathustra! Here I make one straight line; and now I make another straight line, and now another, all joined.

21/10.4. Then Zarathustra answered, saying: You have made a triangle: What is the meaning, O I'hua'Mazda? Then I'hua'Mazda answered, saying: Three in one, O Zarathustra: Father, Mother and Son; Ormazd, the ghost of things;[644] Mi, the seen and unseen;[645] and Vivanho, the expression of things.[646]

21/10.5. I'hua'Mazda said to Zarathustra: These three comprise all things; and all things are just one; nor were there more, nor ever shall be. Nevertheless, O my son, each of these has a million parts, a billion parts, a trillion parts. And every part is like the whole; you, O Zarathustra, also. For you have within yourself those three attributes, and no more. And each and all created things have these three attributes

[644] i.e., the intangible essence of things, which, for convenience or ease of understanding, is here called soul

[645] i.e., all form (shape and structure) whether in corpor, atmospherea or etherea

[646] Thus we have an unseen essence, the form around it, and its expression.

in them. Thus Ormazd created all the living creation; brothers and sisters He created them, in likeness of Himself, with three entities embraced in one, which are: first, the ghost, the soul, which is incomprehensible; second, the beast, the figure, the person, which is called individual; and third, the expression, to receive and to impart.

21/10.6. I'hua'Mazda said to Zarathustra, the All Pure: To receive and to impart; what else has man; what more does he desire? Then I'hua'Mazda drew a picture of a cow, and a picture of a horse, a strong male horse dashing forth. And he asked Zarathustra, saying: Which of these signifies receiving; which of these signifies to impart? And Zarathustra perceived.

21/10.7. I'hua'Mazda said to Zarathustra: To be negative is to be a cow (receiving); to be positive is to be a horse (imparting).

21/10.8. Zarathustra inquired of I'hua'Mazda, saying: How many words are there, that can be written words! You have now written many wise words, full of meaning. How many more words are there? Then answered I'hua'Mazda, saying: A thousand words and ten thousand words would not be all; but ten times ten thousand hundred thousand, and those are all the words created.

21/10.9. Then Zarathustra, the All Pure, said: Write down all the words for me, and explain the meaning of them to me, so that I may go before the world teaching All Truth, so that men will no longer be in darkness.

21/10.10. Then I'hua'Mazda wrote down tens of hundreds, and thousands of words, and explained the meaning. After that, Zarathustra sat in the bushes for thirty days and thirty nights, neither eating nor drinking nor sleeping. And then I'hua'Mazda revealed the secrets of heaven and earth to him, and commanded him to write them in a book; which he did; and this was the first book, the Zarathustrian law, the I'hua'Mazdian law.

CHAPTER 11 God's Word

21/11.1. By this authority then, I, Zarathustra, by the power of I'hua'Mazda, reveal the created creations.

21/11.2. Ormazd created a good creation. First, the land and water and firm things; out of the unseen and void He created them. Second, the heavenly lights; and the heat and the cold everywhere. Third, all living animals, fish, and birds. Fourth, man and woman.

21/11.3. Then Ormazd spoke through His Son, Vivanho, saying: Speech! Voice! Words! And man and woman were the only talking animals created in all the created world.

21/11.4. Ormazd then created death, Anra'mainyus; creating him with seven heads. First vanity (uk), then tattling (owow), then worthlessness (hoe'zee), then lying (ugs'ga), then incurable wickedness (hiss'ce), then evil inventions for evil (bowh-hiss), then king and leader (daevas).[647]

21/11.5. Ormazd then created association (clans) by words bringing men together, Haroyu.

21/11.6. Ormazd then created habitations (oke'a); and then He created dwelling-places for the Gods, Varena; with four good corners and four evil corners He created them.

21/11.7. And Ormazd created sustenance for the living and the dead, haoma. Then He created the boon[648] of rest, for the weary, haraquaiti. After that He created sweet-smelling and rich-growing pastures (meadows), Urva.[649]

21/11.8. And Ormazd created combination (unity), which is strength, chakhra. Then power to receive knowledge, haden'amazd.

21/11.9. Ormazd then created the holy day (rak). Then He made the four signs of the moon, Uk'git, E'git, Ki'git and M'git, for all holiness.

21/11.10. And He said: Six days you shall labor, O man; and worship on the seventh, because they are the moon's times.

21/11.11. Then Ormazd, the Creator, created the power to live without kings, like the I'hins in the east, and the name of this power He created was Ranha. ||

21/11.12. Then spoke I'hua'Mazda to Zarathustra, the All Pure, saying: To attain to Ranha; how to attain to Ranha; this, then, is the holy Mazdian law:

21/11.13. Ormazd shall be King, and you shall acknowledge no other. He shall be your All Highest love forever, and above all other loves.

21/11.14. You shall disown all other rulers, kings, queens, Lords, and Gods.

21/11.15. You shall not bow down in reverence except to Ormazd your Creator.

21/11.16. You shall covenant yourself to your Creator every day, and teach your children to do so also.

21/11.17. You shall keep holy the four moon days, for they are the change of watch of the Gods and angels over man.

21/11.18. You shall not kill what your Creator created alive.

21/11.19. You shall love your father next to your Creator, and obey his voice, and honor your mother, because she brought you forth by the will of your Creator.

21/11.20. You shall not allow your desires to lead you after woman.[650]

21/11.21. You shall not take that which is another's.

[647] These are the same as the seven tetracts of the Hebrew Scriptures. –Ed. [For more on the seven tetracts see 10/13.9-12; 11/1.68.]

[648] blessing, benefit

[649] Much of this subject matter is still to be found in the Vedas. –Ed.

[650] Was there a parallel rule for woman regarding her desires?

21/11.22. You shall not be vain, for nothing is yours.

21/11.23. You shall not speak untruth.

21/11.24. You shall not talk about your neighbor behind his back, for Ormazd hears you, and the angels will go tell your neighbor's soul what you have said.

21/11.25. You shall not be idle or lazy, or your flesh will become weak and bear down your soul.

21/11.26. You shall not envy, nor harbor hatred against any man, woman or child.

21/11.27. You shall not reprove[651] any man or woman for their evil, for they are the Creator's.

21/11.28. You shall reprove your own child, and teach him the right way.

21/11.29. You shall not lie with your wife during pregnancy.[652]

21/11.30. You shall not marry any of your kin, except beyond the fifth generation.

21/11.31. You shall not take to wife a woman of unclean habits.[653]

21/11.32. You shall not commit the self-habit.

21/11.33. You shall not desire of your neighbor more than you would give.

21/11.34. You shall fast one day of the fourth moon all your life, neither eating fish nor flesh, nor bread nor fruit; nor shall anything but water enter your mouth.

21/11.35. One whole year of your life you shall dwell with the poor, live with the poor, sleep with the poor, begging for alms for the poor.

[651] express disapproval of, rebuke, criticize

[652] Was there a parallel rule regarding a pregnant wife not lying with her husband?

[653] And was there a parallel rule here?

CHAPTER 12 God's Word

21/12.1. I'hua'Mazda said to Zarathustra, the All Pure: Three castes I have made; the first are the I'hins, sacred above all other people, because they keep my commandments; second, the I'huans, whom I created more powerful than other people, because by them I will subdue the earth; and third, the druks, the evil people, who will not learn.

21/12.2. I'hua'Mazda said to Zarathustra, the All Pure: Remember the caste of men; keep your blood in the place I created you; nor shall you marry except in the caste I created you.

21/12.3. I'hua'Mazda said: A thousand castes I created among the I'huans: The king; the doctor; the magician; the priest; the farmer; the bearer of burdens; the messenger, swift footed; and for all other occupations under the sun. I created them each and all within their own castes; nor shall they marry except in the caste I created them.

21/12.4. Zarathustra responded to I'hua'Mazda, saying: I will keep your commandments. Your seventy commandments, and seven hundred and seven thousand.

21/12.5. I will preserve as sacred the castes you have created, O I'hua'Mazda. And I will teach these holy truths to my children; to my servants, and to all men.

21/12.6. Then I'hua'Mazda wrote all the commandments, those previously mentioned, and he stooped down and kissed the books, which were made of stone and cloth, saying: This is my holy book. Take it, O Zarathustra, you All Pure, and go forth into all the world, teaching it, and explaining it.

21/12.7. Then Zarathustra, the All Pure, stooped down and kissed the book, saying: This is your holy book, O I'hua'Mazda. I take it; and I will go into all the world, teaching it, and explaining it.

21/12.8. Thus was completed the first sacred, most holy book created for mortals. And Zarathustra rose up from his writing, tall and handsome, inquiring of I'hua'Mazda, saying: Where shall I go first, O master?

21/12.9. Then answered I'hua'Mazda, creator of the Ormazdian law, the Zarathustrian law, saying:

21/12.10. Take my holy book, the Ormazdian law, the Zarathustrian law, first, to Asha, king of the I'huans, king of Oas, the City of the Sun. Him I have prepared for you and your work since the day of his birth, since the day of your birth, since the day I spoke to him in your infancy.

21/12.11. Then Zarathustra went forth, strong in faith; and he came to Asha, the king. And the king said to him: You have been gone so long! Behold, I have cast the horoscope a hundred times, a thousand times. I have proved all the stars in heaven and named them, and made maps of them. And I have measured the power of one star over another star; and the powers of the stars on this world, and the powers of the sun and moon.

21/12.12. Yes, I have sent into the great cities of the east, to men of great learning; and to the south and north and west, to men of great learning. And then I sent to the kings of Jaffeth and Shem; to Bow-ghan-ghad; to Bing-thah; and to the great city of Huug-sin, where the great philosopher, Ah-tdong, lives. And from all of these I have obtained great wisdom.

21/12.13. Hear me, then, O Zarathustra; although I do not believe your philosophy, I will speak to you as if it were true: First, then, in all the stars there is nothing but lies; nor does it matter if a man is born under this star or that star! I am old now and have observed thousands of men, yes, even kings and queens, as to whether the stars rule over them, and I declare to you that the philosophy of the stars is nothing but lies. Moreover, I have searched my own behavior, and I find I am often doing things contrary to my first intentions; but as to the cause, I do not know.

21/12.14. This also I have discovered; there is one kind of cause that lies with individuals; and there is another kind of cause that lies with kings and kingdoms; but, yet, I perceive that each and every man is bound in his own channel[654] by something stronger than himself. To find the cause of this, I have searched even to the extent of all the stars in the firmament, but did not find the truth.

21/12.15. Now I ask you, in the name of your Gods, if you can prove this matter to your king?

21/12.16. Then Zarathustra answered, saying: Through my hand I'hua'Mazda has written a most holy book, explaining many philosophies. This book I have brought to you, according to the commandments of my God, so that you may read it.

21/12.17. Then the king took the book and read it; and the next day Zarathustra came again before the king. The king said: Your book says thus and so, but it proves little. Your God asserts he has done thus and so, and that he created thus and so. First of all, then, I do not know if there is a God; second, if there is a God, I do not know that he comes to you; and, third, if he comes to you, and he is a just God, why does he not come to me? And yet, after all this, for I do not doubt your wisdom will give sufficient answers to these questions, if it is true there are Gods unseen that rule over us, and spirits of the dead that come to us, persuading our souls unconsciously to ourselves, what does it matter whether we try or not, to obtain truth and wisdom? Shall all things not be left to the spirits and Gods and Lords? Do you not know that the ancients believed these things?

21/12.18. And yet what of the ancients? Were they not in darkness, and addicted to horrid rites and ceremonies, and murders, and savagery? With our wisdom of disbelief in their religions, have we not attained to great cities and empires? Behold our thousands and tens of thousands of large cities! And do they not all have just reason to be proud? For there is not one city without walls and gates being adorned with thousands of skeletons and skulls of serpents and lions, and the scalps of druks.

21/12.19. Then I'hua'Mazda spoke to the king, speaking through the voice of Zarathustra, saying: Hear your God, O king, and consider my words. There are two births to all men; the first is from the mother's womb, and the second is from the corporeal body. Prior to the first birth, the will and power of the child has nothing to do with shaping its own destiny. But prior to the spiritual birth, which is the mortal death, the man has much to do with shaping his future destiny in the next world.

21/12.20. I declare to you, O king, that the corporeal man is, therefore, only half accomplished as to his real life. He is only half his own master; only half the controller of his place and behavior in

[654] station, path, habit, destiny, fate

the mortal world; nevertheless, he is the first half, the first chooser. Do not think that spirits and Gods rule men as if they were slaves or toys; for another power also lies over man, which is neither spirits nor Gods nor stars, nor moon nor sun; but the corporeal surroundings that feed his earthly desires.

21/12.21. This is the Ormazdian law; neither the corporeal stars, nor corporeal earth, nor corporeal moon, nor corporeal man, rules over the spirit; but the subtle, the unseen to mortals, is the cause and ruler of all things.

21/12.22. Asha said: O if only I could believe this! If only I knew this were true! O, if only the unseen worlds could be opened up to my understanding! For I perceive there is more power and virtue in your philosophy than in my decrees. || But touching on your book, O Zarathustra, answer me this: Who do the people in the world belong to, if not to me, the Sun King? Are the people not mine?

21/12.23. I'hua'Mazda said: All belong to Ormazd. Is it not here taught (in the book) that man shall acknowledge obedience and worship to Ormazd only?

21/12.24. Asha said: I so perceive. Answer me this, O Zarathustra: To disown the king and the king's kings; will this not bring anarchy? For will the rulers not declare your doctrine robs them of subjects? To which I'hua'Mazda permitted Zarathustra to reply. He said:

21/12.25. Is it not hard for a man to be denied the privilege of choosing his own master? Behold, they are now impressed into war; yes, you keep standing armies, trained in the labor of death; and this for the glory of the Sun Kingdom. Now hear me, O king, for I am now speaking on my own accord, and no God is speaking through me. And I declare to you, I have attained power to go in soul into the unseen worlds and see with my own eyes how it is with the souls of the dead. And I declare to you there are great torments for the wicked. I have seen them in hell, with walls of fire going up around them day and night; suffocating fires of brimstone, from which they cannot escape. And those slain in war, both those who are for the king, and those against the king, are equally cast into ceaseless torments, and even kings and queens with them, where all are wailing and gnashing their teeth, and cursing; and in their madness, doing wickedly toward others with all their might.

21/12.26. The king said: If it is true that you can go into heaven and hell, it must be true you can go to places on the corporeal earth in the same way. Prove this to me, and I will believe all you have said. Then Zarathustra said: Tell me where I shall go, so I may convince you, O king?

21/12.27. Asha said: Go to the tower of the horoscope and find the words on the calendar.

21/12.28. While Zarathustra was gone in spirit, I'hua'Mazda spoke, saying: Have I not said, spirit cannot be proved except to spirit! Have I not said I am I'hua'Mazda; and Zarathustra has said he is Zarathustra. But this you cannot see. Behold, you shall witness now your own craft (unbelief). Here returns Zarathustra.

21/12.29. Then Zarathustra spoke, saying: You said to me: Go to the tower of the horoscope and find the words of the calendar. Lo, I have been there, and am already returned before you. These, then, are the words of the calendar: To-ka, Seis, ctvai tnong, biang loo-sin-gooh wotchich; an porh, an oot, an dhi, an git.

21/12.30. Asha said: This is true. But how shall I determine whether or not you gathered the calendar information from my heart? For I had the knowledge in my heart since sunrise. Then Zarathustra answered, saying: Try me once again; yes, you shall ask me for some toy of yours, and I will go fetch it.

21/12.31. Asha said: When I was a boy I let fall into the river, between the cliffs, at the outer wall, a golden case; go, bring it.

21/12.32. Again while Zarathustra was gone in spirit, I'hua'Mazda spoke: Two conditions belong to all men, belief and unbelief. They are like seeds, planted in the soul of man while he is yet in his mother's womb; and when he is born into the world, they begin to grow within him. If man favors one only, it will grow at the expense of the other. Because of unbelief in man, he searches after truth and knowledge; but because of belief in man, he finds happiness; but the latter may lead to stupidity, and the former to cruelty. It is a wise man, therefore, who keeps these two talents evenly balanced.

21/12.33. Now, even while I'hua'Mazda spoke, the long-lost golden case fell at the king's feet, and it was still dripping with water. The king examined it, and then exclaimed: This is true! And yet, if there are spirits and Gods, how shall I determine which one brought this? May it not have been an evil spirit as well as a good one?

21/12.34. Then I'hua'Mazda spoke, saying: Have I not said, I will show you your own craft in finding some other reason than the right one?

21/12.35. Asha said: O you Gods, can you not heal me of my unbelief? My judgment shows me I am diseased in my heart. O, if only my mother had been a believing woman before I was born! Tell me, O Zarathustra, or I'hua'Mazda, whoever you are, for I perceive you are not like any man under the sun, tell me what I shall do, so that I may become your servant?

21/12.36. I'hua'Mazda said: Tomorrow at sunrise I will come to you, with Zarathustra, and I will tell you many things.

CHAPTER 13 God's Word

21/13.1. The following morning, the king said: I have not slept. All night I was like one burning with fever; for your wondrous words and your miracles have very nearly turned my judgment upside down.

21/13.2. I'hua'Mazda said: Because a man cannot understand a thing, shall he cry out, MIRACLE! Now I declare I have done no miracle; nor has Zarathustra. Yet to mortals these things are miracles! If so, is a man not a miracle to himself? Is procreation (having children) not a miracle?

21/13.3. This, then, I have found, O Asha, what man is not accustomed to, he calls a miracle; after he has seen a matter frequently, he calls it a natural law. What man have you found who comprehends the first cause of anything under the sun?

21/13.4. Why, then, should man waste his time in unprofitable research? Is it not wiser that man labor to raise his fellow-men out of misery and darkness, than to gratify his own personal desire for great learning?

21/13.5. The king said: You reason well. And yet, what learned good man have you found who will not say: Yes, to do good is a pretty philosophy! And there ends his aspiration. What, then, can I say, or what can you say, that will render the words fruitful?

21/13.6. I'hua'Mazda said: You are this day king of all the world; nor is there any other kingdom that does not pay you tribute. Whatever you desire is as a law to all other kingdoms. For that reason I come to you. Indeed, you were born to this end. Hear, then, the voice of your God, and you shall do what is good for your soul and good for all other people.

21/13.7. Asha said: I am almost tempted to accede to your wishes before you have revealed; but yet hear the voice of your king; what does it matter to me about the good of other people? Even if it is proven that great men have souls that live after death, it is not yet proven that the druks have souls also. If they have souls, then heaven must be a stupid place indeed. For you have not shown me that man obtains wisdom by dying, nor is it reasonable that he should do so. Rather tell me, O Zarathustra, how I may get rid of the world; for of what use is life at most?

21/13.8. I'hua'Mazda said: Because you do not rejoice in your life, you perceive that it is your philosophy that is deficient, and not that the world is. Yet I will prove to you that you are overflowing with happiness. To believe what I reveal and have faith in it, is to become happy. The king then answered him, saying: To believe, there is the matter. I declare to

you, there is not a grain of belief in my heart. How, then, can it grow?

21/13.9. I'hua'Mazda said: He who can say, I can think of an All Highest, has the seed of everlasting life in him. He who lives the all highest he can; he who thinks of the All Highest; he who talks to the All Highest; he who tries to perceive from the standpoint of the All Highest, quickly transcends belief and becomes a very God in faith. He becomes master of himself, and feeds himself with happiness, even as men feed themselves with bread.

21/13.10. Asha said: What would you have me do? To which I'hua'Mazda said: With the people, you have greater authority than a God, greater than miracles. Your decrees are all powerful. You shall have a copy of this book written on stone and cloth, one copy for every sub-kingdom in your dominions. And you shall send it to them with a sword and a serpent, saying to them: Receive this book, for it is a Holy Book, the ALL HIGHEST LAW, the I'hua'Mazdian law, the Zarathustrian law, the Ormazdian law. And it shall be a rule and guide to you and your kingdom forever. And every king in the KINGDOM OF THE SUN shall serve one year in living with the poor, carrying the alms-bowl for sacrifices to Ormazd.

21/13.11. And when you have sent forth this decree into all the world, you shall yourself give up your kingdom; and you shall give to the poor all your gold, silver and cases, and all your treasures whatsoever, having nothing left to yourself but the clothes that cover you. And you shall go and live with the poor, carrying the alms-bowl yourself in the streets of Oas. And of the food you gather in the bowl, you shall give the choicest parts to the poor, saying: THIS IS THE SACRIFICE OF THE MANY GIVEN TO YOU; EAT OF IT, FOR IT IS THE VERY BODY AND BLOOD OF ORMAZD, OUR FATHER IN HEAVEN! But the poorest of all that is in the bowl shall be your portion.

21/13.12. At the end of one year you shall go about preaching the Ormazdian law, commanding the cessation of war and the abandonment of evil, and the acceptance of righteousness.

21/13.13. The king said: What can you promise me if I do all these things? Then I'hua'Mazda suffered Zarathustra to answer him: He said, NOTHING! Did the Creator ask this, before He made the world? If you desire to approach (draw closer to) your Creator, do as He does. Nor is it my place, nor the angels' place, nor the place of God, to promise you anything. You are not my servant; and you shall serve only the Master, All Light (Jehovih).

21/13.14. And as I have taught you, so shall you go and teach others, explaining the Ormazdian law.

21/13.15. Asha said: Do the Gods in heaven give rewards for good works and sacrifices[655] done on

[655] The word sacrifice here [as used by Asha] is evidently used in the same sense as in the Vedic Scriptures, and signifies, "Contributions to the poor and afflicted." –Ed.

earth? Zarathustra said: He who does good works and makes sacrifices to Ormazd has his reward. For it is by this means, that the soul of man becomes strong, and especially strong for the first and second resurrections in the next world.

21/13.16. Asha said: To be with you, O Zarathustra, and feast on the wisdom of your words, I would make any sacrifice. Will you go with me among the poor?

21/13.17. I'hua'Mazda said: No, you shall go alone. And for company you shall pray to your Creator, and make songs of praise to Him, nor think any more of yourself than as if you were dead.[656]

21/13.18. The king said: It is said of madmen that they think they are not mad. How, then, am I to know if I am mad? Will the world not adjudge me so, if I obey your commandments? And can the world not judge me better than I can judge myself? It was said of the ancients that Sughdha (Apollo) obsessed old men and weak-hearted women; and it was for that reason Osiris came and slew him. If there are Gods in heaven, as you say, maybe you have come to slay Osiris?

21/13.19. I'hua'Mazda said: You are a great multiplier of arguments; but in all your speech I have seen nothing that planned the resurrection of men from darkness into light. And is this not the All Highest that man should aim at?

21/13.20. Asha said: I am done. Your judgment is greater than mine. All you have commanded of me I will do. From this time forth I will serve only Ormazd, the Creator. Your God, O Zarathustra, shall be my God. Your ways shall be my ways. Starting now, I will argue forever on the side of the Creator. And in all matters, I will first ask myself what I shall say that would be like your God would say it; and what I shall do that will fulfill the Ormazdian law.

[656] That is, as if he no longer existed; which is to say, as the people in the Kingdom of the Sun no more think of a person after he is dead (because they think he no longer exists), so likewise Asha was to void himself of any thoughts or concerns of himself.

CHAPTER 14 God's Word

21/14.1. ASHA, KING OF OAS, the City of the Sun, KING OF THE SUN, ruler over the whole corporeal world, owner and possessor of all mortals, men, women and children, COMMANDER OF ALL FLESH, descended from the SUN GODS thousands of years, and whose forefathers were the fathers of all living creatures, HIGHEST OF MEN, and by whose good grace the inhabitants of the earth are permitted to live, and whose decrees are the standard of all things, MAKER OF JUSTICE and MAKER OF TRUTH, and whom none dare question, and on whose word the sun and moon and stars bow down, greeting:

21/14.2. To the kings and queens of the east and west and north and south, over all the cities in the world; rulers in the temples of the stars (observatories); slayers of dragons, slayers of lions,

slayers of tigers, men, women, children and serpents, honored in the golgothas,[657] and by millions of cowering slaves; owners of thousands of wives, and whose boats sail in lakes of mortal blood, and whose crowns are honored by ten thousand men slain every year, sworn on the flesh of the thigh, whose words are life and death; and most obedient to the SUN KING, I command:

21/14.3. First, that there is an Ormazd, Creator, Person! Whose Soul is in all the world, and in all things in the firmament above; Who is Father; Who is the Light of light, Creator of darkness and men, Who is forever The Going Forth; Who is Cause of causes; larger than all things seen and unseen; the Power of all power.

21/14.4. Second, I'hua'Mazda, His Only Begotten Son, born of the Virgin Mi (the Substance Seen). Pure and All Holy; Master of Men; Person of Word; Essence of Ormazd revealed in WORD; SAVIOR OF MEN; Holder of the keys of heaven; through WHOSE GOOD GRACE ONLY the souls of men can rise to Nirvania, the HIGH HEAVEN:

21/14.5. Third, Zarathustra, A man, All Pure, conceived by a Virgin, and born wise, being one with I'hua'Mazda, who is one with Ormazd. Of whom The Word says: He does without miracle THE RAISING OF THE DEAD; THE HEALING THE SICK BY THE LAYING ON OF HANDS; WHOSE WORD OF COMMAND BRINGS FORTH RIPE WHEAT, FULL GROWN, IN A DAY; and doing all things that the ancients accredited to the Gods as miracles, but which the Ormazdian law shows to be NATURAL LAW TO ANYONE WHO IS ALL PURE, and who draws power from Ormazd the Creator, and His holy angels.

21/14.6. Fourth, A Book, holy and sacred, revealed by I'hua'Mazda to Zarathustra, the All Pure; and written on stone and cloth, revealing All Wisdom, which is styled, the Ormazdian law, the I'hua'Mazdian law, the Zarathustrian law, which is the All Highest Law in All the world, approved by ASHA, I, THE KING OF KINGS!

21/14.7. Fifth, by ten thousand learned scribes in my command, written copies of The Holy Book, with one now sent along with commands by the KING OF THE SUN! That this book shall be the All Highest law in all my sub-kingdoms, and that all my kings shall believe it and command the same of their slaves [subjects –Ed.]. Nor shall any man stand up against this, my decree, and live; nor shall any man alter one word or sign in this Holy Book; nor disbelieve one word it contains.

21/14.8. And my kings and sub-kings; and my queens and sub-queens, shall obey all the commandments, even as I obey them; nor shall any man, woman, or child, question these things, as to whether they are the All Highest, or whether there is

[657] Temples made of skulls and teeth. –Ed.

error in whatever comes from my hand; for by my decree they are made All Truth!

21/14.9. For I was raised up to the High Estate by Ormazd, for this purpose; and not one in the whole world has power like me.

21/14.10. And you, to whom these holy words come, shall make oath on a serpent and a sword to obey these, my commandments, now and forever. ||

21/14.11. Thus Asha sent officers to carry the books he had made to the kings and queens in the east and west and north and south; and those he sent were men of great learning, and of the highest caste; and they took with them serpents and swords, and gave the books as commanded, exacting an oath from all who received them.

CHAPTER 15 God's Word

21/15.1. When Asha, the king, had thus completed the labor of making the books, and sending them as commanded by I'hua'Mazda, he sent for Zarathustra, for further counsel as to how he should abdicate the throne according to the Highest Light. And when I'hua'Mazda was in his presence, even before Zarathustra had yet come, Asha said: Here comes that quickened thought again! Behold, I sent for Zarathustra in order to ask certain questions, and lo, my heart answers me!

21/15.2. Yes, of course, I have nothing to do with what is not my own! Now, while he thus framed his own answer, Zarathustra came and said to him: You desire to counsel in regard to abdicating your throne? Behold, I'hua'Mazda has been to you even now, saying: What have you to do with that which is not your own!

21/15.3. Asha said: I have asked before: That which speaks to my heart, what is it? Now according to your wisdom, that which speaks to my heart is I'hua'Mazda! How shall one know it to be so? Zarathustra said: If a man asks the All Light in reference to his own affairs, and for his own concerns, then he receives an answer from the tetracts; but if he asks the All Light in reference to what he shall do for others, to render the highest good to them, then the answer is from I'hua'Mazda. I declare to you, O Asha, he is a dark man indeed to whom the Creator does not speak every day.

21/15.4. Asha said: What, then, shall I do in a matter like this? As yet, all the world belongs to me. Presently I shall deliver it to itself; should I not provide a ruler for them?

21/15.5. Zarathustra said: Why, then, you will be bound to give them one as good and as wise as yourself, otherwise you will cheat them! Furthermore, does the Ormazdian law not say: You shall not have any king but your Creator?

21/15.6. Asha said: I so perceive. What then, shall I go away saying nothing? Then I'hua'Mazda answered, saying: You shall do more than this; for you shall give liberty to all men, and proclaim to them, commanding that they shall obey the doctrines of the Holy Book, serving no master but the Creator. And when the old order over the people is completely broken up by your decree, you shall go away, leaving your throne and your capital to whatever may come to them.

21/15.7. Asha said: I perceive. That which has been given me to do, I will do. Behold, I will bestow freedom on all the world; and with my alms-bowl go about begging. Heaven must be just, and it is right that I should have the experience of the poor as well as of the rich. How else would I ever become sufficiently wise to be a God in heaven?

21/15.8. Yet one more thing, O Zarathustra, and I will ask you no more questions; you have said I must pray to Ormazd: Now, behold, I never prayed in my life! Who will teach me to pray?

21/15.9. I'hua'Mazda said: Let your lips utter your holiest desires, and let your soul seek constantly for new expressions magnifying the wisdom, love and power of Ormazd, the Creator.

21/15.10. Nor shall you be concerned about rules of prayer; the rules are for the unlearned. He who invents a new prayer to Ormazd every day of his life has done wisely indeed. For the glory of prayer is the strengthening of one's own soul to perceive the Higher Light.

21/15.11. The purpose of prayer is not to change the decrees of Ormazd, but to change one's own self for the better. Yet he who repeats words of prayer like a parrot repeats, improves himself but little.

21/15.12. Asha said: If a man thinks a prayer, and uses no words, is it well with him?

21/15.13. I'hua'Mazda said: It is well with him; but it is better to add words also. It is well for Ormazd to think a universe, but better to create it. To begin to learn creating, you shall use spoken words; the perfection of creating is to have the words bear fruit. He who omits words of prayer will in time omit prayer also, and his soul thus tends to barrenness.

21/15.14. A vain man says: I have no need to pray; Ormazd knows my soul! In that case, then, shall the field not say: I shall produce no harvest, because Ormazd knows my capacity! I declare to you, O Asha, the secret of all spiritual growth lies in giving out the spirit: He who would grow in wisdom, must give wisdom; he who would grow in love, must give love; he who would grow in power of spirit, must give out power of spirit.

21/15.15. Think, then; if you pray silently, your power goes weakly to your audience; but if you pray with words, openly, you give to your audience of

your fruit; and, for this glory, Ormazd provides you abundantly.

21/15.16. When you go with your bowl to feed the feeble, the old, the helpless, and the blind, you shall teach them prayer and confessions; and you shall absolve those who are depressed because of their sins, so that they may rejoice in their own lives.

CHAPTER 16 God's Word

21/16.1. So Asha, being converted, gave up all he had on earth, and went and lived with the poor, carrying the alms-bowl for one year, preaching and praying for the poor. And it came to pass that at the end of the year he had thousands of followers.

21/16.2. And he built altars for them, teaching them to worship the Creator; to restore the mark of circumcision; to be upright before men; to labor for the helpless and distressed, and to not do to any man that which they desire not to be done to themselves.

21/16.3. And these people took the name of Zarathustrians, in contradistinction to the Par'si'e'ans. Nevertheless, they were the I'huan race, and the Ghans.

21/16.4. And because of their religion, they could not own property, neither houses, nor lands, nor cattle, nor beasts of burden. Many of them gave themselves into servitude to the Par'si'e'ans, but many of them lived on the contributions brought by converts who had owned great possessions.

21/16.5. Now it so turned out, that when Asha abdicated the throne, there were many aspirants to take his place, and the COUNCIL OF THE SUN was puzzled over whom to select, so peace would remain in Oas; but they finally made Hi'ya'tseing king, because he was a great warrior, having bestowed the city's walls and gates with more than ten thousand skulls, from the refractory[658] tribes adjacent.

21/16.6. Hi'ya'tseing assumed the titles of his predecessors, chief of which were KING OF THE SUN, KING OF KINGS, and KING OF OAS, the central city of all the world; and sent his proclamations to the chief cities of Jaffeth, Shem and Ham, commanding that earth, water and fruit be sent to him from every place under the sun. And he stipulated certain presents that must be sent to him every year, among which were thousands of subjects (slaves).

21/16.7. Hi'ya'tseing was a man of great learning, and had traveled far and near. He knew the people and lands of the earth, and the different products of the different lands, and the number of peoples in the great cities of the world, and the number of warriors belonging to the different sub-kings under him. Besides these things he knew the stars and their places, and the constellations of cows, horses, bulls, bears, lions, fishes, and serpents, even as they had

[658] stubbornly resisting submission to authority or control; unruly; ungovernable

been taught in the Hyartien[659] period among the ancients.

21/16.8. Hi'ya'tseing said: The Fete has made me king of the world; hence, it is right that I am king. He said: It is evident, because Asha abdicated the throne, that man must have a religion. Because I know all the rites and ceremonies of the ancients, I will give man a religion on my own account. Because Asha commanded the Zarathustrian religion to the far-off kingdoms, then Asha and Zarathustra are my enemies. Let my officers arrest Asha and Zarathustra and bring them before me. I will make an example of them.

21/16.9. And on the day that Asha was arrested, behold, the year of his carrying the alms-bowl was ended. Asha and Hi'ya'tseing had known each other for many years. When Asha was before the king, he said: I have nothing in this world; why, then, have you arrested me? The king said: Because you gave away your possessions, you are the most dangerous of men. I have decreed you to be put to death. Are you prepared?

21/16.10. Asha said: Yes, O king. And yet, because of our long acquaintance, I ask of you one favor, which is, that I be put to death according to the Panic rites, which were before the flood. And if, by chance, it is proved to you there is a God with power to release me, and he does it, then your hand shall not be raised against me? The king said: Your request is granted.

21/16.11. Accordingly, a wheel of uh'ga[660] was built and Asha was bound upon it, the king having appointed a guard to watch him till he would die. But because of the king's fear that the test might be tampered with, he caused the yogernot[661] to be set up in his private piazza, with the uh'ga facing the Gate of Lions, so that his private attendants could also watch.

21/16.12. Great was the wailing and crying of the people when it was known that Asha had been decreed to death. The city of Oas became like a house of mourning and madness, and it was divided against itself, some for Asha and some for the king.

21/16.13. Because Asha was old, and being in view of the king all day, the king repented, but he had no power under the laws to set aside his own decree. And when the sun went down, the king went before Asha, saying: Behold, you have been on the wheel for six hours, and yet your God has not come to release you. This is a great torture, and I weep for you. If you will, therefore, slay yourself with a sword, I will have you taken down.

21/16.14. Asha said: I declare to you, O king, I have no pain. Whether it is my madness, or whether it is because the Gods favor me, what does it matter, since I do not suffer? Nor do I have a right to slay

[659] Hyarti is a period of darkness, especially a time of spiritual darkness.

i022 **Ug-sa or Uh-ga**. The test on the wheel. In ancient times, true prophets were distinguished from false prophets by being bound upon the wheel. Angels of Jehovih would release the true prophets, while the false ones would perish on the wheel.

[660] the ancient wheel, the jaugernot (juggernaut); see image i022 Ug-sa or Uh-ga; also image i033, second row, second image from left

[661] jaugernot, the wheel; i.e., the uh'ga

myself, since I did not create myself alive. Moreover, if it is the will of my Creator, Ormazd, that I die on the wheel, then it is just. If it is not His will, then He will release me. Therefore, O king, I am content.

21/16.15. The king said: This indifference comes from madness. And your madness has affected the City of the Sun. Have your way, then, and die!

21/16.16. The king returned into his palace, but the next morning he came again, making the same proposal, and receiving similar answers. And at night he came again, repeating his offer, and again being refused, he resolved to come no more.

21/16.17. Now on the night of the third day, Asha felt the power of I'hua'Mazda coming upon him, and he said to the guard: Behold, this night I shall be released! Make certain, therefore, that the thongs are well fastened. For, if it turns out that the Father releases me, then you will stand before the king accused of conniving at my release. Accordingly, the guard re-examined the fastenings, and sent word to the king of what Asha had said. And the king replied: No, if he is released, then I will know of a truth there is a God; nor shall one man of my guardsmen stand accused.

21/16.18. This they told to Asha, and Asha said: I say to you, not only one shall stand accused, but all of you. And there were one hundred of them, being two watches of fifty each; but it being the change of watch, they all heard, and they laughed in derision.

21/16.19. And behold, in that same moment, the thongs fell off, and I'hua'Mazda delivered Asha down from the uh'ga.[662] And the spirit of I'hua'Mazda was in Asha, nor was Asha himself, though conscious of the things done through him.

21/16.20. I'hua'Mazda said: Go and say to the king: Behold, Asha is delivered by the power of his God. Then the guardsmen said: It is not morning; the king sleeps.

21/16.21. I'hua'Mazda said: I say to you, the king is not sleeping, but is joyful from drinking wine with his courtiers. They went then and told the king, finding that, in truth, he was not asleep. And the king commanded them to bring Asha before him, which they did.

21/16.22. Hi'ya'tseing said: What profit do my guardsmen have in releasing this old man? Behold, it has been said that you, Asha, had gold and silver hidden away. I know now it is true, for you bribed these guardsmen to set you free. For that reason, every man of these guardsmen shall be put to death, and their skulls mounted on the walls of Oas, and their skins tanned for leather. Away with them, you marshals; bind them till the rising sun, and at that hour hew off their heads, as I have decreed.

21/16.23. And now as for you, you old hypocrite and destroyer of liberty! What do you say?

[662] The mediums of today [circa 1849-1882] are tested in many cruel ways, in order to prove es'sean power. Professor Crooks of England, the inventor of the radiometer, relates some wonderful experience in his investigations, to test the unseen power. I have seen mediums bound and tied in many ways, even till the blood exuded from the wrists and ankles, and yet the angels released them, in a moment of time; and frequently without untying a knot. –Ed.

21/16.24. Asha said: According to your promise I should now be free. There was no stipulation in your decree that I could not bribe your guardsmen. Behold, then, my wisdom! Have I not revealed to you that you cannot trust any man?

21/16.25. The king said: You are the wisest of men. I had hoped to hear you say your God released you, in which case I had here twelve swordsmen ready to hew off your head. But because you have shown me great craft, you shall live for a season, but only on the condition that you shall leave Oas and never return.

21/16.26. Then I'hua'Mazda spoke through Asha, saying: You have decreed the guardsmen to death at sunrise! Now I declare to you, O king, not one of them shall die as you have decreed. But I, I'hua'Mazda, will deliver them. Do not think that I am Asha; I am not Asha, but a spirit, the God of the I'huans. Nor will I spirit away your guardsmen by a miracle, but I will deliver them by natural means, and thus show you that I am mightier than all kings.

21/16.27. The king said: It cannot be that there are Gods or spirits. Is man's judgment nothing? These things were suited to the dark ages. They frightened men to justice, and as such served a purpose. But in this enlightened age man shall know justice and wisdom by himself.

21/16.28. While the king was speaking, I'hua'Mazda caused the attending spirits to assume mortal form by the curtains of Arizzi, behind the king, and they made a noise, so that the king turned to look, and lo and behold, he saw them. He feared, thinking they were evil persons concealed, and he said: Robbers! Murderers! And he drew his sword and thrust at them; but they vanished! He said:

21/16.29. Truly you are a devil, O Asha! And he thrust his sword at Asha, but it fell from the handle. He said: You Fetes! Kill him! Kill him! And while he was thus confused, Asha walked forth out of the palace, nor would the king's guards lay hands on him.

CHAPTER 17 God's Word

21/17.1. When Asha went away from the king's palace, Zarathustra met him, and they went together to the prison where the guardsmen were confined, awaiting execution scheduled for sunrise; and four hundred of the converts of Asha also came. And when they were near the prison, Zarathustra said to them:

21/17.2. Stand in the altar (crescent) of the living God, for his power is upon me, and I will deliver this prison! || And the keeper of the prison and also his attendants, woke up, and came with spears, saying: Disperse! Disperse! Or, by the King of the Sun, you shall die!

21/17.3. Zarathustra said: Are you greater than I'hua'Mazda? Thrust, then, your spear against my breast. The keeper did so, saying: Your size is nothing to me, you boaster! But, lo, the shaft was broken in a thousand pieces, nor did the blade touch his garments. Seeing which, the other spearmen feared, and Zarathustra walked up to them and took their spears from them.

21/17.4. And the Zarathustrians stood in the form of a living altar, and Zarathustra laid his hands against the front wall of the prison, saying: In your wisdom and power, O I'hua'Mazda, deliver this prison! And, behold, the front wall opened as a door opens (swung open), and the prisoners came out unharmed.

21/17.5. Zarathustra said: Tomorrow the king will decree to death every Faithist within the city. Go, therefore, while it is yet night, and command all my people to rise and depart out of the city at once, and I will lead them to a place of safety. So that same night the Faithists fled beyond the walls.

21/17.6. And it came to pass that on the next day, when the king heard what had transpired regarding the prison, he decreed to death every Zarathustrian found within the city, even as prophesied by Zarathustra. But they were already gone and into the Forest of Goats, being four thousand six hundred and thirty men, women and children.

CHAPTER 18 God's Word

21/18.1. I'hua'Mazda spoke to Zarathustra, the All Pure, saying: Explain these things to my people, for they shall not dwell in darkness or fear. Zarathustra said: What shall I tell them, O I'hua'Mazda?

21/18.2. I'hua'Mazda said: My people are united; My people are delivered out of the evil city. To themselves, of themselves, and by themselves, I have delivered them, as a separate people.

21/18.3. I found an easy way to unite them; I went not by a dark road. This is no miracle, but the manifestation of Faith in the All Light.

21/18.4. Take them farther away from Oas; far away into the forest. And since Asha is an old man, and learned above all other men, he shall be the ara'ba[663] over them.

21/18.5. I'hua'Mazda said: But as for you, O Zarathustra, you are young and strong. You shall choose fifty men from among my people, well learned and strong, full of vigor. And they shall be your companions; and you shall visit the large cities of Jaffeth, Shem and Ham. For four years you shall travel, delivering the Zarathustrian law; but at the end of that time you shall return to Oas, and to this people, my first chosen.

[663] Rab'bah is spelled in many ways in different places, because the pronunciation of different people makes it so. Ara'ba signifies, ground of fathers, or, foundation of the order of fathers. –Ed.

21/18.6. And behold, after that, Asha shall go with you to Oas, and you shall raise your hand against the city, and it shall fall. ||

21/18.7. Zarathustra then explained these things to the people, and afterward took them to the valley of Yan'she, by the river Witch'owitch; and he divided them into three large cities and four small ones, after the manner of[664] the I'hins, the sacred people, white and yellow.

21/18.8. And he gave them fathers (rab'bahs), and made Asha chief father over all the others. Thus was founded the Zarathustrian religion; the I'hua'Mazdian law, the Ormazdian law, the Zarathustrian law.

21/18.9. And Zarathustra chose fifty men, who were well learned, and vigorous, not old; and they departed, to establish the Zarathustrian law in the cities of the east and south. I'hua'Mazda led them forth, speaking to Zarathustra, the All Pure, telling him where to go, and directing him along in the nearest roads, over the mountains and plains, and across the rivers. And wherever they went, I'hua'Mazda provided them with beasts of burden, and beasts to ride on, converting their owners to the Ormazdian law, who gave them all things required.

21/18.10. The first large city Zarathustra came to was Tse'gow, on the plains of Jo'ab, high walled with wood and stone; and when he came to its gate the keeper demanded his name and business, speaking in another language, and Zarathustra did not understood him. Then came I'hua'Mazda, answering the keeper in his own tongue, saying:

21/18.11. I am a servant of the Creator, Ormazd; I come to prove immortal life before the king. Send word, therefore, to your king, and he will admit me and my people. So the keeper sent word to the king, who commanded that Zarathustra come before him.

21/18.12. And when he and his attendants were before the king, the king said: Are you the one of whom the King of the Sun has spoken? And what is your business with me? Your king, the king of kings, is mad. Then I'hua'Mazda answered, saying:

21/18.13. Zarathustra, of whom the Sun King spoke, is before you. I am here to prove to you many things pertaining to what is written in the Book of Holies. But before I utter many words, I ask that your son, Ha'sing, and your wife, Hi'ti'us, and your daughters, Peutu, Zoo, He'in and Zabee, be present also.

21/18.14. The king said: How do you know the names of my people? And I'hua'Mazda said: Here stand guardian spirits, ashars, and they speak to me. Chief among them is Ay'ay, your grandfather, who slew himself; and next to him are your kinspeople[665] in spirit, Noa, Wess, Lut, Gan'ce, Mith'ce, Nim'och, Wo'huin, Ruks and Pa'stcue.

[664] following the example of, doing things similarly to, using as a template or cynosure, in the manner of, like

[665] relatives, kinfolk, extended family

21/18.15. The king was concerned, for many of these had been slain in wars, nor did he know how Zarathustra discovered their names. So he sent for his wife and children, and they all went into an inner chamber with Zarathustra. Then I'hua'Mazda spoke to the king, saying:

21/18.16. Do not think that Asha is mad[666] because he has given up all he had and gone to live with the poor. The Gods call all men mad who do otherwise, especially rich men, kings, and rulers. For such men set value on things that they cannot retain except during earth life at most. Asha sets value on that which will last forever. I wish that all men would do as Asha has done.

21/18.17. Because of unbelief in the Great Spirit, man has set himself up as the All Highest, and his trade has become war and destruction. I did not come to persuade you to give away your kingdom nor your riches, nor yet for any glory or profit to myself. I speak for the hosts being slain, tribe against tribe, city against city; I speak for the millions of spirits in darkness, who dwell on the battlefields.

21/18.18. I'hua'Mazda thus gained the attention of the king, and, meanwhile, the angels who accompanied him took on forms, looking like mortals; and presently the king and his family looked about and saw them, and were frightened; and the king drew his sword, saying: Who have entered, uncalled! But as he advanced, behold, the spirits disappeared. The king was amazed, I'hua'Mazda continued, saying:

21/18.19. Do not be concerned that the spirits show themselves; neither call these appearances miracles. Spirits are always present; but because they clothed themselves with corporeal parts, you have seen them for the first time. While you were quiet, they came; with your sudden passion they disappeared.

21/18.20. The king said: Will they come again? Then I'hua'Mazda answered, saying: Since your wife and your daughters are frightened, why should they appear again? Yet hear me, O king! Since your youth up you have been prepared for this. Your wife is half-breed with the I'hins, the sacred people. The I'hins were preserved by the Gods for this purpose, for they are like leaven,[667] prepared for the resurrection of all the races of men. Because of this great virtue in your wife, the spirits of the dead can show themselves before you.

21/18.21. While I'hua'Mazda thus spoke, the angels again assumed sar'gis, and present were several spirits whose mortal lives had been cut short by the king's own sword. Chief of these was Awetakeytha, one time king of the city of Tse'gow.

21/18.22. The sar'gis spoke to the king, saying: Do not think that I am dead, O king! I am not dead,

[666] crazy, foolish

[667] that which causes bread to rise; agents for uplifting

except in the corporeal part. As by your sword you cut me off, so by the sword you shall be pierced through. Next spoke Too'Sain, another sar'gis, saying: Till you are dead, O king, and your soul cast into hell, I will not cease to torment you! Next spoke Ghon, another sar'gis, saying: Before yesterday I brought venom from rotten flesh, and inoculated you in the breath of your mouth! You shall cough blood and foul-smelling corruption! Next spoke Owd, saying: I come from the land of the dead, O king, with the torments of hell for you! Then spoke We'Seay, a sar'gis, saying: I am your first wife; why did you slay me? Was the world not wide enough?

21/18.23. In that manner the spirits continued to speak, suffered by I'hua'Mazda to express their evil desires and passions in their own way; nor did one spirit appear who had a single good word of cheer for the king. Then the king spoke, saying:

21/18.24. Go away, spirits, or devils! I will see no more! And, with that, he swung his sword about fiercely; but when he quieted a little, I'hua'Mazda spoke to him, saying:

21/18.25. I declare to you, O king, the air is filled with the spirits of the dead; and because they were slain by you, they lie in wait for your soul, when you die. Do not think that by slaying a man you are rid of him; only the corporeal part is within your power to destroy. The soul never dies. Ormazd is just. Those you have injured, you shall restore.

21/18.26. The king said: If a man is a bad man, and I kill him, is it not a great good? I'hua'Mazda said: To kill him is a great evil. You should convert him to good. The king said: But if he belongs to me? Then I'hua'Mazda said: No man belongs to you. The same Creator created all men; from Him all men are created; and they belong to Him.

21/18.27. The king said: But I have possession of them. They are mine. If your Creator is stronger than I, let Him take them. I'hua'Mazda said: To take them from you would be no honor; but for you to deliver them is your own honor.

21/18.28. Now while the king's mind was thus engaged, the angels fell to work to demonstrate their presence and power, in some unusual way; and, accordingly, they cut loose the tapestry hanging on the walls, and let it fall to the floor, with a great explosion of sound. The queen and her daughters rose up and fled.

21/18.29. The king was angered, and thrust his sword at Zarathustra; but, lo, it broke into a hundred pieces, and yet no part touched Zarathustra. I'hua'Mazda said: Unless you repent of your evil ways, I will withdraw my holy angels from this house, and you shall bear witness that before the morning sun appears, this palace shall not be left standing.

21/18.30. But the king was hardened. So, when I'hua'Mazda perceived there was no repentance in the king, he withdrew the Lord and his ashars, abandoning the palace to evil spirits, but he sent guardian spirits to inspire the queen and her daughters to flee from the house that night, which they did. And the spirits of darkness went to the king's enemies and inspired them to go against the palace; which they did, and destroyed it.

21/18.31. The next day, Zarathustra went about in the city, which was in great tumult, and I'hua'Mazda spoke through him to the people. And in one day he gained more than a thousand followers; and when the king saw this, he decreed Zarathustra to death, offering a reward to whoever would slay him.

21/18.32. The next day he preached again before the people, and gained a great addition to his followers; and then the king ordered his soldiers, of whom there were ten thousand, to attack Zarathustra and his people, and destroy them. But I'hua'Mazda had prophesied this to his adherents beforehand, and had advised them to flee. And many escaped before morning; but there were also many who were still within the walls when the soldiers came upon them.

21/18.33. I'hua'Mazda stretched his hand upward, saying: Fire of Your fire, O Father! Give me here a wall of fire! And a wall of fire rose up between them and the soldiers; and the latter, seeing this, turned and fled, crying out: Shri! Shri! (signifying spirit.)

21/18.34. Thus Zarathustra led them out of the city, and not one man, woman or child was injured. But it came to pass that the deeds done through Zarathustra were greatly exaggerated by those reporting them, so that people who had not yet seen him believed the world was about to come to an end.

21/18.35. Thus the king lost all discipline over the city; and the people lived without law or order; robbing one another, or destroying whatever stood before them.

CHAPTER 19 God's Word

21/19.1. Zarathustra called his fifty companions before him, saying: Because these people are delivered from the tyrant, they will become his enemies. A people long oppressed, love vengeance. This would thwart the Ormazdian law. Take them, therefore, away from the city, dividing them into groups among yourselves, and I will send angels, capable of interpreting languages.

21/19.2. I'hua'Mazda said: Behold, a God does not come to accomplish at random. Nor does he come to one man only, in order to overthrow the evil of a whole world. You have been prepared for this work since the day of your birth. My angels have been with

you, and you are a part of my army. Now this shall happen to you: After you have divided these people, and conducted them into the forests, you shall begin to speak with new tongues, and these people will understand you. And you shall build altars of worship to Ormazd, teaching these people songs, prayers and dancing, explaining to them the Ormazdian law.

21/19.3. Zarathustra said: Do not wait for me to come, nor for the voice of I'hua'Mazda, but do in faith as I have commanded, and the Voice will be with you.

21/19.4. So those who fled from the anarchy of the city, were led away, half a day's journey, and there encamped. And the companions of Zarathustra, who were called Inquas, were entranced, and comprehended the language of the people, and could talk with them understandingly.

21/19.5. So they built altars to Ormazd and taught the people worship, and caused them to take an oath to not kill any man, woman or child, nor any beast or bird, nor any animal created alive. And they bound them on the oath taken under the thigh, to eat only fruit, nuts, roots and bread, according to the Ormazdian law. And they divided them into families of tens and families of hundreds, and of a thousand, giving them one rab'bah for each, according to the Zarathustrian law.

21/19.6. But Zarathustra returned into the city, and I'hua'Mazda clothed him around with fire, at night, and with clouds in the daylight, so that the people could behold his power, and no man dared raise a hand against him.

21/19.7. Then he commanded the people to gather together all the skulls on the walls, and the scalps that were hung about the houses and on the poles; and they were taken away and burned. And as for the soldiers, he disbanded them; and thus, the king was rendered helpless, left to stroll about, cursing.

21/19.8. And Zarathustra advised the people to go out of the city to live; and so they went forth by thousands, beginning new lives. After that, Zarathustra left the place; and at once it was filled with drujas, and they went to the druks and inspired them to fire and plunder. And it came to pass, in not many days, the great city of Tse'gow, with all its temples, towers, and palaces, was reduced to a heap of ashes.

21/19.9. Zarathustra went before the hundreds of thousands of people, speaking by the voice of I'hua'Mazda, saying: I hear certain ones saying: Whoever sets value on earthly things, above heavenly things, it is good for him to have fire and destruction. But I say to you, all things come from the Father, Ormazd, or by His permission. When He withdraws His hand from a wicked city, evil spirits rush in.

21/19.10. You have said: Who are evil spirits? Why does Ormazd not destroy them? I say to you, evil spirits are both yourselves and the dead. Those whom you have slain in passion, still live to torment you in spirit. You had their skulls hung on the gates and walls; the doorways to your temples of science were hung with the scalps of your enemies. The spirits of these people still live, though their bodies are dead, and for vengeance' sake they obsess you to deeds of wickedness.

21/19.11. This is the Ormazdian law; when a man is dead, you shall either burn the body, or bury it in the ground, so that the spirit is not troubled. But you have bound them in spirit; Tse'gow was an eyesore in the sight of those who were slain for its glory. They delighted to see it destroyed.

21/19.12. Compared to what you lost by the fire, these spirits have gained tenfold; for now the Gods can deliver them in heaven. For which reasons, I declare to you that it is a great good that Tse'gow is destroyed. The world is large; the lands are very wide. Kill no man, woman or child. They are Ormazd's.

21/19.13. Neither shall you build large cities; they are a curse on the face of the earth. Nor shall you live alone, for such people become bound to self; but you shall dwell in families of tens, hundreds and thousands. Has the Father not given you an example in the I'hins? They do not kill, nor take that which is another's; nor are they given to lust, war, or quarrelsomeness.

21/19.14. The Voice said: Where is the king's wife, Hi'ti'us? Where is Ha'sing, the prince? And the princesses, Peutu, Zoo, He'in, and Zabee? The multitude answered: They are gone!

21/19.15. After that the Voice said: I say to you, they were gone, but they are returning. Presently they will be here. They shall speak before you. || And sure enough, presently the king's wife, son, and daughters came. Hi'ti'us said: Behold, Tse'gow of Oas is burned. Who has seen the king? || He'in and Zabee, the princesses, were very young girls, and they cried for their father. He had slain himself, cutting his bowels across with his sword.

21/19.16. I'hua'Mazda spoke through Zarathustra, saying: Come, Hi'ti'us, and stand on the rocks so that all can see, and bring your children. She came and stood beside Zarathustra. And now the Voice said: Let these bear witness whether or not the dead live in spirit.

21/19.17. Hi'ti'us said: With my own eyes I have seen the spirits of the dead; with my own ears, heard them talk. My children shall hold up their hands if these things are true. The children held up their hands. Again Hi'ti'us said: Where is my husband, the king?

21/19.18. While they were still standing on the rocks, lo and behold, the ghost of the king rose up before all the people, and He'in and Zabee cried out: Here is my father! Then I'hua'Mazda spoke, saying to the soul of the king: Do you know you are dead? The soul of the king spoke loud, so that all could hear him; he said: No, I am not dead, but I have done a foolish thing, I cut my bowels across.

21/19.19. Then Hi'ti'us said: I fear, indeed, the king is dead, and this is his spirit. He looks strange! I'hua'Mazda said: There is no cut. Your belly is unharmed. But the spirit persisted, saying: I thrust my hands in the hole, and yet you say, there is no wound! You are mad! I remember you; it was you who brought back these phantom enemies to torment me!

21/19.20. I'hua'Mazda said: What enemies do you see? The spirit answered: All I ever slew; a thousand or more! Away, you torments! You mockers! I will thrust you through.

21/19.21. The soul of the king then stamped and raved, for he saw the spirits of the dead; but the audience did not see them, though they saw him, for he was in sar'gis form.

21/19.22. I'hua'Mazda said: I say to you, O king, you are dead, and risen from the dead. If you could only awaken to this fact, you would be risen in spirit. Nor can you be delivered till these, your enemies, are also delivered. Then the spirit of the king answered, saying: I banish you from the city of Tse'gow! Nor shall you ever return, under penalty of death!

21/19.23. I'hua'Mazda said: I tell you, O king, the city of Tse'gow is destroyed. Truly there is not one house standing in the entire place! The soul of the king answered, saying: You torment me! You madman! You assert lies in the face of facts! Be gone, wretch! O if only my belly were not cut across, I would go at you with vengeance!

21/19.24. I'hua'Mazda withdrew the sar'gis, and the king could not be seen; nevertheless, his spirit continued cursing and raging all the same. The queen, Hi'ti'us, comprehended the matter fully, and her heart was heavy with sorrow.

21/19.25. I'hua'Mazda said to her: Remember the faith of your forefathers, the I'hins. Be strong in the Ormazdian law, and these sorrows will pass away. Nor is there anything in heaven or earth that can satisfy the soul that is short before the law. To her who can say, I live the all highest, happiness has a sure foundation.

21/19.26. And whoever perceives the dead in torments, let such pray for them, singing anthems to the Father. Let such intercede with the All Light, to bestow them with peace. Do not think that because of your prayers the All Light runs with haoma, to feed the spirits of the dead. But this I declare to you, that

by the peace and joy in your devotions to the Father, the spirits are reclaimed to virtue and exaltation.

21/19.27. These things I will show to you this night; be steadfast and hopeful in Faith, and when the evening has come, I will again call up the spirits of the dead before you.

CHAPTER 20 God's Word

21/20.1. Because of the destruction of Tse'gow, there were hundreds of thousands of people rendered homeless and destitute, and groups were surging about, crying out for food, or for some needful thing. I'hua'Mazda said to Zarathustra, the All Pure: The ill-fortune of mortals is the good fortune of the righteous Gods; but the good fortune of mortals is the glory of the evil Gods. Do not think because Tse'gow is burned, and the people hungry, that the Voice of the Father is out of place. Now is the time they will listen. By the loss of earthly treasures, the soul seeks for that which will endure forever.

21/20.2. Go, therefore, O Zarathustra, and I will go with you; and criers shall be sent out, calling the people to the valley of Tsoak'ya tonight.

21/20.3. So it came about, when night set in, that Zarathustra came before the people, and there were tens of thousands of them. I'hua'Mazda spoke to them, explaining the Ormazdian law.

21/20.4. When he was done speaking, Zarathustra took Hi'ti'us, the king's widow; her children, and forty others, and made a crescent of them; and he stood between its horns. And to his left and right were many of his companions. Thus prepared, Zarathustra sang a song, which the I'hins had taught him in his youth.

21/20.5. And the drujas were ushered into the crescent, taking on sar'gis, the king among them. And the spirit of the king was softened, for they sang peace to his soul and joy forever; and presently, he awoke from his craziness, and remembered he was dead; and he rejoiced in Zarathustra, and applauded him before all the people. And likewise the spirits of darkness who were with him did the same.

21/20.6. Zarathustra said: Behold, I have not come in a dark age. You shall not worship any man born of woman, nor call him sacred. One only shall you worship, Who is Ormazd, the Creator, and Master over all the world. Hear now my voice to Him!

21/20.7. Zarathustra stretched his arms upward, full of energy, and I'hua'Mazda spoke through him, saying: Light of Light, O Father, hear Your Son! With Your Almighty Hand bless these faithful sufferers! || Hardly had these words been spoken, when there fell from the air above, fish, fruit, grains, roots, and all things good to eat, more than enough to feed the

famished people for three days; and there were more than thirty thousand of them.

21/20.8. And all the while the sar'gis of the king looked on, and saw what had been done; and he cried out with a loud voice: Blessed are You, O Ormazd! O if only I had known You! If only I had sought to find You! || Hi'ti'us, my wife! And my blessed babes! Swear to the king, you will proclaim the I'hua'Mazdian law, forever! Swear it! Give me joy! Swear! Swear! Swear!

21/20.9. Then Hi'ti'us and the children held up their hands as directed by I'hua'Mazda, swearing a solemn oath to maintain the love of Ormazd and the Zarathustrian law, forever. After these, there came thousands and thousands of others, who also swore in the same way. I'hua'Mazda then took away the sar'gis, and the spirits could no longer be seen by mortals.

CHAPTER 21 God's Word

21/21.1. The next day Zarathustra appeared before the multitude, and I'hua'Mazda spoke through him, saying:

21/21.2. I did not come in an age of darkness, but of light and knowledge. I am not here to proclaim miracles; I serve the Father, Whose Son I am.

21/21.3. In heaven above there are two kinds of spirits; those who serve the earth and those who serve the Father. If you serve the earth you shall be ministered to by the spirits of the lower heavens, who are bound to the earth. If you serve the Father, you are ministered to by the spirits of the higher heavens.

21/21.4. Because last night you were united in prayer to the Father, His holy angels brought you food. His harvests are over all the earth; His fields are broad. It is not just[668] that He also gather it and bring it to you. To be just to Him, you shall go and bring forth out of the fat earth all you need, rejoicing in Him. Cease warring; do not kill anything He created alive that runs on the ground or flies in the air. And no flesh except fish, which is without blood, and is cold in life, shall enter your mouths.

[668] right, proper, fit, fair, wise

21/21.5. In the morning, when you first awake, pray to the Creator, Ormazd, praying in this manner: Glory to You, You All Light! Because You have created me alive, I will strive with all my might to be upright before You. I have faith You created me wisely; and I know You will show me the right way.

21/21.6. Make my eyes see sharper into my own soul than into anything else in the world; I will discover its dark spots and wash them clean. Seal up my eyes from the sins of others, but magnify their goodness to me, so I may be ashamed of my unworthiness before You.

21/21.7. Today I will run quickly to the distressed and helpless, and give them joy by some deed or word. Seal up my tongue against slandering any man, woman or child, for they are of Your creation, and of Your Own handiwork.

21/21.8. What You feed me with, is sufficient for the day; complaint shall not escape from my mouth. Quicken me all day, O Ormazd, with this, my prayer, so that I may become a glory in Your works. Amen! ||

21/21.9. I'hua'Mazda said: Touching on prayer, remember, that to utter words, but to not practice, is of little value. He who is true to his own light is strong in soul; to be false to one's own light is to put out the eyes and stop up the ears. He who would rise in heaven, let him begin to rise on earth. The resurrection lies in following the All Highest Light one already has. He who does not do this, is a fool to ask the Father to raise him up. Hell fire is his boundary in the next world.

21/21.10. Because Ormazd sacrificed Himself, He created all things. By sacrifice[669] for the elevation of others, a man starts the beginning of approaching Ormazd. This is resurrection, in fact.

[669] Sacrifice here evidently means contributing. –Ed.

CHAPTER 22 God's Word

21/22.1. I'hua'Mazda called together those who swore allegiance to the Zarathustrian law; and he separated them from the others, and in ten days there were thirty thousand professed followers.

21/22.2. Nevertheless, I'hua'Mazda spoke to Zarathustra, saying: Of all these, only one in ten will remain long[670] in faith. And to establish the tenth firmly is more valuable than to have ten times as many who do not understand what they profess. Zarathustra asked: How can a tenth be made firm?

[670] persistent, lasting, ingrained, deep-rooted, firm, unfading, reliable, enduring

21/22.3. I'hua'Mazda said: Long ago I told you to go and live with the I'hins. Zarathustra said: I understand. I learned the Wheel of Ormazd from the I'hins. Then I'hua'Mazda said: Make a Wheel of Ormazd.

21/22.4. Zarathustra made a wheel, and hung it slanting, to face the sun at high noon. Then I'hua'Mazda explained to the people, saying: This is a symbol of the name of the Creator, Ormazd, the All Light Master! Put it in the place between the horns of the crescent, for it is sacred; it is the Sign of the Altar; it is called the Altar. Let the Faithists go with me, and I will explain.

21/22.5. They carried it to the meeting-place and faced it in the same direction. And when the people stood in a circle around it, I'hua'Mazda said: The name of this place shall be Harel,[671] and the name of the wheel shall be Altar. Behold, you have already sworn an oath under the thigh, in the custom of your

[671] In Hebrew, the word Harel, i.e., Hill of God, is sometimes synonymous with altar. –Ed.

forefathers, but you shall now renew your oath on the Altar of Ormazd, and His Holy Book.

21/22.6. I'hua'Mazda then administered the oath to many, in which they covenanted to turn from evil and strive to do good; and each and every one turned the wheel once around, as a witness before the Father. When they had all covenanted, I'hua'Mazda said: You shall make many wheels, and carry them along the roadways, and wherever one road crosses another you shall fix an Altar; and you shall dedicate the wheel to the Creator.

21/22.7. And whoever passes that way afterward shall halt and remember his Creator; and he shall renew his covenant, to turn from evil and strive to do good; and in testimony before the Father, he shall turn the wheel once around.

21/22.8. Thus was established the sacred wheel of Zarathustra among the I'huan race.

21/22.9. I'hua'Mazda spoke to Zarathustra, saying: What is the most potent thing? Zarathustra said: The eye is the most potent. The eye is most to be feared; yet the most desirable. The eye of man can go away from man; his hand cannot go away from him, nor his foot. Man's eye can go to the mountains; to the clouds, the moon, sun and stars.

21/22.10. I'hua'Mazda said: If the eye of man is his most potent instrument, what then? Zarathustra said: The eye of Ormazd is His most potent power over man. So Zarathustra made a picture of an eye, and placed it over the altar. Then I'hua'Mazda made the people covenant anew, but this time to the I'hua'Mazdian law, the Ormazdian law. And they said: I know Your Eye is upon me night and day; nothing is hidden from Your sight, O Ormazd!

21/22.11. And I'hua'Mazda commanded them to place a picture of an eye over the altars in all places of worship.

21/22.12. Then came the first night of the new moon, and Zarathustra went into the place of worship, followed by a great multitude. So I'hua'Mazda said: This is mas[672] night for the spirits of the dead. So that the widow, Hi'ti'us, may have joy this night, I will sing and pray for the spirit of the king. And, afterward, for all spirits who are in darkness.

[672] Mas is also Sanscrit for moon. –Ed.

21/22.13. When they sang and prayed, the spirit of the king came in sar'gis, and talked to Hi'ti'us, and to others. And after that, the spirit of the king prayed and sang with I'hua'Mazda. Thus was established the first night of the new moon as moon's night (mass) for the spirits of the dead, and it was demonstrated before the living.

21/22.14. I'hua'Mazda taught through Zarathustra for forty days and nights; teaching the Zarathustrian law, the Ormazdian law. And thousands and thousands of people were converted to righteousness;

and these were called disciples (ga'spe Zarathustra) of Zarathustra.

21/22.15. Zarathustra inquired of I'hua'Mazda as to what was the best, most potent thing for the generations of men. Then I'hua'Mazda answered, saying: The best, most potent thing for the generations of men is to teach the very young child the ever presence of the All Potent Eye, which sees into the body of mortals, and into the soul.

21/22.16. Zarathustra inquired concerning very young children. Then I'hua'Mazda answered, saying: In three days and five days and seven days the rite of circumcision for the males, and piercing the ears for the females. And, when they are old enough, they shall be consecrated on the wheel.

21/22.17. Zarathustra said: To consecrate, what is that? Then I'hua'Mazda answered: To profess the All Highest, the Creator, Ormazd. And from that time forward the young child shall pray to Ormazd every night before going to sleep, and pray every morning as soon as awake, to Ormazd, renewing its covenant and acknowledging the presence of the All Potent Eye.

21/22.18. Zarathustra inquired concerning children who were not thus provided. I'hua'Mazda answered, saying: Such children may live, or they may die. If they die, they fall into the care of drujas and become drujas themselves; but if they live, they will grow up liars and druks, killing and stealing.

21/22.19. Zarathustra inquired concerning the death of a consecrated child? Then I'hua'Mazda answered: If a consecrated child dies, its soul is received in heaven by the consecrated spirits of Ormazd. It is then taken to a place of all good, a place of delight.

21/22.20. When these things were explained to the disciples, the mothers brought their children before Zarathustra; and I'hua'Mazda consecrated them on the altar, and they were baptized with water and fire, and given names by the rab'bah.

CHAPTER 23 God's Word

21/23.1. Zarathustra, the All Pure, inquired concerning protection against impostors. To which I'hua'Mazda answered, saying: Prove all things on the altar. If a man comes before the people saying: Behold, I am a prophet! and he teaches strange doctrines, he shall be tied on the wheel with his face toward the sun at high noon. And if he is a true prophet, the spirits who dwell by the altar will set him free. But, if he is not released on the third night, the wheel shall be carried out into the forest and stood up by the bushes. And if he is an impostor, the wild beasts will come and devour his flesh.

21/23.2. Zarathustra inquired concerning the wheel after an imposter had perished on it. I'hua'Mazda said: When an impostor has perished on the wheel, behold, the wheel shall no longer be used as before. But the disciples shall cut away the rim of the wheel, and cast it away, for it is useless. But the cross-bars of the center of the wheel shall be retained, for it was on the bars that he was bound, and the cross of the bars is sacred; and it shall be hung in the place of worship, for it is a true cross.

CHAPTER 24 God's Word

21/24.1. Zarathustra inquired concerning the government. To which I'hua'Mazda replied, saying:

21/24.2. To the All Pure disciples there is no need of government, except to do the Will of Ormazd. But no people are all pure; no people are all wise. Two kinds of governments the Creator created; the first is His Own, the Government of Ormazd; the second is the government mortals have among themselves.

21/24.3. Zarathustra inquired if government did not abridge[673] liberty. I'hua'Mazda said: The Ormazdian government gives liberty; so far as man's government takes after the Ormazdian government, it gives liberty also.

[673] constrict, lessen, curtail

21/24.4. Zarathustra inquired: What is the best, most potent, man's government? To which I'hua'Mazda replied: This is the best, most potent, man's government: First, there shall be no more than two thousand people, so that they can know one another; and no city shall be larger than that.

21/24.5. The oldest, wisest, best man shall be the high rab'bah; but the families of tens and families of hundreds within the city shall each have one rab'bah, being the oldest, wisest, best man among them.

21/24.6. These rab'bahs shall be the government of the city. They shall have a government house, and it shall be the place of decrees.

21/24.7. Zarathustra said: How shall they make decrees, so that the decrees do not pervert liberty? I'hua'Mazda said: Do not ask this, O man! He who cries out constantly for his liberty is a selfish man, he is a druk. Unless a man is willing to sacrifice his liberty somewhat, for the public good, he is unworthy before Ormazd. To find the amount of sacrifice, this is the business of the decrees.

21/24.8. Zarathustra said: How, then, shall the rab'bah proceed? I'hua'Mazda said: When they are seated, the chief rab'bah shall announce the subject; neither shall any other rab'bah announce the subject. But if a rab'bah has a subject, he shall state it beforehand to the chief rab'bah.

21/24.9. After the subject is announced, then all the rab'bahs shall speak on the subject; but they shall

not speak against one another; but each one declaring his highest light.

21/24.10. When they have all spoken, then the chief rab'bah shall speak his highest light, which he gathers from the others in the first place, but which is afterward illuminated by the Light of Ormazd, and this shall be the decree.

21/24.11. Zarathustra inquired concerning the laws between cities. I'hua'Mazda spoke to Zarathustra, the All Pure, explaining the Ormazdian law. He said: A city is a family of one.[674] A small village is a family of one; for which reason a city is called Ir.[675] And every city shall have one God-ir, who shall be the oldest, best, wise man. The God-irs shall meet in council to consider what is good for all the cities jointly. For cities are situated in varying places with diverse resources; some are suitable for flax and wool, some for iron, some for copper, and some for ships.

21/24.12. Zarathustra inquired concerning the Council of God-irs. I'hua'Mazda answered him, saying: The God-irs shall choose the oldest, best, wise man among them, and he shall be called God-ir Chief. And he shall sit in the east in the Council chamber, and he shall present the subjects, after they have been told to him by the other God-irs. And when he has presented a subject, all the members shall speak upon it. And after they have all spoken, then the God-ir Chief shall speak, and his words shall be the decree, which shall be called the Zarathustrian law, because the All Light dwells with the Chief, and he cannot err. This is the Ormazdian law, the I'hua'Mazdian law, the Zarathustrian law.

21/24.13. Zarathustra asked: What is the Ormazdian law regarding a walled city (giryah)? I'hua'Mazda answered, saying: To the I'hins, walled cities; to the I'huans, cities without walls. To the cities of the druks, walls. This is the kingdom of I'hua'Mazda: Why should those who have faith, build walls? For, as they shall not hoard up gold and silver, none will rob them. After Zarathustra, there will be two kinds of people living. One shall be the people of this world; the other shall be the people of Ormazd. The former shall strive for earthly things; the latter for spiritual things. And there shall be no affinity between these two people. From this time forward, the Zarathustrian people, who have faith in the Father, shall not have walled cities.[676] But this world's people, having no faith in the Father, shall have faith in stone walls; by which sign, you can know which people are righteous in my sight.[677]

21/24.14. Zarathustra inquired concerning the smallest of cities. I'hua'Mazda answered him, saying: The smallest city is a man, his wife and their children. And even as the people in a large city are

[674] That is, the entire city is considered to be as one person; the collective whole is considered to be as one person. This verse does not mean a single individual human being is considered to be a city or a family.

[675] Ir is the same in Hebraic, Hebrew, Phoenician and Vedic literature, and signifies city. God-ir signifies, or is equivalent to, City-God. The God-irs were without written laws, being themselves supreme. The representation of districts by Congressmen is a crude example of the Zarathustrian law. Were Congressmen the oldest, best, wise men, they would be more like the God-irs than at present. The God-irs were entitled to carry the Fete (true cross). Hence the term, *The Fates decree* thus and so. –Ed.

[676] Note that the I'hins, although Faithists in the Great Spirit, are not considered Zarathustrians (followers of Zarathustra); but I'hua'Mazda (God) is here addressing the situation regarding I'huans.

[677] The distinction here drawn between them is true to the history of the Zarathustrians, to the Israelites, Brahmans [followers of the original Brahma, not the ones known in today's religion], and the Algonquins. Only those who fell from faith deviated from this condition. In later times, since the doctrine of Saviors was introduced, the world's people have used standing armies instead of walls. The same rule applies to them; having no faith in the Father, they have faith in standing armies. Their treasures being earthly, they build earthly; having an idol in heaven, they make an idol of their army's pageantry and power, boastingly. –Ed.

one with one another, so shall a man, his wife and their children be one with one another.

21/24.15. And as a large city must have a head father, so shall a small one. Whatever has no head is nothing.

21/24.16. Zarathustra said: In the government of a large city, the fathers speak on a subject, and after them, the head father decrees.

21/24.17. I'hua'Mazda said: It shall be the same in a family of husband and wife. The wife shall speak first, and the children next, if old enough; and after that the father shall decree. That which is a good law for a large city, is good for a small one. As the kingdoms in heaven are governed, so shall the kingdoms of earth be governed.

21/24.18. Zarathustra inquired concerning a bad husband and a good wife, and a bad wife and a good husband? I'hua'Mazda spoke to Zarathustra, the All Pure, saying:

21/24.19. Who knows what is good and what is bad? Are all men not to give themselves as sacrifice to the Father, and all women also? If a good woman is not willing to sacrifice herself to a bad husband, after having sworn to Ormazd, then she is not good, but a lover of herself. A good woman has no self to serve. Because her husband turns out bad, shall she also? Is it not good for her in the place Ormazd provided? Shall she set up her judgment against the Father's?[678]

21/24.20. There are men of evil, and of passion, who abuse their wives. Does every damsel[679] not know this? For this reason, if she commits herself to her husband in the name of the Father, He hears her. And He establishes His Kingdom in her house. And that man and that woman have no longer themselves to consult as to their desires; for if the Father desires her to leave her husband, or the husband to leave the wife, He takes one of them to heaven. Do not think that He changes as the wind, or bends Himself to please the caprice of man or woman. Rather let the good wife, with a bad husband, say to Ormazd:

21/24.21. Because I was vain, You have rebuked me, O Father. Because I sought to change my condition, You have shown me I knew not what was good for me. Yes, you have shown me the folly of my judgment before You, and I will profit in turning to Your Will. I will not open my mouth in complaint anymore. Though I be scourged[680] with stripes, and made ashamed of my household, yet I will glorify You. The city You have founded in me, I will begin at the foundation, and build up as a holy city, in Your name.

21/24.22. And she shall say to her husband, who beats her: Because the Father gave you to me, I will rejoice and sing in your praise. Before I sleep at night, I will ask His blessing upon you, and in the

[678] It may be expected that the same applies to the good man who marries a bad woman. –cns ed.

[679] young woman or girl, maiden, virgin

[680] whipped

early morning, and at high noon. Though you may hate me, yet I will do so great good works for you, that you shall love me. Though you may kill me, yet I will go into heaven and build a house for you.[681]

CHAPTER 25 God's Word

21/25.1. Zarathustra, the All Pure, divided the people, leading his followers away from the others, taking them into good places of delight. After that, he looked back with compassion, and he said to I'hua'Mazda:

21/25.2. What about those who will not accept the Ormazdian law? I'hua'Mazda answered him, saying: Behold, your arms are full! Let the dead have dominion with the dead. Not only this generation, but many that come after you, will not be alive to the Ormazdian law.

21/25.3. Zarathustra apportioned his people into cities, villages and families, but over all of them he appointed Yus'avak as Chief, one of his companions who came with him from Oas.

21/25.4. And when Yus'avak was established, Zarathustra and his companions traveled farther, and came to the city of Ne'ki'ro, kingdom of Aboatha, king of twelve generations through his forefathers, whose title was, ABOATHA, SON OF UZZA, SON OF NIMROD, SON OF THE HOUSE OF TUS'IANG, WHO WAS DESCENDED FROM BEFORE THE WORLD WAS!

21/25.5. Ne'ki'ro was a walled city, but the Zarathustrians gained entrance without paying tribute, because the law thus favored strangers. Aboatha, in his youth, had traveled among the Par'si'e'ans, and knew the language; and when Zarathustra was before him, speaking in the Oas'an tongue, the king inquired his business, and how long he intended to stay, adding that he, Aboatha, had received the tablets of the Ormazdian law, with the interpretations, from the King of the Sun, Asha; and that he had desired to see Zarathustra.

21/25.6. Zarathustra said: I came to establish the Ormazdian law. In the name of the All Light I will blunt the edge of the sword and the spear. Until I have fulfilled the commandments upon me, I shall remain within your city. I come in the Person of I'hua'Mazda to address things you have read in the holy book.

21/25.7. The king said: My city is not large; yet I have more scalps and skulls, for the size of my city, than any other king in the world. But know, O man, I am a philosopher. Many of my people are also learned people. Hear me, then, and if you have a greater philosophy than I have, I will not only bequeath to you the public skulls and scalps, to be your treasures forever, but I will also give my skull

[681] This condition of and commitment to staying in the marriage till death parts them, and all the while attempting to uplift the other spouse (even if abusive), apparently needed to be rooted in humanity at that time. Without such a grave initial commitment to monogamic marriage being grounded in the soul of I'huans, perhaps in later times the institution of marriage would have fallen apart or at least suffered greatly, maybe irreparably. Compare this to the heavenly teaching in Kosmon times regarding marriage, mentioned in later books of Oahspe.

and scalp into your hand, as the most valuable treasure in the Jaffeth'an empire.

21/25.8. Zarathustra said: Though you set great value on skulls and scalps, because they are the product of labor, yet they are of no value to me, or to the Father in heaven. Neither have I any philosophy for you, nor for the Father's begotten. To accept His will; to be servant to Him, by doing good to others, comprise the whole of the law, by which all men may be made to rejoice in their creation.

21/25.9. The king said: Do not think I am like other men. I am not like other men. At the start of all things, there were SEVEN and NINE things. I was one of them. By division, we created all there is in heaven and earth. I have divided myself seven thousand and seven millions, and nine thousand and nine millions of times. One-seventh and one-ninth of all there are of created things is my very self. Tell me, then, have you as great a philosophy as this?

21/25.10. Zarathustra said: O the folly of men before You, O Ormazd! They run after that which flatters self, seeing their fellows going down in death, and they do not raise their hands to lift them up! I tell you, O king, your poorest slave that brings out of the earth food for two men, has a greater philosophy than yours! He who can rule over his own self-conceit, who does not speak of himself, gives a better philosophy of himself than you have. He who has not yet risen from his mother's breast, has more treasures to give than you have obtained with all your philosophy. Before three days have passed by, the city's skulls and scalps will be burned to dust. Nor will your philosophy help you to stop the hand of I'hua'Mazda.

21/25.11. The king said: Do you propose to battle my army with this handful of men? Zarathustra said: I have spoken. There is no value in discoursing with any man who has an opinion to establish, nor is man's opinion of value to raise up the souls of men. Bring, therefore, your army, and command them to fall upon me and mine!

21/25.12. The king said: You have no weapons; do not think that I battle with men who use their tongues, like women!

21/25.13. Zarathustra said: Why boast? Your soldiers will turn and flee when you bring them against me!

21/25.14. The king turned away then, and ordered his officers to bring soldiers to dispatch Zarathustra and his companions, and to hang their skulls and scalps on the walls. Zarathustra and his companions went into the king's garden, and formed in an altar. When the sun had set, and evening came, the king's soldiers, more than ten thousand, came upon them.

21/25.15. I'hua'Mazda had great power, because of Zarathustra's faith, and he spoke with a loud voice,

saying: Light of Your Light, O Ormazd! Build me here a wall of fire! And behold, there fell from heaven curtains of fire, till a great wall stood between the two peoples; nor would any soldier throw a spear or sling a stone; and many of them broke and fled.

21/25.16. When the king saw Zarathustra's power, he feared for his kingdom; and being undecided about what course to pursue, he went into his palace. Then Zarathustra and his companions came out of the garden, but the light extended up above Zarathustra's head like a pillar of fire. I'hua'Mazda spoke to some who were nearest, saying:

21/25.17. Run quickly and call the soldiers back, saying to them they shall be my soldiers, and I will give them the weapons of the Creator. So the messengers ran and brought many of them back. I'hua'Mazda commanded them to gather the skulls and scalps from the city walls, and from the gates, and go and burn them; and the soldiers did these things.

21/25.18. The next day after they were consumed, I'hua'Mazda began to preach, explaining the Ormazdian law; and he gained many followers. The king had tried by all means to gather his soldiers together, but no one obeyed him. After that, Zarathustra went to him, saying: If you are one-seventh and one-ninth of all things, who do you think I am?

21/25.19. The king said: They say you are a very Creator! But, in my opinion, you are only a magician. You cannot do anything real; which is why I was hoping you would come before me. Know, then, your end has come! With that, the king struck at Zarathustra; but the king's sword was broken into pieces, and had no effect.

21/25.20. The king had two trained cheetahs, large as the largest lions, and he ordered them to be set loose upon Zarathustra. And it was done; but, lo and behold, the cheetahs came and licked his hands. But the king was hardened, and would not believe. I'hua'Mazda called the king to come near.

21/25.21. When the king approached, I'hua'Mazda said to him: I am not your enemy, but the enemy of evil; I have not come to take your kingdom. In a few days I shall leave this place. So, your kingdom would be worthless to me. And yet I come to establish another kingdom, which is the Father's. I come to overthrow sin and wickedness, and to build up that which is good. And in doing that, it shall be known among men that the soul is immortal.

21/25.22. I would rather see you and your people alive and full of joy, than to see them dead. You have said you understand the Ormazdian law; perceiving there is also a king's law.

21/25.23. The king's laws are for the earth-world; to punish the wicked and reward the valorous; the Ormazdian law is for the Zarathustrians, who need no kings. Your subjects are for war and plunder; but the subjects of the Great Spirit are for doing good, and in love and mercy. And have I not shown you that the Ormazdian laws are the stronger of the two? Yes, a hundred times stronger. It would be wiser for you to espouse the stronger law. You have gathered certain treasures, boasting of your treasures' value. Because you have made a law of exchange for skulls and scalps; what have you achieved? Have you in fact made them valuable? Because a man brings a skull to you, you give him bread; does that make the skulls valuable? Now I declare to you, values consist not in the rate of exchange between men. Shall a man gather a heap of stones, and say: Behold, they are valuable! Or iron, gold, or copper, and say: Behold, they are valuable! Or say: A piece of bread is valuable, or flax, or wool?

21/25.24. Because man has set value on things not valuable, he builds in falsehood and death. Ormazd alone is valuable; the man who has the most All Light, has the greatest valuables. For by the Light of the Father all righteous things can be obtained easily. || While I'hua'Mazda was yet speaking, the spirit of Zarathustra went abroad, and, with ten thousand other spirits, brought fish and fruit, and let them fall to the ground. The people ran and gathered them up for food. || The king made no reply at first, for he was encompassed with evil spirits, who were angered with I'hua'Mazda and his proceedings. Presently the king said:

21/25.25. Because I am transcended by you, it is no longer useful for me to live. With that, he cut his belly across, and fell dead. And Zarathustra commanded that the king's body be laid straight for three days; and it was done; and thousands of people came to look upon the king, to witness that he was dead. And they saw that, in fact, the bowels were gushed out of the wound, and that there was no breath in him.

21/25.26. So I'hua'Mazda suffered the spirit of the king to live three days in torments, and then he called his disciples around him, saying: Now I will raise the king to life, and it shall be testimony in Jaffeth.

21/25.27. And Zarathustra pushed the bowels back into the belly, and drew it shut, saying: In Your name, O Father, I heal this man's body, as a testimony of Your Wisdom and Power! And when Zarathustra had drawn his hand over the belly twice, it was healed. And then Zarathustra said: O Father, as by Your spirit You quickened into life this, Your child, in his mother's womb, restore him now to life!

21/25.28. And the king was healed, and restored to life before the people; he awoke, looked around, and then rose up. He said: Even now I was dead and in hell, and I saw millions of the dead, and they were in hell also. And there went up around them fires of burning brimstone, and none could escape.

CHAPTER 26 God's Word

21/26.1. When the king was restored, he was another man, having su'is, and believing with full conviction; and he asked Zarathustra what he should do now so that he could escape the fires of hell after death.

21/26.2. I'hua'Mazda spoke through Zarathustra, saying: Do not think what you can do to escape hell fire, for that would be laboring for self. Think what you can do to save others. For which reason you shall practice the Ormazdian law. You shall dwell one year with the poor, carrying the alms-bowl, according to the Zarathustrian law. After that you shall preach the I'hua'Mazdian law, of the denial of self for the good of the city, teaching the turning away from earthly things, and striving for spiritual things, having faith in Ormazd.

21/26.3. The king said: I can do all these things, but one thing I cannot do, which is, having faith in Ormazd. If He is a Person, and created all the creation, is He not the foundation of evil as well as good? If He created evil in the past, or by incompetence permitted it to enter into creation, might He not do so in the future, even after death?

21/26.4. I'hua'Mazda said: When a potter has a pot half made, do you say it is an evil pot? No, surely not, but you say that it is not yet completed. Even so are all men, created by Ormazd. Those who are good are completed, but those who are evil are unfinished work. But the Creator also gave man knowledge, so that he could see himself in the unfinished state; and the Creator gave man power and judgment, so that he could work in helping to complete himself, and by this, share the glory of his creation. The man who does this is already clear of hell fire; he who does not do it shall not escape.

21/26.5. The king inquired concerning animals, to which I'hua'Mazda answered, saying: Animals are of the earth creation, and are completed in the place of their dwelling. Nor does any animal have aspiration to make itself better or wiser, so that it may contribute to the creation. And some men have no more aspiration than an animal, serving the beast (the flesh) only. Only the torments of hell can stir them up.

21/26.6. When I'hua'Mazda explained the Ormazdian law, of which not even one-fourth is described here, the king comprehended, and so took

the vows on the altar, under the eye, according to Zarathustrian law. || So when the people of Ne'ki'ro were restored, Zarathustra left one of his traveling companions with them, as God-ir in Chief, and Zarathustra departed, taking his other companions with him.

21/26.7. Regarding which, it is recorded in the libraries of heaven, showing that the next city kingdom was likewise delivered, and the people became Zarathustrians.

21/26.8. And again Zarathustra departed, and came to another city, which was overthrown and delivered also. Until it came to pass that Zarathustra overthrew and delivered twenty-four cities and kingdoms in Jaffeth.

21/26.9. After that he departed to the upper lands of Shem, where he also overthrew and delivered many cities and kingdoms, establishing the Zarathustrian law. For two whole years he labored in Shem; and so great was the power of Ormazd upon Zarathustra that all the cities and kingdoms of Shem threw off the bondage of the Sun Kingdom of Par'si'e.

21/26.10. After that, Zarathustra traveled toward Ham, which was called Arabin'ya. But in those countries Zarathustra did not have such great success because the people were not learned in books, or in the stars, or tablets. Nevertheless, Zarathustra delivered many cities.

21/26.11. So I'hua'Mazda said to Zarathustra: Go back now to your own country; and you shall overthrow yet another seven cities and seven great kingdoms; and after that you shall return to Oas, and it shall fall before your hand, so that the prophecies of your childhood are fulfilled.

21/26.12. So Zarathustra returned to Par'si'e and went to the seven great cities and kingdoms, and overthrew them; and many of them were destroyed utterly by fire and by war; but Zarathustra delivered the faithful and established the Zarathustrian law with all of them.

21/26.13. And now he returned to his native city, Oas, according to the commandment of I'hua'Mazda.

CHAPTER 27 God's Word

21/27.1. In those days, Pon'yah was king of Oas, and, by title, KING OF THE SUN; KING OF THE MIDDLE OF THE WORLD; KING OF KINGS; MIGHTIEST OF MORTALS; OWNER OF ALL HUMAN FLESH; RULER OF THE EARTH, AND MASTER OF LIFE AND DEATH!

21/27.2. For nearly four years Zarathustra had been absent, and the effect of his preaching in foreign lands had been to cut off the paying of tribute to the City of the Sun. Which was why Pon'yah, king of

Oas, had sworn an oath under his own thigh, to pursue Zarathustra and have him slain.

21/27.3. Accordingly, the king had equipped many different armies and sent them in search of Zarathustra; but while I'hua'Mazda led Zarathustra one way, he sent spirits to inspire the soldiers to go another way. Consequently, none of the armies sent to capture Zarathustra ever found him. When he was heard of in one city, and the soldiers came to that city, he was already gone. And so it continued, until now Zarathustra had returned to the very gates of Oas.

21/27.4. Because Zarathustra was the largest man in the world, he was easily known; and from a description of him, even those who had never seen him, would know him the first time they laid their eyes on him.

21/27.5. Asha had continued with the Zarathustrians; but in consequence of the persecutions of the kings of Oas, they had been obliged to retire farther into the forests, plains and unsettled regions, where the Listians, the wild people roved. To these the Zarathustrians were friends, and the Listians came in great numbers, and dwelt near the Zarathustrians.

21/27.6. After Zarathustra had completed his travels, he returned first to the Forest of Goats, to meet his followers, and to rejoice with them for the great light I'hua'Mazda had bestowed upon them. So when Zarathustra returned to them, there was great rejoicing; and there were present Zarathustra's mother, and many of the Listians who knew him in his childhood.

21/27.7. After many days of rest and rejoicing, I'hua'Mazda came to Zarathustra, saying: Behold, the time has now come to go against the city of your birth. Take Asha with you, and I will cause Oas to fall before your hand.

21/27.8. Accordingly, Zarathustra took Asha and returned to the gates of Oas; but he was known at once; and when he demanded admittance, he was refused, because the king had previously decreed his banishment and death, there being an offer of reward to whoever would destroy him and bring his skull to the king.

21/27.9. The keeper of the gate, whose name was Zhoo'das,[682] wanted to obtain the reward, and hit upon the following plan, saying to Zarathustra: I know you; you are Zarathustra, who is banished under penalty of death. I have no right to admit you within the city, nor do I have a desire to witness your sure death. But if you will hide yourself, till the change of watch, when I am absent on the king's reports, you may take your own risk. But if I admit you, I will also be put to death.

21/27.10. Zarathustra said: I do not fear for myself, but I would not have you put to death on my

[682] Judas is not a Hebrew name, but Parsee. – Ed.

account. Where, then, can I hide myself, till the change of watch?

21/27.11. Zhoo'das, the keeper of the gate, said: Within the chamber of the wall. Go, and your friend with you.

21/27.12. So Zarathustra went into the chamber of the wall, and Asha went with him. And now, when they were concealed, Zhoo'das called his wife and said to her: Stay here, walking back and forth, so that they who are concealed will think it is I. And I will run quickly to the guards, and they shall come and seize Zarathustra, for whom the reward is offered.

21/27.13. And the keeper's wife came and walked back and forth; and the keeper ran quickly and brought the guards, one thousand men, with spears, swords, war clubs, slings, and bows and arrows, and they surrounded the chamber on all sides. And then Zhoo'das spoke ironically, saying: Come forth, Zarathustra, now is the change of watch!

21/27.14. And Zarathustra and Asha came forth and saw what was done. Zarathustra said to Asha: The Light is upon me. Go with me. No harm shall come to you. But the time has come when I shall fulfill what has been prophesied of me in my youth.

CHAPTER 28 God's Word

21/28.1. So Zarathustra allowed himself to fall into the power of the Sun King; and the soldiers caused him and Asha to march in their midst to the place of the skulls. And thousands and tens of thousands of people came forth to witness the proceedings; for there were many who were in sympathy with Zarathustra, as well as many against him.

21/28.2. And in order to restrain the multitude, the captain of the army called out many soldiers in addition to those who made the arrest. Others ran to the king's palace, carrying the news of his arrest, and the place he had been taken to.

21/28.3. The king said to the heralds: Though this man shall die, it is fit that proper judgment be rendered against him, as an example before all men. Go, therefore, to the executioners, and command them to bring Zarathustra into my presence, so that I may adjudge him to death according to law.

21/28.4. Thus Zarathustra was brought before the king, who accosted him, saying:

21/28.5. By your behavior you are accused before your king, and I adjudge you to death. But so that you may be an example before the world, I will render my judgments before the heralds, who shall proclaim my words to all who desire to witness your death.

21/28.6. First, then, my predecessor ordered your arrest, and you did not deliver yourself to my

soldiers; nor could they find you. For which you are adjudged to death.

21/28.7. Second. Without permission from the KING OF THE SUN, you have traveled in foreign lands, sowing seeds of dis-allegiance against the CENTRAL KINGDOM. For which you are adjudged to death.

21/28.8. Third. The KING OF KINGS offered a reward for your head, and the king's soldiers were unable to find you. For which you are adjudged to death.

21/28.9. Fourth. In your youth you threatened to overthrow the city of Oas, the CITY OF THE SUN, and failed to make your word good, thus being a teacher of lies. For which you are adjudged to death.

21/28.10. Fifth. You have cut off the foreign tribute to the rightful OWNER OF THE WHOLE WORLD! For which you are adjudged to death.

21/28.11. Sixth. You have revived the doctrines of the dark ages, teaching of spirits and Gods, which things cannot exist, because they are contrary to nature, and contrary to the laws of the KING OF THE WORLD! For which you are adjudged to death.

21/28.12. Seventh. You have taught that there is an unseen Creator greater than your king; which is contrary to reason. For which you are adjudged to death.

21/28.13. Eighth. You did not return to Oas openly, but as a thief, and hid yourself in a chamber of the wall. For which reason you are adjudged to die in the manner of thieves, which is the most ignoble of all deaths.

21/28.14. Therefore, I command the executioners to take you to the den of thieves and cast you in; and tomorrow, at high noon, you shall be hung up by your feet along with the thieves, where you shall be left hanging till you are dead.

21/28.15. So that my judgment may appease your best friends, do you have anything to say against my decrees?

21/28.16. Zarathustra said: All the charges you have made against me are true today; but before tomorrow's setting sun I will have disproved some of them. Today your kingdom is large; in two days I will be dead, and you will be dead also; and this great city will be destroyed. Even the Temple of the Sun will be split in two, and fall like a heap of rubbish.

21/28.17. The king laughed in derision, and then spoke to Asha, saying: You are an old fool. Go your way. So, Asha was liberated, and Zarathustra was taken to the den of thieves and cast in. Now the den of thieves was surrounded by the dens of lions that belonged to the king's gardens; and a bridge was passed over, so that when the prisoners were within, the bridge was withdrawn. And no prisoner could escape, but would fall prey to the lions, which were

fed on the flesh of the persons executed according to law.

CHAPTER 29 God's Word

21/29.1. During the night, Pon'yah, King of the Sun, thought that perhaps he could obtain the secrets of Zarathustra, regarding his powers with uz, and he sent him the following message: If you will reveal the secrets of your power to your king, your life shall be spared; and if you will prostrate yourself before the King of Kings, saying: There is none higher! You shall have five cities to rule over all your days.

21/29.2. To which Zarathustra sent back the following reply: Zarathustra has no secrets to reveal; neither does he desire five cities, nor one city, to rule over. Tomorrow I shall die, and on the following night you shall die also. And yet, before you die, you shall see the temple of the stars split in two and fall down; and the city of Oas shall fall and rise no more; and Ya'seang, in Jaffeth, shall become KING OF THE SUN, and his dynasty shall stand thousands of years.[683]

21/29.3. The king was surprised at such an answer, and so angered that he struck the messenger with his sling, and he fell dead, and the king ordered his body to be cast into the den of lions.

21/29.4. It was nearly midnight when the body was brought, and Zarathustra, being tall, saw above the wall, and he called out, saying: Do not cast the body into the lions' den; for I will call him to life in the name of Ormazd. And the men laid the body down by the outer wall, and Zarathustra said: He who is standing by the body shall lay his hand upon it, for the power of life is through life.

21/29.5. And the man laid his hand on the flesh of the man's body between the neck and the back, and Zarathustra said: Repeat after me: LIFE OF YOUR LIFE, O ORMAZD! Restore this, Your son, to life!

21/29.6. And, lo and behold, the man awoke to life, opened his eyes, and presently rose up; and Zarathustra told him to depart out of the city. Now, the arrest and condemnation of Zarathustra had caused thousands of people to assemble around the prison; and they saw the man restored to life; and some of them went with him out of the city. And all night, after that, Zarathustra healed the sick, and restored the blind and deaf, by calling over the walls in the name of the Father.

21/29.7. When it was nearly sunrise the next morning, the place of the executions was crowded with spectators. Many of the Zarathustrians believed that Zarathustra would liberate himself by the power upon him; and on the other hand, the king's people, especially the learned, desired to realize his execution, for they denounced him as an impostor.

[683] The title, KING OF THE SUN, has existed from the time of Zarathustra to the present, in one part or another of the Chinese Empire. –Ed.

21/29.8. The latter said: If he is the Master of the I'huans, let him prove his powers while he is hanging by the feet.

21/29.9. It was the law of Oas to keep twelve executioners, representing twelve moons, and at sunrise every morning they put to death whoever had been adjudged to death the previous day. Now, there were two thieves in prison with Zarathustra, condemned to the same ignoble death. And they were weeping and moaning! Zarathustra said to them: Do not weep, nor moan, but rather rejoice. He who gave you life is still with you. He will provide another and better home for your souls.

21/29.10. Behold, I do not weep, nor moan. They who put us to death do not know what they do. The multitude should rather pity them than us. Today you shall escape from the tyranny of Oas.

21/29.11. Zarathustra preached till high noon, and when the light fell on the top of the temple of the stars, the twelve executioners entered the prison and bound the prisoners' hands together behind their backs; then with another rope they tied the feet, bringing the rope up the back of the legs and passing it between the arms; and they carried the end of the rope up over a beam and down again; and the executioners seized the rope and pulled upon it. And they swung the bodies of the victims high above the walls and secured the rope, leaving them hanging there.

21/29.12. Zarathustra was thus hung between two thieves; and while he was still alive a bolt of light fell upon the temple of the stars, splitting it in two, and it fell to the ground. From that, a cloud of dust arose that grew till the air of the whole city was choking; and then down came another bolt of light, and, lo and behold, the walls of the city fell down, and Zhoo'das perished in the chamber of the wall.

21/29.13. The multitude ran for the king; and when they brought him out of the palace, another bolt of light fell on the palace, and it crumbled into dust. The king called to his guards, but they did not obey him, but fled; and, so, the multitude slew the king.

21/29.14. The learned men then went down to the place of executions, and Zarathustra was not dead yet; but the two thieves were dead. And Zarathustra said to the learned men: Now I will give up my body, and behold, you shall say I am dead. Let the executioners then take down my body and cast it into the lions' den, and you shall witness that they will not eat my flesh. And some shall say: Behold, the lions are not hungry. At that time you shall cast in the bodies of the two thieves, and lo, the lions will fall upon them and eat their flesh.

21/29.15. Then the learned men shall say: Behold, that happened because Zarathustra's virtue lay in his flesh, which was different. Now I declare to you,

these things are not of the flesh, but of the spirit. For angels shall gather around my body and prevent the lions from tearing my flesh. Of which matter you shall testify before the multitude; for when the lions are devouring the flesh of the thieves, the angels will go away from my body, and, behold, the lions will return and eat my flesh also. By which it shall be proved to you that even lions, the most savage of beasts, have spiritual sight, and are governed by the unseen world, even more than man.

21/29.16. After Zarathustra had thus spoken to the learned men, he spoke to the Father, saying: Receive my soul, O Ormazd! And his spirit departed out of the body, and in that same moment the whole earth shook and trembled, and many houses fell down. So they cast the body into one of the dens, in which were seventeen lions, but they fled from the body. Then the executioners cast in the bodies of the thieves, and, lo and behold, the lions fell upon them instantly.

21/29.17. And when the angels went away from Zarathustra's body, the lions returned to it and ate also. And the keepers turned in other lions, and all the flesh was eaten. And the multitude ran and brought the body of Zhoo'das and cast it in, and the lions ate it also. And next they cast in the king's body, and the lions ate it, and were appeased of hunger.

21/29.18. Now when it was night, some of the Zarathustrians gathered together at a neighbor's house; and Asha was present, and they formed a living altar in order to pray for the soul of Zarathustra, and for the two thieves, and for Zhoo'das, and lastly, for the king. And now the learned men came, saying: Why have you not, during all these years, notified us of these things? Behold, Zarathustra is dead! Asha said:

21/29.19. Have I not carried the alms-bowl publicly, proclaiming them from day to day? And the learned people said: Pity, old Asha! A knave[684] has dethroned his reason! || Now I declare to you, it is the same now as in the olden time; the learned men are farther away from the Father than are those devouring lions. You look into the corporeal world for light, truth, and power, but are blind to the spirit, which underlies all things. I declare to you, whether it is heat, light, or disease that floats in the air, or growth that comes out of the air, in all things it is the unseen that rules over the seen. And more powerful than heat and light, and life and death, is Ormazd, the Person of all things.

21/29.20. Till you have learned this, I can explain nothing that you can comprehend. And yet, to know this, is the beginning of the foundation of everlasting happiness.

21/29.21. While Asha was thus speaking, behold, the soul of Zarathustra came and stood before them, and he was arrayed in the semblance of his own flesh

[684] a boy or young man; or a deceiver

and color, and in his own clothes. And he spoke, saying: Do not fear; I am the same who was with you and was hanged and died, whose flesh was devoured by the lions; I am Zarathustra! Do not marvel that I have the semblance of a corporeal body, for its substance is held together by the power of my spirit. Nor is this a miracle, for the spirits of all the living each hold in the same way, its own corporeal body. As iron attracts iron, the spirit learns to attract from the air a corporeal body of its like and measure.

21/29.22. Then someone present inquired: Where are the two thieves? To which Zarathustra said: As steam rises from boiling water, without shape or form, so are their souls this hour. For this reason I was sent into the world by the Father. Let him who would become controller of his own spirit toward everlasting life, learn the Ormazdian law, seeking to grow in spirit, instead of living for the things of this world.

21/29.23. Behold, in attendance here are Lords of the Hosts of Heaven, who are Sons and Daughters of the Most High Ormazd, the Creator. They will now gather together and re-clothe the thieves, and show you what they are like. || Presently the two drujas, the thieves who were hanged with Zarathustra, stood before the people in sar'gis, and they raved, cursed, and moaned; but they were blind and dumb as to where they were. Then Asha asked them who they were and what they wanted, but they only cursed him, and added that they were to be hanged.

21/29.24. Asha said: Behold, you are already dead, and your spirits risen from the earth! To which they replied by curses against the king. And now the Lords of heaven re-clothed the spirit of the king, but he also did not know that he was dead, and he also cursed, at which, the spirits of the thieves attacked him with evil intent, and all the people saw these things. But the Lords of heaven took away the sar'gis, and mortals could no longer see the drujas.

21/29.25. Zarathustra said: As they were angered and spiritually dumb while in their earthly lives, so do they even now cling to the earth. For which reason you shall sing anthems and pray for them three mornings at sunrise; three high-noons, and three evenings at sunset. Do this also for all your kindred who die, or who are slain, from this time forward, forever.

21/29.26. And you shall utter only words of love for the dead; for whoever utters curses for the dead, brings drujas upon himself. In your love and forgiveness, you raise them out of the torments of hell. And because you raise up others, so does Ormazd raise up your own souls.

21/29.27. Then someone asked how long a spirit lingered about? To which Zarathustra said: Some for three days, some for a year, some for a hundred years,

and some for a thousand years! Until they have wisdom and strength to get away. But after three days you shall no longer desire the spirit of the dead to remain with you; rather you shall say to Ormazd: Deal with him and with us in Your Own way, O Father; we are content. || It is better for the spirits that you do not call them back from the higher heavens down to the earth; it is better for you that you remember them high up in paradise; for these thoughts will enable you to rise after you are dead.

21/29.28. Remember that All Light answers everything in heaven and earth after its own manner: If you kill, you are answered in torments sooner or later: If you utter falsehood, you are answered in falsehood: If you curse, you will be cursed in return: If you hate, you will be hated: If you seclude yourselves, you will be excluded: If you keep evil company in this world, you will be bound in evil company in heaven: If you seek to become a leader of men, remember that they whom you rule over will be your burden in heaven: If you do not teach, you shall not be taught: If you do not lift others up, none will lift you up: For in all things the same rule applies in heaven as on earth, for it is a continuation in spirit of that which is practiced in the flesh.

CHAPTER 30 God's Word

21/30.1. The following evening, when the Zarathustrians were assembled for prayer and singing, the soul of Zarathustra again appeared before them in sar'gis, teaching the Word of Ormazd. He said:

21/30.2. There are two types of people on the earth; one is engrossed in the affairs of earth; the other in the affairs of heaven. It is better for you to be of the latter. The fool will say: If all people are engrossed with the affairs of heaven, then who will provide on the earth? Such is the argument of all druks. Do not fear, therefore, for the earth people becoming short of votaries.[685]

21/30.3. Similarly it will be said of celibacy also; the druks will say: If all people become celibates, then the race of man will terminate. For which reason, I say again to you, do not fear, for there will be plenty left who are full of passion, and are unmindful of the kingdoms of heaven.

21/30.4. Let all who can, live for the Higher Light; the lower will always be supplied sufficiently.

21/30.5. Even as you find the two types of people on earth, so also in heaven these two types exist. One follows the Highest Light, and ever rises toward the highest heavens. The other follows the affairs of earth, and does not rise, and hence is called druj. The latter engages in sensualism,[686] and in quarrels among mortals, inspiring them to evil and low desires.

[685] one dedicated to, in this instance, pursuing earthly matters

[686] sensuality, pleasures of the senses

21/30.6. One person present asked: How shall we know one another, whether we are of heaven or of earth? Then Zarathustra answered, saying: Seek to know yourself; you are not your neighbor's keeper. Search your own soul a hundred times every day, to know if you practice the All Highest according to your own light. Neither shall you find excuses for your shortness; nor reflect overmuch on past errors, but use them as inspiration to perfect yourself from now onward.

21/30.7. Another one present asked: What about thieves, falsifiers, and murderers? Zarathustra said: The man who serves himself only, is worse than any of these; there is no resurrection for him. But if a man ceases his evil way to practice virtue, he is on the right road.

21/30.8. A falsifier is like one wearing a clean gown, going about casting filth upon it; he soils his own spirit.

21/30.9. A thief is in a worse condition than an overburdened beast; he carries his stolen goods not only in this world, but also in heaven, to the end of his memory.

21/30.10. A murderer is like a naked man, who is ashamed, and cannot hide from the multitude. When he is in heaven, his memory of the deed writes, in human blood, a stain on his soul, which all others see.

21/30.11. Another one asked: According to the I'hua'Mazdian law, the highest, best men forsake the world, laboring to raise up the poor and ignorant, reciting prayers and anthems; taking no part in the affairs of people who are engrossed in the matters of earth; who, then, shall govern the wicked? To which Zarathustra answered, saying:

21/30.12. When there are no men and women sufficient for such purpose, there will be no wicked to govern. Despite all your preaching that the highest life is celibacy, there will be plenty left who will marry; with all your preaching that the highest, best man will not be a leader of men, or a king or governor, yet there will be plenty left who will fill these places, even though they see the walls of hell opened up to receive them.

21/30.13. Another one asked: If the Zarathustrians separate from the disbelievers, and live by themselves, what will be their power to do good among the evil? To which Zarathustra said:

21/30.14. As the highest heavens send Lords and masters down to mortals, so shall the Zarathustrians send emissaries among the wicked, preaching the truth, and citing the example of the Zarathustrian cities (communities).

21/30.15. For above all philosophy that man may preach, practice holds the highest place, and is most potent. See to it, therefore, that you practice the Ormazdian law toward one another in all things.

Avoid men of opinion; men of learning who pride themselves in it; men of argument; men who quibble for proofs in unprovable things; men who wish to be known as wise men; men who deny; men who can see defects in everything, and have no good alternative to offer.

21/30.16. Shun the disbelieving man, for he is diseased and may infect you; the flatterer, for he is purchasing you; a woman for woman's sake; or a man for man's sake; or company for company's sake; for all these imply that the Creator is less in your sight, and not so well loved.

21/30.17. One asked concerning spirits; to which Zarathustra said: For the affairs of earth, consult the spirits of the earth, the drujas; for the affairs of everlasting resurrection, consult your Creator, and His holy spirits will answer you in His name. And to whichever you have made yourself companion, there will be your abiding place after death.

21/30.18. See to it that you do not become inveigled[687] by drujas, for spirits can assume any name and form; but weigh their words, whether they are wise, and according to the Ormazdian law. If they do not teach the higher heavens, but profess a long life in the lower heavens, consider them by their words. To flatter you, they will profess to remember you in another life; and to please you, say you were a king, and have had many successions of lives on the earth.

[687] influenced, persuaded, deceived, enticed, urged on, tricked, lured

21/30.19. But of what value under the sun is such philosophy? Instead, to rise up, away from the earth, and from the lower heavens also; it was for bestowing this word upon men that I was sent into the world. It is to teach you to know the Father's upper heavens, and the way to reach them, that His words were given to men.

21/30.20. As it was in ancient times, so will it be again before another generation passes away. Drujas will teach that the spirits of the dead go into trees and flowers, and inhabit them; and into swine, cattle, and birds, and into woman, and are born over again in mortal form. Do not argue with them; do not let their philosophy trouble you. You can judge whether they are in darkness or in light, by the glory and beauty of the heavens where they live. If their words are of the earth, they belong to the earth; if they are servants to false Gods or false Lords, they will preach him whom they serve. But these matters are nothing to you, for you shall serve the All Highest, the Creator. In this, no man can err.

21/30.21. And in regard to the heaven you wish to ascend to after death, magnify it with all your ingenuity to the All Highest Perfection. People it with your highest ideals for your companions. Then see to it that you make yourself a fit companion for them also. If you do this with all your wisdom and strength

all the days of your life, the Father will be with you, and you shall be a glory in His works. ||

21/30.22. In that manner, Zarathustra preached after his resurrection from death; for three days and three nights he preached before his disciples; and Asha wrote down the substance of his words, and they were preserved to the generations of Faithists from that time onward. And the words were called the Zarathustrian law, the I'hua'Mazdian law, and the Ormazdian law. And they, along with the previous holy book, were the first heavenly words given on tablets, skins, cloth, and in books, to mortals, except for those words given in secret to the tribes of I'hins, of which the different nations of the earth knew nothing of their own knowledge as to what they were.

21/30.23. On the morning of the fourth day, when the disciples sat in crescent, which was called the living altar of God, Zarathustra again came in sar'gis. He said: Behold, the time has come for me to rise out of hada, where I have dwelt for three days.

21/30.24. The Gods who were with me all my earth life are gathered together here, and there are millions of them. Just near the river over there, stands the boundary line of a heavenly ship of light! It is wider than the eye can see, and higher than the eye can see! A million angels are singing in that ship! And there are great Gods and great Lords in it. So bright, my eyes dare not look upon them. They are all Sons and Daughters of the Great Spirit.

21/30.25. The drujas have all run away now. Their foolish gabble is hushed, gone! It is as if another world came alongside, so majestic that this one was lost. Above, high, very high, up there, something like a sun illumes the ship of fire! I know it is he who has come for me. I go now! Where I go I will build for you all.

21/30.26. And you, O Asha! The Gods have thrown a mantle of light over you! A chain reaches from you to Ormazd! || Asha was overcome, and gladly would have gone to the spirit Zarathustra. But the latter said: Stand, so I may kiss you! So, Zarathustra kissed Asha, and departed.

END OF BOOK OF GOD'S WORD

Book of Divinity

Which descended to the earth and became known by the names, Div, and Diva, and Divan laws [Divinity and Divine Laws –ed.]. Being God's labors in atmospherea, for a period of three thousand and one hundred years, during the passage of the earth from the arc of Loo to the arc of Spe-ta, in etherea; and on the earth, from the time of Zarathustra to the time of Abraham, Brahma, Po and Ea-wah-tah.

CHAPTER 1 Divinity

22/1.1. God, Son of Jehovih, said: By virtue of my own authority, and in the name of Jehovih, Creator of all things: Peace and comprehensive judgment to angels and mortals.

22/1.2. That from the little that has been demonstrated in the world, of governments and principalities being manifested on earth, you may be taught that similar organic bodies exist in the heavens belonging to the earth.

22/1.3. Which heavenly places and governments were the cause and forerunners of good governments manifested among mortals.

22/1.4. Jehovih said: He who is chief of a government on earth shall be called king, but he who is chief of My heavenly government shall be called God. And it was so.

22/1.5. I, who am God in my own behalf, for the enlightenment of the world, declare the Glory and Wisdom of Jehovih above all things on the earth or in the heavens above.

22/1.6. As Jehovih provided that no man could be a king forever, but must give way to a successor, even so, in His heavens, He also provided for His Gods and Lords to have successors at certain periods of time.

22/1.7. So that the way would be open for the everlasting resurrection of all men,[688] by which, all who choose may, in time, become also Lords and Gods for the countless worlds that now are, and shall yet be created.

[688] males and females

22/1.8. Jehovih said: I blow My breath outward, and, behold, all things are created. They go away in disorder, but they come back to Me orderly and in organic companies. And every individual member is like a tree, bloomed to perfection in every branch.

22/1.9. Jehovih said: These companies, returning to Me in all their glory, are marshaled in decorum and discipline by My Gods, for such is their labor.

22/1.10. Jehovih said: The labors of My Gods shall be chiefly in atmospherea. Nevertheless, My

Gods and Lords shall not only labor with the spirits of the dead to teach them organic discipline and harmony, but they shall provide for mortals so that they also may learn the system and glory of My creations. ||

22/1.11. During Fragapatti's time in the dawn of the cycle of Loo in heaven, Jehovih commanded the founding of an organic Congress for His God, Lords, and Lord Gods.

22/1.12 And Fragapatti created the organic body, and named it the Diva, making God its chief, with the title, Div, even as it is known to this day in the sacred books of mortals.

22/1.13. Jehovih said: In the early days of a world I give the races of man (on the earth) a despot to rule over them. But in time after I give them representative governments with many voices, having a right to help make the laws. Similarly I provide for the hadan heavens: In the early days I provide a God who shall be dictator and governor in his own way. But in later times I provide a parliament in heaven, in which My God and My Lords shall jointly consult together in framing laws for angels and mortals. And these shall be called Divan laws.

22/1.14. Jehovih said: Behold, My God, Lords and sub-Gods, shall teach the same things in the different parts of the earth and in these heavens. I will not have one Lord teaching one thing in one place, and another teaching the same thing differently in another place.

22/1.15. Jehovih said: My God and Lords shall provide comprehensively,[689] so that all peoples, on earth and in heaven, may be drawn toward Me in harmony and discipline.

[689] through one unified plan

22/1.16. God said: I, God of earth, being made Div, by Jehovih's will, through His Son, Fragapatti, heard the Creator's voice, saying:

22/1.17. Div, My Son, proclaim the Ormazdian law, and the I'hua'Mazdian law, and the Zarathustrian law.

22/1.18. God said: This, then, is the Ormazdian law: Ormazd, the Creator, displays His creations, which He created. He set the stars in the firmament; these are the words of the book of the Almighty. He made the substances of the earth, and all the things on and in it. These are the words of the Creator, Ormazd, the Jehovih.

22/1.19. The substances of things going and coming forever; creating and dissolving from one shape into another, these are the Ormazdian law, the Jehovih'yan law. By virtue of His presence these things speak (impress) upon one another forever. What these things speak upon the soul of man, write upon the soul of man, these are man's knowledge, acquired by the Ormazdian law, the Jehovih'yan law. What these things speak upon the souls of angels,

write upon the souls of angels, these are the angels' knowledge, acquired by the Ormazdian law, the Jehovih'yan law.

22/1.20. God said: This also is the Ormazdian law: Perpetual growth. As a man, being brought forth out of what was not an entity, thereby becoming an entity;[690] this then is brought about by the Ormazdian law.

22/1.21. With capacity in man for life everlasting; with capacity to acquire knowledge and power forever, and never attain to the Almighty. Like a road on which a man may run in full liberty forever, and never come to its end, rejoicing on his journey; this is the Ormazdian law.[691]

22/1.22. As the actions of corporeal substances produce light; as light is the expression and speech of certain corporeal changes, so is Ormazd, the Master Light, the Creator, that which illuminates the soul of man, making man conscious that he is; making man express his impressions. This is the Ormazdian law, this is the Ever Presence that never terminates.

22/1.23. Though worlds come into being and go out of being (as such), yet Ormazd remains; He is the Forever; and within Him all creations are created. These are the Ormazdian law, the Jehovih'yan law.

22/1.24. God said: This, then, that follows is the I'hua'Mazdian law: The school of knowledge, kept by God and his Lords, for teaching mortals and angels.

22/1.25. In which certain discipline and words are necessary to cause the congregating of men and angels, to dwell together and to travel onward forever, in harmony and rejoicing.

22/1.26. Behold, a great multitude was in disorder and in confusion, and unhappiness resulted. Then came order and discipline, and the multitude was harmonized and filled with rejoicing. What accomplished this was the I'hua'Mazdian law.

22/1.27. Jehovih had said: Behold, I create man with the possibility of becoming a creator under Me. The first lesson of creation that I give into man's hands, is that he shall create harmony and affiliation within himself and with his neighbors, so that the many may become in concert, even as one man.

22/1.28. God said: Such was the Ormazdian law; to create man with the possibility of becoming a creator under Jehovih (Ormazd). But where man and angels, through their God and Lords, began to make, and to create, harmony and discipline; this was the I'hua'Mazdian law.

22/1.29. As the manual of arms is to soldiers, making them a unit in motion, so is the I'hua'Mazdian law in making and teaching peace, order and unity among mortals on earth and angels in heaven.

[690] That is, you came forth out of the elements; in other words, before conception you were not an entity, and with conception you became an entity.

[691] And of course the further along the road of light one gets, the closer one gets to Jehovih (in attributes) compared to those starting out.

22/1.30. By the I'hua'Mazdian law the heavenly kingdoms in hada are maintained; and by the same law great kingdoms and nations on earth are built up. The discipline of God and the Lords, through their ashars, in ruling over mortals, for the comprehensive benefit of the whole; this is the I'hua'Mazdian law. It is called the I'hua'Mazdian law because God and his Lords, through their ashars, keep guard and rule over all good mortals and angels for their own exaltation in the heavens above.

22/1.31. God said: The following is the Zarathustrian law: The bestowal of words to mortals, illuminating the dominion of God and his Lords: The making of all good mortals joint heirs and members of the same heavenly kingdoms, in which, God and his Lords and Holy Council in heaven devise and administer laws for the ultimate resurrection of all men.

22/1.32. The revealed word of heaven, to mortals; this is the Zarathustrian law.

22/1.33. The word was with God, and God became the word; this is the Zarathustrian law.

22/1.34. For the word being established through Zarathustra became the life of God in flesh, being perpetual to the end of the world.

22/1.35. For though Zarathustra may be forgotten, and the words of his mouth not remembered on the whole earth, yet the Zarathustrian law (the Word of Light expressed through corpor) became everlasting in the souls of mortals from that time forward, forever and ever.[692]

22/1.36. For man to know of, and to desire to become one with the All Highest, this is the Zarathustrian law. Nor does it matter through what name he strives, as long as he strives to know the will of God.

22/1.37. When a king desires soldiers for his army, he sends recruiting emissaries, calling: Come, join the armies of the king. Even so, but for peace and righteousness, God sends his Lords and holy angels down to mortals, saying: Come, join the kingdom of God. And when they come, behold, they use certain rites and ceremonies, with words and sacred days: The names of these rites and ceremonies and the words revealed by God, these are the Zarathustrian laws. For they are the initiative (the first steps), by which mortals become joint workers with God and his Lords.

CHAPTER 2 Divinity

22/2.1. God said: Be attentive, O man, to the voice of your Lord and his angels; be patient, so that you may understand the dominion of your God, and add glory to the Almighty. ||

[692] This means we each and all have access to the Word of Light within our souls, if we would take advantage of it; and it calls us along the path of light, ever drawing closer toward the All Light.

22/2.2. The Div was the chief, and the Lords and their officers comprised the Divan Congress, during the period of time covered by this book (Divinity).

22/2.3. And the mortals of that day, who joined in the armies of God, were represented by the voice of guardian angels (ashars) through their Lord, according to the nation or place represented.

22/2.4. And the ashars reported to their Lord, regarding the conditions and places of mortals, and the conditions and places of angels also, and the Lords spoke about this in the Diva.

22/2.5. And the Div decreed laws and governments, to mortals and angels, according to what was best for them. ||

22/2.6. Jehovih said: I am the Light and the Life; behold Me, I am Ormazd. When I shape My thoughts into words, behold, I am I'hua'Mazda; I am the Word. When the words of My kingdom are registered with mortals, behold Me; I am the Zarathustrian law. I am three in one.

22/2.7. In that way I have given to you, O Div, and to My angels and My mortals; for you three shall be a unit in the furtherance of My kingdoms.

22/2.8. Behold, from this time onward your labors shall be called Divinity (Divan). And whoever falls under your inspiration shall be called Divine (Divas).

22/2.9. God said: Consider, O man, the wisdom of your God, and perceive what is feasible[693] according to your own judgment, and be far-reaching with your own members.[694]

22/2.10. || The Div decreed: To carry birth rites down to mortals; to teach them to consecrate to Diva their newborn children, under a rod with water, in the same manner es'yans are baptized in heaven. And with rites and ceremonies, and words, according to the Zarathustrian law, the I'hua'Mazdian law, and the Ormazdian law. ||

22/2.11. God said: At the time of the baptism of mortal children, behold, my Lords appointed ashars to those children, to keep them in the way of the Almighty.

22/2.12. And that was the first Divan law.

22/2.13. || The Div decreed: To establish wedding rites and ceremonies with words and processions, in order to firmly bind monogamic[695] marriages, according to the Zarathustrian law, the I'hua'Mazdian law, and the Ormazdian law. ||

22/2.14. God said: At the time of marriage, behold my Lords appointed new ashars to man and wife, whose duties were to minister to them as to a small kingdom, for the glory of Jehovih.[696]

22/2.15. This was the second Divan law.

22/2.16. || The Div decreed: To establish funeral rites and ceremonies, with words, according to the Diva, that is, the Zarathustrian, the I'hua'Mazdian, and the Ormazdian law. ||

[693] able to be accomplished, possible, suitable, achievable, attainable, sustainable

[694] Thus we can stretch our thoughts upward to consider God's wisdom, and determine what is attainable and accomplishes the greatest good.

[695] literally "one seed," meaning monogamous marriage; in its pure sense, marrying only once during one's lifetime

[696] In other words, a marriage was considered to be the beginning of a small kingdom.

22/2.17. This was the third Divan law.

22/2.18. God said: In the birth rites; in the marriage rites, and in the funeral rites, recording angels of the Lord were present; and afterward, they reported these things to my kingdom in heaven.

22/2.19. And all those mortals who carried out these rites and ceremonies, with words, were named Zarathustrians. Nevertheless there were many others, who, not being capable of the inspiration, stood aloof from me and my kingdoms.

22/2.20. Jehovih said: I do not blame My God and My Lords for their love favoring more those mortals who became Zarathustrians, than those who rejected God and his Lords. Nor do I censure God and his Lords for favoring their chosen in building cities, nations and empires, and leaving other mortals that were enemies to perish in their cities, kingdoms and nations.

22/2.21. God said: You who are one with the Divine law, are free from the law; but they who reject me and my kingdom are bound by the law.

22/2.22. Regarding the first three Divan laws, God said: These are the sacred words decreed to mortals: By father or mother: I bestow this, my child, to be a good Zarathustrian, according to the Diva. || And in marriage, by the Bride and Bridegroom: I bestow myself to this my mate, a good Zarathustrian, according to the Diva. || And in sacrament previous to death: I, a good Zarathustrian, confess, with repentance, to You, O Ormazd; and to Your Lords of the heavenly hosts of Diva.

CHAPTER 3 Divinity

22/3.1. God said: Behold, I come to reveal what was done in heaven, so that you, O man, may understand the cause of things being done on earth. ||

22/3.2. These Divan laws were made in heaven; and by the Lords of that day, through their angels, given to mortals, by which mortals became a manifestation of heavenly things.

22/3.3. Here follows a continuation of these laws, namely:

22/3.4. Of the third Divan law: If a man is not too weak, he shall confess to all the Lords with repentance. On the other hand, if he is too weak to utter words, then the priest shall confess him by holding the right hand while saying the holy words. And while this is being done, the ashars shall provide a sufficient number of spirits to receive the newborn, and bring him to the place in heaven that has been previously selected for him.

22/3.5. The third Divan law also decreed as follows: If the es'yan is a Zarathustrian, and his kin (family) in heaven are drujas, he shall not be taken to the heaven where they are; nor shall his kin be

permitted to see him for thirty days. But after thirty days, his kin, if drujas, may be permitted to see him in his own place in heaven, but only if they are under guard.

22/3.6. The fourth Divan law: If the es'yan is a Zarathustrian, and his kin in heaven belong to the organic heavens, then he shall be taken to them, and his abiding place shall be with them for a season.

22/3.7. The fifth Divan law: If the es'yan is a Zarathustrian, his spirit shall not be allowed to remain longer than three days and three nights with his mortal kindred. And then he shall be taken to his place in heaven, and given into the keeping of the asaphs, who shall explain all things to him.

22/3.8. God said: While the mortal priest is reciting prayers after death, in the morning, at noon, and at sunset, the ashars shall assemble in the same house, along with the newborn spirit, and join in the singing and praying, for it will pacify the spirit, and restore him to know what has taken place. And this shall be called the sixth Divan law.

22/3.9. God said: And the same laws shall apply in the case of a Zarathustrian woman. In the case of a Zarathustrian child, who died in infancy, the Div decreed:

22/3.10. The seventh Divan law: The child of a Zarathustrian being too young to speak, shall not make confession, even through the priest. The mortal priest shall say: O You Master Light! Behold, my child is dead! Receive its little, tender spirit! Take it to Your heavenly place of delight! || And the ashars shall take the young es'yan to a place suited to it, and deliver it to the asaphs; and the asaphs shall examine it, and, if it requires fetal, they shall provide it in heaven, if possible. But if it is too young, then the asaphs, with a sufficient guard, shall take it back to its mortal mother, or to its mortal father, or to its brother, or its sister, or other near kin, or to whomever the asaphs find most advisable. And the spirit child shall be put to bed every night with its fetal mother, fetal father, or fetal host, so that its spirit may draw sufficient sustenance to grow into everlasting life. But the asaphs who have it in charge shall bring it away in the morning to its place in heaven. But in no case shall a Zarathustrian spirit child be left to fetal with a contentious mortal woman, or with a drunken mortal man.

22/3.11. God propounded:[697] If a Zarathustrian is dead, and his spirit has resided many years in a place of heavenly delight, and then his mortal wife dies, and she is not a Zarathustrian?

22/3.12. The members of the Diva all spoke. Then God decreed the eighth Divan law, which was: The spirit of such a woman shall not be allowed to go to the place of her husband. For thirty days she shall be kept in a place suitable for her. After that she may,

[697] put forward for consideration

under guard, visit her husband; but until she accepts the Ormazdian law, she shall not dwell with the husband in heaven, nor with her children in heaven. And if she has mortal children, she shall not be permitted to see them, except under guard.

22/3.13. The ninth Divan law was the same, but for a Zarathustrian woman whose husband was not a Zarathustrian; for he was bound by the same law, and thus kept separate in heaven until he accepted the Ormazdian law.

22/3.14. God propounded: If a Zarathustrian has a wife who is not a Zarathustrian, and she gives premature birth, whether by accident (miscarriage) or abortion, what happens to the spirit of that child? On this all the members of Diva spoke, and after that, God decreed:

22/3.15. Such spirit shall not be brought to heaven for a season, but shall be fetaled day and night on its natural mother or father, until the full nine months are completed, and then it shall be delivered with due ceremonies by the ashars. After that it shall be fetaled the same as in the seventh Divan law. And this was the tenth Divan law.

22/3.16. The eleventh Divan law: If a Zarathustrian attains to maturity before he dies, his spirit shall be es'yan for two years. And during this time he shall be attended by not less than two asaphs when he goes away from his heavenly home; and the asaphs shall teach him the mode of travel, the manner of knowing localities, both on the earth and in the first resurrection. And they shall teach him the varieties and kinds of food suited to the highest, best education of a spirit. But when he travels with his companions of his own heavenly group, then the asaphs of the group shall go along with them. And, during the two years, he shall be provided with food and clothes from the stores in heaven, and he shall not labor to provide himself with anything.

22/3.17. The twelfth Divan law was in reference to the same spirit, which was: At the end of two years the asaphs shall deliver him, and those of his group who are prepared, into the department of first instruction, and his name shall be entered in the library of that department of heaven as ENTERED APPRENTICE, IN THE FIRST RESURRECTION. Here his first lessons shall be making clothes and providing food for himself and others. And he shall be entitled to participate, if he so desires, in the recreations of the entered apprentices, such as music, dancing, marching, painting, or other arts.

22/3.18. The thirteenth Divan law was in reference to the same spirit, which was: He shall serve not less than two years as entered apprentice, and longer if his proficiency is not sufficient for advancement. But when he is advanced, he shall no longer be called entered apprentice, but a

CRAFTSMAN. And he shall be taken to a suitable place, where his labor will contribute to the heavenly kingdoms. And his recreations shall entitle him to instruction in both corporeal and es'ean knowledge, and their correspondence.[698] As a craftsman he shall serve seven years.

22/3.19. The fourteenth Divan law was in reference to the same spirit, which was: The craftsman's examination being completed, he shall then return to labor in the nurseries in heaven, becoming assistant to the asaphs. And during this period he shall report at the roll call. And his teachers shall take him with them down to mortals and teach him how to see and hear corporeal things. And they shall also explain to him fetalism and the obsession of mortals by drujas, so that he may understand the cause of lying, stealing, tattling, conspiracies, and murders, among mortals.

22/3.20. The fifteenth Divan law pertained to the same spirit, which was: After he has served three years as nurse-assistant to the asaphs, he shall be promoted to the hospitals in heaven, as assistant to the physicians. And they shall teach him the restoration of spirits in chaos, and crazy spirits, and deformed spirits, and of sick spirits, and of spirits afflicted with foul smells, who cannot clean themselves, especially of the spirits of women who produced abortion on themselves, or suffered it to be done to them, and of monomaniacs, and all manner of diseased spirits. And the physicians shall take him with them when they go down to mortals to remove fetals, and he shall learn how they are severed, safely to both. And they shall take him to the battlefields, where mortals have slain one another, whose spirits are in chaos, or are still fighting, and he shall assist in bringing them away from the corporeal place, and also learn how to restore them, and where to deliver them when restored. And if there are knots in any region near at hand, the physician shall take him to the knot, and show him how they are untied, and how they are mastered and delivered. And if there is any hell near at hand, the physicians shall take him there and teach him how hell is delivered and its people restored. For ten years he shall serve as assistant to the physicians.

22/3.21. The sixteenth Divan law applied to the same spirit, which was: Having fulfilled the part of assistant physician, he shall be promoted to the full rank of NURSE. And in that department he shall serve ten years, which completes his emancipation in that order, and after that, any and all the nurseries of the lower heavens shall be free and open to him, and he shall go to whichever one he desires, except when specially commanded for a certain work by his Lord, or by the God of his division.

[698] Meaning how Es things match up with corporeal things, and how corporeal things match up with Es things.

22/3.22. The seventeenth Divan law referred to the same spirit, which was: Having passed a satisfactory examination by his Lord, or his Lord's attendants, he shall be promoted to the full rank of PHYSICIAN. And in that department in heaven he shall serve fifty years. And then his emancipation in that order shall be complete. And all the hospitals in the lower heavens shall be open to him, and he shall choose whichever of them he desires as his place of labor, unless specially required by his Lord, or by the God of his division.

22/3.23. The eighteenth Divan law affected the same spirit, which was: He shall now pass an examination by his Lord or his Lord's deputy, and if he proves himself in a knowledge of the structure of both the corporeal and spiritual man, he shall be registered as ENTERED FACTOR, and he shall serve twelve years in forming and making fabrics for raiment, and for other useful and ornamental purposes.

22/3.24. The nineteenth Divan law was like the eighteenth, except that his labor shall be gathering and transporting food for another twelve years. And the twentieth Divan law was like the nineteenth, except that his labor shall be the wielding of large bodies, and of carrying them long distances.

22/3.25. The twenty-first Divan law dealt with the same spirit: He shall now enter the CREATIF as an apprentice. Thirty years he shall serve in the CREATIF, learning how to create. And the twenty-second Divan law was like the twenty-first, except that he shall dwell in Uz and serve twelve years in learning Uz.[699]

22/3.26. The twenty-third Divan law, meant for the same spirit, was: He shall now enter college, and serve according to his talents, from five to forty years, learning corporeal and es'sean measuring, and distances, rotations, velocities, magnets; currents of vortices; roadways in vortices, and how to measure vortices by their spiral force; how to find the center and the periphery of vortices. And if he serves the full term of forty years, he shall have the freedom of the eighteenth, nineteenth, twentieth, twenty-first, twenty-second and twenty-third commandments; and all those places shall be forever open for him. And if he chooses to go into any of them he shall do so, unless specially ordered to some other emergent place by his Lord, or the God of his division.

22/3.27. The twenty-fourth Divan law, for the same spirit, was: He shall now enter architecture as an apprentice, and learn the building of heavenly mansions and cities; and he shall serve eight years, and be promoted to build judgment seats and thrones, and serve another sixteen years.

22/3.28. The twenty-fifth Divan law, for the same spirit, was: He shall now be eligible to enter the SCHOOL OF LIGHT AND DARKNESS, and learn the

[699] Many Spiritualists have seen spirits perform Uz. I have seen flowers passed through a board without injury or abrasion to either board or flowers. –Ed.

relative power of attraction and propulsion belonging to them; and his education here shall embrace practice and experiment; and he shall serve seventy years for the full course. After which, if he is proficient in creating light and darkness, he shall be emancipated from the twenty-fourth and twenty-fifth Divan laws, and all those places shall be open and free to him forever.

22/3.29. The twenty-sixth Divan law, for the same spirit, was: He shall now serve twenty-four years in building and propelling heavenly boats, and small ships. And the twenty-seventh Divan law was similar, which was: That he shall now travel fifty years in atmospherea, and on the earth, and on the oceans of the earth.

22/3.30. This completed the primary education in the first resurrection.

CHAPTER 4 Divinity

22/4.1. God said: For the spirit of a Zarathustrian who has completed his primary education, what then? On which, all the members spoke. After that Div decreed:

22/4.2. He shall serve two hundred years as an apprenticed loo'is. He shall become proficient in the knowledge of procreation of mortals. Learning to prophesy what the offspring will be, according to the parentage; to become wise in discerning how the es of a living mortal governs the flesh, to good or evil; how the es of a mortal controls the sex and ultimate size, health and strength of the offspring.

22/4.3. To learn which, the loo'is shall take him to thousands of mortals, and he shall make a record of what he has under observation; and when those mortals have offspring born to them, he shall make a record of it; and he shall observe the character of the birth, and the foundation of the child, together with what conditions surrounded the mother of the child. And he shall follow that child till it has grown up, and also married, and begotten a child, or children, and so on to the sixth generation. This is the twenty-eighth Divan law.

22/4.4. Div decreed: After he has served two hundred years he shall be examined by his Lord, or his Lord's deputy, and if proficient in prophesying to the sixth generation, he shall be entered as an ashar on a list of four twelves for every moon's change. But the forty-eight ashars shall not be ashars to more than one hundred and ninety-two mortals, unless otherwise specially allotted by the Lord or God in dominion.

22/4.5. For four generations, of one hundred and thirty-three years, he shall serve as an ashar. And he shall learn to have dominion over his mortal protégés night and day, not letting them, however, know his

presence. To accomplish which, he shall begin with his protégés in their first infancy; remaining with them while they sleep, talking to the spirit of the mortal, teaching and persuading. This was the twenty-ninth Divan law.

22/4.6. Div decreed: Having served the full term of ashar, he shall be entitled to examination by his Lord or deputy. But now a new type of examination begins; which is, that the examination pertains to his protégés, as to what kind of fruit he has sent to heaven, the grade of his es'yans being the standard.[700] This was the thirtieth Divan law.

22/4.7. Div decreed: Having passed the examination as ashar, he shall now be promoted as asaph, where he shall serve sixty-six years. Here again his examination shall be not of himself but of the harvest of his department. This was the thirty-first Divan law.

22/4.8. Div decreed: His examination being complete, he shall now receive emancipation from all preceding departments and decrees; and he shall have his choice in all places he has passed, unless otherwise specially detailed by his Lord or God of his division. This was the thirty-second Divan law.

22/4.9. Div decreed: He shall now be entitled to enter the CHAPTER OF THE PRIMARY SOUL. His first lessons shall be in colors and sounds, both of corpor and es. First, beginning with gray of not more than three combinations; and when he has mastered these, he shall have four, then five, then ten, then a hundred, and so on, until, when any combination of colors is placed before him, he can instantly perceive every color, shade, and tint, and the apparent velocity of light, and its force (actinic) emanating. And he shall pursue this study until he can create in es the counterpart of anything in corpor, or create in corpor the counterpart of anything in es. And of sounds he shall proceed in the same way; first, learning a combination of three, so that when his teacher produces any three sounds (notes) together, he can hear them and determine the exact velocity of each wave. Then he shall begin with four sounds, then five, then ten, then a hundred, and even a thousand, which, even though made in the same instant, he shall detect every one, and the velocity and force of each. This was the thirty-third Divan law.

22/4.10. Div decreed: He shall now begin the practice of combining and creating color by sounds, and sounds by colors, both in corpor and es. His teachers shall make explosions with light, and explosions without light, and by using only his eye and ear he shall be able to determine the elements by which the explosions were made. This was the thirty-fourth Divan law.

22/4.11. Div decreed: He shall go far away from the explosions, and when the waves come to him,

[700] criterion, measure, summation, précis

even though he does not hear the explosion, he shall be able to determine, by the waves, of what substance the explosion was made, and whether in light or darkness. And, if in light, what colors were manifested. This was the thirty-fifth Divan law.

22/4.12. Div decreed: He shall now receive instruction in the sounds of conversation. First, his teacher shall cause him to hear two people conversing at the same time, missing nothing that is said; then three, then four, then five, then ten, then a hundred, and then a thousand, but no greater number in this department. This was the thirty-sixth Divan law.

22/4.13. Div decreed: He shall now analyze the waves of voice, in which he cannot hear the sounds. His teacher shall station him in a certain place and cause him to read the waves of light and sound that come to him, so that he knows not only the words spoken, but the kind of person speaking or singing. This was the thirty-seventh Divan law.

22/4.14. Div decreed: His teacher shall now cause him to read the waves of light and sound emanating from two persons talking at the same time, whom he cannot hear, and he shall understand not only the words spoken, but the kind of persons speaking. Then he shall read the waves in the same way for three persons, then four, then eight, then a hundred, and even a thousand. This was the thirty-eighth Divan law.

22/4.15. Div decreed: Then he shall be taken near a battlefield, where mortals are in deadly conflict, and he shall be stationed far enough away so he does not hear the sounds; but when the waves come to him, he shall read them and know the number of the men in battle, the kind of weapons in use, and the cause of contention. This was the thirty-ninth Divan law.

22/4.16. Div decreed: He shall now be promoted to be a messenger between Lords, and between Lords and Gods. This was the fortieth Divan law.

22/4.17. Div decreed: For one hundred years he shall serve as messenger, and at the end of that time his Lords and Gods shall render his record and promote him to marshal. And at this, his emancipation from all the preceding decrees and departments shall open these latter to him, to choose whatever department he desires, except on such time and occasion as specially required by his Lord or God. This was the forty-first Divan law.

22/4.18. Div decreed: For two hundred years he shall serve as marshal, and under as many as forty Lords and Gods, and in as many as twenty heavenly kingdoms. This was the forty-second Divan law.

22/4.19. Div decreed: He shall now be promoted Lord, and have dominion over a city or nation of

mortals, and over the spirits belonging to that city or nation. This was the forty-third Divan law.

CHAPTER 5 Divinity

22/5.1. God propounded: If a man dies, and is not a Zarathustrian, what then? All the members spoke, and then:

22/5.2. Div decreed: Because he did not accept the Zarathustrian law while mortal, he is unsuitable for the highest exalted places of delight. For all official preference shall be to the Zarathustrian. This was the forty-fourth Divan law.

22/5.3. Div decreed regarding the same spirit, one who had not been a Zarathustrian: His education shall not run to the Lord-head, nor to the God-head. He shall not be a column in the Father's building, nor one of the arch-stones of great strength, but he shall stand as a plain brick in the wall. This was the forty-fifth Divan law.

22/5.4. Div said: I am not created God to merely serve my time and nothing more. I am to look far ahead as to who shall be Lords and Gods over the earth and atmospherea.

22/5.5. Div propounded: What, then, shall be the course of a spirit who was not a Zarathustrian? And this was made the forty-sixth Divan law: He shall be delivered to the asaphs, who shall enter him in the nurseries as an es'yan, where he shall remain six years, learning the elementary powers and expressions.

22/5.6. Div decreed the forty-seventh Divan law: The same spirit shall then be apprenticed in manufacturing and general labor, where he shall serve twelve years, unless previously instructed in these things while mortal.

22/5.7. Div decreed the forty-eighth Divan law: He shall now enter school and learn surveying and measuring without instruments, and determining the kind of emanations that rise up from earth, their altitude and density; and he shall learn exploration and enumeration in both corpor and es; the building of piedmazrs and otevans; the constructing of arrow-ships, and all other vessels used in the heavens to carry things from place to place. And he shall serve thirty years in these things.

22/5.8. Div decreed the forty-ninth Divan law: He shall now be promoted to restoring, nursing and caring for the drujas who are being rescued by the captains, generals and Lords; in which service he shall work thirty years. But in both the forty-eighth and forty-ninth Divan laws it was afterward decreed: Whatever service he did in these areas in mortal life, shall stand twofold to his credit in Spirit.

22/5.9. Div decreed: If he now acknowledges and practices faith in the Great Spirit, he shall be

promoted to the COLLEGE OF CREATION, and taught to create light and darkness. After this, he shall be taught to sar'gis flowers, trees and clothes, and take elementary lessons in music and expression, in which branches he shall serve fifty years. And then he shall be entitled to examination, and if he can withstand the third grade of light, he shall be ranked BRIDEGROOM OF OM.[701] This was the fiftieth Divan law. The fifty-first thus provides:

22/5.10. If he does not yet comprehend faith in the All Person, he shall be granted freedom to all the places where he has served, and he shall be emancipated from all Lords and Gods, and from all labor and education, and honorably discharged, to pursue whatever he desires in any place in heaven or earth. Nor shall the Lords or Gods take any more notice of him other than due respect and honor.

22/5.11. Regarding this, DIV, SON OF ALL LIGHT, spoke, saying: This also shall be part and parcel of the Divan law, which is to say: From the latter class rise the false Gods and false Lords, who often set up kingdoms of their own in atmospherea. They shall not rise above the second resurrection.

22/5.12. The Voice of Jehovih came to God, saying: Without the disbeliever in spirits, mortals could not find courage to kill serpents; without false Gods and false Lords the lowest drujas would never be put to work. Those who cannot be raised by persuasion, may be aroused by less scrupulous masters, who make slaves of them.

[701] Om is female for Jehovih. Bridegrooms marry Om. Brides marry Jehovih. –Ed. [Hence a female reaching this level would be ranked BRIDE OF JEHOVIH.]

CHAPTER 6 Divinity

22/6.1. In the twelfth moon of the Diva the Voice of Jehovih came to Div, saying: So that My Lords and My Gods may not err, you shall promulgate[702] the foundation of the Divan law. God perceived, and in the name of Div he decreed:

22/6.2. Hear me, O Gods and Lords! This is the foundation of Divan law: The decrees of God and his Lords, his Lord Gods, his Gods, and his Lords; not singly, but by all members, and ratified by the Council of Diva under Div, Son of All Light. That is to say:

22/6.3. A kingdom in heaven rises or falls by Divan law; a kingdom or nation on earth rises or falls by Divan law. The virtuous are rewarded and exalted by Divan law; the wicked are cast into trials by Divan law.

22/6.4. But this is not Divan law: Man to be created and live; to live a time on earth, then die and enter heaven. These are done by the Ever Presence, the All Light, the Creator, and not by the Diva.

22/6.5. This is Divan law, namely: To assist man out of darkness into light; to give security to the helpless; to raise the souls of men to everlasting light;

[702] make known

to minister to the needy; to deliver those who are in pain; to teach man to desist laboring for himself; to teach him to labor for others.

22/6.6. But this is not Divan law: For seed to grow; for a tree to grow; for a spider to weave its web; these are done by the Ever Living Presence, the All Master, Creator!

22/6.7. This is Divan law, namely: To regulate the affairs of angels and mortals, for their ultimate resurrection; to lay the foundation for harmony in community; to gather together the inharmonious, and put them in tune.

22/6.8. But this is not Divan law: To provide the earth with life, or to hold it in its place; to build the place of the higher or lower heavens; to provide corpor or to provide es; these things are by the Ever Personal Presence, the Creator, and shaped and molded by His hand through the Chiefs of the higher heavens.

22/6.9. This is Divan law: To bring man and woman together in marriage, wisely, for the (potential) child's sake, and for the joy of all.

22/6.10. But this is not Divan law: To give desire for marriage, or desire from marriage; these are from the All Person, the Master Light.

22/6.11. This is Divan law: When a man walks along, to take him by the hand and bend him to the right or left.

22/6.12. But this is not Divan law: For the man to go forth; this he does by the Ever Presence, Jehovih, the Ormazd.

22/6.13. A carpenter builds a house, but he did not build the logs or the stone. The Diva builds kingdoms in heaven and kingdoms on earth, and shapes them for usefulness and beauty; and when they are old and out of sorts, the Diva abandons them, and they fall to pieces. Nevertheless, Ormazd provided and provides the wherewithal[703] for the whole.

22/6.14. Div decreed: This also you shall promulgate in heaven and earth, lest angels and mortals worship Div and Diva. For though the Diva appoints mortal kings,[704] yet mortals shall not worship Div (Divinity).

[703] the substances, resources and necessary means

[704] This is the origin of the now defunct notion of the divine right of kings.

CHAPTER 7 Divinity

22/7.1. In the sixth Diva, Div decreed: The Divan law shall be the higher law; and you shall give mortals a law copied from it, and the mortal law shall be called the lower law.

22/7.2. One of the members of Diva said: If a mortal judge is judging between certain men, by which law shall he judge? On this matter the members spoke at great length.

22/7.3. And Div decreed: He can discern the higher law only dimly; but the lower law he can read

plainly in a book. He shall therefore judge by the lower, but by the highest interpretation. And then Div on his own account said:

22/7.4. For the priests of the Zarathustrians, who have carried the alms-bowl and lived pure in all things, being celibates, serving the Creator, Ormazd, only, going about doing good, they have the higher law, the Divan law, within their hearts; they shall judge by it. Nevertheless, trouble does not come into any of the worlds by those who strive to do right, but by those who evade. The time shall come when the judge shall not interpret according to the higher law; he will strive to hide justice in a corner, using words to conceal his own perversity. It is by such men and angels that heaven and earth will be blighted in coming time.

22/7.5. For, as through Zarathustra, God's Word has been established on the earth, and since words themselves perish and are supplemented by new words, the time shall come when the higher law will fall, like a house on sand. For there are no words that are everlasting, or that are understood by all men alike; words themselves are only like husks that surround the corn. Men in darkness quibble on the husks, but do not discern the fruit within. ||

22/7.6. Jehovih spoke to Div, saying: Man builds a house, and it perishes. Succeeding generations must also build, otherwise the art of building would perish. It is better for the building to perish, than the art of building. I created all men to labor and to learn. Should My Gods and angels require less? Because language melts away, the language-makers, being My Lords and ashars, have constant employment of delight. ||

22/7.7. Div said: Foolish men chase a language that is dead and moldered away; but the wise seek language to express the spirit of things. The latter is under the Divan law; the former is bound as a druk. And so, you shall be circumspect regarding words and language, because mortal judges who judge by the lower law, are bound in words. ||

22/7.8. Copies of these Divan laws were given to mortals through the Lords and ashars, either by inspiration or by words spoken in sar'gissa. And in Jaffeth, Shem and Arabin'ya, mortal kings decreed mortal laws and revelations, based on the Divan laws, and on the Zarathustrian laws. ||

22/7.9. Div propounded: A man and woman in mortal life were as druks, being filthy, idle, and begging from day to day, and yet they had many children born to them. And the children were like the parents, lazy and worthless, being beggars also. Now in the course of time, the man and woman die, and later the children die also, and none of them are yet entered into the first resurrection in heaven, still

being beggars and dwelling around their old haunts: What of them?

22/7.10. The Lords all spoke on this subject, and after that Div decreed: Such spirits shall be reported by the ashars to the Lord, and the Lord shall send a captain with a sufficient army to arrest them, and bring them away from the earth, and place them into a colony for such spirits. This was called Divan act, the first.

22/7.11. Act, the second: Such drujas shall be clothed and fed for thirty days. If, by this time, they manifest no inclination to labor, but are still lazy, they shall be removed into another region, where food can be obtained only by exertion.

22/7.12. Act, the third: This law shall apply also to mortals; they shall be inspired, through the ashars, to migrate to cold and unproductive regions. Div said: You have planned wisely in this, O Jehovih! For all Your places in heaven and earth shall be subdued, and made to glorify You!

CHAPTER 8 Divinity

22/8.1. The Diva met three times every year in Mouru, and enacted many acts like those previously related; and there were so many, that all the spirits in heaven and mortals on the earth were fore-planned, from before birth until they became Brides and Bridegrooms in heaven.

22/8.2. And heaven and earth became as one country, with one king, who was God; and his word ruled over all. The Lords' kingdoms prospered, as did the kingdoms of the sub-Gods and the sub-Goddesses. Never before on earth and in her heavens had such glory manifested. And there were rites and ceremonies, recreations, games and pageantry, on earth and in heaven, so great, that one could write a thousand books describing them, and yet not have told a tenth of it.

22/8.3. So, after God had reigned one hundred and ninety years, he descended from his heavenly place, and traveled about through all of the Lords' dominions, and the sub-Gods' dominions in the lower heavens, so that he might rejoice before Jehovih in the great good works he had done.

22/8.4. And in all the heavenly places great rejoicing arose because God came there; and the singers made and sang hymns of rejoicing; and trumpeters and harpists proclaimed the glory of Jehovih's Presence.

22/8.5. So God had the people counted for the Gods of the etherean worlds, who were to send receivers in the time of dan for the great resurrection. And the number of Brides and Bridegrooms to Jehovih would be sixteen billion!

22/8.6. After that, God directed his fire-ship to run close to the earth, so that he could survey mortals and their kingdoms. And he visited all the great nations of earth, to the south, north, east, and west. And now his soul cried out with great sorrow! The great peoples of the earth were turning into celibates!

22/8.7. And the voice of Jehovih came to him, saying: God, My Son, Hoab, why do you sorrow? And God answered, saying: Behold, the earth is not populated everywhere; the plains and mountains are not subdued; the wilderness is filled with beasts of prey; the Zarathustrians are running into the same line as the I'hins; they kill nothing; they live for the soul only. And since they have learned the bondage of the lower heavens, they will not marry and beget offspring.

22/8.8. Again Jehovih spoke to God, saying: Do not call down a'ji or ji'ay, My Son! Do not fear. In ten years, behold, I will bring the earth into dan, and you shall bring your harvest into My emancipated worlds.

22/8.9. So God sorrowed no more; and on his return to Mouru, and in the next meeting of the Diva, he propounded: If a husband and wife have a child born to them, they both being Zarathustrians: What then? When the members had spoken:

22/8.10. Div decreed: They shall have rites and ceremonies, so that the ashars of the order of Zarathustra may be appointed to it. What the ashars do in spirit, the corporeans shall do in corpor. And this was the first supplemental Divan law.

22/8.11. Through the commandment of the presiding Lord, the ashars assembled in the house of a Zarathustrian at the time of the birth of a child; and these spirits baptized the child with a rod, sprinkling water on its head in the same way as when selecting victims who have been delivered out of hell. And by inspiration, the angels induced the mortals to go through the same ceremony, having a priest perform with the rod, which had been dipped in water.

22/8.12. Div decreed: A baptized child shows it has sprung from Zarathustrians, and has high possibilities inherent in it. And if it dies in infancy, it shall not be placed with the children of druks in heaven, but in a place that will enable the parents, after death, to visit it with delight. This was the second supplemental Divan law.

22/8.13. So it became common on the earth for mortals to have their children baptized in infancy, so that in case of death, they could be taken to a place of delight, and not fall into the power of drujas, the evil spirits.

22/8.14. Div propounded: If a young man, who is a Zarathustrian, and a young woman who is also a Zarathustrian, seek to marry, and both every way obedient to the Ormazdian law, and to the

I'hua'Mazdian law, what shall be the rites and ceremonies of marriage for them? On this all the members spoke, and after that:

22/8.15. Div decreed: They shall be married by a rab'bah, with kin and friends present. The rab'bah shall say: Ormazd has united you forever; live in peace and love on earth, and you shall dwell together in a heavenly place of delight after death. What Ormazd has joined, no man can separate forever. || And while the mortal ceremony is being performed, the ashars and the kindred spirits shall have rites and ceremonies in the same house, and this shall be called the beginning of a new heavenly kingdom. This was the third supplemental Divan law.

22/8.16. Besides these, a hundred and eight supplemental Divan laws were passed; and they comprehended all things in the life and death of mortals, and all things pertaining to the resurrection after death. And so great was the power of the Zarathustrian religion on earth that war ceased, and the tribes and nations dwelt together in peace. The people ceased to build large cities, and ceased striving for the things of earth.

22/8.17. But they learned little, except rites and ceremonies, prayers, and singing hymns of praise to Ormazd, and to His Gods and Lords, and to Zarathustra, the All Pure. Thus ended the dominion of Hoab's reign in heaven and earth, whose greatness had never been surpassed.

22/8.18. So Jehovih brought the regions of dan, and sent seven ships, and delivered God and his harvest of sixteen billion angels into places of delight, the Nirvanian fields of Niscrossawotcha, in etherea.

CHAPTER 9 Divinity

22/9.1. Then God bewailed the state of the earth, because man ceased to love anything on it. His whole mind and heart were set upon heavenly things, and the earth was becoming like a neglected farm grown over with weeds and briars. So Jehovih answered God's prayers, saying: Behold, I will bring darkness to cover the earth on all sides. Prepare for it, My Son, for not only will man desire of the earth, but the angels in your high heavenly places will forsake them, and go down to the earth.

22/9.2. So it came to pass, Jehovih brought ji'ya upon the earth, and it was in a state of darkness for four hundred years, and the sun did not shine, but was like a red ball of fire, and mortal things were without lights and shadows.

22/9.3. And men's minds and hearts took after the nature of the corporeal world, losing sight of Ormazd and His heavenly promises, and they focused on the desires of earth, and of the pleasures of the flesh-life.

Now during ji'ay, there fell perpetual atmospherean substance on the earth, and it was of the nature and kind of substance of which the earth is made, but atmospheric, and this is that which is called ji'ya.[705]

22/9.4. And the plateau of Haraiti and Zeredho were driven down to the earth and near the earth; and the belt of meteoris was moved nearer by thousands of miles, and in many places upon the earth, meteoric stones fell like a rain shower, but burning hot, and with suffocating smell. And the affairs of mortals were changed; they built new cities, and became great hunters, applying the wisdom of their forefathers to the matters of the earth.

22/9.5. And the heavenly places of delight were broken up and descended to the earth; and the angels were cast upon the earth, turning away from faith in Ormazd, seeking joy in the affairs of earth. And God and his Lords were powerless to inspire righteous works, either with mortals or angels. But man and woman became prolific, and they grew large, and full of resolution and power.

22/9.6. The Voice of Jehovih spoke to God, saying: Maintain your kingdom; and your Gods and Lords under you shall also maintain their kingdoms. Nor shall you let My people become discouraged with My works.

22/9.7. Because I have sent darkness upon the earth to benefit mortals in mortality, so also in that same time I have given My heavenly hosts lessons in My es worlds. Neither shall they call this a judgment upon them, nor say that I do these things in anger, or as punishment, or for benefit of one to the injury of others.

22/9.8. Because you were guided by My voice and My commandments in bestowing the Divan law, behold the strength and wisdom of your pupils! For, to the extent that they learn to master the elements I created in atmospherea, so will they become triumphant in My etherean worlds.

22/9.9. God perceived, and he and his Lords and sub-Gods fortified their kingdoms on all hands, and provided assistance to their colleges, factories, hospitals and places of education, in order to maintain the angels who had sought resurrection.

22/9.10. Nevertheless, it came to pass that many angels believed a new order of light was coming on the earth, in which the earth would become the all-highest abode for angels and Gods. Others having lived two or three hundred years in atmospherea, and never having been in etherea, began to disbelieve in the higher heavens, and finally to disbelieve in Jehovih, also.

22/9.11. And in two hundred years time, God and his Lords lost influence and power with both angels and mortals. And the latter took to war, and the angels who had ministered to them became

[705] Ji'ay is the Panic word and ji'ya is the Gau word for the same thing.

wanderers and adventurers, without organization, and cared neither for truth nor wisdom, but flattered mortals for their own glory.

22/9.12. And the kings and queens of the earth built temples for their familiar spirits, who assumed the ancient names of Gods and Lords. Now when the next arc of dan was near at hand, God enumerated his upraised hosts, and there were twelve billion prepared as Brides and Bridegrooms for Jehovih's higher heavens.

22/9.13. And because it was less than the number of his predecessor, he cried out to Jehovih, bewailing his weakness. And Jehovih answered him, saying: Do not bewail, My Son! You have done a great work. Nor ask that you may remain another dan, for the next will not be so fair a harvest. So God grieved no more, but bestowed his kingdom on his successor; and his Lords did likewise, and so did his sub-Gods and all other persons having protégés. And God called together the Brides and Bridegrooms of Jehovih; and Jehovih sent five great ships of fire down from etherea, and delivered God and his hosts into the emancipated worlds.

CHAPTER 10 Divinity

22/10.1. In the twelve hundredth year after Fragapatti, in the east colony of Haraiti, one Ctusk, a former Lord of Jehovih's host, renounced Jehovih, the Creator, and falsely proclaimed himself Ahura, the All Master; and he took with him three Lords of grade eighty-eight, as well as twelve sub-Gods of grade sixty-four, and one thousand six hundred students of eight hundred years' resurrection, none of whom were less than grade sixty, and were sufficient to pass as Brides and Bridegrooms. And these students took with them thirty-six thousand teachers, factors, physicians and nurses, all of whom were higher than grade forty.

22/10.2. And Ahura appropriated to himself one colony of one hundred and ten million angels, together with the colleges, schools, factories, and all the things belonging in them. And the three Lords took their kingdoms, and by annexation made them part and parcel with Ahura's kingdom. Now these three Lords' kingdoms comprised the largest habitable places of mortals in Vind'yu and Jaffeth, and the greatest heavenly places of angels in the first resurrection.

22/10.3. And Ahura divided up the regions he thus obtained, making confederate heavenly kingdoms, sufficient in number to give place of dominion to his Lords and Gods, and to make sub-Gods out of all the one thousand six hundred students. And after that, Ahura counted his people,

and there were more than three billion souls in his heavens!

22/10.4. God sent messengers to Ctusk, who had assumed the name, Ahura'Mazda, admonishing and inquiring: My Lord, whom I have loved, whom by my own hand was crowned in the name of Jehovih, why have you deserted the Father's kingdoms? In what way have you had cause to complain against Jehovih? Or against me, your God? O my son, my Lord, do not say you have gone so far you cannot return! What can you ask of me that I will not grant you? No, even judge me, and if you desire all the heavens and the earth in my place, I will abdicate to you, and become your lowest servant, or whatever you will put upon me.

22/10.5. Ahura returned this answer: Because I have nothing against you, I have alienated myself and my kingdom from you. I do not desire your kingdom, nor even my own. Behold, I looked upon you, and you were pure and holy. I looked upon the kingdoms of heaven and the kingdoms of earth, and they were impure and unholy. Then came certain brother Lords to me, most wise Lords, and they said: A less pure God, a less holy God, would be more efficient. So, I was persuaded to my course.

22/10.6. God replied to this, saying: Behold, we have a Diva! Why did you not speak thus before me, face to face? And your three great Lords were also Divans; and they likewise were silent on the matter. The Div would have decreed whatever was all wise. Because I was in darkness, I did not see your thoughts, nor those of your Lords, and you have heaped shame upon me. How shall I send my record to etherea? Shall I say: Behold, certain Lords consulted clandestinely,[706] and then concluded to overthrow the Creator; and in fact they have gone and set up a kingdom of their own, calling it the All Highest?

[706] secretly, on the sly, covertly

22/10.7. Hear me yet, and I will endeavor to speak wisely to you. Some days ago your messengers notified me that you had repudiated Jehovih, saying: There is no All Highest Person; I can make myself high as the highest! Then your messenger gave me a map, saying: Behold, here are the boundaries of the kingdom of Ahura'Mazda, the All Sufficient High God!

22/10.8. I looked over the map, and saw its great extent; and I surmised to myself: He is a great God who can rule over all that! For I knew you and your education, which is as great as any Lord's in atmospherea. But you know you cannot control even a plateau! Can you raise your hand and stop the a'ji, or the ji'ya, or the nebulae! You can barely change a single current of wind; nor can you cast a drought on any land. And yet you know there are Gods who can do these things by a motion of one finger! How, then,

do you dare proclaim yourself an All Sufficient High God?

22/10.9. But I will not rebuke you, for I desire your love and your help. I would win you by any sacrifice I can make. Behold, there is great darkness in heaven and on earth. Whatever I may be short in, I will rebuke myself in after ages. I pray, then, return to me, and make exactions upon me and my kingdoms. With your loss, behold, Diva is broken up. With your dismemberment of heavens, others will follow. Alas, I will not look upon even that which my soul sees. I plead for your love and assistance. Nevertheless, if the All Highest Light, for the All Best Good, shows you that you are right, do not come to me! I know the Great Spirit will sustain me, even though my soul is well nigh crushed to pieces by the loss of so fair a love.

22/10.10. To this Ahura replied: If it were not the wisest, best course to do as I did, how did the thought come to me?

22/10.11. God replied: Because of the long reign of ji'ya, you were inoculated with darkness; even as a mortal, on a rainy day, loses his patience to be wise.

22/10.12. Then Ahura sent the following: I have been patient in my answers; but now I will speak plainly. First of all, you are All Pure, and Most Wise, above all other Gods. For more than two hundred years I have been a faithful Lord to you and your kingdoms. At first the Great Light came to you, and a voice came out of the light! Then I was afraid, and awe-struck. Because I believed you were so near the Creator, your every word and act were worshipful to me.

22/10.13. At last I rebuked myself, saying to myself: Fool! Giving worship to man born of woman! Remember your Creator only!

22/10.14. But the times changed; ji'ya fell upon heaven and earth. Our glorious kingdoms were cast down by the great darkness. Then I reasoned with myself, saying: Behold, when we were in light, Jehovih's Voice spoke to us. When the darkness came, the Voice no longer came. || We sat in the Diva, in the altar circle, praying for light from the Father, but it did not come. And I said: We need the Voice in darkness even more than in light. || For a hundred years we did not see the light of the Voice, nor hear the Voice speak. You have said you heard in your soul! Who is there in heaven or earth that cannot say as much?

22/10.15. In my soul I no longer believe there is an All Person. There are great Gods, a thousand times greater than I; but that is all! Yes, some of those great Gods may have cast the ji'ya upon us. But that is not my concern. There is room for you and your people. Here is room for me and my people.

22/10.16. Jehovih spoke to God, saying: Do not answer Ahura anymore. Behold, I will interpret him to you: He will eventually persuade angels and mortals that it was he who inspired Zarathustra. But he himself does not foresee this. Permit him, therefore, to go his own way; nor should you take sorrow to your soul because of it. Have I not given to all men, from the lowest to the highest, even that which they desired? Behold, I can use even bad men in the far future!

22/10.17. Jehovih said: For a long season Ahura will strive to walk upright, but because he has cut Me off, he will also cut himself off in time to come. Behold, a mortal man strives for riches honorably, and when he is rich, his riches cut him off from Me by the ruin he casts upon his competitors. Nor can he extricate himself. Even so will it be with Ahura: His kingdom and his sub-kingdoms, and his multitude of officers will cause him to enslave hundreds of millions of drujas, and they will draw him into a vortex from which he cannot escape. ||

22/10.18. So God answered Ahura no more; but nevertheless, his heart was full of sorrow. Now when the time of the meeting of Diva came, God foresaw that not more than one-half of them would be present, and he feared the questions that might come up.

22/10.19. But Jehovih said to him: Do not fear, My Son; for even though many more leave you, yet you shall preserve the Diva to the end of this cycle. So it came to pass that Jehovih stilled the tongues of all the Gods and Lords of the Diva in reference to Ahura, even as if they had never known him. And Ahura sent quizzers to different Gods and Lords afterward, to learn what action the Diva had taken in his case. But when he was told that he had not been mentioned, he became angered and swore an oath that he would build the largest of all heavenly kingdoms.

22/10.20. Because of the great darkness on heaven and earth, God sent hope and promise into all the kingdoms, urging his Lords and his sub-Gods to maintain faith, not only within themselves, but also within the hearts of their respective inhabitants. Now, from the time of the secession of Ahura to the next dan would be three hundred years, and God knew this, though the multitudes in heaven and earth did not. And God commanded great recreations and extensive labors in order to prevent further dismemberment. But in the course of a hundred years many were carried away by the extravagant stories told about Ahura's kingdoms being places of great delight, and of ease and idleness.

22/10.21. Ahura's Lords said to him: You shall adorn your kingdom, your throne and your capital; Ctusk shall be the largest and most ornamental of all places in the universe; and our subkingdoms shall be

places of great delight. And Ahura was persuaded, and so, began his self-glorification, and his Lords with him.

22/10.22. And in another hundred years Ahura had withdrawn and annexed to him the following provinces in heaven, along with their sub-Gods: Etyisiv, with seventy million souls; Howwak, with one hundred million souls; Hyn, with twenty million souls; D'nayotto, with eighty million souls; Erefrovish, with one hundred and ninety million souls; the whole of the kingdom of Gir-ak-shi, six hundred million souls; the whole of the kingdom of Soo'fwa, with eight hundred million souls. And all of these confederated in the lower heavens, making the kingdom of Ctusk the central kingdom, with Ahura as MAZDA IN CHIEF.

22/10.23. This reduced the Diva to seven members, but these remained faithful. And God kept up the standard of resurrection for one hundred years more. And then Jehovih sent a region of dan to heaven and earth, and the Most High heavenly hosts descended in fire-ships and took God and his harvest up to Jehovih. And with all the misfortune that befell God and his Lords, there were, nevertheless, six billion Brides and Bridegrooms to Jehovih raised up to the higher heavens.

22/10.24. Now when the etherean hosts came for the resurrection, knowing the darkness that was upon the lower heaven and the earth, they sent otevans, with heralds and trumpeters around the earth, proclaiming the resurrection at hand, and asking all who chose, to go to Mouru, in Haraiti. And the word was whispered throughout Ahura's kingdom: What! Then, in truth, there must be higher heavens than this! Alas, had we been faithful till now, we would have been Brides and Bridegrooms! || So strong was this disaffection for Ahura, that five of his Lords broke membership, and re-affiliated with God and his kingdoms.

22/10.25. And thus matters stood when God's successor came to the throne.

CHAPTER 11 Divinity

22/11.1. The next dan was five hundred years, and God and his heavenly kingdoms prospered under Jehovih. But as to the Lords' kingdoms on earth, and mortal kingdoms and empires, not much light was manifested in them.

22/11.2. For Ahura, who had falsely taken and was known by the name Ahura'Mazda, established Lords to rule over mortals. And these Lords were in direct opposition to God's Lords; for the latter taught the higher heavens and the All Person, Jehovih, or Ormazd, according to the language of mortals. But Ahura's Lords taught only one heavenly kingdom,

which was Ahura's, called Ctusk, the All Holy Highest Heaven.

22/11.3. God's Lords inspired mortals to everlasting resurrection; Ahura's Lords inspired mortals to Ahura's kingdom, and there the end. And since mortals had built temples for their priests (rab'bahs), who were gifted with su'is, the spirits congregated in the temples, and often appeared in sar'gis, teaching openly their differing doctrines. And the ashars that labored for Ahura extolled the glory and the delight of Ctusk, and the wonderful majesty and power of Ahura. But the ashars of God's hosts inspired and taught of the Great Spirit, Unapproachable.

22/11.4. For five hundred years God's hosts were confronted with this opposition; and it came to pass that mortals, especially in Vind'yu, were divided into two great classes of worshippers. And just before God's successor came into dominion, he propounded the matter in Diva; upon which all the members spoke at great length. Afterward, Div decreed:

22/11.5. Whatever is worshipped, having comprehensible form or figure, is an idol. He, who worships an idol, whether of stone or wood, or whether it is a man or an angel, sins against the Creator. || This was given to all of God's Lords, and by them to the ashars, and commanded to be taught to mortals by inspiration and otherwise.

22/11.6. When the time of dan came there were seven billion Brides and Bridegrooms raised up to Jehovih's emancipated worlds, and the succeeding God and Lords came into dominion under more favorable auspices,[707] but which were not to continue long.

[707] good conditions, favorable signs

22/11.7. The Diva had extended to fourteen members; and God's Lords had succeeded in securing kingdoms in the principal parts of Jaffeth, Vind'yu and Arabin'ya. On the other hand, the emissaries of Ahura, the false, had been most active in extending the kingdom of their idol. Ahura was most cunning with the last Divan act: Instead of interdicting it, he altered it, so it read as follows: Whatever is worshipped, having comprehensible form or figure, is an idol. He who worships an idol, whether it is made of stone or wood, or whether it is a man or an angel, sins against the All Highest, who is personated in Ahura'Mazda, the Holy Begotten Son of all created creations!

22/11.8. And next, Ahura decided to found a second heaven, decreeing to his emissaries as follows: Behold Gir-ak-shi, the heavenly region above the lands of Heleste! There I will build a new heaven, greater than all other heavens, except Ctusk. And when Gir-ak-shi is well founded, I will people it with many millions of mighty angels, Gods and Lords. And my hosts shall descend to the corporeal

earth; to the lands of Par'si'e and Arabin'ya, and they shall obsess mortals day and night, and inspire them to go to Heleste,[708] where they shall build great cities and kingdoms devoted to me and my hosts.

22/11.9. And when these things are fulfilled, behold, I will send my hosts to Uropa, and there also build heavenly kingdoms and mortal kingdoms; and when these are established, behold, I will send my hosts into other countries, one after another, until my heavenly kingdoms embrace all places, and until all the earth is mine.

22/11.10. For I will be God over all, and you who labor with me shall be my Lords and sub-Gods forever. And my kingdoms and your kingdoms shall be bestowed with glories and ornaments, like never before. And the Gods of other worlds shall not be permitted to come against me or mine to carry away my people. They shall no longer flatter them, calling them Brides and Bridegrooms to Jehovih, a thing, none can see or comprehend. ||

22/11.11. And Ahura and his emissaries went to work to carry out these decrees, and in two hundred years they had inspired the Par'si'e'ans and the Arabin'yans to emigrate by tens of thousands to the land of Heleste,[709] which was inhabited by druks and wanderers, full of wickedness. Ahura inspired his immigrants to fall upon the native druks, and destroy them. By which came to pass, that which Jehovih spoke in Mouru, saying: Those who cannot be raised by persuasion may be aroused by less scrupulous masters.

22/11.12 And while Ahura's hosts were slaying the druks of Heleste by tens of thousands, God's heavenly hosts were receiving their spirits and conducting them away to other atmospherean regions.

22/11.13. These, then, were the divisions of mortals on earth at this time: First, the I'hins, who were the original Faithists. And they were capable of prophecies and miracles to such an extent that all other people called them the sacred people. Nor did the great warriors of other nations and peoples molest them. The I'hins lived secluded and separate from all other people. Nevertheless, they were the seed of everlasting life on the earth, and the foundation for raising up prophets and seers for other peoples. Even as Zarathustra's mother was of the I'hins, so was it with all men and women born into the world having su'is and sar'gis. For being near Jehovih, they had faith in Him, and Him only. The second race, equally ancient, was the druks, the barbarian hordes, incapable of inspiration, except for their stomachs' sake. And though they were told a thousand times: Behold, you have a spiritual body! || They neither understood, nor cared, and forgot it a moment later. And though it was said to them: Behold, there is a

[708] Par'si'e is located in the southern part of Heleste of the i018 Post-Flood World Map; so "Heleste" here probably refers to the rest of Heleste.

[709] In another place it is shown that the languages [of Heleste] were Parsee, Indian [India], Chinese and Arabic. –Ed.

Great Spirit! || They did not hear, nor understand, nor heeded the words. The third race was the I'huans,[710] born between the I'hins and the druks. To this race, in its early days, a commandment was given by God not to marry with the druks, and they had maintained that law among themselves by the sign of the circumcision. || The following, then, was the first beginning of persecution against Faithists in Jehovih:

22/11.14. When Ahura usurped his heavenly kingdom, and appointed guardian angels over mortals, he was determined to leave nothing undone in order to overthrow the doctrine of Jehovih, the All Person. So he decreed as follows:

22/11.15. Since by the mark of the circumcision, they have pride in being Faithists, I will not have circumcision. After the third generation (one hundred years) whoever has this mark upon him is my enemy. He shall be pursued, and no profit shall fall to his lot. Do not permit little children to be maimed for my sake; rather let them be circumcised in heart.[711]

22/11.16. And Ahura put no restriction upon his mortal followers marrying, and so it came to pass that those druks not slain in Heleste married with the worshippers of Ahura.

22/11.17. And about this same period of time Jehovih brought the earth into a light region for two hundred years. And when the Diva was in session, Jehovih's Voice spoke to Div, saying: Do not let My Sons be cast down because of the sins of Ahura; rather be wise and appropriate from his wickedness that which will be good in the end. For, as it was not lawful for My people to marry with the druks, behold, Ahura has made a law on his own account against circumcision, and it shall come to pass that by their (Ahura and his cohorts) sins, even druks shall be raised up to learn of Me and My kingdoms.

22/11.18. And it came to pass that a fourth race rose up in the world, and it was mongrel, being dark and short and less noble. The I'huans were red, and brown, and tall and majestic; the I'hins small, and white, and yellow. And Jehovih put these marks upon His peoples so that the races could be read in thousands of years.[712]

22/11.19. Ahura perceived this. One of his Lords said to him: Behold, the marks of su'is are written! Then Ahura sought to disprove Jehovih in this. He said:

22/11.20. Behold, there are two senses to all men, the es and the corpor. When one is in abeyance the other acts. This is su'is. Call together your companions, and find a remedy; for I will prove all things in heaven and earth.

22/11.21. For fifty years Ahura and his hosts tried by other means[713] to have a great prophet and seer born into the world, but failed. Ahura said: I know the way of the loo'is: They decoy[714] the I'hin men to

[710] Here we can understand that the Ghans were considered to be a division of the I'huan, that is, Ghans were the advanced part of the I'huans, being the leading edge toward the perfect human. And now in kosmon, the Ghans are no longer the cutting edge, as man is still progressing, ever drawing closer to becoming perfected in his order. More is said later in Oahspe regarding this.

[711] This Vedic expression, it seems to me, signifies: Rather let them [be willing to] have their hearts cut out than to [worship falsehood (meaning the Creator)], etc. –Ed.

[Or: Rather than cutting away part of their body, let them cut out falsehood from their hearts (meaning stopping worship of Jehovih).

Ahura also seems to be saying: Let my chosen be known by their goodness of heart (an inner mark) rather than be known by an outer mark (circumcision). Here we can see Ahura's craft in using this edict so as to appear compassionate in order to ingratiate himself upon mortals; for, rather than to protect children, his real motives were to make a law against Faithists and to prove his wisdom greater than Jehovih's.]

[712] Again, the reader should keep in mind that these traits indicate the common case, being the statistical mode of each race, or overall impression, some seven to eight thousand years ago. Accordingly, while painting with the broad brush of generalities is undoubtedly useful and has a tenor of accuracy, still, one should avoid oversimplifying, lest one fails to remember the non-average cases, or, with unwarranted presumption of infallibility, one rigidly applies the stereotype to individual cases. See elsewhere in this Oahspe regarding the races of man including color.

[713] i.e., without resorting to use of an I'hin

[714] lure, entice, trap, ensnare

go with the I'huan damsels. But I have sworn there is no Jehovih; how, then, can I go to the sacred people? And, after all, such a prophet might prove treacherous to my kingdom. So Ahura commanded his emissaries to weigh the matter for another fifty years, and then to solve the problem.

22/11.22. So Ahura's emissaries inspired thousands of experiments to be made, by which a prophet or seer could be made among the mongrels. And Jehovih allowed them to discover that by pressing down the front brain of infants they could be made capable of su'is. And infants were strapped on boards, and another board strapped on the forehead to press the head flat; and every day the headboard was re-strapped tighter than the day before, until the forehead, which holds the corporeal judgment, was pressed flat, and the judgment of the brain driven up into light-perceiving regions at the top of the head.[715]

[715] for examples, see images i023, i024

22/11.23. Ahura thus raised up prophets and seers, and they were willing instruments in his hands. And he sent tens of thousands of angels into all the divisions of the earth, teaching this to mortals, thus laying down the foundation for his grand scheme of reducing heaven and earth into his own kingdoms.

22/11.24. Jehovih spoke in the Diva, saying: Permit even this. The druks will heed what one of their own people says as a seer, more than if the same thing were said a hundred times over by an I'hin.

CHAPTER 12 Divinity

22/12.1. The next resurrection was six billion souls, and God and his Lords and his sub-Gods had maintained the Diva, and maintained all the orders of heaven, and the divisions and kingdoms, except those that had confederated with Ahura and his kingdoms. And God and his Lords had preserved their own colleges, schools, factories, hospitals and nurseries, as well as their standard in the temples with mortals. And as to mortals who remained Faithist, that is, the I'huan race preserved in purity, God and his Lords and ashars held command over them for the glory of Jehovih.

22/12.2. But over the mongrels, who were multiplying fast on the earth, Ahura and his Lords and ashars held command. But alas for the grade of Ahura's host in heaven! In less than one thousand years he had abolished his colleges and schools, except what pertained to acquiring knowledge of the earth and atmospherea. He did not teach his people to look higher for other worlds, and in this he began the work that was later to be his own downfall.

22/12.3. Jehovih had said: Whoever fails to provide a philosophy for the endless acquisition of knowledge, dams up the running waters I have made. Let Ahura teach what he will; the time will come

when he will be obliged to find an outlet for My created beings. And rather than acknowledge Me in My Person, he will profess to send souls back into earth to be reincarnated.

22/12.4. Ahura's heavenly kingdoms numbered more than six billion souls, and half of them were little better than drujas, being slaves to certain masters, doing whatever they were told without knowing, or desiring to know, the reason for it.

22/12.5. As yet there were six hundred years to pass before another dawn of dan,[716] in which God, his Lords and their people had faith that Jehovih's hosts would come from on high to help deliver heaven and earth out of darkness.

[716] i.e., a new dan'ha cycle

22/12.6. On the other hand, Ahura, although having been taught the cycles in his early education, spread the word abroad in heaven and earth that there were no cycles; that, as things are, they had always been, and would continue to be.

22/12.7. So, as much as God's hosts prophesied a coming light, Ahura and his hosts prophesied that nothing of the kind would come. Ahura, moreover, sent the following order to his Lords, to be taught in heaven and earth, as follows: Am I not He Who inspired Zarathustra, the All Pure? Did I not speak to him, face to face? Are all created things not My own? Who, then, knows except Me if I will light up the world again? Behold, I am the Personation[717] of Ormazd, Who was VOIDANCE, but now is Me, Ahura'Mazda. In Me only is life and death and resurrection. Whoever calls: Ahura'Mazda, Ahura'Mazda! is Mine, and within My keeping. Do not allow your judgment to be warped by prophets who hope for impossible things. ||

[717] voidance coming forth as a person, being the embodiment

22/12.8. Now, in the eightieth year of the final dan, Ahura's many heavenly kingdoms began to be disturbed by his sub-Gods' lack of advancement, and so, sixty of them congregated together, and, by messenger, appealed to Ahura, saying:

22/12.9. In reverence to you, O you All Highest God! Many hundreds of years we have served you. And we have paid you tribute whenever you required it of us. We have helped to adorn your capital, Ctusk; we have laid your streets with diamonds and pearls, we have built your mansions with precious gems. And as to your throne, what one of us is here who has not contributed to glorify it before you? Yes, in all ways we have been most loyal and tributary to you.

22/12.10. Nor are we unmindful of our own wisdom. We remember your arguments of old. Before seceding from your God you said to him: Behold, you have long promised we would be raised to more exalted kingdoms, but, behold, two hundred years have elapsed, and there is no advancement. || This is the argument you used for seceding from your God's kingdoms. Behold, we have now served you and your

kingdoms more than a thousand years. We come to you to know how we can now serve you so that you may exalt us into kingdoms commensurate with[718] our wisdom and power?

22/12.11. To this Ahura replied, saying: Most humble and well-meaning Lords and sub-Gods, why did you not come to me, face to face? Why have you consorted in private? Was not my capital, and before my throne, the proper place for your argument? Had you suggested any way by which advancement for you was possible, I would have answered your demands.

22/12.12. But his Lords and sub-Gods did not come before him, but sent this answer: As you promised us advancement provided we served you, so we likewise promised our ashars, and our marshals and captains. Now they come to us, saying: We have served for hundreds of years; give us preferment. But we have nothing to give. Do not think, O God, that we are unwise, or that we hunger and come begging; or that diadems, gems or costly thrones would satisfy us. We know what you have to give—promises! We know every corner of your vast kingdom, and that all places are full, and that you cannot exalt us. Why, then, should we have spoken before the throne in Ctusk? Would not our voices merely breed mischief among your other Gods and Lords? Rather let us err in our proceeding, bringing just punishment upon ourselves, than injure you and your kingdoms. Hear us then, O Ahura'Mazda:

22/12.13. Where does the desire for endless advancement come from, if this heaven is all? If a little knowledge gives power, why then is great knowledge not desirable? We have destroyed our great colleges, saying: You must not go higher than us. Remember, O Ahura, we were students under the Faithists' God and Lords when you seceded; and you said to us: Behold the long training of your course; a curriculum of a thousand years! Come with me; I will give you kingdoms at once!

22/12.14. So we came to you, and we were suddenly puffed up with great pride. Behold now, we look abroad and the same stars shine upon us. We have not visited them. We do not know how to go so far. The countless etherean worlds lay beyond ours. We are told that they are habitable. We do not know. We have no knowledge enabling us to get away from these heavens; except, indeed, back to the filthy earth.

22/12.15. To this Ahura replied, saying: It is plain to me you are beside yourselves.[719] This heaven is good enough. If there are higher heavens, let them come or stay. I do not go to them. But, in truth, with your present convictions, I would be an unwise God not to grant you dismissal from my kingdoms.

[718] corresponding to, sufficient for, equal to

[719] distraught, agitated, unable to think clearly

22/12.16. This ended the matter, and the sixty sub-Gods then deliberated on their course, and finally sent the following address to God, in Mouru:

22/12.17. In reverence to you, God of the Faithists in Jehovih: We have had sub-kingdoms, and know our rank is beneath yours. But we are reaching outward and onward; we submit our cause to you. First, then, there are sixty of us, of the rank of sub-Gods, and we hold seven hundred million subjects. Disaffection has risen between ourselves and Ahura'Mazda, from whom we are alienated. But whether we shall unite our hosts into a new kingdom of our own, or affiliate with some mighty God—that is our question.

22/12.18. What preferment can you give to us if we turn our subjects over to you?

22/12.19. God answered them, saying: Brothers, hear me patiently, and consider my words. First, then, I am not God of the Faithists, or of any other people, but God of the locality that was assigned to me by the Father, through His Son. Nor can you give your subjects to me; for by my service to Jehovih I can have nothing, and, least of all, my brothers and sisters.

22/12.20. Moreover, I can give you no preferment; I have nothing, neither to give nor to sell. When the Father gives me wisdom and power, I impart them to others. Besides, until you have also learned to know that you have nothing, neither subjects nor jewels, also desiring nothing, except wisdom and strength to impart to others, how can you hope to gain admittance into my places of learning?

22/12.21. And lastly, since you have kingdoms of your own already, raise them up, and thus prove to me your just merit.

22/12.22. To this the confederated Gods replied: What do you mean? That Gods and angels must labor for others, rather than themselves, forever, and receive nothing for it?

22/12.23. God answered them: Even so; except you shall receive an abundance of happiness, and it will endure forever! || Here the matter ended for two whole years; and the sub-Gods did not understand the plan of Jehovih's kingdoms. But their kingdoms were out of sorts, having no head; and hundreds of thousands of their subjects were deserting them and returning down to the corporeal earth, becoming wanderers and drujas.

22/12.24. Finally the sub-Gods again appealed to God in Mouru, inquiring as follows: Is a God not a God, whether he is for another or for himself? Behold, we have helped to build up Ahura; he is a mighty God! If we affiliate with you, we will labor to build you up also. Yes, we will adorn your throne and your great heavenly city. But since we have been sub-Gods we do not desire to enter your service as

menials and servants. What, then, shall we do, so that both you and ourselves may have honor and glory?

22/12.25. God answered them, saying: You cannot serve me; I have no servants. Serve Jehovih only. Behold, we are all brothers, being sons of the same Great Spirit. As for building me up, it is sufficient for me that He Who created me will build me up according to my just deserts. As for adorning my throne, you can only bring substance to it from the lower kingdoms, which I do not desire. Why would you adorn the heavenly city of Mouru? Behold, it is merely a resting place on the great journey to the kingdoms of endless light. In a few hundred years, at most, not only I but my hosts will rise from this place, never to return.

22/12.26. And lastly, to be a self-God, like Ahura, is to own all things possible, and hold on to them; to be a God as I am, is to own nothing, and to retain nothing; but to be forever giving away all one receives. Did I not say to you before: Begin with your own hosts and exalt them. Because you asked for subjects, behold, the Father gave to you. Do not think that He will permit you now to cast them aside or barter them off. Neither shall you allow them to become wanderers, nor return back to the earth as drujas. To the extent that you raise up the kingdoms that have been entrusted to you, so will you also be raised up.

22/12.27. Nevertheless, if you desire to affiliate with Jehovih's kingdoms, the way is open to you; and your first labor would be to gather together all your own hosts, and to labor among them, teaching them wisdom, strength and individuality, equal with yourselves; and when the lowest of them all is risen so, then you can enter the kingdoms of the Father. As you have had the profit of your subjects for hundreds of years, return now to them service for service. Jehovih is Justice!

22/12.28. The sub-Gods made no answer to this for awhile, but Jehovih moved upon their hearts, and they perceived wisdom and justice, and they repented, bitterly bewailing the loss of the thousand years in which they had espoused kingdoms. But they did not have sufficient power or learning to extricate themselves; so they petitioned God for more light. And so, God affiliated them, and appointed Vishnu as Lord to them and their hosts.

22/12.29. And Vishnu took three hundred thousand teachers, captains, physicians, nurses and laborers, and went to them in Maitraias, a heavenly place to the west of Vind'yu, and there established a Lordly division, with messengers connecting them to Mouru, in Haraiti. And Vishnu sent his captains with sufficient forces, under command of the sub-Gods, to arrest those who had become wandering spirits, or had returned to the earth as drujas. And while they

were on this duty, Vishnu organized his Lord-dom, and this was the first Lord-dom established in heaven, which is to say, as mortals on earth have military stations, so was the Lord-dom of Vishnu.

22/12.30. Jehovih's Voice had spoken to God in Diva, saying: Behold, the time is coming when the sub-kingdoms of Ahura, the false, will begin to revolt. And they have billions of slaves who will strive to go back to the earth to dwell with mortals. They dwell in darkness, and you shall not allow them to regain the earth, lest the races of men go down in darkness, even as before the submersion of Pan. For which reason, you shall establish a Lord-dom, and raise a sufficient army to shield the inhabitants of the earth. And you shall make Vishnu your Lord in My behalf.

22/12.31. When it was known in Ctusk, the heavenly place of Ahura, that sixty sub-Gods, with their hosts, had affiliated with Jehovih's kingdoms, general disobedience to Ahura was manifested by the remaining sub-Gods, of whom there were yet more than eight hundred. And these had within their dominions more than two billion angels, all slaves, who had light from no other heavenly place than the small precinct where they had been kept in drudgery for hundreds of years.

22/12.32. The Voice of Jehovih came to God, saying: My Son, take advantage of the seed of disaffection in Ahura's kingdom. Send an otevan of great power throughout the heavenly kingdoms. And you shall put trumpeters in the otevan, and they shall prophesy the dawn of dan within two hundred years.

22/12.33. God perceived, and he had his workmen build an otevan of great power; and he provided trumpeters, and sent them forth, saying to them: You shall travel ten years in the heavenly places around the whole earth, prophesying: In less than two hundred years Jehovih's etherean hosts are coming. Prepare for the resurrection; His kingdoms are open for the weary; His Lords and Gods will give you rest!

22/12.34. Ahura summoned his Council of false Gods, hoping they might invent a remedy to counteract so great a prophecy. And he and his Council sat forty days and forty nights in their heavenly capital; but there was no high light among them, merely each one giving his opinion. But at the end of forty days Ahura resolved upon the following method: to send a prophecy of his own.

22/12.35. Accordingly he had an otevan built, and sent trumpeters forth with these words: I, Ahura'Mazda, Only Son of the All Nothing Presence, personated in My Very Self, proclaim from My All Highest Heavenly Judgment Seat! Hear My words, O Gods, and tremble! Hear Me, O angels, and fall down! Hear Me, O mortals, and bow down to My

decrees. Behold, I sent My fire-ship, prophesying that in less than two hundred years I would come in a dawn of dan! But you did not obey; you were defiant before Me! Then I swore an oath against the whole world! You shall know My power! Then I came down out of My holy, high heaven; and I have already come. Now is the dawn of dan! I send My trumpeters first; after them come My lashers and enchainers,[720] whose captain is Daevas, whose God is Anra'mainyus. I will have Mine, and I will cast into everlasting torments, druks and drujas by the thousands and tens of thousands.

22/12.36. Ahura's Gods had become acquainted with him during the hundreds and hundreds of years, and they no longer trembled at his commandments. In their hearts they knew he could not do what he professed; they knew his prophecies were vain boastings. Indeed, his very trumpeters did not believe what they proclaimed.

[720] Lashers are those who use the whip. Enchainers are those who bind others using chains and shackles; those who fetter or manacle.

CHAPTER 13 Divinity

Jehovih prepares a way for the birth of Abram, Po, Brahma and Ea-wah-tah[721]

22/13.1. In the one hundred and eightieth year preceding the dawn of dan; that is to say, two thousand nine hundred and twenty years after Fragapatti and Zarathustra, Jehovih sent swift messengers with six thousand etherean loo'is from the Nirvanian fields of Chen-gotha [Jen-go-ha –Ed.] in etherea.

22/13.2. And the swift messengers brought these words with them: Greeting to you, God of the red star and her heavens, in the name of Jehovih! By the love and wisdom of Cpenta-armij, Nirvanian Goddess of Haot-saiti, we speak in the Father's name. Peace and joy to you, O God, and to your sub-Gods and Lords, and Lord Gods and Goddesses. One hundred and eighty years of darkness will now come upon your kingdoms. And then the darkness will go away, and dawn will come. And during the darkness, behold, the nations of the earth will go down in great darkness.

22/13.3. But the light of the Father's Presence will not be destroyed. A little seed shall endure among mortals. In order for that seed to be ready for the labor of your Goddess, who will come in that day, she sends here with us two thousand etherean loo'is for Vind'yu; two thousand for Jaffeth, and two thousand for Arabin'ya.

22/13.4. And your Goddess decrees that you shall appoint to these loo'is one of your high raised Gods, and he shall go and labor with them.

22/13.5. And the business of this, your God, and of these, my loo'is, shall be to raise up heirs and followers, who shall be grown to maturity when I

[721] known in early kosmon, through legends, as Hiawatha, as well as other names

come. For through these that they raise up, I will deliver the Father's chosen out of the afflictions that will be upon them in that day.

22/13.6. To this, God replied: In the name of Jehovih, greeting and love to Cpenta-armij, Goddess of Haot-saiti. I receive your loo'is with joy, and I appoint to them my favored God, Yima, God of a thousand years' tuition, namesake of Yima, son of Vivanho, the Sweet Singer.

22/13.7. So the swift messengers, with due ceremonies, left the six thousand etherean loo'is and departed. And God sent messengers to Yima, commanding him to come to Mouru at once, deputing[722] his assistant God to take his place and to retain it until dawn. So Yima appeared presently before the throne of God, and the latter instructed him in all that had been commanded from on high. And Yima sent word to his former kingdom for a thousand of his attendants, and they also came. Meanwhile, Yima conferred with the loo'is, who explained to him all that they required. And after this they provided a piedmazr, and descended to the earth, to Jaffeth, Vind'yu and Arabin'ya.

[722] delegating, assigning, committing, deputizing

22/13.8. And Yima stationed his piedmazr midway between the three countries, in the first plateau above the clouds, and called the place Hored, in honor of the first heavenly kingdom on the earth. And when he had founded his place and named it, he sent word to God, Jehovih's Son, who gave him five hundred messengers, mostly college students. And God gave them, to deliver, heine currents,[723] so the ethereans could be supplied with regimen of their own order.

[723] etherean food. –1891 glossary

22/13.9. Yima made the watches twenty-four hours duration, changing at dawn of sunrise every morning, half on and half off. And he called in all ashars from the regions of mortals where he planned to labor; and when they had assembled in Hored, he addressed them, saying:

22/13.10. Behold, it is still one hundred and eighty years till dawn of dan. In that time Cpenta-armij, Goddess of Haot-saiti, situated in the Nirvanian fields of Chen-gotha, will come in the Father's name, and with wisdom and power!

22/13.11. But until that time, alas, great darkness will be in heaven and earth, especially in these regions. And it shall come to pass that the mongrels, the worshippers of Ahura'Mazda, will triumph in these lands. They will build great cities and kingdoms, and they will rule over the I'huans to great injury. But the druks will be redeemed to everlasting life during this period; for the mongrels will wed with them, and their progeny will be capable of receiving light [es light –ed.], even in mortality.

22/13.12. Nevertheless these mongrels will be great savages, and there will be cannibals over all

these three great lands. And those who are slain in battle will be cut up and put in vessels with salt, and thus their flesh will be preserved for food.

22/13.13. But because the I'huans, the Zarathustrians, will not war, the mongrels will enslave them, except for those who escape to the forests. And between celibacy and torments, the Zarathustrians will have great suffering and bondage, and many of them will be discouraged and lose faith in the Creator.

22/13.14. But in order for their seed to be preserved and delivered out of bondage, you shall raise up many who are capable of su'is; and in the time of dawn they shall be rescued from their enemies. Behold, present here are etherean loo'is who will go with you throughout these lands and survey the people, and also provide for the great lights who shall lead the people.

22/13.15. After Yima thus instructed the ashars in a general way, he handed them over to the loo'is, who divided them into companies of thousands, and each and every loo'is had one company of ashars. And when this was completed they departed out of Hored, going to their various places.

22/13.16. And eleven days after that, behold, a'ji began to fall on heaven and earth. The belt of meteoris gave up its stones, and showers of them rained down on the earth, and the sun became like a red ball of fire, and it remained so for one hundred and sixty-six years. And the peoples of Arabin'ya, Vind'yu and Jaffeth, fell from holiness; the Zarathustrians gave up celibacy by hundreds of thousands, and married, and begot children in great numbers; many women giving birth to twenty, and some even to twenty-five children. And some men were the fathers of seventy children, and not a few even of a hundred. And the Zarathustrians, even the Faithists with the mark of circumcision, went and married with the mongrels, and they with the druks, so that the foundations of caste were broken up.

22/13.17. So great was the power of a'ji that even the I'hins often broke their vows and lived clandestinely with the world's people, begetting offspring in great numbers, not eligible to enter their sacred cities. And yet mortals did not see the a'ji; but they saw their cities and temples sinking, as it were, into the ground; yet in truth they were not sinking, but were covered by the a'ji falling and condensing.

22/13.18. Jehovih had said: What I give that grows the corpor, inspires man to corpor; what I give that grows the es, inspires man to es. || And in the days of a'ji, neither angels nor men can enthuse mortals with spiritual things; only those who are organically grown in spirit can withstand the a'ji.

CHAPTER 14 Divinity

22/14.1. Jehovih said: When a'ji comes near a dawn of dan, let My loo'is be swift in duty; far-seeing in the races of men. I not only break up the old foundations of temples and cities in those days, but the foundations of the abuse of the caste of men. My Voice is upon the races of men. Today I say: Preserve the caste of men; marry thus and so, every one to their own line. For I perceive it is wisdom. Tomorrow I say: I will have no caste, for the races are becoming impoverished in blood; marry here, marry there! And I give them a'ji, and their desires break all bounds, and I raise them up giants and strong limbed.

22/14.2. But in those days My loo'is shall fly swiftly and with great power, so that a seed may be preserved for Me and My kingdoms. I do not come for one race alone; but to all men; as by My Spirit I created them all alive, so likewise My hand is over them to all eternity.

22/14.3. And when the shower of a'ji is over and gone, I send My high-raised Gods and Goddesses to gather together My flocks, and to proclaim to them anew, My Wisdom and Power. And those who have been selected and preserved by My loo'is are the foundations of My new order. ||

22/14.4. Ahura took advantage of the age of darkness to sow disbelief in Jehovih, which he broadcast over earth and heaven, and to gather in his harvest for the glory of his own kingdom. And when war, murder and lust were thus reigning on earth, Ahura decreed to his Lords, and they decreed to his ashars, and they decreed to mortals: That all that was required of any man or woman was not celibacy, nor carrying the alms-bowl, nor any sacrifice at all; but that saying prayers to Ahura'Mazda, and to his Lords, and to wish them here with praise, was sufficient for all situations; and that by doing so, on the third day after death they would ascend and dwell in Ahura's paradise. || However this was not true, for Ahura's emissaries caught the newborn spirits, and made slaves of them, commanding them to gather regimen and substance for the glory of Ahura's heavenly kingdoms.

22/14.5. In the fortieth year before dawn, the Voice of the Father came to God, saying: Mouru is becoming uninhabitable; Haraiti shall be moved into the earth; Zeredho shall be no more. Do not go to Ahura with this prophecy; he has denied My Voice; he will not hear. But I will take the foundations of Ctusk from under him, and it shall go down into the earth.

22/14.6. But you, O God, My Son, I forewarn; for your kingdoms and your upraised sons and daughters shall be preserved through the darkness. They shall

become My Brides and Bridegrooms; I will prepare a place for them in great glory.

22/14.7. Call the Diva together, and I will speak before them, and My Voice shall be proclaimed throughout all these heavens, except in the heavens of Ahura, where My Voice shall not be proclaimed.

22/14.8. So God called the Diva, and they came and sat in the sacred circle, and the light, like a sun, gathered above God's head, saying: Come up above Haraiti; behold, I have broken up meteoris; I have fashioned a new plateau in the firmament above, upon which all things are plentiful for heavenly kingdoms. Come with your Lord Gods, and with your Lords and Gods, and I will show you. And when you have seen it, you shall possess the place and begin its inhabitation, taking there your hosts of billions.

22/14.9. When the Light ceased speaking, it took wing and rose upward, and Div and Diva rose also and followed after; and thus Jehovih led them to the plateau; hence it was called Craoshivi, signifying, THE LIGHT HAS CHOSEN.

22/14.10. And God and his sub-Gods possessed the place, and laid the foundation for inhabitation; and after that he and his Lords and Gods returned and counseled on the manner of removal.

22/14.11. At this time there were four billion Faithists belonging to God's kingdoms, most wise and upright, full of purity and good works. But God and his Lords, and Lord Gods, did not have sufficient power to remove so many angels, especially as many of them were still below grade fifty, and so were inclined downward more than upward. So, after due counsel, God decreed to build an avalanza capable of transporting two hundred thousand at a time, and to begin by removing the highest grades.

22/14.12. And God foresaw of his own wisdom that he should send to Vishnu and his Lord-dom an all-sufficient force to protect the mortals of Vind'yu, Jaffeth and Arabin'ya, which were soon to be flooded by the hosts of Ahura being cast down on the earth. Accordingly he sent for Vishnu, and when Vishnu was before the throne of God, the latter told him all the words Jehovih had said in regard to Ahura and his kingdoms and their ultimate precipitation to the earth; and told him about the new plateau, Craoshivi, where the Light had conducted them. And he further commanded Vishnu to return to his own place, Maitraias, and survey the dominions, and estimate what force he would require in order to protect the mortals of those three earth divisions.

22/14.13. Vishnu replied: As to the latter part of your commandment, O God, I have already accomplished it. For I feared these things might come to pass, and I provided accordingly. The number I will require of and above grade eighty will be six

hundred million! For, I must have at least one angel for each and every mortal.

22/14.14. God answered him, saying: You shall have eight hundred million! Upon hearing this, Vishnu took leave and returned to his own place, Maitraias. God immediately sent forth selectors with power; and they went into all the colleges and factories, and other places of Jehovih's kingdoms, and selected out the eight hundred million angels required by Vishnu, and God sent them to Maitraias as soon as possible. ||

22/14.15. Now, of the six hundred million angels taken to Maitraias, who had been subjects to sub-Gods, besides a hundred million that had strayed off, becoming wanderers and drujas, Vishnu found thirty million above grade fifty, and these he appropriated at once, to work in concert with the sub-Gods in building schools, colleges, factories, and all of the required places for the elevation of man. When he had thus established order, he called together the sub-Gods and said to them:

22/14.16. Do not think I am about to leave you on your own; I am not. But you are not mine to keep; nor are your hosts mine. You asked for them in the first place, and Jehovih gave them to you. I have restored order; the time has now come when one of you must be chief captain over all the rest, and he shall apportion the rest of you according to his highest light. Choose, therefore, your captain, and I will give him a judgment seat and badge of office, and together you shall comprise a Council. For I will make this a kingdom when the majority has passed grade fifty.

22/14.17. The sub-Gods deliberated for eight days, but, perceiving the responsibility of leadership, not one of them would accept the place. So they came before Vishnu, saying: Release us, we pray, and raise up another person, and he shall be our captain.

22/14.18. Vishnu said: A certain man and woman married, and they prayed to Jehovih for offspring, and He answered their prayer, and they had many children. And now, when they perceived their responsibility to the children, they said to the Great Spirit: We pray that You give the responsibility to some other persons. || What do you think of them?

22/14.19. Now I say to you, Jehovih heard their first prayer, but not the second. If I serve Jehovih, how, then, shall I answer your prayers and appoint another person in your place? It is a wise man who does not rush not into leadership and responsibility; but he is a good man, indeed, who, having gotten in, says: Now I will go ahead in Jehovih's wisdom and power with all my might. || The Gods who are above us come to such a man and help him! Go, then, once more into Council, and appoint a chief captain.

22/14.20. Barely had Vishnu finished saying this, when the sub-Gods perceived what was meant by the higher light, and the whole sixty held up their hands, saying: I will serve You, O Jehovih! Give me whatever You will!

22/14.21. With that, Vishnu commanded them to appoint the one with the highest grade, which they did. And it fell upon Subdga; and accordingly, Subdga was made captain-in-chief of Maitraias, with rank sixty on the first list. So Vishnu created a judgment seat for Subdga and gave him a badge of office. And the other sub-Gods were made captains of divisions, and numbered according to their assignment, and none of them were humiliated before their former subjects, but became trainers and disciplinarians in new fields of labor. And their former subjects were no longer called subjects, but hosts, and they were liberated in all things, except with no liberty to return to mortals.

22/14.22. Vishnu no more than had these matters settled, when the new hosts, the eight hundred million, came as the guard and shields of mortals. Vishnu organized them, making Maitraias the central throne over them; and he divided them into companies of one million, and gave to each company one marshal and one thousand messengers. And the marshals again sub-divided their hosts into thousands, and numbered them, and to each thousand he gave one master, with his quota of messengers.

22/14.23. Next, Vishnu divided the three great countries, Vind'yu, Jaffeth and Arabin'ya, into as many parts as he had appointed marshals; and the lands were mapped out, showing cities, towns and country places, and each marshal was assigned his place. And a record of these things was made, including the maps, the divisions, and the names of the marshals and masters; and it was registered in the libraries of heaven.

22/14.24. So Vishnu's hosts were sent to their places and commanded to give daily reports of their labors, which were to be carried by the messengers to Vishnu.

CHAPTER 15 Divinity

22/15.1. In Mouru, God and his officers were using all their strength and wisdom to provide for the removal of his hosts to Craoshivi. The demand for builders, surveyors and carriers, with power, was so great that God decided to send trumpeters through the kingdoms of Ahura, the false, asking for volunteers.

22/15.2. For this purpose he sent twelve otevans in different directions, some even going through the city of Ctusk, Ahura's capital, and they proclaimed aloud what they wanted. And it came to pass that in less than one year the otevans gathered out of Ahura's

kingdoms, seven million angels capable of grade seventy, who were able to fill the places required.

22/15.3. This was the most damaging blow of all to Ahura's kingdoms, for he thus lost the wisest and most powerful of his people. And this news spread like fire before the wind. His sub-Gods began to revolt against him, and laid claim to their own kingdoms. Many of them openly preached against him in their heavenly places, accusing him of falsehood and of being a mere pretender, with little power.

22/15.4. Nevertheless, he had great power in the name Ahura'Mazda, for he was believed in heaven, to be the same God, even I'hua'Mazda, who inspired Zarathustra. And mortals also, living and dying in this belief, could not be convinced otherwise. And when their spirits left their mortal bodies, Ahura's angels took them to the heavenly city of Ctusk, where they saw its glory, shining and magnificent. And they took them within sight of Ahura's throne, but not near it, and they were obliged to crawl on their bellies a long distance even for this purpose. And the throne was kept radiant with perpetual fire. Then they were made to re-crawl their way back again, until out of the city. After that it was said to them: Behold, we have shown you Ahura'Mazda's heavenly city and the glory of his throne. But him you cannot look upon, until you have performed the service required of all souls entering heaven. Nor can you come again to this most brilliant and majestic of cities, till you have served under your Lords and masters for your allotted time. After that you shall come here and dwell in peace, rest, and happiness forever!

22/15.5. And these spirits had no way of knowing otherwise, nor would they believe, if told; and they thus willingly made slaves of themselves for hundreds of years, carrying provender, or doing drudgery to certain masters who were again serving the Lords and the sub-Gods, going through the same rites and ceremonies in heaven as they were accustomed to on earth.

22/15.6. But Jehovih provides for all things, wiser than the wisest Gods. He created His creations with a door on every side, full of glory and freedom. Out of earth and atmosphere conjoined, He created animal and vegetable kingdoms. And He created the trees of the earth and the flesh of animals out of these two things, the dust of the earth and the air of heaven.

22/15.7. And Jehovih made it so that in death, their corporeal elements would go to their respective places, where they belong. But the Creator created this possibility, that in the death of a vegetable and in the death of an animal, when the atmospherean part flies upward, it would carry with it a small part of the dust of the earth, and it thus does His bidding.

22/15.8. He created His creations with this possibility also: that the earth gives away of its substance into atmospherea over hundreds of years; and the fields become barren and cease producing; and certain animals become barren and cease reproducing, and their species go out of existence. And He created man subject to the same forces; and when the earth is in the giving-off period, behold, man ceases to desire of the earth; and he cries out to his Father in heaven for the light of heaven.

22/15.9. The Creator also created this possibility for the earth and the heavens above the earth: a season, hundreds of years, for the earth to give off its substance, which flies upward (outward); and for hundreds of years, a season for the earth to receive an addition of substance from the atmosphere, surcharged from the regions far away. And when it is thus receiving, it is called the time of a'ji, because that which falls (condenses) is a'ji.

22/15.10. When a'ji comes upon the earth, the drujas come also. The days of the darkness of earth are their delight; their harvest is in the rich falling a'ji; it suits their laziness and their inclination to bask about. In those days they become like over-fed animals; and to their masters, the false Gods, they become worthless, for they derive their sustenance without labor. A'ji is their delight; but they are also like a foolish man drinking wine with delight, who continues till his delight turns to madness. So the drujas feast and disobey their masters; and then they become boisterous and unruly, full of disorder and evil intent, defiant, believing themselves to be Gods and Goddesses. Like a beggar with a pocket full of money, who lacks discipline and is determined to glut his passions to the full, so it is with the drujas in the time of a'ji.

22/15.11. Thus Ahura calculated without Jehovih; in his heart he had conceived great power in his kingdom; but the long a'ji seriously affected his heavenly places. His sub-Gods no longer paid him tribute, which had been used to support in ease and glory his five million heralds, his five million musicians, and his five million ceremonious paraders; who had been thus constantly provided with new costumes, new palaces and new decorations.

22/15.12. So, first one and then another of his sub-Gods revolted; and Ahura was powerless to enforce obedience, for so dense was a'ji that whoever Ahura sent forth only reveled in sumptuous feastings. And it came to pass in the years after a'ji set in, that over six hundred of Ahura's sub-Gods had dissolved all connection with him; and of the two hundred yet remaining, who were situated close to Ctusk, Ahura's heavenly place, not ten of them could be relied upon in an emergency.

22/15.13. At this time Ahura resolved upon regaining his lost dominions, and he was like a man who, having lost heavily at the games, resolved to win all or lose all. Accordingly, Ahura set his workmen to building fifty thousand parade ships. He said to his remaining sub-Gods: Behold, I will traverse the heavens in such magnificence and glory that all angels and mortals shall fall down and worship me. And surely, too, this time of a'ji must come to an end; and in that day I will remember those who have been faithful to me. And I will also remember, with a curse, those who have been unfaithful to me.

22/15.14. For fourteen years the workmen were building Ahura's fleet, and yet they had built only thirty thousand ships. For, so great was the desertion of his skilled men that failure met him on all sides. But with these thirty thousand ships Ahura determined to travel throughout all the atmospherean heavens.

22/15.15. Accordingly, he called together his five million heralds; five million musicians; five million masters of ceremonies; five million masters of rites; ten million marshals; twenty million captains; three million generals; one million Lords; and one hundred fifty of his sub-Gods, with their twenty million attendants; his ten million bearers of trophies; ten million light-makers; ten million waterers; five million torch-bearers; and his body-guard of thirty million. Besides these there were the bearers of banners, the proclaimers, the road-makers, the surveyors, the directors, and so on, more than fifty million of them. In addition there were one hundred million traveling hosts, and one hundred million waiters for them. In all, there were more than four hundred million spirits that went within the thirty thousand ships, and the ships were not full.

22/15.16. And the ships traveled in the form of a pyramid, but not touching one another, and yet fastened together. And the base of the pyramid was four hundred miles wide in each direction, and four hundred miles high. And the belt of light around the pyramid was a thousand miles in diameter every direction; and it was ballasted to run within fifty miles of the earth's surface.

22/15.17. Thus Ahura set out for a whole year's cruise in atmospherea; and wherever he went he proclaimed himself thus: Ahura'Mazda, the Creator! The Only Begotten Son of the Unknowable! Behold, I come; I, the Creator! I have come to judge heaven and earth! Whoever is for Me I will raise up to Nirvana; whoever is against Me I will cast into hell. ||

22/15.18. The pyramid reflected light in its travel; and Ahura's emissaries on earth used this as a testimony that all things were about to come to an end; the earth to be cast out, and heaven and hell to

be filled up with spirits, each to its place, according to its obedience or disobedience to Ahura'Mazda.

22/15.19. On the other hand, Ahura's rebel sub-Gods laughed at him; and, as for the over-fed and debauched drujas, they mocked him. So it came to pass that when Ahura visited his rebel sub-Gods in their kingdoms, instead of regaining their allegiance, he was sent on his way with hisses and groans. And yet never, since the earth and her heavens were, had there been such great show and pageantry.

22/15.20. Before Ahura had visited half the kingdoms in atmospherea he foresaw the futility of his project; the probable downfall of his own mighty kingdoms began to break in on his heart. Enthusiasm for his name was on the wane, and all his magnificence had failed to restore him to what he had been.

22/15.21. Now, while he was absent from Ctusk, the capital of his kingdoms, he had deputed Fravaitiwagga to reign in his place, and to maintain the order and glory of his throne. Fravaitiwagga was a deserter from God's Haienne colony in Haraiti, where he had been educated for two hundred years, and was expert in primary surveys and buildings, but became impatient for advancement beyond his capacity. He had now been with Ahura for three hundred years, learning little, but feasting and frolicking, being a great flatterer of Ahura, and given to long speeches and flowery words.

22/15.22. While Fravaitiwagga was on the throne, and after the departure of Ahura on his excursion, there came to him one Ootgowski, a deserter from Hestinai in Zeredho, who had been in Ahura's service a hundred and fifty years, but banished from his heavenly place by Ahura on account of gluttony and drunkenness, after which he became a wandering spirit, dwelling sometimes in one kingdom and then in another, and often visiting the earth and gaining access to the oracles, and even to mortal priests, where he represented himself sometimes as Ahura'Mazda, sometimes as God, sometimes as a favorite Lord, sometimes as Fragapatti, or Thor, or Osire, and, in fact, using any name he chose, issuing decrees and commandments to mortals, then flying away to return no more.

22/15.23. Ootgowski came to Fravaitiwagga, and said to him: Greeting to you, O God, in the name of Ahura'Mazda! Behold, I have been sent to come to you in great haste by our Creator, Ahura; who commands your presence in the province of Veatsagh, where a mighty Council is being held with Ahura's re-affiliated sub-Gods. What preferment Ahura'Mazda has fashioned for you, I do not know. To this Fravaitiwagga answered as follows:

22/15.24. Who are you, and from what kingdom? And above all, why have you come without heralds

and attendants? To this Ootgowski answered, saying: Behold me! Do you not know me? I am Haaron, God of Sutuyotha! Who else could come so quickly? Who else, but I, runs fearlessly unattended between the kingdoms of the Gods?

22/15.25. Fravaitiwagga had been drunk many days, and was so dazed with the pretentious Ootgowski that he took for granted that he was indeed Haaron, a great friend to Ahura. Fravaitiwagga called his Council together and appointed Semmes to be God in his place; and so Fravaitiwagga departed in an arrow-ship, with messengers, for Veatsagh, which lay in an entirely different direction to where Ahura was traveling.

22/15.26. Semmes, the deputized God of Ctusk, was faithful to his office for four days, and then proclaimed recreation until the trumpet call from the throne. And in this interval the debauchee, Ootgowski, obtained access to the floor of the inner chamber, and seduced Semmes to accompany him, carrying off all the costly gems and jewels of the throne! And when outside the capital, they embarked with their plunder in an arrow-ship to some unknown region.

22/15.27. For many days the members of the Council waited for the trumpet call, but not hearing it, resolved to learn the cause. And after a diligent search, not finding Semmes, but discovering that the throne had been plundered of its valuables, they were thrown into great confusion. By two days later, the throne was destroyed, the Council divided and gone, and the heavenly city of Ctusk had turned to riot and plunder.

22/15.28. And so in Ctusk and near about, there were more than four billion angels with no God, nor leader, nor any head at all. Thus it came to pass that Jehovih took the throne from Ahura, as had been prophesied.

22/15.29. And while this was going on, Ahura was away with his pyramid fleet, being discomfited wherever he went. But two hundred and twelve days after his journey began, messengers came to him and told him what had happened in Ctusk.

22/15.30. Ahura gave orders to sail at once for his capital; and his pyramid fleet hastened with all possible power. Suffice it to say, in a few days he was back in Ctusk, a witness to the rioting and plundering going on. But the majesty and splendor of his fleet calmed the people, and restored order for the time being; nevertheless he was without a throne and without a Council.

CHAPTER 16 Divinity

22/16.1. Near the beginning of the fall of a'ji, God decreed to his Lord Gods, to his Gods and

Lords, and Goddesses, as follows: As in the past you have gathered of the rising atmospherean part of the living earth-substance, so shall you now turn above for your regimen. The condition now in heaven can be compared to the waters of the earth. When it does not rain, mortals go to the well and fetch up water out of the earth; but when it rains they do not go to the well for water, but set out vessels, and the rain fills them.

22/16.2. So, in the times of dan and half dan and quarter dan, our hosts bring their regimen up from the earth. In which work you have many employed as laborers. Behold now, a'ji will rain down upon us ample regimen for one hundred and eighty years. Therefore, do not allow your laborers to fall into idleness, for this will lead to mischief. But immediately put them to work in other occupations; and do not permit them to have spare time.

22/16.3. || The mathematicians discovered that no a'ji would fall in Yaton'te, or on the lands of Guatama. So for those regions, God sent laborers from several divisions in the heavens. ||

22/16.4. Two heavenly kingdoms, Gir-ak-shi of Heleste and Soo'fwa of Japan, grieved God more than all the rest. For these had become strongholds for Ahura, who had pursued warfare on earth till in those two great divisions all the Faithists, the Zarathustrians, had been put to death. And the mortal kings of those countries had issued laws commanding all people to be put to death who professed the Great Spirit, Ormazd (Jehovih). And the law had been carried out effectively.

22/16.5. So God bewailed Soo'fwa with lamentations. He said: O Japan, my beloved, down stricken! How can I restore mortal seed to you? You are far away; no man on your soil hears the Creator's voice! How can I carry her; she lies down with cold feet.

22/16.6. While God lamented, the voice of the Father came to him, saying: Hear Me in My wisdom, O My Son. I will not let Ahura go there (Japan). Withdraw your guards from the evilest of men. Allow him to go his own way. Ahura shall be brought home before he visits Soo'fwa and Gir-ak-shi.

22/16.7. God perceived; and he sent messengers to the guard over Ootgowski, saying to them: When you come to the guard, even to the captains, ask permission to speak to Ootgowski; and the captain will permit. And you shall say to Ootgowski: My son, you came here saying: Put a guard over me, for I am obsessed by Satan with the seven horns (tetracts). And God appointed a guard over you. Today, behold, God sends word to you, saying: I will no longer guard Ootgowski. For his glory he shall enter the kingdoms of Jehovih and become a worker for righteousness' sake.

22/16.8. When the messengers had said this much to Ootgowski, the latter said to them: God is wise; I volunteered to have myself put under guard, but I am tired of it. Say to God, his Lords and sub-Gods: I will come to Jehovih's kingdoms and work for righteousness' sake. But first I desire a little rest and travel? || So Ootgowski was purposely granted freedom, and of his own accord he went and destroyed the foundations of Ahura's throne, as has been told. And Ahura thus hastened home without completing the travel of the heavens.

22/16.9. Jehovih said: What does a name matter? Let them call the Creator Ahura'Mazda, and call Ahura'Mazda the Creator. Since He has not shown Himself in a ship, or in the figure of a man, behold, your inspirers shall teach His Ever Presence.

22/16.10. God perceived, and a record of the name was made and entered in the libraries of heaven. And God looked abroad and saw that the same thing also pertained to Gir-ak-shi and Heleste. So God entered this also in the libraries of heaven. And its reading, translated, is as follows: In the land of Heleste, the highest, most sacred name of the Great Spirit, the Creator, was decreed by God to be Mazda; and the same thing is decreed for Japan.

22/16.11. Thus it was known from that time forward, that the origin of the word Master, as applied to the Creator, sprang from those two countries only, and from no other division of the earth. Of this matter, God said: In thousands of years this word shall be testimony to mortals of the war in heaven of this day, which did not reach to the heavens of these two lands. And it was so, and will continue forever![724]

22/16.12. However, God had no footing in Japan or Heleste, nor did he have sufficient power to establish a God or Lord in either country, or in the heavens belonging to them.

22/16.13. And when Diva assembled, God propounded this matter, on which the fourteen members spoke at length. And then Div decreed: To the swift messengers in attendance, and through them to the etherean Goddess, Cpenta-armij, deploring[725] of Diva in Jehovih's name: Two heavenly kingdoms and two corporeal divisions have walled themselves around in idolatry. A'ji has yet six years, and dawn twenty-six.

22/16.14. Thirty days later the star-ship, Gee'onea, from Haot-saiti, in etherea, appeared in the heavens above, being first observed when it was on the borders of the bridge Chinvat. Immediately God sent a swift-rising Ometr to meet the star-ship and conduct it to Craoshivi, where he had gone with one of the transports, with two hundred million, well selected, to found a new city in heaven. Suffice it to say that in three days' time, the star-ship landed in

[724] The term Master, applied to Christ, came by way of the Grecians [Greeks], and not by the Hebrews. The Hebrews never rejoiced in a word that implied servitude in the sense of master. –Ed.

[725] sorrowing over, lamenting, expressing regrets

Craoshivi with one million laborers provided to endure till the coming dawn.

22/16.15. After due salutations, Os, chief captain of the ethereans, said to God: In Jehovih's name I come to possess the heavenly places, Soo'fwa and Gir-ak-shi, and their lands, Japan and Heleste. This work must be accomplished before dawn, before the coming of Cpenta-armij. Therefore, send for your messengers who know the places, so that I may conduct my hosts there to labor.

22/16.16. God then gave messengers to Os, and the latter departed and went to the kingdoms named; and it so happened, by the wisdom of Jehovih, that this took place at the same time that Ahura had returned and found his capital and throne demolished. Hence Ahura was powerless to interfere with the labor of Os and his hosts.

22/16.17. So Os divided his forces and possessed both Soo'fwa and Gir-ak-shi, together with the divisions of the earth belonging to them. And Os possessed the corporeal temples of worship, and the places of the oracles, and all places for consulting spirits. And he did not teach the name Jehovih, nor Great Spirit, nor Father, for none of these would be received. But he taught and extolled[726] this: That heaven (the voice of the oracle, etc.) was thus inspired OF THE MAZDA, THE CREATOR; OF THE VOICE THAT SPOKE TO ZARATHUSTRA, THE ALL PURE. That man should strive to goodness and good works; to self-denial and love; to justice and truth; and cultivate the state of mercy and obedience to the all highest light in the soul.

[726] promoted, placed positive energy into; not only to make it acceptable and desirable, but irresistible so as to make man take to heart, practice, and venerate that which the message proclaimed

CHAPTER 17 Divinity

22/17.1. But even Gods fail at times. For all persons learn by failures that there are higher powers. Only Jehovih never fails.

22/17.2. In the last month of the last year of a'ji, even while God, Jehovih's Son, and his Lord Gods, and his Lords and sub-Gods, were proud of heart that they would carry the earth and her heavens through safely, they met sore trials. This, then, is what happened: A comet came within the earth's vortex, and was drawn in, just like floating debris is drawn within a whirlpool in a river. The substance of the comet was condensed, and fell on the earth in mist and dust and ashes. Consequently, the earth and its heavens were in darkness for twelve days, and the darkness was so great that a man could not see his hand before him.

22/17.3. And during those days of darkness there were more than four score hells founded within Ahura's heavenly regions, and he himself was cast into one of them, and he was walled about by more than three billion angels; pilfered and stripped of all

he had. And his remaining sub-Gods were also bound in hell and robbed of all they had.

22/17.4. And presently the spirits ran for the kings' and queens' souls (of those who had been tyrants on earth), and they caught them, and brought them and cast them into hell also, taking vengeance on them with stripes[727] and foul smells. And hundreds of thousands of spirits went and gathered foul smells and cast them into hell, and surrounded the hells on every side with foul gases, so that none could escape.

[727] whippings

22/17.5. The madness upon them became so desperate, that even the tormentors rushed in, making a frolic of madness. And those who ever had an enemy on earth now ran for him and caught him in hada and brought him with the help of others, and cast him into the torments of hell. And those who had been slaves for hundreds of years to Ahura and his Gods, now caught everyone they could lay hands on, and dragged them into hell.

22/17.6. As soon as God's messengers came and told him what happened, God sent all his available forces to overthrow the place, if possible. Vishnu, full of hope and courage, sent one-half of his forces to God's assistance, thus risking the guardianship of the three great mortal kingdoms, Vind'yu, Jaffeth and Arabin'ya. And God sent messengers to the heavenly kingdoms of North and South Guatama, saying to the Gods of those places: Behold, Ahura, the false, is involved in torments; upon him are his hosts, three billion! Send all above grade seventy at once. To Uropa he sent also, saying the same thing, and adding: Alas, my little wisdom in sending off a billion of my own hosts to Craoshivi at such a time!

22/17.7. Craoshivi was the new plateau, difficult to access, and it was hardly possible to recall his hosts in the time required. So God summoned the Diva, so that they could sit for the Father's Voice; and the members came and sat in the usual way, and Jehovih spoke to God, saying:

22/17.8. Peace to you, My Son! Do not regret having sent your most exalted hosts to Craoshivi. Did I not lead you there? And I said to you: Possess this place, and send your hosts here. Nor should you grieve because I sent the nebulae and the darkness of that time. Is it a greater tragedy for you to see these things, than for mortals to witness the spring floods that wash away the summer's coming harvest?

22/17.9. To learn to provide against contingencies, this is wisdom. Yet not all wisdom is in man's heart, nor yet with My Gods. How can you perceive how it is with Ahura's soul, whether this hell is good or evil for him in the end?

22/17.10. If you behold My sudden power, how much more must Ahura feel it? (For his whole kingdom is gone, and he is now in hell.) Yet you shall deliver him out of hell; by your hosts, he and his

sub-Gods shall be delivered. But the torments of his own soul shall be far greater, than what his drujas can heap upon him.

22/17.11. Then God inquired of Jehovih, saying: What is the best, most perfect way, to deliver Ahura and his subjects out of hell?

22/17.12. Jehovih answered him, saying: Send those whom he has despised, or ill-treated, or humbled. And when your Lords and Gods have come to the place, let these, his abused enemies, take the hand of your Lord or your God, and they shall call out to Me in the name, Ormazd, which name Ahura has tried to destroy for the glory of his own. And at the sound of the name, Ormazd, your hosts shall cast burning light into the faces of the drujas, and thus scatter them away till Ahura is released; and he shall witness that he has been released through the name, Ormazd.

22/17.13. God sent E'chad and Ah'oan[728] to deliver Ahura out of hell; and they labored four years in accomplishing it, and then Ahura was free. And Ahura's hosts were divided into groups of tens of thousands, and hundreds of thousands; and God appointed generals and captains over them, except for eight hundred million drujas, who had escaped from hell and through the guards' fires, and descended back to the earth, to torment and deceive mortals.

[728] These are the namesakes of the first Lord Gods at the time of Fragapatti.

22/17.14. So it turned out that Vishnu failed in some degree to save the nations of the earth from the approach of evil spirits. Jehovih spoke to Vishnu, comforting, saying: Because you have helped to deliver Ahura, you shall not take sorrow to your heart. What are eight hundred million to you? So Vishnu grieved no more.

22/17.15. Now during the deliverance of Ahura's hell, no less than six knots had been tied, and in one of these Ahura and his sub-Gods had become bound, so there was no escape for them. But the outer and extreme knots were untied first; and as fast as the delirious spirits were rescued, they were carried outside, beyond the fire-walls, and placed under guard.

22/17.16. Thus, in sections, Ahura's hell was cast out; and when the deliverers came to Ahura and his confederates, they were all, except Ahura, in a state of chaos, frenzied with fear. But Ahura was not beside himself,[729] though in serious fright. Ah'oan, Lord of Jaffeth, spoke to him, saying: In the name of God, and of Ormazd, I have delivered you. How is it with you?

[729] not hysterical, not wholly unnerved or uncontrolled, mind not in chaos

22/17.17. Ahura said: I am done! I am nothing! One God alone can do nothing. Do with me whatever you will. I am your servant.

22/17.18. Ah'oan said: No, be servant to none except Ormazd, your Creator. His name is the watchword and the power in all the high heavens. By

His name you shall become one among Godly companions.

22/17.19. Ahura said: But you must torment me first! Ah'oan said: For what reason? My work is not to cast down but to lift up. So it is with all of Ormazd's Gods. Behold here even your sub-Gods, and those whom you have evilly used in the past! See, they hold up their hands in prayer to Ormazd for you!

22/17.20. And is this not the way of knowing whether angels and mortals are of the Creator? If they pull down, they are not His. If they slander or torment, or speak evil of one another, or give pain, they are not His. Why, then, shall I not do good to you and restore you to your kingdom?

22/17.21. Ahura said: Give me anything, but do not give me my kingdom again, for of all torments this is the worst. Ah'oan said: Would you treat evilly those who have been your subjects? If so, you are not of the everlasting resurrection. Ahura said: No, I never want to see them again! Never hear them again! Never know them again! If, therefore, you will do me good instead of evil, take me, I pray, far away, and alone, so that I may meditate forever on the horrors I have passed through.

22/17.22. Ah'oan said: Hear me now, once and for all, and I speak in the name of God and the Great Spirit, Ormazd: Because you have served yourself and compelled others to serve you for nearly two thousand years, you have become blind to the Ormazdian law, which is, that your own peace and happiness can only come by making restitution to your servants, and by lifting up those whom you have cast down. How can I deliver you away from them? I could take your person away from here, but I cannot deliver your memory. No man can be delivered from himself.

22/17.23. Only one way is open for you, and it is under the Ormazdian law, which is, that you shall take your kingdom again, and deliver it to righteousness, intelligence and good works. Serving Ormazd by doing good to them whom the Creator gave you. Many of them have served you more than a thousand years; would you now cast them off without recompense?

22/17.24. Ahura said: You are just, O Ormazd! I perceive the wisdom of Your Gods, and the bondage of men. Take me, O Ah'oan, put me in a way to carry out this great light.

22/17.25. Ah'oan said: Hear your sentence, in the name of Ormazd, the Creator; which is, that you shall be taken to a place of safety, which E'chad shall select; and there your best, most exalted people shall be taken, and put to work and to school, and in nurseries and hospitals; and you shall go among them, teaching and encouraging them in industry and

righteousness, for Ormazd's sake. And when you have them disciplined in this way, you shall receive another installment of your people, and they shall be likewise disciplined. And then another installment, and so on, until you have all your kingdom.

22/17.26. And to ensure your success, these, my Lords and generals and captains, shall go and labor with you and your hosts. And you and your people shall have no ornaments; and all your raiment shall be white-gray, teachers and pupils alike, except when specially ordered otherwise by God and his deputies.

22/17.27. And when you and the majority of your hosts have risen above grade fifty, you shall be crowned in the name of Ormazd, and your kingdom shall have a throne, and you shall be one among the united hosts of the higher heavens. Till then, go to your labors diligently, and may Ormazd abide with you in wisdom and power.

22/17.28. Ahura said: You are just, O Ormazd. I will from this time forward, forever, serve You with all my wisdom and strength!

22/17.29. And then E'chad and his attendants led the way, and the marshals, generals and captains brought the first installment of Ahura's hosts, and they went to a place called Ailkin, a heavenly place capable of seven billion, and there they founded the new colony for Ahura.

22/17.30. But Ah'oan and his hosts continued their labors in delivering the hells, until they delivered them all, more than eighty, and placed all the spirits under guard and discipline.

CHAPTER 18 Divinity

22/18.1. Thus drew to a close the cycle of Fragapatti, being three thousand one hundred years. And at this time there were few people on earth or in heaven who were not capable of everlasting life, including the druks and drujas.

22/18.2. Jehovih spoke to God, saying: Now you shall enumerate earth and heaven, as to all that I have created capable of everlasting life; and of My harvests since the habitation of the earth, when man first walked upright. And your numbers shall be entered in the libraries of heaven, to remain forever.

22/18.3. So God called together a council of mathematicians, and they counted mortals and angels, and recorded this labor in the libraries of heaven, where the wise men of heaven and earth may read the records.

22/18.4. In Fragapatti's cycle ninety-two billion were born alive. Of these ninety percent were born to everlasting life. Ten percent went into dissolution, as a drop of water evaporates before the sun and is seen no more.

22/18.5. In Osiris' cycle, ninety-one billion were born. Of these eighty-seven percent were born to everlasting life. Thirteen percent went into dissolution and were seen no more.

22/18.6. In Thor's cycle, eighty-eight billion were born. Of these eighty-five percent were born to everlasting life, and fifteen percent to dissolution.

22/18.7. In Apollo's cycle, eighty billion were born. Of these seventy-two percent were born to everlasting life, and twenty-eight percent to dissolution.

22/18.8. In Sue's cycle, eighty-seven billion were born. Of these sixty-two percent were born to everlasting life, and thirty-eight percent went into dissolution.

22/18.9. In Aph's cycle, sixty-six billion were born. Of these fifty-four percent were born to everlasting life, and forty-six percent went into dissolution.

22/18.10. In Neph's cycle, before the submersion of Pan, one hundred and twenty-four billion were born. Of these twenty-one percent were born to everlasting life, and seventy-nine percent went into dissolution.

22/18.11. And these comprised one-sixth of the people that had been created alive on the earth since man walked upright; that is to say, three trillion seven hundred and sixty-eight billion.

22/18.12. But in the early days of man, only a small percentage were born to everlasting life; and, first of all, only one percent.

22/18.13. And God gave thanks to Jehovih, the Creator, because all the races of men on earth were now capable of everlasting life.

22/18.14. Of the hells and knots springing out of hada since the days of Wan,[730] this was the proportion:

[730] i.e., the arc of Wan, time of Sethantes

22/18.15. In the cycle of Fragapatti, two hundred and seventy-six hells, of average duration, thirty years. Involved in these hells, two billion angels. Sixty-four knots, of average duration, two years. Involved in these knots, one billion angels.

22/18.16. In the cycle of Osiris, three hundred and eighty-nine hells, of average duration, four hundred years. Involved in these hells, seven billion. Two hundred and twelve knots, of average duration, three years. Involved in these knots, three billion.

22/18.17. In the cycle of Thor, five hundred and ninety-one hells, of average duration, six hundred years. Involved in these hells, nine billion angels. Four hundred and thirty-six knots, of average duration, six years. Involved in these knots, four billion angels.

22/18.18. In Apollo's cycle, seven hundred and forty-two hells, of average duration, eight hundred years. Involved in these hells, ten billion angels. Six

hundred and four knots, of average duration, twelve years. Involved in these knots, five billion.

22/18.19. In Sue's cycle, twelve hundred and seventy-three hells, of average duration, one thousand years. Involved in these hells, thirteen billion angels. One thousand and five knots, of average duration, thirty years. Involved in these knots, eight billion.

22/18.20. In Aph's cycle, three thousand five hundred hells, of average duration, two thousand years. Involved in these hells, twenty-eight billion angels. Two thousand knots, of average duration, fifty years. Involved in these knots, twenty-five billion. And these were the numbers of spirits cast into hell and into knots, from the submersion of Pan to the end of the cycle of Zarathustra (Fragapatti); but at the dawn of each and every cycle, both the hells and the knots were delivered by the etherean Gods. Except in Fragapatti's cycle, when they were almost entirely delivered by the atmospherean God.

22/18.21. Prior to the submersion of Pan, commonly called the flood, more than half the people entering the first es world went into hell and knots. And in all ages of the world there have been thousands and millions of spirits who delight in hell for certain seasons, even as the same tendency is manifested in mortals who delight in debauchery, vengeance and war. Nor is a hell very different, as to spirit, from what war is among mortals. And as mortals of this day glorify themselves, their generals and their captains, for the magnitude of their havoc in war, so in ancient times in atmospherea, there were great boastings and laudations for those who inflicted the greatest torments and horrors in hell.

22/18.22. As mortals of the druk order often leave their evil ways for a season, and become upright and virtuous, loving decency and righteousness, and then break away and indulge in a season of debauchery, so has it been in the es world with millions and billions of angels. In one day the teachers and physicians were rejoicing before Jehovih because of the steadfastness of their wards to righteousness; and in the next day were left to deplore the loss of hundreds and thousands who had broken faith and gone off for indulgence's sake into some of the hells. And these had to be rescued, persuaded, threatened and coaxed back again and again to the nurseries and hospitals, or to the factories and colleges.

22/18.23. Nor does anyone know, except Jehovih, the labor, fretting, and anxiety that were undergone by the teachers and physicians, and Lords and Gods, who had such drujas in charge. For even as it is seen on earth that men of great learning and high estate often fall, becoming lower than the beasts of the fields, so were there in heaven, hundreds of thousands, even millions, often high raised in the

grades, who would stumble and fall into the lowest of hells, and even into the knots.

22/18.24. So Jehovih brought the earth and her heavens into another dawn of dan, in the arc of Spe-ta, in the Nirvanian roads of Salkwatka, in etherea.

22/18.25. Now, through the entire cycle till dawn of dan'ha, God and his Lords maintained the Diva; and mortals understood the matter somewhat, that there were certain Divine laws in heaven that ruled over mortal kingdoms and empires. So that, the words Div, Diva, and Divine rights, began to be realized as a concerted power in heaven greater than man's power.

END OF BOOK OF DIVINITY

Book of Cpenta-armij, Daughter of Jehovih

Being of the first deliverance of God's chosen people.

CHAPTER 1 Cpenta-armij

23/1.1. Jehovih spoke to Cpenta-armij, Goddess of Haot-saiti,[731] in Nirvania, in the arc of Spe-ta, Commander of the South fields of Abarom, in the Orian Plains of Bilothowitchieun, of a reign of two hundred thousand years; Surveyor for Otaias, ten thousand years; Leader of the Oixan, seventy thousand years; Captain of Geliyas' roadways, in the forest of Lugga, twenty thousand years; Founder and Ruler of Isaas, thirty thousand years; Trencher of the Haigusets swamps, four thousand years; Goddess of Nor, Goddess of Eunigi, Goddess of Poutu, each ten thousand years, saying:

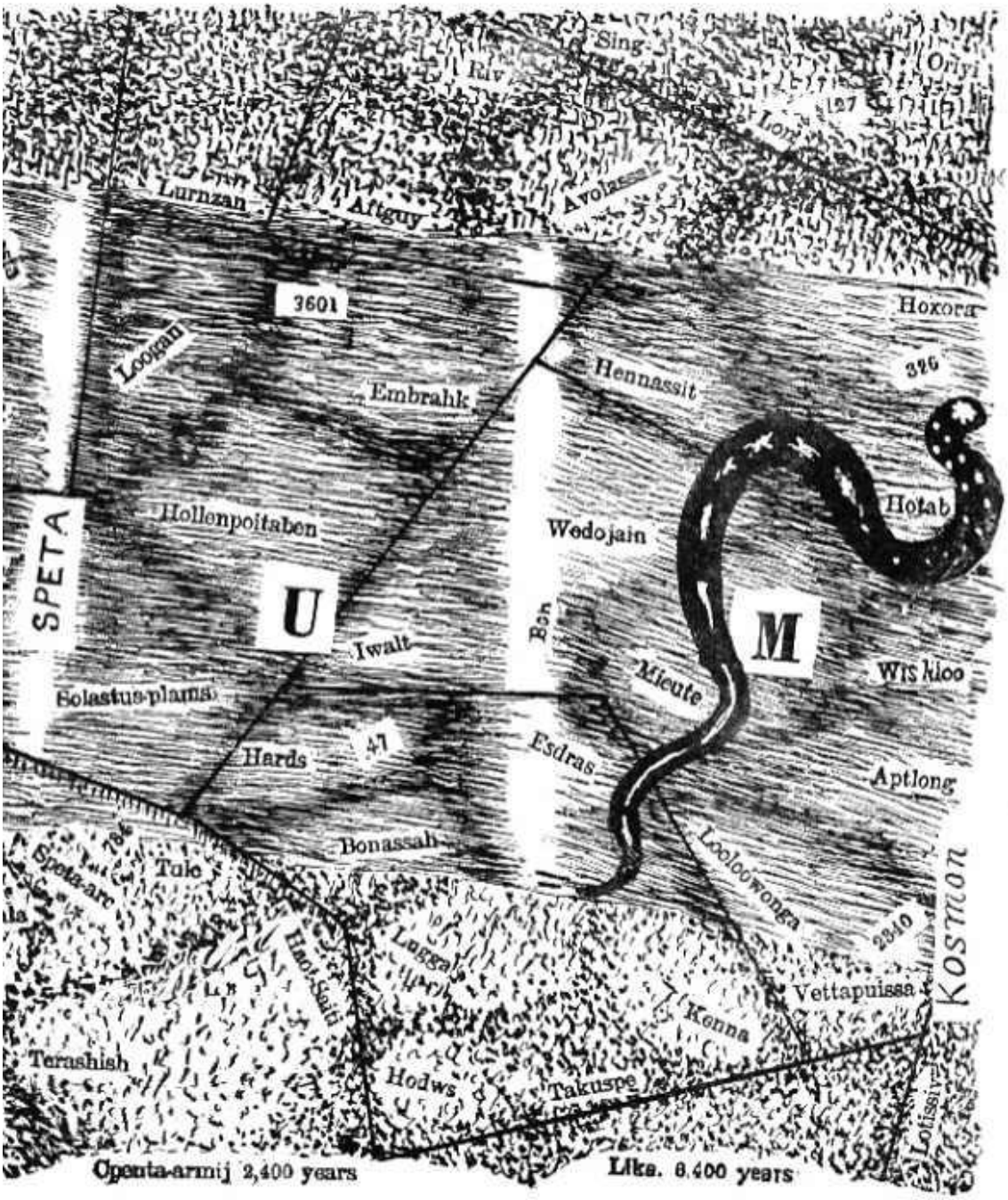
[731] see image i087

23/1.2. My Daughter, behold, the red star and her heavens come your way. She will cross the arc of Spe-ta, four years and thirty-two days' riding. Open your fields in Abarom, and give her forty years' indulgence, for this is the first of her deliverance.

23/1.3. Cpenta-armij answered, saying: I see the red star, the earth, O Jehovih! Like a wandering ship in a wide ocean, she comes through my fields, the young earth, traveling on, carefully, in the roads of Salkwatka. Has she so soon, in just little more than sixty thousand years, overcome her enduring knots and torturing hells?

23/1.4. In Your Wisdom and Power, O Jehovih! I will go in person to this corporeal world, and

encourage her God and Lords for the excellent labor done.



i087 **Map of the Etherean Roadway of the Solar Phalanx for the fourth set of two cycles of the past gadol, Plate 4 of 4**. The Roadway shown is that through which the sun and its family (including earth) traveled during the cycles of Cpenta-armij and Lika.

23/1.5. Jehovih said: Call your Council, and proclaim from My throne the FEAST OF THE ARC OF SPE-TA. Then Cpenta-armij called her High Council of a hundred million, Sons and Daughters of Jehovih,

and she ascended to her place in the center of the throne of the Great Spirit.

23/1.6. And present with her were: Obed, God of Oise, in Embrahk; Gavaini, Goddess of Ipthor, of the Solastis Plains; Ab, First Shriever of Riv-Sing; Holon-ho, God of Loo-Gam; Raisi, Goddess of Esdras; Wish-tse, God of Zuth, in Ronega; and all these Gods and Goddesses were more than a hundred thousand years raised in etherean realms, and knew the earth before she was inhabited by man.

23/1.7. On a visit to Cpenta-armij were: Owks, Orian Chief of Maiter-lan, fifty thousand years, Marshal of Wiski-loo, thirty thousand years, God of Tunsin, in the Tarps Roads, ninety thousand years; and See-wah-Gon, Chieftainess of the Orian arc of Su-los, two hundred thousand years, Mistress of Aftong, in the Plains of Bel, three hundred thousand years, Pilotess of Lu-wow-lu, one hundred thousand years, Goddess of Eune, in the Mountains of Gem-king; and Ha-o-ha, Founder of Ogee, of Siam, of Wick-a-wick, and the twelve Nirvanian Old-tse, in Lo-owtz, Eli-hagam; together with their traveling hosts, five million each.

23/1.8. Cpenta-armij said: For Your glory, O Jehovih, I proclaim the FEAST OF THE ARC OF SPE-TA. And these, my visiting hosts, shall enjoy the four years' deliverance of the red star and her heavens!

23/1.9. Then Owks responded, and then See-wah-Gon, then Ha-o-ha, speaking at great length, and rejoicing for the invitation. And they related many adventures on other stars in the time of the arc of deliverance, the arc of Spe-ta, and with what Gods and Goddesses they journeyed and what Chiefs and Chieftainesses.

23/1.10. So Cpenta-armij spoke to her chief marshal, saying: Send heralds to the builders, and order me an airavagna capable of five hundred million, and of speed, grade sixty. After this you shall select one hundred million from my attendants, and after that three hundred million of the Egisi.[732]

23/1.11. With these, and my visitors, I will start for the red star in twenty days. The proper officers attended to these things, and while they were going about their business, behold, the red star, the earth, rose up in the roadway far away, and the es'enaurs saw it, and they chanted:

23/1.12. What is over there? The red star, Jehovih! Your breath has spoken. Your voice, the silent motion. O Your endless power, Jehovih!

23/1.13. Around her, close about; what is that filled with angels, billions! Wondrous are Your works, O Jehovih, and measureless! She rides around the sun, in her orbit of two hundred and seventy million miles.

23/1.14. It is her atmosphere, traveling with her; its boundary, Chinvat. How fearfully[733] You have

[732] volunteers who may have previously registered themselves for such an excursion. – 1891 glossary

[733] awe-inspiringly majestic; in such grandeur as to induce reverence to the utmost degree; awesomely; magnificently; impressively; strikingly; to an appalling extent

created, O Jehovih! And the magnitude of Your places! That little red star is a world, O Father! And the billions of angels, why do they stay in such heavens, O Jehovih!

23/1.15. Then from far away, the trumpeters answered: She that spins around the sun, the red star, the earth, a new world, a generator of the souls of men. The Gods have called her, but she will not hear. Her atmosphere is full of angels struggling for the earth. But Your hand is upon them, O Jehovih. Your trumpeters will line the roads of Salkwatka.

23/1.16. Then sang the es'enaurs: How lovely Your works are, O Jehovih! Too lovely Your Places are, O Jehovih! Too lovely is the red star, the earth, O Jehovih! Your children love it while in mortal form; and after death they love it too much, O Jehovih!

23/1.17. The pipers answer for Jehovih from the Wide East: I made the earth, the red star, with oh so little to love. I gave her poisoned weeds, vines and grasses, and millions of death-dealing serpents. Then I created poisoned marshes and terrible fevers. Yes, I created man on the earth, with sore travail and full of misery, so that he would turn and look upward for a holier place.

23/1.18. Then sang the es'enaurs: You created Your atmospherean heavens too lovely, O Jehovih! —Your bound heavens that travel with the red star, the earth. The spirits raised up from the mortal earth find too much to love in Your lower heavens, O Jehovih!

23/1.19. The pipers again answered for Jehovih: I created My lower heavens full of darkness and evil possibilities. As a place for madness, I created it; a place for lying and deceit; full of hell and torments. To drive man upward; to blow My breath upon him, to lift him up, as one lights the fire by blowing.

23/1.20. Cpenta-armij spoke from Jehovih's throne, saying: What is the deliverance of man? Is it from his mother's womb? Is it from his corporeal body? Is it from the corporeal world and her atmosphere? The Father has given three births to all men. In the first, man has nothing to do with his shaping or time in his mother's womb. In the second, he has a little more to do in directing his course during his mortal life; but for the third, for the higher heavens, he must work for his own deliverance.

23/1.21. Cpenta-armij said: The Creator created three kinds of earth deliverance for man: first, from his mother's womb, coming crying, blank and helpless; second, from the tetracts (earthly passions and desires), serious and full of fear; third, from the enemies of the Great Spirit. This last is the Feast of Spe-ta.

CHAPTER 2 Cpenta-armij

23/2.1. Cpenta-armij said: I looked far off in the distance, and saw the earth and her heavens traveling on. I listened to the voice of mortals! A merchant counted over his gains; he said: This is heaven! A drunkard quaffed a cup of poison;[734] he said: This is heaven! A wanton said: This is heaven! A general, red with blood, counted the badges on his breast; he said: This is heaven! A tyrant, rich in toiling slaves, said: This is heaven! Then a vast multitude, all smeared with the blood of war, pointed to a field of mortals slain, and said: This is heaven! A farmer stretched wide his arms, toward his great, uncultivated possessions; he said: This is heaven! A little child with a toy said: This is heaven!

23/2.2. || Then Jehovih spoke, saying: You cannot convince any of these to the contrary. They are not ready for deliverance. ||

23/2.3. Cpenta-armij continued: I listened to the voice of spirits, the angels traveling with the earth. A wanderer, going about, with nothing to do, said: This is heaven! An obsessor[735] of mortals and of other angels said: This is heaven! The fairies, the butterfly angels, the triflers, that forever look in crystal waters to behold their own forms, said: This is heaven! The rollicking, deceiving angels, who went and inspired mortals to falsehood, said: This is heaven! Vampire angels, that nestle in the atmosphere of mortals, largely living on their substance, said: This is heaven! Evil angels obsessing mortals for murder's sake, to make mortals burn houses and torture helpless creatures, said: This is heaven!

23/2.4. || Again Jehovih spoke, saying: You can convince none of these to the contrary. They are not ready for deliverance. ||

23/2.5. So once more I listened to the sounds coming from the far-off earth. And I heard the prayers of mortals. The king prayed for his kingdom and for himself. The general prayed for success in war. The merchant for great gains; the tyrant for great authority.

23/2.6. || Jehovih said: Only the earth can answer such prayers. ||

23/2.7. I listened again for the prayers of mortals; they had great afflictions, dire diseases, famines, and wars; the merchants were bankrupt, and there was great suffering, and they prayed for deliverance.

23/2.8. || Jehovih said: If you deliver them they would return to their old, evil habits. I say to you, the merchant shall be bankrupt; the king shall fail; the general be overthrown; the healthy shall be sick for a season. Until they know My power, they cannot learn; unless they feel affliction, they will not help one another. If a man says: O Jehovih, come and heal

[734] drank his alcohol

[735] one who obsesses (dominates, wills, brow beats, nags, hounds, haunts, etc.) another persistently with insistent inspiration

the sick. || Should he not first of all recognize My will and know My power?

23/2.9. To give money to the drunkard, what good is that? To give wealth and earthly prosperity to those who do not acknowledge Me, is to set them against Me. To give healing to the fevered, is to teach them that I have no power in the unseen air. Do not answer the prayers of these. ||

23/2.10. I listened once more to the prayers of mortals. And they were from those who lived according to their highest light; they purified the flesh by pure food, and by bathing every day; and they went about doing good constantly, hoarding up neither clothes, nor silver, nor gold, nor anything earthly. And they purified their thoughts by putting away the evil tongue, the evil eye, and the evil ear;[736] and many of them were bound by the kings, and the tyrants, and the laws of mortals; and some of them were sick. And they prayed, saying: Great is my affliction, O Jehovih. I know that in Your sight I am justly punished.

23/2.11. But hear my prayer, O Father! Make me strong, so I may carry heavy burdens for the weary; give me liberty, so I may go about helping the poor forever. Give me wisdom, so I may uncover Your glories before men.

23/2.12. || Jehovih said: Go, My Daughter, and deliver them. They are ready for deliverance! Answer the prayers of these. ||

23/2.13. Then I called together my hosts of five hundred million, in the Nirvanian heavens in Haot-saiti, in etherea, the highest heaven. And we entered the airavagna, while, swelling high on every side, the music of millions cheered us on. Upward, high up, shone the glimmering red star, toward which our steersman now pointed the fire-arrow, to shoot meteor-like across Jehovih's pathway; and in that direction our buoyant souls turned, saluting our starters with a happy goodbye!

23/2.14. || Arise! Arise! By my vested power in You, O Jehovih, the elements shall fall before my will! Arise; onward! To the red star, speed on! Airavagna, upward, on! ||

23/2.15. Thus spoke Cpenta-armij, her voice mellow and sweet, but so tuned to the spheres, it could be heard across the breadth of a world. And Jehovih—Whose power and will she had learned to be as one with, by long experience and studying submission to His will—lent a willing ear and strong hand. Out shot the flames, the buoyant force manufactured by less skilled workmen learning the trade of Gods, where the million screws of fire whirled, propelling, till the mighty ship reeled, and turned, and rose from its foundation, with all its joyous hosts aboard, shouting loud, and singing praise to Him Who rules over all. Then turning round

[736] This means not only to speak no evil, to see no evil, and to hear no evil, but also to put away the desire to speak, see, or hear expressions of evil.

and round, slowly, spiral-like (manifesting the great secret form and force of vortices, now first revealed to man to show the plan of worlds, and how they are held in their places and moved in universal harmony and endless creation), so began the great airavagna on her course in the roadway of Salkwatka, in etherea, shooting toward the red star, the young earth.

23/2.16. And the first place they came near was the Oixanian Spars of Ochesu, where ten million spectators were gathered near the road to see the Goddess pass in her ship; and their banners waved, and their music burst forth most exhilarating; which was answered by the airavagna's cheering hosts and sailing streamers. Here Cpenta-armij paused with her ship, to salute in honor, the Goddess Yuetisiv, and then shot suddenly upward a thousand miles.

23/2.17. Again onward, turning to the right across the breadth of the road, a million miles, to salute Vultanya, Goddess of the swamps of Ailassasak, where, by the portico[737] of her heavenly palace, seventy million pupils, in their thousandth year of tuition, stood to receive the passing blessing of the Orian Chieftainess, Cpenta-armij. And there, with just a brief pause, like a nod from the ship, then Cpenta-armij sent downward on their heads a shower of newly created flowers from the sphere above, and in turn heard their chorus rise joyfully, in as many million words of love and admiration.

[737] a covered walkway or porch, with columns, found at the entry of a building

23/2.18. Still onward, upward sped the airavagna, her hosts viewing the scenes on every side. Here were the richest and most glorious places of Salkwatka; where the etherean worlds, rich in the glitter of swamps shining on the countless rainbow arches and crystal pyramids, afford an extensive view of the new Orian boundaries of Oteson's broad kingdoms. Here, where the thousands of excursionist ships, from the measureless regions of the Huan lights, course along. Here, where a million varieties of fire-ships are to be seen, of sizes from ten miles across to the breadth of a world, in unceasing travel, in tens of thousands of directions, onward in their ways, every single one a history of millions of years; and with billions of souls, and every soul rich in the knowledge of thousands of worlds.

23/2.19. Some propelled their ships by music alone; the vibratory chords affording sufficient power in such highly skilled hands, and the tunes changing according to the regions traversed. Others went forward powered by colors made in the waves of sound, carrying millions of angels, every one attuned so perfectly that his very presence lent power and beauty to the monarch vessel. And their directions were downward and upward, and east and west, and north and south, and of every angle and course. Such were the traveling regions of Wellagowthiij, in the etherean fields of Oteson.

23/2.20. And of the million ships, with their tens of billions of spirits, who of them had so great a Goddess, as Cpenta-armij, who could turn her well-learned eyes on any one, and know its home regions, and from what Orian pastures or Nirvanian rivers it sailed! Or, who was like her visiting friends, great Owks, See-wah-Gon, and Ha-o-ha, now standing side by side with her, reading the coursing fleets, and relating to one another who these were, and of the great Chiefs aboard, and with whom thousands of years ago they had been together taming some rambling star and calming its disturbed vortex, or perhaps surveying a roadway many millions of miles through an a'ji'an forest.

23/2.21. And during all this, their own airavagna was shooting on in the hands of her proper officers, everyone to his part and all the hosts in varied amusement; for such is the labor of the high raised in heaven, labor itself becomes an amusement of great relish. Coming then to the Crossings, near Bilothowitchieun, there was a small colony of ninety million etherean weavers, superintended by Cpenta-armij's ward, Hoewuel, God of two thousand years, who knew she was coming his way, and had lit the roadway a hundred thousand miles in her honor, so she turned the airavagna and cast the streamers and banners, saluting. Here again Cpenta-armij sent down flowers and keepsakes to every one of her beloved sons and daughters; and the history and mission to the earth and her heavens was written on every flower. And once again the airavagna rose upward and sped on.

23/2.22. Thus the Goddess, the Chieftainess, Cpenta-armij, went forth in Jehovih's wide universe, toward the red star; passing through ten thousand varieties of etherean worlds and roadways in the ji'ay'an fields and forests of high heaven, seeing millions of etherean ships going here and there, every one knowing its own mission and field of labor, while the highest raised Gods and Goddesses could exchange courtesies with the fiery vehicles, and speak to them, to know where they were headed, and for what purpose.

23/2.23. Then rising high; here on a level lies the earth; here the boundary of her vortex, Chinvat, just beyond the sweep of the moon. Cpenta-armij halts here to view the rolling earth, her land and water; and her atmospherean heavens, the sojourning place of the newly dead, and those who have not aspired to rise to holier heavens.

23/2.24. Quickly now Cpenta-armij takes in the situation, and orders the airavagna onward; which now takes a downward course, steering straight toward the habitable earth; slowly now, turning slowly, and descending. Viewing all the regions on

every side in the great vortex, she spies the plateau Craoshivi, the newly founded place of God.

23/2.25. And Cpenta-armij, of the Nirvanian Chen-gotha, quickly explains the place to her companions and to her hosts; and, stretching forth her slender hand, itself almost like a stream of fire, she cries out: Behold my anchorage! Bring my ship here and make fast, where the voices of my weary God and his Lords now rise, long expecting me. In Your wisdom and power, O Jehovih, I will raise them up!

CHAPTER 3 Cpenta-armij

23/3.1. Jehovih spoke to God, ruler of atmospherea and the earth, saying: Well done, O My Son! The beginning of the end of your trials is at hand. I have spoken in the highest heavens, in My etherean worlds; in the gardens of Haot-saiti, near the arc of Spe-ta, to My Daughter, who has attained to be One with Me, a Nirvanian in the regions of Chen-gotha, the holy Cpenta-armij.

23/3.2. Her ship, an airavagna, with five hundred million etherean deliverers on board, has started on the road of Salkwatka, bound swiftly for your regions, to your new plateau, Craoshivi.

23/3.3. Send word to Yima, Vishnu and Os to come to Craoshivi, each to come in rank, attended by ten million with grade above seventy, with es'enaurs, marshals, captains and generals.

23/3.4. And send invitations to your Diva to come; and to your sub-Gods, Lord Gods, and Lords, in all the divisions of heaven and earth, have them bring all their people above grade fifty. And give to your marshals a list of all who will be with you in Craoshivi on that day. And your marshals shall apportion, divide and arrange all your hosts thus assembled in Craoshivi, according to grade, approaching your throne in four lines, east and west and north and south, and your throne shall stand in the center but to the east.

23/3.5. Also in the center of the cross, your marshal shall provide sufficient space for the hosts of Cpenta-armij to land her airavagna, and to disembark. But at the outer boundary of the four lines of your hosts you shall draw a circle, and there your light makers shall erect pillars of light, making the circle as a wall of light; and, as the diameter of the circle is to the distance down to the earth's surface, so one-tenth of that distance shall be the height of the apex summit for the canopy over your capital chamber, which shall hold the Holy Council of your Goddess, Cpenta-armij.

23/3.6. God said: Your will be done, O Jehovih! And immediately he sent invitations by messengers, as commanded by the Great Spirit, inviting all the

Gods and Lords of heaven and earth, commanding them to come to Craoshivi.

23/3.7. When the Lord Gods, Gods and Lords were thus notified, they appointed substitutes to rule in their places. And they made otevans, every one suitable to the number of angels he was to take with him, and they embarked and rose up from their various places in atmospherea and the earth. And being guided in their courses by experts who had learned the way, they came to Craoshivi, where they were received by the chief marshal of God and his officers, and allotted their various places, according to their respective grades. But as the plateau was above grade fifty in the earth's vortex, accordingly there were no angels of lesser grade than fifty among all the hosts assembled.

23/3.8. And Jehovih commanded God to count the angels thus assembled in Craoshivi, and there were seven billion nine hundred seventy-five million eight hundred thousand, officers and all.

23/3.9. And the day and the hour of their assembling, when they were counted, was exactly the same time that Cpenta-armij's fire-ship arrived at Chinvat, when her light burst in full view to the hosts of God in Craoshivi. And they all saw her coming; saw the manner in which a Chieftainess comes to the lower heavens. And because of the great glory before them, the seven billion burst forth in a song of praise to Jehovih.

23/3.10. Jehovih spoke to God, saying: Ascend your throne, My Son, and allot the Council and your officers to their place, for behold, My Daughter will descend quickly now. And when she comes, My Voice will be with her for the years and days of the dawn of dan.

23/3.11. So God caused his Council, marshal and Diva to take their places and be ready for the emancipated Sons and Daughters. And presently the descending star grew brighter and larger, larger and brighter, till like a sun she shone abroad over all the plateau of Craoshivi.

23/3.12. The Gods stood in awe at sight of the sublime spectacle, for the light of the airavagna was brilliant, and unlike all the lights of the lower heavens, and new to nearly all the people.

23/3.13. Nearer and nearer descended the ship of light, till soon the music of her hosts descended to those beneath, who, awe-stricken and buoyant with delight, burst forth, entranced with the glory of the scene, singing, by the force of Jehovih's light upon them, the same glorious anthem.

23/3.14. And now the marshals spread the way, for the airavagna came close at hand; and over the bows of the airavagna Cpenta-armij shone like a central sun, as did her visiting hosts, Owks, Ha-o-ha and See-wah-Gon; so that were it not for

Cpenta-armij holding out her slender hand, the hosts below would hardly have known which of the four great lights Jehovih had sent. Presently the ship's curtains swept across the high pyramid of the capital, and then across the transparent blankets and crystal framework; and now three hundred thousand anchors shot down; slowly the mighty ship lowered itself, till her screen-work, from which the anchors hung, touched the very floors of the capital; and standing before God and his hosts, were the ethereans, all radiant with holiness, the glory of the most high heavens.

23/3.15. The attendants then quickly spread the homa;[738] the masters of arches opened the floor and sides of the airavagna, and there, with its members already seated or standing, was the central part of the etherean Council chamber even as if the throne of God had been built for it. Then the Chieftainess Cpenta-armij came forth, accompanied by Owks, Ha-o-ha and See-wah-Gon, and arriving before the throne, stood, waiting for the salutation and the sign.

23/3.16. God, still sitting on the throne, said: Daughter of Jehovih, Chieftainess of Haot-saiti, in the name of the Father! And he gave the sign ARC OF SPE-TA! Cpenta-armij and her three companions saluted in the SIGN OF THE CIRCUIT![739] Which was the highest compliment any God of the earth had ever received.

23/3.17. Cpenta-armij said: By Jehovih's command I am before you, O God. I come in Love, Wisdom and Power. Behold, my Voice is His Voice, Creator of Worlds!

23/3.18. God said: My throne is founded in Jehovih's name. Come and honor it, and bring your most high Gods and Goddesses with you.

23/3.19. They went forward then, and all the Gods and Goddesses, and Lords and Lordesses, stood up, saluting by shaking hands; and then Cpenta-armij went and sat in the middle of the throne. Meanwhile, the es'enaurs chanted a hymn of thanksgiving.

23/3.20. Cpenta-armij, being under the Voice of Jehovih, said: For joy I created man and woman; for seasons of labor and seasons of recreation. Be mirthful before Me, and jubilant toward one another, in remembrance[740] of My creations. And when I call you to labor, behold, My hand will move upon you for the furtherance of My kingdoms in their resurrections.

23/3.21. At this, the multitude broke off from their places and stateliness, and commingled together joyfully. And all those who were on the throne came down and went into the multitude, saluting and rejoicing.

[738] refreshing fragrance, more delicate than haoma. –1891 glossary

[739] This evidently means he was the first God who maintained Jehovih's light all around the earth during a cycle. –Ed.

[740] as in the recounting of stories and sharing of memories

CHAPTER 4 Cpenta-armij

Of the birth of Po, Abram, Brahma and Eawahtah

23/4.1. For two whole days Cpenta-armij left the people in recreation, but on the third she ascended the throne; and lo and behold, even in that same moment of time, a light spread abroad over the entire place, so that the people comprehended indeed what was meant by Jehovih's hand being upon them. And they all resumed their places; at which point Jehovih spoke through Cpenta-armij, saying:

23/4.2. Those whom I brought with Me from Haot-saiti shall be My Council during dawn; but the portals shall remain open on every side.

23/4.3. Those who are not of My Council are not bound to these, My labors, and they shall go and come as they choose, remembering the call of their respective Gods.

23/4.4. For whoever aspires to Me shall come to Me; but the nearest way for many is round about.[741] You, being above grade fifty, are already more to Me and for Me than against Me or from Me, and in equal degree are cast upon your own responsibility. For such is the light of My kingdoms, from the first to the highest: To the child, no responsibility; to grade twenty-five, one-quarter; to fifty, one-half; to seventy-five, three-quarters; but to the emancipated in My etherean realms, responsibility not only to self but to all who are beneath.

23/4.5. And that makes My highest worlds responsible for the lowest, being bound to one another through Me for the resurrection of all.

23/4.6. I come in this day to deliver My Gods down to the earth, to walk on the earth with mortals, raising them up in My name.

23/4.7. Those who shall be raised up in Me, even though still of the earth, shall also be held responsible for all who are beneath them; for with My light and power before them, and doing in My name, those who are beneath them will hold them responsible, not only on the earth, but in heaven, for their labors and words.

23/4.8. The Voice departed, and then Cpenta-armij spoke on her own account, saying: I will now travel once around earth and heaven, seeing with my own eyes and hearing with my own ears, even as is commanded of me by the Father; so I may know from my own experience the condition of mortals, and of the spirits who dwell both with them and in the lowest heavens. He who is still your God shall abide with you on this throne, until I return.

23/4.9. Cpenta-armij then descended and sat at the foot of the throne, and Owks, Ha-o-ha and See-wah-Gon with her, and God went down and took

[741] indirectly, circuitously, in a roundabout way

her hand, saying: Arise, O Goddess, and go your way. Then he raised up the other three in the same way, and they saluted and stood aside. Now as soon as God raised them up, the All Light settled upon him, and he again ascended the throne and sat in the middle. Then Cpenta-armij spoke, saying to God:

23/4.10. Jehovih has commanded the raising of a voice in four divisions of the earth; what is your light, O God? God said:

23/4.11. In Jaffeth I have raised up a man named Po, an I'huan of the I'hin side, of grade ninety-five. In Arabin'ya I have raised up a man named Abram, an I'huan of the I'hin side, of grade ninety-five. In Vind'yu I have raised up a man named Brahma, an I'huan of the I'hin side, of grade ninety-nine. In Guatama I have raised up a man named Eawahtah, an I'huan of the I'hin side, of grade ninety-five.[742]

23/4.12. The loo'is who have accomplished this labor are still with their wards, but are apprised of your coming. Behold, I send messengers with you who will answer your commands. ||

23/4.13. So Cpenta-armij departed with her hosts, and entered an otevan that God had previously prepared for her; and she took one million attendants with her, going straight down to the earth. First of all she went to visit mortals and mortal kingdoms, kings and queens, temples and oracles, and then to see Po, Abram, Brahma and Eawahtah, each of whom was sufficiently illumed to see her and to know she was the person of the All Voice.

23/4.14. Next she visited all the heavenly kingdoms belonging to the earth, going first to the heavenly kingdom belonging to Japan; then to Ah'oan, of Jaffeth; then to E'chad, and so on until she saw them all.

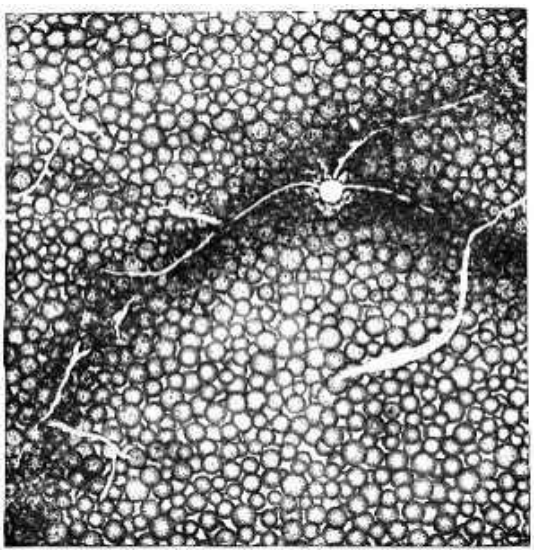
23/4.15. After that Cpenta-armij returned to Craoshivi, making a circuit sufficient to examine all the plateaus below the belt meteoris.

23/4.16. During Cpenta-armij's absence, which was thirty-two days, God extended the receiving grounds of Craoshivi by twelve thousand miles in breadth toward the south, and founded sixty colonies. For even now, ships were arriving daily with hundreds of thousands of angels who were being prepared for the degree of Brides and Bridegrooms to Jehovih, ready for the third resurrection, and more would continue arriving for the four years to come.

23/4.17. Messengers had arrived in Craoshivi daily from Cpenta-armij, so that God knew when she would return. Accordingly he made preparations, and she was received with due ceremony in the name of the Father.

23/4.18. And Cpenta-armij ascended the throne of God and sat in the midst, and a light like a sun settled around her. Her companions, Gods and Goddesses, did not sit near her now, though on the throne to the

[742] see image i076



i076 **The Earth in Ocgokuk**. Jehovih said: Out of the etherean mountains of Ocgokuk I brought the earth, prepared for My four Sons: Abram, Brahma, Po and Eawahtah. And I numbered the earth at one hundred, for it had attained to fullness.

right and left. While they were taking their respective places, the es'enaurs were chanting anthems, and the awe and majesty of the scene were magnified to the utmost.

CHAPTER 5 Cpenta-armij

23/5.1. When the light fell fully upon Cpenta-armij, the Voice of Jehovih spoke through her, saying:

23/5.2. I am well pleased with you whom I made God over the earth and her heavens; by My hand you have raised them up; through you I have maintained the Diva even to this day.

23/5.3. You shall have honor in My exalted heavens because you are the first in Spe-ta; but you shall crown your glory by descending to the earth and walking with mortals for the term of four years, with My Son, Brahma. And when your time is completed, I will come and deliver you and Brahma.

23/5.4. In My name you shall speak and establish Me among men; and I will be with you in Wisdom and Power. Take your attendants and proceed to your labor; whatever you desire of Me, call, and I will answer, for I have messengers who shall labor between us.

23/5.5. God then saluted, and withdrew. Next came Yima, and Jehovih spoke to him, saying:

23/5.6. Being one with God, you shall labor even as he labors; and you shall descend to the earth, to My corporeal Son, Po, who has been prepared in My name, and you shall walk the earth four years with him. And you shall speak in My name, establishing Me among mortals, to the end that My chosen shall be delivered into My kingdoms. For you shall lead them away from the mortal kings, and teach them to know Me as their only King.

23/5.7. Take, then, your attendants and go to your labor, and at the end of four years I will appoint a successor to you, and I will deliver you into My etherean kingdoms.

23/5.8. Yima then saluted and stood aside. Next came Vishnu, renowned for his labor in Vind'yu and her heavens. Jehovih said to him:

23/5.9. Being one with God, you shall fulfill with him the completion of Spe-ta in My name. For which purpose you shall descend to the corporeal earth, to Arabin'ya, and dwell there for the period of four years with My corporeal Son, Abram. With Abram you shall remain day and night, speaking and laboring in Me as fully as My very Self. And you shall deliver My chosen away from the kings' peoples, teaching them to have no king but Me, their Creator. To Abram you shall reveal My name, JEHOVIH, and establish it in secret, with due rites and ceremonies. And at the end of four years I will

appoint a successor to you; and I will deliver you into My emancipated worlds. Take, then, your attendants and depart to your labor, and I will be with you in wisdom and power. Vishnu then saluted and stood aside.

23/5.10. Next came Os, who had been sent by the etherean regions of Haot-saiti to deliver the kingdoms of Japan and Heleste and their heavens, but who was now relieved by the Divan successor. To Os Jehovih spoke, saying:

23/5.11. In honor of your volunteering in the days of darkness for the relief of God and his kingdoms, I now create you God of the first Spe-ta of the red star, and crown you with My Own hand. ||

23/5.12. And lo and behold, even with these spoken words, a light descended in the form of a crown and settled upon his head; at which, Jehovih said: In which I have made you a lawful Div with corporeal power.

23/5.13. And you shall descend to the corporeal earth, to Guatama, and walk with My Son Eawahtah, whom the loo'is have bred for My Voice, staying with him day and night, for the term of four years, gathering together the remnants of My lost tribes, and establishing them in faith of the Great Spirit, in My name, Egoquim, being suitable to the utterance I have created with them.

23/5.14. And at the end of four years I will appoint a successor to you; and after that I will restore you into My etherean worlds. Take, then, your attendants and depart to your labor, and I will be with you in wisdom and power.

23/5.15. Then Os saluted and stood aside, and the Voice departed; then Cpenta-armij, on her own account, said: Now I dissolve the Diva with honor and glory to them. The kingdoms you ruled over shall be my kingdoms during dawn; in the Father's name I assume them and their affairs. Peace, love, wisdom and power be with you all, amen.

23/5.16. The four inspiring Gods then departed to the outer border of Craoshivi where they each had waiting, a fully equipped otevan, which had been prepared beforehand by their attendants, into which each God with his fifty thousand attendants, now embarked. The musicians then saluted them, even as they moved off, in direct lines for the earth.

23/5.17. Cpenta-armij then lowered the light a little, and her three visiting companions, Owks, Ha-o-ha and See-wah-Gon, sat near her on the throne, before her etherean Council of five hundred million.

23/5.18. Cpenta-armij said: I have visited the earth and her heavens, even the heavens on her very surface. By the power vested in me, I relieve from duty all Lords, Gods, sub-Gods, and sub-Lords, on the earth and in the heavens of the earth. My

messengers will communicate this to them, commanding them, in my love and wisdom, which are one with the Father, to come at once to Craoshivi, so I may honor them and apportion them for the third resurrection, which will occur in four years.

23/5.19. To the Lord-dom, Maitraias, founded by Vishnu, I appoint Yugsaesu as Lord and allot him thirty million of my etherean hosts, to be chosen by him. Let Yugsaesu come before me! Yugsaesu then came before Jehovih's throne, and Cpenta-armij said to him: Go to Maitraias, taking your hosts with you. And when you arrive, possess it in Jehovih's name, and establish it in the order of a Lord-dom, providing sub-kingdoms to your place as may be required.

23/5.20. And you shall have dominion over all angels that are already with the plateau of Maitraias, or those who afterward may be sent to you from the other heavenly divisions and from the earth. And you shall provide your kingdom to the service of the Father, in ways chiefly to prevent angels from returning to the earth to obsess and pollute mortals. For you shall find hundreds of millions of them who have no aspiration other than destruction. Many of them were slain in wars on the earth, and are still seeking vengeance, and if they escape to the earth, they obsess mortals to burn cities, to murder, and to all manner of wickedness.

23/5.21. Your labor, O Lord, is not to reform them or teach them, for I shall appoint and allot others to that end; but you shall labor wholly and entirely to prevent the return of Maitraiasans to mortals. And so that you shall be strong before them, you shall draw from all other heavenly kingdoms, which I shall establish, a sufficient guard to enforce my commandments.

23/5.22. For four years you shall labor in this matter, and you shall also raise up one from within your Lord-dom, to be your successor after you. Take, then, your hosts and go to your labors, and the Father will be with you in wisdom and power.

23/5.23. Yugsaesu then made his selections from Cpenta-armij's hosts, and they came and passed before Jehovih's throne, saluting, and then withdrew and went into a ship which had been prepared for them by persons whose labor lies in that matter; and, having saluted with music, they departed, Yugsaesu and his hosts, rejoicing.

23/5.24. Cpenta-armij spoke again, saying: Behold, the time has now come upon the earth when I will divide and allot to each of its great divisions, heavenly kingdoms accordingly.

23/5.25. To Japan, because she is a remnant of the submerged continent, I establish a heavenly kingdom, and it shall be called SUASU.

23/5.26. To Jaffeth, because she has preserved much of the first language, I establish a heavenly kingdom, and it shall be called HI-JEE-TSE.

23/5.27. To Vind'yu, because she is the most advanced in holiness of all the earth, I establish a heavenly kingdom, and it shall be called VRI-MIJ.

23/5.28. To Arabin'ya, because she is the foundation of Jehovih's migratory hosts who shall go forth around the earth, I establish a heavenly kingdom, and it shall be called PARADISE.

23/5.29. To Heleste, because she was rescued from darkness by Os in time to meet this arc, I establish a heavenly kingdom, and it shall be called SPE-TA.

23/5.30. To Uropa, because she was first founded by a woman, I establish a heavenly kingdom, and it shall be called HIMMEL.

23/5.31. To South Guatama, because she is the least inhabited of all the great divisions of the earth, I establish a heavenly kingdom, and it shall be called AHDEN.

23/5.32. To North Guatama, because she is the ground on which the circumscribing of the earth by the different nations shall take place, where the revelations of heaven and earth shall be made to man,[743] I establish a heavenly kingdom, and it shall be called KOSMON.

23/5.33. To all the South Islands, I establish a heavenly kingdom, and it shall be called FLUE.

23/5.34. To all the North Islands, I establish a heavenly kingdom, and it shall be called SIN-YOT.

23/5.35. Now the light of Jehovih spread over Cpenta-armij, and His voice spoke through her, saying: To My ten heavenly kingdoms which I have made through My Daughter, behold, I choose ten Lords, and My ten Lords shall go to the kingdoms I apportion to them. In My name My Lords shall build to Me ten heavenly places of delight, for the spirits of the dead that rise up from the earth.

23/5.36. And in My kingdoms, My Lords shall establish places of learning, places of labor, and places for the sick and helpless angels that rise up from the earth. And My Lords shall raise them up to know Me and the glory of the worlds I have created for them; inspiring them to perfect themselves in wisdom, purity and power, so that they may arise and inherit My etherean heavens.

23/5.37. And My Lords shall appoint ashars to mortals at the time of their corporeal birth; and these ashars shall be appointed to shifts of watch, so they may relieve one another, having a time of labor and a time of rest. And My Lords shall appoint My ashars so that each and every ashar shall have a hundred changes of labor with a hundred different mortals, in order to learn all the varieties of men and women I

[743] Oahspe is one such revelation.

have created. And the number of ashars shall be equal to the number of mortals dwelling on the earth.

23/5.38. And My Lords shall appoint asaphs to reside in heaven, sufficient in number to receive the spirits of all who die on the earth, which they shall receive from the ashars in My name. And the asaphs shall take these angels, thus received, and place them in the regions My Lords shall have prepared for them, where there shall be sufficient teachers, nurses and physicians in My heavenly places to administer to them.

23/5.39. And My Lords shall provide discipline to the spirits thus received, who shall be trained according to the Divan law that I established through My Gods, and this discipline shall extend beyond the es'yan even to the thirtieth grade.

23/5.40. Then My Lords shall provide for those who have attained to the thirtieth grade by sending them in suitable ships to this place, Craoshivi, and so, deliver them to My Daughter, Cpenta-armij, and to her successor God or Goddess, who shall have dominion over the whole earth and her heavens.

23/5.41. For behold, it is the nature of man on the earth to go after earthly things instead of heavenly; and it is the nature of the es'yan to strive for the earth instead of My higher heavens. Be careful, therefore, to lay a foundation to prevent angels and mortals from going downward; to provide inspiration to make them desire to ascend to My holy regions.

23/5.42. The Voice now departed, and Cpenta-armij spoke on her own account in Jehovih's name, saying:

23/5.43. Let whomever I call, come before Jehovih's throne, for they shall be the Lords whom I shall anoint for the heavenly kingdoms I have established:

23/5.44. Le-tzoo, Lord of Suasu, a heavenly place over Japan.

23/5.45. Oe-wah, Lord of Hi-jee-tse, a heavenly place over Jaffeth.

23/5.46. Loo-gam, Lord of Vri-mij, a heavenly place over Vind'yu.

23/5.47. Ha-kappa, Lord of Paradise, a heavenly place over Arabin'ya.

23/5.48. Jes-Sie, Lordess of Spe-ta, a heavenly place over Heleste.

23/5.49. Yo-han, Lord of Himmel, a heavenly place over Uropa.

23/5.50. Hinot-tse, Lordess of Ahden, a heavenly place over South Guatama.

23/5.51. Ami, Lordess of Kosmon, a heavenly place over North Guatama.

23/5.52. Horam, Lord of Flue, a heavenly place over the Southern Islands.

23/5.53. Puetse, Lordess of Sin-Yot, a heavenly place over the Northern Islands.

23/5.54. All these angels came before Cpenta-armij when called, and they now stood abreast Jehovih's throne, at which point the All Light overspread the place, and the Father's Voice spoke through Cpenta-armij, saying:

23/5.55. You are My Lords and Lordesses, by Me raised up and allotted your places. You shall labor for four years, even to the end of this dawn; and you shall provide successors to take your places after you. And in this lies your greatest glory and Mine. For they who succeed you shall hold dominion two hundred years. And they in turn shall provide successors after them, and so on; for these successions shall continue till the arc of Bon.

23/5.56. With My own hand I weave crowns, and crown you for My kingdoms!

23/5.57. When these words were spoken, the light that was now gathering quickly in a variety of colors, took the shape of ten separate crowns, and descended on the heads of the Lords and Lordesses. The Voice ceased, but Cpenta-armij spoke on her own account, in Jehovih's name, saying:

23/5.58. My Lords and Lordesses, go to your labors in the love, wisdom and power of the Father, and He will be with you; and you shall be a glory in His kingdoms. Therefore, each of you shall choose ten million of my hosts, who shall go with you to your places, to be exchanged or divided later, as I may direct. So that you may choose in order, he who was first appointed shall choose first; the second next, and so on until you have your chosen.

23/5.59. All these Lords and Lordesses were of the Higher Light, and knew beforehand, and had already chosen their attendants in that manner, so that at a given signal the chosen multitudes rose up and came before the throne, forming ten groups of ten million each. And they at once formed in line and passed before Jehovih's throne, saluting in the sign, BIRTH OF SPE-TA ON THE EARTH, and Cpenta-armij answered in the sign, JEHOVIH AND THE LOWER HEAVENS.

23/5.60. Cpenta-armij said: For the glory of this scene, I bequeath a day of rest, so that my hosts may witness the departure of the fleets of Jehovih's Lords and Lordesses. || At once the hosts joined in a mighty chorus of thanksgiving and praise; and they went out and saw the ships laden with the joyous crews; saw them set their great fleet in motion; sang and shouted to them in Jehovih's love, for the glory of His high heavens.

CHAPTER 6 Cpenta-armij

23/6.1. In the beginning of the second year of Cpenta-armij in Craoshivi, messengers came before Jehovih's throne, saluting, and greeting from Ctusk,

who now lived under the name, Ahura, and submitted the following communication:

23/6.2. Ctusk, who has become Ahura, a servant of Jehovih, and is now God of Ailkin by just judgment of Jehovih, desires audience with the Most High-Raised Cpenta-armij, Daughter of the Great Spirit.

23/6.3. To this Cpenta-armij answered: Greeting, in love to my brother, Ahura. By the Grace and Power of Jehovih, come and see me, bringing your attendants. || Now, after the lapse of a few days, Ahura came to Craoshivi, attended by one million, escorted by music, and proclaimed according to the discipline of the higher heavens, with heralds and trumpeters. And Cpenta-armij's hosts received Ahura and conducted him and his hosts within the capital chamber; and Ahura went before Jehovih's throne, saluting on the sign, SECOND PLATEAU and Cpenta-armij answered in NIRVANIAN ROAD, SALKWATKA. She said:

23/6.4. In the name of the Great Spirit, Whose Daughter I am, I welcome you in love and high esteem. I know all your past record, and look upon you as the foundation of one of Jehovih's brightest suns. I have long desired that you should petition to come to see me; and I much desired to see you and greet you in the Father's name.

23/6.5. Ahura said: O Most High Chieftainess, of hundreds of thousands of years, how can I stand before you? I know you have seen many truants in your day, and watched their course thousands of years. You can see before me all that awaits me and mine; the past and the future are as an open book before you. That I have stood before you and looked upon you, I am blessed above all things since the day of my birth.

23/6.6. Behold, the hand of the Great Spirit has appeared before me; I comprehend the only road that leads to everlasting resurrections; I know that the ONE ALL PERSON must always stand as the KEYNOTE for angels and mortals. Without Him, a man is like a ship without a rudder; the seas around him drive him to ruin in the end. Blessed is he who has had the experience of this in an early day of his life. Nervous and full of fear is he who has been tried two thousand years!

23/6.7. Then Cpenta-armij spoke, saying: I perceive your desires, O Ahura! I understand why you are before me. Your wisdom is great indeed. You perceive that your plateau is in the second removal from the earth. You fear that some of your hosts will forsake Jehovih, and usurp kingdoms of their own, even as you did in the past. You desire me to raise your plateau farther away from the corporeal earth.

23/6.8. Ahura said: If it is Jehovih's will; for this is the very reason I have come before you!

23/6.9. Now a great light came, bright, like a sun, and settled over the throne, enveloping the Goddess Cpenta-armij, and Jehovih's Voice spoke out of the light to Ahura, saying:

23/6.10. My Son, My Son, why have you so little faith! Behold, I am with you even as I am with this, My Daughter. All you lack is faith. Go back to your plateau and raise it yourself. My Daughter shall come to you, and show you how, and you shall not fail. To have faith in Me is to be one with Me; to lack faith in Me is to be far removed from Me.

23/6.11. Ahura said: O Jehovih, teach me how to begin to have faith. To find the beginning, there is my stumbling block!

23/6.12. Jehovih said: By trying Me, there is the beginning. By learning to know your own power in Me; and to know My power in you; this is the sum of all power and wisdom. By the lack of faith in Me, man sets up himself; by the lack of faith in Me, the self-assuming Gods build kingdoms for themselves.

23/6.13. The failure of man is proof of My power; the failure of all kingdoms is proof of the lack of faith in Me, which proves My power is manifested over them. First, after the abjuring[744] of self, comes the constant manifestation of power through faith, the example of which holds the multitude to Me and My works.

[744] abnegating, turning away from, renouncing

23/6.14. Because you have allowed fear in your soul for a relapse of your kingdom, you have opened the door for disaster. Have I not proved this on earth, in which the faith of a captain leads his soldiers on to victory, and his lack of faith breaks them down in weakness and defeat? Do not think, O Ahura, that My examples are any less applicable to My Gods.

23/6.15. If, therefore, My Daughter should come to your kingdom and raise it up, behold, she would lessen your hosts' faith in you. For which reason you shall return to Ailkin, and proclaim to your people that you will raise your plateau. And though millions of them will consider it vanity, and beyond your power, behold, I will provide for you so that you shall not fail.

23/6.16. Ahura said: I perceive Your Wisdom, O Jehovih! That which You have put upon me, I know I shall accomplish through You. || The Voice departed, and Cpenta-armij spoke on her own account, saying: You shall proclaim a day for this great work; and you shall send invitations to me and my hosts, and to my Gods and Lords, Goddesses and Lordesses. Send, therefore, your surveyors and inspectors, and determine where you would raise your plateau, and you shall be provided from my hosts whatever assistance you may need.

23/6.17. Ahura then saluted, and he and his hosts departed from the capital chamber, and rested awhile in recreation with the etherean hosts; after which they

entered their ship, departed and returned to Ailkin. There Ahura appointed the day for the resurrection, and sent messengers throughout atmospherea, proclaiming what he would do, inviting Gods and Lords, with their attendants, to come and spend the day with him.

23/6.18. Jehovih spoke to Cpenta-armij, saying: Send your mathematicians to estimate the grade of Ahura's plateau; and send your surveyors to the place he has chosen, so that your hosts may know the power required; and you shall provide from your own hosts, privately, suitable stationers so that Ahura shall not fail. For, in time to come, Ahura shall be one of My greatest Gods.

CHAPTER 7 Cpenta-armij

23/7.1. So on his return to his kingdom, Ahura immediately set about accomplishing this great labor.

23/7.2. Now there were many with Ahura who had been sub-Gods, captains and generals under him while he was in rebellion against Jehovih and His kingdoms; and when they heard of the proclamation they said within their souls: What, is it possible Ahura is at his old games? For they did not know of his concert with the kingdoms above, and so did not believe in his power.

23/7.3. Jehovih moved upon Ahura, and induced him to send numerators and graders throughout his kingdom, to take the measure of those who had faith, and of those who had no faith, and of those who had neither faith nor non-faith. And Ahura graded and numbered these, so when the time came he would know where to place them. Then he numbered the unlearned and dumb; and then the enthusiastic; and he graded them and arranged them also.

23/7.4. When he had this much accomplished, there came to him one Anuhasaj, a former sub-God, and he said to Ahura, privately: I love you, Ahura, and for that reason I have come to you. You shall meet only failure and disaster in your undertaking. How many times, in your mighty kingdom of Ctusk, did the All High fail to come to you?

23/7.5. Ahura said: Because of your love I rejoice in you; but because of your lack of faith I deplore you. How long will it be before angels and mortals understand the Father and His kingdoms? Behold, in the days of Ctusk I did not labor for Jehovih, but for myself and my exaltation, and for the exaltation of my kingdom for my own ends. Consequently the All High did not come to answer my prayers. Now in this matter, I am doing that which is not for me, nor for my kingdom for my own sake, but for the Father's sake only. And I know He will not fail me.

23/7.6. Anuhasaj said: Has it not been from the time of the ancients till now, that certain ones say that

by prayer and faith all things are possible, assuring us, moreover, that by these, all things are accomplished on earth and in heaven? And yet, who has not witnessed more failure than success? I do not desire to discourage you, O Ahura, but well I know the lack of faith on the part of all men, and that to get one's self weaned away from self is the weakest talent in the soul. And, for which reason, too, it is ultimately the greatest glory. But it would seem to me to be expedient to have Cpenta-armij and her hosts do this resurrection for you.

23/7.7. Ahura said: Even your every thought I have already fulfilled. And through the Chieftainess came the Father's Voice, commanding me to do this resurrection on my own account.

23/7.8. Anuhasaj made no reply to this, but in his soul he was not free from the tetracts, being jealous that by obtaining the Father's commands Ahura had advanced beyond him. But Ahura did not perceive it, and he said to Anuhasaj: The hosts of Ailkin have been counted, and there are four billion five hundred million. And within the grades above es'yan there are one hundred and seventy thousand schools, two hundred and thirty thousand colleges, four hundred thousand factories, and two hundred thousand hospitals.

23/7.9. Behold, on the day of resurrection I shall have the Han-od-wotcha recreation for my hosts. Let this, then, be your labor, to have the matter proclaimed throughout Ailkin. Anuhasaj said: By Jehovih's leave and yours, I am satisfied.

23/7.10. Thus ended the matter; but Ahura remembered later that Anuhasaj had not answered positive acceptance, and so Ahura feared that Anuhasaj might not fulfill the task, and so to make doubly sure, he called Evasan, and committed the same charge to him.

23/7.11. Now when the time came, lo and behold, Anuhasaj did not fulfill his part, but Evasan did; and Evasan, moreover, came to Ahura, bringing answers from all the departments.

23/7.12. In the morning of the day of the resurrection, Ahura sent for Anuhasaj and inquired concerning the matter. Anuhasaj said: No, I did not issue your proclamation or your invitation, for I reasoned on the matter, saying to myself: If the resurrection is a failure, then it would indeed be better that the ignorant do not know of it.

23/7.13. Ahura said: To do one's own part well, is this not the highest? Anuhasaj said. It is the highest. And I did so; for I have done that which seemed the highest in my own sight.

23/7.14. Ahura said: The resurrection was not for you or me, but for the hosts. For you had previously admitted that the resurrection of this plateau was the highest, best thing to be done. Even though it seemed

impracticable in your sight, you were not justified in withholding your hand. You should have striven to accomplish that which was for the universal good, not even whispering your distrust to anyone. Then if it had failed, your own soul would have been clear. For which reason Jehovih came to me, and I was admonished for my oversight, and so, assigned Evasan in your place, and he has fulfilled my commands.

23/7.15. Anuhasaj made no reply, but went away in displeasure, and for the present the matter was dismissed.

23/7.16. Ahura had sent invitations to the Lords of all the divisions of the earth, asking them to come, bringing their attendants with them. Of these the following came, namely: Oe-wah, Lord of Hi-jee-tse; Ha-kappa, Lord of Paradise; Loo-gam, Lord of Vri-mij; Jes-Sie, Lordess of Spe-ta; Ami, Lordess of Kosmon; Horam, Lord of Flue; and Puetse, Lordess of Sin-Yot, each bringing one million attendants, besides hundreds of thousands of visitors of lower grade.

23/7.17. Cpenta-armij, with her visitors, Owks, See-wah-Gon and Ha-o-ha, along with five million attendants and thirty-five million visitors, came from Craoshivi in an avalanza made for the purpose.

23/7.18. The place of relocation that Ahura had decided to inherit was in the second belt below meteoris, known in atmospherea at that time as Vara-pishanaha, a heavenly place, uninhabited, which lay between the land of Vind'yu and the star-region known as the HORSE AND COW AND CALF PASTURES. To travel from Ailkin to Vara-pishanaha would take fourteen hours in grade twenty-five, which was the average of Ahura's hosts; but its enlargement in the upper belt would be as fifteen to nine.

23/7.19. Cpenta-armij and her hosts were the first to arrive in Ahura's dominion, for she was determined that nothing would lead to failure in Ahura's enterprise. Following her advice Ahura stationed water-bearers along the entire distance of travel, lest, in the excitement, the drujas might run into knots or riot. For such is the nature of darkness, both on earth and in the lower heavens: The low delight to dwell in a city, or near a place of filth, for companionship, rather than go to a place of isolation where improvement is possible.

23/7.20. Jehovih had said to Ahura: Do not permit your drujas to know you will be moving them so far from the earth; confide only in the wise regarding your destination. Cpenta-armij had said to Ahura: Provide a parade holiday for your drujas, with rites and ceremonies. And Ahura perceived how the matter had to be, so he apportioned eighty million of his hosts to provide parades, rites and ceremonies for the drujas among his hosts. Of these drujas, there were

one billion two hundred million ranking below grade five, being angels who did not know the left hand from the right, nor could they remember how to count to five from one day to the next. And yet the next billion, rating below grade twelve, knew only a little more, and were scarcely wiser than beasts in the field.

23/7.21. Cpenta-armij, seeing these, exclaimed: O Jehovih, how long must Ahura labor with these in order to raise them to grade ninety-nine! O if only they who set themselves up as Gods knew what lay before them! O if leaders of men knew! O if only mortal kings and queens knew the bondage that they lay down for themselves! What a work in the lower heavens for them before they can ascend! And yet, O Jehovih, You are just. Someone must labor with these unfortunates. It is well that man aspires to be king, and Lord and God.

CHAPTER 8 Cpenta-armij

23/8.1. When all the billions of angels were assembled for the resurrection, Cpenta-armij went and stood at the right hand of Ahura, and next to her stood Owks; and at the left hand of Ahura stood See-wah-Gon and Ha-o-ha, and the Voice of Jehovih fell upon Ahura, saying: Extend My lines to the four corners of the world; give the highest grades into My labor.

23/8.2. Accordingly the marshals drew the line on the plateau, and the hosts of etherea stood equally toward every corner, arranged in phalanxes of ten million each, each having the form of a quarter of a circle; leaving spaces where the lines of power ran from center to circumference, and the distance was equal to the width of Vind'yu on the corporeal earth. And the center of the plateau was high raised, so that Ahura stood on the highest place, which lay near the CAPITAL OF THE COUNCIL.

23/8.3. Now it so happened that the jealous Anuhasaj stood twelfth on the east line, being the thirteenth from Ahura's left hand. Cpenta-armij said to Ahura: Behold, the line is shattered. Ahura said: I feel nothing; what do you mean, the line is shattered? She answered him, saying: He who does Jehovih's work must deal as Jehovih deals. Only those who are in concert with you must labor with you. Otherwise your best endeavors will be thwarted. Ahura said:

23/8.4. O far-perceiving Goddess! In my much love and sympathy I admitted Anuhasaj to the lines. He has been my best friend. Cpenta-armij said: You shall know only One Friend, Jehovih.

23/8.5. Ahura perceived, and he now felt the shattered place, and he sent his chief marshal to Anuhasaj to bring him from the rank. And when Anuhasaj was before Ahura, the latter said to him:

Because you serve yourself, you shall not stand in line; behold, there is only ONE to serve, even Jehovih. Anuhasaj said: A joy upon you and your scheme. Because you are powerless, you have singled me out as an excuse before these Gods and Goddesses!

23/8.6. Ahura made no answer, but spoke before Jehovih, saying: Give me strength for Your Children's sake, O Father! Behold, I have cut loose the foundations of Ailkin; with high-extending cords I have bound her to Vara-pishanaha. By virtue of Your power in me I will raise her up. In Your name, let my hosts in will command: ARISE! UPWARD! ONWARD! O AILKIN! ARISE, UPWARD, ONWARD, O AILKIN! ARISE, UPWARD, ONWARD O AILKIN!

23/8.7. With the third enunciation, which came from the billions in concert, behold, the plateau moved from her foundation; turned a little, then slowly rose upward. Loud shouts and cheers erupted from the inhabitants of that heaven; for, along with their own universal will, the Great Spirit had stretched forth His hand and raised up the heavenly continent. Even as with His hand He touches a corporeal continent and sends it beneath the ocean, so also does He raise His heavenly places toward His emancipated worlds. Yes, because of His Spirit upon His people, they desire it risen; with them and Him, ALL IS ONE.

23/8.8. And now the Gods, with unbroken will, held their places through what was daylight for the corporeal earth,[745] and not a God or Goddess strayed a moment of time from the single purpose in thought, nor did any distracting thought intervene; for such is the will and mastery of Gods over their own thoughts. Nevertheless, to keep up the concerted force joyously, those who had the drujas in charge set the games and tournaments going, with racing and music, so that there was not one idle moment for all the hosts of Ailkin, nearly five billion.

23/8.9. Upward and onward rose the great plateau, making straight course for Vara-pishanaha. Ahura stood in the eyes of the unlearned populace as the greatest and most masterly of all the Gods. One alone, even Anuhasaj, stood awhile transfixed with disappointment and chagrin,[746] even hoping some mishap to Jehovih's proceedings. And, finally, he went wandering about, sore and out of sorts with all righteousness.

23/8.10. Thus was raised the heavenly place, and no longer called Ailkin, but Vara-pishanaha, home of Ahura and his hosts. And now, when they were securely established in the new place, and the Gods and Goddesses broke from their line, they all came greeting Ahura. And, even in that same moment of time, a messenger came from God, who was with Brahma on the corporeal earth, bringing to

[745] i.e., likely from sunrise to sunset, near summer solstice; recall it was a 14-hour journey (23/7.18)

[746] wounded pride, humiliation, resentment

Cpenta-armij the following commandment, by proxy, namely:

23/8.11. In Jehovih's name, give a throne and crown to Ahura for me, and in my name. I promised him thus!

23/8.12. The light came upon Cpenta-armij, and Jehovih spoke through her, saying: Behold the work of My hand, O Ahura, My Son! From the substance of heaven I fashion you a throne and high-raised capital. And with My own hands weave you a crown. From this time forth you shall be My God, and I will abide with you.

23/8.13. While the words were being spoken, the throne rose up before Cpenta-armij's hand, and a high-raised capital came and stood over the throne extending beyond it. And there descended from the heavens above bows of light and color, which in Cpenta-armij's fingers were shaped and woven into a crown, which alighted on Ahura's head. And there went up from the hosts a universal shout of praise and thanksgiving. Then seven million trumpeters broke in, and after they played a while, the es'enaurs chanted: THE CONCERTED HOSTS OF JEHOVIH!

23/8.14. Thus was founded Jehovih's heavenly kingdom, Vara-pishanaha, in which Ahura established his dominions where rebellion and secession were cut off forever. And Cpenta-armij gave to Ahura a thousand messengers, and opened a roadway to Craoshivi. Ahura ascended his throne, and the Gods and Goddesses saluted him, GOD OF VARA-PISHANAHA, and they and their attendants departed to their various places.

CHAPTER 9 Cpenta-armij

23/9.1. In the third year of dawn Jehovih spoke to Cpenta-armij, saying: Gather together the officers of your traveling hosts, and take your companions with you, and go and visit all the Lords and Lordesses of the earth, whom you appointed. And let your recorders make their accounts of the affairs of the earth and her heavenly kingdoms, so that they may be taken to, and entered in, the libraries of the Nirvanian kingdoms.

23/9.2. Also you shall set your collectors of Brides and Bridegrooms to work in Craoshivi; and give otevans to your collectors, so that they may also visit your Lords' kingdoms and collect all the angels prepared for the next resurrection, and bring them to Craoshivi, where they shall be classified. For in the coming resurrection you shall provide twelve avalanzas for those who are to be raised to the etherean heavens; therefore, you shall cause them to be divided according to their grade and rate, in order to have them delivered after the marriage ceremony to etherean regions suitable to their advancement. ||

23/9.3. Prior to this, the Lords had contributed abundantly to Craoshivi, and already there were more than twenty billion angels capable of taking the third resurrection; and these were also classified accordingly. Now, the departure of Cpenta-armij on her impending visit was important, for it involved the selection of the next succeeding God of earth and heaven, who would sit on the throne during her absence. At this time, the reigning God was with Brahma on the earth, so Cpenta-armij sent messengers to him, acquainting him with the commandments of Jehovih.

23/9.4. God answered through his messengers, saying: Greeting, in the name of Jehovih, to Cpenta-armij, His Daughter, Chieftainess! The reigning God deputizes you, O Goddess, to make the selection instead, to be crowned at the termination of dawn. || And now, accordingly, Cpenta-armij sent forth her examiners, to search for the highest, best, most learned of all that had been raised up from the earth, capable of the God-head. For sixty days her examiners were at work, and in the evening of the sixtieth day, they had completed the search. And it fell upon Thale of Peola, whose corporeal birth had been five thousand years before.

23/9.5. Thale, a tiller of the soil in corpor, born in spirit in Yueson, ninety years; five years in es'yan; thirty years in factories; in the nurseries, ninety years; in the colleges, one hundred and eighty years; projector, seventy years; surveyor, sixty-five years; measurer, two hundred years; entered an etherean airavagna, and traveled seven hundred years; returned to the lower heavens of the earth and for twelve hundred years was Lord in six successions for each of the chief earth divisions; was called by Onavissa, Goddess of Ni-yi-ag-ag-ha to clear the roads of Chenshaya, beyond Chinvat, where he labored six hundred years. Returned again to the earth and her heavens, and served as captain and general for four hundred years; served as marshal seven hundred years under four different Gods and Lords; and the balance of the time traveled as messenger and swift messenger. Of the rates in a thousand, he was nine hundred and ninety-nine. And he knew the whole earth and her capabilities; could read a billion voices at the same time, and interpret them and answer them, and had even created plateaus. He knew the atmospherean heavens, habitable and uninhabitable; the roadways; the oceans and nebulous regions; knew the ascending and descending ethe; knew the power in the different rings of the earth's vortex; knew the c-vork-um,[747] and its times and places.

23/9.6. Cpenta-armij sent a delegation of one million angels to wait on Thale and bring him before the throne at Craoshivi, sending them in her private

[747] the path of the solar vortex

otevan, and under the guardianship of her chief marshal, with this commandment:

23/9.7. Thale, of Peola, greeting to you, in the name of Jehovih, Who commands your immediate presence at the throne in Craoshivi. Of all the honored in these heavens, you stand first on the list, and are appointed by our Father to be the next succeeding God, through His Daughter, Chieftainess of Haot-saiti. You shall sit on the throne in my place while I complete my labor in dawn; after which you shall be crowned Jehovih's God of the earth and her heavens!

23/9.8. Cpenta-armij knew Thale, for he had sojourned three hundred years in Otaias, in etherea, where she had been Surveyor ten thousand years. So when he came before Jehovih's throne, Cpenta-armij was rejoiced to meet him in person; nevertheless, she first saluted in rank, saying:

23/9.9. My brother, welcome in the Father's name, and joy to you. Jehovih has called you to this throne; you shall be one of the pillars of His everlasting temples. What I put upon you in the Father's name, you shall consider from Him.

23/9.10. Thale said: Before You, O Jehovih, I bow to Your decrees, which come through Your High-Raised Daughter, Chieftainess of Haot-saiti. I accept whatever is given me to do, that will raise up man to rejoice in his creation. By virtue of Your power in me, O Jehovih, I know I shall not fail. May Your Light be upon me!

23/9.11. Cpenta-armij now raised the light to the highest atmospherean grade, and said to Thale: Approach Jehovih's throne, O my brother, and hold up your hands toward High Noon, as the symbol of the highest light, for as the sun is to the earth and atmospherea, so is Jehovih to the soul of man and to the etherean worlds.

23/9.12. Thale stepped onto the foot of the throne, and the marshal stood at his side. The whole Council was seated, and sweet music rose from the es'enaurs, which added to the solemn scene. Thale then faced the place of High Noon in the temple and held up his hands, saying: I am in Your Will, O Father!

23/9.13. Jehovih spoke in the light over Cpenta-armij's head, saying: Thale, My Son, you are My God, and you shall have dominion over the earth and her heavens for two hundred years. Whatever you shall do shall be of Me and My doing. Your word shall be My word; your labor My labor. And you shall have Lords and kingdoms, and all manner of heavenly places; and all of them shall be My places through you.

23/9.14. And at the expiration of your service, you shall raise up a successor to you, who shall be worthy of you and Me. And he shall likewise have dominion in Me and in My places; and likewise raise

up a successor to come after him, and so on until the next dawn of dan. Be joyful in dominion; My worlds are places of delight, mirth, peace, love, righteousness, and good works.

23/9.15. The Voice ceased, and then Cpenta-armij spoke on her own account, saying: He who will crown you will come at the end of dawn; till then you shall hold dominion in the RED HAT, in memory of the FEAST OF LIONS. Approach the Judgment Seat, my brother, and I will give you dominion in Jehovih's name. || Then Cpenta-armij gathered from the colored rays of light, a substance light as ethe, and made a red hat and put it on Thale's head, saying: Sit on the throne in memory of the FEAST OF LIONS, so that I may be honored because of you, and rejoice before my hosts.

23/9.16. Thale then sat down on the throne, and the Council proclaimed in the sign, LION'S DEATH! Thale answered in the sign, DOMINION OF THE LAMB! And Cpenta-armij spoke, saying: Council of Jehovih, hear my voice. I have raised up a new God to my labor. And you, O God, hear my voice. I have given a new dominion into your keeping.

23/9.17. For one year I shall now visit my Lords and Lordesses in the first plateaus of the earth, for it is a part of my labor for the Father. And when I have finished with them, I shall return to my present reigning God of the earth, who is with Brahma, and I will deliver him and Brahma, and return again to this kingdom, where the etherean resurrection will take place.

23/9.18. Provide accordingly in all things, even as I would if I were here; and count the Brides and Bridegrooms one hundred and sixty days in advance, and send swift messengers to etherea, to the Nirvanian fields and forests in Chan-us-hoag, and then through Salkwatka to Haot-saiti, in the etherean Abarom, finding six regions, suitable for grades from sixty to ninety. And you shall send greeting to my sister, Chue-in-ista, Goddess of Oambuyu, asking her to deliver us.

23/9.19. Having said that, Cpenta-armij withdrew along with Owks, See-wah-Gon and Ha-o-ha, and in their own proper way departed out of Craoshivi, and in the airavagna descended to the lowest plateau, and so, visited the Lords of the lower kingdoms.

CHAPTER 10 Cpenta-armij

23/10.1. The work of the Lords and Lordesses did not require much labor from Cpenta-armij; for they had long been high-raised Gods and Goddesses in other worlds, and knew their parts well. But Cpenta-armij sent her heralds in advance to each heavenly place, and the Lords and Lordesses in turn sent receiving escorts to meet the airavagna. And

when the Chieftainess arrived, she was asked in the usual manner to honor the throne, and she thus sat on all the thrones, ruling in actual person, and in her presence the Voice of Jehovih spoke in the Light before the assembled COUNCIL OF THE HOSTS, and it was thus fulfilled in the ARC OF SPE-TA that the VOICE had circumscribed the whole earth.

23/10.2. And when Cpenta-armij was about to depart from each heavenly place, she always descended to the foot of the throne of the Lord, and sat there; and the Lord went down and took her hand, saying: Arise, O Goddess, and go your way; the Father calls you! And then she would arise and depart to another Lord or Lordess, to proceed in like manner.

23/10.3. Now for this entire trip, Cpenta-armij had taken with her three thousand angel scribes and recorders, three thousand angel artists, three thousand angel geologists and mineralogists, besides many others, all of whose trade was to make reports of the lands and waters of the earth, and the air above the earth; and they were to include pictures.

23/10.4. For Jehovih had said to Cpenta-armij: You shall make reports of the land, water and air of the earth, and of all the living, and include pictures of these things. Two copies you shall make; and when the end of dawn comes, you shall take the two copies with you in your ascension to My etherean worlds. One copy you shall put on record in the library of Haot-saiti, and the other copy you shall send to the Hyperiis Council of the United Chiefs and Chieftainesses, for their own deliberations.

23/10.5. For the Hyperiis Council shall determine from your report, what is good for the earth; as to whether she shall be changed in her course, or broken up and divided; or whether she needs a'ji or dan; and they shall send out road-makers to that end, or send vortices against her vortex, to break it or rule over it, according to My light upon them. ||

23/10.6. Besides these, Cpenta-armij had a thousand recorders, whose business it was to prepare reports of the Lords' kingdoms, and of the factories, colleges, nurseries, hospitals, the hells, if any, and knots, if any; to record the grade and number of spirits in each heavenly place; to record the earthly kingdoms, and kings and queens and their subjects, their occupations and grades, and their rate of corporeal life age. Also they were to record the percentage of familiar spirits with mortals; the fetals, the drujas; as well as the ashars and asaphs; and the temples and oracles in use by mortals; the altars and places of worship. And to record the number of I'hins still inhabiting the earth; the number of pure I'huans, who worshipped only one Great Spirit; and the druk order, who always have idols or saviors, and are given to war.

23/10.7. Cpenta-armij remained with each one of the Lords of the earth for one full moon of four quarters; and then she departed, going to all the habitable places on the earth, and into the heavens that rested on the earth. In ten moons she had completed her labor with the Lords of the first resurrection; had witnessed the manner in which the Lords sent away the upraised to Craoshivi, to enter the second resurrection. And her scribes and recorders had completed their labor also.

23/10.8. And now the Chieftainess sent her airavagna back to Craoshivi, with her visitors, Owks, See-wah-Gon and Ha-o-ha. But for herself, she had a piedmazr built; and taking ten thousand attendants, besides the workers of the boat, she descended onto the very earth, to visit the four Gods, in the four great divisions of the earth; who were with Wah-tah,[748] Brahma, Abram, and Po. With each of these she spent twelve days, and then she departed and went to the heavenly place Maitraias, the only Lord-dom of the earth, where Yugsaesu ruled, with thirty million. Here she remained twelve days also; and the inhabitants gave a tournament and festival.

[748] i.e., Eawahtah

23/10.9. After this Cpenta-armij departed for Craoshivi, for the end of dawn was near at hand.

CHAPTER 11 Cpenta-armij

23/11.1. In the Council of Craoshivi the Voice of Jehovih came to Cpenta-armij, saying: Behold, the time of your sun and stars rises in the Road of Salkwatka. The red star approaches the fields of Abarom; Great Oteson has filled the sinks and slues of Yosawakak; billions of My Sons and Daughters behold the Feast of Spe-ta.

23/11.2. Hear your Creator, O Cpenta-armij! For you shall spread broad the table of My hosts; to an extent never before seen in Haot-saiti. And you shall send for Obed, God of Oise; Gavaini, Goddess of Ipthor; Ab, Shriever of Riv-Sing; Raisi, Goddess of Esdras; Wish-tse, God of Zuth; Harava, God of Yon-yon; Vraga-piet, Goddess of Zoe; and Loo-chung, God of Ata-bonaswitchahaha. And you shall send for the Gods and Goddesses of the Plains of Cnoe-Chang; and for the Gods and Goddesses of the Chi-ha-wogo Roads; and for all the Gods and Goddesses in their own Nirvanian fields; and for the Great Chief, Shoo-lo, of the Roads of Jini-hassij, and for all the Gods and Goddesses in his dominions in My etherean worlds.

23/11.3. And from your own memory also, you shall remember many Gods and Goddesses; and you shall charge your companions, Owks, See-wah-Gon, and Ha-o-ha, to sit in Council with you, so that you may remember any Chiefs and Chieftainesses,

Shrievers, and Gods and Goddesses, who may be delightful:

23/11.4. And you shall command them in My name to meet in the Feast of Spe-ta, for it is the first in this, My new world. Make way for them; make place for them, O My Daughter! Make wide the roadways in My lower heaven; make My Holy Feast glorious.

23/11.5. Cpenta-armij said: Too wide are the dans of earth; too far apart and cumbersome, O Father! More than twenty-four billion will be my harvest to You, O Jehovih! Great is Your wisdom in Spe-ta; the time for the beginning of quarter ascensions, fifty years.

23/11.6. Your Gods and Goddesses, O Jehovih, and Your Chiefs and Chieftainesses, will bind up these loose heavens into wholesome discipline. I will send my swift messengers into Your far-off etherean worlds, and bring Your Sons and Daughters to Your Feast. ||

23/11.7. Cpenta-armij sent invitations into the wide heavens, high beyond the earth heavens, to tens of thousands of high-raised Sons and Daughters of the Great Spirit. Then she called her surveyors and table-makers before Jehovih's throne, and said to them:

23/11.8. The end of dawn is near at hand; I will give a feast, a very great feast. Go and survey the ground from Craoshivi to the Lakes of Oochi-loo, in etherea, and for the length of it, make a width in the form of Fete;[749] and the road of the Fete shall be sufficient for the passage of twelve avalanzas abreast; and the depth of the Fete shall be as from the surface of the earth to Chinvat. You shall carry the border flames to within twelve sios of Abarom, and of the height of the circuit of Bilothowitchieun; and the flames shall be of double currents, going and coming, so that the food of the feast may be brought from any region suited to the high-raised grades.

[749] see image i033r07a

23/11.9. And the arc of the feast shall encompass the whole earth, and extend outward to the belt of Craoshivi, and then downward in two lines, east and west; and the downward lines shall be like the feet of a compass, one stationary and the other movable. And the light that extends from the arc down the movable line shall rest on the delivered hosts of Abram, and it shall bear upon his people, so that, after this, they can draw Light direct from the Father's throne in Craoshivi; and it shall move westward and be as an inheritance of Jehovih's light upon His corporeal sons and daughters.

23/11.10. But the line that stands in the east shall be a base line and center, where the Father's light shall descend upon the delivered sons and daughters of the hosts of Brahma and Po. And because of the

arc of Spe-ta upon them, they shall remain in their own divisions of the earth.

23/11.11. And for the deliverance of the harvests of the quarter, the high-raised horns of the arc shall stand to the four quarters, east, west, north and south.

23/11.12. Jehovih then spoke through Cpenta-armij, saying: For I will illume the horns of the arc, and My new world, the earth and her heavens, shall rest in the light of My Roads forever. So that no man, having My examples before him, can misunderstand Me.

23/11.13. Behold, to a child, only one lesson a day is given; to a youth, two lessons a day; and to a mature adult, many lessons a day; likewise in the early creation of man, I give few lessons; then in the youthful age of the race, many more lessons; but when the race has attained to full adulthood, behold, I lay My light at their feet, so that they may take My lessons every day.

23/11.14. In one age I send the angels of the dead to lead man up to a knowledge of Me and My places; but when man has attained to think for himself, I set up My arc of Spe-ta; and it is like a candle in the firmament of heaven, from which My Light falls upon the soul of My people, without any interpreter, except My Own Voice.

23/11.15. For which reason, when one of My worlds has attained to Spe-ta, I come to deliver them from kings, queens, priests and angels, and it is like the maturity of a son in his father's house, when he invites his neighbors and spreads a feast.

23/11.16. Open wide your places, O Cpenta-armij! A great joy is upon My etherean worlds; My high-raised Sons and Daughters shall have great glory in the earth and her heavens. Behold, I have proclaimed Myself in the words of mortals; four high-raised sons have learned to know their Father in heaven.[750]

[750] That is, Brahma, Abram, Po and Eawahtah. –Ed.

CHAPTER 12 Cpenta-armij

23/12.1. Cpenta-armij said: Who can understand Your models, O Jehovih! Who cannot understand Your models, O Jehovih! You have shown to mortals the food of the flesh, and the source of the substance of the blood.[751] You have created Your corporean members as a symbol before them of Your es'sean worlds and Your es'sean peoples; to receive and to impart, but this is not all. You created poison, to show man that whatever does not receive, and does not impart, is death.

23/12.2. Most wisely, O Father, You have provided the degrees of subsistence to all Your creations: To the corporean, corporeal food; to the atmospherean, atmospheric food; to the etherean, ethe'ic food. Wide I will spread my tables, O

[751] Presumably this is a reference to the type of food a mortal eats—vegetable foods keeping the blood clean, pure and cool, and good for the spirit in keeping peaceful and content as seen by the models of herbivore animals; while making a food of animals and other flesh keeps the blood unclean, impure and hot, making the spirit contentious, impatient, predatory, etc., as seen by the models of carnivore animals.

Jehovih. Your Gods and Goddesses, and Your high-raised Chieftains, shall sit at the Feast of Spe-ta.

23/12.3. The Chieftainess sent five hundred thousand swift messengers into the regions of etherean worlds, near the Roadway of the Great Serpent. Down to the atmospherean regions she sent ten thousand messengers to the Gods and Lords, her laborers. To her invited guests she privileged each to bring one million attendants.

23/12.4. Next Cpenta-armij sent a message to fifty thousand arrow-ship makers in the regions of Cvent-agma, in the etherean Itis, to prepare ceremonial salvers and connecting rods, so that all the billions, being united, could hear the Voice of Jehovih from her mobile throne, in her airavagna. Twelve counterparts to these she sent down to the lowest heavenly regions, so the All Light could pierce the corporeal earth.

23/12.5. And now, when her well-skilled workmen, of tens of thousands of years' experience, had saluted and gone off to their respective labors, the Chieftainess spoke before the Council, saying: Because of my arc upon the earth and her heavens, the Light of our Father will forever remain with mortals and in the hadan fields. But, behold, even as a young man, coming to maturity, goes away on his own account, in great hope and self-conceit of his powers, to meet many misfortunes and great darkness, so will it be with the earth and her heavens after Spe-ta. Because I plant my arc in these heavens, and say to its Gods, "You are free!" behold, there shall arise numerous false Gods of great power. And as a young man going forth is puffed up with conceit, so will the atmospherean Gods believe they know all things, and so, bring great darkness and misery upon their kingdoms and upon themselves.

23/12.6. But the Light of my arc shall stand; shall grow like a small seed planted; and in time to come, both angels and mortals shall understand that there is only ONE ALL LIGHT, a very center, to Whom all Gods are only like small diadems. As a young man of the earth must have experience of his own to realize his own shortness, so must even the Gods of these lower heavens be left to run with a loose rein, for the glory of Jehovih, and for themselves in final deliverance. For which reason, starting now, the bondage of the discipline of the God and his Lords shall be as nothing.[752] From this day forward they shall use fire and water (as a method of enforcement) only for casting out hells and knots; they shall hold dominion in their respective places only by persuasion, and the example of practice.

[752] That is, the discipline of God and his Lords shall not be forced.

23/12.7. As in the early days, a king rules with a rod and with tyrannous[753] laws; and as, in a riper age, the king and his armies give way to a power vested in the people, so shall my arc be the giving of the lower

[753] stern, exacting, rigorous, dictatorial, strict

heavens, and the earth beneath, into the keeping of themselves. But my arc, which is the foundation of the Father's upper kingdoms within the lower heavens, shall stand forever.

23/12.8. I go now on my journey down to the earth, in my airavagna, to receive and deliver my four Gods, Os, Vishnu, Yima, and Ela-elia, God in Chief.

23/12.9. Thus saying, Cpenta-armij descended to the foot of Jehovih's throne, and the light fell upon Thale, and he rose up from the throne and descended, taking her hand, saying: Arise, O Goddess, and hear the Voice of your Father, Creator and Ruler! Behold, your labor on the earth and her heavens is near the end; and because of your steadfastness, I am honored in you, My Daughter.

23/12.10. While you are delivering My Gods, behold, I will be with you, and whatever you desire of Me I will give to you. My Sons and Daughters shall receive the visiting hosts from the high heavens, and allot them places in the feast; and My Sons and Daughters shall receive and adorn My Brides and Bridegrooms; and My trumpeters shall proclaim Me in My works, from the surface of the earth to the farthest places in Salkwatka. Yes, My Light-makers shall plant the staff of My holy fire in the throne of Craoshivi, and the foot of the staff shall pierce the earth in the land of Vind'yu, to receive and deliver My earth Son, Brahma.

23/12.11. Go, O Chieftainess, Holy One, of Great Wisdom and Power; it is the Voice of your Father!

23/12.12. Cpenta-armij stood aside, and then said: To you, my loved companions, Owks, See-wah-Gon, Ha-o-ha, when the staff of the Father's light has descended to the earth, come quickly to me then in my arrow-ship of fire, for it shall be a signal between us that in that hour I will raise up my Gods from the corporeal earth; and I will open the earth and bring forth the bodies of my son, Brahma, and his wife, Yu-tiv, whose youngest son holds the leaven of the Osirian law. And I will have the hosts of my ten Lords assembled there, and I will deliver into their hands, for their successors, the fulfillment of the Divan laws.

23/12.13. Her companions responded: In Jehovih's wisdom and power, we will be there.

CHAPTER 13 Cpenta-armij

23/13.1. The Light of Jehovih now spread over Haot-saiti and lined the Road of Salkwatka, in etherea, extending from the Orian Banks of Loo-che-wan to the Oixanian Spars of Ochesu. The Cross Roads, Chi-ea-wha-chong, and the plains of Sha-tumatz, were like seas and worlds of crystal fire. And in the piercing light, the old-time Gods, of

millions of years ago, sped forth in awesome majesty, in answer to the prayers of Cpenta-armij.

23/13.2. And over the earth and her heavens, farther than Chinvat, rose a trident arc, broad as a world; of shimmering light from the countless rays of ethe, like mortals see the glimmering air on a summer's day; but the ethe was of every color, hue and tint, reflective and brilliant, the clear soul of things separate, the very breath of Jehovih. It was the beginning of the form of the arc of Spe-ta, the deliverance of the earth and her heavens into a new condition; to give, to bestow it upon itself, ratified by the ceremony of a festival for the Gods and Goddesses within the neighborhood of hundreds of millions of miles around!

23/13.3. Meanwhile, their high-raised companion, Cpenta-armij, known and loved in hundreds of etherean worlds, was down on the low earth, laying the cornerstone for Jehovih's everlasting kingdom, on which would fall, presently, from out the arc of Spe-ta, a shaft of fire, the feast for the purified Chieftainess, who had for four years subsisted on the coarse provender of the lower heavens!

23/13.4. And touched by the hand of Immortal Light, was Brahma, long trained to look toward Jehovih; for his angel wife rose upward, leading his vision toward a realm among the Gods and Goddesses, whom he saw in countless numbers receiving her most royally. Thus gazing on the glorious scene, the great man in soul came forth, leaving his corporeal part stretched on the ground. And Cpenta-armij and God took him; received the soul of Brahma, and held, in obedience to the sacred purpose, his place in the sacred circle with mortals three days.

23/13.5. Then, on the fourth, the Chieftainess signaled her swift messengers; and they touched the currents along, till they ran high beyond the earth's vortex, where the stationed Gods of etherea fastened on the ethe'ic wave, extending to the great arc over all.

23/13.6. It was the signal for the shaft of light; of which mortals have a weak and coarse symbol in the electric currents which tear things meaninglessly and without judgment; but the ethe'ic current is not so small and purposeless, but mighty, being a tool from Jehovih's fountain of All Power, and learnedly directed with skill by high-raised angels who have had millions of years of experience, and who know well what prayers deserve an answer from the Immortal spheres.

23/13.7. And Cpenta-armij's name, and word, and wisdom, had long been in fellowship with mighty works on many worlds; and her well-trained thought, so tuned to the Creator's purpose, kept ever in concert both with the ethe'ic foundation of each place

and with the administration of thousands of Gods and Goddesses.

23/13.8. And when the signal shot upward, and from beyond Chinvat the shaft of light began to pierce the earth's vortex, making way for Craoshivi, it was also the signal for Owks, See-wah-Gon and Ha-o-ha, to fly instantly for their arrow-ship and make full speed for Cpenta-armij; which they did now, even as a flash of light darts forth, being guides and directors of Jehovih's flame to the grave of Brahma and Yu-tiv.

23/13.9. As Cpenta-armij, standing by her ship, saw the shaft descending, she flew forth to the center of the circle; her hand pointing to the graves, she said: There, O Jehovih! Come forth, O earth! Earth, in Jehovih's name! It is I who commands!

23/13.10. And down fell the bolt of light, piercing the newly disturbed ground, made rich with mortal tears, and thus made powerful to the soul current; and as a breath of wind would move a heap of feathers, so did the light, by the wave of Cpenta-armij's hand, blow the earth away, and lift up the buried forms of two dead lovers, Brahma and Yu-tiv, and marched them in their unspoiled and newly animated bodies before the mortal audience, together, lovingly, hand in hand, triumphant over death.

23/13.11. Then spoke Hog, the youngest mortal son, an Osirian in belief, seeing the resurrected forms, saying: It is, it is! The very Brahma! And Yu-tiv! My father and mother!

23/13.12. The great Brahma, now quickened in Cpenta-armij's arms, and in God's, spoke a few words from Jehovih's throne, to the loving sons and mortal concourse,[754] then took final leave. Cpenta-armij seized the folds of the shaft of light, as a mortal would the ropes and canvas of a toy ship, and wrapping it securely around the earthly part of Brahma and Yu-tiv, then wheeled in line her own ship and raked in the etherean current from high heavens.

[754] gathering, assemblage

23/13.13. Tossing up her hand, the prearranged signal to the great workers in the trident arc above, the exchanging currents of the traveling flame began, and raised up all the etherean hosts along with the bodies of Brahma and Yu-tiv, which had not raised a mile before they were etherealized, scattered and gone; and the souls of the two sweet loves rested in cognizance and fellowship with the millions of Jehovih's Sons and Daughters, now swiftly making way for Craoshivi.

23/13.14. Cpenta-armij's work was done. In the arc of light and companionship of her compeers,[755] the feast was open, and the billions in rapport[756] sat along the series of tables, hundreds of millions of miles, to relish soul food brought from more than a thousand worlds.

[755] peers, colleagues, associates

[756] consonance, fellowship, harmony, friendship

23/13.15. Meanwhile, God, to finish his labors, resumed his throne in Craoshivi just in time to receive the twelve avalanzas, sent from Yuckowts' factories, in Abarom, in etherea, which were to receive in Jehovih's name the twenty-four billion Brides and Bridegrooms, who were to take the degree of third resurrection and be raised beyond the earth's vortex and emancipated in the etherean realms of Haot-saiti.

23/13.16. Chue-in-ista, Goddess of Oambuyu, chief commandress of the fleet, having been apprised of the number of initiates, had prepared twelve thousand rings, a thousand for each avalanza; and the fleet, in turn, was in a ring, and the ring extended sufficiently wide to encircle the holy capital and throne in Craoshivi, so that when it had descended to its place, God and his officers, and the Holy Council of heaven and earth, now thirty million members, were in the center of the audience. On every side, far as the eye could see, stood the Brides and Bridegrooms of Jehovih, arrayed in spotless white, fearless before the Light and ceremonies.

23/13.17. When the fleet landed, Chue-in-ista, the commandress, came forth from the east, facing God on the throne. She said: Your voice, O God, has called the name of Jehovih. Behold, I am His Daughter, sent by Him to know your will and Holy Desires?

23/13.18. God said: Behold, I am His Son! You are my Sister! Hear me, then, in our Father's name. I have here a harvest of twenty-four billion angels, pure and holy, brought up out of the earth for Jehovih's emancipated kingdoms.

23/13.19. Chue-in-ista said: Let them answer before me in His name, so I may witness their wisdom and power as being sufficient to dwell in All Purity. My Father and I are one; my hosts have crossed the Nirvanian pastures; they no longer feed on substance rising from below, but on the Light emanating from etherean realms above.

23/13.20. God said: I know You have provided for me, O Jehovih!

23/13.21. Then the hosts of Brides and Bridegrooms responded, saying: By Faith I know I am safe in Your kingdoms, O Jehovih. Take me to Your emancipated worlds; give me scope and power and wisdom, for greater works.

23/13.22. Then the full ceremony followed in the usual way of the third resurrection; and was witnessed by Cpenta-armij and other Chieftainesses and Chiefs above, who were at the feast of the arc of Spe-ta; and when it was completed and God had said: O Jehovih, give me crowns for Your Sons and Daughters, Brides and Bridegrooms for Your etherean worlds! || There were cast down by Cpenta-armij and her hosts, twenty-four billion

crowns; and they alighted on the heads of Jehovih's Brides and Bridegrooms. ||

23/13.23. And now God turned to Thale, who was to be his successor for the next two hundred years. God said: In Jehovih's name, I bestow to you the crown of earth and her heavens. And I also bequeath to you the triangle, symbol of these regions, and the inqua,[757] and the trident, the latter being new in these worlds, and symbolical of the arc of Spe-ta; and the interpretation of the trident shall be the Three Lights: Jehovih; His Son, God; and the Star in the mortal soul, emblem of resurrection.

23/13.24. Thale said: In Your name, O Jehovih, I will be God of earth and her heavens till the next rise of dan! Be with me, O Father!

23/13.25. So he who had been God laid the crown and jewels on Thale, saying: Hail, O God of earth and heaven!

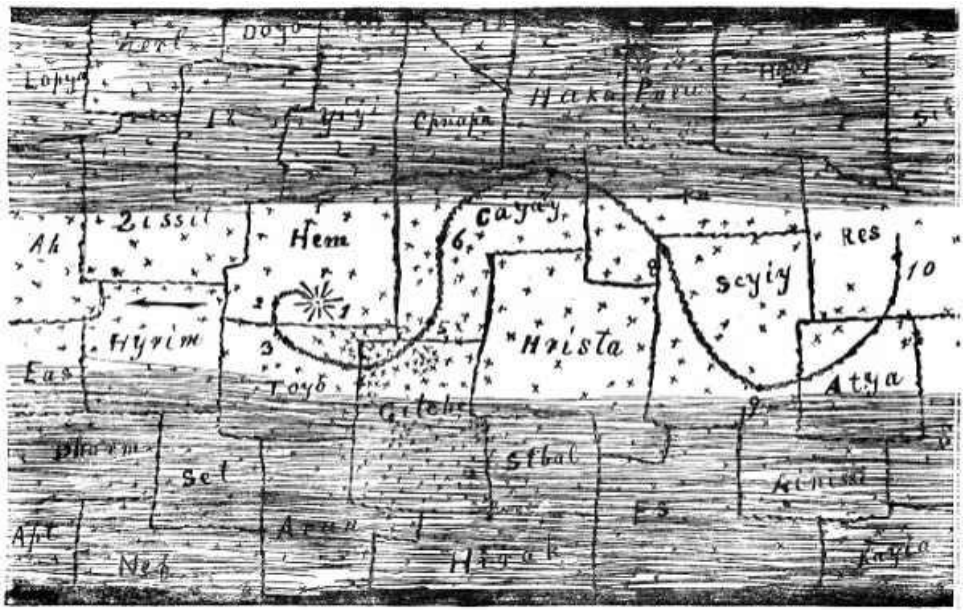
23/13.26. Thus ended the ceremonies. He who had been God descended to the foot of the throne and sat down; and then God (Thale), came down and took his hand, saying: Arise, O God, and go your way! || And he rose up and prepared to depart, for the ceremonies had now lasted one full day.

23/13.27. Cpenta-armij, seeing it was finished, signaled the hosts for the close of the festival, and with her airavagna passed over and above the fleet, and gave Chue-in-ista, the commandress, the sign, at which the ascent began. The tens of billions of angels entered their respective places. The music of the es'enaurs and of the trumpeters sounded and resounded, to the distance of a hundred worlds.

23/13.28. Upward rose the fleets; downward fell the showers of flowers and perfumes to those left behind. Higher and higher rose the great world of lights; higher and higher, till soon they passed beyond the earth's vortex, the boundary Chinvat.[758]

END OF BOOK OF CPENTA-ARMIJ, DAUGHTER OF JEHOVIH

[757] This would be the inqua git's'ang, see 20/43.21-22.



i097 **Anoad.** C'vork'um; and A'hiss'a-Corpor [Great Serpent], embracing nine phalanxes. First of Spe-ta period. Earth, 3 = 765,744. Gitche, 86. Hem, 11. Entrance to Hyrim, 6,000 years.

[758] see image i097

First Book of God

Being contemporaneous with the Book of Cpenta-armij, Daughter of Jehovih. As the latter book relates to the higher heavens, so the First Book of God deals with the lower heavens and with the earth, for the same period of time. This book treats fully of the four great persons chosen by God, namely: Po, of Jaffeth, inspired by the God Yima; Brahma of Vind'yu, inspired by the God Div; Abram, of Par'si'e, and afterward of Arabin'ya, inspired by the God Vishnu; and Ea-wah-tah, of North Guatama, inspired by the God Os. And their inspirations were for the same period of time, known in the kingdoms of heaven as the time of the arc of Spe-ta. These four Gods were the chief Divan Gods of that day, Ha'chue being Div in Chief.

CHAPTER 1 First Book God

24/1.1. The Creator of creations! Out of Whom all voices are! Of Whom all things are in semblance![759] From Him and in Him these utterances are, by His Gods and Lords, and high-raised angels and mortals.

24/1.2. Into whose dominion He gave the earth for the glory of Jehovih, Whose God came and walked and talked with those who had been prepared for the deliverance of His chosen.

24/1.3. For the four preserved divisions of the earth, He gave four Sons of holy light and power for the voice of God and his Lords:

24/1.4. Po, of Jaffeth; Abram, of Arabin'ya; Brahma, of Vind'yu; and Eawahtah, of Guatama; whose records are everlasting on the earth, which are testimony that these men were raised up by the Father for His Own glory, and for the deliverance of men (male and female).

[759] i.e., all things are like Him in some way

CHAPTER 2 First Book God

The first Chinese Bible—being of Po, an Iesu,[760] chosen by God for the children of Jaffeth

24/2.1. These are the generations of the Line of Light from the time of Zarathustra:

24/2.2. Shu Sa, Gwan, Loo, Sam, Dhi Jo, Wee, Him, Gow, See, Wing, He Wen, Tse Kong, Lam Ne, Moo Yow Tine, Luts, Hime, Mai Se, Hong, Ghee, Wan Ghee, Tse Loo, succeeding one another.

24/2.3. All the foregoing were seers and prophets of God (Light), having the Voice from their youth up, and were each in turn a shield and guardian to the chosen of God (Faithists).

[760] Iesu means without sin, or one who has risen above sin; accordingly an Iesu is a person who moves in light. Iesu also means having no earthly desires for their own sake; and signifies having no sexual desires. Which is to say, Iesu can also refer to a person born of neutral sex, or very nearly so, i.e., was neither boy nor girl insofar as sexual organs were concerned, for these were not discernible, or not readily discernable—being undeveloped even as seedless variety of fruits can reveal undeveloped seeds within. Hence a natural-born Iesu is incapable of naturally producing offspring, as was the case with Po.

24/2.4 God (Light)[761] said: With Tse Loo, behold, the Voice was lost. But I called aloud on the face of the earth, and my Light spread abroad. ||

24/2.5. And there came a woman of Che Song, named Ha-se, an I'hin, through whom the Voice was regained.

24/2.6. Ha-se had seven sons and seven daughters, all of whom heard the Voice, and saw the Light.

24/2.7. And God divided the fourteen sons and daughters, one from another, and sent them in different ways.

24/2.8. These, then, are the tribes that sprang from them: King, Si, Gwe, Loo, Hi-Gah, Hi-se-Gua, Yo, Ha Fung, Ne, Hi Lam, Se'ing, Yuth Lo, Jon, Ying'e and Ho Lun Gow.

24/2.9. From the line of Ha Fung sprang Enam-jo and Ze'zoo (half I'hin). From Ying'e sprang No'e and Yu Laim; also Yu'tse and He-ah. And God commanded the He-ahns to dwell toward the south, and they so dwelt.

24/2.10. From the line of King descended the We Yah-Ho; and they lived toward the north and made fellowship with the Foe-Sim, who were I'huans by blood, and also followers of the Zarathustrian law under the name Sa Sin, having rab'bahs whom they called bah, the same as to this day.

24/2.11. From the tribes of Foe-Sim sprang Han. And from We Yah-Ho sprang Hi and Te-Wing'e; both of which tribes had the Light and the Voice.

24/2.12. And all the north regions of Jaffeth dwelt in peace and happiness.

24/2.13. And God looked upon them and blessed them in all things.

24/2.14. Nevertheless, it came to pass that the tribes of Han forgot the commandments of God; and Le Han, a mighty chieftain, rose up among them, and re-established the Osirian doctrines; that corporeal knowledge should stand higher than the Ormazdian law.

24/2.15. Han usurped the central throne of Jaffeth, calling himself HAN, KING OF THE SUN. And so Han gave himself up to obtaining knowledge, and to enforcing knowledge upon the people.

24/2.16. Han issued the following decree: Han, King of the Sun! Behold, there is one sun and his satellites. There shall be only one kingdom, with satellites.

24/2.17. Behold me, I am the sun king! I will put away all other doctrines and learning. Let all the world bow down to me!

24/2.18. Han was asked: Shall a man not worship the Unseen? He answered: It is better to worship a stone, which you can see.

24/2.19. Han said: Do not worship in words, but in works; do not worship in prayer, but in doing

[761] With the ancient Chinese the word Light is equivalent sometimes to our English word God, and sometimes to Jehovih (Creator), just as Christians and even Jews sometimes make no distinction between the words God and Jehovih. – Ed.

righteously. What is prayer but crying to one's own weakness?

24/2.20. If there is an Unseen Light, He will do in His own way. What is the use of praying to Him? Rites and ceremonies to Him are the expression of folly. Rites and ceremonies to our forefathers are excusable. If their souls continue to exist, the rites and ceremonies may give them good pleasure.

24/2.21. So Han abolished the worship of Jehovih (Light) and His God and Lords.

24/2.22. God looked down from his holy hill in heaven, and he said: It is well; let Han have dominion. Behold, Han enraptures the multitude with his new doctrines, forgetting that these doctrines were tried thousands of years before.

24/2.23. God prophesied through his prophet Ze-wing'e, saying: Hear me, O Han, and all you people of the whole world. I prophesy by the Voice and Light; I know my words are true words: By words the soul is bent;[762] by not praying to the Unseen, the Unseen will be forgotten. By the abolition of rites and ceremonies to the Gods, the Gods will be forgotten. Man will rise up in self-conceit against his Creator, saying: Behold me; I am the highest of all things; my judgment is the greatest of all wisdom. And the tribes of men will aspire to establish opinions as fundamental doctrines. War and destruction will come upon the nations!

[762] i.e., words shape the direction and inclination of the soul

24/2.24. Han would not heed the prophecy of God. Han established what was called THE FIRST HAN DYNASTY, and it spread over the land of Jaffeth from center to circumference.

24/2.25. And because of the laws of Han, great persecution came against the Faithists, the worshippers of Jehovih (Light).

24/2.26. Han said: Try them by the food they eat; and whoever refuses to eat fish or flesh shall suffer death. And the favor of the courts shall be denied to any man or woman who holds sacred the life of a cow, horse, dog, or any other animal on the face of the earth, or in the waters, or in the air above the earth.

24/2.27. So the Faithists, the followers of the Zarathustrian law, were outlawed, and were tortured and put to death on every hand.[763] And the prophecy of Ze-wing'e came true.

[763] i.e., whenever discovered

24/2.28. God said: Behold, they have not only forgotten the Creator, and denied His Person in words, but in behavior also. For they no longer hold sacred anything He created alive, even man.

CHAPTER 3 First Book God

24/3.1. From Ze-wing'e, God raised up prophets for seven generations. Ze-wing'e begot Do Tse, who begot Yin, who begot Hi Ne, who begot Lan Se'ang,

who begot Dhi Hsotch'e, who begot Ho Lon, who begot Po, who was an iesu in birth.

24/3.2. When Po was still very young, the voice of God came to him, saying: Be steadfast in the doctrines of your forefathers, eating neither fish nor flesh; your God will not only preserve you alive, but you shall gather together the scattered tribes of Zarathustrians, the Faithists, and re-establish them in this great land.

24/3.3. In those days many of the Zarathustrians were celibates; and the king saw his people being reduced by war, so he made a law against celibacy, commanding all men to marry, and all women to bring forth children, or be put to death.

24/3.4. When Po was grown up, God said to him: Behold, you cannot fulfill the law, for you are iesu-born. But I will fetch you a wife like you, who is also barren, but you two shall be blessed with three children, and you shall call them Wan-le, To-ghan and Tse Loo.

24/3.5. And it came to pass that a woman of Hong Ge, with three adopted children, escaped from the tyranny of Dhi'Wan, fleeing for the southern tribes of Hi See Gua and Yo, and Gwan Gooh; and Po married her and named her Ah T'dowh Jee.

24/3.6. Po was twenty years old when he married, and he went with his wife and three children to the country of Heng'a Di, which name signified brother land, and he labored at scutching[764] flax and hemp.

24/3.7. And God came to Po, saying: What is the extent of your fidelity to the All Highest Light?

24/3.8. Po said: I will obey Him in all things.

24/3.9. God said: Would you sacrifice your three sons, if commanded by your Creator?

24/3.10. Po said: They are the Creator's, not mine. How dare I sacrifice that which is another's?

24/3.11. God said: You are wise; you know the Ormazdian law.

24/3.12. Then Po asked: Who are you? Who is this that comes upon me silently, asking questions?

24/3.13. God said: Go and visit Hi Seiang, the philosopher, and question him.

24/3.14. Hi Seiang was governor of the south province of Heng'a Di, and was also a man of great learning.

24/3.15. Po came to him and questioned him, saying: What is this that asks us questions? Why do we question and answer ourselves all day long?

24/3.16. Hi Seiang answered: Are we not two selfs? Do we not discourse within ourselves like two selfs?

24/3.17. Po asked: Which do you say is the superior self, that which questions within us forever, or that which is forever answering?

24/3.18. The governor said: That which asks questions must be the superior self.

[764] Scutching separates the fibers from the pulp by beating the stems. From the flax or hemp fibers were made cloth for blankets, clothing, tapestry; rope; and other items.

24/3.19. Po said: Who is it?

24/3.20. Hi said: It is nothing, it is something. Po answered him, saying: It appears to me, these two selfs are two different persons; one belongs to the flesh, the other to the Creator. Because this questioning self is the same one that sees and hears Gods and angels.

24/3.21. Hi said: What did you say? God and angels?

24/3.22. Po replied: God and angels.

24/3.23. To which the governor took exception, saying: Do you too defy the law?

24/3.24. Po said: What I see I see, what I hear I hear. Something external to ourselves made us, and rules over us.

24/3.25. The governor asked: Have we not rid the world of superstition? Why do you deal with doctrines that were in the dark ages? I tell you there are only two things in all the universe; the unseen firmament, and the corporeal worlds that float within it. Their action and reaction on each other produce what we call life, which is only an effervescence that comes and goes, and there is the end.[765] The laws are right. Han has done a good thing in abolishing the doctrines of the ancients.

[765] the end of life, the end of all philosophy, the end of a person

24/3.26. While they were still talking, God sent a blaze of fire into a bush standing nearby, and a voice spoke out of the flame, saying: Who, then, do you say I am? For truly I am!

24/3.27. The governor saw the light, and saw that the bush was not burnt; and he also heard the voice. But God suffered him to be hard of heart, and Hi said: Behold, you come to me, knowing I am a philosopher, and you cast your spell in the bush, like a magician. I am master of a thousand books, and am registered as a man of great learning. You have offended me.

24/3.28. Po said: Why accuse me? For is it not as just for me to accuse you of casting the spell? I did not cast it.

24/3.29. Again God appeared and spoke, saying: Do not accuse this, my son, Po. You shall labor with him. Behold, I give into your keeping the country of Feh, for at this hour Moo Gwon has died. The tribes of Ghan shall be gathered together in Feh and Heng'a Di.

24/3.30. Hi Seiang, the governor, was astonished at the words of the Light; and he sent a servant to ascertain if Moo Gwon was dead; and it turned out to be true, though the distance was a day's journey each way.

CHAPTER 4 First Book God

24/4.1. Hi Seiang, the governor, sent for Ah Sin to come and investigate the nature of Po. So when the

three were together, God wrote in the sand the word TE-IN, and it was as if a flame of fire pierced the ground.

24/4.2. Po said: From now on, Te-in shall be the name of the tribes who have faith in the Creator only. Because He alone has written it.

24/4.3. Ah Sin said: How can you distinguish between that which is written by the spirits of the dead, and that which is written by the Creator?

24/4.4. Po said: Light comes in light; darkness comes in darkness.

24/4.5. Hi Seiang asked: Are you saying you can see the angels and the Gods?

24/4.6. Po said: I see the angels, but the Gods I cannot see. Angels are like ourselves; but the Gods are like a flame of fire.

24/4.7. Now while they were thus discoursing, a light in the form of a triangle came and rested on Po's head, and the word Te-in was inscribed on the sides of the triangle.

24/4.8. The governor said: What does this signify? And Po, being under the influence of the light of God, said:

24/4.9. Call me Te-in; I am the Father (rab'bah, or bah) over all the living. I write in the sand, and speak in the mouths of My seers and prophets. He whom you call Po is My Son, begotten for the deliverance of My chosen out of the bondage of Han and his satellites (sub-kingdoms).

24/4.10. Behold, My people are imprisoned and tortured; persecuted and abused. And you two have kingdoms taxed for the glory of Han in his unrighteous work.

24/4.11. Provide yourselves with triangles also, and espouse[766] Me, and I will deliver your kingdoms also. ||

[766] choose, uphold, advocate

24/4.12. Hi Seiang and Ah Sin both desired some pretext to throw off the yoke of the Han dynasty, and now lent willing ears to the instruction of Po and the Voice (Te-in).

24/4.13. Accordingly, the learned men of these provinces were called together, to learn, through Po, about God and the mysteries of earth and heaven, and especially about the great monarchy.

24/4.14. When these Councils were assembled, God cast his light upon Po, and they all saw it. And the words Po spoke were called GOD'S WORDS (Vede'or). And they learned the wisdom of God word by word, repeating them over and over (until memorized), which was called LEARNING BY THE MOUTH, as distinguished from learning by books and tablets.

24/4.15. God said: Great trials will come upon my people. The kings will seek to destroy the doctrines of the Lord your God (Te-in).

24/4.16. For which reason you shall neither write nor engrave my words until I come in judgment of the world.

24/4.17. These, then, that follow, are the sacred laws given through Po, by God (Te-in):

i109 **Po.**

24/4.18. Seek to bring forth heirs that will be a glory to your Creator.

24/4.19. Do not marry because of the impulse of the beast (animal nature of man),[767] but consider your own spirit and the spirit of your spouse.

24/4.20. Do not shut yourself up in celibacy, but multiply and adorn the earth.

24/4.21. Your Creator provided milk for the infant; but with the coming of teeth, you shall provide for their service also.

24/4.22. Feed him according to the Ormazdian law. To make him a warrior, give him fish and flesh. To make him patient and strong, with docility, remember the camel and the ox, feeding on the herbs

[767] sometimes called natural man; carnal desire; impulse of the flesh

that grow on the earth. [Those of Te-in forswear the first and espouse the second, eating herbivorously. – ed.][768]

24/4.23. Ne-gwon asked: Was celibacy not the highest of all laws? Is it not so now?

24/4.24. God said: There are times for all things. In the days of Zarathustra celibacy was the first of laws. In those days man was not ready for God's laws. Yet you shall not call one law higher than the other.

24/4.25. The fullness of earth knowledge requires marriage, yet the bondage after death holds the spirit of man for six generations to his own heirs. By celibacy, a man's soul is not bound after death (by the love he bears his children) to linger on or near the earth, and he may ascend quickly into paradise.[769]

24/4.26. The man or woman who is weak (sickly, chronically infirm), or deformed, blind, deaf, with running sores, or with hidden sickness, shall not marry, nor bring forth heirs. Nor shall man take sorrow to his soul for this; for it is the testimony of the Father that his race is emancipated from the earth.

24/4.27. You shall keep the Panic language sacred; nor shall these, my holy words, be given in any other language till my time is fulfilled on the earth.

24/4.28. Your sons at the age of eleven years, and daughters at the age of nine years, shall begin to learn maxims.[770] And at that same time they shall be consecrated to the Creator and committed to His service. And of the sixth law, this is made a part, namely: Teachers in public shall be celibates; children who decide that they will become teachers, or priests, or priestesses, shall take the vows of celibacy. For such persons are married to the Great Spirit; and they shall be like Gods and Goddesses, knowing no more love to one person than another.

24/4.29. Remember that those who marry are chosen by Ormazd to raise up offspring for the glory of heaven and earth; and they shall dwell together in peace, love and harmony.

CHAPTER 5 First Book God

24/5.1. The wise shall rule over the foolish, but only to raise them up.

24/5.2. The rich shall apportion their riches for the benefit of the city.

24/5.3. The poor shall reverence the rich and take counsel from them.

24/5.4. Behold, I have given many gifts to my people: the woman to give suck; the very strong man to carry burdens; the wise man to oversee the city; the learned man to explain the ancients; the prophet to hear my voice; the magician to hear the voice of

[768] Keep in mind that the Ormazdian law is given here. Note also that both the Zarathustrian law and the I'hua'Mazdian law through the Diva, would specify an herbivorous diet for mortal Faithists. (To see difference between the types of laws, see 22/1.17-37.)

[769] That is, love will bind a person to his or her child and to any descendents to six generations after oneself (about 200 years or 6 x 33 years); but the celibate in not having children, is not thus bound.

[770] concise statements of basic truths, rules of conduct, ethical behavior, morals, doctrine, etc.

angels; the physician to heal the sick. To every single one I gave good gifts.

24/5.5. You shall not covet[771] another man's gifts, but be wise in discovering your own, and using them for the benefit of the city.

24/5.6. Neither shall you covet another man's riches, nor anything that is his. What more is a rich man than a watchdog? Behold, it is his matter,[772] whether he fulfills my commandments.

24/5.7. According to every man's gifts, so do I require of him, as to what he can do for the people of his city.

24/5.8. To the poor man, my exactions are lighter than a straw on a camel's back.

24/5.9. For the ignorant man, and for the very young child, I provided the wise and the rich as Gods to raise them up. As they minister to them, so do I bless them for their labor.

24/5.10. What they do corporeally for the resurrection of those beneath them, so do I answer them in spirit in my resurrections in the heavens.

24/5.11. You shall marry only once; neither shall you look after any other partner all the days of your life.

24/5.12. The husband shall be the master of the house; but when he is not present, the wife shall be master.

24/5.13. Seven castes I have made for my chosen: The first are the prophets; the second, those who have the highest genealogy; the third, the rab'bahs and priests; the fourth, the nuns (spe-e-su); the fifth, physicians; the sixth, the rich, and seventh, the very poor.

24/5.14. Each and every caste shall remain by itself; all of them are worthy before me, and are equally my children.

24/5.15. You shall not kill, for food to eat, anything that breathes the breath of life.

24/5.16. You shall love to search for your Creator in all things on and in the earth, in the waters, and in the air above the earth.

24/5.17. You shall love to search for all that is good in your neighbor; but to excuse all the evil that is in him.

24/5.18. You shall keep the sacred days of your God, and cause all your people to rejoice in the delightful creations of your Creator.

24/5.19. You shall obey the prophet of your God; and be obedient to the father (rab'bah) of the city. Next to these, you shall honor your father and your mother, and pay reverence to your grandfather and grandmother.

24/5.20. Remember that all men are alike in the house (temple) of your God; for even as death lays the high and the low alike, so is the standing of my people in the house I have built.

[771] strong desire to want something that is another's; must have for oneself

[772] business, affair, responsibility

24/5.21. You shall respect the opinions of all men; for even you may be in error.

24/5.22. You shall speak only a little of yourself or of anything that is yours; for all others have a history also.

24/5.23. You shall make yourself compatible to others in all righteousness.

CHAPTER 6 First Book God

Of cities and government

24/6.1. To reinstate the Zarathustrian law, the largest city shall not exceed two thousand souls; and the smallest shall be ten families. Unless they are celibates, in which case a city may be as small as eight souls, having one rab'bah or priest.

24/6.2. The best, highest learned man, who shall be a celibate, shall be the priest and ruler of the city; and the sins of the people of the city shall be upon his head. But if it is a large city, he may choose one, or as many as six priests, to rule with him; and in that case, the sins of the city shall be upon them.

24/6.3. When a matter comes up, the priest shall call whom he will to speak on it; and when they have spoken, he shall decree by his highest light, and that shall be the law without repeal, except by himself.

24/6.4. It shall be lawful for the governor, who is the chief priest, prior to death, to repeal all his laws; so that his successor shall make new laws. For no man shall be bound after death by his own laws, because he cannot come back and repeal them.

24/6.5. But regarding the laws a governor or chief priest makes while he rules over a city, and over all persons whom he has ruled during his lifetime, he shall be responsible for them, both in this world and the next. For if a priest or governor makes a law of darkness, and his people live by that law, their souls will be in darkness in the next world through his fault, and he shall answer to them in the soul world for what he has done in this.

24/6.6. In cases where the manufacture of copper or iron, or other things, requires more than two thousand people, there shall be another city, with five breadths of the first city between them. And the government of the second city shall be like the government of the first. But in no case shall there be more than four cities nearby in the same country.

24/6.7. You shall neither hire nor be hired, either among yourselves or with the kings' peoples. Neither shall you have servants nor masters, for all shall be alike servants to Ormazd only.

24/6.8. Sin-wah inquired: Was it not taught in the Zarathustrian age to respect the caste of men according to the number of their servants? And whether, according to their genealogy, they were born

of parents who had risen above servitude for many generations?

24/6.9. God said: The old law was for the past. It was a good law to improve the breed of men for special trades and learning. And that law has fulfilled its purpose. The physician has found great cures; and he knows all the parts of the flesh and the blood. The miner knows the different kinds of stone, the metals in them, and how to extract them. The farmer knows grounds, their yield, and what they will best bring forth. The spinner and weaver have found the best of fibers for paper and cloth. And so by the Zarathustrian law of caste it has come to pass, that they have perfected these things in all departments, sufficient for the requirement of man.

24/6.10. For which reason you shall teach all things to all; and they shall work with their own hands at all industries; remembering that the highest, best, most perfect man is he who can do all things.

24/6.11. Jon-Le inquired: Since a man dies in a few years at most, why shall he strive to learn things that pertain to the earth?

24/6.12. God said: All learning is like a gymnasium to the spirit. Knowledge is the strength of the soul.

24/6.13. You shall teach all things to your sons and daughters, perfecting them in the talents created with them: first, to useful labors; second, to learning; third, to music and art, in sculpture and painting; fourth, to mining; and fifth, to perfectness.[773]

24/6.14. And you shall intersperse labor and learning with recreation, not only in rites and ceremonies, but in harmless games, as in dancing, racing and playing; and for the old as well as the young.

24/6.15. Cultivating joyous hearts, for these are outspoken words of glory to the Great Spirit.

24/6.16. Every governor, priest and rab'bah shall provide for a successor; they shall be chosen according to the light of the Council of the All Highest.

[773] i.e., seek improvement of all talents and seek perfection in all things

CHAPTER 7 First Book God

24/7.1. Hi Seiang became converted to the doctrines of Po as taught by God, who was called Te-in in those days in that country.

24/7.2. Ah Sin and Hi Seiang and Tse Gow entered into compact to throw off the dominion of Han, and so notified him. Han immediately declared war against them. And he pursued them cruelly, laying waste a great country.

24/7.3. Po and his followers were thus driven toward the south; and on their way they gathered up the Faithists of the tribes of He-ah.

24/7.4. Now it came to pass that Han's success in war was so great that he did not concentrate his armies, but caused them to scatter in different directions. And behold, he went so far that the barbarians fell upon his armies and destroyed them. And Han himself perished by the blow of a barbarian woman.

24/7.5. In the fourth year of Po's inspiration,[774] he returned and possessed the countries of Feh, Heng'a Di and Se Lov, and he reinstated Ah Sin and Hi Seiang as governors.

[774] see image i109 Po

24/7.6. Hi Seiang called a council of thirteen kingdoms of Jaffeth, and after seventy days of deliberation, Hi Seiang was made ruler over Jaffeth, receiving the title, KING OF THE SUN.

24/7.7. And he established the doctrines of Po by law, changing the name of All Light, to Te-in, signifying God. And he stopped all persecution against the Faithists; and he prohibited idol worship.

24/7.8. And Po traveled east and west, north and south; teaching and displaying miraculous things. And God was with him at all times and places.

24/7.9. And wherever Po went he gathered together the chosen, explaining and practicing the commandments of God (Te-in).

24/7.10. And man ceased to worship all idols, Gods and saviors; worshipping the Creator only.

END OF THE FIRST CHINESE BIBLE

CHAPTER 8 First Book God

The first Fonecean Bible—being of Abram, a man chosen by God for the children of Arabin'ya

24/8.1. Out of the hosts of Par'si'e, who were of the people of Shem, who existed since the days of the flood, came Abram, a man chosen by God, in the arc of Spe-ta, for the deliverance of the Faithists of Arabin'ya. God said: Because they have not raised up one out of the sons of Ham, your name shall become Abra-Ham, and it shall be testimony in thousands of years, of my records in the libraries of heaven.

24/8.2. And it came to pass that forgers and deceivers, not having the fear of Jehovih before them, falsely gave the interpretation of the meaning of the words Abra and Ham,[775] not knowing (in thousands of years) that in so small a matter He would display the truth and glory of His revealed word. ||

[775] For example, the Ezra bible, Genesis 17.5, indicates the word Abraham to mean father of a multitude of nations.

24/8.3. God led Abram away from He-sa, his native place, where he was a maker of baskets, and took him to the ancient land of Ham, which had been destroyed by druks, before the flood, as the name signifies; after which God surnamed him Abraham, and made him chief rab'bah over the Faithists of Arabin'ya.

24/8.4. These, then, are the generations of the line (of light) from whom Abram came, that is to say: of Shem and the seventy tribes, first going forth beyond the mountains of Owatchab-habal, Tur who settled in Par'si'e, and his descendants Raf-bak, and his descendants Goe, and his descendants Wawa, and his descendants Sadr.

24/8.5. In Sadr the line was lost; but through his daughter Bar-bar, regained through the I'hins in the land of Goats, where the Listians lived, having fled from the tyranny of the kings of Oas.

24/8.6. From Bar-bar was descended Egount, from him Dir, from him Wow-sha, from him He-lial, from him Rac-ca. And here the line ran by the female heirs, beginning in Rac-ca's daughter, Hess, from whom was descended Gil-gil, from whom was descended Thussa, from whom was descended She, from whom was descended seven generations in su'is; and it was lost in We-ta-koo, but regained again through I'hin seed, and appeared in Re-both, and again su'is extended through these generations: Arfaxad, Sala, Eber, Pe-leg, Roo, Sa-rug, Na-hor and Terah; but in Terah the line was lost, but regained by I'hin seed, from whom sprang Geth, from whom sprang Choe, from whom sprang Gus, from whom sprang Ra-bak, from whom sprang Ya-shem, and by I'hin seed sprang Ti-lot, and by I'hin seed Shi-ar, and by I'hin seed Shir-ra, from whom descended Na-hor the second, from whom sprang Abram.

24/8.7. Abram was of pure blood, and an I'huan; and the light of su'is had been with his forefathers and foremothers since the flood, and he was large and red, like new copper, and had black hair and long beard, fierce to look upon; but his soul was gentle as a woman's.

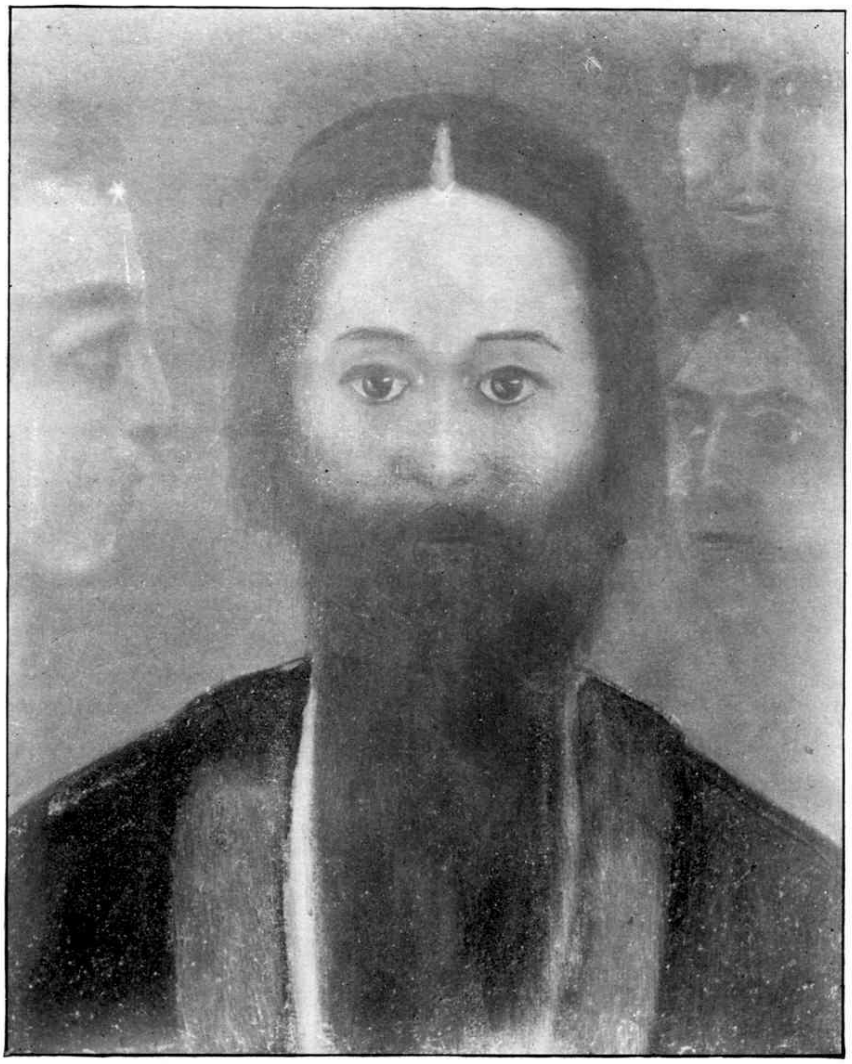
24/8.8. Abram could see without eyes and hear without ears, knowing things by the light of God which dwelt in him. For which reason, God chose Abram[776] to gather together the Faithists in Arabin'ya and the adjacent countries, even as he had appointed Po in Jaffeth.

[776] see image i110 Abraham

24/8.9. In those days, there were great kings and men of great learning, who had books of learning and instruments for measuring things far and near.

24/8.10. And Abram knew these things, for he had been a servant in a king's family where learned men and women congregated. And so, knowing the power of God was upon him, he ran away in his youth, and lived among the Listians, who made baskets and trinkets in the forests, which they sold to the kings' peoples.

24/8.11. God spoke to Abram, saying: Do not concern yourself regarding men of learning; nor long for the learning in books. The day will come when they will be forgotten, but your words and your labors will overspread the world.



i110 **Abram or Abraham.**

24/8.12. And God lived with Abram, teaching him and working miracles through him. And it came to pass that the Listians in their rambles, selling wares, told the slaves of the kings about the wonders of Abram.

24/8.13. And the slaves fled from bondage and went into the wilderness in search of Abram. And when they came before him, he spoke to them, day by day, as they came, saying:

24/8.14. Why have you come? I did not call you! And when they could not answer, Abram said to them: God brought you. Man of himself does nothing. Search, then, the records of your generations; for you are descended from the Faithists of old.

24/8.15. And they searched and found that every one of those who had come, was descended from before the time of Zarathustra.

24/8.16. Abram said: Do not think that God comes to one man alone; when he provides a voice he also provides ears and hearts. Because you have been faithful to him, he calls you to deliverance from your enemies, who are God's enemies also.

CHAPTER 9 First Book God

24/9.1. When the number of those who had come to Abram, in She-a-do-wan, reached four thousand five hundred souls, God spoke to Abram, saying: Come now, I will lead you and your people into another country.

24/9.2. So Abram led them away, and they came into Lower Howd-Lutz. And it came to pass that in the year after they departed out of She-a-do-wan a famine came upon the land, and the enemies of God were cut off, and could not pursue Abram and his people.

24/9.3. It was after this that Abram was called Abraham, and he built altars of worship and altars of sacrifice, according to the commandments of God.

24/9.4. Now it came to pass in the early days of Abraham, he told his brothers that the light and power of God were with him; and, though others believed in Abraham, yet Lot, Abram's brother, and Lot, Abram's nephew, did not believe in Abraham, saying of him: He was born naturally, and is wise because of his own judgment.

24/9.5. God said to Abraham: Behold, it is an easy matter to commune with spirits, but to judge righteously regarding them is not so easy. For which reason you and your wife, and one hundred picked men, shall go and visit Sodom and Gomorrah in the valley of Siddim.

24/9.6. And Abraham and his people went as commanded by God, and visited the cities of Sodom and Gomorrah; and God spoke privately to Abraham, saying: I will destroy these cities, for they are like hells for evil spirits; but Lot (the elder and younger) shall escape for your sake.

24/9.7. And when they came to Sodom, behold, angels walked among the people, and the people knew they were angels, but were indifferent[777] regarding them. And there were laws made by Bera, king of Sodom, regarding the behavior between angels and men.

24/9.8. And Abraham, being pressed by the presence of God, said to his people: Behold, there are angels that love to dwell in lust, and to partake with mortals; to eat with them, to lie down with them, and to partake in all ungodly pleasures.

[777] unconcerned, not caring one way or the other

24/9.9. God, through his angels, rained down fire and brimstone on Sodom and Gomorrah, and they were burnt and destroyed. Lot, the elder, escaped, and went and lived in a cave.

24/9.10. Now after Abraham and his people had returned to Jireh, his camp, and it was night, God said to Abraham: Be steadfast, and show your people so that they may understand my words.

24/9.11. And while they were still praying before the altar, God withdrew from Abraham, and allowed the evil angels, who had followed them from Sodom and Gomorrah, to draw near the altar. And one of the angels clothed himself in a great light, and, adorned with sparkling gems and a crown, he appeared, so all the multitude of people could look upon him.

24/9.12. Abraham said: Who are you? And the spirit said: I am your God, ruler of heaven and earth! Abraham said: I am your servant; what may I do for you? And the spirit said: You shall take your only son, Isaac, and your hosts who were with you at Sodom and Gomorrah, and go with me where I will lead you, for I have a great work for you.

24/9.13. Abraham said: I will do whatever you put upon me to do.

24/9.14. So in the morning Abraham and his son Isaac, and the hosts who had been with Abraham to Sodom and Gomorrah, assembled together. And Abraham spoke, saying: Where to, O God?

24/9.15. The spirit answered, saying: Take sticks and a firebrand (torch) and come to the summit of the hill over there, for you shall restore the rites of burnt offerings. || Abraham told the people what God had said, so they began, and Isaac carried the bundle of willows, such as basket-makers use, saying: This will light the large pieces; but what will you burn for an offering, O father? And Abraham said: God will provide.

24/9.16. And when they ascended to the place, Abraham gathered logs and heaped them up, and Isaac placed the willows.

24/9.17. Then the spirit spoke, saying: What shall a man love above all things in the world? And Abraham said: God. And the spirit said: For which reason you shall offer your only son, Isaac, as a burnt offering. And it shall be testimony before your people that you will obey God even to the sacrifice of your own flesh and kin.

24/9.18. Abraham said: Show me that you are God, so that I may not err; for I have been commanded not to kill.

24/9.19. And the spirit departed away from Abraham, perceiving that he knew the higher law. And Isaac was grieved at heart, for he desired to witness what a sacrifice was. And the people, seeing a ram near at hand, went and caught it, and slaughtered it, and sprinkled the blood on the

sacrifice, and they lit the fire, roasted the flesh, then took it and gave it to the poor.

24/9.20. And Abraham called the place Jehovih-Jireh, and they returned to the camp; and Abraham, being moved by God, spoke before the people.

CHAPTER 10 First Book God

24/10.1. Abraham said: This testimony I declare to you, regarding which, your own brethren are witnesses, that even the chosen of God can be deceived by evil angels; for they can take any name and form; and, having no fear of God before them, declare falsehood for truth and darkness for light.

24/10.2. And also, as you have seen, the evilest of cities, even as well as the purest, may be the abiding place of angels.

24/10.3. For which reason you shall not seek signs and miracles, for these may be from evil spirits, even though they show their bodies or converse learnedly. It is not in the power of man to know by words and signs, or by oaths or promises, what is truth.

24/10.4. But the Father has created one thing besides, which is His Own Light. For which reason be believing toward men and angels; and when they teach you according to Jehovih, which is life to all, and happiness to all, without sacrifice to any,[778] they are holy.

24/10.5. If man or angel says: Visit the sick, and administer to the distressed, || follow his advice, for it is of the Father.

24/10.6. But if man or angel says: Do this, and you shall have profit, or glory, or applause, || do not obey him, for he advises for yourself and not for the brotherhood of man. He is not of God.

24/10.7. For spirits will come disguised as your fathers and mothers who are dead, professing love and profit to you. Do not believe them, except when they teach you to sacrifice self for the good of others.

24/10.8. The wicked in heart, having profited in herds, and in gold and silver, say: Behold, God has blessed me! But I say to you, they are cursed, and not of God. Has he gathered you together here because you were rich? You were slaves, and in poverty; sick, and in bondage. And he came and delivered you. Be like him, and he will abide with you.

24/10.9. If a man comes to you, saying: Behold, this is my coat; give it to me! You shall say: Prove yourself as to who you are. But if a man comes to you, saying: Your herd has gone astray; you shall not say to him: Prove yourself as to who you are. But go, and see after your herd.

24/10.10. If a spirit says: Behold, I am your father, say to him: It is well; what do you want? And

[778] that is, without worshipping any God, man or angel; without demands that you follow a certain person; and without having tribute demanded of you

when he answers you, consider if his words are of God, which are for the glory of the Creator. And if his words are not of God, you shall challenge him to prove himself.

24/10.11. As God is captain of heaven and earth to all righteous souls, so is there a satan who is captain over evil spirits.

24/10.12. And to the extent that the kings' peoples do not have faith in the Father, so do their souls fall prey to satan and his hosts.

24/10.13. Yet, neither shall man flatter himself by saying: Behold, I have joined the Faithists (Israelites); my soul shall escape hell. || For in that day and hour God may be putting him to the test, to see if his heart is for good works and holiness. || For, because you profess God, you are doubly bound to practice godliness in your behavior toward men and angels.

CHAPTER 11 First Book God

24/11.1. When Lot the younger escaped out of Sodom, he stopped in a small city called Ben-ah, and stayed there while Sodom and Gomorrah were being consumed with fire; and because he was saved, he called the place Zoar, because he was a worshipper of the doctrines of Zarathustra, who was called in the Fonecean language Zoa-raastra. And the place was called Zoar for more than a thousand years.

24/11.2. When Lot departed out of Zoar, two tribes went with him; and there were born of the house of Lot, offspring to the two tribes who accompanied him, and these became the nations later known as Moabites and Ammonites, who were of the Foneceans, as their names show, and they followed the doctrines of Zarathustra. ||

24/11.3. In former years God appeared to Abraham in a dream and said to him: You shall be a father to many peoples.

24/11.4. When Abraham awoke he told Sarai, his wife, and she, being barren, was troubled and she prayed to God for Abraham's sake.

24/11.5. Now it came to pass that Hagar, Sarai's maid, had a son, and named him Ishmael; and Sarai, jealous of Hagar, abused her during pregnancy. And the Lord spoke to Abraham, saying: Because of the hatred between your women, Hagar's son will be like a wild man; his hand shall be against every man, and every man shall be against him.

24/11.6. Abraham said: How did this come about, O God? And God said: I told you that you would be a father of many peoples, and you told Sarai, your wife. Now Sarai has become vain in her desires for offspring, and, in her eagerness, she opened the door of your house to satan, and so this matter is upon you.

24/11.7. Go, therefore, my son, and reconcile your women. And Abraham told Sarai what God had said. And Sarai inquired of Abraham, saying: Before God, tell me, is Ishmael your son? And God shall judge between us. Abraham said:

24/11.8. Teach me, O God, to answer Sarai, so I may reconcile them. And God said: Behold, your Creator is the Father of all the living.

24/11.9. And when Abraham told Sarai God's words, she cried in sorrow and repentance, saying: You are wise, O God! For what matter is it to me, since I know that Ishmael is your son, and Hagar is your daughter?

24/11.10. And Sarai went to Hagar and said: O my sister, I have sinned before the Lord, my God. I saw your son, and knew God gave him, but I turned against my own soul, and did not love your treasure.

24/11.11. Hagar said: Did your God say that Abraham was father to my child? And Sarai said: No, O Hagar. Hagar said: Neither did I say your husband was Ishmael's father.

24/11.12. So they were reconciled, and by right of the beginning of Abraham's nations, Ishmael was Abraham's son before God, but not in the flesh.

24/11.13. Sarai had a son, and he was called Isaac, because he was born to Sarai after she had passed the time of childbearing.[779]

24/11.14. And when Hagar saw that Sarai bore a son, Hagar became jealous for Ishmael's sake, and she wept before Abraham. Hagar said:

24/11.15. I am a South Arabin'yan[780] woman, and I left my people for you. Behold, I am not favored by your God. Abraham said: Have I not been like a father to you and your son? Truly, when all people reviled you because you had a child in maidenhood, laying it on me, I did not deny you, nor justified myself before the kings' people, suffering these things for God's sake, and yours, and your child's.

24/11.16. Do not complain, then, against my house, my wife, or my son, Isaac; all things are of the Creator. And so Hagar was pacified for a season, but then returned to grief and jealousy, and finally resolved to depart away from Abraham's house.

24/11.17. Then Abraham said to Hagar: The matter lies with you. If you go, I will give you, according to the custom of the Arabin'yans, a jug with water, and bread and blankets.

24/11.18. So Hagar persisted, and Abraham provided her, and she departed, taking Ishmael with her, and she went into Par-an and dwelt there.

24/11.19. In those days Arabin'ya was divided into many kingdoms, some having one city and some two, and some as many as six cities. And they were constantly at war one with another, and the victors always changed the names of the kingdoms. The largest and most powerful always called itself the Sun

[779] menopause

[780] The whole of the continent of Africa plus the Arabian Peninsula and some area north of it, was known as Arabin'ya. In those regions, the area east of, say, the Sinai Peninsula, was apparently known at some point as North Arabin'ya, because it consisted of two sections, northeastern Arabin'ya and northwestern Arabin'ya. Some or all of this latter became known as Western Arabin'ya.

On the other hand the area, say, west across the land bridge of the Sinai Peninsula, was known as South Arabin'ya. In practical terms, at least insofar as the people in the region were concerned, this meant that land later called Egupt (Egypt); and so, Hagar was from this region. It is not clear from Oahspe how far up the Nile River the original allotment of Egupt extended, nor is it necessarily clear whether or not South Arabin'ya included the whole of what we today call continental Africa.

From the Post-Flood Map of the World, image i018, and from corporeal records, northern Arabin'ya appears to have consisted of the area east of the Red Sea and Mediterranean Sea including Arabia, Mesopotamia, Syria, etc., to the Taurus Mountains in the northwest; and bounded in the north by the upper reaches of the Tigris and Euphrates Rivers; and by the Zagros Mountains in the east; and by the sea and the Sinai peninsula in the south.

Kingdom, after the manner of the Par'si'e'ans (Persians).

24/11.20. Men and women of learning dwelt in the Sun Kingdom, and they had tablets and books, and maps relating to heaven and earth, all of which were kept in a library; and in the summit of this same building was an oracle for consulting with the spirits, called Lords of heaven.

24/11.21. For which purpose, a man or woman, whose head had been flattened in infancy, sat by a table covered with sand, upon which the spirits wrote with the finger. And this person communing with the spirits was called Æ'jin (AE'jin)[781] in the South Arabin'yan language, and was next to the Sun King in rank. Now, no matter what wars took place, the library, the temple of the oracle and the Æ'jin were sacred, and never suffered harm even between enemies.

24/11.22. The kings kept scribes whose business it was to write and translate, and to keep the records of the kingdom. Besides these, there were gatherers of news, who held the second rank of scribes.

24/11.23. Now when Abraham and his people came into Arabin'ya, especially into that part later called Egupt, the matter was entered in the records of the different kingdoms, with special reference to Abraham professing to hear the voice of God, for he did not have a flat head, and moreover, had good judgment of his own, quite unlike the Æ'jins in the temples.

24/11.24. But because Abraham gave no counsel regarding war or earthly gain, he was not favored by any of the kings, and allowed to go his way unmolested.

24/11.25. When Sodom and Gomorrah were destroyed, the kings' people heaped the blame on Abraham's head, and enemies rose up against Abraham in those regions.

24/11.26. And they also accused him of attempting to burn his son, Isaac, as a sacrifice to his God, after the manner of the heathen of old.

24/11.27. And they accused Abraham of being the father of Ishmael, by his servant-maid, and of driving Hagar and Ishmael away to Par-an after he tired of her.

24/11.28. And these accusations, and many more of equal wickedness, were heard of by the news gatherers, the scribes, and they wrote them down, not knowing in truth what they were doing before God (recording lies as historical facts); and so, their records were entered in the libraries of the kings of Arabin'ya, especially in that land later known as Egupt.

24/11.29. Abraham perceived these matters, and he wept before God, saying: Alas, O God, if only I

[781] Ægian, or Eajian, or Æjin: a decree that cannot err. –Ed.

had great learning and could write my record truthfully before men! God answered him, saying:

24/11.30. Your faith being in Jehovih, it is well with you. In thousands of years, one Ezra shall send his scribes into these countries to gather news, even as the kings of this day do. And his scribes shall translate from these records, with all their errors and falsehoods, and Ezra shall publish the matter as the history of THE DELIVERANCE.[782]

24/11.31. Abraham hearing this from God, bowed down his head and wept, saying: Your will be done! And God comforted him, saying: I am the Light and the Life!

24/11.32. The God of heaven and earth will come afterward and render the records of your life, which are not dead, but of life everlasting. And so, since your people shall be honored by even that which shall come from their enemies, how much greater will their glory be, when God of heaven speaks for you and them!

[782] This can be found in the Ezra Bible, which became the holy book for the Jews, and later, the basis for the Old Testament of the Christian Bible.

CHAPTER 12 First Book God

24/12.1. Abraham inquired of God concerning the king's peoples and the Faithists. And God said: Whomever I lead to you shall be yours; from this time forward you shall be father to all men, women and children that are yours. And they shall be your family. But all other peoples shall not be yours; neither shall you be a father nor prophet to them. You shall not make laws for the kings' peoples, nor laws between your people and them. You shall be of your own people, and for your own people, forever.

24/12.2. Neither shall your people have anything in common with the kings' peoples, nor with any other people under the sun. Nor shall you enter into treaties or alliances in any way whatsoever. Both your labor and the labor of your people are for Jehovih, through the Lord your God.

24/12.3. But regarding the intercourse[783] between yours and the kings' peoples, be circumspect to give full value, to the fraction, in buying and selling. Neither permit my chosen to accept presents, nor otherwise become obligated to other peoples; for it is the law of your God. For above all things, it shall not be said by the kings' peoples: Behold, I made them!

[783] contact, interaction, dealings, trade

24/12.4. For I say to you, neither kings nor rich men make the people of your God.

24/12.5. Whoever would give you gifts, let him quit his people and come and dwell with my people in person and spirit. I cannot be put off with money and with gifts, like a peevish child or a wanton woman.

24/12.6. Shall a man say: Here are gifts for your God, he is a good enough God! But as for my soul it is too good to give to you or your God.

24/12.7. Nor shall you permit your people to marry with the kings' peoples, for the same reason. But whoever desires to marry my daughters, let him first come and dwell with my people, proving that he has forsaken all the idolatrous Gods for Jehovih's sake. It shall be the same with your sons; if they desire strange damsels for wives, they shall first bring them to dwell one year among my chosen.

24/12.8. Abraham inquired concerning government. And God said to Abraham: To teach people to dwell together in peace, order, harmony and love; being disciplined to these, what more is required? Government belongs to the kings' peoples.

24/12.9. Abraham said: O God, teach me more regarding these matters; for I am like one in a dark cellar groping about. Behold, my people are unlearned!

24/12.10. God said: Who is learned? I say to you, he who knows the stars, rocks, mountains, valleys, and all that is living and dead, and the languages of the ancients, but does not know the Creator, is unlearned. But he who knows the Creator is learned indeed.

24/12.11. It is better that your people dwell in tents and under trees; and their children roll on the ground, and do not die, but grow strong in person and in spirit for the glory of the Creator, than to dwell like the kings' peoples, in magnificent cities, and in lust and death. To your God, your people are a most learned people.

24/12.12. Abraham inquired of the Lord concerning servitude. And God answered him, saying: There is only one Master, even Jehovih; your people shall be His servants only. But all people have loves; a damsel says to her lover: I will be your servant, and he marries her. A man says to another: Your judgment is greater than mine; I will be your servant. And the man takes him in love to work for him.

24/12.13. Therefore, for convenience' sake, you may say, master and servant. Nevertheless, my chosen shall not, in fact, have either masters or servants; for the one shall not have authority over the other, except by love and free consent.

24/12.14. Abraham asked concerning the products of labor. God said to Abraham: What I have said regarding servants and masters also applies to the productions that come out of the earth: Nothing belongs to any man, for all things are Mine, says the Creator.

24/12.15. Nevertheless, for convenience' sake, you may say: This is his product, or that belongs to another. But still he holds it only by his Creator's consent.

24/12.16. Let all men render to the Creator his creations, for they are Jehovih's. After that, Abraham

said: Some men grow flax, some wool, and some corn; but the seasons do not bring forth alike to all. Others spin and weave; and others make butter and cheese. And yet this also happens: One man is strong, another weak; one rises with the sun and toils all day; another sits on the bank, fishing.

24/12.17. Now when the products are brought in, lo and behold, there are no two that are equal.

24/12.18. And God said: Every man's matter is between him and his Creator. According to diligence and industry He rewards them in the end. He who perceives this, knows his heavenly Father; he who does not perceive it, dwells in darkness.

24/12.19. Abraham said: Shall the lazy be rebuked, and those that shirk be upbraided?

24/12.20. And God said: No. Let all your people bring their products and cast them before you, saying: This is my sacrifice to Jehovih; you distribute it. And if some do not bring anything, neither rebuke them nor pity them; they are the sons and daughters of your God. And if some decorate themselves with fine raiment, or jewels, do not censure them; your God searches their hearts.

24/12.21. Abraham asked concerning lands. God said: Consider the way of your God. Did I go to the king and to the rich man and say: Give me your sons and daughters? No, but I went to those who were despised by the king and the rich, and I said: Come! And they came.

24/12.22. And when you came here, did I say: Take the king's lands, or the rich man's? No, but I led you to that which was neglected and waste in the eyes of the kings' peoples, and I said: This is your inheritance.

24/12.23. It is sufficient for you and your people to buy burying-places for the dead, which shall not be disturbed. But neither buy nor sell any other lands.

24/12.24. And after your people have improved a place, and a king comes against you, saying: I will have this land either by purchase or by battle, you shall say: No, neither by purchase nor by battle, shall you inherit that which is Jehovih's. But if you desire the land, then I will give it to you without money and without battle.

24/12.25. And it shall come to pass that my chosen shall be driven from place to place, where I will lead them; and they shall make the waste lands bloom like gardens, and the deserts yield ample harvests; for they shall dig wells, and till the soil, and prove to the nations of the earth the glory of my works.

24/12.26. And they shall be cut down, driven away and scattered, but I will come and gather them together. Their places shall be inherited by idolaters and worshippers of strange Gods, who will build mighty temples. But my people shall not build that

which endures in stone, wood or iron; for they shall go from place to place, proclaiming me and my works; but where they have been, there shall be nothing left on the earth to show their labors.

24/12.27. But when I have taken them across all the earth, and they are scattered like dust before the wind, and no man can say: Here is a nation of the children of Abraham, lo, I will raise up my voice for them, even I, the God of heaven and earth. And in that day the idolaters and worshippers of strange Gods will be on the wane; their temples of stone and mortar will still be standing.

24/12.28. But a voice shall go up from the whole earth, even from the remote nations of the earth, saying: What about those who laid the foundations of the temple of ONE GOD, EVEN JEHOVIH! Those who were the sons and daughters of Abraham! O if only my eyes could have seen the Faithists of that labor!

CHAPTER 13 First Book God

24/13.1. When Abraham's wife was getting old, her ears were opened to hear the voice of God. And God said to her:

24/13.2. Concerning your son, Isaac, hear your God, who is also the God of Abraham: My labors are not for a day, nor without judgment.[784]

24/13.3. Behold, in the land of Es-seth, the place of your husband in his youth, I have built for many generations concerning the seed of my people. For which reason your son, Isaac, shall take a wife who shall inherit my voice.

24/13.4. Before the time of your husband's father's father, I sent my angel from heaven, saying: Go and raise me up an heir to hear my voice, for I will dwell for a season with the children of men.

24/13.5. And my angel fulfilled his part, and I have come and talked with you and your husband face to face. And I can talk to your son, Isaac, in the same manner and he can hear me also. And Isaac shall raise up heirs to my voice through his wife, to whom he is not yet known.

24/13.6. Sarai told Abraham what God had said to her; and so Abraham and Sarai went to the altar that Abraham had built, and they prayed alone; and God came and spoke, saying: What is your request?

24/13.7. And Abraham said: Concerning our son Isaac's wife? And God said: Because of the blessing of Sarai, your wife, who has been upright all her days, I will give her comfort in her old age.

24/13.8. Send your servant to the land of your fathers, and I will send my angel with your servant, and he shall come to a maiden who shall be Isaac's wife. So, Abraham called his servant, who was overseer over his goods, and he said to him: Equip yourself with camels, asses, and servants; and with

[784] i.e., not without foresight and wisdom

jewels I will give you, go to Syria, the land of my fathers, and bring a damsel here, who shall be Isaac's wife.

24/13.9. The overseer said to Abraham: Alas me! How shall your servant choose a wife for your son? Or, if choosing, how shall he induce her to come so far? Abraham said: That which God has commanded of me, I have told you, except that God says: My angel shall go with your servant, and he shall not err.

24/13.10. So the servant of Abraham, in fear and trembling, equipped himself with ten camels, twenty asses and thirty servants, taking presents and goods, and departed. The journey took twenty-two days, and all the while the overseer reasoned upon what he should say, for he had misgivings that he was on a fool's errand.

24/13.11. Nevertheless, he prayed to God that he would do his own part wisely. So when he came near Abraham's father's people, the angel of God spoke in his heart, saying: The damsel that comes with a pitcher on her head shall be Isaac's wife. Say to her: Will you give me a drink? And she will say: I will give you a drink, and also draw water for your servants and camels.

24/13.12. And the overseer looked, but saw no damsel, and he wondered; but presently he saw many damsels, one of whom had a pitcher on her head; and his heart failed him till she came near, and he said: Give me a drink? And she gave him a drink and said to him: You are a stranger; if you will allow, I will water your camels and give drink to your servants.

24/13.13. And so she gave as she said; and when she had finished, the overseer said to her: Who are you? And she answered him, and he perceived she was Isaac's niece by Abraham's father's second wife, but of no blood kin. And then she asked the overseer who he was and where he came from; and he told her he came from Abraham, whose servant he was. So she invited him to her people's houses, and she ran ahead with joy to tell who had come so far, bringing word from Abraham.

24/13.14. Now when the camels and asses had been fed, and straw spread for the travelers to lie upon, and when repast was spread for them to eat, the overseer rose up, perceiving the way of God, and he said: Till I have spoken, do not eat, but hear the words of God. So he related the object of his visit as commanded by God, and in reference to the angel of God, and the words that came to him.

24/13.15. And when he had finished, the power of God came upon the damsel, whose name was Rebecca, and she rose up and spoke, saying: Isaac shall be my husband, and I shall be his wife, for I know this matter is of God!

24/13.16. So it came to pass after some days, that Rebecca departed from her people, and by her faith in

God came to Abraham's home, and Isaac took her to wife, and Sarai rejoiced before God because of the light of his kingdom through Abraham's heirs.

24/13.17. And God said to Abraham: Divide your people into families of tens, and families of hundreds, and families of thousands, and give to each family one rab'bah, and yet to all of them together one chief rab'bah. And make your will, and appoint your son Isaac and his heirs by his wife Rebecca to be your successors, so that my voice may remain with my chosen.

24/13.18. And Abraham made his will and did all things as God commanded; and he further made the rab'bahs officers in the rites of Emethachavah,[785] and communicated the sacred name of the Creator (E-O-Ih) to them, as well as the plans of the upper and lower heavens, the dominion of God and the dominion of satan, all of which were kept in secret through the rab'bahs.

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24/13.19. God said: Behold, there is a time to clear up all things, present and past: Were Abraham father to Hagar's son, Ishmael, and had he been true to the law of sacrifice among the heathen, then, Ishmael, being first-born, would have been chosen for the burnt offering.

24/13.20. In which matter the Ezra Bible is shown to be false before Jehovih, in regard to Abraham, Ishmael and Isaac, and the burnt offering also.

24/13.21. Which words were not my words, nor the words of my angels, but the words of the Eguptian record.

END OF ABRAHAM'S HISTORY, AND OF THE FIRST FONECEAN BIBLE

CHAPTER 14 First Book God

The first Bible of Vind'yu—being of Brahma,[786] a man chosen by God for the children of Vind'yu. Giving an account of Brahma becoming an iesu; of his labors and his resurrection after death

24/14.1. These are the fore-races of Brahma: Gons, Shone, Gamma, This, Ram, Zerl, Mex, Shriv, Vat, Eun and Delta, each a thousand years. Of Gamma and Delta, in the upper country (Wa-wa-o-gan), were born Gu-sem and Hagu by Gamma; and by Delta: Yots, Rammus, Borgl, Otesiv and Riv. Gamma was of the fourth descent of Git-ow; and Delta the third descent of E'wangga, I'hins from the land of Jaffeth.

24/14.2. The ascending caste of light in the lower country (Ho-jon-da-tivi)[787] was by Ram, first; then Zerl, I'hin migrants from the land of Ham; then

[785] Order of Faithists; more is given later in Oahspe concerning the Emethachavah

[786] This is Brahma the First. A dan'ha later a false God, Kabalactes, using the name of Brahma, would do much destruction in India; and afterward, another self God, Ennochissa, falsely took the name Brahma.

Accordingly it should be noted that Brahma the First had nothing to do with shaping modern Brahminism, but the later false Gods would pick over the doctrines and twist or reject them according to their profitability to the false God.

[787] The student must remember that these are Vedic terms belonging to Upper and Lower Thibet [Tibet], or of what, in a general and better sense, may be called the mountains and the valleys of India. [Wa-wa-o-gan evidently refers to the Himalayas and Tibetan plateau, whereas, Ho-jon-da-tivi presumably refers to the land mass south and east of the Himalayas (see image i018 Post-Flood Outline Map of the World).] Nearly all we have left of ancient Greek sprang from these ancient histories. In the production of languages, and of Gods, India exceeds all the rest of the earth put together. –Ed.

Shriv, then Vat, then Gons and Eun, the half-breed druks; then Shone, and then This.

24/14.3. Jehovih, Who was called Ormazd by the Brahmans,[788] sent His light to the earth world once for every hundred generations.[789] And the light fell upon His Sons, prepared from before their births by the angels of Ormazd. In the times before the submersion of Pan, each cycle was called one man, and the length of his life three thousand years.

24/14.4. But for the times after the flood, Ormazd commanded the nations of the earth to be rated as a man, and it was so. Ormazd said: So that man will not be confounded,[790] you shall count Osiris with the generations that do not believe, except in the sun; but of the Zarathustrians, their number shall be those who survived in the darkness of his cycle.

24/14.5. Which were: Zarathustra from the races of Shone and This; and of Zarathustra, Haman; of Haman, Wonchakaka, who begot Zoar, who begot Theo, who begot Andassah, who begot Mur, who begot Romsat; these were tribes of the Zarathustrian order, who rejected idols, Lords, Gods, Saviors, kings, queens, and all other rulers on the earth or in the heavens above the earth, except Ormazd, the Creator. And had faith in Him that to do righteously, and practice good works, made the best, nearest perfect man.

24/14.6. The Light by the Voice was lost in the sixth hundredth year after Zarathustra, but regained in Romsat by the I'hins, from whom came the tribe Lo-jon, who begot Thonegala-hogreif, who begot Subinij, and from him to Wowthutchi-subinij, which were forty-four generations, in which the Voice always came to the chief rab'bah.

24/14.7. In Chusa-king the Voice was lost, but again restored by the I'hins, whose heirs were called Wah-sin-chung, who begot Avar, who begot Irigavagna, who begot Ben-haoma, from whom was descended thirty generations, the chief rab'bah of whom could hear the Voice.

24/14.8. Ben-haoma counted the Faithists of his day including men, women and children, and there were four thousand of them, and all other nations and tribes in Vind'yu were idolaters.

24/14.9. Through the descendants of Romsat the Voice was again regained via the I'hins, through a tribe called Shriviyata, who begot Them-saga, who begot Friavamargalum, who bred with the I'hins and begot Thace, who begot with the I'hins, Anu, who begot with the I'hins, Maha, who begot with the I'hins, Brah, who had both voice and power from the Father. And he was called Brahma because of his great wisdom.

24/14.10. The angels of Ormazd had prophesied, saying: Out of your seed shall come one called BRAHMA, who shall have su'is with power. Things

[788] For convenience of identification, in this Oahspe the spelling, Brahmans, refers to the followers of Brahma the First and True, as described in this Vind'yu Bible. On the other hand, those who later falsely used or took on the name of Brahma, have been given the spelling Brahmin, Brahmins and Brahminism. [As with any name in Oahspe, if found in man's historical records, there spellings and even meanings, may vary.]

[789] i.e., once every dan'ha cycle

[790] confused, perplexed, bewildered

that were revealed in Zarathustra have been lost, but shall be recovered in Brahma.

24/14.11. Romsat had prophesied, moreover: With the coming of Brahma will come the end of the I'hin race in Shem (Vind'yu).

24/14.12. God spoke in kosmon, saying: Let no man say: The beginning of the doctrine of One Spirit began with Brahma, Abram, Po or Eawahtah. For since man walked upright on the earth, behold, I have said to him: You shall have only one God, even the Creator. And in the cycles of my times I have raised up many who have comprehended my words, but others constantly put away the I AM, and raise up idols instead.

24/14.13. But let all men understand who, and what, is meant by the terms, Po, Abram, Brahma and Eawahtah, which is, that though I walked the earth with these men, teaching and speaking through them, yet none of them was idolized by men. For the nations of the earth, in the time of these four men, comprehended that they were not Gods, but men through whom, and to whom, I, God, had spoken. ‖

24/14.14. Brahma said: Do all men have stars? Behold, since my childhood, I have had a star above my forehead.

24/14.15. No man could answer Brahma. They said: Brahma is foolish, even with all his wisdom.

24/14.16. Brahma asked the star: Who are you?

24/14.17. God said: I am your star; I am the light of the second heavens.

24/14.18. Brahma asked: What is your name, O star, you mysterious light?

24/14.19. God said: Call me Ormazd; I am the same light that spoke to Zarathustra in his time.

24/14.20. Brahma asked: Who are you, O Ormazd, you voice of light?

24/14.21. God said: You shall commune with one only, even your Creator; you shall worship one only, even He Who made you alive.

24/14.22. Brahma said: Why have you taken up your abode above my head?

24/14.23. God said: Attain to be one with your Creator, in wisdom, goodness and purity, and you shall answer your own questions.

24/14.24. Then Brahma applied to the rab'bah, the Zarathustrian priests, and he learned abnegation of self, and the rites and ceremonies of the ancients.

24/14.25. When Brahma was grown up, God said to him: Arise tomorrow, my son, and I will lead you into another country, where you shall marry, and settle down for a long season.

24/14.26. Brahma said: Peaceful have been my slumbers, and joyous my wakeful hours all my life. I have made labor a pleasure, and I give all I have to the poor, doing Your commandments with all my wisdom and strength.

24/14.27. From my youth up I have not killed any living creature of Yours that goes on the earth, or swims in the waters, or flies in the air. Nor have I eaten anything that had ever breathed the breath of life; and I have been most abstemious[791] in plain food and water only, according to the Zarathustrian law. Hear me, O Ormazd; for I will open my soul to You, and hold nothing back. || Ormazd said: It is well.

24/14.28. Brahma said: Woe is me, if my soul turns toward woman! Was I not wed to You, O Ormazd? Was I not Your Bridegroom from my youth up?

24/14.29. Why, then, do You not protect me to Yourself? Ormazd said: In times past I raised up many an iesu, and they were without flesh desires all their days.

24/14.30. Such men could not perpetuate the earth; they were good for their day. Zarathustra was an iesu. My Light is now for those who can perpetuate. All things are possible in My hands. Do not grieve, nor smother out any talent I created with the pure in flesh.

24/14.31. Brahma said: If I love a woman, O Ormazd, might I not lose my love for You? Ormazd said: By faith in Me you shall triumph by the road I marked out for you, since before you were born. Arise, then, O Brahma, and follow your star. I will lead you.

24/14.32. Brahma said: Can there be another way other than by celibacy? Can a married man serve Ormazd?

24/14.33. So Brahma traveled, and came into the country of Etchoyosin, where lay the mountains of Talavitcha, under King Tyama, who had enforced the Zarathustrian religion with sword and spear, and with chains and death, being himself sole interpreter.

24/14.34. When Brahma came to Au'watcha, he stopped to inquire the way to the high priest's house, so that he could be absolved for twenty days in Tyama's kingdom, according to law, paying the price as apportioned for strangers.

24/14.35. In answer to his summons, there came to the gate, the damsel Yu-tiv, fairest of women, draped, also, to go before the priest for confession. Brahma inquired of her concerning the priest and the tax. Yu-tiv informed him, and, moreover, said: I am going there, and shall be delighted to lead you to the place. So Brahma went with Yu-tiv, and when they were gone a little way she said to him: Where did you come from, and what is your mission? Perhaps I may serve you. Behold, I see a star above your head!

24/14.36. Brahma said: Do you see a star? Now I say to you, there is an old legend that the pure in heart, looking upward, often see their own paroda [soul, or bird –Ed.], and think it belongs to another. ||

[791] disciplined, self-restrained, moderate, sticking to bare necessities, temperate

Yu-tiv reassured Brahma she saw the star, whereupon Brahma took heart[792] and said:

24/14.37. Yes, I have a star, and the Voice of Ormazd comes to me at times. For some years I strove to be a priest, for I saw the wickedness of the world, and, too, the tyranny and tortures of the church (ha'oke), and my soul cried out for the oppressed who had more faith in the Great Spirit than in the priests. And Ormazd came to me and said: Brahma, My son, forsake your studies, and take your broad-axe, and go and hew logs. Behold, I will come to you sometime later, and you shall bless the earth.

24/14.38. So I gave up my studies and became a hewer of wood, living abstemiously day and night, and praying and striving with all my soul and strength to purge myself of all earthly thoughts. So I grew, as you see, to be a large man of great strength. But, alas, evil overtook me; my soul desired a woman. And I cried out to Ormazd, saying: Why have You put this matter upon Your son? Lo, I strove to be wedded to You only; I shut my eyes to all the earth, but You have allowed me to fall. Rescue me, I pray.

24/14.39. Then Ormazd spoke to me, saying: Behold, I have revealed My word through those who have no earth desires; but that time is past. I will now prove to the nations of the earth that I have power in directing the flesh, so that heirs can be born to Me. Arise, therefore, and go where I will lead you, for you shall take a wife and raise up seven sons, and I will deliver My edifice,[793] to liberty.

24/14.40. So I rose up and followed the light of my star; I have come this far, but how much farther I must go I do not know; but I will go to the end of the earth if Ormazd requires it of me.

24/14.41. Yu-tiv said: I pity you, O man! One so holy should never wed with woman. To win such a man's love, the best of women would forget her God! To bear you one child, let alone seven, a woman would cleave the earth in two. It would be like peopling the world with Gods and Goddesses.

24/14.42. O promise me, stranger, you will turn from such unholy desires. I do not know what moves me past all modesty to speak to you like this, but I speak truly before Ormazd, Creator of heaven and earth, that before you came to my father's gate a voice spoke in my ear, saying: Quickly, put on your robes for confession, and hasten to the priest.

24/14.43. I tell you, O man, to save you, the angels of Ormazd came to me. It is true that two can see more than one.

24/14.44. Brahma said: Who are you, O woman? Yu-tiv said: A weaver of mats; no more. My father lives in that thatch[794] over there; my mother's soul ascended to heaven, giving me birth. She was of the I'hins. My father and I have been driven from place

[792] i.e., as a consequence, Brahma became emboldened

[793] house; foundation; here meaning Faithists, the righteous

[794] a house made of interlaced thatch (reeds, stalks, large grasses, etc.)

to place; all the ills of earth are written on my soul. And the rudeness of men; the lightheartedness[795] of women! By day and by night my soul cries out for the miseries of the earth. O the sins of the earth! O the death of little infants! O the trials of the poor! O the suffering of the sick! O the anguish of the imprisoned! O stranger, stranger, stranger! Add no more people to this world!

24/14.45. Let us turn our souls upward; to Nirvania; to the regions of endless paradise! To the voices of angels and Gods! To wisdom that does not err; to music never discordant! To love that never separates! Never!

24/14.46. Brahma said: Now I beseech You, O Ormazd, that I may never marry! But because You have raised up here so fair a woman, and wise as well, give me leave[796] so I may dwell near at hand!

24/14.47. Then out of the midst of the voices of their stars, Ormazd spoke, saying: Hold up your hand, O man! Hold up your hand, O woman! And they held up their hands, and Ormazd said: I am the Father, and you are My children. So that I may have joy, you may dwell near together.

24/14.48. Now after this, Brahma and Yu-tiv proceeded to the priest's house and made their sacrifices, and returned and came to Yu-tiv's father's house, and her father's name was Ali-egan-is, called Ali. And Yu-tiv told her father all that had happened, but Brahma said little. Ali said: What the All Light does is well done. My house is ample. Brahma shall stay as long as he desires.

24/14.49. Brahma said: Of my own accord I am not master of many words. When it pleases Ormazd to speak with me, I will raise my voice. Then Yu-tiv spread mats and provided food, and set it before Brahma, and he ate; and after that they said prayers according to the laws of the king, and then retired to sleep.

[795] shallowness, frivolousness, insincerity, etc.

[796] a (usually temporary) exemption from obligation; a dispensation, waiver, release, indulgence

CHAPTER 15 First Book God

24/15.1. When morning came, Brahma and Yu-tiv rose early, and came together and spoke in joyous greeting, and they were moved to shake hands, though such a proceeding was not according to the custom of the country, except between relatives. And it came to pass that they were together during much of the day, and in the evening they walked together, but did not touch each other.

24/15.2. Now on the second day, when they walked together, they held hands. And on the third day they joined arms. And on the fourth day they kissed each other. And after that they were only separated at night when they slept. But it came to pass that they were so delighted with each other that they sat up nearly all night, so as not to be separated.

24/15.3. And all the while they did not neglect their devotion to Ormazd; but finally they sat up all night, not sleeping, except in each other's arms.

24/15.4. Yu-tiv said: Since we sit up all night, it is wiser to sit on mats than on stools. Brahma said: It is wiser. So they provided mats, half raised and half spread down, for a season, and finally laid the mats full length, and they lay down together. More than that, history does not say.

24/15.5. But Brahma followed his trade in that country, and it came to pass they had a son born to them, and his name was Whe-ish; and in time another son, and his name was Vus, and then Vede, and Git-un, and Oos, and Sa-it.

24/15.6. Now after they lived together as man and wife, the voice of Ormazd no longer came to Brahma, though the angel of Ormazd remained, and at times talked to both Brahma and Yu-tiv. And during all the time, until after the birth of the sixth son, Yu-tiv had faith in Ormazd, and was a Faithist in her whole heart. But during all these years she had communion only with the angels, and had also suffered many hardships in common with Brahma.

24/15.7. And their love did not abate[797] a fraction, and Yu-tiv believed in her husband, and encouraged his aspirations. He had told her ten thousand times: I know Ormazd will come; through me He will deliver the Faithists out of bondage.[798]

24/15.8. And she believed in him; and believed these things would come to pass, and believed her sons would have the Voice of the Creator with them also. But after the birth of the sixth child, Yu-tiv lost faith in the Father! She said: All my life I have been in error. There is no All Person. There is no Voice, except the spirits of the dead. And they know little more of heaven than we. The Creator is dumb, like the wind; His voice is like the wind, it speaks nothing.

24/15.9. And after that, she ceased to use the name Ormazd, or Father, but said, Eolin, like the ancients. And Brahma ceased to speak anymore in the presence of Yu-tiv regarding the coming of Ormazd to himself; and he also adopted the name Eolin, signifying, like the wind, void of shape or person.

24/15.10. While this state of unbelief was upon them, they had another child born to them, and they called his name Hog, signifying FACT, or without inspiration; an animal that roots in the ground.

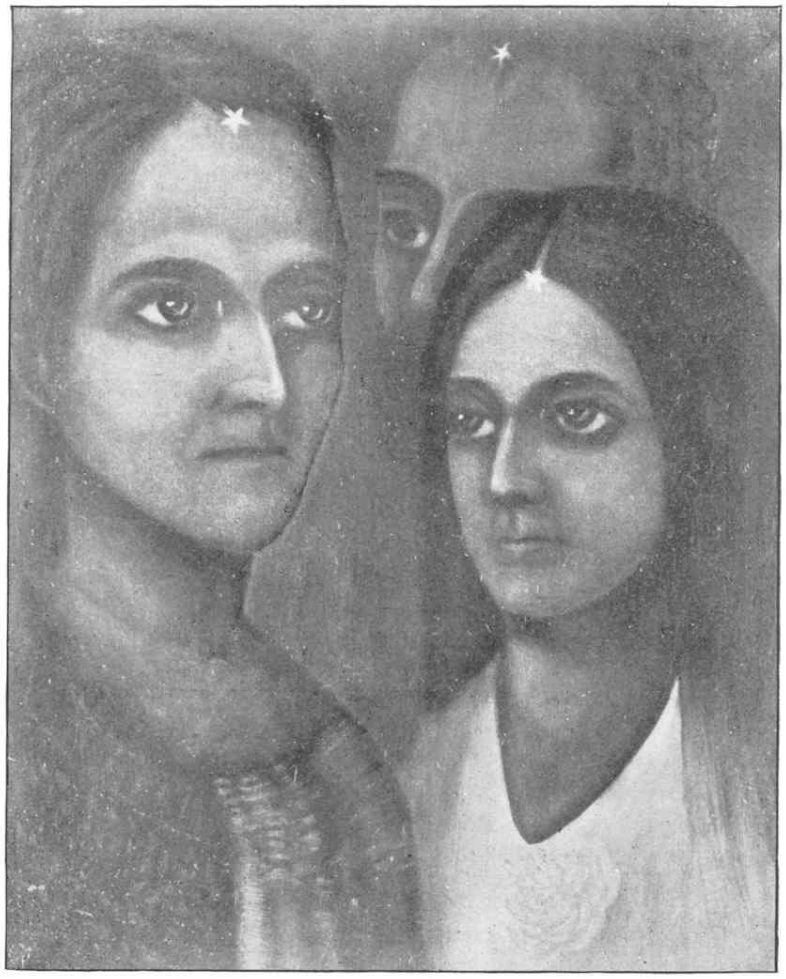
24/15.11. Yu-tiv weaned Hog when he was three years old, and, the next day the voice of God came to Brahma, saying: Brahma! Brahma! And Brahma said: Here I am, O Eolin. And the Father said: Be faithful another eighteen years! I shall be with you to the end!

24/15.12. Brahma was so delighted, he ran home and told Yu-tiv. But she did not rejoice, did not answer; silently she looked upward for a long while,

[797] diminish, decline, recede, wane

[798] see image i111 Brahma and Yu-tiv

and then she said: Eighteen years! Hog will be twenty-one. And you and I will be old.



i111 **Bahma and Yu-tiv.**

CHAPTER 16 First Book God

24/16.1. So God did not speak to Brahma for eighteen years, but Brahma remained faithful, and Yu-tiv was full of hope. But when the time was fulfilled in Ormazd's own way, He came with renewed light, which was on Hog's twenty-first birthday.

24/16.2. While Brahma and his family were seated on mats, eating breakfast at sunrise, lo, a light, like that of a sun, came within the hut, passed over Brahma's head, and then disappeared. And out of the void, in the space above their heads, came these words: From this time forward, the twenty-first birthday shall be the time of maturity for man. Be watchful for the voice of Ormazd; He is Ever Present!

24/16.3. And all of them saw the light and heard the words, except Hog, for he, having been begotten in unbelief, could neither see the light nor hear the voice. And when they all had exclaimed: Behold the light! Hear that voice! || Hog spoke before them:

24/16.4. For many years you have prophesied this would come to pass when I reached my twenty-first birthday. Because of the love you all bear me, I know you would not pull a joke on me; but I am seriously grieved that you say: Behold the light, and hear the voice! For I say to you, these things are not in reason, and cannot be so. But in much hope, faith and belief, all of which you have cultivated for years, you allow your imaginings to stand for realities.

24/16.5. Now while Hog was thus speaking, the light came again and stood over Brahma's head while one might count to twenty; and the Voice said: Blessed are you, O Brahma; blessed you, O Yu-tiv! These things had to be fulfilled. I do not preach by reason alone, but provide living examples! (In his old age Brahma had attained iesu!)

24/16.6. Again all of them saw and heard the manifestation of Ormazd, except Hog, for he could neither see nor hear what came of the Spirit. Hog said: Do I not have eyes as good as the best? Show me a hair that I cannot see; let a mite fall that I cannot hear. Then Whe-ish, the first-born, answered him, saying:

24/16.7. First, my brother, I greet you with my love, for you are the fairest and best of all the great sons born of this God and Goddess, our father and mother. And I appeal to you in your great wisdom, how could we all have imagined the same light at the same time and in the same place? And greater yet, how could we have imagined the same spoken words? Hog replied:

24/16.8. How can my answers cope with one who has wisdom like you, O my brother? You have confounded me; but still I do not understand how you, and you, my most loving brothers, can see and hear things that I cannot. Do we not all have the same parts, so like one another that our neighbors can scarcely distinguish us from each other? And above all else, we are all fruit from the same father and mother, the holiest and wisest of created beings.

24/16.9. Now Yu-tiv spoke, saying: I am in Your judgment, O Ormazd! That which I have done, I have done! Deal with me for my great unbelief; I have sinned against heaven and earth. Even while You quickened into life within my womb this star of everlasting light, lo, I put out his eyes and stopped up his ears against You. The unbelief of my soul penetrated the walls of my womb and shaped the fruit of my holy husband into a man of darkness. O Ormazd, why was Your daughter born!

24/16.10. And Yu-tiv fell into tears. Hog said: O Goddess, mother! Do not weep, but rejoice for the glory of my birth. Because you and my holy father, a very God among men, brought me into life, my soul is boundless in rejoicing. I declare to you, O mother, I am not in darkness, nor am I blind and deaf. If there is another world, what does it matter to me? The glories of this one are boundless. And if there is a Great Light and a Voice, what are they to me! You have so filled my every vein of blood with your warm love, and with the sweet love of these, my holy brothers, and with the wisdom of my father, God among men, that I know nothing but to rejoice and to invent praises and thanks to you all, with all my wisdom and strength.

24/16.11. And now the Light gathered within the soul of Brahma, and he was as one with the Father. Then Ormazd, the Creator, spoke through Brahma, saying:

24/16.12. I created the earth not to be despised, as the Zarathustrians do through the hearts of monarchs and priests, but so that it should be the glory of man. This was the Zarathustrian law, but, for the sake of profit, bondage and evil, they have perverted My doctrines and bound up My peoples. They profess Me, even Ormazd; but they have turned My commandments and My doctrines upside down.

24/16.13. I came through Zarathustra and delivered those who called on Me in faith; and they became My chosen for a season; but they allowed evil to usurp[799] their hearts; they squandered My substance in building temples and providing a superabundance of priests and priestesses. They raised up the sword and spear for Me; yes, by blood and death they established kingdoms and called them by My name, Ormazd!

[799] take control of

24/16.14. The spirit of My Voice they put aside; but the words they retained, and added earthly meaning to them, by which they proclaim darkness for light, and light for darkness. And the poor and distressed who worship Me in truth and in spirit have learned to hate the established words. For which reason they are persecuted, bound, taxed, and despitefully used.

24/16.15. Yes, they impress into service of war, those who would not kill because of their natural love for Me and for My created sons and daughters. Thus they take these from their kindred, saying to them: Come away from peace and kill! Be a slayer of men; be a soldier of death for the glory of the king.

24/16.16. I commanded them, since ancient times, to kill not at all. My words were plain. But the kings commanded the priests to interpret My words in such a way that war could be justified.

24/16.17. I commanded them against taking that which was another's. My words were plain. But the

kings commanded the priests to interpret the meaning in such ways that the kings could exact tribute for their own glory. And so they levy[800] wherever and whenever they desire, saying: For the defense of the king and the country!

24/16.18. Thus they have perverted My commandments from beginning to end. But I declare to you, that in My sight, I will hold him accountable who kills one man; and ten times accountable if he kills ten men, and a hundred times for a hundred. They shall not hide death and murder from My sight by the word war.

24/16.19. Neither shall they excuse stealing by levying tax for the king or for the country's protection. For by their own evil, it has come to pass that they talk about protection. Have I made a law that one king or one country shall protect itself against another? Does any man not see that these doctrines come from the flesh and not from the spirit? (For as My kingdoms in heaven need no protection from one another; why should those on earth, who profess Me, require protection from one another, unless they are heeding the flesh and not Me?)

24/16.20. They profess to be Faithists in Me. But they immediately go and build fortifications of earth, stone and wood. And as for those who know Me in spirit and truth, perceiving I am wrongly interpreted for evil's sake, being those who rebel in their souls against these iniquities—these they seize and impress as lifelong slaves, or, if refusing, they kill them.

24/16.21. And those who work such wickedness say: Behold, we have the Zarathustrian law, the I'hua'Mazdian law, the Ormazdian law; ours is the holy, the revealed word. Let no man raise up his voice against these truths, or he shall surely be put to death!

24/16.22. But I looked down from My holy heavens and saw, and My ears heard; and I cried out in My soul for the evils of the earth. I said: Behold, I will go and deliver those who have faith in Me in spirit and truth. And I went over the lands of the earth, but I found no man in whom My light could shine. So I called My holy masters of generations, My angels high raised in heaven, and I said to them: Come and dwell on the earth many generations, and by inspiration raise Me up one in whom My light shall shine, for I will surely deliver My people.

24/16.23. Now I declare to you who are assembled, the time is at hand, and you are all so many parts in My work. Even as through My angels you named these sons; so also according to their names, I will establish My kingdom.

24/16.24. Therefore, permit Vede to write down the words I have spoken, for lo, he has learning and memory provided to that end. Be watchful for when I come again!

[800] impose and collect taxes, provisions, forced labor, military draft, etc.

24/16.25. Jehovih (Ormazd) ceased, and Brahma woke as from a trance, though he had heard all that was said. So Vede remembered every spoken word, and he wrote them down on cloth prepared for that purpose. And this was the beginning of a new name of a people on the earth, for though they were in fact Faithists, and nothing but Faithists, yet their neighbors sometimes called them Vedans and sometimes Brahmans.

CHAPTER 17 First Book God

24/17.1. The next morning, at sunrise, Jehovih came again, speaking through Brahma, saying:

24/17.2. As I prepared a way for My voice, be wise in laboring to show this light to all peoples. Yet do not take sorrow to your souls for the latest born, Hog (who cannot see this light); for he is also in My keeping, and his wisdom shall be the glory of the earth.

24/17.3. For is not all fact interpreted by each and every man from the light of his own standing place? In which, error comes into the world by the darkness of men, in not perceiving rightly the things I have created. Behold, one man sees the forest with reference to its value in logs; another for splints for mats; another for shade to lie in; another for its solitude; and they all see by what dwells in them, but they see through their own particular windows.[801]

[801] vantage point, perspective, point of view, framework, frame of reference, standpoint, viewpoint, way of thinking

24/17.4. Consider, then, the injustice of the man who says: You shall see as I see; hear as I hear; or who says: I have proven this to be true, and that to be untrue; or who says: Behold, we are many witnesses, and we attest.

24/17.5. While Jehovih was speaking so, His angel appeared and stood in the doorway of the hut, and all except Hog looked and saw the angel, and witnessed the color of the angel's hair and eyes, and the clothes he wore. And they pointed, saying in a whisper: Behold, an angel of heaven!

24/17.6. Then Jehovih spoke, illustrating, saying: While no one has yet spoken, let one at a time privately describe to Hog the appearance of My angel in the doorway.

24/17.7. Accordingly, they all, except Brahma, told Hog all that pertained to the angel, and their accounts accorded with one another. And Jehovih said: Speak, My Son, Hog. Hog said:

24/17.8. To whom shall I speak? For, whether You are my very father; or, in truth, the Creator, I do not know. God said: Who do you say the Creator is? Hog said: Even as the wind; the great void; without person, shape, or sense.

24/17.9. God said to him: For which reason I say to you, because of the unbelief of your father and your mother, while you were in your mother's womb,

you are as you are. This they have attested to you thousands of times since you were weaned. And they have also attested to you as often, that during the bringing forth of your brothers, they were in the fullness of faith in Jehovih (Ormazd).

24/17.10. You were born of the earth, and can only see with earthly eyes, hear only with earthly ears, and can reason only with earthly reason. Hog said: Then in truth I shall go down to earth and there shall be no more of me; but these, my sweet brothers, and this Goddess and this God, my very father and mother, shall inherit everlasting life?

24/17.11. God said: I would place two eggs before you, with the birds within them nearly hatched; now with one you shall open the shell a little, and the young bird sees out, but the other you leave closed. Would you say one bird will have much advantage over the other when they are hatched? Or, that one shall not live, because, in fact, it did not see through the shell? Such, then, is your way to everlasting life. Of your darkness I will make light that will reach millions. Your sacrifice is the sacrifice of a very God among Gods.

24/17.12. Hog said: Because of your great wisdom, I fear to speak in your presence. But your words come out of the mouth of him who is the sweetest and holiest of created beings. Therefore I take courage in my argument.

24/17.13. Now, behold, they have all described the angel in the door; and their descriptions are alike in all particulars. And the wisdom of your words goes to the bottom of things, not like the words of man, but faultlessly. You have made me see that I am bound as if with iron hoops, and must go my way all my days. I do not complain against this; for I perceive it is not within my judgment to know even myself, as to what is good for me or not good for me. However, you have shown me this: I was molded as I am; I am as I am. If I have faults, they are not my faults. Neither are they my father's nor my mother's; for the cause of their unbelief at that time did not lie with themselves, but with you.

24/17.14. God said: Vede shall also write down your words; the glory and the wisdom of the earth shall come out of your mouth. The manner of my edifice[802] shall be shown to the inhabitants of the earth. You have seen the king's temple and how he builds it. For the fine posts he sends his best hewers into the forest, and they choose the straightest and strongest trees, and fall them and hew them,[803] and polish and engrave them, and the posts are set up in the front as strength and ornament. But for the walls of the temple, the king does not call for the best hewers, but the choppers, and they also go into the forest to fetch logs, not the straightest and handsomest, but whatever their axes come upon. And

[802] house, foundation, structure, building

[803] i.e., cut down, then trim and smooth them

their timbers are put in the walls with mortar and withes.[804] And the temple is completed to the king's will.

24/17.15. Jehovih said: My heavenly edifice is like this also; I do not send winter to please one man, nor summer; nor the rain. I consider in what way I shall induce men to raise up one another and to be considerate. Thus through Me: Your father, mother, brothers, and all Faithists that come after these, My doctrines, shall learn to consider the unbelief of mortals, and the impossibility of one man seeing through another man's eyes.

24/17.16. For as I have raised you up in a house of love for one another, so will I show the wisdom of disbelief, and its necessity on the earth.

24/17.17. The foremost of all lessons is that all men shall have liberty; and no man's judgment shall be binding on another's; for all do not see alike, nor can they understand alike.

24/17.18. So you shall be as considerate to those who do not see My light, or My Person, as you are to those who are born in su'is; for they are of the same flesh and blood, and they have their spirits from the same Creator.

24/17.19. For in the evidence of the past and present it is before you, that men endeavor to enforce their doctrines by saying: BEHOLD THE WORD OF ORMAZD! HE HAS SPOKEN THUS! AND I AM HIS PRIEST! BOW DOWN YOUR HEADS![805]

24/17.20. Instead, man shall not bow down, but hold up his head and rejoice. Those who seek to enforce Me are My enemies.

24/17.21. Nor have I said of this man or that: Hear him, for he is Truth. || Shall the Creator make one greater than Himself, and thus cut Himself off? And yet the kings and priests of this day assume to be Truth in Ihua's (God's) name. And the mothers and fathers of many have become discouraged because of their great hardships; and they bring forth heirs who have eyes but do not see, ears but do not hear.

24/17.22. God said: In the days of Zarathustra, I came to deliver those who had faith but were in bondage; today I come to teach men how to bring forth heirs with eyes to see spiritual things, and with ears to hear them, and with liberty to all men.

24/17.23. And I come to prove three worlds to men. First, the earth and its fullness; second, the intermediate world of spirits, where all shall sojourn for a season; and third, the Nirvanian worlds beyond Chinvat, where, for the pure and wise, unending paradise awaits.

CHAPTER 18 First Book God

24/18.1. In the next morning, at sunrise, God spoke again to Brahma, saying:

[804] A withe is a supple twig, like willow, flexible enough to be used like string or twine for lashing together things such as timbers.

[805] a sign of submission and obedience

24/18.2. Consider the fruit of the earth, and the pasturage in the fields. The male and the female feed on the same grass; yet one yields milk, and the other is for the yoke; neither can any man change these creations.

24/18.3. What man shall say to another: Feed on this, or on that? || But they take those who are born in darkness, and raise up priests! The food for the flesh, or even fasting, cannot bring su'is. The air warms the earth, and not the earth the air. The spirit enlightens the corporeal part, and not the corporeal part the spirit.

24/18.4. Light is the freedom of all; to know this is the beginning of wisdom. Nevertheless, without suffering, some who are bound would not know they are bound, or, if knowing, would not desire freedom.

24/18.5. || At this time, Hog, the youngest born, was greatly moved,[806] and so God bade him speak.

24/18.6. Hog said: O if only I could believe these things! O if only I could see! O if only I could hear! O the misery of my darkness! O the horrors of the suspense of not knowing a matter! Bitter is my soul, and full of anguish! O the madness of this hour upon me!

24/18.7. How, O Wisdom, did You forget the time of my begetting, to let me spring up as an offensive weed in such a garden of paradise! ||

24/18.8. And he bowed his head and wept; and then Yu-tiv, his mother, who had brought him forth, spoke, saying: I perceive Your light, O Father, but I cannot bear it. You unlocked my members to bring forth these seven Gods! Never has woman on the whole earth brought forth so rich a harvest; but yet my soul is tortured to its very center! O if only the light of my soul could be transferred to this God among men! And she also wept.

24/18.9. Now spoke Sa-it, saying: I am nearest born to you, O my sweet brother, Hog,. No love lies as fondly to you as mine. And as to you, Yu-tiv, my Goddess mother, you have most wisely named me ABUNDANT. For in our love, Ormazd has provided us equal to the highest of Gods. Because I have witnessed that this purest and best of brothers cannot see spiritually, my soul is mellowed toward all the world. Yes, my outstretched arms shall receive the darkest of men, and my soul shall go up in praise of Ormazd forever!

24/18.10. Oos spoke next; he said: Most wisely I am named SPACE; for it has pleased Ormazd to show me the breadth of His Creations. What belief or unbelief is there that He has not provided a glory for it! Because my sweet brother, Hog, has been thus blessed with darkness, he shall be guardian to me in earthly wisdom all my days. In my faith I know it is well with him; yet in my love I wish he could see as we all see!

[806] stirred, agitated, perturbed

24/18.11. Then spoke Git-un, whose name signified TIME. He said: Behold, I am the fourth born, and, as it were, in the middle. Whose love is so delightfully hedged around as mine is! Who is so surrounded by the Light of heaven and earth! At one end behold my father, God among men; the very voice of heaven and earth; interpreter of the Creator's words! At the other end, the best, sweetest brother ever created on the earth, with all the wisdom of men and angels. O the glory of this hour! O the delight to be with these Gods, and with Yu-tiv, Goddess among women!

24/18.12. Then Vus, the second born, spoke. He said: How shall I glorify You, O Ormazd, and not glorify myself! I am full to overflowing with delight for the love of these, my brothers and father, very Gods! But for Yu-tiv I have more than love. I perceive through my own sweet mother how the different castes of men are made! O mother, how very near the Creator dwells such a righteous woman!

24/18.13. Whe-ish said: To keep one's thoughts and desires ever high; would this not deliver the world? Vede said: To know the truth and ever speak it in love and kindness, would this not deliver the world and establish Ormazd?

24/18.14. Brahma now woke from his trance, and he spoke, saying: To find the Father; to know Him; to reveal Him; these are all, and for His glory only.

24/18.15. Now God spoke again, saying: Wiser than all the rest is Brahma. Who of you all has not spoken of himself or herself? Who has uttered a word of praise or of thanks, and left out self? Judge, then, what is required of men so that my spirit may find utterance through their lips.

24/18.16. Then the Voice departed for that day; and the angel of God appeared in the door, so all except Hog could see him. The angel said: Come at midnight and sit in the sacred circle in the grove of Ebon so that you may see the spirits of the intermediate world. We will appear in sar'gis.

24/18.17. Hog did not hear the angel, but the others told him what the angel said. Accordingly, at midnight they sat in circle in the grove of Ebon.

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24/19.1. And the angel of God appeared in the middle of the circle, in sar'gis, and talked with them face to face. And Hog said to the angel: In truth, I know you are not mortal, and yet you have the semblance of flesh, limbs, arms and an actual body having clothes that look just like mortal clothes.

24/19.2. Now I tell you face to face, I believe you are no angel of the dead, but actually a reflected self-substance, produced out of the substance of my

father. Can you prove otherwise? The angel answered, saying:

24/19.3. Mortal words cannot convince you; nor can the words of a spirit. Behold, I will show you a friend of yours who is dead. With that, the angel showed the spirit of Hog's friend who was dead, and the man's name was Aara-acta; and so Hog said to him:

24/19.4. You are an actual counterpart of him I knew. What is your name? The spirit answered: Aara-acta! I tell you, O Hog, these things are true. I am the spirit of your friend; yes, I am that very friend. Hog said: Where do you dwell? Where have you been? Are you happy? Have you visited all the heavens?

24/19.5. The spirit answered him, saying: I live around here on the earth even as before death. I am happy; the glory of my present world surpasses the earth. I have not visited the highest heavens. I am as yet only in the first resurrection. Up above us there are heavens where all the people are Gods and Goddesses. I cannot go there; they are too white.[807] || The spirit then disappeared, and Hog said:

[807] This refers to their radiant spiritual light, not to skin color.

24/19.6. I saw what I saw and heard what I heard. Yet I do not believe that I have seen a spirit nor heard one. A spirit must by reason be thin, subtle, and air-like.

24/19.7. Then the angel of God spoke, saying: How shall I please this man, O Ormazd? This morning I showed myself in the door of the hut, thin and subtle and air-like, and he did not see or hear me. Who can find a way to open this man's soul to Your Wisdom, O Ormazd?

24/19.8. Now Yu-tiv spoke, saying: Great is the glory of Your angel, O Ormazd! Heavenly are the spirits of the dead. Welcome, O you angels of heaven! Then Whe-ish spoke, saying: Even the lowest of heavens has great glory! O what delight it would be to dwell in such a paradise! Next Vus spoke, saying: Such wisdom and truth! What are Your kingdoms, O Father, when even the first heaven has such glory. Vede said: Truth is Your mightiest work, O Ormazd! Git-un said: Because I have lived to see these things, I will proclaim Your wonders, O Ormazd, for as long as I live! Oos said: You have framed Your worlds so wisely, O Ormazd, that even Your lowest of angels are the delight of my soul! Next spoke Sa-it, he said: Give us of Your abundance, O Ormazd. Open wide the gates of the lower heavens. I will take Your angels into my arms and rejoice forever!

24/19.9. Brahma then came out of his trance, though he had heard and seen all. He said: Whoever comes that can make me better, and show me how most to benefit Your world, him, O Ormazd, send to me. || And lo, Brahma was answered first of all! A

light, bright as a sun, stood in the middle of the circle, and it was higher than the clouds, and displayed a staff on which was a banner of gold and silver; and on the banner, stars clustered to spell the words, Love, Wisdom and Power!

24/19.10. Presently the scene changed, and the angel of God said: He who spoke last (Brahma) has been answered first, because his words reached to the Fountainhead. Wherever you send your prayers, you are answered from there.[808] With that in mind, I will now open the gates of the lower heavens, and you shall witness what you may.

24/19.11. The angel withdrew all surrounding lights, so that great darkness came upon the circle. Presently, Yu-tiv started,[809] as if somewhat frightened. Then Vus sprang up, saying: What was that? And then another started, till presently all except Brahma and Hog were wild and startled, whispering: What do my eyes behold! O that foul smell! O that vulgar touch! And then one screamed; and another, and another, until all broke and fled, screaming and crying out in fear and distress; flying into the darkness of the grove, frantic; almost dead with fear!

24/19.12. Hog did not run; saw nothing to fear; heard nothing to dread; felt nothing to make him ashamed.

24/19.13. And his father, Brahma, did not run, was not afraid, and the two called to the rest, pleaded, coaxed and called in vain; could not stop them; could not find them in the darkness. They returned to the hut, Brahma and Hog; saw the torches burning brightly, and came in and found Yu-tiv and her sons huddled together in each other's arms, white and pale as death.

24/19.14. Hog asked the reason. Yu-tiv said: Shh![810] Are they gone? Shh! Keep them away! Then Vus spoke, saying: O my brother, do not ask what we saw! Do not ask what we felt, and what felt us! These things would not be lawful to mention! Say no more, in heaven's name! The air of heaven is full of demons (druj).

24/19.15. Now Vede spoke, saying: Alas, O my father, I dropped the holy book, the Veda I am writing. In my fright I let it fall. It is not sized yet, and if it rains before morning, the holy words will be lost! And not for a thousand worlds would I go back to the grove tonight. Oos said: Nor I, for a thousand worlds! Whe-ish said: For all the gold and silver in the world I would not go there tonight.

24/19.16. They all spoke in the same way except Hog, and with all the love they bore for Ormazd's words, not doubting they were His very words, not one would venture among the evil spirits they had seen, to recover the book.

[808] That is, the focus of your prayer determines the place from which a response comes.

[809] reflexively recoiled in alarm, jolted, startled

[810] urgent request for silence; shush, hush, lower the volume of your voice

24/19.17. Then Brahma spoke, saying: For many generations Ormazd has labored for this; I will go myself; I know He will protect me at all times and in all places. And Brahma rose up to depart; but then Hog spoke, saying: No, father; you are old; I am fresh and young, and besides, I know there are no spirits but in the imagination of men. I will go alone!

24/19.18. Neither will I carry a lantern or a torch; nor will I whistle or sing. I will confront all the evil spirits of hell and their captains. I will recover that book tonight even if I have to scrape every leaf from Ebon grove! And mark my words, I will return unscathed; nor will I see or hear a spirit all the time I am gone. || So, only Hog and Brahma were fearless.

24/19.19. With that, Hog departed, and after a while he returned, rejoicing, bringing the book; and he said: I neither saw nor heard a spirit, and I declare to you that none of you saw or heard them, for there are none. The extreme bent of your minds makes these imaginings seem real. And as to the great Light, with the words, Love, Wisdom and Power, which I also saw, I say to you, it is some emanation from this, our holy and most loved father. How often have we heard him use those same words! And as to those figures that talked, and had the semblance of men and women, even to the detail of their garments, I say to you all, they emanate from the same source, from our father, Brahma.

24/19.20. Now Yu-tiv spoke, saying: O happy unbelief, my son! O if only I had been born as you! O if only I had never seen such sights as I saw tonight!

24/19.21. Then Oos said: O happy brother, our youngest born! If only I were like you! O the vulgarity of those hands that came upon me tonight!

24/19.22. Vus said: O if only I had never known the unseen world! O if only I had been born in darkness like you, our most favored brother! ||

24/19.23. Similarly the rest of them, except Brahma, spoke deploringly of their gift of su'is; and when they had finished speaking, the angel of God spoke through Brahma, saying: While it is yet night, I speak. With the dawn, at sunrise, comes the Father's Voice. Hear me, then, briefly, without expecting much wisdom, for I am not long born in heaven:

24/19.24. The Creator created two great men, the Faithist and the unbeliever; the first has passed through the trials of the flesh, and attained to the Father's Voice; for in becoming one with the Father, he no longer stands in fear of anything in heaven or earth. The glory of constant resurrection is before him forever.

24/19.25. All men who have not attained to this may be compared to a man going up a slippery hillside, who often rises high, but suddenly slides low. They glorify themselves for their own light, wisdom and good gifts, rejoicing for self's sake for

the glories that have fallen upon them. But they are cowards.

24/19.26. Nevertheless, the Creator created a great man among these; and that is the unbelieving man. He has neither gold nor silver, nor house nor land; and he is without spiritual sight or spiritual hearing; but his glory is in understanding his own understanding.

24/19.27. He is the one who subdues the forest, and tames the beasts of the field to man's service. He goes alone in the dark, fearing nothing. He does not follow the course of any man, but searches for himself; the priest cannot make him believe, nor can the angels of heaven; none can subdue his judgment. He sees the glory of the earth and manhood. He calls to the multitude, saying: Why do you permit others, even priests, to think for you? Arise, and be a man! Arise, and be a woman!

24/19.28. He inspires of the earth and for the earth; through his arm tyrants and evil kings are overthrown. Through him doctrines and religions are sifted to the bottom, and the falsehood and evil in them cast aside. Yes, who but Ormazd could have created so great a man as the unbeliever?

24/19.29. And these two men, the Faithist and the unbeliever, do most of all the good that is done in the world; one labors at the top of the hill, calling upward; the other labors at the bottom of the hill, pushing upward.

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24/20.1. On the next morning, at sunrise, Ormazd spoke again through Brahma, and Vede wrote down the words; and on the succeeding morning, the same; and so it continued for forty days; and in forty days, behold, the Veda was completed; the holy words of Brahma were written.

24/20.2. God said to Brahma: Go now, and preach my gospel to whoever will listen, proclaiming liberty to all who will follow you. I will be with you to the end. And you shall take Yu-tiv, your wife, and all your sons with you, even Hog, the youngest born.

24/20.3. So Brahma went forth preaching by day, and exhibiting the spirits of the dead by night. But to the chosen he spoke at dawn, in the early morning, the time the All Light was upon him. And his sons also preached and explained; and Yu-tiv explained to all women how it was with her when pregnant with her sons. Only Hog did not preach; nor did he open his mouth before the populace as to his unbelief. In his soul he said: These things may be true, and if they are true, it is well. If they are not true, still, the believing of them, by the populace, works righteousness and goodness. With all my philosophy, I cannot move the multitude to righteousness. But my

father makes them like a flock of sheep; they cease from evil, and they practice good fellowship. Therefore, I will stand by my father to the end.

24/20.4. When Brahma came near a city, he halted outside the walls because there, according to law, the kings could not restrain his speech. And the multitude came out of the city to hear him, and many did not return, preferring to remain with Brahma and his sons in their camp. And when Brahma moved to another city they went with him. And in a little while the hosts of Brahma were as an army of thousands.

24/20.5. And not a few of them were men and women of wealth, and they cast their treasures at Brahma's feet, saying: Take this trash, and give me of everlasting life instead. || But men of learning did not come to Brahma; nor did the priests, kings, magicians, or consulters of oracles.

24/20.6. God said: Take your hosts and establish them in families of tens, and of twenties, hundreds, and thousands, and give a head father to each and every family. And your people shall be a people to themselves, having nothing in common with the kings' peoples.

24/20.7. Behold, my angel will go with you, and show you the wastelands, those that the kings' peoples do not desire; and you and your people shall possess the lands and dwell together in love and wisdom, doing good to one another.

24/20.8. So Brahma did as commanded, and he established the mountains of Roam, and the valleys in the mountains of Roam; and his people dwelt there, being six thousand eight hundred and twenty, men, women and children.

24/20.9. And there came to Brahma a certain captain-general of the army of King Syaythaha, of the West Kingdom of Vind'yu, in which lay the city of Gowschamgamrammus, of a million inhabitants, and he said to Brahma:

24/20.10. In the name of the king, mightiest of men, Syaythaha, I am before you, O Brahma. Behold, the king sends you gold, silver and copper, saying: Brahma is good! Brahma shall give me the blessing of heaven!

24/20.11. Brahma answered the captain-general, saying: Brahma salutes the king, mightiest of men, Syaythaha, in the name of Ormazd, the Creator, in love and in these wise words that come to the soul of Brahma. Brahma sends the king's servant, who is the captain-general, back to the king, with his gold, silver and copper, saying: Deal with your Creator and not with men! The Great Spirit holds all blessings in His own hands. Give Him your treasures!

24/20.12. The captain-general departed and returned with his gold, silver and copper to the king, and told the king Brahma's words. The king was pleased with the wisdom of Brahma, but also felt

rebuked and sore at heart. So Ormazd allowed satan to possess the king for a season; and the king resolved to destroy Brahma and all his people. And he commanded the captain-general to assemble together fifty thousand men, with arms, ready for battle. And when they were thus prepared, and started on their journey, which would require seven days, the king thought to inquire of the oracle as to his best mode of success.

24/20.13. Now the angel of God had taken possession of the oracle, but the magi did not know it, nor did Syaythaha. So the king came before the sand table, and the spirit wrote these words: He who has become one with Ormazd is mightier than an army. Take off your crown, O king, mightiest of men, and your golden robes, and all that is fine and fair to look upon, and clothe yourself in the poorest of garments, like a druk who wanders about. But your crown and your costly robes, and your raiment, fine and fair to look upon, put them on your body servant. And the pair of you shall go in advance of the army, as you come before Brahma.

24/20.14. And you shall witness that man who professes to labor for the poor, fall on his belly before the man of riches and power. And behold, O king, you shall feel justified in destroying him who falls before the crown and robes, knowing he is a hypocrite.

24/20.15. The king was pleased with this, and he fulfilled all that was commanded by the oracle; and when he came near Brahma's camp, a man came before the king's servant, saying: Behold, O king, command me as you will! And he prostrated himself on the ground before the king's servant. At which the king, dressed as a druk, came to him and said: Who are you? And the man answered: Be gone, beggar! My matter is with the king! (For he mistook which was which.)

24/20.16. The king ordered the man to be seized and taken away and put to death; and the advance guard fell upon the man and slew him with war clubs. And when the man was quite dead, behold, Brahma came, and the king did not know him, nor did any of his advance guard. And Vus and Whe-ish were with their father, and the three came and stood by the dead man. Brahma then took the king's hand, saying: You, dressed in the garb of a druk, come here, for you have flesh and blood toward holiness. Lay one hand on the dead man; put your other hand on my head, for I will prove Ormazd before your eyes. Behold, you who have tried to kill Brahma, killed another person!

24/20.17. And when the king's hands were placed, Brahma stood by the head of the dead man, and his two sons by the heart; and Brahma said: In Your name, O Ormazd, and by Your power in me, return to life, O man! And arise! Arise! Arise!

24/20.18. And behold, the man was brought to life, and rose up and stood before the multitude.

24/20.19. The king trembled with fear, and the guard stood aback,[811] amazed. And as for the servant arrayed in the king's garb, he cast aside the crown and robes, and fled into the forest.

24/20.20. Brahma said to the king: Here stands the angel of Ormazd, and the angel says you are the king in disguise, and, moreover, that he, the angel, commanded you here for this purpose, saying to you in the oracle: He who has become one with Ormazd is mightier than an army!

24/20.21. The king said: This is true. I swear before You, O Ormazd, from this time forward I will wear such garments as these I have on, and my life shall be given to Your service. Let who will, take my kingdom and all I called mine.

24/20.22. So Syaythaha joined Brahma's hosts; and with Syaythaha came his brothers and their sons and daughters. And those who came, cast into a heap whatever goods or moneys they had, and the head fathers of the families divided and distributed the same according to their best wisdom. And Brahma's people, by commandment of Brahma, called themselves not Brahmans, but Vedans, that is, Truth-followers.

24/20.23. In those days the language of the kings of Vind'yu, and of men of learning, was All-ao, signifying, OUT OF ALL THAT IS GOOD. But the Vedans were the unlearned, and their language was imperfect, and had many meanings for every spoken and written word.

24/20.24. And God foresaw the liability[812] to corruption of the Brahman religion, and he spoke to Brahma, saying: Behold, I have given you seven sons, six of light and one of darkness. Your six sons of light shall each establish a school among my chosen, and teach my scriptures by word of mouth. And all who afterward become rab'bahs shall be capable of repeating every word of the Veda by heart. And if, in later times, the plates and the books of my holy religion are destroyed by war, it will not matter. The substance of your labors shall live.

24/20.25. Then Brahma's sons did as commanded, each and every one becoming a teacher. And again God spoke to Brahma, saying: Arise, and go where my angel will lead you, taking your wife and your son Hog, with you. And you shall travel from place to place for two years, and then return here, for your labor will be completed.

[811] startled or surprised, stepped back; retreated somewhat

[812] vulnerability, risk, susceptibility; (perhaps to the level of likelihood or probability)

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24/21.1. The place thus founded by Brahma was called Haraoyo, and his people, at this time, extended to seven cities and thirty villages, and possessed all

the country of Roam, which had been uninhabited for hundreds of years. And the Vedans cultivated the lands, living on fruits, roots, and bread made from wheat grown in the fields; but they ate neither fish nor flesh, nor anything that had breathed the breath of life.

24/21.2. Brahma, Yu-tiv and their youngest son, Hog, departed from Haraoyo, accompanied by seven disciples, and they went forth under the direction of the angels of Ormazd, to preach and explain the Veda, carrying one book with them. And they first went to the northeast, through the kingdoms of Haomsut, Ali-oud, Zeth, and Wowtichiri; then westerly to Hatiqactra, where the tyrant, Azhi-Aven, had built a temple of skulls, like the ancients. Azhi kept six dens of lions, for devouring his condemned slaves. So, because of oppression, the kingdom of Azhi was profitable to Ormazd. From Hatiqactra, Brahma obtained three thousand followers.

24/21.3. And when Brahma had seven thousand followers, the angel of God directed him to the plains of Cpenta-armaiti. And here he established his people, dividing them into families and villages, and appointing priests to them. And after that, Cpenta-armaiti became renowned over all the known world. ||

24/21.4. After Cpenta-armaiti had been established, the angel directed Brahma to go to the southwest, through the kingdoms of H'spor and Vaetaeyo, and Aramya, and then to Dacyama, to the city of H'trysti, where Ormazd had a host of one thousand already inspired to join Brahma.

24/21.5. And now the angel directed Brahma to take his hosts to the mountains of T'cararativirwoh, and establish them, which he did. And behold, the time of Yu-tiv and of Brahma was near an end, for they were grown quite old.

24/21.6. The angel said to Brahma: Great has been your labor. Very great Yu-tiv's! Where else in all the world is such a woman? From the day you first saw her! For the glory of your sons! And in her old age to follow you, walking so far!

24/21.7. Behold, O Brahma! Yu-tiv is weakening fast. Rise up and take her back to Haraoyo! The mountains of Roam are calling her! And your faithful son, Hog, strong and tall. Take him back with his mother. Haraoyo is calling.

24/21.8. Brahma went and looked at Yu-tiv; and his soul spoke within him, saying: O Ormazd, have I not forgotten her in You! The mother of my Gods! O her proud young soul when first I saw her! Alas, I see, she is tottering and feeble!

24/21.9. Brahma came closer to Yu-tiv, and she spoke to him, saying: O Brahma, you God among men! I do not know if my eyes are turning dim. But O, I have had so strange a vision even toward the

high sun. It was myself I saw, rising, going upward! The earth going downward! Then I called: O Ormazd! Not alone! Behold, my God is over there! Let me go back to Brahma! Then I thought the Creator brought me back and said: Go quickly and see your godly sons in Haraoyo, for your time has come!

24/21.10. Brahma said: My angel says: Go back to Haraoyo, your labor is nearly finished. || This is why I came to you just now. It is well, therefore, for us that we return, taking Hog with us.

24/21.11. So Brahma, Yu-tiv and Hog, with five remaining disciples, departed for Haraoyo, which lay a three days' walking journey away, and they did not know how Yu-tiv would make it, for she was worn to the last step, and, above all, her shoes were worn out, and she had only pieces of cloth on her feet.

24/21.12. And while they were deliberating, having gone only a short distance, Hog spied a score of soldiers going in another direction, mounted on horses; and they were leading a number of spare horses with them. Then spoke the soul of Hog within him, saying to him:

24/21.13. Behold, my father has made many converts in his day, made good men out of bad ones. And he has always refused money, gifts and presents. Now, wherever justice lives I do not know; but many of the rascals who became followers of my father were conscience-stricken with ill-gotten gains, and, finding that my father would not receive their stuff, they tried me, and behold, my pockets are full of gold and diamonds. In truth, it may have been a very devil that prompted me; but I am not supposed to know the higher light, but to know the lower. Of myself and for myself I do not want these things. If they belong to Ormazd, it follows I should not keep them. Therefore, if I give some gold or diamonds to those soldiers, they will give me a horse for my angel mother to ride on. Who knows but the nearest road for this gold to find its way to Ormazd is by way of those soldiers?

24/21.14. So Hog went away and purchased a horse, and brought it to his mother, saying: Behold, a man gives you a present in the name of Ormazd, but forbids you to retain it except to ride to Haraoyo, where you shall sell it and give the money to the poor.

24/21.15. Yu-tiv said: A good man he was, and wise, for only on those conditions could I have accepted the horse. Accordingly, Yu-tiv was mounted on the horse, and they proceeded on their way, going slowly, for Brahma was also near the end. And after seven days they arrived at Haraoyo, where they were received by Brahma's sons, and by all the multitude of disciples.

24/21.16. But owing to Yu-tiv's deep love for her sons, and also being worn out, and having witnessed the glory of righteous works fulfilled through her husband and her sons, the strain was too much for her corporeal parts. And they brought straw and laid her on it, putting a bundle of straw under her head. Then she spoke, saying:

24/21.17. First to You, O Ormazd, my blessing, because You created me alive, to enjoy Your glories. Next, O Brahma! My husband, my blessing on you, God among men! You have taught me the fullness of earth and heaven! O the glory of having been your wife!

24/21.18. Then she called Whe-ish and said: O my son, my first-born! My blessing on you. Because I have watched you from the hour of conception, I have had the wisdom of creation demonstrated before me. O the joy when my eyes first saw you; I am going now, to prepare a place in heaven for you!

24/21.19. And, after that, Yu-tiv blessed all her sons, and coming to Hog she said: My blessing on you, O my latest born, God among men! To all my other sons I have told my love, but to you my soul so overflows, I am nearly speechless. You have been a very God in all your ways, and yet do not believe in Ormazd; nor in heaven nor angels! For which reason I look upon you as the highest of all creations. You are good for goodness' sake; wise for wisdom's sake, happy in finding a way to master all unhappiness!

24/21.20. And these were Yu-tiv's last words; she shut her eyes. She was dead! So they took her body, and robed it in white, and on the fourth day buried her in the forest of Roam.

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24/22.1. On the day of Yu-tiv's death, Brahma said: Sing no songs; pray in silence only. Let her soul be in quiet with Ormazd.

24/22.2. On the second day Brahma said: Pray in whispers, praise in whispers, the best, good deeds of the dead.

24/22.3. On the third day Brahma said: Burst forth a song of praise to Ormazd; extol the virtues of the dead.

24/22.4. On the fourth day Brahma said: In song and in prayer bid the dead arise and go onward, upward!

24/22.5. Thus on the fourth day they put Yu-tiv's body in the ground; and then they went and sat in the sacred circle and sang and prayed for her soul to go on to Nirvana (paradise). And when they had finished, a light came down in the middle of the circle, and an angel in white appeared. It was Yu-tiv; the soul of Yu-tiv in the glory of Ormazd, the Creator!

24/22.6. Then the angel Yu-tiv spoke, saying: The spirit is born from out of the head of the corporeal body; and angels stand around, where they receive the spirit of the dead onto a spirit blanket. For one day, in quiet, they keep the spirit, teaching it to reconcile and understand. On the second day, the spirit hears the prayers of the earth-people coming upward; and on the third day, the spirit understands death and birth of spirit.

24/22.7. And on the fourth day, when you sang: O Goddess, arise from the dead! The Father calls you from on high! Arise, O Goddess, and go your way! Then my spirit was free from the earth, resting in the arms of Gods and Goddesses who had come from on high to receive me. Thus, O my beloveds, the first resurrection is on the third day; and, to the holy, the second resurrection begins on the fifth day. After the fifth day do not call me back again! My labor lies up there! I must build houses for you all. Thus Ormazd sends me on before! If it is His will for me to return to you at times, I will return. His will above all—this is the greatest wisdom.

24/22.8. Whe-ish, her first-born, asked: What about the angels of the intermediate world, O mother? Then his angel mother answered, saying: They were shown to us in Ebon grove! Alas, some of them do not begin the resurrection for a thousand years!

24/22.9. Then Yu-tiv, the angel, came over near Hog, her latest born, whom she loved so much. She said: Can you see me, my son? Hog answered: No, I only faintly see a glimmering light: I hear a voice, but it does not sound like my mother's voice. Yet, if it is true that there is a soul that lives after death, and if in truth you are the very spirit and soul of her who brought me forth, do not be unhappy because of my unbelief. As for myself, I am happy because you brought me forth in unbelief; nor would I choose to be any other way. Whether our eyes are blue or black, or whether we are tall or short, believers or disbelievers, or however we are created, to fill our place in doing good to others with all our wisdom and strength, is this not glory enough?

24/22.10. Yu-tiv said: O you wisest of men! In the day you are born in heaven, you shall not linger long in the intermediate world, but be crowned a very God indeed! Here ends my labors with the earth, O, my beloveds! An otevan above waits for me to ascend; the Gods and Goddesses are calling me! Farewell, my beloveds! Farewell!

24/22.11. And now the music of heaven descended, and even while the mortals sang, the very gates of heaven opened, and the angel Yu-tiv rose upward in a sea of fire!

24/22.12. But behold, the love of great Brahma was too much for him! His eyes raised upward after

the ascending light, and his soul burst within him. He fell down and stretched himself on the cold earth! He, too, was dead.

24/22.13. Then burst the mighty hearts of Brahma's sons. The whole earth shook with the wail of Gods. The wind, the air above the earth, stood still, and the forest of Roam shuddered as if the earth were broken in two. Then wailed the sons and daughters of Haraoyo. Though no man uttered it, yet all knew that great Brahma was dead.

CHAPTER 23 First Book God

24/23.1. The angel of God came in the sacred circle and stood in its center. He said: Greeting, in the name of Ormazd! In His name I speak before you. First, then, who of all that was dearest to Brahma, he or she, shall arise!

24/23.2. And lo and behold, there arose every man, woman and child, more than ten thousand. The angel said: You, his most beloved, shall bury his body by the side of Yu-tiv. You shall bury him on the third day after his death, even at the hour of his death. And you shall sit around the grave three times a day, morning, noon and night, for one hour each time, singing and praying for the soul of Brahma; and you shall do this for two days.

24/23.3. And behold, on the evening of the second day you shall see the graves of both Brahma and Yu-tiv opened, and their very bodies will come forth, and Brahma shall speak with you face to face. || The angel then disappeared.

24/23.4. And the people did as commanded; and they sat around the graves in a circle, at a distance of ten paces from the graves, watching. And the brothers favored Hog above all the rest, so that he might be converted. And it came to pass, in the evening of the second day, two hours after sunset, there descended into the center of the circle a light, bright as the sun, so that the multitude held their hands before their eyes; and it was so bright that even the graves could not be seen, and the graves burst open.

24/23.5. And after a moment, the light was lowered so all could look upon the scene; and, lo and behold, Brahma and Yu-tiv stood arm in arm, in the middle of the circle, in their own flesh and bones wearing their burial robes.

24/23.6. Brahma said: Have faith in the Creator; with Him all things are possible. He is the All Master of all things. Never accept any God, Lord, Savior, priest, or king, but Him only, the everlasting All One, the Person.

24/23.7. Practicing good works to all men; abjuring self in all things; and Ormazd will dwell with you and in you forever.

24/23.8. Then Brahma and Yu-tiv came near Hog, so that he could see clearly. Hog said: Are you truly Brahma, my father; and you, Yu-tiv, my mother? Yu-tiv did not speak, but Brahma said: I am your father, even Brahma. To practice the highest light a man has; this is all that is required of any man.

24/23.9. Hog said: In truth it is my father! In truth it is my mother!

24/23.10. Brahma said: We are blessed! This is the first belief: to believe in the spirit surviving the corporeal body; the second belief is to learn the All Person. After this comes faith.

24/23.11. Hog said: You have proven the first; but as to the All Person, I cannot understand.

24/23.12. Brahma said: As I and your mother have revealed ourselves to you, and so proven ourselves, so in due season Ormazd will reveal Himself to you.

24/23.13. And these were the last words. Brahma and Yu-tiv rose up in the sea of fire, smiling and waving their hands in love to those beneath, rising higher and higher, till they disappeared in the sky.

24/23.14. Then the people went and witnessed that the graves were open and the bodies gone. They filled up the places, and set a post inscribed: TOMB OF BRAHMA AND YU-TIV, GOD AND GODDESS.

END OF THE HISTORY OF BRAHMA

CHAPTER 24 First Book God

The first Bible of Guatama (America)—being of Eawahtah, a man chosen by God for the children of Guatama[813]

24/24.1. In Guatama, in the Middle Kingdom (Central America), by the sea of So-ci-a-pan (Gulf of Mexico), down from heaven came Gitchee, the Creator, the World-Maker, Manito! With silence, speaking in the soul of things. He said: Speak, O earth! Have eyes, O earth! Have ears, O earth! Behold Me, your Maker!

24/24.2. The earth answered Him, not with words, boasting, but raised up man!

24/24.3. Man said: Here I am, O Gitchee! The Creator looked, and lo and behold, the I'hins of Guatama stood before Him, the little people, white and yellow. Gitchee (God) said: Because you have answered me in faith, O earth, your ong'wee (talking animals) shall be called I'hin. Thus was named the first talkers; men with mouths for words, ears for words.

24/24.4. Then Gitchee (God) called the I'hins together, and said they were good; the handsomest of all created creations. And he commanded them to marry, male and female, and beget heirs.

[813] That is, this is the first bible for a race of Guatamans other than the I'hin, the latter having had many bibles over the cycles.

24/24.5. And they obeyed God's commands; but the dumb earth cast clouds upward, and blinded the ways of the I'hins, so they strayed away from the mounds, and came to the black druks,[814] which do not speak; have no words; being dumb like the black mud of the earth where they burrowed.

24/24.6. In the darkness of the earth the I'hins mingled with the druks, and lo and behold, a second-born speaking animal (ong'wee, man) stood upon the earth, tall and red, and strong, swift and handsome. Gitchee (God) said:

24/24.7. I do not blame you, O I'hin! I saw the darkness; saw your straits! But you shall never again dwell with druks, nor with the new red-born, those with faces like new copper. Call them I'hua, for they shall be protectors over my chosen, the I'hins, forever. The I'hua shall drive away the baugh and mieu[815] and great serpents, and all man-slaying beasts; for I will make mighty nations out of the seed of the I'huans.

24/24.8. The first I'huan's name was O-e-du, and his wife's name was Uh-na; and they begot Owena, Dan and Shu-sa, but they had no more heirs. At a time soon after, the second man, whose name was Ka-ka-ooh, and whose wife's name was Wees, begot Somma, Pan-ah, Kac-ak, Ku-bak and Jessom.

24/24.9. And these were the first tribes of I'huans in the land of Guatama (after the flood), and they dwelt together, marrying and begetting offspring, dwelling in peace. And the I'hins taught them about all things, so that they became an honor on the earth and a glory to the Creator; but they were so mixed together that one tribe had no preference over another. So, by commandment of God, they were called the tribe of Oedukakaooh,[816] of the middle kingdom, Waneopanganosah (Central America).

24/24.10. In the valley of Owak, by the river Ho-e-jon-wan, Gitchee (Jehovih) created another tribe called Bak-Haw-ugh, and to the north of them, in the mountains was the tribe Meiu-how-an-go-to-bah; and their tribes commingled, and Gitchee (God) named them, Bakhawughmeiuhowangotobah.

24/24.11. Jessom, son of Kakaooh, married Wepon, daughter of Bakhawughmeiuhowangotobah, and they begot Sto-gil-bak, and he begot Kom, and he begot See, and she married Ban, son of the tribe Kakaooh, and Ban's first-born son's name was La-ban-a-see.

24/24.12. And Labanasee was born in su'is of the second order, and could hear the voice of the Creator, Gitchee, the Great Spirit. And the Voice remained with Labanasee during his lifetime, which was one hundred and twenty-five years. And the Voice descended to Labanasee's son, Hootlabanasee, who lived one hundred and one years, and the Voice

[814] Again, this must be the statistical mode. Interestingly, while in Guatama those of the druk race were thus chiefly black, yet we learn shortly in Oahspe that in Arabin'ya, Par'si'e and Jaffeth, their mode was brown. Keep in mind, though, that in these modern times of Kosmon, skin color alone is neither sufficient to determine lineage, nor is it determinative of spiritual grade, and, moreover, every person alive today has both druk and I'hin lineage in them.

[815] lion and tiger, respectively

[816] Pronunciation guide: O-e-du-ka-ka-o-oh, that is, Oedukakaooh is a combination word (Yi-ha language) referring to the commingling of two tribes, the Oedu + Kakaooh, and their descendants (see verse 8). That is, the compounded names in this Guataman history portion are in the Yi-ha language (see 19/2.5), and many of the lengthy words found in these Guataman chapters are compounded from earlier mentioned tribes. Too, the reader should note that the hyphens in the words are there as pronunciation aids, and as such can be removed as shown in some instances throughout this book. For examples, Ka-ka-ooh in verse 8, is the same as the Kakaooh portion of Oedukakaooh of verse 9; and La-ban-a-see and Labanasee of verses 11 and 12 refer to the same person.

descended to his son, Hatapanagooshhootlabanasee; and then to his son after him, named Arapanseekasoodativhatapanagooshhootlabanasee.[817]

24/24.13. Thus were represented the eighteen tribes of Gitchee's chosen among the I'huans who would become everlasting heirs to the Voice.

24/24.14. And God said to Ara: Arise and go forth; my hand will steer you. So Ara rose up and departed by the hand of the Creator, and came to the valley of Owg, broad and sweet-smelling, full of health-giving food, air and water. And there came with Ara into Owg one thousand men, women and children; and they built a city and called it Eftspan, signifying place of beauty.

24/24.15. And these took the name of the tribe of Ara, which name survived one thousand seven hundred and fifty years. And their people were tens of thousands.

24/24.16. After the tribe of Ara lost the Voice, there was raised up Sho-shone, of the tribes of Sto-gil-bak. And Gitchee raised His hand before Sho-shone and pointed the way, and Sho-shone departed out of the country of Tabachoozehbakkankan and came to Owg, and took to wife Hisam, daughter of Ooeguffanauha, and they begot E-a-ron-a-ki-mutz, a son of great beauty and strength, a swift runner.

24/24.17. And the voice of Gitcheemonihtee (Son of Jehovih[818]) came to Earonakimutz and remained with him during his natural lifetime, which was ninety years; and passed to his son, Fassawanhoota-ganganearonakimutz, and then to his son, Monagoamyazazhufassawanhootaganganearonakimutz.[819]

24/24.18. And Monag inhabited the regions of the plains of Yiteatuazow (Arkansas), and his people became mighty in cities and agriculture. For four thousand years the Voice of the All Father remained with the regular succession of the heirs of Monag, but their names and their cities' names became so long that no man could speak them or write them.

24/24.19. So Gitchee (Jehovih) raised up Honga, son of Ab, of the tribe of Oedu, of the land of the Middle Kingdom. And Honga went into the mountains of Ghiee (Rocky or Eagle Mountains),[820] sloping to the east.

24/24.20. Gitchee (God) spoke to Honga, saying: You shall take Oebe for your wife; out of your seed I will raise up a greater tribe than all other tribes; and your first-born son shall have your name; and your son's son shall be called Honga also; and your son's son's son, and so on forever. For I am wearied with the burden of names; your Great Creator has spoken.

24/24.21. Then Honga asked, saying: What if I have no son, but only daughters? Or what if my son

[817] shortly referred to simply as Ara

[818] i.e., God

[819] for convenience' sake, called Monag

[820] literally, Eagle mountains, but known today as the Rocky Mountains that run like a spine up the western half of North America

or my son's son (my lineage) ceases to have a son, but only daughters?

24/24.22. Then Gitchee spoke, saying: The wife's first daughter shall take the name Honga. || So it came to pass that Honga married and begot heirs; and the Voice of the Great Spirit remained with the tribes of Honga. And it came about that he who heard the Voice, who was always the chief high prophet for the tribe, was called Hoanga; but the peoples themselves were called ong'wee, the same that has endured to this day, and is called Indian [Native American –ed.].

24/24.23. And the generations of Honga were called: first Honga; second Honga; third Honga; and so on. And this was the beginning of the counting of time in Guatama. Nor did any man know the number of generations before the time of Honga the first.

24/24.24. And the land became full of cities, from the east to the west, and from the north to the south, and the people all over the land dwelt in peace, tribe with tribe. Then came the God of evil, I'tura (Ahura), sowing evil in the temples and on the altars. With a false tongue and cunning, he came before the prophets, stealing their eyes away, stealing their ears away; holding up his hand, saying: It is the Great Spirit's hand.

24/24.25. And I'tura obsessed the nations and tribes of men to worship him;[821] infatuating them with the stories of far-off countries, and the glory of kings and queens. And he set on foot a war of plunder; brought ten thousand times ten thousand evil spirits to aid and abet[822] mortals in war.

24/24.26. And I'tura, the God of evil, taught mortals to flatten the head, to make prophets, and, lo and behold, the land of Guatama became a land of seers, prophets and conjurers, seeking evil for sake of evil; consulting the spirits of the dead for war and for earthly glory in blood and death.

[821] The name I'tura is still known among some American tribes. –Ed. [Note it was not Ahura in person, in Guatama, but his emissaries doing in his name.]

[822] support, urge, incite, encourage, assist, help, approve, promote

CHAPTER 25 First Book God

24/25.1. These, then, were the principal kings of that day (before I'tura's attack): Lanoughl, king of Eboostakgan, a city of tens of thousands, in the valley of Aragaiyistan. Lanoughl was the son of Toogaooga-haha, who was the son of Eviphraiganakukuwonpan, who was the son of Oyoyughstuhaipawehaha, who built the canal (oseowa) of Papaeunugheutowa, which extended from the sea of Hoola'hoola'pan (Lake Superior) to the plains of Aigonquehanelachahoba (Texas), near the sea of Sociapan, where dwelt Heothahoga, king of kings, whose temple was roofed with copper and silver. Ten thousand boats (canoes) plied the canal, extending along, carrying copper and silver from the north regions to the cities of the valley of Hapembapanpan, and to the cities of the mountains of

Oaramgallachacha, and to Ghiee, home of Honga the first, the mightiest of red men.

24/25.2. Next in power to Lanoughl was Tee-see-gam-ba-o-rakaxax, king of the city of Chusanimbapan, in the plains of Erezehoegammas (Central America), with twelve tributary cities extending along the river Akaistaazachahaustomakmak, to the mountains of Nefsaidawowotchachaeengamma.

24/25.3. And the third king in power was Chiawassaibakanalszhoo, of the city of Inuistahahahacromcromahoesuthaha, and tributary to him were twenty-seven cities and their kings.

24/25.4. Chiawassaibakanalszhoo was the son of Tenehamgameralhuchsukzhaistomaipowwassaa, who was son of Thusaiganganenosatamakka, who built the great east canal, the Oseowagallaxacola, in the rich valley of Tiedaswonoghassie, and through the land of Seganeogalgalyaluciahomaahomhom [most likely Louisiana and Mississippi –Ed.], where dwelt the large men and women, the Ongewahapackaka-ganganecolabazkoaxax.

24/25.5. The fourth great king of Guatama was Hooagalomarakkadanapanwowwow, king of the city of Itussakegollahamganseocolabah, which had seventeen tributary cities of tens of thousands of people. And his kingdom extended from sea to sea in the Middle Kingdom (Panama). Here stood the temple of Giloff, with a thousand columns of polished mahogany [Pharsak –Ed.], and with a dome of copper and silver. And within Giloff dwelt the Osheowena, the oracle of the Creator, for two thousand years.

24/25.6. The fifth great king was Penambatta, king of the city of Liscararzakyatasagangan, on the High Heogula Ophat (Tennessee), with thirty tributary cities of tens of thousands of inhabitants. Here was situated the school and college of great learning, the Ahazahohoputan, where tens of thousands of students were taught. Penambatta was learned, and had traveled far, devoting his life to imparting knowledge. He had six thousand attendants, besides six hundred and forty officers.

24/25.7. The sixth great king was Hoajab, son of Teutsangtusicgammooghsapanpan, founder of the kilns of Wooboohakhak. Hoajab's capital city was Farejonkahomah, with thirty-three tributary cities, having tens of thousands of inhabitants, on the plains of He'gow (Southeastern Ohio).

24/25.8. The seventh great king was Hiroughskahogamsoghtabakbak, and his capital city was Hoesughsoosiamcholabonganeobanzhohahhah, situated in the plains of Messogowanchoola [Indiana, North Ohio and Pennsylvania –Ed.], and extending eastward to the mountains of Gonzhoowas-sicmachababdohuyapiasondrythoajaj, including the

valleys of the river Onepagassathalalanganchoochoo, even to the sea, Poerthawowitcheothunacalclachax-zhloschistacombia (Lake Erie). Hiro had forty-seven tributary cities of tens of thousands of inhabitants.

24/25.9. Between the great kings and their great capitals were a thousand canals, crossing the country in every direction, from east to west and from north to south, so that the seas of the north were connected with the seas of the south. The people traveled in kanoos (canoes), and carried the products of the land to all directions. Besides the canals mentioned, there were seven other great canals, named after the kings who built them, and they extended across the plains in many directions, but chiefly east and west.

24/25.10. These were: Oosgaloomaigovolobanaz-hooegollopan, and Halagazhapanpanegoochoo, and Fillioistagovonchobiassoso, and Anetiabolalachoo-esanggomacoaloabonbakkak, and Ehabadangon-zhooeportalicha-boggasa-megitcheepapa, and Onepa-pollagassayamganshuniatedoegonachoogangitiavato-osomchooibalgadgad, and Hachooaolagobwotchacha-bakaraxexganhammazhooelapanpan.

24/25.11. In those days the kings and learned men set their hearts on building canals and finding places and roadways for them, and the great glory and honor of man at that time lay in this achievement.

24/25.12. And God (Gitchee), perceiving the virtue and wisdom of men, sent his angels to teach man the mystery of canal-making; to teach him to compound clay with lime and sand, to hold water;[823] to teach man to find the gau,[824] the level, and the force of water. The angels also taught man to make pots and kettles; to burn the clay in suitable shapes; to find copper ore and silver ore, and gold and lead for the floors of the oracle chambers, clean and shining white, suitable for angels.

24/25.13. And they taught man how to soften copper like dough; how to harden copper like flint rock, for axes and mattocks for building canals;[825] taught man how to work the ore in the fire and melt (smelt) it; and how to make lead into sheets, like cloth.

24/25.14. Taught man to till the soil and grow wheat and corn; taught the women how to grind it and make bread. Taught the hunters how to slay the lion, the tiger, and the mastodon, the HOGAWATHA, THE ROOTING ANIMAL OF WISDOM.[826]

24/25.15. Besides all these inhabited regions there lay another country to the far west, fifty days' journey, the land of Goeshallobok [Utah –Ed.], a place of sand and salt, and hot, boiling waters. And the breadth of this region took twenty days' journey east and west, but its span north and south took fifty days' journey.

24/25.16. In the High North lay the kingdom of Olegalla, the land of giants, the place of yellow rocks

[823] that is, to make concrete from hydraulic cement

[824] i.e., to find the amount of slope (drop or rise in elevation)

[825] A mattock has a handle like an axe, but with its flat blade oriented at a right angle to that of an axe blade or the handle. It is typically used to break up soil and cut through roots.

[826] The legends of China, India and America all give the same name, Hog-a-wat-ha, for the mastodon. And the legends make the beast not like the elephant in its habits, but a rooting animal, like a swine. –Ed.

and high spouting waters (geysers). It was Olegalla who gave away his kingdom, the great city of Powafuchawowitchahavagganeabba, with the twenty-four tributary cities spread along the valley of Anemoosagoochakakfuela [Yellowstone Valley –Ed.]; gave his kingdom to his queen Minnegane-washaka, with the yellow hair, long, hanging down. And the queen built two hundred and seventy temples, and two adjacent to the spouting waters, where her people went every morning at sunrise, singing praise to Gitchee, Monihtee, the Creator.

24/25.17. South of Olegalla lay the kingdom of Onewagga, surrounding the sea of Chusa-mangaobe hassahgana-wowitchee [the salt lake –Ed.], in the valley of Mauegobah, which is to say, CONSECRATED PLACE OF THE VOICE, a kingdom of forty cities. Here reigned for twenty generations the line of kings called Wineohgushagusha, most holy and wise, full of manliness and strong limbed. To the east of the lake lay the Woohootaughnee, the ground of games and tournaments, where tens of thousands came every autumn to exhibit their strength, carrying horses and oxen, and running and leaping, and running races with the trained aegamma [deer –Ed.]. And to the strongest and the swiftest, the king gave prizes of handsome damsels, with straight limbs and shapely necks, proud, who loved to be awarded handsome, mighty husbands.

24/25.18. To the south of Onewagga lay the kingdom of Himallawowoaganapapa, rich in legends of the people who lived here before the flood; a kingdom of seventy cities and six great canals coursing east and west, and north and south, from the Ghiee Mountain, in the east, to the west mountain, the Yublahahcolaesavaganawakka, the place of the king of bears, the Eeughohabakax (grizzly). And to the south, to the Middle Kingdom, on the deserts of Geobiathaganeganewohwoh, where the rivers do not empty into the sea, but sink in the sand, the Sonagallakaxax, creating prickly Thuazhoogallak-hoomma, shaped like a pear.

CHAPTER 26 First Book God

24/26.1. I'tura, God of evil, dweller in hell, looked over the broad earth; saw the land of Guatama, the mighty races of I'huans. And his mouth watered, like a lion's when a lamb stands before him. I'tura called his legions, tens of thousands of drujas, devils from the regions of hell: Come, he said, I have found a rich feeding place. Behold, I will make my kingdoms wider; spread out the walls of hell and gather in this great harvest of innocent souls.

24/26.2. Then came I'tura's hosts of evil, ten times tens of thousands, for such is the nature of

spirits and men;[827] call for ten thousand to do a righteous work, and only a hundred come; call for ten thousand to do an unholy work, and behold, ten times ten thousand come. They said to I'tura:

24/26.3. How shall we proceed? Where shall we strike? And I'tura, wise in wickedness, said: Go to the temples, the places of shining copper and silver, and obsess every one of their oracles. And when the kings and the learned men come to consult Gitchee, my deadly enemy, you shall assume to be Him, and answer them with lies and all types of unprofitable speculation; turn them upside down; make them curse Gitchee; make them ask for I'tura. And when madness comes upon them, follow them to their sleeping couches and whisper in their souls that their neighbors are their deadly enemies. Incite them to war and to all manner of deeds of death; and when they overturn each other's kingdoms and houses, and their dead lie like ashes over all the land, gather in their distracted spirits to fill my mighty kingdom with Gitchee's harvest!

24/26.4. Then answered the hosts of I'tura (who was known in heaven as Ahura): Most mighty God, what are your prizes, for the souls of men, for souls to extend your heavenly kingdom?

24/26.5. I'tura answered, saying: According to the number of subjects any angel brings me, so will I exalt him to be a captain, or a general, or a Lord, or a God, and he shall have a sub-kingdom in my heavenly regions, with thousands of servants to do his bidding.

24/26.6. With that the evil God and his evil spirits fell to work, night and day; and lo and behold, the fair land of Guatama was overspread with human blood. Fell war[828] spread throughout all the mighty kingdoms; kingdom against kingdom; city against city; man against man.

24/26.7. And the holy temples were pulled down or burnt; the canals broken and wasted; the cities set ablaze; and the fields laid desolate. With no grain growing, the grinding mills of the women lay silent, like the dead stretched over all the fields!

24/26.8. Into the far-off forest fled the women with the children, hungry, weeping, starving. And the cities went down; the nations went down; the tribes of men were broken up; only remnants here and there remained. And where once had been great and mighty peoples, lay only heaps of ruins, past the power of man to rebuild.

24/26.9. Then the Creator, the Great Spirit, looked down from the highest heaven; saw the work of desolation; saw I'tura at his bloody work.

24/26.10. And the Great Spirit cried out with a loud voice, so that earth and heaven shook with the power of His voice, sifting all things, as a woman sifts meal. And He found one grain of corn not

[827] i.e., the general mass of both unripe spirits in the intermediate world (atmosphereans) and unripe mortals

[828] i.e., unusually harsh, fierce, cruel, and dire

ground by the God of evil, found Honga! The tribes so firmly sworn to the Great Spirit that the words of the evil Gods and evil spirits rolled off and took no hold on them.

24/26.11. The Great Spirit saw the tribes of Honga, they who stuck most to the I'hins, the sacred little people, white and yellow, often marrying with them, thus preserving the stock to the Hand and Voice. And He called loud and long: Honga! Honga! Honga!

24/26.12. The Creator would not be put off with silence; called again: Honga! Honga! Honga! But He heard only His Own Voice resounding far; knew only His mighty Power! Again He called: Honga! Honga! Honga!

24/26.13. In the first call, I'tura and his evil hosts ran away. In His second call, it was like springtime, after heavy winter. And in the third call, it was like budding summer. And from the seed of Honga a sprout came up, an I'huan; taller than any other man with a bright shining face of copper; shining as if all the destroyed temples glistened in his broad head.

24/26.14. And he spoke, saying: Here, O Great Spirit, here I am! And the Great Spirit said: Who are you, My Son? And he answered: I am Son of the Creator. Then asked the Great Spirit: Of what tribe? And he answered: My flesh is nothing; my genealogy is of the spirit. Of the I'hin my mother; of the I'huan my father.

24/26.15. Then said the Creator: For which reason, I name you Eawahtah, spirit and flesh evenly balanced, best of men. Come with Me; walk along with Me; you shall reinstate the tribes of men; deliver them out of darkness; make them worshipful.

24/26.16. Eawahtah said: I am Your servant, O Great Spirit. What shall I call You, so that the tribes of men shall no longer be distrustful? Then answered the Creator: Call Me after the wind, O Eawahtah!

24/26.17. Eawahtah said: How after the wind? The Great Spirit said: Come with Me, My Son. Then Eawahtah walked along and came to a place where the wind blew in the leaves.

24/26.18. The Creator said: Tell Me, My Son, what does the wind in the leaves say? And Eawahtah answered: E! Then the Creator took Eawahtah to the big sea water, and asked: What does the wind in the water[829] say, My Son?

[829] i.e., in the surf

24/26.19. And Eawahtah answered: Go! Then the Creator took Eawahtah to the high crags, the rocks above the clouds, piercing, where the wind whistled; and He said: What does the wind say, My Son? And Eawahtah answered: Quim!

24/26.20. And the Great Spirit said: Call Me Egoquim, O My Son. I am three in One; the earth and all that is in and on the earth, and all the stars, moon and sun; they are one of My members. And the air

above the earth, the Atontea, is another member of My Person. And higher yet; in the high place above the air, is the ether; the great penetrator; and that is the third member of My Person. I am everywhere, far and near; all things your eye sees, all things your ear hears, are of Me and in Me.

24/26.21. Whatever is one with Me has no hard labor. Behold the flowers of the field; I color them. Behold the ant and the honeybee; I lead them; the bird I teach how to build.

24/26.22. Man alone is stubborn, setting up ways of his own. O if he could learn to be one with Me! To move and labor with Me! Then spoke Eawahtah, saying: Holy Egoquim! I will go and teach man, give him Your words; make him understand.

24/26.23. Egoquim said: For that labor I called you forth, made you tall and handsome, with strong limbs, and broad shoulders. Come, then, My Son, I will go with you; into all the lands; among all the scattered tribes; your voice shall be My Voice. Do not fear, for I will stand so close to you, that when you open your mouth to speak, I will give you words; you shall not err.

24/26.24. Eawahtah inquired: What shall I say; how should I teach the sons and daughters of men; give me a synopsis?

24/26.25. Egoquim answered Eawahtah, saying:

CHAPTER 27 First Book God

24/27.1. One Great Person, even Egoquim, Creator and Ruler over all in heaven and earth.

24/27.2. You shall have Him, and no other God, Lord, idol, man or angel to worship, forever!

24/27.3. You shall love Him above all things in heaven above, or on the earth, or in the waters of the earth!

24/27.4. And you shall teach Him to your children, and command them to teach Him to their children, and so on forever!

24/27.5. And you shall swear against all other Gods, Lords and idols, to never serve them! And the same to your children, and to their children after them, forever!

24/27.6. And this is the first Egoquim law.

24/27.7. And you shall deal with all men, women and children, as justly and as kindly as with your own mother, out of whose breast you were fed when you were helpless and weak.

24/27.8. Teaching this to your children, and to their children after them, forever.

24/27.9. And this is the second Egoquim law.

24/27.10. And to the sick and helpless; to the stranger and the man who comes from far away; to the widow who is destitute; and to the child who has no father; you shall be both father and mother to

them; and take them into your house and feed them; and give them skins and cloth to wear; and if they are lost you shall go with them and show them the way.

24/27.11. Commanding these things to your children, and to their children after them, forever!

24/27.12. And this is the third Egoquim law.

24/27.13. And you shall not tell lies; nor speak falsely against any man, woman or child; nor break your word of promise, even if threatened with death. The word of your mouth shall be as unchangeable as the setting and rising sun!

24/27.14. And you shall command this to your children, and to their children after them, forever!

24/27.15. And this is the fourth Egoquim law.

24/27.16. And you shall not take and possess that which is another's; nor allow your children to do so, nor their children after them, forever.

24/27.17. Which is the fifth Egoquim law.

24/27.18. And you shall respect the times of woman; and when she is pregnant with child, you shall not lie with her;[830] nor give her heavy labor, nor angry words, nor fret[831] her; but be obedient to her, doing whatever she asks you to do, for it is her time, and she is your queen.

24/27.19. Teaching this to your young men and women, and to theirs that come after them, forever; for their young are begotten of Me, and I will have them shapely, strong and brave!

24/27.20. Which is the sixth Egoquim law.

24/27.21. You shall labor six days, but on the seventh day it is the moon's day, and you shall not labor, hunt or fish, but go to the altar of your Creator and dance and sing before Me; and sit in silence to hear My words, which I speak into the souls of men, women and children.

24/27.22. Teaching this to your children, and to their children that come after them, forever.

24/27.23. Which is the seventh Egoquim law.

24/27.24. You shall restore the rites and ceremonies of Choe-pan and Annubia-pan;[832] except you shall not flatten the head to make a seer, a Haonga, to drive the judgment of the brain away to the prophetic regions; and this procedure you shall swear to Me to never restore.

24/27.25. Teaching these things to your children, and to their children after them, forever!

24/27.26. Which is the eighth Egoquim law.[833]

24/27.27. Then Eawahtah, Son of Egoquim, rose up, saying: I am Your servant! Lead me, for I am going in Your name, even to the end of the world![834]

24/27.28. When Eawahtah, Son of the Great Spirit, thus spoke, a Light came over him, dazzling, brilliant, lighting the way, showing him the way.

24/27.29. And the spirit upon Eawahtah was so powerful, that when he came to the river, he rose up

[830] i.e., not have sex with her

[831] provoke or agitate to anger, wear her down (irk), disturb to displeasure, try her patience, etc.

[832] Most likely the rites referred to were similar to Port-pan and Anubis [shown later in Oahspe]. The word Annubia is known among some of the western tribes. The pipe of peace is known to all of them. And this was part of the Egyptian ceremonies also. –Ed.

[833] These people lived and practiced this religion when the Christians came to inhabit it. They welcomed the Christians and fed them, and divided their substance with them. Their corn-fields spread over all the present northwestern states [now called the Midwest]. They had state organizations, and their united states were called after the name of the Great Spirit, Agoquim, or, as improperly called, Algonquin. But because of their religion, the Christians raised the cry of "heathen," and fell upon them, and killed them, men, women and children, three millions of them! Destroyed their corn-fields, and said they were too lazy to work! –Ed.

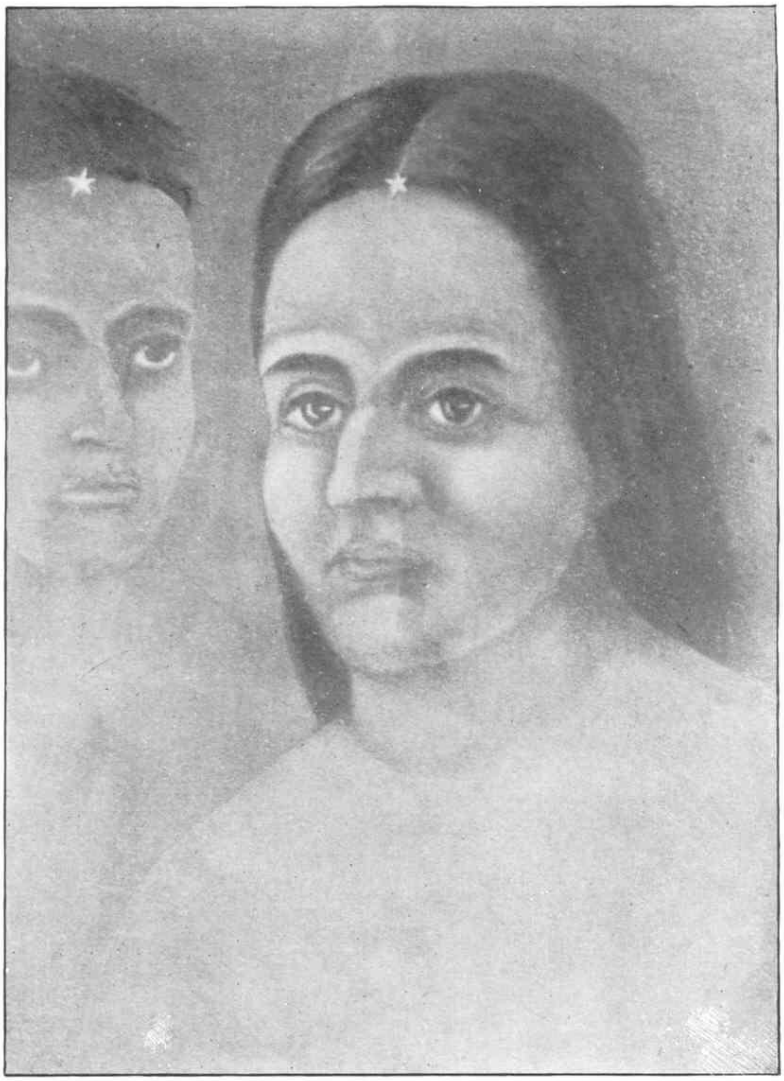
[834] see image i112

like an angel and sailed over, landing safely on the other side.[835]

24/27.30. Nor did he know where he was going; did not know the places of the scattered, destroyed peoples.

24/27.31. And the angels of Egoquim went before him; went into the forests and valleys, calling to the souls of the suffering, starving, and dying, saying to them in their despair:

[835] I have myself seen persons floated and carried in the air by angel power. And there are now thousands of men and women who have seen the same things, knowing the possibility of all that is here related. –Ed.



i112 **Eawahtah.** [Known later as Hiawatha. –ed.]

24/27.32. Egoquim, the Mighty, is coming! His Son! Behold Him! He holds the keys of Yaton'te, the heavenly hunting ground. Come forth from your hiding! Come forth, O My beloved! It is your Heavenly Father calling.

24/27.33. And the women heard! The little children, with sore, bleeding feet, heard! The proud,

brave men listened! They said: Why do we fight? Why do we destroy? It was a wicked God! He called himself the Savior—the wicked monster, I'tura!

24/27.34. Then came Eawahtah; came first to the kingdom of Took-shein, and to his queen, Che-guh, in the land, Anagoomahaha, the flat-heads.[836] Told them all the words of the Great Spirit, Egoquim.

[836] see images i023, i024

i023 i024 **Took-shein and Che-guh.**

24/27.35. Then spoke Took-shein, saying: To me the Great Spirit has spoken; told me all the words as you have spoken. I know all you have said is true. Then spoke Che-guh, saying: Gitchee, the Great Spirit, spoke to me. All your words are true, O Eawahtah. All the scattered tribes will be gathered together by you. There will be many tribes of the red man; Egoquim will be the center, the Mighty Spirit!

24/27.36. Then Eawahtah spoke, saying to his good host and hostess: Your place shall be the center; from your place I will shoot out in different directions, always returning, bringing in followers.

24/27.37. While they thus talked, a Light appeared above them. Look, said Took-shein: It is the hand of Egoquim! Look, said Che-guh: It is the Voice of Gitchee! Then Eawahtah, seeing more clearly, raised up expressly,[837] and said: It is a ship of fire coming down from heaven! I hear the voice of the angel of Egoquim, the Mighty!

[837] purposefully rose to attention, inspired – ed.

24/27.38. Then Eawahtah went and stood between Took-shein and Che-guh, holding their hands, so the Voice of Egoquim could speak plainly; so he could hear.

24/27.39. And Egoquim spoke out of the ship of fire, saying:

24/27.40. Yes, My beloved! I am with you! Behold, My worlds are wide and many. When My back is turned, evil Gods come to steal My children; tell them lies to win them; tell them they are My Sons coming to save them!

24/27.41. Hard is the fate of those who worship one God only;[838] but they are Mine. I look around at times; I set the evil Gods flying. Be of strong heart, O My beloved! Many races will come and go on these lands. But the red man shall possess it; inhabit it far and near. Then another evil God [Christ was called an evil God by the Indians –Ed.] shall come, to flay and destroy My sons and daughters, to cover all the lands over with pure blood. Then I will come again and rout the evil God, and raise up My sons and daughters, full of glory.

24/27.42. I will bring their kindred (Faithists) from far across the water; a wise speaking people, who worship none born of woman; a people who do not war; who do not kill off weaker nations.[839] I will come in the Tenonachi, and the Hoochiquis [Mahican (Mohican) and Iroquois confederacies –ed.]; My hand shall reach around the earth in that day.[840] I will chase away all Gods and Saviors born of woman. And all men shall worship the Great Spirit only.

24/27.43. Go forth, My son; build wide My foundation; I will found My earthly kingdom in this land.

24/27.44. Then upward rose the ship of heaven; and Eawahtah buckled on his traveling slippers; said goodbye to Took-shein; filled his pockets with the bread of Che-guh; kissed her hand goodbye, and started forth.

24/27.45. For many years Eawahtah traveled, over all the regions of Guatama, teaching, gathering together, swearing the people to be forever firm to the Great Spirit; made them swear solemn oaths that never again would they listen to any God except the Creator; made them swear they would never be caught by another cunning Savior, like I'tura, whose people delight in war.

24/27.46. Eawahtah gathered the frightened tribes into villages, and taught them writing and engraving; taught them the secret name of the Great Spirit, Egoquim; and explained the moon to them and how to keep the seventh day for worship.

24/27.47. The Creator saw the great work of Eawahtah; saw the people gathered together in tens of thousands of places. Then the Creator spoke to Eawahtah, saying:

24/27.48. You shall found forty mighty nations, O My Son; and every nation shall be an independent nation; but all the nations shall be united into a brotherhood of nations, as ONE mighty people, and

[838] Recall that Gitchee meant both Creator and God, see 24/24.1-5.

[839] This refers to the early Faithist emigrants in aggregate and who essentially were the descendents of the seed of Ham, and who generally were Faithist in heart—although not necessarily in all aspects. Accordingly, these new arrivals included but were not limited to the pilgrims who worshipped God (but not Christ), Quakers, Masons, Jews, and others of similar nature who were brought to America in the early days, including from Africa.

[840] This began around 1450 and lasted to about 1850 c.e., when the four heads of the beast were cast out of heaven. From then till the time of this editing [c.150 ak], on earth the beast struggled on; but without a unified heavenly head, it shall ultimately whither away upon the earth as man grows into his birthright.

that one shall be called O-pah-E-go-quim,[841] signifying ONE. For when I come in kosmon, My people shall have many states, like yours, and their combination shall be called UNION, signifying ONE. Build a model for them, O Eawahtah. For, although when they come they will overthrow your people on the earth, the angels of your holy ones (Native American spirits firm in adherence and obedience to the Great Spirit Jehovih) shall come and purge them of their Savior, and make them clean in My sight.

24/27.49. Then Eawahtah made the nations; united them into one mighty people, and called them the nations of Opahegoquim. And they planted the country over with cornfields, and dwelt in peace.

END OF EAWAHTAH'S HISTORY

[841] The union of Indian states was first called as stated, but after it became an Anglicized word it was called Algonquin. –Ed. [That is, Egoquim eventually became Agoquim, which, when the Native American said it, to the European ear it sounded like Algonquin, and it was spoken so and written so in the English language.]

CHAPTER 28 First Book God

24/28.1. God said: Be wise, O man, in the words of your God. My records do not come up out of the ground, nor from the books of mortals.

24/28.2. I open my heavenly libraries, and find my living sons and daughters who once trod[842] the earth.

24/28.3. Their light I recast down again to mortals in a stream of fire, and lo, my words are rewritten (translated, formed into corporeal words).

24/28.4. Search for the evidence of my footsteps on the earth; find the people who stand by the Creator, the All One, God of All! Who can shake their faith, or feed them with your story of a Savior born of woman?

24/28.5. Listen to the voice of the millions of Chine'ya and Vind'yu, and the remnants of the Algonquins! Their bibles are a power to this day. Their people are appalled at the work of your bloody sword.

24/28.6. They will not fall down and worship as you decree; they know that Jehovih is mightier than you.

24/28.7. Be considerate of all the races of men, and their doctrines, rites and ceremonies.

24/28.8. Behold, I raise up the nations of the earth in my own way. According to the times and conditions of mortals, so do I administer to them from my heavenly kingdoms.

24/28.9. You have tried to convert all my people, but have failed utterly. Behold, I come now with a new book; and they will accept it from my hand.

24/28.10. I prophesy this to you, beforehand, so that you shall witness in time to come, that I, God of heaven and earth, have spoken.

24/28.11. Nor shall you say: Man of himself progresses; and that such and such would come of a natural order.

[842] walked, spent time on

24/28.12. I say to you, man does not progress, except by me, through my angel hosts in heaven.

24/28.13. In testimony of which, I have left many peoples before you, for hundreds of years. Your natural order is laziness and uncleanness. When you are quickened in spirit, behold, it is the heavens upon you that stirs you up.[843]

24/28.14. You shall not mistake the teaching of your God; which was manifested the same in the ancient days as in this day, which is: to worship your Creator only; to not bow down to any other God or Lord; to love your neighbor, and to do good to others with all your wisdom and strength, having faith in the Almighty!

END OF FIRST BOOK OF GOD

[843] Recall the sentiment: Progress comes of a natural order (24/28.11). This is the claim of many philosophers, especially the Evolutionists. For theories of natural selection, evolution, survival of the fittest, and enlightened self-interest, exampled in works such as Adam Smith's 1776 *Wealth of Nations* and Darwin's 1859 *On the Origin of Species by Natural Selection*, were, and are, taken as substantiating the notion that progress is the natural order of life.

While that may seem to hold true for the animal and plant creation and other biological organisms, yet were man to solely follow that, he would not progress but devolve into ever worsening animal behavior.

Fortunately man has a Higher Cause as well, and this Higher Cause inspires him to progress.

But the materialist or Osirian denies any cause of progress except what man himself generates or "invents." Thus, he allows for some combination of psychological causes, social causes, and natural causes, as in biological and environmental causes, based on the "laws" of physics or other constants in the universe. And the actions of these, he would assert, bring about necessity, which is then looked upon as a "mother" of invention; or, "nature" shows example, which man then exploits.

So he attributes all progress to man's ingenuity, or else to dumb luck. But, according to the Osirian, even if the triggering event were accidental (by chance, random), yet it was man alone, not some supposed Creator or God, responsible for useful explanation or application.

Hence, in general:

MATERIALISTS, at best, define progress as a subjective judgment; and to the extent that they acknowledge the concept of progress, they attribute the source either to the natural course of events (scientific cause and effect), or else to man's intelligence taking advantage of and building upon chance occurrences (resulting in, e.g., inventions and innovations); thus making "progress" possible.

IDOLATERS, to the extent that they believe in progress, attribute the source to their idol, perhaps through his underlings (angels, saints, avatars, etc.).

FAITHISTS understand that progress comes from Jehovih the Great Spirit, including through His kingdoms, officers and hosts, the least of which is individual initiative and effort inspired by the light of Jehovih; and progress increases in effectiveness as compact (organic unity) is achieved, and grows as greater compact is reached.

Book of Wars Against Jehovih

Or, God's labors in atmospherea. Containing an account of the establishing on the earth the names: Lord God, De'yus,[844] *Dyaus, Deity, Te-in, Sudga, Osiris, Baal, and Ashtaroth. Covering a period of two thousand four hundred years, that is, from the time of Abraham, Brahma, Po, and Eawahtah, to the time of Moses, Chine, and Capilya. This book of God pertains to both the earth and lower heavens, and contains an exposition of the labors of the above false Gods; and their fall and environment in hells, all except Baal and Ashtaroth.*[845]

CHAPTER 1 Wars

25/1.1. Jehovih spoke to God on the throne, in Craoshivi, saying: These are My divisions in the cycle of My Daughter, Cpenta-armij: Two hundred years; four hundred years; five hundred years; three hundred years; four hundred years, and six hundred years; after which I shall send dawn. You shall have five successors, and their reign shall be according to the divisions I have made.

25/1.2. My Son, I have allotted to you forty years' indulgence in a great light, so that you shall perfect all the orders of Lords and Lordesses in the lowest lower kingdoms of these My heavens. Nor shall it be dark during your reign; and your labor shall produce a great harvest for My etherean worlds. Accordingly, you shall prepare to reap in fifty years, and again in fifty years, and again in fifty years, and again in fifty years.[846] And for each reaping, My daughter Cpenta-armij will send you ships of deliverance for all you have prepared as Brides and Bridegrooms.

25/1.3. And behold, I give you a new law, which is, that you shall have your Lords deliver to you, for your kingdoms, all whom they have raised to grade fifty, doing this in advance of your reapings (ascensions to etherea), and in the same divisions of time as yours.

25/1.4. And once every reaping, you shall call to your capital, your Lords from all the divisions of the earth; and together you shall sit in COUNCIL OF DIV for seven days each time, and you shall constitute MY HOLY ELEVEN; nor shall the Div be larger or smaller than eleven during its lifetime. And the Div shall make laws relating to the affairs of each of the

[844] Among the ancient Greeks, the name of this false God was pronounced Theos and Zeus.

[845] Note that these were not wars BY Jehovih, not wars WITH Jehovih's participation, but wars waged AGAINST Jehovih by those who sought to destroy worship of Him on earth and in the hadan heavens.

[846] quarter harvests, i.e., four harvests during this first dan of 200 years

heavenly places, to make them harmonious with each other, and these shall be called DIVAN LAWS.

25/1.5. God inquired concerning the light and darkness of the cycle. Jehovih said: The first division shall rate seventy; the second, fifty; the third, forty; the fourth, eighty; the fifth, thirty, and the sixth, twenty.

25/1.6. God inquired concerning the Lord of the Lord-dom. Jehovih answered him, saying: Because he is not a teacher, he shall not be eligible to the rank of Div. But he shall have the benefit of all the decrees, and all the kingdoms of My other Lords; for he is the earth's bodyguard, and a beneficent[847] to them.

[847] A person who is an opposite of beneficiary, and yet not a benefactor. One whose passive presence is of benefit, though he gives nothing [directly pertaining to the beneficiary's business]. –Ed.

CHAPTER 2 Wars

25/2.1. When the Diva was assembled, God propounded the duties of Lord-dom. On which the members spoke at length, and then God decreed:

25/2.2. First: From this time forth forever, the Lord God of Maitraias shall not use force to enforce, except in delivering hells or knots where the use of violent force by fire or water may be permitted.

25/2.3. Second: By the ARC OF SPE-TA: By the decree of the Most High: The Lord God of Maitraias is bound by the same rule as the Lords of the lowest heavens; whose walls and pillars of fire are abolished, except on special occasions; thus making their respective kingdoms open and free for all spirits above the es'yan grade.

25/2.4. Third: The Lord God of Maitraias' times and successors shall be the same as the Diva. And the stations of the hosts of the Lord God shall be according to the heavenly realms of the Lords, with Maitraias as the Lord-dom in chief.

25/2.5. Fourth: The hosts of the Lord God shall be distinguished from ashars and asaphs by the name MISHM, but a single one shall be called MISHM-AH. And their leaders shall be called captains and generals.

25/2.6. Fifth: The labor of the Lord God shall be to prevent drujas returning to the earth to dwell with corporeans; to capture drujas on the earth and carry them off to the nearest Lord's heavenly place, and there deliver them. Force by violence or without consent being abolished, the mishm shall devise stratagems, such as games and tournaments, to persuade the drujas to go with the mishm.

25/2.7. Sixth: The mishm shall not arrest fetals, infants, the wards of ashars, or spirits in chaos on battlefields; for these labors belong to the Lords and their hosts.

25/2.8. Seventh: Where there are companies of millions of drujas, and the Lord God does not have a sufficient number of mishm, the Lord God shall

summon the nearest Lord for help, and it shall be given to him.

25/2.9. Eighth: In no case shall it be the labor of the Lord God to teach the captured drujas, or to house them, or to provide them with schools, factories, hospitals, or nurseries, for these labors are the Lord's, to whom the Lord God of Maitraias shall deliver them.

25/2.10. Ninth: To prevent the establishing of heavenly kingdoms by self-constituted Lords and Gods, otherwise false Lords and false Gods; the Lord God of the Lord-dom of Maitraias shall be the central head, in conjunction with all the Lords of the lowest heavens; and his voice will be the rule and guide as to how to deal with them.

25/2.11. Tenth: The Lord God shall have one hundred thousand messengers; and he shall determine their stations and routes of travel.

25/2.12. This was the first section of DIVAN LAW in the heavens of the earth for this cycle.

CHAPTER 3 Wars

25/3.1. In God's heavenly place, Craoshivi, Jehovih said: For My chosen on the earth, of Abram, Po, Brahma and Eawahtah, provide a place in Craoshivi for when they die, for they shall not dwell in the lowest heavens.

25/3.2. And for the infants of My chosen, who die in infancy, do not allow them to be engulfed in hada, but bring them also to the place of My God.

25/3.3. The Diva then decreed: First, lines of roadways to be established from the earth up to the kingdom of God for such transport, and second, appointed officers and laborers to prevent the spirits of God's chosen from falling into the hands of the drujas, and to bring the chosen to Craoshivi. The Diva said: On the third day after the death of such a mortal, his spirit shall be borne to the home of God. And it was so.

25/3.4. But as to the heathen, the Diva decreed: The labor of the Lords of all the divisions of hada and of the earth shall be with the undelivered sons and daughters of the earth and her heavens; but in no case shall they labor anymore with the Faithists; for the Faithists, mortals and spirits, come under the higher law, which is of Jehovih, through His Son, God of Craoshivi. This was the second section of the Divan law.

25/3.5. And from this arose the saying: The believers go to God, but the unbelievers go to his Lords; they who live the higher law on earth, escape hada. And after some years the Diva passed a law, according to the saying, and called it the third section of the Divan law, and it was proclaimed as such throughout heaven and on earth.

25/3.6. Now it came to pass in course of time, that some corporeans, who did not belong to the societies of Faithists of any of the tribes of Jehovih's chosen, became believers in the All Person, and believed that to live by the All Highest light was the fulfillment of the Divan law. And they did not join the Faithists, or follow the rites and ceremonies.

25/3.7. God propounded this in Diva: Where shall the spirits of these be delivered? Behold, even on the earth they have delivered themselves away from the druks; shall we now suffer them to fall into the kingdoms of mixed company in hada?

25/3.8. Upon this the Diva decreed: A separate kingdom shall be prepared for those who believe, but have lived isolated, and who do not know the rites and ceremonies. This was the fourth section of the Divan law. The fifth was like it, but explanatory, which was:

25/3.9. To have faith in One Great Person, the Ever Present Spirit; Creator and Ruler, is well; but to have such faith, and yet not commit one's self to an association of brethren of like faith, proves a lack of discipline; and that requires beginning at the fifth grade in the es'ean world.[848]

25/3.10. The sixth section of the Divan law provided: The kingdom, for those who profess faith in the Great Person, Jehovih, but are without practice, shall be called Me-de,[849] and its place shall be in the first remove from the earth.

CHAPTER 4 Wars

25/4.1. Jehovih spoke to God, saying: Because you have founded Me-de you shall make Me-de-ci laws; and you shall send your surveyors down to hada and to the earth also, and they shall choose a heavenly place for your new kingdom. And there you shall go and create a plateau and holy place and capital, and provide a throne for it.

25/4.2. And when you have completed your work you shall appoint a sub-God to the throne, who shall rule in the place with wisdom, power and love, in My name.

25/4.3. But since many of My chosen forget Me, and so, apostate[850] themselves, your sub-God shall also receive their spirits, and his kingdom shall be their kingdom till they are purged of their sins.[851]

25/4.4. God spoke in the Council of Craoshivi, relating what Jehovih had said to him, and the Council then ratified the commandments of Jehovih. And A-chung-le was selected and made sub-God of Me-de, with the title Anubi, signifying mediator, and judge of grades.

25/4.5. God said: Anubi shall have a badge, and a pair of scales; with my own hands I will invest him. And, accordingly, through his kingdom of Craoshivi,

[848] i.e., above the grade of helplessness but below that of association

[849] Medes, half-way between savageness and civilization. A name given to a land by the Caspian Sea, and to its people. Medes is from the Greek language; the word in the Panic should be, Me-de; and if applied to earth, Me-de-ya. In China it is Me-de, and in Algonquin, Me-dah, and in Phoenician, Me-dwe. –Ed.

[850] abandon some or all of one's religion, e.g., faith, practices, vows, rites and ceremonies, etc.; to backslide; to become a skewed believer, misbeliever

[851] Here we have the origin of purgatory. –Ed.

God, under the commandment of Jehovih, duly established the place, kingdom, person, and the badge of office. And the term of office was made to correspond with God's and his Lords'.

25/4.6. Thus put upon the throne in the heavenly place, Me-de, was Anubi, who had been A-chung-le, an angel of a thousand years in the colleges of Jehovih, most wise and full of love, and industrious also.

25/4.7. Again Jehovih spoke to God, saying: From this time forward My colleges shall be in Craoshivi; and from this time forward My schools and primaries shall be in the kingdoms of My Lords. || The Diva afterward made this another section of the Divan law.

25/4.8. So God and his Lords removed all his colleges and places of great learning to Craoshivi; but the schools and primary educationals were left in their heavenly places in the dominions of the Lords.

25/4.9. Now during the dawn of dan, four etherean Gods had sojourned on the earth, walking with four mortals, namely, with Po, of Jaffeth; Abram, of Arabin'ya; Brahma, of Vind'yu, and Eawahtah, of Guatama. And the four Gods preached through these four men, explaining Jehovih and His kingdoms; and the angels of Jehovih inspired many followers to them. For four years these Gods dwelt on the earth, and then ascended into the upper regions.

25/4.10. Jehovih spoke to God concerning the matter, saying: For four years I bestowed My light in Person on the corporeal earth, and then I departed; for it is well that men and angels learn to be self-raising. For which reason I left four substitutes, Lords of heaven, on the earth, with My four peoples whom I delivered. And I commanded these, My substitutes, to abide upon the earth for forty years, in order to indulge My chosen in a surety in My creations founded in corpor.[852]

25/4.11. Because My substitutes are ethereans you shall provide for them; and (at the end of forty years) you shall have their places filled by atmosphereans from the highest grades. ||

25/4.12. The Diva then made a section of the Divan law, providing for the four who stood highest in the grades in Craoshivi to take the places, to dwell with the Faithists in the names of the Great Spirit; and the names of the Great Spirit given were: to Jaffeth, Te-in; to Arabin'ya, Jehovih; to Vind'yu, Ormazd; to Guatama, Egoquim; according to the languages and capabilities of mortals to pronounce words.

25/4.13. The Diva then made another section of the Divan law, which was the title to be given to the four angels thus provided to bestow the Voice of

[852] That is, to securely establish via the Faithists, the anchorage of Jehovih's light within the corporeal creation, so as to make it irrevocable, irreversible, sealed, permanent.

Jehovih on mortals, and the title was O-yra; that is, O the High Heaven; and Y, going to; and ra, the earth.[853]

25/4.14. The twelfth section of the Divan law provided for each O-yra to have ten thousand attendants—angels from above the eightieth grade, from the colleges of Craoshivi. And the attendants were to sojourn on the earth with the Faithists as inspiring spirits and protectors.

25/4.15. The thirteenth section of the Divan law made the term of office for the O-yra eleven years each; and the same for their attendants.

25/4.16. The fourteenth section of the Divan law explained the duties of the O-yra and their attendants, which were: That the O-yra was to reside with the chief rab'bah or high priest, and be his inspirer; being with him day and night; and by virtue of his presence make the chief rab'bah know the Voice of the All Highest. And the attendants first in rank were to dwell in the same way with the ordinary rab'bah, and for the same purpose. And the other attendants were to dwell with the multitude in like manner, and for the same purpose. And each O-yra was to have a heavenly place in the mortal temple, where he could meet his attendants in Council in reference to the Faithists and their affairs.

25/4.17. The fifteenth section of the Divan law made the O-yra and his attendants the heavenly kingdom for the ashars of the Lords who dwelt with mortals.

25/4.18. The sixteenth Divan law provided for the O-yra to increase the number of his attendants, according to the increase of the number of Faithists in each of the four divisions of the earth.

25/4.19. Such, then, were the chief of the Divan laws made in heaven in the cycle of Cpenta-armij, during the first two hundred years. And all the kingdoms of atmospherea were established and officered; and all the people in these heavens became organic as soon as they passed the es'yan age. Nor was there any dissatisfaction among any of the Gods or Lords, or other officers, or in any of the colleges, or hospitals; and never since the foundation of this world had there been such prosperity in the resurrections of the inhabitants in heaven.

CHAPTER 5 Wars

25/5.1. And the harmony of heaven reigned on earth; war ceased among men on all the divisions of the earth. And man began to esteem wisdom, truth, virtue, and industry. The inspiration of the angels set man to imitating the affairs of heaven. He built schools and colleges, nurseries and hospitals; and factories for cloths of silk, linen and cotton, and for paper, and for making glass, and leather, and for smelting iron, copper, silver and gold.

[853] This is the origin of the word oracle. –Ed.

25/5.2. Three great peoples sprang up on the earth within two hundred years; in Jaffeth, in Vind'yu, and in Arabin'ya; and a fourth great people were overspreading Heleste in every quarter. And the kings of Heleste were sending emigrants by thousands and thousands into Uropa.

25/5.3. The Lords sent ashars of great wisdom to dwell with mortals, to teach them by inspiration in regard to all knowledge; to teach them to spin and weave finely; to teach them the seasons, the times of the earth, moon, sun and stars; and to observe them with lenses, as had been the case in the cycle of Osiris, but was lost on the earth. || Yes, the spirits who had been mortal thousands of years before were brought back to the earth to reveal to mortals the lost arts and sciences.

25/5.4. By night and by day these angels remained in the presence of mortals, and by virtue of their presence spoke to the souls of men, and thus made them understand.

25/5.5. And the Lord God of Maitraias restrained the drujas of heaven from coming back to afflict mortals or lead them astray. He guarded the earth around on all sides, so that, in heaven, the Lords and the Divan hosts, in mirth, styled him THE SAVIOR OF MEN!

25/5.6. Jehovih rebuked them, saying to God: They who sow in mirth often reap in sorrow. But even the Lords, with all their wisdom, did not see what was in store for their successors.

CHAPTER 6 Wars

25/6.1. The O-yra, the four angels with their thousands of assistant angel hosts, dwelt on the earth, with the Faithists; inspired them in peace, and rites, and ceremonies; inspired them in prayers, and psalms,[854] and sacred dances; dwelt with them day and night; talked to their spirits when they slept; led them by inspiration to happy marriages, so that they might beget offspring capable of the Voice.

25/6.2. And in each of the four countries the Faithists became as bands[855] of brothers and sisters. And there came to them from the kings' peoples tens of thousands, who joined them, living as Faithists, casting their wealth into the rab'bahs' hands, for the benefit of the poor.

25/6.3. In two hundred years there were in Jaffeth three million Faithists. In Arabin'ya there were two million Faithists, In Vind'yu there were four million Faithists. In Guatama there were one million Faithists.

25/6.4. But the Faithists were mostly poor people, and inhabited many far apart regions.

[854] sacred songs (hymns, anthems), some perhaps not unlike chants

[855] groups of people, associations, clans

25/6.5. But the kings' peoples were rich; had large cities, and an abundance of elephants, horses, camels, asses and cheetahs.

25/6.6. The Faithists had little learning as to books and instruments for measuring the stars, moon and sun; they derived their knowledge from the angels of the Lords. The Faithists' knowledge pertained mostly to perfecting the soul; but the knowledge of the kings' people pertained mostly to earthly matters, and to the gratification of self.

CHAPTER 7 Wars

25/7.1. The Anubi's labor on earth was to win the disaffected of the kings' peoples into association; and as far as possible bring them to the rites of Faithism.

25/7.2. Anubi sent tens of thousands of angels into all the regions of the earth. By inspiration and otherwise, these angels established the rites of Anubi.[856]

25/7.3. By these rites even kings were converted to Faithism and the full ceremonies of the brethren.

25/7.4. And by the same means the Maichung, of Jaffeth, were made into Faithists; and by the same rites the Effins, of Vind'yu, were converted into Faithists, adopting all the rites and ceremonies of Emethachavah afterward.

25/7.5. And it came to pass in course of time that there were no suffering poor in the world. The Faithists had gathered them all up and made brethren of them; and the contributions to the Faithists by the kings' peoples rendered all the people comfortable.

25/7.6. || Anyone (who desired to learn heavenly things) was eligible for the degree of Anubi. The rites and ceremonies were in dark chambers; and the angels of heaven, clothed in sar'gis, took part in them. And the angels taught mortals, by the voice, the mysteries of spirit communion; how to sit in circles and in crescents; taught the four dark corners, and the four bright sides; taught them how to ascertain from what grade in heaven the spirits came; how to keep off evil spirits; how to attract righteous spirits; taught them how to develop in su'is and sar'gis; the secrets of falling water; and the application of lotions to the skin, that would make poundings and rappings.[857]

25/7.7. The second degree taught the people of the Great Spirit and His secret names; taught them His high holy heavens, where all is rest and happiness forever. Whoever took the second degree had to live one year with the poorest of the poor, going about soliciting alms, reserving only the poorest of things for himself. And if he found a person naked he must take off his clothes and give them to that person. Men and women alike served the same conditions.

[856] A later version of part of the Anubi degree is given further on in Oahspe.

[857] These rappings and poundings were caused by spirits (a spirit rap is sharp sounding, like rapping a knuckle against a door; a spirit pounding is dull sounding, like pounding the fleshy part of the fist on a door).

25/7.8. The third degree taught the dominions of God and the Lords, the place of their abiding, and their respective labors in heaven. And the members had to learn the names of the God or Gods, Lord or Lords, and the Divan laws; the words of salutation; the anthems; the prayers; the praise; the positions of utterance [oratory –Ed.]; the orders of marching; to write sacred names; the secret of begetting pure offspring, and the key to the two preceding degrees.

25/7.9. The fourth degree taught the arrangement of the heavens; the places of the sun, stars and moon; the places and grades of the unseen worlds; the localities of the lower and higher heavens; the places and dominions of false Lords and false Gods; the places in hada, and of hells and knots; of familiar spirits, and also of fetals, both the harmless and the destructive vampires, that live on mortals and in swine and cattle, that induce mortals to eat flesh food for that purpose; the key to the place of the north star; the position of the earth's vortex; the vortices that move the corporeal worlds and hold them in place; and the rules for building temples and pyramids, with their spirit chambers.

25/7.10. Besides this there was the fifth degree, which reached the secret of life in the flesh; the power of will and how to use it far and near; how to rule over others without their knowing it; to cast spells; to enter the prophetic state; to estimate numbers without counting; to find proportions and distances without measuring;[858] to forecast the time of things; to find the weight of things without weighing; to find the power of the capstan before it is made, and of the lever and screw; to find the friction of things before they were moved, in order to know the power required. The fifth degree was called the degree of prophecy; and the place of initiation was called the college of prophecy.

[858] Mathematics was at that time taught in colleges as a branch of prophecy. –Ed.

25/7.11. In this degree the angels came in sar'gis and taught these things orally, and initiated mortals thus learned them. But no one could take the fifth degree without having become proficient in all the four preceding degrees, and without the recommendation of the rab'bah (or priest) who had charge of the college.

25/7.12. And such was the wisdom of God that only Faithists could receive the degrees, except the first degree; and, therefore, the greatest knowledge of the earth was kept in secret with the Faithists. And the kings' people, even the richest and most powerful, were beholden to the sons and daughters of the Faithists. To build a palace or a temple, or an aqueduct or canal, or a ship, or any great affair, the kings and the kings' people were obliged to employ Faithists of the fifth degree to superintend the work.

CHAPTER 8 Wars

Of Anuhasaj; who, by treachery, becomes Lord God, second in rank to God, Son of Jehovih

25/8.1. Jehovih spoke to God in Craoshivi, his heavenly place, saying: Behold, I have given great light to the earth and her heavens for hundreds of years; and My Gods and Lords are becoming conceited in their own power and wisdom to rule in heavenly places.

25/8.2. Now I will try them for a season, by sending them a'ji'an darkness; for My Gods and Lords must learn to master the elements I have created in the firmament.

25/8.3. So Jehovih brought the earth and her heavens into a dark region for a season.

25/8.4. Anuhasaj, a one-time sub-God under Ahura, the false, had been cast into hell, and then delivered out of hell, at which time he repented, and became a Faithist in heaven; serving many years in holy works in Ailkin, a heavenly place of great wisdom.

25/8.5. And it came to pass that Ailkin was raised into a new heavenly place, called Vara-pishanaha; and in the removing, behold, Ahura ordered Anuhasaj from the line because of his disharmony. And Anuhasaj allowed himself to become angered.

25/8.6. Satan (self) said to Anuhasaj: Who are you, that one of less wisdom orders you? Anuhasaj said: Alas, I am a fool, and without will to assert myself.

25/8.7. For many years afterward Anuhasaj became a wandering spirit in heaven, going from kingdom to kingdom, doing nothing; and at times descending to the earth, observing the kingdoms of the earth.

25/8.8. Satan came again to him and said: Listen to my voice, and you shall triumph over all other Gods. Anuhasaj said: What shall I do? And satan said: Go to Ahura, who offended you in presence of the Chieftainess, Cpenta-armij, and say to him: O God, I crave[859] your forgiveness. You were right, and I was wrong. I have repented most bitterly. Now I come to you, with faith in Jehovih. I will serve Him forever. Do not turn me away, O Ahura; remember your own onetime shortness; and the high Gods above you accepted you.

25/8.9. Satan continued: Ahura will delight in you and take you at your word. And you shall enter Vara-pishanaha, asking for the lowest of places; practicing humility in all your behavior. But be fruitful in making acquaintances with those who shall serve you afterward.

25/8.10. Satan continued: And whether it takes fifty years, or a hundred, or even two hundred, bide

[859] desire deeply, ask humbly for

your time. But the time will surely come when you shall be exalted; and you shall solicit and accept a place in the dominions of the Lord God in the Lord-dom of heaven and earth, Maitraias.

25/8.11. Satan continued: And whether it takes one hundred years more, or two hundred years, it does not matter to you; but you shall finally attain to the Lord-dom, and be duly installed and crowned Lord God of heaven and earth.

25/8.12. And when you are thus exalted, you shall seek to have appointed to the ten divisions of earth those Lords who are your own special friends. And it shall come to pass that the whole earth and her heavens shall be yours, and your title shall be Lord God, and all people on earth and in heaven shall be your servants.

25/8.13. Anuhasaj said: You are the wisest of Gods, O satan. All you have advised, I will do; nor shall anyone in heaven or earth know my designs.

25/8.14. And it came to pass in course of another hundred years, Anuhasaj was promoted on the staff of the Lord God, the guardian, where he served the Lord God one hundred and seventy years. So the Lord God named Anuhasaj for his successor.

25/8.15. So God came from Craoshivi and crowned Anuhasaj Lord God of heaven and earth; with great pageantry and display, God gave him a throne and placed him upon it. And from this time onward Anuhasaj was known and saluted as Lord God, which is the first rank below God.

25/8.16. The Lord God said to satan: Who first shall I bring into my favor? Satan said: You shall first bring into your favor Anubi, MASTER OF THE SCALES OF HEAVEN, and when you have this to your liking, you shall call him YOUR SON and SAVIOR OF MEN!

25/8.17. The Lord God said to satan: Who next shall I bring into my favor? Satan said: You shall next bring into your favor the ten Lords of the heavenly kingdoms of the earth. And when you have them to your liking, you shall exalt the chief one of them to be above the rest; and you shall call him Osiris, for it is a name loved on earth and in heaven.

25/8.18. Satan said: You shall re-establish your Lord-dom and call it Hored, and it shall be the central kingdom of all the heavens belonging to the earth.

25/8.19. And Anubi shall send the spirits of his department to your heavens; and Osiris and all the other Lords shall send the spirits of their departments to your kingdom. And in no case shall any more spirits be sent to Craoshivi; for all people in heaven and earth shall be taught that your kingdom is the All Highest Place; and that you are the All Highest God, even the Creator of all things; and all angels and mortals shall be your servants.

25/8.20. Then the Lord God went to work earnestly, but slowly and surely. The Lords of all the

divisions of the earth were his special friends, and the type who would willingly do his bidding. And they were learned and of high grade, having heavenly experience of more than a thousand years each.

25/8.21. And the Lord God told no one in heaven or on the earth about his designs; gave no sign or token in his behavior that would make messengers or swift messengers look at him to read him; and he passed for the meekest and holiest of Gods.

25/8.22. But the time came at last for which the Lord God had labored hundreds of years; and he gave a festival in his heavenly place, inviting the Lords, captains, generals and marshals, whom he knew would willingly do his bidding.

25/8.23. And they came even as the Lord God had planned, and it was a time of great joy. And when the feast had ended, the Lord God spoke before them, speaking as one moved in sorrow to do a solemn duty for the sake of Jehovih.

25/8.24. The Lord God said: O my brothers, hear the words of your Lord God! Behold, I have charge of the Lord-dom of heaven and earth, I am like a guardian that stands by a cornfield to see that the corn grows unmolested. My experience is not of a year, nor of a hundred years, but of thousands of years.

25/8.25. In Jehovih's name I speak before you; for the love I bear for the souls of men and angels. I do not belong to the Diva as you Lords do; my voice finds vent in the fullness of the Father in me.

25/8.26. Who is here who has not seen in these heavens during the last hundred years, great decline in the faith of angels in the All Person? Speak then, O Lords; and if you have hearts for more energetic service for the Father and His kingdoms, now let your tongues have full liberty, as becomes[860] Gods.

25/8.27. Anubi said: You are wise, O Lord God. God of Craoshivi lays the blame on a'ji.

25/8.28. Then spoke Hi-kas, whose heavenly place was over Jaffeth, he said: My Lord God and my Lords, before your wisdom I bow. I am barely a child in heaven, little more than a thousand years. My tongue should be silent before you, my long-experienced Lords. Hear me though in my little wisdom, and pity me for it.

25/8.29. To the east or west, or north or south, all things grow [progress –Ed.], in heaven and on the earth; I have seen no greater wisdom than this. One thing does not grow, the Diva. Behold, the Diva made laws hundreds of years ago, and they were wise laws at the time they were made. You and I, all of us, are bound by the old Divan laws. The laws have not grown.

25/8.30. Gods older than I am, and Lords also, tell us that the All Light is a Person and has Voice; and,

[860] as is fitting for, right for, suitable for

moreover, that long ago He spoke to high-raised Gods, saying: These things, shall be thus and so.

25/8.31. I appeal to your judgment, O my Lord God and my Lords, was that not a wise doctrine for the ancients? For on this authority angels and mortals fell down and worshipped Him Whom they did not see. And they where obedient to do the will of their masters and teachers on this self-asserted authority of a Person no one had seen!

25/8.32. Which is to say: It is wiser to worship Him we do not know, and cannot comprehend, and is therefore as nothing before us, than to hearken to the words of most wise Gods and Lords.

25/8.33. If to worship 'that which we are ignorant of' is the highest of worship, then the fool is the greatest of worshippers. For he is ignorant of all things. And by virtue of this reason, he who is the wisest must be the poorest of worshippers. And in truth, is it not so, both in heaven and on earth?

25/8.34. With the acquisition of knowledge, they all put away the Unknowable;[861] the ignorant are devout worshippers. Shall we hold our tongues, saying: Wh-ce, wh-ce![862] The ignorant must not hear the truth; the whole truth!

25/8.35. Are we not hypocrites in doing this? Some have come to us from far-off regions, saying there are more delightful heavens, much higher! Why, then, shall we not all run away and leave this?

25/8.36. My Lord God, and my Lords, these heavens are good enough, if improved. The earth is good enough, if improved. We want larger kingdoms and more adorned thrones in our heavens and on the earth.

25/8.37. Next spoke Che-le-mung, whose heavenly kingdom was over Arabin'ya. He said: My Lord has spoken soul words. With knowledge obtained, what more do angels or mortals need? What value is it to them to say: Beware! The Unseen hears and sees! or, Stop and consider the Divan laws!

25/8.38. My Lord God, for the wisest, best and most honest to assume dominion—this I have not seen. Your kingdom should be the largest and most adorned of all kingdoms. And you should have, to labor with you, Lords with kingdoms greater than all Craoshivi. Can our Gods and our Lords not make these heavens the greatest of all regions in the universe? Shall we and our people continually run off to etherea in search of higher heavens? And not improve our own? To exalt a place by going away from it, who has seen this done?

25/8.39. Arc-wotchissij, whose heavenly kingdom was over Vind'yu, spoke next. He said: O if only I had not struggled so long to put away wisdom like this! All that has been spoken I have understood. But I curbed my soul; I thought I was alone in such reason. Now, so suddenly, I do not have words well

[861] Note that this is an Osirian (materialist) speaking, and truly for him, at that time, Jehovih was Unknowable. But for the Faithist, the understanding or experience is that Jehovih is KNOWABLE, but never in His entirety.

[862] Equivalent to shh... or shush or hush—the sound of the wind. Thus: Shall we keep quiet, saying, hush, the ignorant must not hear... [Note this seems to be said in mockery of Eolin, Eolin being taught as being like the wind.]

schooled. I speak little, lest I later trip myself up. It is the joy of my life to listen to such wise arguments. Another time I will say more.

25/8.40. After him spoke Baal, whose heavenly kingdom was over Heleste and the south end of Jaffeth to the sea, a young Lord of great promise. He said: How shall one of my inexperience speak before such Gods as are here! But because you have touched upon a matter dear to my soul, my words will come forth. I have seen all these heavens, and even Craoshivi, waning for hundreds of years. Our kingdoms are like old women, resigned to routine, living, but dead.

25/8.41. We have the same rites and ceremonies as the ancients; parades, salutations, and anthems sung for thousands of years; and to whom? A figurehead that is void of shape and person and sense. Who is here that has not deserved honor more than such a being? My Lord God has labored two thousand years! I have seen him in Vara-pishanaha for more than a hundred years, stooped to the vilest labor, over bad-smelling drujas, teaching them, washing them!

25/8.42. The Lord God should have a kingdom wide as the earth, and a million attendants to do him honorable parade. And when he goes forth he should have hundreds of thousands of heralds and trumpeters to proclaim he is coming. We need such. We need wider fields and more pomp and glory in our heavens; and kingdoms with great capital cities, and thrones arrayed in splendor.

25/8.43. Then rose Ashtaroth, assistant to Baal, and Lordess of the East Wing of his heavenly place. She said: Here are other Lordesses who can speak wisely. As for me, my words are few. The ancients have taught us to be plain in all things. And we have made our heavens like orchards stripped of leaves and blossoms. As fast as angels are made bright and useful, they are persuaded to become Brides and Bridegrooms to Jehovih, and fly off to remote worlds. Our own beloved earth, that brought us forth, together with her heavens, are thus forever stripped of the most valuable fruitage and ornament.

25/8.44. We all know that atmospherea is extensive enough to contain all the angels the earth will bring forth in millions of years! I appeal to you, my Lord God, and to you, most wise Lords, are these Brides and Bridegrooms not hoodwinked[863] by the tales of the etherean Gods? And by the parade and pageantry of the marriage ceremony? And by the fire-ships, and pomp and splendor of the marshals, and trumpeters, and music, and the high-raised Gods?

25/8.45. Behold, we have one here who can invent all these glories, even our Lord God. He should have such a heavenly place of splendor that

[863] misled, deceived, tricked, cheated, duped

the Brides and Bridegrooms would fly to him instead of the far-off heavens.

25/8.46. The other Lords and Lordesses spoke similarly, and when they had all spoken, Anuhasaj, currently the lawfully anointed Lord God, rose up. He said:

CHAPTER 9 Wars

25/9.1. Most wise Lords, in words you have done me great honor. There let the matter end. I perceive what anyone can understand, which is that the center of the heavens should be here. Why should the heirs of the earth and atmospherea be carried off to other heavens? It is sufficient for us that we cultivate our own. I am not competent for so great a work. Rather you should choose from among yourselves the highest and best wise man, and make him your God. I will be his servant to do whatever he puts upon me.

25/9.2. I have traveled far, and took the measure of many worlds. I declare to you there are no glories in the far-off worlds (etherea), that cannot be built up in these heavens, and even on the very earth.

25/9.3. Hear me then and judge me, not for my fitness, but for my unfitness, and so dismiss me except to make me your servant.

25/9.4. Do not send off the highest raised angels, but make these heavens suitable to them.

25/9.5. Make this kingdom the All Highest heavenly kingdom; and make your God the highest of all Gods, even the Creator. You shall surround him with a capital city, a heavenly place paved with diamonds and most precious gems. And his throne shall be the most exalted, highest of all glories. To which none can approach, except by crawling on their bellies. Yes, such majesty should surround your God as befits[864] a Creator, and such newly-invented rites and ceremonies as will dazzle beyond anything in all the worlds!

25/9.6. The rites and ceremonies should be carried to the highest.[865] Without rites and ceremonies a people are like a dead people; they are like an army without discipline. In fact, discipline is void without the formalities of rites and ceremonies. To not have these is to have everyone do for self, which is the dissolution of all union. Baal has spoken wisely on this; we need new rites and ceremonies, adapted to the highest grades. We shall no longer bow to a God we do not know, a scattered substance wide as the universe!

25/9.7. Because you have spoken, I am pleased. Because you have come to my feast, I am delighted. To be with one's own loves, what is greater than that? It has been said, man shall love all alike; but I say to you that this is impossible. We have our preferences,

[864] is appropriate for, corresponds to, comports with

[865] highest perfection, highest degree, highest potency, highest priority, suitable even for the highest persons, etc.

and we delight to come together. Who shall tell us not to?

25/9.8. And yet, my Lords and Lordesses, shall we not deliberate on these things? And council with our best loves upon it; for such is the construction of the mind that it often sees better through others' eyes. And, above all, shall we not mature the subject to know if in our own souls we are sincere, doing all things for the good of heaven and earth, and not for ourselves.

25/9.9. You know how Ahura's kingdom prospered until he began to work for his own glory; let us not, then, fall into his errors, but from his errors learn to avoid similar ones. And now, since the time of the feast has ended, and our respective kingdoms await us, I declare the assembly dissolved. Arise, then, my Lords and Lordesses, and go your ways. And if you desire further communication with me regarding this matter, do so through messengers, which you already have.

CHAPTER 10 Wars

25/10.1. Satan[866] went to all the Lords and Lordesses in hada, and said to each and every one: Yours shall be exaltation without labor; because you are wise, others shall serve you; and great shall be your glory. As you have witnessed the rites and ceremonies, in Craoshivi, of the high-raised Gods, even so shall it be with you. Behold, the heavens of the earth shall become the brightest and most glorious of all heavens. Be patient, enduring anything, for you shall surely, in time to come, be second to none, the highest of Gods!

25/10.2. And your name shall be sung in the ceremonies, and shall be honored even in the far-off heavens. It shall be said of you that you are among the youngest of Gods, who, by your own self-will, mastered all things so suddenly that even the oldest of Gods stood appalled at your daring.

25/10.3. Be patient, and seeming most humble, and bide your time; you were born to be a leader even among Gods. Be secret, disclosing nothing. ||

25/10.4. Satan said to Anuhasaj, who was Lord God: Be dignified, and by your much-professed love, like a father to all the others. And it shall come to pass that they will thrust these great dominions upon you.

25/10.5. Now while these matters were with these Lords, behold, in far-off Craoshivi Jehovih spoke to God on the throne, before the Council of Jehovih's Son, saying: Because I indulged your Lords and Lordesses in prosperous places, they are becoming forgetful of Me.

25/10.6. For so I created man: In prosperity he idolizes himself. He says: Behold me! What great

[866] Satan here is not in the figure of a person, but as the expression of coherent darkness within the souls of the unripe that inspires the self toward self-serving ends.

things I can do: Yes, I am wise; I perceive the nothingness of the Creator! || And he builds to his own ruin. I created life and death all around him, so that he might learn My power before he quits the earth. And hada I made wide, with a place of ascent and a place of descent. Upward I placed My holy lights, saying: Come! Downward, I made darkness, saying: Beware! Hell lies here! But they plunge headlong into misery.

25/10.7. God said: What have they done, O Jehovih? Jehovih said: They are laying their heads together to rebel against the manner of My everlasting kingdoms. Summon the Diva before you, and bid them speak outright as to what they desire.

25/10.8. God sent messengers into all the divisions of the lowest heavens, to the kingdoms of Jehovih's Lords and Lordesses, as the Father had commanded, summoning them to Craoshivi. On the other hand:

25/10.9. Satan spoke to Anuhasaj, the plotter of the mischief, saying: Lest God in Craoshivi get wind of this matter, and so bring to nothing your long-laid plans, send word to him, saying: Greeting, in love to you, Son of Jehovih, God of the heavens of the earth. From the light before me I am resolved to resign the Lord-dom. Search, therefore, and provide one in my place. ||

25/10.10. Satan continued speaking to Anuhasaj: Send word to your Lords and Lordesses, saying: Greeting in love to you, Lord of Jehovih. I foresee that many will desire me to take the place of God of the earth and her heavens. Seek to relieve me of this, and choose one less radical, so that you may more fully endorse him. Behold, I am about to resign the Lord-dom, and desire to see you. ||

25/10.11. The Lords and Lordesses received the two communications at the same time; and they each laid the matter before their Holy Councils; and great was their excitement. That which had been planned to be in secret was thus made public before billions in all the hadas in a day!

25/10.12. The Lords and Lordesses hastened at once to Anuhasaj's capital, each attended by ten thousand attendants.

25/10.13. Now when they were assembled, perceiving that God in Craoshivi knew of the matter, and with their own shame over disobeying the Divan summons further inciting them, they at once proceeded to found a consolidated kingdom, with Anuhasaj at the head. Anuhasaj made believe he did not desire the Godhead, and only agreed to serve provided they installed him with oaths of fidelity. And this they did.

25/10.14. So, after a session of three days, Anuhasaj was elected and enthroned in Hored, a new heavenly place, and crowned OUR GOD of the earth

and her heavens, the VERY LORD GOD IN JEHOVIH. Thus he became a false God.

25/10.15. But they did not crown him with the true crown, for that was with God in Craoshivi; but they made one, creating it in the sacred circle. But since he could not be crowned by those beneath him, they were in a quandary how to proceed. Then satan spoke to Anuhasaj, saying: Command them to lie on their bellies in token submission to you, and say to them: Lay the crown at my feet, and I will stand with my head bare; and when you have prostrated yourselves, I will command the crown in my own name to rise up and lie on my head; and if it so rises, then you will know in truth our work is the highest, best work.

25/10.16. Anuhasaj then repeated this to the Lords and Lordesses, and they laid themselves down on their bellies, each being anxious to show fidelity, in hope of exaltation. And when they were down and could not see, Anuhasaj, having no power in Light, said: Crown of these most holy, wise Lords and Lordesses of heaven and earth, arise and lie on the head of him who shall have dominion on earth and in these heavens!

25/10.17. And with that, he stooped down on the sly, and with his own hand raised it up and crowned himself, and commanded the Lords to rise up. And lo and behold, some of the Lords and Lordesses said they saw with the second sight of the soul, and that the crown rose of its own accord, being under the will of the circle!

25/10.18. And they clapped their hands, saying: ALL HAIL, OUR GOD! ALL HAIL, OUR GOD! ALL HAIL, OUR GOD! Proclaiming him in the east and west and north and south.

25/10.19. He responded: THE LORD, YOUR GOD, REIGNS! Peace be yours. Behold, the heavens and earth are mine; be steadfast to me, and you shall be glorified in my name. You who have been Lords and Lordesses shall be Gods and Goddesses, with great powers and with mighty kingdoms. As I foresaw this, so have I provided for you beforehand. In this very time and place I will crown you and apportion you with great glory. Yet do not think that this is the last; it is only the first, and temporary until the new heavens are founded with broader boundaries.

CHAPTER 11 Wars

Of the Deity, alias Dyaus, alias De'yus, alias Deus; origin and power in the heavens and on earth

25/11.1. Anuhasaj said: I, the Lord, your God, being the All Highest, through your choice, decree,

for the sake of harmony and concert in our labors, the establishment of a De'yus [Congress –Ed.].

25/11.2. As the Craoshivians have had a Diva (Divinity), so will I have a De'yus. And by virtue of my own authority I proclaim you, my Lords and Lordesses, as its holy members.

25/11.3. As the Diva has been taught in these heavens, so also shall be taught the De'yus, in which I assume the rank of chief head.

25/11.4. As the Diva had laws, so also shall our De'yus; and they shall be promulgated on the earth, and taught to mortals as the laws of De'yus (Deity).[867] Therefore by my own voice I dissolve the Diva of heaven; and it shall not exist from this time forward forever. And whoever of you are its members, shall this day resign from the Diva, and send word to the ruler of Craoshivi, for his benefit, and for his kingdom's benefit.

25/11.5. And the ruler of Craoshivi shall continue in his own place and kingdom; for it is his.

25/11.6. And the ruler of Vara-pishanaha, called Ahura, shall continue in his own place and kingdom, for it is his.

25/11.7. First, then, I take to myself Anubi, the Lord loved by you all, and he shall be my associate, and his title shall be MASTER OF THE SCALES OF HEAVEN, for he shall determine the grades of the spirits and send them to their respective departments. On earth his title shall be SAVIOR OF MEN, SON OF DE'YUS.

25/11.8. Second, you, Hi-kas, shall be RULER OVER JAFFETH and its heavenly kingdom; and your title shall be TE-IN, and of the first rank of GOD OF THE EARTH.

25/11.9. Third, you, Wotchissij, shall be ruler over Vind'yu and her heavenly kingdom, and your title shall be SUDGA,[868] and of the first rank of GOD OF THE EARTH.

25/11.10. Fourth, you, Che-le-mung, shall be ruler over Arabin'ya and her heavenly kingdom, and your title shall be OSIRIS, and of the first rank of GOD OF THE EARTH.

25/11.11. Fifth, you, Baal, shall be ruler over Heleste and her heavenly kingdom, and your title shall be BAAL, and of the first rank of GOD OF THE EARTH.

25/11.12. Sixth, you, Ashtaroth, shall be ruler over Parsa,[869] and its heavenly kingdom, and your title shall be ASHTAROTH, of the first rank of GODDESS OF THE EARTH.

25/11.13. Seventh, you, Fo-ebe, shall be ruler over Uropa and her heavenly kingdom, and your title shall be FO-EBE, and of the first rank of GODDESS OF THE EARTH.

25/11.14. Eighth, you, Ho-jab, shall be ruler over Japan and her heavenly kingdom, and your title shall

[867] This [explanation] corresponds with the sacred books of India and China, Dyaus and D-yin being the words they use. Our term, Deity, is most likely from the Greek Zeus or [Latin] Deus. There is no word in Hebrew corresponding; this shows that the Jews [i.e., the Israelites] were protected from the word. Only idolaters have ever substituted this name for Jehovih. The Greeks rated Zeus as the All Highest God, i.e., a person in figure of a man. The word Jehovih has never had any such signification. He is co-extensive with the universe. –Ed.

[868] Sudga means Apollo.

[869] The word, PARSEE, and the country, PERSIA, and the tribe, PARSIE, and, in Vedic, Par-su, are all confined to the same region of country. –Ed.

be HO-JAB, and of the first rank of GOD OF THE EARTH.

25/11.15. After that the false God made appointments for the other divisions of the earth and their heavenly places, and then he said to them:

25/11.16. All my Gods and Goddesses shall have thrones in their places, and holy councils and attendants, as is fitting for Gods of the first rank. And every one shall have a capital city, with subsidiaries according to the number and place of their spirits and mortal subjects.

25/11.17. And every God and Goddess shall manage his or her own kingdom in his or her own way; but every one shall nevertheless be tributary to my kingdom, according to the exactions I put upon him or them.

25/11.18. So that you may resign the Diva, and choose your assistants, before being crowned, I declare a day of recreation, to assemble at the trumpeter's call. ||

25/11.19. And so the hosts relaxed from duty and made their resignations from the Diva, sending these with messengers to God in Craoshivi, but not one of them mentioned the new state of affairs resolved upon. On the next day, at the trumpeter's call, they assembled again; and Anuhasaj said to them: Come with me, and I will show you the place of Hored and its boundaries; for it shall not be my kingdom alone, but yours also, for my kingdom shall be the kingdom of your kingdoms.

25/11.20. And they entered an otevan, and arrived in the fourth belt below meteoris, in the sign of the twelfth arc of Chinvat; and Anuhasaj said: From this time forward this belt shall be called Hored, and it shall be my place forever. It shall be the central kingdom of all the earth's heavens.

25/11.21. And the multitude said: HAIL, KINGDOM OF HORED, THE HOLY HILL, PLACE OF THE MOST HIGH GOD! And after that it was known as the belt of Hored, hill of God. It was a three-quarters belt,[870] and its base was ten thousand miles from the earth, and the summit was fifteen thousand miles high; habitable within and without. And its ascending rank in the grades was twenty, that is, it was easily habitable by spirits who had attained to that grade; being above the grade of infants and drujas, and above the region of hells and knots, except in cases of great panic. Now, from the first place of Hored, where Anuhasaj crowned himself, which was the eastern base of the hill, to the place for his capital city, he made a roadway and called it Loo-hored, and it was the only opened roadway to the kingdoms below.

25/11.22. So it came to pass that Anuhasaj had two capital cities; and the first was called the CITY OF THE GATE OF HEAVEN, that is, Anubi; and the other

[870] That is, it extended three-fourths the way around the world (but above it).

was called the PLACE OF EVERLASTING REST, that is, Sanc-tu. Anuhasaj said to Anubi: Behold, the City of the Gate of Heaven shall be your place. And you shall determine the rate of all souls who desire to enter the Place of Everlasting Rest. You shall be judge over them. And whoever is not for me shall not enter, but shall be cast into the kingdoms of hada (the lower plateaus). And those who are for me, you shall send to me.

25/11.23. And you shall have a Holy Council of one hundred thousand; and you shall have one million examiners. And your capital shall be guarded on every side but one, with pillars of fires, so that none can pass except by the Gate of Heaven. And you shall have seven million guardsmen, divided into seven watches, one for each day. You shall have ten thousand messengers between your place and mine; but between you and the Gods and Goddesses of the lower kingdoms, you shall have five hundred thousand. But the number of es'enaurs, trumpeters, marshals, and your attendants, shall be left to your own choice.

25/11.24. And all Gods and Goddesses coming to me, or sending messengers to my holy place, shall come through your city, even through the Gate of Heaven; and they shall come according to certain rites and ceremonies, which I will give to you. Come, therefore, and receive your crown.

25/11.25. Anubi was thus crowned; and after him the other Gods and Goddesses were crowned; and Anuhasaj bequeathed to each one his own kingdom, according to the custom of the ancients. And when these matters were completed, he again spoke before them, saying: Behold the example I have made before you; even before I provided myself for my own kingdom I have given to every one all things required. It is fitting and proper, therefore, that you contribute to me and my place workmen and materials, so that I may build in great glory also.

25/11.26. For, as I am exalted, and my kingdom made glorious, so do you have something to preach gloriously about to your inhabitants regarding the place in store for them. || In that way Anuhasaj put Gods and Goddesses under obligations to himself, and they acquiesced in his proceedings, saying: No, we will not only contribute men and women for this purpose, but we will labor with our own hands for the space of twenty days, helping to build the capital city, and to open roads, in all directions.

CHAPTER 12 Wars

Anuhasaj, the false God, declares himself against Jehovih

25/12.1. Anuhasaj never established the De'yus as projected at first, but took the name De'yus upon himself, and became known in the heavens by that name. When he had thus established Hored in its entirety, he gave a feast to the Gods and Goddesses; and after it had ended, he spoke before them prior to their departure, saying:

25/12.2. The time of duty is now upon you, and upon me, the Lord your God, also. Be, then, solicitous of[871] these things I speak of, so that in the everlasting times we may be brethren, and there shall be no other Gods but ourselves, forever.

[871] attentive to, seeking toward, considerate of, ask questions concerning

25/12.3. Behold, I have given into your hands to manage your own kingdoms in your own way; for which reason I can no longer say, do this, or do that, for my affairs are in my own kingdom. But if I have wisdom I shall freely impart, and the choice is yours, whether you will follow my advice or do otherwise, for you are of equal rank with me. And, moreover, my kingdom is dependent upon you, and not yours upon mine. Hear then my words as if I were merely one in a Council with wise Gods:

25/12.4. To overturn Jehovih and His dominions on the earth and in these heavens will be your first labor. And whenever corporeans embrace Him, calling themselves FAITHISTS IN THE GREAT SPIRIT, or FAITHISTS IN JEHOVIH, or FAITHISTS IN ORMAZD, or by any other name signifying the ALL LIGHT, or UNSEEN, or PERSON OF EVER PRESENCE, you shall pursue them, and destroy them off the face of the earth. To accomplish this you shall use the oracles, prophets, seers, magicians, or inspiration; and you shall set the kings and queens of the earth to war upon them, and not spare them, man, woman or child.

25/12.5. And those spirits of the dead who are Faithists and fall into your respective kingdoms, bring them before Anubi and his hosts, and he shall send them into regions of darkness, saying to them: Behold, you have your Jehovih! And Anubi shall place guards over them, and they shall not know where to go, but will cry out in their darkness.

25/12.6. At which time they shall be sworn into servitude in Hored to the Lord your God forever, and become slaves within your kingdoms.

25/12.7. And you shall teach both mortals and spirits that Hored is the All Highest heaven, and that it is the place of the All Highest God, even De'yus. Which for them to attain, you shall exact servitude from them in your heavens accordingly as you may desire.

25/12.8. In the rites and ceremonies, both in your heavens and on the earth, you shall enforce the exchanging of words signifying Great Spirit to words signifying Lord God, who is of the form and size of a man, declaring in truth that I sit on my throne in judgment of the world, for it is mine, and you are one with me.

25/12.9. And all songs of praise, prayers and beseechings shall be changed to your God, instead of Jehovih, or Ormazd, or the Great Spirit. For both mortals and angels shall be made to know that He is my enemy, leading my people astray. And as to the prophets and seers on the earth, who will persist in preaching or singing to the Great Spirit, you shall incite torture, punishment and death to them.

25/12.10. And whether I am called De'yus, or God, or the Lord God, or the All Perfect, they shall worship me only, forever. And my place, Hored, shall be the sacred hill of God forever! And none shall approach me except by crawling on their bellies; for I will so exalt my lights that none can stand before me.

25/12.11. When the Lord God had finished his discourse, the other Gods responded in love and adoration. Thus ended the feast, and, similar to the rites in other heavens, the Gods and Goddesses went and sat at the foot of the throne, and De'yus came down and took them by the hand, one at a time, and raised them up, saying: Arise, O God, and in my name, wisdom and power, go your way. And they departed.

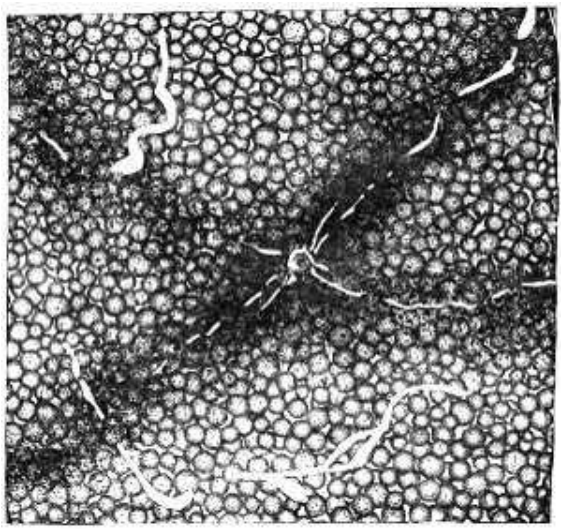
25/12.12. Accordingly, regarding the earth, great havoc and persecution were visited upon the Zarathustrians and Israelites, being put to death by hundreds of thousands.[872]

[872] see image i077

CHAPTER 13 Wars

25/13.1. Swift messengers coursing the heavens, from far-off etherean worlds, bound for destinations remote, passed over the regions of Hored; and the high-raised travelers felt the discordant plots of satan's Lord God and his hosts, thus bent to overthrow the Great Spirit's happy world. And so they sent word of it to Cpenta-armij, through whose fields the great serpent moved along. And her Most High Council, one with the Creator, cast about to know the cause and treatment of the dastardly outrage.

25/13.2. Then Jehovih spoke to His Daughter, Chieftainess, saying: The Lord God was duly honored in My name, and swore before Me to serve faithfully, forever, by his highest light. Hold him to his purpose, and bind him in the world he has assumed to rule for his own glory. And to his



i077 **The Earth in Kas'kak.** Jehovih said: So that My Gods could learn to master the elements of My heavens, I brought the earth into the etherean Forest of Kas'kak. And lo and behold, angels and mortals fell in the darkness. And Anuhasaj established the names Lord God and De'yus (Dyaus) (Deity) as worshipful on the earth. Before that time, man worshipped Me under the term Great Spirit. And man built the great pyramid as a monument of his own darkness.

fellow-Gods, conspirators against Me, Who brought them into being, give them full sway to destroy My worshippers. Let them raise the name of their God, and bait mortal kings and queens to glut themselves in the havoc of My chosen, the Faithists.

25/13.3. The earth nears her greatest corporeal growth, and these self-assuming Gods, through their mortal emissaries shall, in the greatest divisions of the earth, build monuments: temples, pyramids, and oracle-palaces, which shall stand thousands of years as testimonies of the audacity of Gods and Saviors. To honor whom, the Lord God has sworn to make angels and men suppliant slaves in heaven and earth.

25/13.4. For I will use the corporeal temples and pyramids they shall build on the earth at the expense of My chosen, as testimony, in coming ages, of the oppression in the hadan heavenly kingdoms of these self-Gods. Till that time, I cannot teach mortals of the vanity of the lower heavens, except in the deserted ruins of their moldering monuments.

25/13.5. For in kosmon, mortals shall know that even as the earth has been a place of foolish sacrifice to persons born of woman, so were My heavens debauched in that day by similar oppression and cruelty.

25/13.6. Let him who is falsely crowned Osiris, build in the Osirian field,[873] and him who is proclaimed De'yus, build in the hadan field,[874] for the time shall come when these testimonies shall be required in the sum of earth and heaven.

25/13.7. For I will show them that without an All Highest Person there is no resurrection for angels or men. Regarding which, the ten billion who are slaughtered and bound by the Lord God, shall swear in kosmon, the fall of all things except Me. ||

25/13.8. Down to the lower heavens, to God in Craoshivi, Cpenta-armij sent swift messengers, with the words of Jehovih, comforting to God and his hosts, as to the wide plans on which the Father lays the destinies of worlds. And God received them, and now comprehended why, alas, his Diva did not come, nor answered his call except by resigning.

25/13.9. But God, the true ruler of heaven and earth, now saw how the prosperity of the indulged heaven had made bad men out of most holy Gods, even as prosperity on the earth closes up man's eyes against his Creator, making himself an egotist in self, and vociferous[875] as to Jehovih's shortcomings, according to man's views. And God remembered how he had prayed for the continuation of the light in heaven, which Jehovih granted him; and he repented now, saying:

25/13.10. O Jehovih, why did I not say: Your will be done; let darkness come! || Had I not seen on the earth how night must follow day, and winter after summer; and yet I prayed for endless light in a

[873] OSIRIAN FIELD, here as elsewhere, seems to mean materialism, or that material philosophy which maintains that materiality rules over spirit, and not spirit over matter. –Ed.

[874] HADAN FIELD, here seems to mean spirit world, and without a Great Spirit or All Person. –Ed.

[875] vigorously raising voice; loud and conspicuous outcry; speaking up against; intensely calling attention

heaven where Your sons and daughters are as yet only babes in the time and course of worlds. My own judgment should have shown me that spells of darkness should follow seasons of light in Your lower heavens. For, then, these half-tried Lords and Gods would have stopped to consider before they rushed into so mad a scheme.

25/13.11. God called together the Holy Council in Craoshivi, and told them about the words of the Creator, through His High-Raised Daughter. Then within the Council, all who chose to, spoke, and the thirty million listened. And, meanwhile, messengers fresh from Hored, the seat of rebellion, came in, bringing full news to Craoshivi of the proceedings of the Lord God, alias, De'yus, and his self-Gods and Goddesses.

25/13.12. When the full particulars had been related, and the Council had spoken upon it, then the light of Jehovih came upon God, and God said:

25/13.13. In the name of our Father, I will speak to these Gods and Lords and acquaint them with Jehovih's words. Yes, I will entreat[876] them to return even as they were.

[876] earnestly request, implore, appeal to, beseech

25/13.14. Then God was overwhelmed by the terrible adversity of the heavens entrusted into his keeping. As in a small degree the captain of a merchant's ship, far out at sea, meeting with a mishap of broken masts, stripped to the hulk, and rudder gone, powerless to save, feels the burning shame of incompetence before mariners, so God, before the High-Raised Chiefs of the etherean worlds, must helplessly view his shattered kingdoms.

25/13.15. With great sorrow God sent word of Jehovih's warning to De'yus and his Gods; and he pleaded for them to return, as a father pleads to a wayward son. Off went the messengers swiftly; and God, even though long schooled to adverse trials and suspensions, burned with impatience for his messengers to return, hoping that his sweet pleadings might yet reverse the scenes.

25/13.16. Then the messengers came back, empty-handed! Not one of the truant Gods had deigned[877] to answer him. And God wept, scarcely believing his messengers, that so great an insult could be heaped upon him, who had done nothing anyone could complain about. Then Jehovih came and spoke to God, saying: Do not weep, My Son! He who follows his highest light from day to day—great is his glory; and in whatever he loses he shall regain a thousand-fold. Behold, I will bring love to you that you do not know of: Remember, as this season is upon the earth and her heavens, even so do I send a season like it upon all My worlds.

[877] vouchsafed, lowered themselves, stooped, condescended

CHAPTER 14 Wars

25/14.1. In course of time, word came to Ahura, in Vara-pishanaha, of the proceedings of the Lord God, now styled De'yus, and of the revolt of all the lowest heavens in one fell swoop.[878] And Ahura remembered his own shortcomings, thousands of years ago, and the terrible bondage that came upon him in the end. And he knew De'yus, who had been a sub-God under him for hundreds of years, under the name Anuhasaj, who had tried to break the lines in the arc of Spe-ta, in the resurrection of Ailkin.

25/14.2. So Ahura prayed to Jehovih, before the Holy Council in Vara-pishanaha, to know what he should say or do in the matter, or if he should do nothing at all. Jehovih answered him, saying:

25/14.3. My Son, you are no longer a child. Address the Lord God, or not, as seems fit in your own eyes. Behold, I allowed you to try the same road, so that you could understand Me and My kingdoms.

25/14.4. So Ahura decided to send, in his own name, and in his own way, word to De'yus. This, then, is what he sent:

25/14.5. To Anuhasaj, my one-time sub-God, greeting to you in justice and wisdom. If you were inexperienced, I would treat you with respect. But you know you are false. And because you are false, you shall reap in falsehood.

25/14.6. Behold, the day shall come when your Gods will desert you; for such is the tree you have planted in your kingdoms. This rule holds on earth and in all the heavens. Can that which is unborn, restrain its own birth? Or that which is not quickened into life, restrain the Creator's hand?

25/14.7. So also does it hold true for him who sows for self: He shall reap a harvest of selfs.[879] And your Gods will be for themselves, and your marshals, and all your hosts; every one pulling in an opposite way.

25/14.8. Not suddenly will these things come upon you; for you shall have a mighty kingdom and great honor and glory, like no other God before you has had in these heavens. And your people shall be jealous to serve you, striving with all their might to outdo one another in worshipful obedience to you. And your name, even the names De'yus and Lord God, shall stand for a season as the highest on the earth of all the names that have ever been.

25/14.9. And yet the time shall come when your names shall be cast out of earth and heaven. And it shall be the deeds that you shall do, that shall be the means of making your names execrable.[880]

25/14.10. Do not think, O my Lord God, that you will deal righteously, and keep yourself holy. Behold, I, too, was a revolted God who set up a kingdom for

[878] in one deadly, descending, sudden sweep, seizure, or snatch

[879] In other words, by setting up his kingdom for himself, Anuhasaj could no more prevent this ultimate harvest of selfs than a fetus can stop its own birth.

[880] offensive, repulsive, deplorable, loathsome, fit to be excreted (cast out)

my own glory. And at its beginning I was most resolute to practice righteousness in all things.

25/14.11. But the surroundings overcame me; for as I was allied to self, so selfish officers under me beset me on all occasions, and I was forced to find new places and new glories for them, or, by their grumbling, they would sow my fields with mutiny. I was powerless in the great kingdom I built up. You know the result.

25/14.12. Do you think the larger your kingdom, the greater will be your power to avert your fall? My experience was the opposite of this.

25/14.13. I admonish you in wisdom and justice; I know you are doing these things not for the raising up of the fruit of the earth, but for your own aggrandizement and glory. And I say to you, the time will surely come when your Gods will do the same things against you. And in that time the wise and learned and truthful will fly from you, but the drujas and slaves will not leave you; but you shall be environed[881] with them, and cast into hell.

25/14.14. You shall heap misery upon millions of your subjects, but you shall not escape the hand of justice: You shall reimburse every one of them. You have cast your net in shoal water;[882] your own feet shall be tangled in its meshes.

25/14.15. Behold, I, too, once craved a great heavenly kingdom; now I weep day and night because I have it. And you, too, shall experience the time of scalding tears, to be rid of that which you crave even now.

25/14.16. Yet, how else shall the dumb be raised in heaven? Who else shall minister to the wandering spirits that overspread the earth; and the evil drujas; and the lusters; and the foul-smelling? Shall I say to you: Go on, you self-presuming Lord God, the Great Spirit has a rod in pickle[883] for you!

25/14.17. Yes, He answers the ambition of men and Gods sooner or later; in a way they do not think of, He brings them up with a round turn.[884]

25/14.18. You are like a man who, desirous of great bulk, shuts up the pores of the skin of his flesh; you seek to shut up the course of the heavens that rises out of the earth, upward forever. And as the man chokes up with a foul smell, and dies, so shall it be with your kingdom. Behold, the way of everlasting light is outward, onward, away from the corporeal worlds; but the way of darkness is toward the earth.

25/14.19. Do you say the spirits of the dead shall not rise away from the earth? And, in their ignorance of the higher heavens, become guides to mortals!

25/14.20. Behold, you have traveled far; and you strut about, saying: It is enough; I, the Lord God, have traveled in the far-off heavens (etherea); stay at home, and work for me forever, so that I may be glorified!

[881] bound on all sides; trapped; imprisoned; obliged; beset; surrounded; girdled; hemmed in

[882] shallow water, often with sandbars (ridges of sand) that lie hidden just beneath the surface, difficult, even dangerous to navigate, and can become turbulent compared to the deeper waters

[883] in storage; has preserved a rod for you

[884] a full turn; like an anchor being lifted up by the turn of a capstan

25/14.21. Will you say: I, the Lord God, I, De'yus, am the only Son of the Void! Behold, my kingdom lies in a little corner! Come and worship me, the Lord God, and you shall see me on my throne!

25/14.22. Or will you say: The impersonal space, senselessness, by accident fructified itself in corporeal substance, and became me, the Lord God, in the form of a full-grown man, and then I created all the creations! For which reason let men and angels fall down and worship the man, De'yus, who dwells in Hored, a ripple in the lowest heavens!

25/14.23. I am not professing love to you, Anuhasaj, but justice toward those beneath you. For you shall hoodwink mortals, and even angels of little experience, to believe you were the very Creator; but your Gods know who you truly are, and the Gods above you know also. All your days at most have been only two thousand and seven hundred years! And the time shall come upon you when you shall be forced, by your own fault, to assert you were the very Creator, Whose worlds have run billions of years! Who can carry so great a falsehood as this! And not carrying it, it shall fall down on you and on your people, and take root and spread abroad, till your place and your Gods' places are the foundations of nothing but lies.

25/14.24. For the rule holds in all places, high and low, that according to the seed sown so shall be the harvest, whether good or bad. Nor can any man or God alter this rule, or bend it to the right or left.

25/14.25. If it is Jehovih's decree that someone shall make the names of God, and Lord God, and De'yus, execrable on earth and in heaven, it may well be that you have put yourself into the yoke to that end. Yet I would not have you so, if I could prevent it.

25/14.26. You were once my sub-God, and I remember you well; you were young and full of promise. My judgment spoke to me of you, saying: A sub-God to be proud of for thousands of years! But my judgment was not Jehovih's. My love for you was early nipped in the bud, for you were forever talking about yourself. You made your neighbor Gods sick by forever relating your experiences and your prophecies as to what you would do.

25/14.27. And when Jehovih encompassed me about in my own evil, you tormented me because I had not followed your advice. Now I repeat to you, I could not follow anyone's advice. And you too shall be environed about and unable to follow anyone's advice; for such is the bondage of the Godhead, unless we cut ourselves loose making Jehovih the Head and Front, and ourselves His servants. For the God should not only be the greatest in his kingdom, but the most menial servant of his people; forever

casting off responsibility,[885] and forever urging his subjects not to idolize him, but Jehovih! Forever showing them that their God is nothing more than they are; that they must stand alone, and become, not slaves to their God, but independent beings full of manliness,[886] having faith in the Great Spirit only.

25/14.28. By which the God binds neither himself nor his people; giving full sway to the love of liberty in every soul, but in tenderness and love that harmonize with Jehovih's proceedings.

25/14.29. Now when you came back to me after I was delivered out of hell, and my kingdoms raised to Vara-pishanaha, you did profess to understand these things, and, in truth, to love this philosophy. And you prayed fervently to Jehovih, repenting of your former ways, and taking part in the rites and ceremonies.

25/14.30. Then I opened my heart to you. My much love for you, as when I first knew you, returned upon me a thousand fold. In joy and in tears I fell upon you, and I praised Jehovih that He had sent me so sweet a love.

25/14.31. In each other's arms we repented, and we swore our mutual love forever. Then we both saw the way of Jehovih clear, and He made us strong and wise, full of rejoicing.

25/14.32. And we fell to work, hand in hand, laboring with drujas, dark and most foul, teaching them day and night, forever repeating to their stupid minds. And when we were both nearly exhausted thousands of times, and we slacked up, and withdrew for a short spell, we rested in each other's arms!

25/14.33. Then we reasoned and philosophized on the plans and glories of Jehovih's works; watching hopefully for signs of progress in our wards. O the glory of those days! O the richness of your wisdom and love to me in those days of darkness! For a hundred years we toiled thus, and I was blessed, and my people were blessed, by you, you star of our love.

25/14.34. When we raised up my four billion wards a small way up out of darkness, our far-off Goddess, Atcheni, needed one who was great, like you, to travel in other regions. And I parted with you. My soul was as if divided in two.

25/14.35. For hundreds of years you traveled and became rich in knowledge; but did not return to me, to my bursting heart! What more can I say? You are in your place, and I am in mine; but Jehovih is with Wisdom, Love, Truth and Fidelity,[887] for these are His abiding places. ||

[885] That is, to direct the petitioner to Jehovih; and to induce the petitioner to take responsibility and make his own decision in the light of Jehovih, and within the parameters of His kingdom.

[886] having the attributes of a wholesome developed man (male or female); see e.g., 20/24.16<fn-make>

[887] faithfulness; e.g., to Jehovih; and to one's own holy vows and obligations

CHAPTER 15 Wars

25/15.1. De'yus did not reply to Ahura, God of Vara-pishanaha, but sent the messenger away without a word. And satan came again to De'yus, saying: Send word to your Gods to be firm, for today Ahura

and the God of Craoshivi have beset them to return to Jehovih's worship.

25/15.2. De'yus feared nevertheless, so he inquired of satan what was the best great thing he could do. Satan said: O Lord, my God, this is the best thing you can do: For all the Divan laws you have destroyed, make De'yus laws instead. Why shall you follow in the footsteps of the ancients?

25/15.3. The Lord God said: Yes, yes! I will not be bound by the laws of the ancients, but I will have laws of my own, and they shall be called the LAWS OF THE LORD GOD.

25/15.4. Satan (self) said: These, then, shall be your words, O Lord God, which shall be the laws of De'yus, namely:

25/15.5. I, the Lord God, have made self-preservation the first law.

25/15.6. You shall love the Lord your God with all your soul, heart and mind.

25/15.7. You shall worship only him, now and forever.

25/15.8. You shall not worship Jehovih; He is void; He is nothing.

25/15.9. Nor shall you worship any idol of anything, on the earth or in the heavens of the earth.

25/15.10. Whoever worships anything except me, the Lord God, shall be put to death.

25/15.11. Behold, I am a God of justice and truth; I am a God of anger; vengeance is mine.

25/15.12. I have a gate at the hill of Hored; my guardians are cherubims and seraphims, with flaming swords.

25/15.13. Whoever raises his arm against me shall be destroyed; to do my will is the sixth law.

25/15.14. Whoever puts the mark of the circumcision on a male child shall be put to death.

25/15.15. No man shall do evil for evil's sake; nor by violence oppress any man, woman or child.

25/15.16. Whoever exalts me on earth, him I will exalt in heaven.

25/15.17. Whoever overthrows other Gods, except the Lord God, who is the De'yus of heaven and earth, him will I exalt in heaven. ||

25/15.18. Now it came to pass that these decrees of the false God were established on the earth. And the name of Dyaus became paramount[888] to all other Gods in Vind'yu and eastern Par'si'e; and the name Te-in, in Jaffeth, and the name Lord God, in Arabin'ya. And these peoples now had a new sacred book given to them. And yet all of these names represented one angel only, Anuhasaj, a one-time mortal.

25/15.19. Prior to this the Faithists on earth were taught non-resistance; to ignore leadership; to return good for evil, and to dwell together as brethren.

[888] highest ranking; first; chief; dominant; foremost

25/15.20. But now, because of the decrees of Anuhasaj, alias De'yus, Faithists were led astray, becoming warriors, and aspiring to become kings and rulers.

25/15.21. Nevertheless, many of them still called themselves by names signifying Faithists, but changing their belief from the Great Spirit to a God in shape and figure[889] of a man, with attributes like a mortal.

[889] likeness, representation

25/15.22. And mortals in these countries made images of cherubims and seraphims, having flaming swords; and images of Anubis holding a pair of scales; the same as is made to this day, and called JUSTICE.

25/15.23. In addition to these earthly decrees, Anuhasaj, alias the Lord God, made heavenly decrees between his own kingdom and the kingdoms of his Gods. The chief decrees were: That, for the first one hundred years, all angels borne up out of the earth shall fall into their respective divisions, and shall belong as subjects to my Gods, to be appropriated by them in their own way.

25/15.24. That after the hundredth year, my Gods shall deliver to me one-tenth of their subjects of the highest grades.

25/15.25. De'yus made two hundred laws in reference to the kingdoms of his Gods, concerning such things as their boundaries and ornamentation, providing great pageantry and countless numbers of heralds, staff-bearers, musicians, and players of oratory (theatricals), besides innumerable servants and decorators, so that the pageantry could be in great splendor.

25/15.26. When he had completed these forms and system of government, he sent an invitation to his Gods to again feast with him, so that they might ratify his laws and receive them.

25/15.27. And it came to pass that the laws of De'yus were thus ratified and accepted by the Gods; and they went away rejoicing, returning to their respective kingdoms, where they fell to work at once to provide themselves in their glory.

CHAPTER 16 Wars

25/16.1. Thus was established the CONFEDERACY OF SELFS; that is, the false Lord God, and his false Gods, were as many kingdoms united into one; yet every God was secretly sworn to himself, for his own glory.

25/16.2. The time from the beginning of the revolt until it was completed as a confederacy was sixty-four days, and the number of inhabitants in these heavens at that time was eight billion men, women and children. And they were well ordered, in nurseries, hospitals, schools, colleges and factories,

and in surveying, building ships, road-making, and all other types of occupations that belong to the lower heavens, objective and subjective. Four billion of these were presently sent to Hored, to De'yus.

25/16.3. De'yus at once began the work laid out, and issued a decree commanding the destruction of all otevans and other vessels plying to the upper plateau, Craoshivi; and commanding the seizing and destroying of fire-ships or other vessels that might come from the upper regions down to the lower. De'yus said: My people shall not ascend to other heavens. I have made the earth and this heaven sufficient for all happiness and glory. Whoever builds a vessel, saying: I will ascend; or if he does not say, but my judges discover him, he shall be cast into the hadan region prepared for him. And if a man or a woman preaches in my heavens, saying: Behold, there is a higher heaven, that person shall be cast into hell, as my son (Anubi) judges.

25/16.4. And I, De'yus, command the locking up of all the books in the libraries of my heavens that in any way teach of Jehovih or Ormazd, or of heavenly kingdoms above mine or greater. For I, the Lord God, will have only one kingdom, and I will draw all people into it to abide with me forever.

25/16.5. And my Gods, marshals, generals and captains, shall take their hosts and go throughout the regions of Hored, and make a clean roadway, and cut off all connection with the outer kingdoms. And they shall place in the roadway around my heavens a standing army, sufficient to guard my kingdom and my Gods' kingdoms forever. And no man-angel, nor woman-angel, shall pass outward beyond my roadway forever. ||

25/16.6. These things were carried out, except for the libraries. But four thousand otevans and other ascending ships were destroyed; and of places for manufacturing ships for the outer heavens, more than seven hundred were destroyed. Consequently, seven hundred million men and women were thrown out of employment! And many of these were compelled to go to Hored, where they were sorted by grade, and put to work, beautifying the capital, the Council house, and the palace of the false Lord God. Others were impressed into the standing army, being allotted seasons and years.

25/16.7. After the outward extreme of hada was thus secured in every way, De'yus turned to the interior. He said: Now I will hide away any textbooks in my heavenly places that relate to higher kingdoms or to Jehovih; for, from this time forward, He is my enemy and I am His. Upon my own self I have sworn it; the name of Jehovih and of Ormazd shall be destroyed in heaven and earth; and my name, De'yus, even the Lord God, shall stand above all else.

25/16.8. For sixty days, the armies of destruction traversed the lowest heavens, high and low, far and near; and they hid away many of the records, books and maps relating to the higher atmospherea and to the etherean worlds beyond; and in sixty days the work of destruction was complete in these heavens, and there was nothing left within sight to prove or to teach of the higher heavens, or of Jehovih, the Ormazd.

25/16.9. The Lord God, the false, said: Let my name and my place, Hored, replace those destroyed, for I will make the name De'yus rule in one-half of the world, and the name Lord God rule in the other half.

25/16.10. The inhabitants of heaven and earth shall know where to find me, and shall behold my person, and witness the strength of my hands. Yes, they shall know my pleasure and my displeasure, and serve me in fear and trembling.

25/16.11. And the books in the schools and colleges of these heavens were thus made to rate De'yus and the Lord God as the All Highest, Most Sacred, Most Holy.

25/16.12. When these things were established thus far, De'yus gave a great feast, and he invited all the valorous fighters and destroyers that had proved themselves great in fulfilling his commandments. In the meantime, the laborers and officers in charge had extended and beautified the palace and capital of the Lord God in Hored beyond anything ever seen in these heavens, so that at the time of this feast, the place was already one of magnificence and glory. And so great were the order, temper and discipline of the more than one million officers and servants who had charge of preparing and conducting the feast, that the assembled Gods, great generals, governors, marshals and captains did nothing for a long while but ejaculate applause and astonishment.

25/16.13. Besides these, De'yus had provided fifty thousand receiving hosts, five hundred thousand es'enaurs and trumpeters, and one hundred thousand proclaiming heralds; and these latter, when conducting the distinguished visitors into the presence of De'yus, proclaimed them amid the applause of the Holy Council, such honor surpassing anything that any of them had ever witnessed.

25/16.14. The substance of the feast, being above grade twenty, which was above the animal region, was, consequently, of vegetable and fruit es'pa[890] from the earth, previously brought by trained shippers and workers, for this special occasion. But there was no es'pa of flesh or fish present on the tables; but an abundance of the es'pa of wine, and this was called SU-BE (Nectar of the Gods).

25/16.15. The walls of the chamber of the feast were ornamented with sprays of colored fire, and

[890] spiritual food carried up from the earth. – 1891 glossary. [The spiritual emanation of earthly fruits is sometimes called es'pa. –Ed.]

from the floor of the chamber innumerable fountains of perfume rose upward, which were also es'pa brought up from the earth, and forced up in the fountains by more than one million servants, impressed into service from the regions of shippers, which had been previously destroyed.

25/16.16. The number of guests at the feast totaled one thousand two hundred, aside from the Lord God and his Gods; and the feast lasted one whole day, and the Gods and guests ate and drank to their hearts' content, and there were not a few who felt the intoxication of the rich nectar.

25/16.17. When the feast was over, De'yus, through his marshals, signified that he would speak before them; and when quiet was restored, he said: What greater joy has anyone in a matter than to make others happy! Because you served me, doing my commandments, behold, I have served you. My feast has been your feast; I have given my substance to you, so that you may rejoice in the glory I have received from your hands.

25/16.18. Yet do not think that the Lord, your God, ends this proceeding so: I will not end it so. I have commanded you here so that I may honor those who deserve honor from me, your God. My Gods also have great exaltation in the labor you have done in my heavens, for my heavens are their heavens, and yours also. Because you have destroyed the ascension, the most worthless and foolish of things, and cleared away the rubbish of my heavens, you have also prepared a place for endless glory for yourselves.

25/16.19. For which reason, and in justice to you, I have appointed this time to promote all of you, according to your great achievements. Nor shall you fall back on my promotion, resting in ease; for I have a greater labor for you, as well as greater honor and glory.

25/16.20. Behold, I have commanded the earth and her dominions; and you, my Gods, shall subjugate her to my name and power. And you who have proved yourselves most valiant in heaven shall be their chosen officers to go down to the earth in my name, with millions of my heavenly soldiers, to plan and fix the way of mortals to my hand. As you have cast out the names Jehovih and Ormazd in heaven, even so shall you cast them out on the earth.

25/16.21. Remember, I am a God of anger; I have declared war against all ungodliness on the earth. Whoever worships the Great Spirit under the name Jehovih or Ormazd, shall be put to death, both men and women. Only little children shall be spared, and of them you shall make slaves and eunuchs and whatever else that shall profit my kingdoms.

25/16.22. All idols shall be destroyed, whether they are of stone, wood, gold or copper. Neither shall

it save them to make an idol of the Unseen; for that is even more offensive in my sight than the others. Nor will I leave one Faithist alive on the face of the earth.

25/16.23. To accomplish this, my Gods shall select from you who are here at my feast; they shall choose according to their rank; and when you are thus divided and selected, you shall receive badges from my hand, and go with my Gods to the places and service they desire.

25/16.24. And when you get down to the earth, you shall possess the oracles and places of worship, driving away all other angels, Gods, Lords and familiars. And when mortals come to consult the spirits you shall answer them in your own way in order to carry out my commandments.

25/16.25. And when you find prophets and seers, who accomplish by the Unseen, who have with them spirits belonging to the kingdom of Craoshivi, you shall drive away such spirits and obsess the prophet or seer in your own way. But if you cannot drive away the Ormazdian angel, then you shall go to the depths of hell in hada and bring a thousand spirits of darkness, who are foul and well skilled in torment, and you shall cast them upon that prophet until he is mad. But if the prophet or seer is so protected that spirits of darkness cannot reach him, then you shall send evil spirits in advance of him to the place he frequents, and they shall inoculate the place with virus that shall poison him to death.

25/16.26. But if a prophet of Jehovih repents and renounces the Great Spirit, and accepts De'yus, or the Lord God, then you shall drive all evil away from him, and put a guard around him, for he shall be my subject in time to come.

25/16.27. And whether you reach a king of the earth by means of the oracles, or through prophets and seers, or by obsession, it does not matter; but you shall come to him by some means, either when he lies asleep, or is awake, and you shall inspire him with the doctrines and the love of the Lord your God. And he shall rise up in great war, and pursue all people who do not profess De'yus, or the Lord your God; for he shall be an instrument in your hands to do my will. ||

25/16.28. When De'yus ceased speaking, the Gods immediately made their selections, and the generals and captains were thus allotted to new places. And now the attendants carried away the tables of the feast, and the Gods, each with his captains and generals, formed twelve rows facing De'yus; and De'yus conferred badges upon them, as previously promised.

25/16.29. De'yus then departed to the Council chamber, and took his seat on the throne. The guests, and Gods and Councilors, entered the south gate, and went and stood in the middle of the floor of the

chamber; here the Lord God saluted them, WARRIORS OF GOD, and they embraced in the SIGN OF TAURUS, signifying, TO ENFORCE RIGHTEOUSNESS, for the image of a bull was one of the signs above the throne. (And this was called the EDICT OF THE BULL.)

25/16.30. These, then, are the names of the Gods and Goddesses, with their generals and captains, who were empowered in heaven to go down to the earth to subjugate it to the false Lord God:

25/16.31. The Gods and Goddesses were: Anubi; Hikas, now called Te-in; Wotchissij, now called Sudga; Che-le-mung, now called Osiris; Baal, Ashtaroth, Foe-be, Hes-loo, He-loo, Orion, Hebe and Valish.

25/16.32. Their generals were: Hoin, Oo-da, Jah, Knowteth, June, Pluton-ya, Loo-Chiang, Wahka, Posee-ya-don, Dosh-to, Eurga-roth, Neuf, Apollo-ya, Suts, Karusa, Myion, Hefa-yis-tie, Petoris, Ban, Ho-jou-ya, Mung-jo, Ura-na, Oke-ya-nos, Egupt, Hi-ram, T'cro-no, Ares, Yube, Feh-tus, Don, Dan, Ali-jah, Sol, Samern, Thu-wowtch, Hua-ya, Afro-dite, Han, Weel, Haing-le, Wang-le, Ar-ti-mis, Ga-songya, Lowtha, Pu, Tochin-woh, To-gow, Ben, Aa-ron, Nais-wiche, Gai-ya, Te-sin, Yu-be, Argo, Hadar, Atstsil, E-shong, Daridrat, Udan, Nadar, Bog-wi, She-ug-ga, Brihat, Zeman, Asrig, Oyeb, Chan-lwang, Sishi, Jegat, At-ye-na, and Dyu.

25/16.33. Their captains were: Penbu, Josh, Yam-yam, Holee-tsu, Yoth, Gamba, Said, Drat-ta, Yupe-set, Wag, Mar, Luth, Mak-ka, Chutz, Hi-rack-to, Vazenno, Hasuck, Truth, Maidyar, Pathemadyn, Kop, Cpenta-mainyus, Try-sti-ya, Peter, Houab, Vanaiti, Craosha, Visper, Seam, Plow-ya, Yact-ta-roth, Abua, Zaotha, Kacan-cat, Hovain, Myazd-Loo, Haur, Abel, Cpenista, Isaah, Vazista, Potonas, Kiro, Wiska-dore, Urvash, Ashesnoga, Cavo, Kalamala-hoodon, Lutz-rom, Wab, Daeri, Kus, Tsoo-man-go, and Le-Wiang.

25/16.34. Besides these, there were one thousand officers of lower rank; and now, when they were sealed as to rank and place and allotment, they withdrew; and De'yus gave a day of recreation so that the Gods with their officers could select from the multitude, their private soldiers.

25/16.35. And in one day's time the armies were made up, totaling three billion angels, and they departed down to the earth to destroy the Faithists and the names Jehovih and Ormazd, and establish De'yus, otherwise the Lord God, the false.

CHAPTER 17 Wars

25/17.1. God, in Craoshivi, bewailed heaven and earth. He said: Great Jehovih, how I have failed in Your kingdom! Behold, You gave into my keeping the earth and her heavens, and they have gone astray!

25/17.2. Jehovih said: Behold the plan of My government; which is, to come against nothing in heaven or earth; to seize nothing by the head and turn it around by violence to go the other way.

25/17.3. Though I am the power that created them, and am the Ever Present that moves them along, I gave to them to be Gods, like Myself,[891] with liberty to find their own direction.

25/17.4. I created many trees in My garden, the greatest of which is the tree of happiness. And I called out to all the living to come and dwell in the shade of that tree, and partake of its fruits and its perfumes. But they run after prickers[892] and they scourge[893] themselves; and then, alas, they fall to cursing Me, and accusing Me of shortness in My government.

25/17.5. I confined them in their mother's womb [i.e., the earth –Ed.] for a season, showing them there is a time for all things. But they run forward hurriedly, desiring speedy happiness and wisdom, without halting to observe My glories by the roadside.

25/17.6. I said to them: Even as I have given liberty to all My people, so shall you not impress (force) into your service your brothers and sisters. But the self-assuming Gods make slaves of their fellows; they build roads round about, [894] and station armies of soldiers to prevent My newborn from coming to My most glorious kingdoms.

25/17.7. They go down to the earth and inspire kings, queens and rich men, to do the same things. And they portion out to their servants, saying to them: Serve me, and I will provide for you. Little do they think their servants will become like thorns, stones, chains and spears against them in the far future. They build up a justice of their own, saying: To the extent that my servants labor for me, so will I render to them. || But I have said to them, that no man shall serve another except for love, which shall be his only recompense.

25/17.8. The king and the queen of the earth, and the rich man, shut their own eyes against Me, thinking that by doing so, I cannot see them; they flatter themselves that in heaven they will give the slip to[895] their servants. But I sowed a seed of bondage in My garden, and I said: Whoever binds another, shall himself be bound. And behold, when they are risen in heaven, their servants and their soldiers come upon them; their memory is like a troubled dream that will not depart from them.

25/17.9. Nevertheless, even with these great examples before them, there are still angels in hada who have not learned from this. For they say to themselves: I will build a great kingdom in heaven; I will become the mightiest of Gods; millions of angels shall serve me; I will shut out the Great Spirit and His

[891] Note this does not mean that Jehovih is a God per se, which is, after all, merely an office and rank of great attainment, but rather that He encompasses the highest best attributes of a God, and, so, becomes the model upon which Gods base themselves. And in that sense, He is the God of Gods—but not in their form and figure (i.e., He is neither shaped like an angel nor is He an angel).

[892] prickles, thorns, barbs, thistles, briars

[893] inflict pain and suffering onto

[894] here and there; in the vicinity; surrounding

[895] smoothly outmaneuver in a deft and stealthy way; to escape from

distant heavens; I will wall my place around with an army of soldiers, and with fire and water.

25/17.10. As a libertine steals an unsuspicious damsel to abuse her; and, in time, she wakes up to the matter only to curse him, so do the false Gods steal upon the inhabitants of My places and carry them into bondage. But the light of My understanding dwells in the souls of My little ones; it waits for the spring sun; and it will spring up and grow into a mighty tree to accuse these Gods. ||

25/17.11. God inquired concerning warfare.

25/17.12. Jehovih said: I answer all things by good. To the good at heart I give good thoughts, desires and holy observations. To the perverse of heart I hold up My glories and the beneficence[896] of virtue and peaceful understanding. To those who practice charity[897] and good works to others, not laboring for self, I give the highest delight. Though they are pricked in the flesh with poverty and wicked persecutions, yet their souls are like the waters of a smooth-running river. Among those who practice evil, destruction and war, I send emissaries of benevolence and healing, who have plenteous[898] words of pity.

25/17.13. These are My arrows, spears and war-clubs, O God: Pity, gentle words and the example of tenderness. Sooner or later, these shall triumph over all things in heaven and earth.

25/17.14. Behold, these wars in hada and on the earth will continue more than a thousand years. And the inhabitants will go down in darkness, even to the lowest darkness. For which reason, you and your successors shall not provide hastily, as if the matter will change with the wind. But you shall organize a new army of deliverers for My Faithists, and it shall have two branches, one for the earth and one for hada. And the business of your army shall be to rescue My people from those who seek to destroy them. And as to the spirits of the dead who were Faithists on the earth, you shall provide means of transportation and bring them to your new kingdom, which you shall call At-ce-wan, where you shall provide a sub-God, and officers, and attendants, hundreds of millions.

25/17.15. And in At-ce-wan, you shall provide the sub-God with nurseries, hospitals, factories, schools, colleges and such other houses and places of instruction as are required in the kingdoms of My Lords in hada.

25/17.16. And when you have this matter in good working order, you shall speak before your Holy Council; in My name you shall speak to them in this manner: Jehovih has called for two hundred thousand volunteers; I am commanded by Him to find them; and they shall be wise and strong, and without fear. For they shall be angel-preachers in Jehovih's name

[896] blessings, benefits, unselfishness, giving nature, generosity, kindness, good feelings, goodness

[897] upliftment, warm-heartedness, kindness, understanding, tolerance, empathy, aid, relief, helpfulness, refreshment, generosity, compassion, altruism, goodwill, benevolence, sympathy, consideration, magnanimity, mercy, forgiveness, comfort, supportiveness, courtesy, politeness, attentiveness, responsiveness, pity, caring, mildness, tenderness, gentleness, temperance, self-control, virtue, love, etc.

[898] plentiful, ample, copious

to go down to Hored, the place of De'yus, the Lord God the false, and to the kingdoms of his Gods; and their labor shall be to preach and proclaim the Father and His glories in the etherean worlds.

25/17.17. And my preachers shall not say one word against the Lord God nor his Gods; but rather the other way; by majesty of Jehovih's love, be loving towards them and their officers and subjects. For by this means my preachers shall have peaceful dwellings in these warring kingdoms; and thus their voices shall have great weight. For the greatest wisdom of a great diplomat is not to be too opposite or too vehement, but conciliating.[899]

25/17.18. Jehovih said: And your preachers shall travel constantly in the lowest kingdoms, teaching and explaining My boundless worlds, sowing the seed of aspiration with the wise and with the ignorant, and especially with the enslaved.

25/17.19. And to as many as become converted, and desire to ascend to Craoshivi, you shall say: Go to the border of your kingdom, where the Father's laborers have a ship to take you to His kingdom. But your preachers shall not go with them, lest they excite suspicion or hate, but continue on preaching and inciting the slaves to ascend to higher and holier heavens. ||

25/17.20. Then God, of Craoshivi, fell to work to carry out the commandments of Jehovih. And his Council labored with him. At-ce-wan was established and Yotse-hagah was made the sub-God, with a Holy Council of one hundred thousand angels, and with a thousand attendants and fifty thousand messengers. He was provided with a capital and throne, and with one million ship-makers and builders of mansions.

25/17.21. After that, God and the Council of Craoshivi organized all the armies as commanded by Jehovih. And in these armies, all told, there were one billion seven hundred million two hundred and eight thousand five hundred and sixty,[900] all of whom were above grade fifty, and some as high as ninety.

25/17.22. And it so happened that these organizations were completed and in working order two days prior to De'yus and his hosts beginning their war on the earth. But the Faithist angels were distributed mostly in hada and the regions above. So that when the three billion hosts of De'yus descended to the earth, only four hundred thousand Faithist angels were there, in addition to the ashars who were in regular service.

[899] to win over by pleasant demeanor, friendly actions, agreeable reasoning and mutual concessions; conciliatory; and being respectful, patient, peaceable, inoffensive and reconciling

[900] i.e., 1,700,208,560; this is one of the few places where the Oahspe authors give an exact figure rather than rounding off

CHAPTER 18 Wars

Of the battles of the Gods for the dominion of the earth and the lowest heavens; and these were called battles of a thousand years

25/18.1. De'yus was no slow hand; not a dull God. He had two thousand seven hundred years' experience, and his soul was quick and strong in mighty works. He did not rush in without first measuring the way, most deliberately and with great wisdom.

25/18.2. At first he felt his way along, doing as if by proxy Jehovih's commands,[901] in order to humor[902] the populace, till his flattered Gods and officers safely fell into his dominion and power, then boldly launching forth: I, the Lord God, command!

25/18.3. The very audaciousness of which overcame his friends' judgment, and made them believe for a fact that De'yus was the foremost and greatest, mighty God. To do whose will, and reverently applaud his name, was the surest road to home laurels.[903]

25/18.4. To win great majesty to himself, and after having sworn to devastate the whole earth in order to establish the name De'yus, and Lord God, he called to his side his five chief friends: the Gods, Hikas, falsely named Te-in; Wotchissij, falsely named Sudga; Che-le-mung, falsely named Osiris; and Baal and Ashtaroth. And in dignity De'yus spoke to them:

25/18.5. It is well, my Gods, that you stand about and watch the battles; but let your generals and high captains go forth and mingle in the bloody work. In your kingdoms be constantly upraising your magnificence, and at times sallying forth to the earth valiantly, as when kings, queens and prophets are about to win a victory, or be plunged into mortal death, to show how your august presence turned the tide of battle. Then immediately return in dignity to your thrones, leaving your officers and inspiring hosts to continue on in the game of mortal tragedy.

25/18.6. Then he who was falsely named Osiris, spoke, saying: To exalt your name, O De'yus, my Lord God; and to persuade mortals that you, of all created beings, can stand in Hored, and by your will, control the victory to whoever applauds you and praises your name. You will be the bond of my solemn oath, so that I will lose or win battles on the earth according to whether they honor you, and despise the Great Spirit or any other God or Lord.

25/18.7. Then Te-in, also falsely named, said: To keep mortals in constant war for a thousand years; to teach them that battles are won or lost according to the loudest call and praise to you, O De'yus, I will be like an ever-renewed oath taken under your thigh.

[901] that is, he acted as if he were doing what Jehovih would do, or would approve of

[902] cater to the sentiments of; generally please

[903] honor and glory; recognition bringing fame and (self) advancement

25/18.8. Sudga,[904] the false, said: By all my parts, in order to shape the arms and legs of the unborn in comeliness, my legions shall drum into the ears of pregnant women for a thousand years, swearing them to your name, O De'yus; or, if refusing, to curse with crookedness all their progeny. And when these mothers sleep, my legions shall find their souls in their dreams, and give them delight or torment, according to whether they, when awake, applaud you, my most mighty Lord God.

25/18.9. Baal said: To overturn the oracles of Jehovih, and to make the prophets and seers receive and announce your name, O De'yus, my Lord God of heaven and earth, I have already sworn more than ten thousand oaths.

25/18.10. Ashtaroth said: The work of my legions shall be to deal death to your enemies, O De'yus. To those who raise the name Jehovih, or Ormazd, or Great Spirit, my legions shall carry foul smells into their noses while they sleep. And to your enemies, who happen to win a battle against your people, my legions shall carry inoculation from the rotten dead; they shall carry the virus in the air to the breath of those who will not bow down to the name, Lord God!

25/18.11. De'yus answered them, saying: As spoken, so shall these things be; I, the Lord your God, command. Send forth your generals and high captains thus decreed; to each and every one sufficient armies to make manifest[905] these, our high resolves. Into three great armies my legions shall be divided for the earth battles: one to Jaffeth, one to Vind'yu, and one to Arabin'ya and the regions lying west and north.[906] Of the latter, you, Osiris, shall have chief command; and you, Baal, and you, Ashtaroth, you two, so linked in love and one purpose, shall be the earth managers to Osiris' will. For your efficient service, behold, I have given you these high-raised generals and captains: Jah, Pluton-ya, Apollo-ya, Petoris, Hi-ram, T'cro-no, Egupt, Ares, Yu-be, Ali-jah, Afro-dite, Ar-ti-mis, Ben, Aa-ron, Argo, Atstsil, Nadar and Oyeb, besides Peter, Yact-ta-roth, Haur, Abel, Said, Josh and Wab, who shall be the conquering spirits to play on both sides in battles, urging stubborn mortals on to religious feud till both sides fall in death, or till one bows down in fear and reverence to me and my Gods. And they shall sing their names in mortal ears day and night, and teach them to live in praise of the Lord, your God, the De'yus of heaven and earth, and to be most daring in the overthrow of Jehovih, most hated of Gods.

25/18.12. To you, Te-in, another third of my legions is committed, to deal with the land of giants (Jaffeth), and urge them on in the same way, to greatness or to death, doing honor and reverence to me and my kingdoms. High raised are your generals: Wah-ka, Ho-jou-ya, Oke-ya-nos, Thu-wowtch,

[904] recall that Sudga means Apollo

[905] real, demonstrable, concrete, substantial

[906] Heleste and Par'si'e

Haing-le, Tochin-woh, To-gow and Eurga-roth, besides Yam-yam, Hi-rack-to, Kacan-cat, Isaah, Lutz-rom and Le-Wiang, and others of high grade and power.

25/18.13. And to you, O Sudga, in like manner I have given another third of my legions to play battles with mortals for a thousand years. Like Osiris and Te-in, to set mortals up in war, and move them one way and then another, and thus plunge them into each other's bloody arms and death. So that they may learn to know in truth they are only machines and playthings in the hands of angels and Gods; that they are worked like clay in a potter's hand, till they cry out: Enough! I will bow my head to God, who is Lord over all, great De'yus. Yes, more, I will fight for him and drink even my brother's blood, if only De'yus will prosper me and mine in slaying Faithists, fool-worshippers of Ormazd, the Unseen and Scattered Wind. To De'yus, in likeness of a man, with head, legs and arms in boundary and size of a man, sitting on a throne in Hored; to him, the great Lord God, I will always bow in reverence.

25/18.14. And you, O Sudga, shall play war in Vind'yu with the most numerous, highest learned people of the earth. For which purpose you shall have these, my high-raised generals and captains: Asrig, Gai-ya, Nais-wiche, Samern, Yube, Sol, Mung-jo, Don, Hefa-yis-tie, Lowtha, Daridrat, Udan, Brihat, Bog-wi, E-shong, Weel, Vanaiti, Plow-ya, Vazista, Kiro, Cpenista, Visper, Cpenta-mainyus and Urvash, and many others, most determined to rescue the earth from the dominion of far-off Gods.

25/18.15. De'yus continued: Go forth you Gods, and in majesty build your thrones; in great splendor ornament your high places, so that even the magnificence shall be like a million preachers' tongues proclaiming the heavens' well-chosen Gods. And as fast as mortals fall in battle, gather the spirits of the dead into groups, not letting them lie in chaos, but for pity's sake bring them to your kingdoms in easy riding ships. And once there, apply your physicians and nurses diligently, to restore them to their senses and new condition; and when they wake up in the heavens,[907] seeing the great glory of your thrones and kingdoms, initiate them by solemn rites and ceremonies to sworn servitude to yourselves and to me, your Lord God, to inherit such bounteous kingdoms.

25/18.16. And as you shall thus despoil those of earth, to make them know my power and yours, so shall you pursue those newly arrived in heaven, to make them swear solemnly against Jehovih, the Great Spirit, the Ormazd, and against all other Gods; but if they stubbornly refuse, though in heaven, even as they did on earth, take them before my son, Anubi, who shall further examine them; but if they still

[907] i.e., as each awakes in one of the various false heavens

refuse, then Anubi, with his strong guard and brands (sticks) of fire, shall send them down into hell.

25/18.17. I, the Lord God, have spoken; my commandments have gone forth in heaven and earth; whoever praises and glorifies me, with everlasting service for the exaltation and glory of my kingdoms, shall enter into everlasting happiness; but whoever will not bow down to me shall be cast into everlasting torments.

CHAPTER 19 Wars

Of the hosts of Osiris, the false

25/19.1. Now sallied forth the captains, generals, and well-disciplined hosts of hada, the angels of De'yus, bent on independence for the earth and heaven from all other rulers except the Lord God, and to establish him forever. Foremost of the three mighty divisions was Osiris' army, of more than a billion angels, going forth boldly to cover the great lands of the earth: Arabin'ya, Par'si'e and Heleste.

25/19.2. In the front, dashing madly on, was Baal, and next to him, his assistant Goddess, Ashtaroth, followed by their first attendants and high exalted officers. Some of whom displayed: Great maps of mortal cities and cultured lands, where the peaceful worshippers of Jehovih dwelt, hundreds of thousands of them. And the lists of altars and temples to the Great Spirit, where the righteous came daily and deposited their earnings and products as sacrifices for benefit of the weak and helpless. And the wide fields, where toilers religiously brought out of the earth, wheat, flax, cotton and barley, as gifts from the Great Spirit. And the canals filled with boats, carrying produce, fruit and cloth, in interchange, one district with another. And the mounds and tree-temples of the I'hins, the sacred people, small, white and yellow;[908] the forefathers and foremothers of the great I'huan race, the half-breeds between the brown burrowers in the earth and the I'hins.

25/19.3. Over these maps, charts, and lists, the generals and captains discoursed as they descended to the rolling earth; most learnedly laying plans to overturn Jehovih's method, and build up De'yus, the God of Hored.

25/19.4. Osiris himself, to display such dignity as becomes[909] a great God, halted in his heavenly place, now headquarters of the belligerents. And so he rested on his throne, with his tens of thousands of messengers ready to answer his summons, and bear his will to the remotest parts of his mighty army, and to return, bringing him news of the nature of the proceedings. And between Osiris' and De'yus' thrones another long line of messengers extended, being a thousand angels, high raised and resolute,

[908] Again, this is a generalization; recall, e.g., that Arabin'ya had I'hins of all colors (see 19/3.4).

[909] suits, befits, matches, puts in the best light, reveals, shows, demonstrates

suitable to travel in the ever-changing atmospherean belts of great velocity.

25/19.5. Beside Baal, on the downward course to the earth, but a little behind him, woman-like, was Ashtaroth, with her thousand attendants, all accoutered[910] to show their high esteem for their warring Goddess. By the often-changing wave of her hand, her part of the army had learned to know her will, and most zealously observe her commands.

[910] equipped and outfitted

25/19.6. And now, on every side, farther than the eye could see, the billion rushed on, some in boats, some in ships and otevans, and others in single groups, descending. As one can imagine an earthly kite sufficient to carry its holder high up in the wind, so, reversed, and single-handed, hundreds of thousands flew toward the earth by ballast flags, the most daring of angels.[911]

[911] When Oahspe was written, parachutes, hang gliders (and flying machines) had not been invented, yet here they are described as we know them today. –cns ed.

25/19.7. Toward the earth they came as if on a frolic, full of jokes and loud boasting, sworn and swearing to forever clear the earth of Jehovih's worshippers. Many of them, long trained in the schools, colleges and factories of heaven, were only too glad for a change of scenes and labor, all having been promised by their superiors that with this campaign, they were taking their first lessons in becoming Gods and Goddesses; and thousands and thousands hoped to accomplish some daring deed, in order to gain sudden promotion.

25/19.8. To the east and west, and north and south, Baal and Ashtaroth spread out their armies, wide as the three great lands they had sworn to subdue to the Lord God, who, of woman born, was the most presuming son the earth had yet brought forth. And the theme and project was to alight on the earth, to flood the temples and altars with so great an abundance of spirits as would drive Jehovih's ashars into disastrous confusion, and vanquish them. The temptation of promotion caused the warriors on every side to strive with their utmost speed and power, desiring to be foremost[912] in so great a work.

[912] first, at the front, eye-catching, outstanding, distinguished above all others, most important, indispensable, dominant

25/19.9. Which Jehovih foresaw, and so, spoke to God in Craoshivi, warning him. Accordingly, due observance of the danger had been communicated, by messengers, to the managing angels in the altars and temples of worship. And these, through the rab'bahs and the oracles, had spread the caution far and wide among mortals regarding the threatened dangers.

25/19.10. Thus Jehovih's angels fortified themselves, through the faith of mortals, and held on, bringing together their scanty numbers, knowing well that by Jehovih's law they must not resist by arms, but only through words and good example, high-toned by faith in the Father over all.

25/19.11. Down, down, down on these, on every side came the billion destroying hosts; with oaths and loud clamor rushing for the altars and temples; flying

suddenly to the holy arcs; in hundreds of thousands of places, shouting:

25/19.12. Leave this arc! Vacate this altar! Depart this temple! You Jehovihian usurpers, be gone! In the name of the Lord our God! We command!

25/19.13. But alas for them, every arc, every altar, and every temple to Jehovih was invincible. So strong in faith stood His angels, unmoved and majestic, that even the assailing spirits halted, overawed. And as they stood a moment contemplating, wondering where such great majesty came from that it could manifest in such a lowly place, the Jehovihians made this reply:

25/19.14. We bow in adoration to none but Great Jehovih! Whose Very Self contributed to make us what we are, His servants in doing good to others with all our wisdom and strength! In Him we stand to shield His helpless ones by virtuous peace and harmonious love. For what reason, then, do you come in arrogance, demanding our wards to service of your God, born of woman?

25/19.15. The Osirians said: Fly, O sycophants![913] You who bow down in fear and trembling to One as hollow as the wind, and Personless. Too long have earth and heaven been cajoled[914] by far-off foreign Gods, who come here to win subjects for their kingdoms' glory, using that pitiful tale of an Ever Presence Over All, Whom none have seen or known. Be gone! Give us these earthly anchorages! To build earth and heaven in unity, ruled over, along with ourselves, by Gods we know and revere!

25/19.16. The Jehovihians said: Is this your only power? By threats and commands? O harmless words, in mockery of truthful Gods! You of no good works or promises, except to exalt the self of earth and hada, and glorify your masters, born only equal with yourselves. Why not rush in and carry us off, you who are a thousand to one, and by your deeds prove the great source from which you draw your power?

25/19.17. The Osirians said: To give you a chance of liberty, to save you from the Savior's judgment, Anubi, who shall cast you into hell, we hoped to find your willing departure in peace. Behold, then, we will wall this altar around and shut off the attendant ashars with mortals, and flood the place with drujas, to obsess them to total madness. If, then, you love your wards as you profess, abandon all to us, for the glory of De'yus, whose son is Osiris, our commanding God.

25/19.18. The Jehovihians said: Words! Words! Words! You had no explanation at first, only your command. Now, behold, an argument! And presently you will withdraw, deceived in what your commanding Gods told you would result. We tell you we will not leave, except by orders from our

[913] overly servile persons given to hollow flattery; obsequious dupes; fawning parasites

[914] wheedled, sweet-talked, coaxed, inveigled, lured, enticed, tricked

superiors, who are Jehovih's, rightly raised to precedence.[915]

25/19.19 The Osirians said: For which reason, behold our Lord God, who was honored in the title through Jehovih's hand; whom you should obey according to your oaths.

25/19.20. The Jehovihians said: Until the Lord God put aside Jehovih, we were his; but when for his self-glory he denied his Creator, his false position freed us from obligation to him. To obey him now, would make us false to Jehovih, and forever weaken us in reaching the Nirvanian kingdoms.

25/19.21. But now the clamoring Osirian angels in the background crowded forward menacingly, and the tide rose to the highest pitch. The morning sun was dawning in the east, a most wonderful assistant to Jehovih's sons in time of battle; and their messengers brought from the fields and country places many ashars who had been on watch all night with sleeping mortals. The Osirians saw them coming; knew the turn, one way or another, was at hand! But by the audacity of the Jehovihians, outnumbered one to a thousand, the Osirians were kept looking on in wonder till the sun's rays pierced their weapons and melted them in their hands.

25/19.22. First one and then another of the Osirians, then tens and hundreds and thousands, turned away or looked about, discomfited, like a host of rioters attempting to assault a few well-trained soldiers, and, becoming frightened, turn and flee harmlessly. So Jehovih's sons and daughters won the victory in the first assault, except in rare instances, one in a hundred, where the Osirians triumphed and got possession.

CHAPTER 20 Wars

25/20.1. All over all the lands, east and west and north and south, of Arabin'ya, Par'si'e and Heleste, stood the discomfited Osirian angels, in groups, tens of thousands, unseen by mortals, and considering how best to proceed to overthrow Jehovih and His worshippers.

25/20.2. Meanwhile, messengers and mapmakers bore the disastrous news to Osiris, who in turn sent word on up to De'yus, the self-Lord God, who now, through Osiris, his most favorite God of power, sent these commands:

25/20.3. When night comes and mortals sleep, my hosts shall fall upon the ashars, the guardian angels, and drive them away, obsessing every man, woman and child, in these great divisions of the earth. What do I care about altars, temples, oracles and arcs? Possess the mortals before tomorrow's morning sun. Hear the command of De'yus, the Lord your God, through his high-raised son, Osiris!

[915] higher rank; a command office

25/20.4. And the well-stationed messengers plied all day long to the near and remote parts of the assaulting armies, giving De'yus' commands. And before the sun went down, the whole billion knew their work, and were wheeled in line, to march with the falling darkness, and pounce furiously upon the ashars of Jehovih.

25/20.5. But the true God, in Craoshivi, had been warned by Jehovih's Voice of the course of events, and he had sent his messengers with all speed down to the earth to warn them of the enemy's designs for that night; which the messengers only just accomplished, for when they completed their most exhaustive work, the sun had already dropped below the west horizon.

25/20.6. So, at the midnight hour, the terrible approach began on all sides; and to each and every guardian spirit, enemies came, in tens, and hundreds, and thousands, shouting: Be gone, you Jehovihian fool! The Lord our God and his son, Osiris, command! Away from your sleeping mortal ward, or by the voice of God we will cast you, bound, at Anubi's feet, food for hell! Be gone!

25/20.7. Each Jehovihian answered: To Great Jehovih I am sworn! Though you bind me and cast me into hell, by the Great Spirit's hand I will free myself and come here again and teach His sacred name. And repeat forever my peaceful mission to raise up this heir of Jehovih!

25/20.8. Again the threatening adversaries stormed, and wondered while they stormed, how one alone could stand so boldly in the face of such great odds and not fly away at once. And every ashar laid his hand on the sleeping mortal in his charge, for by this, his power was multiplied a thousand-fold, and raising up his other hand, he addressed the All Highest: By Your Wisdom and Power, O Jehovih, circumscribe this, Your sleeping heir, so that whoever touches the mortal part shall cut himself off from Your everlasting kingdoms!

25/20.9. And, with the words, a circle of light fell about the place, bewildering to the assaulters, who, having once halted, opened the way to recoil within them, their own cowardice, a most valiant warrior against unrighteous deeds. And so a war of words and arguments ensued, till again the morning sun rose upon the almost harmless assault, and left the Osirians discomfited and ashamed.

25/20.10. Though not in all places, for in some extremes they did not wait for words but rushed in and laid hands on the mortals, gaining sufficient power to hurl clubs, stones, boards, stools or tables about the house, and so roused to wide awake, the mortal occupants. Who, seeing things tumble about by some unseen power, were quickly up and frightened past composure. Some hurried off to the

rab'bahs, some to the oracles and temples, to inquire about the trouble between the ruling Gods. ||

25/20.11. And in these few places, once De'yus' spirit-soldiers gained possession, they fastened on in thousands, even quarreling as to who had most honor in the hellish work. And yet not one of the ashars in all the lands was seized or borne away.

25/20.12. And now, as the sun rose, the messengers of the Lord God flew hastily to Osiris' kingdom, where he sat on his throne, expecting news of an overwhelming victory. And when they told him about the most pitiful failure, except in so small a degree, Osiris raved and swore: By my soul, I swear an everlasting curse, that I will fill all the hells in hada with these foolhardy ashars! Yes, even if I have to go down to the earth in person, and with Baal and Ashtaroth go from house to house throughout the world!

25/20.13. Osiris again sent word to De'yus, who was of vast experience, and not so hasty; a wiser God, and better acquainted with the tides in mortal energy to serve Jehovih. So De'yus sent back word to this effect: To rest the soldiers three days, so that the surveyors could measure the stature of mortal faith, and so make the third attack more successful. And he concluded with these words:

25/20.14. Because of the long spiritual peace among mortals, there must be many grown to intellectual disbelief in an All Highest. By groveling down[916] in the earth to measure the rocks, and to study the habits of worms and bugs, for generations, their seed has brought forth many skeptics, believing nothing of spiritual kind, but rating high their own judgment. With these, because of their lack of faith in Jehovih, the ashars are powerless to ward off my soldiers. Mark them out in every city and in all the country places, and again at midnight, fall upon them, crowding away Jehovih's ashars.

25/20.15. Besides these, find the ignorant and superstitious among mortals, who are lazy and of lustful desires, because by their habits the ashars have little power in their presence. Mark these also, and, at midnight, fall upon them and possess them.

25/20.16. And go among the rich, whose sons and daughters are raised in idleness and pleasure; whose thoughts seldom rise to heaven; for the ashars are also weak to protect them, they being most excellent subjects to spirits fond of sporting[917] pleasures. Mark them also, and at midnight fall upon them, driving away the ashars.

25/20.17. For the present, abandon the altars, arcs, temples, oracles and all the strongest, most zealous Faithists; except those few who still flatten the head and are dull in judgment, whom you shall also possess. ||

[916] wallowing or crawling, with faces downward

[917] mischievous; making jest with; to treat as a pawn or plaything; to play for a fool; perhaps engaging in dalliance, libertinism, philandering

25/20.18. Accordingly Osiris, Baal and Ashtaroth prepared for the third assault on Jehovih's angels and mortals. Their millions of groups were kept in constant drill, ready for the work. The first fire and flush of boasting was already gone from them, except for a few, and the serious aspect of a long war stared them in the face.

CHAPTER 21 Wars

25/21.1. Thus lay the three great countries, Arabin'ya, Par'si'e, and Heleste, of which Par'si'e was mightiest, peopled with very giants; lofty-bearing men and women, who were red, copper colored; with an abundance of long black hair; high in the nose and cheek bones; with determined jaws, and eyes to charm and command; mostly full-blooded I'huans, half-breeds between the I'hins and the burrowers in the ground, the brown people, dull and stupid.[918] The Par'si'e'ans were a proud race, built up in great comeliness by the God Apollo (the first), whose high-raised office was to fashion the breeds of mortals into noble forms. Par'si'e was foremost in all great deeds in the world, and in men of learning, and in ancient wars. It was here that great Zarathustra was born and raised for Jehovih's Voice and corporeal words. Here the first great CITY OF THE SUN was built, Oas, whose kings aspired to rule the entire world; and it was here where great riches among men were first tolerated by the Gods.

25/21.2. A strip of Par'si'e'an land cut between Jaffeth and Vind'yu, and extended to the sea in the far east; but the great body lay to the west, covering the Afeutian Mountains, still plentiful in lions, tigers and great serpents. Into these mountains the I'huan hunters came to catch lions and tigers to fight in the games, where unarmed men often went into the arena, and fought them with their bare hands, choking them to death before applauding multitudes. From these mountains the hunters supplied the private dens of kings and queens with lions, whose duty was to devour thieves and other prisoners, according to mortal law.

25/21.3. And these traveling hunters often dwelt with the sacred little people in the wilderness, the I'hins, whom Jehovih had taught to charm even the great serpents and savage lions and tigers to be their friends and worshippers. And from these sprang a people called Listians, who, living mostly in the forests, went naked, to whom the I'hins taught the secret of CHARMING AND SACRED HAND POWER,[919] who worshipped Jehovih, having no man or God as master, for which the Great Spirit named them SHEPHERD KINGS, for they ruled over flocks of goats, which supplied them with milk, butter, cheese, and

[918] Again, these are generalizations, being the modes of certain peoples from the distant past; and much commingling has happened since then even as before then. Because every person alive today has all three of I'hin, I'huan and druk lineage in them (whether from the Par'si'e region or from elsewhere), skin color is not indicative, much less determinative, of spiritual grade or intelligence; nor is skin color alone sufficient to determine lineage (see 06/1.16<fn-war>; 06/2.4<fn-stout>; 19/3.4<fn-knowledge>; 22/11.18<fn-years>; 24/24.5<fn-burrowed>).

Note that in Par'si'e, Jaffeth and Arabin'ya, the color of druks was generally brown. And the I'huans were generally copper colored; copper being reddish brown, and somewhere on a continuum from copper brown (brownish copper) to orange-ish copper to yellowish copper to pinkish or reddish copper. Now recall that Ahura in the previous cycle (Fragapatti's cycle) promoted or allowed mixing of races.

Therefore it is wise to keep in mind that there was some mixing between the I'huan and the druk; and although the tendency of this line was to degenerate, nevertheless if the offspring of such a combination was wedded to another I'huan, this could and would bring about brown I'huans capable of upward inspiration. (Recall that by the end of the cycle of Fragapatti, all the races of man were now capable of eternal life, 22/18.13).

[919] To charm is to bring into an agreeable mood, to soothe, to enchant, to captivate, to enthrall, to entrance—perhaps by a chant or song, amulet or talisman, or by using hand motions.

wool for cloth for crotch-clothes, the only covering they wore.

25/21.4. These Shepherd Kings, the Listians, lived in peace, wandering about, making trinkets, which they often exchanged with the inhabitants of cities and the agricultural regions. One-fourth of the people of Par'si'e were Listians, who were well guarded by Jehovih's angels. And De'yus meant to obsess these for future use in terrible wars; but the other three-fourths of the population lived in the fertile regions of Par'si'e, lands rich in yielding ample harvests. The cities were filled with mills, factories, colleges and common schools, free for all people to come and learn; and altars, temples of worship, and oracle structures made without windows, so Jehovih's angels could come in sar'gis and teach His Holy Doctrines. Also there were temples and observatories for studying the stars, which were mapped out and named even as their names stand to this day. And next to these were the HOUSES OF PHILOSOPHY, in all the cities; where great and learned men undertook to examine into the things of earth, to learn their character and properties. And whether of fish, worm, stone, ores, iron, silver, gold or copper, they had learned to read its worth and nature. And their houses were well filled for the benefit of students and visitors, with things dead and extinct from the earth, and with strange stones, and skins and bones of animals. It was these people that De'yus meant to have his armies possess, body and soul, for his own glory, knowing that by their researches in such matters for many generations they had strayed away from Jehovih. For such is the rule pertaining to all children begotten on the earth. If the father and mother are on the downward road in unbelief, the child will be more so; but if on the upward way, to glorify an All Highest, the child will be holier and wiser than its parents.

25/21.5. In ancient days the Gods had inspired the Par'si'e'ans to migrate toward the west and inhabit the lands of Heleste, also a country of giants, but less given to rites and ceremonies; and they carried with them three languages: the Panic, of Jaffeth; the Vedic, of Vind'yu, and the Par'si'e'an; and because they mostly used the same sounds, but different written characters, a confused language sprang out of these, and was called Fonece, and the people thus speaking were called Foneceans,[920] that is to say: We will use the same sounds, but use whatever written characters we choose according to our judgment. || Hence, Fonece is the first and oldest of mortal-made languages; and this was styled in heaven as the period of the emancipation of mortals from the dictatorship of angels in regard to written signs, characters and words. Jehovih had said: In that respect man on earth has advanced enough to stand alone; and it was so,

[920] Today's historians, what little they know of them, know these people as the Phoenicians.

for, from that time to this, neither Jehovih nor His angels have given any new language or written characters to mortals. And all languages that have come from that time onward, are only combinations, branches, amalgamations and malformations of what existed then on the earth.

25/21.6. The Helestians were rich in agriculture, and in herds of cattle and goats, both wool goats and hair goats; for it was in this country that the angels first taught man how to breed the goats for hair or for wool, accordingly as he desired. And these people were also mostly worshippers of Jehovih, and had many altars and temples; dwelling in peace, and loving righteousness.

25/21.7. Arabin'ya had four kinds of people within her regions: the I'huans, the Listians, the I'hins,[921] and the brown burrowers in the ground, with long noses and projecting mouths, very strong, whose grip of the hands could break a horse's leg. The brown people, though harmless, were naked, living mostly on fish, worms, bugs and roots; and they inhabited the regions of the great river, Tua [Nile –Ed.]. Over these people, to subdue them and destroy them, Osiris allotted his great angel general, Egupt, servant of De'yus. Egupt called the region of his allotment after himself, Egupt, the same that is corruptly called Egypt to this day.

25/21.8. In the time of Abraham this country was called South Arabin'ya; but when, in later years, the great scholars entered the records in the kings' libraries, the later names were used,[922] being written in the Fonecean language and not Eguptian, which was the language of the unlearned.

25/21.9. But the majority of the people in Arabin'ya were I'huans, being similar to the Par'si'e'ans in color, size and figure,[923] for they also were the offspring of the I'hins and the brown earth burrowers,[924] the hoodas, from whom they inherited corporeal greatness, even as from the I'hins they inherited holiness of spirit. But the flat heads had mostly disappeared from Arabin'ya.

[921] Recall that the I'hins, being the little sacred people, the people of spirit light, of Arabin'ya, were of all skin colors, and this included brown I'hins and black I'hins. || The Listians were apparently immigrants from regions east.

[922] This replacing of the old geographical, regional and city names with the Fonecean equivalents is not unusual; in our own corporeal records, when discussing things of Egypt, the Greeks often used the Greek equivalent word instead of the Egyptian word. Historians and writers of Latin and English also did the same thing, as did those of other countries. Thus, for examples, España is what the Spanish call their country, but in English it is called Spain; Deutchland is what the Germans call their country, while in English it is called Germany.

[923] See 25/21.1, which indicates reddish copper; copper is defined in 25/21.1<fn-stupid>.

[924] Looking at statistical modes of color, Oahspe says the druks were black and brown; and one supposes a range or continuum ran from black to brown, although how light the brown was, is not specified; and while I'hins were mainly white and yellow, some were darker-skinned, and these latter inhabited Arabin'ya to such great extent, that no statistical mode regarding skin color could be stated for there.

Now post-Flood, the Lord took the I'hins to all divisions of the world (13/1.2). Could it be that the darker-skinned I'hins, because they would suffer less from the heat, were brought to live in the warmer climates? (Oahspe speaks later on light skin suffering from heat.) While the lighter-skinned I'hins were brought to cooler climates? If so, we can thus perceive a cause for darker-skinned people in the warmer zones. If we compare the people around the world in the time world-wide exploration began (circa 1500's c.e.), in general, those with darker skins would be found in more abundance in the warmer climates, while in the temperate zones, those with comparatively lighter skins would predominate.

What is their lineage? Around 6000 years before kosmon, Jaffeth, Par'si'e, Guatama and Arabin'ya all had copper I'huans. Jaffeth had brown druks as well as white and yellow I'hins;

25/21.10. And here, even as in Par'si'e and Heleste, were thousands of cities, great and small;[925] and like Par'si'e, they also had colleges and houses of philosophy, besides thousands of public libraries, which supplied books freely to the poor, who came here to be taught in the sciences, and in the arts of painting, engraving and sculpture, and in astronomy, mathematics, chemistry, minerals, assaying, and in the rules for inventing chemical combinations. But the Listians were the only people who dealt in charms and the secrets of taming serpents and beasts by virtue of the hand, and by curious scents, prepared secretly. And the Listians maintained the fifth rite in the resurrection, by which on the fifth day after death, the soul of the dead appeared in mortal semblance to his living people, and advised them lovingly, after which he ascended in their burning incense going to Jehovih!

25/21.11. These, then, were the people over whom De'yus, named Lord God, had set his billion, to subdue them for his own glory. And so it came to pass that Jehovih spoke in Craoshivi, saying: The time shall come when angels and mortals shall know in truth that the Lord God is a false God, and a vain-glorious usurper. For I will leave one race of I'huans on the earth, in Guatama [the North American Indian –Ed.], even till the era of Kosmon. And men and angels shall see and understand that man of himself never invents a God in the figure of a man born of woman. And that only through the inspiration of My enemies, who build kingdoms in hada for their own glory, has any people ever fallen from My estate to worship a God in image of man.

CHAPTER 22 Wars

25/22.1. And now came the third assault of Osiris' legions of angels, inspired to desperate madness by the harangues of their generals and captains. And every mortal was marked out, and his degree of faith in the Great Spirit known; so the destroyers knew well where to strike effectively.

25/22.2. At midnight, again came the Osirians, rushing on; and by force of numbers laid their hands on millions of mortals! Held fast, and hurled missiles furiously about in the bedrooms, to rouse from sleep their mortal victims, who, waking and seeing no cause for the whirling stools and tables, and the terrible noises and blows in every corner of their houses, sprang up frightened, and at a loss to know what to do. In many places the angels of De'yus spoke audibly in the dark, saying: There is only one God, even the Lord your God, great De'yus, on the throne of Hored. Bow down in reverence before him, or destruction and death shall be your doom!

Par'si'e had brown druks as well as white and yellow I'hins; Guatama had black druks and white and yellow I'hins; and Arabin'ya had brown druks but I'hins of all skin colors including dark (24/24.5; 25/21.1,9; 25/24.15).

Yet around the time of world exploration (1500's; c. 350–250 bk), the Jaffethans, Par'si'e'ans and Guatamans, all had lighter skin colors, in general, than the Arabin'yans. Since in 6000 bk, ALL the mentioned regions had similar colored I'huans, besides brown or black druks, this suggests that the later Arabin'yans had darker skins because their I'hin forebears were darker skinned than I'hins elsewhere.

Thus the difference in skin color of the darker Arabin'yans would seem to come from the relative abundance of dark-skinned I'hins. Indeed we are told that the I'hins of Arabin'ya mated significantly with the I'huans (19/5.13). And more, this mixing was likely greatly increased during the cycle of Spe-ta, for the line of I'hins was prophesied to end shortly after.

In conclusion, from the evidence presented, the many dark-skinned Africans owe their dark skin color chiefly to the dark-skinned I'hins. As to the druks' contribution to color, there is nothing in Oahspe to suggest it was more than other regions; in fact, 27/21.7 suggests it could be less. So while all people today have I'hin heritage in them, in those mortals with dark skins, should we not consider contribution from the dark-skinned I'hins? –ed.

Summary Table of Skin Color Modes*

Region	I'hin Color	Druk Color	I'huan Color 6000 bk	Man's Color c 300 bk
Jaffeth	white & yellow	brown	copper-brown	yellowish copper-brown
Par'si'e	white & yellow	brown	reddish copper	light brownish copper
Guatama	white & yellow	black	reddish copper	reddish copper
Arabin'ya	all colors	brown	reddish copper	darkish

* Compiled by the present editor. While this chart cannot show all the range of color, it can serve as an indicator of approximate differences between regions.

[925] Note that as well as the Fertile Crescent, this includes all of Africa; see e.g., 25/50.22<fn-interior>.

25/22.3. The Osirian angels, gloating in their much success, now filled every house where they had fastened on, and made all those places headquarters for their captains and generals, and thousands and tens of thousands of angel servants, who were proud and boastful, most hilarious[926] in knocks and hideous noises about the house walls.

[926] boisterously merry, celebratory

25/22.4. In many instances the ashars, the guardian angels, were overpowered and crowded off; for their power was weak and scattered because of the small faith and little spirituality in the mortals captured.

25/22.5. But the Osirians did not win in all cases, for in hundreds of thousands of families, they were overcome or baffled till the rising sun, which drove them off, leaving the Jehovihians still victorious. But the glory (victory) to Osiris and his legions was sufficient enough, that messengers were sent to De'yus speedily, with most exaggerated tales of the victories won.

25/22.6. In Par'si'e this night, one million two hundred thousand men, women and children, fell into the clutches of the hosts of De'yus, the Lord God, the false. In Arabin'ya, the fallen victims numbered two million; and in Heleste, one and a half million! But as yet, the captured mortals did not realize what had happened; they only knew frantic noises and flying missiles, disturbing them all night long. Many rushed out to the oracles and altars to learn the cause, and to know if, in truth, the angels of heaven were at war; or if Gods had come, as had been told in the old legends, to afflict mortals. The learned did not acknowledge the cause to be angels, but looked for cracks in the wood, or concealed persons, or cats, or dogs. But not finding the cause excited their disbelieving souls, so that they proclaimed before all people each special wonder, exaggerated a hundred times over.

25/22.7. The unlearned believed in the angels thus suddenly come upon them; and cultivated their coming, and believed their words: to put away Jehovih and accept De'yus; or otherwise, after death, their souls would be weighed by Anubi, and, for lack of faith in the Lord God, instead of Jehovih, cast into everlasting hell.

25/22.8. And such mortals, willing tools to follow spirits' advice instead of Jehovih's light within their own souls, were led through the Anubian ceremonies, which were now malformed by substituting words to glorify De'yus, and Osiris, his so-called son.

25/22.9. But the philosophers searched deeper, to find if, in truth, the soul was immortal; and to find if it was really true that the souls of the dead come back in such a way, defying nature's laws, as they called the common occurrences all around them. If true, then what were the sum and substance of the created

worlds; and what was the ultimate end, the all highest place for man?

25/22.10. And these questions the Osirian angels answered, explaining that the first heavenly place was hada, where there were many hells; and that the all highest heaven was Hored, where the Lord God sat on his throne in great glory. And around him on every side were billions of angels who had attained to everlasting peace, with nothing more to do but to bow and sing praises to their God forever!

CHAPTER 23 Wars

25/23.1. Not many more days passed before Osiris called his legions together, and gave them four days' recreation and a great heavenly feast. And after the feast was over, he spoke from his temporary throne on Mount Agho'aden, situated in the sky over the earth mountains of Aghogan, in Par'si'e; complimenting them, saying:

25/23.2. In the light and power of life and death I speak! Greeting, in De'yus' name, highest of Gods! In his love, to glorify you all for your great victory, this feast was spread, and my voice upraised in your praise.

25/23.3. First, to you, Baal, wise and powerful among Gods, for your great energy and glorious success, I bestow the Sign of the Sacred Bird, Iboi,[927] to be yours forever. And next, to you, Ashtaroth, the Goddess who never tires, or is without a stratagem, for your glorious success I bestow you with the fete, the circle and the true cross, to be yours forever.

25/23.4. To you, Hermes, most unflinching of generals, second in rank to Lord, for your victories, I bestow the Inqua.[928] To you, Apollo-ya [Apollo –Ed.], I bequeath a bow and arrow, for you shall break the bonds of the creed of circumcision, and tempt mortals to wed by no law but by the impulse of the heart. For as the Faithists have been bound by their sign (circumcision) to not marry outside their own people, so shall you teach the opposite; for by crossing the breeds of men, they shall be broken off from Jehovih.

25/23.5. To you, Posee-ya-don [Poseidon –ed.], I bestow a model ship, for you shall have dominion over sea-faring men in all these divisions of the world. To you, Hefa-yis-tie [Hephaestus –ed.] I bestow a forge and tongs, for your dominion over mortals shall be with the workers of metals and weapons of war.

25/23.6. To you, Pluton-ya [Pluto –Ed.], I bestow a torch and brand of fire, for you shall rule over mortals for the destruction of cities and houses, belonging to whoever will not bow down to De'yus as the highest God. To you, Ura-na, queen of the es'enaurs, the very stars of my armies, I bestow a

[927] Ibis, Iboi, a Phoenician word. Though the Parsees who migrated to Egypt in early times also used the same word, originally signifying A FLYING BEAUTY. The bird was named afterward. –Ed.

[928] See Inqua [image i033 row 3 end]. The planet Mercury was supposed by the ancients to run on the circle nearest the sun. The inside circle. We have a vulgarism in the English to the same effect, saying of any one: He is the swiftest because he has the INSIDE TRACK. The fastest horse gets the inside track, hence he was called, in Phoenician, INQUA, from which the word EQUESTRIAN came to us. The medal is usually engraved with an outer and an inside circle, with a star in the center, representing the place of the sun. The medal is no longer sacred, but is often used by horse jockeys on the brow-band of the bridle. And it thus came from Osiris, the false, as seen above. –Ed.

quill and staff, for you shall have dominion over the songs of the earth, inspiring mortals to sing praises to the Lord our God. ||

25/23.7. In that way Osiris went through the list, bestowing and assigning medals, signs, symbols and emblems upon the generals and captains, and exalting many of the privates for daring deeds done, and for victories. And then Osiris allotted to the generals and captains tens of thousands of spirits specially adapted to their respective work; and he placed Baal and Ashtaroth as chiefs over them. Next Osiris organized a new division of angels, an army of one hundred million, distributed into one hundred parts, and called this army See-loo-gan, signifying spirits who travel about among mortals in systematic order, to measure them as to how best they can be used for the glory of the heavenly kingdoms; and to possess them, or hand them over to be obsessed, as may be deemed profitable.

25/23.8. At Pluton-ya's request, Osiris made his selection for him, and then further explained, saying: To you, all privilege in your line.[929] If you find fire is not well suited to destroy a city, even though thousands of mortals are obsessed at the same time to set it afire, then you shall have your spirits carry virus and inoculate mortals so they die; or have them fill the city with epidemic air, well poisoned, throwing mortals into fevers so they shall die. For in all cases, whether Baal or Ashtaroth, or any of your superior officers, says to you: Destroy that city, or this city, or that family, or this family, or that man or this man; then you shall fall upon the place, family or man as commanded and accomplish it. ||

[929] That is, Osiris gives Pluton-ya discretion in deciding the best way to carry out his mission, but as to what the mission is, he must look to his superiors.

25/23.9. And now, with due ceremonies, and with excellent music, the assemblage was commanded back to the earth to resume work. And Osiris' messengers bore the news to De'yus, well exaggerated, extolling the fidelity of Osiris to the highest.

25/23.10. From this time forward the Osirians made no more masterly raids, but they took advantage of the well-adapted times to give mortals an abundance of wonders in angel manifestations; which bait mortals eagerly took. And they were, for the most part, easily persuaded to follow angel advice, and so fell to work and built temples and established oracles of their own, obliterating the doctrine of the Great Spirit, and substituting the words: The Lord God; and De'yus; and Anubi, his holy Son and Savior and Judge of the world; and Osiris, God's commanding Lord of the earth. And mortals traveled throughout all regions, preaching and explaining spirit communion, and establishing the Anubian rites and ceremonies, but never using the names Great Spirit or Jehovih, except to deride and accurse. The rites taught virtue, love, truth, and the

acquisition of knowledge, but did not teach peace, but war, which was maintained to be justifiable if done for the glory of the Lord, or for the Lord God, or for the Son, the Savior, Anubi, whose sign was a pair of scales, and who was sometimes called Judge, and Keeper of the Gate that led to the upper heaven, Hored.

25/23.11. So for those reasons it came to pass, that the mortal adherents of Osiris began to war on the Faithists and take their possessions. And because the Faithists, by their pledges to Jehovih, dared not resist by weapons of death, but only by walls around their cities, and by stratagems, and by running away, the Osirians had easy victories in most instances.

25/23.12. In ten years the Osirians began to build great cities, as the ancients had; and to gather in their plunder taken from the Faithists.

25/23.13. And Osiris, Baal and Ashtaroth, through their angel hosts, chose from among mortals the largest and strongest, most war-like, and by means of the oracles declared them kings and queens, and instructed them in building palaces and having thrones, after the manner of Lords and Gods. And they directed mortals how to make themselves powerful by organization and obedience to the kings and queens, who were recognized as adopted sons and daughters of the Lord God.

25/23.14. Now it came to pass, in course of time, that in consequence of the great abundance of angel manifestations, mortals sought by this means to obtain knowledge of heaven and earth, and especially in regard to the purpose of man.

25/23.15. And the Osirian hosts, being the only angels engaged in the matter of establishing De'yus, answered them, saying: The life and the purpose of man is to glorify God, who is Lord of heaven and earth.

25/23.16. And the mortals pressed the matter further, asking: Who is God? What are the worlds? Where did all things come from? How was it with the creation and the Creator?

25/23.17. For an answer to these questions, Osiris sent messengers to the Lord God in Hored; so De'yus called a Council of his Gods and Lords, to meet in Hored, to solve the matter, so that a uniform answer could be given to all the divisions of the earth.

25/23.18. After the invitations were sent, but before the Council assembled, the self (satan) of De'yus spoke to him, saying: If you admit a Creator except yourself, you are undone. For is this not the point on which hangs the power and dominion of Jehovih? The Lord God inquired of satan, saying: Why did you not speak of this before? Behold, the Great Spirit signifies everywhere. But I am only as a man, small, compared to the size of the worlds!

25/23.19. Satan said: It does not matter; you shall say you were the Creator of heaven and earth.

25/23.20. De'yus said: But this is not truthful? When you persuaded me to assume dominion of earth, you said: Be truthful in all things. How, then, shall I say, I created heaven and earth? Satan said: When Osiris comes before you, ask him: Who have you found among mortals to be the greatest, wisest and best su'is? And when he tells you, say to him: Osiris, my son, you yourself shall inspire the one whom you say is the greatest su'is. And you shall cause him to write answers to the questions of mortals, so that the learned and the ignorant alike may know me and my kingdoms. Behold, before my time both heaven and earth were void as to a Godhead, except for the servants of Jehovih. And because they (heaven and earth) were void in this respect, you shall persuade your seers to know I created them (heaven and earth) from voidance to my own glory.

CHAPTER 24 Wars

Of the Jaffethan assault

25/24.1. Anuhasaj, alias the Lord God, had said to Te-in, the false, into whose charge he gave Jaffeth and her heavenly places: At the same time that Osiris and his hosts fall upon his divisions of the earth, even in that day and hour you and your hosts shall fall upon Jaffeth (China), possessing the temples, altars, and places of oracles, where they serve the Great Spirit under the name Ormazd, and you shall subdue them to me under the name Joss, who is and ever shall be Ho-Joss[930] of heaven and earth.

25/24.2. So Te-in, the false, with his billion warriors sped forth, downward, to the earth, having spread his army wide, to cover the whole of Jaffeth, hoping to capture it suddenly. And, even as Osiris had, he plunged into the temples and oracle-houses, and surrounded the altars, in the dead of night, to drive away Jehovih's guardian angels, and like Osiris, but even worse, Te-in was baffled and repulsed, and saw the morning sun arise upon his shame in total failure. And then he, too, with his mighty legions, went stalking about[931] all day long on the earth, waiting for the next night's assault on sleeping mortals, and to receive new orders from the Lord God, as to the next proceeding.

25/24.3. So when the second night came, Te-in went in with his army, furious because of the previous night's cowardly failure. And to the sleeping mortal men, women and children, his army rushed in with oaths and loud boastings, threatening Jehovih's angels with the tortures of hell if they did not instantly resign all to Ho-Joss, the all highest ruler, dweller in Hored.[932]

[930] Joss is the Panic word for God. It is pronounced in three syllables, G-o-ce, long sound. God is also a word of three syllables, and pronounced, G-o-d. These are called the three primary sounds of the wind. The making of one word out of God, or of Joss, is a vulgarism. Ho-Joss is the same as Lord God. In some parts of China it is pronounced, Ha-Joss. The "o" is a long sound, like "o" in God. Joss and God are synonymous, and are the vulgarism of the Panic word, Zhe-ode-de, or nearly as one would pronounce the letters in spelling God, and it is from the same source as E-O-Ih, i.e., the three primary sounds the wind makes. Ghad, (a, short) became confounded with God and Joss. The Chinese were most probably given the word Joss because, in that age, they could not say God. Elohim, and its vulgarism, Elah, have the same origin. –Ed.

[931] angry and frustrated at being humiliated

[932] In Chinese the equivalent word is Hoe-Leb-e. –Ed.

25/24.4. But faithful stood the Jehovihians; laid their hands on the sleeping mortals, and became all powerful against the terrible odds, and held them in abeyance again, till the sun arose and scattered Te-in's hosts, ashamed and sulky, in most pitiful defeat. Of which news Te-in now, most painfully, sent word to his commanding God.

25/24.5. De'yus sent word to him, even as he did to Osiris, to next attack the houses of the men of learning, the unbelievers; and the ignorant, and the superstitious; to abandon, for the present, the arcs, temples, oracle-houses, and the firmly sworn Faithists. De'yus said: Send your numerators and mathematicians; and measure and mark all mortals in Jaffeth, as to their vulnerable points, and map their localities; and when you have completed this work, set apart another night for an attack upon them. And your hosts shall not fall upon the Faithists who are firm in the Great Spirit, Ormazd, but upon the weak and disbelieving, the skeptical and much learned philosophers, who are weak in spirit, and you shall not fail.

25/24.6. So Te-in enumerated the Jaffethans, as commanded, marking them as to their vulnerable points, whether in disbelief in spirit, or if given to lust, or to hasty passions, or to telling lies, or to stealing, or to murder, or to hypocrisy, or to desire for leadership. And before the time of battle, Te-in knew the grade of every mortal in Jaffeth. And he called his generals and captains before him in his heavenly place, Che-su-gow, over the Chesain Mountains, twenty miles high, showing them the lists and maps.

25/24.7. Take these, he said, and distribute them to my mighty armies, and before tomorrow night they shall learn every mortal's place and quality; and in the night my legions shall rush upon the places, laying hands on the sleeping mortals, thus gaining power; and they shall hurl missiles, with terrible noises, through the houses of the sleepers, and so rouse them to awaken and experience the war of heaven carried to their homes.

25/24.8. The generals and captains took the lists and maps, and had millions of copies made, and then sent them into all the regions of De'yus' militants; and sent, too, millions and millions of proclaimers, with terrible oaths against the Great Spirit, but who extolled[933] the munificence[934] of De'yus to the utmost; appealing to their love of independence, and to their power to cast off all other rulers forever, except Ho-Joss.

25/24.9. And now, when the night of battle came, the infuriated angel warriors of Te-in marched in lines, millions strong, toward the sleeping mortals. Their great armies spread broad, covering the land of Jaffeth from east to west and from north to south. Over Flang'e'loe, the CITY OF THE SUN, thirty million

[933] praised highly and enthusiastically
[934] liberality, generosity, openhandedness, unselfishness, consideration

of Te-in's warring angels were sent, sworn to subjugate the people of great learning, alive or dead, and scatter the angels of Jehovih, or bind them and cast them into hell. And over the city of Pen Goo twenty million of Te-in's hosts were sent; while the cities of Tsee, Wung, Ha-tzo, Ne King, and Zoo Wun, each had over them twenty million of Te-in's angels of war.

25/24.10. Besides these there were millions and millions stationed over the great valley of Wan, and in the mountains of So Jon. In the plains of Wow Gan seventy million were stationed. Five million were allotted to each of the following cities: Sum Conc, Ah-gee, Ah-sin, Chang-ha, Ge Oooh-young, Gwan Gouk, Na'tji, Yuk Hoh, Ah Tosh, Ah Koan, Chaung, Shon, Nufow, Zow, Lin, Gee Bak, Ow-wa, Tdong, King-do, Ghi Sam, Seung, Chog, Doth, Jawh, Bing-Tah, Gha, Haih, Huug, Wing-tze, Ni Am, Ah Sam, and Zow-lin.

25/24.11. In the mountains of Witch How Loo were stationed eighty million, set to fall upon the Listian breed of men. On the borders of the sea, for sea-faring men, and for their wives and children, were one hundred and ninety million of Te-in's angel soldiers, ready for the assault. Besides these there were tens of thousands of smaller armies, stationed in the small cities and country places, waiting for the signal. ||

25/24.12. Now in this age, Jaffeth had attained to great wisdom in many things, but in war her people were as babes. More than half her people were Faithists, followers of Po, worshippers of the Great Spirit. And they practiced peace and dwelt in communities. Many of the cities were in families of tens, and hundreds, and thousands,[935] but nowhere more than two thousand. And the city families were ordered in this manner: The manufacturers of wool cloth, one family; of linen cloth, another family; of silk cloth, another family; of leather, another family; of paper, another family; of transportation, another family; and so on, till all departments were full; and of these combinations there were cities of fifty thousand, and a hundred thousand, and two hundred thousand inhabitants.[936] And in the country places there were small cities, whose people tilled the soil and gathered the fruits of the earth, and they exchanged goods with the manufacturers who dwelt in large cities.

25/24.13. The government was by priests, one for each communion family; and the priests, who were called Wa-shon, were the receivers and distributors of goods, and they ministered in the temples and at the altars of worship in the name of the Great Spirit, Ormazd, sometimes called Po-e-tein, and sometimes E'O'lin, and by other names also.

[935] Family here must be equivalent to House, meaning a very extended family, a clan, a family line tied to a common ancestor, as in the House of David, or the House of Lot.

[936] For example, if a city had 200,000 inhabitants, comprising 2000 families, this would make the average size of a family or House, a hundred people.

25/24.14. Besides the schools and colleges there were HOUSES OF PHILOSOPHY, and HOUSES OF PROPHECY, and HOUSES OF ASTRONOMY, thousands and thousands.

25/24.15. The Jaffethans were large, being I'huans, with one degree more of the brown people's blood in them than the Par'si'e'ans. Nor was there in all the world, at that time, so strong a people, and clean and jovial, high aspiring, with great gentleness. And because the land was tilled and made to bloom on every side, the angels of heaven named it the FLOWERY KINGDOM; and because the people reveled in song, and poetry, and oratory, they were called, LAMBS OF THE GREAT SPIRIT IN THE FLUSH OF SPRINGTIME.[937]

25/24.16. And these things were well known to De'yus, and to Te-in, the false, and to hundreds of millions of the assaulting angels, sworn to subdue them to Ho-Joss or to everlasting destruction.

25/24.17. But, as previously described, because of the power of Jehovih with the most faithful of the Faithists, the arcs and temples of worship had stood unharmed by the satanic raid; equally so the Te-ins failed to overpower the Great Spirit's guardian angels. So now, after due preparation, the time came for another contest, this time upon the least Jehovih-like of mortals.

25/24.18. On the other hand, the true God, Son of Jehovih, sent word from his throne in Craoshivi to the guardian angels dwelling with these mortals, who were so unmindful of the Father's care. He said: Come defeat, disaster or terrible darkness, overpowering your utmost strength, still struggle on, in the name of Jehovih. The true Faithist knows nothing impracticable, but does his utmost for his highest light, though failure stares him in the face.

25/24.19. For once distrust of weakness enters the human soul, the man slides backward down the hill of faith; while he who will not consider results, except to serve Jehovih right on, fail or not, rises, even though his project fails. ||

25/24.20. With this and no other word from Jehovih, the Faithists stood by their weak and helpless wards on the low earth, waiting for the billion Te-ins. But not in any lengthened suspense, for when the sun stood with the widest part of the earth between, being the midnight hour, the militants came rushing on, with oaths most hideous, and by their dense flood of numbers reached the sleeping mortals and laid hands on them.

25/24.21. Then, with joy run to mania because of triumph, hurled objects about in the dwellings. And, in many places, they spoke in the dark with audible speech to the frightened mortals:

25/24.22. From Sanc-tu I come, to lay in the dust every mortal born who will not bow down in

[937] Oh ne spe bah'e, oe tong su da'e. –Ed.

reverence to Ho-Joss, ruler of worlds. Give ear,[938] O man; the anger of heaven's Creator is let loose upon a disobedient race!

25/24.23. And then, to give semblance of truth to the words, the angel intruders let fly such knocks and poundings that they moved many a house on its foundation,[939] and roused the mortals, panic-stricken, to find the cause or to hasten quickly to repentance and prayers.

25/24.24. But it was not a complete victory; for the Jehovihians firmly held the power in hundreds of thousands of places. And yet the Te-ins had a great victory.

25/24.25. Te-in quickly sent word to De'yus, exulting, and exaggerating the victories won. And in turn, De'yus congratulated him and his army of one billion, who, now anchored on the earth, and with mortals, frolicked about in all regions.

25/24.26. And in course of time, the same questions arose in Jaffeth as in Arabin'ya; questions from mortals to the spirits; as to the destination of the soul of man; as to the origin of things; as to the heavenly places? And Te-in in turn sent word on up to De'yus, in Hored, as to what answer should be given. It was thus, that he, too, was summoned to Sanc-tu, in Hored, to meet with Osiris, Baal, Ashtaroth, and Sudga, subduer[940] of Vind'yu.

[938] Listen; Listen up; Be attentive

[939] Many Spiritualists have witnessed the oscillation of houses by the spirits. I have witnessed the shaking of large brick houses, and seen the walls and ceilings cracked across by the spirits in the same way. –Ed.

[940] one who wins by overpowering; one who subdues; vanquisher, conqueror, subjugator

CHAPTER 25 Wars

Of the Vind'yuan assault

25/25.1. Sudga, the false, sent by De'yus to overturn the Great Spirit's dominion in Vind'yu, and to establish the highest heavenly place, Urvatooz [Hored –Ed.], was wiser than Osiris or Te-in in his wicked work. For he did not permit his army of one billion to immediately rush for the places of worship and for the oracle-houses. But most deliberately he halted his forces in Haroyu, the lowest heavenly place over the mountains of Vivrat, in Vind'yu. Situated three miles high, and broad as the earth, it offered a commanding situation.

25/25.2. From this place, in a sure way, he sent his measurers on ahead down to the earth, to measure mortals, as to their weakness or strength of faith in Jehovih (Ormazd), and in other heavenly rulers; and then to map, mark and number them.

25/25.3. Great was the peace, beauty and glory of Vind'yu in that day. Her rivers and canals coursed the country over, and her industrious sons and daughters, two hundred million, were, in the eyes of the angels, the pride and glory of the earth. Hundreds of thousands of her people were prophets and seers. And so abundant was spiritual light among the people, that even those who had learned only one language, could understand and speak other languages with people

from remote parts; using words and sentences they had never heard, even when first meeting strangers. The Vind'yuans lived like the inhabitants of Jaffeth in government and industry, their economy being mostly by the exchange of goods, and not by buying and selling. This was their weakest point, as to an assault.

25/25.4. Sudga said to his generals and captains: Only by confounding the languages of these people can they be broken up and subdued. Behold, they are becoming like Gods; knowing and understanding in advance of the words spoken. Does this not, then, become their greatest liability, if we confound them suddenly in the meaning of words? Therefore fall upon them, possessing and obsessing all who are easily captured. Get a foothold here and there in the first place; and then cripple them in their commerce.

25/25.5. Sudga said: It is a strong city that makes all kinds of goods; it is a weak place indeed that depends on another which is far off. Such people are easily tripped up. Behold, I will teach these people that I am the militant before whom every knee shall bow; or, in failing to win them in that way, I will set city against city, and country place against country place; all against one another, for which their superabundant languages will furnish excellent material.

25/25.6. Sudga opened the door at night for his hosts to fall on mortals who were weakest in faith in Ormazd, Who, to hundreds of thousands of men and women, had become like a stale story. In Vind'yu woman had risen in knowledge, higher than the highest of women in other parts of the world. In the HOUSES OF PHILOSOPHY and HOUSES OF SCIENCE women were foremost, compared to men, and skeptical as to the Ormazdian power.

25/25.7. On rushed Sudga's legions; and even as Osiris and Te-in won in the third assault, so now Sudga won in the first. And he too sent word to De'yus, and exaggerated his victories beyond all bounds of truth. Nevertheless, his hosts were sufficiently anchored on the earth to claim an everlasting victory for De'yus and to establish his name.

25/25.8. And here, also, after a few years, the questions came from mortals, such as: Behold, you cut off the heavens of the ancients, the Nirvanian regions beyond Chinvat. You teach us that De'yus is the ALL HIGH RULER. What, then, is the all highest for man? How did the worlds come about? Where did man come from? How was the creation created?

25/25.9. To answer which, Sudga sent to De'yus for instructions. And De'yus sent to Sudga, even as to the other Gods, an invitation to meet in Hored, to hear the words of the Lord God, to learn his commands.

25/25.10. Thus invited, the five great warrior Gods went before De'yus, each taking with them ten thousand attendants, besides thousands of trumpeters. De'yus had a good feast prepared for them, and sent receivers forth to meet them and conduct them to Sanc-tu in great splendor.

CHAPTER 26 Wars

25/26.1. Great was the feast, the pomp, parade and glory in Hored, when De'yus' victorious Gods and their companions and attendants came in answer to the summons of Anuhasaj, alias the Lord God. The trumpeters of Hored were stationed along more than a thousand miles on the heavenly roadways, and in turn, the trumpeters and heralds of the visiting Gods extended in advance of the Gods themselves an equally great distance.

25/26.2. The roads were lined all along the way with flags and banners, and with millions of spectators, the same who had formerly been in schools and colleges in heaven, but were now emancipated from the restrictions of self-improvement, and used as applauders, to sing and shout praises to De'yus for his own glory.

25/26.3. The table of the feast was private and in secret, and only prepared for the Gods and their close companions, one hundred all told, but the serving host numbered more than one million souls.

25/26.4. While at the feast, De'yus said to Osiris: Tell us about your exploits, and about Baal and Ashtaroth and their valorous legions.

25/26.5. Then Osiris explained the nature of the earth countries, and the battles and incidents, well exaggerating these latter. After Osiris had finished his story, De'yus said to Te-in: Tell us about your exploits, and those of your generals and captains, and your valorous legions.

25/26.6. So Te-in displayed the maps of the earth regions where he had been, told of his battles and final success, also much exaggerated. And now, after he had finished his story, De'yus said to Sudga: Tell us about your generals and captains and your valorous legions.

25/26.7. Then Sudga explained the earth region where he had fought and won, extolling his generals and captains, and his hosts, well exaggerated also.

25/26.8. When they had all finished their hilarious[941] accounts, and applauded one another in sufficient zeal, in that same time the feast of eating and drinking was ended also. Anuhasaj rose up and said:

[941] lively, amusing, entertaining, humorous

25/26.9. I now declare the feast ended. Let the tables be removed. Behold, I will speak from the throne, in private, before my five Gods only, plus my own marshals. But to all others I declare a time of

recreation and sport, to be called again to duty when I have finished with my Gods, at which time my marshals will inform the trumpeters, who shall sound the call.

25/26.10. Speedily now, the attendants took away the tables; and the hosts all withdrew except the Gods and De'yus with his marshals. So De'yus ascended the throne, and then spoke, saying:

25/26.11. I, the Lord your God, who am De'yus of heaven and earth, declare to you, my Gods and earth rulers, in my own name, and with love abounding:

25/26.12. My purpose for calling you together is to declare my doctrines and creations before you, so that all the earth may be subdued alike to me and mine forever. Here is the foundation:

25/26.13. Not to surpass my own age in my doctrines, nor to explain my axioms. But to surpass the understanding of mortals sufficiently in their earthly knowledge, so as to appease their curiosity, as revealed in the questions they put to you, my Gods.

25/26.14. Neither will I bind myself as Ahura did; for I will not explain who I am, except that man is in my own likeness; nor will I explain when the beginning of things was.

25/26.15. I created this heaven; and you also bear witness that I have established the earth in me, through your valorous deeds.

25/26.16. I, who am your God, do not look to matters of a day, or a year; my times are as one time, for from this time forward forever, this heaven and the earth are mine, time without end.

25/26.17. In which you behold the days, years, and generations of men on the earth pass rapidly. Who, then, shall think seriously of the inhabitants that now are yours and mine?

25/26.18. Behold, the earth is fruitful; a thousand years are only as one day; and in that time, billions of newborn souls shall spring up out of the earth. For them my answers are shaped, more than for those who are living now.

25/26.19. In the beginning I created this heaven and the earth (to my own name and glory). For they were void and without order; darkness was upon them. So I moved upon them, saying: Let there be light; and there was light. And I drew a line between darkness and light (for they had worshipped the void instead of me).

25/26.20. And so I declare this the morning and evening of the first day. And I have divided those who were void, and established my firmament between them, like land between water and water.

25/26.21. And my firmament is heaven, and I have made it to be over those who were void, like water.

CHAPTER 27 Wars

25/27.1. Osiris, being commanded by the Lord God to speak, said: Give us one day, O De'yus, so that we may digest this matter.

25/27.2. So the Lord God gave them one day; and on the next day, when they were assembled, the Gods ratified every word De'yus had spoken. And it was called the morning and evening of the second day.

25/27.3. Again De'yus spoke, saying: Let the waters of the earth be in one place, and the land appear to itself, for it was so. And I saw that the earth was good (and that heaven could reign on it). And I saw that the earth brought forth grass and trees, and fruit and seeds, everything after its own kind; and I said: Behold, they are good. (Neither did I attribute evil to anything on the earth, or in the waters, or in the air above. But I separated the light from darkness; this was the substance of my creation.)

25/27.4. Again Osiris asked for a day, so the Gods could weigh the words of the Lord God; and this was the evening of the third day. And God gave them a day; and when they were assembled again, De'yus said:

25/27.5. Let there be Gods in the firmament above the earth; and they shall separate the darkness from the light of the earth (so that man may know me and my kingdoms).

25/27.6. And my Gods shall teach signs and seasons, and days and years, forever, to the sons of men. And I made myself to rule the light of the world; but Osiris I made to rule the darkness of the world, which is the earth, my footstool.

25/27.7. Again De'yus gave the Gods one day, to weigh the matter of his words, and to ratify them; which they did. And this was the morning of the fourth day.

25/27.8. Again De'yus said: Let the waters of the earth bring forth abundantly the moving creatures that live; and let the fowl fly above the earth in the air of the firmament. For they are good. Let every living creature be fruitful and multiply, and fill the earth, and the waters of the earth, and the air above the earth, every creature after its own kind. For which reason my blessing is upon them.

25/27.9. Again the Lord God gave his Gods a day to weigh his words and ratify them, which they did; and this was the morning of the fifth day. And then De'yus said: And now, my Gods, let us make man[942] in our own fashion;[943] and in likeness of ourselves (who have dominion over angels and mortals), let them have dominion also, but over the fish in the waters and the fowl in the air, and over the cattle, and over the earth, and over every living creature upon the earth. And you shall go to them and say to them: In our own likeness you are created, male and female,

[942] See Ezra Bible, Genesis, chapter i, verse 26. And God said: Let us make man, etc. Query: Who was God talking to? Who was helping him? –Ed.

[943] in our own image, as we see fit

and God's blessing is upon you. Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the earth, and the fishes and fowl, and every living creature on the earth, for they are yours forever! And behold, you have every herb, seed and fruit, which is on the face of the earth, and the roots that grow in the earth, and they shall be your food. But whatever has breathed the breath of life, man shall not eat. ||

25/27.10. Again De'yus gave the Gods a day of rest, in order to weigh the matter and ratify it; and this was the morning of the sixth day.

25/27.11. And again De'yus spoke, saying: The Lord your God said to you, Osiris, and to you, Te-in, and to you, Sudga: Search among mortals for one high in su'is, for when I announce my doctrines, you shall go to that mortal and cause him to write my words, saying: These are the words of the Lord, your God. || To answer if you have found such a su'is, I bid you all to speak now before me.

25/27.12. Osiris said: According to your commandments I have searched and have found Thoth the highest man in su'is, and he dwells in Arabin'ya.

25/27.13. Then spoke Te-in, saying: In like manner, I also searched, and found Hong, in my division of the earth, the highest man in su'is; and he dwells in Ho'e Sin.

25/27.14. Then answered Sudga, saying: Even so have I accomplished in Vind'yu, and I have found one Anj-rajan.

25/27.15. De'yus said: To these mortals go and give my doctrines in your own ways; according to the languages of mortals, and their capacity to understand. Neither do I bind you to my exact words, nor limit you, except that which I have spoken shall be the foundation.

25/27.16. Then De'yus concluded, saying: Here, then, ends the feast; and behold, it is the seventh day; for which reason I sanctify it and declare it a day of recreation.[944]

[944] This completes the first chapter of Genesis and three verses of the second chapter [of the Ezra Bible]. –Ed.

CHAPTER 28 Wars

25/28.1. On the following day the Gods departed, with due ceremonies, in the manner they came, and returned to their kingdoms, and then descended to the earth, each one to his own division.

25/28.2. And each of the three Gods went to his own chosen mortal (who had power to see and hear spiritual things). And the Gods possessed them by their presence, and inspired them to write the words of Anuhasaj, alias the Lord God, word for word; and they were written so, in the three great divisions of the earth. And copies of them were made and filed in

the libraries, and in the houses of philosophy of mortals.

25/28.3. But when these matters were thus entered, in answer to the queries of mortals, as to the origin of man and his destiny, they were not deemed sufficient by the learned men. Many of them said: The Lord God has evaded our questions.

25/28.4. Then satan came to each of the three Gods who had the matter in charge, and he said to them: Consult with one another as to what shall be done. So Osiris sent messengers to Te-in and to Sudga, asking them to come to Agho'aden, his heavenly place, for consultation. And, in due course of time, Te-in and Sudga came to Osiris, to his throne, where they were received in great honor and glory. And presently Osiris' marshals cleared the place, and the interview was private, for even the marshals stood far away.

25/28.5. Osiris said: What shall we do without a Creator in fact? I do not know if my judgment is beside itself, for it is said they who lose their reason are the last to discover it. The time was, when De'yus, our much-loved Lord God, said: While you labor on the earth for me and my kingdoms, behold, I will reciprocate in all things. Ask for anything and it shall be granted to you.

25/28.6. Hear me then, O my brothers, in my complaint; mortals have asked us, to know the origin of man, and his destination; and to know the cause of good and evil. These things I submitted to our Lord God, in Hored, to learn his will and decree.

25/28.7. And he sent messengers to me announcing a feast, promising that then he would answer satisfactorily the questions of mortals. You and I went to the feast, only to have De'yus furnish us with something that is nothing. For mortals can also perceive that what the Lord God has said is one and the same thing that was said by the Gods through Zarathustra; and, moreover, that the questions are still unanswered.

25/28.8. De'yus is my friend, and I do not desire to press him further on the subject; and so I have called you, to learn from you how you managed the same issues?

25/28.9. Te-in said: Before our heavenly kingdoms were confederated, Anuhasaj professed that he would announce himself the head and front of all created creations. Shall we say his courage is not up to the task? And so excuse him?

25/28.10. Sudga said: When he should have said: I created man in my own image, behold, he has weakly said: LET US MAKE MAN! Is it not clear, then, that he shirks from the responsibility, and desires to commingle us into the pitiful story? Hear me, then, my brothers; I am asked how I have answered the issues with my own division, and I say to you, I have

been in the same quandary, and have not answered at all.

25/28.11. Te-in said: Neither have I. But that we may be justified in doing so, behold, the Lord God said to us: I do not bind you to my words, nor limit you, except that which I have spoken shall be the foundation. Now it is clear that if we admit that sin is in the world, then we must find a way to justify the Lord God, whose servants we are. If he is not justified, then sin is justified.[945]

25/28.12. For mortals perceive good and evil understandingly; but to justify a good God for permitting evil is not an easy matter. For in the breath we praise him, we must praise his works; of which sin is apparent; and in the same breath that we condemn sin, how shall we glorify De'yus? For have we not proclaimed him the foundation of all things; the head and front, before creation was created? Was this not our battle-cry, to urge our angel warriors on to overthrow Jehovih? And has our loud-praised Lord God not said: LET US MAKE MAN! A child would have more courage than this!

25/28.13. Sudga said: It is plain we all understand these issues, and perceive, also, what is required of us. For, since De'yus has left us liberty to add to his doctrines, according to our own judgment, is it not well that we agree upon a doctrine, even as prior to the confederacy De'yus professed he would do? And so, give it to mortals?

25/28.14. Osiris said: This is wisdom, O my brothers. To make our Lord God the Creator, we must accredit all things to him, both good and evil. For this reason we shall give two masters to man, one being the serpent, the earth, the lowest inspirer; and the other the voice of our Lord God.

25/28.15. Sudga said: My brother has spoken wisely. And yet, is the term two masters the wisest term? For in declaring the Lord God the highest, we must make him master over the earth also.

25/28.16. Te-in said: Why shall we not adopt the E'O'LIN of the ancients, substituting the words Lord God? And make a commandment over man, forbidding him to listen to the serpent, lest he be led away from the Lord God; and thus throw the cause of sin upon man, for violating the Lord God's commandment.

25/28.17. Osiris said: Most wisely spoken, my brothers. For by accusing man, through the serpent, we clear the Lord God unscathed.

[945] For example, if the Lord God is not made blameless, then sin is defensible because sin might not be the mortal's fault, but the Lord God's fault.

CHAPTER 29 Wars

The Osirian Bible of Arabin'ya, Vind'yu, and Jaffeth

25/29.1. On the following day the three false Gods, Osiris, Te-in and Sudga, wrote their account, each one in his own way. And when they were read, Osiris' stood clearer than either of the others'; but nevertheless, Te-in's and Sudga's had much of merit. So it came to pass that Osiris' account was adopted, with interpolations from the others'.

25/29.2. This, then, is the completed report:

25/29.3. These are the times of earth and heaven when created; the time the Lord God created them. And the Lord God formed man out of the dust of the earth, and quickened him through his nostrils with the breath of life, and man became a living creature.

25/29.4. And God caused mists to rise up from the waters, and spread over the earth, and rain upon it. And he caused trees and herbs to grow up out of the ground; everything that is pleasant for the sight and good for food. Thus out of the ground the Lord God caused man to come forth, being of the earth, of the land of Eden (Spe-a).[946]

25/29.5. The Lord God commanded man to dress[947] the land and keep it pleasant, saying: This shall be your labor, in which you shall be perfected to everlasting life. You may freely take and enjoy all things that are in the land of Eden.

25/29.6. And man prospered on the earth for a long season; and he was naked and not ashamed. And God planted the tree of knowledge in the land of Eden, and he said to man: I have planted this tree; do not partake of it, for it pertains to life and death.

25/29.7. And God called the name of the first man A'su (Adam). And the Lord God caused man to name all things on the earth, and in the waters, and in the air above the earth, and whatever man called every living creature, that was its name.

25/29.8. And the Lord God caused A'su to fall into a trance; and an angel of heaven came and stood by his side. And the Lord God drew from the flesh, and from the bones, and from the blood of A'su, and thus made woman, and brought her to A'su.

25/29.9. And the Lord God repeated his commandment to woman, saying: You shall dwell for a season on the earth, and cleave to A'su, for he is your husband, and you are his wife; and you shall partake of all things on the face of the earth, except for the tree of life, which is of both good and evil, for in the day you eat of it you shall surely die.

25/29.10. But because of the serpent (the earth) of the woman, she listened to him [her flesh –Ed.], and he said to the woman: I say to you, in the day you eat of the tree of knowledge you shall have your eyes

[946] Eden, Aden, Haden, Ah-den, Jeden, are of the same meaning in the Vedic, Phoenician and Chinese languages, and are from the Panic word Spe-a, or, rather, S'pe-a; i.e., a heavenly place on earth. –Ed.

[947] cultivate, till, fertilize, make pleasant, improve, groom, adorn

opened, and shall become like a Goddess, creating offspring.

25/29.11. And the woman was more easily persuaded than man, for she had confidence in the serpent; and they partook of the fruit of the tree of knowledge; and, in truth, their eyes were opened, and they saw their nakedness.

25/29.12. And presently they heard the Lord God walking in Eden, and they hid themselves in the bushes. And the Lord God said: Where are you, A'su? And A'su said: When we heard you walking, we hid ourselves, for we are naked.

25/29.13. The Lord God said: Who told you that you were naked? Have you eaten from the tree, which I told you that you should not eat from? A'su said: The woman you gave me to be with me, led me, saying: Behold, it is good fruit; and we ate it.

25/29.14. The Lord God said: Woman, what have you done? And the woman answered, saying: The serpent [her earth body –Ed.] beguiled[948] me. And the Lord God said to the serpent [the flesh –Ed.]: Because you have done this, you are accursed, and you shall not rise up from the earth, but return to dust from which you came.

[948] charmed, lured, deluded, deceived

25/29.15. The Lord God said to the woman: Because you have conceived, you shall have great sorrow; in sorrow bring forth children; your desire shall be to your husband, and he shall rule over you. And I will put enmity[949] between the serpent and your offspring; and the flesh shall call one way, which is to earth, but the soul of man shall call to me, the Lord God. And though the serpent bites, yet man shall bruise him, and subdue him.

[949] opposition, enemy-like; irreconcilable differences; deep hatred

25/29.16. And God taught man to make coats of skins and be clothed. And the Lord God said: Lest man partake further, becoming as one of us, he shall go out of Eden, where I created him. So he drove man out of Eden backward,[950] and gave him cherubims[951] to hold him on every side, to preserve to man the tree of life, so that man might not only fulfill the spirit, but the flesh also. ||

[950] i.e., to the east, or from his spiritual condition. –Ed.

[951] Kerub or Kerubim, in Hebrew, signifies GRASPED AND HELD FAST. Laws are cherubim, and so are guardian angels. –Ed.

25/29.17. When Osiris had gone thus far, Sudga interposed, saying: If we say, Becoming as one of us, || will man not say: Behold, there are more Gods than the Lord God?

25/29.18. Te-in said: Because De'yus said: Let us make man, shall we not use us in this instance?

25/29.19. Osiris said: Hear me further, my brothers, for I previously found a way out. For I have divided the Lord from God; that is to say:

25/29.20. And the Lord God said: Because man has learned good and evil, I am like two entities to him, for I am Lord of the earth and God of heaven. And that which is on the earth is the Lord's, and that which is in heaven is God's.

25/29.21. And A'su called his wife's name Eve (We-it), for she was the fountain of all men. And Eve brought forth a son, Cain, saying: I have begotten a son from the Lord. And she brought forth another son, Abel. And the firstborn was begotten in darkness, but the second in the light of the Lord. And the Lord had more respect for the second, Abel, than for the first, Cain.

25/29.22. In course of time Cain brought forth the fruit of the ground and offered it to the Lord. And Abel brought the firstlings of his flocks as his offerings for the Lord. And Cain perceived that the Lord had more respect for his brother, and Cain was angered, and his countenance fell.

25/29.23. And the Lord said to Cain: Why are you jealous? If you do well, shall you not be accepted? And if you do not do well, sin lies at your door.

25/29.24. But Cain would not be reconciled (because of the darkness in him), and when he and his brother were walking in the fields, Cain turned upon Abel and slew him.

25/29.25. God said: Behold, darkness is between men; the son begotten in darkness falls upon the one begotten in the light. And it shall come to pass on the earth from this time forward that the righteous shall be persecuted by the unrighteous.

25/29.26. And the Lord said to Cain: Where is Abel, your brother? And he said: I do not know. Am I my brother's keeper? The Lord said: The voice of your brother's blood cries out to me from the ground. Now you are accursed from the earth, for it has opened to receive your brother's blood from your hand. In my sight you shall be a fugitive and a vagabond upon the earth. And because you have shed blood, blood shall not cease to flow from your sons and daughters forever.

25/29.27. Cain said: O Lord, my punishment is greater than I can bear. For I have become the first foundation of all the wars on the earth; for you have hidden your face from me; and it shall come to pass that everyone who finds of me in them shall be slain also.

25/29.28. And the Lord said to Cain: Whoever slays you or yours, vengeance shall be upon him sevenfold. And the Lord wrote upon Cain's forehead the word Asugsahiben, signifying, BLOOD FOR SAKE OF SELF, a mark, lest any finding him might kill him.

25/29.29. And from this time forth Cain lost the voice of the Lord, because he went off into Nod (darkness).[952] And Cain took a wife and begot heirs to himself, who were like him in manner, and they were called Cainites, and their heirs were called the tribe of Cainites, which survived him nine hundred and ten years, after which they were divided into twenty-six tribes. (And the name Cain was lost. But the people

[952] Nod, in Phoenician, is equivalent to M'hak in Chinese. All persons who cannot recognize conscience, that is consciousness of right and wrong, are in Nod; that is, cannot hear the voice of the Lord. –Ed.

survived, and are known to this day as THE WORLD'S PEOPLE.)

25/29.30. And We-it bore another son, Seth, in place of Abel, whom Cain slew. And after these came the generations of men, good and evil. And the Lord God said: Behold, I created man without sin, and I gave him warning, so that he could remain holy on the face of the earth. But woman did not listen to my counsel, but to the serpent, and sin came into the world. Therefore in pain woman shall bring forth all the generations of the earth.

25/29.31. Thus it was that the Lord God created man in the likeness of God.

25/29.32. And the sons of Cain were called tribes, even to this day, but the sons of the righteous were sons of God; and for that reason it was said of old: Behold the sons of earth and the sons of heaven.

25/29.33. And the Lord said: Shall I not accord to myself[953] to choose what I will? For this right I gave to man also. And from that time forward the sons of God were called God's chosen.

[953] i.e., give myself the right

25/29.34. And it came to pass that man multiplied on the face of the earth; and the tribes were mightier than the sons of the Lord God, and the wickedness of man became great in the earth, and the desires of his heart were continually evil.

25/29.35. And the Lord God repented that he had made man on the earth, and it grieved him in his heart. And the Lord God said: I will destroy man whom I have created; neither will I spare beast nor creeping thing in the place I gave.

25/29.36. Behold, I will bring a flood of waters upon the lands of the earth, and I will destroy all flesh which has the breath of life. But my covenant is with my chosen, who shall not be destroyed by the flood of waters.

25/29.37. And God's sons in Noe[954] took with them pairs of the living, of both beasts and birds, according to the commandments of God, to keep their seed alive on the earth.

[954] Noe, one of the arcs of light in etherea. – Ed.

25/29.38. And when the earth was six hundred years in Noe, the flood of waters came upon the earth. And for forty days and forty nights the rain fell, and the fountains of the sea came upon the lands of the earth. And man and beast alike that drew the breath of life, died, for the land was no more.

25/29.39. But the heirs of Noe did not suffer; and the ships of the arc, where the Lord had concealed them, rode upon the waters. And God made a wind to pass over the earth; and the fountains of the deep were stopped, and the rain of heaven restrained, and the ships of the arc brought to dry land.

25/29.40. And the Lord God said: Behold, I will build a new earth and a new heaven. For these, my sons, have proven their faith in me. Never will I again destroy the tribes of men because their hearts

are set on evil. And the Lord God swore an oath by the bow of the arc, saying: This is the token of the covenant which I have established between me and all flesh that is upon the earth. || And the sons of Noe spread over the whole earth, and the Lord blessed the earth, and said: Every moving thing that lives shall be meat for man; even as the green herb I have given. But flesh with the life[955] in it, which is in its blood, man shall not eat.

25/29.41. For if you do, I will surely require your blood from your lives; no matter the type of beast thus eaten, I will require it. By the hand of every man's brother I will take the life of man who feeds on living flesh and blood.

25/29.42. And he who sheds man's blood, shall have his own blood shed by man; for I made man in my image. So be fruitful and multiply, and bring forth harvests abundantly from the earth, and inhabit it, for it is yours for perpetual generations. ||

25/29.43. Thus ended the words of Osiris. Te-in said: Because of flesh blood, you are wise, my brother. Sudga said: The glory of our enterprise hangs on this. For man being less restrained than in the Divan laws, will readily accept the new.

25/29.44. After this, Osiris prepared a book of generations of men on earth. And with that, the substance of the doctrines of De'yus and his Gods was finished. So Osiris, Te-in and Sudga departed, and descended to the earth, to their mortal wards, and by virtue of their presence inspired their wards to write the doctrines in mortal words, according to the languages in the places where they lived. And after these seers finished the writing, copies were made and put on file in the libraries containing the records of the kings and queens of earth, in Arabin'ya, Jaffeth and Shem. And these became the bible of that day.

[955] In olden times some tribes of men cut flesh out of living animals and ate it raw. –Ed. [But now under this present edict, any creature that had blood in it was not to be eaten while it was alive.]

CHAPTER 30 Wars

25/30.1. Now, after the three false Gods, Osiris, Te-in and Sudga, had revealed these things to mortals, they sent messengers to the Lord God, requesting audience with him, so as to disclose to him what they had done. Anuhasaj, alias De'yus, therefore appointed a time of meeting, and the Gods came before him and made their report. After which De'yus said:

25/30.2. In all you have done I acquiesce; neither have you said anything that I would not have said, except that I did not desire to laud myself with my own mouth. || And thus ended the matter of how mortals were taught to worship the names Lord and God, Lord God, Ho-Joss, Joss, De'yus, Deity, Dyaus, Zeus, and various other names, according to the languages of the people of Jaffeth, Vind'yu, Arabin'ya, Par'si'e, and Heleste. And billions of

angels of the Lord God and his Gods, who were sent down to mortals, inspired them and taught them the same things through seers, prophets, magicians, and through other people also, by dreams and visions.

25/30.3. And mortals were taught the secret of spiritually going out of their own corporeal bodies, and returning safely; and in this state they were taken subjectively to the kingdom of the Lord God, where they saw him as a man, sitting on a throne; and saw the great glory of his kingdom, and the millions of worshippers, glorifying De'yus, the false Lord God. And these persons became preachers on the earth; enthusiastically stirring up men on every hand to draw the sword, the spear, the sling, to go forth in battle, to overthrow the doctrine of the Great Spirit and establish the De'yus.

25/30.4. And it came to pass that they thus accomplished the will of the Lord God in all these divisions of the earth. The Jehovihians, being non-resistants, were powerless before them. Kings and queens on the earth accepted these doctrines, and they marshaled their armies in all directions to establish the Lord God, who had said to them: To the extent that you exalt me and my kingdoms, so will I exalt you. When I see you have become wise and powerful in ruling over many on the earth, so will I give you large kingdoms in heaven.

25/30.5. As to the false Lord God and his false Gods, they and their kingdoms prospered in earth and heaven for nine hundred years, and by then the Faithists of the earth had been reduced to a small fraction of people, mostly hidden away, like sheep from wolves.

25/30.6. But in nine hundred and fifty years, behold, the worshippers of the false Lord God began to quarrel and fight among themselves. Even as by blood they had established him, so by blood the kings and queens of the earth were overthrowing one another.

25/30.7. Because of the warfare: schools, colleges and houses of philosophy were wasted away; the factories for spinning and weaving were destroyed; and the lands not tilled.

25/30.8. And now this is what became of the heavenly kingdoms of Anuhasaj and his Gods: They had accumulated twenty-eight billion spirits, all of whom were servants to De'yus and his Gods. For the most part they were below grade ten, while three billion were below grade five, which is helplessness.

25/30.9. Jehovih had so made man and angels that, whoever had learned to abnegate self and to labor for the good of others, was already above grade fifty, and his ascension should be perpetual ever after; while those who were below grade fifty, who had not put away self (satan), incline downward, toward the earth. Accordingly it had come to pass that the false

Lord God and his false Gods were burdened with their kingdoms.

25/30.10. And though they were adorned to the utmost, having vast cities for their heavenly capitals with millions of attendants, and millions of musicians, who were forever inventing new and wonderful music, and playing and singing, millions and millions in concert, with millions of trumpeters, near and far off, to fashion echoes beautiful to the ear; and though they had decorators forever inventing and changing their billions of flags and banners, and the ornaments for the pageantry; though they had millions of heavenly cities, built with heavenly precious stones and gems of splendor, and with roadways and streets paved with heavenly diamonds and pearls; and though they had heavenly tournaments and games, rites and ceremonies, prostrations[956] and salutations, without end; with great heavenly ships, capable of coursing atmospherea in journeys and excursions, ships to carry hundreds of millions of angels, whose chief occupation was to sing and chant the glory, power and dominion of De'yus and his Gods; yes, though a large book could not contain a description of a thousandth part of their wonderful glory, yet each and every God began to see coming danger.

[956] A kind of glorification. –Ed.

25/30.11. Jehovih had said: Two precipices I have left open for testing man's strength, and they are: great prosperity and great adversity. ||

25/30.12. And behold, satan came upon them in the guise of a good friend. First, he went to Anuhasaj and said to him: You greatest of Gods! Who is like you? Behold, I came to you in the beginning, and told you what to do, even to stretch forth your hand, and heaven and earth would be yours forever, for your own glory. And lo, it has come on finely! You have routed Jehovih and His hosts in heaven and earth; they are as a remnant skulking away. Hear me, then, O De'yus, for I will not only praise you for what you have accomplished, but I will chide you for your failings.

25/30.13. De'yus said: In what have I failed, O satan? And satan answered, saying: You are too honest for your own good; too pure for your own benefit; too unsuspecting regarding your Gods. Being honest yourself, you have easily attributed honesty to others, and they have taken advantage of you.

25/30.14. Anuhasaj said: How? Satan answered, saying: From the beginning, you said to your Gods: Maintain your schools, colleges and factories, and otherwise prepare the spirits of the dead for resurrection. And as fast as they arrive at grade thirty, send them to my kingdom, so that Hored may be glorified forever. But lo and behold, your Gods used the angels as slaves, to build up the glory of their own kingdoms. They have allowed their heavenly

places of education, for the most part, to be scattered and gone. Nor have they inspired mortals to educate, as I warned you at the beginning. And mortals have thrown aside their schools and colleges, and their places of art, and have become riotous, and given to gross living, and there is no resurrection in them. Which matters show you that, sooner or later, all the spirits of the earth will be of no grade at all, but as fetals and vampires to live on mortals.

25/30.15. De'yus said: Why have mortals become gross in their living? Satan answered him, saying: Behold, in your own revelation to mortals you said to them: For your food, do not eat fish, flesh, blood, or anything that breathes the breath of life. And now, behold what came to pass: Your three Gods, whom you had elevated and trusted, went to work and made other revelations, in which they said: Eat fish and flesh; for they desired to please mortals. And lo, it has come to pass that man not only wars for you, but he wars to the right and left, for it is in his blood, like beasts that feed on flesh. Your Gods had no right to give this law to man without first consulting you, to know your will and pleasure.

25/30.16. Anuhasaj said: Alas, it is true. What shall I do? Satan said: You shall call your Gods before you and chide them in your own way, and command them to go down to mortals and re-establish learning and industry, instead of war. Anuhasaj said: So shall it be; they shall come and receive my reprimand. They shall know in truth that I am the Lord their God!

25/30.17. Satan went to every one of the other false Gods, separately, saying to each: Hear me, O wisest of Gods, who, because of your great wisdom and integrity, should in fact be at the all highest Godhead in heaven. Behold, I came to you in the beginning and foretold how your kingdom would become great and glorified; and it has come to pass. When you put forth your hand to do a thing, it is done; for you were born into life different from all others, and for the highest of glories. And because of your greatness, behold, all the Gods of heaven are jealous of you and fear you, all of which you know by your own knowledge. Now, while I accredit this to you, I will also chide you for your shortness:

25/30.18. For, because you are honest yourself, you believe the same of others; and for this reason you are cheated and ill-used on all hands. From the beginning you sent your highest grades to the Lord God, to be his; yes, you have robbed your own kingdom of its finest and best subjects for the glory of De'yus. And who is De'yus more than you? Is he not a coward? For he feared to give his own doctrines to mortals; instead he abridged his words till they were worthless. And you and your fellow-Gods made

his doctrines up in full for him! Yet you serve him as if he were your superior.

25/30.19. The false God said: Alas, it is true, with all my wisdom I have acted like a fool. Because I was too honest and pure for De'yus and his Gods, they have taken advantage of me. What shall I do? Satan said: I told you at the beginning, that the time would come when you would rise to be higher than all other Gods. Behold, the time is near at hand when you shall strike the blow. You shall not only have your own kingdom, but the kingdoms of your companion Gods; and even De'yus shall be tributary to you and yours.

25/30.20. The false God said: What shall I do? And satan answered, saying: De'yus will scent[957] the danger to his kingdom, and he will summon his Gods for consultation. Be ready with your answer to him and them; not hastily, for such is the manner of the weak; but most deliberately, in high holiness of purpose, for the good of mortals and spirits. ||

[957] sniff, smell, become aware of, detect, sense

25/30.21. In that way satan spoke alike to all the false Gods; and they nursed the planted seed; held it in the light and shade to see it grow, till it became the very giant of each one's understanding.

CHAPTER 31 Wars

25/31.1. In due course Anuhasaj called the meeting of his Gods in Hored, and Osiris and Sudga came. Great were the pageantry and show that day; and the pomp and glory, and splendor of Sanc-tu; with billions of trained slaves, with their dashing officers of high rank. For it had been nearly seven hundred years since even generals and high captains could come into the presence of the Lord God, the false, except by crawling on their bellies, even for miles.

25/31.2. And in and around the heavenly house of the capital were erected fifty thousand pillars of fire, kept forever going by the labor of his slaves, some of whom stood in their tracks laboring at one thing for more than a hundred years, without change of watch, or rest, being threatened with hell, and being too impotent to believe otherwise. No one could walk upright to the throne of the Lord God except his High Council, his high marshals, his Gods, and Anubi. And no one else was permitted to look upon him, under penalty of being cast into hell.

25/31.3. At first his Gods came to feast with him once a year, for more than a hundred years; after that, for awhile, once in six years; and afterward, only once in fifty or a hundred years; and then only by special command.

25/31.4. So it came to pass that the coming of De'yus' false Gods was an occasion of rejoicing and glory for more than twelve billion inhabitants of the

kingdom of Anuhasaj. For, far and near, they were given extra clothing and food, and granted freedom for the time being.

25/31.5. On this occasion, the Gods, coming in fire-ships of great size and brilliancy, were received by hundreds of millions, called the receiving hosts, who conducted them up to the roadways of the court, nearer than which the receiving hosts dared not approach. There the Gods were met by De'yus' High Council and high marshals, and with them entered the area and walked up to the high arch of the capital, which led into the place of the throne of the Lord God. When inside of the Arch, the Council and marshals parted on either side, and, with the head bowed, chanted an anthem of praise to De'yus. The Gods also bowed with respect and friendship, and walked in the middle directly toward the throne.

25/31.6. When they were near, the vice-Gods, on either side of De'yus, rose up, saying:

25/31.7. In the name of the Lord God of the heavens of the earth, who come here, upright, and as Gods?

25/31.8. The Gods responded: Behold, we are sons of the Lord God, great De'yus, and in truth we are Gods! We demand audience with our Godhead, for the glory of our kingdoms and his.

25/31.9. De'yus said: Peace, O my vice-Gods! I recognize these, my brother Gods. Greeting, in the name of heaven and earth.

25/31.10. The Gods responded: Greeting to you, O Lord God, mightiest of Gods. In your mighty name, De'yus, we salute you worshipfully, to know your will and pleasure, so that we may serve you in wisdom, power, and love.

25/31.11. De'yus said: Welcome, O Gods; the freedom of Sanc-tu is at your hands. Behold, I will clear my palace, so that we may privately, and in a most holy manner, consult together for the good of angels and mortals.

25/31.12. So De'yus gave a signal for all his officers and attendants to retire beyond the Arch, which they did. And now that the ceremony of reception was over, Anuhasaj came down from his throne and greeted the Gods cordially by clasping hands, after which they all sat down on the foot seats of the throne; and with no others within hearing range, there were present De'yus, Osiris and Sudga; for Te-in had not come.

25/31.13. And for a while they talked together like long-separated friends; and lo and behold, the satan that was within each one of them began to fail him with regard to reproving the others. For the smothered seed of love that the Great Spirit had given them, began to swell up, as if about to burst forth a mighty power. So the time passed on, and none dared approach the subject of his soul and resolution.

25/31.14. Till at last, De'yus, the most schooled in satan's cause, put an end to their old-time stories and trivial conversation; he said:

25/31.15. I have loved you both so much, and am now so moved by your august presence, that with all my majesty and power I am weaker than a young child, who will unconcernedly reprove its own father. Or rather I am like an old man who, in the absence of his child, finds cause to quarrel with it; but on seeing it return, breaks down utterly, and turns from his previous grieving to an outburst of manifest love.

25/31.16. Osiris said: What can move you to this seriousness, O De'yus? For in speaking so, you have uttered the sentiment long lain heavily on my heart. But which now, in reverence to you and your great kingdoms, causes me to melt down like snow in a summer's sun. Please, continue!

25/31.17. Sudga said: As I live, you two, so far my superiors that I am as nothing, have spoken the very sentiment of my soul. Please, both of you continue; for so great is my love for you, that your most extravagant wish shall be answered by me, though I labor a thousand years to accomplish it.

25/31.18. So De'yus sweetly told his tale, even as satan had taught him. And then he bade Osiris to speak his mind, and also Sudga to speak his; which they did, even as satan had taught them their parts. When they had finished, De'yus, much surprised by their pitiful tales, even as the others were at his, then spoke:

25/31.19. My Gods, how much easier it is to find fault with the state of affairs than to find a remedy. I have seen those who find fault with their neighbors, or with the kingdom, or with the ancients, and yet they turned around and committed the same faults themselves. All of us know that one of the complaints we had against the old Divan laws was their bondage over the Lords and their dominions, holding them to the letter. So that, when we confederated, it was to give independence to each and every Lord to rule his own heaven and division of the earth in his own way. And this was granted to all my Lords, and to me and my kingdom likewise. And look at its harvest! In the fullness of my soul I gave you certain doctrines to give to mortals, chief of which was to make my names worshipful on the earth. But I did not bind you, saying: Do this and no more. But I said to you: Here is the substance of the foundations of my doctrines. Go to mortals and teach them these things, adding or abridging according to your own wisdom.

25/31.20. And this you accomplished, and added to it the temptation to mortals to become carnivores, by which the grades have fallen woefully. And now you find fault with me for exacting a certain number of slaves annually of a certain grade, complaining

that your own kingdoms are becoming flooded with drujas.

25/31.21. Osiris said: Hear me, O Lord my God, for I have labored for you and your kingdoms many a hundred years. Nor are my words in passion, but well considered; so, if I err, I ask no excuse on account of hastiness. First, then, our confederacy was founded to make a mighty heavenly kingdom, having dominion over mortals on the whole earth; of which kingdom you were to be the chief and greatest glory, and ourselves second. To all of which our songs to this day bear testimony. But, as for songs or testimonies in the libraries of heaven, that our confederacy was founded chiefly to get rid of the Divan laws, I have not seen nor heard of one.

25/31.22. Sudga said: What I have done is done. I was commanded to a division of the earth, to subdue it to De'yus, and I have accomplished it. I have listened to your complaints but neither has offered a remedy. You are both higher in rank and wisdom than I; when you have spoken to the purpose I will also speak. For my part, I am thankful there are no Divan laws to bind me.

25/31.23. De'yus said: The remedy lies in overturning the cause of the falls in the grades. For sake of glorifying themselves, my Gods have allowed places of learning and industry to fall to pieces, both in heaven and earth. True, there are those who glorify charity, and rites and ceremonies; but I say to you, my Gods, INDUSTRY AND LEARNING stand higher than either charity or rites and ceremonies; and especially when industry yields profitable support.

25/31.24. Osiris said: Where, O Lord my God, does the difference lie between that which is written or spoken? In your opening words you have even now reiterated the bondage of the Divan laws over the Lords. And in the next breath you say: I command you to re-establish the places of learning and industry.

25/31.25. Sudga said: Are not written laws less arbitrary than spoken ones? For we see them beforehand, and are not, therefore, shocked by the sudden audacity.

25/31.26. De'yus said: In either case, is it not true that the highest in power and mightiest in the plans and arrangement of his kingdoms must either take jibes and insults from his inferiors, whom he has lifted up and made what they are, or otherwise fall broken-hearted on the loss of their love and worship? For time and again we behold, alas, beneficiaries are apt to turn like venomous serpents, and strike their benefactor, even though the blow would send themselves into destruction.

25/31.27. Osiris said: That is most especially true, O De'yus, where the highest kingdoms owe their glory and greatness to those who have been

subsidiary and built them up. None are so slow to see their danger as they who are exposed to it. There are those holding high places, with slaves, and if these latter should discover their true condition and how they were deceived, they would bind the former in knots and cast them into hell.

25/31.28. Sudga said: But in such cases is it not better, my wise brothers, that the highest—who have been raised up by the toil and industry of others that labored to have them glorified—turn from their own glory and selfish ends, and divide up their ill-gotten kingdoms, and bestir their lazy carcasses by sending assistants to those who have them in their power?

25/31.29. De'yus said: Most wisely spoken, both my Gods. But how shall we teach apes and monkeys to know their masters? They crook their tails and squeal, imagining themselves great monarchs. But if they were cut off from their masters, they would come to grief most ignominiously[958] or be the first plunged into torments.

[958] shamefully, disgracefully, degradingly

25/31.30. Osiris said: You wisest of Gods, is it not most strange, wonderful, how better we can see others' shortness than our own? Nor are we much quicker to find a way to save them, which we often could do were they not self-conceited fools; but we guard our arms, so that when they show the least sign of doing us wrong, we inwardly swear within our souls to hurl them into hell.

25/31.31. Sudga said: O my loves, it is a sad reflection, when we survey mighty kingdoms at their quarrels, knowing that, if either dares to lift a hand to destroy, we ourselves hold the key by which they both can be stripped of their highest subjects and their greatest glories, and left in the ruins of their own evil concocting. But the wise bide their time, and often are fortified when others do not know of it.

25/31.32. De'yus said: My most wise Gods, you have spoken great wisdom. I will weigh your words and be governed accordingly. For your most holy visit I am honored above all I deserve.

25/31.33. Osiris said: Words cannot express my reverence for your spoken words, O De'yus.

25/31.34. Sudga said: I am bowed with sorrow to leave the place of so much wisdom, love and power. ||

25/31.35. And now Osiris and Sudga stepped backward, four paces each, but separate from each other, with their heads still bowed. By a signal, the vice-Gods re-entered and stood beside the Gods, and then all, with heads bowed, raised their hands and saluted in the sign CENTRAL SUN. De'yus answered them on the sign MUSIC OF THE SATELLITES.

25/31.36. Slowly now, and with measured backward step, to low sweet music, the Gods and vice-Gods crossed the area and passed the Arch, where the vice-Gods left them and returned within. But the Gods were now met by the High Council and

high marshals and conducted to the entrance gate, where they left Osiris and Sudga, each being received by their respective hosts and re-conducted to their ships, with great pomp and honor, and they set sail at once for their own heavenly kingdoms.

25/31.37. Now in this whole proceeding, the Gods were all surprised that Te-in had not come, nor, by messenger or otherwise, answered the summons; nor could one of them imagine the cause.

CHAPTER 32 Wars

Of Te-in and his heavenly kingdoms

25/32.1. When Te-in, whose heavenly kingdom contained three billion angels, was informed when Osiris and Sudga were gone to Hored, satan said to him: Now is your time, call your Council together; proclaim yourself God of heaven and earth, mighty in all regions, the Central Kingdom of the Eternal Heavens! Choose from among your Council those of the highest grades, and make them Lords under you. After which you shall renew the battles in Jaffeth, on the earth.

25/32.2. Te-in said: Why on the earth? Satan said: Behold, Jaffeth must be subdued to one nation of people, and this shall be your footstool, and your heavenly kingdom's headquarters. After which your Lords shall proceed to the lands of Par'si'e, and Arabin'ya, and inspire the inhabitants to another central kingdom, and when mortals are thus subdued to limited numbers of rulers, you shall have only a few to deal with in order to make yourself God of the whole earth.

25/32.3. Te-in said: You are wiser than all Gods. Behold, my way is clear.

25/32.4. So on the same day of De'yus' meeting with Osiris and Sudga, Te-in severed the bonds between his heavenly kingdom and all others, and he chose twelve of his highest grade in the Holy Council, and made them Lords of the earth; but he allotted no portion of the earth to any one alone. He said:

25/32.5. I will not give them kingdoms; this is the strongest way; to keep everything in one's own hands. ||

25/32.6. Then Te-in, through his Lords, whom he sent down to the earth, made Kan Kwan mortal king of Jaffeth, with the title, KING OF THE WORLD, SUN, MOON AND STARS! And the Lords caused Kan Kwan to build an oke'spe [spirit-house or oracle –Ed.], where he could receive the commandments of Te-in, the holiest, all highest ruler of heaven, as to what he should do in order to subdue the earth to himself.

25/32.7. Te-in said: And, my Gods, say to Kan Kwan when the earth is subdued to himself: Behold, I will also come down and dwell in the temples he

builds for my Lords. || And when the king goes forth and subdues a place to himself, he shall immediately build a worshipful temple and dedicate it to me and my Lords, whose names you shall give alike in all places. For I will not confuse mortals with a multiplicity of heavenly Lords. And the king shall show to the people that there is only one High Ruler in heaven, whether he is called Ho-Joss or Joss, or Po-tein, or Te-in, and that I am the Person. But in no case shall the king permit the worshippers of the Great Spirit to remain alive upon the earth.

25/32.8. Te-in said: My Lords, each of you shall take with you one million angels who are strong and cunning in war; twelve million are sufficient, for you shall not scatter them about, but keep them in the vicinity of the war and the king. As when a fire burns, beginning from a spark and spreading outward till a city is consumed, likewise keep your forces concentrated and potent. This is the whole art of power. And while mortals sleep, your angels shall come upon them and give them dreams and visions of glorious success; make them see themselves in the heat of battle, rushing through the jaws of death unscathed, while on every side their manly arms slay their enemies by the score in flowing blood. For when these mortals awake and remember their dreams, they will be well prepared for the valorous work. But as to those who are to be conquered, let your angels go to them while they sleep, and give them dreams and visions of horrid deaths; make them see the heat of battle and themselves overpowered on every hand, and, pierced with sword and spear, they fall, dying in great agony. For when such mortals wake up and remember their dreams, they are half conquered already.

25/32.9. Te-in said: My Lords, you shall inspire the king to be merciful and gentle; and when his soldiers come to a place to subdue it, they shall send truce-men before them, inquiring: Who, do you say, shall be the ruler? And if the people answer: We are Kan Kwan’s slaves, they shall not be slain.

25/32.10. Te-in said: My Lords, among mortals, what is righteousness? Now one Lord said: Rites and ceremonies. Another said: To worship you, O Te-in. Another said: To follow the doctrines of the ancients. Another said: To purify one’s self. Another said: To do good with all one’s might. Another said: To practice truth. Another said: To harm no man.

25/32.11. Te-in said: Not one of you knows righteousness. Behold how you stand: The doctrines of the ancients were their own, and they are as dead. To put on a dead man’s clothes, will they make the wearer like the dead was?

25/32.12. Rites and ceremonies are what showmen train their horses with, to run or leap, or lie down, to please their masters.

25/32.13. To purify one's self! What is that? A mortal man's body cannot be purified, for it is rotten at best.

25/32.14. To do good with all one's might! Who knows the meaning of that? To cut off a crushed foot to save a man's life, gives him pain in the cutting, even while he is suffering. Then it is well that some men's heads are cut off for their own good. Yes, even nations extirpated.[959] Let him who does, then, do with all his might. Do you not see in this, that before one attempts to do good, he is his own judge, judging by his own judgment?[960]

25/32.15. To practice truth! What is that? The Jehovihians say: Jehovih is All Truth. But Jehovih is nothing, scattered as the wind. Then truth is nothing. Who has found a man who does not say: To see as I see, is to see the truth; to see as you see, is to see falsely? A man told lies knowingly, and practiced them; and he was all truth to himself, for he was a liar. Therefore, he practiced truth.

25/32.16. To worship me is unrighteousness instead of righteousness. To worship Joss is unrighteousness; to worship the nondescript, Jehovih, is unrighteousness, and to worship Po is unrighteousness also. Behold this matter: The large trees in the forest were smothering out the small ones; and the small ones said: We praise you, giant oaks, for the many blessings we have received; be merciful to us! The large trees laughed at them, and they died. Is this not Jehovih? Is this not the Gods? For all mortals, at best, are only as un-hatched eggs; and when they are dead, their souls are like hatched chickens for the Gods to play with, and to use in their own way.

25/32.17. Te-in said: Teach this to mortals; and tell them, moreover, to choose what God they will; and if it is me, then I will labor for them; if it is not me, then I am against them. This, then, is righteousness: Reciprocity[961] between Gods and mortals; reciprocity between mortals themselves; to war for opinion's sake in order to develop in steadfastness; to help the helpless; to feed and clothe the stranger, and to worship the father and mother.

[959] uprooted; destroyed

[960] And here we see a deficit that comes from not knowing Jehovih; for the Faithist, in perceiving the light and voice of Jehovih within his own soul, has Jehovih as the higher judge, indeed the highest judge.

[961] a mutual exchange, where all parties gain something of value in return

CHAPTER 33 Wars

25/33.1. Te-in's Lords and their angels departed out of Che-su-gow, Te-in's heavenly place, and descended to the earth on their mission; and the following is what came of it:

25/33.2. Kan Kwan was the son of Kwan Ho, a flat-head; but because Kan Kwan's parents became converts to the Brahmin priests, Kan did not have his head flattened. But because su'is and sar'gis had been in their family for many generations they descended to Kwan all the same. And he could see

and hear the angels and their Lords; hear all the words spoken to him, a most excellent thing in a king, when drujas are restrained from observing him.

25/33.3. The Lords guarded Kan Kwan on every side, day and night, and Kwan being stupid, because of the flat heads of his parents, was well suited to carry out all that was commanded of him. So he announced himself at once with all his titles, and sent heralds here and there to proclaim him and let all peoples and kings know that he was coming to subdue them to himself.

25/33.4. Kwan issued this decree: Kan Kwan, king of the world, and of the sun, moon and stars, I command! I, son of the sun, son of Te-in, behold! There is only one ruler in heaven, Te-in! There shall be only one on earth, Kan Kwan. Bow your heads down! I come! Choose to bow down, or to die. One or the other shall be. When the world is subdued to me, I will war no more!

25/33.5. In those days there were many great kings in Jaffeth, and their kingdoms were in many places, and far apart. Between them, in a sparse region, in the Valley of Lun, lay the city of Ow Tswe, and this was Kan Kwan's small kingdom, which had been known for a thousand years.

25/33.6. When other kings heard of Kwan's proclamation they laughed. And this is the vanity of mortals, for they disregard the power of the Gods over them.

25/33.7. So Kwan started with an army of four thousand soldiers, men and women, with spears, axes, scythes, swords, slings, and bows and arrows; and he marched against Tzeyot, a city of a hundred thousand people; and here king Cha Ung Chin ruled, with twenty thousand soldiers. Cha Ung Chin laughed. He said to his captain: Send a thousand women soldiers to kill Kwan and his army; they are mad, and do not know what war is.

25/33.8. The captain went forth to battle, but in addition to the thousand women soldiers he took a thousand men soldiers. But lo and behold, Kwan and his soldiers knew no drill, but ran forward so strangely that their enemies did not know how to fight them, and they fled in fear, except the captain and a hundred women who were instantly put to death. But not one of Kwan's army was killed.

25/33.9. Cha Ung Chin was angry, and he sent ten thousand soldiers against Kwan's ragged army; and when the battle began, the angels cast clouds before the hosts of Cha Ung Chin, and they thought they saw hundreds of thousands of soldiers coming upon them, and they turned and fled also, except five hundred men and women, who were captured and instantly slain.

25/33.10. Cha Ung Chin said: It is time I go myself. My laziness has cost me dearly. Tomorrow I

will lead thirty thousand pressed[962] men and women, and make it a day of sport to slaughter Kwan's army. So the king sent his marshals to select and summon his soldiers during the night. Many were too frightened to sleep; and those who slept had such visions and dreams that when they awoke they were as persons nearly dead.

25/33.11. Next morning, Cha Ung Chin sallied forth out of the city to battle, going before his army. When he saw the pitiful army of Kwan, he said: In truth, the world is going mad! That such fools have courage is because they do not know what a battle is. With that he rushed forward, faster and faster, calling to his soldiers. But they stretched out in a line behind him, for they trembled from head to foot, remembering their dreams.

25/33.12. Presently Kwan and his army started for them, not with orderly commands, but screaming and howling. Cha Ung Chin's soldiers took panic, broke ranks and fled in all directions, except one thousand, including King Cha Ung Chin, who were captured and instantly slain.

25/33.13. And on the same day Kan Kwan took possession of the city, Tzeyot, commanding obedience and allegiance from the people. And on the following day he put twenty thousand men to work building a temple to Te-in, pulling down other edifices for their material. Nor did Kwan have a learned man in all his army; but the Lords with him showed him how to build the temple, east and west, and north and south, and how to make the archways and the pillars to support the roof; and the sacred chambers and altars of sacrifice. Out of brick, mortar and wood he built it, and when it was completed it was large enough for twelve thousand people to do sacrifice[963] in. And it took forty days to build.

25/33.14. Besides this, Kwan put another ten thousand men and women to work clearing away houses and walls, and making new streets in many directions; so that at the time of the first sacrifice the city of Tzeyot did not look like itself; and Kwan gave it a new name, Lu An, and commanded all people to call it by that name, or suffer death.

25/33.15. Kan Kwan made the people go and do sacrifice to Te-in in the temple every morning; enforced a day of rest for each quarter of the moon; enforced worship on the part of children to their fathers and mothers, the father taking first rank.

25/33.16. Then Kwan made them pray for those who were slain in battle. And these are the words he commanded them to use: Te-in! Father of Life and Death! Who feeds on suns and stars! Whose refuse[964] is mortals. In your praise I bow my head. For your glory I lie on my belly before your altar. I am the filthiest of things; my breath and my flesh and my blood are rotten. Death would be sweet to me if you

[962] instantly drafted, pressed into military service

[963] In Chinese and Indian literature, sacrifice does not mean killing and burning, but prayer and praise. In other words, the sacrifice of time and self-interest, to acknowledging one's own unworthiness before the God, is sacrifice per se. – Ed. [Nevertheless, killing and burning appears to have been a part of the worship (sacrifice) to De'yus at least in certain places as will be shown later in this book.]

[964] worthless item, trash, cast away, rubbish, waste matter, feculence

or your soldiers would slay me. For my soul would come to you to be your slave forever.

25/33.17. Behold, my brothers and sisters who fought against you are dead, and I glorify you because of that. We have buried their rotten carcasses deep in the ground; good enough for them.

25/33.18. But their spirits are howling about, lost and wild on the battlefield. O Te-in, Father, send your spirits from Che-su-gow, your heavenly place, to them, to help them out of darkness. And we will always praise you, our mightiest, all highest ruler! ||

25/33.19. When they made the sacrifice they laid down on their bellies, while certain ones prompted them with the words that Kwan received from the Lords.

25/33.20. After this, Kwan appointed to them a governor, Ding Jow, who was the first governor of a province in Jaffeth, in the order of governors as they exist to this day [1882].[965] Which is to say: As a Lord is to a God, so is a governor to a king. And this was the first of that order established by the Gods of hada. Prior to this, Jehovih had given a similar government to the Faithists; even as it had been given in its purity to the pure, so now it was given in its crudity to the crude.

25/33.21. Jehovih had said: Independent kingdoms shall not exist side by side; nor shall one be tributary to another; but there shall be one whole, and the lesser shall be parts of it, not over nor under them, but as helpmates. The wicked will not see this now; but their own wickedness will bring it about in time to come. And it was so. ||

[965] This refers to a governor as an officer appointed (assigned) to govern a dependency such as a colony, a territory, a province, etc. Nowadays, in, say, the United States of America, governors of states are elected by the people; and they constitute political heads of state more or less in the manner suggested in verse 21.

CHAPTER 34 Wars

25/34.1. Kan Kwan again went forth to conquer and subdue, going southward, to Ho-tsze, a large city having five tributary cities, ruled over by Oo-long, a king with two hundred wives and a well disciplined army of thirty thousand men and women.

25/34.2. Kwan's army was now seven thousand strong, but without discipline; and with no head except himself. And on his march through the country he compelled the farmers to embrace the Te-in religion, under penalty of death.

25/34.3. Now when he had come near Ho-tsze, he, even as he had for the previous city, sent an order for the king to surrender.

25/34.4. Oo-long laughed when told of the kind of company that had come against him, and he sent only eight thousand women soldiers to give Kwan battle. When the armies were near each other, the Lords said to Kwan: Send a truce, and call on your enemy to surrender under penalty of death; for the angels of Te-in will deliver them into your hand, and not one shall die.

25/34.5. A truce was sent, and lo and behold, the whole of Oo-long's battlefield army surrendered, and made oaths of allegiance to Kwan, and not one was slain. Oo-long, when informed of it, said: Now I will go with all my army and slay this ragged king and all his people, and also my eight thousand who have surrendered. So he marched to battle with twenty-two thousand soldiers. Kwan's army was scattered about the fields. Oo-long said to his captain: Go, tell this foolish king to set his army in line of battle; I have no desire to take advantage of a flock of sheep.

25/34.6. The captain started to go, but before he reached the place, he fell down in a swoon, for the angels overpowered him. The king saw his captain fall, and he cried out to his army: It is enough! My army has never seen such fools, and do not know how to battle with them. Come, I will lead!

25/34.7. At that, he rushed on, followed by his thousands. Instantly, Kwan's army set up their screams and howls, and ran forward in every direction; and lo and behold, Oo-long's army broke and fled, except for twelve hundred who were captured, Oo-long among them; and they were instantly slain. But of Kwan's army, only one man was killed.

25/34.8. The Lords sent messengers to Te-in in his heavenly place, informing him of Kwan's success. Te-in returned this commandment: In what has been done I am well pleased; but do not let your mortal king, Kan Kwan, win so easily from now on; but let him have losses, so that he will not forget me and my Lords and my hosts of angels. Place him in straits,[966] and cause him to pray to me; and his army shall pray also. And when they have thus sacrificed, deliver him and his army from their straits, and make him victorious for a season. ||

[966] predicament; difficulty; crisis; distress

25/34.9. Kwan entered the city of Ho-tsze without further opposition, and possessed it. Immediately he put thirty thousand laborers to work building a temple to Te-in. Another twenty thousand he told to pull down houses and make other streets, more beautiful than before. In twenty-eight days the temple and the streets were completed; and on the twenty-ninth day the sacrifices (worship) commenced, and all the people were obliged to swear allegiance to Kwan and to Te-in, or be slain. And on the first day there were slain four thousand men and women (worshippers of different Gods, but for the main part the Great Spirit) who would not take the oath.

25/34.10. After that, none refused, and so Kwan gave the city a new name, Tue Shon; and he appointed So'wo'tse governor, and commanded the tributary cities to come under the yoke.

25/34.11. Then Kan Kwan went forward again to conquer and subdue; and the Lords of heaven and

their twelve million angels went with him and in advance of him, preparing the way. And the news of his success, well exaggerated, was spread abroad among mortals, so that the inhabitants of cities far and near feared him.

25/34.12. The Lords made it possible for Kwan to conquer and subdue three more large cities without loss to his army; and lo and behold, Kwan began to think it was he himself who possessed the power, and not Te-in.

25/34.13. The next city, Che-gau, was a small one, of fifty thousand inhabitants. Kwan did not ask Te-in (through the Lords) how to make the attack, but he went forward on his own judgment. Now over the city there ruled a woman, Lon Gwie, a tyrant little loved, and she had only four thousand soldiers, while Kwan had seven thousand.

25/34.14. Kwan, arriving near, demanded the place; but the queen did not answer him with words; but had her soldiers in ambush, who then fell upon Kwan's army, and put one-half of them to death; and yet the queen suffered small loss. Kwan, not finding his Lords with him, fled with his remaining army. But the Lords urged the queen to pursue him, and she again fell upon them and slew half while crippling hundreds more. But again the queen suffered small loss.

25/34.15. The Lords then spoke to Kwan, where he had escaped to, and said to him: Because you were vain and did not remember me, your heavenly ruler, Te-in, I have labored to show you that of yourself you are nothing. Then Kwan prayed to Te-in, saying: Most mighty ruler of heaven and earth, you have justly punished me. I pray to you now, with good repentance, in the bitterness of my shame. What shall I do, O Te-in? I am far from home, in a strange country, and my army is well-nigh destroyed. All nations are against me; a sheep is safer in a forest with wolves than I am in these regions.

25/34.16. The Lord said to Kwan: Now that you have repented, behold I, Te-in, will show you my power. For you shall gather together the remnant of your army and turn about and destroy the queen and her army, or put them to flight and possess the city.

25/34.17. So the next morning, Kwan, being inspired by his Lords, prepared for battle, though he had only seven hundred men. On the other hand, the Lords and their angels appeared in the dreams and visions of the queen's army, saying to them: The queen is deceived and has led her army into a trap. In the morning fifty thousand men will join Kwan. Prepare, therefore, to die tomorrow.

25/34.18. The next day, then, the queen's soldiers related their fearful dreams to one another; hardly had they finished when Kwan's army came upon them. And the angels, more than fifty thousand, took

on sar'gis, seeming like mortals. At sight of this, the queen's army were so frightened they could not flee, except a few, but nearly the whole army surrendered, throwing away their arms and lying down.

25/34.19. Kwan and his army fell upon them and slew them, more than four thousand, who were rendered powerless by the angel hosts with them. Kwan then went into the city, doing as previously in other cities, establishing himself and Te-in.

25/34.20. Such, then, was the manner of Te-in, the false, in establishing himself in Jaffeth. Hear now of Sudga, of Vind'yu, and her heavenly kingdom.

CHAPTER 35 Wars

Of Sudga and his heavenly kingdoms

25/35.1. Sudga, the false God of Vind'yu and her heavens, whose heavenly kingdom contained more than three billion angels, said to himself on his way home from Hored: Two things I am resolved upon: to proclaim myself CREATOR AND RULER OF HEAVEN AND EARTH; and to change the name of my heavenly place and call it AHL-BURJ, THE MOUNTAIN OF THE CLOUDS.

25/35.2. Satan spoke to Sudga, saying: O all highest God, hear me. In the land of Vind'yu, down on the earth; and in the heavens above the land of Vind'yu; what God has labored like you? You did establish De'yus, for nearly a thousand years in these regions. You possess by right that name, and you shall call yourself Dyaus[967] and Sudga; and your heavenly place shall also be Hored, because, in truth, it is also a heavenly mountain.

25/35.3. Sudga said: Most wisely said, O satan.

25/35.4. And so it came to pass that Sudga at once went to work moving his capital and throne, and founding his new place. And he also chose twelve Lords, saying to himself, like Te-in did: Though I will have twelve Lords to rule over mortals, yet I will not give to any one of them a specific division of the earth to be his.

25/35.5. And when Sudga was thus founded in his new heavenly place he called his Lords to him and said to them: Go down to mortals, to T-loyovogna, who has a small kingdom in the valley of Hachchisatij, in Vind'yu, for I will make him king of all the earth, even as I am ruler of heaven. And by obsessions and otherwise, you shall lead him forth to conquer and subdue.

25/35.6. Go ahead of him in his journeys, and cause mortals to fear him, so they may be easily overcome. Twelve million angels I allot to you as your army, nor shall you return into my presence until you have made T-loyovogna king of Vind'yu. After that I shall bestow you according to merit.

[967] In the original this word is De'yus, and this God usurped the identical name of the God of Hored. But I, the editor, have here adopted the spelling, Dyaus, so that the student will not confound the two persons. –Ed.

25/35.7. The twelve Lords, with their twelve million angels of war, departed for the earth, and came to Varaja, the city where T-loyovogna lived and ruled, and they covered the surrounding regions, even beyond the Valley of Hachchisatij.

25/35.8. T-loyovogna was the son of Hucrava, who was the son of Han Cyavarat, who was the son of Aipivohu, sacred in su'is to the Gods and Lords of heaven. So T-loyovogna talked with Sudga's chief Lord, who said to him: Behold, you shall proclaim yourself king of all the world; for I and the hosts of heaven are with you.

25/35.9. T-loyovogna said: Alas, mine is the weakest of kingdoms; I have less than a thousand soldiers. Other kings will laugh at me. But the Lord answered him, saying: What are mortal kings in the hands of Dyaus, he who was Sudga? I say to the nations of the earth: Go down! And they fall. I say: Rise up! And they rise. Man looks to stone, clay and water (i.e., corporeal things) for great power; but I who am unseen am greater than all the lands and waters of the earth, for I rule over them, and over heaven also.

25/35.10. I will have only one king on the earth; and as I rule the angels of heaven, even so shall you rule mortals, and establish you and me forever! For your heirs, and their heirs after them, shall have dominion over every kingdom and country in the world.

25/35.11. T-loyovogna said: I fear you, O Dyaus; I know your power. But how can a king go to war without soldiers? Or an army without arms?[968] The Lord answered him: Send your proclamation to kings far and near, commanding them to bow down to you. And presently I will come to you and lead you forth, and you shall conquer and subdue them, and not a hair of your head shall be harmed.

[968] weapons, implements of war

25/35.12. T-loyovogna did as commanded; and some days after his proclamation had been sent to the nearest kings, all of whom knew him well, he mustered his army of seven hundred men and one hundred women. And those without spears, swords, scythes, or bows and arrows, took clubs, clappers, and pans, to make noise with, and others took lanterns.

25/35.13. The first city they approached was Abtuib, ruled over by Azhis, who had an army of four thousand men and one thousand women. When near the place, T-loyovogna sent his demand for the surrender of the city. Azhis did not answer him, but said to his army: Go surround the fool, and destroy him and his army.

25/35.14. Now, behold, the night came on, very dark, before the attack was made. And the Lord said to T-loyovogna: Command your soldiers to light their lamps. T-loyovogna said: I fear, O Lord, for will

lamps not expose us to death? But the Lord said: Light the lamps! So when the lamps were lit the enemy began to march to surround them, some going one way and some the other.

25/35.15. And the Lord's angels made lights also, to the left and to the right, so that the enemy, in order to surround the lights, kept extending in two lines, away from each other. Presently, they judged by the lights that there were tens of thousands of soldiers come against them. Suddenly, now, T-loyovogna's army sounded their pans and kettles, and set up furious howls and screams; and at the same time the angels of heaven cast stars of light in the midst of Azhis' army, and they became panic-stricken and fled in all directions, except three hundred who were captured and put to death. Then T-loyovogna sent one hundred men into the city and captured Azhis and slew him. After this, T-loyovogna entered the city and declared the place his.

25/35.16. And while it was yet night, thousands and thousands of the people came and prostrated themselves before T-loyovogna, swearing allegiance. And in the morning of the next day he proclaimed himself king; and he impressed[969] thirty thousand men to build a temple to Dyaus; and another twenty thousand to change the streets and otherwise beautify the place. In forty days the temple was completed, and was large enough for eight thousand souls to do sacrifice in at one time. T-loyovogna compelled the people to prostrate themselves on their bellies and pray to Dyaus, whose home was in Ahl-burj, a high heavenly place, a mountain above the mountains.

[969] conscripted, drafted, forced

25/35.17. After this, T-loyovogna changed the name of the city to Savazata, signifying, first fireplace; and for governor to rule over it he appointed Vistaqpa, with the right to bequeath it to his son after him.

25/35.18. For Sudga had said: To concentrate power, this is the greatest. There shall be only one heavenly ruler, and his Lords shall be his helpmates. Likewise there shall be only one king, and his governors shall be his helpmates in the same manner.

25/35.19. T-loyovogna then marched forward, to conquer and subdue another city; which he accomplished also, changing its name, appointing a governor, and making all the people swear allegiance to himself as king, and to Sudga, the Dyaus, as heavenly ruler, creator of worlds.

25/35.20. In this way, even as Kan Kwan in Jaffeth did, T-loyovogna proceeded throughout Vind'yu, from city to city, conquering and subduing. For, the Gods, Te-in and Sudga, previously had often conferred together on this subject, and had long experience in manipulating mortals in their games of life and death, nor did mortals mistrust the power above them.

25/35.21. Hear next of Osiris and his Gods, Baal and Ashtaroth, whose heavenly kingdoms contained more than twelve billion angels.

CHAPTER 36 Wars

Of Osiris and his heavenly kingdoms

25/36.1. When Osiris, the false God of Arabin'ya and her heavens, left De'yus, in Hored, the self (satan) that was in him, spoke to him, saying: Osiris, you are a fool! You deserve to be ground to dust! Behold your wisdom and power, and yet you cringe to your inferiors on every side. Were you not made as well; and too, as masterly in making others bow to your will and decrees? What more is required for Gods or men, than to make slaves of others, to do him honor and reverence? Then Osiris said:

25/36.2. O truest of Gods. If only I had struck out for myself from the beginning! But I will make up for it. When I am in my heavenly place I will send for my Gods, Baal and Ashtaroth, who are presently laboring on the earth, and I will make our three kingdoms into one, and mine shall be chief. And I will offer emoluments[970] to the best, highest grades in Hored, thereby drawing from De'yus his best fruits and flowers, and I will send him some two or three billion of my superabundant drujas.

25/36.3. Accordingly, when Osiris arrived at Agho'aden, his heavenly place, he sent messengers down to the earth to Baal and Ashtaroth, summoning them to his presence at once. And they came, each being attended with ten thousand companions, besides heralds, musicians and trumpeters.

25/36.4. Osiris had made great preparations for them. His receiving hosts, one million, were newly adorned for the occasion. The roadway, for three hundred miles, was illumed with pillars of fire. The Holy Council, half a million, were in extra session. The laborers, four billion, were granted a day of rest. So that when Baal and Ashtaroth entered the heavenly capital, it was a magnificent scene, and as if in fact Osiris, the false, was a mighty God.

25/36.5. Great were the ceremonies and salutations between the Gods, as also with the generals, captains, marshals and others; to describe which, a whole book could be written and yet not mention one-half.

25/36.6. After the reception, Osiris proclaimed an extra day of recreation to Agho'aden, and in that time he and Baal and Ashtaroth retired to a private chamber beyond the throne, to the east, to consult on the matters of heaven and earth.

25/36.7. Osiris said: My brother and sister, you are my loves; all else in the worlds are vain! De'yus is the most selfish of Gods, and unreasonable. He said to me: You should keep up the grades! Now,

[970] enticements, incentives, rewards, bonuses, compensations, fringe benefits, advantages, perks, premiums

behold, his own grades are broken down. As I and other Gods send him contributions in subjects, so in their grade such subjects remain; no more education for them in Hored. Then he complains and assumes to dictate. And all this for De'yus' glory. Not a word for lifting angels or mortals up out of darkness.

25/36.8. Baal said: A most unreasonable God. Did you not say to him: O if I had the power and means you have! What great good I would do!

25/36.9. Ashtaroth said: This I have found before: The greater power a God has, the less he does for others' good. As for my part, what good can I do? I have scarcely two billion slaves, all told! If only I had a kingdom like De'yus! But what do you propose, O Osiris, you far-seeing God?

25/36.10. Baal further said: Ashtaroth, you wise Goddess, you have expressed my own soul. My own kingdom is only a little larger than yours; I am a very helpless God indeed. But once I reach De'yus' means, my soul's delight will be to fill all the heavens full of schools and hospitals! But speak, Osiris, whatever you have resolved is wise. As for myself I have spent two thousand years trying to put myself in good position first, so I could help others.

25/36.11. Osiris said: To cut loose from De'yus; this is wisdom. To send drujas into De'yus' kingdom, is greater wisdom. To establish Agho'aden as the all highest heavenly kingdom with myself at the Godhead, and you two to be my sole Gods of the earth, is the greatest wisdom.

25/36.12. Baal said: I swear, you have spoken at last what I have for five hundred years hoped to hear you say. To you I am sworn forever. Put upon me whatever you will.

25/36.13. Ashtaroth said: Now I am blessed above all Goddesses! What I have heard you speak, is what I would have spoken.

25/36.14. Osiris said: It is enough then; this I proclaim, and on our crossed hands we swear: AGHO'ADEN, ALL HIGHEST HEAVEN! OSIRIS, SON OF THE ALL CENTRAL LIGHTS! THE MOST HIGH GOD! HIS ONLY SON, BAAL, RULER OF THE CORPOREAL EARTH! HIS ONLY DAUGHTER, ASHTAROTH, RULER OF THE CORPOREAL EARTH! FIDELITY AND UNION FOREVER!

25/36.15. Thus they swore themselves into the Godhead. And the next day Osiris sent messengers to De'yus, in his heavenly place, informing him of what had been done, and adding further: But as to you, De'yus, I cut you off from these earth regions. Get your supplies where you can. Adversity does a proud soul some good.

CHAPTER 37 Wars

25/37.1. Osiris said to Baal and Ashtaroth: Go down to the earth to subdue it; and your first labor shall be in Arabin'ya, Par'si'e, and Heleste; after that you shall fall upon remote parts and subdue them to ourselves also. But do not go as the other Gods have, to destroy mortals, for we want them to propagate and make subjects for us. Nor shall you pursue them, neither tribe against tribe, nor by putting them to death if they do not worship Osiris or Baal or Ashtaroth. No, not even the worshippers of the Great Spirit, except for those whose spirits we cannot catch at the time of their death; them destroy.

25/37.2. But permit mortals to worship as they may, and if they worship the Creator, say to them: It is well. If they worship Ahura, say: It is well. If De'yus: Yes, it is well; for all of these are only one person, who is Osiris, whose high heavenly place is Agho'aden. In that way, teach them.

25/37.3. You shall also do this: re-establish places of learning, teaching the Osirian law; rebuild houses of philosophy, oracles and temples; and in all such places where mortals come to consult the spirits, provide them with spirits who shall answer through the oracles for the benefit of our dominions.

25/37.4. It was we who gave the name Lord God to the Arabin'yans; it was we who gave the name De'yus to Par'si'e and Heleste. Let us not waste ourselves away undoing what has been done, but appropriate it to ourselves. ||

25/37.5. Such, then, was the basis on which these three Gods set out to establish heaven and earth. Osiris gave to Baal and Ashtaroth, in addition to their own kingdoms, twelve Lords each, to labor with them in the earth department; and every Lord was allotted one million servant soldiers, to be under the Lord's jurisdiction.

25/37.6. With this, Baal and Ashtaroth returned to their heavenly kingdoms on the earth, and at once set about their labors; first, by inspiring mortal kings and queens to build the required oracles. And the kings and queens, thus inspired, impressed tens of thousands and hundreds of thousands of their subjects to do the building.

25/37.7. And in seven years' time there were built in Par'si'e and Arabin'ya four thousand altars for the sacred dances; seven thousand temples of sacrifice; four hundred and seventy oracle temples; and thirty-one sar'gis temples, where the Lords took on corporeal forms and talked and reasoned with mortals, especially regarding the stars, moon and the earth: teaching the philosophers the four motions of the earth: axial, oscillaic, orbitic and vorkum; the plan of the hissagow [solar phalanx –Ed.]; and the cycles of the earth; the cycles of the sun; and the

cycles of the sun's sun, the north star-belt within that; and the vortices that move them all.

25/37.8. And the inhabitants of Arabin'ya, Par'si'e and Heleste began again to prosper, and became mighty. But after many years, behold, Baal and Ashtaroth rebelled against Osiris, and seceded from Arabin'ya. And this was the end of the heavenly confederacy founded by De'yus. As for the far-off Gods in other divisions of the earth, they seceded at the time Osiris, Te-in and Sudga did. And from this time on, no more spirits were sent to the Lord God, the false, the author of the name De'yus.

25/37.9. When Baal and Ashtaroth seceded from Osiris and resumed their own kingdoms, behold, in all the divisions of the earth, every God was for himself and his own kingdom. But between Osiris and Baal and Ashtaroth, a triangular war ensued in reference to the boundaries and divisions of the lands of the earth.

25/37.10. Now, therefore, since the self-Gods had become the beginning of a new order of dominion in heaven and earth, everyone in his own way, it is profitable to leave them for the present, to be resumed afterward. Hear, then, of De'yus, the false Lord God; and of God, the true Son of Jehovih:

CHAPTER 38 Wars

25/38.1. After the meeting between De'yus, Osiris and Sudga, when De'yus was left alone, he reasoned: Since Sudga and Osiris have left me, uncivilly, in the middle of a most disgusting quarrel, it must follow that on their arrival home they will secede, taking their kingdoms with them. Well, it will be well; I will all the more warmly bind my fellowship to Te-in, and we two shall overthrow Sudga and Osiris, and take all their spoils.

25/38.2. While De'yus thus soliloquized,[971] messengers came from Che-su-gow, Te-in's heavenly place, bringing this word: Greeting to you, our Lord God: Te-in has seceded, and taken both his heavenly and his corporeal dominions for himself. With an army of two hundred million angel warriors he is walling his heavenly kingdom around on every side; none can pass or re-pass without his permission.

[971] talked aloud to himself

25/38.3. Before De'yus recovered from his surprise, behold, other messengers came from Sudga's heavenly place, saying: Greeting to you, our Lord God: Sudga has seceded, taking with him his heavenly kingdom and his earth dominions, Vind'yu! With an army of two hundred million angel warriors he is walling his heavenly kingdom around on every side; none can pass or re-pass without his permission!

25/38.4. De'yus said: So, one and the same! Then these rascal Gods had this planned beforehand! || Presently other messengers arrived, saying: Greeting

to you, our one-time Lord God of heaven and earth! Osiris, Baal and Ashtaroth have seceded, taking their heavenly kingdoms and their mortal dominions with them. I, Osiris, have spoken. Your higher grades I will draw to myself; my lower grades I will banish to you!

25/38.5. De'yus said: Well, it is well. I will now make the other heavenly divisions stronger to me; and the earth divisions, too long neglected by me; Uropa, North and South Guatama, and their heavenly places.

25/38.6. But while he thus soliloquized, behold, messengers arrived from these places, also announcing their secession in like manner. Then De'yus was silent for a long while, considering. But satan came to him, saying:

25/38.7. Darkness comes to all the great, for by this the light is made to shine brighter. Now, since all access to the corporeal earth is cut off, and since all your supplies for food and raiment must come up from the earth, it follows that you shall lower Hored, your heavenly place, nearer to the face of the earth. And once accomplished, you shall send ten billion of your warrior angels against these rebellious Gods and despoil them of their dominions, and cast them into hell, and repossess the whole earth.

25/38.8. De'yus said: It is true! My way is clear. These rascally Gods do not know how foolishly they have exposed themselves. Hored is wide enough to cover them up. And by fire I will chase the drujas upon them, ten billion strong; flood them with such foulness that their kingdoms will go to pieces under them and suffocate them in the horrid stench.

25/38.9. De'yus then called together his vice-Gods, and his Holy Council, and his highest raised officers; and he related to them what had occurred, and his plans ahead. But, so he could better deliberate and gain their acquiescence, he granted a day of recreation, to meet on the following day at the trumpet call.

25/38.10. But lo and behold, on the day of recreation, no less than seven hundred million of his highest grades left him and Hored, and descended to the heavenly kingdoms of his former Gods, some to one and some to another, while a few of them descended to the earth to found small kingdoms of their own. Danger was already staring Anuhasaj in the face.

25/38.11. Accordingly, he at once chose his officers, and set them to work, but owing to their lack of knowledge in such matters, only small sections were bound and lowered at one time, at which rate a hundred years would be required to accomplish the work. And upon realizing this, De'yus' heart began to fail him. The prophecies of the higher Gods, that he and his kingdoms would be ultimately broken up and

cast into hell, began to show signs of realization fearful to contemplate.

25/38.12. Anuhasaj had no time for war, but now needed to use every stratagem in his power to prevent dismemberment in his own kingdom. In these straits, good fortune came to him in the form of a ji'ay'an harvest falling in all the atmospherean heavens, compressing and falling, so that his lowest grades were provided with sustenance from above, and they were pacified.

25/38.13. Jehovih had spoken to Cpenta-armij, in her far-off etherean worlds, saying: Behold, the earth, she enters now the ji'ay'an fields of Tu'e'vraga, in My high roads Loo-sutsk. For a little while I will feed the self-Gods of the lower heavens, and lead them on to know My power. ||

CHAPTER 39 Wars

25/39.1. Jehovih spoke to God, His Son, in Craoshivi, saying: Prepare for the fall of ji'ay in atmospherea. The earth and her heavens enter Loo-sutsk, seventy years in the rates of seven hundred; forty years in five hundred; twenty years in a'ji. Be advised; for Craoshivi shall fall to thirty, and Hored be buried in the earth. Call My Son, Ahura, and reveal My words!

25/39.2. So God, in Craoshivi, advised his High Council, and also sent messengers in haste to Vara-pishanaha, to Ahura, and acquainted him. After this, God propounded in Council: Anuhasaj, what can Craoshivi do for him? And the members spoke at great length, more than a thousand of them.

25/39.3. So God decreed: A commission to go to Anuhasaj and inform him of his danger, and offer to come to his aid and save him. This that follows is the message God sent:

25/39.4. To you, O Anuhasaj, greeting in Jehovih's name, and by our love be assured. You are adjudged to be in perilous condition. Behold, one hundred and thirty years' pressure will fall on the heavens of the earth; Craoshivi will go down to the depths of hada. Reach up your hands, and I will come and save you and your kingdom. Will you withdraw your armies and permit the resurrection of your lowest grades?

25/39.5. Anuhasaj answered this in these words: Who are you that assails my peaceful kingdom in this manner? You pretended son of the Void Nothingness? Call on me as becomes[972] one with your small kingdom, and if you need help for yourself, or for your paupers, I will give to you!

25/39.6. To that, God returned this answer: Be patient with me, O brother: If it is proved that I am in darkness, and you in the light, I will make ample amends to you. If on the other hand I am in the light

[972] befits, appropriate to

and you in darkness, I will say nothing that would wound you. If you will apply yourself diligently to solve the place of the earth and her heavens you will find in truth the coming pressure of which I told you. Do not think that my words are spoken at random, but try them by prophecy and by mathematics.

25/39.7. As to the coming danger, it is an easy matter to estimate. A thousand years ago, when you first established yourself and your heaven, Hored possessed an average grade above fifty, all told. And there were four billion of them.

25/39.8. In two hundred years you had six billion, and the grade was raised to sixty-five. In the next two hundred years the number was nearly doubled, but the grade had fallen to forty. And in two hundred years later the inhabitants had nearly doubled again, but the grade had fallen to twenty-eight. In the next two hundred years, the increase in numbers was at the same rate as the decrease in the grade.

25/39.9. Now behold, your twenty-eight billion, more than half of whom are in Hored, are below grade ten. And when you first possessed Hored, a ten grade could not survive there. Do not think that some accidental thing will raise so great a weight.

25/39.10. Look into this matter, as to what you have done! You have persuaded your hosts not to look up to Jehovih and His kingdoms, and lo, they incline downward to the earth. Yes, they have already filled the earth with war and destruction.

25/39.11. You cannot hope to throw these things on your Gods, for they will turn against you and accuse you. At present they are content to found kingdoms of their own. But they will also come to an end. Because they have seceded from you, let it be evidence that all the highest grades will follow in the same way.

25/39.12. As for Craoshivi, her lowest grades are above fifty, and therefore self-sustaining; her highest grades are ninety-nine and her average eighty-eight. And hundreds of millions of these are those whom my Lords have rescued from your bondage; others, Faithists on the earth whom your false Gods put to death for refusing to bow to you. And have they not proved it is better to suffer death than to renounce faith in Jehovih? Otherwise they would now be within the company of your slaves, toiling in darkness.

25/39.13. Yes, my kingdom is made up of those who were despised and abused; and of those whom your Gods slew in war, chaotic and mad. For my asaphs followed your cruel wars and gathered in the spirits of the slain, whom you would not have. You call them poor still. Why, so they are; they are washed white as snow;[973] for they have been taught to keep casting aside all accumulation, except

[973] This refers to the soul, not to skin color.

knowledge and goodness of heart, in which they are rich indeed.

25/39.14. They would come to you now in pity to take your people by the hand and deliver them away from you and darkness. And if your slaves are not delivered away from you, they will surely, sooner or later, turn upon you and cast you into hell. I pray, therefore, for you to assume conversion to Jehovih, and cast your kingdom upon Him while you may. For I have the power and the means to deliver you and your slaves. Yes, I will give you a new name, and hide you away, so they cannot find you. And you shall be one with me in my holy place. ||

25/39.15. To this Anuhasaj made no reply, and so the matter remained.

CHAPTER 40 Wars

25/40.1. In Vara-pishanaha Ahura had now toiled nearly two thousand years with his people, who for the most part had been drujas, but were now high in the grades. Of them, more than two billion had been raised into light, becoming Brides and Bridegrooms to Jehovih, and had been delivered into the etherean worlds.

25/40.2. But Ahura did not allow his dominions to become depleted, but like God in Craoshivi, he sent hosts down to hada and to the earth to gather in both, the fallen angels of De'yus and his false Gods, and the chaotic and foul-smelling spirits, wild, frenzied, and vengeful. And Ahura had them brought to Vara-pishanaha and there treated, nursed, restored, and put to school and to factories, to be taught and developed; hundreds of millions of them becoming bright, wise and of great love and power.

25/40.3. God sent word to Ahura, saying: Greeting to you in the name of Jehovih. Because of the coming darkness that will soon press upon atmospherea from every quarter, and the trials that will be put upon Gods and angels, let us unite our heavenly kingdoms! Let us bring our plateaus together, and your kingdom shall be my kingdom, and mine shall be yours; and one of us shall be manager in heaven, and the other shall descend to hada and to the earth, when the great darkness is on.

25/40.4. To this Ahura replied: Greeting to you, God of the heavens of the earth, and with love and most high reverence. There is wisdom in your design. I will do with you whatever you demand, to fulfill this great work.

25/40.5. So God, of Craoshivi, and Ahura, brought their forces to bear on their respective plateaus, to unite them. As their places were two thousand miles apart with Craoshivi situated to the east and Vara-pishanaha to the southwest, and

Vara-pishanaha standing seven thousand miles below Craoshivi, this was the proceeding:

25/40.6. Because the coming pressure would drive them both down near the earth's surface; to steer Vara-pishanaha to the eastward, and to steer Craoshivi to the south-westward, would bring one over the other; and to lower the grade of Craoshivi would bring the two in contact. And the inhabitants of both dominions were so high in power and wisdom that their presence was higher than the place they inhabited; so that the element of the plateaus was all that was required to be moved.

25/40.7. To find the power required, and to arrange the ranks for the proceeding, God appointed officers and set them to work, and the officers reported back that the work could be completed in twelve years. So Ahura united with God, and three billion angels engaged in this labor. First they made a bridge between the two plateaus, and it was completed during the first year; and it connected them in such a way that millions of angels could pass and re-pass objectively while the work was going on.

25/40.8. Yet God's labors and Ahura's labors in receiving the spirits of the earth, of the Faithists, and of others from the regions of hada, did not cease, did not lag. Their thousands of otevans sailed along the heavens in every way, gathering in the unfortunate.

25/40.9. And now that the self-Gods in hada had quarreled among themselves and separated, De'yus' blockade was broken of its own accord. His mighty standing army against Jehovih's believers had melted away; and the otevans sped here and there, unmolested. And they gathered in many thousands, indeed, tens of thousands, of De'yus' highest raised angels. The lowest would not come; they had been taught to hate with vengeance Jehovih and His worshippers; to look upon all ills as from Jehovih; to look upon all good delights and blessings as the gifts of De'yus, the Lord their God.

25/40.10. Suffice it to say, in twelve years' time the great heavens, Craoshivi and Vara-pishanaha, were united and became as one place. And there was a time of rejoicing and delight; great recreation and communion; great rites and ceremonies; and worshipping and rejoicing before Jehovih.

25/40.11. Already the pressure of ji'ay was upon the heavens and the earth. Hored was falling fast toward the earth; De'yus' highest raised had already gone; his kingdom was becoming a kingdom of fools and idlers, a most dangerous class once deprivation and starvation come upon them.

25/40.12. De'yus, still stubborn, and still hoping for a change from some unseen cause, no longer had time to quarrel with his truant Gods, but from day to day, hour to hour, was kept at maximum exertion to avert the threatened doom.

25/40.13. Meanwhile, the false Gods, his own one-time pupils, were now heaping into his distracted kingdom millions and millions of drujas, who had been taught on the earth that all that was required of them was to call on the Savior, Anubi, and the Lord God, and that when they died they would go straight to glory to dwell on the holy hill of the Lord God. And these poor creatures the self-Gods now encouraged, helping them on, saying: Yes, go on; your Savior, Anubi, will open the gate and pass you in. From now on, forever, you shall do nothing but bow to De'yus.

25/40.14. And these spirits of darkness, like idiots, were bowing all the time, day and night, doing nothing but bowing, and saying: Blessed Anubi! He can save me! Glory to the Lord our God! Then they would begin again: Blessed Anubi! My Savior! Glory be to De'yus! For this was all they knew; neither would they hear nor see anything else; they were like wild people; with out-bursting eyes, looking for Anubi; looking for De'yus; but bowing incessantly in all directions; millions of them, tens of millions—delirious angels!

25/40.15. Consequently, in fear of them, Anubi gave up his place; and his heavenly city was like a house without a keeper, where throngs go in and out, and around about, forever shouting: O my blessed Savior, Anubi! Glory be to the Lord God. ||

25/40.16. But Anubi was with the false Lord God, striving to help him find some means of escape or safety.

CHAPTER 41 Wars

25/41.1. Darker and darker, the hadan fields palled[974] before the touch of Jehovih's hand, to try the self-assumed Lord God and his heavenly works. As if an epoch[975] new and terrible had come to one so audacious, who, more than any in heaven and earth, had sought to banish the worship and the name of the Great Spirit from mortals, and give them instead a heavenly ruler in the image of man.

25/41.2. For prior to this, all nations knew the office of Gods and Lords, and reverenced them as Jehovih's high officers, raised up spirits of the dead, wise and powerful. But now, in five great divisions of the earth, satan's hadan chief had bound his name in mortals, with threatened penalties, and even death, for mentioning Jehovih's name. And, to put them to the test, made oaths on burning flesh, so that whoever would not eat of it would die.

25/41.3. For this was the criterion before the courts: That any who refused fish and flesh food, or would not pollute the body by noxious drinks and smoke, intoxicating to the senses, were possessed of

[974] lost light; became cloaked in increasing darkness, becoming saturated, satiated with it

[975] an important or noteworthy period of time; a milestone

Jehovihian worship, and so, deserved torture and death. ||

25/41.4. So the names of Lord, God, Lord God, and De'yus, had for a thousand years now, become fixed in mortals' minds as the Creator, a large man sitting on a throne in Hored, his heavenly seat, watched and guarded by his son, Anubi, keeper of the scales, and of the gate to heaven. To make a plausible story of which, the angels, through oracles, magicians, priests and prophets, proclaimed that in the beginning, God created the heavens and the earth, and all things in and on the earth. And he was tired, and rested; and, as if creation was a completed work, left certain laws to run the wonderful machine while he sat far off, looking on; smiling at the pranks of mortals, and their failure to understand him; and with a devil and a horrid fire to torture their souls, if they did not sing in praise of this compounded, false Lord God.

25/41.5. Thus he, their false God, turned the voice of mortals from Him Who is Ever Present, Whose speech every soul has heard, Whose Presence moves all things in heaven and earth! The false God turned them to sing and pray to himself, so he could clutch and bind their souls in endless slavery; untaught, half fed; as drudges, to bring provender and building stones into his capital, to glorify him forever.

25/41.6. Over Jaffeth, far and wide, this traitor to Jehovih had sealed in stone, papyrus, wood, and sacred cloth, his name, Ho-Joss, to suit the Panic voice; while in Vind'yu he made them engrave it Dyaus, to fit the Vedic tongue; and then in Fonece to suit the higher-spirited race, Adonia-Egad,[976] and go over to Heleste, and, in less distinct and bastard[977] Greek, whisper Zeus, saying: These words are watchwords to gain Anubi's ear, and turn the scales for endless paradise. Go slaves, engrave my names; and, in mortal libraries, register my great exploit, of how I created the world!

25/41.7. And make me spotlessly pure, letting sin into the races of men by Osiris' cunning tale of Eve's weakness by fault of the earth. For I do not come like Jehovih's captains—spirits sent to rule men for a season; but a very God of blood and bones, who once, in terrible anger, flooded the earth to drown my disobedient sons and daughters. Make them tremble and draw long breath when my name is spoken, or, by my own soul, I will hurl heaven and earth into endless chaos! ||

25/41.8. Slowly and surely ji'ay came pressing downward, the very motion of which spoke like a million tongues, serious, awful. For on every side, many of the hosts of Anuhasaj were deserting him. As one, in a small way, may see on a sinking ship how the expert swimmers leap into the water boldly, and with strong arms swim for the far-off shore,

[976] Adonia means Lord, and Egad means God

[977] hybrid, mixed, heterogeneous, motley. The word bastard here seems to mean that the language of Greece was a combination of different language groups, with no pure lineage to one group or another; thus having no distinct parent language.

while the helpless, in frantic rage, cluster fast upon the distracted officers, blockading them from doing good. So began the tumult in the fast-descending plateau, Hored, which was increased a hundred-fold by the flood of drujas cast upon De'yus' kingdom by his own traitorous false Gods.

25/41.9. De'yus' generals and captains first tried music to hold the forty billion to peace and order; but the es'enaurs themselves took fright, and fled by the millions, flying down to the earth, to Osiris' or Te-in's or Sudga's kingdoms, and over-flooding mortals with ghostly revelries. Next, by parades, and rites, and great processions, De'yus' officers sought to divert the panic-stricken millions.

25/41.10. Thus for years this maddened God with wonderful strength of will, almost held his own, inventing tens of thousands of stratagems. But at last, in the downward course, Hored touched upon the corporeal earth; and suddenly, as if startled by the shock, the frantic millions screamed, and then, alas, all order died.

25/41.11. The doors of hell (anarchy) were opened! The maddened mob broke loose to pillage or to destroy Anuhasaj's throne and capital, with all their splendor. And then the faultfinders rushed in, shouting: You lying God, only like a man, who are you? And you, Anubi! Deceiving judge! A thousand horrid deaths to you!

25/41.12. But the unlearned drujas did not know who was rank or officer, God or judge, but seized the pale and trembling De'yus and Anubi, and more than a million officers; overpowered them, by ten million to one, pressed on by the foul-smelling crowd. And now, with blows, kicks and cuffs, on every side the awful fray began, till, stretched as wide as the earth, the countless millions plunged into hell. So that, to right or left, unceasing combat prevailed, and all the hosts of the Lord God were sworn for vengeance against anyone they came against.

25/41.13. Then came the torturers, casting into the hells the most offensive smells and suffocating gases, crammed in the nose and mouth of their victims. No more were the Lord God and Anubi seen, but swallowed up in measureless darkness, where every soul sought nothing good, but labored hard to give others excruciating tortures for vengeance' sake.

CHAPTER 42 Wars

25/42.1. God in Craoshivi prayed to Jehovih as to what he should do to release De'yus and Anubi; Jehovih answered, saying: My Son, you shall first labor for those who desire; whoever courts darkness does not deserve your hand. Since the early days, I have proclaimed warnings to those who put Me

away; but in their self-conceit they denied My person and power.

25/42.2. If you were, this day, to deliver from hell De'yus and Anubi, and their billions of self-torturing slaves, they would only use their deliverance to mock My creation, saying: It did not last; it was only a breath of wind. || For which reason you shall not yet meddle with the hells of Hored.

25/42.3. In four hundred years I will bring the earth into another dawn of light. Till then, let De'yus and Anubi and their hosts take their course.

25/42.4. God inquired concerning Osiris, Te-in and Sudga, and Jehovih answered him, saying: Sufficient for them is the light they have received. Allow them also to take their course, for they also shall become involved in hells of their own building.

25/42.5. But be attentive to My Chosen, the Faithists, in all parts of heaven and earth; not letting one of them fall into the hells of My enemies.

25/42.6. God acquainted Ahura with Jehovih's words; then Ahura prayed to Jehovih, saying: O Father, grant me permission to go to Osiris, and to Te-in, and to Sudga, to plead Your cause. Behold, the Lord God is locked up in hell; even high-raised Gods would not find it safe to go to him.

25/42.7. Jehovih said: Why, O Ahura, do you desire to go to Osiris, Te-in and to Sudga? Do you not know how difficult it is to alter the mind of a mortal man; and yet these self-Gods are ten times more stubborn!

25/42.8. Ahura said: I know, I cannot change them. To break this matter of conceit—and all learned men are liable to fall into it—none but You, O Jehovih, have power. But these self-Gods were long ago my most loved friends; behold, I will go to them as a father would go to a son, and plead with them. || And Jehovih gave permission to Ahura to visit the three great self-Gods.

25/42.9. So Ahura fitted out an otevan, and, with ten thousand attendants, one thousand heralds and five thousand musicians, besides the officers of the fire-ship, set sail for Che-su-gow, Te-in's heavenly place, over Jaffeth. And when he arrived near the place he halted and sent his heralds ahead to inquire if he could have audience with Te-in.

25/42.10. Te-in received the heralds cordially, and being informed of their object, sent back this word: Te-in, the most high ruler of heaven and earth sends greeting to Ahura, commanding his presence, but forbidding Ahura and his hosts from speaking to any soul in Che-su-gow except himself (Te-in).

25/42.11. Ahura received this insulting message with composure, and then proceeded and entered the capital city, the heavenly place of Te-in, where he was met by one million slaves, arrayed in the most gorgeous manner. These conducted him and his

attendants to the arena, where Ahura was received by the marshals, who brought him to the throne, leaving the attendants in the arena. Here Te-in saluted on the SIGN OF TAURUS [Ex-bau –Ed.], and Ahura answered in the Sign FRIENDSHIP [Aries –Ed.].

25/42.12. Te-in signaled privacy, and so all others fell back, leaving Ahura and Te-in alone. Te-in said: Come and sit beside me on the throne. Ahura said: Because you have not forgotten me I am rejoiced. And he went up and sat on the throne. Te-in said: Because you are my friend I love you; because you are beside me I am rejoiced. It is more than a thousand years since my eyes have seen you. Tell me, Ahura, how is it with yourself and your kingdom?

25/42.13. Ahura said: As for myself I am happy; for the greater part, my kingdom is happy also. My trials have been severe and long enduring. But of my four billion, more than half of them are delivered beyond atmospherea, high raised; and of the others they grade from fifty to ninety.

25/42.14. Te-in said: And for your toil of more than two thousand years, what have you gained by striving to raise up these drujas? Ahura said: Only this, O Te-in, peace and rejoicing in my soul.

25/42.15. Te-in said: On that hangs two philosophies: One seeks peace and rejoicing by laboring with the lowest of the low; the other, by leading the highest of the high. As for myself the latter suits me better than the former. I tell you, Ahura, all things come of the will; if we will ourselves to shut out horrid sights and complaints, like those the poor druk and the druj indulge in, we have joy in a higher heaven. To me it is thus: Sympathy is our most damnable enemy, for it binds us to the wretched and miserable. To put away sympathy is to begin to be a great master over others, to make them subservient to our wills.

25/42.16. Ahura said: Is it not a good thing to help the wretched? Te-in answered: To help them is like drinking nectar; it makes one's senses buoyant for the time being. That is all. They relapse and are less resolute than before, but depend on being helped again. For which reason, he who helps the wretched wrongs them woefully. To make them know their places, this is the highest. For do not even the Gods have to submit to their places? To learn to be happy with one's place and condition is great wisdom.

25/42.17. In this matter thousands of Gods have fallen; they helped up the poor and wretched; as one may, in sympathy to serpents, take them into his house and pity them; but they immediately turn and bite their helpers. But speak, O Ahura; for I have respect for your words.

25/42.18. Ahura said: If a man plants an acorn in a flowerpot, and it takes root and grows, one of two things must follow: the growth must be provided

against or the pot will burst. Even in the same way, the lowest druj in heaven draws from the surrounding sources. None of the Gods can bind him forever. Alas, he will grow. All our bondage over them cannot prevent the soul, sooner or later, from taking root and growing. How, then, can we be Gods over them forever?

25/42.19. Te-in said: You are a God over them; I am a God over them. Where is the difference? Ahura said: I am not in my own name; though I am God over them, yet I am not God over them. For I teach them they shall not worship me, but Jehovih. I train them so that I may raise them away from me. Nor do my people serve me, but serve the Great Spirit. You teach your drujas that you are the all highest, and that they shall be contented to serve you everlastingly. You limit them to the compass[978] of your kingdom. I do not limit my subjects, but teach them that their progression is forever onward, upward.

[978] reach, extent, boundary

25/42.20. Te-in said: How do we know that the time will not come upon them, when they shall say: Alas, I was taught in error. They told me there was a Great Spirit, a Person comprising all things, but I have not found Him. Will they not then revolt also? Was this not the cause of De'yus' fall? He had searched the heavens to the extreme, but did not find Jehovih. Then he returned, and possessed heaven and earth for himself. Although he failed, and is cast into hell, it is plain that his sympathy for drujas caused his fall. From his errors, I hope to guard myself; for I shall neither show sympathy for the poor or wretched, nor will I permit education on earth or in heaven, except to my Lords or marshals. When a mortal city displeases me, I will send spirits of darkness to overwhelm it to destruction. Yes, they shall incite mortals to fire the place, and to riot and death. Thus I will keep the drujas of heaven forever busy playing games with mortals, and in bringing provender and diadems to forever glorify my heavenly kingdom.

25/42.21. Ahura said: Where in all the world has a self-God stood and not fallen? Te-in said: You may well ask of mortals: Where is a kingdom or a nation that stood, and has not fallen? Yet you perceive that nations continue to try to establish themselves everlastingly. But they are leveled in time. Things spring up and grow, and then fall into dissolution. Will it not be so with ourselves in the far future? Will we not become one with the ever-changing elements, and as nothing, and wasted away?[979]

[979] Note that this supposition by the false God is because he does not yet recognize and know that Jehovih exists within his soul; once he does, he will come to understand that a person does not lose his individual identity, that is, he does not ever cease to be a person or an individual, with life and power to move and grow.

25/42.22. Ahura said: One might say of man and spirits: There were some seeds planted; and many of them rotted and returned to earth; but others took root and grew and became large trees. But yet, is it not also true of the trees that they have a time? For they die, fall down, rot, and also return to earth.

25/42.23. Ahura continued: Admit this to be true, O Te-in, and that the time may come when you and I shall pass out of being, then does it not follow that for the time we live we should contribute all we can to make others happy?[980]

25/42.24. Te-in said: If by so doing it will render ourselves happy, with no danger to our kingdoms, then yes, truly. For which reason, are we not forced back, after all is said and done, to the position that we shall labor for our own happiness, without regard to others? One man delights in art, another in philosophy, another in helping the poor and wretched; and another in eating and drinking, and another in ruling over others; shall they not all have enjoyment in the way of their desires? Shall you say to him who delights in eating and drinking: Stop; come and delight yourself helping the wretched!

25/42.25. Ahura said: This I have seen: The intelligent and clean have more delight than do the stupid and filthy; the rich more enjoyment than the poor. As for ourselves, we delight more in seeing the delighted than in seeing the wretched. More do we delight to see a child smile than to hear it cry; but there are those who delight more to make a child cry than to see it smile; but such persons are evil and take delight in evil. Shall we, then, indulge them in their means of delight? Or is there not a limit, as when we say: All men have a right to that which delights themselves, provided it does not mar the delight of others?

25/42.26. Te-in said: You have reasoned well. We shall delight ourselves only in such ways as do not mar the delight of others. Upon which, Ahura said: Then I am not delighted with the manner of your kingdom; and you should not practice what gives me pain. Because you have resolved to not educate mortals or angels, you have raised a hideous wall in the face of Gods.

25/42.27. Te-in said: This also you will admit: That as we desire to delight ourselves we should look for the things that delight us, and turn away from things that do not delight us. Therefore, let the Gods not turn their faces this way, but to their own affairs.

25/42.28. Ahura said: You are wise, O Te-in. But this I have found; that something within us grows, that will not be put down or turned aside. In the beginning of life we look to ourselves, which is the nature of the young; but when we grow, we take a wife, and we delight to see her delighted; then comes offspring, and we delight to see them delighted. After this, we delight to see our neighbors delighted; and then the state, and then the whole kingdom. This delight to be delighted grows within us; and when we become Gods we delight no longer in the delight of a few only, but we expand to many kingdoms. As for myself, I first delighted in the delight of

[980] The reader should not fall into the trap of thinking that Ahura is agreeing that man does not have eternal life. Instead of countering Te-in's assumption that all angels fade away, Ahura applied another tact, that of saying in essence: Well, suppose for the moment that it is true that man shall one day fade away into nothingness—then even were that the case, he should create happiness for others in the meantime, should he not?

Vara-pishanaha; but now I delight to see other Gods and other kingdoms delighted. For that, I have come to you. I fear your fate. I love you. I love all your people, good and bad. Behold, this I have found, that it is an easier matter to suffer a river to run its course than to dam it up; but to dam up a river and not have it overflow or break the dam, this I have not found. The course of the spirit of man is growth; it goes onward like a running river. When you shut up the mouth,[981] saying: Thus far and no farther! I fear for you. I tried this matter once; I was flooded; the dam was broken. I see you shutting out knowledge from mortals and angels; but I tell you, O Te-in, the time will come when the channel will be too broad for you.

25/42.29. Te-in said: How shall I answer such great wisdom? Where find a God like you, O Ahura? And yet, behold, the Lord God, Anuhasaj, toiled with you hundreds of years, and learned all these things; yes, he traveled in the far-off heavens (etherea), where there are Gods and kingdoms which have existed for millions of years. And he came back[982] and renounced the Great Person, Jehovih. He said: All things are not a harmonious whole; but a jumble; a disordered mass, playing catch as catch can.[983]

25/42.30. Ahura said: And what has befallen him? And is this, itself, not a great argument? For we behold in all times, conditions and places, in heaven and on earth, wherever people assume doctrines like his, they begin to go down into hell. They flourish a little while, but only as a summer plant, to yield in the winter's blast. I have seen this coming for a long time against these heavens, even yours, that as darkness crushed De'yus, so will your heavenly dominions sooner or later fall, and in the shock and fray you will suffer a fate like De'yus.

25/42.31. Te-in said: For your wise words, O Ahura, I am your servant. I will consider your argument, and remember you with love. In a thousand years from now I may be wiser; and I may have my kingdom so built up that it will be an argument stronger than words. ||

25/42.32. With that, the two Gods brought their argument to a close, and Te-in signaled his vice-Gods and marshals, and they came; and when Ahura and Te-in had saluted each other, Ahura was conducted away from the place of the throne, and after that beyond the capital. The vice-Gods and marshals delivered him to his own attendants, and with them he embarked in his otevan, and set sail for Sudga's heavenly kingdom, over the land of Vind'yu.

CHAPTER 43 Wars

25/43.1. Sudga, after assuming a heaven for himself, moved it over the Nua Mountains and called

[981] mouth of the river; where the coursing river meets a body of water such as a lake or sea

[982] Note that Anuhasaj traveled etherea as an atmospherean; he did not resurrect into etherea, did not attain to the rank of Bride and Bridegroom to Jehovih; was never an etherean. But because of his great age, high grade and good works (this was before he renounced Jehovih), and apparently because of an emergency situation, he was permitted to travel into etherea.

[983] According to the Jehovihians, the universe was governed by an overarching wisdom and order, and to good purpose; and this was said by them to be because of the presence of the Person of the Universe, Jehovih.

And those who failed to perceive the truth in this, would thus have a limited understanding of etherea. So that, knowingly and/or otherwise, Anuhasaj, when he returned, would misrepresent etherea. And this had effect among those he was grooming for self-purposes, disposing them to turn aside desire for resurrection to higher heavens, and to remain and build kingdoms in atmospherea.

it Hridat, in which place he had eight billion angel slaves, in the same manner as Te-in's. Sudga's capital city, Sowachissa, his highest heavenly seat, was modeled in the style of Sanc-tu, De'yus' heavenly place in Hored, at the time of its greatest magnificence.

25/43.2. The capital house of Sudga was made of precious stones and gems, the work of billions of angels for many years. And when Hored was pillaged, prior to De'yus being cast into hell, millions of its most precious ornaments were stolen and brought to Hridat. The streets of Hridat were paved with precious stones; and an arena surrounded the palace on every side, set with crystals of every shade and color, and of every conceivable manner of workmanship. On the borders of the arena stood five hundred million sentinels, arrayed in gorgeousness such as only Gods had looked upon. Inside the line of sentinels were one million pillars of fire, kept brilliant day and night, by the toil of five hundred million slaves. Inside the line of the pillars of fire were one million marshals, so arrayed in splendor that one could scarcely look upon them. These were on a rotational watch with two other groups of one million each, and each group stood watch eight hours.

25/43.3. Only the vice-Gods and the high marshals were permitted to walk across the arena to the palace; all others must crawl on their bellies; and for every length crawled, they must kiss the pavement and recite an anthem of praise to Sudga, who now took both names, Sudga and Dyaus. Nor must anyone repeat the same anthem twice, but it must be a new anthem for each and every length of the person. For a tall person, a thousand lengths were required from the line of marshals to the palace, thus requiring a thousand anthems. So that, only the few, as compared to his millions, ever laid eyes on the throne of Sudga. Moreover they were only permitted to gaze no more than once on him, and even then he was at such great distance and amid such a sea of fire, that they scarcely could see him; and after they saw him on the throne, then they must re-crawl back again to the place of beginning, again reciting another thousand new anthems.

25/43.4. All of which made Sudga almost inaccessible, and permitted only those who were favored to even look upon him, which with the ignorant is a great power.

25/43.5. When Ahura came to the capital and sent word to Sudga who he was, requesting a meeting, Sudga gave orders to admit him, commanding Ahura to walk upright into his presence, along with the vice-Gods. Accordingly, Ahura came before Sudga, and saluted in LOVE AND ESTEEM, and Sudga answered in FRIENDSHIP OF OLD. The latter at once

commanded privacy, and so all others withdrew, and Ahura and Sudga went up and sat on the throne.

25/43.6. Sudga said: Because you have come to see me I am overflowing with joy. Because I know you have come to admonish me for my philosophy and the manner of my dominions, I respect you. Because you did once try to found a kingdom of your own, and failed, I sympathize with you; but because you went back on yourself and accepted Jehovih, and so was rescued from your peril, I commiserate[984] you.

[984] feel sorrow for, pity

25/43.7. Ahura said: To hear your gifted tongue once more is my great joy. To know that no misfortune was in store for you and your kingdom would give me great delight. Because I love you, and the people of your mighty, heavenly kingdom, I have come to admonish you and plead for Jehovih's sake. As for myself, I have found that to cast all my cares on Him, and then turn in and work hard for others, these two things give me the greatest happiness.

25/43.8. Sudga said: Can a brave man justly cast his cares upon another? Was not yourself given to yourself for yourself? If so, you desire none to work for you? If so, how have you a right to work for others? If you prevent them from working out their own destiny, do you not wrong them? Moreover, you say that casting your cares on Jehovih, and working hard for others, gives you the greatest happiness. How is it, then, that you are not selfish by working for your own happiness? For is this not what I am doing for myself in my own way?

25/43.9. Ahura said: Granting all your arguments, O Sudga, where shall we find the measure of righteous works if not in the sum of great results? For you or I to be happy, that is little; for a million angels to be happy, that is little. But when we put two kingdoms alongside, and they are the same size, and have the same number of inhabitants, is it not just that we weigh them in their whole measure to find which of the two kingdoms has the greater number of happy souls? Would this not be a better method of arriving at the highest philosophy?

25/43.10. Sudga said: Yes that would be higher than logic, higher than reason. That would be the foundation of a sound theory.

25/43.11. Ahura said: And have we not found, both in heaven and earth, that all kingdoms that are overthrown owe the cause of their fall to the unhappiness and disaffection of the ignorant? As soon as the masses begin to be in unrest, the rulers apply vigorous measures to repress them, but it is only adding fuel to the fire; it deadens it awhile, but only to have it burst forth more violently afterward.

25/43.12. Sudga said: You reason well, O Ahura; go on. Ahura said: How, then, shall we determine the happiness of two kingdoms, in order to determine which has the greater happiness? Are revolts not

evidence of unhappiness? Hear me, then, O Sudga; where, in all the Jehovihian heavens, has there ever been a revolt? And on the earth, where have the Jehovihians, the Faithists, rebelled against their rulers? Behold, in the far-off etherean heavens, the Nirvanian fields, never has any God or Chief been environed in tortures. As for my own kingdom, my people will not rebel against me, nor do I need to fortify myself against such disaster.

25/43.13. Sudga said: You are wise, O Ahura. The only way to judge a kingdom's happiness is by the peace, contentment and civility of its people toward one another, and by the confidence between the ruler and the ruled. He who has to guard himself lives on the eve of the destruction of his kingdom and himself. And yet, O Ahura, remember this: The Jehovihians of heaven and earth are high raised before they become such; anyone can be a ruler for them, for they know righteousness. But I have to deal with druks and drujas. How, then, can you compare my kingdom with the Nirvanian kingdoms?

25/43.14. Ahura said: Alas, O Sudga, I fear my arguments are void before you. You show me that the line between selfishness and unselfishness is finer than a spider's web. Even Gods cannot distinguish it. And yet, behold, there was a time when I said: I will be a mighty God, and not bow to the Unknown that brought me into being. For this I labored long and hard; the responsibility of my kingdom finally encroached upon my happiness. Long after that I put away all responsibility,[985] and made myself a servant to Jehovih. Then a new happiness came upon me, even when I had nothing that was mine in heaven and earth. This is also beyond my understanding; yet it is inside of me as a new tree of delight. It is this that I would tell you of, but I cannot find it; it does not fly away; it baffles words, even as a description of the Great Spirit is void because of His wondrous majesty. Such is the joy of His service that even Gods and angels cannot describe it. With its growth we look famine in the face and do not weep; we see falling ji'ay and do not fear; with the ebb and flow of the tide of Jehovih's works we float as one with Him, with a comprehensive joy.

[985] i.e., placed it in Jehovih's hands

25/43.15. Sudga said: To hear your voice is joy to me; to not hear you is great sorrow. Behold, I will consider your words of wisdom. In your far-off place I will come in remembrance and love to you.

25/43.16. Thus ended the interview, and Sudga signaled his vice-Gods and high marshal to come; so he saluted Ahura in the sign of CRAFT, and Ahura answered him in the sign, TIME.

25/43.17. And then Ahura, between the vice-Gods, led by the high marshal, departed, passing beyond the arena, where the vice-Gods and high marshal delivered him into the charge of the marshal

hosts, who conducted him beyond the line of sentinels, where Ahura joined his own attendants and went with them into his otevan, and set sail for Agho'aden, Osiris' heavenly place, which had been over Par'si'e, but was now moved over Arabin'ya.

CHAPTER 44 Wars

25/44.1. At this time Osiris' heavenly kingdom numbered thirteen billion angels, good and bad. And it was the largest heavenly kingdom ever established on the earth.

25/44.2. It was built looking like Sudga's; that is to say, modeled after Sanc-tu, in Hored, but more magnificent than Sudga's kingdom, and far larger. The arena-way was five thousand lengths of a man across; so that approaching visitors to the throne must crawl two thousand lengths in order to approach the throne. And they also had to repeat an anthem of praise, or a prayer, for every length crawled, going and coming. And they were, like at Sudga's, permitted to approach only to within a long distance from Osiris; meanwhile the array of lights around him were so dazzling that scarcely any could look upon him. And they who thus approached were so reverential that their minds magnified Osiris' glorious appearance, so much so, that they truly believed they had looked into the Creator's face, and saw, in truth, man was of his image and likeness. And thousands, and even millions, who thus crawled to look upon him, afterward went about in heaven preaching Osiris as the veritable All Highest Creator of heaven and earth.

25/44.3. Osiris made his Godhead consist of three persons: first, himself, as THE FOUNTAIN OF THE UNIVERSE, whose name was UNSPEAKABLE; second, BAAL, HIS ONLY BEGOTTEN SON, into whose keeping he had assigned the earth and all its mortals; and, third, ASHTAROTH, HIS VIRGIN DAUGHTER, into whose keeping he had assigned life and death, or rather the power of begetting and the power to cause death with mortals.

25/44.4. Osiris was the most cunning of all the self-Gods; for thus he appropriated the triangle of the Faithists; thus appropriated the names and powers of the false Lord God (now in hell), for only through Baal and Ashtaroth could any mortal or spirit ever attain to approach the arena of the throne in Agho'aden. And here again tested, they had to pass the high sentinel, Egupt, before they were entitled to the right to crawl on their bellies over the sacred pavement, the way to the heavenly palace.

25/44.5. Only the vice-Gods of Osiris and his chief marshal could walk upright to the capital palace, and they with heads bowed low. And when Osiris was informed of Ahura's coming he sent word

that he should come upright, with head erect, but veiled from head to foot. To this Ahura gladly consented; and, being veiled by Egupt and handed over to the vice-Gods and the chief marshal, he walked upright; when he came to the high arch of the palace, they halted, and Ahura saluted on the sign OLD TIME LOVE, and Osiris answered in the sign JOY IN HEAVEN. Upon which, Ahura left the vice-Gods and walked near the throne, and Osiris came down, and they embraced in each other's arms, not having seen each other for more than a thousand years.

25/44.6. Osiris signaled the vice-Gods and chief marshal to fall back, and in privacy they ascended the throne and sat on it.

25/44.7. Osiris said: This is a great joy! To meet one's loves, is this not greater, after all, than all the pomp and glory of the Gods? Ahura said: True; but who is wise enough to live in such a way as to enjoy so cheap a glory? We run off far away; we build up mighty kingdoms, and our places are replete with great magnificence; in search of what? While that which costs nothing, love, the greatest good of all in heaven and earth, we leave out in the cold. I have more delight to look upon your buoyant face again, and hear the music of your voice, than I ever had in my heavenly kingdom of seven billion angels.

25/44.8. Osiris said: Is it not so with all Gods, and with mortal kings and queens? They boast about the extent and power of their countless millions; and yet they have no more than a handful to love them, whom they can take into their arms in the fullness of reciprocity. What, then, are pomp and glory? Are not kings and queens of earth only watchdogs, to guard the stinking flesh and bones of other mortals? And are the Gods not equally base in their dirty trade of ruling over foul-smelling drujas?

25/44.9. Ahura said: It is so. But where does this great desire to rule over others come from; to lead them; to be applauded; and to revel in the toil of the millions? Would it not be wise for the Gods who understand this, to resign their mighty kingdoms and go along with their loves to feast in the great expanse of the universe.

25/44.10. Osiris said: True, O Ahura. But who has power to do this? Certainly not the Gods. And is it not so with mortals? For thousands of years, have they not been told: Unless you give up your earthly kingdoms, and give up your riches, you cannot rise in heaven. But, behold, the rich man cannot give up his riches; the king cannot give up his kingdom. They are weak indeed! As for such souls, one might as well expect an unhatched bird to fly, than to expect these to be anything but slaves in our dominions. I also perceive this regarding my own kingdom; I cannot give it up, because, in truth, I cannot get the desire to

give it up, although my judgment says it would be the highest, best thing for me.

25/44.11. Ahura said: Are great possessions not like dissipation? I have seen mortals who admit THE HIGHEST, BEST THING TO DO IS TO LIVE THE HIGHEST, BEST ONE KNOWS, who then immediately go off and pollute the body by eating flesh and drinking wine. They also know the right way, but they have not yet attained the desire to put into practice what they know to be the highest.

25/44.12. Osiris said: Yes, all this is dissipation. And if a man gives away what he has, is that not also dissipation? Can it be true, O Ahura, that even as we manipulate mortals, to drive them to war or to make them play peace, to make them destroy their kingdoms and build up others by our angel armies, which they do not know of, that we ourselves are similarly ruled over by the Gods in the etherean heavens?

25/44.13. Ahura said: It seems to me thus, Osiris, that is to say, that the etherean Gods above us rule us, but not in the same way, but by their absence from us when we do unjustly, and by their presence when we do righteously. We rule over mortals by direct action upon them, shaping their destinies by our heavenly wills, and they are often cognizant of our angel servants being with them. But when we cannot appropriate a mortal to do our wills, we withdraw our angels and suffer him to fall into the hands of drujas.

25/44.14. Ahura continued: Not that the Gods above us, O Osiris, send evils upon us; but that we foster evils within our own kingdoms, which take root like thorns and nettles in a neglected field, and they grow and environ us. Even this I have seen in your heavens in the far future. It will come upon you, O Osiris, and with all your wisdom and strength you will meet the same fate as De'yus, and be cast into hell.

25/44.15. Osiris said: Were I to judge by all the self-Gods who have been before me, I would assent to your wise judgment. But hear me, O Ahura, for mine is not like any other heavenly kingdom, nor formed for my own glory only. This, then, is what I will accomplish:

25/44.16. I will cast out sin from among mortals, and all types of wickedness; and I will give them a heavenly kingdom on earth. They shall war no more, nor deal unjustly with one another; nor have suffering, immature deaths, famines or sickness, but peace, love, righteousness, good works and nobleness.

25/44.17. For I will go down to them in person in time to come; and I will take with me angels high raised and appoint them to mortals, and give them corporeal bodies for their pleasure, and they shall be the teachers of man on the earth. And man shall put

away all selfishness, deceit, lust and lying; and the races of man shall be taught how to beget offspring in purity and wisdom.

25/44.18. And in that day I will take back the drujas of heaven and engraft[986] them on mortals and re-raise them up with understanding. So for that purpose, O Ahura, though I fortify myself in all this, am I not laboring in the right way?

25/44.19. Ahura said: It seems to me a dangerous proceeding. I would compare your plan to that of a teacher who took his pupil into a place of vice to teach him virtue. How can a heavenly kingdom exist among mortals, except with celibates? And they cannot people the world. Is there any other way but by the delight of the lowest passion that man can be born into life? What belongs to the flesh is of the flesh; the spirit repudiates the earth.

25/44.20. Osiris said: It has been so said; but I will cast the higher love down into the lower.

25/44.21. Ahura said: Why, so you can; but, alas, will it remain down, and forever grovel on the earth? I have seen a sweet maiden wed to a vicious husband, and she did not lift him up, but he pulled her down. Will it not be so with the higher love, when you wed it to the passions? Behold the manner of the oracles! We appoint high-raised angels to answer the questions of mortals, to lead them up to virtue and wisdom; but, alas, mortals do not come to the oracles to learn these things, but to learn wickedness, war, and earthly gain. Will it not be so with your kingdom founded on earth? Instead of helping mortals up, mortals will pull down the angels to answer them in their most sinful desires and curiosity.

25/44.22. Osiris said: You have great reason on your side, and facts as well, to sustain you. Yet do not forget, O Ahura, I shall have a temple built of stone on the earth,[987] and a chamber where I can come and command the kingdom through the mortal king.

25/44.23. Ahura said: Behold, my mission is fruitless. I have now visited my three loves, Te-in, Sudga, and you. And I cannot turn one, even a fraction. In this I have great sorrow; for I fear the time may come when great darkness will be upon you all.

25/44.24. Osiris said: I will consider your wise words, O Ahura. And though you now go from me, my love will follow you.

25/44.25. With that, Osiris signaled the chief marshal and the vice-Gods, and they came. Then Osiris and Ahura embraced each other and parted, both saluting in the sign, LOVE FOREVER. Ahura retired even as he came, but walking backward, with vice-Gods on either side, and the marshal leading the way. After they crossed the arena Ahura was delivered to Egupt; and the chief marshal with the vice-Gods returned to Osiris.

[986] This by some is called reincarnation. Some who have spirits thus engrafted are said to be POSSESSED OF A FAMILIAR SPIRIT. –Ed.

[987] Today this is called the Great Pyramid of Giza (Giza being the city nearby where it is located).

25/44.26. Egupt passed Ahura on to his own attendants, who conducted him to his fire-ship, in which they embarked and set sail for his own heavenly place, Vara-pishanaha.

CHAPTER 45 Wars

25/45.1. Jehovih allowed the self-Gods to prosper for more than four hundred years; and Te-in, Sudga, and Osiris, became the mightiest Gods that ever ruled on the earth. Know, then, these things of them, in heaven and earth, conveyed in the following synopsis drawn from the libraries of Jehovih's kingdoms, which relate the subject more fully:

25/45.2. First of Te-in, then Sudga, then Osiris. Of Te-in's heavenly kingdom, two vice-Gods, Noe Jon and Wang-tse-Yot. Chief high marshal, Kolotzka, and under him thirty thousand marshals. Chief general, Ha-e Giang, and under him one hundred thousand generals and high captains. Of these, twenty thousand were allotted to the dominion of mortals in Jaffeth; the others served in heaven, mostly around the throne of Te-in. Chiefly distinguished as Gods on the earth were Te-in's fourteen chief generals: Kacan-cat, Yam-yam, Tochin-woh, Ho-jou-ya, Wah-ka, Oke-ya-nos, Haing-le, Lutz-rom, Le-Wiang, Thu-wowtch, Eurga-roth, I-sa-ah, To-gow and Ah Shung.

25/45.3. These generals were divided into two parts of seven each; and they were allotted equally of the twenty thousand rank generals assigned to the earth; and these again were allotted each thirty thousand angel warriors.

25/45.4. Te-in had said to these fourteen chief generals: When you come to the earth, and, finding two cities near each other, both of which worship Gods other than me, you shall divide yourselves into two parts; and one army shall go to one mortal city and the other to the other, and by inspiration and otherwise you shall bring the two cities to war against each other until both are broken down, or destroyed. After which you shall inspire another city that worships me, to come and possess both of those that are destroyed. It is better to make our enemies kill each other than to kill them ourselves.

25/45.5. And such was the mode of warfare by Te-in that all the land of Jaffeth was subdued to him in less than a hundred years; except the matter of a million Faithists, scattered here and there, and of the Listians who were in the mountains and wildernesses. And great and costly temples were built in all the cities of Jaffeth, and dedicated to TE-IN, CREATOR AND RULER OF HEAVEN AND EARTH.

25/45.6. Now, as to the worshippers of Joss and Ho-Joss,[988] they were not converted but subdued, and they worshipped their God in secret, and made rites

[988] i.e., God and Lord God, aka Anuhasaj

and ceremonies by which they could know one another and the better escape persecution. Many of these rites were modeled on the ancient rite of Bawgangad.[989]

25/45.7. Among the great cities[990] destroyed in these wars were: Hong we, Chow Go and Sheing-tdo. For Hong we the wars lasted twenty years; and five hundred thousand men, women and children were slain within the city.

25/45.8. The wars of Chow Go lasted forty years, and three hundred thousand men, women and children were slain within her walls. For Sheing-tdo the wars lasted twenty-five years, and three hundred thousand men, women and children ware slain within her walls.

25/45.9. In the destruction of Hong we there were consigned to ashes four hundred houses of philosophy; two thousand four hundred colleges, and twelve thousand public schools. All of which had been made glorious in the reign of Hong, the king of the city. Because he worshipped Ho-Joss, his great city was destroyed.

25/45.10. In Chow Go there were destroyed six hundred houses of philosophy and two hundred colleges of Great Learning. Here was the Temple of Jonk, which was dedicated to worship of Joss (God), and which, in building, required twenty thousand men twelve years. It had two thousand pillars of polished Awana stone; and at the blood altar it had twelve thousand skulls, of which the great king Bak Ho was slaughterer in the name of Ho-Joss. The throne of worship for the king was set with diamonds and pearls; and it had a thousand candlesticks of gold and silver. And the extent of fine silk drapery and fine wool drapery within the temple was so great that, if spread out on the ground, five hundred thousand men could lie down on it and yet not cover up half of it. And the draperies were painted and embroidered with pictures of battles and wars; and of scenes in heaven. And it had taken twenty thousand men and women forty years of labor to accomplish this ornamentation of the draperies. All of which were destroyed, together with the entire city and all its riches and magnificence.

25/45.11. Sheing-tdo was a city of fashion and splendor, inhabited by the richest men in the world. She had a temple called Cha-oke-king, dedicated to learning, but in fact appropriated to the display of wealth and pageantry. It was round, with a high projecting roof, the eaves of which rested on ten thousand pillars of polished stone. There were four hundred doorways to enter the temple; but, within each doorway, one came against the square columns of precious stones that supported the roof inside; and to either side of the columns were passageways that led into the four hundred chambers within. In the

[989] i.e., Baugh-Ghan-Ghad, presented later in Oahspe; presumably this included burnt offering, and evidently human sacrifice as shown later

[990] Great city in those days signified cities with tributary governors, and tributary towns. Where the city had no tributary town or governor, it was called simply a city. –Ed.

center of the temple, twenty thousand artificial stalactites hung from the roof; these were made of silk and wool and fine linen, and painted, and of colors so bright that mortal eye could scarcely look upon them, and they looked like ice with the sun shining on it, forming rainbows in every direction. Kings, queens and governors, of great learning, came here; for here, copies of the greatest books in all the world were deposited.

25/45.12. Besides the temple of Cha-oke-king, there were seven great temples built to Joss, any of which was large enough for ten thousand men to do sacrifice (worship) in at one time. For twenty-five years the people of Sheing-tdo fought to save their great city from destruction, but it fell, and was destroyed along with all the temples in it. By king Bingh, it was laid low.

25/45.13. Next to these, the following great cities were destroyed: Gwoo-gee, which had one hundred houses of philosophy and forty colleges for great learning; one temple, with eight hundred polished pillars and two thousand arches; thirty temples of wheat and corn sacrifice; one food warehouse where, in case of famine, food for one hundred thousand people was stored, sufficient for eight years; and all these, and the libraries of the records of the Gods and Lords of earth, and all things in the city, were burnt to ashes.

25/45.14. The city of Young-ooh, of two hundred thousand inhabitants, which had seventy houses of philosophy, and thirty-five colleges of great learning, besides many schools; one TEMPLE OF THE STARS, where lectures were given daily to the people to teach them the names and places of the stars and their wondrous size and motion; forty temples of sacrifice, seven of which were large enough to hold all the inhabitants of Young-ooh, the great city. By king Shaing it was laid in ashes, and nothing but heaps of stone remained to tell where the city had been.

25/45.15. The city, Gwan-she, which had thirty houses of philosophy, and seventy temples of sacrifice, two Temples of the Stars dedicated to Joss; eighty-five colleges of Great Learning, and also a feed-house, stored sufficiently to feed the city seven years; and there were two hundred thousand inhabitants within the city walls. Twelve years the people of this city fought against the incited plunderers, the warriors under the God Te-in, but were conquered at last, and their city laid low.

25/45.16. And the great cities, Ghi, Owan, Chong, Goon, Ca-On, Jong-wong, Sow, Wowtch-gan, Sem-Sin, Gee, Tiang, Choe, Doth, Ah-mai, Conc Shu, Guh, Haingtsgay, Ghi-oo-yong, and Boy-gonk, all of which had houses of philosophy, colleges of great learning, public schools, temples of sacrifice, feed-houses, and hundreds of thousands of

inhabitants. And all these cities were destroyed, and only heaps of stones left to tell where they had been.

25/45.17. Besides these, there were more than two thousand cities of less prominence destroyed. And yet, of the villages and small cities that were destroyed, so great was their number, that no man ever counted them.

25/45.18. It was city against city; king against king; man against man; for the inhabitants of Jaffeth were obsessed to madness, war and destruction; almost without cause they would fall upon one another to destroy; for Te-in had sent his hundreds of millions of warring angels to inspire mortals to destroy all knowledge, instruction, learning, and philosophy, and to destroy all trace of all other Gods and Lords, so that he alone would reign supreme.

25/45.19. And these angels taught mortals how to make explosive powder, and guns to shoot with, more deadly than the bow and arrow; and taught the secret of under-digging a city and blowing it up with explosive powder.

25/45.20. So the fair land of Jaffeth, with its wisdom and great learning, was reduced to a distracted and broken-up country. The bones of mortals were scattered over the lands in every direction; nor could the land be tilled without digging among the skulls and bones of the great giant race of I'huans that once had peopled it.

25/45.21. And of those who were not destroyed, one might say: They were a poor, half-starved, sickly breed, discouraged and helpless, badly whipped.

25/45.22. And the spirits of the dead were on all the battlefields, lighting up the dark nights with their spirit-fires, and in the morning and the twilight of evening they could be seen by the hundreds and thousands, walking about, shy and wild! But an abundance of familiar spirits dwelt with mortals; took on sar'gis forms, and ate and drank with them, and even did things of which it is unlawful to mention.

25/45.23. Thus was Jaffeth won to the God Te-in. Now know of Sudga.

CHAPTER 46 Wars

25/46.1. Sudga had two vice-Gods, Brihat and Visvasrij. Next to these was Sudga's heavenly chief marshal, Atma, who had four thousand marshals under him, and equally divided among them to command, were one billion heavenly warring angels. Atma had authority over thirty thousand generals and captains, to whom two billion angels were allotted.

25/46.2. Chief of the heavenly generals were: Shahara, Vasyam, Suchchi, Dev, Nasakij, Tvara, Watka, Shan, Dorh, Hudhup, Nikish, Hajara, Hwassggarom, Viji, Yatamas, Brahma,[991] Goska, Fulowski, M'Dhuhitri, Yaya-mich-ma, Hijavar, Duth,

[991] Note this is not the Brahma who was husband to Yu-tiv; yet this one existed prior to the false-God Brahma who established the Brahminism known to this day in early kosmon.

Lob-yam, Hi-gup, and Vowiska. And these falsely assumed the names of the ancient Gods and Lords of thousands of years before.

25/46.3. Sudga had said to them: So that my age may be magnified before the newborn in heaven, you shall also magnify your own names by taking the names of Gods and Lords who are revered in heaven and earth, for all things are free to you. But I give privilege to none others to choose the names of the ancients.

25/46.4. Sudga then made the following his Private Council: Plow-ya, Vazista, Kiro, Cpenista, Visper, E-shong, Bog-wi, Lowtha, Brihat, Gai-ya, Sa-mern, Nais-wiche, Yube, Sol, Don, Mung-jo, Urvash, Cpenta-mainyus, and Vanaiti; and to each of them ten thousand attendants.

25/46.5. Then Sudga made two great captains, Varsa and Baktu, and he said to them: Two billion angels I have allotted to go down to the earth, to the land of Vind'yu, to subdue mortals and have dominion over them permanently, and I divide the two billion between you two. But all other angels shall remain in my heavenly kingdom and work for me, and embellish it, and beautify my heavenly cities, especially my holy capital.

25/46.6. Now, when you two are permanent on the earth, and secured in the temples and oracles, you shall survey all the lands of Vind'yu, including the cities, large and small, and all the people. And, behold, all men shall be subdued to my two names, Sudga and Dyaus; and when a city stands, in which the people worship any other Gods or Lords, you shall destroy that city and all its people. It shall be city against city and man against man; for as I am the all highest God of heaven, so will I be the God of earth, and its Lord. And when finding two cities to be destroyed, the two of you shall divide, one going with his angel warriors to one city, and the other to the other city; and you shall inspire them against each other until death; and when they are laid low, you shall bring my worshippers into the place, to inhabit it.

25/46.7. Thus the two destroying captain Gods, Varsa and Baktu, with their two billion angel warriors, descended to the earth. And they spread out over the land of Vind'yu, where there were many kingdoms and thousands of cities; and they came to mortals asleep or awake, and inspired them to havoc and destruction, for Sudga's sake.

25/46.8. And in twelve years, four thousand cities were laid in ruins, of which thirty-seven were great cities. And chief of these were Yadom, Watchada, Cvalaka, Hoce-te, Hlumivi, Ctdar, and Yigam, each of which contained more than one million souls, and some of them two million.

25/46.9. In all of these there were places of great learning, and schools, and temples of sacrifice (worship). In Ctdar the roof of the temple was made of silver, copper and gold; and it had one thousand columns of polished stone, and five hundred pillars to support the roof. The walls were covered with tapestry, painted with written words and histories of heaven and earth, and of the Gods, Lords and Saviors of the ancients. Within the temple were seven altars of sacrifice, and four thousand basins of holy water for baptismal rites. Within the walls of the temple were niches for five hundred priests, for the confession of sins, and for receiving the money, cloth and fruits of the earth, contributed by the penitent for the remission of their sins. Through the central passage within the temple the king drove in his golden chariot, when he came for sacrifice; and the floor of this passage was laid with silver and gold.

25/46.10. In the center of the temple floor was a basin filled with water, and the diameter of the basin was equal to twenty lengths of a man. In the middle of the basin was a fountain throwing up water. And at the east, west, north and south sides of the basin were four pillars of polished stone, with stairs within them; and the tops of these pillars were connected by beams of inlaid wood of many colors, polished finely, which were called the Holy Arch of Suhhadga. On the summit of the arch was a small house called the Voice of the Oracle, for here sat the king's interpreter of heaven and earth, the reader of visions. And the spirits of the dead appeared in the spray of the fountain, sometimes as stars of light and sometimes in their own forms and features, and were witnessed by the multitude.

25/46.11. Within each of the five hundred pillars was a sacred chamber, for the benefit of the priests communing with angels. In the east pillar was an opening from top to bottom, a slatway, so the multitude could see into the pillar, which was hollow its entire height. This was occupied by the king's high priest or priestess, as the case might be, and this person had attained to adeptship, so that the angels could carry him up and down within the pillar, even to its top, which was equal to fifty lengths of a man. And the multitude thus saw him ascending and descending.

25/46.12. In the west pillar was the library of the temple, which contained a history of its important events for a period of eight hundred years; of the priest and high priests, and of the kings of the city.

25/46.13. Next to the Temple, which was called Tryista, stood the House of Learning, where the wise men and women congregated, being skilled in philosophy, music, astronomy and mineralogy. The House was made of polished stone and wood interlocked, and its front had one hundred and forty

columns of polished stone and wood. The house contained the skins and bones of thousands of creatures, ancient and modern, which were classified and named; and with these were books of philosophy and history, all of which were free to the public one day in seven. Next to the House of Learning was the Temple of Death, dedicated to all kinds of battles, battles between lions and men, tigers and men, and between lions and tigers, and elephants, and between man and man. And so great was the Temple of Death that its seats could accommodate three hundred thousand men, women and children. The temple was circular, and without a roof over the arena. But the greatest of all buildings in Ctdar was the king's palace, commonly called TEMPLE OF THE SUN. This was also made of polished stone; and on the four sides had eight hundred columns of polished stone; and next to the columns were fifty pillars, on every side connected by arches twelve lengths high,[992] on which rested a roof of wood and stone; and yet on this was surmounted another row of four hundred columns of polished wood, inlaid with silver and gold, and these were connected on the top by other arches ten lengths high, and on these another roof, and on the top of this a dome covered with gold, silver and copper. From the arena to the dome the height was twenty-eight lengths, and the base of the dome across was sixteen lengths. Entering the temple from the west was a chariot roadway, so that the king and his visitors could drive up into the arena of the palace in their chariots. But as for the interior of the king's palace, a whole book could be written to describe it, and yet not tell half its richness, beauty and magnificence.

25/46.14. Besides these great buildings there were four hundred and fifty Temples of Darkness, dedicated to the spirits of the dead. These were without any opening except the door; and when the communers were within, and the door shut, they were without light. Within these temples, spirits and mortals congregated, and the spirits taught mortals the art of magic; of making seeds grow into trees and flowers; of producing serpents by force of the will; of carrying things through the air; casting sweet perfumes, and casting foul smells; of casting virus to one's enemy, and inoculating him with poison, causing death; of finding things lost; of bringing money to the poor, and flowers and food to the sick; of entering the dead sleep,[993] and of becoming unconscious to pain by force of the will.

25/46.15. Nor could any man or woman attain to be a priest in the Temple of Tryista until he mastered all the degrees in the Temples of Darkness.

25/46.16. The angels of Sudga decided to destroy this city (Ctdar); and, accordingly, they inspired a war between it and the city of Yadom, which was a close

[992] A length was the length of a man, but as to how many feet and inches, we are left in the dark. –Ed. [Nevertheless, using an average five-foot length (c. 1.5 meters) should give sufficient scale of the building's magnitude.]

[993] The dead sleep is still practiced in India. Some of the fakirs enter this dormant state and suffer themselves to be buried for months; and when they are dug up, come to life again. –Ed.

second to it in magnificence, possessing temples and palaces like it. Indeed, to describe one of these great cities was to describe the other, as to mortal glory. For seven hundred years these cities had been at peace with each other, only half a day's journey apart, on the great river, Euvisij, in the Valley of Rajawichta.

25/46.17. And the captain God, Varsa, chose one city, and the captain God, Baktu, chose the other city; and each of them took from their billion angel warriors a sufficient number, and inspired the two great cities to everlasting destruction. As mortals turn savage beasts into an arena, to watch them tear and flay each other, even so sat these captain Gods in their heavenly chariots, witnessing the two great cities in mortal combat. And when one had too much advantage, the angel hosts would turn the tide, or let them rest awhile; then urge them to it again, holding the game in such even balance as would ensure the greatest possible havoc to both.

25/46.18. Eight years these battles lasted; and hundreds of thousands of men, women and children were slain; and when the great cities were thus reduced, the Gods let loose THE BAND OF DEATH, whose angel office was to carry poison virus from the rotten dead and inoculate the breath of the living; and then make mortals in desperate madness set fire to their cities, to keep them from falling into other hands. And in eight years the great cities, with their mighty temples, were turned to ruin and dust; and of the people left, only the ignorant few, starving, helpless wanderers, could tell the tale of what had been.

25/46.19. Sudga had said: All knowledge among mortals is inimical to[994] the Gods in heaven; therefore I will destroy all knowledge on the earth. And this was the same doctrine maintained by Te-in, God of Jaffeth.

[994] detrimental to; harmful to the aims of

25/46.20. The captain Gods of Sudga proceeded in that manner, over all the land of Vind'yu, laying low all kingdoms, cities, places of sacrifice, and places of learning. And in one hundred years the mighty people of Vind'yu were reduced to beggary and scattered tribes of wanderers. The great canals were destroyed, and the upper and lower country became places of famine and barrenness. And in the valleys and on the mountains, in the abandoned fields and in the wildernesses, lay the bones and skulls of millions of the human dead. And lions and tigers came and prowled about in the ruined walls of the fallen temples and palaces. Nor was there left in all the land a single library, or book, or the art of making books, or anything to show what the great history had been.

25/46.21. Thus perished the Vedic language, the language of song, poetry and great oratory. Except in

a small degree, such as that preserved by the remnant of Faithists who had escaped through all these generations, still worshipping in secret the Great Spirit.

25/46.22. Hear next of Osiris and his dominions, and of Arabin'ya, Par'si'e and Heleste:

CHAPTER 47 Wars

25/47.1. Osiris, the false, on setting up a heavenly kingdom of his own, and holding dominion over Arabin'ya, Par'si'e and Heleste, said: Let Te-in and Sudga pursue their course in destroying; mine shall be in the opposite way.

25/47.2. Osiris, the false, said: Three kinds of bad people I have found in heaven and earth: Those who are forever finding fault with and putting down, what others have built up; they are most crafty in argument to find the flaws of others, the inconsistencies, errors and shortness; but there is nothing in them to build up anything in heaven or earth. The next bad man is he who finds fault, not only with all that has ever been, but with all propositions designed for a new state of affairs. He is as worthless as the shaft of a spear without a head. The third bad man I have found is he who, seeing the faults and errors of others, does not harp upon them, but plunges into work with something new and bold, involving himself and others in disaster. And these three have the great multitude, the world, to take care of! I alone am capable of destroying and building up.

25/47.3. The non-resistance of the Faithists has made them ever dependent on the mercy of their neighbors, in heaven and earth. They must be destroyed, and their doctrines also.

25/47.4. In destroying their doctrines, I must give something in its place. I have labored to put away Jehovih and establish the Lord God; now to put away the latter and establish myself as myself would take some hundreds of years more. It is better, then, that since De'yus is cast into hell, I assume the names, Lord God, De'yus, Creator, and all others that are acceptable in heaven and earth.

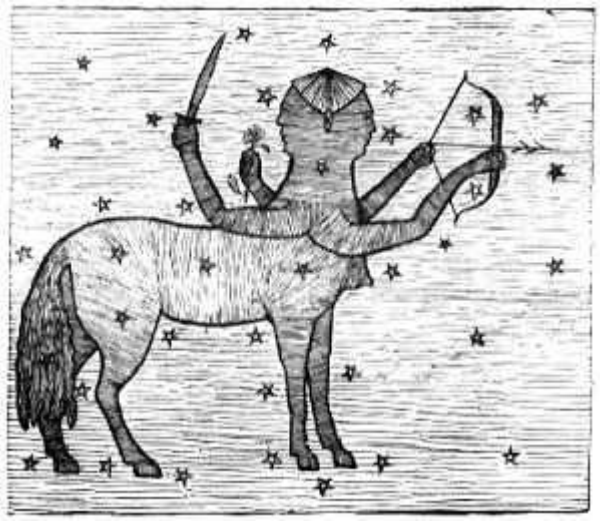
25/47.5. Neither will I rob them of their rites and ceremonies, but so add to them, that, by the superior glory, they will accept mine.

25/47.6. Nor will I abridge mortals of their learning; but, on the contrary, be most exacting and high in aspiration; for by this I will win the approval of the wise and learned.

25/47.7. Mortals love idols; therefore I will give them idols, both male and female. ||

25/47.8. Osiris then called Baal, Ashtaroth and Egupt into his heavenly Council chamber, and said to them:

25/47.9. Two idols you shall inspire mortals to build to me; and one shall be the figure of a male horse, with a man's head, chest and arms, and he shall point upward, signifying, heavenly rest; and the other shall be the figure of a mare, with the head, breasts and arms of a woman. And she shall hold a bow and arrow before her, and behind her a sword and a rose; signifying, for righteousness' sake. And the male idol shall be called Osiris, and the female, Isis.[995]



i026 **Isis**. The feminine aspect of the false Osiris, as promulgated by him (see i025).

25/47.10. For when I assert myself creator of all the living, I must show to men that I am male and female.

25/47.11. Which, in truth, is the fountain of all that is in heaven and earth, of which PROJECTION and RECEPTION are the sum of all philosophy.

25/47.12. In which you shall teach that to go forth is Osiris, and to rest in meekness is Isis; for which the ancients used the bull and the lamb.[996]

25/47.13. For I was a globe, boundless in size, and swift in motion. And I put forth a wing for flying, and a hand for labor, by which all things are conquered and subdued. And beneath the wing I set the Lamb of Peace,[997] as a sign of the flight of the defenseless; but under the hand I set the head of a bull, as the sign of my dominion.

25/47.14. And I made heaven and earth with wings flying forth, bearing the serpent and the sun. All good and powerful things I have made square with the world, and circumscribed.

25/47.15. And in man's hand I placed the key to unlock the mysteries of the firmament of heaven, as well as the power, wisdom, riches and glory of the earth. Into his hand I place a club, to slay the lion, or to subdue him.

[995] See The False Osiris, and Isis [images i025, i026]. It must be remembered that in after ages, say two hundred years, mortals lost the above interpretation, and called Osiris the Savior of men, saying he was the son of Isis, the virgin earth. –Ed.

i025 **The False Osiris**. During the Spe-ta cycle began the heavenly reign of the false Osiris; who ultimately broke free of his God, the false De'yus, and set up under his own name, and eventually was cast into hell. This image, as well as Isis (see i026), was imparted to mortals after breaking free from De'yus.

[996] Taurus and Aries. –Ed.

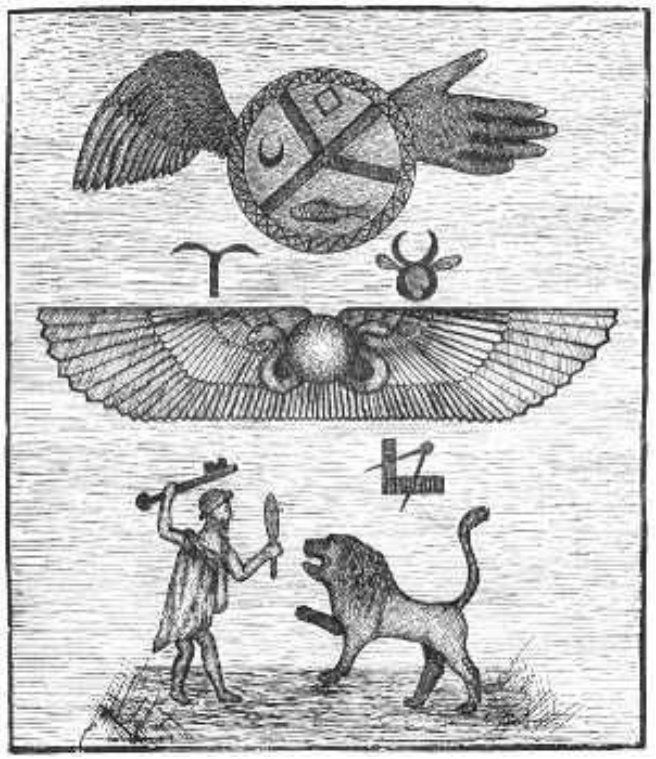
[997] See image i027 Tablet of Osiris. The Lamb of Peace is depicted in Osiris' tablet as the glyph of Aries or Sed. See Sed in Se'moin tablet image i033 (row 5, sixth to right). The head of the bull under the hand is depicted as the Taurus glyph. See Tau in Se'moin tablet image i033 (row 5, 2nd from right).

25/47.16. For I am like man, having created him in my own image; and I hold the key of heaven and earth, and dominion over all the inhabitants I created on the earth. I am Tau, I am Sed.

25/47.17. I am the light, and the life, and the death. Out of myself I made all that live or ever have lived. The sun in the firmament I set up as a symbol of my power. The stars, the moon, and things that do not speak, and do not know, are the works of my hand. Without me nothing is, nor was, nor ever shall be.

25/47.18. Whoever goes forth warring for the right, is for me; and I am with him. With warriors I am a god of war; with the peaceful I am a lamb of peace. To do, is of me; to not do, is not of me, but of death. An eye for an eye, a tooth for a tooth, blood for blood, mercy for mercy; but force toward all things, with will to conquer, for in these I am manifest to men.

25/47.19. For in the beginning I created the world by my own force; and this is my testimony, justifying force even with violence when the greater good comes to the greater number. Upon this hangs my law; in which any man can understand that had the Faithists fought for righteousness, they would have long since mastered the world and subdued it to their God.



i027 **Tablet of the False Osiris**. This Tablet belonged to the Egyptians in the mosaic cycle, and was of the established religion of that day. That is, by the time of Moses, Osiris the false God was overthrown in his heavenly kingdom, but the religion he established on earth continued on for a season with mortals.

25/47.20. What, then, is the stratagem of Gods, other than, by some means, to reduce men and angels to oneness in all things? || When Osiris had thus addressed the three Gods, he waited for them to speak. Baal said: This is a foundation; we have never had a foundation for men or angels. Ashtaroth said: This is a head and front to lead the world. Egupt said: The wisdom of the Faithists was in having a direct course.

25/47.21. Osiris said: Then I will revise the doctrines of earth and heaven. I will not say this is for De'yus, nor the Lord, nor God, nor Osiris, nor Apollo, nor any other God. But I will give that which all except Jehovihians can accept.

25/47.22. For I will allot[998] all things to God, not defining which God, or what God, but God only; the rest I will manage in Agho'aden, my heavenly kingdom.

25/47.23. Go, therefore, to mortals, and revise the things of De'yus to God; and if mortals question the oracles to know who God is, reply: He is Osiris to the Osirians; Apollo to the Apollonians; Isis to the Isisians; he is the Creator, the master, the all, out of whom all things were created; he who created man in his own image; who dwells on a throne in heaven.

25/47.24. But if they question further, asking if he is the ever present, answer them: No. And if they say: Is he Jehovih, the Great Spirit? Answer them: No.

[998] assign, attribute

25/47.25. For I will not permit even one Faithist to dwell alive on the face of the earth.

CHAPTER 48 Wars

25/48.1. [999]In Haikwad, in Par'si'e, dwelt king Luthag, a man of great wisdom and kingly power. His capital city, Sowruts, lay on the border of Fonecea, and had twelve tributary cities, each city being ruled over by a king.

25/48.2. A great drought came upon the regions ruled by Luthag; and being a king of benevolence, he sent inspectors far and near, to find a country of water and good soil. But alas, they did not find what was desired.

25/48.3. Luthag consulted the oracles, and behold, the angel, Egupt, came and answered the king, saying: Send your seer and I will lead him. So the king sent for his high seer, and told him the words of the oracle. The seer said: Wherever the God touched you, permit me to touch also, and perhaps I can hear your God speak.

25/48.4. The seer touched the king in the place, and at once the God spoke to him, and he heard. So it came to pass that the God led the seer into Egupt, which at that time was called South Arabin'ya. The seer did not know the country, and he asked the God. The spirit said: Behold the land of Egupt. Thus was named that land, which is to this day called Egypt.

25/48.5. The seer found the land fertile and well watered; so he returned to Par'si'e and informed the king. Upon hearing the report the king commanded his people to migrate to Egupt. And so in the first year fifty thousand departed; and in the second year one hundred thousand, and this many migrated each year afterward for many years.

25/48.6. || These things occurred in the seven hundredth year of the reign of De'yus in Hored. And in the space of two hundred years more, behold, the land of Egupt was peopled over with millions of people; for the drought and famines in the nearby countries drove them here. ||

25/48.7. Luthag sent his son to govern the land of Egupt, and he made it tributary to the kingdom of Sowruts. The son's name was Haxax; and when he was old and died, he left the governorship of Egupt to his son, Bakal, who broke the allegiance with Par'si'e and established all of Egupt as an independent kingdom. Bakal's son, Goth, succeeded him; and Goth enriched his kingdom with great cities and temples, and places of learning, and founded games and tournaments. Goth's daughter, Rabec, succeeded him; and was the first queen of Egupt. Rabec still further enriched the great land with cities and places of learning. Thus stood the country at the time De'yus was overthrown in his heavenly kingdom.

[999] This chapter starts out as a flashback to earlier times and then works its way toward the present of the current narrative, which it fully resumes in Chapter 49.

And now for seventy years the Gods, Osiris, Baal, Ashtaroth and Egupt, did not have much power with mortals.

25/48.8. And during this short period, the shepherd kings migrated into Egupt in vast numbers; and in sympathy with these, and of kindred faith, were the followers of Abraham, the Faithists, who also migrated rapidly into Egupt.

25/48.9. Meanwhile the kingdom had passed from Rabec to her oldest son, Hwan; and to his oldest son, Naman; and to his oldest son, Sev; and to his daughter, Arma; and to her oldest son, Hotha; and to his oldest son, Rowtsag.

25/48.10. And here stood the matter when Osiris resolved to revise the records of mortals and angels regarding the history of creation by God; which he did according to his own decrees, which were as previously stated.

25/48.11. So it came to pass that through the oracles, king Rowtsag bestowed upon the libraries of Egupt the history of the creation of heaven and earth, with the origin of sin, and the creation of man, the first of whom was now called Adam, instead of A'su, adopting the Par'si'e'an word instead of the Vedic.

25/48.12. And these records were the same from which Ezra, in the next dan'ha cycle, made selections, and erroneously attributed them to be the doctrines of the Faithists, who were called Iz'Zerlites.[1000] And the records of the Faithists were neither kept nor permitted in the state records, but kept among the Faithists themselves, for they were outlawed then, even as they are to this day,[1001] because they would not adopt the Saviors and Gods of the state.

25/48.13. Rowtsag's son, Hi-ram, succeeded him; and Thammas, his son, succeeded Hi-ram. Thammas was a seer and prophet, and could see the Gods and talk understandingly with them. Thammas was succeeded by his daughter, Hannah; and she was succeeded by Hojax, who was the builder of the TEMPLE OF OSIRIS, commonly called the GREAT PYRAMID.

25/48.14. In honor of the prophet of De'yus, the first mortal servant of Osiris, whose name was Thoth, Hojax named himself, Thothma, which is to say, God-Thoth; for Osiris told Hojax: You are the very Thoth reincarnated; and behold, you shall be God of the earth.

25/48.15. Thothma could hear the Gods and talk understandingly with them. And to him, Osiris, through his angel servant God, Egupt, gave special care from his youth up. At the age of sixteen years, Thothma passed the examination in the house of philosophy, and in astronomy and mineralogy. At seventeen he passed THE BUILDERS SCHOOL and the HISTORIES OF THE THOUSAND GODS. At eighteen he

[1000] Isaerites –Ed. [Israelites]

[1001] i.e., the 1880s; and suppression in some parts of the world continued after that

was admitted as an ADEPT IN LIFE AND DEATH, having power to attain the dormant state; and to see without his mortal eyes, and to hear without his mortal ears. At nineteen, he ascended the throne at the death of his father and mother.

25/48.16. For, because Osiris desired to use Thothma, he sent his destroying angels, and they inoculated the breath of Hannah and her husband, and they died by poison in the lungs.

25/48.17. So Osiris, through his servant God, Egupt, spoke to Thothma, saying: My son, my son! Thothma said: I hear you, O God, what do you desire? Osiris said: Provide a dark chamber and I will come to you. Thothma provided a dark chamber, and then Osiris through his servant God, came to him, saying:

25/48.18. You have great wisdom, but you forget your promise! Thothma said: In what, O God? Osiris said: When you were in heaven, you said: Now I will go down to the earth and reincarnate myself, and prove everlasting life in the flesh. || For many years Osiris had told this same thing to Thothma until he believed faithfully he had been so in heaven, returned, and reincarnated himself for such purpose.

25/48.19. And he answered Osiris, saying: It seems like a dream to me, even as you speak about it.

25/48.20. Osiris asked Thothma what was the greatest, best of all things. Thothma said: There are only two things, corporeal and spiritual.

25/48.21. Osiris said: True. What then is wisdom? Thothma said: To acquire great corporeal knowledge in the first place; and in the second, to acquire spiritual knowledge. But tell me, O God of wisdom, how can a man attain the highest spiritual knowledge?

25/48.22. Osiris said: To come and dwell in heaven and see for one's self. Thothma said: How long must a man sojourn in heaven in order to learn its wisdom? Osiris said: One day; a hundred days; a thousand years; a million years, according to the man.

25/48.23. Thothma said: If one could leave the corporeal part for a hundred days and travel in heaven for that amount of time, would it profit him? Osiris said: To do that is to master death. Behold, you have already attained to power of the dormant state. To control the course of the spirit; that is the next lesson.

25/48.24. Thothma said: Behold, O God, I have attained to the power of the dormant state, even as the magicians who submit to be buried for ninety days. Yes; and I go in spirit from my corporeal part, and see many things, but my soul is like a breath of wind, and goes at random.

25/48.25. Osiris said: Provide me a temple, and I will come and teach you. Thothma said: How to

preserve the body for so long, so that it is not damaged—that is the question. The magicians who have been buried long, upon being dug up and resuscitated, find their bodies so damaged that they die soon after. (And have you, O God, a remedy?)

25/48.26. Osiris said: You shall build a TEMPLE OF ASTRONOMY, and dedicate it to Osiris, Savior of men and angels, God of heaven and earth. And it shall be built square with the world, east and west and north and south. And the observing line shall be with the apex of the Hidan vortex,[1002] which lies in the median line of the variation of the north star (Tuax).

[1002] the vortex of the North Star. –1891 glossary

25/48.27. In the form of a pyramid you shall build it; I will show you every part, measure for measure.

25/48.28. And you shall provide such thickness of walls that no sound, heat, or cold can enter it; and yet, you shall provide chambers within, suitable for yourself, your chiefs, and your friends, who are also adepts. For I have also provided the earth for heaven, and heaven for the earth; and my angels shall come and dwell for a season on the earth, and my earth-born shall go and dwell for a season in heaven; yes, they shall come to me on my throne and see the glories I have prepared for them.

25/48.29. Nor shall my temple be exclusive, but open to all who will pursue the philosophies of earth and heaven. For which reason you shall build it with the sun, moon and stars;[1003] and it shall be a testimony to the nations of the earth that you are the highest of all mortals, and first founder of everlasting life in the flesh. For as the angels of heaven can return to the earth and take upon themselves corporeal bodies for a season, so shall you master your own flesh to keep it as you will. For this is the end and glory for which I created man on earth.

[1003] i.e., build it in alignment to them

CHAPTER 49 Wars

25/49.1. Osiris then instructed king Thothma to drive out of the land of Egupt all the Faithists who could not be made slaves of, especially the shepherd kings.

25/49.2. Thothma impressed an army of two hundred thousand warriors, and drove off the shepherd kings, putting to death more than three hundred thousand of them. And he took from the Faithists all their possessions, such as houses and lands, and did not allow them to hold any mortal thing in possession; neither permitting them to till the soil, except as servants, nor to engage in any other labor except as servants. And to escape the tyranny of Thothma, there went out of the land of Egupt, three million Faithists, including the shepherd kings, the unlearned. And in regard to the Faithists who

remained in the land of Egupt, Osiris, through king Thothma, made the following laws:

25/49.3. You shall not possess any land, house, ox or any beast of burden, nor cow nor calf, nor shall your people possess an altar of worship, temple, or place of sacred dance. But you shall be a servant and a servant of servants all the days of your life. But in your sleeping place and in the sleeping place of your family you shall do worship in your own way, nor shall any man molest you there regarding that.

25/49.4. You shall not openly profess your doctrines under penalty of your blood and your flesh; and you shall no longer teach in the schools or colleges; nor shall your children receive great learning. And of your arts, of measuring and working numbers, you shall no longer keep them secret, or your blood shall be upon you.

25/49.5. And if you say: Behold, the Great Spirit; or Jehovih, the Ever Present, you shall suffer death, and your wife and your children with you. And if a man questions, to try you, asking: Who created the world? You shall answer: Behold, God! And if he asks further: Do you think the Creator is Ever Present? You shall say: No, he is like a man who has finished his labor, he sits on his throne in heaven. And if he asks you further: Where is God? You shall answer: On the Mountain Hored, in heaven. And if he asks you still further: Is the Ever Present a Person? You shall say: No, the Ever Present is void like the wind; there is only one ruler in heaven and earth, even Osiris, who is Lord the God, Savior of men.

25/49.6. Whoever does not do these things shall be put to death; whoever does not bow to Thothma, my earthly ruler, shall not live, says God. ||

25/49.7. These laws were entered in the libraries of Egupt, and also proclaimed publicly by the scribes and seers. And yet even with these restrictions upon them, more than two million Faithists remained in the land of Egupt.

25/49.8. And it came to pass that Thothma began the building of the TEMPLE OF OSIRIS (pyramid), and he impressed two hundred thousand men and women in the building of it, of which number more than one-half were Faithists. And these laborers were divided into groups of twelves and twenty-fours and forty-eights, and so on, and each group had a captain; but for series of groups of one thousand seven hundred and twenty-eight men and women, there were generals, and for every six generals there was one marshal, and for every twelve marshals there was one chief, and these chiefs were of the Privy Council[1004] of the king.

25/49.9. And the king allotted a separate work to every chief; some to dig canals, some to quarry stone, and some to hew the stones; some to build boats,

[1004] advisory council; a cabinet

some to provide rollers, and others timbers, and yet others capstans.[1005]

25/49.10. In two places the surveyors found stone with which to build the temple, one was above the banks of the great river, Egon, at the foot of Mount Hazeka, and the other was across the Plains of Neuf, in the Mountains of Aokaba. From the headwaters of Egon a canal was made, first to Aokaba, and from there it descended by locks to the Plains of Neuf, and then on to Gakir, the place chosen by the king for the temple to be built.

25/49.11. And as for the logs used in building, they were brought down the waters of Egon, from the forests of Gambotha and Rugzak. These logs were tied together and floated on the water to the place required, where, by means of capstans, they were drawn out of the water ready for use.

25/49.12. Now the stones of the temple were hewn in the region of the quarries. And when properly dressed,[1006] they were placed on slides by capstans, and then, by capstans, let down the mountainsides, to the water, upon which they were to float to the place required for them.

25/49.13. The floats were made of boards sawed by men skilled in the work, and were of sufficient length and width to carry the burden they were designed for. And at the bottom of the floats were rollers, gudgeoned[1007] at the ends. Now when a stone was let down from the place of its hewing on to the float, it was ready to be carried to its destination. And when the float arrived near Gakir, ropes, made of hemp and flax, were fastened to the float, and by means of capstans on the land, the float was drawn up an inclined plane out of the water, the rollers of the float answering as wheels.

25/49.14. When all things were ready for building the temple, the king himself, being learned in all philosophies, proceeded to lay the foundation, and to give instructions as to the manner of building it.

25/49.15. These were the instruments used by the king and his workmen: the gau, the length, the square, the compass, and the plumb and line. Nor were there any other instruments of measure or observation used in the entire building of the temple. And as to the measure called A LENGTH, it was the average length of a man, after measuring one thousand men. This length was divided into twelve parts, and these parts again into twelve parts, and so on.

25/49.16. After the first part of the temple was laid, the builders of the inclined plane began to build it also, but it was built of logs. And when it was raised a little, another layer of the temple was built; then again the inclined plane was built higher, and another layer of the temple built; and so on. Thus the

[1005] a type of pulley

[1006] prepared; shaped; smoothed and finished as required

[1007] an assemblage allowing for rotation of the roller logs, each roller log probably having a pin (axel) carved out on each end

inclined plane, which was made of wood, was built up as the temple increased in height.

25/49.17. The width of the inclined plane was the same as the width of the temple, but the whole length of the inclined plane was four hundred and forty lengths (of a man).[1008] The floats carrying the stones were drawn up this inclined plane by means of capstans, and by men and women directly pulling also.

25/49.18. Thothma spent twenty-four years building the temple; and then it was completed. But it required another half a year to take away the inclined plane used in building it. After that it stood free and clear, the greatest building that had ever been built on the earth or ever would be.

25/49.19. Such, then, was Thothma's TEMPLE OF OSIRIS, THE GREAT PYRAMID.

25/49.20. Jehovih had said: Suffer them to build this, for the time of the building is midway between the ends of the earth; and now is the extreme of the earth's corporeal growth; so let it stand as a monument of the greatest corporeal aspiration of man. For from this time forward, man shall seek not to build himself everlastingly on the earth, but in heaven. And these things shall be testimony that in the corporeal age of the earth, man was of like aspiration; and in the spiritual age of man, in an opposite condition of corporeal surroundings; for by the earth I prove what was; and by man prove what the earth was and is at certain periods of time.

[1008] This would make the inclined plane about half a mile. –Ed. [About 670 meters]

CHAPTER 50 Wars

25/50.1. When the temple was completed, and the king and his four high priests entered into the Holy Chamber, the false Osiris, through his servant God, Egupt, came in sar'gis, and spoke to the king, saying: Here I am, O king!

25/50.2. Thothma said: My labor is well recompensed. That you have come to me, O Lord my God, I am blessed. Osiris said: Keep holy my chambers; permit no man, woman or child, that dwells on the face of the earth, to know the mysteries of these, my holies, except for my adepts. Here lies the key of everlasting life.

25/50.3. Thothma said: What do you mean by, the key of everlasting life? Osiris said: In this is that which is of good and evil, as I commanded your forefathers; to eat of it, man shall become as Gods, and so live forever. For this is the triumph of man over death, even for which I created him on the earth.

25/50.4. Thothma said: Shall only we five know these things? Osiris said: Surely not; otherwise the light of my kingdom would not be full. Behold how I built the temple! Was it not in the keeping of adepts?[1009] So, then, in the same manner that I have

[1009] The degree of adepts embraced not only su'is and sar'gis, but a knowledge of astronomy, chemistry and mathematics. The power of creating plants, flowers and serpents, was not taught in any of the degrees below adepts. The power of dormancy belonged to the next degree above, called MIRACLES. –Ed.

given you knowledge of my kingdom, so shall you give it to others, not permitting these lights (to come) to them except through my commandments.[1010]

25/50.5. Now in the second month after the temple was completed, Thothma, the king, having put the affairs of his kingdom in order, went into the HOLY CHAMBER, and from there ascended into the CHAMBER OF LIFE AND DEATH, leaving the four chief priests in the Holy Chamber. And Thothma CAST HIMSELF IN DEATH (dormancy) by swallowing his tongue. And the priests closed the entrance and sealed the king within.

25/50.6. Osiris, through his servant God, Egupt, said to the priests: One of you shall remain on quarter-watch, dwelling within the Holy Chamber and I will remain also. And the four priests cast lots, selecting their order, one for each of the four watches, of six hours each; repeating their schedule every day. And Osiris sent Baal to the spirit of Thothma, and took him to Agho'aden, Osiris' heavenly place, showing his spirit the glory of the throne, saying: Behold the God of Gods. Thothma said: It is a great glory; lo, my eyes are blinded by the light of the Lord my God. After this, Baal took the soul of Thothma into a thousand heavenly places in Osiris' kingdom, and showed him its glory.

25/50.7. Thothma said to Baal: O angel of God, you have shown me that God, in truth, is in the image of man. Nor is there anyone else but one God, who rules over all.

25/50.8. Baal said: What do you say, then; who is God? Thothma said: What do you say? For behold, his glory was so great I could not look upon him.

25/50.9. Then Baal answered, saying: There are only angels and mortals; these are the sum of all things. He, you have looked upon, was even as you are, a one-time mortal, but on a far-off star-world. He attained to the Godhead to create a world for himself; even as you, who are an adept, can create flowers, plants and serpents. Thus he came into the void regions of space and created the earth and her heavens, and they belong to him, for they are his. And in like manner every star-world is created and ruled by a God like your God, who is Lord of all.

25/50.10. Thothma said: O if only all people could know these things! O that I may remember them when I am returned to earth. Baal said: You shall remember more than this; for I will now take you to the hells of the idolaters and the Jehovihians. Baal then took the soul of Thothma to the hells of De'yus, and showed him its horrors. But he did not take him to the regions of God, in Craoshivi.

25/50.11. Now when Thothma had traveled in heaven for thirty days, Baal brought his spirit back to the Chamber of Death, and showed him how to regain his corporeal part, which he did. And then

[1010] In other words, don't allow aspirants to learn these lights (knowledge, understandings, attainments, etc.) unless they are initiated into the order and obey the commandments of Osiris (via his priests).

Baal signaled to Egupt, and the latter spoke to the priest on watch, saying: Behold, Thothma has returned; go and fetch your brothers, and deliver him into the Holy Chamber.

25/50.12. And when they came they unloosed the sealing stones and delivered the king into the Holy Chamber, and he was awake from his trance. Now, Thothma had been in the death trance forty days, but remembered all he had seen in heaven, which he related to the high priests who were with him. And both Baal and Egupt came in sar'gis and talked in the Holy Chamber with Thothma and the priests. For one day the king remained in the Holy Chamber, so that his spirit could be reconciled to the flesh; and on the next day he and the priests came out of the temple and sealed its door, and placed the king's guard in charge, so that no man or woman would molest the place.

25/50.13. The three angels, Egupt, Baal and Ashtaroth, came into the altar in the king's palace that night, and showed themselves to the college students who had attained ADEPT. Baal spoke orally before them, directing his words to the king, saying: Behold, I am the angel of God your Lord, whom you have seen in heaven; I am the same who traveled in heaven with you. What I speak, I say in the name of the Lord our God, whose servant I am. Tomorrow your high priests shall draw lots, and one of them shall enter the Chamber of Holies, in the Osirian Temple, and do as you have done. And after him, behold, another of the high priests shall do likewise; and so on, until all four have had your experience.

25/50.14. And it came to pass that the four priests in turn CAST THEMSELVES IN DEATH, and visited Osiris' heavenly kingdoms, and also many of the hells of De'yus, being led in spirit by Baal or Ashtaroth, Egupt being the guardian God of the temple.

25/50.15. When they had thus accumulated the same knowledge of heaven and earth, the five of them were of one mind as to attaining life everlasting in the corporeal body. Osiris said: Behold, I will bring back many who are already dead; and they shall call to their embalmed bodies and wake them up and inhabit them. Go, then, to the root of the matter, and prepare my people, for I will come in person and inhabit the temple you have built; and my heavenly kingdom shall descend to the earth. Therefore, prepare the COLUMN OF THE STARS!

25/50.16. Thothma built a column to the east line of the slat, seven lengths, and the height was thirty-six lengths; of wood and stone he built it, with an opening from the bottom to the top, and the width of the opening was six lengths. In its walls was a winding stairway, and there were windows looking out to the east and west and north and south, so that

the stars from every quarter could be observed. On the summit of the column were dwelling-places for the seers and mathematicians, with places for the measuring instruments and lenses.

25/50.17. When this was completed, Thothma built an external wall of wood and stone across the slat of the temple; and within this wall were stairs also, and these led to the top of the pyramid. This wall was also provided with windows, so that the northern stars could be observed.

25/50.18. Thothma made an observing column for the sun, and it was provided with lenses of all colors, so that adepts standing at the base of the pyramid could see the sun at every hour of the day, and distinguish the spots and their changes. A gau was set within each of the angles of observation, so that the position of the sun relative to the northern stars could be determined every day.

25/50.19. By using these two columns, therefore, Thothma and his mathematicians measured the sun, moon and stars as to their distances and sizes. And Osiris commanded the king to send his wisest mathematicians into the distant lands of the earth, to observe the winds of heaven, and the drought upon the earth; and the abundance of the yield of the earth in different regions, in different years and seasons; and to observe famines and pestilences, and all types of occurrences on the face of the earth. He said to the king: When your mathematicians have returned to you with their accumulated wisdom, you, or your successor, shall examine the sun, stars and moon, and compare them to the things that the mathematicians shall relate, one year with another; and three years with another three years, and five with five, and seven with seven, and so on for hundreds of years, and thousands of years.

25/50.20. And when you have taken in the term of three thousand three hundred years, and compared the sun, moon and stars, as relate to the occurrences of the earth, you shall have the key of prophecy for three thousand three hundred years ahead. And you shall say of this land and of that land; and of this people and that people, how it will be with them, and you shall not err. ||

25/50.21. Thothma, the king, called together his mathematicians, and, according to their grade, chose from among them twelve hundred. These he divided into groups of one hundred each; and he gave them a sufficient number of attendants; and he sent them toward all the sides of the world, allotting to them sixteen years each for observation, according to the commandments.

25/50.22. And they took with them all kinds of instruments to measure with, besides scribes to make the records of those matters that came before them. And they went throughout Arabin’ya, Vind’yu,

Jaffeth, Par'si'e, Heleste, and Uropa, even across to the western sea (Atlantic Ocean); and to the southern extreme of Arabin'ya (Africa), and to the great kingdoms in the interior;[1011] and to the north of Heleste, Par'si'e, and Jaffeth, to the regions of everlasting snow.

25/50.23. And in sixteen and seventeen years they returned, except some who died on the journeys. And most wonderful was the knowledge these mathematicians gained. In some countries they found philosophers who had the knowledge required even at the tip of their tongues.[1012] Thothma received them in great pomp and glory, and awarded all of them with great riches.

25/50.24. And Thothma had these things rewritten and condensed into books, and named them books of great learning, and they were deposited within the south chamber of the pyramid, where harm could never come to them.

25/50.25. And Thothma made it a law, that other mathematicians should travel over the same regions for another sixteen years and make similar observations; and after them, yet other mathematicians to succeed them, and so on for three thousand three hundred years. And accordingly, a new expedition started out. Now during the absence of the first mathematicians, Thothma and his philosophers observed the sun, moon and stars every day, and a record was made as to their places and movements, and as to occurrences on the earth in the regions of Thothma's home kingdom. And these observations were reduced to tablets and maps, and a record made of them in the Par'si'e'an language, which was the language of the learned. For the Eguptian language of that day was spoken mostly by the unlearned, and was mixed with the Fonecean, a language of sounds.

25/50.26. After the mathematicians returned, Thothma and his philosophers examined the whole matter as compared with the maps and tablets of the heavens, and the facts deduced from these comparisons were written in a separate book and called THE PHILOSOPHIES OF GOD AND HIS SON THOTHMA, KING OF EARTH!

25/50.27. Copies of this book were made and sent into the lands of Arabin'ya, Vind'yu, Jaffeth, Par'si'e, Heleste and Uropa, to the priests of God, but the original book was filed in the Holy Chamber, in the Temple of Osiris.

25/50.28. Thothma applied himself to impart wisdom to all men. And during his reign he built in the land of Egupt seventy-seven colleges of Great Learning, twelve colleges of prophecy, two hundred houses of philosophy, seven adepteries, three thousand free schools, and four thousand houses of sacrifice to Osiris, Savior of men.

[1011] Here we see that there were great civilizations within central Africa during the Speta cycle.

[1012] i.e., they were readily conversant regarding the subject asked for

25/50.29. Besides those, there were constructed three hundred and forty obelisks to God; thirty triumphal arches to De'yus; and four thousand oans-nus[1013] [or nu-oan –Ed.] to the Creator (the false Osiris), and these were mounted on pedestals of polished stone, and stood at the street corners.

25/50.30. And during Thothma's reign more than four thousand men and three hundred women graduated to the rank of adept, all capable of the death trance, and of going about in spirit. And within thirty years over seven hundred of these were permitted to test the cast of the holy chambers in the pyramid. And their spirits were conducted into Osiris' heavenly regions, and sojourned there for many days, and returned to their bodies unharmed. Because of the position of the chambers, there was no action upon their bodies while in the swoon.

25/50.31. Thus Thothma proved himself to be one of the wisest and greatest men that ever dwelt on the face of the earth.[1014] He believed all things the Gods told him, believed he was Thoth reincarnated, and believed he would never die as to the flesh.

25/50.32. The false Osiris, through his servant God, Egupt, had said to Thothma: This is the manner of heaven and earth, regarding man: All men are reincarnated over and over until perfected to immortal flesh; and in that day, man has so perfected his adeptism that he can remain on earth or ascend to heaven, even when he desires. Hence of all knowledge, adeptism is the greatest.

25/50.33. Thothma asked if there were any new creations. Satan prompted Osiris, who said: No; your spirit is as old as the earth. At first it was small and round, like a grain of mustard, only it was spirit. And the multitude of these seeds comprise[1015] the All Unseen. When one of them takes root in gestation, then is the beginning. And it is born into the world a frog, or an ass, or worm, or lion, or small creeping thing; and it lives its time and dies. And the spirit dispatches itself back again into another womb, and it is born forth a man low as to knowledge, evil as to life. And he lives a time and dies again; but again the spirit hurries back to another womb, and it is born forth again, another man, but wiser as to knowledge, and less evil as to life. And this continues to hundreds of generations and to thousands. But he who has attained adeptship has it in his power to call forth out of the earth his own corporeality; he no longer needs to go through the filth of others.

25/50.34. Thothma was wise even in his belief; for when he was growing old, and seeing his flesh sunken, and his eyes growing hollow and dim, and his hands getting withered, he inquired of the Gods, saying: I know you have taught me truth, O God. As to judgment, I am weak before you, and curious in my vanity. Osiris said: Speak, O king!

[1013] fertility sculptures

[1014] see image i113

[1015] make up, constitute

25/50.35. Thothma said: By all the force of my will; and by my great learning, I cannot stop the withering of the flesh. If, therefore, I already dry up like a mummy, beyond the power of my will, how will it be with me when I am further emaciated?

25/50.36. Satan prompted Osiris to answer the king, and so he said: Until you are even more emaciated you cannot understand the power of your own soul.

i113 **Thothma (Hojax)**, the builder of the great pyramid in Egypt, and one of the greatest adepts that ever lived. He could hear the Gods and talk with them understandingly.

25/50.37. With this the king was reconciled, and even when he was tottering on his last legs he began to build a new palace, saying: After I have changed this flesh into immortal flesh, here I will come and dwell forever. And I shall be surrounded by adepts, wise and faultless. And this shall be the first colony of the kind I will build on the earth.

25/50.38. But afterward I will build many colonies like it; more and more of them, until I have all the earth redeemed to immortal flesh. For of such shall be my kingdom, and all men and all women on the earth shall own me Lord of all. ||

25/50.39. Nevertheless, with all Thothma's wisdom, and the wisdom of his Gods, he fell on a stone and died suddenly on the day he was one hundred years old.

CHAPTER 51 Wars

25/51.1. When Thothma was quite dead the priests carried his body into the temple, fully believing his spirit would return from heaven and transform the body from corruptible into incorruptible flesh to live forever. And they laid the corpse in the place previously designated by the Gods, and sealed it up according to the commands of the false Osiris, Savior of men.

25/51.2. Osiris had said: Whoever believes in me, him I will save to everlasting life, and though he lose his body, he shall find it yet again, and the corruptible flesh shall be changed in the twinkling of an eye, and become incorruptible to life everlasting, with the spirit that abides within it.

25/51.3. On the fifth day the priests opened the chamber, for according to the LAWS OF MIRACLES, on that day, the spirit should accomplish the feat; but lo and behold, it had not come to pass, and the body still lay cold and dead. But the Gods came in sar'gis and said to the priests: Seal up the body for another five days. And the priests did as commanded; and after that they examined it again, but life had not returned. Again they were commanded to seal it up for another five days, which they did, but life did not return.

25/51.4. Houaka, who was now the high priest, inquired of Osiris concerning the matter. And Osiris, through his servant God, Egupt, answered him, saying: Go fetch a young man who is warm in the blood, which is life in the flesh, and he shall be the seventh son of an adept, and know how to CAST HIMSELF IN DEATH.

25/51.5. The priests brought Xaian, who was in his twenty-fourth year, and when he came into the Holy Chamber he was told to cast himself in death for benefit of the king's soul. And Xaian thus cast himself, and he was sealed in the chamber of death for five days along with the king's corpse. And in five

days the priests brought both bodies into the Holy Chamber, according to instructions. And Osiris came and commanded them to stand around the bodies, and when they had done so, the angels from Osiris' kingdom came and spirited away the dead body of the king, and they brought back the spirit of Xaian to inhabit the body of Xaian, and put it in possession of it, making believe it was the spirit of Thothma returned.

25/51.6. Houaka said to the Gods: Where is the body of Thothma? Has it been transformed? And the Gods answered: It has gone to heaven, and will return after many days. But as to the spirit of the king, behold, he is with you. And the priests spoke to Xaian, believing it was Thothma. And after three days they came out of the temple (pretending Xian was Thothma), to re-crown him as Thothma the Second, and they proclaimed it abroad that these things were true, although they knew they were not.

25/51.7. As to the spirit of Thothma, at the time of death it was taken to Agho'aden and put among the servants of Osiris' heavenly kingdom, and thus enslaved. So Xaian became king of Egupt.

25/51.8. Now, regarding the false Gods, Osiris and his confederates, they never tried to reincarnate the spirit of Thothma; but because of the virtues and the wisdom of Thothma, they used him for the benefit of Osiris' heavenly kingdom, and to establish Osiris everlastingly on the earth as the all highest God.

25/51.9. As to the kingdoms of the land of Egupt, which succeeded Thothma, the inhabitants of the earth already know the chief part. For hundreds and hundreds of years the Eguptians were the most learned people in the world, and especially in knowledge of the stars, sun and moon, and in adeptism and miracles.

25/51.10. But woe came to them; the land became flooded with hundreds of millions of drujas; and as to the people of Egupt, the chief desire was to be able to return in spirit after death and dwell with mortals. And the things which followed are not even lawful to mention.

25/51.11. Suffice it to say, these spirits lost all sight of any higher heavens than to dwell on the earth; they knew no other. And they watched for the times when children were born, and obsessed them, driving away the natural spirit, and growing up in the new body of the newborn, calling themselves reincarnated; and these drujas professed that when they previously lived on earth they were great kings, or queens, or philosophers.

25/51.12. And they taught as their master, Osiris, the false, did: That there was no higher heaven than here on the earth, and that man must be reincarnated over and over until the flesh became immortal. Not all of these spirits drove away the natural spirit; but

many merely engrafted themselves on the same body; and, while such persons lived, these spirits lived with them and dwelt with them day and night; not knowing more than their mortal companion. And when such a person died, behold, the druja went and engrafted itself on another child, and lived and dwelt with it in the same way; and thus continuing, generation after generation.

25/51.13. And because of these indulgences many of the spirits came in sar'gis in the families of the Eguptians; eating and drinking with them corporeally; and even doing things of which no man may speak, by which dire disease seized upon the flesh of mortals; and their blood and their flesh became inhabited with vermin. The people became idlers and vagrants; the lands were not tilled, and the places of learning became deserted ruins.

CHAPTER 52 Wars

25/52.1. Of the land of Egupt, the above suffices; and of Par'si'e and Heleste these things are the chief part, regarding the dominion of Osiris, Baal and Ashtaroth, namely: Because of the persecutions of Faithists, shepherd kings, and Listians, these people fled into Par'si'e and Heleste for hundreds of years, and they built cities and established kingdoms.

25/52.3. And none of these accepted the Lord, or God, or De'yus, but for the most part worshipped the Great Spirit. Nevertheless, they were not Faithists in purity; for they engaged in war and did not live in communities, with rab'bahs as rulers, but dwelt together in the manner of warriors.

25/52.4. The duty of subjugating these people to Osiris, Savior of mortals, was committed to Baal and Ashtaroth. So Baal and Ashtaroth, finding them stubborn in the worship of the Great Spirit, finally resolved to make them destroy one another, in the same manner as Te-in, in Jaffeth, and Sudga, in Vind'yu; and they asked Osiris for armies of warring angels for that purpose. Osiris gave them the following great angel generals and high captains:

25/52.5. Jah, Apollon-ya, Petoris, Pluton-ya, Hi-ram, Ben, Yu-be, Ali-jah, Ares, Sa'wang, T'crono, Afro-dite, Argo, Oyeb, Nadar, Abel, Said, Ar-ti-mis, Yact-ta-roth, Wab, Josh and Haur; and besides these there were the following deserters from Te-in and Sudga, namely: Clue, Jon, I-sa-ah, Yam-yam, Luth, Bar, Hote, Ki-dom, Athena, Hira, Oke-ya-nos, Hermes, Posee-ya-don, Ura-na, Hace, T'sodus, Rac-Rom, Mi-kak, Tol, Taes, Wo-wouski, Sur, Ala-jax and Hesmoin.

25/52.6. And Baal and Ashtaroth cast lots for each of the above generals and captains, choosing by taking turns, until they were divided equally between them. And Osiris gave Baal and Ashtaroth, each five

hundred million warring angels. And thus armed, they descended to the earth, to the objectionable regions of Par'si'e and Heleste. In those days, these great divisions of the earth were divided into many nations and kingdoms.

25/52.7. And a kingdom was not measured according to the land, but according to the number of cities that paid tribute to the central city; though some kingdoms had only one city.

25/52.8. These, then, are some of the largest cities that Baal and Ashtaroth decided to destroy: Su-yan,[1016] with five tributary cities; Lakao, with two tributaries; Haugun, with eight tributaries; Waas, with three; Lowga, with six; Tol, with six; Sun, with five; Tos, with four; Troy, with six; Abed, with two; Athena, with twelve; Hess, with four; Ituna, with twelve; Fado, with ten; Tuna, with seven; and Wa'ke'at, with seven. And besides these there were many large cities without any tributary cities, which were also doomed to everlasting destruction.

[1016] Many of these names were given in the Ahamic language, but I have used the privilege granted me, to so modernize them that the student can trace them from Hebraic, Greek and Latin down to English. –Ed.

25/52.9. The first great cities that were turned to war on each other were Haugun and Lowga, Ashtaroth choosing Haugun and Baal choosing Lowga.

25/52.10. These two cities were both of more than four hundred years' standing, and each contained a half million inhabitants, besides their tributary cities. Tojak was king of Haugun; he was the son of Soma, who was the son of Atyis, the necromancer. And of Lowga, Turwea was king; he was the son of Diah, son of Bawn, the philosopher.

25/52.11. When Baal and Ashtaroth, with their armies from heaven, came near these cities, they halted and built a temporary kingdom in the mountains of Zoe.

25/52.12. Baal said to Ashtaroth: Behold, you have had the choice of cities, give me the first assault?

25/52.13. Ashtaroth said: On your own terms these battles shall be, and I will beat you. To it, then; set on Lowga.

25/52.14. Baal went to Turwea in his dreams and told him his son was waylaid[1017] by the people of Haugun, and, moreover, that Tojak had decided to advance upon him and possess the city. When Turwea awoke, he was troubled by his dream, and he inquired of the oracle concerning the matter. Ashtaroth had possession of the oracle, and she answered the king, saying: You are of the seed of the Faithists, why fear a dream? But be cautious regarding your dreams; do not tell your son, for today he goes on the hunt, and your words might bring about that which otherwise might not be. The king went his way, but Ashtaroth sent inspiring spirits to the king, saying: It would be wise to caution your son. And the king went and cautioned his son.

[1017] ambushed

25/52.15. Ashtaroth then went to Tojak's wife, and gave her a dream in which the Prince of Lowga went on a hunt, to all appearances, but really came near Haugun for a very different reason, which was no less than the slaying of herself and husband. The queen awoke suddenly in fear, and told the king her dream. Tojak said:

25/52.16. Foolish woman; it was only the fault of your diseased blood, which, coursing the heart, gave you a foolish dream. Tojak dismissed the matter. The next day, the angels kept inspiring the queen to send her servants to the place of her dreams, to which she acceded; and her servants were armed with spears, and instructed to kill, as if by accident, whoever came their way.

25/52.17. Thus it came to pass that Turwea's son was slain. Turwea inquired of the oracle, and was answered by Ashtaroth, saying: Why do you come to me for comfort; is it not your own fault that your son is dead? I said to you: Do not mention the matter of your dream to your son, for it often happens that telling of a thing brings it to pass.

25/52.18. Turwea said: I am justly rebuked, O Apollon-ya! But tell me, you who know all things, since one part of my dream has come true, may not the other part, and, in truth, Tojak comes to possess my kingdom? Ashtaroth said: If I tell you, you will blab it about, and do nothing in your own defense. Turwea then made an oath to obey the oracle; so she commanded him to march with all his army against Tojak, and demand satisfaction at once in ten thousand lives, to balance the loss of the prince.

25/52.19. This ended Ashtaroth's part with the city of Lowga; and now she went to Haugun, while Baal took charge of Lowga, sending his legions of angels to the people of Lowga, to inspire them with madness because their prince was slain.

25/52.20. Ashtaroth, on her part, now assumed control of the oracle in Haugun, and sent her warring angels to the people of the city, advising them of the justice of slaying the prince, because he had come not on a hunt, but to slay the king and the queen. And Ashtaroth, further, told the king, Tojak: Try me as to my truthfulness: Behold, in two days the warriors of Turwea will be at your city's gates; be ready for them and drive them away, or lo, your city wall will be reduced to dust and ashes.

25/52.21. Of course the prophecy of Ashtaroth came true, and Tojak now believed he was in the protection of the Gods. The queen said to him: A matter of weight is on my mind, O king: I commanded my servants to slay the prince, for the Gods showed me that only by this could your life and mine be preserved.

25/52.22. The king, Tojak, justified the queen, saying: You have been the preserver of my life and yours.

25/52.23. Baal, God of Lowga, marched the mortal armies against the city of Haugun, while Ashtaroth marched the armies of Haugun to battle against them.

25/52.24. And thus, as mortals play a game with sticks and pegs, so did this God and Goddess play a game with the mortals of these two great cities; played give and take to see the battles lost or won; and they used their legions of angels to inspire the mortals on, or to make them, at times, turn and flee. And while the Gods rested, amusing themselves by feasting and by talking over the sport of mortal death, the two great cities would also gain a little rest, but only to renew the bloody work.

25/52.25. For four years the Gods and angels kept these two mortal cities at war; and though they lay a day's journey apart, all the way in between was strewn with the bones of the slain. And in four years they were reduced to dust and ashes; and as to the people of the last year, mostly they were inoculated with the poisoned air of the dead, and they died also. And yet it came to pass that Baal beat Ashtaroth in this battle of death, for he caused all his people to be slain, while a few of Ashtaroth's remained.

25/52.26. In that manner, Baal and Ashtaroth pursued the other great cities of Par'si'e and Heleste. And the time it took to destroy any two or three cities varied from two years to ten years. But for the destruction of Athena and Troy it required twelve years. And for the destruction of Ituna and Fado it required eleven years. Between Su-gun and Lakao it required two years to bring them to war. Between Athena and Troy it required three years to bring them to war. Two hundred vampires, angels of lust, were set upon a prince of Troy, and in desperation he was driven to kidnap an Athenian princess, who was led to exposure by Baal's angel hosts. In this great battle Ashtaroth won the game, having succeeded in having all of the Trojans destroyed.

25/52.27. In the war between Tos and Sun, which lasted nine years, it was an even game, for both cities were entirely destroyed and all the people in them, and also their tributary cities as well. But the city of Tol was destroyed within itself, for there was no city near enough to war upon it. The angels brought virus from the dead of other regions, and inoculated the breath of the people of Tol, and their flesh festered, and they died of disease instead of war.

25/52.28. The whole time of destruction was one hundred and six years; and after that, Par'si'e and Heleste were wasted and desert, and wild beasts coursed the country far and near.

25/52.29. Osiris had said I will make the land of Egupt the greatest country in the world; I will have the place of my dominion near at hand. Satan had said to Osiris: If you do not destroy Par'si'e and Heleste, behold, Baal and Ashtaroth will rebel against you, choosing these lands for their own kingdoms.

25/52.30. But both satan and Osiris, who now falsely styled himself God of heaven and earth, were powerless to prevent the march of Jehovih's hand. For as He gave liberty to all His creatures, and as Osiris had fostered the idea of being sole ruler of earth and heaven, even so the seed of his own sowing took root in Baal and Ashtaroth. And they formed a compact with each other and seceded from Osiris after all. And in order to determine what share of the earth should be theirs, a war in heaven ensued between the three Gods; and Te-in and Sudga joined in also.

CHAPTER 53 Wars

25/53.1. Jehovih had said: I created man blank, as to good and evil, and gave him liberty. And I gave liberty also to the spirits of the dead. But these spirits set themselves up as Gods; and to glorify themselves used mortals in their own way. For they found that mortals could be turned to good or evil, to war or to peace, to virtue or to lust, according to the inspiration of the angels watching over them.

25/53.2. But in this I provided a remedy also, and without abridging liberty, which was, that the Gods, in contention for mortal souls, would quarrel and ultimately destroy their own heavenly kingdoms; from which, angels and mortals could escape from bondage. ||

25/53.3. And this was so. Te-in, Sudga and Osiris, even while their wars and machinations were going on with mortals, were scheming for mastery in hada, each to overthrow the others, and involve them in ruin. And it thus came to pass that a triangular war ensued in these two heavens,[1018] in which more than ten billion warring angels were engaged hundreds of years. For, as mortals engage in corporeal warfare, so do angels engage in es'sean warfare. For though they cannot kill one another, they can bind and enslave and cast one another into hells, and surround them with never-ending fire, so they cannot escape. And the warring Gods send their armies forth to make captives of their enemies, who, when seized, are either made into subjects, or else cast into torments. And these armies of warring angels, hundreds of millions strong, go into the kingdom of another God, and from its suburban[1019] districts, carry away the subjects, with all their acquisitions. And yet at times these raiding armies venture too far, and are themselves captured and cast into torments.

[1018] that is, in the hadan region resting on the earth, and also in those heavens above the earth surface but close to it

[1019] outlying

Consequently Gods in hada wall their kingdoms around with standing armies, even as they have taught mortals to defend themselves. And their enemies seek to invent means to break through the defense lines of these standing armies, and go in to plunder and destroy.

25/53.4. In times of which madness, no voice from Jehovih's angels can gain an attentive ear among them; even the same as when mortal kings are at war: Were one to say to them: Behold, Jehovih is All Peace! they would even curse Jehovih and peace. Even so do the fighting angels threaten and curse if one of Jehovih's holy ones interposes in peace and love.

25/53.5. As like a burning fever or canker worm that needs to run its course, before a healing balm can do good, so Jehovih permits the Gods to pursue their reign, till, helpless, they fall, environed in the harvest they sowed. For to every man and woman born, a time comes on earth or in heaven, when sore disaster, if nothing else, will cast him helpless in agony, to make him own[1020] the Mighty Power Who created him; and make him supplicate in pity for some helping hand to lead him safely to the All Person's pleading Voice. Then he is ready to listen; to turn from Gods, Lords, Saviors, and Sons, who profess to save; and to stand upright before the Father, and learn to know Him, and willingly learn peace, love, reason and truth.

[1020] acknowledge, own up to

25/53.6. Jehovih has said: In every soul I made a door, and in this My Light shines. Here My Voice speaks; but they turn away, and go after those who speak to the external ear; a serpent bites them, and they are cast in poison and in death!

25/53.7. Man on the earth has said: I will not heed Your still small voice, O Jehovih, which speaks to the soul; I will obey the king who leads on to war, and, with loud noises and violent oaths, pursues death-dealing as a virtuous trade. Not You, O Jehovih, shall be my master, but the king, who has great pageantry. Behold, I will stand in his great armies, or be led on to death, even as the king wills me; for he is my Savior and my defense. His Gods shall be my Gods; his Lords my Lords; his Savior my Savior; by blood and heroic butcheries I will prove my loyalty.

25/53.8. And even so have billions of angels in hada said: Not the still small voice of my soul will I obey; but yonder gaudy God, whose sacredness is so great none can approach him except by crawling on their bellies! He shall be my Lord and Savior; his battles shall be my battles; to feed the hells of hada with his enemies shall be my trade.

25/53.9. Jehovih has said: Even to those who choose darkness and evil, I have given liberty also; for they shall learn by experience, in time to come,

that all these guides and leaders, whether they are kings, or Gods, or Lords, or Saviors, are only snares, from whom, sooner or later, they must turn in order to rise out of the hells they have built for others. For, because they put Me at a distance, or denied My Person, or called Me Void like the wind, I do not cut them off; but they cut themselves off from Me, and thus fall into torments.

25/53.10. For I am as near to the corporean as to the es'sean; let them, then, disown their kings and Gods, and whoever has a kingdom to glorify; and they shall espouse Me, for I am Ever Present. For this, all people shall do, either on earth or in heaven. My kingdoms are not by violence or by war, but by liberty to every soul; and whoever practices peace, and love, and liberty to others, are My chosen. They are on the way of everlasting resurrection.

CHAPTER 54 Wars

25/54.1. About the time Baal and Ashtaroth had destroyed the inhabitants of the earth in Par'si'e and Heleste, they applied to Osiris, demanding promotion to separate kingdoms of their own. They said:

25/54.2. You know in truth that for the sake of confederacy we merged our own kingdoms into yours; to make you powerful against the wars of Te-in and Sudga in heaven. And to do your will we have laid desolate the mortal kingdoms of Par'si'e and Heleste. For which things you promised us from the beginning that we would have great kingdoms in heaven.

25/54.3. Now behold, heaven is only one vast scene of war! And this also we perceive, that the mighty contests are without any prospect of ending. As these heavenly wars raged hundreds of years ago, even so do they this day. Too, the heavenly forces are becoming less disciplined and less scrupulous from year to year.

25/54.4. By evidence of which it is plain that your heavens, and Te-in's, and Sudga's, will sooner or later be cast into interminable[1021] hells. To prevent which, we ask of you, our God, to give us each a section to ourselves, and we will subdue the places and govern them in our own way.

[1021] never-ending, endless, perpetual

25/54.5. Osiris answered them, saying: Of all the Gods, who, other than I, has done a hand's turn to raise mortal subjects to a higher plane? Te-in's course was destruction; so was Sudga's. And by much importuning you two persuaded me to have the mortals of Par'si'e and Heleste destroyed. And now, in the time when most of all we should be united, you importune[1022] me to have my great kingdom disrupted and divided. Do you not perceive that we have the balance of power in our favor? And also, if

[1022] implore, urge, beseech, press

in these troublous times you espouse new kingdoms, we will all be at the mercy of Te-in and Sudga.

25/54.6. For which reasons I beseech you both to postpone the matter till we have driven our enemies from our doors. Let us be faithful to the confederacy.

25/54.7. Now in this affair Baal and Ashtaroth did not come to Osiris in person, but, as if ashamed of their own proposal, sent messengers. And yet, on the other hand, Osiris did not invite them to his kingdom.

25/54.8. Ashtaroth said to Baal: See what Osiris has done! He treats us as children; giving us sweet promises if we will only keep right on serving him. I tell you, Baal, you may serve Osiris; but from this time forward I am none of his! Behold, I will mark out a kingdom of my own, and I will establish it and rule it in my own way. Moreover I will send word to Te-in and Sudga; and if Osiris balks me, they shall know his vulnerable points.

25/54.9. Baal said: Even so will I; and I will establish a kingdom alongside of yours, and if our enemies attack us we can better defend ourselves.

25/54.10. So said, so done. And Baal marked out for his heavenly kingdom the expanse over Heleste and northwestern Arabin'ya; and Ashtaroth marked out for her heavenly kingdom the expanse over Par'si'e and northeastern Arabin'ya. And the two no sooner chose their generals and captains, and founded their heavenly thrones, than they sent word to Osiris and to Te-in and to Sudga.

25/54.11. This, in turn, triggered a general dismemberment of these mighty kingdoms. In Osiris' heaven, one Kabbath revolted, taking the name Thammus. He was a general, whom tens of thousands of angel officers delighted to serve. He marked out his heavenly place over western Egupt, and established his throne and officers, and had himself proclaimed to mortals through the oracles as THE ONLY SON OF THE GREAT SPIRIT, THE SAVIOR OF MEN.

25/54.12. Teos-judas also revolted from Osiris, and established a heavenly kingdom over South Arabin'ya (Africa). Besides these there were: Marcus, Delos, Acta, Hebron, De-bora, Julta, Wab, Thais and D'nor, great generals and captains in Osiris' heavenly kingdom, all of whom revolted and began setting up heavenly kingdoms of their own.

25/54.13. And in Sudga's heavenly kingdom more than one thousand generals and captains revolted and began to establish heavenly kingdoms of their own. Of these the most prominent were: Judsa, Vishnu, Eorata, Chrisna, Histaga, Vivaulias, Hiras, Haroyu, Ahhoma, V'ractu and Tivirassa.

25/54.14. And in Te-in's heavenly kingdom more than eight hundred generals and captains revolted, and established kingdoms of their own. Of these the most powerful were: Chong, Ho-Tain, Dyut, Cow,

Ghan, Su-Lep, Djhi, Hiss, Me Lee, Wang, Hop-jee and Kaab.

25/54.15. And all the revolted ones called themselves Gods or Lord or Saviors, and endeavored to establish an earthly habitation as well. And all of them took with them millions and millions and tens of millions of angel followers; and some of them had more than a hundred million subjects to start with.

25/54.16. So anarchy began to reign in hada. Order was broken down; warfare was divided in a thousand ways, and neither angels nor Gods could discover anymore what this war or that war was about, other than to inflict torments on others. And so great was the conflict that in more than half the earth, all the lowest heaven was nothing but one continuous succession of knots and hells. To inflict pain, disorder and destruction was the work of twenty billion angels in darkness; war, war, war; hell, hell, hell!

25/54.17. And now, alas, over all the earth where war had reveled hundreds of years, billions of spirits were in chaos, not knowing in fact they were in the spirit world, but still battling against all who came along, to the left and to the right, before and behind, screaming, bawling with madness, striking out in madness, in unceasing agony, in an unending nightmare of madness.

25/54.18. And from among the mighty hosts of darkness, the drujas, deep born in darkness, now pestering the people on earth, were hundreds of millions of familiars taking to fetalism! Vampire spirits who suck the blood and the flesh of mortals till the brain and heart are wild and mad! Till the mortal is driven to nameless deeds of horrors, desperate with the foul obsession. Spirits who bring poison and horrid smells to afflict mortals; spirits who delight to feed on mortal flesh corrupted with scabs and running sores. Spirits who teach reincarnation and lust as the highest, most exalted heaven.

25/54.19. And now the mighty hosts of Anuhasaj, alias De'yus, the Lord God, the false, broke in on every side, and spread here and there, searching for foulness and for fuel to feed their thousands of hells.

25/54.20. And these, in remembrance of Osiris' hated name and treachery, went for his great kingdom, followed by billions of angels, desperate from long-continued slavery, roused for deeds of vengeance. Forth into his capital, Agho'aden, they rushed, beating down the pillars of fire and high archways, and rushing into the throne of Osiris, seized him and his vice-Gods and high marshals and dragged them off and cast them into foul-smelling hells, hideous with the wail and roar of maniacs and tormented drujas, and with kicks and blows and poundings covered them up in foul darkness, heaped deep and smothering in suffocating gases.

25/54.21. Then off ran other legions for Te-in and his high officers, and to pillage his kingdom. And him and them they seized and bore off in triumph to equally horrid hells. And then for great Sudga others ran, even more desperate for vengeance' sake; and him they also caught, despoiling his mighty kingdom, and cast him into hell.

25/54.22. And they ran for many of the lesser Gods, and broke them down utterly, and cast them into hells. Only two Gods of the past days in those regions escaped, Baal and Ashtaroth, who fled to save themselves for a more opportune season to carry out their wicked schemes.

CHAPTER 55 Wars

25/55.1. Of the self-Gods of Uropa, and North and South Guatama, little need be said. They established weak heavenly kingdoms and succeeded in inciting mortals to war, but to no great destruction. Their heavenly kingdoms were for the most part failures; their thrones were poor and dilapidated almost from the start.

25/55.2. For, the mortals of these great divisions of the earth were too scattered and few to be profitable for false Gods. In Guatama they had not forgotten the lessons of I'tura, the false God who had ruined their forefathers. They were wary, and for the most part preserved their allegiance to the Great Spirit.

25/55.3. Enough said, then, of evil; now know of the good and faithful, and of the changes of earth and heaven.

25/55.4. By the pressure of ji'ay, Craoshivi had descended near the earth, and some places bordered upon it. Darkness had overspread the land of the earth in some regions for seven hundred years, so that the sun did not shine, except as a red ball of fire. And nebula fell in many places to a depth of three lengths,[1023] so that even the places of the great cities of the earth, which had been destroyed, were covered up, and it was like a new country.[1024]

25/55.5. And this proved beneficial to Jehovih's angels, assisting them to deliver the hosts of chaotic spirits, whose mortal part fell in dread war. For such was the labor of the true God in Craoshivi, Son of Jehovih, and of his hosts of upraised angels: to gather in from every quarter of earth and her heavens the fallen victims of the self-Gods; to restore them to reason and to happier and holier scenes; and to teach them righteousness and good works.

25/55.6. Jehovih had said to God, His Son: Because one man cannot lift up the whole world he shall not grieve, nor cease doing what he can. For his glory lies in exerting himself to the full.

[1023] around 15 feet (4 1/2 meters)

[1024] While archaeologists dig to find earlier civilizations, they do not, as of circa 150 ak, attribute their burial to the falling of a'ji, ji'ay or nebula, those being not yet understood by present day archaeologists. –cns ed.

25/55.7. Because the self-Gods have come against you, they are against Me also; because they have assumed to be Creators, and thus proclaimed themselves for their own glory, they shall have their fill. Before these times, the false Gods were content to proclaim their own names; but now, lo and behold, they have made the Lord God as the Creator, and set him up as a man, on a throne, to worship him!

25/55.8. And Te-in, and Sudga, and Osiris, too! All of woman born, and knowing My breath upon them. It is sufficient for you, My Son, to gather in the afflicted and distressed, and restore them and deliver them in light and truth. Keep ready your schools and colleges in heaven, and your nurseries and hospitals, and factories, and your fleets of swift-flying otevans and airiavagnas. And send your faithful volunteers, and make the afflicted rejoice and hold up their heads in great joy.

25/55.9. But to those who will not hear; and to those who curse you and Me, seeking to destroy for their own glory; be silent. My hand is upon them. My ji'ay'an shower covers earth and heaven. In their own game they shall cast themselves in darkness and destruction. ||

25/55.10. And while the self-Gods were at their evil deeds, the Faithists, Jehovih's angels, worshippers of the Ever Present All Person, coursed throughout the heavens in their fire-ships, calling in the persecuted children of Jehovih. Calling loud and cheerfully through the heavens of the evil Gods, and over the kingdoms of the earth; calling in these words:

25/55.11. Come! Come! The Father's kingdom is free! Come! Come! In peace and quietness you shall be your own master! Behold, the Father's places rise higher and higher! Not downward to the lower kingdoms, not to the earth, not to reincarnation, the invented tale of drujas; but upward to wisdom, goodness, love and happiness.

25/55.12. Because you have put away the All Person, you have fallen in the mire; you have closed your eyes to yonder higher heaven. Come, O you who are in bondage! Cut loose from all! Fly to Him Who brought you forth to life! Disown the world! And self! And all the Gods and Saviors! Lords and kings! Be Jehovih's! Sworn to peace and love! To good works and righteousness!

25/55.13. Come! Come! Our otevans are free! Our airiavagnas full of comfort. O come and be our loves! Be fellows, one with Jehovih. ||

25/55.14. And they gathered in millions and billions! For hundreds and hundreds of years they labored in the distracted regions of hada; toiled and toiled till wearied and prostrate, tens of thousands of times; then rested awhile, invigorated for more energetic work.

25/55.15. But not alone, nor unseen, were these toiling millions, hundreds of millions, of Jehovih's angels, faithful Sons and Daughters. For the labor built up their own spirits to be as very Gods and Goddesses in noble endurance. Which was written in their fair faces, so that the high-raised messengers of far-off heavens, traveling past, saw Jehovih's soul in them. And so, bore the news to other worlds of the darkness of the earth and her evil Gods, and of the faithful, struggling hosts of Jehovih in their uphill work.

25/55.16. And now the earth and her heavens crossed the boundaries of the ji'ay'an forests, and rolled slowly towards the homes and dominions of other etherean Gods.

END OF BOOK OF WARS AGAINST JEHOVIH

Book of Lika, Son of Jehovih

Known in heaven as the Dawn of Bon, and on earth as the cycle of Moses, Capilya and Chine. Jehovih said: I gave to the earth a time of full earthhood; and, so that the generations of men might know the period, behold, I caused man to build a pyramid in the middle of the world. For it was my mark, that, from that time forward, man would turn from stone temples, and the hope of everlasting flesh-life, to rejoice in spiritual abodes in my etherean heavens. And I brought the earth out of darkness and encompassed it with the dawn of Bon.

CHAPTER 1 Lika

26/1.1. In the far-off etherean worlds the Voice of Jehovih spoke, saying: Lika, Lika, My Son! Behold the red star, the earth. She comes your way; she emerges dark and soiled from the forests of ji'ay, in the swamps of Bonassah. She will cross your etherean fields, the Takuspe, Opel, and Wedojain,[1025] dripping with the odor and dross of the ji'ay'an swamps. Go to her, and wash clean her soil and her atmospherean heavens.

[1025] see image i087

26/1.2. Lika said: Alas, O Jehovih, how they have forgotten You!

26/1.3. I will go to the red star, the earth, O Father! I will deliver her into purity and faith. Your chosen shall be delivered from bondage; Your God made triumphant on earth and in her heavens.

26/1.4. Lika called his High Council, in his etherean kingdom, Vetta'puissa, in the Plains of Poe-ya, off the Road of Ahtogonassas, at the high Arc

of Bon, made light by the holy angels of tens of thousands of years; and he said:

26/1.5. Behold the red star, the earth; the Voice of Jehovih came to me, saying: Go to her, O My Son, and wash clean her soil and her atmospherean heavens. And I said: I will go, O Father! I will deliver her into purity and faith.

26/1.6. Lika said: Five hundred million etherean hosts I will take with me. For five years and forty days I and my hosts will sojourn on the red star and in her heavens. Her true God shall be restored and delivered in my name by Jehovih's hand. According to the rank of harvest of the gardens of Honyon, so shall my marshals choose and record my hosts. ||

26/1.7. Then in the Council spoke the historians of the etherean libraries of the Vorkman Road, where the earth has traveled for tens of thousands of years. And they detailed the affairs of the earth for many cycles past; made plain before the Gods assembled, all the doings of the earth and her heavens.

26/1.8. Then Lika sent swift messengers off to the earth and her heavens; in arrow-ships of fire they sped forth, twenty thousand, well skilled in both coursing the etherean heavens and in penetrating the atmospherean vortices of traveling stars; to obtain the details of her God and her false Gods, her Lords and false Lords, her hadas and her hells; to scan her libraries; and hastily return to Vetta'puissa, to lay the matters before the High Council and Lika, the Nirvanian Chief on Jehovih's throne.

26/1.9. Lika had sprung from the corporeal star Atos, which traverses the roads, Yatas-ko-owen, of the south circuit of Thoese, the vortex of another far-off sun, and was raised to etherea in the cycle of Sai-kah, one hundred and twenty-five thousand years, by Meth-ya, Goddess of Ori-iyi, afterward Chieftainess of Yeuna-gamaya.

26/1.10. And Lika rose to be God of Avalassak four thousand years; God of Kemma, six thousand years; Inspector of Judas' etherean roads at the a'ji'an swamps of Hennassit, fifteen thousand years; Surveyor of Iwalt, two thousand years; Surveyor of the Wacha excursion, four thousand years; Recorder of Hitte-somat, eight thousand years; Deliverer of Habian vortices, twenty-six thousand years; Measurer of densities in Ablank, one thousand years; Recorder of the Ratiotyivi, two thousand years; God of the Home Plains of Cteverezed, twelve thousand years; Chief of Mah-ha-dewin, twenty thousand years; and Chief of Vetta'puissa, twenty-five thousand years.

26/1.11. For his High Council Lika had thirty thousand Chieftains and Chieftainesses, of grades of more than a hundred thousand years in the etherean worlds; five hundred thousand of the rank of Inspectors; seven million of the rank of Gods and

Goddesses; and of the rank of Lords and Lordesses, more than half a billion.

26/1.12. Of the Rapon hosts there were seven Chiefs and nine Chieftainesses, who were Lika's private companions. First, Rebsad, Chief of So-tissav, forty thousand years; Sufristor of Sheleves, sixty thousand years; Marshal of Zele'axi, twenty thousand years; Master of Bassaion, seventy thousand years; and he passed twenty thousand years on the journey of Loo-soit-ta-vragenea, besides thousands of other journeys of less duration.

26/1.13. Next to Rebsad was Yanodi, Chieftainess of Ure, seventy thousand years; Chieftainess of the Roads of Sallatamya, seventy thousand years; Marshaless of Petanasa, forty thousand years; Goddess of the ji'ay'an forest of Loo-loo-woh-ga, sixty-five thousand years; besides Goddess of Mor, Goddess of Chichigennahsmmah, Goddess of El, and of Raumba, and of Zee.

26/1.14. Next to Yanodi was Thazid, Goddess of Zoleth; matrusettess of Yith-kad; Chieftainess of Hagu; Chieftainess of De'baur, and of Hachull, and of the Roads of Oleaskivedho; besides Goddess of more than one hundred etherean worlds.

26/1.15. Then came Thoso, Chief of Kassarah and Dassamatz, ninety thousand years; God of Saxax, seven thousand years; God of Chennesa, God of Hoxora, God of Fiben, God of Hotab, each six thousand years; surveyor of the Lymthian Roads, twelve thousand years; marker of meteors, two thousand years; Fireman of Thostus on the Ibien excursion, thirty thousand years.

26/1.16. Next to Thoso came Miente, Chieftainess of Gawl and Sanabtis, in whose dominions the star T-lemos was uzated (dissolved out of being) when Gai-loo opened the Road of Enjxi-ustus for the Nizaigi vortices of Messak; Chieftainess of Lam-Goo and Kud; Goddess of Itzi, Goddess of Ashem and of the Baxgor Wing; Goddess of the Duik Swamps, and Lordess of Sus and Havrij; in all, one hundred and seven thousand years.

26/1.17. Chama-jius stood next; she was Chieftainess of Hors-ad and Tu and Okadad; Goddess of Asthy, Hid, Sheaugus and Jagri; surveyor of Arvat and the Vadhuan Roads; surveyor of Anchas; surveyor of the Han Mountains in the etherean Uuj of Drij-Lee; in all, two hundred and sixty thousand years.

26/1.18. Next stood Murdhana, Chieftainess of D'hup and Hen-Dhi; Chieftainess of Happa and Hirish; surveyor of Sepher and Daka; Inspector of Anachu, Zadon, Edau, Medtisha and Roth; in all, ninety thousand years.

26/1.19. Oshor stood next: Chief of Out-si and of Yotek, Samoan and Yadakha; maker of the Bridge of Weasitee; Marshal of the Honlaguoth expedition, and,

besides these places, God of seven etherean worlds; in all, one hundred and twelve thousand years.

26/1.20. Next came Yihoha, Chief of Shung-how and Agon; Chief of Neo-sin; God of Izeaha, Kaon, Ahsow, Una, Yuk-Hoh and Ahgoon. He was also the builder of the Raxon etherean arches; in all, ninety thousand years.

26/1.21. Hisin was next: Chief of the Kionas Belt, where Yagota, the Orian Chief, walled the Plains of Maga, the Nirvanian home of the delivered hells of Mina half a million years before. Hisin was here nick-named Creator of Wit, because of establishing his Chieftaincy on the ruins of hell. He was also Chief of Mamsa and Jauap; God of Gah, and of Darah, the region of fountain flowers; in all, ninety thousand years.

26/1.22. Bowen was next: Chief of Apaha, formerly the Farms of Lung-wan and Srid; Chief of Vadhua, and of the Valleys of Nasqam, where a million years before, the Chief of Chaksa disrupted the Atmospherean Sakri, and liberated from its four thousand hells more than thirty billion angel slaves in chaos. Bowen had also served as God of Amaan, Havat, Shedo and Pivan; and as measurer of Pracha, Xeri and Asthus; and surveyor of Ulam, Sheyom, Chozeh and Zadark; in all, eighty thousand years.

26/1.23. Gwan Goo was next: She was Chieftainess of Andol, the place of the one-time apex of the Karowgan vortex, where the star Ogitas was formed and sent on its course by Aclon-guin, Orian hemmer of Shegoweasa. This vortex, when first formed by Aclon-guin, was three hundred billion miles long and was cometary thirty thousand years in Aclon-guin's hands. Gwan Goo was also Chieftainess of Ahsa-thah and Waegon; Goddess of Anoa, Howgil and Zahaive; in all, one hundred and ninety thousand years.

26/1.24. Geehoogan was next: Chieftainess of Sumatri in the by-roads of Yotargis; Chieftainess of the four etherean worlds, Yoni, Ogh, Theum and Wachwakags; surveyor of Unshin, Zarihea and Keanteri; Inspectress of Saguiz, Hagimal, Hafha, Borax, Rab and Shor-loo; in all, eighty thousand years.

26/1.25. Next stood Bachne-isij, Chief of Yahalom, where the Gein Maker, Tarmoth, cleared the Forests of the a'ji'an Haloth, in making a roadway for Havalad's group of Shemasian corporeal stars, in which labor he employed ninety billion Nirvanians for four thousand years, and the distance of the road was more than one hundred billion miles. Bachne-isij was Chief of Agwan, and Shoe-nastus, Hador and Ad; God of Vach, Kuja, Rai, Kathab, Cynab, Buhd and Abbir; measurer of the mountains of the etherean worlds Vijhath, Hakan and Dis; measurer of the arches in the etherean world Niksh;

constructor of the Plains in the Nirvanian world Chom; in all, one hundred and thirty thousand years.

26/1.26. Rehemg was next: Chieftainess of Otaskaka, commonly called World of Shining Waters, a great visiting place in Nirvania; she was Goddess of Theasapalas and Timax; weigher of Sultzhowtcih in the Ofel Plains; in all, one hundred and ten thousand years.

26/1.27. Then stood Antosiv, Goddess of Munn, renowned because she was of two hundred and sixty thousand years, and had declined exaltation above the rank of Goddess.

26/1.28. Such, then, were the Rapon hosts.

CHAPTER 2 Lika

26/2.1. Far and wide, spread the words of Lika, words of Jehovih, over the Plains of Poe-ya, first highest light in etherea (in this region), where the earth and her heavens traveled. Far off, toward the northern group of twinkling stars, the etherean millions gazed; the voice of millions arose: Where is the red star? Where lies the earth and her troubled heavens? Is this not the young star, a satellite that travels with the hidan sun?[1026] What is the angle and course of this little traveling world, so that our eyes may feast on the road where our Chief will soon send Jehovih's redeeming ships?

[1026] North Star. –1891 glossary

26/2.2. Then they pointed, surmising by the red-like color and tedious motion, which of them was the earth, one of the small gems that Jehovih had placed in the measureless firmament. And they gazed upon it, speaking with souls of delight: Great You are, O Jehovih, to build so wide. To stud the etherean worlds with gems like these; to provide a place for the souls of men to germinate. Surely her people, the sons and daughters of the red star, must see etherea; must realize the difference between a short corporeal life and this endless paradise. Can it be that they have, in their small heavens, unscrupulous false Lords and false Gods who set themselves up to be worshipped as creators, whom mortals name with bated breath? And do they have, too, a host of Saviors, who profess to have the key to all the roads that lead into this great expanse, the etherean worlds? Mortals who are brought forth to life on the central suns have some excuse to be stubborn in their egotism of their Lords, Saviors and Gods; but on one so small as the earth, how can it be?

26/2.3. Then Lika's swift messengers returned in their arrow-ships; messengers attained to be very Gods in wisdom, and in swiftness. And they quickly told the tale, about their visit to the red star and her heavens; told how the true God, Son of Jehovih, had struggled on, but had been outmatched by all odds by

self-Gods and self-Lords, who had plunged billions of hapless souls into torturing hells.

26/2.4. And Lika spread this news abroad in his etherean dominions, which only needed to be told once, for every sympathetic soul by his shocked appearance told it to others, the like of which spread instantly to billions of high-raised ethereans. And when Lika said: Five hundred million angels shall go with me to the troubled earth and her heavens, in double-quick time the volunteers were ready to be enrolled on the list.

26/2.5. Then Lika inquired for more detail from the swift messengers, and they answered him, saying: This, O Lika, Son of Jehovih! The earth has passed her corporeal maturity, and mortals have set up a pyramid to mark its time. The days of the highest, greatest audacity of the self-Gods are passed, and are memorized by the pyramid also; for in that same time, they taught mortals to worship the God and the Lord and the Savior, instead of the Great Spirit, Jehovih. But darkness is upon the self-Gods, and they are bound in hells; and mortals are also bound in hells.

26/2.6. Behold, this is the first dawn of dan on the earth since she passed the limit of her greatest corporeality.

CHAPTER 3 Lika

26/3.1. Lika said to his chief marshal: Enroll my five hundred million hosts, and appoint captains and generals to them, and grade them and apportion them. Besides these, give me one million singers, one million trumpeters, one million attendants, one million heralds, one million messengers and one million recorders and waiters.

26/3.2. Lika called his chief builder and said to him: Build me a fire-ship, an airavagna, with capacity for a billion; and provide the ship with sufficient officers and workmen. Consult with my mathematicians as to the distance to the red star, the densities through which the ship shall pass, the power required, and the time of the journey; then provide all things sufficient for that.

26/3.3. Next, Lika spoke to the High Council, saying: For the time of my absence my vice-Chief, Heih-Woo, shall hold my place. Touching any matters in which you desire my voice before I go, speak!

26/3.4. Atunzi said: Behold, O Lika, the star, Yatis, heads towards the a'ji'an Forests of Actawa, and she has not passed the esparan age! Lika said: To clear the forest Actawa I appoint Eashivi, Goddess, with three billion laborers. Eashivi, what do you say? Eashivi said: Thanks to Jehovih and to you, O Lika. I will choose my laborers immediately, and proceed to make the road.

26/3.5. Wan Tu'y said: Before your return, O Lika, the Hapsa-ogan vortex will cross the south fields of Vetta'puissa. She has twenty billion souls in grades of sixty and seventy. Lika said: To her assistance for three years[1027] I appoint Tici-king, God, with fifty million for his hosts. What do you say, Tici-king? Tici-king said: By the grace of Jehovih, I rejoice in this labor. I will prepare my hosts in sufficient time and accomplish what you have given into my keeping.

26/3.6. Wothalowsit said: In four years the hosts of E'win will return from the double stars, Eleb and Wis, with their harvest of forty billion angels. How shall they be apportioned? Lika said: To Bonassah, six billion; to Opel, two billion; to Wedojain, five billion; to Eosta, two billion; to Feuben Roads, seven billion; to Zekel, four billion; to Huron, three billion; to Poe-ya, six billion; to Yulit, one billion, and to Zulava, four billion; and I appoint Misata, Goddess, to provide the places in these several heavens for them, and to have charge of their selection and allotment. And I give her five hundred million angels as her laboring hosts. What do you say, Misata? Misata said: It is Jehovih's gift; I am rejoiced. I will prepare myself and my hosts.

26/3.7. Ching Huen said: Behold the star-world, Esatas, in her se'muan age will cross the Roads of Veh-yuis three years from now! Lika answered Ching Huen, saying: To cross these roads of light in her se'muan age would blight her power to bring forth animal life sufficient for her wide continents. The trail must be filled with se'muan forests to preserve her gestative season. To this labor I appoint Ieolakak, God of Esatas' se'muan forests in the Roads of Veh-yuis, four thousand years. And I allot to Ieolakak six billion laborers. What do you say, Ieolakak? He answered: This is a great labor; by the wisdom and power of Jehovih, I will accomplish it.

26/3.8. Veaga-indras said: In two years the fleets of Leogastrivins will return from their voyage of four thousand years, bringing two billion guests from the Iniggihuas regions. Who shall provide for their reception? Lika said: Yeanopstan, with ten million hosts. What do you say? Yeanopstan said: A most welcome labor, O Lika.

26/3.9. Hiss-Joso said: The Arches of Rassittissa, on the etherean world of Yungtsze's Plains, will be ready to cast in four years. Lika said: To Sut-tuz six million arches, and to Iviji four million arches, and to each of them one hundred million laborers. What do you say? Then spoke Sut-tuz and Iviji, saying: By the help of Jehovih, the labor will be accomplished.

26/3.10. Sachcha said: The star-world, Neto, will need to be turned on her axis in two years, at which time she will pass through the south fields of Takuspe. Lika said: This will be a great labor, and I

[1027] Er-a-a is equivalent to three years of the earth. To make most of these times intelligible to the student, I have reduced the Panic words to English years of earth. –Eng. Ed.

appoint Urassus, with Salas, to accomplish it. And I give them three years, with four billion laborers. What do you say? Then Urassus and Salas answered, saying: With fear and trembling we rejoice at this great work. By Jehovih's wisdom and power, we shall accomplish it. ||

26/3.11. In this way, Lika made more than a thousand appointments to be accomplished before his return from the earth and her heavens; but ordinary matters he left with his vice-Chief, Heih-Woo, and to the High Council, the select ten million.

26/3.12. Jehovih had said: Even as I provided a little labor for mortals to develop the talents I created with them, so similarly, and after the same like,[1028] but spiritually, I provided greater labor to the high-risen inhabitants in My etherean worlds. For which reason, let My children learn the secret of harmonious and united labor with one another. I gave labor to man not as a hardship, but as a means of great rejoicing.

[1028] that is, in harmony with your tendencies, bents, aptitude, affinities, drift, penchant and temperament; and in the same field of your liking, preference, predilection

26/3.13. For the talents I gave on corpor, I gave not to die on corpor, but to continue on forever. As I gave talent for corporeal mathematics, and talent for building corporeal structures, yes, a talent for all things on corporeal worlds; even so have I provided in My etherean worlds for the same talents, but spiritually. In which man on the corporeal earth, judging the adaptability of talent to corporeal things, may comprehend the nature of the labors I provided in My exalted heavens for the same talents.

26/3.14. Neither let any man fear that his talents may become too exalted for the work I have provided; for until he has created a firmament, and created suns and stars to fill it, he has not half fulfilled his destiny.

CHAPTER 4 Lika

26/4.1. Jehovih spoke in the light of the throne of Kairksak, in Vetta'puissa, saying: Lika, My Son! This is My road and My journey: With you and your hosts My Voice shall travel with power; on the earth I will lay My foundation, in spirit and word. Your companion Chiefs and Chieftainesses shall go with you; they shall help deliver the inhabitants of the earth and her heavens.

26/4.2. My enemies have marked their labors in temples and pyramids. Because their hearts did not rise up to Me they descended into stone, the most dead (unresponsive) of all things. They have carried the inhabitants of the earth down to rottenness and to death. Let their monuments stand as testimonies of those who hated Me, who denied Me, who did not believe in Me, the All Person.

26/4.3. My building shall be the most subtle of all things, the Spirit of My Own Body. Truly it shall be a

monument within the souls of My chosen. Nor will it go away again in darkness, but it shall encompass the whole earth.

26/4.4. For you shall find My chosen a scattered people, persecuted and enslaved, the most despised of all the races of men. But I will show My power with them; I will raise them up; the things I do through them, and the words I speak through them, even in their ignorance and darkness, shall become mighty. Their words shall be treasured forever; and none can match them in wisdom of speech, or in the craft of good works.

26/4.5. But the learned men of all other peoples shall be forgotten; their wisdom: like the wind that blows away. The self-Gods and self-Lords, who led them astray, shall be like a serpent that bites itself to death. Yes, as long as their pyramids and temples stand, their own falsehoods shall stare them in the face.

26/4.6. They have bound themselves in their own bulwarks;[1029] they shall yet be My laborers, thousands of years, to undo the evil they sowed on the earth. Nor shall they look down from heaven and see with joy their temples and pyramids; but as one sees a coal of fire burning in the flesh, so shall their edifices cry out to them forever: YOU FALSE ONE. And it shall be to them a burning fire that will not die out.

[1029] fortifications

26/4.7. And their great learning, even of the stars, sun, moon, and of all the things of the earth and in its waters, shall pass away and not be remembered among men. Yes, the names of their men of great learning shall go down, with none to remember them on the earth. And in time, long after, the nations of peoples will forget them and their wisdom, and even pity them, and say of them: What a foolish people!

26/4.8. But My chosen, who are their slaves, and are as nothing in the world, shall speak, and their words shall not be forgotten; shall write, and their books will be a new foundation in the world. Because My hand will be upon them, My wisdom shall come forth out of their mouths.

26/4.9. And this shall be testimony in the ages to come, as to what manner of knowledge endures forever. For as the buildings of the earth remain on the earth; and the spirits of those who incline to the earth do not rise up; so have I bound corpor in corpor; but because I planted in man a spirit quickened for spiritual knowledge, so shall spiritual knowledge look upward for an everlasting resurrection. ||

26/4.10. Lika asked: O All Highest, Jehovih, what are the preparations of Your Gods? What have they done that shall strengthen my hand on the earth? Jehovih answered, saying: For six generations My God has been preparing for you and your hosts. My

voice was with My God, and I said to him: My Son, behold, the time comes in six generations, when I will bring the earth into another dawn of light. And in that day I will bring My Son, Lika, from My etherean worlds; and he shall come with a mighty host of ethereans with great power. Go, My Son, down to the earth, and with your loo'is, your masters of generations, raise up an heir to your voice. In the three great divisions of the earth, provide three servants to do My will.

26/4.11. So My Son, God of Craoshivi, has raised up to you, O Lika, three men, Capilya, Chine, and Moses, the fruit of the sixth generation in the lands of their fathers; and they are of the Faithists in Me, holy men and wise. To these you shall send the Gods of their forefathers, even those who were beaten away by the Gods of evil.

26/4.12. And Capilya shall deliver the Faithists of Vind'yu, and Chine shall deliver the Faithists of Jaffeth, and Moses shall deliver the Faithists of Egupt. And you shall also put this upon Moses and his people: He shall lead his people westward; and their heirs after them shall also go westward; yes, westward until they circumscribe the earth. Three thousand four hundred years you shall allot to them to complete the journey. And wherever they go, they shall establish My name, Jehovih; they shall lead all people away from all Gods, to believe in the Great Spirit, Who I am.

26/4.13. And when they have carried My name to the west coast of Guatama [North America –Ed.], and established Me, behold, I will bring the earth into Kosmon; and My angels shall descend upon the earth in every quarter with great power. And it shall come to pass that the Faithists of the children of Moses shall find the Faithists of the children of Chine and the Faithists of the children of Capilya.

26/4.14. And all these people shall cry out in that day: No God, no Lord, no Savior! For My hand will be upon them, and their words shall be My words. But they will proclaim Me, the Great Spirit, the Ever Present, Jehovih.

26/4.15. And they shall become the power of the world; and shall establish peace and put away war, leading all peoples in the way of peace, love and righteousness.

CHAPTER 5 Lika

26/5.1. Vetta'puissa, in Lika's etherean regions, made glorious by Jehovih's light, and by His purified Sons and Daughters, whose heavenly mansions matched their great perfection, was now quickened with great joy. The trained hosts of Jehovih's Son, Lika, knowing he was to take recreation by a journey to the red star, the earth, to deliver her to holiness and

love, provided music, heralds and trumpeters, millions of performers, to proclaim their reverence and rejoicing.

26/5.2. The fire-ship, the airavagna, now adorned in splendor, was brought into its place, and the vast hosts for the journey entered into it. A walkway was reserved for Lika and his companion Chiefs and Chieftainesses. First to lead, of the Rapon hosts, were the Chieftainesses, Yanodi and Thazid, and they walked arm in arm. Next after them came Lika, alone. Next came Rebsad and Thoso, arm in arm. Next came Miente and Hors-ad, arm in arm. Then came Chama-jius and Murdhana, arm in arm. Then Oshor and Yihoha, arm in arm. Then Gwan Goo and Geehoogan, and after them Rehemg and Antosiv.

26/5.3. As the Chiefs marched forth, the music swelled loud; more than a billion in concerted song to Jehovih; and echoed by the far-off trumpeters. And when the Chiefs entered the ship, followed by the ship's laborers and firemen,[1030] all was motionless till the music ceased.

26/5.4. Lika walked upon the High Arch, and stretching up his hands to Jehovih, said: I go forth in Your name, wisdom, love and power, O Jehovih! Your great heavens, which you have made full of glory, shall bear me up; the spark You gave to me I will keep quickened in Your sight. Your hand is upon me. Your arm encompasses my ship of fire. In You I know it will rise and course these worlds, to the red star, and sail with Your hosts triumphantly to labor, for Your glory.

26/5.5. Arise, O palace of the firmament; by the power of Jehovih that dwells in me: Upward! Onward! Arise!

26/5.6. And now with one will the hosts joined in, and the laborers and firemen stood to their places. A moment more, and the airavagna rose from its foundation, steered toward the red star, and moved forth over the Fields of Vetta'puissa. From every side on the great ship of heaven a hundred thousand banners and flags floated and waved, answered by more than a million more in the hands of the hosts below.

26/5.7. The es'enaurs of the ship struck up a quickened march, joined by the millions beneath, while the great multitudes tossed up their hands and shouted in prolonged applause. Thus went forth Lika, Son of Jehovih, to the red star, the earth.

[1030] The job of fireman was to keep the engines of the ship running and supplied with fuel.

CHAPTER 6 Lika

26/6.1. As Lika in his ship sped on, coursing the fields of Sonasat, Hatar, and Yaax, in the etherean world Chen-a-goetha, rich in light in these regions, on the Yong-We Road, and now traversed by hundreds of vessels coursing here and there,

Jehovih's light descended on the High Arch, in the midst of the Rapons; and the Voice of Jehovih spoke out of the light, saying:

26/6.2. As I taught corporeans to build ships to traverse corporeal seas, so have I taught ethereans to build vessels to course My etherean seas.

26/6.3. As I bound the corporean so that he could not rise up in the air above corpor, except by a vessel, so did I create My heavens for the spirits of men, that by manufactured vessels they could course My firmament.

26/6.4. For I made the little knowledge I gave to corporeans to be a type of knowledge that is everlasting.

26/6.5. To the corporean I gave two kinds of presence, objective and subjective. By the latter he can imagine himself in a far-off place; and the thought that proceeds out of him goes to a friend and speaks understandingly in the distance. For, I created him so. But he who goes objectively must take his person with him, for I also created him so.

26/6.6. And I magnified these two conditions to the spirits of all men, so that they could also appear objectively and subjectively in the places known to them.

26/6.7. And this is the bondage I created to all places on the earth and in its heavens, making all men understand the power of objective association.

26/6.8. I created wide seas on the corporeal earth, so man would perceive that one person alone could not cross over; nor in a small boat, with any profit under the sun. Neither did I create My heavens in the firmament so that one angel could go alone on long journeys, becoming isolated and powerless. But I provided them in such a way that they could not escape association; yes, I created the firmament so that they must congregate together and go.

26/6.9. Nevertheless, I gave freedom to all; to him who does not go objectively, to go subjectively; but of little avail and not much truth or profit. And because I give this liberty, behold, even drujas will say: Yes, I have been there. || Nor do they know how to rise up from the earth, or go to any place, except on another's shoulders.[1031]

26/6.10. And I created man and angels in such a way that all knowledge which is to be everlasting must be obtained objectively; yes, I made him desire without end, experience by his own person.

26/6.11. And they fill My seas in heaven and earth with their great ships; yes, I created man with wants that could not be satisfied in one place. For I drive him forth on strange errands and on missions of profit and love; for I will store him with a knowledge of My works.

[1031] i.e., except with the help of one or more others who know how to accomplish objective travel

CHAPTER 7 Lika

26/7.1. Onward sped Lika with his eight hundred million; his airavagna, the ship of fire, shining like a meteor in its flight, through the sea of Enea-Wassa, the etherean realm of Haog-sa-uben. On every side, the Jehovihian worshippers' vessels, tens of thousands, coursing in myriad ways; some fast, on missions of quickened labor; some slow, as traveling school-ships, exploring the great expanse and glorious richness of Jehovih's provided worlds, always ready for the newborn; each and all the ships like studded gems in the etherean sea, moving brilliants[1032] playing kaleidoscopic views, ever changing the boundless scene with surpassing wonders. And all of these, by signs and signals, revealing the story of their place and mission to the high-raised etherean souls; ships and men as quickened living books of fire, radiant with the Father's light and history of worlds.

[1032] Brilliants is a noun here, hence: transiting ships of brilliancy, collectively displaying kaleidoscopic movements of color, speed and angle.

26/7.2. On Lika's ship, as on all the others, every soul, hundreds of millions, enraptured, stood in awe and admiration of the ever-changing scenes; some in silence, absorbed in thought; some posing with upraised hands; some ejaculating gleefully; and some in high reverence to Jehovih, uttering everlasting praise; every soul in its full bent, being the full ripe fruit of the diversified talents as they first shone forth in corporeal life.

26/7.3. Onward sped Lika's airavagna, now in the Roads of Nopita, through the a'ji'an Forest of Quion, most rich in adamantine substances, arches, stalactites, stalagmites, and in forming and dissolving scenes, a forest, a very background in the etherean worlds for the over-brilliant crystal regions of light.[1033] And here, too, were tens of thousands of ships of Jehovih's chosen; and on either side of the great roadway lay the Fields of Anutiv, inhabited by countless millions of etherean kingdoms. Along the road for hundreds of thousands of miles, stretched up the hands of millions and millions of souls, waving banners and flags to their favored ships, which were going to some native star, from which Jehovih brought them forth.

[1033] meaning the darkness of the a'ji'an forest created a balancing contrast to the brilliant regions of light

26/7.4. Then the course of Lika's airavagna changed; by his commands, sent through the comet Yo-to-gactra, a new world condensing, already with a head of fire four thousand miles broad; a very ball of melted corpor, whirling like the spindle of a filling spool, continuously winding onto itself the wide extending nebulae. Here coursing along, were hundreds of thousands of school-ships with students and visitors, to view the scenes, most grand in rolling on, now round, now broken, now outstretched, this ball of liquid fire, whirling in the vortex, thirty million miles long. To balance against this comet's

vortex many of the ships tossed and rolled, dangerously, had they not been in skilled hands, and causing millions of the students on many a ship to fear and tremble, perceiving how helpless and stupid they were compared to the very Gods who had them in charge.

26/7.5. Not long did Lika loiter to view the scenes, or to indulge his eight hundred million, but stood his course again for the red star, the earth. And while coursing the Faussette Mountains, where the God, Vrilla-Gabon, built the Echosinit kingdom whose capital was Exastras, the place where the Niuan Gods assembled to witness the first starting forth of the earth, Lika halted awhile; and down went his recorders, to gather from the Exastras libraries the earth's early history and the grade of her creation. A copy of which obtained, the recorders hastily returned; when onward again sped the airavagna, now making course across the Plains of Zed—in the middle of which lay the great sea Oblowochisi, four million miles across, and also studded over with thousands of etherean ships.

26/7.6. And now the ship sped across to Rikkas, the place of the Goddess, Enenfachtus, with her seven billion etherean souls; and here Lika and his hosts cast down millions of wreaths and tokens, while the music of the two spheres mingled together in Jehovih's praise. From here, the distance across was three million miles.

26/7.7. Now during their journey to this point, the red star had stood above the horizon, but here it began to stand in horizontal line, gleaming in more effulgent[1034] flame. And along the course where Lika's airavagna would go, the Goddess, Enenfachtus, had previously upraised a hundred thousand pillars of fire to honor him and his company; and this great respect, Lika and his hosts answered with holy salutations.

[1034] resplendent, splendidly gorgeous

26/7.8. After this came the ji'ay'an Forests of Hogobed, three million miles across, and close for lack of etherean air and inspiration. Here stood the Province of Arathactean, where the God, Yew-Sin, dwelt with thirty billion newly-raised Brides and Bridegrooms from the star Kagados. Over these regions Lika sped swiftly, and then to the open sea, Amatapan, on the Vashuan Roads.

26/7.9. Then a sail of two million miles, in the uninhabited regions of Samma, when he reached Chinvat, the bridge on the boundary of the earth's vortex beyond the orbit of the moon.

26/7.10. And without stopping, but now coursing on a downward plane, made straight toward the swift-rolling earth, whose speed was three-quarters of a million miles a day. Through the high-floating plateaus of atmospherea came Lika with his fire-ship, with his eight hundred million hosts, rapidly

descending, his ship like a meteor, large as a continent.

CHAPTER 8 Lika

26/8.1. On the uninhabited plateau, Theovrahkistan, rich, and broad as the earth, high above the lands of Jaffeth, Vind'yu and Arabin'ya, Lika alighted in his airavagna, with his hosts of eight hundred million. Here he made fast his fire-ship, and out came his hosts to found a heavenly kingdom. Lika said:

26/8.2. I hear Your voice, O Jehovih; Your hand is upon me; in Your Wisdom and Power I will build the foundations of Your kingdom in these heavens.

26/8.3. Jehovih said: Call forth your Rapon hosts, your companion Chiefs; build your throne broad for them and you. And shape the area of the capital and stand your High Council, the chosen million, to the four quarters of the heavens of the earth.

26/8.4. The legions then joyously commenced work and built a heavenly place for Jehovih, and called it Yogannaqactra, home of Lika and his eight hundred million.

26/8.5. Jehovih called out of the light of the throne which Lika built, saying: Lika, My Son, you shall build all things new on the earth and in the heavens of the earth, even as if nothing had ever been. Send your messengers in an otevan to the broken-down region of My beloved, God of Craoshivi, and bring him and his thousand attendants to your place.

26/8.6. So an otevan was sent off, well officered, and in due time it returned, bringing God to Yogannaqactra, where he was received with great joy, and greeted in Jehovih's name.

26/8.7. Lika said: Speak, O God, for I have come to deliver these heavens into Jehovih's dominion. What are the light and the darkness of the heavens and the earth that have been entrusted to your keeping, in Jehovih's name?

26/8.8. God said: Alas, how can I speak? Behold, my kingdoms are scattered and gone; I have no pride in anything I have done in heaven and earth. An exceedingly great darkness came upon my people, lasting fifteen hundred years! Your servants have been overpowered, helpless, and tossed like chaff before the wind.

26/8.9. Lika said: How many Gods? How many dans of darkness? Where have my true Gods gone?

26/8.10. God said: Four Gods have risen to etherea with their hosts, heartbroken, true Gods. Four dans have come and gone, so weak and small, like a breath of air; for the darkness brushed them away. In Savak-haben, in etherea, your Gods sojourn.

26/8.11. Jehovih's light fell upon the throne, and His Voice came out of the light, saying: O My Son Lika, send four arrow-ships with a hundred thousand attendants, to Savak-haben, for My true Gods, and bring them to Yogannaqactra.

26/8.12 Lika then sent four arrow-ships with his swift messengers and a hundred thousand attendants, to bring back the four disconcerted Gods.

26/8.13. God said: Billions of angels of darkness flood the hadan regions; and as many grovel about on the low earth. De'yus, the false Lord God is cast into hell, a hell so wide that none can approach his place of torment. Te-in, the false God, the Joss, is also cast into hell; and so is Sudga, the false Dyaus; and so are all the false Gods that encompassed the earth around; their kingdoms are in anarchy.

26/8.14. The names Lord, God, Dyaus, De'yus, Zeus, Joss, Ho-Joss, and many others, have become worshipful on the earth! Not only did the traitors labor to put away the Great Spirit, but also to establish themselves as men-Gods capable of creating; yes, even claiming to be the veritable Creator of heaven and earth!

26/8.15. Lika said: Hear, then, the Voice of Jehovih! Because they have put Me aside and assumed to be Creators under the names God and De'yus, I will magnify the Person of God and De'yus in men's understanding.

26/8.16. Nor from this time forward on the earth, for three thousand years, shall man be confined to the one name, Jehovih, or Eolin, or Eloih, but worship God, or Lord, or De'yus, or Zeus, or Dyaus, or Joss, or Ho-Joss. For since these men have cast themselves into hells, behold, the spirits of the risen shall not find them or their kingdoms. And you shall magnify to mortals that all names worshipful belong to the Ever Present, whose Person is the spirit and substance of all things. And if they inquire of you Who is Dyaus? or, Who is God? or, Who is Joss? you shall say: Has He not said: Behold, I am the Creator of heaven and earth! And I say to you, He is the Ever Present, the All Highest Ideal. ||

26/8.17. But this bondage shall come upon them, to reap the harvest they have sown. Because one has said: Build a pyramid, and your God will come and abide in it, even as a man dwells in a house, || he shall be bound while the pyramid stands. And where another has said: Behold, your God (Creator) is in the image of a man, and he sits on a throne in heaven, || he shall be bound while this belief survives on the earth.

26/8.18. Because they have sown a falsehood on the earth, the harvest is theirs. And until they have reaped their whole harvest they shall not rise into My etherean worlds.

CHAPTER 9 Lika

26/9.1. When the other four Gods, the true Sons of Jehovih, who had been discomfited in the lower heavens by De'yus and his fellow false Gods, came from etherea, the light of Jehovih came again on Lika's throne. Jehovih said:

26/9.2. I do not allow evil to triumph over good except for short seasons; and, sooner or later, My righteous Sons and Daughters rise up and rejoice in their trials, which I allowed to come upon them. Let neither men nor angels say, because this or that happens: Lo, Jehovih sleeps at his post! or: Lo, Jehovih is the author of evil, or is impotent to avert it.

26/9.3. My times are not like the times of men or angels; nor am I within the judgment of men as to what is evil or good. When the wealth of the rich man is stolen, do mortals not say: Poor man, Jehovih has afflicted him! For they judge Me by what they consider afflictions. But they do not see that I look to the soul of man as to what is good for him. And when the assassin has struck the king to death, behold, they say: How has a good Creator done this? For they do not consider the nation or the problem of anything except their immediate affairs; nor do they consider what I do for the souls of many nations, by one small act.

26/9.4. For all people in heaven and earth are My own; they are like trees in My orchard, and I prune them not for the life of the branches, but for the benefit of the whole orchard, and for the harvest that comes after.

26/9.5. I created life, and I take away life; I do with My own in My own way. I send night to follow day; clouds to interchange with the sunshine. And likewise I give times of dan to My atmospherean heavens, to be followed by seasons of darkness.

26/9.6. It is by these changes that mortals, angels and Gods learn to battle with and overcome the elements of My worlds.

26/9.7. The true Gods said: We weep before You, O Jehovih. Long and hard we labored our allotted seasons; we were helpless witnesses to the great darkness that came upon the inhabitants of heaven and earth.

26/9.8. Lika said: To you five true Gods, who have toiled in the darkness of the earth and her heavens, I restore your old time names for the season of dawn, after which I will raise you all up, with your kingdoms restored to the full, and you shall be heirs in my Nirvanian heavens, in peace and rest.

CHAPTER 10 Lika

26/10.1. The five Gods' names were Ane, Jek, Lay, Oal and Yith. Lika said to them: You have been

previously crowned as Gods; come to the foot of Jehovih's throne, for I will crown you with new names.

26/10.2. When they came to the place designated, Lika continued: Take my (newly made for you) crown upon your head, and speak in Jehovih's name in that labor which I put upon you, Jehovih in Ane, Jehovih in Jek, Jehovih in Lay, Jehovih in Oal, Jehovih in Yith.

26/10.3. And with that, Lika crowned them with a band on the head, inscribed, INANE, INJEK, INLAY, INOAL and INYITH, Panic names designating their rank and the age of the earth in which these things came to pass.

26/10.4. Lika said: To each of you I give for the period of dawn ten million laborers from my etherean hosts. And these are the labors I allot to you: To Inane, to go down to the earth, to the land of Vind'yu, and be inspirer to my mortal son, Capilya, and his followers. To Inlay, to go down to the earth, to the land of Jaffeth, and be inspirer to my son, Chine, and his followers. To Inoal, to go down to the earth to the land of Egupt, and be inspirer to my son, Moses, and his followers. And you three shall restore the Faithists in these great divisions of the earth to liberty and safety. And you, Inoal, shall deliver Moses and the Faithists out of Egupt, and shape their course westward; for they shall circumscribe the earth, and complete it by the time of Kosmon.

26/10.5. To Injek, to go down to the earth, to Par'si'e and Heleste, and provide those peoples to liberate the slaves who are Faithists, whom you shall inspire to migrate to Moses and his people. To Inyith, to go down to the earth, to Jaffeth, Vind'yu and Arabin'ya, to inspire the scattered Faithists in those lands to come together, to the great lights, Capilya, Chine and Moses.

26/10.6. And you shall take with you those from my hosts, whom I brought from etherea, and labor together as one man. And when dawn has ended, you shall return here, and be raised up into my Nirvanian kingdoms. Nevertheless, you shall not leave Jehovih's chosen alone, but provide angel successors for them. And in this I give a new law to all my angel hosts who shall dwell with the Faithists on the earth, which is, that successors shall always be provided by the retiring hosts before they have departed; for never again shall the Faithists be left alone for a long season. ||

26/10.7. The chosen five then said: In Your name, wisdom and power, O Jehovih, we go forth in joy to fulfill Your commandments. Because we lost the earth, You have given it into our hands to redeem it and glorify You!

26/10.8. And Lika proclaimed a day of recreation, so that the fifty million hosts could be selected; in

which labor, the marshals helped the five Gods in their selections.

26/10.9. During the recreation, the atmosphereans explained to the ethereans the layout and nature of the lands of the earth and its heavens. And then, after a season of prayer and singing, and a season of dancing, the recreation was brought to a close.

26/10.10. After labor resumed, the chosen five, with their hosts, saluted before the throne of Jehovih, and then withdrew to vessels that had been previously prepared for them, where they embarked and departed for the earth.

CHAPTER 11 Lika

26/11.1. Jehovih spoke to Lika, saying: Appoint other servants to Me for the other great divisions of the earth, and for the islands in the oceans of the earth; and to each of them give ten million of My servants whom you brought from Nirvania. And they shall go down among mortals, and by inspiration and otherwise, collect into groups the scattered Faithists who worship Me. And your servants shall also provide successors to come after them, to abide with mortals, making short their seasons of watch, so they shall not become weary.

26/11.2. Then Lika appointed T'chow, N'yak, Gitchee, Guelf, Ah and Siwah, and allotted them to different divisions of the earth, and he gave them each ten million hosts brought from the Orian worlds. And these hosts were selected in the same manner as the previous ones; and they also saluted and departed for the earth.

26/11.3. Again Jehovih spoke in the light of the throne, saying: Because many are risen in wisdom and truth, I will have Theovrahkistan as My holy place for them; and it shall be the region for My Brides and Bridegrooms at the resurrection of dawn. But at the end of dawn it shall be divided and subdivided so that none can find the place of My standing. For it has come to pass that man on the earth, learning the name of one of My heavens, glorifies it, and aspires to rise to it, but to rise to no other heaven.

26/11.4. Because My true Gods taught man about Hored in the early days, man desired Hored. That being so, each one of My enemies, the false Gods, cried out: Behold, my heavenly place is Hored! I am the All Heavenly ruler! Come here to me! || For by this means, the name I gave in truth, was usurped, and made into a snare to enslave My earth-born.

26/11.5. And I will no longer give to mortals a name of any of My heavenly places; nor shall they be taught of any heavens except the higher and the lower heavens, which shall designate My etherean and My atmospherean heavens. And by these terms man on

the earth shall be fortified against the stratagems of false heavenly rulers.

26/11.6. And man shall perceive that when angels, men, Gods or Saviors, say: Come to me, and I will give you of my heavenly kingdom! || that they are false, and nothing but tyrants to enslave My people. But if they say: Go, serve the Great Spirit, and not me, for I am only a man as you are! || then it shall be known that they are of My Nirvanian hosts.

26/11.7. And if they say: Come to this heaven or that heaven, for with me only is delight, || it shall be testimony against them. But if they say: Truly, Jehovih is with you; cultivate yourself within Him, and you shall find delight in all worlds, || then that shall be testimony they are from My emancipated heavens.

26/11.8. Lika said: You shall found seventy new kingdoms in the lowest heaven, where you shall begin again with schools, colleges and factories, teaching the spirits of the dead the requirements for resurrection.

26/11.9. Two hundred million of my Orian angels shall be allotted to these seventy heavenly places, and during dawn it shall be their work to carry out these commandments. And they shall provide for successors after them, who shall continue for another season; and they shall provide yet other successors, and so on, till the coming of the Kosmon era (in three thousand four hundred years). ||

26/11.10. Lika then selected the two hundred million angels, and divided them into seventy groups and companies around the earth, in the lowest heaven. And after they were duly officered and organized, they saluted before the throne of Jehovih and departed to their respective places.

26/11.11. Then the voice of Jehovih came to Lika, saying: Behold, one hundred and seventy-five million still remain of your five hundred million. This, then, is the work you shall put upon them: They shall begin at one end of hada and go to the other, delivering all the hells of the false Gods as they go; untying any knots and providing passage for the drujas into one great plateau. For, because the false Gods began in confederacy, I will bring back into confederacy all those cast into hell. And you shall organize them safely, providing officers; and when they are thus established, behold, you and your Rapon hosts shall go and raise them up and deliver them into the a'ji'an Forest of Turpeset, where they shall be colonized and begin a new life of righteousness and love.

26/11.12. And Anuhasaj, once-crowned Lord God, shall be over them; and Osiris, Sudga, Te-in and all the other confederated Gods shall be under him; for even as these Gods labored to cast Me out, behold, I give them their harvest. ||

26/11.13. Then Lika commissioned the one hundred and seventy-five million ethereans, officered them, and sent them into the hadan regions of the earth to deliver its hells.

26/11.14. Jehovih said to Lika: The rest of your eight hundred million shall remain in Theovrahkistan, for the labor here is sufficient for them. And so they remained.

CHAPTER 12 Lika

26/12.1. The Rapon hosts desired to see Ahura, and so Lika sent an arrow-ship, with one hundred thousand angels, properly officered, to Ahura in Vara-pishanaha, inviting him to come on a visit for ten days, bringing his ten thousand attendants with him.

26/12.2. And it thus came to pass that Ahura came to Theovrahkistan, where he was most honorably received and saluted under the Sign MORNING OF JEHOVIH'S LIGHT, and he in turn answered in the Sign MY WORDS SHALL SERVE HIS SONS AND DAUGHTERS!

26/12.3. Accordingly, Lika came down from the throne and greeted Ahura, saying to him: Come, then, and stand in the middle of the throne, so that your voice may delight the Holy Council.

26/12.4. So Ahura ascended the throne, along with Lika, and when the latter sat down, Ahura walked to the middle and saluted the Holy Council with the Sign FIRE AND WATER, and he spoke, saying:

26/12.5. Because You, O Jehovih, have called me in the Sign of the MORNING OF YOUR LIGHT, behold, I am risen up before You, to speak to Your Sons and Daughters.

26/12.6. But how shall I clear myself, O Father! I am like one who had a hidden skeleton, and the place of concealment broken down. Because I was, by You, created alive in the world, why should I not have forever glorified You? This I have asked myself all the days of my life; but You did not trouble to answer me in my curiosity.

26/12.7. When I was young in life, lo, I cried out to You, complaining because You did not make me wise. I said: Behold, You created all the animals on the face of the earth to know more than I in the day of birth. Yes, I did not even know where to find suck, nor could I rise up on my feet, but lay as I was laid down by my nurse.

26/12.8. Even to the lambs, calves and young colts, You gave greater wisdom and strength than You gave Your servant. I said: Why, then, shall I glorify You or sing songs in Your praise? Why shall I pray to You; Your ways are unalterable and Your Voice does not answer me.

26/12.9. You are void as the wind; You are neither Person, nor Wisdom, nor Ignorance. And as for Your

servants, who say they hear Your Voice, behold, they are mad! I said: How can a man hear You? It is the reflection of himself he hears. How can a man see You? It is the reflection of himself he sees.

26/12.10. And You allowed me to become strong, as to strength, and wise as to self, even as I called to You in my vanity. Yes, I prided myself in myself; and as to You, I sought to disprove You whenever possible. And the worthlessness of prayer to You I exposed as a great vanity. Yes, I craved wisdom for the sake of showing that You were neither wise nor good. And to this end You also gave to me. And I became conceited in hiding my conceit, even from my own understanding, so that I could carry all points.

26/12.11. I pointed to the fool, saying: Behold, Jehovih's son! I pointed to the desert place, saying: Behold, Jehovih's fruitful earth! To the mountain, which is rocks and barren, saying: Behold, how Jehovih has finished His work! And of the evil man, who murders his brother, I said: Jehovih, good in one thing, good in all!

26/12.12. But I did not know the hand that was upon me; You were answering my prayer every day. Yes, I ventured to judge You with my eyes and my ears and my own understanding. In the place I stood, I judged You and Your works, O Jehovih! And the craft of my speech won applause; by flattery I was puffed up. And I deemed my judgment the right one; and whoever did not see as I saw, I condemned or pitied; yes, I craved great speech so that I could expose them in their folly.

26/12.13. And in this You also answered me by giving freely; and my words were reckoned great words and wise. And I was quoted and praised far and near. Yes, I practiced good works so I could show others that, even in good works, a belief in You was vanity and a waste of judgment.

26/12.14. Yes, I craved means and great treasures so that I could render good to others, in order for my own philosophy to seem the highest of the high. And even in this You rendered to me great treasures and ample means; and by my good works done to others, I was applauded as a great and good God above all others.

26/12.15. I craved a heavenly kingdom so I could prove to billions my great wisdom and power; for I pitied those whom I thought foolishly dwelt in darkness in regard to You. And even yet, You, O Jehovih, did not cut me off; but gave me a great kingdom of seven billion!

26/12.16. And I taught them my philosophy: that there was nothing above them; that You, O Jehovih, did not see, did not hear, did not answer. Yes, I made my will all-powerful so that I could cut them off from You. But alas for me.

26/12.17. I had been like the sylph[1035] of old who stole into the musical instruments and put them out of tune. My kingdom was divided into seven billion philosophers, every one mad in his own conceit, and in a different way. There was no harmony among them. Yes, they were a kingdom of growlers and cursers! I had carried away the tuning fork, for I had cast You out, O Jehovih! My own philosophy had done it all.

[1035] a mischievous spirit, a pixy, a sprite

26/12.18. Because I set myself up as the All Highest, You indulged me; and I became the highest God of my people. Yes, they cast their plaudits[1036] on me at first, but afterward all their ills and their curses. Neither could I satisfy them in anything in heaven or earth; nor could I turn them off from me, for I had bound them to me by my great promises.

[1036] approvals, applause, praise, high esteem, appreciation, accolades

26/12.19. I became as one in a cloud, because of the great trouble upon me and because of the fear. And yet You, O Jehovih, did not forget me; but sent Your Gods' words to me, imploring me what to do, so that I might be delivered in season. But how could I hear you, O Jehovih, or listen to Your Gods? Behold, my pride had swallowed me up, I was encompassed on every side. Because I had denied You before, I must deny You still.

26/12.20. Then greater darkness came upon me; Your light was obstructed by the walls I had built up against You; truly I had cut myself off from You! Then came the crash, as if heaven and earth shattered! I was cast into the chasm; my kingdom was upon me! The leadership and vanity I had sown had cast me into hell! I was in death, but could not die!

26/12.21. A knot was bound upon me; foul-smelling slaves were clinched upon me, millions of them, tens of millions; and the shafts of their curses pierced my soul; I was as one lacerated and bound in salt; choked and suffocated with foul gases. But yet, You, O Jehovih, did not desert me; but held my judgment from flying away into chaos.

26/12.22. And Your Voice came to me in the time of my tortures; came as the argument of the Most High! It was like myself speaking to myself, saying: He who forever casts away all things, can never be bound in hell; he who craves and holds fast, is already laying the foundation for torments.

26/12.23. And I cried out to You, O Jehovih, saying: O if only I had possessed nothing! No talents, no craft, no philosophy. That I had told these wretches to go to You, O Jehovih! O if only I had told them You alone could bless them, or supply them! But I sought to lead them, and lo, they are upon me!

26/12.24. O if I could be freed from them. That I could turn about in an opposite way from my former years; having nothing, craving nothing, but a right to serve You, O My Father!

26/12.25. You sent Your Gods into the depths of hell, and they delivered me. And I made an oath to You, O Jehovih, to serve You forever. And You gave me labor, and I bowed myself down to labor for Your drujas, with all my wisdom and strength forever! And Your hand came upon me and gave me great power; power even over my own soul to create happy thoughts.

26/12.26. Why should I not praise You, O my Father? You gave me liberty in all my ways, and answered me according to my desires. Not once have You turned away from me or afflicted me; but because of my own vanity I cut myself off from You. Yes, You have shown me that to glorify You is the foundation of the highest happiness; to sing to You is the greatest delight; to praise You is the highest wisdom.

26/12.27. And now Ahura halted in his speech a while, and, still standing in the middle of the throne, burst into tears. Presently he said:

26/12.28. Anuhasaj was my good friend. It was he who since then took the name De'yus, and afterward proclaimed himself the Creator. I weep in pity for him. He is in hell now!

26/12.29. He was my best friend in the time of my darkness. And after I was delivered out of hell, he came and labored with me, full of repentance and love. Often we rested in each other's arms. Afterward, he traveled far and near in Your great heavens, O Jehovih.

26/12.30. And when he returned to this earth's heavens he did not come to see me. And I was brokenhearted because of my great love for him. Then he founded his heavenly place and called it Hored. And I called out to You, O Jehovih, as to what message I should send him, for I foresaw his kingdom would be broken up and himself ultimately cast into hell.

26/12.31. And You gave me liberty to send him a message in my own way. And in the anguish of my broken heart I sent him a message, saying, in substance, I no longer have any love for you! And I chided him and upbraided him because he did not come to see me, to gratify my burning love. And I foretold him the great darkness and the hell that would come upon him, even as they now are.

26/12.32. Now I repent, O Jehovih, that I sent him such a message! For nearly two thousand years my message has been to me as if I swallowed a living coal of fire!

26/12.33. Ahura ceased. Lika spoke, saying: Because you have pleaded for De'yus, you have turned the etherean hosts to him. To you I allot the restoration of De'yus, alias Anuhasaj. In the proper time my hosts will take you to the hell where he is bound, and you shall be the first to receive him.

26/12.34. Lika then proclaimed a day of recreation, for there were millions of ethereans who desired to meet Ahura and greet him with love and praise.

CHAPTER 13 Lika

26/13.1. Lika spoke before the Rapon hosts, saying: Behold, the hosts of laborers are allotted to their places.

26/13.2. Let us go and examine the earth and her heavens. It is proper that my surveyors measure her land and water, together with all the living on and in it, and especially as to every man, woman and child, and their time of maturity, and the years of the generations of men.

26/13.3. And man that is brought forth out of the earth shall be numbered; and the grade of his understanding measured; and the nature of his desires and aspirations shall be ascertained; which reports shall be copied and sent into the Orian kingdoms, for the deliberations of the Chiefs, so they may determine the requirements of the earth, and the nature in which her roadway shall be strewn with either light or darkness for the ultimate perfection of her soul harvests.

26/13.4. And the heavens of the earth shall be measured, as to the spirits of the dead; and their grades shall be determined, together with their desires and aspirations; the lengths of the times of their bondage to the earth, the places of their habitation, and the nature of their supplies. And a record shall be made, and a copy also sent to the Orian Chiefs for their deliberations.

26/13.5. And the plateaus of the earth's heavens shall also be counted and measured, and their localities mapped out and recorded, and copies also sent to the Orian Chiefs, so that they may determine if any changes to these places are necessary. ||

26/13.6. I appoint Havralogissasa as vice-Goddess in my place during my absence from Theovrahkistan. What do you say, Havralogissasa? She said: Jehovih's will and yours be done. I am rejoiced.

26/13.7. Lika then called Havralogissasa to the throne, and commissioned her vice-Goddess of Theovrahkistan. And after this, Lika gave instructions as to extending the capital, Yogannaqactra, and enlarging the places for reception of the higher grades; all of which were duly provided with the persons to carry out the commands.

26/13.8. And now Lika spoke to Ahura, saying: Behold, you shall return to your kingdom, Vara-pishanaha, for when I come there on my journey, I will resurrect your hosts as Brides and Bridegrooms to the etherean kingdoms. Your labor is

well done; your glory is the glory of billions! May the love, wisdom and power of Jehovih be with you, now and forever!

26/13.9. So Ahura saluted, and was in turn saluted, then he advanced and met the marshals, who conducted him to the arrow-ship, where he embarked and departed.

CHAPTER 14 Lika

26/14.1. In due time Lika's otevan was completed, and he, with the Rapon hosts, as well as one million hosts in attendance to make the necessary surveys and records, entered into the ship and departed for his two years' cruise around the earth and in her heavens.

26/14.2. || Sufficient for the earth is its history which is in the libraries of the earth, including the maps of land and water; and the number of inhabitants; and the living creatures upon the earth and in its water. Therefore, suffice it to say that the revelations of the heavens upon the face of the earth, which records are in the libraries of heaven, shall be disclosed before the generations of men from the records of Lika, Son of Jehovih. ||

26/14.3. This, then, is a synopsis of the atmospherean heavens at that time, namely: In the hells of Hored, with Anuhasaj, alias De'yus, forty billion angels.

26/14.4. In the hells of Te-in, eight billion; in the hells of Sudga, twelve billion; in the hells of Osiris, seventeen billion.

26/14.5. In the smaller hells in other parts of hada, there were, in all, fourteen billion angels.

26/14.6. These ninety-one billion were not all bound in their respective hells; more than thirty billion of them surged about, from one hell to another, often in groups of a billion.

26/14.7. And these groups, at times, descended to the earth, fastening upon mortals, even casting large cities and nations in death. Because they carried the foulness of their hells with them, they impregnated the air with poison, so that mortals were swept off by the million. And these were called plagues.

26/14.8. Lika said: Behold, I will give a new grade to these heavens for a season. From this time, such angels shall be known as being in the first resurrection. But spirits who have quit their old haunts, and joined organic associations, being enlisted in companies, either for labor or for receiving heavenly instruction, shall be known as being in the second resurrection. And such spirits as have attained to etherean grades, being Brides and Bridegrooms of Jehovih, and having ascended beyond atmospherea into the etherean worlds, shall be known as being in the third resurrection.

26/14.9. Angels who engraft themselves onto mortals, becoming like a twin spirit to the one corporeal body, shall be known as reincarnated spirits. But where such spirits usurp the corporeal body, as of an infant, growing up in the corporeal body, and holding the native spirit in abeyance, such spirits shall be known as damons (which was the origin of that name) [i.e., demons –ed.].

26/14.10. Spirits who inhabit mortals in order to live on the substance mortals eat and drink, and often absorbing the strength and life of mortals, shall be known as uzians (vampires). Nevertheless, these shall not include fetals.

26/14.11. All the foregoing, who are not in the way[1037] of resurrection, shall be called drujas. ||

[1037] direction, on the path

26/14.12. Now, behold, there were millions of angels in those days who knew no other life, but to continue engrafting themselves on mortals. And, when one mortal died, they went and engrafted themselves on another.

26/14.13. These were the fruit of the teaching of the false Gods, who had put away the All Highest, Jehovih. They could not be persuaded that etherea was filled with habitable worlds.

26/14.14. And they professed that they had been reincarnated many times; and that, previously, they had been great kings or philosophers.

26/14.15. Some of them remembered the ji'ay'an period of a thousand years, and so, hoped to regain their natural bodies and dwell again on the earth, and forever. Hence was founded the story that every thousand years a new incarnation would come to the spirits of the dead.

26/14.16. Lika said: Spirits who come to mortals purposely to inflict them with pain or misfortune shall be called evil spirits.

26/14.17. And when they go in groups, having a leader, that leader shall be called beelzebub, that is, captain of evil (prince of devils). (And this is the origin of that word.)

26/14.18. In Par'si'e and Heleste there were habited with mortals one billion damons, and one billion two hundred million evil spirits; in Vind'yu there were one billion one hundred million damons, and one billion evil spirits. In Egupt there were inhabited with mortals seven hundred million engrafters (reincarnated spirits), who, for the most part, held the spirits of their victims in abeyance all their natural lives [i.e., were damons –ed.].

26/14.19. In Jaffeth there were habited with mortals more than one and a half billion damons and evil spirits, besides four hundred million vampires. So that in these three great divisions of the earth, Vind'yu, Jaffeth and Arabin'ya, there were habited more than ten billion spirits who had not attained to any resurrection.

26/14.20. Besides all the foregoing there were billions of spirits in chaos, being those who had been slain in wars. Of these chaotic spirits there were in Par'si'e and Heleste a billion; and in Jaffeth two billion; and in Vind'yu two billion. But in Egupt there were not half a million, all told.

26/14.21. So that in atmospherea at the time of Lika, there were more than one hundred and twenty-five billion angels who had no knowledge of, or belief in, any higher heaven.

26/14.22. To offset this great darkness, there were only four billion believers in, and laborers for, Jehovih and his emancipated kingdoms; and many of these not above grade fifty. And these were members of Craoshivi and Vara-pishanaha.

26/14.23. Two billion of them were ashars, laboring with the Faithist mortals of Egupt, Jaffeth and Vind'yu.

CHAPTER 15 Lika

26/15.1. After Lika had numbered all the mortals on the earth, and all the angels in the heavens of the earth, and saw their great darkness, he visited Hao-yusta, and found it a good plateau, capable of all grades up to sixty. And Lika possessed the place and consecrated it to Jehovih; and he left on it three hundred thousand Gods and Goddesses, who were of his etherean host. And after this he returned to instruct Gessica, chief God, for the deliverance of the hells of De'yus, Te-in, Osiris and Sudga.

26/15.2. Gessica had his vessels constructed with walls of fire around the margins, to prevent the drujas from escaping. And in total, there were four hundred vessels built, each capable of carrying one hundred million drujas.

26/15.3. The manner of driving the drujas into them was by leaving part of the fire-wall open, and by fire-brands in the ethereans' hands cutting off sections of drujas from the hells. In this way the ethereans drove the drujas into the vessels, at which point the doorway in the wall of the ship was closed. Then the workers of the ship put it under way and carried them up to Hao-yusta, where the Gods and Goddesses received them, placing the drujas in pens, walled with fire, where they could be treated and restored to reason, after which they were to be liberated in installments, according to their safety.

26/15.4. In the first year Gessica delivered from the hells of hada five billion drujas; but in the second year he delivered thirty-five billion; and in the third year, sixteen billion. After this the work went slowly, for the balance of the hells were mostly in knots, some of them hundreds of millions. And these had to be delivered individually, requiring great labor, power, wisdom and dexterity.

26/15.5. In the fifth month of the fourth year, Anuhasaj, alias the false Lord God, was delivered out of the great knot of hell, in which there had been eight hundred million bound for more than four hundred years. After the manner in which Fragapatti delivered knots, even so did Gessica and his hosts, with brands of fire.

26/15.6. When it was known in which place De'yus (Anuhasaj) was tied (in a knot), and when it was half delivered, Gessica sent for Ahura to come and have the honor of releasing Anuhasaj. And to this end Ahura labored on the knot fifty-five days, and then it was accomplished.

26/15.7. But lo and behold, Anuhasaj was bereft of all judgment, crying out, unceasingly: I am not God! I am not the Lord! I am not De'yus! He was wild, crazed with fear and torments, frenzied, and in agony.

26/15.8. Which Ahura, his friend, saw; and Ahura caught him in his arms. Ahura called to him: Anuhasaj! O my beloved! Do you not know me? Behold me! I am Ahura!

26/15.9. But, alas, Anuhasaj did not know him; pulled away, tried to escape in fear; his protruding eyes not seeing; his ears not hearing. And he kept forever uttering: Let me go, I am not the Lord God, nor De'yus! I am Anuhasaj! Then broke the good heart of Ahura, and he wept.

26/15.10. Then they held Anuhasaj and carried him away into the ship, and Ahura helped to carry him.

26/15.11. Then the ship rose up and sailed along higher and higher, farther and farther, till at last it came to Hao-yusta. And they took Anuhasaj to a hospital prepared for maniacs, and stretched him on his back and held him. Then Ahura called to the Gods and Goddesses to come and help him; and they came and seated themselves around, making the sacred circle.

26/15.12. And Ahura said: Light of Your Light, Jehovih! You Who first quickened him into being, O deliver him!

26/15.13. A light, like a small star, gathered before Anuhasaj's face, and this was the first thing his fixed eyes had yet seen. Then Ahura and the Gods and Goddesses sang sweetly: Behold Me! I am the light! And the life! I quicken into life every living thing. Behold Me! I am with you! I am never away from you! You are Mine now, and forever shall be! Look upon Me! I am in all things! Nothing is, nor was, nor ever shall be without Me! Hear My Love! I am your Creator! Only for love, and for love only, I created you, My beloved.

26/15.14. Anuhasaj gave a long gasp and relaxed his mighty will, then fell into a swoon, all limp and helpless. Still the Gods stood by him, waiting,

watching while he slept awhile. And then, by signals to the es'enaurs, Ahura caused other music to steal upon the scene, to be answered by the distant trumpeters. For the space of seven days Anuhasaj slept; and all the while the great Gods and Goddesses did not relax their wills or steadfast positions. And at the end of the seventh day Anuhasaj began to sing in his swoon, like one weak and out of breath, but half awake.

26/15.15. How could I deny You, O Jehovih! Was the evidence of my own life not before me? I raised up my voice against my Creator! I plucked Him out of my soul; from all people in heaven and earth I dispersed Him. But those who applauded me turned against me! Even as I had turned against You, You All Person!

26/15.16. In my vanity I did not own that I was in You or of You; with my own hand I cut myself asunder from You, O Jehovih! O if only I had perceived I was going farther and farther away; if only I had known the road of life and death!

26/15.17. I see Your judgment upon me, O Jehovih! I hear Your just decree: While the name of God or Lord or Savior is worshipped on the earth I shall labor with the drujas of heaven and the druks of earth!

26/15.18. A most righteous judgment, O Jehovih! While I am in hell or in heaven, in hada or on the earth, I will pursue all peoples, mortals and angels, till I cast out the worship of a God and of a Lord and of a Savior. And You alone, You Great Spirit, Ever Present Person, Everlasting and Almighty, You shall be All in All.

26/15.19. Again Anuhasaj went off in a swoon for the space of three days, and yet the Gods and Goddesses did not cease their fixed places. And again the music was resumed till Anuhasaj awoke and again chanted in Jehovih's praise. And again he relapsed and again awoke; for many days; but at last awoke and saw first of all Ahura. Steadily and wildly he gazed upon him, until his eyes were clouded and as if dead. And he dropped again into a swoon.

26/15.20. Another day the Gods watched him, and sang for him; moved not from the sacred CIRCLE OF JEHOVIH.

26/15.21. Then Anuhasaj awoke, singing: Who was it who taught me to love? Ahura! Who first proclaimed Jehovih to my ear? Ahura! Who was the last to plead Jehovih? Ahura! Who most of all that live labored for me? Ahura!

26/15.22. I broke your heart, O Ahura! I was mad, O I was mad, Ahura! Because of your love, Ahura, you praised me; I was vainglorious and unworthy of you, O my beloved.

26/15.23. A vision of you has raised up before me, Ahura. Second to Jehovih, O my love? O if only

you knew I am here, penitent and heartbroken! I know you would fly to me, Ahura. You alone, I know, who would never desert me, sweet Ahura.

26/15.24. Then again Anuhasaj relapsed into a swoon, wilted, breathless, like one that is dead. Ahura sang:

26/15.25. Behold me! I am Ahura. I have come to you from afar, O Anuhasaj. Awake and behold your love, my love. My heart is broken for you, Anuhasaj. A thousand years I have wept for you. O if only you could awake to know me!

26/15.26. Anuhasaj looked up and saw Ahura. The latter kept on singing: It is not a dream, Anuhasaj. Your Ahura is here. Behold me! I am he. Break the spell, O Anuhasaj. By Jehovih's power put forth your soul! Ahura is here!

26/15.27. Again Anuhasaj relapsed, but not to swoon; merely closed his eyes and sang: Blessed are You, O Jehovih! You have given me a sweet vision! You have shown me the face of my love, Ahura! His sweet voice fell upon my ear! I am blessed, O Jehovih!

26/15.28. You have blessed even these hells, O Jehovih! The darkness of endless death is made light by Your Almighty touch. You alone shall be my song forever. You alone my theme of delight. Jehovih forever! Jehovih forever and ever!

26/15.29. Then Ahura, seeing the spell was broken, said: Arise, O Anuhasaj. I will sing with you. Behold Ahura, your love, is before you. This is no vision. Come to the arms of your love.

26/15.30. And he raised Anuhasaj up, and he awoke fully, but trembling and weak, and knew understandingly.

CHAPTER 16 Lika

26/16.1. In the same time that Anuhasaj was delivered out of hell, so was Anubi, and from the self-same knot. And he was carried on the same calyos to Hao-yusta, the same heavenly place. And he was also in chaos, knowing nothing, only screaming: I am not Anubi. I am not the Savior. I am plain Chesota! (his real name).

26/16.2. And he also did not see and did not hear, but was wild, desiring to fly away. And they held him fast, and, in the same way they delivered Anuhasaj to reason, they also delivered Chesota.

26/16.3. And when both of them were well restored to sound reason, though still timorous,[1038] Ahura took them in his own otevan and carried them to Theovrahkistan, before Lika, for judgment. And great was the time when they came; and especially the desire of the inhabitants to look upon Anuhasaj, the most audacious God that had ever dwelt on the

[1038] easily frightened, reticent, unassertive, timid

earth or in her heavens, and, as well, the much-loved friend of Ahura.

26/16.4. When they came before the throne of Jehovih and duly saluted, Lika said: Where do you come from and for what purpose, O my beloved?

26/16.5. Ahura said: Hell has delivered up the bound. My friends are before you. Then Lika said: In Jehovih's name, welcome. Whatever the Father puts into your souls, utter it and be assured of His love, wisdom and power.

26/16.6. Anuhasaj said: That I am delivered out of hell it is well; that I was delivered into hell it was well likewise. Give me Jehovih's judgment. My purpose before you is to register my vows to Jehovih, so that my record and your just judgment may be carried to the heavens above.

26/16.7. Lika said: My judgment upon you, Anuhasaj, is that you shall judge yourself!

26/16.8. Anuhasaj said: Most righteous judgment, O Jehovih! (And then speaking to Lika:) But do you not know Jehovih's voice?

26/16.9. Lika said: You asked for a great heavenly kingdom. Behold, Jehovih gave it to you. As soon as order is restored, you shall have your kingdom again.

26/16.10. Anuhasaj said: I do not want it.

26/16.11. Lika said: You shall not say, I want this or that; but say that you will do whatever Jehovih has given into your hands. When you have raised up your whole kingdom, behold, you will also be raised up.

26/16.12. Anuhasaj said: Alas me, this is also just. Show me the way; I will labor from this time forth for the billions who were my kingdom.

26/16.13. Lika now bade Chesota (Anubi) to speak. Chesota said: I called myself Master of the Scales and Savior of men. Whoever called on me, worshipping me and De'yus, alias the Lord God, I accepted; whoever did not worship me, or De'yus, or the Lord God, I cast into hell, saying: Depart from me, you cursed, into everlasting torments.

26/16.14. What, then, O Lika, shall be my judgment? For, behold, I cast a billion into torments.

26/16.15. Lika said: Judge yourself.

26/16.16. Chesota said: Alas, the pains I gave can never be called back and undone. Have I, then, no hope?

26/16.17. Lika said: Whom you have pained, go to, and by your good deeds done to them after this, so win their love that they will call you blessed! When all of them have accepted you, behold, it shall be well with you.

26/16.18. Chesota said: O endless task! And yet, it is just. Teach me, then, O Lika, how to carry out this great judgment.

26/16.19. Lika then asked for Anuhasaj to come forward and be crowned; and when he approached the foot of the throne Lika came down and said:

Anuhasaj, Son of Jehovih, I crown you God of Hao-yusta in Jehovih's name, to His service forever. Be with him, O Jehovih, in wisdom, love and power.

26/16.20. Anuhasaj said: Into Your service, O Jehovih, I commit myself forever! Give me of Your love, wisdom and power so that I may glorify You and Your kingdoms.

26/16.21. Lika stretched up his hand, saying: Light of Your light, crown of Your crown, O Jehovih! And the light was formed in his hand, and a crown came out of the light, and Lika placed it on Anuhasaj's head. The latter then sat down on the foot of the throne, and Lika took his hand, saying: Arise, O God, and go your way, and the Father be with you!

26/16.22. With that, Anuhasaj and Chesota saluted and stood aside. And then Ahura saluted and stood aside also; after which Lika granted a day of recreation, during which time the visiting Gods departed for Hao-yusta.

CHAPTER 17 Lika

26/17.1. As this history has overlapped the running story, hear now how it was with Ahura and his kingdom, Vara-pishanaha, which Lika visited prior to the deliverance of the hells of hada.[1039] To accomplish the resurrection of Vara-pishanaha, Lika had previously sent swift messengers to Ye'a-Goo, Goddess of Ha'mistos, in etherea, to bring an avalanza capable of six billion Brides and Bridegrooms for the mid-harvest (mid-dawn).

[1039] Recall that Lika went on a two-year journey to survey earth and its heavens. During that journey he would visit Ahura to resurrect his harvest, and that story is now being told in this Chapter 17.

26/17.2. Accordingly, at the time Lika and his Rapon hosts were visiting Ahura, the Goddess, Ye'a-Goo, came down in her avalanza, fully equipped. Her avalanza was egg-shaped with its outside veiled, and was seven miles high and five miles wide every way, habitable throughout. On the outer surface, but under the veil, were twelve thousand porches with banisters.[1040] The propelling vortices were within the center, and the workmen were in the summit. On the lowest porch were five hundred thousand es'enaurs, and on the highest porch one thousand trumpeters.

[1040] handrails, railings

26/17.3. Ye'a-Goo's compartment and the place of the Holy Council were in the middle; and her throne faced to the north, like the earth's vortex.

26/17.4. Ahura said to Lika, Son of Jehovih: My Brides and Bridegrooms I give to you; honor this dissolving kingdom by performing the marriage ceremony. Lika said: Your will and Jehovih's be done. Thus it was arranged, and the two, along with the Rapon hosts, ascended the throne together and sat upon it.

26/17.5. Ahura had previously prepared his hosts, in all, four and a half billion Brides and Bridegrooms, and arrayed them in white; they anxiously awaited

the coming of Ye'a-Goo, and were on the lookout to see her magnificent ship descending. A place of anchorage had also been previously made, together with accommodation for the spectators, of whom there were one and a half billion, being adopted wanderers, rescued from the various hells during the past hundred years.

26/17.6. The Brides and Bridegrooms were arranged in semi-circles facing the throne, leaving a place for the avalanza, which would be above them, so that when Ye'a-Goo descended from her ship's bottom she would be in the center of the semi-circles and before the throne.

26/17.7. While the ship's workmen were anchoring, Ye'a-Goo and her Holy Council descended to the platform, and saluted the Gods and Goddesses on the throne in the Sign, THE GLORY OF THE FATHER, and Lika and the others answered under the Sign, THE ABANDONMENT OF SELF!

26/17.8. Ye'a-Goo said: In Jehovih's name I come to answer the call of His Son, to deliver the emancipated Sons and Daughters.

26/17.9. Lika said: Behold, O Daughter of Jehovih, the Brides and Bridegrooms are before you. To you I give them in Jehovih's name!

26/17.10. Ye'a-Goo said: My beloved, do you know the resurrection of the most high heavens?

26/17.11. Response: Reveal, O Goddess; our faith is strong. ||

26/17.12. Ye'a-Goo instructed them, and then the usual ceremonies followed, but concluding with the seventh degree of emuth, in Jehovih's voice: To be My Brides and Bridegrooms forever?

26/17.13. Response: To be Your Brides and Bridegrooms forever, O Jehovih! To labor for You, and to be mouthpieces for Your commandments, and to be Your expression forever! And to be in concert with Your most high Gods for the resurrection of mortals and angels.

26/17.14. Jehovih: Whom I receive as Mine forever! To be one with Me in My kingdoms; for which glory I accept you as My Sons and Daughters, Brides and Bridegrooms forever!

26/17.15. Response: And be Your Sons and Daughters! To be one with You forever, Most High, Jehovih!

26/17.16. Ye'a-Goo said: Behold the crowns the Father bestows upon His loves, to be theirs forever. (And now the Rapon Chiefs, with Lika, gathered of the curtains of light and wove crowns and cast them forth, billions, and the power of the Great Spirit through their wills bore them upon the heads of the Brides and Bridegrooms.)

26/17.17. Response: Crown of Your Crown, O Jehovih! Glory to You, Creator of worlds!

26/17.18. Ye'a-Goo: The Father's ship has come for His chosen. Walk in and rejoice, for you are His harvest. Gods and Goddesses are waiting for you, as a woman waits for her first-born. They will receive you with joy and love. Yes, they are crying out to me, Daughter of Jehovih, why do you take so long? ||

26/17.19. Lika now saluted the Brides and Bridegrooms, and said: Arise, O my beloved, and go your ways, the Father calls.

26/17.20. The Brides and Bridegrooms saluted, saying: Alas, we have not paid our teacher, Ahura. And every one plucked from the rays of Jehovih's light a flower of love, and cast it at Ahura's feet, saying: Most blessed of Gods, love of my love; Jehovih be with you!

26/17.21. Ahura did not respond; only burst into tears. And now, while the Brides and Bridegrooms were going into the ship, Ye'a-Goo came along the platform, accompanied by the chief marshal and his staff, and these were followed by Ye'a-Goo's High Council. The Rapon Chiefs rose up and received them, and they all sat on Jehovih's throne in relaxation and fellowship.

26/17.22. Thus ended the ceremony. The music of the two spheres now commenced; Ye'a-Goo and her hosts embarked, and she gave the word, Arise! and lo, the great avalanza started from its foundation, amid a universal shout of applause from the four billion. Higher and higher rose the ship of fire, toward the bridge Chinvat, toward the etherean heavens.

CHAPTER 18 Lika

26/18.1. After the judgment of Anuhasaj and Chesota at Theovrahkistan, Ahura asked Lika for assistance to remove the remainder of Vara-pishanaha to Hao-yusta, which Lika granted, allotting ten million of his etherean hosts to accomplish it. With these Ahura, Anuhasaj and Chesota accomplished the removal.

26/18.2. Not many days after this, Sudga was delivered from the hells of Auprag, and because Ahura had been previously informed as to the time, he accordingly had gone to Auprag, to be ready to receive Sudga, and help restore him if required.

26/18.3. Sudga, on his delivery from the knot, where there had been thirty million bound, was bereft of reason, but not gentle like Anuhasaj, but fierce, battling right and left, a very maddened maniac that neither saw nor heard, but raved and cursed with all his strength, choked up with madness. For all the curses of his broken-down kingdom recoiled upon himself; the projective curses of his billions of slaves were piercing his soul from every quarter.

26/18.4. But they held him firmly and carried him into the ship, which sailed for Hao-yusta, where he was landed in the same condition. Ahura was with him, and Ahura arranged for a circle of deliverance to assemble and labor in the restoration. And it required thirty days and nights to bring him around, so he could even see and hear; but as for his judgment it was yet a hundred days more before it manifested.

26/18.5. So Ahura could not wait any longer with him, but returned to the hells where Te-in was bound, the Ak-a-loo-ganuz, for Te-in was to be delivered. But again Ahura was disappointed, for Te-in was neither frightened nor wild nor mad, but limpid, helpless as water, and with no more knowledge than a vessel of water. His energies had all been exhausted, and in a dead swoon he lay in the heart of the knot. Him they also carried to Hao-yusta, and Ahura provided for his restoration.

26/18.6. But before Te-in awoke from his stupor, Ahura departed for Osiris, who was bound in the hells of Prayogotha. Osiris had been in hell now for more than a hundred years, and in a knot for fifty years.

26/18.7. When the false Osiris was delivered he was deranged, but preaching Jehovih, calling everybody Jehovih, and everything Jehovih. Him they also carried to Hao-yusta and provided restoration for him. And Ahura went there also to assist with all his wisdom and strength.

26/18.8. Thus were delivered all the self-Gods who had rebelled against Jehovih and established the great confederacy, of which not one vestige was now left.

26/18.9. But of all the angels delivered out of the hells and knots not one in ten was of sound judgment, while more than half of them were only drujas at best.

26/18.10. Thus was founded the new kingdom of Hao-yusta, as yet in the charge of the ethereans, who were to commit it to Anuhasaj and his one-time confederates, for their deliverance.

26/18.11. It came to pass in course of time that Sudga, Te-in and Osiris were restored to judgment, and in this matter Anuhasaj, Ahura and Chesota were constant workers. And when they were all restored, they in turn set about to restore others, to which labor they were committed till the close of dawn.

26/18.12. Osiris, Te-in and Sudga desired to go before Lika, to be adjudged and sentenced; and they all sentenced themselves, which was granted to them. On this occasion Osiris said:

26/18.13. Your lessons are near at hand, O Jehovih. But who will learn them? Mortals go insane because they have not learned to throw their cares upon You. To throw government upon You, O Jehovih, is this not wisdom? To cast riches and

kingdoms into Your lap; to own nothing; to have nothing; is this not the sum of the highest happiness?

26/18.14. Whoever does this will battle against no man for anything in heaven or earth. But he who does otherwise will sooner or later descend into hell. For what is hell but the opposite of bliss? What is battling against others, but sowing the seed of anarchy in one's own soul? To battle against others is to gain the lower, by sacrificing the higher, of which latter You, O Jehovih, are the summit.

26/18.15. To go against You, O Father, is to go against one's fellows; to go against one's fellows is to go against You. And who can go against You without sooner or later evolving his own fall?

26/18.16. To mortals You have given kings and queens, and shown them that sooner or later their kingdoms will fall to pieces. And yet Lords and Gods, seeing these things, will not believe. Every one, in his own conceit, imagines his particular kingdom will be governed more wisely than all his predecessors. And yet his also falls.

26/18.17. Now I will turn to find You, O Jehovih, and the search shall be everlasting. Kingdoms are nothing to me; all possessions, except wisdom and love, are but vanity and vexation. I know You are above all else, and yet You are that which has given Yourself all away, so that none can look upon Your face. Truly You have hidden Yourself away; to be like You is to hide away the self of one's self; and that which will remain will be Your mouthpiece and Your hand. ||

26/18.18. Then Sudga spoke to Jehovih, saying: Why was I puffed up, seeing that I did not even create my own self? Nor did I have anything in earth or heaven to use or to work with, except substance already made. Yes, I leapt into Your garden which You had planted.

26/18.19. I raised up my voice against You; because You were too Holy for my gross senses to perceive, I condemned You. I wanted You gross, so that I could look upon You; so that I could walk around You, and behold Your stature. I saw that all men were like me in this.

26/18.20. Therefore I made a figurehead of myself; I said to Your children: Behold me! And at first they were pleased, because they imagined they had found a Creator they could measure. But Your eye was upon me, Your hand pointed the way and the manner of my iniquity. And they searched me out and found I was only a man, like they themselves. And, so, they condemned me.

26/18.21. The fool acknowledges no person unless he can grapple with him,[1041] and find the arms, and their length, and the feet and their standing place. How vain I was in this, O Jehovih!

[1041] wrestle him, engage with him, interact with him, seize him, grip him

26/18.22. He who professed Your Person I denounced as a fool; because I did not see Your completeness, You allowed me to pursue my vanity. Because I had risen above acknowledging Your Person I was forced to make man the All Highest; and this drove me to make myself the all highest man. But You did not come against me to beat me from my iniquity, but gave me full play to do my utmost.

26/18.23. On all sides You have encompassed Your creation with liberty. Even Your enemy You have not restrained. He stands in public, saying: Jehovih, I deny You. If You are mightier than I, strike me down. Behold, I deny You and Your Person! You Void Nothingness! You fool Creator, with Your half-created world. You Who have created sin! And created misery! You Father of evil! O You dumb Nothing.

26/18.24. Yes, even to him You have given free speech; and he builds up his own soul in his own way. And for a season he is the delight of the druk and the druj; yes, they fasten upon him, and he gains a multitude of evil ones, divided one against another, but the seed of his curses takes root in them, and he becomes encompassed with foulness and bondage.

26/18.25. To find harmony in You, O Jehovih; to measure the Goodness of You; to rejoice in one's joys; to treasure Your best gifts; to laud[1042] Your love; to love You because You have given me power to love, and things to love; to rejoice in Your fruits and flowers and all perfected things; to harp forever upon Your glories and the magnitude of Your creation; to sing praises to You for harmony wherever found; to love to comprehend all good things; to find the good that is in all men and women; to rejoice in delights; to teach others to rejoice, and to search after all perfected beauties and goodness and righteousness and love; these shall be my service to You, my everlasting Father.

[1042] praise, extol, acclaim, glorify, cherish

26/18.26. To not seek to find imperfections; to not seek to find disharmonies; to not seek to find evil; to not seek to find ugliness; to not seek to find evil in others, nor their darkness nor shortcomings; to not seek to prove imperfections upon You, O Jehovih; to find no fault with You; to not complain against You; to not complain for trials nor for hardships, nor for the evil others inflict me with; to not quibble because I cannot comprehend Your vastness; to not quibble for myself; to not speak evilly against anything You have created. O Jehovih, make me strong and wise forever. ||

26/18.27. Te-in spoke to Jehovih, saying: Where is the limit of experience, O Jehovih! And how short have I not been before You, My Father! Behold, I had learned all philosophies; I had been taught for a long

season in the right way, but I rebelled against You, my Creator.

26/18.28. I had been taught to not hoard up anything; to own nothing; to desire nothing but wisdom and love. And Your teachers, O Jehovih, showed me the evidence of thousands of great rulers, and every one of them had come to evil and destruction. Why then, O Father, was I not wise in the evidence before me? But I rose up against all this testimony, and I fashioned a mighty kingdom. Yes, You allowed me to try in my own way to the full.

26/18.29. I went not by peace but by war; I raised up standing armies and great warriors without limit; by force I established myself, but only as a tree that grows up and is cut down. But what was I in Your great universe, O Jehovih? What was my experience but the repetition of others who had been before me?

26/18.30. Now I will be wise; most cautious in my wisdom, and slow to proceed. But how can I make my experience profitable to others? You have stood me far away; whoever hears me will say: Ah, if I had tried it I would have succeeded better. You prick each one to go in and try, but they all fail. Yes, they reiterate[1043] their failure; but of this experience where is the profit to others? How can I ever reach them, O Jehovih!

[1043] restate, say again, go over, retrace, play back, recite

26/18.31. What greater profit do I have than a mortal who dwells on the earth? Have the angels not testified for thousands of years that the rich man was crippling his own soul, and that the king and queen were binding themselves with chains for the habitation of hell? But they will not heed; every one hopes he, at least, will find a way to escape; to gain prestige over others; to be a leader; to have servants; to be idle; to live at ease; to have great possessions; to revel in luxuries. Are these not more powerful motivators than another's experience; greater in the eyes of the ignorant than all the wisdom of earth and heaven?

26/18.32. You have wisely shaped Your creatures, O Father! You make great servants of us in a way we do not know of. Behold, I desired a mighty kingdom in heaven, and You gave one into my hand. Yes, I flattered myself with my success; I laughed at the Gods who had been before my time. How things are changed now, O Jehovih!

26/18.33. You have made me a servant of servants; yes, by my own hand I have bound myself. Have I not heard mortals say: O if only I had a kingdom to rule over! O if only I had great riches, how good I would be! And because You deny them for their own good, they complain against You. Who shall answer for the vanity of men and angels! They do not have patience with You, Who created them alive and know what is best.

26/18.34. One says: There is a great king, why does he not do a great good? Or, there is a rich man, why does he not do a great good also? O if only I were in their places. ||

26/18.35. How shall I show them, O Father, that to be a king is to go away from doing good; that to be a rich man is to deny goodness? Yes, by the very act of possession he is testimony in the opposite way. For he who is good gives all; even as You gave all and so, made all things. And the greater the possessions the greater the bondage. Who has so small a responsibility as he who has nothing? This is the sum of wisdom, O Jehovih; and all men and all angels sooner or later will acknowledge it.

26/18.36. Better You have made it for the servant than for the master; better for the poor than the rich; and these things will also come to their understanding in course of time. But how can I, O Father, make them know wisdom without experience, to accept the testimony of others' tortures in hell?

26/18.37. Behold, You gave me great learning when I was of the earth; and when in hada great advantages to attain to deep wisdom; but, after all, I was caught in a snare of my own setting. How much, then, O Father, must I expect of the multitude? Happy is he who has nothing, and desires only wisdom and love. To cultivate such a garden, what a harvest will ripen out to him. ||

26/18.38. When the three had thus spoken before the throne and before the High Council, Ahura stood aside and spoke also. He said:

CHAPTER 19 Lika

26/19.1. O if I could sing You a song of delight, You All Highest. Or find the words to make plain Your marvelous ways. But You have limited me as a shadow, of which You are the substance. Your causes are deep and of long times; my judgment: less than a breath of air; I resolve and reason and devise, but all is nothing before You.

26/19.2. Today my soul is buoyed up with great rejoicing; You have sent me my loves. I would bind them with sweet words; their wisdom I would feast upon forever. In Your great mercy, Jehovih, You have showed me a world of delight.

26/19.3. How can I repay You, or make Your countless millions understand the way of rejoicing? O if I could show them the secret way of bliss; or turn them in the direction of the All Highest! O if only they could be the Within; to know the delight of that which proceeds outward.

26/19.4. O if I could make them understand; to look upward instead of downward; to look inward instead of outward. And how You follow up Your

wayward children; Your truants that strive to go away from You.

26/19.5. They wander off, and You give the slack of the leading line to them. They go as if around a circle, and come to the place of beginning at last. O if I could prevail upon them at the beginning; if I could save them the first journey of the circle. O if only they would go slowly and with You always, Jehovih!

26/19.6. But You enrich them with Your bounteous fields; they travel far and are footsore and weary; and the two causes are like a new book of songs. O, that experience may never die! And Your creations never cease to have adventurous Sons and Daughters!

26/19.7. O, if only I could understand Your Greatness; or find in the darkness the light that glorifies Your countenance. I drink deep of my own folly, and my eyes wander about because of the darkness. I come upon Your pathway and burst forth with a song of delight. Yes, I rejoice for the darkness I have passed through; because of it I am more buoyant in my love for You, my Creator.

26/19.8. How can I make all Your people sing songs to You; or teach them to never harp on the dark side of things? I have seen the tree of hell they planted in their own souls, and the way they cultivate it. They do not know what is meant by singing praises to You, and of Your growth in them.

26/19.9. Why will they interpret me by words, or not realize that I sing of the exuberance of the soul? O if I could inspire them to talk good of all things; to harp forever on the beauties You have made, instead of the ills and horrors around about. Can they never understand what it is to sow the seed of the tree of endless delight?

26/19.10. O if only I could call them to You, Jehovih! Or that I could lift their aspiration up from the shadows of death. I would follow them into Your two great gardens which You have created; that which is green, where they go and curse You; and that which is ripe, where I have found You full of love. Because I said: Sing to Him forever; pray to Him with great rejoicing, they interpret me to mean words uttered like a parrot. Yes, they grumble forever.

26/19.11. To find You, O Jehovih; to glorify the good that comes along, this is the salvation of the world. Of this, my songs shall never end; without a shadow of darkness You will tune my voice forever. I will sing and dance before You; the germ of happiness in my soul I will nurse as Your holiest gift. For of all the trees that You have planted in the soul of men and angels, this is the most glorious; for it is the perfection of Your Voice, which sings in all Your living creatures. ||

26/19.12. When Ahura ended his song, then Lika spoke, for the Voice of Jehovih was upon him. He said: Many leaders I have created for the earth and her heavens; but not one have I created with power to make a leader of himself. My hand is upon those whom I choose; with wisdom and power I raise them up from the beginning.

26/19.13. To a people on the earth I give a king; to the inhabitants of My heavens I give Lords and Gods.

26/19.14. Because you have tried the fullness of self, and raised up mighty realms in heaven, only to come to nothing before My hand, you are as a new power in these heavens.

26/19.15. As by the name Jehovih, I have maintained the Faithists in earth and heaven, so shall you rule over My enemies, in righteousness, love and good works, by the names Lord and God, which they shall worship until the coming of the next dawn. But I will come in that day and deliver you and them, and there shall be no more Lord or God upon the earth or in its heavens.

26/19.16. Do not grieve that you have had great kingdoms, and been overthrown and cast into torments; for you have been prepared in My works, so that through you I could reach those who are not of the flesh and blood of My Faithists. And to the extent that you have gone to the farthest limit of glory and of the darkness of hell, so will I give to you wisdom, love and power accordingly.

26/19.17. For, to make ready for the Kosmon era, I want not a few, but billions in heaven and earth, to inspire those who live in darkness.

26/19.18. As I delivered you, so shall you deliver them; because they will accurse themselves with war and with standing armies for the sake of earthly glory to their rulers, you shall encompass them, break them up, and deliver them into My kingdoms, which are peace and love.

26/19.19. As you have been delivered out of hell, so shall you deliver the kings and queens of the earth out of their kingdoms in which they will unknowingly bind themselves in condemnation before Me. They shall be made to understand that, whoever assumes a kingdom, shall not rule it to his own glory without reaping the fruits of hell.

26/19.20. When the king goes forth, he shall not be afraid he will be cut down; nor shall his marshals stand around him to protect him, for My Person shall shield him, and his people will shout with great joy when his steps draw near. To serve Me is not in prayer only, or in rites and ceremonies, but in stretching forth the hand to do good to others with all of one's might.

26/19.21. Because you have proved that force and violence only establish for a day, and are not of Me,

so shall you make them understand that whoever uses force and violence or armies to sustain himself is not of Me, but is My enemy, and is on the way to destruction.

26/19.22. Whoever is a king, or a general, or a captain, and in war, either offensive or defensive, professing to serve Me by rites and ceremonies and praises, is a mocker of Me and My kingdoms; yes, a blasphemer in My sight; he provides the way of his own torments. These are My creations: to answer force with force, violence with violence, mockery with mockery; as the seed is sown, so shall the harvest come to the sowers.

26/19.23. Nor shall evil, darkness and misery cease on the earth till I have disbanded the dealers in death; by My own hand I will liberate the nations of the earth; their armies shall go away, like the winter's snow in sun of summer. To which end you shall be My workers, with wisdom, love and power.

CHAPTER 20 Lika

26/20.1. During the fourth year of dawn, the Voice of Jehovih came to Lika, saying: My Son, you shall provide yourself a sufficient army, and you shall take away from the earth all angels below the first resurrection, except those fetals who are under the dominion of My heavenly rulers.

26/20.2. And you shall provide them separate regions in My lower heavens, from which they cannot return to mortals. And you shall appoint rulers and teachers over them, to deliver them out of madness, evil and stupor.

26/20.3. You shall appoint teachers and rulers from your etherean hosts for this purpose; but at the end of dawn they shall give their places to atmosphereans selected from Theovrahkistan.

26/20.4. From this time forth My atmosphereans shall begin to help one another, not depending upon having all teachers come from My etherean heavens.

26/20.5. Lika then called up At'yesonitus and told him of Jehovih's words, and further added: I therefore allot this labor to you. And I give you twelve generals, for the different regions of the earth; and to each of the twelve I allot five million ethereans, whom you can draw from the armies that were engaged in delivering the hells and knots.

26/20.6. At'yesonitus said: In Jehovih's will and yours, I am pleased. I will divide up the regions of the earth among the twelve generals, and give to each one of them five million, according to your commandments.

26/20.7. At'yesonitus then sent officers out into different regions in atmospherea to select the sixty million deliverers, commanding them to report to Theovrahkistan, in the Valley of Tish, his heavenly

place, where he took the twelve generals Lika had assigned him.

26/20.8. Lika gave At'yesonitus a list of the spirits to be taken away from mortals, that is, the engrafted, the damons, the familiars, the vampires, the lusters, and all other spirits that otherwise lead mortals into darkness and crime; showing him the regions of the earth where they were most numerous. With which list, At'yesonitus and his generals made themselves well acquainted before starting on this perilous enterprise.

26/20.9. At'yesonitus then ordered the shipbuilders to provide him twelve thousand fireboats, with bulwarks of fire, and with gateways.

26/20.10. In the meantime, Lika sent Yussamis with four hundred geographers, mathematicians and surveyors to find the necessary plateau to which At'yesonitus could send his captured hosts.

26/20.11. Yussamis therefore founded the six heavenly plateaus known as the Ugsadisspe, a name signifying the HEAVEN OF THE DESTROYING SERPENTS.

26/20.12. These, then, were the six heavens of Ugsadisspe, namely: Tewallawalla, over Arabin'ya, one thousand two hundred miles high; Setee'song, over Vind'yu, one thousand miles high; Go'e'dhi, over Jaffeth, one thousand one hundred miles high; Ellapube, over Uropa, one thousand miles high; Apak, over North and South Guatama, six hundred miles high, and bordering on Yaton'te, the subjective heaven of the ancients, which was now being re-established by Kaparos; and Fue, over Chihuahi, nine thousand miles high.

26/20.13. Yussamis provided these heavens with no roadways, in order to prevent the delivered spirits from flocking together, in which case they might run into anarchy (hells). And, accordingly, appointed to each of these heavens one ruler of the rank primal God, selecting them from the etherean hosts, but empowering them to bestow their thrones on successors at the end of dawn, giving them terms of office not less than two hundred years, but subject to the limiting power of God of Theovrahkistan.

26/20.14. Lika gave four thousand messengers to At'yesonitus, and twelve thousand messengers to Yussamis, to whom he also gave sixty million laborers. But each of them provided their own heralds, musicians, marshals and captains in their own way.

26/20.15. Now, therefore, At'yesonitus and Yussamis, receiving their armies of laborers, fell to work, the former to delivering, and the latter to receiving the drujas of the earth. And Yussamis put his hosts to building houses, hospitals and other heavenly places, and to founding cities and provinces through the primal Gods under him.

CHAPTER 21 Lika

26/21.1. Jehovih had said: All angels below the first resurrection, except infants, shall be known in heaven and on earth as drujas, for they are those who do not have capacity in knowledge or strength of individuality. ||

26/21.2. As there are paupers, vagrants, beggars and criminals, on earth, who are druks, so are there spirits in hada who are a great trial to both mortals and angels.

26/21.3. And they inhabit mortals and the houses that mortals dwell in. Some mortals have one or two of them; some a score; and some have hundreds of them. Some of them continue to inhabit mortal dwellings long after mortals have abandoned them, even till they fall in ruins. And whoever comes into such a house, the drujas come upon him to live on him and with him.[1044]

[1044] Here we see that haunted houses, which mortals have stories about, can be worse than mortals imagine.

26/21.4. And if a mortal has greater wisdom and strength of soul than the drujas, he rules over them, to a good purpose, reforming them and raising them up out of darkness and helplessness.

26/21.5. But if the drujas have greater power than the mortal, then they pull him down in darkness, making him into a man who lusts after the affairs of earth. Sometimes they help man to riches and great power; and if he has sons and daughters who are brought up in idleness, ease and luxury, then the drujas fasten upon them, leading them in their own way, of lust and debauchery, or hard-heartedness.

26/21.6. The flesh-eater is their delight; and the drunkard their great joy. The man of riches, and kings, generals, fighting men, harlots and soldiers, are great treasures to them. And all manner of intoxicating things, that mortals delight in, are great feasts and rejoicings to them. The priest and the preacher who live in ease and luxury, performing showy rites and entertainments, are great harvests for them to revel with.

26/21.7. Sometimes the drujas rule over their mortal, and his neighbors call him mad, and they send him to a madhouse,[1045] which is to them a city of delight. When mortals engage in war, slaying one another, the drujas have great merriment, taking part, by inspiring the mortals into the conflict.

[1045] mental hospital, insane asylum

26/21.8. The pleader (lawyer) is a favorite to them, for his vocation brings them into the center of contention, craft and lying; he is to them a fortunate habitation.

26/21.9. The magician who works miracles and tricks is their favorite, for with him and through him, they can make themselves manifest. And when they show themselves, and are questioned as to who they are, they answer to any name that will please or

flatter, even at times pretending to be Gods and Saviors!

26/21.10. The tattling woman who talks about her neighbors is a good home for drujas; and if the woman is given to talk evil, they are rejoiced beyond measure. The man who is a great boaster, and liar, and slanderer, is a choice house for them to dwell in.

26/21.11. The cheater and defrauder, the miser and the spendthrift, the curser of Jehovih, the curser of the Gods, is like a citadel for them to inhabit.

26/21.12. They do not go, for the most part, away from the mortal they inhabit while he lives; no, they lack the wisdom or strength to go more than one length away. Some of them have strength to go to a neighbor or to a neighbor's house. And if a mortal curses his neighbor to die, then those drujas who can go to that neighbor, seek out some poisonous infection and inoculate him to death, which is called casting spells.

26/21.13. No, there is nothing too low or foul for them; and for the most part they are no more than idiots, and deranged imbeciles,[1046] answering to any name or request, like a man who is drunk, one so very drunk that he does not know or care.

26/21.14. A large city full of crime and debauchery, with rich and fashionable people, and people of evil habits, suits them better than a country place.

26/21.15. Drujas dwell as numerously among the rich and fashionable as among the poor; they fill the bawdy-house and the temples of the idolaters; a court of justice full of pleaders (lawyers) and criminals is their delightful resort, but a battle in war is a sweet amusement to them.

26/21.16. A laboring man who is good and honest is of little value to them, unless he is a gross feeder or drinker of intoxicating beverages.

26/21.17. A man who marries a rich, lazy woman, receives with his wife a hundred drujas, or more.

26/21.18. A woman who marries a rich, lazy man, or a gambler, receives with her husband a hundred drujas, or more.

26/21.19. Drujas rule over mortals more than mortals rule over them. It was because of their abundance and their power to do evil, that Jehovih commanded His chosen to marry among themselves; and to withdraw from other peoples, and make themselves a separate and exclusive people, so that they would not be inhabited with drujas.

26/21.20. When a mortal dies, and he had dominion over his drujas, not only will his spirit rise to the first resurrection, but his drujas also, as a result of which they are all delivered into light.

26/21.21. When a mortal dies, and his drujas had dominion over him, then his spirit becomes a druj also, and he becomes one with them, fastening on

[1046] In 1882 when Oahspe was published these were descriptive terms, not meant derogatorily; their literal meanings were intended and the readers of the time took them as such. Idiots are the lowest mental grade, and imbeciles the next higher of the lowest.

whoever comes along; but if it is in a house and no mortal comes, upon whom they can fasten, then they remain in that house. And here they may remain a year or ten years or a hundred years, in darkness, knowing nothing, doing nothing, until other angels come and deliver them, which is often no easy matter, requiring bodily force to carry them away.

26/21.22. Jehovih gave certain signs to both angels and mortals, by which it shall be known both on earth and in heaven, who is master over the other, a mortal or his drujas, and, consequently, such matter determines to what place the spirit of a man will most readily fall after death:

26/21.23. If the mortal cannot control his habit for intoxication, or gluttony, or avarice, or debauchery, or laziness, or lying, or hypocrisy, preaching what he does not practice, or sexual indulgence, or vengeance, or anger, or tattling mischievously, then he is, indeed, a victim in the hands of drujas, and at the time of his death he becomes one with them.

26/21.24. For if he does not have power to rule in such matters while he is in the mortal world, he will be no stronger by the loss of his corporeal body.

26/21.25. If the mortal, on the other hand, shall have risen to control himself over these habits and desires, then he will be indeed, at the time of death, already entered into the first resurrection; and the drujas, if he has any, will be delivered also.

26/21.26. And whether they are mortals or drujas, neither their words and professions,[1047] nor their prayers nor religious rites and ceremonies, are of any value to them; but by the works and behavior of mortals all things are known and proven.

[1047] declarations, proclamations, pretences, claims, affirmations

26/21.27. So that Jehovih's high-raised Gods only need to pass once over a corporeal city, to determine whether it is in resurrection or declension. And such Gods put their angel laborers to work, sorting the afflicted as a mortal would his cattle.

26/21.28. And if a city is badly cast in drujas, dragging mortals down to destruction spiritually; then the angels inspire those mortals who are on the path of resurrection to move out of the city, and after that they cast the city in fire and burn it down.

26/21.29. And while it is burning, and the drujas distracted with the show, angels of power come upon them and carry them off, hundreds of millions of them. And the mortals are thus cleared of those who would have bound them in darkness after death.

26/21.30. In this matter the infidel curses Jehovih because the houses are burned, for he judges matters by the things his soul was set upon. He says: What a foolish God! How wicked, to burn a city.

26/21.31. For he does not understand that all things are Jehovih's; and that His Gods under Him do not work for man's earthly aggrandizement, which is the curse of his spirit, but they work for his spiritual

resurrection in their own way, according to the Father's light in them.

26/21.32. To accomplish the resurrection of the drujas dwelling with mortals on the earth, Lika, Son of Jehovih, had appointed At'yesonitus, with his twelve generals, very Gods in wisdom and power, each one to a certain division of the earth.

CHAPTER 22 Lika

26/22.1. Jehovih spoke to Lika, saying: These are My ways; reveal Me to them. Those who do not know Me, shall be made to know Me; My labors shall rise up before them, and their understanding shall be opened.

26/22.2. They shall know what I mean when I say I will destroy or I will build up. I have heard man in his vanity, judging Me. His eyes are on the earth only; and delighting in houses and riches. Because I take them away from him, he complains against Me.

26/22.3. I gave man an example in his own child who delights in sweets, idleness and vain pleasures. Man takes these from his child, saying: Behold, they are not good for you, except in great temperance![1048]

[1048] moderation, self-restraint, sparingly

26/22.4. In what way have I injured you, O man? Where have I destroyed anything that contributed to your spirit? Where have I allowed destruction to come upon you, while you followed My commandments? Why shall you complain because I laid great cities in ashes? Did you see the millions of drujas you were holding down in darkness by your evil habits?

26/22.5. I am not in anger, neither do I pull down nor burn up any place in a passion. As you go forth to destroy a row of houses to stop a great conflagration (fire), shall the people murmur against you for such an act? For your hand is stretched forth to do a good work for the whole city.

26/22.6. My heavens are magnified cities, and when a mortal wing offends, behold, I clip it short. They are all Mine; and with My own, no one can question My authority, which I wield for the resurrection of the whole.

26/22.7. You have wept because of the destruction of the books of great learning of the ancients; but you do not know your own words. Did I not see, O man, that you would never wean yourself from the doctrines of the dark ages if the books of great learning were not destroyed!

26/22.8. In all ages of the world you have been bound to the ancients; you are forever searching backward for wisdom; and attentive to the angels of the dead who pretend to be ancients. I behold the latter, and that they are drujas.

26/22.9. I send wise angels down to them to deliver them out of darkness. And they come and

bear the drujas away from you, for your own good and theirs. My wise angels allow mortals to burn up the books of the ancients; for I command them to make you open your understanding to the living present.

26/22.10. Jehovih spoke to At'yesonitus, and through him to the twelve Gods of deliverance, saying:

26/22.11. Go forth, My son, in wisdom and power. Your labor requires great strength and stratagems. For you shall find the drujas bound firmly to mortals and to mortal habitations (houses). As a drowning man clings to a log, so cling the drujas to mortals. As a delirious man, mad with drunkenness, in fear flies from his best friends, so will the drujas fly from you and your hosts who shall attempt to deliver them.

26/22.12. They will inspire their mortals to dread an innovation of the ancient doctrines. Yes, both of them, not knowing it, will bind themselves together with great tenacity.

26/22.13. But you shall deliver them apart nonetheless; by stratagem, or persuasion, or with a strong hand. And when you have them separated, you shall surround the drujas with flames of fire, and carry them off to the boats, which are bulwarked with fire. And you shall deliver them in the places My Son, Yussamis, has already prepared for them.

26/22.14. You shall not only deliver the drujas, but cause mortals to hate them.

26/22.15. Mortal kings shall issue edicts against magicians, prophets, seers, and priests; and the consultation of spirits shall come to an end. And man on the earth shall turn to his own soul, which is My light within him, and he shall cultivate it and learn to think for himself. ||

26/22.16. At'yesonitus prepared a record to give to mortals; and so, by inspiration it was given. And the nature of the record was to teach mortals to be guarded against drujas, and know who was afflicted with them.

26/22.17. This, then, that follows is the record, even as it stands to this day in the libraries of heaven, namely:

26/22.18. The man who says: I pity my neighbors, they are surrounded with drujas!

26/22.19. The man who says: Only fools believe in obsession!

26/22.20. The man who says: There is no All Person!

26/22.21. The man who says: My way is wisdom; yours is wicked!

26/22.22. The man who says: Let no one dictate to me! I will have nothing but liberty to the uttermost!

26/22.23. The man who says: As the priest thinks, so do I!

26/22.24. The man who says: If only you had my knowledge!

26/22.25. The man who says: The ancients were wiser than we!

26/22.26. The man who says: The ancients were fools!

26/22.27. The man who says: Whoever does not see as I do is a heathen!

26/22.28. The man who says: Whoever does not worship my God is wicked!

26/22.29. The man who says: Wisdom is book-learning!

26/22.30. The man who says: There is no wisdom in books!

26/22.31. The man who says: My book is sacred; it contains the sum of all revelation and inspiration!

26/22.32. The man who says: There is neither inspiration nor words of inspiration!

26/22.33. The followers of the ancients only.

26/22.34. He who will have nothing to do with the ancients.

26/22.35. He who ignores rites and ceremonies and prayers.

26/22.36. He who depends on rites and ceremonies and prayers.

26/22.37. Whoever denies the Ever Present Person.

26/22.38. Whoever follows the counsel of angels or men.

26/22.39. Whoever will not learn from the counsel of men and angels.

26/22.40. Whoever feels prayers and confessions to be good for others, but not necessary for himself.

26/22.41. Or says: I will lead and supervise; you be my servant!

26/22.42. Or says: Behold my rights!

26/22.43. Or: Behold my earnings!

26/22.44. Or: Behold my possessions!

26/22.45. Or talks about himself and his experiences.

26/22.46. Or tattles on others.

26/22.47. Or judges his brother, or criticizes him.

26/22.48. The self-righteous, who says: Behold me, I am holy!

26/22.49. Or who does not desire new light, or says: The old is good enough!

26/22.50. Whoever labors for himself only.

26/22.51. Whoever does not labor for others in his wisdom and strength.[1049]

26/22.52. Who seeks his own ease.

26/22.53. Who does not consider others' welfare more than his own.

26/22.54. The hypocrite preaching one way and practicing another.

[1049] i.e., wholeheartedly; not token (merely symbolic) or empty gestures, nor as a ruse or feint

26/22.55. Who does not openly speak his doctrines, lest his words jeopardize[1050] profit for his earthly means and associations.

26/22.56. At'yesonitus said: For these are all as much under the bondage of drujas as is the drunkard, harlot or murderer. And after death their spirits float into the same hada of darkness.

[1050] put at risk, endanger, imperil, injure, harm, hurt

CHAPTER 23 Lika

26/23.1. When At'yesonitus' generals and their hosts went through Vind'yu, Jaffeth and Arabin'ya, they concerted with the Gods who had in their charge the inspiration of Capilya, Moses and Chine. And not only did the angel generals remove the drujas from mortals, but inspired mortal kings and queens in those great divisions of the earth to issue edicts against magicians and priests who consulted with spirits.

26/23.2. Jehovih had said: It shall be a testimony in the latter days (kosmon) to the inhabitants of the earth of My proceedings; not with one division of the earth only, but with all places. For they shall in after years search history and find that in the same era in these three great divisions of the earth the kings and queens issued edicts against spirit communion. And this fact shall be testimony of My cycle of Bon; in which man shall understand that I come not in one corner of the earth only, and to one people only; but that I have them all in My charge, as a Father who knows His own children.

26/23.3. Nor did I give them the same aspirations; for one I send westward to circumscribe the earth; one I build up with a multitude of languages, and a multitude of Gods; and the third one I build up without any God except Myself. And they shall understand that where there are many languages there are many Gods worshipped; where there is one language, there is only One worshipped, even I, the Great Spirit.

26/23.4. For in kosmon I will bring them together; and these diversities shall be a key to unlock the doctrines and languages of times and seasons long past.

26/23.5. Man living away from other men becomes conceited in himself, deploring the darkness of others, and great nations likewise become conceited of themselves and their doctrines.

26/23.6. Each one of the great peoples saying: Behold those barbarians! I was the chosen of His special care. Those others are only heathens, and have not been worthy of the Great Spirit's concern.

26/23.7. But in this day I plant the seed of My testimony, which shall come up and blossom, and bear fruit in three thousand years. ||

26/23.8. At'yesonitus and his generals, with their millions of angel hosts, cleared off the drujas of the earth, the angels of darkness. They extended east and west and north and south, around all the earth, in all its divisions, into every nook and corner.

26/23.9. Day and night At'yesonitus and his armies labored, neither ceasing nor resting, but in good method went right on, filling all the lowest place of heaven with their transport boats of fire.

26/23.10. And the boats sped here and there without ceasing, loaded in their ascent with the screaming, frightened drujas, all under guard, and duly preserved against accident or harm by the wise angels over them.

26/23.11. Some drujas were easily captured and carried away; others were weak, helpless and harmless; but hundreds of millions of them were mad, and most desperate; and yet others were evil, fearful in their desperate oaths, and in foul talk; and dangerous.

26/23.12. But others were most pitiful in their love to linger with their mortal kindred; mothers, whose children dwelt on the earth; and children spirits, whose mothers dwelt on the earth. To separate them and carry away such drujas was a most heart-rending task, requiring Godlike souls to accomplish it.

26/23.13. Jehovih had said: As a mortal mother will cling to the mortal body of her dead child, till her friends must tear them apart, while all souls who look on are brokenhearted because of her love, even such is the bond between the spirit of the dead and the mortal left behind.

26/23.14. But when My wise angels look upon them, and perceive they are carrying each other down in darkness, then they shall be torn asunder; and the spirit shall be taken away and provided for ultimate resurrection, and only permitted to visit the mortal kin under due guardianship. ||

26/23.15. On the battlefields of the earth were hundreds of millions of spirits in chaos, still fighting imaginary battles, not knowing their bodies were dead; knowing nothing but to curse and fight; roving over the battlefields; and they would not leave, except by capture and being carried off.

26/23.16. Thus did At'yesonitus and his mighty hosts clear the earth. But of their great labors and wonderful adventures a thousand books could be written, and thousands of heroes singled out, whose great achievements overwhelm one's belief because of the manifested love and power.

26/23.17. And yet not much less were the labors and adventures of Yussamis in Ugsadisspe and her six heavenly places, where his etherean hosts labored unceasingly, preparing places, keepers, nurses,

physicians, and teachers, for the delivered drujas, the billions.

26/23.18. Jehovih said to Yussamis: You shall sort the drujas; the peaceful to themselves; the dumb to themselves; and then the mad, the chaotic, and all other of My afflicted ones; providing sections and places for them. And provide them teachers, nurses and physicians; for they shall be delivered out of darkness also. Yes, every one of them shall become as a star of glory in heaven.

26/23.19. And Yussamis and his Gods developed the six heavens of Ugsadisspe; established places for the tens of billions of drujas; and provided order and discipline, and altars of worship, schools, colleges, factories, and all things required in a primary heaven.

CHAPTER 24 Lika

26/24.1. Jehovih spoke to Lika, saying: Behold, the end of dawn draws near; go once more around the earth and her heavens, and examine into the labor of your Gods. And you shall take with you your Rapon hosts, and a sufficient number of heralds and attendants, and such musicians and messengers as you desire.

26/24.2. And when you have come to Yaton'te, My subjective heaven, you shall stay a while with Kaparos, and re-establish it in greater holiness and efficiency. For this is My only subjective heaven in the regions of the red star.

26/24.3. Behold, the spirits of those who die in infancy call out to Me, saying: Tell us, O Creator, how is it with the earth? How is it with mortals who dwell on the earth? What do they toil at? Do they have schools, hospitals and factories, like ours? Do mortals have mishaps and trials? And do they have roadways, and oceans of water on the hard earth?

26/24.4. How can these things be, O Jehovih? Why is it that mortals cannot go down into the earth and to the bottoms of their oceans, even as we do in the heavens?

26/24.5. How did You create us alive in the earth? What was the place like? Why do mortals carry around with them such earth-houses (bodies)? Can they not go in them and out of them at pleasure?

26/24.6. What do mortals mean, O Jehovih, by mortal life and mortal death? Does the clay and stone and water they dwell in (the earth body) have life and death? What do they mean by: This is mine and that is yours?

26/24.7. Shall everyone retain his own body? How do the earth bodies grow? Do they eat clay and stone? And water? Where do they get their blood? And do they eat hair, so that they may have earth hair?

26/24.8. Why is it that they do not bring up their bodies with them when they are dead? Do they wear clothes over the spirit body only, or over the earth body also?

26/24.9. Great are Your works, O Jehovih! Take me to Yaton'te, Your great subjective heaven. We would learn by figures in pantomime the illustrations of the earth. We would learn by Your panoramic heaven what mortals do. How they live and what their schools are like. How they have contrived to teach the corporeal senses by corporeal things. How their boats are made and propelled; how their vehicles travel along upon the solid earth. ||

26/24.10. Jehovih said: For which reason, O Lika, you shall see to it that Yaton'te is perfected to this instruction, as well as to arouse from stupor, the spirits of the dead who do not desire to rise up from the earth.

26/24.11. Lika told the Rapon hosts Jehovih's words; and he also gave command to his chief marshal to provide the necessary otevan with officers, heralds, musicians and messengers.

26/24.12. Accordingly, as soon as all things were ready, Lika committed the throne of Jehovih, in Theovrahkistan, to his vice-Goddess, and Lika and the Rapons, with their attendant hosts, departed on their journey.

26/24.13. Now since Lika first came to the plateau of Theovrahkistan, it had become inhabited by billions of angels, and they were high in the grades.

26/24.14. So much so, that the officers of selection were already preparing them by the millions for Brides and Bridegrooms to Jehovih. And there were thousands of heavenly cities besides Yogannaqactra, which were now in beauty, gaiety, refinement and delight, with music, and most magnificent rites and ceremonies.

26/24.15. Then there were officers over these officers, whose place it was to sort and arrange the inhabitants of cities; and others over these for each one hundred and forty-four cities; and yet another over these officers, and he was called MARSHAL OF THEOVRAHKISTAN. And he was of the same rank as the marshals of the hosts of Lika, conferring with the MARSHAL IN CHIEF OF JEHOVIH'S THRONE.

CHAPTER 25 Lika

26/25.1. Jehovih said to Lika: Finish your visit and your inspection, My Son, in all the places of hada on the earth, leaving the land of Jaffeth to the last. And you shall go there, at the time of Chine's resurrection, and descend with your ship and take him up from the earth.

26/25.2. And you shall bring him with you to Yogannaqactra, where he shall remain the few days that dawn remains; and when your hosts ascend to etherea you shall take Chine with you and make your home his home until such time as he is taught the ways and powers of the higher heavens.

26/25.3. For, since his corporeal life is a sacrifice for the resurrection of men, he shall receive special care and assistance in heaven. ||

26/25.4. Lika had been previously informed by the God of Chine as to the time Chine would die, and be burnt up, with his ashes scattered to the four winds; and the re-gathering up of a corporeal form of Chine; and the seven days' duration prior to being taken up into the otevan. So Lika shaped the course of his otevan, according to the instruction of his messengers, who had been appointed for that purpose, so that he would reach the field in time to raise up Chine before the multitude.

26/25.5. The God of Chine had prophesied to mortals, through his ward, that a fire-ship would descend from heaven on a given day, and take Chine up to heaven.

26/25.6. Accordingly, a great multitude of mortals were assembled in the ash-field, where they cast the ashes of the dead, watching for the heavenly ship.

26/25.7. Of which matters, Lika had been previously informed by his messengers; and Lika had in turn informed the God of Chine as to the time he would appear with the ship, so that he (God) could cause Chine to walk in the middle of the field and so, be caught up.

26/25.8. And in the hands of these great Gods, all these matters were carried out to the hour and minute. And Lika caused the fire of the ship to be made visible to mortals. And the size of the ship was ten times larger than the field of the dead, so that when the people saw the light of the ship they feared and trembled, and many of them fell down bewailing that the world was coming to an end.

26/25.9. So God caused Chine to walk out in the field, and Lika sent down a whirlwind and took him up into the ship, in the presence of tens of thousands of mortals assembled.

26/25.10. And now Lika bore his course for Yogannaqactra, for the end of the dawn of Bon was at hand.

CHAPTER 26 Lika

26/26.1. Lika sent messengers to all his Gods and Lords, to install their successors, and to bestow them; after which, the Gods and Lords were to report in Theovrahkistan ready for the cyclic resurrection. And he commanded them to bring their etherean hosts

with them, except those who volunteered to remain the next dan of two hundred years.

26/26.2. Lika had previously sent word to etherea by his swift messengers, to Lissa, Goddess of Teannakak, in etherea, next to Howgil. And he said to Lissa: My resurrection will be eight links, each one equal to eight billion Brides and Bridegrooms. Send a cowppon to deliver them.

26/26.3. Lissa sent word back to Lika, saying: O Jehovih, I am delighted with the command of Your Son, Lika, Chief of Vetta'puissa! I will deliver the chain of cowppon.

26/26.4. Then Lissa gave her commands in Teannakak, to have her builders construct the cowppon; and she also set her officers to work selecting the hosts she would need for her great undertaking. For she had been notified in sufficient time, as it was a matter of great magnitude even in etherean realms.

26/26.5. And so perfectly were Lissa's commands carried out, that all was ready not one day too much or too little wide of the mark. And then she embarked with her hosts for the red star, the earth, with her billion trained resurrectionists; on her long journey, twenty billion miles!

26/26.6. Jehovih had said: Carry far My Brides and Bridegrooms; make them know the magnificence of the heavens I have created. House them not together in a small corner. Let them feast their souls on the splendors of My great heavens!

26/26.7. Meanwhile Lika and his hosts in Theovrahkistan were getting ready for the ceremonies and for the ascension.

26/26.8. The Gods, with their hosts, were now coming in from every quarter of the lower heavens, bringing in their harvests and quartering[1051] them in the places allotted by the marshals.

[1051] lodging them; providing temporary living quarters

26/26.9. Most conspicuous and beloved of all was Ahura. Next to him were the five true Gods: Inane, Injek, Inlay, Inoal and Inyith, with their heavenly hosts restored to them; for it was through these five Gods that the three mortals, Capilya, Moses and Chine, had delivered the Faithists of Vind'yu, Jaffeth and Arabin'ya. These five Gods had in five years changed the mortal dominions and laws of Vind'yu and Jaffeth, and sent four million Faithists on a westward journey across the earth; and, along with the Lord God Gitchee of Guatama, had firmly established the All One [the Everpresent Great Spirit] in the four great divisions of the earth, and had delivered from bondage all the Faithists on the face of the earth.

26/26.10. Great also was the work accomplished by At'yesonitus, and by Yussamis; and by the Gods who had delivered the hells and the knots; and by many others. So good and great were the works of

them all, that a history of any one of them in the five years' labor, would make a book that a man could not read in a lifetime.

26/26.11. And they had left successors to carry out what they had founded; so that all the lower heavens were in order, system and discipline, the like of which had not been for two thousand years.

26/26.12. The drujas of the earth were removed away from mortals; the battlefields of the earth were cleared of the chaotic spirits slain in wars.

26/26.13. Thus the whole earth and her heavens were delivered into a new condition, in the way and form of Jehovih's light.

26/26.14. And this was the Arc of Deliverance in Bon.[1052]

[1052] see image i078

26/26.15. Then descended Lissa with her chain of cowppon; with her ships of fire stretched wide as the earth. And the hosts of Theovrahkistan, the Brides and Bridegrooms, sixty-four billion Sons and Daughters of Jehovih, stood, waiting, watching, nervous, but filled with inexpressible delight.

26/26.16. And they saw the cowppon coming; knew the mission of the mighty Goddess, Lissa, Daughter of Jehovih!

26/26.17. Arrayed in spotless white, the sixty-four billion stood; shuddered at the etheric current, the whirlwind of the higher heavens; stood pure, the exalted affianced[1053] of Great Jehovih!

[1053] betrothed, engaged to be wed

26/26.18. Nearer and nearer came the mighty sea of etherean fire; and nearer, till it landed at the plateau of Theovrahkistan.

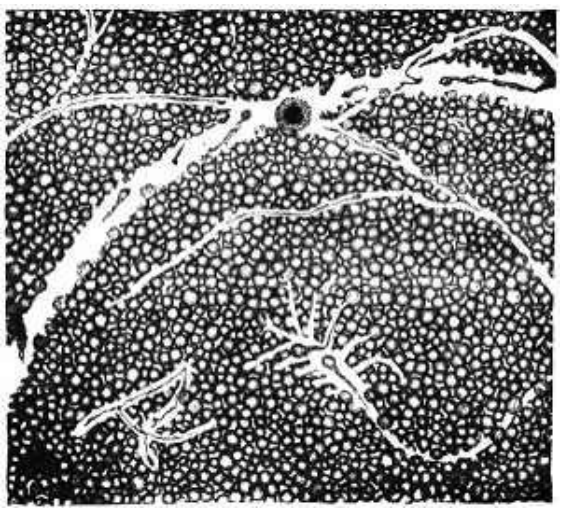
26/26.19. Then Lissa came forth, saluting; and, being answered by great Lika, Jehovih's Son, proceeded before Jehovih's throne.

26/26.20. Then Lissa demanded in the usual form, why she had been summoned in Jehovih's name. Lika also answered in the usual form: To bestow Jehovih's affianced Sons and Daughters.

26/26.21. After this, each of the five Gods of the earth took their hosts and bequeathed them to Jehovih, through Lissa, His Daughter.

26/26.22. But so great and grand were the ceremonies that mortal words cannot describe them. And as for the awe and magnificence, together with the music, could they be described to mortals, understandingly, they scarcely could live, because of the enchantment.

26/26.23. But there is a time, and a limit, and an end to all such matters; and so there was to the labor of Lika, Son of Jehovih. The hosts were wed, and they marched aboard the great etherean ships, the cowppon. Lika and his hosts went into his own airavagna. And, as it were, with a thread of light he made fast to the cowppon, and gave the word, the command to go.



i078 **The Earth in the Arc of Bon**. Showing the arc through which the earth traveled in the cycle of Moses, Capilya and Chine. And Jehovih made a sign of the triumph of light to endure four hundred years. Jehovih said: Let the period of four hundred years be a sign to those who come after. || And it was so. For at the termination of that time, both Israelites and Brahmans abandoned the higher law and established kings and rulers among themselves. And this is also one of the numbers of the prophets to this day.

26/26.24. Then up rose the mighty seas of fire, the eight-linked cowppon and the airavagna! Slowly, steadily moving onward, upward, higher and higher, faster and faster, and still higher. And thus departed Lika with his billions of upraised Sons and Daughters of Jehovih. And thus ended the dawn of Bon.

END OF BOOK OF LIKA, SON OF JEHOVIH

Book of the Arc of Bon

Being a history of Capilya, Moses and Chine, the three great leaders-forth of the Faithists in the time of Lika, Son of Jehovih. As Lika's book is of the heavens, so is this book chiefly of earthly affairs in the administration of God.

CHAPTER 1 Arc Bon

History of Capilya

27/1.1. In the mountains of Dharma, in the high country of Yatinghadatta, in Vind'yu, God, Son of Jehovih, chose the family of Capilya for gathering together the scattered Faithists, and establishing them in safety and prosperity.

27/1.2. Six generations previous to the time of Capilya, God came down from his holy hill in heaven to visit the land of Shem, now called Vind'yu.

27/1.3. And God called aloud over all that land, but no man could hear his voice.

27/1.4. Then God called his angels, saying: Come here. Behold, here is a great country, with millions of people, but they cannot hear the voice of God.

27/1.5. God commanded the angels to go down among mortals, and to dwell with them for six generations.

27/1.6. To the angels God said: By inspiration and otherwise, lead man and woman together as husband and wife, to the profit of the voice of God. Raise me up a man who can hear me, for I will deliver the Father's chosen.

27/1.7. The angels of God, half a million of them, then came down to the earth. The angel, Hirattax, was commander over them. He divided his angel hosts into groups, and allotted them certain places in the land of Vind'yu, where they were to dwell and to labor.

27/1.8. In those days the Faithists were known by the names Vede, Par'si'e, Hiyah, and Syiattahoma, beside various other names of less note.

27/1.9. In some places they were slaves; in other places serfs; and in still other places, hidden away in wildernesses and among the mountains; being

nonresistant and timorous, having suffered great persecution by the idolaters of Dyaus and other false Gods and Lords.

CHAPTER 2 Arc Bon

27/2.1. These are the generations of the scattered tribes, contributory to the bringing forth of Capilya:

27/2.2. In Brahma, begotten of the Lord, Hathiv, who begot Runoad, who begot Yaid, who begot Ovarana, who begot Chesam, who begot Hottaya, who begot Riviat, who begot Dhor, who begot Avra, who begot Lutha, who begot Jaim, who begot Yanhad, who begot Vravishaah, who begot Hoamya, who begot Wothcha, who begot Saratta, who begot Hriviista, who begot Samatrav, who begot Gatonat, who begot Thurin, who begot Vrissagga, who begot Hesemwotchi, who begot Ratha, who begot Yoshorvat, who begot Capilya.

27/2.3. Know, then, the way of God through his holy angels, and profit in the light of his revelations.

27/2.4. Capilya was a natural born iesu; and also a natural born su'is and sar'gis.

27/2.5. God said: Behold, man shall not only learn to bring forth seedless fruits in his garden, but also learn that all flesh tends in the same direction, toward barrenness.

27/2.6. And as man draws nearer and nearer toward the light of Jehovih, so does his race become less prolific. And when man attains to be one with the All Light, behold he is iesu also.

27/2.7 God said: By diet and by fasting, iesu can be attained, even by many who do not have it. But the natural born iesu stands more to the way of Jehovih.

27/2.8. When Capilya was born, a light in the form of a crescent appeared above his head, and the voice of God spoke out of its light, saying: This is my son. By him I will overthrow the governments of the tyrants who have persecuted my people.

27/2.9. When Capilya's mother was pregnant, the angels of Jehovih, under the archangel Hirattax, stood guard over her, thinking holy thoughts night and day, by which the mother's soul ran constantly to heavenly things.

27/2.10. And when Capilya was born, behold, Hirattax appointed a host of one hundred and forty-four angels to be with the child day and night. Into four watches of six hours each, he divided the guardian angels.

27/2.11. So the angels of God taught Capilya from the time of his birth, and he became wise above all other children.

27/2.12. || But, of the way in which God rules over nations for the glory of the Creator, consider the history of this deliverance. ||

27/2.13. Jehovih had allowed the power of the kings of Vind'yu to become centered chiefly in Yokovrana, king of Hafghanistun, of the capital, Oblowski, a great city dedicated to Dyaus. Yokovrana held forty provinces and four hundred cities tributary to himself, and every city furnished one governor, and these were the Royal Council of king Yokovrana.

27/2.14. By the laws of Hafghanistun, the oldest male heir succeeded to the throne; but in case the king had no male heir, then the king's oldest brother's male heir succeeded to the throne. Therefore, every king desired a son, but Yokovrana was frustrated by the plans of the loo'is, the angels of Jehovih.

27/2.15. For Hirattax, chief loo'is, had said: I will not only raise up an heir to You, Jehovih; but I will have dominion over Your enemies, to Your own glory. For by inspiration, I will lead the king of kings to marry with a barren woman; and because he shall have no heirs, he shall become a tool in my hands for the deliverance of the Faithists, who are persecuted and outlawed.

27/2.16. And in those days, whoever was of the seed of the worshippers of the Great Spirit, Ormazd, was outlawed from receiving instruction. So that the chosen, the Faithists, were held in ignorance, lest a man of learning might rise up among them and deliver them. And the angel of Jehovih foresaw that Capilya should be a learned man, and acquainted with the cities and the Royal Council. For which matter the angel, Hirattax, provided the chief king, Yokovrana, to be childless, and to desire an heir as successor to the throne.

27/2.17. When the king consulted the oracle, behold, the angels of Jehovih had possession, and they answered the king, saying: Put your wife away in a dark chamber for nine months, and she will deliver into your hand a male child, who shall save the crown from your brother's child.

27/2.18. The king told the queen, who was near the time of limit for women (menopause), and she would not believe. Nevertheless, she also went to consult the oracle, and to her the angel of Jehovih said: Have not kings killed their wives in order to obtain one who shall birth an heir to the throne?

27/2.19. The queen acknowledged this, adding: What, then, shall I do, for in truth I know I shall bear no child.

27/2.20. The angel said: Do as the king has said, and the angels will bring a male child to you in your dark chamber; and your maids and your servants shall see to it that no other woman enters into your place; and they will testify that the child is your own. Neither shall you, under penalty of death, inform the king otherwise.

27/2.21. On the other hand, the angels of Jehovih foretold the father and mother of Capilya, even

before his birth, that the child would be carried away and given to the king, Yokovrana, known for his cruelty and the most hated of men. And the angels said, moreover: Neither shall you grieve the loss of the child, for Ormazd will make him a deliverer of his people. And it shall come to pass that on the day the child is delivered to the queen, its own mother shall become its nurse.

27/2.22. Thus it came to pass; and, at the time of the birth of Capilya, the angels carried him into the city of Oblowski, into the king's palace, and to the queen's arms, in the dark chamber. And in that same instant of time, the angels illumined the chamber, so that all the maids and servants saw the child and the light, and they were frightened, and fell down, beseeching Dyaus for protection.

CHAPTER 3 Arc Bon

27/3.1. When Yokovrana went to the temple to do sacrifice, the high priest implored him to consult the oracle in reference to the child, and for his kingdom's sake. And so he consulted the oracle, and the angels of Ormazd said to him: O king, before whom all people fear, hear the angels of heaven and be wise, for your kingdom's sake, and for Capilya. Behold, you have maintained the custom of your forefathers, and caused to be slain on the altar of your God, Dyaus, twelve young men and twelve virgins for every day of the twelfth new moon, so that by blood your God would triumph on the earth, and that you would be the most feared of kings. And you have subdued all the regions of the rich earth to honor you and your laws.

27/3.2. Therefore, the God of heaven says you shall no longer pursue the sacrifice of human blood, but instead you shall make the blood of the lamb sacred, and the sacrificial lamb shall be called the Lamb of your God. And on the day of your first sacrifice, you shall bring Capilya to the altar, and sprinkle upon his head, as a blood offering to your God, the blood of the lamb you have slain. And he shall be called CAPILYA, THE LAMB OF HEAVEN.

27/3.3. To this the king assented, and Capilya was accordingly sprinkled with the blood of a lamb, which was sacrificed in the altar of the king. Thus ended the first of the evil edicts of the evil Gods of Vind'yu; and from that time, mortals were no longer sacrificed to the Gods by consent of the kings.

27/3.4. Capilya was called Yokovrana's son; and he was taught all things that were lawful in those days to teach a prince; and because he was prepared for the throne, he was made acquainted with the kings and governors of all the tributary cities and countries in the land of Vind'yu.

27/3.5. || Of the matters concerning Capilya revealed in this history, know that in all things he was directed by the angels of Jehovih (Ormazd).[1054] ||

[1054] see image i114

i114 **Capilya**, of India, an i-e-su, living three thousand four hundred years before kosmon in the cycle of Lika.

27/3.6. When Capilya had attained maturity, he asked the king for leave to travel, saying to the king: Is the greatest wisdom not that which comes by the eye and the ear? And is it not wise that he who may some day become king should acquaint himself with his kingdom while he is yet young? For then, he will not only see and hear better than if he were old, but he will have time to weigh the nature of the government, as to its best adaptation to the people.

27/3.7. To this the king replied: You are already wise, my son; you know enough about the earth and

her people according to the laws of the ancients. Therefore to travel for wisdom's sake would be great folly. Your eyes and ears are too sharp already; it is better for you that you do not see the people of your kingdom. For the time may come when you shall need to use great severity upon them; therefore, if they remain strangers to you, your sympathy will not lead you away from justice.

27/3.8. Capilya said: You reason well, O king; and because you are wise, I have no credit in being wise also. For it must be true that a son has his wisdom from his father. And since you have so wisely put me off with your arguments, answer me this: Is it not profitable to a young prince, before he has the cares of a mighty kingdom, to go abroad and enjoy the pleasure of the world?

27/3.9. The king said: There are only three pleasures in all the world: eating and drinking is one; sleeping is another; the presence of women is the third. Why, then, shall a man go abroad?

27/3.10. Capilya said: And yet you hide the true reason as to why you desire your son not to travel.

27/3.11. The king said: If you tell me the true cause, then you shall go wherever you desire.

27/3.12. Capilya said: First, then, I will say to you that I rejoiced because you did deny me; for I so loved you, O king, that I knew no joy but to remain with you. And, moreover, you so love your son, you would not have him go far from you?

27/3.13. The king was so delighted with this answer, he said: In truth, O prince, you have guessed rightly. And if you find it in your heart to leave me for a season of travel, then I will indeed bear with your loss until you return.

27/3.14. Capilya traveled for nine years, and he went to the uttermost extent of the land of Vind'yu, east and west, and north and south. And because his nurse, who was in fact his real mother, had told him thousands of tales about the persecution of the Faithists, and their sufferings, he sought to obtain information about these scattered people, but as yet he did not know he was of that race.

27/3.15. At the end of nine years Capilya returned to Yatinghadatta, rich in knowledge about the inhabitants of Vind'yu. And when he came before the king, Yokovrana, where he was received in great honor, he related the knowledge he had obtained concerning the country, its extent and grandeur, and its hundreds of great cities and innumerable people. To all of this wisdom the king lent a willing ear; and he declared Capilya was the wisest and most learned man in all the world.

27/3.16. And now the time had come when God, Son of Jehovih, came to establish Jehovih, and begin the deliverance of the Faithists, and to collect them together in the places designed for them.

CHAPTER 4 Arc Bon

27/4.1. The word of Jehovih (Ormazd) came to Capilya, saying: Son of heaven, hear the Voice of the Ever Present! Capilya asked: What do You mean, the Ever Present?

27/4.2. Jehovih (Ormazd) said: Behold Me; I am not of the king's laws; I am the Maker of kings. They have made a law against Me, the Ever Present. They have scattered My people. They have denied My people the right to obtain knowledge.

27/4.3. Capilya said: My eyes and ears have proved these things. What shall Your servant do?

27/4.4. Jehovih said: You shall deliver the slaves to freedom, and provide them places to dwell together, according to the laws of the ancients.

27/4.5. Capilya said: O Ormazd (Jehovih), why have You put this upon me, Your servant? Why did You not place this matter into the hands of the Vrix? [Faithists –Ed.]

27/4.6. Jehovih said: You are yourself of the race of Faithists [Vrix'Vede –Ed.], and have been prepared for this labor from the time of your birth. Go and find your nurse who cared for you in infancy, and when you have her alone, say to her: Nurse, the voice of heaven has come to me, saying "Capilya, you are of the race of Faithists," what do you say? And the nurse will say to you: My son! My son! Alas me! Do you think I would be the cause of your death, or your mother's death? For is that not the law?

27/4.7. Capilya went and inquired of the nurse, and she said to him: My son, my son. Alas me! Do you think I would be the cause of your death, or your mother's death? For is that not the law? Capilya answered: That is the law. But tell me the truth, and I swear to you, both under the name of Dyaus and under the name of your God, Jehovih (Ormazd), that your words shall be secret with me, as the God's will. Am I an adopted Vrix?

27/4.8. The nurse said: Behold, you have loved me all your days; from my own breasts you were fed. Shall I then lose your love, and so, die of a broken heart?

27/4.9. Then Capilya made an oath before the Gods, and after that she answered him, saying: I am your mother, O prince! The angels of the Ever Present came to me in the moment you were born, and carried you into the queen's arms; and the king did not know, even to this day, that you were anything other than his.

27/4.10. Capilya said: Why has this been done to me?

27/4.11. The nurse said: Hear me, O prince! The king's wife was barren; the king desired a son who would be heir to the throne.

27/4.12. Capilya interrupted: And you bartered your flesh and blood with the queen for this?

27/4.13. The nurse said: Patience, O prince! I am of a race that owns only One King, the Ever Present! Respect me, therefore, till you have learned the whole truth. The angels of Ormazd came to me before your birth, saying: Alas, the Chosen People are persecuted and abused, scattered and despised; but because they are faithful and most virtuous, the Ever Present will come and deliver them. Then I said to the angels: What is this matter to me? Behold, I am myself only a servant, and can do nothing.

27/4.14. Then the angel answered, saying: You shall have a son and name him Capilya; and he shall be the deliverer of your people. For which purpose he shall receive great learning. But because great learning is denied to your people, your son shall be adopted by the queen; and the king, believing it is his own son, will render to the child learning, and power also.

27/4.15. And I said to the angel: Flesh and blood of me are nothing if by this I can serve Jehovih (Ormazd).

27/4.16. Capilya said: Since you committed me to your God, then I am indeed His. || Now while they were yet talking, Jehovih spoke to Capilya, saying: I come not to give new doctrines to men, but to rescue My people from bondage, and to restore equal rights to the inhabitants of the earth. For this purpose you, O Capilya, were sent into the world. Because you were of the race of the Faithists, My voice has come to you.

27/4.17. Because the king imagines you are his son, and loves you dearly, you shall not suffer from his hand. Go, then, where I will lead you, and it shall be testimony to you, that I am the Ever Present, moving the Faithists by means of the spirit to come to you. ||

27/4.18. In due time the prince departed from home, not advising the king of his purpose; and he went as Jehovih led him, and came to Hosagoweth, near the river Vesuthata, where there was a forest, with meadows interspersed, and he found a camp of four families of wandering Faithists, and they were famished with hunger, and ragged.

27/4.19. The prince, seeing they feared him, said: Do not be afraid; I am not here to persecute or drive you away. As you perceive by my dress, I am a prince, yet do not judge me to be your enemy come to destroy you. For, by the same power you were led here, I was also led. And I bequeath to you this land, to be yours forever. Cease, therefore, traveling about, but stay and begin tilling the soil.

27/4.20. Yatithackka, the rab'bah, said: What do you mean you were brought here by the same God? Then, in truth, you know the signs and passwords?

27/4.21. Capilya said: I have learned none of these things; but even as there is a legend among your people that one would come of Jehovih and restore His chosen people, so do I declare to you, I am he. So you may know your Ruler is my Ruler, take me in private with you, O rab'bah, and the Ever Present will give the signs and passwords, and thus prove me.

27/4.22. Moreover, I say to you in prophecy, that before three suns have risen and set, there shall come to this place hundreds and hundreds of your people. || Now when the rab'bah had examined Capilya, and found that he had the signs and passwords, he wondered exceedingly. The prince then had the Faithists lay wood and stone in the form of a crescent, and its size was sufficient to seat one hundred people. He said: This is the altar of Jehovih (Ormazd). Let us sit here tonight, for the Father's voice is with me.

27/4.23. During the day, many more came; so by nightfall there were one hundred, men, women and children, and the prince commanded them to sit on the altar of Jehovih (the crescent). And presently the Voice spoke in the middle of the altar, saying: This is My Son, about whom it has been prophesied, that one would come to restore My people. Behold, I am the Ever Present, and not in the figure or image of a man, but I am the All Space and Place, doing My will through My angels and through the souls of men. Be steadfast in righteous works and love toward one another; and most just to a fraction with all other peoples. I will establish Myself with you, even as I was in the ancient days with your forefathers.

27/4.24. Capilya then appointed the oldest rab'bah as chief of the altar; and this was the first established family [community –Ed.] since many hundreds of years, that was assured by a prince that they would not be driven off.

27/4.25. The next day the prince took the people a little way off, about half an hour's walk, and he said to them: Build here another altar, for again, before nightfall, others shall come, but here. Let the Ever Present have an altar provided for them. Accordingly the people labored in faith, and built another altar; and when it was finished, and before the sun had set, many wanderers, Faithists, came to the place.

27/4.26. Capilya said to them: Come to the altar of Ormazd, for He desires sacrifice [worship –Ed.] of all whom He blesses. And they went in and sang, and prayed, giving thanks to God. Jehovih said: Permit Capilya, whom I have sent to you, to build three more altars at like distances apart; for I will bring My people together for the three places of sacrifice.

27/4.27. The next day, many more wanderers came, who had escaped from the province of Anassayon, where a war was being carried on against

raiders from Tubet, the high mountain region. And Capilya built altars for them also; and he also appointed rab'bahs and chief rab'bahs to them.

27/4.28. Now, behold, they were without food, and many had been famished for many days. Capilya, perceiving that some of the people were suspicious of him, said to them: Whoever has faith in me that I am of Jehovih, let him stand with me tonight, for the Father will manifest to us.

27/4.29. Not more than forty came to the place designated; for they feared Capilya was an impostor. And when they were assembled, Capilya tried them, and found, in truth, they had faith. And he said to them: Stand in a circle and join hands, and I will stand in the center. Yet I do not know what the Great Spirit will do for us.

27/4.30. And when they were standing thus, Jehovih sent a cold wind, and down from heaven came an abundance of Ahaoma,[1055] enough to feed all the people for many days. Nor did any man know what ahaoma was made of; but it was savory and nutritious.

27/4.31. And the people came and ate, and also gathered up the ahaoma, and carried it home. Capilya said to them: Because Ormazd has done this, go into the altars and return thanks to Him.

27/4.32. And the people did as commanded; and from this time forth not one of them lacked faith in Capilya. And so he said to them: This place shall be called Maksabi, for it is the first colony (Tarag-attu) in all the world where the Father has fed His people with His Own hand. So the place was called Maksabi, which, in Vedic, would be Suta-ci-ci (I speak with food!).

[1055] Haoma signifies spiritual food. From this it would appear that ahaoma meant earth food. I have myself stood in the spirit circle when various kinds of fruits and flowers were brought by the spirits and cast in the midst of the circle. And it is always preceded by a cold wind. Hundreds of thousands of Spiritualists have now witnessed this manifestation. –Ed.

CHAPTER 5 Arc Bon

27/5.1. For forty days Capilya remained in Maksabi, teaching and helping the people; and on the fortieth day he said to them: I go now; the Father desires me. Be faithful to Jehovih, and maintain the sacrifices (worship). The eye of Jehovih is upon you; His ear hears not only your spoken words, but the thoughts in your hearts. I will come again to you at a later time, and restore your rites and ceremonies.

27/5.2. Jehovih said to Capilya: Even as you have done in Hosagoweth, so shall you do in Tibethkilrath; for there I will also bring My chosen from the Province of Yusitra.

27/5.3. So Capilya went to Tibethkilrath, where more than seven hundred Faithists were assembled; and they feared him, saying to one another: Is this not someone sent by the king to entrap us?

27/5.4. But when Capilya saw they feared him, he said to them: He who has faith in Ormazd fears nothing in heaven or earth. For the Father appoints a

time to all peoples; nor can they make it more or less. Throtona, one of the rab'bahs, said to Capilya: Are you indeed one of us? Capilya said: Because I am as I am, I cannot answer you. If I say I am of your race, then your people will not be restored to liberty; for I would suffer death, being a teacher of your people. If I say I am not of your race, then your people will not have faith in me.

27/5.5. I say to you, I am only a man, even as you are; neither am I pure and good; for there is only One pure, the Creator. Therefore, put your faith in Jehovih, and where my words and my labors are good, render to me even as to any other man, no more no less. And yet, even as you believe in the Ever Present, so do I; and even as you do not believe in a man-God, so also do I not believe.

27/5.6. Are all men not brothers, and created by the same Spirit? Because the kings do not acknowledge this doctrine, they persecute and outlaw your race. To restore your people, who are my people also, for this reason I am sent into the world. My labor is now upon me; and for that purpose I am here with you and your people.

27/5.7. This land, around about, I bequeath to the Faithists; and they shall settle here and till the soil, and reap the harvests, and shall not be driven away. And in time to come I will provide teachers, and the Faithists shall have the right to obtain knowledge.

27/5.8. Capilya built altars for the multitude, saying to them: First of all, you shall dedicate to God all things you put your hands to, for without the rites of bestowal upon the Great Spirit, your people cannot be in harmony. To neglect the rites is to neglect all things. Do you know the doctrines of the ancients?

27/5.9. None of the rab'bahs could answer Capilya, and so he said: Ormazd provided your servant with great learning. For this I am sent to you. Know, then, the doctrines of the ancients, even from the time of Zarathustra and Brahma:

27/5.10. To rise with the sun; to bathe the body once every day; to eat no flesh nor fish; to pray to Ormazd at sunrise, at high noon, at sunset, and before lying down to sleep.

27/5.11. Certain philosophers, wise in vanity, said: To rise an hour after the sun is no sin; to bathe one day in seven is sufficient; to eat fish-flesh, which is of cold blood, is no sin. Now, behold, it came to pass that they lay in bed two hours; they ceased to bathe altogether, and as to eating, they did not stop with fish-flesh, but ate of all flesh. And sin came upon them; by their behavior they cut themselves off from the Father.

27/5.12. Be scrupulous in following the texts; and as to him who opens the door for disobedience, have nothing to do with him or his philosophy.

27/5.13. Capilya asked: Why does one man do a good act rather than a bad act? Why does another man commit a bad act rather than a good one? The rab'bahs said: The first is the speech of Ormazd; the second is the speech of satan; for as these dwell in men, so do they manifest.

27/5.14. Capilya said: I am pleased with the answer; for which reason I have previously commanded you to build altars and do sacrifice; for these are the expression of your souls, which testify you would rather serve the Creator than the destroyer.

27/5.15. This was also of the ancient doctrines of Zarathustra; but certain other philosophers, vain in self-knowledge, said: Can a man not worship in the soul, and without building an altar of stone and wood? And the multitude listened to them; but afterward they went further, and said: Why worship at all? So, they fell in darkness. A soul without an outward expression of worship stands on the brink of hell.

27/5.16. To see an altar, as we pass along, enforces upon us the thought of worship, and of Ormazd, the Creator; it leads the soul upward. To see evil, or the temptation of it, is to lead the soul toward darkness. Therefore, let men and women be discreet of their persons; but make the altars of sacrifice numerous.[1056]

[1056] That is, be discreet in their dress and behavior; instead of drawing attention to themselves, set out plenty of altars to raise the soul upward.

27/5.17. Capilya asked: What is the first poison? The rab'bahs did not know how to answer, perceiving Capilya had great learning and wisdom. Capilya said: The first poison is self. One man says: Rites and prayers are good for the stupid and unlearned; I do not need them. || I say to you that such a man is drunk on the first poison; do not let his breath breathe upon you; for here enters the wedge of destruction.

27/5.18. Capilya said: What is the second poison? But when he perceived no one would answer, he said: The first leads to the second, which is desire to lead others and rule over them. Htah-ai, one of the rab'bahs, asked: How can we get on without leaders?

27/5.19. Capilya said: Allow no man to lead you; good men are expressions of the All Light. Capilya asked: What is the best and yet the most dangerous thing? Some replied as to one thing, and some as to another. Capilya said: The best and yet most dangerous thing is speech. To talk of good things; of delights; of love; of Ormazd and His wonderful creations; of life and death; of everlasting happiness; these are good speech, and give the soul great happiness. To talk of evil; of dark deeds; of one's neighbors; of disgusting things and words; these enrich satan's harvest.

27/5.20. Certain three men traveled through a great city, and when they returned home, and the neighbors assembled to hear the story of their travels, one of the travelers related all that he saw, good and

bad; another one related only all the bad things he saw; and the other one related only the good things he saw, the delights and most beautiful things. Now which of the three would you say does most for the Father's kingdom? The rab'bahs said: The last one. Capilya said: True! Be, then, like him, even to one another; for by this course only, is speech not dangerous, but of profit to the world.

27/5.21. Sufficient is the number of evil men to relate the evils in the world; instead, relate the good, for by constantly walking in clean ground you shall remain clean, in word and deed.

27/5.22. Search both spirits and men, not for the brilliancy of speech, for often its brilliancy hides its poison, or steals on the senses unawares;[1057] but search their words as to holy ideas and good delights, to make man rejoice in his life. He who harps on deceivers, liars and debauchees, is a fireman for satan's hells. Do not reply to him, lest your speech becomes a snare to entrap yourselves.

[1057] without being noticed; unexpectedly

CHAPTER 6 Arc Bon

27/6.1. For three years Capilya traveled over the land of Vind'yu, east and west and north and south, establishing the Faithists wherever he found them; and he donated to them whatever lands lay waste and untilled;[1058] but he did not touch any land on which other people dwelt and tilled the soil.

[1058] uncultivated, un-worked, inactive, unused, wild

27/6.2. And it came to pass that the servants in the provinces fled from their masters and went and dwelt in the places of Jehovih, to so great an extent that the governors and sub-kings complained against Capilya, and he was reported to Yokovrana, the king in chief, Capilya's foster-father. And the king sent a commission summoning his supposed son to the capital, to answer the charges against him.

27/6.3. When Capilya was before the Royal Council, and demanded by the king why he had come, Capilya said: The servant of the great king answers; his words are bound words. Whatever comes out of Capilya's mouth, Capilya holds as his. There are those who maintain that man, whose tongue is moved by the spirits of the dead, is not responsible for his words. Capilya creeps not through so small a hole. To be master of one's flesh, and desires, passions and words, these are great gifts indeed. Capilya professes these. Therefore, Capilya binds himself in every word.

27/6.4. Know, then, Most Royal Council, servants to our Great King, Yokovrana, Capilya was summoned here by the king, to answer certain charges made by members of the Royal Council. These charges prefer[1059] that Capilya has founded certain colonies, which have attracted away the

[1059] submit, present for remedy, accuse, lodge a complaint

servants of the sub-kings and of the rich, and by this, sowed disobedience in the remainder.

27/6.5. Capilya has come to answer these charges. Hear, then, Capilya's answer: Capilya being heir to the throne, asked the king for leave to travel, and the king said to him: Do whatever your soul observes that may be good for the United Kingdoms. Did the king not say this?

27/6.6. Yokovrana said: Yes, my son. So Capilya continued his answer: When Capilya traveled near and far, for nine years, his heart was sick because of the misery of the poor and the glory of the rich. He saw many forests and many plains where no man dwelt; and he said to himself: Let the poor come here and live. Yet he did not call any poor man. Was it, then, an evil for Capilya to say this to himself?

27/6.7. The king said: Surely not. Then Capilya went on: After a long season of idleness Capilya went the second time to travel, and when he came to the forests and plains, behold, the poor were gathered together, with still more coming. So Capilya went among them to show them how to dwell together wisely. Was this an evil in Capilya?

27/6.8. The king said: No; in truth it was good. Then Capilya said: In a little while they discovered it was good for them to dwell together and to help one another; and the news spread abroad, and soon the servants of the governors, and the rich, ran away from them. Is it not just to say of the king, governors and rich men, that they are driving their servants away from themselves, because of hardships that are greater than the hardships of the Gods?

27/6.9. The king said: A good proof. But why do you say, the Gods? These people for the most part do not believe in the Gods. And many of them, I hear, are believers in the Great Spirit! Capilya said: You speak the truth, O king. But that is their matter, and not Capilya's. The king said: You are right, my son. But what do you say about education? Shall the laws not be maintained?

27/6.10. Capilya said: Are you the king? Or merely the servant of the dead? Shall Capilya call him father who is only a servant to carry out the laws of the dead? If so, then Capilya has sinned against the law. But listen, you who are of great learning; do you obey one law of the ancients and not another? The law of the ancients was that with the death of the king all laws died, and whoever became king afterward must by necessity make new laws of his own. The law against educating the Faithists is a law of the ancients. Let Capilya's accusers find that which they will; for if they stand by the laws of the ancients, then, indeed, have we no laws, and no king nor sub-kings. If they repudiate the laws of the ancients, then Capilya has not sinned against any law.

27/6.11. Yokovrana said: You are acquitted, Capilya. The laws of the ancients cannot bind your king nor the king's kings. Touching these matters, then, the Royal Council shall make new laws. And since Capilya has not contravened any law, the new laws shall not interrupt the orders of the state as they now are. ||

27/6.12. Because of Capilya's presence in the Royal Chamber, the power of Jehovih and His angels was great in that house.

27/6.13. The speeches of the sub-kings and governors were in the following manner: To permit great learning to the Faithists is to overthrow Dyaus and his reigning Gods and Lords; for by great learning the Faithists will ultimately become members of the Royal Council; therefore, at all hazards,[1060] great learning must be prohibited. Great learning is inimical[1061] to good servitude.

27/6.14. Jehovih said to Capilya: Be present when these laws are passed; for by this means My holy angels will rule over the Royal Council for the good of all men.

27/6.15. For one hundred days the Royal Council discussed the matter, but the angels of heaven kept them divided as to opinion and belief, so that no law was passed by them. Now after they had thus wasted much time to no purpose, Capilya asked permission to speak before the king and Council as to what was wisdom in the government of the nations; and it was granted to him. This that follows is, then, the substance of Capilya's speech:

[1060] no matter what the detriment, harm, loss, disadvantage; no matter what the cost; at all costs; no matter the circumstances

[1061] against the interests of, contrary, adverse, detrimental, harmful

CHAPTER 7 Arc Bon

27/7.1. Whoever is born into the world is, in part, possessor of the world by fact of his birth. All come into the world naked and helpless, and they deserve our assistance because of helplessness. To help the helpless is the highest virtue.

27/7.2. Two wise men are greater than one; a nation of wise men, what could be greater than this? Yet all men come into the world knowing nothing; to give them great wisdom is to make the nations wise and great. To open the avenues on every side to great learning, this is the foundation for a great kingdom.

27/7.3. To have the soil tilled, is this not greater than hunting and fishing? To throw the lands open in the east and west, and north and south, to the tiller of the soil, this is the foundation of plenty. When the poor and ignorant are supplied with necessities, to eat and to wear, with a place to live, there is little crime, but great virtue; and such people are a great strength in that kingdom.

27/7.4. To hold more land than one can till is to sin against those who have none, who do not have the

means to live or to earn a living. Yes, such a one is an enemy to the nation.

27/7.5. There are two kinds of governments, one is government for the government, and the other is government for the people. The latter government the people will endorse, and by their wills make it mighty. The former government seeks to make itself mighty at the expense of the people. Such a government is in the throes of death.

27/7.6. To make government and people one, as to prosperity and peace; this is the highest government. For the government to render to the people bountifully, as to land and water, and as to great learning, and to music,[1062] this is the wisest, best government.

27/7.7. What man is there who does not love liberty, the chief of all desires? Can a government abridge this without crippling itself or forfeiting the love and cooperation of its people? To bestow liberty, and to maintain liberty to all people, this is the greatest good thing a government can do.

27/7.8. But who shall say what liberty is, and its limit? A man who makes offense[1063] against his neighbor, or deprives him of virtuous livelihood, shall not have liberty. No man should run naked; nor should a man have liberty to go into another's field and take his harvest. How, then, shall a government take a man's possessions against his will? But he who has received great learning will not offend by nakedness, nor by taking that which is another's.

27/7.9. What, then, is greater than for a government to bestow great learning on the people? It is not enough to say to the poor: Here is land; feed yourselves. But men of great learning shall be sent among them, showing them how to till the soil, and how to build, and to keep themselves pure in soul and body. For great learning is not in the books only; no, there are men of great knowledge as to books, who are themselves gluttons and debauchees, and bigots, and tyrants, and base authority. Such men do not have great learning, in fact, but great vanity.

27/7.10. Two kingdoms, lying side by side; in the one are great philosophers and colleges, but the multitude are in need; in the other kingdom there are no philosophers, as such, nor colleges; but the multitude have plenty: The latter is a kingdom of greater learning than the former. For what does great learning consist of, if not in knowing how to live wisely? A few philosophers are not a nation. To bestow such knowledge on the people as will enable them to live wisely and be happy to a good old age, this is the labor of the best, great government.

27/7.11. It is a common saying that such and such a king[1064] is a great king, because, behold, he has founded colleges. And this is no small matter. But how much greater is the king who has founded a

[1062] Under the head of [definition of] music is reckoned in India the same as in ancient Greece; i.e., everything that contributes to harmony between individuals, and between individuals and the state, is music. –Ed.

[1063] evil-doing, sin, wrong-doing, attack, assault, crime

[1064] i.e., a non-specified king, being any king applicable to the situation

thousand poor families, and taught them how to live wisely? (And so, in this way, is casting out poverty from his kingdom, enriching it, strengthening it.)

27/7.12. To make a law to prevent liberty; to bind slaves more rigidly, is to weaken the nation; to weaken the kingdom. For example, a man had ten servants, and they were free; then he bound nine of them with chains, and complained because they did not serve him well. He was a fool.

27/7.13. To labor for one's self at the expense of the state, is to rob the state; to hoard up possessions is to rob the poor. What treasure has any man that he can take out of the world? It is better to give it while one may, for tomorrow we die, leaving it to them who did not earn it.

27/7.14. The highest peace is the peace of the soul, which comes of consciousness of having done the wisest and the best in all things according to one's own light. For after all, is not the earth-life only the beginning, in which we are as in a womb, molding our souls into the condition which will come upon us after death? In which case we should with alacrity[1065] seize upon the passing time and appropriate it to doing righteous works to one another.

[1065] all due speed, eagerness, ready willingness

CHAPTER 8 Arc Bon

27/8.1. When the king and the Royal Council saw the great wisdom of Capilya, they were struck dumb in their seats. After a while the king said: Was it not by blood that our forefathers established Dyaus? Scattering the Faithists with great havoc? Shall we gather up the escaped races and nurse them only to have them turn upon us and bite us? Shall we not with our valiant arms defend Dyaus?

27/8.2. To this Capilya answered: Sufficient for his own battles is the God of Vind'yu. If the king must by necessity fight Dyaus' battles, then Dyaus is a weak God indeed. Heaven forbid that Capilya believe in such a God, or labor for one so weak!

27/8.3. But you are right, O king; by blood our forefathers established Dyaus; but where is there, either in ancient or modern learning, a commandment that Dyaus shall be maintained by blood? Did you yourself not receive a commandment to stop the sacrifice of human blood on the altar? Is it, then, indeed a holier place on the battlefield, that these things must continue?

27/8.4. Man loves vengeance; and more for this than for righteousness he desires to inflict or destroy others. Nevertheless, all things are answered accordingly as they are; vengeance answers vengeance; blood answers blood; war answers war. And the same rule applies to virtue, which begets virtue; love, which begets love; peace, peace; good

works, good works. For in these things our souls play a greater part than do our external bodies. ||

27/8.5. One of the Royal Council said: What do you say about rites and ceremonies? Capilya answered: Without rites and ceremonies the spiritual person of the state and of the community, and of the nation, is like a man that has thrown away his clothes, and then, with disgust, drowned himself. As the soldiers of the army have drill, which is discipline, so shall the worshippers have rites and ceremonies, which are the drill to keep one's soul in reverence for the Creator.

27/8.6. But it does not fall to my lot to say to you what rites or what ceremonies; for these also come under the head of LIBERTY.

27/8.7. Another one of the Royal Council asked: Some men, who are bad men, have great pleasures and enjoyments; some men, who are virtuous and wise, have great trials and misery: What, then, is the prize that your philosophy offers to those who practice righteousness and good works?

27/8.8. Capilya said: If your eyes could see as mine have seen, or your ears hear as mine have heard, then it would be easy to answer you. Nevertheless I declare to you a great truth, which is also revealed in the doctrines of the ancients, that this is not the real life, but the embryonic state. And many who have great pleasures and enjoyments in this life, wake up only as babes in heaven; while many who are virtuous and wise, but suffer great misery in this life, wake up in heaven in strength and glory. More are trials and exertions to be desired than ease and enjoyment; for the former causes the soul to look upward; but the latter causes the soul to look downward. Nevertheless, severe trials are a great injustice to any man. ||

27/8.9. When the king and Royal Council perceived that Capilya had greater wisdom than any other man, the king said to them: No man in all the world has enough wisdom to try my son. What do you say? And they answered: That is true. So the king said: Capilya, hear the king's decree, and it shall be a law to you in all the kingdoms of the world, which is, that you have been tried by the greatest king on the earth, and are acquitted and declared to be above the dominion of mortals. And you shall go wherever you will in any land, doing whatever you desire, and no man shall arrest you or forbid you in anything at all. And whatever law you make, no king shall make another law above yours, to set yours aside. If you were not my own son I would say you were begotten[1066] by the Gods!

27/8.10. The king's decree was recorded in the House of Records, and copies of the decree sent to the tributary cities and kingdoms throughout Vind'yu. Yokovrana also had a copy made of Capilya's speech,

[1066] sired, fathered

and it was also recorded and signed by the king and Council, under the name, THE FOUNDATION OF LAWS.

27/8.11. Jehovih said to Capilya: I have allowed this land to endure war for hundreds of years, so that they would be ready for this. Behold, they are not slow to accept doctrines of peace and liberty.

27/8.12. Capilya inquired concerning the laws, and Jehovih said: Do not trouble yourself anymore with this; My hand is upon the king and Council. They will pass laws endorsing what you have said. Go forth, then, My son, among My chosen, and you shall establish them anew in rites and ceremonies.

CHAPTER 9 Arc Bon

27/9.1. When Capilya had come to Wes-tu-chaw-aw, Jehovih said to him: Send messengers into twelve colonies which I will name to you, to its chief rab'bahs, summoning them here, for you shall teach them all alike.

27/9.2. The colonies were: Tahdayis, L'wellaat, Ha'darax, Thowaka, Dormstdatta, Ghiballatu, Yhon, Themmista, Vrach'hao, Ebotha, Ewen and Sravat, and each of them sent the high priest (rab'bah) with three accompanying rab'bahs, so that in all, there were thirteen chief rab'bahs, and thirty-nine rab'bahs. And Capilya had them put on red hats, without brims, after the custom of the ancient Zarathustrians.

27/9.3. Jehovih said to Capilya: Choose twenty damsels who are young and well grown; and twenty dames who have borne children. And these you shall adorn with blue hats with earflaps, after the manner of the Daughters of the Zarathustrian law.

27/9.4. When Capilya had them clothed with hats and aprons, he had the rab'bahs and the women go with him to the summit of a mountain, so that they could not be approached by idlers or spectators without due warning. And on the summit of the mountain Capilya said: When you were babes I prayed for you; now that you are mature, you shall worship the Creator with your own words. Bring, therefore, every one a stone, and cast it down, for it shall be an altar before Jehovih for our sacrifice. And as I do, you do.

27/9.5. They all took stones and cast them into a pile; and when they were still standing near, Capilya raised his hands to heaven and said: Father, when I was weak, You provided for me. My mother and my father and my rab'bah prayed for me, and taught me of You. And for that reason I praise You with thanks and glorification. Now that I am strong, I stand upright before You and praise You and pray to You with my own words, and not as the heathen who have priests to pray for them.

27/9.6. Because You made me a man I will labor to prove myself before You.[1067] As I have here cast

[1067] That is, Jehovih made humans with capacity to contribute to their growth; and it is up to each person, male or female, to prove that he or she is more than an animal, and worthy of emancipation in the order of man.

down this stone, let it stand as my covenant to You that I will, from this time forward, cast away earthly passions and desires. And because I have raised up both my hands to You, lead me, O Father, in the right way!

27/9.7. When they had all repeated these words, Capilya walked once around the altar, followed by the others, and he said: Jehovih (Ormazd) Almighty, glory to You forever! You are on the mountaintop and in the valley; Your circle is the circumference of the world. I walk in the circle with You; You are forever by my side; Your light, the glory of my soul. Praise Him, O you mountains and valleys; sing to Him, you moon, and you stars; His hand holds you up; His breath moves all things!

27/9.8. In You I live; of Yourself You made me! O that I may not dishonor Your handiwork; or make myself ashamed before You. Because You are Ever Present, I fear You; because I cannot hide from You, I will be most circumspect in my behavior.

27/9.9. Capilya then sat down on the altar, saying: Go out a little way, and then return, so that I may teach you how to approach the altar of Jehovih. The people did as commanded, and when they came near, Capilya said: Who comes?

27/9.10. Now here are the questions and answers as Jehovih taught His children through Capilya:

27/9.11. A worshipper of Jehovih (Ormazd): Behold the altar of my people, who are known by their piety and good works, and in helping one another.

27/9.12. Who is Jehovih?

27/9.13. The Ever Present. He fills all place and space. He created me alive, and taught me to adore Him and His works.

27/9.14. Why do you come to this place above any other? If He is Ever Present why not worship Him in any other place?

27/9.15. He sends guardian angels to abide with His children who are pure and good. These angels desire certain places and times, in which my soul may be given to Jehovih. Through His holy angels He teaches me in wisdom and love.

27/9.16. Why not worship the angels themselves, since they are your guardians and benefactors?

27/9.17. To not call on the name of any angel who is Lord or God, is my religion; but to call on Jehovih, the Great Spirit. Whoever calls on the name of angels, or Lords, or Gods, will be answered by them, but whoever calls on the Creator will be answered by Him, Who is the All Highest.

27/9.18. How can Jehovih answer you? Does He have lips, and tongue, and mouth?

27/9.19. Jehovih is the Soul of all things; He speaks to soul. His voice has had many names; by the heathen and the idolater He is called Conscience.

27/9.20. What profit do you have in worshipping Him?

27/9.21. I am created so; because of the fullness of Him in me, I desire to express my adoration, and to commune with Him. Whoever does not have this desire is an evil man.

27/9.22. Will He answer your prayers? Turn aside from His usual course and come especially to you more than to another?

27/9.23. As a horse drinks water from a trough and so enlarges himself, so does the soul of the righteous man drink from the everlasting Fountain, Jehovih, and the soul of man thus enlarges and accomplishes in answer to its own prayer; nevertheless, it all comes from Jehovih. Nor does He turn aside from His usual course, for He is Ever Present, and thus answers the prayer of the soul of man.

27/9.24. What prayers does He answer? And what prayers does He not answer?

27/9.25. He answers the prayer for purity, and for love, and wisdom, and virtue. Whoever prays to Him for permission to do good to others, He answers without fail. He does not answer selfishness, or the prayers of the wicked. And for this reason the wicked say: He does not answer prayer. ||

27/9.26. Capilya said: My beloved, when you approach the altar of Jehovih, you shall repeat the wise words I have taught you; but not aloud like the idolaters, but in whisper or low voice.

27/9.27. What is the worship of Jehovih's chosen? And how does it differ from the heathen's?

27/9.28. Jehovih's chosen stand equal before the Father, and every one shall work out his own resurrection, both in this world and the next. Hence they are direct worshippers, being taught to worship Jehovih with their own prayers and songs. The heathen have priests to do worship for the people, who contribute to them in money for the service. The heathen priests worship the spirits of the dead, who call themselves Lord, and God, and Savior. The chosen children do not war, do not resent by violence, but answer evil by good, and practice charity and love. The heathen, the worshippers of God, and of Lord, and of Dyaus, and all other idols, practice war, and maintain armies of soldiers, who are taught the art of killing with great havoc. They build monuments to men, and otherwise blaspheme against Jehovih. They teach that Jehovih is void, but that He made Himself into Dyaus, a large man, and then created all things, after which He retired to His throne, leaving certain laws to govern His works.

27/9.29. What is the Zarathustrian law of life?

27/9.30. To not eat flesh of anything Jehovih created with the breath of life. To bathe once every

day. To rise with the morning sun, and be temperate in all things.

27/9.31. What is the Zarathustrian fatherhood and motherhood?

27/9.32. To have only one wife; to have only one husband; to maintain sacred the maternal period.

27/9.33. What was the Zarathustrian compensation?

27/9.34. All things belong to Jehovih; man is only His servant. The fruits of the earth and of all labor shall be cast into the rab'bah's house, and by him delivered to the needy.

27/9.35. Why were the Zarathustrians persecuted and destroyed?

27/9.36. Because they did not resist by violence, and because they did not worship the idols of the heathens.

27/9.37. Had they no way of saving themselves?

27/9.38. To that end Jehovih gave them certain signs and passwords, by which they could know one another, and in time of distress assist one another to flee away.

27/9.39. Why did Jehovih not preserve His chosen people?

27/9.40. By the laws of the circumcision the Faithists could only marry among themselves, in order to preserve a knowledge of Jehovih (Ormazd) among mortals. Those who were holy were preserved; those who went after earthly things, and after the idolaters, were cut off. But even in this Jehovih profited the seed of the Faithist, by raising up heirs of su'is among the heathen.

27/9.41. Capilya said: Teach these things to your children from their youth up, and enjoin it upon them to teach these to their children.

CHAPTER 10 Arc Bon

27/10.1. Jehovih said to Capilya: You shall remain with My chosen until they have learned these rites and ceremonies and doctrines; after which you shall go to another region where I will lead you, and there teach the same things, and in the same way. || And Capilya obeyed the commandments of the Great Spirit in all these things.

27/10.2. In the fifth year of Capilya's preaching, the voice of Jehovih came to him saying: Behold, your foster-father is near death's door. Go to him and have the law of protection established before his death; and when you are king after his death, you shall ratify the law, and then abdicate the throne.

27/10.3. So Capilya returned to Yokovrana, the king, who was ill with fever. The king said: O my son, my son! I feared I might die before my eyes could gaze upon you once again. A few days more, and it will be over with me. You will be king. Think

now, what would you ask of me, while I may yet accomplish it.

27/10.4. Capilya said: Call your Royal Council and pass a law guaranteeing Brahmans, the Zarathustrians (Faithists), the lands they have possessed and tilled and are now dwelling upon, to be theirs forever.

27/10.5. The king assented to this, and the law was so enacted; and this was the first law made by any king in all the world granting land to the Faithists, to be their own. And the law stipulated that the Faithists could worship in their own way; nor could they be impressed into any army as soldiers of war.

27/10.6. After the law was established, Yokovrana said to Capilya: I was wondering why you did not wait till you were king, and then enact the law yourself, and it could not be set aside during your lifetime? I will die soon, and the law will die with me.

27/10.7. Capilya answered: I shall ratify your law on the day I ascend the throne, which is binding, according to the rules of the ancients. Had I waited until I was king, then I would have been bound, according to my religion, which is that no one individual possesses land, except what he tills, and then only by donation from the community in which he dwells, and only during his lifetime, after which it reverts to the community.[1068]

27/10.8. Yokovrana said: You are wise, O my son! What is it that you do not understand? After the king rested a while, he said: Capilya, you have often said you have seen the angels of heaven: Who do you say they are?

27/10.9. Capilya said: Persons who once inhabited this earth. Some of them once lived on the stars.

27/10.10. The king said: Since you say so, it must be so. I thought, sometimes, they might be different beings that dwell in the air, and never dwelt here. Do you say, Capilya, that all souls are immortal?

27/10.11. Capilya said: They are born so into life; nevertheless, not all inherit everlasting life. Even as the body goes into destruction, so can the spirit of a man dissolve out of being. The fruit of those who have attained to faith in everlasting life are safe; but for those who have fallen from faith in everlasting life, and from faith in the Creator, I pity them and their heirs.

27/10.12. The king said: Why do the oracles tell lies? They are the words of angels.

27/10.13. Capilya said: If a man will not think for himself, examine for himself, the Creator allows him to be the recipient of lies. He is a wise man who has attained to disbelief in angels and men; for then he will turn to the Creator, Who is All Truth. This is the

[1068] This land law is still in existence in rural districts in India. –Ed. [Keep in mind '–Ed.' refers to the 1882 editor.]

beginning of wisdom. Some fair men, with stunted souls, who fail to look to doing good in the world, require the serpent's fang in order to make them think.

27/10.14. The king said: I have killed many men in my day; do you say I have sinned? Capilya said: Inquire of your Creator. I am not your judge, nor any man's. The king asked: If a man is killed and his soul lives, then the killing amounts to little. We put away the body, but the soul may come back and retaliate. Is it not so? Capilya said: Yes, O king.

27/10.15. The king reflected a while, and then he asked: My son, can the spirits of those we have slain catch us in heaven and injure us? Capilya said: Yes, O king. The king said: And they, having been in heaven first, would have the advantage in battle. And if they go in gangs and have a leader (beelzebub), they might do great hurt. Know O, Capilya, I have a great secret for your philosophy; which is: When death draws near, we begin to shake in the soul as to what we have done all our lives. Sometimes I think of saying to Dyaus: Here, I will pray to you! But then I remember I have no merchandise that he would accept. How strong we are in health and prosperity, and how weak in adversity and in death! Do you think prayers would make my case stand better in heaven?

27/10.16. Capilya said: I am not master in heaven; or if I were, my love for you would shield you from all darkness. The king said: The priest says if I pay him money he can intercede with Dyaus and so, secure me a high seat in heaven. I think he falsifies, for Dyaus owes him nothing. Two things I have found, even with my little wisdom: Both the caterer to the king and the caterer to Dyaus[1069] make great pretenses, but actually do little regarding their promises. These two men, O my son, beware of them.

27/10.17. I owe my greatness to this discretion more than to wisdom. They are at the bottom[1070] of all the wars and evils in this world. They can deceive even the Gods, I am told. When you are king, Capilya, apply your wisdom to this matter; do not spare them; they are the curse of the world. I regret that I did not slay more of them; my conscience pricks me for this.

27/10.18. Capilya said: Since man's conscience is only part of the man, might it not err? Is the conscience not dependent on other things for wisdom? And after all, if we have done that which seemed the highest, best thing at the time, have we not fulfilled the law?

27/10.19. The king said: It would seem so. Conscience must depend for its errors or its justice on the education it has received. But is it possible that conscience is a disease in the heart? To regret over not having done a thing; to regret over having done a

[1069] A caterer to the king is what we call a politician. A caterer to Dyaus is a priest. –Ed. [The editor's generalization seems too broad; and instead of ALL politicians, Yokovrana appears to be talking about panderers to the king, being flatterers, sycophants, yes-men, self-serving opportunists and similar ilk, but not those who are statesmanlike in their demeanor and conduct.]

[1070] the underlying cause

thing, these are irreparable complaints. Whoever can say beforehand, and yet not err, is wise indeed. I find that no man brought himself into the world; nor can he live except for a short period at most. When we are young we dislike to die; but at my great age I desire not to live. Evidently He Who created us has more mastery over us than we have over ourselves.

27/10.20. Capilya said: That is true; at best, man has no more than half mastery of himself. Yokovrana interrupted, saying: I interrupt you, my son, because my time is short. I would ask you what is the greatest consolation to a dying man?

27/10.21. Capilya said: There are two consolations that are great to a dying man; one is to know that he left no heirs after him; and the other is, that he leaves after him a noble son. The king said: You are wise, my son. I asked the priest in the oracle-house the same thing, and he said: For a dying man to have faith that his soul will enter paradise. So I said to him: No honest man can have such faith; for such a fate would be cheating heaven with one's sins. If I were the Creator, I would break the necks of half the world. Still, it may please a foolish dying man to tell him such a tale regarding his soul. You alone, my son, have told me the greatest consolation to a dying man.

27/10.22. My slaves may have faith that they will be kings, but they will wake up in their folly. A man may have faith that his soul will enter paradise, and he may wake up and find it was a mistake. Faith without a guarantee is folly.

27/10.23. Capilya said: A man who of his own knowledge knows a thing, has the greatest of all wisdom. To be as you are, a philosopher in time of death, is evidence of a great soul. Few have attained to this.

27/10.24. The king said: Compared to you I am nothing as to wisdom. You are a mystery to me. Your mother, whom the doctors slew to put her out of her misery from long sickness, was not wise. And as to myself, I am only great, not wise. I can make men fear me; but you know the secret of love, which is a great thing. Your name, O Capilya, will be honored long after mine is forgotten, even though I am the greatest king in all the world. O Capilya, my most wonderful son!

27/10.25. Capilya said: Because you gave me great learning and a father's kingly care, why should I not be an honor to you, O king? When you are in heaven, and can look upon me, I hope you may not lose your hope for me.

27/10.26. The king said: It does not seem wise to me that angels should see too closely their mortal kin, or else, in truth, they would never rise up to higher heavens. The seers say heaven and angels are around

us all the time. I think this is a lie, otherwise it would be more hell than heaven to them.

27/10.27. After the king rested a while he said: I have been surmising what to say to you, for I feel the blood in my veins is nearly stopped. And this makes me think more than ever that man at best is only a gaming ball for the Gods to play with. Who knows, perhaps even now they laugh up their sleeves as to how they have used me for some hellish game! O if only man had some standpoint to judge things by! O if only he had a measure and a foundation to stand upon! I have searched the spirits of the dead, and the Gods of the oracles, and they are lies, lies, lies!

27/10.28. Capilya said: The small spark of light within our souls is right at the start; and if it is rightly cultivated it will grow brighter and clearer every day. For is it not in the nature of all things to grow by culture?

27/10.29. The king said: To rightly cultivate! There is the matter, O my son. To settle that point the world has been washed all over with man's blood. Rightly! Who knows that word? O if only my enemies were mistaken, and that I was clear in perceiving what was right!

27/10.30. Again he rested a while and then he said: I had hoped that when death came on, I would get glimpses of what is in store for me; but even death is silent, dark and deceiving. My members weaken evenly. This shows I was born from good blood. Had you not been my son, I would rejoice more than I do. For then I would know that my family line had run out, and so I could have ascended to the higher heavens. Now I may be obliged to dwell on the earth for a long season. As I understand myself now, even with all your wisdom and your love, I would rather you had been some other man's son. Then I could die easier and not care so much about leaving you. I have no other kin.

27/10.31. Capilya said: O king! You have torn my heart in two! In truth I am not your son! When your wife lay in the dark chamber, the angels of heaven stole me and brought me there. She who nursed me was my mother; and her husband was my father. I am a Brahman of Zarathustrian blood, a Faithist!

27/10.32. The king said: Is this true? It cannot be! Go call your nurse! Capilya called in the nurse, and the king said to her: Before I doom you to death, I command you to answer: Is this your son, and is your husband his father? She answered him: I am sworn to Jehovih and cannot answer you. Therefore sentence me, for I have carried a great load for many years. Behold! An angel of heaven appears!

27/10.33. Jehovih's angel appeared before the king, and they all saw the angel, who said: Capilya is not your son, O king! And yet no sin has been committed! And at that, the angel vanished.

27/10.34. The king said: If this was not a counterfeit made by the Gods, then it was my angel wife. So, Capilya! Must our love end here? The earth is going fast from me now! Capilya said: Our love will never die! For the good you have done for the Zarathustrians, the Great Spirit will provide you a home suited to your great soul. If you had any faults, you have more than balanced them.

27/10.35. The king beckoned for Capilya and the nurse to come to him, and then he said, feebly: It seems to me I hear the Gods laughing! Keep up the joke! My brother's oldest son knows nothing of it! A kingdom is but a farce. Hold me up, Capilya. I would have my eyes feast on the sky only, after having seen your sweet face.

27/10.36. Capilya lifted him up, and the king said to the nurse: I bless you! You brought forth a good prop! O aden (sky), Aden! All is something! All is nothing!

27/10.37. And the breath went out of him; he was dead.

CHAPTER 11 Arc Bon

27/11.1. Jehovih said to Capilya: My chosen shall not have kings; I, Jehovih, am King. As through Zarathustra I gave rab'bahs and chief rab'bahs, so have I done the same through you; and their families are My families.

27/11.2. To the unrighteous I give kings and kingdoms of men; for they who do not perceive Me, Who am the higher law, shall have that which they can perceive, which is the lower law.

27/11.3. A kingdom is thrust upon you; what will you do? Capilya said: What shall I do, O Jehovih? Jehovih answered, saying: Permit yourself to be proclaimed at home and in the provinces, after which, you shall ratify the laws, and then abdicate, and the kingdom shall fall into other hands.

27/11.4. Capilya was proclaimed, and known as king Capilya, and he abdicated, and then Heloepesus became king, and he became obligated to Capilya, so that the latter, though not king, stood as a protector over the Faithists, even greater than Heloepesus; nor could any laws be enacted affecting the Faithists without the consent of Capilya.

27/11.5. Jehovih had said: My people shall be a separate people; they shall live under My laws, for I am their King.

27/11.6. Now the whole time, from Capilya's first beginning of the restoration of the Zarathustrians (Faithists), until establishing a protectorate for them, was five years. After this, Capilya traveled about, east and west, and north and south, collecting together the scattered remnants of his people; and he established them in colonies, and taught them not only rites and

ceremonies, but also taught the lost arts of tilling the soil and of making fabrics out of hemp, wool and silk; and he established schools and provided teachers for the people.

27/11.7. Capilya said: The first virtue is to learn to find Jehovih in all things, and to love and glorify Him.

27/11.8. The second virtue is Cleanliness; all people, old and young, shall bathe once a day.

27/11.9. The third virtue is to eat no fish nor flesh, nor other unclean thing; for what profit is it to bathe the outer part if one puts filth within?

27/11.10. The fourth virtue is Industry. Because the Father gave man neither feathers, nor hair nor wool; let it be testimony of His commandment that man shall clothe himself. To clothe one's self, and to provide one's self with food; these are the enforced industry upon all people. In addition to these, to labor for the helpless; to bathe them and feed them, and house them and clothe them; these are the volunteer industries permitted by the Father, so that you may prove your soul's worthiness before Him. Without industry no people can be virtuous.

27/11.11. One of the rab'bahs asked him what Industry was? To this Capilya replied: To keep one's self in constant action to a profitable result. To rise before the sun and bathe and perform the religious rites by the time the sun rises; and then to labor, not severely but pleasantly, until sunset. This is Industry. The industrious man finds little time for satan's inspiration.

27/11.12. The fifth virtue is of the same kind, which is Labor. There shall be no rich among you; but all shall labor. As reasonable labor develops the strength of your corporeal bodies, so also by the act of labor, the spirit of man develops beneficial growth for its habitation in heaven. For I declare to you a great truth, which is, that the idle and the rich, who do not labor with the corporeal body, are born into heaven helpless as babes.

27/11.13. The sixth virtue, which is greater than all the rest, is Abnegation of one's self. Without Abnegation no man shall have peace of soul, either on earth or in heaven. Consider what you do, not that it shall profit yourself, but whether it will benefit others, even as if you were not one of them. Without the sixth virtue no family can dwell together in peace.

27/11.14. The seventh virtue is Love. When you speak, consider whether your words will promote love; if not, then do not speak. And you shall have no enemies all the days of your life. But if you can justly say a good thing about any man, do not be silent; this is the secret to win many loves.

27/11.15. The eighth virtue is Discretion, especially in words. Consider well, and then speak. If all men would do this, you would be surprised at the

wisdom of your neighbors. Discretion is a regulator; without it, man is like a tangled thread.

27/11.16. The ninth virtue is System and Order. A weak man, with System and Order, does more than a strong man without them.

27/11.17. The tenth virtue is Observance. With Observance a man accepts from the ancients those things that have been proven to be good, such as rites and ceremonies. Without Observance a man begins back even with the earliest of the ancients, and thus casts aside his profit in the world.[1071]

27/11.18. The eleventh virtue is Discipline, the Discipline for the individual and the family. He who does not have Discipline is like a racehorse without a rider. A time to rise; a time to eat; a time to pray; a time to dance; a time to labor; these are good in any man; but the family that practices them in unison with one another has Discipline.

27/11.19. The twelfth virtue is like discipline, and is Obedience. All good and great men are obedient. He who boasts about his disobedience to discipline is a fool and a mad man. Greater and better is the weak man of obedience, than the strong man of defiance; for the first promotes the harmony of the family; but the other ruptures it.

27/11.20. Consider these twelve virtues; they are sufficient laws for the whole world. Man may multiply books and laws forever, but they will not make the family, or colony, or state, happy, without the adoption of these twelve virtues.

[1071] That is, casts aside his advancement in the world. This can be likened to casting aside wheels and therefore anything that depends on wheels. If continued, man could lose knowledge of wheels, including their desirability; and eventually, if he would advance, would have to reinvent the wheel, inventions built with it (gears, transportation, etc.) and the social order built upon them.

Observance concerns beneficial spiritual practices. So that man, in casting them aside, foregoes not only their immediate benefit, but eventually loses knowledge of them, of their purpose, benefits, and advances built upon them, thus casting aside his profit, advancement and accumulated benefits in the world; and so if he would advance, he must start again from a rudimentary and undeveloped state.

CHAPTER 12 Arc Bon

27/12.1. Capilya (being inspired of Jehovih) said: Let your life be your preacher. The behavior of one good man, even in a sparse country, is of more help than a thousand preachers.

27/12.2. The clamor of the tongue makes speedy converts, but it does not change the blood. Those thus converted perform the rites and ceremonies, but their behavior is not of the twelve virtues.

27/12.3. One community (family) of a score of men and women, who dwell together in peace and love, doing good toward one another, is the manifestation of more wisdom than all the books in the world.

27/12.4. A man who has learned sympathy is better learned than the philosopher who will kick a cat or a dog. Great learning is not only in books; he who has learned to harmonize with Jehovih has great learning.

27/12.5. The doctrine of the idolater is war; but My Sons and Daughters practice peace, not resisting any man with weapons of death, says Jehovih.[1072]

[1072] The resistless character and refinement of Capilya's doctrines in India attained to so great an extent, that when the Christians, under the guise of the East India Company, began the enforcement of Christ and plunder, thousands of them submitted to be shot down rather than take up arms to shed human blood. And the missionaries and the British press published this doctrine of peace among the East Indians as evidence of foolish idolatry. –Ed.

27/12.6. My sermons are not in wordy professions, but in the souls of My people who practice My commandments.

27/12.7. You have witnessed that Sudga's followers said: Behold, Sudga is our Lamb of Peace! But they were nations of warriors; they built monuments to glorify their greatest slayers of men.

27/12.8. My people say little; profess little, regarding their virtues; but their practice is My Voice!

27/12.9. Capilya said: Whatever the character of one man should be, so the character of the family (community) should be, and likewise so the character of the state should be. Because harmony in a man's soul is his greatest blessing, even so harmony in the family soul is its greatest blessing; likewise of the state and its soul.

27/12.10. Whoever will sacrifice self-gratification for the good of the family is the greatest, best one in the family. Whoever triumphs in self-desire, or in inflicting on others his opinions or doctrines, is the worst, bad man in the family.

27/12.11. My Father in heaven, is your Father also; all men and women are my brothers and sisters. To magnify one's soul so as to realize this brotherhood, is a great virtue. No matter what name He has, there is, nevertheless, only One Creator; and all peoples are His children. Call Him whatever name you will, I will not quarrel with you. I am a child of His love; by love I will prove it to you. No man can prove this by war.

27/12.12. At death the real life begins; mold yourself well while your soul has a good anchor (the physical body). The highest, best life in this world, finds the highest best life in heaven. To love your Father Who created you; virtuous happiness is little more than this. The happiness of lust, is hate to your Creator.

27/12.13. The man learning to swim had better go in with corks, till he finds the stroke; your Creator gave you a corporeal body, which is like the corks, to sustain you while you grow in spirit. Do not be in haste to enter the unseen world; make sure that you have learned the stroke of the resurrection before you put aside your flesh and bones.

27/12.14. Religion is the learning of music (harmonious flow) in a community, in which the rab'bah is the keynote. Music is of two kinds, sounds and assimilation. Dumb instruments may make sound-music; but assimilation comes to the real matter of putting one's behavior in harmony with the community.

27/12.15. Good works! Who knows the meaning of these words? King Yokovrana judged the good works of a man by the number of bad men he had slain. When alms-houses promote laziness they are not good works. Preaching, praying, and singing, are

not works; they are the blossoms, and with enticing fragrance. Yet satan persuades man that these are good works. Nevertheless, all fruit is preceded by blossoms. The most learned man, the most pious man, and the greatest philosopher cannot tell what is the meaning of the words, good works. But a mother, with a child one day old, can tell; a farmer, who has sowed and reaped one harvest, and given half of it away to the less fortunate, can tell also.

27/12.16. To bring forth out of the earth food or clothing, these are good works only so far as they exceed one's own requirements and are given to others. To live on the earnings of others, except in time of helplessness, is evil. To preach and not produce substance for others; such a man is a vampire. He sells sermons and opinions to the ignorant, making believe his words are Jehovih's concerns.

27/12.17. The preacher shall dwell with the poor, taking hold with his own hands; teaching and helping; he who gives words only, and not labor, is a servant of hell. He finds honeyed words, and drawls his voice; he lives in ease and plenty; he stretches out a long face seriously; he is a hypocrite and a blasphemer against his Creator.

27/12.18. With love and rejoicing, and with willing hearts, stand upright before Jehovih; for your preaching shall bear evidence of joyful light; and your presence give to the weary and disconsolate assurance that you are the Creator's son, come in earnest to glorify Him by righteous works and a helping hand. ||

27/12.19. Besides Capilya's book of maxims, the quarter of which is not here related, he also restored the Zarathustrian commandments and the songs of Vivanho. Not since two thousand years were the children of Jehovih so well standing before the world. And peace and plenty came upon the land of Vind'yu, even greater than in the days of Brahma.

27/12.20. Thus closes the history of Capilya, who was led in all things by Jehovih, through His angels, even to the words he uttered, though often he did not know it. Such it is to walk with the Creator. Now while this was going on in Vind'yu, the Creator also labored through His angels in the land of Egupt, with Moses, about whom, hear the following:

CHAPTER 13 Arc Bon

History of Moses of Egupt

27/13.1. God commanded his loo'is, in the high heavens, saying: Descend to the earth, to the land of Egupt, and raise me up a son capable of my voice.

27/13.2. The angels descended as commanded, and searched over the land of Egupt and the adjoining countries, examining into the flesh and souls of men.

And they called to God, saying: The land of Egupt is overrun with spirits of darkness (drujas), and mortals have attained to see them; and they dwell together as one people, angels and mortals.

27/13.3. God said: Go among my chosen until you find a man capable of understanding between truth and fable; and inspire him to an I'hin woman for my voice.

27/13.4. In Ellakas the loo'is found a man, Baksa, a Fonecean Faithist, born a su'is, and they said to him: Why are you alone in the world? Baksa said: Alas, my eyes have never seen God; my ears never heard him. I am searching for God in the life of a recluse.

27/13.5. The loo'is perceived what manner of man he was, and they led him to take an I'hin woman to wife, and she bore him a son, Hasumat.

27/13.6. The loo'is guarded Hasumat till he was grown, and they spoke to him, trying him also as to his power to distinguish angel voices.

27/13.7. Him they also inspired to take an I'hin woman to wife, and she bore a son, Saichabal, who was guarded in the same way. And the angels inspired Saichabal, to marry Terratha, of the line (house) of Zed. Terratha bore a daughter who was named Edamas. And Edamas bore a son by an I'hin father without marriage, and she called his name Levi, signifying, joined together (because his toes were not separate on the right foot, nor the fingers separate on the right hand). And Levi grew to be a large man, larger than two large men.

27/13.8. Levi, being of the fourth birth of I'hin blood, was not acknowledged an heir of the chosen race, the Faithists. Therefore Levi established a new line, which was called, the House of Levi.

27/13.9. Levi, not being eligible to a Faithist wife, was inspired by the loo'is to take an I'hin, Metissa, to wife. Metissa bore him a son, Kohath, who, at maturity, was admitted to the Order of Avah, the third degree of Faithists, at which time he was circumcised, and afterward called an Israelite, the name given to the Faithists of Egupt.

27/13.10. Kohath took to wife, Mirah, a devout worshipper of Jehovih. Mirah bore him a son, Amram, who took to wife Yokebed, sister-in-law to Kohath, and she bore him a son, who was Moses.

27/13.11. Before Moses' birth the loo'is perceived that he would be capable of the Father's voice, and they called to God saying: In the next generation, behold, your son will be born.

CHAPTER 14 Arc Bon

27/14.1. In these days in Egupt there were houses of records, where the affairs of the state, and of the king and governors, were recorded; and there were

recorded also the births, marriages and deaths of people.

27/14.2. The languages of the learned were Fonecean and Par'si'e'an; but the native languages were Eguptian, Arabaic, Eustian, and Semis. The times (calendar) of the learned gave two suns (365 days) to a year, but the times of the tribes of Eustia gave only six months to a year. Accordingly, in the land of Egupt, what was one year with the learned was two years with the Eustians and Semisians.

27/14.3. God said: My people shall reckon their times according to the place and the people where they dwell. And this they did. Therefore, even the tribes of Israel had two calendars of time, the long and the short.

27/14.4. For events of prophecy there was also another calendar, called the ode, signifying sky-time, or heavenly times. One ode was equivalent to eleven long years; three odes, one spell, signifying a generation; eleven spells, one Tuff. Thothma, the learned man, and builder of the great pyramid, had said: As a diameter is to a circle, and as a circle is to a diameter, so are the rules of the seasons of the earth. For the heat or the cold, or the drought or the wet, no matter which, the sum of one eleven years is equivalent to the sum of another eleven years. One SPELL is equivalent to the next eleventh spell. And one cycle matches every eleventh cycle. Whoever will apply these rules to the earth shall prophesy truly regarding drought, famine and pestilence, except where man contravenes by draining or irrigation. And if he applies himself to find the light and the darkness of the earth, these rules are sufficient. For as there are three hundred and sixty-three years in one tuff, so are there three hundred and sixty-three days in one year, besides the two days and a quarter when the sun stands still on the north and south lines.

27/14.5. In consequence of these three calendars, the records of Egupt were in confusion. The prophecies and the genealogies of man became worthless. And as to measurements, some were by threes, some by tens, and some by twelves; and because of the profuse number of languages, the measurements became confounded; so that with all the great learning of the Eguptians, and with all the care bestowed on the houses of records, the records themselves became the greatest confounding element of all.

27/14.6. Jehovih had said: For two thousand years I gave My enemies a loose rein; and they have the longest line of kings in all the world; and yet in the midst of their prosperity they fall down like a drunken man. Even their language has become like a pearl that is lost in a mire.

27/14.7. Jehovih said: Because the kings of Egupt have outlawed My people, and denied them the right

to obtain great learning, behold, My people are divided also. One tribe has one speech, another tribe another speech, and so on, till they cannot now understand one another; except, in fact, in their rites, and signs, and passwords.

27/14.8. Yes, the kings have perceived that to keep My people in ignorance is to keep them forever in bondage. But I will raise up a leader, Moses, among My chosen, and I will send him even into the house of the king, and the king shall give him great learning; he shall master all languages, and be capable of speaking with all My people. ||

27/14.9. Because the Israelites (Faithists) did not worship the Gods and Lords, but the Great Spirit only, and because they did not resent injury done by another, they had been limited to servitude by the Eguptian laws, which had stood for fifteen hundred years. These laws were called the Sun laws, after the manner of the division of the Osirian system, which was:

27/14.10. The sun is a central power; its accompanying planets are satellites. In like manner the king of Egupt was the Sun King, and his sub-kings (governors) were satellites. Osiris, the highest angel in heaven, was the Sun God, that is, God of Gods; for all other Gods were his satellites. He revealed certain laws to mortals, and these were Sun laws; and all minor laws were satellites. A Sun law extended over all of Egupt, but a satellite law pertained to the minor affairs of a city or province; but it must conform to the Sun laws. For in those days, the spirits of darkness taught that the sun once whirled so fast it cast off its outer extreme, and so, made the earth, moon and stars; and this was the accepted philosophy of the learned Eguptians of that period. Because the worlds run in circles [orbits – Ed.], the circle was the highest measure, or sun measure; and the diameter of the circle was called, the ode, a Fonecean word, signifying short measure. And this name, ode, was applied to the Israelites in satire, as the Anglo-Saxon word, odious, is used to this day. But the Israelites made sweet songs and called them odes also.

27/14.11. Among the Sun laws were the following, namely: The God of Gods (i.e., Osiris) decrees: Whoever does not bow down to me, shall not partake of me. Behold, mine is the sign of the circle! My enemies shall not receive great learning.

27/14.12. They shall not hold sun places (be employers), but be servants only, all their lives. And these signs shall reveal them:

27/14.13. If they do not worship me, but the Great Spirit;

27/14.14. If they deny that the Creator is in the image of a man;

27/14.15. If they circumcise; and will not serve as soldiers;

27/14.16. Then their possessions are forfeited already; nor shall they possess houses in their own names; nor send their children to the schools; for they shall be servants and the servants of servants forever. ||

27/14.17. Under the Eguptian laws, to worship the Great Spirit, Jehovih, was accounted a sufficient crime of idolatry, meaning the Israelites were not even admitted to the courts to be tried for an offense, but fell under the jurisdiction of the master for whom they labored, and his judgments were beyond appeal.

27/14.18. Now at the time of the birth of Moses, there were thirteen million inhabitants in Egupt; and of these, four million were Faithists (Israelites), more or less. For among the Israelites not all were of full faith, but many, to shirk the rigors of the Sun laws, professed to be worshippers of God (Osiris), and they would also enlist as soldiers, and otherwise connive in the ways of men, for sake of favors.

27/14.19. For which reason, the Sun King (Pharaoh[1073]) feared the time might come when the Israelites would revolt against the Sun laws, or become soldiers and confederate with foreign kingdoms for the overthrow of the Eguptian dynasty.

[1073] The word Pharaoh is Phoenician for Sun King. –Ed.

27/14.20. For more than three hundred years, the God Baal and the Goddess Ashtaroth had driven the foreign kingdoms to war; and as a consequence of these wars the Faithists had fled into Egupt, and even accepted servitude rather than be slain elsewhere.

27/14.21. Jehovih had said: Behold, My enemies in killing one another, frighten off My chosen. Now I will lead them into Egupt together, and give them a great leader, who shall restore My doctrines to them, and afterward I will deliver them into lands of their own.

CHAPTER 15 Arc Bon

27/15.1. The king's palace and pyramids were surrounded by a wall of stone; with twelve gates, made of wood and iron. The wall was sufficiently wide for twelve men to walk abreast on it, and the height of the wall was equivalent to twelve squares.[1074] On the summit of the wall were twelve houses for the accommodation of the soldiers who patrolled the walls. And in each and every gateway were houses for the keepers of the gates. So that no man, woman or child could come into the palace or palace grounds without permission.

[1074] This would make it about thirty-two feet. –Ed. [circa 9 1/2 meters]

27/15.2. And it came to pass that when Leotonas, the king's daughter, walked near the river, accompanied by her maids, she saw a child in a basket among the bulrushes. Leotonas commanded her maids to fetch it to her; and when she looked

upon it, and saw it was an Israelitish child, she said: The Gods have sent him to me, and he shall be my child.

27/15.3. And they carried the child into the palace, and Leotonas said to the king: Behold, a wonder of wonders! I have found an Israelitish child in a basket in the rushes, and only Gods know how it came, or how it scaled the walls. The king said: Keep the child, and it shall be both a brother and a son to you. Nevertheless, my guards shall find the way my grounds are entered, or blood will be upon them.

27/15.4. Now after some days, and when the search had been completed, and no way discovered as to the manner of the child's ingress, the king issued a decree commanding a thousand Israelitish male children to be put to death, Moses among the rest, unless the mother of the child, Moses, came and confessed as to the manner of ingress. The king allotted three days in which time the matter should culminate; but nevertheless the mother did not come and confess.

27/15.5. And the king called his daughter, and said to her: What shall be done? Leotonas said: The king's word must not be broken; nevertheless, you gave the child to me, saying: Keep it, and it shall be a brother and a son to you. And immediately I sent my maids and procured an Israelitish woman as nurse for the child. And I set my heart upon the child, nor can I part with it and live. Last night I consulted the oracle concerning the matter, for I saw that your mandate must be fulfilled.

27/15.6. The king said: And what did the oracle say? Leotonas said: Proclaim word abroad that the nurse of the child is its mother. Now I beseech you, O king, let it be heralded abroad that all is confessed.

27/15.7. The king, seeing the child, relented; and word was proclaimed as Leotonas had desired. And, moreover, the matter was entered in the recorder's house that the mother of the child had made the basket and placed it where it was found, though no reason was assigned for the action. Such, then, was the Eguptian explanation.

27/15.8. Now the truth of the matter was, the angels of Jehovih came to Yokebed and said: Your son's name shall be Moses, signifying, a leader-forth,[1075] for he shall deliver the Israelites out of bondage. But he shall be taken from you, and you will not find him. For the angels of Jehovih will deliver him into Leotonas' hands. And she shall adopt him as her brother and son, and bestow upon him the education of a prince.

27/15.9. Yokebed feared, for in those days male children of Israelitish parentage were outlawed,[1076] nor could any man be punished for slaying them. And Yokebed prayed to Jehovih, saying: Your will be done, O Jehovih, for I know Your hand is upon my

[1075] The etymology of the Hebraic word, Moses, is A LEADER-FORTH, and has no reference to being drawn out of the water. Hence the Ezra account must fall to the ground [see Book of Exodus, Ezra Bible, chap ii, v.10], except so far as the facts corroborate the Israelitish account. –Ed. [Exodus 2.10: And the child grew, and she [Moses' mother] brought him to the Pharaoh's daughter, and he became her son; and she named him Moses, for she said, "Because I drew him out of the water."]

[1076] This would define them to be outside the scope of the law, which probably meant that they were not protected by law, but moreover, their very existence was against the law. And so when a de facto attitude of leniency was practiced, the male children remained at risk at all times. Note that Pharaoh's decree to kill a thousand Israelitish male children came after and as a consequence of, Moses being found among the bulrushes (not the other way around as is related in the Ezra Bible).

Such a decree or one similar, as a way of controlling and punishing the Israelite slaves, must have been common not only from the Pharaoh, but other sub-rulers and slave owners as well. This is evidential from statements in Oahspe and from recent archeological excavations. –cns ed.

son. But I ask of You, O Father, that I may come to the princess and be her nurse for the child. The angel of Jehovih said: Swear before Jehovih you will not tell the child that you are his mother!

27/15.10. Yokebed said: Though I am commanded by the king, yet I will not admit that I am the mother, and it is Your will, O Jehovih!

27/15.11. And Jehovih's angels fashioned a basket; and carried the child and placed it where it was found by Leotonas and her maids.[1077] And Leotonas, seeing it was a Hebrew child, commanded one of her maids to go and bring an Israelitish woman to nurse it. And the maid went out beyond the Utak gate and found and brought Yokebed, the child's mother, but no one knew she was its mother.

27/15.12. And when Yokebed had come before the princess, the latter said to her: Nurse the child, for I will be its mother and its sister, for the Gods have delivered it into my hands. And Yokebed said: It is a goodly[1078] child; I will nurse it for you.

27/15.13. Moses grew and became a large man, being a pure I'huan, copper-colored and of great strength. And Pharaoh, having no son, bestowed his heart on Moses, and raised him as a prince, having provided him with men of great learning to teach him. Moses was master of many languages, and also made acquainted with kings and queens and governors, far and near. And he espoused the cause of the king, whose dominions held seven kingdoms beyond Egupt as tributary kingdoms, which paid taxes to Pharaoh.

27/15.14. So Pharaoh made Moses ambassador to the foreign kingdoms, in which capacity he served twelve years. But because of the prejudice against him, for being of Israelitish blood, the court of Pharaoh importuned[1079] the king for his removal, and so Moses was removed from office under the king.

27/15.15. The king said to Moses: My son, this is a double infliction on me in my old age; in the first place, it is as a sword-thrust, to cut off my love to you, lest you someday become king; and in the second place, it is hard for a Pharaoh to be dictated to by his own court.

27/15.16. Moses replied: Fear not, O king, that my love and yours can be severed. Often it happens that men are tried in a way they do not know the wisdom of, but which, afterward, we realize to be the best thing that could have taken place.

27/15.17. As for myself, I think this rebuke is put upon me by Jehovih because I did not labor for my own people.

27/15.18. The king said: How so? Moses replied: For many days a great heaviness has come upon me; it is as if the wind of heaven bore down on my heart, saying: Moses, Moses, lift up your voice for your

[1077] According to the account in the Ezra Bible there was an edict to kill male Hebrew children. If so, why did Moses' mother put him in this most dangerous of places? Would any mother resort to so foolish a stratagem? As to the angels carrying the child, as also in the case of Capilya, sufficient evidence is at hand now, in this country [USA] and in England, of hundreds of full-grown people being carried by the angels. –Ed.

[1078] wholesome-looking, healthy, pleasant to look at, handsome

[1079] persistently pressed; repeatedly troubled

people. For, behold, the king, your father, will favor you!

27/15.19. Pharaoh said: What would you ask, my son? And if it is possible it shall be done.

27/15.20. Moses answered: Until I have gone among them and ascertained their grievances, I do not know how to answer you. The king said: Go, and keep your counsel to yourself till you are returned.

27/15.21. So Moses departed and traveled over the land of Egupt, and was four months absent, and then returned to Pharaoh. And Moses related to him all the grievances of the Israelites; explaining the tasks put upon them; their denial before the courts; their forbiddance to education; but also extolled[1080] them highly for being a peaceful and virtuous people.

[1080] spoke enthusiastically and approvingly, complimenting and commending them, dignifying them

27/15.22. The king said: It is a pity; it is a great pity. But what can I do, O Moses? You see how even you yourself are chastised by the king's court. If I demand the repeal of the laws, the court will heap coals of fire on your head and on mine.

27/15.23. Moses said: Neither do I know, O king, what to do. And Moses was greatly troubled in his soul; and after he waited a while for his thoughts to come to him, he said: O king, tonight you and Leotonas shall reason with me, for I feel it incumbent[1081] because of the pressure on my soul.

[1081] necessary, obligatory, urgent

27/15.24. When the three were alone that night, lo and behold, it was the beginning of the dawn of light. And Moses' ears were opened, and he heard the Voice of Jehovih (through His angels), saying:

27/15.25. Behold, O king, and you, Leotonas, and you, Moses, now is the beginning of My power on the face of the earth. Moses, My son, you shall take your people out of the land of Egupt; and I will bestow upon them the lands of the ancients, even where I will lead you. Do not change your laws, O king; let Egupt have her way; and let the Israelites have their way also.

27/15.26. The king said: To deliver four million people! O what a labor!

27/15.27. The next day Moses walked out, going into the woods to be alone, for heavy trouble was upon him. And an angel of Jehovih appeared in a flame of fire in a bush, calling: Moses, Moses, My son! And Moses saw that the bush was not burnt, and he said: Here I am, and I heard Your Voice.

27/15.28. The Voice said: I am the God of Abraham, and of Isaac and Jacob. Moses said: What may I do for You?

27/15.29. The Voice said: Go once more among your people, and say: I, Moses, have come to deliver you out of the land of Egupt, and into an inheritance which shall be your own.

27/15.30. Moses said: My people will ask of me: By whose authority do you speak? What, then, shall I answer them? The Voice said: Say to them: The I AM

sent me. And if they question further, saying: You have a deceiving spirit, like the Eguptians, then you shall say to them: How can you distinguish one spirit from another? And they will say: Whoever labors for himself will deceive us. And you shall say to them: Whoever has faith in Jehovih, let him give up all, even as I do; and let them follow me; for if a multitude goes forth in Faith in the Father, then the Father will provide for them. (For this is the meaning of Faith, from which you were named Israelites.[1082])

27/15.31. So Moses and his brother, Aaron, traveled about in the land of Egupt, calling together Raban families,[1083] explaining to them, and urging the people to get ready for departure out of Egupt. For three years they labored thus, and it became known far and near that the project was on foot.[1084]

27/15.32. And the oracles of the Eguptians prophesied that when the Israelites were once out of the country they would unite with the kingdoms where Moses had been ambassador, and then return and overpower the Eguptians.

27/15.33. And in order to stigmatize Moses they said he fled away from Pharaoh's palace because he had seen two men, an Eguptian and an Israelite, fighting, and that Moses slew the Eguptian and buried him in the sand. And the recorders thus entered the report in the Recorder's House.

27/15.34. Moses was of tender heart and he inquired of the Great Spirit, saying: Will a voice of justice ever speak on my behalf? Jehovih, through His angel, answered Moses, saying: Suffer your enemies to put on record what they will, for the time will surely come when the truth shall be revealed to men. Pursue your course; for it shall be shown that you do still visit the king; yet, had you fled as the records state, you would not have returned, with the report hanging over your head.[1085]

27/15.35. In those days Egupt was a land of glory and of misery. Hardly is it possible for words to describe the splendor in which the nobles lived. Of their palaces and chariots a thousand books might be written, and yet not reveal all. And as to the members of the king's court, so grand were they that many of them did not stand on the ground from one year's end to the other; but caused carpets to be spread wherever they desired to walk. And as to their chariots, they were bound with silver and gold, and set with precious stones.

27/15.36. Of the royal court and the nobles, there were two thousand four hundred and eighty, and they owned and possessed everything in Egupt, which was the richest country in the world.

27/15.37. The next in rank were the masters, who were servants and tenants to the courtiers and nobles; and the third in rank were the Faithists, called Israelites, who were servants under the masters.

[1082] Iz-zerl. –Ed.

[1083] A family of ten, i.e., thirty people; a small community. –Ed. [Here 'family of ten' probably means ten households or thereabouts.]

[1084] in preparation, going to occur

[1085] It is strange indeed that the world has endorsed the [Ezra] Bible account for two thousand years, overlooking this fearful blunder. Nevertheless, we see now that we have not had the Mosaical account at all, but the Egyptian. –Ed.

27/15.38. And it was against the law for anyone to call a meeting of Israelites, or to incite them against servitude to the masters; for which reason Moses and Aaron violated the law of the land, nor did any man dare to arrest them, because Moses carried with him the king's seal.

27/15.39. Of the miseries of the land of Egupt, half has never been told, nor ever shall be; for they were of the nature of the flesh, and of such kind that one may not mention them fully, for the history would also involve the beasts of the fields, and dogs, male and female, and goats also.

27/15.40. Suffice it to say that the people were victims of evil spirits, and had descended to such unnatural practices as poisoned the flesh, which became inhabited with vermin; and they had running sores; and only evil practices alleviated the pains. The people were subject to entrancement by evil spirits, and the latter appeared among the people, taking to themselves corporeal forms for evil's sake, also eating and drinking with mortals daily.

27/15.41. When Moses saw these things he prayed to Jehovih for wisdom and strength; for thousands and thousands of the Israelites were becoming afflicted in the same way. Jehovih answered Moses, saying: Because of the abundance of evil angels in this land it is impossible for My chosen to dwell here and escape affliction. Moses explained this matter to the Israelites.

27/15.42. Jehovih said: Moses, you and your brother shall return to the king, for he is worried concerning you and your labors. Behold, the nobles have complained before the king against you.

27/15.43. Moses visited the king, who was sick with a fever; and the king was on his divan at the fountain in the palace grounds, and the men servants were forcing water. When the king saw it was Moses, he raised up, rejoicing, and called Moses to come and sit with him. And servants ran in and told Leotonas that Moses had returned, and Leotonas came also and rejoiced to see Moses. Now while they were talking the king was overcome and fell in a faint, at which, Moses raised him up and restored him; and then in his arms he carried the king to the palace.

27/15.44. Leotonas said: Moses, my son and brother, you shall not leave us alone anymore? Behold, my father is old, and he gave his heart to you when you were a child. Be to him his son. Behold how he revives in your strong hands!

27/15.45. Then spoke the king, saying: My son, with all your wisdom, can you understand a woman? Moses said: Alas, O king, except the princess, I have not studied them. But why do you ask?

27/15.46. The king replied: Leotonas has not said one word about the affairs of the kingdom! What is uppermost in a woman's heart, that she speaks first;

but as to man, he speaks first that which lies at the bottom of his heart. I love you, Moses, and delight in your presence; but my kingdom concerns me deeply. The nobles have complained against you for meddling with their slaves, and for this reason I have desired to see you.

27/15.47. Moses said: The Voice came to me, informing me of what you say, and then commanded me to come to you, for you were ill with fever. And the king replied, saying: If I should die before you have accomplished the migration of your people, I fear my successor, Nu-ghan, will make it hard for you. Tell me, therefore, how matters stand with you?

27/15.48. Moses said: Jehovih has planned this migration; it cannot fail. For, witness what proof I have found: The Israelites were looking for a leader-forth, even as I was named in the basket. And wherever I have gone, the rab'bahs and their families are acquainted with the matter as if it were born in their souls.

27/15.49. The king said: Everywhere the oracles declare against you and Jehovih; saying you are in the hands of evil spirits.

27/15.50. Moses said: What are the oracles to me? To feel assured one is in a good work; this is better than oracles.

CHAPTER 16 Arc Bon

27/16.1. The Voice of Jehovih came to Moses, saying: Have the king give you commissioners who shall go in advance and examine the countries where I will lead you; and when the commissioners have returned, you shall proclaim to My people what the commissioners say, and the people will be convinced, and rise up and follow you. So Moses asked the king for a commission of Eguptians, and the king appointed thirty-three men, and allotted them seven months to accomplish the inspection; and he gave the commission camels and asses to ride upon, and to carry food to eat on the journey.

27/16.2. Meanwhile, Moses sent Aaron throughout Egupt, to inform the people of the commission, and also as to how they should make their outfits.[1086] And Aaron said to the rab'bahs: Be circumspect as to the outfits of our people; observing that they do not carry away with them anything that is another's, even to a fraction; for Moses has commanded me to say this to you.

27/16.3. When the commissioners returned and made their report, which was favorable, Moses had the report sent among the Israelites; and Moses added: For there are those who, having little faith in Jehovih, will have faith in the words of the commissioners.

[1086] i.e., the goods, possessions, baggage, gear, personal effects, etc., they would be carrying away with them

27/16.4. The Gods of the Eguptians were not idle, and they sent word by way of the oracles to the courtiers and nobles to the effect that Moses had persuaded the king to hand the kingdom over to the foreign nations, knowing the king had no son eligible to the throne.

27/16.5. The courtiers and nobles, therefore, importuned the king to choose one of two things: Either to banish Moses out of the country, and put aside all arrangements for the migration of the Israelites; or, on the other hand, to abdicate the throne in favor of Nu-ghan. In the meantime, a whole year's drought came upon Egupt, and the rivers failed to overflow, so that a famine was sure to fall upon many parts of the country.

27/16.6. The king answered the demand of the courtiers and nobles with these words: I am Pharaoh, king of Egupt! Look to the threatened famine; provide the stores for my people. I declare to you all, a new thing has come to the world, which is: MIGRATION FROM BONDAGE! Nor is it in the power of nobles or courtiers or kings to stop this invention.

27/16.7. When the courtiers received this answer they said to one another: These are Moses' words, fashioned for the king's mouth. Certainly he has lost the fear of the Lord, and listens to the Great Spirit of the Israelites!

27/16.8. Jehovih, through His angels, spoke to Moses, saying: Now is your time. Go to the Heads whom you have chosen and appoint a time to them of one place, and a time to others of another place, and so on, to all the Heads. And you shall make the armies (unarmed multitudes) going forth so numerous that the Eguptians will be overwhelmed.

27/16.9. These, then, were the Heads, the chief rab'bahs appointed by Moses, and the places in Egupt where they were to depart from:

27/16.10. Rasak, son of Ubeth, of the place Hagor; Ashimel, son of Esta, of the place Ranna; Gamba, son of Hanor, of the place Nusomat; Bothad, son of Nainis, of the place Palgoth; Amram, son of Yoth, of the place Borgol; Lakiddik, son of Samhad, of the place Apau; Jokai, son of Keddam, of the place Hasakar; Jorvith, son of Habed, of the place Oeda; Sattu, son of Bal, of the place Harragatha; Tussumak, son of Aban, of the place Ra; Makrath, son of Filatti, of the place Nabaoth; Hijamek, son of Tor, of the place Nu'joram; Fallu, son of Hagan, of the place Ennitz; Shutta, of the place Romja; Jokkin, son of Rutz, of the place Moan; Tudan, son of Barrahha, of the place Hezron; Osharrak, son of Libni, of the place Raim; Thammas, son of Rodaad, of the place Sakaz; Misa, son of Tiddiyis, of the place Tessam; and Sol, son of Zakkaas, of the place Annayis.

27/16.11. Jehovih said: And the Heads shall have seventy-seven days notice; and they shall notify the

rab'bah of their places, so that due preparation shall be made for the start. Nevertheless, the time appointed to your people shall be kept secret with the Heads and with the rab'bahs. And whatever number the rab'bah can send forth, he shall notify the Head; and when all things are ready, that number shall go forth on the day appointed, everyone on the same day.

27/16.12. And Moses appointed the tenth day of the month Abib, when all the people should start; and moreover, he said to the Heads: You shall see to it that the night before they start, at the hour of sunset, in the very moment the sun sets, every family shall offer a lamb in sacrifice, and every man, and every woman, and every child that can speak, shall covenant to Jehovih in the blood of the lamb.

27/16.13. When the time of the slaughter is at hand, the family shall stand around, and the lamb shall be in their midst, bound head and foot; and, when the knife is raised for the blow, no one shall speak, for that which is to be, shall be the covenant of the blood of the lamb against Egupt. And when the throat is cut across and the blood flowing, they shall all say: In Egupt the lamb of Jehovih is dead; His God shall go from here with Israel, but Egupt shall be accursed from this night! Accept this, my covenant, with You, O Jehovih (E-O-Ih!), for innocent blood has been shed as a testimony before You that, with tomorrow's rising sun, I rise to never again lie down in Egupt!

27/16.14. Thus went Aaron and Akad, bearing this message in secret to the Heads of the Houses of Israel, saying to them: Thus says Moses: This is the commandment of Jehovih, Who is Almighty!

27/16.15. And now, on the eve of success to the Israelites, the king of Egupt, being at the point of death, sent for Moses, and Moses went to him. The king said: If it should be the Lord's will to take me off before your people are gone, you will have great bother; for my successor, Nu-ghan, has a great hate toward Israel.

27/16.16. Moses said: What, then, shall be done? The king said: Behold, the pestilence has overspread Najaut and Arabenah. Your people will be cut off from traveling that way. Nu-ghan and his courtiers dwell in Harboath. Moses replied: My people shall march through Najaut and Arabenah; neither shall the pestilence come upon them, for the hand of the Almighty is in this matter.

27/16.17. Leotonas, learning that Moses was with the king, went in to see him. She said: O my son and brother, you are welcome. Behold, the trials of the royal court, and the persistence of the nobles, are the death of the king. To this the king said: And still I live, Leotonas! But, alas, these were his last words,

for he laughed, and the blood burst through his heart, and he died then and there, in Moses' arms.

CHAPTER 17 Arc Bon

27/17.1. Jehovih, through His angels, said to Moses: When the body of the king is embalmed and put away, you shall go quickly to your people; for he who comes to the throne is under the voice of the Lord, Baal, and he will try to prevent the departure of My chosen. So Moses left the capital, and did as commanded.

27/17.2. On Nu-ghan's being crowned he at once issued the following decree: Behold me, I am Pharaoh, King of Egupt, and Ruler of the World. God has raised his voice in my dominions, saying: Hail, Sun King of the corporeal world: Behold, I gave you all the living that are on the face of the earth, and in the waters of the earth, to be yours, to keep forever. And I say to you, what is your own is your own, and you shall have dominion in your own way, for I made all that are alive on the earth to be yours forever!

27/17.3. Whether of beasts of the field, or fish in the waters, or man on the earth; all the living I created for you, and you shall possess them from everlasting to everlasting. And the life of the living I gave into your keeping; and I said to you: The house of Pharaoh I have created, and it is my house also.

27/17.4. And whoever rules on the throne of this land, the same is my son, and is the possessor while the breath of life is in him. But when he dies, and the throne falls to his successor, the rights and the powers and possessions of your kingdom shall not die nor be set to nothing. But the successor shall be my Pharaoh whom I raised up to my dominions; thus says the Lord.

27/17.5. Now, therefore, I, Pharaoh, who am king and possessor of all the world by commandment of God, and by his son (Osiris), who is dead and risen, being myself God of the earth, into whose hands are bequeathed all the living, am today, yesterday, and forever, the same everlasting king and Lord of all. And I decree to my people, who are mine by virtue of my authority from God, that only by my gracious indulgence has any man or people the right to put one foot before the other, on this my sacred earth.

27/17.6. And whoever goes here or there, except by the sign of the signet of my seal, shall surely be put to death.

27/17.7. And any multitude of my people, who are my servants, whom the God of Gods has given into my hands to do my works, to till my earth, or to build my houses, or dig ditches, or make bricks, or gather harvest, or make cloth, or attend flocks, and to do any works whatsoever, who may design to escape out of Egupt, to go to my enemies, the foreign kings,

shall be deemed guilty to death. And if such people start forth, to quit my service, to go out of my holy land, then my loyal slaves shall fall upon them and slay them, right and left, sparing neither man, woman nor child. For thus commands the Lord God, whose son I am. ||

27/17.8. Jehovih, through His angels, spoke to Moses, saying: Take Aaron your brother, and go before the king and plead your cause. Moses said: O Jehovih, You Almighty, why have You said this to me? I have no argument in me, like other men. Nor have I courage to confront a man or woman. My tongue is slow to find words till after the opportunity. From my youth up I have known this man, Nu-ghan, who is king, and if he merely stamps his foot at me I am helpless before him.

27/17.9. Jehovih said: For that reason, My son, I can give you My words. Go, and do not fear.

27/17.10. Then Moses went before Pharaoh, taking Aaron with him. The king asked: What is your will? And Moses said: I have come to beseech you to allow my people to depart out of Egupt. The king replied: The Lord is with me; he says you shall not go; and I repeat the words of my God.

27/17.11. Then spoke Moses, the power of Jehovih being upon him: Do not think, O king, that bondage is for this world only; here the matter does not end. You have said here in your decree, you have spoken from the Lord, saying: The life of the living I gave into your keeping. Did the Lord say this to you? Where, then, is justice, since pestilence and death are coming upon your people? Do you call this keeping them? I declare to you, that even in the words of your own God you have failed utterly, and this sin is upon you. Permit, then, my people to depart, so that your own shortness may not be multiplied, in the afflictions that will surely spread over this land.

27/17.12. The king said: You have no authority; you are a frozen serpent that was taken into the house of the king; and being thawed out, you turn to bite your benefactors. You are outlawed by men and accursed by the oracles. It is said of you, you have been to Hored, and there wed for sake of alliance with my high priest, Jethro, for conveyance of my lands to your people. Who are you, that pretends to hear a voice, and to be led by the Unseen? You slave!

27/17.13. Moses said: I am not here to plead my own cause, O king, but my people's. Suffice it, though, that even as your Lord God stands upon miracles, I do not bow down before him. For these are evidence that your God and your Lord are only angels of the dead, who labor for you and your aggrandizement, and not for all men's welfare.

27/17.14. For I have miracles also; and whatever your magicians can do, I can do also; do I not have eyes and ears, even as the oracles? Now I declare a

miracle to you, which is that you yourself shall yet not only consent to my people going out of Egupt, but you shall send armies to drive them out. To turn a rod into a serpent, or water into wine; or to show the spirits of the dead, alas, O king, even those who are of rotten flesh can do such things!

27/17.15. Pharaoh said: If the oracle hears God, is this not the greatest? Moses replied: He who utters what an angel bid him is that angel's servant; he who utters a good truth has spoken with Jehovih's voice. Pharaoh asked: Do you say your words are the Creator's?

27/17.16. Moses replied: I am like all good men who speak truth; all that is good, and all truth, are Jehovih's words. In a rose He finds expression in perfume; in the lightning His words are thunder; in a bird His words are songs; but in man, His voice is in man's words; for every living creature, and every dead thing on the earth, or in the waters, or in the air above the earth, gives expression in its own way; because the Father's hand is the foundation of all that is good and true. He is the I AM Who sent me to you; by His command I open my mouth before you. And in His name I declare to you that you shall not only allow my people to depart out of Egupt, but you shall send your armies to drive them out.

27/17.17. The king said: Moses, Moses, you are mad! For even if all Egupt runs with blood, yet I will not do as you have said. Then Moses replied: I tell you, O king, there are two powers in heaven: that which is for Justice and Goodness, even Jehovih; and that which is for sin and death. And if the Creator lifts His protecting hand from Egupt, she shall in that day become the plague spot of the earth. You do remember, when, in the ancient days great Thothma built the first pyramid, your forefathers decried[1087] the power of heaven; and immediately all the land, and the great pyramid itself, was flooded over by evil spirits. And then came foreign kings, who robbed and plundered Egupt. Do not think, O king, these legends are only idle tales; there are Gods and Lords in heaven who could sweep the sea up, and drown all this country. Behold, a day is set; a night is marked out when the lamb of peace shall die. And in that night the first-born of every woman, and the first-born of every beast in the fields, shall die for all the Eguptians; but in that same night not one of the Israelites shall go down in death. Jehovih says: I will show My power through My people in the time of My covenants.

[1087] denounced, condemned, depreciated, belittled

27/17.18. Pharaoh said: Were these things to be, God would have come to more noble quarters. You are beside yourself.[1088] And I banish you; nor will I again look upon your face.

[1088] not thinking clearly; crazy, insane, mad

27/17.19. Moses said: Whether in this world or the next, you shall yet call to me to deliver you from

torments. Nevertheless, I do your bidding; neither will I come to you again; nor shall you look upon my face for a long season. With that, Moses and Aaron saluted the king and departed.

CHAPTER 18 Arc Bon

27/18.1. Pharaoh called his chief superintendent and said to him: As to the Hebrew brick-makers, you shall no longer supply them with straw, but they shall gather stubble themselves, and they shall continue to make the same number of bricks. And as to the tillers of the soil, you shall no longer permit them to have cattle to draw the plows, but they shall draw the plows themselves, and they shall likewise break the same quantity of ground. And in this way the king put extra hardships upon the Israelites because he was angered at what Moses said.

27/18.2. Moses perceiving this, cried out to Jehovih, saying: O why did You send me before Pharaoh? Behold, matters are worse than before. Oh, if only I had guarded my tongue and been of persuasive speech!

27/18.3. Jehovih said to Moses: Do not rebuke yourself, for you have done My commands. And it shall come to pass now, what otherwise would not. For those Israelites who hesitated about going out of Egupt, will now decide for themselves as to what they will do. And the hardships that Pharaoh has newly added, shall be a blessing to your people.

27/18.4. And it came to pass that the Israelites went away from their taskmasters, and the rab'bahs sent them to the Heads; and the people of Israel were stirred up from one end of Egupt to the other. And as for the Eguptians, except the courtiers and nobles, they were likewise stirred up, but without any purpose or order; so that all the great land of Egupt had neither tillers nor builders; and cleanliness departed away from them; and the country stank like a dead carcass, so that insects and vermin filled all that air of heaven.

27/18.5. But the flesh of the Faithists was good; and vermin did not come upon them; nor were they stricken with fevers, or leprosy, or scabs, like the Eguptians.

27/18.6. Pharaoh ordered his army of two hundred thousand men to take the field, but lo and behold, they were scattered and afflicted so that they were only as vagrants, without head or discipline.

27/18.7. Jehovih spoke to Moses, saying: Now I will show her philosophers a miracle in the air above the earth. Have they not said: All things come up out of the earth? For they have tried every way to put Me aside, and to explain My creation away as an idle tale. They shall look and see the sun, and declare that in truth there is no cloud; but while they look up, they

shall see a cloud high up in the heavens, a very black cloud, and it shall be broad as the land of Egupt. And it shall descend to the earth, and it shall prove to be locusts, come without any seed; and they shall be so numerous that in three days they will eat up every green leaf of every tree and herb in all the land. Nor shall they be like any other locusts that have been on the earth or ever shall be; for man shall comprehend that they are not of the seed of the earth.

27/18.8. Moses sent a herald with this prophecy to the king, and he added to it: Why have you put more hardships on my people? Do you not see that the evil you had hoped to accomplish has cured itself even before it came to pass? For now the Israelites do not work at all, and their taskmasters are left in the lurch. Again I call upon you to let my people go.

27/18.9. The king did not reply to this, but silently put his officers to work, drilling and equipping his armies and collecting them together; which, when Moses saw it, he understood to be the sign, as the Great Spirit had previously said, when the cloud would appear. And it came to pass on a very clear day, at noon, a cloud formed high up in the firmament, and it grew blacker and blacker, until it descended upon the earth; and it was locusts; and like a snowstorm they covered the land of the earth, in places to the depth of the shoes and ankles. And they hungered, eating every green leaf, and herb, and grass, so that in two days not a leaf could be found far or near. And on the third day, the hunger of the locusts remained unappeased, and they leapt upon the Eguptians, old and young, feeding upon their clothes, and even upon the flesh of the Eguptians.

27/18.10. And on the fourth day Jehovih caused a great wind to come, and it blew the locusts off into the sea. And again Moses sent heralds to the king, saying: Consider my words now and be wise. I have told you that the hand of the Creator is upon this land. In your heart you say: Moses is a fool! Only a windstorm fetched the locusts from a far-off country.

27/18.11. But I say to you, O king, this is not so. And you shall still further witness Jehovih's power. For as the locusts came down out of the firmament, and you have a philosophy for the occurrence, behold, now another miracle shall come in another way: For frogs and reptiles shall suddenly come up out of the water, and they likewise shall be so numerous on the land that man shall not find a place to put his foot where it shall not tread upon them. And the first day they shall be harmless; but on the second day they shall crawl upon the people, and under their clothes, and in their houses; and on the third day they shall eat the flesh of the Eguptians. But they shall not touch one Hebrew in all the land.

27/18.12. Nor shall any man find where so many frogs and reptiles came from; for they shall not be

like the seed of other frogs and reptiles. And on the fifth day all the frogs and reptiles shall suddenly disappear, neither by wind nor rain. But a stench, like rotten flesh, shall nearly suffocate the Eguptians to death.

27/18.13. Again I appeal to you, O king, to permit my people to depart out of Egupt in peace. This is the last time I shall solicit you. And if you do not answer me, then it shall come to pass that on the ninth day and night in the month of Abib, Jehovih will raise His hand over Israel; but as for Egupt, your Lord shall strike her in death. For on that night, in every family of Eguptians, far and near, the first-born shall fall dead; and so that you shall not say the prophecy killed them [by suggestion –ed.], behold, the first-born of every beast shall die also, including goats, sheep, cattle, asses, dogs, cats, and every living creature man uses. For on that night, behold, four million Israelites shall make with Jehovih the covenant of death. And when morning comes, they will rise up to not lie down again in Egupt. And this shall be the testimony of innocent blood against yourself and all your people, for what the Hebrews have suffered.

27/18.14. The king did not answer Moses; and it came to pass that Egupt was overspread with frogs and reptiles, to every detail even as Moses had prophesied. Nevertheless, Pharaoh pursued his course.

27/18.15. Jehovih spoke to Moses, saying: Moses, My son, look upon man and pity him, for he does not believe in Me, though I multiply signs and omens continually, and give him prophecies without end. One thing only turns man's eyes inward; and that is flesh of his flesh, lying dead before him.

27/18.16. Now on the night of the passover, when the Israelites made the covenant on the blood of the lamb, a hot wind blew upon the face of the earth; and the first-born of the Eguptians fell dead, both man and beast. And Pharaoh's son died, and his brother's son; and the first-born of every courtier, and every noble's first-born, and all other people, their first-born, so that in every family there lay one dead.

27/18.17. Pharaoh was now stricken, but not to repentance, for evil was in his heart, and he cursed Moses and the Israelites, and swore an oath to destroy Israel, man, woman and child, so that never again would there be one on the earth. And he sent his officers such a commandment, and to mobilize and begin the slaughter.

27/18.18. As for the Faithists, not many of them had slept during the night, but were providing for the journey, so that when morning came, every one of them started forth with the sunrise. From all the different regions of Egupt they went forth toward Sukkoth, westward [of Sukkoth]. The Heads led the

way, and every commune was led by a rab'bah, and every man's family by the father of the family or by the eldest son. And at the start they spoke through their leaders, saying: In Your name, O Jehovih, we depart out of the land of our birth, where we were born, and our sons and daughters were born, to never return! Neither shall Egupt prosper again till You have subdued the whole earth to You. ||

27/18.19. But things had changed wonderfully with the Eguptians, for when they saw the Israelites were indeed going, and knew the miracles that had taken place, they relented, and brought them gifts of gold and silver; and also asses and camels for the Hebrew women and children to ride upon; and gave them food to eat. But the Israelitish women said: No, if we take these things we will be under obligations to the Eguptians. The Israelites do not accept what they cannot pay for. Then the Eguptians bewailed in fear, saying: So that we will not be accursed by the Gods, take them, we beseech you in the name of your God also.

27/18.20. So the Faithist women accepted the presents of asses, camels, and other things besides; and they mounted the asses and camels, and rode them.

27/18.21. When Moses heard of this afterward he rebuked Israel, saying: Because you have accepted these things it will be said, you borrowed and begged them so as to despoil the Eguptians.

27/18.22. When they arrived near Sukkoth, Jehovih spoke to Moses and Aaron, saying: Stand here for twelve days, so that you may see My people as they pass, and that you in turn may be seen by them. So Moses and Aaron pitched their tents on a high piece of ground off to the side, and remained there twelve days, and Moses showed himself before them, speaking and encouraging.

27/18.23. After this the Israelites passed through Etham, on the borders of the wilderness, and then on toward Migdol, near Baal-zephon, the place of the oracle of the God, Baal, and they encamped before Pi'hahiroth, where Moses commanded them to remain some days to rest.

27/18.24. Now as for Pharaoh, he had not made any attack on the Israelites, for Jehovih's Lord held his army in confusion. Pharaoh, finding that the Israelites were not injured, decided to take to the field himself; and accordingly, having impressed all the chariots of Egupt, went ahead, leading his army in person. The Israelites were wearied and footsore, and, discovering that Pharaoh was after them, many of them complained and grumbled, saying: O Moses, why did you bring us from home? It would have been better for us to remain in servitude to the Eguptians than to be slain.

27/18.25. Moses rebuked them, saying: You profess to be Faithists but yet have no faith in Jehovih? Put your trust in Him; for He will deliver you safely, as He has promised.

27/18.26. Jehovih spoke to Moses, saying: They shall witness the salvation of My hand; for the Eguptians who pursue them this day shall never again pursue them. For when you lead them to the sea, you shall lift up your rod, and I will divide the sea, and My people shall walk across on the land of the bottom of the sea. And Pharaoh's army shall pursue, but be swallowed up in the waters. And so it came to pass:

27/18.27. Jehovih brought a strong wind and divided the waters of the sea and swept them back, and the Israelites went over on land. But Pharaoh's army, who were in pursuit, were caught in the flood of the tide and were drowned.

27/18.28. Thus Jehovih delivered the Israelites out of Egupt; and Israel believed in Him and in Moses, His servant.

27/18.29. Now from the place Sukkoth to the other side of the sea, a pillar of cloud preceded the Israelites by day, and a pillar of fire stood over them by night, and the people looked and everyone saw the cloud and the light. And the name of the place they reached when they crossed over was Shakelmarath; and they camped there many days.

27/18.30. From the time Moses began to prepare for the migration of Israel[1089] until he reached Shakelmarath, was four years two hundred and seven days. And the number of Israelites who went forth out of Egupt was three million seven hundred and fifty thousand, men, women and children. And the number of other people who accompanied them was four hundred thousand; and because they were of the uncircumcised tribes of ancients, the Hebrews nicknamed them Levites, i.e., imperfect flesh.

27/18.31. And Moses commanded the Levites to camp aside, and not to mix with the Israelites, and they obeyed him in all things, maintaining that they were the true descendants of Abraham.

27/18.32. And Moses made a song to Jehovih, and Miriam, his sister, sang it and played on the timbrel,[1090] and the women of Israel danced before Jehovih.

27/18.33. This, then, is the song of Moses:

[1089] Recall this was when the Voice came to Moses, with Pharaoh and Leotonas (27/15.24-29).

[1090] A timbrel is similar to a tambourine, a percussion instrument with jingling bells.

CHAPTER 19 Arc Bon

27/19.1. Eloih, Almighty, You, my God, Who have delivered my people! I will sing to You a song; and the children of Israel to You, O Eloih!

27/19.2. You are a great strength and salvation; for You, Eloih, I will build my habitation; You, my father's God, O Eloih!

27/19.3. You are my Warrior; Eloih is Your name, forever!

27/19.4. You have encompassed Pharaoh and his hosts; they are swallowed up in the sea; his chosen captains and his warriors in the Red Sea.

27/19.5. The depths covered them up; they sank to the bottom like a stone, O Eloih!

27/19.6. Almighty Eloih; Glorious in power in Your right hand that passed over innocent blood!

27/19.7. You my God, Eloih; Wise in majesty, in Your right hand that dashed in pieces Your enemy!

27/19.8. Excellency, You O Eloih; Who in graciousness came upon those who rose up to block Your way; You sent Your breath upon them; as stubble they were cut down by Your righteous sword!

27/19.9. By the breath of Your nostrils, You heaped up the waters of the sea; and the floods stood upright by Your voice, to entrap them in the heart of the sea!

27/19.10. Your enemy said: I will pursue; I will overtake them; the spoil shall be mine; I will draw the sword; my hand shall destroy them!

27/19.11. You blew with Your wind; the sea covered them; they sank like lead in the mighty waters.

27/19.12. Who is like You, Eloih, among the Gods? Who is like You, Glorious in Holiness, fearful in praise and wonders, O Eloih! You stretched out Your right hand, and they went down into the earth.

27/19.13. Merciful Almighty, Eloih, my God, and God of my fathers; Who has led forth Israel and delivered her into the land of her fathers, O Eloih! Who has guided them to a holy and peaceful habitation.

27/19.14. All people shall hear and be afraid; sober thought shall take hold on the inhabitants of Palestina. And the nobles of Edom shall be amazed! Trembling shall take hold of the warrior of Moab; and the wild men of Kana'yan shall melt away!

27/19.15. You, O Eloih, shall strike them with fear; by the magnitude of the strength of Your arm they will be amazed and helpless as stone. For this land is Your purchase, O Eloih; in the passover of the blood of the lamb You purchased it; and Israel shall pass over it in fear.

27/19.16. And You shall bring them to the mountain of their inheritance, to Your place, Our God, Eloih. To dwell in Your sanctuary, which You have established for Your reign, forever and forever.

CHAPTER 20 Arc Bon

27/20.1. Moses called together the Heads and the rab'bahs, privately, and spoke before them, saying:

27/20.2. What have I taken upon me, O Jehovih? Behold Your sons and daughters have followed me

out of Egupt; how shall I bind them to You and not to me, O my Father in heaven?

27/20.3. Jehovih said to me: Moses, Moses, what I say to you, say to the rab'bahs and to the Heads; saying to them: Not Moses, nor the Heads, nor the rab'bahs, brought you out of Egupt; you were brought out by the Creator, Jehovih, Who is God of all, Captain of all, Head of all, Rab'bah of all.

27/20.4. For in this I have drawn the line between My people and My enemies, the idolaters of men. Because of signs and miracles, the idolaters make a man-God of their magician and worship him. But who is like you, Moses, My son; in miracles, who can match you in the magnitude of your proceeding?

27/20.5. Who led forth My millions; and delivered them out of a great power without loss of a man, woman or child?

27/20.6. But I declare to you, you shall do a greater miracle than any of these; for you shall preserve yourself from becoming an idol before men. For you shall proclaim Me to your people in all things; teaching them that you are only a man. And your Heads and your rab'bahs shall likewise teach them the same, for I will put away all idolatry from the face of the earth.

27/20.7. Neither will I have kings nor queens; I am sufficient for all men.

27/20.8. As Abraham apportioned My people into families [communities –Ed.], with rab'bahs and with chief rab'bahs, so shall you re-establish them.

27/20.9. And My commandments, which I gave to Abraham, I will give to you; and I will re-establish My crescent with My rab'bahs. And My crescent shall be the fullness of My law for the rab'bahs and chief rab'bahs.

27/20.10. Moses said: I cried to Jehovih, saying: How shall it be with the square and at high noon? And the angel of Jehovih, speaking in the Father's name, said: To the northeast God; to the southwest Lord; to the northwest Baal; to the southeast Ashtaroth. For Osiris is dead already.

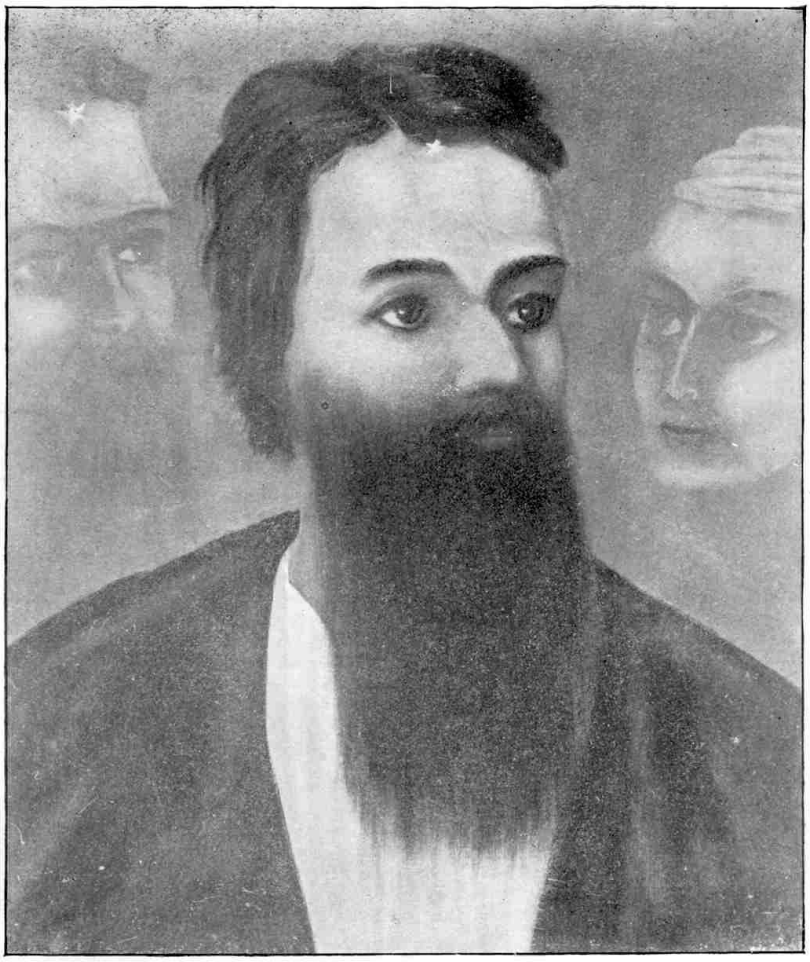
27/20.11. To this end, then, prepare a place for tonight, so that the Great Spirit may bless us. The rab'bahs and the Heads said: It is well.

27/20.12. And when it was night Moses with the rab'bahs and the Heads went aside, placing sentinels so they would be alone. And when they were thus prepared, the light of Jehovih came upon Moses, and the books of the ancients were opened before him. And he administered Emethachavah upon them; by the voice of Jehovih he re-established it; with all the rites and ceremonies as they are to this day. And after that the Heads were no longer called Heads, but Chief Rab'bahs; for Moses anointed them by command of Jehovih.

27/20.13. And in not many days, Moses wrote the Levitican laws; for the inner temple of Jehovih was in spoken words only; but the outer temple was written. So that it was said: The Hebrews have two laws; one which no other man knows, and one for those who are not eligible by faith, being those who were called Leviticans; but not Leviticans in fact, but hangers-on, who had followed the Israelites out of Egupt and who for the most part had no God, little judgment and no learning.

27/20.14. But regarding all that Moses did, and taught, and how he labored with his own hands, many books could be written. And it is doubtful if the world ever produced another so good and great a man.[1091]

[1091] see image i115



i115 **Moses**. He rebuilt what had been lost since Abram's time.

27/20.15. At the time Moses reached Shakelmarath he was forty-four years old by the Hebrew sun (solar year), but by the Eguptian calendar he was eighty-eight years old.

27/20.16. As for Pharaoh and those of his hosts who were not destroyed in the sea, they returned home to their places. And not long after that, Pharaoh

banished God (Osiris) from the earth, declaring himself the SAVIOR OF THE WORLD, and VICE-GERENT[1092] OF THE HOLY GHOST.

27/20.17. Pharaoh's scribes and recorders assembled in Kaona, and they appointed Feh-ya (an Eguptian), to write the departure of the Israelites out of Egupt. And Feh-ya wrote the account and called it the EXODUS OF THE HEBREWS, and it was recorded in the king's House of Records. And copies of it were sent to the large cities, and there recorded also, for such was the law of Egupt. Feh-ya's record was afterward accepted by Ezra, and is that which is known to this day as the First Book of Exodus.

27/20.18. The Book of Genesis, as it stood in the Eguptian records, was written by Akaboth and Dueram and Hazed, and was the substance from which Ezra copied it through his scribes, even as it is to this day. The inspiration of Genesis was from the God Osiris, the false, and his emissaries, chief of whom were Yotabba and Egupt, who were angel servants to Osiris. And so far as the records now stand, the spirit of both books was the Eguptian version of the whole subject.

27/20.19. Touching genealogies, in which men seemed to have lived to so great an age, this, then, is the explanation for it:

27/20.20. Thothma had said to his recorders: In searching for the truth of legends, give the latitude of it. For one legend will say, such a man lived seven hundred years ago; another legend will say he lived one thousand fifty years ago. The latitude between them is, therefore, three hundred fifty years, which shall be the time of that man's life. || And in this way latitude became confounded with fact,[1093] and with no intent to deceive.

27/20.21. And behold, it came to pass that the records were worthless; and to make matters worse the records were so voluminous, being more than six thousand books, that the scribes of Ezra could make neither head nor tail of them. Nevertheless, they were all written, in the first place not by the Israelites, but by their enemies, where, even so, the testimony of the miracles is none the weaker.

27/20.22. Thus ends the history of Moses' deliverance of the Faithists out of Egupt.

27/20.23. Hear now of Chine of the land of Jaffeth:

[1092] one who acts in the place of another; a viceroy; a deputy

[1093] In the example the man lived sometime between a span of 350 years; that is, he lived, for some unspecified duration, sometime between 700 and 1050 years before the date of recording; and this 350 years of latitude (range; extent of applicability) during which a person lived, became confused with a person's age at death; that is, the lower and upper limits of the latitude incorrectly became thought of as the points of birth and death of that person. As a result, such a person was mistakenly thought to have been 350 years old when he died.

CHAPTER 21 Arc Bon

History of Chine (Tschin'e), of Jaffeth, Founder of China

27/21.1. These are the generations of the seven antecedents of Chine, the chosen of the Great Spirit, Ormazd, otherwise, in Fonecean, Eloih; that is to say:

27/21.2. Tse'wong begot Hi-gan, who begot Ah So, who begot T-soo Yong, who begot Ah Paing, who begot T-chook Lee, who begot Tschine Loo, who begot Ah Sho'e, who begot Tschin'e (Chine), gifted in su'is and sar'gis of six generations.

27/21.3. Of these, T-soo Yong and Ah So were prophets of Jehovih (Ormazd), and Ah Sho'e was a seer; but the six generations could hear the Voice, and they walked upright, keeping the commandments of Jehovih as revealed in the Zarathustrian laws.

27/21.4. Ah Sho'e was a basket-maker, and was like the man Zarathustra; and Chine, his son, was the fourth birth of Ah Sho'e's wife, Song Heng. Like Moses, Chine was of copper color, and very large, but his hair was red, like a fox, and he was bashful and of few words.

27/21.5. Ah Sho'e, i.e., Chine's father, said: I have had other sons; my words are wise and true; Chine was unlike any child born in the world; for boy child, or girl child, no physician could tell which, but rather to the boy kind was he. The angel of Jehovih (Ormazd) came to me before the birth and said: The child shall be called Chine, signifying no sex; as it is written among the ancients, i-e-su, having no earthly desires. For, he shall restore the chosen people of Jehovih.

27/21.6. Before the birth I told the physicians of this prophecy, but they would not believe. Nevertheless, by command of Jehovih, I sent for seven physicians to witness the birth, lest it be said afterward the surgeons have dealt wrongly with the child at its birth.

27/21.7. The following physicians came: Em Gha, Tse Thah, Ah Em Fae, Te Gow, T'si, Du Jon, Foh Chaing, and Ah Kaon, and they witnessed the child being born, to which they made oath,[1094] and a record of it, touching the strangeness of such a birth, and of the prophecy of its coming into the world; this record was put in the Ha Ta'e King (library) of records belonging to the Sun King [state records –Ed.].

27/21.8. Being now in my old age, I, Ah Sho'e, put these things on record, of which hundreds have come to ask me concerning the growing up of Chine.

27/21.9. First, that he was the laziest of all children, and dull past belief. For his brothers and sisters mocked him, concerning my prophecy, as to becoming a great man.

27/21.10. Second, he ate less than a small bird (Fa'ak), and grew so thin we were ashamed of him in his childhood; truly he was nothing but skin and bone, with a large head.

27/21.11. Third, when he walked about, the stools and tables moved out of his way; and yet no hand touched them.

[1094] sworn statement; attestation; written testimony

27/21.12. Fourth, the angels of Jehovih often carried him about the hut, and would lift him up to pick fruit from the trees.

27/21.13. Fifth, he never laughed, but was serious and pleasant, like an old man who had abandoned the world. But he spoke so little no man knew whether he was wise or stupid.

27/21.14. When he was three years old his mother weaned him, or rather he weaned himself. And from that time on, he never ate anything but fruit and nuts and grains of rice. When he was sixteen years old he began to grow suddenly large and strong, and of deep color. After which I procured a teacher for him; but lo and behold, he could learn a whole book in a day. He learned by hearing once; nor did he forget anything he learned.

27/21.15. In his twenty-second year he began to talk, and the angels of heaven spoke through him also. And his speech was full of wisdom.

27/21.16. From sunrise in the morning until late at night his tongue did not cease speaking. And his mouth was as if it were the mouthpiece of heaven. For after one angel had discoursed before the audience for a while, another came, and then another, and so on; and when none came, then Chine himself spoke.

27/21.17. And there came before him men of great learning, and philosophers, to try him as to his knowledge; but they all went away confounded, as if they were fools. Nor was it possible to ask him a question that he could not answer correctly. Whether it was to read a tablet or to reveal the size and design of a temple he never saw; or the sickness of a man who was far away; for all things were like an open book to him.

27/21.18. For four years this great wisdom remained in him, and his fame spread from the east to the west, and from the north to the south; no man knew how far. When he was asked how far he could see and hear, he said: Over all my land. And he marked with his finger, saying: On this tablet, Chine land! ||

27/21.19. Thus was the country named Chine (China), which it bears to this day.

27/21.20. Ah Sho'e said: Suddenly Chine's abundant speech ceased, and he answered only yes and no to all things. And he was thus silent for seven years and eighty days. And then the angels from the second heaven (etherea) came to him. After that he did not speak as man (except in private), but he spoke as the All Light, of which the world knows the rest.

CHAPTER 22 Arc Bon

27/22.1. Chine said: I am a man only. I am the All Light. My voice is that which lives forever. Do not

worship me; do not worship man; worship All Light. I am Jehovih (Ormazd) Ever Present. Because of My abundance in man, man opens the mouth; makes words.

27/22.2. To know Me is to know all things; he who strives to Me is My chosen. He who does not know Me, does not prove Me; he who knows Me cannot prove Me. To every self I am THE SELF of that self. To perfect that self which is in all selfs; such a man is one with Me. To travel on such a road; that is the right road.

27/22.3. Hear Me, O man! I come every three thousand years; I newly light up the world. My voice comes upon the souls of men; your All Highest is Me; your all lowest is sin. Two things only I set before you, O man; the Self that is Myself, and the self that is yourself. Which will you serve? For on this hangs either your resurrection or your hell.

27/22.4. In the time of the first of ancients I asked the same questions. Whoever said: I will serve You, Ormazd, You All Self, || he was My chosen. Whoever answered: I will serve the self of myself, was satan's. The latter went on the wrong road. Their trail was blood and death; war, their glory.

27/22.5. They fell upon My chosen; like tigers they have pursued them. I called out in the ancient days: Why do you persecute My chosen and destroy them? And they answered: They will not war; they do not serve our king; they serve the King of kings; they practice peace; they do not uphold our God.

27/22.6. But I stretched forth My hand from the second heaven; I bowed down to My virgin daughter, the troubled earth, Ma-lah. And I took My chosen and put them in Brahma's hand; and they were shapely and fleet-footed, valiant in love and good works. And I sent great learning to the sons of men, and wisdom and peace, and great rejoicing.

27/22.7. And Ma-lah blossomed and was fragrant as new honey, and clean and full of virtue. Her daughters hid the thigh and the ankle; their full breasts were concealed and their words were of modesty.

27/22.8. Her sons were early to rise; producing abundance, and with songs of rejoicing, and with dancing. For My beloved shaped the ways of man; their progeny were like the sweet blossoms of an orchard; like the fragrance of red clover. I said to them: Do not fear; your sons and your daughters are a great glory to you. Count the days of your wife; and rejoice when the birth draws near; for it is fruit of Me and of you.

27/22.9. And they taught the little ones to clap their hands and rejoice; I made them for this. Sing, O earth! Hold up your head, I said to My beloved, for Mine is a place of glory and sweet love, sparkling with good delights. || None could restrain them; like

young colts and young lambs at play; their capers were unceasing and most tender.

27/22.10. This was My good creation; the bliss of My chosen; this was My shapely earth in the days of peace; in the times of My chosen. Neither war nor weeping was there; nor hunger, thirst, nor famine; nor fields lying waste; nor sickness, nor evil diseases; nor cursing, swearing, lying nor deceit; nor hardships and sore toil, nor any evil thing under the sun.

27/22.11. I, the All Light, Jehovih, have spoken. Will they hear My words? How will man judge Me, the Creator? Has he gone among My beloved; and My upraised who obey My commandments? Has he seen the beauty of the earth in the hands of My chosen?

27/22.12. O man! You fool! You go into a dark corner and say: How dark! You go before My enemies and say: What a vain creation! Or search among those who do not serve Me, and say: Miserable world! Or among those who hate Me, and say: How wickedly they kill one another. Oh, if only Jehovih had made a better creation!

27/22.13. You cry out: There is no happiness on the earth; all is misery, sorrow, pain and death! And this is your standard, O man, to judge your Creator! You say: There is no peace, no delight, no love, no harmony on the earth!

27/22.14. Stubborn man! And contrary, and of narrow judgment! O if you would stand in a clean place and high, and then judge! Have you measured My chosen, who have faith in My Person? Why have you treasured yourself? And put yourself uppermost of all things? Who have you found that denied My Person, who did not dwell in lust and self-conceit?

27/22.15. Where is your standard, if not the All High? What is your dispute about the all low? If I call Myself the All High, are you better pleased? If satan calls himself the all low, will you be satisfied? Or shall a man not speak of the All High? Nor of the all low? Are there not such things? And shall they not have names?

27/22.16. Your wicked hand rises up against My chosen, to lay them in death. And when you have trailed the earth over in blood; and your hand is wearied with destruction, and your little ones have nothing to eat, you pray: O Father, help Your little ones!

27/22.17. I have spoken!

CHAPTER 23 Arc Bon

27/23.1. Chine spoke Jehovih's words, saying:

They have sought after pleasure, and after you, O earth! They have bowed down to men, to the king and the rich man, and now, behold their misery! The king said: Come serve me. Take your spear, and your

strong bow and arrow, and come with me. I will show you great delights; you shall slaughter my enemies; and I will give you wages.

27/23.2. And they ran to serve the king; yes, they washed their hands in the blood of My innocent ones. Because the king said: Brave! Good slaughterer! || Then they were pleased, highly recompensed!

27/23.3. I have said: You are on the wrong road; serve only Me, for I am Good Delights. Because you slay one another, the land will not be tilled; you are hungry and ragged. And they queried: What will Jehovih give for wages? More than the king?

27/23.4. Your weakness lies in this, O man! You say: Wait a little while; I will serve the man first; and afterward Jehovih!

27/23.5. What profit do you have in your brother's death? With all his treasures of gold and silver, what do you really have?

27/23.6. Behold, you will not allow to live in peace even those who choose Me and My ways. Because they say: My Creator is my King; I will serve Him. || the king says: Go for them; slaughter them! They put Jehovih higher than me!

27/23.7. And you say: It is a good and wholesome thing to serve the king, and kill his enemies. To serve my country by killing men, this is great glory!

27/23.8. But the voice of My beloved rose up to Me; yes, My lambs flee before the wolves, being driven away from My goodly pastures. Behold Me, I have come to them, to the lovers of peace and virtue and loving kindness. My hand is stretched over them in great power; My word is given to them, and is not dead.

27/23.9. I will call them together; they shall again hold up their heads and rejoice because of My Presence. ||

27/23.10. After Jehovih's voice came to Chine he traveled far and near; and because of his wonderful wisdom, men of great learning and even kings sent for him. And wherever he went he preached the same, for peace and love, and against war.

27/23.11. For three years Chine traveled, proclaiming the Creator above all else in heaven and earth. And then he rested one hundred and forty days, sleeping like a young child, saying nothing more than a child would say.

27/23.12. Then a change came upon Chine; he was like a new man in the world, and not as a God. And he rose up, saying: My Father, Creator of men, calls me. I hear His voice. It is like a burning fire in my soul, moving me. Not with pain, but with great power. He says:

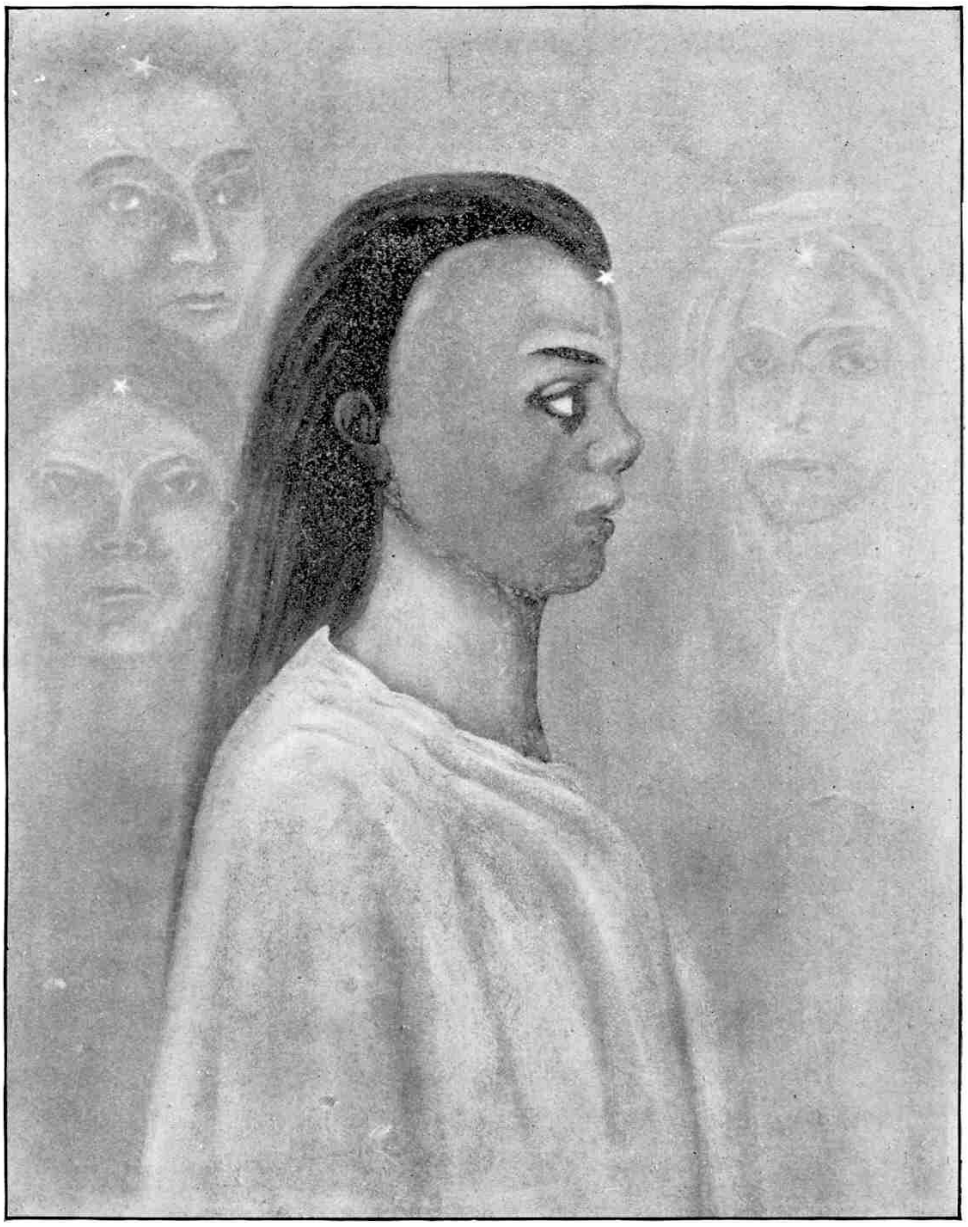
27/23.13. Chine, My Son! Chine, My Son! My house is on fire! My little ones are burning. Go to them, Chine. They are in fear and trembling; they do not know what way to turn. The kings of the earth

have outlawed them; they are hunted down, and are famished. Go to them, O Chine! For that end I created you alive in the world; you shall be My Voice to them.

27/23.14. Chine said: Jehovih says: Who can overcome the fire when he remains in the house? He goes outside where there is water. Call My people out of the house of My enemies. Give them a wellspring of clean water; they are parched[1095] and thirsty. Say to them; Jehovih lives! His love abounds. || Come to My fountains that are not dried up. Come and hear the covenant of My Son, Chine:[1096]

[1095] dry, withered, lacking vitality

[1096] see image i116



i116 **Chine**. The founder of China, and who restored the rights of the believers in Jehovih throughout that great country.

27/23.15. I swear to You, O Jehovih, my Almighty! I will have no other God but You, Creator! All Light, Most Glorious! You are my King! Holy, Holy, Ever Present! O my Captain, my All Highest Captain! I salute You in the Rising Sun! In the High Noon, most Mighty! And in the sweet Setting Sun!

27/23.16. I know nothing but You; to You I swear this, my most solemn oath, O Jehovih! Call up Your angels, holy and most wise; Your recording angels! They shall hear my covenant to You, My Creator! They shall write it in the books of heaven, O my Master! And while the sun, moon, earth and stars stand, my oath to You shall stand up against me:

27/23.17. You only shall be my King; You only shall be my God and Heavenly Ruler. All other kings I forswear, and all other Gods, captains, and great rulers. I will not bow down to any of them, nor worship them, forever. I, Chine, have spoken.

27/23.18. I swear to You, O Great Spirit, You are my bond to the end of the world. I will neither war nor abet war; to peace forever I am sworn. And though they impress (draft) me and torture me, or slay me outright, they shall not force me; I will not draw one drop of blood in any man, woman or child whom You have created alive on the earth.

27/23.19. I swear to You, You All Person—You Who are so large that the earth and sun and stars would not fill the hollow of Your hand—to be like You, O Jehovih: Fair dealing to all men, as You would; and good, forgiving, and without anger forever; and to share equally in all possessions with Your chosen, O Jehovih.

27/23.20. To raise up those who are cast down; to deliver the afflicted and helpless; to never render evil, nor the fruit of anger, to any man, O Jehovih; but good to those who abuse me; and in my actions, steadfast in Your course, my Creator.

27/23.21. In my blood I covenant with You; by the veins in my flesh, make oath forever: To never wed out of Your Order, the Hi-tspe.[1097] Blood of the blood of Your chosen my heirs shall be and their heirs after them, forever.

27/23.22. Hear me, O Jehovih: I make a new covenant; it shall be written upon the firmament of heaven. I will do good with all my might; the tears of the suffering poor shall be like scalding blood in my veins; I will not sit down and rest, nor take my ease, nor hold possessions while they are in want.

27/23.23. Prick me, O my Father in heaven; sharpen my conscience keener than a sword; drive me to labor for the poor and afflicted, give me no rest, except while I am doing good to them.

27/23.24. O if only my covenant was set with swords, pointing every way; so that I could find no peace but in serving You, my Creator, Ormazd; and

[1097] One of the orders of Faithists in China. Equivalent to Hi-dang in some regions. –Ed.

that I was pure, strong, wise, and swifter than life and death, and as unfailing.

27/23.25. And that my oath reached to Your chosen, and they heard me; that my voice was sweet to them, and enticing like an early love.

27/23.26. If only they would come forth from their hiding places, Your faithful children, and not be afraid.

27/23.27. I would go to them like a lover, and bow my head down to them, for their long suffering and their faith to You, Jehovih.

27/23.28. Like a father who has lost his son and found him again, I would take them in my arms, Your worshippers, You All One, Everlasting Spirit.

27/23.29. As a rosebush trampled in the mire, O how they have been scourged, O Jehovih. Destitute,[1098] ragged and scattered. But I would wash them clean, and give them new soil; so their voices in song and praise would gladden the whole earth.

[1098] utterly without means; tenuous subsistence; deathly poor

CHAPTER 24 Arc Bon

27/24.1. The great cities of the ancients in Jaffeth had been destroyed by Joss (Te-in) and his evil spirits, who inspired mortals to war. And for the most part it was a land of ruins, but now thousands of cities, standing beside the broken walls, were spread over the entire breadth of the land.

27/24.2. Jehovih spoke to Chine, saying: Now is a good time for My chosen. Behold My enemies, the idolaters; you can recognize them by their soldiers. They are weak now. They pant with the labor of their great battles. Let My people come out of their quarters and hold up their heads.

27/24.3. Say to them, O Chine: There is no Joss, no Ho-Joss, no Te-in, no Po, no Po-Te-in, to make you afraid. || And while the enemy rests, bid My sons and daughters arise! They shall inhabit the land that is spoiled, and cause it to bloom and bring forth abundantly. Call up My outlawed race; the enemy is sick of his wounds; his heart is ashamed and disconsolate; he is cast down.

27/24.4. Chine went to A'shong and gathered up many converts, descendants of the Faithists, the pure Brahmans, the line of Zarathustra, the people of the Great All One, who did not accept Gods and Lords. And he established them, and invented plows and mattocks for digging the ground; for these implements had been lost and destroyed, since hundreds of years, and no man knew how to make them.

27/24.5. Chine said to them: This is a good philosophy: Do not wait till you are well fed and clothed before you bow your heads down at the altar of Jehovih. When you have prayed and sung before

Him, then go forth into the field to work. And He will bless you.

27/24.6. Remember the heathen, they say: First provide the natural body, and then the spirit. But I say to you, Jehovih created them both together. And he who says: First provide the natural body, never looks to his spirit afterward.

27/24.7. In all things give precedence to the spirit; as the Creator is over all His works, so should the spirit of man be over man's works, and over his corporeal body also.

27/24.8. In that lay the foundation of the wisdom of your forefathers, the Zarathustrians. For the heathen and the idolater, who labor for self, what are they but servants to the flesh?

27/24.9. Those people who labor for the raising of the spirit, which is through purity, love, goodness and justice, are on the right road to become a great people. But when they strive, every man for himself, such people are beginning to fall.

27/24.10. Her boundaries may be large, and her people increasing, but she has a cankerworm within that, sooner or later, will let her down suddenly.

27/24.11. Two extremes meeting are always dangerous: great wealth and extensive poverty. It not only devolves on the rich to give their substance to the poor, but they shall go among them, teaching them and lifting them up.

27/24.12. He who does not do this, consider how vain it is for him to pray to Jehovih. His prayer does not rise upward. Let him first answer the poor himself. This is the opening of his own soul, so Jehovih can reach him.

27/24.13. Remember that all men have judgment, and that they should be perfected to see things from their own standpoint, and not from yours. Consider, then, how unjust it is to foist on any man your opinions, uncalled for. ||

27/24.14. Chine established families of the chosen, but limited them to two hundred; and to each family he gave one priest. But he set a limit of four thousand people to dwell in any one city.

27/24.15. Chine said: You have been afflicted with Gods; I was sent into the world by the Creator to deliver you to liberty in the family. I am only a man. I have no authority in myself. Jehovih, the Creator, dwells freely in me. You can attain the same.

27/24.16. Because He is within me, this shall be called Chine-land [Chine'ya –Ed.]. There is a time for this. My name is like a post to mark the time when the Creator began His temple of peace, which shall extend over all these people.

27/24.17. Jehovih says: Why will man be vain about himself? Truly I not have created one man on the face of the earth who is composed of himself. Instead he is made up of all oddities, soul and body.

Consider his flesh, where he received it from, and how he sustains it. Not so much as one hair on his head is of his own making; neither is it made out of new material, but has been used over and over forever.

27/24.18. Nor is even his mind his own; not even his simplest thought; but he is made up of borrowed things from beginning to end, for so I created him.

27/24.19. He imagines I, Who created him, am nothing; but even his imagination he picked up from someone else. He gathers a little here, and a little there, and then proclaims what he knows.

27/24.20. Chine said: One man says: I am normal; neither angels nor mortals rule over me! Yet he has only boasted like a crazy man, who will say the same thing. Another says: Behold my wisdom! The highest of angels discourse through me. Yet he does not know whether it is true or not. Nor do any of them know the fountainhead. For if an angel says it, the angel himself is made up of borrowed knowledge.

27/24.21. Chine said: I saw a great mathematician one day, and he said: There are no Gods, no Lords, no angels, no All Person. Everything is void. He showed me a book he had, and I asked: Who made the book? He said: I made it; no, I did not make the cloth, nor the binding; I mean, I made the philosophy that is in the book; no, I did not make the philosophy, but found it; no, it was not lost; I mean I led myself to find the philosophy; no, a man cannot lead himself; I mean that I searched and found what was new to me. || So, very little of that book was his, after all.

27/24.22. I saw three angels standing beside that man, and they were laughing at him. If I had asked the angels, they might have said: No, the thoughts were ours. And had I looked further I would have seen angels behind them, claiming the same things. Yet, even they are not the highest.

27/24.23. So that I say to you: All things come from an All Highest, name Him what you will. The one who says: Jehovih spoke to me; || he, of all, is nearest the mark. For all good knowledge that comes to man is Jehovih's word to that man. Whether it comes by an angel or by another man, or by the commonest corporeal thing, it is nevertheless from the All Highest.

27/24.24. For which reason do not bow down in worship to man or angels, but only to the Highest, Jehovih, for He is the Figurehead and Pinnacle of the All Highest Conceived Of. And in contradistinction, the all lowest; the foot of the ladder; call it darkness and evil, and wickedness and sin, and death and satan.

27/24.25. Do not attribute this or that to men or angels, for they themselves are not first causes, nor responsible except in part; but attribute all good,

high, best and wise things to Jehovih; and all evil, dark, wicked, low things to satan.

27/24.26. By these terms you shall make plain to one another what you mean; and it is an easy matter to look into your own souls and comprehend as to which of these two you most incline.

27/24.27. The soul may be likened to a vine, which can be trained either upward or downward. And if you desire to know if a vine is up or down, you look for the fruit, and not to the fragrance. Some men pray much, but as to good works they are like a vine without fruit, but with plenty of fragrance.

CHAPTER 25 Arc Bon

27/25.1. Chine said: One man waits till he is rich, before helping the poor; another man waits for the angels to inspire him, and give him wonders, before he teaches the unlearned; another waits for the multitude to join in first; and yet another waits for something else. Beware of such men; or put them in scales where straw is weighed.[1099]

[1099] i.e., be careful, they lack substance; don't give much weight to their declarations; be circumspect in giving latitude; don't be fooled by pretense, etc.

27/25.2. The sons and daughters of Jehovih go right on. They say: It is the highest, best! I will go in! Though I do not accomplish it, yet I will not fail [to do the best I can to fulfill my highest light. –ed.].

27/25.3. Consider the foundation of things at all times. Jehovih says: I created all the living to bring forth after their own kind. Therefore be perceptive as to whom you marry; and consider the All Highest inspiration common to your choice. ||

27/25.4. Judge the All Highest inspiration of any man or woman not by their words, but by their works. For the raising up of the world shall be mostly accomplished by the fruit of judicious marriage.

27/25.5. Chine said: I declare a bondage to men that they do not know of, for it belongs in the next world; which is the begetting of selfish offspring in this world. For while their heirs are in darkness they themselves cannot rise in heaven.

27/25.6. Yet, I also declare a glory in heaven to those who wed in self-abnegation,[1100] who do good to others constantly and with delight; for they bring forth heirs to glorify Jehovih in good works also.

[1100] set aside self; willing to set aside self-interest for the sake of Jehovih

27/25.7. For this reason the mark of circumcision was given to your forefathers, lest the Faithist women be led astray by idolaters. And yet, despite all precautions, many fell, being tempted by the flesh. And their heirs descended lower and lower in darkness, until they lost sight of the All Person, and did not believe in Him.

27/25.8. The hand hardened from toil will ensure a better heir than the dimpled hand of a proud woman. The latter has a soul of passions, and her offspring will have souls like a mixture of gall and

sugar; though they are sweet, they will prove to be bitter in time to come.

27/25.9. Consider your heir; show him an orderly house with a head; so that he may grow up understanding the discipline of earth and heaven.

27/25.10. The father shall be master in all things; and the mother shall be vice-master in all things, to rule in his absence.

27/25.11. For each family shall be a kingdom of itself; but no one shall be a tyrant, though he has precedence in all things.

27/25.12. Do not sit down at the table to eat until all stand gathered about it; and when they are seated, you shall say: In Your praise, O Jehovih, we receive this, Your gift; be with us for Your own glory, forever, amen!

27/25.13. For the chief virtue of the words lies in the discipline for the young mind; holding him steadfast in the orderly manner of the angels in heaven. And because he speaks the prayer with you, he learns to honor you with good rejoicing.

27/25.14. And when the sons and daughters are yet small, you shall teach them to work; inspiring them above all things not to fall into idleness, which lies at the borders of hell.

27/25.15. But do not overburden them, nor give them pain; remembering they are to be your glory, which Jehovih bestowed to you to be in your keeping, not for your self-aggrandizement, but for their own delights and holy pleasures.

27/25.16. For they shall sing and play, and clap their hands and rejoice and dance, for these are their thanks to the Creator; and the earth shall be glad because they came into the world.

27/25.17. Remember that labor shall be delight, and toil a great delight; to have it otherwise for your children and for yourself, is to prostitute man to be like a beast of the field. But you shall bring them into groups, and their labor shall be a frolic and full of instruction.

27/25.18. And even your little ones shall learn that you are only a brother, an elder brother, and one of the children of the same Creator; teaching them that one who hoards and keeps things as his own possessions is like a cannibal who eats the flesh and blood of his kindred.

27/25.19. Above all things you shall teach them to keep holy and pure the body created with them; for in this lies health and strength. To be foul is to be sick, to be sick is to be foul. Behold the heathen and idolater, the feeders on flesh and blood; in the time they boast of health they stink like a carcass; their flesh is congested and puffed up, their breath like a kennel of dogs. How can their souls be pure or their understanding clear? They have made themselves a festering stink-house for the spirit to dwell in.

27/25.20. And they say: Bah! I see no Jehovih! I know no All Person! I deny the soul of things! Where is the spirit? I cannot see it! Or the sound of its voice? I cannot hear it! And if there is a Great Spirit, let Him come before me! I would see Him. || Yes, in their filthy bodies they say this. Let them be pure and they will understand the vanity of such words.

CHAPTER 26 Arc Bon

27/26.1. Jehovih said to Chine: Now I will stir up the nations. Through you I will show them the glory and dominion of My kingdoms.

27/26.2. For you shall walk without feet; write without hands; hear without ears; see without eyes; and you shall rise in the air like a bird; by your own will, go wherever you choose.

27/26.3. And you shall bring down the thundercloud, and at the sound of your voice the rains shall fall.

27/26.4. And you shall say: Go away, you clouds; and the sun will shine in their place.

27/26.5. And you shall come to some who are hungry, and your voice shall rise up to Me, and I will send down from heaven the food of heaven (haoma); and your people shall eat of it and be appeased.

27/26.6. And you shall stretch up your hand over the dead that are ready for the furnace, and they shall come to life again and be made whole.

27/26.7. For these are the testimonies that you are My servant, and have kept My commandments.

27/26.8. In which you shall say to them: Behold me; I am only a man! Why do you fall down (prostrate) before the Gods and worship them? For I charge, O all you people, that you shall not worship me nor call me anything but a man striving to do the will of my Father, the Creator.

27/26.9. For whoever becomes one with Him; to such a person many miracles are possible; although, I declare to you, they are not miracles in fact; but possibilities granted by Jehovih to the upright, who serve Him in act and truth.

27/26.10. Jehovih said to Chine: And when you have shown these things to many, know, then, your time on the earth is finished. For I will cast you in a trance, and the people shall bewail, saying: Alas, he is dead! And they shall cover you and cast your body into the furnace as is done with the dead; and the fire shall blaze and consume your body before them. But you shall have previously bid them watch by the furnace, for you shall gather together the elements of your burnt body and restore them, and again inhabit it and go about, preaching before men.

27/26.11. Therefore get ready; declaring these prophecies beforehand, so that they may be testified

to by men, and so be recorded in the libraries of the kings and queens.

27/26.12. Chine conveyed to the congregations of Faithists, the true Zarathustrians, what Ormazd (Jehovih) had said, and many of them wept bitterly.

27/26.13. In years prior to this, when Chine had traveled and preached by the voice of Jehovih, he visited the kings, princes and rich men in many regions; and while he was thus speaking, rebuking them for their governments and for their possessions, they took no part against him. But afterward, when he was gone, the kings, queens and nobles said: Chine has preached a dangerous doctrine; for he said: You shall have no king but the Creator, Who is King over all. Will this not set our slaves against us? And if the people go into communities of their own, ignoring the king, where will the king find his revenue?

27/26.14. And there were priests of Dyaus and of other Gods, and speakers in temples (oracles) where the Gods wrote on sand tables. Besides these there were countless seers and prophets. And the kings, being on the alert, investigated the matter, inquiring of the spirits as to whether the doctrines of Chine were true.

27/26.15. And some of the spirits said: There is no All Person. Behold, we have visited the stars and the sun, and looked far and near, and we did not see any Creator, or All Person. There is no Great Spirit, except Te-in, who was a onetime mortal, but has risen to all power in heaven and earth.

27/26.16. And other spirits said: There is nothing in heaven that you do not have on earth. How shall we find Ormazd? Do not waste your time with Chine and his doctrines; he will overthrow your kingdoms. Eat, drink and satiate your desires; for these are the sum and substance of all things in heaven and earth.

27/26.17. Te-zee, king of A'shong, the capital city of the Province of Aen-Na-Po'e, who was also a great philosopher, had previously heard Chine preach, and was greatly interested. Sometime after this a magician, Loo Sin, visited Te-zee, who told the magician about the wonders of Chine. The magician listened to the king's story, and the king asked the magician whether he could himself, in addition to his sleight-of-hand, manifest wisdom in words, like Chine, and if so, how could it be attained?

27/26.18. Loo Sin, the magician, answered: Te-zee, O king, you do not know how you have embarrassed me, your servant. For when we are young, and finding we have the natural powers for a magician, we go before an adept to be taught all the mysteries of the order; and here we take a most binding oath never to reveal by hint, word, mark, or written character, anything that will reveal any of our signs and mysteries, binding ourselves under great penalties, which I cannot name to you.

27/26.19. Know then, O king, I can answer all your questions, and am desirous to serve you, but what shall I do?

27/26.20. The king said: I, being king, absolve you from your oath. The magician said: Compared to my power, though I only beg from door to door, your power, O king, is only as chaff before the wind. In my subtle realms are the keys of all dominions. Not only do I and my craft rule over mortals, but over the spirits of the dead. My oath, then, is too great for you to absolve, for I cannot even absolve it myself!

27/26.21. Te-zee, the king, said: Since, then, you cannot do all things, and, especially, absolve an oath, you are not sufficient for me to deal with. Loo Sin, being desirous of earning something, said: As for that, O king, I tell you I cannot reveal all, for the virtue of my art depends much on its secrets and mystery. Nevertheless, as I am very poor, I might reveal an index[1101] to you, by which, if you would apply yourself diligently, you could attain the remainder.

[1101] a key; a hint; a pointer

27/26.22. So the king commanded him to perform before him, agreeing to award him according to the decree of the fates (spirits). And Loo Sin at once went to work, performing wonderful feats, such as causing the tables, seats and desks, to move about and to roll over; and he caused voices to speak in unseen places. He also changed rods into serpents, and caused birds to sit on the king's shoulder; and he changed water into wine, and also brought fish and laid them on the floor at the king's feet.

27/26.23. The king said to him: All these things I have witnessed from my youth up. Show me now, while you remain here, how you can see into my neighbor's house?

27/26.24. The magician said: Yes, O king; but for that feat it is necessary to enter the state of the holy ghost (trance), and the price is expensive!

27/26.25. The king said: I will pay you; therefore enter into the state of the holy ghost.

27/26.26. Loo Sin turned up his eyes and gave a shudder, as one dying, and having stretched himself on the floor, bade the king to question him.

27/26.27. The king said: Here is chalk; mark on the floor the character that is on the top of my tablet, on the left of the throne! Almost immediately the magician marked correctly. And now again the king tried him as to his power to see without his eyes, and in far-off places; and, having proved him in many ways, the king said: Can you also show the spirits of the dead?

27/26.28. Loo Sin said: In truth I can, O king. But that requires me to enter the sublime state of creation, and is even yet more expensive!

27/26.29. The king said: Have I not said I will pay you? Get moving, then. Enter the sublime state of creation at once!

27/26.30. Loo Sin then went into a dark corner and laid himself down on the floor, and then swallowed his tongue, and was motionless and stiff, like one that is quite dead. Presently a light like a thin smoke rose up from the body and stood a little aside, and a voice spoke out of the light, saying:

27/26.31. Who are you that calls up the spirits of the dead? Beware! He whose body lies stiff and cold beside me, is one of the heirs of the immortal Gods! What do you ask, man of earth?

27/26.32. The king said: Who are you? The voice answered: I am Joss, Te-in! Ruler of heaven and earth! The Great Spirit personified! Creator of all things!

27/26.33. The king in satire[1102] said: You are welcome, O Te-in! I am one of the most blest of mortals, because you have made my place a holy place.

[1102] in sarcasm or ridicule

27/26.34. The spirit then assumed mortal shape and stood before the king, even while the magician's body lay on the floor in sight also. The spirit said: What question troubles you, O king? Speak, and I will answer you, for I am all Wisdom and Truth personified.

27/26.35. The king said: Why have you not appeared to me before this? Why have I been left in the dark as to your real existence? Answer me this? For it is the foundation on which I desire to rest many questions.

27/26.36. The spirit said: My son, Te-zee, I have been with you since your youth, watching over you, for you shall become the greatest king in all the world. Yes, there are great works for you to do. And if you desire to extend your kingdom, or to gain great battles, I will show you the way, yes? Or if you desire another woman to wife, I will find her for you, yes?

27/26.37. The king said: You are a great heavenly ruler, I fully believe, but you did not answer my question. Moreover, you question me about my kingdom and about another woman to wife, and these things are not what I desire of you. And as for the matter of women, I do not yet have one wife; consequently I do not desire another.

27/26.38. The spirit said: Who do you say I am? The king replied: I am at a loss to know if you are a fool or a devil; and I say that I have either seen one like you, or else you, through many magicians. But, alas, there all knowledge ends.

27/26.39. The spirit said: You said you would pay what the fates decreed. Hear me then, O king; you shall give to Loo Sin four pieces of gold. And after that I will explain all things to you.

27/26.40. The king then cast the four pieces of gold to Loo Sin, and demanded the knowledge as promised. The spirit then said: And on your oath you will not reveal?

27/26.41. The king said: I solemnly swear to reveal nothing of what you teach Me. The spirit said: Know, then, O king, I am Loo Sin, the magician! By long training, the magician attains to go out of his own body in spirit, and to appear in any form or shape desired. Will you try me? The king said: Show me the spirit of king Ha Gow-tsee.

27/26.42. The spirit walked back to the body of Loo Sin, and presently returned before the king, looking like the spirit of Ha Gow-tsee. The king said: It is like the king! The spirit answered: Here then, O man, is the end of philosophy. Behold, I am Loo Sin also. Some men are one spirit, some two, some three, and some four, to one corporeal body. And yet there is only one person in fact.

27/26.43. The king asked: What becomes of the spirit when the corporeal part is dead? The spirit answered: One of two things is possible to every man: His spirit will either dissolve into non-existence, and be scattered and void like the air of heaven, like the heat of a fire that is burnt out; or else it will reincarnate itself in the body of a child before it is born, and so, live over again.

27/26.44. All people came into the world this way. A child that is stillborn is one in whose body no spirit reincarnated itself. There are no new creations. The same people live now on the earth that always lived on it; nor will there be any others. They go out of one body when it is old and worn out; and then enter a young one and live over again and again, forever. Nor is there anything more or less for any man, woman or child in all the world.

27/26.45. The king asked: What, then, is the highest, best thing for a mortal man to do during life?

27/26.46. The spirit said: To eat and drink, and sleep and rest, and enjoy begetting numerous offspring.

27/26.47. The king asked: How long would a spirit live if it did not reincarnate itself? The spirit said: If the mortal body is burnt to ashes, then that is the time; if the body is buried, and rots, and returns to earth, then that is the time; if the body is embalmed, and keeps well, the spirit goes back into the embalmed body and remains till that body is moldered into dust. When the body is moldered into dust, or burnt to ashes, then the spirit is set free, and ready to either reincarnate itself or to dissolve and disappear forever.

27/26.48. The king asked: As it is with you, is it the same with all magicians? The spirit said: You have only given four pieces of gold; if you would have more, the price is expensive. The king said: I

have told you I would pay whatever the fates decreed; therefore, proceed. The spirit said: It is even so with all magicians. The king asked: Show me now that you can preach like Chine?

27/26.49. The spirit said: You shall ask me questions, and I will preach on them. ||

27/26.50. The king asked many questions, and the spirit spoke on them. Finally the king said: That is sufficient; I will pay you; go your way. As for your preaching and your doctrines, they are nothing. || Now I will send and find another magician; for out of a counsel with many I shall arrive at the truth.

CHAPTER 27 Arc Bon

27/27.1. Te-zee, the king, sent for another magician, Wan-jho, who came and was commanded to exhibit his powers; but he also demanded a high price; which the king agreed to pay, and Wan-jho exhibited. First he caused a rose to come within a glass bottle while it was shut; then he created a small serpent out of a rod, and caused birds to come and sing to the king; then changed vinegar into water; then wrote on a stone tablet without touching the tablet, and even while the tablet lay under the king's foot.

27/27.2. Now after he had exhibited many more similar feats, he demanded his money, saying: The angels are gone; I can do no more. The king said: And do you not have power to fetch them back?

27/27.3. Wan-jho said: How much would you give? The king answered: Three pieces of gold. And Wan-jho said: Ah, in that case, behold, they have come again! What do you wish? The king commanded him to show the spirits of the dead, so he could converse with them.

27/27.4. Wan-jho went into the same place where Loo Sin had exhibited, and, lying down, cast himself into the death trance. Presently an angel, robed in white, appeared, and came and stood before the king, saying: Most mighty king, what do you ask? Behold me, I am the Goddess, Oe-tu Heng, come from my throne in high heaven. And if you are desirous of conquest in war, or to attain great riches, or more wives, most beautiful, then by my most potent will, I will give to you.

27/27.5. The king said: I am blest, O Goddess, because you have come to see me. But alas, none of the things you have mentioned suits me. I desire nothing regarding this world. Give me light concerning the place in heaven where king See Quan dwells?

27/27.6. The spirit said: Was he your friend or your enemy? The king answered: He was my deadly enemy. The spirit said: I asked you if he was your friend or your enemy, because I saw one See Quan in

hell, writhing in great agony. And yet I saw another See Quan in paradise. So, then, I will go and fetch him who is in hell.

27/27.7. The spirit passed over to the corner, and presently returned, saying: O, O, O, O, O! Horrors! Demons! Hell! and such like, pretending to be in torments, as if it were See Quan in torments.

27/27.8. After this the king called for many different spirits, whether they had ever been, or whether fictitious, and they came all the same. Finally Te-zee, the king, said: Bring me now the wisest God in heaven, for I would question him. So, the spirit went again toward the corner, and then approached, saying: Man of earth! Because you have called me I have come. Do you know that when I come, I decree four gold pieces to Wan-jho, my prophet?

27/27.9. The king said: Most just, God! I will pay him. Tell me now where man comes from, and what is his destiny?

27/27.10. The spirit said: First, then, the air above the earth is full of elementary spirits; the largest are as large as a man's fist, and the smallest not larger than the smallest living insect on the earth. Their size denotes their intelligence; the largest being designed for human beings. These fill all the air of the earth, and all the space in the firmament above the earth; they have existed from everlasting to everlasting, for they were without beginning.

27/27.11. Now while a child is yet within the womb, one of these elementaries enters into the child, and in that instant there is the beginning of the man. And all things that live on the earth are produced like this.

27/27.12. The king asked: Before the time when man begins, while these elementaries are floating about, do they know anything? The spirit said: Many of them have great wisdom and cunning, but are also great liars, thieves and rascals. Do you know Loo Sin, the magician? The king answered: Yes. And then the spirit said: Well, Loo Sin is obsessed by the elementaries, and they are all great liars, pretending to be spirits of the dead! As for myself, I am a most virtuous Goddess, from the highest heavenly spheres. I tell you, O king, these elementaries are the curse of the world; they are anxious to be born into life, so they may obtain souls, and they inspire mortals to paternity and maternity so that they may have an opportunity for incarnation.

27/27.13. The king said: You have answered well, O Goddess. I will pay according to your decree. And with that, the spirit departed. King Te-zee sent for another magician, Hi Gowh, of the rank of priest, and having bargained with him as to his price for exhibiting, commanded him to proceed.

27/27.14. Hi Gowh then exhibited in the same fashion as the others, doing great wonders. And the king also commanded him to show the spirits of the dead. Hi Gowh complained about the price; but being assured by the king that his demands would be paid, the magician went into the same corner and cast himself in the holy ghost (trance); and, presently, a spirit appeared, saying: Greeting to you, O king! Whether you desire conquest, riches, or more women, name your desire, and I will give abundantly. For, I am the spirit of the great Zarathustra.

27/27.15. The king said: Great Zarathustra, you are most welcome. But, alas, none of the things you have named are what I desire. Tell me, O Zarathustra, what is the origin and destiny of man?

27/27.16. The spirit said: First, then, O king, in days long past, the sun turned round so swiftly it threw off its outer rim, and the rim broke into a million pieces, flying every way, and these pieces are the stars and the earth and the moon.

27/27.17. And for millions of years the earth was only a stone, melting hot; but it cooled off in time; and the outer stones on the earth were oxidized, and this made moss; then the moss died; but the spirit of the moss reincarnated itself, and this made grass; and the grass died; but the spirit of the grass lived and reincarnated itself, and thus made the trees.

27/27.18. Then the trees died; but the spirit lived, and it reincarnated and became animals; and they died, but their spirits lived and reincarnated and became man. After that the spirit no longer reincarnates itself, but floats upward into peace, and rests for a long time, when it finally merges back into the sun and is extinct, like a lamp burnt out.

27/27.19. The king asked: How, then, is it with yourself? The spirit replied: I was the original Sun God, who came away from the sun to take charge of this world. It is in my keeping. The king asked: Who, then, is the All First that still stays with the sun?

27/27.20. The spirit answered: Because you ask many questions, O king, you shall pay more money. The king assured the spirit that the money, to any amount, would be paid; so the spirit said: Ahura-Ormazd was the original of all; but when the sun threw off its surface Ahura-Ormazd was thrown into pieces, one piece going to every star, except the earth, and I came here of my own accord, because it was larger and better than any other world.

27/27.21. The king dismissed the spirit and the priest, and sent for another, a magician also of the rank of priest, Gwan Le. And Gwan Le, being assured that his price would be paid, proceeded to exhibit also. And he performed feats like the others. Then the king commanded Gwan Le to call the spirits of the dead.

27/27.22. The priest apologized about the expense of the death trance (holy ghost power), but being further assured that his demands would be paid, he went into the corner and cast himself into the swoon, becoming stiff and cold.

27/27.23. Presently an angel appeared, saying: Behold me, O king, I am Brahma. And if you desire conquest in war, or greater riches, or more women, I will grant your wish. I can tell you about hidden treasures, and rich mines, and desirable women. Also I can tell you how your armies can overcome your enemies with great slaughter.

27/27.24. The king said: I am delighted, O Brahma. But I desire nothing of which you have mentioned. Tell me about the origin and destiny of man?

27/27.25. The spirit said: Know then, O king, all things alive have two parts, the corporeal and the spiritual; all dead things are but one, which is the spirit. You, O king, were first a stone, a very large stone; then when it moldered into dust your soul went into silver, a very large piece; but when the silver rusted away, your soul went into gold; and when the gold was worn away, your soul began to run into vegetable life; and after that it ran into animal life, then into a low order of man, then into the high order of man, as you now are. Thus man came up from the beginning, reincarnating himself over and over, higher and higher and higher. And when he is perfected in spirit as you are, he no longer returns to reincarnate himself. The king asked: What does the spirit do after leaving this world? The spirit replied: You shall then meet your sexual partner, your soul wife; and shall do nothing ever after but have sexual indulgence, peopling the spirit realms with delightful spiritual offspring.

27/27.26. The king said: It is well; you have a wonderful doctrine. And with that, the spirit departed, and the priest also. And the king sent for still another priest, Tseeing, a Brahmin prophet. And the king asked him: What do you see for your king?

27/27.27. The priest said: By the rites of my order I cannot disclose any of the secrets of heaven or earth until you have paid the price of indulgence, which is two pieces of gold. So the king paid him. Tseeing said: And if you desire riches, or success in war, or new wives, speak, and I will grant to you according to the price. The king said: Alas, Tseeing, I desire none of these indulgences; tell me the origin and destiny of man, for I would learn why I am, and the object and end?

27/27.28. Tseeing said: The first of all was Brahma, which was round like an egg. Then Brahma broke open, and the shell was in two halves, and one half was the sky and the other half was the earth. Then Brahma incarnated himself in the earth; but he

did not come up as one only, as he expected, but he came up in ten million and one million parts, and every part was a living thing, a tree, or a plant, or a fish, or a bird, or a beast, or a man. And this is all there is or was or ever shall be.

27/27.29. But Brahma looked over the world and he saw that some men were good and some evil. And he said: I will separate the good from the evil. And so that justice would be done he called all the nations and tribes of men before him. And when they had come, he said to them:

27/27.30. Whoever delights in the earth, it shall be his forever. And though he does die, his spirit shall have power to reincarnate itself in another unborn child, and so live over again, and so on, forever. And he shall have great indulgence in the earth, in eating and drinking, and with women, and in all manner of delights, for they shall be his forever.

27/27.31. But whoever delights in spirit shall be blest in spirit. He shall not, after death, reincarnate himself and live over again, but shall dwell forever in heaven and have heavenly delights. But since heavenly delights are different from earthly delights, then as a mortal the spiritual chooser shall not live like earth-people.

27/27.32. But he shall live secluded, and shall torment his flesh with fastings and with castigations.[1103] Neither shall he marry nor live with woman, nor beget children, nor have any indulgence on the earth whatsoever, except merely to live; for the earth is not his, nor is he of the earth. And the more he tortures the flesh, the higher his bliss shall be in heaven.

27/27.33. Now, when Brahma had stated the two propositions to the children of the earth, he further added: Choose now which you will; for after you have chosen, behold, there is the end. For you who choose the earth shall be of the earth, even to all succeeding generations. But whoever chooses heaven, to him and his heirs it shall be final, and forever.

27/27.34. And so mortals made their choice, and lo and behold, nearly all of them chose the earth. But in thousands of years and millions of years afterward, Brahma repented of his former decree, for he saw the earth became too full of people, and they were sinful beyond bounds. And Brahma sent a flood of waters and destroyed a trillion times ten millions of them. And he sent Zarathustra into the world to give new judgment.

27/27.35. Zarathustra opened the door of heaven anew, saying: Whoever after this chooses Brahma, and will torture his flesh, and hate the earth, and live away from the world, him I will save from the earth and from hell also, for I am very efficient and influential with the Creator.

[1103] In some ascetic orders, these were severe and frequent rebukings, with punishments sometimes extreme (like whippings) even for petty offences, in order to gain and prove mastery over the flesh and flesh desires.

27/27.36. Such, then, O king, is the origin and destiny of man. Some are born for the earth forever, and some are born for heaven. Nevertheless, the way is open to all, to choose that which they will, earth or heaven.

CHAPTER 28 Arc Bon

27/28.1. Te-zee pursued his researches for a long while, and with many prophets, magicians, seers and priests. Afterward he said:

27/28.2. All is vanity; all is falsehood. No man has answered me correctly as to the origin and destiny of man. Even the angels, or whatever they are, can only inform me of the things of earth; they only see as man sees. And it may be true that these angels are nothing more than Loo Sin said, that it is the spirit of the magician only. Because his body enters this trance it seems reasonable.

27/28.3. Now, therefore, I will put a stop to these magicians and priests; they are of no good under the sun. So Te-zee issued a decree covering his own province, commanding magicians and priests to leave the province, under penalty of death. And so they departed out of his dominions.

27/28.4. Now it so happened that in four other great provinces, the kings did precisely the same (questioned magicians and priests), and at about the same time. And these were the provinces, namely: Shan Ji, under king Lung Wan; Gah, under king Loa Kee; Sa-bin-Sowh, under king Ah-ka Ung; Gow Goo, under king Te See-Yong; and these five provinces [which included Te-zee's province of Aen-Na-Po'e – ed.] comprised the chief part of Jaffeth. And all these kings issued similar edicts. So that the magicians, seers, and priests, were obliged to abandon their callings or go beyond these provinces, where barbarians dwelt.

27/28.5. Jehovih commanded Chine to go before king Te-zee, and when he had come, the king said to him: It has been some years since I heard you, and you were profound. I am delighted you have come before me again, so that I may question you.

27/28.6. Chine said: When you heard me before, the Great Spirit spoke through me. Now I am well learned, and He commands me to speak from my own knowledge.

27/28.7. First, then, I am a man as you are; yet every man has a different work. You are king of this province, and I am told, moreover, you are good and wise. I hope you are. Otherwise my words will not please you. As for myself, I was sent into the world to mark out this land and name it Chine'ya (Chine-land), and to establish anew those who accept the Great Spirit. For Chine'ya and her people shall

remain a different country and different people from all the world.

27/28.8. Know then, O king, I do not come in vanity, boasting that I, Chine, am much or can do much; on the contrary, I say to you, I am one of the weakest of men; and yet I have more power than any other man in the world. And yet, mark you, of myself there is nothing to boast about; for I am only as a tool in the hands of Jehovih (Ormazd), and I myself do not do anything, but He through me.

27/28.9. I look upon you and see you have been questioning magicians and priests, and that you are unsatisfied. Know then, O king, your error is in not magnifying your judgment.

27/28.10. You have worked with magicians who are under the power of angels of the first resurrection, and even angels below them.

27/28.11. All such angels teach according to their own individual understanding; as wandering individuals they go about. And their miracles are of the same order, merely individual miracles.

27/28.12. He Whom I teach, works miracles not in a small corner, but in the affairs of kingdoms and nations; and not through magicians only, but through kings and queens, and even through common people. You yourself are an instrument in His hand.

27/28.13. Behold, when you issued your decree against magicians and asceticism, even in that same time four other great kings did the same thing! This is a miracle indeed! No man can counterfeit His miracles. Do not flatter yourself that such matters occur by accident. They do not occur by accident; but by Jehovih. For His angels in the second resurrection are organized, and work in mighty armies.

27/28.14. Te-zee said: You are great, Chine; or else your sudden philosophy turns my brain! Go on! How shall we know, first, that there are angels who are really the spirits of the dead? Second, how shall we distinguish between the first and second resurrections?

27/28.15. Chine said: Only by seeing and hearing with the natural eyes and ears, and with the spiritual eyes and ears, can any man attain to know anything either on earth or in heaven. When these senses are pure and clear, then a man knows that the spirits of the dead do live. For I declare, O king, in truth, that the spirit of my body has emerged from my body on many occasions, sometimes going subjectively and sometimes objectively. Nor is this a special creation meant for me only; but it is that which thousands and tens of thousands can attain to by discipline.

27/28.16. Touching the first and second resurrections, know, O king, spirits that dispose individual things, or earthly things; or propose riches or personal gain, or marriage, discanting (lecturing) to this man or that man about what is good for him as

an individual; spirits giving great names, professing to be this or that great person long since dead; all these are deceivers and have not advanced beyond the first resurrection. They deny the I AM, the GREAT SPIRIT, the ALL PERSON. Their highest heaven is re-engraftment on mortals, and the reveling in lust. They flatter you, telling you, you were this or that great man in a former reincarnation. They manipulate you to make profit for their own magician; they are without truth or virtue, and of little wisdom.

27/28.17. The second resurrection does not come to an individual as an individual; it comes as an army, but not to an individual, but to a kingdom, a nation, a community. For as such angels belong to organized communities in heaven, so does that organization work with virtuous organizations of mortals.

27/28.18. This is wisdom, O king; to get away from the individual self; to become one with an organization, to work with the Great Spirit for the resurrection of men. For as you make yourself one with many to this end, so does the Father labor with you and them. As you keep yourself as an individual self, so do individual angels come to you as individuals.

27/28.19. Individual answers to individual; the first resurrection to the first; the second to the second. Moreover, the All Person is over all, and works each in its own order, to a great purpose.

27/28.20. Do not think, O king, I am making a new doctrine; I am only declaring that which was also proclaimed to the ancients. And those who came forward and had faith were called Jehovih's chosen people, because, in truth, they chose Him.

27/28.21. Recognize, then, that whoever denies the All Person is not of His order; nor does such a one have the light of the Father in him. But he who has attained to understand that all things are really one harmonious whole, has also attained to know what is meant by the term, All Person, for He is All; and, consequently, Ever Present, filling all, extending everywhere.

27/28.22. In contradistinction from Him, two other philosophies have run parallel, which are darkness and evil. One says the All is not a person, being void, and less than even the parts thereof; the other says the only All High is the great angel I worship, who is like a man, and separate from all things.

27/28.23. These three comprise the foundation of all the doctrines in the world, or that have ever been or ever will be. The lowest is idolatry, which is evil; the second, unbelief, which is darkness; and the first is faith, truth, love, wisdom and peace.

27/28.24. Jehovih and His angels classify all men under one of these three heads. And they may be compared to three men looking across a field; one

sees a light and knows he sees it; another hopes he sees it, but he only sees a white leaf; but the third sees nothing at all.

27/28.25. As a witness, therefore, the last one is worthless; the second is a circumstantial witness; but the first is positive, and stands the highest and firmest of all. He knows his Heavenly Father. He sees Him in the flowers; in the clouds, and in the sunshine; yes, in the fruits and herbs; in the beasts of the field, and in every creeping thing; and beyond, in the stars, moon, earth and sun. In sickness, in health, in sorrow and in rejoicing; truly he finds Jehovih in all things; he knows Jehovih's eye and ear are forever upon him; and he walks upright in fear,[1104] but in truth and faith and pride and rejoicing!

27/28.26. Te-zee, the king, asked: Tell me, O Chine, what is the origin and destiny of man?

27/28.27. Chine said: The Ever Present quickens him into life in his mother's womb;[1105] and he is then and there a new creation, his spirit from the Spirit Jehovih, and his body from the earth; a dual being the Father creates him.

27/28.28. His destination is everlasting resurrection; in which matter, man can have delightful labor as he rises upward forever and ever.

27/28.29. The king asked: If Jehovih is creating all the time, will the firmament not become too full of angels?

27/28.30. Chine said: A thousand men read a book, and yet that book is no fuller of ideas than at first. The corporeal man is not divisible, and so, fills a place. Thought, which may be compared to the soul, is the opposite of this. Ten thousand men may love your flower-garden, yet your garden is no fuller because of their love. Exalted souls in the upper heavens are without bulk and substance; and even so are the regions they inhabit, as compared to corporeal things.

27/28.31. The king said: I wish I were as you are! For which matter, if you will use your wand and make me even half as wise, I will give away all my kingdom!

27/28.32. Chine said: You cannot bargain for Faith, or purchase it, like a coat or sandals. And yet, until Faith is attained there is no resurrection. No bird ever flew from its nest without first having faith it could fly. And when you have Faith, you will cast away your kingdom and choose heavenly treasures instead. Until you have attained Faith you will retain your kingdom. This is a judgment to the rich man in the same way.

27/28.33. Riches and a king's kingdom may be compared to balls of gold tied to a man's feet in deep water; he cannot rise until he cuts himself loose, and casts away that which binds him. So, also, are men

[1104] The context seems to imply that Jehovih's eye and ear, being always upon one, plays a role in this feeling. Thus, for example, one might fear the doing of something wrong, or fear failing Jehovih, fear falling from His Countenance (grace), fear the prospect of temptation, fear Jehovih's power, etc. And this is a foundation. Yet to walk in fear can mean more; it can mean acknowledging one's vulnerabilities, but not letting these turn one aside from doing the right thing, and so, remain upright; thus one walks amid fear and faces fear.

[1105] We learn elsewhere in Oahspe this happens at conception (see e.g., 04/6.21; 10/5.10; 24/21.18).

bound in spirit, and until they put their own hands to the matter, there is no resurrection for them.

CHAPTER 29 Arc Bon

27/29.1. Te-zee, the king, said to Chine: Because you have given me this great light, it seems to me I should issue a decree commanding all my people to accept your doctrines?

27/29.2. Chine replied: O man! How short you are in understanding our Father! Violence is His enemy. Such a decree would be no better than a decree establishing any other heavenly ruler. It would thwart itself. He does not come with sword and spear, like the idol-Gods; He comes with education, the chief book of which is the example of good works, and of peace and liberty to all.

27/29.3. Te-zee said: You reason well. Hear me, then, you greatest of men; command me even as if I was the lowliest[1106] of servants, and I will obey you.

27/29.4. Chine said: O king, you torment me with my own inability to make you understand! You shall not make yourself servant to any man, but to Ormazd, the Great Spirit.

27/29.5. The king said: Then I will put away my kingdom. But Chine said: Consider first if you can best serve Him by doing this way or that way, and then follow your highest light, and you shall not err.

27/29.6. The king asked: What do you think, shall I put aside my kingdom and my riches and do as you do?

27/29.7. Chine said: You shall be your own judge. If I judge for you, and you follow my judgment, then I am bound to you. Allow me to have my liberty also.

27/29.8. Te-zee said: If the Great Spirit would give me your wisdom, then I would serve Him. How long, do you say, a man shall serve Him in order to reach great wisdom?

27/29.9. Chine said: Suppose a man had several pieces of glass; some clear, some clouded with smoke and grease; how long, do you say, would it require to make them all clear? For such is the self in man; it clouds his soul; and when he has put self away, then his soul is clear, and that is wisdom, for then he beholds the Father through his own soul; yes, and hears Him also. And until he does this, he does not believe in His Person or Presence, no matter how much he professes.

27/29.10. The king kept Chine many days, and questioned him with great wisdom and delight. One day Chine said to him: Jehovih says to me: Go quickly to the four other great provinces of Chine'ya, and explain to their kings who I am. Chine added: Therefore, O Te-zee, I must leave you, but after many days I will return to you and exhibit to you the testimony of immortal life.

[1106] lowest ranking; most subservient and compliant; most menial

27/29.11. The king provided camels and servants, and sent Chine on his way. And, after Chine was gone, Te-zee said to himself: Although I cannot decree Chine's doctrines, I see no reason why I cannot decree the extinction of Te-in and other idol-Gods. And so he did as he thought best, prohibiting the priests from doing sacrifice [worship –Ed.] to Joss (God), or Ho-Joss (Lord God), or Te-in, or Po, or any other ruler in heaven, except the Great Spirit.

CHAPTER 30 Arc Bon

27/30.1. In course of time Chine completed his labor with the kings of Jaffeth, and returned to Te-zee, to die.

27/30.2. At this time more than a thousand families (communities) of Faithists had been established in different places, either through Chine or his followers, the chief rab'bahs. And when Chine returned before the king, Te-zee, men and women came there from every quarter of the world to meet him and learn wisdom.

27/30.3. And all who were in any way sick, lame, blind, or deaf, he cured by pronouncing the word E-O-Ih over them. And persons who were obsessed with evil spirits he healed by permitting them to touch his staff. And many that were dead he brought to life; for in man's presence, he showed power to accomplish anything whatsoever. Indeed, he even rose up in the air and walked in it and on it over the heads[1107] of the multitude.

[1107] Thousands of Spiritualists have witnessed this feat to a certain extent within their own houses. –Eng. Ed.

27/30.4. And while he was up in the air he said to the multitude: I will now come down among you and die, as all men do die. And you shall let my body lie five days, so that the eyes become sunken and black, showing that I am truly dead.

27/30.5. And on the sixth day you shall cast the body into the furnace and burn it to ashes. And you shall take the ashes into the field and scatter them this way and that, so that no more of me is seen or known on the earth.

27/30.6. And on the seventh day, which shall be a holy day for you, behold, you shall witness a whirlwind in the field of my ashes, and the whirlwind shall gather up the ashes of my body; and my soul shall inhabit it and make it whole, as you now see me, and I will break the whirlwind and descend down to the earth and abide with you for another seven days, and then you shall see a ship descend from heaven in an exceedingly great light, and I will enter it, and ascend to the second heavens (etherea).

27/30.7. Neither shall any man, woman or child say: Behold, Chine was a God. Nor shall you build an image of me, nor a monument, nor in any way do more for me or my memory than to the least of

mortals. For I say to you, I am only a man who has put away earth possessions, desires and aspirations.

27/30.8. And whatever you see me do, or know of my having done, the same is possible to all men and women created alive on the earth.

27/30.9. Remembering that all things are possible with Jehovih (Ormazd); and to Him only is due all honor and glory forever.

27/30.10. So Chine died, and was burnt to ashes on the sixth day, under the superintendence of king Te-zee, and the ashes were scattered in the field as commanded.

27/30.11. And on the seventh day, while the multitude surrounded the entire place, a whirlwind came and gathered up the ashes in a small degree; and the ashes were illumed, and the soul of Chine went into them; then he burst the whirlwind and came down, even at the king's feet.

27/30.12. And Chine said: Do you know who I am? And the king answered, saying: In truth you are Chine. And because this has come to pass I decree that this, your native land, shall now and forever be called Chine'ya! And I will send word to the other kings also, and they will decree the same thing.

27/30.13. Chine said: Yes, do so. And since the Father has allotted me seven days to remain with His chosen and with you, O king, apprise those, whom I will name to you, to come and see me. So Chine told the king whom he desired to come.

27/30.14. And Chine walked about on the earth, even the same as before death, nor could any man tell by looking at him that he had passed through death. Nor were his clothes different, although they were made out of the ashes in the whirlwind.

27/30.15. On the last day that he was to remain, he called together Te-zee and the persons he had selected, and spoke to them, saying:

CHAPTER 31 Arc Bon

27/31.1. My brothers and my sisters, in the name of the Great Spirit, hear me: These are Chine's last words, for the Father calls me. Be attentive, so that you may remember my sermon; also consider and reason regarding my words, for I am no more nor less than one of you.

27/31.2. I was sent into the world to wall this great people around with Jehovih's hand. I have made you an exclusive people for three thousand years to come. I give to you peace and liberty; I have drawn a veil over the bloody past, and taught you to love and respect one another.

27/31.3. Chine'ya shall become the most populous nation in the entire world; this is the miracle of the Father to you. Your doctrines now and forever shall rest on the foundation I have given you.

27/31.4. Be watchful against Gods (Josses) and Saviors, and especially wary of spirits of the dead who do not profess the Great All Person.

27/31.5. All such are instigators of war, and lust after earthly things.

27/31.6. Be exclusive to one another; neither permitting outside barbarians to come among you, nor, especially, to marry with my people.

27/31.7. Yet you shall not war against them.

27/31.8. But it is lawful for you to build walls around your land, to keep them away. And these walls shall stand as the Father's judgment against all people who molest or injure you.

27/31.9. And at every change of the moon you shall renew your covenant, which was my covenant, with Jehovih. (See 27/23.15-29.)

27/31.10. Teaching it to your children, and commanding them to teach it to theirs after them, and so on forever!

27/31.11. Swearing yourselves to the Great Spirit to ignore all heavenly rulers but the Creator, the I AM who is everywhere.

27/31.12. And if idolaters come among you, proclaiming their God, or their Lord, or their Savior, do not listen to them. But nevertheless, do not persecute them or injure them, for they are in darkness.

27/31.13. Neither be conceited over them; for your forefathers were like them.

27/31.14. The Father has made a wide world, and fruitful and joyous, and He gives it to man's keeping.

27/31.15. To one people one country; to another people another country, and so on, over the entire world.

27/31.16. He gives Chine'ya to you, and He says:

27/31.17. Be as brothers and sisters in this, My holy land.

27/31.18. Which in the ancients' days was made to bloom as a flowery kingdom by My chosen, the Faithists of old.

27/31.19. But they were neglectful of My commandments.

27/31.20. Idolaters came upon them and destroyed them, and laid waste their rich fields; yes, the bones of My people were strewn over all the land.

27/31.21. But now you are delivered once more, and you shall make Chine'ya bloom again as My celestial kingdom.

27/31.22. And you shall multiply, and build, and plant, and make this heritage, which I give to you, into an example to all peoples, of industry, peace and thrift.

27/31.23. And of the multitude that can dwell together in one kingdom, manifesting love, patience and virtue, you shall be an example before all the world.

27/31.24. And by your neglect of war and of war inventions, you shall be a testimony of My presence in this day.

27/31.25. For the time shall surely come when I will put down all unrighteousness, and war, and idolatry, and I will be the All Person to the whole world.

27/31.26. Chine has spoken; his last words are spoken. Jehovih's ship of fire descends from His highest heaven!

27/31.27. Chine will rise up in this; and even so shall you who are pure and good and full of love. ||

27/31.28. A light, like a great cloud, but brilliant, blinding with holy light, descended over the entire field where the multitude were.

27/31.29. Many fell down in fear; and many cried aloud in great sorrow.

27/31.30. Then Chine went and kissed Te-zee, and immediately walked toward the middle of the field, and was lost in the exceedingly great light.

27/31.31. And the light turned around like a whirlwind, and rose up, higher and higher, and then was seen no more.

27/31.32. Chine was gone!

27/31.33. And now the power and glory of Jehovih were manifested. Te-zee at once made special laws protecting all persons who rejected Gods, Lords and Saviors, but worshipped the All Light (Jehovih). Four other kings followed with the same edicts and laws.

27/31.34. The Faithists were safely delivered into freedom throughout Chine'ya.

Thus end the revelations of the three contemporaneous Sons of Jehovih, Capilya, Moses and Chine.

END OF BOOK OF THE ARC OF BON

God's Book of Eskra

CHAPTER 1 Eskra

28/1.1. God said: This Book shall be called Eskra, because it is the history of the heavenly cycle, Bon. It shall contain the substance of the heavenly records of three thousand years, of the first regions of the resurrection of the dead. My words are not of the earth, but of heaven.[1108]

28/1.2. The history of the earth you know already; therefore I reveal things you do not know of. Profit from these revelations understandingly, for my heavenly kingdoms will presently be your habitation.

28/1.3. As it has been revealed to you already, in regard to the successions of the God, and the periods

[1108] Eskra is the sacred history from the time of Moses, Capilya and Chine, [1550 b.c.e.] and brings it down to four hundred years ago [1450 c.e.]. As a matter of course, it covers the history of the four great [i.e., dominant] religions, Brahminism, Buddhism, Christianity and Mohammedanism [Islam]. –Ed.

[The history of the final four hundred years of the Bon cycle are given in the Book of Es, which follows this Book of Eskra. Thus 3000 years (Eskra) plus 400 years (Es) equals 3400 years for the entire cycle of Bon.]

of dan, and the division of the higher from the lower heavens, it is sufficient for you to know that whatever is given of God is of him who is Jehovih's voice, without regard to which administration, or which God. And to know also that the heaven referred to in Eskra is not of the higher heavens, etherea, but atmospherea, which heavens travel with the earth around the sun, which heavens were called the lower heavens by the ancients, and by some, the intermediate world. Through which heavens all souls must pass, being first purified and risen in wisdom, before they can inherit the emancipated worlds in etherea.

28/1.4. Nor are these, my revelations, to mortals only, but to billions of the spirits of the dead, who do not know the plan of the resurrection to higher heavens; but who wander about on the earth, not even knowing the organizations of the kingdoms in my lowest of heavens.

28/1.5. Whom I reach by coming to mortals, and to places on the earth where they abide.

28/1.6. For many of these angels believe the heavens to be like an unorganized wilderness, void of government, instruction and discipline.

28/1.7. And by virtue of their presence with mortals, though invisible to them, do inspire mortals with the same darkness. From which, mortals have concluded there are neither Lords nor Gods, who are Jehovih's high officers in these kingdoms.

28/1.8. These matters shall be set forth in brief in Eskra; the fullness of which shall be opened to mortals and angels in time near at hand; for they shall see and read the books in the libraries of these heavens, and learn to know of their own knowledge.

28/1.9. Therefore, the light of this Book of Eskra is not of one God, or one Lord, or one recording angel, who are constantly succeeding one another, but of the body of the first heavens of the earth for the greater part of this cycle, which is now at the close.

CHAPTER 2 Eskra

28/2.1. God, Son of Jehovih, said: Give ear, O earth, and be attentive to the words of Jehovih's Son:

28/2.2. And you mortals of the earth; for I have said: The time shall surely come when all things shall be revealed to the inhabitants of the earth.

28/2.3. Be patient and wise in understanding me; my words are for your resurrection forever; and for the glory of the Creator.

28/2.4. And you angels of heaven, draw near; for I will reveal to you that which is for your own good. My many kingdoms shall be opened up to your understanding also.

28/2.5. And you, my high-raised Lords and officers of heaven, call up your hosts from far and

near. Hear the words of your God. Call up the mighty ones of Yogannaqactra and the inhabitants of Theovrahkistan.

28/2.6. And Hibin, the successor to Yussamis, of the six heavens of Ugsadisspe: Tewallawalla, Setee'song, Go'e'dhi, Ellapube, Apak and Fue. And call up the successors to Hibin, and the primal Gods under him, of his six mighty heavens.

28/2.7. And Ong Woo, the successor to Anuhasaj, of the heavenly regions, the a'ji'an forest, Turpeset, with her twelve heavenly kingdoms, the places of Negathogan, Shumat, Thorokak, Enisshappaga, Habor, Amga, Magossa, Dhi Wan, Seffakostrus, Inubib, Marh and Wischowitcha, and to their primal Gods and generals and captains.

28/2.8. And to Yusalithith, successor to Osiris, of Vrigginyannah; and to Raxya, successor to Te-in of Ovella; and to Yadonya, successor to Sudga, of Tempissiv; and to Yima, successor to Egupt, of Rathyaya; and to Hidemmes, successor to Shu Wan Loo, of Wowahyotos.

28/2.9. And to their primal Gods and successors, and to their generals and captains.

28/2.10. And to Zhubon, successor to the line of Yaton'te, with her twelve subjective heavens, the Fiskadore, Wooloo, Yamyam, Katiro, Wannahogan, Rayax, Ginnewan, Shawnea, Wishogah, Pottomatta, Shiwasae and the Muskadayan.

28/2.11. And to their primal Gods and successors, and to their generals and captains.

28/2.12. And to Yessotosissi, successor to Yodma, of the heavenly regions of Ornababa, with seven mighty kingdoms: Gootha, Yembique, Waing T'soo, Ithya, Yorama, Hi'D'honyah and Wurrtembogga.

28/2.13. And to their primal Gods and their successors, and to their generals and captains.

28/2.14. And to Pidissomo, successor to Savvaqactra, of the heavenly place Joisyama, with her eighteen heavenly kingdoms: Yon, Loo Sin, Kad, Rum, Jassak, Solomon, Ressa, Nibbaakak, Hizeph, Sakkar, Sin Chong, Remthaxax, Avardissa, Kessadronakas, Hui'cammaksonad, Nu Lee Wing, Trasmas and Kissayaya.

28/2.15. And to their primal Gods and successors, and to their generals and captains.

28/2.16. And to all other Gods of the heavenly regions of atmospherea, the hada of the earth; and to their successors and generals and captains; and to the heavenly, hadan regions of Sho'e'gan, with her twenty-eight sub-kingdoms, and to the heavenly, hadan regions of Ghi'e'wan, with her forty-four sub-kingdoms, and to their exalted officers and teachers, heavenly Sons and Daughters of Jehovih.

28/2.17. And to the plateau of Narid, in the second resurrection, with her two hundred heavenly

kingdoms, their Gods, generals, captains and high teachers, Sons and Daughters of Jehovih.

28/2.18. And to the plateau of Yakabba, two thousand miles high, with her six hundred heavenly kingdoms, and their Gods and high officers.

28/2.19. And to the plateau of Yannurib, two thousand one hundred miles high, with her four hundred heavenly kingdoms, and their Gods and high officers.

28/2.20. And the seven plateaus of Havagamatris, with their two thousand heavenly kingdoms, and their Gods and high officers.

28/2.21. And the six plateaus of Vraggaomen, with their fourteen hundred heavenly kingdoms, and their Gods and high officers.

28/2.22. And the fourteen plateaus of Ghemayumaistra, with their three thousand four hundred heavenly kingdoms, and their Gods and high officers.

28/2.23. And to all other plateaus in the heavens of the earth, the atmospherean regions, and to the Gods of all heavenly kingdoms in these lower heavens; the intermediate world of the angels raised up out of the earth.

28/2.24. God said: Jehovih called upon me, His Son, saying: My Son! Call aloud in My name; with My Voice stir up all these heavenly regions I have named.

28/2.25. For My Gods and high-raised officers shall open to you their libraries of heavenly books, which shall yield up My treasures. I will make the angels of heaven know Me and My word! They shall come together from their countless heavenly kingdoms and places; for My hand and My strong arm is upon them.

28/2.26. The labors of My lower heavens shall be clothed in mortal words, and handed down to mortals. My Gods and My primal Gods and generals and captains shall uncover their proceedings before the heavens and the earth.

28/2.27. They shall come together and be as one man with one voice, and their word shall be My word.

28/2.28. For My prophets have proclaimed it abroad, that the time would come when I would reveal all things to men; and things that were dark would be made plain; and things in the light, made as heaven, rejoicing.

CHAPTER 3 Eskra

28/3.1. Hear My voice, O angels and mortals! The words of the heavens of the earth are My words, orderly and well disciplined. No man can imitate Me; angels cannot counterfeit Me. My words are from the Fountain that never errs.

28/3.2. Whoever sees My way cannot fail to understand; I do not quibble, nor beat about the bush.[1109] Even Lords and Gods are as nothing in My hands. I trim them up, and prune their orchards in My own way; I sift and weigh and assort, for I am Jehovih, the Almighty!

28/3.3. I am the sum of the Voice of all the lower heavens; the doings of Gods and high officers; the Person of the word of three thousand years.

28/3.4. And My record shall be the standard for mortals and angels for thousands of years to come. Other books and other words will be written and spoken, and they shall pass away and not be remembered by angels or men. But My words, the words of Eskra, will live and endure forever. || Then God spoke, saying:

28/3.5. For I am His fountain, of the Tree of Bon; I am His cycle of the Great Serpent's e'spe,[1110] and cannot die or go out of remembrance. I am as a link in a great circle, the section of Bon in the solar vortex.

28/3.6. During every cycle I come and speak, and my words are not like other words. I plant them on the low earth, and they take root, and grow into a tree that reaches up into heaven. And the angels of heaven come there and gather my words, for they are the fruit of everlasting life and of resurrection of mortals and spirits of the dead.

28/3.7. Give ear, O nations of the earth, and magnify your understanding, for the wisdom of the Almighty.

28/3.8. He does not single out one man or one God, and say: Behold, by him judge Me and My works! Nor does He give the history of all the living in one book; the pith[1111] of things is the unit sprung from all.

[1109] equivocate, not come to the point, mislead, ramble, evade, stall, hedge, fudge, not give a straight answer

[1110] spiritual record. –1891 glossary

[1111] importance, essence, substance, core, essential part, gist, substantiality, strength, vigor, vitality, meaningfulness

CHAPTER 4 Eskra

28/4.1. Give ear, O man, and be wise in your judgment, of sure perception and good discernment in the revelations of my words in the cycles past and present.

28/4.2. For I summed up all the Gods of the hadan regions of the earth, and all their high officers in the plateaus and their heavenly kingdoms, and I named them, GOD! And in their dominions with mortals I named them, LORD! In my past revelations on the earth I made them as one, namely, GOD, so that I would not confuse the judgment of men!

28/4.3. And all the heavenly places of the earth, the atmospherean heavens, which travel with the earth around the sun, I named, HADA,[1112] the intermediate world, the lower heaven. Through which none can pass to the etherean heaven till purged of self, and made spotless, pure, and strong in spirit.

[1112] Thus in a general sense Hada refers to all of atmospherea. But as can be seen elsewhere in Oahspe, the Oahspe authors sometimes used the word Hada to refer specifically to the atmospherean plateaus resting on or near the earth; or to heavens of darkness.

28/4.4. Of this hadan heaven, and of her Gods and their labors I made two words, GOD and HEAVEN, and Eskra is their sermon. In which you nations of the earth, and you angels of heaven, shall profit in spirit, even as by past experience, the future becomes fortified in wisdom and strength.

28/4.5. In which sermon all resurrection is of God, who is Jehovih's Son; but to distinguish from that which is of God, I named all who did not desire resurrection in heaven, but loved the earth more, SATAN. And whoever loved evil and practiced it, I named, SATAN; and whoever combined, as angels or as mortals, to make anarchy I named, EVIL WORKERS for hell.

28/4.6. As God and heaven are of the resurrection, so are satan, hell and the devil of the declension.

28/4.7. All men on the earth and all the spirits of the dead belong to one or the other, resurrection or declension.

28/4.8. None can stand still; all the living are on the move forever.

28/4.9. Jehovih is Life, Motion, Individual, Person! In proof of which, He gave to you life, motion, individuality, person.

28/4.10. To develop these four entities is resurrection toward Him, more and more, which is heavenly.

28/4.11. To neglect them, or pervert them, is to go away from Him, which is declension, which can lead to entire destruction.

28/4.12. No man can be life for another; nor motion, nor individuality, nor person for another. For himself, and to himself, Jehovih has created man with these.

28/4.13. Nor can any of the Gods, however exalted, give or take away these things.

28/4.14. For even though the highest raised angels may attain to turn the earth over, or to dissolve it into air in the firmament, or create a new earth, yet none of these can create life, or motion, or an individual, or person.

28/4.15. These are from Jehovih and in Him; and all angels, Gods, Lords, generals, captains and chiefs in heaven, are only the brothers and sisters of both mortals and the spirits of the dead.

28/4.16. And yet, O man of the earth, and you, angel of the heavens of the earth, do not be puffed up or make light of[1113] the Gods, or Lords, or Saviors, or Chiefs of the heavens, for compared to them you are only like a drop of water is, compared to the ocean.

28/4.17. As a man among you employs a thousand men to do his bidding, so do I, your God, have billions of angels to speak in my name.

28/4.18. Do not put off my words, saying: It is only your conscience speaking. My angels speak to

[1113] i.e., be neither arrogant, vain, conceited, or dismissive toward; nor mock, make fun of, deride, or ridicule

you in spirit, with my very voice and words, which are Jehovih's also.

28/4.19. According to the capacities and talents of those mortals who practice my commandments, so do I appropriate them to assist in the resurrections.

28/4.20. And in the same way, I allot my ashars to abide with you: to the musician, angel musicians; to the philosopher, angel philosophers; to the historian, angel historians; to the cosmographer, angel cosmographers; to the revelator, angel revelators; even so to all men who seek to serve Jehovih by doing good.

28/4.21. And these, my ashars, which I place over you, are not individual angels, merely acting and speaking their own notions, but are organized companies of billions, who labor through a chief angel, called Lord; and all of them are in concord with me and my kingdoms, directed by my Holy Council, of millions of angels high in wisdom, which is directed by me, your God, even as I am one with other Gods, who are one with Jehovih.

28/4.22. What my angels do in truth and wisdom, for righteousness' sake, these I ratify in heaven; what I do in heaven, my angels do and reveal to you in my name.

CHAPTER 5 Eskra

28/5.1. The Lord said: This is the labor of God after the dawn of the arc of Bon:

28/5.2. God crowned four thousand four hundred Lords, and titled them LORDS OF THE HEAVENLY HOSTS.

28/5.3. And God allotted one hundred messengers and fifty heralds to every one of them, and gave them authority to provide their own attendants in their own way.

28/5.4. God said: So that I may hear the voices of my Lords, when you are within your own kingdoms, you shall appoint representatives to my throne. And there shall be of such representative Lords, one for every four hundred Lords of the Hosts.

28/5.5. And the representative Lords shall be speakers for the kingdoms that appoint them, and shall have power on important occasions to summon to my throne all of their constituent Lords.

28/5.6. And the representative Lords shall be known in heaven and entered in its libraries as the Holy Eleven, for they are symbolical of the seasons on the earth. ||

28/5.7. Now therefore, the Lords of the Hosts elected the Holy Eleven, and God anointed them, and their names were entered in the libraries of the heavens. These then are the Holy Eleven:

28/5.8. Likar, Lakash, Yopes Leo, Vadhuan, Ah Cho, Zahawee, Eezen, Khan, Zedna, Yutemis and

Ardolfus. And God gave authority to the Holy Eleven to speak before the throne, in the same manner as the Councils of the higher heavens.

28/5.9. God said to the Lords of the Hosts: Your work is a good work. || So the Lords of the Hosts departed to their various kingdoms; but the Holy Eleven were duly installed and took their places in front of the throne of God.

CHAPTER 6 Eskra

28/6.1. And God appointed two thousand supervisors to each of the Holy Eleven; and eight thousand eight hundred surveyors; and four thousand four hundred captains of roads, and said to them: Go and build roadways between all the heavenly kingdoms in atmospherea. And I give you two billion laborers, to be divided between you, according to the distances and locations of the roads.

28/6.2. And God gave Toyvraghah authority to examine the records and make the apportionment of officers and laborers on the roads, and he accomplished these things.

28/6.3. God said: My heavens shall be divided into eleven parts, one to each of the Holy Eleven.

28/6.4. The eleven divisions were accomplished, and named: Sinyativi, Horak, Damaya, Ad'dam, Hosea, Harivya, Sinisyo, Amset, Godessa, Itero and Aroqu.

28/6.5. Damaya, Ad'dam and Hosea comprised all the lowest hadan regions, bordering on the earth; and these three divisions extended around the earth, and were twelve miles high.

28/6.6. Sinyativi, Sinisyo, Horak and Amset comprised the next grade of heavenly kingdoms outward from the earth, and were one thousand miles high, more or less.

28/6.7. Godessa and Itero were the next grade of heavenly kingdoms outward from the earth, and were two thousand miles high.

28/6.8. Harivya was next, and was outward from the earth two thousand five hundred miles. And next after this was Aroqu, which was three thousand miles above the earth. Aroqu was therefore the highest of the atmospherean heavens in those days.

28/6.9. These five heavenly spheres, therefore, comprised the whole of the inhabited heavens of the earth. And yet there were thousands of plateaus still farther away from the earth, and within her vortex, but uninhabited.

28/6.10. As for Aroqu and Harivya, they were inhabited mostly by angels of the highest atmospherean grades.

28/6.11. God said: From this time forward, all heavenly marriages of Brides and Bridegrooms to Jehovih shall take place in Harivya and Aroqu,

instead of, as before, in the thousands of heavenly kingdoms.

28/6.12. And all es'yans, from this time forward, shall be maintained within the first sphere of hada, within the regions of Damaya, Ad'dam and Hosea. And as they rise in wisdom and strength, they shall advance in place as well as grade, going in the direction of Harivya and Aroqu, from which all resurrections for the etherean worlds shall take place.

28/6.13. And God caused the boundaries of Ad'dam and Hosea to embrace the eastern continents of the earth; but Damaya embraced the western.

28/6.14. To the Lords of the Hosts, God had said: The great love that mortals have for their kindred who are dead, is like a cord forever pulling their souls back to earth.

28/6.15. Nor do mortals understand my heavens, and that the soul of man should rise upward.

28/6.16. They cry out to me continually: O God, send the spirit of my kin back to me!

28/6.17. And they do not understand that their prayers are in opposition to the resurrection of spirits of the dead.

28/6.18. And likewise the es'yan cries out to me: O God, take me back to my mortal kin! || For he also does not comprehend the resurrection; but in the gratification of his love would linger forever on the earth.

28/6.19. Therefore, do not permit mortals to commune with the spirits of the dead.

28/6.20. And the Lords carried out the commandment of God.

CHAPTER 7 Eskra

28/7.1. In the three hundred and ninetieth year of the cycle of Bon the roadways of the earth's heavens were completed, and this was the standing of earth's heavens at that time:

28/7.2. Thirty-six billion Brides and Bridegrooms had ascended to etherea, nearly half of whom were from the kingdoms of Anuhasaj and his sub-Gods.

28/7.3. And forty-eight billion spirits now inhabited the five spheres.

28/7.4. In the first sphere, or hada, in which there were two thousand four hundred heavenly kingdoms, the grades were from one to seven.

28/7.5. In the second sphere, which ranked first resurrection in those days, the grades were from seven to fifteen. In these regions there were ten thousand heavenly kingdoms.

28/7.6. In the third sphere the grades were from fifteen to thirty. In these regions there were four thousand heavenly kingdoms, as well as five thousand kingdoms of Anuhasaj.

28/7.7. In the fourth sphere, the grades were from thirty to sixty, and there were one thousand five hundred heavenly kingdoms in these regions.

28/7.8. In the fifth sphere, the grades were from sixty to ninety-nine, and here were one thousand heavenly kingdoms.

28/7.9. And yet, not included in these, because they were of a different kind, were the kingdoms of Yaton'te, the subjective heaven, a visiting place, and with only a small fixed population, but whose visitors and students and teachers numbered three billion angels, graded from one to ninety-nine. But many of these belonged in other heavenly kingdoms.

28/7.10. Such then were the inhabitants of the bound heavens.[1114] And they numbered, all told, forty-eight times more people than the mortal inhabitants of the earth. But in those days not many women on the earth committed abortions; neither died so many very young children; so that the fetals[1115] sent back to inhabit mortals numbered, all told, only two hundred and thirty million. While of vampire spirits, of both classes, (that is, those who inhabit gormandizers,[1116] gluttons,[1117] drunkards, and harlots, absorbing their spiritual sustenance, and thus making them the breeders of infidels; and those who live on the atmospherean part of mortal food, thus causing their mortal victims to emaciate and to become insane), there were, all told, not more than forty-six million.

28/7.11. Besides these, there were thirty-one million lusters, who feed on the secret vices of mortals; who were being forever pursued from place to place by ashars, and often captured and carried away to heavenly kingdoms; but would often escape and flee back to mortals. Yet, with all these fetals and vampires and lusters included, never before had the earth remained so long in so pure a state. ||

28/7.12. When the roadways were completed, God proclaimed seven days of recreation in all the kingdoms of heaven, so that the inhabitants could sing, dance and render praise to Jehovih for the great works that had been accomplished.

28/7.13. And on the last of the seven days, Toyvraghah assigned the roads over to God, naming them, ROADS OF PARADISE. And God crowned Toyvraghah, PRIMAL GOD OF THE ROADS OF PARADISE, of one million two hundred thousand miles.

28/7.14. God had said: I do these things in the same way as the government of the etherean heavens.

28/7.15. And as the kingdoms and spheres of my heavens are situated with their roadways and heavenly canals, within and without, forming one great kingdom with many parts, it shall be modeled on the kingdoms in etherea, which are thousands of times larger. And it was so.

[1114] "Bound heavens" is another name for atmospherean heavens that travel along with a corporeal world (because they are bound to it).

[1115] These were the lawful fetals, i.e., suckling babes who died, as well as those who died from miscarriage, abortion and stillbirth.

[1116] overly attached to food and drink, gourmets, those who live to eat

[1117] overeaters, eats like a beast

CHAPTER 8 Eskra

28/8.1. Jehovih has said: I gave man legs and feet to walk; arms and hands to work; eyes to see, and ears to hear; as well as the capacity to reflect, comprehend and understand.

28/8.2. I gave none of these capacities to man to lie dormant or to be useless. Nor can any man advance to My highest kingdoms if crippled, or weak, or uncultivated, in all or in part of these talents I have given him.

28/8.3. But he shall be perfected in all particulars before he is capacitated for companionship with My exalted ones.[1118] ||

28/8.4. The Lord said: It matters little what kind of workmanship a man does; for one may till the soil, and thus train his hands and arms to full development; and another may weave, or spin, or forge iron, and also attain full development. It is not the kind of labor, but the development that comes from useful practice, which makes every talent stand upright in heaven as a glory to the Creator.

28/8.5. For there are servants on earth, who neither read nor write, that are better developed in their talents and members than many of the rich, and kings, and philosophers.

28/8.6. And when they die and enter my heavenly places, the ranks and caste in my kingdoms seem to them to be upside-down. The rich man, king, pleader (lawyer), priest, or philosopher, may be like a helpless child, while he who was a pauper on earth may be like a very God over them to lift them up.

28/8.7. Neither is the preference to the rich, nor the poor, nor to the philosopher, nor the fool; for any of these may be stunted in some talent or part, while also any of these may be a most perfect man in spirit.

28/8.8. So, through his high-raised officers, God established heavenly schools, colleges and factories, adapted to the spirits of the dead, even as similar places are established on the earth for mortals.

[1118] Note regarding mortals who have deformed, injured, defective, underdeveloped or missing body parts, that after such mortals die and enter heaven, their deficiencies or deformities have opportunity to regenerate and grow healthy in their spiritual body, till they become fully operational and perfectly developed. Same with spiritual deficiencies and spiritual diseases; a person ultimately overcomes these and rises in wisdom toward mature ripeness.

CHAPTER 9 Eskra

28/9.1. The Lord said: Aside from the orderly kingdoms of God, there were seven false kingdoms in hada, ruled over by false Gods and false Goddesses. Chief of these were Baal, with four billion angel slaves; the false Yima, with four billion angel slaves; Ashtaroth, false Goddess, with three billion angel slaves; Hi'lizar, with three billion angel slaves; Sodonius, false Goddess, with two million angel slaves, and then came Fue-Sin, and Hrivatza. Besides these there were six hundred false Lords and Lordesses, who had occupied the mortal temples of worship, and the oracle temples.

28/9.2. But the latter were driven away from mortals by command of God, so that they might be induced to seek resurrection.

28/9.3. And God foresaw that the travel of the earth would cause her to pass through an a'ji'an forest for four hundred years, and that darkness would be upon the lower heavens.

28/9.4. And God sent angel inspectors, numerators, recorders, and others, down to the earth to prepare the record of mortals for the libraries of heaven. And of these angels there were four hundred thousand inspectors; twelve thousand numerators; ninety thousand graders; forty thousand recorders and scribes; and six hundred thousand bearers. Besides these were messengers, heralds and musicians, of whom there were sixty thousand.

28/9.5. Such was the army sent down to the earth according to God's command. And they were under the charge of Toyvraghah, Yulis, Hagonte and Rufus.

28/9.6. And God called up the great mathematicians, Yahimus, Menres, Fargawitha, Howitchkal, Jemima, Jordan, Molakka, Kossitus, Makkas and Agebon; and God said to them:

28/9.7. The time of the fall of a'ji on the earth is at hand. Compute the regions of the earth where it will fall most; and having determined, go to those mortal prophets who are in su'is, and cause them to prophesy to the inhabitants of the earth.

28/9.8. The mathematicians saluted and departed for the earth, as commanded by God.

28/9.9. Now when God foresaw that darkness was near at hand, for a period of four hundred years, he commanded his Holy Council and his heavenly kingdoms to pray to Jehovih for the space of one day, for wisdom and strength.

28/9.10. In answer to their prayers, a swift messenger from Lika, Orian Chief, Son of Jehovih, came from Takuspe, in the etherean worlds, in an etherean arrow-ship, with thirty thousand. His name was Yotaportas, God of Eriasa, in the plains of Woo'Sin. And when he had come before the throne of God, duly saluting, he said:

28/9.11. In Jehovih's name I come, greeting by His Son, Lika. God said: In Jehovih's name I am blessed by your presence, God of Eriasa, Nirvanian Host. What is your message?

28/9.12. Yotaportas said: By command of Jehovih, through His exalted Son, you shall withdraw your emissaries from the kingdoms of Baal and Ashtaroth, and from all kingdoms on the earth, whose mortals pay obedience to false Gods. A'ji of four hundred years will reign upon the earth and her heavens. It is so determined and provided by the Holy Etherean Dispensers of roads in Vragapathon. Of which matters I am sent to you so that you may be duly provided for this.

28/9.13. The time is also now at hand when the I'hins, the sacred people, the mound-builders, will cease to dwell on the earth. The darkness, which is necessary to the earth, will be too much for them. The heavens that have previously received their spirits shall be dissolved, and these plateaus removed to the outer rim of the earth's vortex.[1119]

28/9.14. || The Lords' reports showed there were at this time on the earth two million three hundred thousand I'hins. Of these, seven hundred thousand inhabited Egupt and western Arabin'ya; two hundred thousand inhabited Chine'ya, the Jaffeth of the ancients; and the balance, for the most part, inhabited North Guatama and toward Hon'ya-pan [Central America –Ed.].

28/9.15. Such, then, were all that remained of a people that once covered over the whole earth and numbered more than a billion. ||

28/9.16. God declared a day of recreation in honor of Yotaportas; and the angels of heaven had great rejoicing.

28/9.17. And on the day following, Yotaportas, with his hosts, departed for Eriasa, in etherea.

CHAPTER 10 Eskra

28/10.1. Toyvraghah, Hagonte, Yulis and Rufus, with their hosts, returned from their voyage to the earth, and brought records of the standing of mortals in all the tribes and nations of the earth, including their numbers, grades, generations, of the Faithists in all the different regions of the earth, of the idolaters, and of all matters pertaining to mortals. These records were filed in the libraries of heaven, and a copy of them sent to the etherean regions in the roadway of the earth and her heavens.

28/10.2. Of Faithists, there were thirty-one million three hundred thousand: in Chine'ya, thirteen million seven hundred thousand; in Vind'yu three million three hundred thousand; in western Arabin'ya (Kanna'yan), six million two hundred thousand; and in North Guatama, eight million one hundred thousand.

28/10.3. And of all the rest of the inhabitants of the earth, there were one billion one hundred million. Of these, upward of ninety-seven percent were capable of everlasting life.

28/10.4. Regarding the Faithists of Chine'ya, suffice it to say this: Though they maintained the rites and ceremonies of the ancients, they did not live wholly as a separate people, except in a few places. But they were the head and fount[1120] of learning and of teaching all the applied arts and industries. But the idolaters of Joss, Te-in and Po were less learned.[1121]

28/10.5. God said of Chine'ya: This is a good work. Whoever shapes the education of a people will

[1119] see image i079

Image Missing

This plate was pulled from publication in the 1882 Oahspe, and is unavailable.

i079 **A'ji'an Forest of Aghanodis (Missing Plate).** Showing the position of the earth's western hemisphere in a'ji in the seven years of the arc (in 2,848 before kosmon, which caused the destruction of the races of Oech'lo'pan, the Mound Builders of America). It was the tail of this nebulous a'ji that forty years later, fell upon Aribania, causing the retrogression of the Israelites from the light of Jehovih.

[1120] font, fountain, source, initiator, dispenser

[1121] Recall that these names were taken by false Gods, who then caused them to become worshipful; see, e.g., 27/29.11; 27/24.3.

ultimately found them in their own doctrines. The Faithists will make these people a great people.

28/10.6. Nevertheless great wars are near at hand here. The idolaters, being warriors, will suffer most; and the Faithists, who practice peace, will greatly gain upon them. And it was so, as will be presently shown.

28/10.7. Regarding the Faithists of Vind'yu, suffice it to say that they lived in families and small colonies; they practiced the rites and ceremonies; nor were there any laws against them, as in past times. But because of the many languages in this country, all peoples were afflicted. God said: No people can advance much while they have many languages. ||

28/10.8. Regarding the Faithists of Western Arabin'ya, who, for the most part, called themselves Israelites, suffice it to say that the two branches still remained; those who lived under the oral law, and those who lived under the written law. The latter were called Leviticans, that is, hangers on, and of imperfect flesh and spirit.

28/10.9. The Leviticans were not scrupulous regarding war and the preservation of their seed. And in consequence of their sins they brought great shame upon the Faithists in general. And the Leviticans' examples were evil, and they gained in numbers faster than the Oralites. The Leviticans worshipped the Great Spirit under the names, Lord and God.

28/10.10. As for the Oralites, so called, because their doctrines and teachings were secret and only spoken, being taught orally, man to man and woman to woman; they were non-resistants, and they owned nothing, giving all things to the rab'bah for the public good. Their practice was love and harmony; doing righteously in all things, and trusting in Jehovih, Whom they worshipped under the name E-O-Ih. All the prophets and seers were born of the Oralites.

28/10.11. And so great was the spiritual power of the Oralites that during all these hundreds of years, the six million Faithists had lived without king or governor; but existed as a multitude of communities.

28/10.12. Regarding the Faithists of Guatama, they were little learned, but were peaceful and industrious. And, except for the I'hins, they comprised all the inhabitants in all the land. And they also lived without kings or governors. And every town was ruled over by a rab'bah, and a combination of towns by a chief rab'bah. And the tribes were made into states, with chief rab'bahs as representatives, and these states were united into a great government called, THE AGOQUIM (Algonquin). And all the governments were made and maintained for the benefit of tribes that might suffer by famines or fevers. And yet there was not one tyrant or dictator among all these millions of people.

CHAPTER 11 Eskra

28/11.1. And now earth and heaven came into the a'ji'an forest of Aghanodis, and the pressure was upon all sides of the earth's vortex, even beyond Chinvat.

28/11.2. And the heavenly kingdoms were stirred up; and the nations of the earth were in trial.

28/11.3. In the great city of Paradise, heavenly seat of God, the multitudes of angels, the billions, were made to look upward, outward, to know the Almighty.

28/11.4. As a'ji drives the weak angels of heaven to seek a lower field, so does it on earth drive polluted nations to war and to avarice and to death.

28/11.5. When only the second shower of a dozen years had fallen, mortals in many nations of the earth rushed into war. And even the Faithists began to clamor for kings and standing armies, with great captains and generals, to lead them on to mortal dominion.

28/11.6. The Israelites made a mortal king, and by their behavior, said: Rather man than Jehovih. Behold, we will have the Lord with us to fight our battles!

28/11.7. And Baal, God of the idolaters, heard and saw, and gloried in the course of events; and he hastened to the scene with millions of his angel slaves to inspire the Israelites to glory in the Lord and God, whom he assumed to be.

28/11.8. And millions of the Israelites fell beneath his power and became his spiritual slaves. The others, still steadfast in the secret oral rites, remained true to the secret name and Person, Jehovih (E-O-Ih).

28/11.9. When Ashtaroth saw Baal's success, then for the first time ever, after two thousand years' friendship to Baal, she became jealous and filled with vengeful wrath.

28/11.10. She said: I see now how this traitorous God has planned to beat me in the regions west of Heleste and Uropa. By the flesh of my thighs I swear, this thing shall not be! I will send a hundred million warring angels down to Babylon, Tyre, Yedmon, and Luce, to inspire their mortal kings to make war on the westward cities, the strongholds of Baal. And as to impoverished Egupt, I will send sufficient mortal armies to destroy everything in that land.

28/11.11. Yes, I will also send my legions among the Israelites, and inspire them that I, Ashtaroth, am the only true Lord and true God. I will divide them up like a broken bundle of straw, and cast them to the four winds of heaven. ||

28/11.12. On the other hand, Baal said: Because of my success, I know Ashtaroth will be jealous and full of anger; therefore, I will place a standing army between her heavens and mine; and if she dares to

molest me, I will send my millions against her heavens and despoil her utterly, so that she shall be cast in hell!

CHAPTER 12 Eskra

28/12.1. God, Son of Jehovih, through his Holy Council, in Paradise, his heavenly seat, now decreed:

28/12.2. To the Faithists of Arabin'ya, Ebeneezer, captain, with five million angels as a protecting host. To the Faithists of Chine'ya, Luiwitha, captain, with ten million angels as a protecting host. To the Faithists of Vind'yu, Li Chong, captain, with eight million angels as a protecting host. To the Faithists of Guatama, Manito, captain, with ten million angels as a protecting host.

28/12.3. And to each of the captains I give authority to draw additional armies from the Lords who hold dominions in the regions where they may be.

28/12.4. But it so happened that the lowest heavenly plateaus were also engaged in wars.

28/12.5. And in less than a hundred years of a'ji many of the Lords were without kingdoms, and, with a few chosen friends, had become involuntary wandering spirits, scattered about in all the heavens of the earth, or upon the earth.

28/12.6. God saw this, and he called out to them, through his messengers, saying: Having lost your kingdoms, why will you lose yourselves? Is it not better that you fall to work in the remaining kingdoms, and by your steadfastness, help to maintain faith in Jehovih in the hearts of the less learned?

28/12.7. But satan (self) gained access to their souls, saying to each one of them: You, who have been Lord of the hosts of heaven! You, take a place like a common laborer! You would be laughed at! The non-resistant policy is good enough in times and places of peace. But now is war. And war can only be overcome by war. If great De'yus was overcome and cast into hell, why not our God also? || So they did not heed God.

CHAPTER 13 Eskra

28/13.1. And Lords and high officers, whose heavenly places had fallen, came to Paradise in different companies of tens, twenties and even hundreds, from various heavenly regions around and about the earth, and having secured audience before God and his Holy Council, they said:

28/13.2. Since we have been faithful in all things, and dutiful servants to Jehovih, what have we gained? Our kingdoms and high places have fallen to pieces through no fault of our own. Indeed, our

angels have gone off into anarchy. Where, then, is the justice of Jehovih?

28/13.3. God said to them: Of what profit under the sun is discussion?

28/13.4. If you fail in one way, try another; and in no case seek to justify yourselves before Jehovih. He is Judge!

28/13.5. There are already hells that have been standing for years. Is it not wiser that you join together, and go and deliver them? Behold, Jehovih has furnished us roadways beforehand; and His Voice came to us prophesying that this very darkness would come upon us. And you were advised, and had sufficient time to provide for the worst.

28/13.6. Go forth, then, not complaining, but rejoicing, and in Jehovih's name doing with all your wisdom and strength, regardless of favor. ||

28/13.7. Thus they came before God, group after group, for years; but were forever rebuked in the spirit of Jehovih, and they went away, but not to work righteously, but to sympathize with one another, and to complain against God and against the Holy Council of Paradise.

28/13.8. In groups they assembled in places of their own, and began to philosophize on the ways of heaven and earth. And every one was sworn within himself to do no evil thing, but to find some more respectable way of serving Jehovih, than by going among the ignorant and depraved.

28/13.9. And they became accustomed to meeting regularly in three places in hada: in Haractu, over Vind'yu, in Eta-shong, over Chine'ya, and in Hapsendi, over Egupt. And these became like great heavenly cities, because of the congregating of the angels of heaven, which continued for many years.

28/13.10. Now, finally, they resolved to organize each one of these three places, each to be under a distinct head, and to unite the three heads into one confederacy, with the whole to be dedicated to the service of Jehovih. Thus was founded the CONFEDERACY OF THE HOLY GHOST. And by acclamation, three angels were raised to the three capitals, namely: Kabalactes, of Haractu; Ennochissa, of Eta-shong; and Looeamong, of Hapsendi. And each and every one of the three took the title, SON OF THE HOLY GHOST. All three had been Lords, and were high in grade.

28/13.11. Ennochissa selected seven angels, and gave them the rank of Lord, namely: Haptu, Vazista, Mira, Erasigi, Adamon, Amesh and Cacpa.

28/13.12. Kabalactes selected seven angels, and gave them the rank of Lord, namely: Li Wan, Amatar, Wenates, Howickam, Shong Tsee, Massaqactus and Enniscabab.

28/13.13. Looeamong selected seven angels, and gave them the rank of Lord, namely: Petubusetta,

Rodi, Monulithens, Miriam, Zitullia, Zestes and Abarothmes.

28/13.14. Such, then, was the established confederacy, which was to play so great a part in the history of heaven and earth. And it differed from all other confederacies, because its members all professed to serve Jehovih. And it required of all its people an oath of allegiance to Jehovih, but under the name, Holy Ghost, for they denied His Person as such.[1122]

28/13.15. And God admonished them, saying: Though you are wise in your own conceit, yet you shall fail. For, having denied His Person, then you yourselves will become the Person in the understanding of the multitude. And in this you will, sooner or later, come to grief.

28/13.16. But, nevertheless, the confederacy did not heed the words of God. And God was grieved at heart, for Jehovih's sake.

[1122] In other words, they recognized that the holiness of spirit (feeling) that seemed to come from no-where, was of the unseen, but they did not acknowledge that this holiness came from a Person of the Whole.

CHAPTER 14 Eskra

God provides for the birth of Ka'yu[1123]

28/14.1. God said: Behold, three conditions are now within the heavens of the earth: Anarchy by the false Gods and their slaves; the confederacy of the Holy Ghost; and the Faithists in Jehovih and His resurrections.

28/14.2. Now, therefore, let my chief loo'is come before me, and hear the decree of God.

28/14.3. The Lord said: When the chief loo'is had come before the throne, God said to him:

28/14.4. Know then, O Thoanactus, you shall go down to the earth, to the land of Chine'ya, and by inspiration bring forth a birth, capable of the All Voice, but not capable of su'is. And you shall accomplish this service so that he shall be born into the mortal world at the time a'ji ceases to fall upon that land.

28/14.5. And you shall provide him with great learning and great adversity, and great experience as well—for he shall establish the fundamental doctrines of the nations of Chine'ya. And his followers shall become the most numerous and peaceful inhabitants on the face of the earth.

28/14.6. And as you prepare for his birth by your mastery over the generations of mortals, so shall you, through these, your hosts, raise up those who shall become disciples. For, however great a man you might raise up, it is wisdom to also have born into the mortal world, at the same era, such hosts of philosophers as shall follow him, and endorse his doctrines.

28/14.7. For by this means the establishment of Jehovih and His light among mortals shall extend the

[1123] K'yu, or K'yew, or Ka'ew, is usually called, in English, Confucius. –Ed.

whole length and breadth of that land. What do you say?

28/14.8. Thoanactus said: Jehovih's will and yours be done. This is a most welcome labor, O God. And I know, the voices of my hosts are with me.

28/14.9. God said: In Jehovih's name, I crown you, CHIEF OF THE HOSTS OF LOO'IS, for the land of Chine'ya, for the birth of an heir for the All Voice of the Great Spirit.

28/14.10. Thoanactus was then crowned, and his hosts were provided with badges by God, as they were filed before the throne, and the hosts saluted, and departed with due ceremony.

28/14.11. Such, then, was God's labor to have born into the mortal world, after many generations, one who has become known to the uttermost regions of the earth as KA'YU. Of him, more presently (Chapters 31-37).

CHAPTER 15 Eskra

God provides for the birth of Sakaya[1124]

28/15.1. Again God called before his throne a million loo'is, and appointed Etchessa chief over them, saying:

28/15.2. You, O Etchessa, shall go down to the earth, to the land of Vind'yu, taking these hosts with you. And you shall establish a heavenly place of worship, which shall be your headquarters. For an heir to my voice shall be raised up to re-establish the Faithists.

28/15.3. Behold, I have given you many generations in which to bring about the desired result. Survey, then, the generations of Faithists in that land, and take your choice as to place, caste, and family.

28/15.4. He, whom you shall bring forth for this purpose, shall be of some royal family, a prince of high estate.

28/15.5. I shall prove through him, that for love of righteousness, and to serve Jehovih, he will forsake his kingdom, family, friends, and all earthly things and desires, and make himself like a poor man, dwelling with the poor, laboring with them, teaching them, and instructing them.

28/15.6. For, because of the idolatries that will be among these people, they will be bound in caste; but he, whom I will teach through, shall prove to the world that the service of Jehovih requires of all men, that Jehovih shall stand uppermost, even above kin and caste. By the example of such willing sacrifice, man shall be taught that all the evils of the earth can be overcome.

28/15.7. And you shall provide this man with many disciples,[1125] and roadways for him to travel, and places to preach; and provide followers, to go about with him. For without these, his preaching and

[1124] Sakaya is often called, Gotama Buddha [Gautama Siddhartha Buddha], but incorrectly, as will be seen further on. –Ed.

[1125] pupils and adherents who generally become advocates and spreaders of a teaching

practice would be of little benefit. See to it, then, that your hosts control the generations of men, in order to have born in the world a sufficient number to be disciples and followers of his doctrines, so that he may be a power in the world for re-establishing the Faithists in the Great Spirit.

28/15.8. And you shall provide for these births to be in the same period of time. What do you say, Etchessa?

28/15.9. Etchessa said: In Jehovih's name I am your servant, with rejoicing. And I answer you also for these my hosts, that this is a joy to them, for Jehovih's glory.

28/15.10. God said: To which end I crown you, CHIEF OF LOO'IS, for the land of Vind'yu! And God crowned Etchessa; and he gave badges to the other loo'is.

28/15.11. And then Etchessa and his hosts filed past the throne of God, duly saluting, and they also departed, going to the earth to the land of Vind'yu. Thus the loo'is were empowered by God to bring into the world the heir, SAKAYA. More of him presently (Chapters 24-30).

CHAPTER 16 Eskra

Moses in heaven pays the judgment of Jehovih!

28/16.1. Hamonastas, one of the chief marshals of God, and for the heavenly city of Paradise, came before the throne, duly saluting, and saying:

28/16.2. O God, Son of Jehovih, I would speak before you! God said: Speak, my son.

28/16.3. Hamonastas said: There stands outside the city of Paradise, beyond the pillars of fire, and in company with your high-raised captains, one Nu-ghan, delivered from one of the hells of Hassa, over Egupt, and he cries out continually: O God, Son of Jehovih! Deliver me! Deliver me! O Moses! Moses! Moses!

28/16.4. He is distracted, continually using the same words over and over, without ceasing. Now behold, the nurses and physicians have tried all the remedies they can invent, but failed utterly to break the spell upon him.

28/16.5. For seventy days they have labored, and, as a last resort, they have brought him here, in order to learn from you.

28/16.6. God said: Nu-ghan! Is this not one of the Pharaohs, who took up arms against the Faithists of Egupt? Return, Hamonastas, to the keepers of this man, and have him blindfolded so that he may endure the light of the throne, then you and his keepers shall bring him before me.

28/16.7. Hamonastas saluted and departed, and after a certain time, returned with the keepers and

Nu-ghan, who was crying out unceasingly, even as had been said.

28/16.8. And now, when he was quite before the throne of God, God said to him: Behold me, I am God, Son of Jehovih; what may I do for you?

28/16.9. But the man did not hear what God said, but kept crying out as before. So God said to the keepers: Remove the blinds a little, so that the light may come upon him.

28/16.10. And they removed the blinds a little; but, lo and behold, the light made him more distracted than before. And when God saw his deplorable suffering, he inquired of his keepers as to how long the man had been in hell, and they said: Seventy-six years, and in a knot, three years!

28/16.11. God said: I know that this is Pharaoh, who persecuted the Jews. Take him again outside the walls, and retain him there. I will send one of my swift messengers to Lika, in etherea, who knows the abiding place of Moses. Perhaps Moses put a curse upon him! If so, only Moses can deliver him.

28/16.12. And the keepers took the spirit, Nu-ghan, outside the city, as commanded by God. And God sent the swift messenger, Haeroponitis, sister of Raban, in an arrow-ship of fire to the etherean worlds, to Gussawanitcha, Lika's sojourning place at that time, commanding her to lay the matter before the Nirvanian chief, Lika.

28/16.13. || Now the report continues in the words of Haeroponitis, that is, these are her words, namely: In not many days' time I came before Jehovih's throne, upon which sat Lika, through whose etherean provinces the solar phalanx was now traveling, and I told him the story of Nu-ghan.

28/16.14. After which Lika, Son of Jehovih, said: Let my reporters of destinations go find Moses; and if it is true that Moses put a judgment on Nu-ghan, then Moses must return to the lower heavens, and deliver him. The justice of Jehovih reaches to all time and place.

28/16.15. Haeroponitis continued: So I saluted before the throne of Jehovih, and in company with the reporters of destinations, started forth again in the etherean realms, and after passing through seven worlds, and more than three hundred Nirvanian kingdoms, we entered the plains of Sapeas, where the colleges and schools of Embassies, belonging to the Ghiturpsan board of Ritivius, are situated. And here we found Moses!

28/16.16. Who, having been told that he was inquired after, no sooner looked upon us than he prophesied the cause.

28/16.17. Moses said: Alas me! Because you have come for me, you have awakened in me that which slept all these hundreds of years. Yes, it is true, I put a curse upon Pharaoh; for I said to him: You shall yet

call upon me to deliver you out of torments. And I added to it, afterward, saying of the blood of the sacrifice of the lamb: This shall be the testimony of innocent blood against yourself and your people for what the Hebrews have suffered.

28/16.18. Instead of this, I should have forgiven him. O Jehovih! Jehovih! I have sinned before You! And You have searched me out after all these years, and brought the matter home to me.

28/16.19. You are just, O Almighty! In Your name and by Your wisdom and power I will return to the lower heavens, and take in charge the man and people I adjudged!

28/16.20. And Moses wept; and he gave command to the builders to provide him at once with a suitable boat of great fleetness. And then Moses procured thirty thousand volunteers to go with him.

28/16.21. And when all things were ready, Moses took leave of his companions, and he and his hosts entered his fire-boat, and presently our two vessels were under way, as if in a race, for the red star, the earth. After some days, we arrived in the heavens of the earth, at the city of Paradise, the abiding place of God. ||

28/16.22. So ends a brief of the heavenly report of Haeroponitis, for, on her arrival in Paradise, her mission was completed for the present.

28/16.23. When it was known in Paradise that Moses was coming, great joy was manifested, for God and the Holy Eleven and the Holy Council all desired to see Moses. And God commanded the full board of marshals and also the musicians to go outside the capital, and meet Moses, and escort him before the throne. And they accomplished these things; and Moses came before the throne of God, saluting in the sign, JUDGMENT OF TIME! And God answered him under the sign, YOUR LABOR IS OUR JOY AND GLORY!

28/16.24. And God said: In Jehovih's name, O Moses, come, and honor my throne.

28/16.25. And Moses went up, and sat on the throne, at the right hand of God. And Moses said to the Holy Council and to the Holy Eleven:

28/16.26. Your God shall be my God. In his love and dominion I am cast by Jehovih's will, to deliver those who have suffered from me and my words.

28/16.27. God said: Shall we not have a day of recreation first?

28/16.28. Moses said: No; till I have delivered Nu-ghan, who was Pharaoh, there can be no peace. Permit, therefore, your marshals to go to the keepers of this man, and bring him before this throne.

28/16.29. And soon, Nu-ghan was brought in again, all muffled up, to keep the light from hurting him. And he was still crying out: O God, Son of Jehovih! O Moses! Moses! Moses!

28/16.30. And when Moses saw this, he was nearly overcome by the pitiful scene. Moses brushed away his tears, and rose up, raising his hands to Jehovih, saying: Light of Your Light, O Jehovih! Power of Your Power, O Jehovih! Deliver him, whom I accursed! Put his grief and sorrows upon me, who has sinned against him!

28/16.31. A mantle of yellow light, cloud-like, descended upon Moses, as he stood transfixed before Jehovih. All the place was still as death!

28/16.32. The blinds and muffles on Nu-ghan fell off, and he stood silent and motionless, gazing with fixed awe upon the holy scene, and upon Moses on the throne of God!

28/16.33. The spirit of Jehovih moved upon the holy place, and the musicians felt the power. It was the light of one who was mighty, from the etherean worlds!

28/16.34. Gently, then, the music of ten thousand voices fell upon the holy audience. First mild, as if far off, then louder and louder, as if coming near, till soon the words of the anthem proclaimed Jehovih's praise.

28/16.35. Nu-ghan did not turn his eyes from the glory of Moses and the etherean mantle, for he knew Moses, even as if it were only yesterday that they parted in Egupt, on the earth.

28/16.36. Slowly now, Moses lowered his up-stretched arms, and his hands were brilliant, like yellow fire. And Moses said, solemnly: All praise to You, Jehovih! (Eloih!) You are just, You Almighty Creator!

28/16.37. Nu-ghan added: For through Him is all deliverance, worlds without end. In Your praise I will sing forever, O Jehovih, O Most High God of Moses, my Deliverer! Make me strong, O Jehovih, so I can look upon him, whom I persecuted and abused.

28/16.38. Then Moses looked upon Pharaoh (Nu-ghan) and said: These things had to be. You were the last of the pyramidal age of man, and I was the first founder of the migration of the righteous. All things are done by Jehovih, in His own way and time.

28/16.39. As I have been bound by my curse upon you and your people, to come back to deliver you and them; so, by your curse against Israel, you shall now return down to the earth, and labor to lift up Israel.

28/16.40. For Israel has fallen from communities, and has taken to kings, in the same manner as the heathen and the idolater. Her people are divided and broken up, and many of them have become worshippers of the false Gods, Baal and Ashtaroth.

28/16.41. Yes, they are forgetful of my commandment of peace and love, and have taken to war and earthly aggrandizement.

28/16.42. And you shall take with you ten thousand angels of exalted grades, and go down to

the earth, to the habitations of the Israelites; and by inspiration, you and your hosts shall select and inspire those Israelites who are within reach of inspiration, and you shall take them away from all others of their people, and from the heathen and idolatrous tribes, that are around them.

28/16.43. And you and your hosts shall abide with these mortals hundreds of years; re-establishing them in peace and non-resistance, in the manner of the doctrines in the es'sean worlds. And you shall call them, Es'seans,[1126] so that they may be distinguished from all other peoples.

28/16.44. Nu-ghan said: Your decree is most just, O Moses, and I know in truth your words are Jehovih's. Tell me, how long shall this labor be for me and my hosts?

28/16.45. Moses said: Some hundreds of years! Until you have raised a light sufficient for Jehovih, so that peace and love and the doctrine of good for evil is again re-established from the blood of the Israelites, even as by the blood of the lamb, I delivered Jehovih's people out of Egupt.

28/16.46. And when you have perfected the generations of the Es'seans, certain loo'is shall be sent to you from the throne of God, and they will labor with you until an Israelite capable of the Father's Voice is born into the mortal world.

28/16.47. Nu-ghan said: Hear me now in my plea, O Moses, you who are Son of the Most High: When I died as to the earth, and entered heaven (these worlds), I found before me, my kingdom in heaven waiting for me!

28/16.48. And they were miserable, being beggars, slaves and idiots, because of the slavery I had put upon them in the earth-life. And I could not escape them, or put them aside. If I went away objectively, then subjectively I remembered them, and was drawn back to them.

28/16.49. Yes, I was like a young colt when first being haltered, pulls away, but fails; then pulls again, and fails, and so on, until he finds he cannot escape, then tamely submits; even so was I bound to my kingdom, and obliged in the end to yield and become a slave to them, to provide for them. For I had so despoiled them of their talents, they were as helpless as infants; and many of them were wicked in the extreme.

28/16.50. Nevertheless, I accepted that which I could not escape; I toiled with them hundreds of years, restoring them as well as I could. And in time a ray of happiness came to me, in the hope that in hundreds of years to come I would find my way out.

28/16.51. But, alas me! Darkness (a'ji) came upon my already dark heaven. My evil ones, those whom I did have slaughtered on earth, came upon me for vengeance' sake. Anarchy over-flooded me and

[1126] When this word is used in heaven, it is usually pronounced, Es'sean; but when on earth, Asean. Some interpreters called these tribes, Essenes, or Esenean Jews. –Ed.

my people. They became very demons of madness, and they seized me and bound me, and bruised me, and suffocated me with horrid smells. Millions of them! And their curses pierced me like poisoned arrows. Long I fought them; and I cried out to you and to Jehovih! But, alas! I was in hell. None could hear my prayers. For days and months and years I held out, but only to experience new and more terrible horrors!

28/16.52. How long this woe was upon me, I do not know. I only remember that my soul sickened within me; and I felt a sinking and a fainting, like an endless death that could not extinguish me. To me it seemed ten thousand ages!

28/16.53. Suddenly I find myself here! Distracted before you, O holy Son of the Great Spirit! How did I get here? What has occurred? Or is this just the spell of a delirious dream? And will I relapse again into that terrible nightmare of horrors? How can I go forth without my old kingdom coming upon me?

28/16.54. Do they not wait somewhere close by, to seize me again, for renewed torments? O teach me, Moses! How can I fulfill your righteous judgment? And not be entrapped again, and, perhaps, forever!

28/16.55. Moses said: I will give you a new name, and I will clothe you in garments of my own making, so that they would rather flee from you, than come to you.

28/16.56. And Moses gathered up of the yellow, cloud-like mantle of light, and made a mantle for Nu-ghan and clothed him; and he named him, Illaes, signifying, Servant of Light. And after that, Illaes was provided with ten thousand co-laborers, assisted by Gafonaya, and sent back to the earth, on his mission.

28/16.57. And God appointed one hundred messengers to Pharaoh, so that word could be transmitted every month to Paradise.

CHAPTER 17 Eskra

28/17.1. God proclaimed a day of recreation in Paradise, so that the inhabitants could meet Moses and his hosts, and rejoice with them. And great was that day in Paradise.

28/17.2. On the following day, going to the place of deliverance, Moses departed for the Eguptian people who had been in hell with Nu-ghan. And there were eleven million four hundred thousand of these spirits. Moses conferred with the inspectors as to suitable places for them, and having decided on a convenient region, Elaban, he ordered their removal to there.

28/17.3. And Moses went with them to Elaban, an isolated region on the Aratesaian plateau, and remained with them one hundred and twelve days, establishing them with nurseries, hospitals and

factories; and he appointed officers for them, to every group and series, going among them in person and ministering to tens of thousands of them, and providing them places of worship.

28/17.4. After that, Moses appointed Salesmon as captain over them. Then Moses departed and returned to Paradise, where he remained two more days, and then took leave and departed for his own heavenly place in Nirvania. But before he departed, he said: When the a'ji'an forest is past and gone, and if it is Jehovih's will, I shall return again to look after my hosts.

28/17.5. And now God's attention was directed to the Hebrews, the Faithists of Western Arabin'ya, where the false God Baal had gained access and power; having affiliated with one Dagon, a false God, located in those regions, who maintained six earthly oracle-houses and a small heavenly kingdom of his own.

28/17.6. And it came to pass, that the Hebrews were a divided people. A small minority of them still worshipped Jehovih, having colleges of prophecy and places of learning. But the great majority of them were worshippers of the Lord and God, believing the Great Spirit was only a large man in heaven, after the manner of Baal, Dagon, Ashtaroth, or any other God.

28/17.7. God said of them: Though they pretend to be of many kinds, I see only two: Those who worship the Ever Present, Jehovih; and those who are drifting into heathenism.

28/17.8. My eyes behold the true Faithists with colleges and with books of learning; but, as for the others, they are becoming consulters of the oracles (spirits), the same as the heathens.

28/17.9. How can they remain a united people? The Gods of one city and temple teach one doctrine, and the Gods of another place teach another doctrine.

28/17.10. || God had previously sent to Ebeneezer, one Jerub, with ten thousand assistant angel strategists, to be with the king of the Faithists (Israelites). Jerub now asked for another ten thousand, and God sent them to him. And God said to Jerub:

28/17.11. A war will presently result between Baal, Ashtaroth, Dagon, and Haughak; and these Gods will not only war in heaven, but they will carry their battles down to mortals.

28/17.12. And the Israelites will not only forsake their ancient doctrine of peace, but will become great warriors, both against other nations and peoples, and against one another.

28/17.13. Take heed, O Jerub, of the words of your God; and while Baal and Ashtaroth are in conflict and neglectful of the temples and oracles, you shall possess these.

28/17.14. It is better that these false Gods win to themselves as dutiful subjects, five angels, than one mortal.

28/17.15. Guard well all the colleges of prophecy against the emissaries of these false Gods. And see to it that the worshippers of Jehovih have born to themselves a goodly number of prophets.

CHAPTER 18 Eskra

The meaning and origin of the term, Holy Ghost!

28/18.1. There came to Paradise, God's heavenly place, one Taenas, a messenger from the chiefs of the so-called Holy Confederacy. God's chief marshal conducted him before God, and, being commanded to speak, he said:

28/18.2. Greeting to you, O God. On behalf of the Three Sons of the Holy Ghost, I come before you to proclaim their words. I have been instructed by them, what to say, and I declare to you, O God, my words are their words.

28/18.3. First, that you may hear us before we are adjudged; second, as you claim liberty to think and to speak for yourself, so do we all. And if error comes from our proceedings, it is our own matter, and not yours.

28/18.4. As you say: Behold the All Person, so do we not say; but we say: Behold the all expanse; it is only a shadow, a ghost. And for convenience' sake, we name it, Holy Ghost.

28/18.5. Is this not our privilege? Who can deny us? Has one man rightful dominion over another? Or one captain, or one God?

28/18.6. God said: Proceed.

28/18.7. Taenas said: If we are right, then we ourselves shall judge what we will do. But if you are right, and this thing is an All Person, then you are His servant to do His will. Are these points true?

28/18.8. God said: It seems so.

28/18.9. Taenas said: And liberty to both sides?

28/18.10. God said: Yes.

28/18.11. Taenas said: When I was a child, I was helped to walk; but now that I am strong, I walk alone. Why then shall my judgment not also walk alone?

28/18.12. God said: Proceed, and I will speak afterward.

28/18.13. Taenas said: We have seen in ages past, that peace has always been proclaimed by the followers of Jehovih; and that both on earth and in heaven such people become the sufferers and victims of tyrants of earth and of false Gods in heaven.

28/18.14. We propose war, in the name of the Holy Ghost, both on earth and in heaven. We can

have no war with you or your people, on earth, or in heaven; for you and your people, angels and mortals, are all peace, and do not war.

28/18.15. Our wars can be only with warriors. I put the matter this way: You have a virgin daughter, and a villain assails her; your doctrine is to rush in and take your daughter away from him; our doctrine is to beat him away from her.

28/18.16. We see evil Gods and evil spirits, assailing virtuous people on earth and in heaven. We propose to war them to destruction, for righteousness' sake. Accordingly, we are more to your favor, O God, than against you.

28/18.17. We dip our hands in blood for the sake of peace and virtue, for the sake of liberty and knowledge. We shall say to the man of earth: You shall become learned! To the es'yan in heaven: You shall not return to mortals, but remain in your place, and become learned and virtuous.

28/18.18. For which reason we come to you, O God, so that you may know our foundation.

28/18.19. God said: Who then, do you say, men and angels shall worship?

28/18.20. Taenas said: In this, we do not command them. But we give them liberty to worship whomever they will.

28/18.21. God said: You have said: Our doctrine is to beat the villain away from the virgin; but what will you, or your example, teach?

28/18.22. Taenas answered: That an assailant deserves punishment.

28/18.23. God said: And will you say to the peaceful and virtuous: Take up arms, give your enemies torments?

28/18.24. Taenas answered: Yes, truly.

28/18.25. God said: And by what authority, if they inquire of you?

28/18.26. Taenas said: By authority of the Holy Ghost, and the Father (the Confederacy), and by the Son, that is, each and every Lord of the Confederacy.

28/18.27. For we shall teach mortals and angels that all things are by law; and the word, law, shall take the place of the term, Great Spirit, or Jehovih.

28/18.28. God said: Hear me, then, O Taenas, and in love bear my words to your so-called Triune Confederacy, and to the high leaders, saying to them, thus says God of Paradise, Son of Jehovih, according to the light of this throne:

28/18.29. You shall triumph for a long season on earth and in heaven; but not in the way you suppose.

28/18.30. For you will be forced to provide a worshipful head for mortals and angels. And it will come to pass, your three heavenly places will become known on earth and in heaven as the Triune Gods, or Trinity!

28/18.31. And the people will worship an imaginary figure of three parts, Father, Son and Holy Ghost. And this will become their idol; and he will be accredited with love, anger, jealousy, favoritism, war and destruction.

28/18.32. Because you say: Give punishment to the wicked, you open the door of all evil. For he who has a quarrel with his neighbor, will accuse him as deserving punishment. Those who are in darkness, and being mighty, will fall upon the weak, and slay them.

28/18.33. A quarrel will ensue in your three heavenly kingdoms, and you will become as three false Gods. And since you do not profess the All Person, each of you three Gods will be forced to announce himself as such.

28/18.34. For the rule applies to all men and to all angels, that those who deny an All Highest Person in the Creator, become establishers of idolatry to themselves.

28/18.35. You have said: We shall leave mortals and angels to worship whom they will. Well, then, is it not well to worship Baal? And Dagon? And Ashtaroth? And yet, these Gods make slaves of their subjects, who worship them.

28/18.36. Taenas said: No, they are evil Gods. We will deliver their slaves into freedom.

28/18.37. God said: Who is master, and who is slave? Either on earth, or in heaven? Why not abolish your Triune Confederacy, lest you rule over others? And you profess liberty, so why not practice it?

28/18.38. Because you proclaim liberty as your chief object, you will entice the unlearned, the truant, the idle, and the lazy; for all these claim their weaknesses to be the boon[1127] of liberty.

28/18.39. It shall come to pass, in the far-distant future, your kingdoms will be made up of the lowest grades. And they will pull you all down from your present high resolves; and you will become tyrants and evil Gods yourselves, and meet the fate of all your predecessors.

28/18.40. The earth and its heavens were given into my keeping, for the resurrection of all the inhabitants; but I have neither commission nor desire to accomplish dominion by violence. Because you have withdrawn from my kingdoms, it is an act of your own.

28/18.41. Even my own grief at your secession shows me, how short I am in comprehending Jehovih's ways. For I declare to you, O Taenas, and through you to your chiefs, that though your course seems evil in my sight, yet it will be proven in the distant future, that Jehovih will appropriate your labors to an ultimate good.

[1127] gift, benefit, right, advantage, windfall, blessing, bestowal, legacy

28/18.42. Go therefore with my words to the chiefs of the Triunes. I part with you all as a father parts with a son, who goes into a consuming fire.

28/18.43. Taenas said: In reverence to you, O God, I go to those who pity you for your too peaceful ways.

28/18.44. And with that, Taenas saluted in reverence, and departed, going his way.

CHAPTER 19 Eskra

28/19.1. God called up Erastes, prince of messengers, and said to him: You have heard the words of your God and of Taenas. Therefore take thirty thousand four hundred messengers, that is, one for each and all of my remaining kingdoms, and go and proclaim the same to them, so that they, having due notice, may manage their affairs with wisdom and foresight. Erastes said: Jehovih's will and yours be done! And he saluted and withdrew, going to the palace of the messengers, and choosing his hosts, he instructed them regarding the message. And he gave to each of them power to choose their own officers, and to provide their own vessels of travel. And a few days later, they all departed.

28/19.2. Now it came to pass, that the following kingdoms soon fell to pieces, and drifted into the Triune Confederacy, namely: Sho'e'gan, and her twenty-eight sub-kingdoms, all in the hadan regions; Ghi'e'wan, and her forty-four heavenly hadan kingdoms; Haotus, with seven heavenly hadan kingdoms, and five sub-kingdoms; Tuwahtal, and thirty kingdoms in the first resurrection in the plateau Theovrahkistan; Livragga, and seventy-one heavenly sub-kingdoms, of which thirty-eight were ready to enter the second resurrection; Jahkin and Mouru, with ninety-seven heavenly hadan kingdoms, of which eighty-seven were promoted to the second resurrection; Ganzoe, with four hundred hadan kingdoms, of which many were below the first resurrection; Hapsu, with four heavenly kingdoms of seventy million angels in the second resurrection; Iturba, with twelve heavenly kingdoms of one hundred and four million angels in the second resurrection, half of whom were as high as fifty in the grades; Wantawacha, with thirty heavenly kingdoms, with three hundred million angels in the second resurrection, three-fourths of whom were higher than grade fifty.

28/19.3. Of the seven lower kingdoms of the second sphere, there were eight hundred million angels of the first resurrection, who migrated from their provinces to the Triune regions, Amesha; and they destroyed the road behind them.

28/19.4. Now, when God saw the great secession of his heavenly kingdoms, and their allegiance to the

Triunes, his soul was filled with sorrow. And the Voice of Jehovih came to him, saying: Why take sorrow to your soul for these things? Shall a God grieve because his burden is made lighter? Behold, in this day and hour the Gods and Lords of the Triune are rejoicing with great joy, because of these accessions. Yes, they do not perceive what a load they are taking on their own shoulders.

28/19.5. But you shall send agents among the Triunes, especially into their capitals and their chief kingdoms. ||

28/19.6. So, God appointed many agents, different from messengers, for they were to be under the command of no one but God. God said to them: You shall go to the places I appoint to each one of you, as travelers and sojourners in your own way, and observe the doings of the Triunes, especially the chiefs and leaders, Lords and Gods, and their teaching and government, and in your own good time depart out of the place and return here and inform my Holy Council and my Holy Eleven.

28/19.7. And the agents went forth as commanded.

CHAPTER 20 Eskra

Of the Confederacy of the Holy Ghost, called, the Trinity:
First, of the Triune God Looeamong; and of Baal and Ashtaroth

28/20.1. The Lord said: The three heavenly kingdoms, Haractu, Eta-shong and Hapsendi, of the Triunes, were independent, but allianced for offense and defense against the evil Gods, Baal, Dagon, Shulleth, Ashtaroth and others, whose angel subjects were kept in slavery, and for evil purposes.

28/20.2. Now, therefore, the Triunes jointly declared war, to the end that peace might be secured in these heavens.

28/20.3. Nevertheless, each of the Triunes had charge of his own heavens and over that part of the earth covered by his heavens.

28/20.4. For they had divided up and appropriated both, the earth and the heavens, into three parts; one to each of them.

28/20.5. Here follows, then, the history of the wars of the Triunes:

28/20.6. First, of Looeamong and the false Gods he overthrew:

28/20.7. A triangular war was going on in hada and on earth between the angel armies of Baal, Dagon and Ashtaroth, in which ten billion angels were engaged under them.

28/20.8. Looeamong declared war against the whole of them, and impressed into his service eight billion angel warriors.

28/20.9. Ashtaroth, the most vengeful Goddess, had previously sent hundreds of millions of her warring angels down to the apostate Jews, to inspire them to wars and cruelties on one another, hoping to exterminate them, lest they become Baal's subjects. And she had sent other millions of warring angels to the Par'si'e'an cities, to the Eguptian cities, and to Daskrath, Babylon, Gonassah, Tyre, Romaxain, and to the kings and queens of many other great cities; to inspire them to send forth armies to destroy not only the worshippers of Jehovih, but all people who worshipped Baal, or Dagon, or any other God.

28/20.10. Baal, on the other hand, had sent hundreds of millions of his warring angels down to the earth, to Heleste and the west regions, and to the Israelites as well, inspiring mortals to war against the east kingdoms, especially Babylon and Daskrath, two mighty cities in the dominions of the Goddess Ashtaroth.

28/20.11. And the armies of mortals were moved forth by the armies of angels, whom they did not see; and war raged east and west and north and south.

28/20.12. Looeamong, the Triune, said: I will spoil them both. I will send an angel army of warriors down to the middle kingdoms, to the great tyrant, Cyrus. I will possess the oracles and direct Cyrus to march against Par'si'e. He shall make an alliance with the Argos'yans [Greeks –Ed.].

28/20.13. Hatchesan [Media –Ed.] and Karsoka shall be my countries. And the cities of Hemia, Babylon, Nine'vah, Gassakad, Hannadan, and Saluem, shall never again bow down to Baal and Ashtaroth.

28/20.14. Belus shall be mine, and the cities and temples of Hina, Maroth [Heliopolis and Bubastis –Ed.], Hovan, Torres, and Delfi; and the habitations of Phires, Somak [Phrygia –Ed.], Macedon, and Thues [Corinth –Ed.], and the great oracle-houses of Myrsilus, Myrsus, Gyges, Candawles, Haerkus [Clazomenae –Ed.], Simon [Miletus –Ed.], Gamma [Minerva –Ed.], Fabiyan [Arion –Ed.], Sulus [Atys –Ed.], Craz'ya [Croesus –Ed.], Wakadya [Juno –Ed.], P'hrid [Phrygia –Ed.], Gemnae [Busiris –Ed.], Ma'zan, and R'hodae [Rhodes –ed.].

28/20.15. By force I will possess them; yes, by force drive away all other angels and Gods. And my warrior angels shall possess these temples, so that whoever comes to consult the Gods shall receive my own answers. I will drive mortals to war in my own way, and to whatever place I decide to subdue or destroy.

28/20.16. Equally menacing were the boasts of the Goddess Ashtaroth; she had said: Whether I

despoil heaven and earth, I do not care. If I cannot possess them, I will destroy them, so that no God shall possess them.

28/20.17. Into festering knots and hells I will cast tens of billions of angels, in case I do not succeed in winning all.

28/20.18. I will send millions of warring angels down to Xerxes, the Par'si'e'an king, and to his kingdom, and they shall obsess every man, woman and child to desperate madness against the Argos'yans [Greeks –Ed.] and the middle and west nations.

28/20.19. I will lead Xerxes forth with the mightiest army that has ever been on the earth. And they shall despoil all regions, wherever they march.

28/20.20. For I will make Xerxes and all the Par'si'e'ans believe, they are doing these things for their own prosperity and glory, and for despoiling their own enemies.

28/20.21. And, after Xerxes has despoiled and conquered all the earth regions, Baal and all other Gods shall be driven away from the oracles and temples. Xerxes shall issue a decree, abolishing all other Gods but me, Ashtaroth.

28/20.22. And when I am thus well anchored on the earth, I will turn my legions against this new upstart God, the Triune, Looeamong. And I will cast him into a hell, from which he shall never escape!

28/20.23. So, Ashtaroth concentrated her heavenly warriors into this great and desperate work. For she had been maturing her plans, even before Xerxes came to the throne of Par'si'e. And, since, in those days, the kings and rich men in all those countries consulted the spirits [oracles or pythians – Ed.], in reference to all important undertakings, it was not a difficult feat for Ashtaroth to obsess the millions of Par'si'e'ans to carry out her project.

28/20.24. Accordingly, Ashtaroth commanded her marshals to summon two billion angel warriors, men and women, for the work in hand. And when they came to Neabissa, a heavenly region to the north, over the earth-mountains Afflo'yagga [Caucasus – Ed.], she had Mateus, her chief orator, prepare a speech on her behalf, and have it declaimed[1128] before the angel warriors.

[1128] make an impassioned speech

28/20.25. Mateus, a one-time Lord to Osiris, nine hundred years previous, now made the speech, and this that follows is a synopsis:

28/20.26. I, Goddess of all the heavens and of the whole earth. Behold me, Ashtaroth! The earth and the heavens are mine, says Ashtaroth! I cut the sun in two; for it is mine. I cut the pieces again; for they were mine. From these, I made the stars and the moon. But the great earth I made as my footstool; for it was mine, and ever shall be.

28/20.27. I peopled it over with all the living; they were my creation. And you also are mine. I peopled the stars, and gave the inhabitants great delights. And the earth and my heavens were places of great delight. For, I gave bountifully to all my children.

28/20.28. But the inhabitants of the far-off stars quarreled because of an evil God, Baal. And they cast him out. And he came here to despoil me and my heavenly places. Witness O my beloved, I could destroy him with my little finger. But he is unworthy of your Goddess. To you I give the glory of capturing him, casting him into hell, and torturing him forever.

28/20.29. But lest other evil Gods take possession of his earthly places, they shall also be destroyed. Hear then the command of Ashtaroth, which is, that you shall go down to the earth, and obsess and inspire the Par'si'e'ans to march forth and destroy all other people on the earth, beginning first with the stronghold of Baal, in Argos, where he has many sub-Gods under him, where the Argos'yans, not knowing him, call him, Zeus.

28/20.30. And to those who prove valorous among my angel warriors, I will give great promotion and glory, and thousands and millions of slaves. For when Baal is overcome and cast into hell, you shall take his angel slaves, and possess them yourselves, according to your valorous deeds. ||

28/20.31. Ashtaroth then officered her angel hosts, and sent them down to the earth, where her captains and generals distributed them throughout Par'si'e. And they were directed to preside in the presence of mortals by day, inspiring them to war against Argos, and to be with them at night, and talk to them spiritually in dreams and visions.

28/20.32. And it came to pass that Xerxes and the people, the Par'si'e'ans, were moved to go forth and destroy the Argos'yans. And king Xerxes took two and a half million soldiers with him for his army. And so great was the inspiration and obsession of Ashtaroth's angels, that they caused another two and a half million Par'si'e'ans to go with Xerxes' soldiers. So that Xerxes' whole army was five million souls, which was the largest army on earth that ever had been, or ever shall be.

CHAPTER 21 Eskra

28/21.1. Baal, God of the Argos'yans (Greeks), called together two billion angel warriors, and after properly officering them, caused them to assemble in Beth'hagas, a sub-kingdom of heaven over the Tillag mountains, to the north of Macedon, and he said to them:

28/21.2. Behold your Creator, who I am! By my breath upon the earth you came forth. I am he, who

was of old called, De'yus [Zeus –Ed.], Lord God of heaven and earth. All places are my places, all dominion is mine.

28/21.3. My heavens I gave to you for your inheritance forever. But an evil Goddess, Ashtaroth, has come to despoil you.

28/21.4. And she has sworn upon her thighs to cast you into endless torments.

28/21.5. Behold, I have sworn a new oath on the sun and moon and stars! You shall capture her, and cast her and all her angels into hell, to abide there forever.

28/21.6. For I will clear the heavens and the earth, and they shall be clean and full of delight.

28/21.7. Hear, then, the commandment of your God, Baal, ruler of heaven and earth: You shall go down to the earth, to the Argos'yans, and obsess them, man, woman and child, and inspire them to terrible deeds of bloody havoc and death against the Par'si'e'ans who are coming against them.

28/21.8. And while you are thus providing corporeal destruction for this evil Goddess, my heavenly hosts under Yaawochad, my Lord of Agansetha, shall attack her angel armies in every quarter of these heavens.

28/21.9. And as fast as her drujas are captured, they shall be cast into the hells of Gotha, which I have prepared for them. And to all my valorous workers I will give great promotion and power. You shall have servants and slaves without number. ||

28/21.10. Now it came to pass, that many years of war and destruction ensued; but Baal's hosts were too powerful for Ashtaroth. And so Baal not only overcame her angel warriors on the earth, but in her heavenly capital also. And his legions rushed upon her, and captured her. At which her own angels turned against her, perceiving now that she was an impostor, and not the Creator

28/21.11. And they bound her, and carried her and her Lords and Gods off to Toosemmes, a heavenly place of foul smells, in Gotha, and here they built a place of torment for her and them, and cast them in. And they brought here tens of thousands of her officers, and cast them in, and also the spirits of kings and queens and of generals and captains who had been her devotees, who were slain in battle, and who were yet in chaos.

28/21.12. Thus ended the God-ship of Ashtaroth. And thus cast into this hell, voluntary and involuntary, were two billion angels. ||

28/21.13. Looeamong, the Triune God, said: This is the end, number one; next shall fall Baal; and him I will also cast in hell.

28/21.14. As to mortals, Xerxes' mighty armies did not live to return to Par'si'e, but were scattered

and destroyed. As to the Argos'yans, they were a ruined people.

28/21.15. And all those countries were covered over with the spirits of the dead, in chaos.

28/21.16. For these wars had been going on for many, many years.

28/21.17. Hear next of Kabalactes, Triune God of Vind'yu and her heavens.

CHAPTER 22 Eskra

Of Kabalactes, Triune God of Vind'yu, and her heavens

28/22.1. Kabalactes said: Since Vind'yu and her heavens are to be mine forever, I will take my own time, and make a sure foundation. First, then, I will build me a heavenly city, Haractu, twelve miles high above the mountains of Yammalaga, and the wings of it shall spread out, broad as the land of Vind'yu.

28/22.2. And I will build me a heavenly palace in Haractu, and adorn it in splendor; and it shall also have wings on every side; and the wings shall be the habitations for my officers, my select and Holy Council.

28/22.3. And when Haractu is thus completed, I will send word into all the heavens of the earth, saying: Come and see Haractu, the heavenly seat of the Holy Ghost; the most glorious city of the Holy Confederacy of the Triune.

28/22.4. And then my legion of angel warriors shall go forth to battle in these my heavens; and they shall despoil all the false Lords and false Gods worshipped in Vind'yu. One of two choices I will give them, to bow down in obedience to me and to the Triune and to the Holy Ghost, or to be cast into hell.

28/22.5. One by one Gods and tyrants shall fall by my hand; I will destroy them utterly and forever. ||

28/22.6. Kabalactes then organized his heavenly kingdom; creating his officers and apportioning his angels among them, according to the labor allotted to them.

28/22.7. And he built the heavenly city, Haractu, and adorned it in great splendor. And he provided hospitals for the sick and imbecile, and nurseries for es'yans, and factories for workmen, and schools and colleges for great learning.

28/22.8. Look, he said, I have provided places for the poor, the sick, the unlearned, the helpless and the imbecile, even before I provided a palace for myself. There is a God for you. Behold, I am the servant of the Triune, the Father and the Holy Ghost.

28/22.9. My doctrine is: To labor for others first, and for one's self afterward. And since you perceive that my doctrine is a holy doctrine, you shall

establish it, come what may. For, though I am good, I am also power and majesty, in great anger to overcome evil, and establish righteousness and liberty. ||

28/22.10. These, then, were the chiefs of Kabalactes' staff, namely: Pedmon, Laer, Yodava, Craosha, Varaga Sin Tse, Karapa (the false Mithra), Haekiha, Yutobis (the false Christna), Lumbothia, Doravva, Etchwalactcha (the false Vishnu), Myrrhes, Sepia, Tidon (the false Ari), Onatuhu, Durhea (the false Durga), Indra, Kali, Hosanne, Wahtissa (the false Agni), Owella (the false Rama), Gur (the false Siva), Hiak, Cassavragga (the false Trimurthi), Howgotha and Ithra. And as captains: Sarama, Janassa, Anatheia, Thodica and Janurs.[1129]

28/22.11. But all the foregoing assumed many false names, both on earth and in heaven, so that no history could reveal who they were, or by their names distinguish where their dominions lay.

28/22.12. Kabalactes had said to his chiefs: Behold, mortals have many favorite names for worship. Go down to the earth, to Vind'yu, and possess the temples of spirit communion, the oracle-houses and whatever places mortals come to worship in, and these places shall be yours.

28/22.13. And to whatever Lord or God that mortals most incline to bow down to, take the name of that Lord or God.

28/22.14. For I give this law to you, that you shall possess the land of Vind'yu, not with new names, but with the old, but all to one end, which is the establishing of the Triune Godhead.[1130]

28/22.15. Kabalactes then made Pedmon commander-in-chief over his angel warriors, and dispatched them down to the earth, to Vind'yu.

28/22.16. After this, Kabalactes raised an army of two billion angels to fight his heavenly battles. Over these he crowned Yettaba, Lord in chief.

28/22.17. In addition to the heavenly attractions of war, Kabalactes provided six groups of musicians of half a million to each group.

28/22.18. He also instituted times and places for tournaments, processions and the display of great pageantry.

28/22.19. He said: I will not only be powerful in might, but powerful in attractions, above all other Gods.

28/22.20. Now, as has been told of the wars of Looeamong, even so, but in a different place, were the terrible conflicts in the heavens of Kabalactes, which were also manifested on the mortals of Vind'yu.

28/22.21. So it came to pass, in a few hundred years, that Vind'yu was only a land of ruins, but over it, in every direction, were hundreds of millions of

[1129] Many of these names can be found in the literature and/or worship of the many Gods in India.

[1130] In these modern times [c.1882] the Triune Godhead in India is, The Ghost, the heavenly confederacies, and mortal births. The Buddhists, however, rank their God, Buddha, or the Bhoidista principle, as the Son. –Ed.

angels in chaos, being the spirits of those slain in the wars.

28/22.22. Kabalactes said: Now I will clear away the ruins, and build my everlasting edifice on the earth.

28/22.23. Behold, I will remodel the sacred books of mortals in my own way.

28/22.24. In these signs I will rebuild: The triangle, representing the three lights, the Son, the Father and the Holy Ghost.

28/22.25. I will re-establish the tau (bull), as the sign of my power. And because my heavens are The All Pure, the tau shall be white.

28/22.26. The wheel (jaugernot) shall be my road-mark.

28/22.27. These signs shall be given to my mortal subjects, to be theirs forever.

28/22.28. And whoever parades my signs, shall know that they are my covenant, which I have made to mortals. ||

28/22.29. Kabalactes then appointed twelve thousand four hundred and eighty-eight angels, to go down to Vind'yu, to rewrite the sacred books of mortals.

28/22.30. And he crowned Gaonaza chief of the inspiring host.

28/22.31. To write the five great books, five mortals had been previously chosen from before their birth, by the guardian angels appointed for the purpose.

28/22.32. These men were: Harritza, to write the Avesta; Vraghettes, to write the Vendidad; Royhoh, to write the Vispered; Yathavah, to write the Yacna; and Uzariah, to write the Khordavesta.

28/22.33. The angels chosen by Kabalactes in heaven were sent down to these mortals, to guard them from the time of their birth upward. And enough angels were provided, and divided into watches, to keep away all other angels, and to be with their mortal wards day and night, conversing with them in their dreams, giving them visions, and good habits, virtue, truth and wisdom.

28/22.34. And it came to pass that when these mortals were grown up, and the time came for their work, they were as one with their guardian spirits, knowing and comprehending the voice of their master, Kabalactes, whom they were inspired to call Ahura'Mazda, because this name was pleasing to mortals.

28/22.35. Gaonaza, commander of the inspiring hosts, distributed the twelve LIGHTS OF THE THRONE, being the angels in rapport with the five mortals, two to each of them, except to Harritza, to whom he gave four.

28/22.36. And now, when the writing was to be done, the following was to be the manner of inspiration, namely:

28/22.37. The writer was previously inspired to be at his post at dawn in the morning, and to have all things ready for writing half an hour before sunrise, and to write until sunrise.

28/22.38. And the angels in rapport stood beside him, laying their hands upon him. Next to these angels stood another angel, with hands upon them; and, after that one, stood another, and so on, for one thousand angels in a line, extending in a direct line toward Haractu, the heavenly seat of Kabalactes. And there were stretched three cords of es'ean light from the outermost thousandth angel in line, up to the heavenly throne, to the Holy Council, before whom the chief of the ten thousand spoke, as previously instructed by Kabalactes.

28/22.39. And, as this chief spoke in heaven, the es of his voice passed down to the mortal, who framed into earth-words, that which was spoken in heaven.

28/22.40. || Jehovih has said: I have created two kinds of spiritual inspiration for mortals: To the individual man, individual spirits, but to him who labors for the resurrection, a line of angels extending to the kingdoms in heaven.

28/22.41. And if that line has a good work on hand, I do not break it; but if it is for self, it will break of its own accord. ||

28/22.42. Thus were written the sacred books of Vind'yu, the mutilated remains of which survive to this day. And copies of these books were written on cloth and on paper and on stone; some of which were carried in different directions over Vind'yu.

28/22.43. In eighty-seven years Kabalactes completed the sacred books, and disbanded the inspiring hosts.

28/22.44. So far, Kabalactes had destroyed nine million men, women and children in the wars. He had also destroyed four thousand heathen temples, and more than three hundred cities. And he suppressed over two hundred languages, and banished six thousand two hundred false Lords.

28/22.45. With the suppression, he also commanded all languages from that time forward to be made out of Vedic, Yi-ha and Zend, from which Sanscrit descended, as it is to this day.

28/22.46. Hear next of the Triune God, Ennochissa, of the heavenly place, Eta-shong, over Chine'ya.

CHAPTER 23 Eskra

Of Ennochissa, Triune God over Chine'ya

28/23.1. Ennochissa spoke before his Lords, saying: According to the splendor of a kingdom, so is its ruler glorified; this I have learned. Therefore Eta-shong shall surpass all other heavenly places.

28/23.2. Vazista said: Your Lords are of the same mind. As for Looeamong and Kabalactes, they are more bent on the affairs of earth than of heaven.

28/23.3. Ennochissa spent two hundred years in building and beautifying his heavenly city, Eta-shong, employing more than two billion slaves for that purpose.

28/23.4. And as to his heavenly palace, and the palace of his Holy Council, never had there been anything like them in grandeur and magnificence in any of the lower heavens.

28/23.5. The circuit of the columns of fire, of which there were one million, was equal to half the breadth of the land of Chine'ya. In the front of his palace were four hundred thousand arches and pillars, and leading up to the foot of the throne, seventy rises (step-ups), each with a breadth (run) of one thousand lengths [of a man –Ed.].[1131] In front of the arches was an arena, four thousand lengths across, and this was ornamented with one hundred thousand fountains of fire and water. Interspersed, here and there, on the walls and arches, were hanging gardens of flowers, and drapery of gold and silver.

28/23.6. And as to the workmanship displayed, it was so fine that no language can convey an idea of it to mortal understanding, except, indeed, it be said, everything was represented that is on the earth and in its heavens.

28/23.7. The officers of the palace, next in grade below the Holy Council, Lords, marshals and recorders, were generals, captains, inspectors, surveyors, receivers and builders, and these were all above grade ninety.

28/23.8. And maintained within the palace arena were half a million es'enaurs and trumpeters, four million fire and water servants, and three million bearers of burdens; and yet, beside these, there were six million caterers and servants.

28/23.9. Only officers of rank could cross the arena, or approach the arches by walking upright; all others had to crawl on their bellies in approaching the throne, saying prayers all the while.

28/23.10. Now, although the other Triunes had great capitals and palaces, they were not to be compared with Ennochissa's.

28/23.11. Thus labored this Triune, even to the neglect of his earthly dominions.

28/23.12. And it came to pass that God, Jehovih's Son, in Paradise, sowed the seed of faith in Chine'ya

[1131] These are not steps as we today think of steps with nearly identical rise and run, but each level likely had a rise no higher than a foot (12 inches or 30 cm) but with a lengthy horizontal run (run is the distance between one rise and the next); the whole looking like layered platforms, and each run was about one mile, or one and one half kilometers, in distance, before the next rise (step up).

in favor of the Creator; so that, by the end of two hundred years, nearly all the spirits of the dead went not to the Triune, but to God in Paradise.

28/23.13. And God's angel missionaries went into this Triune's heavenly kingdom, and won many converts to Jehovih.

28/23.14. So that Ennochissa discovered, indeed, that his heavenly kingdom was losing ground.

28/23.15. So he resolved to enter the field of war, and to destroy all mortals in Chine'ya who worshipped the Great Spirit. And he also resolved to drive out from his heavens, all angels who believed in Jehovih, or who were missionaries for the kingdom of God.

28/23.16. Of all the Triunes, Ennochissa was the first to thus declare war against Jehovih, which was exactly in opposition to his own professions, when the Confederacy was first formed.

28/23.17. From this time on, Ennochissa was called by the Faithists in heaven, a false God.

28/23.18. As yet, the other two Triunes had fought more for Jehovih than against Him.

28/23.19. After this, both mortals and angels in Chine'ya knew no peace. And when no war existed between any two or more cities or states, and the people were Jehovihians, Ennochissa, with his hundreds of millions of angel warriors, obsessed these mortals, and plunged them into war, to make them destroy one another.

28/23.20. From these scenes of horror turn now, and learn of the kingdom of God, Jehovih's Son.

CHAPTER 24 Eskra

Birth of Sakaya

28/24.1. Sakaya was born in Hagotha, province of Nao'wan, on the borders of Nepal; but because his birth had been foretold by the Faithist prophets, and that he would re-establish the doctrines of Capilya, the place of birth was afterward called Capilya'wahtu.

28/24.2. Sakaya's father's name was Metanga, and he was of the twelfth generation of Suddhodana (that is, of pure vegetable food [vegan –ed.]). During which time, none of his forefathers ate fish or flesh, or of anything that breathed the breath of life.

28/24.3. Metanga was very old when Sakaya was born, but the wife of Metanga was only fifteen years old; for which reason, the people nicknamed the child, Sramana Gotama, that is, passionless from father and mother.

28/24.4. Metanga was High Father [king –Ed.] of the province of Nao'wan; consequently, Sakaya was born a prince, as commanded by Jehovih, in heaven, that he should be. About whom Jehovih said: He whom I will raise up, shall have the glory of the earth

before him; and he shall grow up as learned as a king and a priest, and he shall re-establish peace and good will on earth. ||

28/24.5. Now there had been bloody times in Vind'yu for four hundred years; during which time a warring sect, who falsely called themselves Brahmins, had overrun the land with sword and spear, lance and fire, destroying temples, oracles and languages.

28/24.6. These were the destructions, previously mentioned, done by the God Kabalactes, mortals supposing that they were under the God Brahma.

28/24.7. God, Jehovih's Son, had said to Etchessa, chief guardian angel over Sakaya: You shall cause your ward to learn Brahminism, asceticism and all other religions.

28/24.8. Thus was Sakaya educated; and at twelve years of age, he took vows of Brahminism.

28/24.9. At fifteen, he desired to acquire the extatic (ecstatic) state, and he joined a band of seven Brahmin priests, and went about for three years with the alms-bowl, begging for the poor, living as the poor, and fasting and praying, and studying with his teachers and priests.

28/24.10. And then for another four years, he excluded himself from speech, except to the Holy Ghost, dwelling out of doors, night and day.

28/24.11. But Jehovih did not allow the extatic state to come to Sakaya. And one night, his guardian angel, Etchessa, spoke to him in a dream, saying:

28/24.12. Behold, I am Jehovih, and not the Holy Ghost! Yes, I am a very Person! And Ever Present! Why have you put Me off? Did I not create you alive, and make you a person also? You are born of the race of Suddhodana. Your labor is not to seek the extatic state for yourself, which is selfishness, but to renew My light on earth.

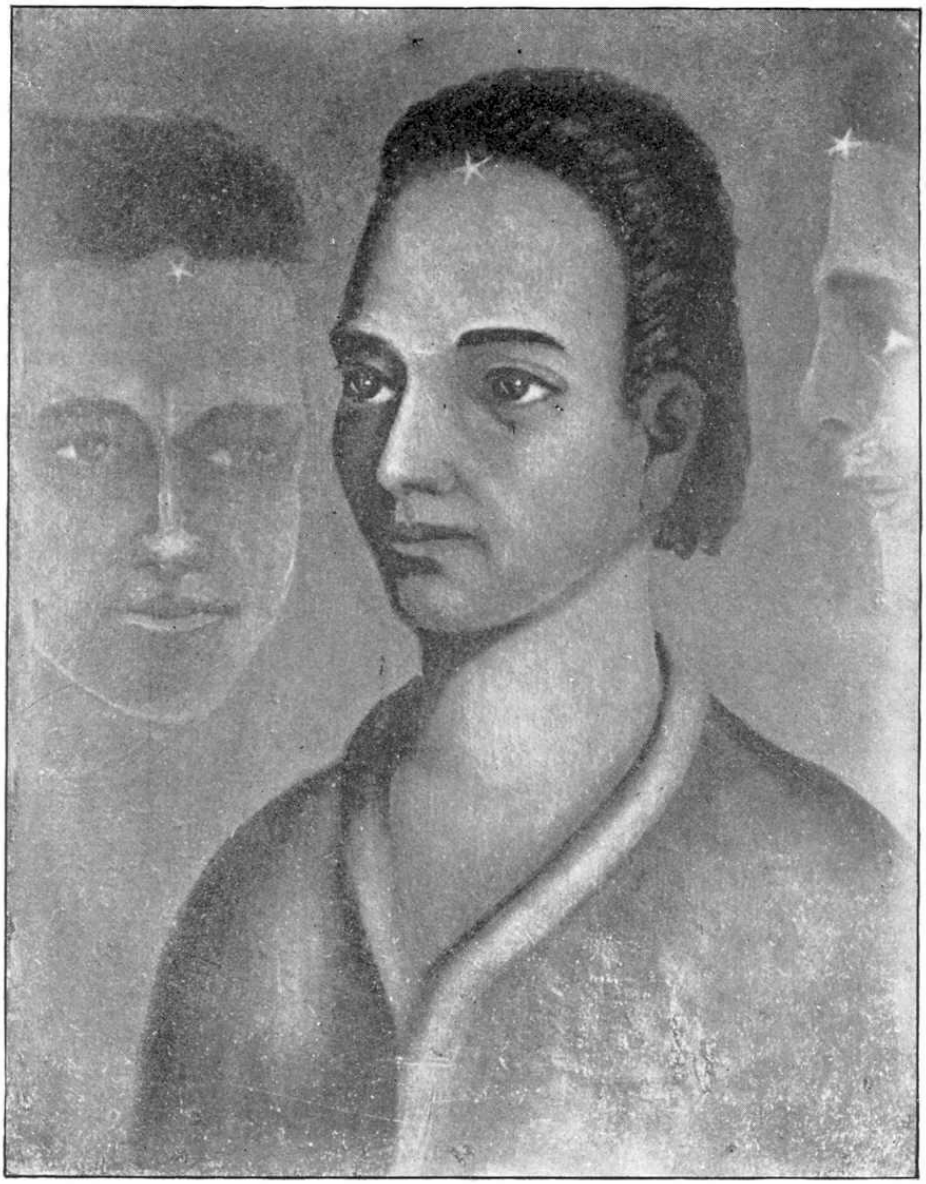
28/24.13. Therefore, give up this, your most useless life of going about praying, and return to your father's house, and take a wife. For how can you attain the wisdom of the earth, without becoming a husband and father?

28/24.14. Sakaya awoke, remembering his dream, and he told it to his priests, and asked them to interpret it. And they said to him: This was not a dream, but the voice of satan; put it aside.

28/24.15. But Sakaya was more convinced by his dream than by his priests; and he therefore gave up his fasting and praying, and returned to his father's house, saying: Father, you are wise in following the ways of your ancestors. From now on I will be a priest no more; nor in fact a Brahmin, for that matter, but pursue your doctrines, which are of deeds more than words. You shall, therefore, choose me a wife, for I will wed and become a father.

28/24.16. So Sakaya wed, and his wife bore him a son. When he looked upon the child, he said: You are the greatest of sermons.

28/24.17. Now, because of the strange life Sakaya had lived, being a prince, he was the wonder of the city of Hagotha, and was much loved by the people, especially the poor, for his alms-bowl had often relieved them from hunger.



i117 **Sakaya**, sometimes erroneously called Buddha. He lived about twenty-six hundred years before kosmon, and was born in India. He held to the doctrine of one Great Spirit only. He was of sub-cycle rank. The term Buddha was wrongly attached to him by his followers hundreds of years after his death. He taught that man's highest attainment was to live for sake of others, and not for one's self.

28/24.18. Consequently, when it was known he was a father, thousands of the poor came before the royal palace, singing songs of praise to Sakaya and his child and his wife. And the poor women had infants in their arms. When Sakaya saw the infants, he burst into tears, and came out before the multitude, and spoke to them, saying:

28/24.19. Today I have sinned before heaven and earth! Behold my tears! I wish they were drops of blood, and I could shed them to do you good! For I have looked upon my own son, and said within my soul: This is mine! And I considered how my son was born a prince and above want; but I did not consider this great multitude of babes, who have no assurance against starvation.

28/24.20. Why, then, shall I remain with one who has sure provision, and glut myself in ease and the selfish joy of my own house? And leave this multitude of babes to the hazard of precarious life?

28/24.21. Is Sakaya not of broader soul than this? Until I have provided sure happiness to those who are already born, have I any right to bring more children into the world? What are my family and my kingdom, though I win the land from Yaganosa to the ocean, if this burning within my own soul will not cease, but cries out constantly: Heal the sick earth!

28/24.22. From this time forward I covenant with You, O All Light, to give up all the earth, and to serve You! Beasts can bring forth young; and they set their hearts only on their own begotten! Your Light moves me to a nobler course!

28/24.23. This day I quit the earth and passion for earthly things; I will be Your Son, O Jehovih![1132] And for the remainder of my days on the earth, I will labor to make conditions better for Your abundant offspring! Behold these young babes looking at me, with Your smile, O Jehovih, in their innocent faces! Calling to me: Help! Help!

[1132] see image i117

CHAPTER 25 Eskra

28/25.1. Etchessa, angel chief of the loo'is, who brought forth Sakaya, seeing the resolution of Sakaya, departed at once to Paradise, before God on the throne, to receive the commission of Jehovih, and to establish a line of es'ean light to the mortal sphere.

28/25.2. And so, God had his officers select the highest grades from the volunteers, and arrange them in a line of light[1133] down to the earth, to Sakaya, so that the voice of God and his Holy Eleven could speak the wisdom of Jehovih through Sakaya. These hosts were to be under the direction of Etchessa.

[1133] see image i030

28/25.3. The million loo'is were also summoned to their places in the line; and in five days' time, the light of the throne of God was made one with the soul

of Sakaya, and he began preaching, even from the steps of the palace of the king, his father.

28/25.4. Meanwhile, the loo'is of the hosts of Etchessa inspired their mortal wards to come before Sakaya; being those men and women born into the world to become disciples and followers of Sakaya.

28/25.5. And it came to pass that soon men and women, from remote distances, assembled in Sakaya's native city, to hear him preach. So that people said to one another: Such coming of strangers proves that the Great Spirit is with Sakaya.

28/25.6. These, then, that follow, are the substance of the doctrines preached by Sakaya, being a re-establishing of the Zarathustrian law, that is to say:

28/25.7. I am only a man; do not worship me. Nor honor me for my words, for they are not my words in fact.

28/25.8. All men's wise words are the accumulation of things previous; nothing is new. Nor do I proclaim any new doctrine or new rites and ceremonies.

28/25.9. On the contrary, I declare my follies publicly before you. Inasmuch as I have been an example of folly, learn to be wise by not following my past footsteps.

28/25.10. In my youth, I was quickened to see the miseries, sorrows and afflictions of mortals. And I cried out to Ahura'Mazda, as the priests had directed me, to find some sure way to do great good in the world.

28/25.11. But in the legends of the ancients I learned that certain signs and miracles attended Capilya and Brahma and Zarathustra. So I grieved to attain to signs and miracles.

28/25.12. You know the rest. I fasted and prayed and tortured my flesh, to make the earth abhorrent in my sight, even according to the rules of the Brahmin priests.

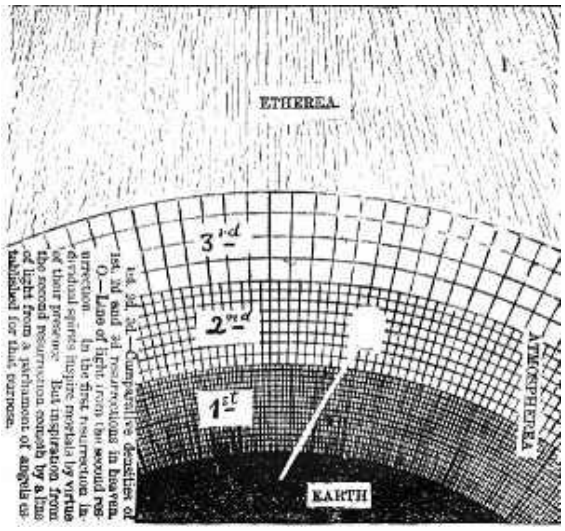
28/25.13. But nothing came to me more than to the commonest magician.

28/25.14. So I declare to you, I have renounced Brahminism and asceticism, and taken up the Zarathustrian religion, which is, that good works are the only salvation.

28/25.15. To know, then, what are good works, and to apply these to the inhabitants of the earth. This should be the chief study of a preacher.

28/25.16. And since most crime and misery come because of poverty, and because of the division of the affairs of men (castes), it is wise to devise, first, a remedy against poverty, and second, a means of attraction to bring about a brotherhood between men.

28/25.17. To accomplish which, the association of families of tens, twenties, hundreds and thousands,



i030 **First, Second and Third Resurrections in Atmospherea.** Comparative densities of 1st, 2nd, and 3rd resurrections in heaven (atmospherea). O, – Line of light from the second resurrection. In the first resurrection individual spirits inspire mortals by virtue of their presence. But inspiration from the second resurrection comes by a line of light from a parliament of angels established for that purpose.

with rab'bahs (priests), to each, as Capilya taught, is the highest and best plan.

28/25.18. In which families, there shall be neither buying nor selling, nor ownership, nor divisions, nor castes, nor privileges of one above another, nor rich, nor poor. ||

28/25.19. When Sakaya was asked: How about those who can work fast, and are strong, and can accomplish much, shall they not have preference over those who produce little?

28/25.20. Sakaya said: A certain man had two sons, one was strong and the other weak, and yet that father did not distinguish between his sons in his will. Was he then just?

28/25.21. They said: A most just father.

28/25.22. Sakaya said: So I declare to you the Ormazdian law: to give to one another all things required, and without distinction as to strength or expertise.

CHAPTER 26 Eskra

Sakaya's doctrines

28/26.1. Sakaya said: You cannot associate with all men, for many are of diverse tastes and habits.

28/26.2. Nevertheless, do not refuse all association because of this, for there are those who are consonant with you. And yet, those who are disagreeable to you nevertheless are compatible to others.

28/26.3. Ormazd has created a large field; His people are numerous, and there are many in the world so like others that they are as one in all things.

28/26.4. Choose those with whom you are consonant; and as you become one with one another, so do you become one with the Creator.

28/26.5. But most of all, virtue, industry and good works will come into the world by the examples you place before the young. It is better to hide and subdue your temper in presence of the young, than to conquer a whole state by force of arms.

28/26.6. The young are your angels given to you by the Creator; and you are their Gods. Consider, then, what kind of a kingdom you raise up.

28/26.7. Happiness on earth is answered by happiness in heaven; and that which is planted on earth, is reaped in heaven.

28/26.8. Touching charity: I say it is good to take the alms-bowl, and go about begging for the poor; and yet, in the same breath, I say it is an evil.

28/26.9. I have found of all charity that it has two great evils: First, it flatters him who gives, that he has done a good work, and this is an injury to his own soul; second, charity injures the poor, because it destroys manhood, and gives good caste to a beggar.[1134]

[1134] That is, it tends to keep him in his place (by rewarding him for beggary instead of helping him put his talents to use for the community).

28/26.10. Even though this kingdom is filled with hospitals and houses of charity, it is not any less free from vagrants and helpless ones.

28/26.11. And though you build a thousand houses for the poor, and feed them too, yet you will have just as many still unprovided for, as when there was only one poorhouse.

28/26.12. For the law is unalterable in heaven and earth, that whatever you nurse, will grow.

28/26.13. I also declare to you an equally severe law, which is: That if you do nothing to benefit the afflicted, distressed and helpless, you cannot escape the damnation of earth and heaven.

28/26.14. To remedy which, it devolves upon you,[1135] to find a remedy in society itself, where there shall be no rich and no poor.

28/26.15. For it is also law, that where there are rich, there must be poor. Where there are masters, there must be servants.

28/26.16. In which the rich man is a sinner before heaven and earth, even more so than the poor man. ||

28/26.17. Some of them asked Sakaya: Suppose a rich man does not feed the poor and helpless, but he gives employment to a thousand hired servants; is he not good?

28/26.18. Sakaya said: A man may feed his cattle, caring for the sick ones, but still he treats them as cattle. A man may employ many cattle, but still he treats them like cattle. And he who does this to his brothers and sisters, the curse of the Creator is upon that man.

28/26.19. But if he gives up what he has, and makes himself a father over them, to develop himself and them in manliness,[1136] wisdom and virtue, then his charities are as virtue.

28/26.20. In whatever a man does, and his own self receives prestige over others, that man offends in the sight of Jehovih (Ormazd).

28/26.21. Yet these things are not new in the world; they were the doctrines of the ancients. And in this day, the Brahmin priests preach them in languages you do not understand. Behold, I break away from their languages, and preach the truth in your native tongue, and it sounds new to you.

28/26.22. I have tried, and proved in my own person, and I declare to you, that preaching alone is of little benefit in the world. Spoken words are a breath of air. They blow away. Written words lay in silence; they are dead.

28/26.23. I have not come to preach, nor to build up a new order of preaching, but to found a practice in life, by which crime, misery and starvation may be averted.

28/26.24. Capilya covered the earth over with families of communities, and the earth became like a garden, rich in fruit and flowers. Pauperism was

[1135] falls to you; belongs to you; becomes your responsibility

[1136] see 25/14.27<fn-manliness>

taken away from this land. Then came cruel wars and the destruction of harmony and of learning.

CHAPTER 27 Eskra

28/27.1. Purification is the first law I give to you, and is the same as with the ancients, in which:

28/27.2. You shall not eat the flesh of any creature that breathed the breath of life; nor of fish that lived in the water nor under the water.[1137]

28/27.3. You shall bathe once every day from the crown of the head to the sole of the feet. And before bathing, you shall say: Before You, O Jehovih (Ormazd) I will put away the filth of my body and the evil of my spirit. And after bathing, you shall say: As I have with water washed clean the outer man, O Jehovih, help me to make clean my spirit.

28/27.4. In the morning, when you wake, you shall say: Help me, O Jehovih, to keep my thoughts pure today; and my soul full of love and tenderness.

28/27.5. In the evening, before sleeping, you shall say: While my corporeal body sleeps, O Jehovih, help my less encumbered spirit to see the ways of Your righteous judgment.

28/27.6. Without purity, no man can see the Creator; with purity, all men can see and hear Him.

28/27.7. It is easier to purify the corporeal body than the spiritual. For diet and baths can accomplish the former, but pure thoughts are required for the soul.

28/27.8. A man may be clean, as to the flesh; but if he has impure thoughts, he is impure in spirit. Whoever speaks cruelly or unjustly of his neighbor, is foul in spirit. If he speaks of the shortcomings and deceptions of his neighbors, he is foul in spirit.

28/27.9. So that, first of all, purification is the first law of a man's own self.

28/27.10. The second law is, after being purified, to strive constantly to do good to others.

28/27.11. Some of the multitude asked: What do you mean by: doing good to others?

28/27.12. Sakaya said: To inspire others to purity first; and then to attain individuality. It has been said, from time without end, that to help the poor, to give to them, to serve them, is good works done to others. But I say to you, this is only halfway to that which is good. For you shall not only help them, but go and teach them how to help themselves. This is doing good to others.

28/27.13. It has been said: Whoever says the ordinances[1138] of the priest, repeating a certain number of prayers daily, does a good work. But I say to you, whoever teaches a man to invent prayers of his own, has done a greater good.

28/27.14. To put a man on the path to be his own salvation, this is the best good work. As you have

[1137] Fish that live 'under the water' refers to oysters, clams, crustaceans, and similar creatures that live on the lakebed or ocean floor, or under it, or on rocks.

[1138] formularies; rituals; religious rites

depended on the priests to pray for you, I come to teach you to pray for yourselves.

28/27.15. The third law is: To abnegate one's own self; being willing in heart, to sacrifice one's own desires, possessions and opinions, for the sake of peace and the good of the family. This is the most difficult law. For the selfishness of man causes him to say: I have such a love of liberty. Let me be the dictator, and you do my decrees.

28/27.16. If not for this evil among men, they could dwell together in peace, the world over.

28/27.17. The fourth law is: To love all men, women and children, as brothers and sisters.

28/27.18. The fifth law is: To return good for evil; to return pleasure to those who give pain.[1139]

28/27.19. To practice those things, holding all things in common, is sufficient for the redemption of the world from darkness, war and evil, to peace, light and happiness for all the living.

CHAPTER 28 Eskra

28/28.1. Sakaya said: Without rites and ceremonies, a people are like a collection of musicians, with each one playing a different tune.

28/28.2. Without pledges to general rules, a community is like a farm without fences, where cattle roam about, destroying the harvests.

28/28.3. Two things stand prominently before all men, about which there need be no dispute, Light and Darkness. Whether you call the Light, EOLIN, or ORMAZD, or GOD, or SUDGA, it matters little, provided the idea expressed has reference to that which is THE HIGHEST CONCEIVED OF, Who is Ever Present, and is the Person from Whom all persons sprung. And whether you call darkness SIN, or EVIL, or SATAN, it matters little, provided the idea expressed is that which is the extreme opposite of light.

28/28.4. Without these two entities in view, to shun the one, and strive for the other, a community is like racehorses striving for a prize by running in circular capers [undirected efforts –ed.], instead of going on a well-provided track.

28/28.5. Take no man or woman into the family till first pledged to serve the All Person, Jehovih (Ormazd), with a full and willing heart.

28/28.6. To shun satan and his emissaries, be circumspect.[1140]

28/28.7. And when you have come together, choose the oldest, wisest, best man, to be the father of the family (community).

28/28.8. When matters come up for discussion, whoever speaks on the subject shall speak in the direction of light, and not of darkness. ||

28/28.9. When asked for further explanation, Sakaya said:

[1139] Note that this does not mean one requests or purposely evokes or should enjoy the receiving of pain, but rather it addresses the response to those who give pain. That is, ideally one should be pleasant toward those who administer pain, for this is the method of raising them out of their degradation; see, e.g., 20/28.19 concerning cheerful words, with mirth and gaiety; also see 25/17.13 concerning Jehovih's weapons against evil (pity, gentle words, tenderness). Thus the pleasant response is based upon unconditional love, pity, understanding, forgiveness, and the developed ability to bear the burden of the offender nobly and wisely, returning goodwill.

[1140] prudent; judicious; guarded; heedful and careful in considering circumstances and possible results

28/28.10. There are two modes of discussion before all men: One is to impart light, and the other is to abuse the opponent. The first is Jehovih's, the second is satan's method. In the family discussion, the latter method shall not be tolerated by the father [rab'bah –Ed.].

28/28.11. After the discussion is finished, the rab'bah shall decree according to the light of the Father in him.

28/28.12. Here Sakaya was asked: Why not decree according to the majority vote?

28/28.13. Sakaya said: That is the lower light, being the light of men only.

28/28.14. For I declare to you, you cannot serve both Jehovih and men. It is incumbent on every man in the community who enters the discussion, to speak from the higher light, as he perceives it, without regard to policy or consequences. And the same law shall be binding on the rab'bah; and though nine men out of ten side the other way, yet the rab'bah's decree shall stand above all the rest.

28/28.15. When the discussion turns upon rites and ceremonies, which the community may adopt, or the music, or the discipline regarding funerals, or marriages, or births, the speakers shall remember that a family is composed of old and young; of sedate and jocose; and that every talent is created for the glory of the whole, and for the glory of the Creator; and they shall enlarge their understanding, to embrace the whole. Remembering, also, that it is easier to walk beside a bull, and turn him in his course, than to come against him for the same purpose.

28/28.16. One man has joy in sacrifice (worship) by clapping his hands and dancing; another, in poetry; another, in singing; another, in silent prayers. And yet, one has no preference over another in the sight of Him Who created them, for they are His own handiwork.

28/28.17. Consider, then, and provide a time and place in the community for all of these in their own way, directing them in a holy manner. For if you strive to bind those who are of exuberant spirits, not to dance and clap their hands, they will find vent in secrecy and to an evil end.

28/28.18. In this the Brahmin priests have been aiders and abettors of bawdyhouses[1141] and of drunkenness and licentiousness, because they have sought to make you ascetics by overthrowing your natural talents.

[1141] houses of prostitution; brothels; bordellos

CHAPTER 29 Eskra

28/29.1. Sakaya said: I declare truly, a new thing to you, but which was old thousands of years ago:

28/29.2. That religion is nothing more, nor less, than rites and ceremonies in the discipline of a

community. As when an army of soldiers is in training by their captains, when certain commands and maneuvers cause the soldiers to be a unit in movement; so is religion in a community, which, through rites and ceremonies, is made a unit to carry out works of charity, harmony, love and righteousness.

28/29.3. And every member of a community, who takes no part in its religion, is like an idler mixing in with a company of soldiers, where his presence tends to evil.

28/29.4. Brahmin priests go about preaching, singing and praying before audiences, making great show in the temples; yet none of these practice what they profess.

28/29.5. From these evils, learn to do good; first, by living only in families where all the members practice what they profess.

28/29.6. By worldly standards, it is easy to preach and call it religion; but the fruit must be measured by the city or the state, that is saved from sin. Who then, of all the priests in the temple, can say: Here is a community saved from sin!

28/29.7. If they cannot do this, then they are themselves hypocrites and blasphemers.

28/29.8. Satan calls out from a dark corner, saying: Remain within the wicked world, and leaven the whole mass.

28/29.9. Again he calls out from a dark corner, saying: Go away from the wicked world, and live as an ascetic, praying alone, living alone.

28/29.10. Again he calls from a dark corner, saying: You and your friends are too pure to mix with the world; go away privately, and let the world take care of itself.

28/29.11. Now, I say to you: Do none of these things; and, in the same breath, I say: Do all of them.

28/29.12. Let your community remain within the world, so that it may be a proven example that love, peace, plenty and happiness are possible on the earth. Let the community be sufficiently ascetic to attain the beatific state, which is the triumph of spirit over the flesh.

28/29.13. And as to the third proposition: Take no part in the governments of men, of kings, or queens. Neither fight for them, nor against them.

28/29.14. For they live under the lower law; but you shall live under the law of Jehovih as He speaks to the soul of man.

28/29.15. Neither shall you have kings, nor queens; these belong to the world's people.

28/29.16. Lastly, and above all things, do not live for the corporeal man, but for the spiritual man; remembering you are not yet born, but are in embryo, shaping yourselves for the everlasting life.

28/29.17. Whoever does not practice the higher law, will not escape the tortures in hell; but whoever lives the higher law will pass on to Nirvania, where dwell Gods and Goddesses of endless light.

28/29.18. Do not flatter yourselves that you shall suddenly reform all the world. You can, at most, only reach an arm's length.

28/29.19. Three doctrines have been, are now, and ever shall be on the earth; they are: First, the Faithists', who know the All Person, Ever Present; second, the idol worshippers', who make the Creator into a man in heaven, and not present but by proxy of certain laws; and, third, infidels', who believe in nothing they cannot take up in the hand, and weigh.

28/29.20. The Faithists beget Faithists, the idolaters beget idolaters, and the infidels beget infidels. For these three conditions are only outward manifestations of the spirit within. The infidel is nearly devoid of spirit; the idolater has one grade more of spirit; but the Faithist has spiritual ascendancy.

28/29.21. Since the highest, best, good things done in the world, come from the order of Faithists, be circumspect as to marriage, so that your offspring incline more to spirituality than to earthliness.

28/29.22. But such matters come under the higher law, and can be understood only through the soul.

28/29.23. Also, practice has proved that the laws of a community must die with the death of the rab'bah, and that new laws must be made by the new rab'bah. And, in no case, shall the law of precedent, of things past, apply to things present. For this is making slaves of the living, to those who are dead. It is making the wisdom of the dead greater than the wisdom of Jehovih.

28/29.24. When a rab'bah retires from office, it shall be considered the same as a death, for it is the termination of his rule.

28/29.25. Nor shall a rab'bah have any privileges or emoluments, over and above any member of the community; nor any member, man or woman, above another; for there shall be no partiality, even in favor of the learned and good, over and above the ignorant and the less good. For you are all brothers and sisters; children of One Father, created by Him in His own way and for His own glory.

CHAPTER 30 Eskra

28/30.1. For four years Sakaya preached, traveling from the east to the west, and from north to south; and wherever he went, great multitudes came to hear him, for so God had prepared them.

28/30.2. And seventy-two disciples, who were also inspired of God, to learn the wisdom of Sakaya's words, went with him. And the people of Vind'yu

were stirred up, as they had not been since the time of Capilya.

28/30.3. And it came to pass that the priests and magicians of Brahma [Kabalactes –ed.] sought to condemn Sakaya, saying: The oracles and the spirits of the dead declare, his words are not true words. Moreover, if he were of the Holy Ghost, he could show signs and miracles.

28/30.4. So God gave Sakaya signs and miracles, even to showing the spirits of the dead, who came and stood beside him while he preached; and the spirits spoke also, declaring Sakaya's words were of Jehovih. And the multitude saw the spirits, and heard them speak.

28/30.5. Sakaya said: In truth, I do not come of the Holy Ghost; I come of the actual Person, Jehovih (Ormazd).

28/30.6. Then God gave to Sakaya power of the DEATH CAST [swoon –Ed.], by which his own spirit went out of his corporeal body, and stood in the presence of many men, and was seen by them; and his spirit spoke to them, and they heard his words.

28/30.7. And while his spirit was thus out of his corporeal body, another angel of God came and inhabited it, and spoke before the multitude.

28/30.8. Now, after these signs came to Sakaya, he preached again, and traveled four more years, showing these things wherever he went.

28/30.9. And on these occasions he explained the spirit of things, and the different heavens that he had visited. And he showed to many that it was not imagination; for he left his corporeal body, and went in spirit to far-off cities and country places, showing his spirit in regions hundreds of miles away, and he was recognized in the communities where he appeared.

28/30.10. For there were learned men in those days, and they traveled to the places named to see his spirit, to witness if such a thing could be; and hundreds and thousands of them testified that it was true.

28/30.11. Sakaya said: Be most expert in observation of these matters, for though they are proved to you, yet I declare to you, they are as nothing. For even magicians and spirits of darkness can attain to the same miracles.

28/30.12. Nor is there in such wonders one single virtue that would contribute to make the world better, or happier.

28/30.13. For the spirits of the lower heavens, like mortals, have multitudes[1142] of doctrines; and, for the most part, they know nothing of the higher heavens, Nirvania, which I proclaim to you.

28/30.14. Nor is the testimony of a spirit more valuable to you than is the testimony of a mortal.

[1142] very many; great numbers

28/30.15. But consider the words and doctrines of spirits and men, for only that is good which provides for ameliorating[1143] the condition of the family and the state.

28/30.16. For it is given to you by the Father, that you can begin your own resurrection while you are here in the corporeal body.

28/30.17. Consider, then, what you can do that will raise you in spirit; for this is resurrection. First, to purify yourselves; second, to do all the good you can; and third, to affiliate. Without these, there can be no resurrection.

28/30.18. Or, having two of them, and lacking in the third, there can be no resurrection.

28/30.19. To live the highest best one knows; to practice sharply the convictions of the heart: these are the working-tools of resurrection. To not live the highest best one knows; to not practice what one is convinced of, is hypocrisy; these are like stones tied to the neck of a man in deep water. ||

28/30.20. In all, Sakaya preached and practiced fourteen years; and he founded seventy-two communities.

28/30.21. And all their members were sworn against war, and against caste, and against idleness, and to worship only the Great Spirit, Ormazd. And Sakaya gave them many rites and ceremonies.

28/30.22. And then Sakaya said to the Creator: I know You have in some mysterious way inspired me to do all I have done. Therefore, all the glory is Yours. How best, O Father, may these great truths be impressed upon mortals, so that they will not soon forget Your words through me?

28/30.23. Then God answered Sakaya, saying: By your death by the hand of the idolater.

28/30.24. Sakaya said: Then, You, Who created me alive, provide my death as You desire.

28/30.25. So God disbanded the cord of light that extended to the heavenly throne in Paradise. And suddenly now the Brahmins conspired against Sakaya, and they secretly poisoned his food with the blood of swine, killed with poison.

28/30.26. And Sakaya ate the food, not perceiving the poisoned blood; and he was taken with a bloody flux and died.

28/30.27. And his disciples took his body, according to the custom of the country, and burnt it, and scattered the ashes to the four corners of the world.

28/30.28. And that night, God sent a million angels into the field of ashes, with a heavenly ship of fire, and they took the spirit of Sakaya into the ship, and bore him up to the throne of God.

END OF THE HISTORY OF SAKAYA

[1143] meliorating, improving, making better, especially by providing that which is lacking

CHAPTER 31 Eskra

Birth of Ka'yu, otherwise Confucius

28/31.1. Thoanactus, Chief of the million loo'is sent by God down to the earth, to Chine'ya, to raise up an heir capable of the voice of God, sent word to God in Paradise, saying:

28/31.2. Greeting to you, O God, in the name of Jehovih. Your Son is born! And his name is Ka'yu.[1144] He is son of Heih, who is sub-king [governor –Ed.] of Te'sow. Behold, your son Ka'yu is k'te'sune[1145] in the borders, whose mother, Ching-tsae, is not yet fifteen years old. And Heih was father to twelve children previously.

[1144] The name, Confucius, as used in English has no phonetic synonym in Chinese. [Actually it does, more on this shortly.] Some English authors spell it, K'ew, but there is perhaps no English word nearer the mark, than, Ka'yu. Chung'ne was a name he received afterward. Many Chinese scholars merely call him, Ne! Again he is called, K'ung K'ew. But I have not heard a Chinaman call him any name that sounded like, Confucius. –Ed.

[That Newbrough (the recipient of Oahspe and chief 1882 editor) did not understand how Ka'yu became Confucius only underscores for the critics that this work Oahspe did not come from his mind, but from the Es realms.

We now know that Ka'yu's family name was K'ung or Kung, and that his first name was Ka'yu, or K'ew, usually rendered into English nowadays as Ch'iu, which is phonetically equivalent to Ka'yu, and in any event refers to the same person, that is, Ch = Ka, + i + u = K'i'u. Since the Chinese place the surname first, his name was K'ung Ka'yu, or K'ung K'ew.

Since Ka'yu headed the Council of Ts'Sin'Ne (28/37.25) and his last name was Kung (Chung), we can see the origin of the names Chung'ne and Ne as mentioned in the 1882 editor's footnote.

Now the word Fu-tse or Fu-dz or Fuzi or Fu-tzu (all of which are phonetic renderings of the same word) was a form of address bestowed upon another person. For example in the west some people receive the title of Sir SoAndSo, or is addressed as The Right Honorable SoAndSo. In India they sometimes attach the word 'Maha' to a name, meaning 'great' as in Mahatma Gandhi (literally: Great Soul Gandhi) or Maharishi (great sage). In China it was no different, and Fu-tse was such an honorific attached to the surname. Hence K'ung Ka'yu became known as K'ung Fu-tse meaning something akin to 'the honored master K'ung.' The western ear heard K'ung Fu-tse as Kun-fu-t'se's, which ultimately became Confucius.]

[1145] The term, k'te'sune, in Chinese is the same as, et'e'su, or, iesu, in English. That is, a person of no sexual desires. Confucius' father was a very old man and his wife merely a young girl. Passionless children are said to result from such marriages. To be in the borders of k'te'sune is to be next-door neighbor to being no sex at all. –Ed.

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28/31.3. Let us rejoice before Jehovih, Who has quickened into life this tree of universal knowledge.

28/31.4. Also my hosts have brought about more than three thousand births, who shall become his disciples in time to come.

28/31.5. God returned answer to Thoanactus, saying: In Jehovih's name all praise to you and your hosts. Your words have been proclaimed in Paradise! There is great joy in heaven. Send the grades of mortal resurrection in Chine'ya, with doctrines and rites and ceremonies and the dominion of the spirits of the dead.

28/31.6. Thoanactus then applied to the angels who had charge of the numerating and appraising of mortals as to their grades and spiritual intercourse;

and having obtained the reports, he made selections, and reported as follows:

28/31.7. Thoanactus sends greeting to God, Son of Jehovih: Ling, sun king of Chine'ya, with twelve sub-kingdoms, one to represent every month of the year. Four hundred and six million mortals; two billion seven hundred million angels, not fettered by angel tyrants. Of the angel emissaries of the Triune God, one and a half billion.

28/31.8. Mortal grade, eight; maximum, eighty; minimum, nothing. Of fifties, one to seven. Of twenty-fives, one to three; of tens, one to one; but of seventy-fives, one to forty, mostly guardian births.

28/31.9. The rise in the eleventh year, two; in the thirty-third, five; in the hundredth, twelve.

28/31.10. Of rites and ceremonies, seventy-two; of sacrifice without compunction, thirty-five.

28/31.11. Funeral rites, ninety-eight; observances in full, forty-five.

28/31.12. Perception in su'is, one to three hundred and sixty-two; in sar'gis, one to six thousand two hundred and eight.

28/31.13. Of spirits in sar'gis, one to thirty-three thousand; of first and second resurrections, mostly ashars.

28/31.14. Thoanactus says: Because Chine instituted reverence for the dead, the funeral rites have become worshipful.

28/31.15. After the body is put away, either buried or burnt, mortals read prayers on three succeeding days, at sunset, chanting the virtue and love of the dead; and often the spirit returns to them in the house, taking on sar'gis, appearing like a mortal, and talking to their mortal kin.

28/31.16. Of drujas, who have not attained to live alone, seven hundred million. Of these, thirty percent are in declension, and seventy in ascension.

28/31.17. Of mortals in druk, sixteen percent; of mortals in idleness, including druks, twenty percent.

28/31.18. Of those who are addicted to secret evils and pollution, seventy percent; of abortionists, one-half of one percent.

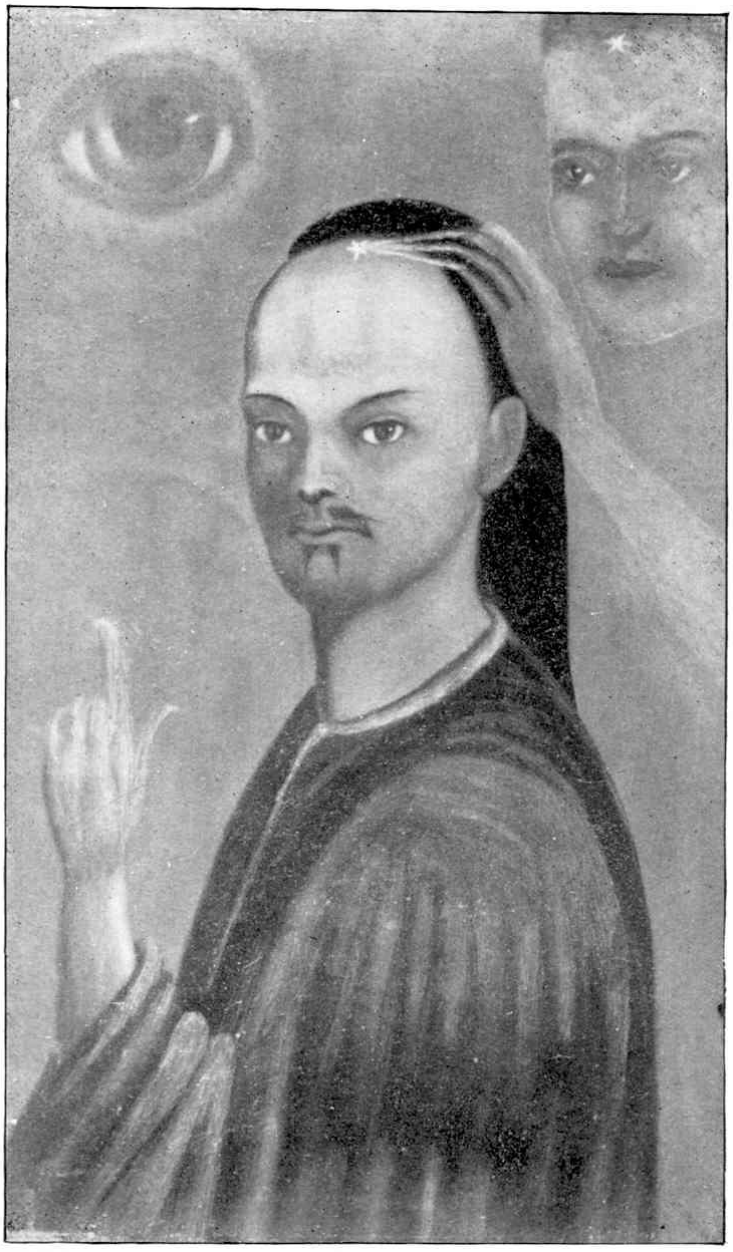
28/31.19. Thoanactus says: Owing to the veneration for, and to, the rites to the dead, speug's increase is attributed.

28/31.20. Furthermore, your servant sends to you with this report, for the libraries of heaven, a full record of the cities and country places of Chine'ya; and the grade and rate of every mortal.

CHAPTER 32 Eskra

28/32.1. Ka'yu grew up to be a man, in every way adapted to the work for which the loo'is had him born into the world by command of God.[1146]

[1146] see image i118



i118 **Ka'yu**, also called **Confucius** (in the western world), living some twenty-six hundred years before kosmon. He was one of the most learned men that ever lived. He taught the doctrine of one Great Spirit, and to worship Him only. He abridged eighteen thousand books of the ancients, taking the cream of all of them, and condensed them into twenty books.

28/32.2. And it also came to pass, that disciples were also born, and duly prepared by the angels of God to become co-workers with Ka'yu. Of these disciples, seventy-two were called chief disciples, that is, six from each of the twelve kingdoms and sub-kingdoms of Chine'ya.

28/32.3. God had said: Do not let Ka'yu and his chief disciples know they are instruments in my hands. Neither let them know that my angels inspire them, nor allow them to know that they come from their respective kingdoms by my voice through my angels.

28/32.4. In one age, to say a matter comes by inspiration or by the angels, is to render the matter potent; and yet, in another age, to not profess inspiration or angel-presence, is to render the matter potent.

28/32.5. The latter condition is now upon Chine'ya. Let my angels heed this. ||

28/32.6. When Ka'yu was ready for the work of God, seventy-two men and women of great learning, having heard of Ka'yu's wisdom, came to him from the twelve provinces of Chine'ya. None of these knew they had been inspired to come.

28/32.7. Ka'yu said to them: Why have you come? Some gave one reason, and some another.

28/32.8. Ka'yu said: These great happenings are the work of the Ever Present.

28/32.9. Let us conduct ourselves as Gods; the Great Spirit will then answer us.

28/32.10. Therefore let us sit in crescent, like Gods do.

CHAPTER 33 Eskra

28/33.1. God established a line of light from his throne in heaven down to Ka'yu;[1147] he maintained this light of heaven with mortals by the presence of half a billion angels.

[1147] see image i030 for a depiction

28/33.2. That which was inspired of God, came to the soul of Ka'yu; what God spoke, that Ka'yu spoke.

28/33.3. And God spoke through Ka'yu in such a way that man would not know it was God speaking; for he desired to inspire men to self-culture, instead of relying on Gods and angels as previously. ||

28/33.4. In the language of Ka'yu, the Great Spirit was called, Shang Te; but the word, Te, was God; the words, the Shang Te, were the Gods.

28/33.5. Ka'yu said: Behold, man has blockaded the road to wisdom. In one place he has heaped up thousands of books of the ancients; in another place, he wastes time in rites and ceremonies.

28/33.6. Our labor is to remodel the whole, by choosing from all the past that which is the best. Te will guide us in this.

28/33.7. We must, therefore, make one book, acknowledging the EVER PRESENT GREAT SPIRIT, and His one SHANG TE [True God –Ed.]. And this book must contain all the glory and beauty now contained in the seven hundred sacred books of the empire.

28/33.8. And since there are four hundred and eighty-six books on the intermediate world

[atmospherea –Ed.], which no man can learn, we must take from them all their soundest parts, and make one book of these.

28/33.9. And in the same way, there being twelve hundred and seventy books on the spirits of the dead, and their testimonies of the lower and the higher heavens, we must make one book of this.

28/33.10. And of the two thousand two hundred books on magic, and on conjuring spirits, and on second sight and second hearing, we must make one book out of these.

28/33.11. Of books of families,[1148] there are more than four thousand, which shall also be condensed into one book.[1149]

28/33.12. Of histories, there are more than four thousand books, which shall be condensed into one book.

28/33.13. Of law books, there are more than twelve thousand books, and of the precedents of judges' decrees, there are more than thirty thousand books. All of these shall be condensed into one book.

28/33.14. Of provinces, and of the empire, and of their governors and emperors, there are two thousand seven hundred books, all of which shall be condensed into one book.

28/33.15. And of government, there are seven hundred books, which shall be condensed into one.

28/33.16. Of caste, there are four hundred and ninety books, and of proprieties,[1150] three hundred and twenty, and all of these shall be condensed into one book. ||

28/33.17. Ka'yu, continuing, said: My work is to bring confusion to a termination. Of doctrines, laws, rites and ceremonies, and philosophies of both heaven and earth, we have had enough.

28/33.18. In a dark age, Shang Te (True God) gives his commandments in injunctions;[1151] he shows the people what is right, and what is wrong. In my day, the people know these things, but they do not practice them.

28/33.19. Even the preachers and conductors of ceremonies in the temples, who proclaim righteousness, charity and good works, do not practice what they preach. They live in ease and luxury, but tell us to go give to the poor. Yes, and they threaten us with hell, if we do not do it.

28/33.20. Of these different doctrines, there are seven hundred kinds in the sacred books; and they all condemn the followers of the others. Concerning which, to escape the damnation of hell, a man would need to do sacrifice more than four thousand days every year! This is not possible to any man. For there are only three hundred and sixty-five days in a year!

28/33.21. Nor is it possible for any man to learn all the books; no, a thousand years would not suffice.

[1148] The term, families, here means, communities. At the present time in China, there are a number of surnames, or family names, which were in the ancient times the names of communities [communities were given the name of the founding (or a later pivotal) Rab'bah or patriarch]. Among the Hebrews the term, HOUSE, answers to the term, FAMILY, among the Chinese. Each family was a patriarchal community, but what we, in America and in England, now call a family, that is, husband, wife and children, was not by the ancient Hebrews or ancient Chinese called a family or a house. There was no collective name for such. –Ed.

[Note too, that the Native Americans also had a similar system of family or house in the sense spoken of here, as did, for example, the Scottish with their clan system. Hence in such situations, a person would have as part of one's immediate social life, many elders, uncles, aunts, cousins, nephews and nieces.]

[1149] The Book of Families referred to here would be the equivalent of a book of genealogies. Considering there were 4000 books, they probably contained the genealogy of the chiefs and other heads of nearly all, if not all, families (communities) in China.

[1150] These 'standards of polite behavior' or etiquette also included appropriate behavior between castes.

[1151] authoritative commands

28/33.22. God (Te) forbid that I add more to the burden we have already. And I know he will preserve, in our abridgment, all that is good in the whole of them.

28/33.23. Since we cannot live according to the multitude of doctrines and philosophies, we must abridge them within the scope of man. Neither must we cut any of them off entirely, or we lead their followers into rebellion.

28/33.24. Since we have so many law books and so many judges' decrees, all of which, before he can become a judge of the court a man must learn, which is impossible, we must cut them down into a few simples, but sufficient to cover the rules of discretion in judgment. It is better to throw the judge of the court partly on his own judgment and responsibility, than for him to be a blank as to judgment, simply reading the decree of a preceding judge.

28/33.25. And as to the religion of this man, or that man; behold, it has come to pass, that each, in his own order, performs his rites and ceremonies, sacrifices and prayers, like a trained horse in a showman's circle, going round and round, and not knowing its meaning.

28/33.26. For it has come about, that the religions have made machines of the worshippers; the law books have made machines of the courts; the books of government have made machines of governors and emperors.

28/33.27. I am sent into the world to make men of men, and women of women.

28/33.28. There is no religion to suit me, therefore I make one. There is no government of the empire to suit me, therefore I devise one. There is no system in society, therefore I make one.

28/33.29. I am not sent into the world to destroy what is, or what has been; there are enough evil men to do that. I am sent to cull the harvest, and to gather choice seed from what now is, and what has been.

28/33.30. For the seed I plant is selected not to be planted in the ocean, nor on the moon, nor in a far-off country; but to be planted in Chine'ya, and in Chine'ya I will plant it.

CHAPTER 34 Eskra

Doctrines of the base

28/34.1. What were the old foundations?

28/34.2. To dwell in families (communities), with a father to each and every one.

28/34.3. And what of the ancient states?

28/34.4. The fathers of the families had chief fathers over them.

28/34.5. What of the empire?

28/34.6. The chief fathers elected one over them, and he was called, the Sun Father. Because, as the

sun is the glory and beauty of the phalanx ruling over the planets, so was the emperor the sun of mortals.

28/34.7. What was the scope of responsibility?

28/34.8. As a father is responsible for the behavior of his own child, so was the rab'bah responsible for the behavior of his family; so was the chief rab'bah responsible for the behavior of his family of rab'bahs; so was the emperor responsible for the behavior of his empire.

28/34.9. What was the responsibility of a child to its natural father; of a man to the rab'bah; of the rab'bahs to the chief rab'bahs; of all the people to the emperor?

28/34.10. The child shall be taught to love, revere and obey its own father (and its mother, who is its vice-father); the man to love and revere the rab'bah; the rab'bahs to love and revere the chief rab'bahs; the whole people to love and revere the emperor.

28/34.11. Why this order?

28/34.12. It is the doctrine of the ancients, handed down from generation to generation, and has proved to be a good doctrine for an empire.

28/34.13. How did the ancients know these principles?

28/34.14. The Creator taught them. The Creator sent His high angel, Te, who has charge of the intermediate world, down to mortals to teach them.

28/34.15. How is this proved?

28/34.16. By the sacred books of the ancients.

28/34.17. Who wrote the ancient sacred books?

28/34.18. Men inspired by the angel of the Creator.

28/34.19. How is this proved?

28/34.20. It is proved negatively, because men cannot write so beautiful nor in the style.

28/34.21. What were the fundamental doctrines of the ancient sacred books?

28/34.22. To worship none but the Creator.

28/34.23. To have no images or idols.

28/34.24. To keep the day of the change of the moon as a sacred day, and to do no work on that day, but to practice rites, processions and ceremonies, for the glory of the Creator.

28/34.25. To love the Creator above all else.

28/34.26. To love one's parents next to Him.

28/34.27. To kill no living creature maliciously or for food.

28/34.28. To tell no lies; neither to steal, nor to covet anything that is another's.

28/34.29. Do not do to others what we would not have them do to us.

28/34.30. To return good for evil.

28/34.31. To feed and clothe the stranger, the sick and helpless.

28/34.32. To not be idle, but industrious.

28/34.33. To speak no ill of any man, woman or child.

28/34.34: To practice the highest wisdom one has.

28/34.35. To respect all people, as we desire to be respected.

CHAPTER 35 Eskra

28/35.1. || What were the ascetics[1152] of the ancients?

28/35.2. That heaven and earth are warring elements, one against the other.

28/35.3. That all men must choose to serve one or the other, and at once engage in the battle.

28/35.4. If a man desires everlasting life and bliss in heaven, then he must battle his earthly parts with great vigor.

28/35.5. He shall torture his flesh, by fastings, by lying naked on sharp stones, by flagellations, and otherwise, showing before the Gods how displeased he is with his corporeal body.

28/35.6. He must live alone, deny himself all pleasures, not sleep in a house, nor eat cooked food. ||

28/35.7. What is the extreme of great learning?

28/35.8. To devote one's whole life to learning what is in the books. To cultivate the memory so that one may repeat all the words in four thousand books, is great learning. But it is greater learning to be capable of repeating eight thousand books, word for word.

28/35.9. What is the extreme of loyalty?

28/35.10. To love the emperor, so one cannot see his faults; to love the rab'bahs, so one cannot see their faults. To love discipline, so that one has no time for anything else; and, on the contrary, to have no time for discipline, rites or ceremonies.

28/35.11. What is the law of life?

28/35.12. The spirit of man is the man; to live for the growth of the spirit, this is the highest of living.

28/35.13. What are the kinds of spirit communion?

28/35.14. The spirit of one person can commune with the spirit of another, if they are not encumbered with grossness. The spirits of the dead can commune with the spirits of the living, even without one's knowing it.

28/35.15. What is the destination of the souls of men?

28/35.16. When man dies, his spirit is born into the air of the earth, which is the intermediate world, where it sojourns until sufficiently purified, and is reverential to the Creator; and then it is taken up by His angels to dwell in the higher heavens forever.

28/35.17. What shall mortal man do for the benefit of his own spirit?

[1152] spiritual teachings, rigors, and austerities of those who renounced corporeal comforts and other self-denials for sake of supposed spiritual attainment

28/35.18. He shall love the Creator with all his soul, and strive to emulate Him in good works, gentleness and love.

28/35.19. But if he does not do this, what then?

28/35.20. His spirit will be bound in hell after death; he will become a victim for the delight of demons.

CHAPTER 36 Eskra

28/36.1. Ka'yu said: Such is the base the ancients have given into our hands, but who could follow them into detail?

28/36.2. I was not born into the world for this; but to choose from each and all of them, what all of them[1153] will accept.

28/36.3. In the ancient days our country was sparsely settled; families were a good convenience. But, behold, the land is full of people. I do not have just a few scattered barbarians to deal with.

28/36.4. I have to deal with a learned people, who have scarcely room to stand. I am only one man; and you, only seventy-two.

28/36.5. By ourselves, we can do nothing. Shang Te has shaped the times to our hands. Whether we live to see it, it matters little. The time will surely come, when the emperor will be obliged to destroy the books of the ancients.

28/36.6. Let us therefore take the cream of them, and provide for their preservation while we may. ||

28/36.7. Ka'yu then divided up the labor among his seventy-two disciples; apportioning the books of the ancients justly among them.

28/36.8. And so great was the wisdom and scholarship of Ka'yu, that in twelve days' time some of his disciples were ready with their reports to begin. And from these reports Ka'yu dictated, and the scribes wrote down his words.

28/36.9. And it came to pass, that when a committee presented a revision before Ka'yu that he even knew it before it was read in the Council. And he dictated on its contents, making the necessary alterations. After which, the subject was given to the scribes to do the full rewrite.

28/36.10. Now the whole time of the first sitting of the Council was eight and a half years, at which time they had been over all the work.

28/36.11. But so great was the wisdom and memory of Ka'yu, that he called out from the errors of his disciples enough material to require two years' more deliberation.

28/36.12. And thus from the lips of Ka'yu, twenty books were produced containing the digest of more than eighteen thousand books. Nor had any man in all the world ever done even one-tenth of so great a feat of learning.

[1153] all schools, religious orders, beliefs, persuasions, factions, sects, creeds, etc.

28/36.13. The scribes wrote six copies for every one of the disciples; and when they were thus provided, and were ready to depart, Ka'yu spoke to them, saying:

28/36.14. What, in your opinion, is the highest, best satisfaction? And after the disciples had answered, some one thing, and some another, the master said:

28/36.15. To know that one has done the highest thing within his power, this is the highest, best satisfaction. For what is any man at most, but an agent of the Most High?

28/36.16. To be true to one's own highest idea, is this not serving the Father? To be neglectful in such conviction, is this not the sickness of all the learned?

28/36.17. What honor, in your opinion, does any man have? The disciples answered, some one thing, and some another. After a while, the master said:

28/36.18. If those beneath him honor him, then it is no honor to him. If those above him honor him, then it is a reproof of his other deeds.[1154] But if he honors himself, he has great honor indeed. But who can honor himself, except he who is perfect in his own sight? He cannot do this, therefore he has no honor in extreme. To choose little honor, to choose a medium line, is this not the highest any man can attain to?

28/36.19. To grieve over one's own self, because of imperfection, this is great folly. To eat fruit, herbs and rice, these are the purest diet, but only a fool would starve rather than eat flesh.[1155] Rites and ceremonies are useful, but a man had better dispense with even these, than to go to war for them.

28/36.20. To rest on the ancients only, this is great folly. To honor the ancients only, and to believe that they alone received revelation, these are the extremes of a foolish understanding.

28/36.21. To remember that the Creator is Ever Present, and with as much power, love and wisdom today as in the ancient days, this is wisdom.

28/36.22. To try to find some good thing one can do, this is creditable. But to do nothing good, because one cannot do it in his own way, this is execrable.

28/36.23. He who finds a good work to do, and does it, has much satisfaction. But he should not exult in it, for he has only done his duty. I have no honor[1156] in these twenty books.

28/36.24. Two kinds of men I have found; those who are predestined by the Gods to accomplish a certain work, and those who are born with no predestination. The first are erroneously called the highest, because they are at the head of great undertakings; but they are nevertheless only instruments in the hands of the Gods. The others, who are born without a predestined work, never can understand the former.

[1154] Reproof means disapproval and therefore subtle criticism; for if one is honored for that deed which is exemplary, that means other deeds not honored were less than exemplary, and therefore, how can one feel honored for one's labor. And as for those beneath him, since they are beneath him and he above them insofar as labor is concerned, he is expected to perform better; therefore he has gained no honor simply by being who he is.

[1155] Recall from other places in Oahspe, that Faithists would suffer death rather than eat flesh foods. || Later in this book it says Ka'yu, on his own, committed some blunders. This statement appears to be one of them.

[1156] i.e., special mark of distinction, pride, individual recognition, credit, glory, fame. In this we can see that by not preempting himself over the glory of the work itself, Ka'yu allows for the work to stand on its own merits.

28/36.25. To be born near enough to the (es) Light to see it, and believe in it, and have faith in it, this is a great delight. To be so far from the Creator that one cannot believe in His Person and Presence, this is pitiable.

28/36.26. I divorced my wife because I discovered she could not bring forth heirs to belief or faith. No man should be bound to a woman whose desires lie in the corporeal self. And women should have the same privilege.

28/36.27. He who is wed to the Great Spirit, how can he dwell with one who is wed to the earth?

28/36.28. To one man, celibacy is the highest life, because he has joy in his Heavenly Father. But to one who does not have this joy, celibacy is a great punishment. The society must admit both conditions.

28/36.29. There is no mean between these two; therefore, both must be provided for.

28/36.30. Those who desire celibacy approach the termination of the race; those whose desires are the other way are of a breed not so far along.

28/36.31. There need be no quarrel between them. The destiny of both must be completed some time.

28/36.32. When a country is sparsely settled, those of extremes can go and live aside; it is nothing to govern such a state, or to proclaim extreme doctrines before them. But when a country is full of people, the two extremes and the mean must dwell in proximity. It is not an easy matter to govern them wisely.[1157]

28/36.33. Whatever people can dwell together in great numbers on the smallest piece of ground, and yet have peace and plenty, such a people are the highest of all peoples.

28/36.34. Where an extreme doctrine cannot be carried out, it is better to have a less extreme doctrine. People, like a drove of sheep, are much inclined to follow a leader. In which case, politicians, lawyers and judges run the state into war.

28/36.35. To legislate in such a way, that leaders cannot lead the multitude into evil, this is wisdom. Were all leaders dead, the people themselves would not be very bad. Yet it is wrong to take any man's life; for life is something man has no property in. Life rests with Jehovih only; it is His.

28/36.36. Before the ignorant, and before fools, we speak by commandment. Chine'ya has passed that age; our books must go persuasively, yes, in the mean (balance between the extremes).

28/36.37. To dictate to the learned, is to cast one's treasures into the fire. By asking them questions, we can often lead them.

28/36.38. Coaxing, with effect, is greater than dictation not obeyed. We preach to the rich man, that he should give all he has to the poor, and he walks away, giving nothing. When we say to him: Give a

[1157] That is, opposing points of view plus the mean (neutral view or center or middle ground between them)—all must live in harmony in order for society to exist in health.

little, he does it. In this case the higher doctrine is the lower, and the lower doctrine is the higher, because it has potency.

28/36.39. The ancients said, the first best thing was to love the Creator; I think so too. But when a philosopher asks me to prove that the Creator is a Person, and is worth loving, I am puzzled. To accept Him as a Person, and as All Good, without criticism, this I find gives the greatest happiness.

28/36.40. I have seen men who would pull the Creator to pieces and weigh His parts to know His worth, but such men end in disbelief in Him. I have not found one such man who accomplished any good in the world. In the presence of goodly men he is like a fly that delights in breeding maggots—pretty enough in himself, but a breeder of vermin in the state.

28/36.41. Yet he who says: Let the evil practice evil, because the Creator created them, is of a narrow mind. Or, if he says: Jehovih sent the rainstorm to destroy the harvest; or, Jehovih sends fevers to the dirty city: such a man lacks discretion in words and judgment.

28/36.42. But he who perceives that man is part of the creation, in which he must do a part of the work himself, or fevers will result, such a man has his understanding open in regard to the Father.

28/36.43. Between the too much casting of all things in Jehovih's face, and too little belief in Him, lies the mean, which works (develops) the perfection of man.

28/36.44. To try to find the Creator with love and adoration, instead of with a dissecting knife; this leads man on the highest road. To trust in Him, while we strive to do our best; this is good philosophy. To lie about idly, and not plant our fields, blindly trusting in Him to provide; this is great darkness.

28/36.45. A wise man, perceiving the defects of the society, will not censure it, but turn to work and find a remedy. It is for such purpose the angels of the higher heavens raise up great men in the world.

28/36.46. I have seen many people in many different kinds of worship, and they go through their parts in the sacrifice without perceiving the spiritual idea of the founders, and they are neither better nor worse for it. The infidel, with little discretion, seeing this, abuses all the doctrines, but a wise man goes between them to find the good which others lose sight of.

28/36.47. To find all the beauties in a man or woman, or in their behavior—this is Godlike. To find their faults and speak of them—this is devilish. Yet, consider reverently the man who does not speak of persons. Who knows, may not all men be as automatons,[1158] some in the hands of Gods, and some in the hands of devils?

[1158] a robot, a puppet, a machine, a pawn

28/36.48. Such a doctrine would make us less severe with those who err, or who do evil. We hope for this.

28/36.49. I have seen the criminals being whipped, and I have said to myself: Only by a mere circumstance of birth, the wrong ones are being lashed. Otherwise, they would have been governors of the states.

28/36.50. I once helped a bad man to elude his pursuers, and he escaped whipping, and he reformed himself. Since then, I have been a convert to great leniency.

28/36.51. The time will come when bad men will be neither whipped nor tortured, but appropriated to benefit the province; to shape our laws for such interpretation, is the beginning of wisdom in the government.

28/36.52. To appropriate all men to the best use; this is the wisest governing. To punish a bad man for vengeance' sake; this is devilish.

28/36.53. If a man slays my sister, I raise my sword up before him, so that he may run against it, but I do not strike him. To reform a man is better than to kill him; to lock up a bad man where he can do no harm, is sufficient for the state.

28/36.54. I have watched the soldiers in drill, and I said: This is a beautiful sight! For, I saw the colors of their clothes, and the poetry of their maneuvers.

28/36.55. But I watched them again, and I said: This is wicked! For, I looked into the object of the drill, and I saw blood and death. The state uses power by violent means, but the soul within us desires to accomplish peacefully.

28/36.56. The standard of a wise man, to judge wisely, requires of him to imagine he is a God, high up in heaven, and that all men are his children. He should consider them as a whole, and beneficially.

28/36.57. This I perceive: There were a few wise men among the ancients, as wise as the wisest of this day. But, today, there are more wise men than in the ancient times. Does this not lead us to believe that a time will come, when all people will be wise?

28/36.58. I would like to see this; it would settle many vexing questions. The seers tell us the soul of man is immortal; moreover, that they have seen the spirits of the dead. I tried for many years to ascertain if this were true, but I could not discover.

28/36.59. Nevertheless, I said: It is a good doctrine; I will appropriate it. The Creator must have perceived it also. It is reasonable, then, that He created man immortal.

28/36.60. The priests have appropriated this doctrine also. Moreover, the ancients say, the good are rewarded in heaven, and the evil punished in hell. The people have been told this, and yet they will not be good.

28/36.61. Chine said: To deny one's self and to labor for others with all our wisdom and strength; this is the highest doctrine. || I saw a man on a mountain, calling to his flocks in the valleys, but they did not understand him, and did not come. Then he came halfway down the mountain, and called, and the flocks heard him and understood, and they went up to him.

28/36.62. It is easy to plan out high doctrines, but not so easy to give an efficient doctrine. He who is mid-way, is the most potent. I have observed that all peoples have higher doctrines than they live up to. Yes, the boast of one religion over another is of its relatively superior height in the doctrines enunciated. And yet, they, who boast thus, practice neither virtue nor sincerity, for they do not live up to even the commonest doctrines.

28/36.63. On the other hand, the boast of a government is not of its virtue and goodness, and its fatherly care of the helpless, but of its strength in arms, and its power to kill. And these are the lowest of attributes.

28/36.64. I was born into the world to reach the government, and make it virtuous and fatherly. This can only be done through the family, then to the hamlet, then to the province, and then to the empire.

28/36.65. But I could not do this without sincere men, who would faithfully practice my doctrines.

28/36.66. That you are sincere, is proved in your being with me; that you are virtuous and discreet, with propriety, is proved in your listening to my words. Yet, regarding this work, how can I be sincere? I say, my words, when in truth I feel that no words I utter before the Council, are my words in fact.

28/36.67. Is this not true of all good men, in that they are mouthpieces for the Gods, or for the circumstances surrounding them? We open our mouth and speak, but where do our ideas come from?

28/36.68. When the sun shines on the field, the herbs come forth; is it not the Creator's light falling upon us, that causes our ideas to come forth? And if we keep away the grass and the weeds, we receive a profitable harvest.

28/36.69. I wish that all men would write a book on the Creator. Thought, directed in this way, will not go far from the right road.

28/36.70. To feel that He is with us, hearing all our words, seeing all our deeds: Is this not the surest foundation to teach our children? What is so potent as faith in the Creator, and in His Son, Shang Te, in making our children sincere, and to behave with propriety?

CHAPTER 37 Eskra

28/37.1. The following are the books of Ka'yu, namely:

28/37.2. OF THE CREATOR, the Great Spirit, Eolin, and His Creation.

28/37.3. OF THE PLAN OF CORPOREAL WORLDS, the sun, earth, moon and stars, and their sizes and motions, and their power to hold themselves in their places, by the velocity of rotation.

28/37.4. OF LIGHT AND HEAT and thunder and lightning.

28/37.5. OF THE UNSEEN WORLDS; the upper and lower heavens; the habitations of the Gods.

28/37.6. OF THE INTERMEDIATE WORLD, or lower heaven, which rests on the earth.

28/37.7. OF TE [Shang Te, or True God –Ed.], who has charge of this world and her heavens.

28/37.8. OF FALSE GODS, and their kingdoms in the lower heavens; and their power to catch the souls of men after death.

28/37.9. OF HELL, where the spirits of bad men are tortured for a long season.

28/37.10. OF THE HIGHEST HEAVENS, the Orian worlds, where the spirits of good mortals dwell in everlasting bliss.

28/37.11. OF THE ADMINISTRATION OF GODS and drujas over mortals; how nations are built up, or destroyed by the Gods.

28/37.12. And these ten were those that in later years were recorded as the BOOKS OF GREAT LEARNING, and were made by the Sun Emperor THE STANDARD of the empire.

28/37.13. The following books of Ka'yu were those that were called, THE LESSER SCHOLARSHIPS, namely:

28/37.14. AXIOMS [texts, or Ch'un'Ts'en –Ed.], being the simples of problems.

28/37.15. THE PERFECT MAN (Tae), or HIGHEST REPRESENTATIVE.

28/37.16. THE MEAN MAN [that is, moderate –ed.].[1159]

28/37.17. PURIFICATION; to purify the flesh; and to purify the spirit (or soul).

28/37.18. DIVINATION; consultation of spirits; legerdemain; sar'gis; su'is; power of the spirits to give man dreams and visions.

28/37.19. MAXIMS, propriety, sincerity, rites and ceremonies, reverence to age, respect to the dead.

28/37.20. LOVE; to love the Great Spirit; to love the parents; to love discipline and industry; marriage; marriage for earthly sake being wicked; marriage for spiritual redemption of the world by generations of holier men and women.

[1159] The moderate person is a centrist, one who finds the middle course, one who seeks or has found the middle way, the golden mean; being a conciliatory man, being one who settles for a halfway measure, a compromise—perceiving that if a whole loaf of bread cannot be had, then half a loaf is better than none at all; or that one moderate step up is better than no step up, and surely better—so he would maintain—than a likely failed attempt at too large a step up.

28/37.21. BOOK OF HISTORIES, of Gods and Saviors, of kings and emperors, of wise men, of lawgivers, of the rise and fall of nations.

28/37.22. BOOK OF HOLIES, in six parts: Omnipotence, Worship, Jehovih's (Eolin's) Judgments, Progression, Reverence to the priests, and Obedience to the sacred commandment.

28/37.23. BOOK OF GEMS, also in six parts: Proverbs; Poetry; Morning and Evening Devotion; Association: in the family, the community, the state and the empire; Confession of Sins; and Praise and Rejoicing in Eolin, the Great Spirit.

28/37.24. Such were the twenty books of Ka'yu, which were the pith and cream of the eighteen thousand books of the ancients, together with all the light of the latter days added to them. And in not many years, these also became the standard books of the Chine'ya empire.

28/37.25. And the Council of Ts'Sin'Ne came to a close, and the disciples of Ka'yu departed for their respective provinces, taking copies of the books with them.

28/37.26. God had said to his inspiring angels: Do not let Ka'yu know he receives light from heaven, for he shall be an example to men, to inspire them to perfect the talents created with them.

28/37.27. And it was so; and during all these years of labor, Ka'yu did not know that he was inspired.

28/37.28. And God looked upon the empire of Chine'ya, and he said. Behold, my son shall write other books, but less profound.

28/37.29. And God inspired Ka'yu to write:

28/37.30. A BOOK OF FAMILY SAYINGS;

28/37.31. A BOOK OF ANALECTS;[1160]

28/37.32. A BOOK ON GOVERNMENT;

28/37.33. A BOOK ON LIFE;

28/37.34. A BOOK ON PUNISHMENT;

28/37.35. And a BOOK ON INVENTIONS. And these were all the books Ka'yu wrote.

28/37.36. Nevertheless, his fame became so great that many men followed him about, even when he traveled into distant provinces, and they watched for the words he spoke, and they wrote them down, and these were also made into books.

28/37.37. Because of the presence of God and his angels, Ka'yu saw clearly and heard clearly; nevertheless, his inspiration was God by proxy, and not like the inspiration of Chine, to whom God came in person, dwelling with him. Thus, on many occasions, Ka'yu did things of his own accord, and committed some blunders.

END OF THE HISTORY OF KA'YU

[1160] collection of excerpts taken from literary works; or perhaps a compilation/distillation of his teachings

CHAPTER 38 Eskra

Again of the Triunes

28/38.1. When the Triune Gods perceived the great work accomplished by God, Jehovih's Son, in Vind'yu and Chine'ya, thus going to the foot of the resurrection, they were sorely troubled over the ultimate prospect of their own heavenly kingdoms.

28/38.2. Ennochissa, Triune of Eta-shong, the heavenly kingdom over Chine'ya, sent an invitation to his two brother Triunes, to come to his heavenly city, to confer as to what should be done.

28/38.3. Accordingly, Kabalactes and Looeamong went to Eta-shong, where they were received in great grandeur by one billion angels, and conducted to Ennochissa's heavenly capital, and to his throne.

28/38.4. After due salutations and ceremonies, the Triunes all took seats on the throne. The Holy Council retired from the presence, leaving only the Lords-in-attendance and the chief marshals within the crescent of the throne.

28/38.5. Ennochissa said: My brothers, peace be with you, because of my great joy for your presence.

28/38.6. Behold, Chine'ya, my earthly kingdom is being sapped at the foundation by the Ka'yu'an (Confucian) doctrines. What more will these people care for the Trinity? Jehovih is triumphant.

28/38.7. Kabalactes said: As you have spoken of Chine'ya, so say I of Vind'yu: The doctrine of the Trinity is being entirely destroyed by the Sakaya'yan doctrines. Our heavenly kingdoms will lose their base of supplies for subjects. Jehovih is triumphant.

28/38.8. Looeamong said: My brothers, it is not my place to point out the mistakes of others. But you two have built great heavenly capitals and palaces. Your kingdoms are embellished, as these heavens never were before, with magnificent cities.

28/38.9. Now, while you were thus building, behold, I went with my legions down to the earth, to war. I have not only overthrown many of the false Gods and Lords, but driven the worshippers of Jehovih to death.

28/38.10. Therefore, I have done little to beautify my heavenly kingdoms; but I rest above fear and apprehension. Nevertheless, whatever you ask of me, that I can do, to assist you out of your dilemmas, that, I will do. ||

28/38.11. Now, after many suggestions and proposals, which were not accepted, Ennochissa said: As God, Jehovih's Son, has taken an earthly course to ensure his success, why shall we not do this also?

28/38.12. Behold, let us seek out a number of mortals also, and through them, establish our doctrines with mortals.

28/38.13. Looeamong said: A most wise suggestion.

28/38.14. Kabalactes said: For a long time I have seen this would be necessary to accomplish.

28/38.15. So a coalition was entered into by the three Triunes to give mortals forty-nine Saviors, in order to establish the Trinity.

28/38.16. Which labor should be accomplished within two hundred years.

28/38.17. And it was also stipulated, that all forty-nine Saviors should be put to death ignominiously[1161] in order to win mortal sympathy.

28/38.18. To accomplish which, the Holy Confederacy provided, that each kingdom would supply one million angels for the army of inspiration, and that the same doctrine would be enunciated through every Savior, raised up for the work. And, accordingly, the three million inspiring angels were selected, all being above grade eighty, and these, being in three armies, were provided with one general officer to each army, called captain of the hosts.

28/38.19. For Looeamong's hosts, Thoth was made captain.

28/38.20. For Kabalactes' hosts, Yima was made captain.

28/38.21. For Ennochissa's hosts, Satree was made captain.

28/38.22. Accordingly, these three, Thoth, Yima and Satree, with their three millions, were sent down to the earth, to cover it over in their own way, to raise up among mortals the required Saviors.

28/38.23. And in less than two hundred years there were thus given to the earth, forty-nine Saviors, namely:

28/38.24. Rita, Gibbor, Gaal, Efrokin, Gargra, Thules, of the house of Thules, Etrus, Gadamon and Shofal; and all of these were of Egupt, and performed miracles, such as healing the sick, giving sight to the blind, and hearing to the deaf, and raising spirits of the dead to life; and they preached the doctrine of the Father, Son and Holy Ghost. And the angels inspired their enemies to put them to death, so that their doctrines would be sealed in blood. And this was done.

28/38.25. Of the land of Par'si'e, the following men: Adakus, Mithra, Bali, Malopesus, Gonsalk, Hebron, Belus, of the house of Belus, Megath, Yodoman and Beels. And these preached the same doctrines, and were also put to death in order to seal their words in blood. Some of them were boiled in oil; some given to the lions in the dens, and some nailed on the ugsa [wheel –Ed.], and left to perish.

28/38.26. Of Vind'yu, the following: Indra, Yuth, Sakai, Withoban, Aria, Devatat, Chrisna, Laracqu, Hagre, Anathia, Jannassa and Janeirus. And these performed the same kind of miracles, and preached the same doctrines, Father, Son and Holy Ghost. And

[1161] to suffer humiliating and dishonorable deaths

they likewise suffered ignominious deaths, through the inspiration of the angel hosts.

28/38.27. Of Chine'ya, the following: Sam Sin, Ah Wah, Ah Chong, K'aou'foor, King Shu, Shaou and Chung Le. And these performed miracles, and preached the same doctrines. And they were also put to death ignominiously, being killed on the fetes [true cross –Ed.], in order to seal their doctrines in blood.

28/38.28. Of Heleste and Uropa, the following: Datur, Promethus, Quirnus, Iyo, Osseo and Yohannas. And these taught the same doctrines, performing miracles also. And they were killed on the fete in like manner, so that their teachings would be sealed in blood.

28/38.29. Of Guatama, the following: Manito, Quexalcote, Itura, Tobak and Sotehooh. And these performed miracles, taught the same (Triune) doctrines, and were all put to death ignominiously, so that their doctrines would be sealed in blood.

28/38.30. By the same army of angels that inspired these priests and magicians to miracles and the preaching of the Triune doctrines, so were they also betrayed, suffering death by enemies who were inspired by the same angel hosts to that end.

28/38.31. Now so far as the Triune doctrine affected mortals, it related chiefly to war. The confederate Gods had said:

28/38.32. War for righteousness' sake is just. We go to the earth to put swords and spears in the hands of the innocent and upright, saying to them: Defend yourselves! Establish yourselves! There is no Ever Present Person. All things were created out of the Holy Ghost. Depend upon yourselves. Rise up and be men, mighty to do the will of the Son, the Father and the Holy Ghost!

CHAPTER 39 Eskra

28/39.1. When God, Son of Jehovih, saw the work of the Triunes, he bewailed the ways of heaven.

28/39.2. Jehovih said to him: Do not bewail, My Son, nor grieve for what they have done. But make a record of their works; for mortals will preserve a history of this period, which shall be called, the Era of Saviors. And it shall stand as the darkest era in the cycle of Bon.[1162]

28/39.3. But it shall come to pass on the earth, that the Triunes will cut themselves off in a way they do not see. For mortals will worship the Saviors. As a result of which the Triunes will become divided in their heavenly kingdoms. ||

28/39.4. So God bewailed no more, but prepared a new army of a billion angels, to go down to the earth, to provide for receiving the spirits of those who were sure to be slain in wars near at hand.

[1162] These are historical facts, within the two hundred years mentioned, no less than forty-nine Saviors were born on earth, and put to death. –Ed. [While the editor does not give his sources, today it may be difficult to find historical accounts; but not impossible, for at least some of these Saviors.]

28/39.5. Eyodemus was given command of these hosts, and he appointed the following officers (one to each hundred million), to go with him, namely:

28/39.6. Sogothwich, Yutempasa, Loo Wan, Thagaik, Maratha, Wein, Shuberth, Le Shong, Taivi and Duraya.

28/39.7. Nor did they reach the earth any too soon, for war soon encircled the whole earth, and every nation, tribe, and people were immured in bloody carnage.

28/39.8. This period was practically the end of the good works of the Triune, but equally so, the beginning of their mighty kingdoms in heaven, which were destined, before long, to overshadow the whole earth.

28/39.9. The war they began on earth, extended into their own kingdoms. And these three Gods, the Triunes, saw that only by might and desperate vigor, could they preserve their heavens from anarchy.

28/39.10. In Vind'yu, five of the sub-Gods of Kabalactes, revolted within his own kingdom, and set up places of their own. And they falsely assumed the names of the Saviors, who had been put to death in order to establish the Trinity.

28/39.11. Kabalactes summoned his remaining chief officers to Haractu, his heavenly city, before his throne. And when they were before him, he said to them:

28/39.12. This is the emergency of the Gods. My voice and my strong arm are raised up. Miscreants, whom I elevated to official positions in heaven, have betrayed their trust. With their legions they have seceded, and set up kingdoms of their own.

28/39.13. I have called you before me, so that you may jointly hear my decree, and obey. I will have order and harmony in my heaven. Nor shall there be any God but one in my dominions, which is myself. It is my will, therefore, that you pursue these rebellious captains down to the earth, to their heavenly kingdoms, and despoil them utterly.

28/39.14. And if need be, you shall capture them and their chief leaders, and cast them into hell. For they shall understand that I am not a God of peace, like the Jehovihian Gods, but a God of war.

28/39.15. For this purpose, I appoint Yima as my Holy Ambassador and Earth Warrior. And I give to him two billion warriors, so that he may make quick work of my rebellious chiefs.

28/39.16. My marshal shall select, therefore, for you, Yima, the two billion angel warriors; and you shall appoint your own generals and captains, and go at once down to the earth regions of these miscreants, and carry out my commandments. ||

28/39.17. Yima and his hosts did as commanded, but not suddenly; for an angel war ensued and it lasted forty-six years before the five rebellious Gods

were beaten from their strongholds. And even then, they were not captured and cast into hell; but they escaped, taking half a million angel warriors with them, and they emigrated to Uropa, to the city of Roma [Rome –Ed.], where they established themselves in security. Thus the deposed Vind'yu Gods became Gods of Roma.

28/39.18. Immediately after Yima succeeded in clearing Vind'yu, Kabalactes summoned him again before his Holy Council in Haractu, his heavenly seat. When he had thus come, Kabalactes spoke from the throne, saying:

28/39.19. Because my wisdom has triumphed in heaven and earth, I now take to myself a new name, BUDAH.[1163] And from this day and hour I shall be called by no other name forever. And my heavenly place, my city and my heavens shall be known from this time forward, forever, as Haractu, the Buddhist heavenly kingdom, the All Highest Heaven of Heavens!

28/39.20. You, Yima, shall return again to the earth with your two billion warring angels, and establish me as the Buddha. You shall establish my name on the earth by fire and sword, and by blood and death.

28/39.21. And you shall find a way to teach mortals, that I was Sakaya, and Sakaya was and is the Buddha, Son of the Triune, Son of the Holy Ghost.

28/39.22. || Jehovih had said: Behold the time will come to both Gods and men who deny My All Person, when they will espouse even falsehood for the sake of their own selfish ends.

28/39.23. And Kabalactes shall falsely assume, that he was Sakaya, and that Sakaya was and is Buddha.

28/39.24. Jehovih spoke to God, saying: Behold, he commands himself to be called Buddha. Now I say to you, allow this also to be, neither accuse him before heaven or earth of his falsehood.

28/39.25. Instead, from now on, you shall also call him Buddha, signifying ALL KNOWLEDGE, for it is his choice. ||

28/39.26. So it came to pass from this time onward, Kabalactes was called Buddha in heaven. And his angel hosts under Yima, who descended to the earth, inspired mortals both through the oracles and by direct contact, to call Sakaya, Buddha, and Buddha, Sakaya. And these things were so. And in not many generations, mortals forgot that they were two persons; but they accredited all things of the spirit to Buddha, and all things of the flesh to Sakaya, although the whole matter was false in fact.

28/39.27. Thus it came to pass, that the followers of Buddha professed peace (because of Sakaya's doctrines), but practiced war and conquest (because of the false Buddha's doctrines), setting out to

[1163] The meaning of the word Budah [Buddha] is KNOWLEDGE or ALL KNOWLEDGE. We see here how a God or angel becomes false in fact [by proclaiming himself to be the embodiment of All Knowledge, whereas only the Great Spirit is All Knowledge]. –Ed. [In this present edition of Oahspe, Budah is spelled as it is recognized nowadays, as Buddha. Hence in this present edition whenever you read the name Buddha it always refers to this false God as does the name of his philosophy and followers: Buddhism and Buddhist. From its original spelling of Budah, we can see how come the vowel 'u' in Buddha is pronounced as a long sounding 'u.']

establish Buddhism in Vind'yu by blood, carnage and destruction.

28/39.28. || Jehovih said to God: Even this you shall suffer them to do. For in this they will lay the foundation for the final overthrow of this false God, Buddha. For of their own accord they will put aside the Trinity, retaining Buddha and the Holy Ghost. Yes, they will ultimately teach that Buddha is itself only a principle, and that the Holy Ghost is only as nothing. They will say: War for Buddha, and you shall attain Buddha, which shall be followed by Nirvana, which they will also call nothing. || And these things came to pass.[1164]

[1164] Today Buddha is usually considered a state of mind or a condition of the spirit. A common goal of Buddhists is to attain to Buddha (Buddhahood), which means reaching Nirvana. The Buddhist Nirvana has been described as the spirit's return to the bliss of the All Nothingness, that is, to the blissfulness of the Void (as they supposed the universe to be), for they rejected the Person of the Whole, the Ever Present.

CHAPTER 40 Eskra

28/40.1. Not less were the trials of Ennochissa; for his sub-Gods also revolted, and many of them assumed the names of the Saviors he had given to Chine'ya. And he also sent an army of two billion angel warriors down to the earth to destroy and break them up, and if need be to capture them, and cast them in hell.

28/40.2. Ennochissa made Ya'deth chief captain of these hosts, giving him power to select his own captains and generals. And it came to pass that a heavenly war ensued on the earth, in Chine'ya, between the hosts of Ya'deth and the rebellious sub-Gods and their hosts, which lasted seventy years.

28/40.3. And Ya'deth gained the victory, cleaning away all the rebel angels of the sub-Gods, and putting them to flight. Four of these rebel Gods fled to Athena [Athens –Ed.], in Argos (Greece), where they established themselves securely.[1165]

[1165] And these Chinese Gods became the Grecian [Greek] Gods of a later date. –Ed.

28/40.4. Ennochissa now summoned Ya'deth and his victorious army to Eta-shong, his heavenly kingdom. And when he was before the throne, Ennochissa said to him:

28/40.5. You have seen the machinations of my brother Triune God, Kabalactes, who has falsely assumed the name, Buddha, and proclaimed himself the All Highest God, and his heaven the All Highest Heaven of Heavens. This day and hour I decree two things: An army of two billion angels for the earth, and you, Ya'deth, shall be their commander, to do my will; and another army of angel warriors for my heavenly kingdoms, of Eta-shong (over Chine'ya) and Damaya, over Guatama.

28/40.6. For my heavenly army, you, Loo Wan, shall be commander for Eta-shong; and you, Biwawotha, shall be commander for Damaya.

28/40.7. And to you of heaven, I assign the care and protection of my kingdoms with your armies. And you shall wall your places around, and fortify me on every side with angel warriors. Yet, do not menace[1166] the angels of Buddha or Looeamong.

[1166] provoke, threaten, bluster, intimidate, produce unease among

Nevertheless, if they offend, or are disrespectful of me and my kingdoms, you shall arrest them, and provide places of torment for them, and cast them in.

28/40.8. But as for you, Ya'deth, you and your hosts shall return again to the earth, to mortals, and establish me as BRAHMA, which shall be my name on earth and in heaven from this time forth forever. And you shall possess the oracles, and by all possible means establish me among mortals, in Vind'yu as well as in Chine'ya. And all who profess Brahma afterward shall be my subjects on their entrance into heaven.

28/40.9. And if it should so happen that Buddha's mortal warriors fall upon the mortal Brahmins, to destroy them, then you shall consider Buddha to be my enemy.

28/40.10. And you and your angel warriors shall obsess every Brahmin to take up arms, and war to the death every aggressing Buddha. For Buddha shall learn that I, Brahma, rule these heavens in my own way. ||

28/40.11. So it came to pass that the four billion warriors of Ennochissa (now falsely named Brahma), were selected, apportioned and marched off to their assigned places in great pomp and glory. To describe even one of these armies, with their music and implements of war, their manual and procession, would require a large book. Then there were their vessels of war; their implements of fire and water; their banners and flags; and, above all, their enthusiasm. For many of them had been warriors in earth-life, and knew no other trade, and now exulted in the prospect of mortal blood and death.

28/40.12. || Regarding the sub-Gods of Vind'yu and Chine'ya, Jehovih said: For this, alone, these things are good. For, in time to come, man of the earth will look abroad over the earth and say: How did the Vind'yu Gods come to be in Roma? How did the Chine'ya Gods come to be in Athena?

28/40.13. For, since they will not be able to answer their own questions, they will perceive that there must have been a heavenly cause that mortals did not know of.

28/40.14. For in the time of the fulfillment of My revelations, it will not be sufficient for either heaven or earth to re-establish spiritual communion; but it shall also be shown to them that there are kingdoms and principalities in heaven. And they are ruled over by both good and bad Gods. Moreover, they shall understand the truth that whoever worships Buddha shall go to Buddha to be his slaves; and whoever worships Brahma shall go to Brahma, and be his slaves.

28/40.15. I will make it plain to them that to worship a spirit, though he is a God, is simply the giving of their own souls into bondage. For they shall

in that day understand that the Great Spirit, the Ever Present, is not an idol in the figure of a man, sitting on a throne.

28/40.16. Moreover, spirits and mortals shall perceive that to deny My Person, will, sooner or later, bring the doer into a trap from which he cannot escape. Give then, to Ennochissa the name Brahma, for it is his choice. And you shall perceive that the time will come, when he will seek to throw aside this name and even his own person, in order to escape hell.

28/40.17. Thus were established the two false Gods, Buddha and Brahma. And at once there was a war in heaven, as well as on earth. And this was virtually the end of the schools and colleges in these heavens, and also the beginning of the breaking up of the factories and places of industry in the two kingdoms, Eta-shong and Haractu, in atmospherea.

28/40.18. As to the earth regions, Vind'yu and Chine'ya, this is how they stood in that day:

28/40.19. Chine'ya was so well established in the doctrines of Chine and Ka'yu, that the people shunned war and idolatry. The Saviors had gained only a little footing. And now, when the Gods sought to inspire the people to war, in order to establish themselves, Brahma and Buddha, only the most barbarous regions could be influenced.

28/40.20. Brahma, the false God, now perceiving the potency of Ka'yu's books, sent his angel warriors to inspire the Sun King [Emperor –Ed.], T'sin, to have all the books in Chine'ya destroyed, in order to reduce the empire to ignorance. Accordingly, the Sun King, T'sin, issued a decree, commanding all the books and tablets of Chine'ya to be destroyed.

28/40.21. Brahma said: I will have all, or destroy all. My angels shall not let sleep in peace, any king or governor in all this land, until he engages in the work of thus destroying my enemy, Learning.

28/40.22. And in one year, more than five million books, and one million tablets of stone and copper, were destroyed, being the destruction of the books of the ancients, over twenty thousand years worth. Besides these, many of the books of Ka'yu were destroyed, but not all of them.

28/40.23. In the meantime, the anti-war spirit of the people had cried out to the Creator: O Father, what shall we do to avert war, and to preserve the revelations of Your holy ones of old?

28/40.24. And Jehovih answered them, through God of Paradise, Jehovih's Son, saying: Build walls against the barbarians. And your walls shall stand as a testimony of what you are willing to do, rather than engage in war, even for self-preservation.

28/40.25. Because you have faith in Me, I will be with you even to the end. ||

28/40.26. And it came to pass that the Faithists of Chine'ya built stone walls, the greatest buildings in all the world. And they stand to this day.[1167]

28/40.27. Jehovih said: Behold the works of My chosen. As long as these walls stand, they shall be testimony of the struggle of My people, to maintain themselves, by means of peace instead of war. And the walls shall be monuments to the Faithists of this land, who have perished by the false Gods, Brahma and Buddha.

28/40.28. Yes, the testimony of these walls shall be even stronger, in time to come, against Brahma and Buddha, than if every stone were a sword and spear. And the followers of My Son, Ka'yu, shall loathe them with pity and hate. ||

28/40.29. In Vind'yu also, the machinations of Buddha and Brahma worked sore mischief on mortals. In this country both of these false Gods decreed the destruction of all books and tablets, except those that looked favorable to their own doctrines. And there were destroyed here more than two million books and one million tablets, of stone and copper.

28/40.30. And the schools and colleges of the people were nearly all destroyed throughout the land.

28/40.31. And in both Chine'ya and Vind'yu, in order to establish the names of these Gods among mortals, more than one hundred and forty million people, men, women and children, were slain in war.

28/40.32. By the angel warriors of these two Gods, mortals were thus inspired in the work of destruction. These Gods were not only against the Faithists, but against each other also. And mortals were their victims, for the glory and exaltation of the two heavenly kingdoms, Haractu and Eta-shong.

CHAPTER 41 Eskra

28/41.1. God said: Hear, O earth, and you, O heaven, of Looeamong, the other of the Triunes, the founders of the doctrines of the Holy Ghost and Trinity.

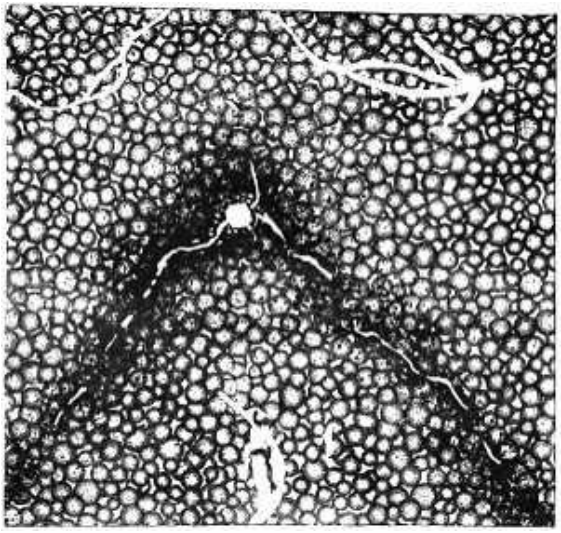
28/41.2. My word has gone forth; the kingdoms of the spirits of the dead shall reveal through me to all men; their libraries shall be like an open book to Jehovih's Sons and Daughters in heaven and earth.

28/41.3. Because Looeamong pursued Ashtaroth in conjunction with Baal, and overthrew her and her kingdom, and cast them into hell, he became like a lion, savage at the taste of blood.

28/41.4. And I cried out to him, saying: Stop, stop; enough! But he said: No, I will not cease the carnage of mortal blood till I have Baal cast into hell also.

28/41.5. And he cast about in Hapsendi, his heavenly place, calling up angel warriors, tens of

[1167] known today as the Great Wall of China; see image i080



i080 **Lo'iask**. The position of the earth that led to the building of the Chinese Wall. [Great Wall of China, circa 3rd century bce –ed.] It came to pass, in those days, that the spirit of the Father dwelt in mortals, and they were turned away from the shedding of blood. And when the earth came into Lo'iask, in etherea, His etherean angels penetrated the darkness and inspired the chosen of China to build a wall to protect themselves from destruction. And so a wall was built, the greatest on the whole earth. Jehovih said: Since these, My chosen people, have achieved the age of peace on earth, let them shut themselves in, away from the barbarians outside, and they shall endure as a secluded people till the coming of kosmon. || And it was so. [In this regard it should be noted that invaders who did enter China became Chinese in character and culture, that is, China remained China, and more or less secluded from the rest of the world till the dawn of Kosmon. –ed.]

millions, hundreds of millions. But Baal, the self-God of Heleste, called his mighty legions in heaven, and sent them down to the earth, redoubled, to inspire mortals to bloody deeds.

28/41.6. Baal said: Mine is an easy doctrine to understand. All mortals who do not worship Baal shall be put to death. The worshippers of the Trinity, the Father, Son and Holy Ghost, are my enemies. Such mortals shall die! Such angels shall go the way of hell.

28/41.7. The Faithists, the worshippers of Jehovih, are also my enemies. Such mortals shall be tortured and sawn in half.[1168] Such angels shall be bound in knots in hell, and suffocated forever! I will have them know that Baal is the All Highest God of heaven and earth. ||

28/41.8. All the land of Arabin'ya, Heleste and part of Uropa, was like one great seat of anarchy and war.

28/41.9. Looeamong said: I do not come to bring peace, but war! I come to set nation against nation, people against people, man against man. For righteousness' sake I will purify the earth with human blood.

28/41.10. I will not have a halfway peace; I will destroy my enemies, east and west and north and south. By the Holy Ghost I have sworn it!

28/41.11. And the kingdoms of Egupt, and Media, Armenia [Oceas –Ed.], Phrygia [Boa –Ed.], Argos [Greece –Ed.], Scythia [Semia –Ed.], Noamedia [Numidia –ed.], and all the regions of Arabin'ya and the west, shall know no peace till I have destroyed the worship of all Gods but the Triunes. ||

28/41.12. And it came to pass, that there was no peace in any of those lands. Nor was there system to the warfare, looking to any important result.

28/41.13. || Jehovih has said: Let this stand as a testimony to coming generations. For they shall look back to these times, and see that the wars raged without purpose on the part of any king. And that mortals were only instruments in the hands of the angels, who ruled over them. And it shall be testimony to them of what comes upon peoples who deny My Person. For they shall compare the peace and rejoicing of My people, while they had no king, but kept My commandments, with those who put Me away, and tried to make themselves strong in kings and standing armies. ||

28/41.14. Baal now established two more heavenly kingdoms, one over Jerusalem, and one above the Apennine mountains, near Roma. And in the latter kingdom, which he called Arkoli, he made an alliance with the Vind'yu Gods that escaped from their own heavenly regions and fled to the mortal city, Roma. And near Athena, he founded a sub-kingdom of five hundred million angels, and

[1168] The prophet Isaah was sawed in two. In those days the persecutions against the Faithists in Jehovih were fearfully cruel. –Ed.

made an alliance with the Gods that escaped from the Brahmin kingdoms.

28/41.15. In this emergency, Looeamong, the Triune God of the Holy Ghost, beheld, with fear and trembling, his formidable enemy, Baal. And so he decided to send to Buddha for assistance. He solicited as follows:

28/41.16. To the Triune, the Holy Buddha, Son of the Holy Ghost, greeting in love and majesty.

28/41.17. By the power of the Triunes we are sworn to each other, to establish the Holy Ghost in heaven and earth. By which confederacy we three Gods are powerful above all other Gods.

28/41.18. Now behold, Baal, the most fiendish of all Gods, wages war against our holy doctrines in all the regions of my heavenly kingdoms and on my dominions of the earth also. But my forces in heaven and earth need reinforcement. And I come to you, according to our original compact, asking you for a billion angel warriors. ||

28/41.19. By messengers Looeamong sent this to Buddha, who answered him as follows:

28/41.20. It is said that great trials are the making of angels and mortals. I need my hosts for my own purposes. Nevertheless, if you will cede Egupt to me, you shall have the army you ask for, for the space of one hundred years.

28/41.21. Insulting as this proposal was, Looeamong was obliged to accede to it, or have his kingdom destroyed by Baal.

28/41.22. Accordingly, such an alliance was entered into; and so Looeamong removed his heavenly city, Hapsendi, westward, and cast it over Noamedia. And immediately after that, Buddha established a heavenly kingdom in Egupt, and called it, Celonia, giving its management into the keeping of Thoth, the Bertian, an angel so named because he was cunning, like a fox.

28/41.23. With these additional forces, Looeamong now renewed the assault on Baal on every side, even more violently in his heavenly places than on the earth.

28/41.24. And it came to pass that Looeamong routed Baal from his heavenly kingdom, and from his sub-kingdoms also, but he did not capture him, or subdue him. And the angels of Looeamong obtained Jerusalem and Athena, as well as two hundred small cities, with their oracle-houses and temples also. And Looeamong's angel warriors took possession of them, so they could answer the oracles, magicians and priests, in their own way.

28/41.25. Baal still maintained an army of three billion angel warriors; and he established himself in the city of Roma and Hieadas, that is, Byzantium,[1169] but used most of his army as rambling marauders.

[1169] later called Constantinople, then Istanbul

28/41.26. Now, when Looeamong saw that the other two Triunes had taken new names falsely, and that they had gained power by them, he resolved to adopt for himself the names, Lord and God.

28/41.27. Thoth, his chief warrior angel, fighting against Baal, had said: Most Holy Triune, I must give mortals a name to fight for. The term, Holy Ghost, is not potent.

28/41.28. So Looeamong falsely assumed to be God, the Lord of heaven and earth.

28/41.29. He said to Thoth: Go tell mortals I am the same God who wrought wonders for the Israelites. And, behold, the Israelites will fight for me.

28/41.30. Thoth did this. And furthermore Looeamong inspired a mortal, Ezra, to gather all the records he could, to be proof of his labors for the Israelites.

28/41.31. To accomplish this, Thoth employed seven hundred thousand angels, to be with Ezra and the numerous scribes whom Ezra employed. And by their inspiration, the books of the Ezra Bible were written and compiled, according to the commandments of Looeamong. And there were thus completed seventy-two books, and they were put on file in the king's library in Jerusalem, which was how the ancients preserved important records of events, and these books were named by Ezra, The Holy Library [Holy Bible –Ed.], of which number fifty-four remain to this day.

28/41.32. But, of all these, not one book was inspired by Jehovih, or by His Son, God of heaven and earth. Nevertheless, there are many things within them that were of Jehovih and His angels, even though they were put on record by men, and interpreted by men.

28/41.33. Looeamong in these things did not sin against Jehovih, for he did not cause his own name, Looeamong, to be made worshipful.

CHAPTER 42 Eskra

Birth of Joshu

28/42.1. God, Jehovih's Son, was wise above all these trials, for he had the light of Jehovih's kingdoms with him.

28/42.2. And it will be shown, presently, how much farther ahead the plans laid out by Jehovih's Sons are, compared to those plotted by His enemies.

28/42.3. Because Pharaoh persecuted the Israelites, Moses put a curse upon Pharaoh. Then, after hundreds of years in the lower heavens, behold, Pharaoh was cast into hell, and then into chaos, and no one but Moses could deliver him, as has been previously described.

28/42.4. So, Moses descended from the higher heavens, and delivered Pharaoh, and he provided Pharaoh a new name, Illaes, and sent him back to the earth to labor with the Israelites, in order to fulfill his shortness in righteous works. Illaes, therefore, became a willing volunteer, and many angels with him.

28/42.5. And these angels inspired seven hundred Israelites to separate themselves from all other people, and to go and live by direction of the angels of Jehovih. Moreover, the angels inspired these people to call themselves Es'eans,[1170] as commanded by Moses in heaven.

28/42.6. These Es'eans were, therefore, a separate people, pledged to Jehovih to have no king or earth-ruler, except their rab'bahs. And they dwelt in communities and families of tens, twenties and hundreds, holding all things in common. But in marriage, they were monogamic;[1171] nor would they have more than one suit of clothes each; and they lived on fruit and herbs (vegetables) only; nor did they eat fish or flesh of anything that had ever breathed the breath of life. And they bathed every morning at sunrise, and worshipped before the altar of Jehovih, doing, in all things, in the manner of the ancient Faithists. By virtue of the angel hosts who were with them, they did these things. And they held communion with the angels of heaven, every night before going to sleep.

28/42.7. Illaes had said: Because I persecuted the Faithists, and raised up my hands against them and against Jehovih, I was instrumental, in part, for their fall. Now I will labor with them, to re-establish them in purity and love. And so he labored.

28/42.8. And Illaes and his angel hosts made the camps of the Es'eans their dwelling places, watching over these few Israelites, day and night, for hundreds of years. Yes, without leaving them, these faithful angels guarded them from all the warring hosts of angels belonging to the armies of Baal and Ashtaroth, and to the Triune God, Looeamong, and his hosts.

28/42.9. And though the Es'eans lived in great purity of body and soul, yet they were evilly slandered by the world's people all around them.

28/42.10. But Jehovih prospered the seed of the Es'eans, in holiness and love, for many generations.

28/42.11. Then came Gafonaya, chief of the loo'is, according to the command of God, to raise up an heir to the Voice of Jehovih. And in four more generations, an heir was born, and named, Joshu, and he was the child of Joseph and his wife, Mara, devout worshippers of Jehovih, who stood aloof from all other people, except the Es'eans.

28/42.12. And because of the extreme youth of Mara, the child was of doubtful sex; regarding which,

[1170] that is, followers of the spirit (in contradistinction to those who follow the dictates of the flesh); today we know them as Essenes

[1171] monogamic literally means one seed: one husband, one wife; even as had been given in the Zarathustrian Law (see 22/2.13)

the rab'bahs said the child was an iesu, signifying neutral.

28/42.13. The time of the birth of the child was three days after the descent of a heavenly ship from the throne of God. And many of the Es'eans looked up and saw the star, and they felt the cold wind of the higher heavens fall upon the place and around the tent, where the child would be born. And they said to one another: Jehovih remembers us.

28/42.14. Gafonaya, the chief angel of the loo'is, knew beforehand what the birth would be, and he sent out around the Es'ean encampments extra guardian angels; and these notified the descending hosts of heaven of what was near at hand.

28/42.15. So the messengers from heaven stayed until after the child was born, acquainting Illaes of the time ahead when Moses and Elias, with their hosts, would come to complete the deliverance of the spirits of the Eguptians, whom Moses had colonized in atmospherea.

28/42.16. Illaes said: Thank Jehovih I shall once more look upon Moses' face.

28/42.17. When the birth was completed, the angels of heaven re-entered their star-ship and hastened back to Paradise, God's heavenly seat.

CHAPTER 43 Eskra

28/43.1. When Joshu was grown up, and ready for his labor, God provided a host of one hundred million angels to make a line of light from his Holy Council down to the earth; and they made it so.

28/43.2. And God provided a guardian host of two billion angels to protect the line of communication; for it was a time of war in heaven and earth.

28/43.3. Then came Moses from his realms, accompanied by Elias and a sufficient host. And he came to Paradise, to God on the throne, where due preparation had been made for them. For, the heavenly kingdoms of God were stirred from center to circumference, when it was heralded abroad that Moses and Elias were coming.

28/43.4. And Paradise was like a new heavenly city, being acceded by an influx of more than a billion visitors for the occasion.

28/43.5. And heralds, receivers, marshals and musicians extended every way.

28/43.6. A whole book could be written on the glory of the occasion, when that etherean ship descended from the higher heavens. Suffice it to say that Moses was received according to the custom of Gods. And God said to Moses and Elias: Come, and honor my throne; and I will proclaim a file before the throne, to be followed by two days' recreation.

28/43.7. Then Moses and Elias went up, and sat on the throne of God. And God proclaimed the file; in which hundreds of millions, thousands of millions, filed past the throne of God, in order to look upon Moses' face. And Moses stood up before them. Moses said: I remember standing on the earth while the hosts that came out of Egupt passed before me! Great Jehovih, what symbols of things You give. And ever with a new thrill of joy to the soul. O You Almighty!

28/43.8. That was all he said; but so great was the love and glory in his face as he stood on the throne of God, that every soul that passed said: Moses, blessed Son of Jehovih!

28/43.9. Then God granted two days' recreation, during which time the ethereans mingled with the atmosphereans in great delight. And after that, Moses, with his hosts, went to Elaban, his colony of Eguptians, who were now raised high in the grades. And Moses had them removed to Aroqu, where they were duly prepared and adorned as Brides and Bridegrooms of Jehovih. And, after suitable preparation, Moses provided for their ascent to the Nirvanian fields of Metapotamas, in etherea, sending them in the charge of his own hosts.

28/43.10. After that, Moses and his remaining hosts descended to the earth, to Kanna'yan, to the tribes of Es'eans, who had been raised up by Illaes (Pharaoh). And great was the meeting between Illaes and Moses. The former broke down with emotion. He said: All praise to You, O Jehovih! You have remembered me at last.

28/43.11. Moses came to him, and said: I have come for you, O Nu-ghan! I have a place prepared for you and your hosts in my etherean kingdoms! You have done well!

28/43.12. Then Moses and his hosts drew their otevan down to the angel camp, which was near the camp of the mortals, the Es'eans, and they made the light fall upon the boat; and many of the Es'eans looked up and saw the otevan, calling it a chariot.

28/43.13. And Moses and Elias went and stood before Joshu, and he saw them.

28/43.14. Moses said to him: My son! My son! The light of Eloih is upon you. Israel, through you, shall regain the All One, which was lost.

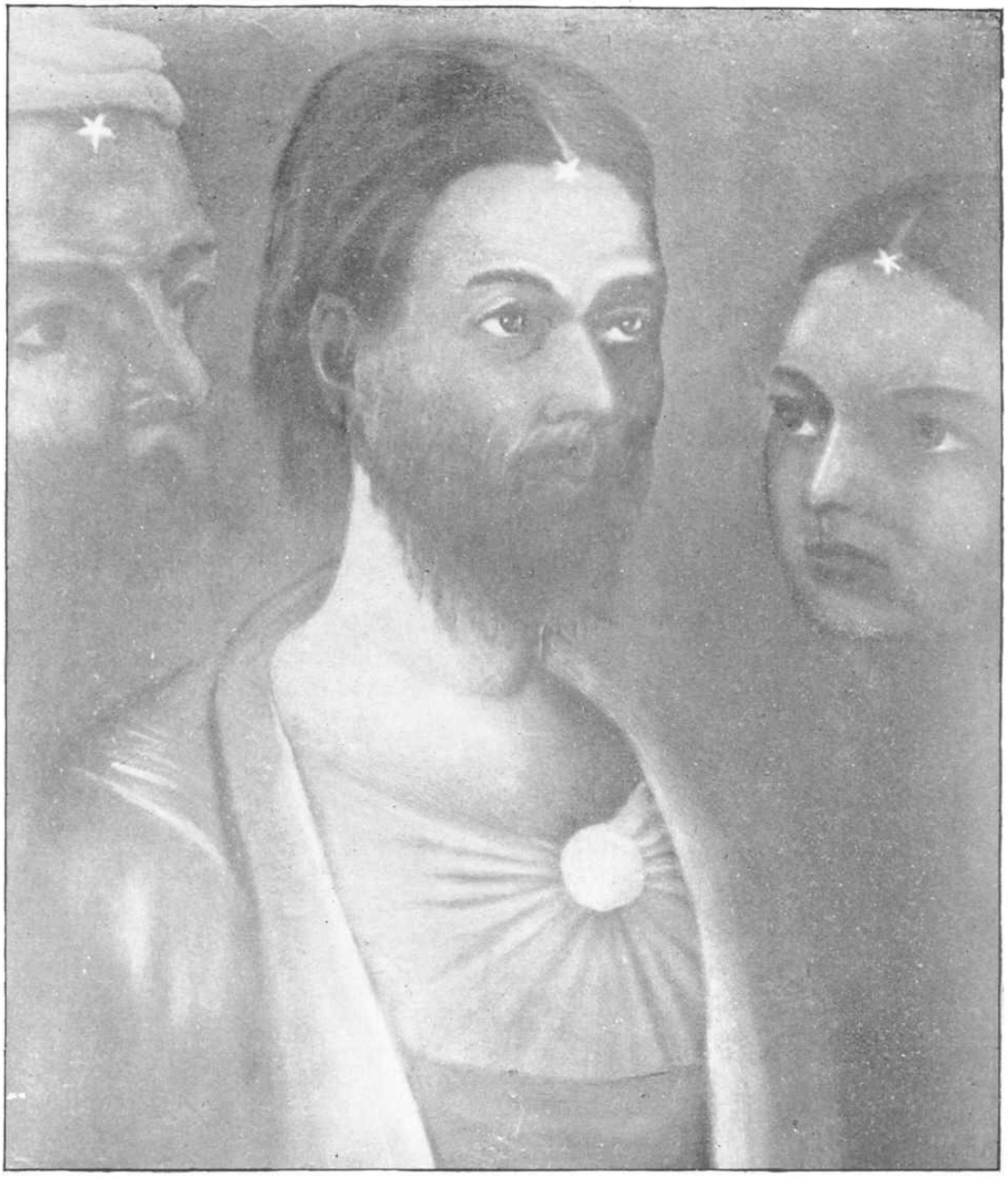
28/43.15. Then Moses and his hosts, together with Illaes and his hosts, went into the otevan, and immediately took course for Paradise, God's heavenly seat, where they arrived in due season. And, after three days, they again entered the fire-ship, and took course for Moses' etherean realms.

CHAPTER 44 Eskra

Doctrines of Joshu and his death

28/44.1. God said: These were my doctrines, as I taught through Joshu:[1172]

[1172] see image i119



i119 **Joshu**, was of Israelitish birth, and also an i-e-su, born near Jerusalem [around two thousand years B.K. –ed.]. His predecessors were of the tribe called Es'seans (Essenes), or non-resistants. He labored to restore the true Mosaical teachings. Ultimately he was stoned to death in Jerusalem. He also taught the doctrine of one Great Spirit only. In the Christian New Testament it has been supposed that the so-called Sermon on the Mount is a plagiarism on Joshu's teachings, adapted by the Ecumenical Council under the direction of the emperor Constantine. –Ed.

28/44.2. You shall keep the ten commandments of Moses.

28/44.3. You shall not engage in war, nor abet war.

28/44.4. You shall eat no flesh of any animal, fish, bird, fowl, or creeping thing that Jehovih created alive.

28/44.5. You shall dwell in families [communities –Ed.], in the manner of the ancient Israelites, who held all things in common.

28/44.6. You shall have no king or queen, nor bow down in worship to any, except your Creator.

28/44.7. You shall not call on the name of angels to worship them, nor to counsel with them on the affairs of earth.

28/44.8. You shall love your neighbor as yourself, and do to your fellow man as you would have him do to you.

28/44.9. You shall return good for evil, and pity to those who sin.

28/44.10. It has been said: An eye for an eye, a tooth for a tooth; but I say, return good for evil.

28/44.11. And if a man hits you on one cheek, turn the other to him also.

28/44.12. The man shall have only one wife, and the woman only one husband.

28/44.13. As the children honor the father, so will the family be blessed with peace and plenty.

28/44.14. Remember, that all things are of Jehovih, and you are His servants, to help one another.

28/44.15. And as much as you do these services to one another, so do you serve Jehovih.

28/44.16. Behold[1173] only the virtues and wisdom in your neighbor; his faults you shall not discover.

28/44.17. His matters are with his Creator.

28/44.18. Do not call on the name of any God or Lord in worship; but worship Jehovih only.

28/44.19. And when you pray, let it be in this manner:

28/44.20. Jehovih, Who rules in heaven and earth, hallowed[1174] be Your name, and reverent among men. Sufficient for me is my daily bread; and as much as I forgive those who trespass against me, so forgive me, and make me steadfast to shun temptation, for all honor and glory are Yours, worlds without end. Amen!

28/44.21. To visit the sick and distressed, the helpless and blind, and to relieve them; to provide for the widow and orphan, and keep yourself unspotted before men; these are the way of redemption.

28/44.22. You shall take no part in the governments of men, but observe the will of Jehovih, being obedient to all governments for His sake.

28/44.23. All men are the children of One Father, Who is Jehovih; and whoever chooses Him, and keeps His commandments, is His chosen.

[1173] perceive, look at, consider, regard, discern, see

[1174] hallowed = holy, adored, sacrosanct, sacred, inviolable, profound, devotional, unstained, blessed.

reverent = worshipful, revered, righteously regarded, held in reverence.

trespass = do wrong, offend, transgress, sin

28/44.24. To preserve the seed of His chosen, you shall only wed with the chosen.

28/44.25. Do not contend with any man for opinion's sake, nor for any earthly thing.

28/44.26. And let your speech be for other's joy; or do not open your mouth, if your words will give pain.

28/44.27. Therefore, be considerate with your speech; teaching others by gentleness and love, to be respectful toward all men.

28/44.28. Preserve the sacred days of the rab'bahs; and the rites and ceremonies of emethachavah. ||

28/44.29. For three years, Joshu traveled among the Israelites, preaching, and restoring the ancient doctrines.

28/44.30. And there were gathered in groups, of tens, twenties and fifties, more than two thousand Israelites, of the ancient Order of Moses, who became steadfast followers of the teachings of Joshu.

28/44.31. But, because of persecution by the apostate Jews, they kept themselves aloof from the world, having signs and passwords, by which they knew one another.

28/44.32. First the God, Baal, and after him, Thoth, inspired the kings and rulers, against these Faithists.

28/44.33. And they proved them[1175] by commanding them to eat flesh, even swine's flesh, which, if they refused, was sufficient testimony under the laws, to convict them of being enemies against the Gods.

[1175] discovered them, or if merely suspected, this was the manner of proof

28/44.34. So they were scourged, and put to death, whenever found.

28/44.35. Now it came to pass that Joshu went into Jerusalem to preach, and in not many days after that, he was accused of preaching Jehovih.

28/44.36. And he was arrested, and while being carried to prison, he said:

28/44.37. You are hypocrites and blasphemers! You practice none of the commandments, but all the evils of satan.

28/44.38. Behold, the temple shall be split in two, and you shall become vagabonds on the earth.

28/44.39. At that, the multitude cast stones upon him, and killed him!

28/44.40. And Jehovih sent a chariot of fire, and bore his soul to Paradise.

CHAPTER 45 Eskra

28/45.1. The Lord said: Now, behold, Looeamong no longer stood upon the practice of righteousness, but upon might.

28/45.2. Nor did he consider any more the resurrection of mortals or angels.

28/45.3. The craft and wisdom of Baal baffled Looeamong, in both his heavenly battles and his battles for mortals.

28/45.4. Behold, the whole of the countries of Egupt, Par'si'e, Heleste and Uropa were in war; and the heavens of these countries were also in war, with hundreds of hells within them.

28/45.5. Looeamong fought no longer for the Trinity nor for the Holy Ghost, but to save his heavenly kingdom, lest he be captured, and cast into hell.

28/45.6. And Baal was even more desperately situated against Looeamong.

28/45.7. In the meantime, the other two Triunes began to war against each other in their heavenly kingdoms, contending for boundaries and subjects.

28/45.8. Thoth sent the following message to Looeamong: Greeting to you, O Most High Triune, in the name of the Holy Ghost.

28/45.9. Where I am embarrassed, I pray, give me leniency. My suit is not without due deliberation and prayers to the Holy Ghost. Long I have fought your battles, and I have gained great power and authority in many kingdoms, in heaven and earth.

28/45.10. But, behold, I labor against Gods who have the advantage of me. The Chine'ya rebel Gods and the Vind'yu rebel Gods, that fled from the Triune kingdoms in the east, have taken upon themselves names popular with mortals. Witness these names: Nestor, alias Puith; Neptune, alias Poseidon; Oileus, alias Pendre; Priam, alias Hogath; Phoebus, alias Onewakax, alias Apollo; Pales, alias Shugansitha; Pelides, alias Peleus; Saturn, alias Kronos; Thaleia, alias Musae; Thestor, alias Suko, alias Bayrith, alias Calchas; Thetis, alias Arama, alias Mi, alias Mara, alias Achill'ya, alias Argos; Venus, alias Seinalt, alias Vishnu, alias Mira, alias Thor, alias Theo; Vulcan, alias Anawahah, alias Ir, alias Agni, alias Hefaste'yan; Calianessa, alias Vritta; Hecla, alias Jah, alias Tyronia, alias Nileus; Nemertis, alias Itra, alias Prometh'ya, alias Ari, alias Mithra; Opsendes, alias Miletus, alias Brahma, alias Ishaka, alias Davetat, alias Sakaya, alias Morototha; Pherna, alias Holasa, alias Iao, alias Crite, alias Thammus; Speio, alias Pelides, alias Hecla, alias Vulcan; Thor, alias Padua, alias Hermes, alias Belus, alias Hiroth, alias Yossammis; Thoa, alias Thor, alias Neptune, alias Orion, alias Aph, alias Thulis; Quiurnus, alias Vishnu, alias Ahambre, alias K'isna, alias Atys, alias Etus. ||

28/45.11. Thoth continued: And yet these are not all. For these Gods have no fear of the Holy Ghost, and they choose any name that will be flattering to mortals. And the magicians, priests, and others who have power to hear the voices of spirits, are led to believe that they hear the very Gods whose names are given.

28/45.12. This, then, is my misfortune, O most Holy God of the Triune: I am commanded to give only one name, even the Holy Ghost, or the Father, to mortals. But whether my angel hosts speak to the oracles or to persons capable of hearing spirits, and say to them: Fight for the Holy Ghost, or fight for the Creative element—mortals do not heed us. Or, they irreverently mock us, saying: What do we care for a God that is only a ghost, a shadow, a creative element? Give us Gods that talk, and on their own behalf. We want no angels from the Holy Ghost. Bring your Gods, and let the oracles tell us what they say. ||

28/45.13. Looeamong then sent messengers and a suitable escort to Jerusalem on the earth, to where Thoth was stationed at the time with an angel host of warriors, commanding his presence before his Holy Council in Hapsendi, Looeamong's heavenly city and kingdom.

28/45.14. Now, after Thoth went there, and they held a Council of many days, a disturbance arose in the Council in consequence of the heat of the debates.

28/45.15. For the Gods of the Council, for the most part, said: What better are we than the Jehovihians? What greater power do we have than the Jehovihians? Who can answer the philosophy of Thoth? It is a truth that mortals have never been satisfied with AN ANGEL FROM THE GODS. They want the God himself.

28/45.16. Was this not forever the weakness of the Jehovihians? Such angels could give no name that mortals knew, unless they falsely assumed a name [which of course they would not do –ed.]. Hence their weakness, compared to angels who unscrupulously assumed to be Gods.

28/45.17. We all knew these things before our Holy Confederacy was formed. Yes, one of the chief reasons for forming a confederacy in heaven was that we could more effectually overcome the power of evil spirits over mortals.

28/45.18. In that day, we said: The three persons, the Son, the Father and the Holy Ghost, would enable us to appear in person and with authority to mortals.

28/45.19. Behold, it has now come to pass that mortals desire a more definite God, one known to them. We cannot truthfully take the name of any God Thoth has named, nor of any other God worshipped by mortals.

28/45.20. Looeamong then ordered his Holy Council from the palace, so that he could have an opportunity to reason with himself, as to what he should do.

CHAPTER 46 Eskra

Satan enters the Holy Council of Hapsendi, and speaks to Looeamong, the Triune

28/46.1. Satan said: Hear me, O most upright of Gods. Mine is a tale of pity and of horrors for your people.

28/46.2. Behold, your one-time brother Triunes have had greater advantages than you from the start.

28/46.3. They had more populous kingdoms and subjects of higher grades.

28/46.4. Nevertheless, in the ways they have prospered, you shall be wise.

28/46.5. They also found it necessary to have a name that mortals could call to.

28/46.6. And they took upon themselves the names, Brahma and Buddha, both of which signify knowledge; no more nor less.

28/46.7. This has satisfied mortals.

28/46.8. Now you shall choose the name, Kriste, which is the Ahamic word for knowledge also.

28/46.9. In this, then, you shall have truth on your side in heaven before your Holy Council, and on earth you shall have a personal embodiment.[1176]

CHAPTER 47 Eskra

Looeamong falsely announces himself the Kriste (Christ)

28/47.1. The Lord said: Behold, it came to pass as had been foretold by God, Jehovih's Son: The Triunes will all become false Gods, because they have denied the Almighty.

28/47.2. God said: There is only One, who is All Knowledge. Whatever angel or God announces himself to be All Knowledge, is false in presence of Jehovih.

28/47.3. Nevertheless, Looeamong had it proclaimed in heaven and earth that he was The Kriste, which is the Ahamic expression for All Knowledge.

28/47.4. The Lord said: Now, therefore, Looeamong was from this time forward, a false God in heaven and on earth.

28/47.5. And Looeamong commanded Thoth, his angel warrior in command of his earthly dominions, to raise up tribes of warriors among mortals.

28/47.6. And, by the inspiration of Thoth, these warriors were induced to call themselves Kriste'yans (Christians).

28/47.7. God said: So that man may know this is true, behold, the followers of Jehovih are not warriors, nor have they ever been.

28/47.8. Jehovih said: This mark I put upon man from the time of Cain to the present day, that

[1176] This personal embodiment would be the fabricated composite Iesu alias Iesus alias Jesu alias Jesus, as presently described.

whoever raises his hand against his brother, raises his hand against Me also. And this mark shall distinguish My servants to the end of the world. Behold, I, alone, am All Knowledge.

28/47.9. Now it came to pass that from this time forward, great success attended the wars of Looeamong, for the glory of his heavenly kingdoms.

28/47.10. And for the space of three hundred years, Looeamong gradually gained on Baal and his allies, both on earth and in heaven.

28/47.11. And Looeamong captured and cast out of his dominions more than seven hundred false Gods and false Lords.

28/47.12. And he broke up six hundred and eighty oracle-houses and temples, used for consulting the spirits, who called themselves Gods, whose only service was to advise on war, conquest and destruction.

28/47.13. So that even in Looeamong's falsity to himself, he rendered a great service to Jehovih, against Whom he was doing battle.

28/47.14. For three hundred years more, Looeamong, with more than six billion angel warriors, pursued war in heaven and on earth; and he had captured nearly all the earthly strongholds of other false Gods. Baal, however, still maintained himself in Roma, and as God of the Roman empire, but under many names.

28/47.15. God, Son of Jehovih, said: Now, behold, even Looeamong, the false God, bewailed the wars, and he also bewailed his own doctrines.

28/47.16. Looeamong cried out in his despair, saying: To whom shall I pray, O you Holy Ghost? You shadow, you nothing, you void?

28/47.17. Shall I say: O you all nothing? You inconceivable? You unknowable? You all hidden?

28/47.18. Or shall I say: O you nature? You God of nature? You senseless? You scattered?

28/47.19. You that does not hear? You that does not know? You that does not see?

28/47.20. You essence? You fountain that is dumb? You accident? You shapeless?

28/47.21. You imperson?[1177] You shortness in all? That charms us to come here, to find you? Or to go there to find you?

28/47.22. And find in truth, that we do not find you? But only come to understand that you are the waste and desolate of all that is?

28/47.23. And, as for the Father, which we three built up, is he not dead? A divided kingdom, with three astrayed[1178] sons? And every one for himself?

28/47.24. O Brahma, you had a peaceful division. And you Buddha, a place of great profit.

28/47.25. But I, your equal, with an unprofitable division of these western heavens. Mine are warriors in heaven and on earth. Yours, peace and profit. How

[1177] non-person, impersonal force

[1178] amiss, awry, errant, off course

can I embellish Hapsendi, my heavenly seat? And make it a place of grandeur, like yours?

28/47.26. Behold, my billions of angels are needed for warriors. How do I have time to embellish my throne, and my heavenly city? No wonder, you two point the finger of mockery at me, for the poverty of my heavenly kingdom.

28/47.27. Have I not been fighting battles with satan all these hundreds and hundreds of years? Did I not find heaven, even from the start, a place of war?

28/47.28. Shall these things continue forever? Whom shall I inquire of? Have I not declared I am one with the Father, and one with the Holy Ghost?

28/47.29. Why, then, should I not look to myself? And is this not the sum of all? Everyone for himself? Was myself not a self from the start? And to continue a self for itself forever?

28/47.30. From this time forward, I shall not go down to send peace on earth; I shall not go to send peace, but a sword.

28/47.31. I go to set man at variance against his brother and father, and woman against her sister and mother, and a daughter-in-law against her mother-in-law.

28/47.32. I will make the foes of a man, those of his own household.

28/47.33. He who loves father or mother more than me, is not worthy of me; and he who loves son or daughter more than me, is not worthy of me.

28/47.34. And he who will not take up his sword and proclaim me, is not worthy of me.

28/47.35. My signs shall be a sword, a skull and crossbones, and a bull.

28/47.36. My edicts shall be bulls; by these my enemies shall be destroyed.

28/47.37. Every knee shall bow down before me, and every tongue confess me, Lord of all.

28/47.38. Behold, I will give them a book and a guide, by which they shall know me; in blood I will seal them to the end of the world.[1179]

[1179] This book would be the New Testament to the Christians, which he cleverly then had attached to the Ezra Bible in order to easier gain converts in his region.

CHAPTER 48 Eskra

28/48.1. The Lord said: While Looeamong, the false God, was yet bewailing, behold, Thoth, his chief warrior God, came upon him, saying:

28/48.2. Alas, O master, your followers have no king or queen on earth to protect them.

28/48.3. Your mortal Kriste'yan warriors, who drew the sword to establish you, have been slaughtered in Cardalia, Cyprus, Aitina, Thessalonica, Dalmatia, Lacaonia, Napla, Selucia, Macedon, Galati and Scythia.

28/48.4. In Thebes, six thousand Kriste'yan warriors were massacred by the armies of the emperor Maximus, inspired by Baal.

28/48.5. In Eocla, the Gods Jupiter and Ira inspired the king Hoethus to slaughter three thousand seven hundred Kriste'yan soldiers.

28/48.6. In Utica, the God Jupiter, with seven thousand angels caused three hundred of your soldiers to be burnt in a lime kiln. And they were soldiers battling for you.

28/48.7. In Damascus, two thousand seven hundred of your warriors were cut to pieces with the sword. And the only charge against them was their fighting for you. Yes, their sacred bull was taken from them and roasted alive. And their bloody cross, which you gave them as a sign of the battle-cry, was broken and burnt.

28/48.8. In Crete, one thousand eight hundred of your warriors, who had served you well in slaughtering pagans, were walled around with fire, and roasted alive.

28/48.9. On the plains of Agatha, three hundred and eighty of your soldiers were returning with their booty, having done you great service in destroying heathen temples, when they were set upon by the Gath'yans and destroyed, and for no other cause than that they served you.[1180]

28/48.10. Looeamong cried out: Enough! Enough, O Thoth! I, too, will have a mortal emperor.

28/48.11. Descend again to the earth, to Hatuas (Constantine), and inspire him to raise a mortal army of forty thousand men, and move upon Roma.

28/48.12. Behold, I will prove myself before Hatuas, and he shall covenant to me. Through him I will drive Baal out of Roma. And, as I make myself Kriste of heaven, so will I make Hatuas (Constantine) emperor of the whole earth. ||

28/48.13. Thoth then descended to the earth, to Hatuas, who was a su'is, and could both see angels and hear them talk; and Thoth induced Hatuas to raise an army of forty thousand soldiers, and set out for conquest.

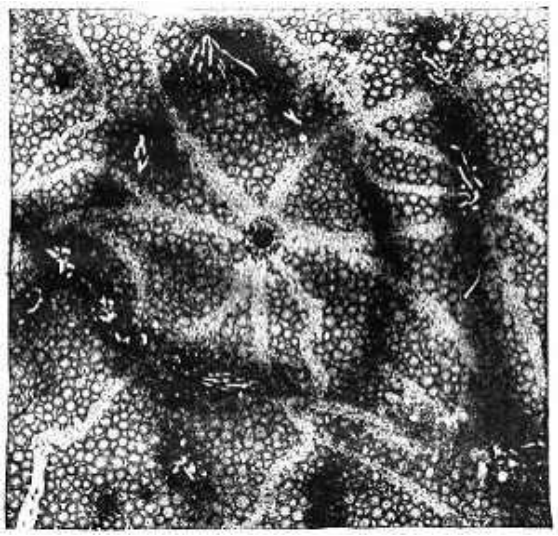
28/48.14. And when they had come to the plains of Agatha, even where the Kriste'yans had been massacred many years before, behold, Looeamong and his angel hosts appeared in the heavens, above Hatuas' army, so that all the soldiers there saw the heavenly visitors.

28/48.15. And Looeamong showed Hatuas (and the soldiers), in the air of heaven, a true cross, on which was written in letters of blood: IL'KRISTE.

28/48.16. Nevertheless, there was no man present who could read the inscription; and many were the conjectures on its meaning. In the evening, Looeamong descended to Hatuas, and said to him: This is the interpretation of the sign and cross I showed you:

28/48.17. IN THIS YOU SHALL CONQUER! And when you arise in the morning, you shall cause a

[1180] I have examined several books in regard to the Christian warriors of those early days, and I find the above account true as regards the slaughter. –Ed. [Also, see i081.]



i081 **Ji'niquin Swamp, in Etherea.** Showing the firmament, beginning 1900 B.K., and continuing until 1300 B.K. (c. 50 bce to c. 550 ce); occasionally freed from nebulous eclipses. The nebulous region was sufficiently large to embrace the solar phalanx (Great Serpent). During the above period the earth was frequently in the state of eclipse [like a continuous solar eclipse, except it was nebula and not the moon eclipsing the sun. –ed.] for weeks and months at a time; one period enduring fourteen months. During these six hundred years, the people of India, China, Europe and Africa fell from the light of Jehovih, becoming cruel and exterminating, establishing torments and inquisitions, for the sake of their idols, saviors, saints and prophets. Jehovih said: Let the period of six hundred years be a sign and limit of darkness that follows the light of dan. || And this is one of the numbers for the prophets of this day.

cross to be made, of most excellent workmanship; and you shall have it inscribed: THE KRISTE, OUR LORD, SON OF THE HOLY GHOST.

28/48.18. And this cross you shall cause to be carried at the head of your army. And your edicts you shall call, bulls, and they shall be written with lamb's blood, in remembrance of the sacrifice of the Jews in Egupt, through which sacrifice the Father in heaven delivered them. For I am Lord of heaven and earth.

28/48.19. Accordingly, a cross was made, and highly decorated, and inscribed as commanded, and Hatuas and his soldiers went forth with renewed courage. And so great was their zeal that everything fell before them.

28/48.20. And now that Looeamong's angels had an anchorage on earth, they were in all respects the equals of the angels of the pagan Gods. So that, while Hatuas was victorious on earth, Gabriel, otherwise Thoth, was victorious in heaven.

28/48.21. And it came to pass in not many years, that Looeamong, through Gabriel, captured Baal and all the false Gods in all the regions far and near. And along with the captured Gods, Gabriel took seven million six hundred thousand warring angels, and carried them altogether to Makavishtu, in hada, and cast them into hell, where there were already more than ten million who were in chaos and madness.

28/48.22. And Gabriel had the place walled around with fire and noxious gases, so that none could escape.

28/48.23. Such was the end of the earthly dominion of Baal, who had ruled over mortals for evil, for more than three thousand years. And, in fact, it was the final termination of the earthly Gods who ruled over mortals through oracles and pagan practices.

28/48.24. The earth was now clear of evil Gods, whose chief labor had been for thousands of years to capture the spirits of the recent dead, and make slaves of them for the glory of the hadan kingdoms.

28/48.25. Thus Looeamong had done a good service; for the earth and lower heavens now had nothing to suffer from any Gods, except the Triunes.

28/48.26. Looeamong inspired Hatuas, the mortal emperor, to call together a council of wise men from all the kingdoms of Arabin'ya, Heleste, Par'si'e and Uropa, in order to select from all the religious doctrines in the world, that which was the wisest and best, so that it could be established, by kings, emperors and governors, by the sword and spear, so there would never again be more than one religion.

28/48.27. And, in course of time, there assembled a council of seventeen hundred and eighty-six learned men from all the regions named, and they placed themselves under the rules and presence of Hatuas.

And he selected from them one hundred and forty-four speakers.

28/48.28. As for the others, they were divided into groups of twelves, besides a goodly number being appointed scribes and translators. But many, having the appearance of Jews, were rejected altogether.

28/48.29. Now, the council had brought with them, in all, two thousand two hundred and thirty-one books and legendary tales of Gods and Saviors and great men, together with a record of the doctrines taught by them.

28/48.30. Hatuas, being under the inspiration of Looeamong, through Gabriel, alias Thoth, thus spoke:

28/48.31. Search these books, and whatever is good in them, retain; but, whatever is evil, cast away. What is good in one book, unite with that which is good in another book. And whatever is thus brought together shall be called, THE BOOK OF BOOKS.[1181] And it shall be the doctrine of my people, which I will recommend to all nations, so that there shall be no more war for religion's sake.

28/48.32. Thoth (Gabriel) and his angel hosts formed a circle around the mortal council, a thousand angels deep on every side, and extending upward densely for a long way, and then, by a line of light, extending to Looeamong's throne, in Hapsendi, his heavenly kingdom.

28/48.33. By day and by night, Thoth and his hosts watched over the mortal council, overshadowing their every thought and word.

28/48.34. For four years and seven months the council thus deliberated, and selected from the two thousand two hundred and thirty-one books and legendary tales.

28/48.35. And, at the end of that time, there had been selected and combined much that was good and great, and worded so as to be well remembered by mortals.

28/48.36. As yet, no God had been selected by the council, and so they balloted, in order to determine that matter. And the first ballot gave prominence to the following Gods: Jove, Jupiter, Salenus, Baal, Thor, Gade, Apollo, Juno, Aries, Taurus, Minerva, Rhets, Mithra, Theo, Fragapatti, Atys, Durga, Indra, Neptune, Vulcan, Kriste, Agni, Croesus, Pelides, Huit, Hermes, Thulis, Thammus, Eguptus, Iao, Aph, Saturn, Gitchens, Minos, Maximo, Hecla, and Phernes.

28/48.37. Besides these, there were twenty-two other Gods and Goddesses that received a small number of votes each.

28/48.38. In seven days after that, another ballot was taken, and the number of Gods was reduced to twenty-seven.

[1181] This is the Christian Bible, being composed of (1) parts of the Ezra Bible, which was called the Old Testament; and (2) the composite books of the new doctrine (Kriste'yan doctrine) called the New Testament. The purpose of this latter was to set forth the policies of Kriste, and to establish his presence among mortals via Iesu. The groundwork for this latter goal was accomplished through bringing together diverse stories of many different Iesu's and concocting them into a single story with only one representative, i.e., one symbolic Iesu (Iesus, Jesu, Jesus).

28/48.39. In seven days more, another ballot was taken, and the number of Gods was reduced to twenty-one.

28/48.40. Thus the number was reduced each ballot, but slower and slower. Six days in the week were allotted to discuss the merits and demerits of the Gods, and on the seventh day they balloted. But many weeks elapsed toward the last, when the number was not reduced.

28/48.41. For one year and five months the balloting lasted, and at that time the ballot rested nearly equally on five Gods, namely: Jove, Kriste, Mars, Crite and Siva. And here the ballot did not change for the next seven times, which was seven weeks.

28/48.42. Hatuas spoke before the council, saying: Ours is a labor for all the nations of the earth, and for all time. I know the angels of heaven are with us in this matter. We have found five Gods, good and acceptable before the world. What do you say, council, that the angels give us a sign? For we all know the angels' signs of these Gods.

28/48.43. The council said: Well said, you wisest of men! Such a God shall be ours, now and forever.

28/48.44. And immediately, there and then, Looeamong and his angels gave a sign in fire, of a cross smeared with blood, and it rested on a bull's horns, like a cloud of fire on a cloud of fire!

28/48.45. And at this, Kriste was declared GOD AND LORD OF ALL THE NATIONS OF THE EARTH.

28/48.46. And the council agreed to this, unanimously, and, moreover, to reject all the other Gods.

28/48.47. The next question was, what mortal representative should be chosen?

28/48.48. The first ballot brought out the following men: Zarathustra, Thothma, Abraham, Brahma, Atys, Thammus, Joshu, Sakaya, Habron, Bali, Crite, Chrisna, Thulis, Wittoba and Speio. Besides these, there were included in the ballot, forty-six other men, who received a small number of ballots each.

28/48.49. || God, Son of Jehovih, said: Behold, the Council of Nice (Nicaea) balloted for twelve months, as to what man heard the Voice? Do you say Jehovih sends His matters to a council of men? ||

28/48.50. Hatuas said: The Gods will not let us choose any man. Now, therefore, hear me: All the lawgivers chosen by the Gods have been iesu. Now, since we cannot make preference as to a man, let us say: THE MAN, IESU.[1182]

28/48.51. So the name, Iesu, was adopted, and the sacred books were written accordingly.[1183]

28/48.52. God, Son of Jehovih, said: The council of Nice did not sin, for the doctrines set forth, as Iesu's, were for Jehovih.

[1182] Latin ultimately shifted the initial I to a J, not just Iesu to Jesu or Iesus to Jesus; but in other words as well, e.g., Iupiter to Jupiter, Ianus to Janus, Iuno to Juno (June), etc. The word Iesu was used in the Vulgate, which was Saint Jerome's Latin translation of the Christian Bible from Hebrew into Latin, late in the 300's c.e.

[1183] Note regarding this fabricated story of the representative iesu that, indeed, for the whole of the time period from his supposed birth to his supposed crucifixion, there is no statement in the available Roman records mentioning a Jesus, as identified by the Christian story.

28/48.53 But, where their words made worshipful the names of Kriste and the Holy Ghost, behold, that matter was with Looeamong.

28/48.54. God said: My testimonies were previously with Abraham, Brahma and Moses, and I did not speak of Kriste nor of the Holy Ghost, I spoke of God and of the I AM.

28/48.55. They have said: || Whoever speaks a word against the son of man, it shall be forgiven him; but, whoever speaks against the Holy Ghost, it shall not be forgiven him. ||

28/48.56. Therefore, let Looeamong bear his own testimony to the kingdom from which it sprang. The Holy Ghost was his labor.

28/48.57 Jehovih said: Had I weakened since the time of Moses, that I need to incarnate Myself, in order to make man understand Me?

28/48.58. God said: Sufficient for the time is the work of Jehovih; because the Triunes overthrew the oracles and hundreds of false Gods and hundreds of sacred books full of error and evil, behold they fulfilled their time.

28/48.59. Sufficient for another time, even the present (kosmon), is another work of Jehovih, which is to establish His Presence with the living generation.

28/48.60. Jehovih said: Behold, I created; and I am sufficient for all men.

28/48.61. In the ancient days, man worshipped all the spirits of the dead, and I cut him short, giving him many Gods; and, again, I cut him short, and gave him three Gods, and then, three Gods in one.

28/48.62. This day, I cut him short of all, except his Creator. Behold the signs of My times, My preachers are legions.

CHAPTER 49 Eskra

Origin of Mohammedanism (Islam)

28/49.1. The Lord said: After Looeamong had cast out all other false Gods in his earth dominions, he set to work enriching his heavenly home, employing no less than seven billion angel slaves for that purpose.

28/49.2. Now, the place and extent of his heavenly capital was from Hasetus to Roma, and then northward to the Aquarian Mountains.

28/49.3. His palace was modeled after Ennochissa's, at Eta-shong, and of equal magnificence.

28/49.4. His greatest warriors were now exalted as Lords, generals, marshals, and so on. And he provided rites and ceremonies, and tournaments, and all types of heavenly diversions.

28/49.5. But he made the rules of entrance to his palace so rigid, that only his highest officers and visiting Gods could gain access to him.

28/49.6. Now, for more than a thousand years, the angel warrior, Gabriel, alias Thoth, had been Looeamong's most faithful sub-God.

28/49.7. And Looeamong had promised Gabriel that, when he overthrew Baal, and cast him in hell, he would give Gabriel a great heavenly kingdom, with an earthly base.

28/49.8. Accordingly, Gabriel applied for Jerusalem (his station), and for the heavens belonging to it, and for one billion slaves.

28/49.9. But Looeamong postponed the matter from time to time, for more than six hundred years.

28/49.10. Thoth, alias Gabriel, then sent this message to Looeamong:

28/49.11. By virtue of my own worth before the Gods of heaven, I greet you in peace and love. First, in remembrance of your many promises to me, in which you have kept no part of them faithfully.

28/49.12. Second, that you are not Kriste, which is All Knowledge, but a usurper and pretender.

28/49.13. Third, that I made you what you are; and, by my own hand, helped you to cast out Baal and Ashtaroth and all the Roman'yan and Argos'yan Gods. For which service it is known in these three great heavens, that you promised me for more than seven hundred years, to give me a kingdom of a billion subjects.

28/49.14. Fourth, since you are safely raised up above all Gods within these regions, you have affected[1184] to not know me. Yes, and in your great heavenly recreations, tournaments and receptions, you have not commanded my presence, or in any way shown more remembrance of me than as if I were an es'yan.

28/49.15. Fifth, you have long promised me that, if you should succeed in establishing a sub-kingdom on the earth, or in hada, near the earth, you would hand the same over to me, to rank you equal in all things. But you have greedily kept both kingdoms to yourself, making either place your residence, according to the times and seasons most propitious to your own glory and ease.

28/49.16. And lastly, that you sacrifice the liberty of your subjects, making them your laborers to embellish your kingdom; and making them little better than slaves, in forever parading in the ceremonies given in your applause.

28/49.17. These things I have often desired to speak to you about; but you ever affected to be overrun with other matters, so as to put me off from my opportunity. As a result of which I have prayed to the Holy Ghost, for hundreds of years, to have my suit just and honorable and holy.

[1184] pretended, assumed, took attitude, put on airs, feigned

28/49.18. But I shall search no further. Hundreds of millions of your highest grades, who went down to the earth with me to fight your battles, and who know the justness of my cause, will, at a word from me, withdraw from your kingdom, and join me in an enterprise of my own.

28/49.19. I shall wait patiently for your reply. ||

28/49.20. But Gabriel received no reply to his message. And so, in course of time, he called together ten thousand angel warriors, and they assembled in a place called Kalla-Hored, the place of seven steps, in hada. Gabriel spoke before them, saying:

28/49.21. Here I will establish my kingdom of heaven, and forever. I will show this false Kriste, what I can do. Mark you, the great power of a God is to establish a good foothold on the earth. The natural increase will soon populate a heavenly kingdom.

28/49.22. I will raise up a prophet and seer of my own on the earth, and establish a new doctrine among mortals. Behold, I have a sword that will cut to pieces Looeamong's kingdom on earth. For, listen! In the old Eguptian libraries are books, tablets and manuscripts that will show the perversity of the Constantine bible.

28/49.23. Now, when I have established my prophet, I will cause mortal legions of Arabin'yans to possess these libraries, especially Alexandria's. And I will raise up mortal scholars, who shall establish the truth of my prophet's doctrines, and the falsity of this false Kriste's doctrines; and I will thus overturn his earthly kingdom, and possess all these mortal regions myself, to be mine forever!

28/49.24. In that manner, the angel, Gabriel, boasted. And he made the ten thousand his Holy Council, and from among them he appointed marshals, captains, generals, heralds and officers in general. And they built a throne in heaven for Gabriel, and called it the THRONE OF KALLA-HORED; and he went and sat on it, and then crowned himself, GABRIEL, GOD OF HEAVEN AND EARTH.

28/49.25. And then he crowned ten Lords, namely: Ateiniv, Le Chung, Tudol, Raim, Hakaya, Wochorf, Yademis, Stu'born, Wolf, and Gussak. And after that, Gabriel commenced the initiation of members to his kingdom. And there thus acceded to his heavenly place more than five hundred thousand angels every day, and this continued until Kalla contained more than eight hundred million angel subjects.

28/49.26. Of these, certain selections were made, according to grade, who were appointed as officers over the rest; and immediately they were put to work, building heavenly mansions, constructing streets and roads, and all things required in an exalted heaven, and in the meantime Gabriel's palace and throne were extended and beautified beyond description.

28/49.27. Gabriel knew the power of rites and ceremonies, and he provided his heavenly kingdom accordingly, so that his people were kept in a constant strain of excitement, because of his wonderful inventions. So that millions and millions of them truly believed he was the veritable Creator of heaven and earth, thus in the form of an angel.

28/49.28. Gabriel perceived this, and for these he provided places of trust and nearness to him, so that his miraculous power would be better strengthened with the unbelieving.

28/49.29. Now, the time came when Gabriel's kingdom was sufficiently established, and he began to provide for his great scheme to establish himself with mortals, so that their spirits after death could be brought to his kingdom. || For such is the order of Jehovih's creation, that whoever man worships while he is on earth, to that God his spirit will float after death; and, without resistance, become a dutiful slave, not knowing there are other Gods and other heavens. ||

28/49.30. And Gabriel made Ateiniv Chief Lord of Lords to go down to the earth, and find a mortal capable of the required inspiration. And he gave to Ateiniv to be his co-laborers, Yademis, Stu'born and Wolf, and with them, at their call, three hundred million warrior angels.

28/49.31. And with this host, Ateiniv departed for the earth, for Arabin'ya; and as he went forth he dropped groups of angels from his hosts, at certain distances, which formed the line of light from Gabriel down to the earth.

CHAPTER 50 Eskra

28/50.1. The Lord said: Gabriel raised upon the earth one Mohammed, and inspired him through his angel hosts. And the angels inspired Mohammed to go once every month in the year into the cave of Hara; on which occasions, Gabriel came in person, and talked with Mohammed, who had su'is in great perfection.

28/50.2. Twelve years in peace Gabriel inspired mortals through Mohammed. But, at the end of thirteen years, Mohammed attained to sufficient strength to draw the sword for Gabriel's doctrines. And Gabriel, through inspiration, caused the Mohammedans to commemorate this as the beginning of his kingdom on earth. And they, therefore, consecrated the said period of time.

28/50.3. And, on this first meeting of the faithful in Gabriel, Mohammed, being under inspiration, spoke before the multitude, saying:

28/50.4. There is only one Allah,[1185] and he is God. Heaven is his. The earth is the Lord's, through the angel, Gabriel. This is the sum and substance of

[1185] Allah meant the All Holy or the All Just(ice) (Wheel of Justice). Since there is only one ALL HOLY or ALL JUST(ICE), namely the Great Spirit Jehovih, so did Thoth, alias Gabriel, thus became a false God. For if Allah was God and heaven was Allah's, and because Gabriel was God and heaven was his (28/49.24), therefore Gabriel was Allah, and thus false.

all things. This was the doctrine of Abraham and of Moses, our forefathers.

28/50.5. But evil men have invented other Gods, which have no existence. They are idols, which exist only in superstition and ignorance.

28/50.6. Do not revere me, or call me wise. I am not wise; I have little learning. Knowledge comes to me from the Unseen. My eyes are open, my ears are open. I see and hear spiritual things. The angels of heaven tell me things of wisdom.

28/50.7. I only repeat them. Therefore, I am neither wise, nor great. I strive to be honest and upright before God, but I am weaker than a child in these respects. Therefore, do not worship me, nor bow down before me. I am nothing.

28/50.8. As I am an instrument in the hands of God, through his angel, Gabriel, so also were Abraham and Moses and many of the prophets. They could work miracles. I cannot. Therefore, I am the least of God's prophets.

28/50.9. I am sent into the world so that you may become exalted before God. Shall I reveal what Gabriel has told me? Or do you believe God is dead, or gone far away? Do you believe that he cannot raise up a prophet in this day? Is God weak? Or has he forgotten the world he created?

28/50.10. Why has this thing come at this time? No man can answer that. Gabriel says: There is a false God in heaven, and he has falsely called himself, Kriste. Gabriel says that he himself, Gabriel, provided the way for the gathering of the lost sheep of Israel, through an iesu.

28/50.11. Brothers, I will tell you why I am chosen of God: It is to circumvent the Kriste'yans' idolatry from coming into Arabin'ya and the countries north and south and east.

28/50.12. These countries were given by God to our forefathers, Abraham, Isaac and Jacob, and then down to Moses, and then down to us.

28/50.13. There is only one God, and Gabriel is his angel of the entire world.

28/50.14. And God raises up a prophet from time to time, to bless his chosen people.

28/50.15. He put this matter upon me; I know only to serve God.

28/50.16. The Kriste'yans are merciless warriors. This false Kriste and his worshippers are working for the Romans, and not for salvation. Wherever they go, they destroy the libraries, and all manner of learning.

28/50.17. Will you submit, like slaves, to have them despoil you? Is there no Arabin'yan blood in your veins?

28/50.18. When asked to state the Mohammedan doctrines, he said: To tell no lies; to not commit fornication; to preserve the ceremonies; to give freely to the poor; to observe the sacred days; to not

aggress; but to war for the innocent and oppressed; to maintain the liberty of the people; to not steal, and to deceive no man. ||

28/50.19. Mohammed, being under inspiration of the God, Gabriel, and his angels, collected together thousands and tens of thousands of warriors, and went forth to conquer. And the angel hosts of Gabriel went forth with Mohammed's army, and inspired them to such degree that they were without fear or hesitation. And Gabriel's hosts of angels went into the armies that fought against Mohammed, and inspired them with fear, cowardice and panic.

28/50.20. And it came to pass that wherever Mohammed went, there was sure victory, the like of which had not been for many centuries.

28/50.21. Now Looeamong, the false Kriste, had previously destroyed, for the most part, the Alexandrian library, having inspired a mortal priest, Coatulius, to do the work.[1186]

28/50.22. And Looeamong, now perceiving the triumph of Mohammed, inspired three hundred monks and priests to go throughout Heleste and Arabin'ya, and destroy the ancient state records and libraries, which they did, accomplishing the destruction.

28/50.23. Mohammed was shown this by Gabriel, and he used it as a battle-cry for his soldiers.

28/50.24. Looeamong now declared war in heaven against the false God-Gabriel; and in not many years, they both carried their war down to earth, contending for certain localities on the earth.

28/50.25. As for the other two false Gods, Kabalactes, alias Buddha, and Ennochissa, alias Brahma, they had been at war against each other for over six hundred years.

28/50.26. And now these four false Gods had possession of the whole earth; at least, wherever there were mortal kingdoms and empires.

28/50.27. Now, in reference to the Faithists: In Chine'ya and Vind'yu, they were no longer identified with the kingdoms or governments, but lived about in scattered families. In Arabin'ya, Heleste and Uropa, they were scattered in all directions. From the time of Joshu's death, in Jerusalem, they began to migrate, mostly toward the west.

28/50.28. And these called themselves, Israelites and Jews.

28/50.29. Nevertheless, many of the Israelites and Jews, so-called, were apostates in fact; eating flesh, and marrying with other peoples.

28/50.30. Now after the fall of the great empire, Egupt,[1187] her people migrated westward, hundreds of thousands of them, and they settled in western Uropa, where these people married with the aborigines. Their offspring were called Druids, Picts, Gales (Gaelic, Celtic), Wales (Welsh), Galls (Gauls), and Yohans

[1186] Immediately after Constantine founded the Christian religion, Christian emissaries were sent to all the eastern countries, to contrive the destruction of ancient records. In the year 390, a large portion of the Alexandrian library was destroyed at the instigation of a Christian priest, Coatulius; but it was rebuilt and stocked. In 640, it was again destroyed, and totally, at the instigation of three Christian monks, to keep it from falling into the hands of the Arabs, Mohammedans. The Caliph was urged to have the destruction stopped, but he said: "If the writings of the Greeks agree with the Books of God, they are useless and not worth preserving; if they disagree, they are pernicious, and ought to be destroyed." In this, we see how spirits rule over mortals. –Ed.

[1187] that is, in the years after Moses departed Egypt with the Israelites

(Johns), all of which are Eguptian names, preserved to this day.[1188]

28/50.31. Now, when the Faithists were moved by the inspiration of God to have no more kings, and to flee away from the Kriste'yan warriors, they came among the people above mentioned. The apostate Faithists married with them, and their offspring were the forefathers of those now called, French, German, Russian and English.

28/50.32. || God, Son of Jehovih, had said: Allow the apostates to marry so, for from their descendents I will find a way to raise up disbelievers in the false Kriste; and they shall ultimately become believers in Jehovih only.

28/50.33. For, because I have allowed them to become scattered, so will I appropriate them as seed to quicken all the races of men to comprehend the All One. ||

CHAPTER 51 Eskra

28/51.1. The wars between the four false Gods, Looeamong, Thoth, Ennochissa and Kabalactes, lasted for another five hundred years. And then they came to terms, and ratified a division of the earth and her heavens into four great parts, with fixed boundaries.

28/51.2. And they stipulated that the spirits of all mortals, at time of death, should go to that heaven which reigned over the portion of the earth where they had lived. (Unless carried away by God, Son of Jehovih, to Paradise.)

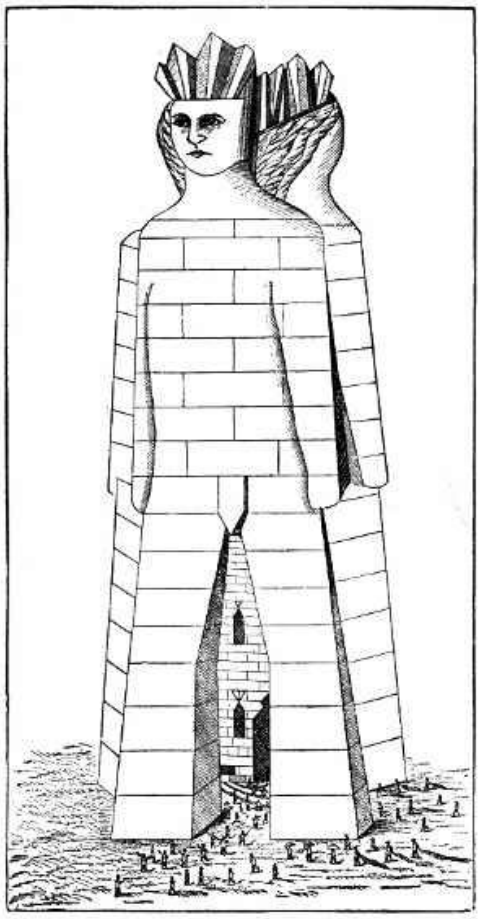
28/51.3. So comparative peace reigned in the heavens of the earth. And after this, there was nothing in common between them. Their respective heavens and their earth possessions were under each one in his own way.

28/51.4. And they now fell to work in earnest to adorn and glorify their heavenly kingdoms, cities, palaces, and thrones. And each of them exalted their great war captains who had fought so long for them, and they all had councils of millions and millions; and marshals and heralds, and masters of ceremonies, and musicians, hundreds of millions.

28/51.5. And they all had billions of subjects; but as for themselves, they kept aloof from their people. The private palaces of these Gods, and their private heavenly seats of splendor were exclusive to themselves and their favorite Lords and high officers.

28/51.6. And all other angels, who desired to see these Gods, were obliged to pass through rigid examinations, and solemnly bind themselves in oaths and castigations[1189] before they were permitted to pass the outer columns of fire. After this, they were permitted to walk on their knees to the second columns of fire.

[1188] see image i044



i044 **Tower of Gall.**

[1189] Presumably here castigation entailed demeaning one's self through, at a minimum, protestations of how unworthy they were before their God, and how they hoped to be punished if they ever swerved one fraction from strict obedience and adoration of their God.

28/51.7. Here they were obliged to repeat a thousand prayers and a thousand anthems before they could pass within. And now, when within the arena, they were obliged to crawl on their bellies; and, for every length crawled, they had to repeat seven new prayers. And it was a thousand lengths from the inner pillars of fire to the arches of the palace, especially of Kabalactes' and Looeamong's. Of these arches, there were three million three hundred and thirty-three thousand three hundred and thirty-three in number. And there were four marshals for each arch, and these four had two relief watches for each twenty-four hours.

28/51.8. To pass the arches, another examination had to be undergone; and after this, the person must again crawl on the belly till merging into the under arch, where stairs began, of which there were seven steps. On each of these steps he must lay one day, repeating prayers and praises to his God. On the upper step, however, he was not required to pray, but could look in silence at the throne, on which, at times, his God came and sat, his Holy Council sitting to the west, facing to the east, to the throne.

28/51.9. From the place of the person on the upper step, to the throne, was five hundred lengths,[1190] nearer than which none were permitted to come, except by the God's special decree.

[1190] about half a mile or one kilometer

28/51.10. And if the God was not on his throne, and his Holy Council sitting, then the person must wait, not moving from his place, perhaps for a day or more.

28/51.11. But after he had observed his God, he was not permitted to remain longer than to say seven prayers. After this he must return, and depart in the same way he came.

28/51.12. Now as to the throne and its brilliancy and grandeur, no mortal words can convey a description of it to mortal understanding—for it was so vast, and also adorned with elements not found on the earth. And billions of its gems had been captured from the dispossessed false Gods of centuries before, and even from heavens from other star worlds.

28/51.13. And equally astonishing and overwhelming were the seats, places and robes of the Holy Council, which also baffles mortal words to convey an idea of. Only to look on, to be overcome with emotion, to remember what great effects can be accomplished by concentrated labor, to feel the insignificance of isolation, and one's wonder was swallowed up in silent awe before the scene.

28/51.14. Such was the magnificence of each of the four heavenly places of the four hadan Gods, and differing only a little from one another.

28/51.15. In order to obtain the privilege of thus going to look upon the throne and its God, one had to first serve a hundred years in the labors of that

heaven, and to have one's record good during all that time.

28/51.16. If, in his mortal life, a man had served his God, by preaching and praying, or by fighting battles for him, and had thus attained a good record, one hundred years' servitude in heaven entitled him to visit his God on the throne, at the distance named above.

28/51.17. But if the mortal had been an enemy to the God during his earth-life, he could not attain to approach the throne in less than three hundred years' servitude. Which service consisted of laboring in building mansions, or paving roads in heaven, or bringing produce up from the earth, or bringing up other atmospherean elements for the gratification and glory of the God and his tens of millions of high officers.

28/51.18. So great, grand and far-reaching were these four kingdoms that hundreds of millions of angels dwelt in them never even hearing of any other heaven than the one they were in.

28/51.19. Now for the most part, the Brahmins of the earth, on entering the es world, went to the Brahmin heavens (Eta-shong), ruled over by the false Brahma, alias Ennochissa.

28/51.20. And the Buddhists of the earth, on entering the es world, went to the Buddhist heavens, ruled over by the false Buddha, alias Kabalactes.

28/51.21. The Kriste'yans of earth, on entering the es world, went to the heavens of Looeamong, the false Kriste.

28/51.22. The Mohammedans went to Gabriel's heavens.

28/51.23. || God, Jehovih's Son, said: Behold the stubbornness of the angels of the heavens! To whom they bound themselves on earth, they were bound in heaven. Nor would they admit they were bound, though they were slaves. Their priests, monks, bishops, archbishops and popes, marched in the processions of heaven, praying, singing, and even carrying burdens, hundreds of years, for the privilege of ultimately approaching the throne of Ennochissa, or Kabalactes, or Looeamong, or Thoth, honestly believing they were to look upon the very Creator.

28/51.24. God said: Their minds were in bondage to so great an extent, that even after they had attained to view their God (at such a distance and in such artificial splendor), they could not receive truth.

28/51.25. And when an angel of Jehovih came to them, and said: Behold, this is only one heaven, of which there are millions, they would not believe. And when he said to them: Behold, this heaven, with all its magnificence, is only one of the lowest of heavens, they would not believe. And when he said to them: Behold, this God, with all his glory, is only one God, of which there are many, they would not

believe. And when he said to them: Behold, there are higher Gods than this, they would not believe. And when he said to them: Behold, the All Highest God is not this, but One not in the shape of man, they would not believe.

28/51.26. These subjects would say: I do not want your Jehovih! Behold, I can see my God; he is the creative element personified! This is the all highest heaven; here is the place and person of the Lord!

28/51.27. God said: Man did not sin in this; neither did the angels of the heavens sin.

28/51.28. The fault was with these false Gods.

28/51.29. Because they had taught men that the Creator was in the image of a man, and sitting on a throne, behold, their subjects would not believe otherwise.

28/51.30. And it came to pass on earth, when a man died, his neighbors said: Behold, he has gone to see the Lord, who sits at the right hand of God.

CHAPTER 52 Eskra

God judges the four false Gods

28/52.1. The Lord said: Hear, O you of earth, and you of its heavens; hear of the labor of God, Son of Jehovih. ||

28/52.2. For what was given to me by Jehovih, to be in my keeping for the resurrection of men and angels, had gone away from me.

28/52.3. My kingdoms in heaven were scattered and broken up.

28/52.4. I, the God of the heavens of the earth, sent my appeal to the four false Gods, saying:

28/52.5. In the name of Jehovih, greeting to you. Behold what you have done, and also what has come to pass!

28/52.6. Where you have copied after my ways, you have gained dominion; but of what profit to mortals or angels?

28/52.7. Because you knew that Jehovih's God appointed ashars to mortals, you have also appointed ashars to them, though not for their resurrection, but to raise up mortals with faith in yourselves.

28/52.8. In this way, you have built on the earth for the glory of your own kingdoms; for your ashars teach mortals not of eternal resurrection, but of attaining to your heavens only.

28/52.9. When and where I send angels to inspire mortals to obtain education and knowledge, you send contravening angels, and they incite mortals to destroy their own libraries and places of learning.

28/52.10. You persuade mortals that the only good and necessary knowledge is contained in your sacred books; for you desire to prevent mortals from knowing there are other heavens than your own, and other Gods than yourselves.

28/52.11. When I have gathered together wandering spirits and chaotic spirits, and provided ways for their resurrection, you have sent angel emissaries to thwart my labors.

28/52.12. You have provided wicked heavenly pastimes, and disgusting tournaments, within your heavenly places, in order to win subjects for your dominions.

28/52.13. You provide excursions from your heavenly places down to mortals, for your angels to witness battles between mortal warriors, so that these angels may satiate their own evil curiosity.

28/52.14. By doing this you degrade your own angel subjects, by causing them to rejoice in the havoc of mortal flesh and flowing blood.

28/52.15. You thus call away from my heavenly schools and colleges, angels who had begun resurrection, flattering yourselves that you are thus augmenting your heavenly kingdoms by additional subjects.

28/52.16. On mortal battlefields, where there are hosts of chaotic angels, the spirits of the slain, I send my angels with heavenly ships to gather them up and restore them. But your emissaries come and destroy my ships for wickedness' sake, calling it glorious sport.

28/52.17. Of these great evils you have been notified time and time again, but you do not put forth your hands to remedy the wickedness.

28/52.18. You sell indulgences to your angels to engage in wicked practices; and you allow your ashars to inspire mortal priests to sell indulgences to their followers in the same way.

28/52.19. Thus you compound sin.

28/52.20. More, you profess to confess the sins of your angels in your heavens, exacting servitude from them as the purchase price for your excusing them.

28/52.21. And your ashars inspire mortal priests to do the same things for their mortal followers, for stipulated prices in money.

28/52.22. Thus your ashars prepare mortals to become slaves in your heavenly kingdoms, that they build for your own personal glory.

28/52.23. For you take advantage of the infant mind, to bend it away from Jehovih, and away from eternal progress, so that you may inherit it as your dutiful subject.

CHAPTER 53 Eskra

God continues to judge the four false Gods

28/53.1. In the name of the Almighty, greeting to you.

28/53.2. A thousand years ago, the grades of your heavenly subjects were from thirty to fifty; now, they are fallen to fifteen.

28/53.3. As you have caused the grades of the angels in your heavens to decline, in like manner you have caused the grades of mortals within your dominions to decline.

28/53.4. Instead of well-tilled fields and good orchards, you have given them war, widows, orphans, paupers, debauchees, thieves and murderers.

28/53.5. Instead of giving them good harvests, you have given them famines and pestilences.

28/53.6. For your ashars inspire the priests, and they in turn entice their followers away from the fields, to come and dwell in the cities, where they can be conveniently absolved from neglect in not confessing you.

28/53.7. Thus you have set aside good works, instruction and the desire for knowledge, both within your heavenly kingdoms and on the earth; and instead, you have given them rites and ceremonies, leading angels and mortals as if they were cattle for your markets.

28/53.8. Instead of teaching angels and mortals to think for themselves, you have prohibited them from thinking, except as your leaders think for them.

28/53.9. Thus you have thwarted, with all your might, the cultivations of the talents Jehovih created with all.

28/53.10. Do not say, that I, Jehovih's Son, desire subjects or worshippers; behold, I prohibit both angels and mortals from worshipping me, or announcing me or my kingdoms, as the all highest.

28/53.11. I teach them that ONE ONLY is the All Highest, even Jehovih.

28/53.12. I teach them that I am merely Jehovih's servant, working for the resurrection of mortals and angels.

28/53.13. I teach both angels and mortals that they shall not worship anyone born of woman.

28/53.14. And behold, my footprints cannot be mistaken: I raised up Zarathustra, and the man Brahma, and Abraham, Moses, Po, Chine and Capilya.

28/53.15. Yet not one of these, with all the wonders they accomplished, was worshipped by their followers.

28/53.16. Yet, who was greater than Moses? Who stretched forth his hand, and said Come! Come!

28/53.17. And four million people, in bondage, marched out of Egupt!

28/53.18. Yet none worshipped Moses.

28/53.19. Behold the seventy colonies founded by Zarathustra, and yet they did not worship him.

28/53.20. Behold Chine, who named the empire, who turned three hundred million warriors into a people of peace.

28/53.21. Behold Capilya, who overturned the laws of thirteen kingdoms in Vind'yu, and gave peace and plenty to a hundred million people.

28/53.22. Yet, neither Chine nor Capilya were worshipped.

28/53.23. But you harp on the idle tales of obscure magicians, and teach mortals to worship them.

28/53.24. Nevertheless, you have caused to be preached, in your heavens, that I am a God like yourselves, working for my own glory.

28/53.25. Now, behold, I prepare my angel hosts in wisdom and virtue, so that they may go away from me, and inherit the etherean heavens above.

28/53.26. For this was my labor for which Jehovih, through His exalted Gods, made me God of the earth and her heavens.

28/53.27. And I have sent away thus, as Brides and Bridegrooms to Jehovih, billions of angels, whom I had raised to grade ninety-nine.

28/53.28. Yet, in all the time of your dominions you have not raised one angel to the emancipated grades.

28/53.29. Those who are wise within your dominions, tire of your pomp and splendor, and, in course of time, come to my heavens, and renounce all Lords and Gods, and betroth themselves to Jehovih only

28/53.30. And I give them places in my schools, colleges, hospitals and factories, and thus educate them, so that they may, indeed, in time, become fit companions to Gods and Goddesses.

28/53.31. Thus your kingdoms are continually depleted of your highest grades. So that your heavenly kingdoms and your earthly dominions have chiefly the ignorant and depraved as your idolaters.

CHAPTER 54 Eskra

God chastises the four false Gods separately

28/54.1. In Jehovih's name, greeting to you, Looeamong.

28/54.2. You had a warrior angel, Thoth, alias Gabriel, who labored for you more than a thousand years, in order to make you under your false names worshipful on earth.

28/54.3. And you promised Thoth that when he overcame Dagon, Ashtaroth, Baal and other false Gods, you would give to him a heavenly sub-kingdom, with a billion subjects.

28/54.4. And Thoth accomplished your desire, but you did not give him anything.

28/54.5. But you further exacted of him the destroying of idol worship among mortals, and the destroying of the oracle-temples for consulting spirits, re-promising him, that when he had fulfilled

these things, you would give him the promised heavenly kingdom.

28/54.6. And Thoth accomplished these things also; but you refused again to fulfill your promise.

28/54.7. Consequently Thoth rebelled against you, and set up his present heavenly dominions, inspiring his followers under the name of Mohammed.

28/54.8. And now, behold, since that day you have tried to destroy him in heaven and on earth.

28/54.9. But Thoth was anchored in earthly possessions, in Jerusalem, Te-theas and Egupt.

28/54.10. And you inspired mortals in western Uropa to make crusades against Thoth, in order to possess Jerusalem and Te-theas, by which millions of mortals were slain, and vast regions of country laid desolate.

28/54.11. Behold, you had pretended you were the all highest God, and yet you were unable to take a small earthly kingdom.

28/54.12. You also inflicted dire punishment and torturing of the flesh on Jehovih's worshippers, and on infidels against your doctrines. With red-hot pincers pulled the flesh from the bones; or in boiling oil slowly dipped them; or from precipices hurled them; or in boxes lined with pricking spikes of iron bound them, thus to blot all knowledge, learning and opposition. Millions and millions you have thus cast in death in your earthly regions.

28/54.13. In Es'pan (Spain) and Itius (Italy), you have thus put to death more than seven million mortals.[1191]

28/54.14. Nevertheless, these angels will come home to you in after-time, with vengeance in their souls.

28/54.15. Behold, your false promises to Thoth are already visited upon your kingdoms.

28/54.16. But, as for Thoth, who became your willing tool to do destruction for your glory, what merit has he?

28/54.17. How shall I judge you, O Thoth?

28/54.18. Because you have a heavenly kingdom, and also are master on earth, of Jerusalem, Te-theas, Egupt and Punjaub, you flatter yourself you are a great God.

28/54.19. But your heavenly kingdom has become a place for lusters and foul-smelling spirits in the lowest of grades.

28/54.20. And your heaven is surely and steadily declining in grade.

28/54.21. Now as to you, Kabalactes, though you have destroyed a thousand mortal libraries, and put to death sixty million people, in order to establish yourself as Buddha, still you have steadily declined in grade, and your kingdoms with you.

[1191] In Spain and Italy alone, there were thus put to death, and by the wars to establish Christianity, upward of seven millions of people. The inquisition in many parts of Europe was so severe that it staggers belief. Yet it is a historical fact. During the same period of time, great and equally severe iniquities were going on in India and China, for Brahma and Buddha. –Ed.

28/54.22. You have fashioned many sacred cities, and framed many tales as to who you were in mortal life.

28/54.23. You have falsely called yourself, Buddha; and doubly false you have taken the name, Sakaya Muni.

28/54.24. You have tortured to death millions of mortals who rejected you.

28/54.25. And when my heavenly ships rescued their distracted and chaotic spirits, you wantonly connived with your drujas to despoil my ships, and cast these helpless spirits into darkness.

28/54.26. You have done these things for pastimes and variety for your falling heavens.

28/54.27. And even so has it been with you, Ennochissa.

28/54.28. Never had a Lord a fairer opportunity in all the earth's heavens to do a good and great work, than what fell into your hands.

28/54.29. But behold how you have harvested your heavens!

28/54.30. A thousand years ago, your grades were from forty to sixty-five; and this day, they average only ten.

28/54.31. It needs no prophet to foretell that your declension will lead to destruction in the end.

28/54.32. Now, lastly, O you false Gods, you deceivers and hypocrites, you have divided the earth and its heavens between yourselves, and re-confederated together for a balance of power.

28/54.33. You have also persuaded mortal kingdoms to divide the earth into sections and regions, and to clamor for a balance of power between different kingdoms.

28/54.34. You have thus caused mortals to provide standing armies to protect themselves, kingdom against kingdom, after the manner you protect your own kingdoms in the heavens.

28/54.35. Kriste'yans against Kriste'yans; Brahmins against Brahmins; Buddhists against Buddhists; Mohammedans against Mohammedans; yet all of these four you have also arrayed against one another. In very likeness of your heavens, you have built on the earth.

28/54.36. You have inspired mortals to keep, as standing armies, forty million soldiers.

28/54.37. You have inspired mortals to build military schools and colleges, where the young may be trained in the art of war and destruction.

28/54.38. You have inspired mortals to build monuments to their generals and captains, because of their courage to destroy.

28/54.39. You have inspired the wickedest of mortals to believe that, if they would read your sacred books, and call on your names, you would

surely save them, and, after death, take them to the highest of heavens.

28/54.40. And yet, when they die, your hosts are not there to receive them.

28/54.41. And when they call out for you, your emissaries kick them, and beat them.

28/54.42. And they return with vengeance, to afflict mortals.

CHAPTER 55 Eskra

God continues his chastisement against the four false Gods

28/55.1. God said: In the name of Jehovih, how can I find an excuse for your behavior?

28/55.2. When my angels taught man how to make a capstan, a screw, a telescope and a compass, behold, your emissaries inspired my chosen to be tortured, or put to death.

28/55.3. When my angels inspired man to comprehend and announce the glory of the stars and planets, you put my chosen to death; through your vindictive angels against Jehovih these things were accomplished.

28/55.4. When my angels taught man by inspiration that the earth was round instead of flat, you sent spirits of darkness to inspire the death of my philosophers.

28/55.5. Because, in truth, my inspiration did not agree with the sacred books which you compounded for your own glory.

28/55.6. Yes, you palmed off your compilations from other false Gods as being Jehovih's; and you played upon the honest innocence of man's understanding, contrary to the will of the Almighty.

28/55.7. You have held your sacred books up, and said: Here is the ultimate; beyond this no man shall go! ||

28/55.8. And you knew, all the while, that any fixed revelation could not be true, because all the universe is in constant progress.

28/55.9. You have held up your own sacred books, and said: Here are rules and a sure guide to reach the all highest heavens! ||

28/55.10. Knowing all the while that your heavens were the lowest of the bound heavens of the earth.

28/55.11. Now, behold, the same rules apply to you as to the least of Jehovih's children; which are, that whoever sets up a mark, with himself as the highest, and he, the interpreter of it, is already on the downward grade.

28/55.12. And whoever seeks to glorify himself by his kingdoms, or by the magnificence of his

possessions, takes a burden upon his shoulders, that will, sooner or later, fall upon him, and crush him.

28/55.13. And whoever fortifies himself by armies, whether in the heavens or on the earth, binds himself with them for his ultimate sorrow.

28/55.14. And whoever turns away from Jehovih, and says: I will not go after Him, nor anymore search to find Him, but I will build for myself; || plans an edifice that will tumble down upon him in time to come.

CHAPTER 56 Eskra

God continues his chastisement of the four false Gods

28/56.1. In the name of the Almighty, my brothers, look at the glory you boast of!

28/56.2. You say: Behold, we have scattered Jehovih's Faithists to all the places of the earth; they are without a kingdom; they have not one community left to themselves on the whole earth! ||

28/56.3. Do you think Jehovih cannot appropriate them?

28/56.4. Behold, it is true, you have despoiled them, and scattered them abroad.

28/56.5. You have hunted them down in Chine'ya, Vind'yu, Arabin'ya, Par'si'e, Heleste and Uropa.

28/56.6. You have denied them the right to own lands, the right to follow their choice of vocations.

28/56.7. You have denied them justice, and even a hearing, in courts of trial [justice –Ed.].

28/56.8. And your accusation against them was: They do not worship Gods born of woman.

28/56.9. But behold the wisdom of Jehovih; because you thus dispossessed His people, and they were scattered abroad, they have sown the doctrine of the All One over all the earth and in its heavens.

28/56.10. They have been like a leaven, to work in the foundations of mighty kingdoms and empires.

28/56.11. They have given learning [education –Ed.] to all peoples, to show the magnificence of Jehovih's universe.

28/56.12. Behold, inhabitants of the earth now look upward, and ask: Could there be other worlds? How long has the earth been standing? Could the Creator of billions of worlds, which have stood for billions of years, be so young as any one of these pretended Gods? And would He descend to the earth, and do a work so imperfectly that only one small kingdom heard of Him?

CHAPTER 57 Eskra

God prophesies to the four false Gods, Looeamong, Ennochissa, Kabalactes and Gabriel

28/57.1. God said: In the name of the All Highest, greeting, my brothers.

28/57.2. When you first established your Holy Confederacy, behold, you professed to be in the service of Jehovih, and that your confederation was to raise up sons and daughters for the etherean heavens.

28/57.3. But even before you had completed your organization, you modified the name, Jehovih, signifying the All Person, to the name, Holy Ghost, signifying no person, but a principle only.

28/57.4. Thus, at the very outset, you prepared your kingdoms without distinctive purpose, and without resurrection guided toward unity:

28/57.5. For, to declare that all things are not parts and principles comprising one universal All, is to found a base for discord.

28/57.6. (Like players, when each one turns away from the tune, playing a strain[1192] on his own account.)

28/57.7. While at the same time, what you declared of Jehovih will also be declared of you; as you denied His Person, substituting that which was void and like an incomprehensible state, so shall the same judgment come upon you all.

28/57.8. As you put away Jehovih, so will mortals put you away.

28/57.9. As you declare the Creator to be merely a principle, a nonentity, without sense or unity of purpose, so shall mortals declare the same about all of you.

28/57.10. They will say: Behold, Brahma is not a person, merely a principle; Buddha is not a person, merely a principle; Kriste is not a person, merely a principle; God-Gabriel is not a person, merely a principle.

28/57.11. Because you labored to pull down Jehovih's name, behold, the names that you falsely assumed, will be pulled down, and cast out also, both on earth and in heaven.

28/57.12. Because you have sought to confine in Jehovih's firmament the spirits that rise up from the earth, your kingdoms are falling lower and lower.

28/57.13. Because you sought to confine the talents of mortals to your sacred books, your sacred books have become worthless before Jehovih.

28/57.14. Mortals, as well as angels, will repudiate you and your books. Only druks and drujas will be your followers.

[1192] a melody; tune; musical composition, theme

28/57.15. And you, Thoth, shall be the first to be cast down, and your heavenly kingdoms with you.

28/57.16. And you, Ennochissa, shall be next, and your heavenly kingdoms with you.

28/57.17. And you, Kabalactes, shall be third, and your heavenly kingdoms with you.

28/57.18. And, last of all, you, Looeamong, shall go down, and your heavenly kingdoms with you.

28/57.19. Nevertheless, you shall conquer all the earth, and trail it around with mortal blood. And after that, you shall be hated, more than all other false Gods that have ever been.

CHAPTER 58 Eskra

God pleads with the four false Gods

28/58.1. God said: In the name of Jehovih, greeting to you.

28/58.2. Hear the plea of God, Jehovih's Son.

28/58.3. Like one who is whipped and beaten in a great contest, I cry out, because of the Almighty, Whom I serve.

28/58.4. What is the fault of Jehovih that you have turned away from Him?

28/58.5. Behold, I will plead for Him. Was His name not good enough? What name is greater than the word, Creator?

28/58.6. If you rejoice that you live, then are you not beholden to Him?

28/58.7. Why have you substituted other names? Who was to gain by that?

28/58.8. Certainly not Jehovih.

28/58.9. What excuse can you offer, for having names other than Jehovih's made worshipful on earth and in heaven?

28/58.10. Mortals will ask these questions in time to come.

28/58.11. Did the Almighty, before your times, not find a way to reveal Himself and His commandments?

28/58.12. Why have you persecuted, abused and put to death mortals for worshipping Jehovih?

28/58.13. Behold, all four of you profess to be the Prince of Peace; but you carry concealed daggers, and you strike to death those who glorify the Creator.

28/58.14. I run after my children, as a father would, to snatch them away from a serpent; but you slaughter them before my eyes.

28/58.15. I weep for them.

28/58.16. In shame, I look upon the earth and its heavens, and I say to myself: O God, to whom these were given in charge, how incompetent you are against the flood of evil!

28/58.17. And I pray to Jehovih, that your hearts may be turned to pity. I see certain ruin and terrible

hells ahead for all of you; and I cry out to Jehovih, to give me the means to save you.

28/58.18. I pray that I may even be unmolested in rescuing and saving the helpless and distressed, but you frustrate all my inventions.

28/58.19. I am weary with my labor, and with the great kingdoms given into my keeping.

28/58.20. Alas, I am shut off on all sides from doing good, and yet, that is all I desire to do.

28/58.21. Now I beseech you, O false Gods, make concessions to Jehovih.

28/58.22. Save yourself from certain destruction, and Jehovih's Son from humiliation before the high-raised Gods of other worlds.

CHAPTER 59 Eskra

The four false Gods' reply to God, Jehovih's Son

28/59.1. In the names of the Son, the Father and the Holy Ghost, greeting to you, God, Jehovih's Son.

28/59.2. In confederation assembled, we reply to you, with patience and mercy.

28/59.3. We did not set up our kingdoms for self-glorification, but righteousness and good works.

28/59.4. Behold, the firmament was overcast with falling a'ji, and our former Lord-doms were broken up and gone.

28/59.5. And we chose our several places in uninhabited heavenly regions; therefore, we took nothing from you.

28/59.6. We admit the goodness of your heart and the honesty of your purpose, but we do not acknowledge your wisdom as a sufficient guide to heavens like our own.

28/59.7. The wise and exalted may rise in wisdom, purity and power, by the policy of love and nonresistance and by the example of good works.

28/59.8. But where such inhabitants, either on earth, or in its heavens, comprise only a small percent of the population, they become the victims of the lawless.

28/59.9. And this is the reason your followers, both on earth and in heaven, are persecuted and abused.

28/59.10. We admit the declension of our grades, as you have said; but, behold, your emissaries carry off our highest grades.

28/59.11. If you would carry away only our drujas, we would not interdict the travel of your ships in our heavenly dominions. But as soon as your ships come, behold, our highest grades rush for them.

28/59.12. For which reason, we have been obliged to prohibit your laborers within our dominions.

28/59.13. Touching on the matter of our slaves, of whom we have more than eighteen billion, without

slavery they would do nothing in heaven, and, for the most part, would inhabit mortals as vampires, demons, engrafters (reincarnaters) and familiars.

28/59.14. Only by holding them as our slaves can we restrain them from these vices.

28/59.15. Do not forget that before our heavenly kingdoms were established, the earth was covered over in many places with oracles and temples used to consult the spirits.

28/59.16. And these spirits were in darkness, holding mortals down in darkness.

28/59.17. We broke them all up, and thus cleared the earth of innumerable self-Gods and self-Lords.

28/59.18. Touching the matter of the name, Holy Ghost, do we not have freedom, as well as you, to choose a name to please ourselves?

28/59.19. You have prophesied our downfall, and yet plead for us to prevent it. If we are to be overthrown, how, then, could we avert it; then your prophecy would not realize truth.

28/59.20. Nevertheless, we propose to you that if you will renounce the Person of the Creator, and style it, the Holy Ghost, we are prepared to treat[1193] with you.

28/59.21. Otherwise, no more!

[1193] engage, deal, negotiate, discuss terms, communicate

CHAPTER 60 Eskra

28/60.1. The Lord said: In the same hour, when God, in Paradise, received the epistle from the four false Gods, a light appeared in the firmament above, descending from the etherean heavens.

28/60.2. It was a star-ship from the Nirvanian heavens of Chia'hakad, only four hundred years from the dawn of the arc of Kosmon, of the era of Kosmon.

28/60.3. Like a crescent, made of stars, with a sun between the horns, it came, a very world of light, coming swiftly toward Paradise.

28/60.4. Down came the ship of fire, to far below the moon's orbit, and then halted, for two whole days, as if to warn the false Gods, the pretended Saviors of angels and mortals, that Jehovih had spoken in the higher heavens.

28/60.5. Then the star-ship descended, till it anchored near the throne of God.

28/60.6. And the lights and the etherean waves of higher worlds were opened, and out of the midst of the arches of ships, a million angels came forth, well trained in the management of worlds, and they were headed by Hyaponitissa, Goddess of Vaigonataj, in the plains of Myagoth.

28/60.7. And God of Paradise raised the lights of his heavens, and opened his palace and throne to the approaching Goddess and her hosts. God's Holy

Council made way, and Hyaponitissa and her hosts entered the palace of God.

28/60.8. God said: Hail, Daughter of Jehovih! In His name, welcome to my throne!

28/60.9. And God saluted on the sign, THE CIRCLE AND TRIANGLE. Hyaponitissa answered in the sign, CHAIN OF THE CIRCUIT, saying: All honor and praise to you, O God, Jehovih's Son.

28/60.10. Then she went up, and sat on the throne of God; and her hosts filed in front in a crescent, maintaining the chain of etherean light to the ships, and from the ships to the worlds above.

28/60.11. The es'enaurs chanted an anthem to Jehovih, and after that, the Goddess rose up on the throne of God, and said:

28/60.12. Praise to You, Jehovih; my eyes have seen a Son of Your love: You have uncovered before me the glory of the red star and her heavens.

28/60.13. The toils and trials of Your God, You have opened as a book is opened. And the dark ages of hundreds of years You have made transparent by the light of Your countenance.

28/60.14. You have appropriated those who labored for their own glory, to sweep oracle worship and idolatry off from the earth and her heavens; and these curses shall not return again forever.

28/60.15. The prayer of Your God reached up to the heavens of Chia'hakad; the Gods of other worlds listened to his voice.

28/60.16. And Your Voice, Jehovih, came upon me, saying: Daughter of Vaigonataj, go quickly to the red star; My God is calling!

28/60.17. And You gave into my hands a million of Your Holy Sons and Daughters, with a great ship of fire.

28/60.18. And I sped through Your etherean seas and wide roadways, glorying in the work You gave me.

28/60.19. Now, behold, I am honored before You and before Your God and his Holy Council.

28/60.20. My love for them is like a sister who has found a long lost brother; and in them, You have manifested the glory of Your handiwork.

28/60.21. Then the Goddess gave the sign, LOVE TO ALL, and she sat down. Now God rose up and said:

28/60.22. Because You have blessed my people, O Jehovih, I am abashed before Your Goddess, who has come so far to see me.

28/60.23. Behold, in the last hour of my trials, You have sent to me. In the time I was heartbroken, You thrust into my kingdom the chain of Your etherean light.

28/60.24. How can I be unmindful of You, Jehovih; how can I doubt the triumph of the Almighty? You have dwellers in Your Orian realms,

whose presence is like a power that can overturn a world.

28/60.25. And You have found one that rushes forth at Your command to show me the way of succor.

28/60.26. And God gave the sign, A GRATEFUL HEART, and he also sat down.

28/60.27. Again the es'enaurs chanted; and, presently, a ray of light passed over the head of Hyaponitissa, the Goddess, and it formed above the throne like a brilliant star.

28/60.28. And the Voice came out of the star, saying: My Son, God of the red star and her heavens, all honor and glory to you.

28/60.29. The measure of your labor is known to My Sons and Daughters in the higher worlds.

28/60.30. From this time forward, do not anymore concern yourself about the four false Gods; sufficient for them is the work they have undertaken.

28/60.31. Behold, they have appropriated four great divisions of the earth to themselves; and the heavens above them have become their dominions. Let them, therefore, keep what they have taken.

28/60.32. Because they have bound mortals by their religions, and established themselves by mortal laws and by force of their standing armies, you shall give to them all they have bound on earth and in the heavens.

28/60.33. But, behold, I have another continent, lying beyond the ocean, Guatama, where My people know Me, and worship Me.

28/60.34. You shall inspire mortals to go there from the east and find Guatama, and inhabit it.

28/60.35. And there, it shall come to pass, none of the false Gods shall establish their doctrines by mortal laws, and bind My people.

28/60.36. And, as for the spirits of those mortals whom the false Gods caused to be slain in the inquisitions, leave them to those Gods that took them.

28/60.37. And, though such spirits have vengeance in their hearts, and will be the means of ultimately casting the false Gods into hell, yet you shall not go near them.

28/60.38. But you shall look to[1194] the mortals, whom you shall take over to inhabit the western continent.

28/60.39. And when they have arrived, you shall send loo'is there, and raise up, by birth, certain mortals, who shall ignore the doctrine of enforced worship for any God, Lord or Savior.

28/60.40. For the people of that land shall be free, not only in body, but in spirit also.

28/60.41. And it shall be guaranteed to them to worship in My way, so that their conscience may dictate.[1195]

[1194] attend to; look after; see to

[1195] be in charge; hold ascendancy; tell them what to do; thus, rather than false Gods or false Lords dictating, they can worship as their conscience may dictate (as to monitoring their own behavior, how to worship, when to worship, etc.)

28/60.42. And when the dawn of the arc of Kosmon comes, behold, I will open up My heavens to mortals, and prepare the foundation of My kingdom on earth.

28/60.43. The Voice ceased, and now God declared a day of recreation, so that the ethereans and atmosphereans could mingle together, and rejoice before Jehovih. And so, the next day Hyaponitissa departed, leaving the requisite etherean laborers with God.

END OF GOD'S BOOK OF ESKRA

Book of Es, Daughter of Jehovih

[1196]*Being a heavenly history of the earth and her heavens, and of etherea, from four hundred years before kosmon, to the dawn of the Kosmon era.*

[1196] Es is not an actual angel or Goddess, like those mentioned in titles of preceding books; but Es is an entity, signifying the spirit world.

CHAPTER 1 Es

29/1.1. When Jehovih brought the great serpent (solar phalanx) along the road of Vorkum, in etherea, behold, the earth passed into the light of the Arc of Kosmon, rising upward, higher and higher toward dawn.

29/1.2. To his etherean Gods and Goddesses, Jehovih said: As you have founded arcs of light in My etherean heavens, to determine the travel of My corporeal worlds, so shall My God of the earth inspire mortals to build lighthouses for man's ships that travel on the oceans. And those who travel in the ships, and those on the land shall know when a ship nears the port, even as you see My traveling earth approaching the place of Kosmon.

29/1.3. For this shall be an illustration to mortals that I have appointed cycles of times and dawns of times, with Gods and Goddesses to superintend My creations in tenderness and love. (Lest by chance man becomes despondent, saying: Alas, Jehovih did not provide in wisdom commensurate with the magnificence of His creations.)

29/1.4. Behold, the time draws near when the nations of the earth shall course around the whole earth in ships, crossing the seas and oceans, to all the places I created.

29/1.5. And those who have built in one place shall no longer say: This is our country.

29/1.6. For I will not anymore have the nations of the earth locked up to themselves; nor one continent exclusive to one people; nor one ocean, sea, port, nor river, for any nation or tribe of man.

29/1.7. They shall know that the whole earth is Mine, and all the waters of the earth, and the air of the firmament; and that I created them for all My people, to receive and enjoy them for My own glory.

29/1.8. They shall throw open their places, and say to one another: Welcome, my brother. Wherever Jehovih prompts you to dwell, so be it with you, and I will give to you also.

29/1.9. Now it shall come to pass, when the different nations and peoples begin to travel from one country to another, they will scornfully say of each other: You heathen; you outside barbarian!

29/1.10. For they will judge with men's eyes, and with men's understanding; not comprehending the magnificence of the plans of My resurrections, which I provided to them through My Gods and Goddesses.

29/1.11. As in former cycles, I sent to the nations separately; so in kosmon, I shall not send separately, but to the whole world. As in former cycles, I sent leaders and commanding Gods; so in kosmon, I shall not send either earthly leaders or a worshipful God or Lord.

29/1.12. When man was in great darkness, I sent Saviors and deliverers to him. And My Saviors taught man, by certain commandments and by prayers, how he should live, to be saved from sin.

29/1.13. But in kosmon I shall not send a Savior or an archangel, with a loud-sounding trumpet; but I will come to man's understanding through the light of My own wisdom. And man shall interpret My words as I speak to his own soul; and such shall be his sacred words.

29/1.14. Man shall pray to Me, and speak to Me in his own way, and not according to the dictation of any man, priest or sacred book, except the book of My creations.

29/1.15. Nor shall man any longer accept any of the former revelations, and bow down to them; for as I was sufficient for the ancients, in speaking to them things that were good for them, even so will I speak to My chosen of the Kosmon era that which is good for them also.

29/1.16. My heavens shall be revealed to them, as promised by My prophets of old, and man shall be taught how to see and comprehend My heavens with his own judgment, and not according to what any other man says My revelations are.

29/1.17. Behold, in the ancient days I provided Saviors, rab'bahs and priests, to pray for man, and confess him of his sins; but these things I will put away, and no one shall pray for the living, or confess him of his sins, by words, signs or ceremonies.

29/1.18. But every man shall pray for himself, in his own way, and confess his sins to Me for forgiveness.

29/1.19. And instead of praying in words for his brother, saying: Jehovih, help him, he shall go in person, and help him with his own hands.

29/1.20. Nor shall man sit idly and say: O Jehovih, help me; come and save me!

29/1.21. But he shall rise up in the majesty I created him, saying: Behold me, Jehovih! I will save myself! Guide me, O Father!

29/1.22. And he shall walk forth, proudly in My sight, scorning evil and sin, doing with all his might for his own salvation. And I will come to him, for of such shall be My chosen.

29/1.23. In kosmon, I shall not come to make a servant of man to man; nor to make him afraid when the priest speaks. I will make man hold up his head fearlessly before men, in remembrance of his daily covenant to Me, his Creator, in the practice of righteousness.

29/1.24. In that day, the preacher and the priest shall be of little benefit; My standard shall be of good works, and not of words.

29/1.25. Nor shall My hand extend to individuals only, but to nations, kingdoms and empires.

29/1.26. Whatever people embrace Me I will embrace also. And a sign shall be given to them: Their ports, lands and waters shall be thrown open to all other people.

29/1.27. And they shall prosper, and become numerous, thriving in peace and plenty. And My holy angels from My exalted heavens shall minister to them, and they shall grow in wisdom, good works, learning, inventions and discoveries.

29/1.28. But whatever people will not embrace Me, these same I will not embrace. Their ports shall be bound up, and their lands and waters shall not be opened to others. Truly, they shall attempt to be an exclusive people; and I will withdraw My exalted angels away from them, and they shall be encompassed with darkness.

29/1.29. These signs shall be before the world as My living testimony; and My prophets shall use these signs in determining which nations and peoples My hand covers over to protect, and save them.

29/1.30. My prophets shall remember the countries of old that strove against Me and My chosen, and how they went down in darkness.

29/1.31. Whenever My dawn of a cycle comes, I put away the ancient doctrines and the established Gods and Saviors; none have ever stopped My hand. Now, behold, man shall look about in the Kosmon era and see My footprints in the ancient times, how I ministered to the races of men. And he shall apply with judgment the history of former days.

29/1.32. This also I will accomplish: Kingdoms and nations shall judge their own strength by their rigid laws and standing armies.

29/1.33. And they shall look upon My people, and say: Alas, they are weak; they have neither kings nor armies, nor rigid laws!

29/1.34. But My prophets shall remember My chosen of old, who had faith in Me. And My prophets shall say to the kings with mighty armies: Behold, you are the weakest; and those who have no armies are the strongest. And their prophecies shall not fail.

29/1.35. That which applies in My heavens of the earth, shall apply on the earth; that which applies on the earth, shall apply in the heavens of the earth.

29/1.36. The bondage of kings, queens, emperors, rich men, and leaders of men, shall be with them in the heavens of this earth: Until they have undone the tyranny they had over others, their heavens shall be without liberty to them. Those whom they sought to lead on earth, they shall lead in heaven; neither shall there be exalted resurrection for them, until the lowest of their subjects have risen before them.

29/1.37. And those who live isolated and alone on the earth shall be isolated and alone in the heavens of the earth. Man shall learn that affiliation and brotherhood toward others on earth, shall find affiliation and brotherhood in the heavens of the earth.

29/1.38. Whoever opens his soul in love and harmony to others on earth, shall find love and harmony in heaven.

29/1.39. And the same rule shall apply to nations and peoples: According to their love and harmony, and the breadth of their liberality toward other nations and peoples, even so shall be the heavens of the earth, where they shall migrate after death.

29/1.40. All these things of heaven and earth shall be made plain to man in kosmon; with his own eyes he shall behold the justice of his Creator.

CHAPTER 2 Es

29/2.1. To His etherean Gods and Goddesses, Jehovih said: Behold, in twelve generations[1197] My dawn of Kosmon will reach the earth.

29/2.2. Go down to the earth, and provide mortals and angels for the work of My cycle.

29/2.3. In other times, My Gods and Goddesses said to man: You shall, and you shall not. Behold, in kosmon, you shall declare the glory of My works and the plans of My heavens to the nations of the earth. In all My fullness you shall declare the glories of My creations.

29/2.4. But you shall not say to this man or to that man: You shall believe, or, you shall not believe.

29/2.5. Nor shall you say to man: You shall do this, and you shall not do that.

[1197] i.e., in 400 years

29/2.6. Such were the ancient cycles and the custom of My revelators; but this shall not be the custom of My revelators in this day.

29/2.7. But man, having heard and seen, shall judge what he will do; he shall believe, or not believe; and do, or not do, according to his own judgment.

29/2.8. Because I hold man responsible, even so should he have liberty to choose.

29/2.9. And if he strives to choose Me, by doing righteously, he shall not fail.

29/2.10. Though he accepts none of the ancient doctrines, rites, ceremonies, Gods, Lords, or Saviors, but strives for Me in doing good to others, he shall be My chosen, even though he does not accept My name.

29/2.11. Liberty, first of all, to all people; then discipline and harmony, and then the improvement of all the talents I created with all.

29/2.12. Next to this, to have no leader, nor anyone to think for another; nor to abandon one's own judgment contrary to wisdom and truth.

29/2.13. But not to contend, nor to be stubborn and positive, as to the righteousness of one's own opinion. For, I created no two men to see alike the same thing on earth or in heaven.

29/2.14. As to these matters, the highest wisdom is to allow all men to have full liberty to think on all subjects in their own way.

29/2.15. In ancient times they had inquisitors, to watch as to what another did, or said, or intimated; now, behold, in kosmon, exactly the opposite of this shall be the behavior of My chosen.

29/2.16. Though man sees his neighbor do differently from what he himself would, he shall look the other way; or, if he speaks to him of the matter, it shall be with respect, even as he would to his own mother or father.

29/2.17. And man shall not reprove his neighbor for any shortness of speech, or error, or evil expression, nor find fault with him, more than he would with his own mother, or father, or sister, or brother. Rather he shall strive to not see, or hear, the shortness of any man.

29/2.18. They shall be taught to see the good that is in others; to speak of the delights of all My living creatures.

29/2.19. To reprove with words, to circumspect[1198] the doings of one's neighbors, their opinions and behavior, these I shall put away in kosmon.

29/2.20. Nor shall a man advise another without becoming bound to the one who follows his advice. This, also, man shall be made to understand in kosmon.

[1198] observe with a critical eye, to snoop, to hold under observation, to spy; and especially all the foregoing with the intention or behavior of faultfinding or gossip

29/2.21. In other cycles I sent My loo'is to raise up certain mortals, through whom I could reveal My commandments to others. In kosmon, behold, I shall not raise up any great leader-forth; My light shall fall upon thousands and thousands. My chosen shall be of many varieties of talents in that day.

29/2.22. For which reason, when you have descended to the earth, you shall appoint loo'is to millions of mortals, and they shall raise up numerous offspring to Me.

29/2.23. And it shall be born with them to see and feel, that a new era is at hand; and they shall be born skeptical to the ancient doctrines, Gods, Lords and Saviors.

29/2.24. Nevertheless, they shall be the best of men, and wise and charitable, and most considerate of the opinions of others.

29/2.25. And it shall come to pass, that when the western continent is inhabited across from east to west, all the earth will be circumscribed with men of wisdom and learning.

29/2.26. And the year of the circumscribing shall be the beginning of kosmon.

29/2.27. And the heavens of the earth shall be opened, and its angels shall descend to the earth, and make themselves known to mortals; even through those whom your loo'is shall have born for the work.

29/2.28. And from that time forward, the old order shall decline, to be put away forever; and the new order shall take its place, to triumph over all the earth.

29/2.29. After that, the virtue of preaching shall come to an end; but practice, in fulfilling good works and living up to My commandments, shall be all that will help toward the establishing of My kingdom on earth.

29/2.30. Go forth, My beloved; fulfill the seasons of the earth, so that My people may rejoice in their lives, in peace and love, for the glory of My heavens, which I created for them.

CHAPTER 3 Es

29/3.1. Es said: Far up in the vault of the firmament, in the etherean realms of Jehovih, the Voice of the Almighty had spoken. The Orian Chiefs of Huamat and Balis called to the Gods and Goddesses on the plains of Thessalona and Nadab and Vraghaoma; called for ten million volunteers.

29/3.2. Chonling, Son of Jehovih, Chief of Fabi'wotch'osi and Balis, said: Come, O Gods and Goddesses; come with me down to the red star; the earth is near the arc of Kosmon, era of Kosmon. Come and think for mortals; inspire them with holier thoughts; make them comprehend the light of Jehovih.

29/3.3. Then Thetchaya, Chieftainess of Huamat and Dikaddonas, spoke, saying: Come, O Gods and Goddesses, I will lead you there to the rising red star, the little traveling earth. Behold, she comes our way; she will cross the arc of Kosmon in four hundred years.

29/3.4. Litabakathrava, Orian Chief of Yohamma, of two hundred thousand years, God of Ithwan, forty thousand years, said: Come, O Gods and Goddesses, come to the red star. Behold, my otevan, my fire-ship, goes that way on her cruise of ten thousand years. Come with me, my otevan will carry a billion; I will stop and leave you on the earth with mortals.

29/3.5. Che Sin, Chief of Ahwentaba, of sixty thousand years, called a host of his swift messengers, ten thousand. To them he said: Provide an arrow-ship of great velocity, and go in the former roadway of the earth, in the regions where she has traveled thousands of years; proclaim it in the etherean heavens that another corporeal world, the earth, nears the time of Kosmon.

29/3.6. Mortals on the earth are to be illumed, and, like Gods, made to comprehend the glorious plans of the heavens of the Almighty. In four hundred years, the Father's kingdom is to be founded on the red star.

29/3.7. Bornothetes, Chief of Guaga, called his Holy Council, in the palace of Nu, gardens of Lasanitizi. And they looked far across the firmament, to see the slow rolling earth, where mortals still groped in darkness; whose people could not read the unseen heavens.

29/3.8. Here they deliberated; some to wonder how it was, that the earth, in all the time of her being, had only sent a few hundred billion angels into the etherean heavens; and as to where they dwelt, that they had as yet never been heard of in these fruitful gardens, in etherea. Others surmised the lowness of her grades.

29/3.9. Then spoke Atavia, Goddess of Peronitus. She said: O, I remember the earth! Her side was crushed, and the form of her lands changed by Aph, in the Arc of Noe, twenty-four thousand years ago. Hi'ata, Goddess of the Flying Wing, was there, and I with her, in her airavagna. O, it is a glorious world. I will be one, a volunteer, to go there, for the four hundred years.

29/3.10. Atavia was the first volunteer; but now, the names enrolled like sparks of fire, flashing in the firmament.

29/3.11. Presently the numerators sent up rockets, the signals that the ten million had responded to Jehovih's call.

29/3.12. These, then, were the etherean kingdoms that contributed: Jaison, in the swamps of Loe; Rodus, of the mountains of Kembak; Tisain and

Carwa, of the plains of Tassahacha; Amos, the Chosone Resort; and Sagamma, the kingdom of Methiasi, Goddess of Tuesta.

29/3.13. Bornothetes sent swift messengers to these kingdoms; some were half a million miles away, and some lay on crooked lanes, and hidden amid nebulous forests, and yet others lay over and beyond mountains, thousands of miles high and broad. And he called them to assemble in Piatya, the port of Nabrokaxax, under the arches of Geddis, to consult together, and prepare for the journey.

29/3.14. So, when the hosts were assembled in Piatya, Jehovih appointed Thotagawawa as God of the cruise and mission.

29/3.15. And Litabakathrava ordered his fire-ship to be brought to Piatya, where it no sooner arrived than the hosts of the mission, the ten million, went aboard, as guests and companions to Litabakathrava's fifty million traveling visitors to worlds, ten thousand times farther on.

29/3.16. And now began, in songs of praise, the trumpeters and the es'enaurs—the two bands of musicians, a million performers.

29/3.17. Then upward, outward, rose the airavagna, the ship of fire, whose photosphere, as to size, was like a world; rose up higher and higher, heading for the distant red star, that coursed in the serpent's coil, a million and a half miles a day.

29/3.18. Two billion miles away, lay the red star, the earth, seen by the magnifying instruments of the Gods, seen in its little orbit around the sun, of half a billion miles.

29/3.19. Four hundred million miles a day, sped the airavagna through the etherean worlds; like a flash of light shot forth the ship of Litabakathrava, Orian Chief of thousands of years, coursing the etherean heavens of Jehovih! A God who only had to look upon a corporeal world to know the grade of her mortals and angels, even as in his flight he passed on.

29/3.20. Five days and nights the hosts of the emancipated heavens traveled, to reach the earth; traveled through thousands and thousands of etherean worlds, of forests and swamps of ji'ay, and of nebula and a'ji, and regions of light, and mountains, rivers and plains; countless places, inhabited and uninhabited in the great expanse of Jehovih's kingdoms.

29/3.21. Then they came to Chinvat, the bridge of the boundary of the earth's vortex, and there stopped to survey the earth and her unruly heavens, where the four false Gods proclaimed themselves monarchs of the universe! A day they rested, and in that day measured the grade and standing of the earth's mortals and angels, and then they descended, straight to Paradise, the place of God, Jehovih's Son.

CHAPTER 4 Es

The alarm in Haractu, heavenly place of Kabalactes, the false, but reigning Buddha

29/4.1. Kabalactes said: My most high Holy Council, Lords of heaven and earth, listen. Today, my scouts on the borders of Vridat, my suburban kingdom in Tua, saw a light descending, like a world on fire. Consternation came upon my dutiful subjects, fearing some foreign God menaced their liberties. To appease them, Hathav, my Lord in command, dispatched messengers here, to know my will.

29/4.2. But when they arrived, others came also, but from the heavenly plateau, Itussak, my northern kingdom, with the same ominous tale. Then came others, from different kingdoms in my heavenly regions. Some have seen the light only faintly; some have seen it as brilliant as a pillar of fire. While here, within our well-secured heavenly seat, it has been only like a falling meteor.

29/4.3. Speak, my Lords, do you know more of this?

29/4.4. Maithivi, Lordess, said: All Highest of Gods, take into consideration womanly fears, and detract accordingly from my magnified expressions. To me, this descended star is some far-off ally with God, Jehovih's worshipper in Paradise. For by the course of the falling light, it landed there. Is this not some stratagem to re-establish Jehovih, Whom we have chased from earth and heaven?

29/4.5. Fiebowh, Lord, said: It has been less than a year since some other foreign God descended to Paradise. Behold, this last one comes from the same angle beyond Chinvat. Perhaps the former was only a scout sent from some realm, which has now answered with this mighty airavagna?

29/4.6. Sin Loo, Lord, said: It was said of old: When the heavens clear, look out for Jehovih's worshippers, the infidels against the reigning Gods. Now, behold, in the very season when a'ji flies away, and our souls are on the eve of rejoicing, here comes an ominous meddler with our slaves, to do us mischief.

29/4.7. Thus spoke many Lords, alarmed; for a secret sin, like slavery, justified by the master's conscience, being held down, is easily tormented with suspected griefs,[1199] not yet come to pass.

29/4.8. And more than this; in Kabalactes' Holy Council of one million members, were many who had long been promised preferment and higher dominion than to legislate for another's kingdom; and they had received nothing worthy of the name, for more than a thousand years.

29/4.9. And these had a small spark of hope left, that some external disaster to Kabalactes' extensive

[1199] woes, miseries, disasters, misfortunes, troubles

kingdoms would open the way for rich adventures on their own behalf, with millions of slaves to do them reverence.

29/4.10. So, even while their tongues upheld their monstrous idol, Buddha (the false), their own souls were equally perfidious.[1200]

29/4.11. When many of the Holy Council had spoken, then Kabalactes spoke again: My marshal in chief shall select a host a million strong, and provide them an arrow-boat; to which command, I appoint Teanvettas, general, to go to Paradise in my name, to greet, and to learn the will and pleasure of this adventurous God who comes to the vanquished kingdom of Jehovih's Son; to offer him the freedom of my kingdom for a month's visit. Perhaps he has never seen a city built of gems and precious stones; and the palace and throne of the all highest God. Which, to look on, may abash[1201] him from undertaking some foolish scheme.

29/4.12. Now, accordingly, from the false Buddha's magnificent heavenly kingdom there went out an arrow-boat, the most precious gem ever built in these heavens. And in it, a million hosts arrayed as very Gods and Goddesses in splendor. While Teanvettas, with his shining crown and blazing jewels, bespoke his generalship as from a rich kingdom.

29/4.13. Two hundred thousand slaves worked the boat, and many of these had been Buddhist priests in earth-life, and were now serving their apprenticeship of two hundred years, in order to have the privilege of crawling at a future time on their bellies to see the throne of Buddha (the false), and see their all highest ideal God.

29/4.14. Thus, then, went the arrow-boat, in all its glory, to Paradise, seat of Jehovih's Son.

[1200] disloyal, treacherous, unfaithful, deceitful

[1201] deflate, embarrass, frighten, humble, disconcert

CHAPTER 5 Es

The alarm in Eta-shong, heavenly kingdom of Ennochissa, the false but reigning God, Brahma

29/5.1. While Ennochissa and his Holy Council were assembled in the palace of Eta-shong, messengers came there from no less than thirty-six of Ennochissa's sub-kingdoms, alarmed, and with magnified accounts of the fire-ship seen descending to Paradise.

29/5.2. And each and all of these messengers told his tale before the throne; expressing the fear of the sub-kingdoms' Lords, and praying to know Ennochissa's will and pleasure.

29/5.3. Now, here, even as at Haractu, the Lords of the Holy Council spoke expressive of their hopes and fears. And here also, were many Lords who had long been promised exaltation, but never received it.

And they pretended heartfelt loyalty to Ennochissa, the false Brahma, even while with secretive hope they prayed some adventurous God might come and break up Ennochissa's kingdom, feeling that in the spoil, they would profit in heavenly kingdoms of their own.

29/5.4. After they had spoken, Ennochissa spoke, saying: In the name of the Holy Ghost, I thank you all. And for your loyalty make myself your humble God to do your wills and pleasure.

29/5.5. First, then, so that our unapproachable kingdom shall always remain the all highest heaven, where you shall rest secure forever, I will prove most alert to learn the designs of this visiting God.

29/5.6. Behold, I will send there an arrow-boat, with a million Lords, arrayed in splendor, and every one crowned; and over them, Kosimathara, Lord in chief.

29/5.7. In my name and in the name of the Holy Ghost, my hosts shall greet this God, and invite him here for a month's visit. Perhaps he has no knowledge as to what the all highest God is.

29/5.8. So an arrow-boat was made, the most magnificent ever seen in Eta-shong; and in it embarked the million Lords with jeweled crowns, commanded by Kosimathara, Lord in chief, and they sped off for Paradise also.

CHAPTER 6 Es

The alarm in Kalla-Hored, the heavenly kingdom of God-Gabriel, alias Thoth; the Mohammedan heaven

29/6.1. When the Lords of the Holy Council of Kalla-Hored, the heaven of the false Mohammed, had expressed their hopes and fears regarding the fire-ship descending to Paradise, Thoth, alias Gabriel, said:

29/6.2. Let those who fear, speak; let those who do not fear, also speak. I will know my Lords and Holy Council.

29/6.3. Behold, I am a warrior God. I do not profess peace yet practice war, like the Triunes. I both profess war, and I practice it.

29/6.4. I made Looeamong. When he chose to have himself established as Kriste, I established him. When he denied me justice, I exposed him in heaven and on the earth as the false Kriste. When he refused me the heavenly kingdom which he promised, I took it, and established myself.

29/6.5. I made you Lords of my Holy Council; I drove away from the earth a thousand false Lords, and broke up the oracle-houses of mortals.

29/6.6. What, then, do I have to fear from a foreign God coming to the heavens of the earth?

Behold, these heavens belong to those who are born of the earth. Let the foreign Gods return to worlds where they were native born.

29/6.7. If this God has come to battle me, on behalf of Jehovih's God, let him come. Till he or I shall be cast into hell, let the battle wage.

29/6.8. Did I not send to hell the daring Goddess, Ashtaroth; and the mighty Baal after her? And all the Argos'yan (Greek) Gods and the Gods of Roma, silence and cast into torments?

29/6.9. Now, behold, I will send an arrow-boat, a million strong, to Paradise, and banter this adventurous God to give me battle. Better to try our respective powers, as to who shall go down, than to live in uncertain surmises[1202] as to such a God's business in another God's heavens.

29/6.10. Then let my marshal provide an arrow-boat, armed with shafts of fire and water, and choose a million warriors for this adventure. Over them, my warrior Lord, Justin, shall hold command.

29/6.11. And he shall go to Paradise, greeting, in the name of God-Gabriel, to know of the coming God by what right he has ventured near my holy kingdoms.

29/6.12. So it came to pass that Thoth dispatched a boat to Paradise, as he had commanded.

[1202] conjectures, suppositions, speculations, assumptions

CHAPTER 7 Es

The alarm in Hapsendi, heavenly kingdom of Looeamong, the false Kriste

29/7.1. Even as at the heavenly kingdoms of the other three false Gods, so was the alarm in Hapsendi, capital of the heavenly kingdom of Looeamong, who had falsely assumed to be Kriste.

29/7.2. After Looeamong's hundreds of messengers, from his various sub-kingdoms, had made their reports on the appearance of the great light that had descended to Paradise, and of the consternation of the sub-Lords, then the Holy Council spoke before the throne of Looeamong. Some magnified the omen as a menace; some suggested doubling the number of the standing armies of Looeamong's heavenly kingdoms, and yet others suggested numerous other things.

29/7.3. After thousands of them had spoken, then Looeamong spoke, saying:

29/7.4. Wise and Holy Lords and Gods of the all highest heavenly kingdom, great have been your wisdom and suggestions. Now, therefore, by the light of the Holy Ghost, hear my decrees:

29/7.5. I will send a fire-boat, a million strong, to this stranger God who has come to Paradise, and everyone shall go crowned and arrayed with jewels and diadems, and weapons of warfare; and they shall

have shields and figureheads of tau (bull) and aries (lamb), as symbols of my attributes.

29/7.6. Behold, I send to him as a lamb of peace, but I send also the spear and sword.

29/7.7. In command of the fire-boat and its hosts I appoint Ajudus, whom I will crown with the miter and the triangle and the cut ring.

29/7.8. And this shall be my message to the stranger God: In the name of the Holy Ghost and of the Son, greeting and love. Behold, the kingdom of Hapsendi, the all highest holy heaven, is open, and free to you. The all highest God and ruler of the greatest heavenly kingdom would know your will and pleasure. And if it is your purpose to engage in a good and holy work, behold, I have employment for you, for your profit, honor and glory. And for whatever you can accomplish for the resurrection of my people, you shall receive a just reward from my hand. ||

29/7.9. Accordingly, a fire-boat of excellent workmanship was provided, and equipped in gorgeous splendor. And into it the million hosts, crowned as Lords, and commanded by Ajudus, embarked, and set sail for Paradise, the heavenly place of God, Jehovih's Son.

29/7.10. To work the fire-boat there were four hundred thousand slaves, composed of the spirits of those who on earth had been popes, archbishops, bishops, cardinals, priests, and others who were serving their bondage of two hundred years (as they truly believed in purgatory), for the privilege of ultimately crawling on their bellies through the arena of the palace, and to approach near enough to look upon Looeamong, their supposed all highest God and Savior.

29/7.11. Such, then, was the magnificence and the object of the fire-boat sent to Paradise.

CHAPTER 8 Es

Of God in Paradise

29/8.1. Es said: After the Light of Jehovih came to God, saying: Go, provide mortals to cross the ocean, to build up the western continent, || God ceased striving to redeem the four heavenly kingdoms of the four false Gods, but directed his energies toward regaining a broader earth-anchorage, for the sake of Jehovih's kingdom.

29/8.2. So God sent down from Paradise, one Melkazad, crowned as Lord, with ten thousand angels in his command to inspire migration to Guatama, and to make the country known to the eastern peoples.

29/8.3. And Melkazad, with his hosts, came and ascertained the grade and choice of mortals for this purpose. And Melkazad and his hosts raised up one Columbo (Columbus), a mortal from Genoa, together

with crews, sufficient in number, whom they inspired to go with ships to the west, across the ocean, in search of the lay and plan of the world.

29/8.4. And it came to pass that Columbo, thus inspired of God, through his holy angels, did discover the western continent, not knowing he was under inspiration.

29/8.5. It was shortly after this, that the angel hosts from etherea came down to the throne of God in Paradise, to labor with him in providing for the approach of the Kosmon era.

29/8.6. Now, while God and his angels in the heavenly kingdom of Paradise were rejoicing because of the success of Columbo, which had been reported by Melkazad to God, behold, it was in that same time that the etherean ship of Litabakathrava arrived.

29/8.7. And God received the ethereans with great rejoicing; and after due ceremonies, God declared a recreation of three days, so that the angels of Paradise could rejoice before Jehovih, because the a'ji of so many hundreds of years was breaking away, and because of Columbo's success, and because of the coming of the ethereans.

29/8.8. Great, indeed, were the rejoicings, the praise, the music and glee of the billion angels of Paradise.

29/8.9. At the end of three days, the trumpet called the Holy Council of God, to resume labor before the throne. Then the marshals from various places in God's kingdoms, called their students and laborers, and withdrew to their own departments. The Holy Council resumed their places before God, and God ascended the throne, and order was.

29/8.10. Then God called the ethereans, Chonling, Thetchaya, Che Sin, Bornothetes, Atavia and Thotagawawa to come and honor the throne. So these visiting Gods did as commanded.

29/8.11. Then God spoke, saying: What tribute, O Jehovih, can I pay to Your Son, Litabakathrava? Provide to me and my Holy Council for the light and glory of his presence.

29/8.12. And at once, all the Holy Council, one million, rose to their feet, and then all the Gods rose up also. God said: Come, honor my throne.

29/8.13. Litabakathrava walked up, and sat on the throne of God. When he was seated, God commanded all the rest to be seated. Then Litabakathrava rose up, and said:

29/8.14. You have given me great honor, O God of the earth and her heavens. May the light of the Person of Jehovih dawn upon all the kingdoms of heaven and earth.

29/8.15. Yet, O God, do not be puffed up with the hope of sudden success. I have seen many corporeal worlds arrive at the Kosmon era. But it is like a new birth, brought forth in pain, and with much labor.

29/8.16. You have several generations of mortals yet to be born before kosmon comes. The four dark corners of the lodge will bound upon you, to destroy the work of your hand and Jehovih's.

29/8.17. The four false Gods will fight you to the death; only after they go down in hell, can Jehovih's kingdom come.

29/8.18. On all the planetary worlds it is always the same; certain four false Gods rise up to possess the corporeal worlds and her heavens.

29/8.19. They will profess truth, but practice falsehood; profess peace, but practice war. They will incite mortals and angels to all manner of evil for the sake of thwarting Jehovih's Person and proceedings. Yes, they will even yet assume that they themselves are Jehovih, the veritable Creator. And they will inspire mortals, to consider them as such.

29/8.20. And when your people profess Jehovih and not them, behold, they will inspire others to fall upon your people to destroy them or to torture them with great suffering.

29/8.21. Nevertheless, it shall come to pass with you, that Jehovih shall triumph over all the earth and in the heavens of the earth. Men and angels shall be free, and no one shall make them afraid.

29/8.22. Litabakathrava ceased, and sat down, and suddenly a great shining light gathered above his head, and a Voice spoke out of the light, saying:

29/8.23. All the earth is Mine, and the waters, and the air above the earth. These are members of My body and Person. Man I created not to possess them, but to dwell on them and in them. To all men alike I gave these inheritances; nor to any man a part, nor to any nation or people a part.

29/8.24. But with liberty and privilege[1203] to these, I gave man the right to draw sustenance and support.

[1203] permission; access; a claim

29/8.25. All men are My children; into conscious being I created them alike, privileged to all the earth, and the waters of the earth, and the air in the firmament above the earth.

29/8.26. Brothers and sisters I created them; of various tribes, races, colors and sizes, but nevertheless, in My own way I created them, every one for a glory in the way I made him.

29/8.27. In the early days, behold, I kept man on certain continents and places, so that I could unfold him in the glory for which I designed him.

29/8.28. But in kosmon, I open the gates of the oceans, seas and rivers, and I say to all My people: Come forth, behold your brethren; go into this country, and into that, and learn wisdom from that which I have proved in the family of My house. Be profitable to one another, in the experience and practice of My hand upon all peoples.

29/8.29. In one, tallness; in another, shortness; in one, sound teeth and bones, and well-formed limbs; in another, sagacity; in one, a dense population and well-tilled lands; in another, plain food and long life; for in kosmon, man shall go abroad into all countries, one nation with another; and they shall profit by wisdom, to bring forth a new race with all the glories selected from the whole.

29/8.30. Neither shall man be bound any more by the doctrines of this God or that God, or by this Savior or that Savior, nor by any of the ancient books, nor by inspirations of past times. But he shall know how to obtain inspirations from My Gods and My heavens, for his own good, and for his own wisdom.

29/8.31. Neither shall one nation judge another, and cry out, heathen; nor one people judge another, and cry out, pagan.

29/8.32. Behold, I alone shall judge; My mark is upon all those that engage in war, or who keep warriors; or who keep forts and arsenals, and use weapons of death; and upon all who kill, and eat the flesh of anything I created alive; for all such are pagan and heathen in My sight.

29/8.33. Nor shall they go from nation to nation to find evil, but to find goodness, wisdom and virtue.

29/8.34. My Gods shall minister to all nations and peoples to these ends, to bring them together in peace and harmony, to open the ports of those who have been secluded nations and peoples, to persuade them to put away war and the glory of destruction, to make nations and peoples acceptable to one another. ||

29/8.35. The Voice of the Light ceased, and all about the throne of God was like a sea of golden fire.

29/8.36. The time for the departure of Litabakathrava and his hosts had arrived. Accordingly he went down and sat at the foot of the throne, and then God descended and took his hand, saying: Arise, Orian Chief, Jehovih's Son, and go your way. The Father calls you and your people.

29/8.37. So Litabakathrava passed down into the arena, and saluted on the sign, DAWN OF KOSMON, and God answered in the sign, FORTIFIED IN JEHOVIH'S NAME!

29/8.38. Litabakathrava and his hosts then went into the otevan, the enormous ship, with its photosphere, large as a continent. And presently, while the es'enaurs and the trumpeters chanted PRAISE TO THE ALMIGHTY, the vessel started from its foundation, and rose slowly upward, applauded by the billions assembled in Paradise.

CHAPTER 9 Es

29/9.1. Es said: Now, behold, just as the ship of Litabakathrava had risen upward, starting forth in its

departure, the fire-boats of the four false Gods arrived in Paradise.

29/9.2. And the hosts in the boats were discomfited, and angry too, because their boasted audacity was thwarted from having an interview with the Orian Chief and his hosts.

29/9.3. And those in the fire-boats saw one another, and were incensed and jealous, and puzzled to know what to do. Nor would any of them confer with God, Jehovih's Son, for they had been thus commanded by their respective false Gods.

29/9.4. Now, therefore, after the fire-boats had cruised about a while, displaying their splendor, three of them departed, leaving only the fire-boat of Looeamong's hosts remaining.

29/9.5. The captain of this boat had said: It is not sufficient that I come here, and find the foreign God departed. I will ascertain what has been said and done, and what these Jehovih worshippers are up to.

29/9.6. So he turned aside and landed his boat, and he and his hosts, arrayed in splendor, went and talked with the inhabitants of Paradise, inquiring, among other things, why the cause of such great rejoicing among the people.

29/9.7. And one of the people, being unguarded,[1204] said: Behold, it is well with us that we rejoice; God, Jehovih's Son, has inspired a new mortal anchorage. He has taken Columbo across the ocean, and showed him a new country, where only the Great Spirit, Jehovih, is worshipped.

[1204] unwary, unwatchful, unthinking, incautious

29/9.8. The captain of the fire-boat thus discovered one of the plans of God for redeeming the world; but the captain did not disclose his joy, but presently he and his hosts went aboard and departed, making all haste to Hapsendi, the heaven of Looeamong, the false Kriste.

29/9.9. On the day after Looeamong learned this matter, he sent a warship with seven million warring angels to stir up a mutiny among mortals in countries from which Columbo had sailed.

29/9.10. And by inspiration, Looeamong's warrior angels set the rulers of Spain against Columbo, and had him cast into prison, thus breaking the chain of inspiration between Columbo and the throne of God.

29/9.11. In the meantime, Looeamong's angels made all haste to have mortal ships and shipmasters of their own kind cross the ocean to the countries Columbo had discovered.

29/9.12. Thus did Looeamong's mortal worshippers cross over to Guatama, and with them, Looeamong landed and stationed in Guatama one billion angel warriors, sworn laborers to the false Kriste, to establish him in these great lands.

29/9.13. When God saw how evil had already taken root in these countries, behold, he was doubly

resolved to obey Jehovih's commandment, in regard to the inquisitions. In which Jehovih had said:

29/9.14. Let Looeamong carry out the inquisitions, to put to death whomever he will. For it shall come to pass that the spirits of those he slays in Roma, Venice, Napla (Naples) and in all other cities and countries, will remain in their places with vengeance on their souls. And the time will come when you shall withdraw your protecting angel hosts from these cities; and, behold, these angels of vengeance will come forth and visit their wrath upon this false God and his kingdoms. ||

29/9.15. So God was strong in resolution to let evil take its course; and so, in all countries where the false Kriste had been afflicting mortals, God withdrew his protecting hosts, leaving those countries and those heavens to take their course.

29/9.16. And it came to pass that the angels of vengeance came forth for battle: to battle other angels, and to obsess mortals to battle also, and all against the false Kriste.

29/9.17. Thus was opened the door for the split in Looeamong's doctrines, which was to ultimate in the entire overthrow of the Trinity, and of the Holy Ghost, and of Looeamong also, under his false name.

29/9.18. And so war began again on earth, and in Looeamong's heavens, concerning himself and his doctrines.

29/9.19. To make matters worse for himself, he established angel emissaries in his earthly kingdom, in Roma, to inspire the popes to cause mortals to be scourged, imprisoned and put to death, for heresy, and these things were done in the name of Kriste and the Holy Ghost.

29/9.20. And it came to pass that no man could express a word or thought, reflecting upon Looeamong's earthly doctrines or government, without falling victim to mortal and angel emissaries of this false Kriste. Truly, many of these mortal cities were obsessed by angels of darkness and evil.

29/9.21. In course of time, behold, mortals, inspired by vengeance-loving spirits, rose up against Looeamong's popes and cardinals, and protested against the abnegation of man's right to think for himself; and these people called themselves protestants, professing that there were two Kristes, a true one and a false one, and, moreover, that they themselves were worshippers of the true Kriste.

29/9.22. Nevertheless, they were also under the inspiration of evil angels, for they fell to work burning and flaying their opponents also.

29/9.23. And God foresaw that now was the time to inspire the western nations of Uropa to great learning, and to science and to philosophy, and to western migration.

29/9.24. So God sent angels to teach man once more the telescope and the art of printing; and to inspire man to question the spiritual powers of kings.

29/9.25. Thus was Looeamong's power in great measure locked up in managing his disrupted kingdoms, while God's holy angels pursued the road of righteous development for the coming era of Kosmon.

CHAPTER 10 Es

29/10.1. Es said: When God saw that Looeamong's warrior angels had come upon the earth regions discovered by Columbo, God withdrew, saying:

29/10.2. Behold, I will use this as a testimony to Jehovih and against this false Kriste, in time to come. For I will withdraw my angel hosts and give up, for a season, the central lands of Guatama.

29/10.3. And it shall come to pass, that mortals in these lands shall not prosper in peace, nor righteousness, nor in learning, nor in science, nor in inventions, nor in anything good under the sun. For Looeamong's warrior angels shall obsess them, and they shall build up, and then destroy, and the people of Aliattes [Mexico –Ed.], the Yodopans [the Montezumas –Ed.], shall be destroyed, and the I'tuans and their cities shall be ruined.[1205]

29/10.4. || Now it came to pass, as spoken by God, the central lands of Guatama, from sea to sea, fell under the dominion of the warrior angels of Looeamong, the false Kriste, and they became warriors and destroyers; neither did they rise in peace nor wisdom, nor in anything good under the sun. But they lived as pilferers, debauchees, warriors, murderers and idolaters of the false Kriste. ||

29/10.5. God had said: I will go northward, to the western coast of Uropa, and my angel hosts shall inspire another people to migrate to Guatama for conscience' sake (Jehovih's sake).

29/10.6. And it shall be proved, in time to come, that those whom I shall take across the ocean, shall inherit Guatama; and they shall prosper in peace, virtue, wisdom, learning and inventions. And man, in after time, shall witness the difference between the people of Looeamong's possessions as compared with my own in the northern regions.

29/10.7. And so, God sent his angel hosts among the factions of western Uropa, and inspired mortals to rise up, and depart out of that country for conscience' sake. And those who were inspired of God crossed over the ocean, and landed in Guatama, and they named the place of their landing Plymouth Rock, saying: For God's sake and for liberty, help us, O, our Creator.[1206]

[1205] The Yodopans, being in Mexico, clearly refers to the Aztecs, as its last ruler was named Montezuma. The I'tuans possibly refers to the Incas.

[1206] A ship called the Mayflower, carrying religious pilgrims from England, landed in 1620 at Plymouth Rock in America, an area that became part of New England.

29/10.8. But they did not say: For Kriste's sake, or for the sake of the Holy Ghost.

29/10.9. Nevertheless, Looeamong's angel warriors had accompanied them across the ocean; and when they saw what mortals had done, they departed by means of the mortal ships returning to Uropa; for these angels were too low in grade to cross the ocean without the presence of mortals.

29/10.10. And when they had come to the other side, they reported to Looeamong's angel generals what had been done by mortals in Guatama, and these angel generals sent a dispatch to Hapsendi, Looeamong's heavenly kingdom, to learn his will and pleasure.

29/10.11. Looeamong sent back word as follows: Lest the country fall into Jehovih's hands, send a sufficient inspiring host to obsess all mortals who have thus possessed Guatama. Do not spare them;[1207] possess all, or ruin all, in the name of Kriste and the Holy Ghost.

[1207] i.e., show them no mercy

29/10.12. And thus it came to pass, as regards this false Kriste and his affairs with God, namely:

29/10.13. The latter had inspired, for sake of Jehovih, certain other people in northwestern Uropa, who were Faithists in heart, but not practicers of the rites and ceremonies, who called themselves Quakers, to migrate to Guatama, to shape the destiny of the inhabitants to peace, virtue and wisdom; and these Quakers were covenanted to Jehovih, to never engage in war, nor to quarrel, nor to contend with any man for opinion's sake.

29/10.14. So Looeamong's obsessing angels fell upon the colonies of settlers in Guatama, and obsessed them to flay and to burn and to exterminate the Quakers, for Kriste's sake, as mortals said.

29/10.15. And the angels of Looeamong inspired mortals to lie in wait for any other Faithists who might migrate to Guatama.

29/10.16. God had said: Permit these hardships to my people to be recorded,[1208] for in kosmon, they shall be testimony of the power of heaven on mortals.

[1208] The student can readily read about such atrocities in the corporeal records; for example, the witchcraft trials, the religious intolerance displayed by some of the early colonists, and the persecution of Quakers.

29/10.17. So that these things would become historical, God suffered Looeamong's angels to raise up, and obsess one Cotton Mather, who devoted his time and labor to the establishing of this false God.

29/10.18. And the said Cotton Mather not only accomplished these wicked deeds, but he put himself on record as a worshiper of Kriste. That which follows, were his words:

"September, 1682.

"TO YE AGED AND BELOVED JOHN HIGGINSON:

"There be now at sea a shippe (for our friend Esias Holdcraft, of London, did advise me by the last packet that it would sail sometime in August), called ye 'Welcome,' R. Greenwas, master, which has aboard a hundred or more of ye heretics and

malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye General Court has accordingly given secret orders to Master Malachi Huxtett, of ye brig 'Porpoise,' to waylaye ye said 'Welcome,' as near ye coast of Codd, as may be, and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye heathen worshipers of these people. Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people. Yours, in ye bowels of Christ,

COTTON MATHER." [1209]

29/10.19. Such, then, were the trials of God in establishing Jehovih in Guatama. And yet, the bitterest struggle had not begun.

CHAPTER 11 Es

29/11.1. Es said: Hear, O earth, and you, heavens of the earth, of the ways of Jehovih, through His God, in this, His kingdom. Understand how all things are accomplished for the ultimate triumph of righteousness.

29/11.2. Now after the etherean angels came to Paradise, in answer to God's prayer for help, God divided his hosts to minister to all of the earth and its heavens, not for sudden triumph by violent means, but to the end that man would, in after years, comprehend the wisdom and glory of Jehovih.

29/11.3. So God made eleven divisions of his hosts, four divisions for the earth, and seven for the heavens of the earth.

29/11.4. And as chiefs of the four divisions for the earth, he appointed Eezen, Khan, Ah Cho and Lakash, to go to hada, the heavenly kingdoms of the four false Gods, to establish a guard, from there to the earth.

29/11.5. And God gave each of them one billion hosts to labor with them. And when these were all selected, and had come before the throne of God, he said to them:

29/11.6. Because the four false Gods have accomplished all the good they can accomplish, and are now only leading mortals and angels down into darkness, I shall presently cut them and their supplies off from the earth. In that day and hour there will be danger in heaven.

29/11.7. For there are more than three hundred million spirits in the hadan heavens, who were put to untimely deaths, in order to establish the false Brahma, the false Buddha, the false Kriste, and the false God-Gabriel.

[1209] In more modern American, this would read as:

"September, 1682.

"TO THE VENERABLE AND BELOVED JOHN HIGGINSON:

"There is now at sea a ship (for our friend Esias Holdcraft, of London, advised me by the last packet that it would sail sometime in August), called the 'Welcome;' R. Greenwas, master; which has aboard a hundred or more of the heretics and malignants called Quakers, with W. Penn, who is the scamp [scoundrel] at the head of them. The General Court has accordingly given secret orders to Master Malachi Huxtett, of the brig [ship] 'Porpoise,' to waylay [ambush] the 'Welcome,' when it passes near the coast of Cape Cod, and make captives of Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worshipers of these people. Much spoil [profit] can be made by selling the whole lot to Barbados, where slaves fetch good prices in rum and sugar; and we shall not only do the Lord great service by punishing the wicked, but shall make gain for his ministers and people. Yours, in the bowels of Christ,

COTTON MATHER."

29/11.8. Go, then, to your places, and provide yourselves in wisdom and strength. Guard well these spirits, for once they congregate for vengeance' sake, they will cast their Gods in hell.

29/11.9. They answered with one voice: Jehovih's will and yours be done! And they saluted and departed.

29/11.10. God then called up the other seven of the Holy Eleven, namely: Yopes Leo, Likar, Vadhuan, Ardolfus, Yutemis, Zahawee and Zedna, together with their seven billion hosts, and he said to them:

29/11.11. Behold, the eleven kingdoms that have been preparing for more than two thousand years shall now be opened up and established, with roadways to the kingdoms of the four false Gods. For the time is near at hand when I shall cast them out, and remove them and their kingdoms away from the earth, and forever.

29/11.12. So that a revolt may be prevented, you shall provide places and vessels for the removal of their drujas, of which there are more than twenty billion. Go, then, to your respective places, and be ready by the time of my command.

29/11.13. They answered unanimously: Jehovih's will and yours be done! And they saluted, and departed also.

29/11.14. After this, God appointed twelve of the etherean Gods and Goddesses as a Severing Host, and he allotted to them six billion angels to work with them, when the time came.

29/11.15. To these twelve Gods and Goddesses, God said: When the time is at hand, behold, you shall take your six billion hosts, and cut off all the earth supplies on which the four false Gods and their kingdoms subsist.

29/11.16. And their kingdoms shall fall in anarchy and ruin. Their drujas shall be liberated; none shall stop them; and they shall all fall upon their Gods' kingdoms, and despoil them utterly, and cast their false Gods into hell (anarchy and torments).

29/11.17. Go, therefore, to the places I have provided, as my messengers will show you, and make all things ready for the time and signal of my hand.

29/11.18. So these twelve Gods and Goddesses saluted and departed for their labor.

29/11.19. Now, as yet, none but the Holy Council and the Gods and Goddesses knew the plans of God, Jehovih's Son, nor the object and labor provided for the hosts thus sent forth to all parts of the earth and the hadan (lowest) heavens.

29/11.20. Nevertheless, God had commanded the officers to maintain lines of light with his throne in Paradise, so that concert of action would manifest all around the earth, in the same moment of time.

29/11.21. Now, therefore, let be it known, that of the fire-boats and crews sent by the false Gods to

Paradise, only one, Looeamong's, returned to tell the tale of chagrin and disappointment in not meeting the etherean God, Litabakathrava.

29/11.22. As for the other three, fitted out so extravagantly, with a million hosts crowned and adorned in such magnificence, they concluded to go away, each into a different heavenly region, and establish three independent kingdoms of their own.

29/11.23. Many of these angel hosts had been promised, for hundreds of years, that they would have sub-kingdoms, with millions of slaves, but had always been put off, until they were discouraged.

29/11.24. Accordingly, they resolved to appropriate their outfits in founding thrones and capitals.

29/11.25. So the fire-boat sent out by Ennochissa, returned to his heavenly regions, but not to Ennochissa. And that of Kabalactes went to his regions, but not to Kabalactes. And that of Gabriel (Thoth) returned to his regions, but not to him.

29/11.26. And they all proceeded in much the same manner, which was, after having founded a place, to go about in the fire-boat, enticing subjects to come to their places.

29/11.27. And it came to pass, before their respective masters were aware of it, they had heavenly kingdoms, with hundreds of millions of slaves.

29/11.28. When the three false Gods, Ennochissa, Kabalactes and Gabriel-God, heard of the proceedings of their traitorous subjects, they each, separately, declared war against the pretenders.

29/11.29. In not many years, therefore, from this small beginning, great wars engrossed these three false Gods' kingdoms on every side, but wholly interior to each one's kingdom.

29/11.30. Which enabled God, Jehovih's Son, to pursue the two great plans for the redemption of mortals and angels. These plans were, to provide protection to the Ka'yuans (Confucians) of Chine'ya, the worshippers of Jehovih, and to found the country of Guatama free from the grasp of Looeamong.

29/11.31. So, as soon as God had provided a sufficient protecting host of angels for the Ka'yuans, he devoted his energies to Guatama and her heavens.

CHAPTER 12 Es

29/12.1. While the heavens of the earth were thus stirred up with war and with anticipated misfortunes and strange doctrines, there came to Paradise, before the throne of God, a host of seven thousand angels, who had been victims of the inquisitions under the inspiration of the false Kriste, Looeamong, asking for an audience with God.

29/12.2. Accordingly, after the chief marshal had announced this before the throne and Holy Council, God commanded them to approach, and speak.

29/12.3. And those who were leaders then came, and spoke. These were: Rochus, Estella, Coceicas, Martin, Ajedio, Burton, Gardener, Oguier, Isagades, Thornton, Wincelaus, Hepburn, Autonus, Hague, Bothna, Hijas, Sedasius, Prague, Septullus, Thilinae, Portia, Fuessa, Barm, Donia, Sarekka, Solomon, Jolif, Gallilleo, Sega, Spinola, Sutton, Jinuthes, Sirach, Obenaes, Pelachon, Berttimo, Feirdonas, Puberttas, Quidonatus, Paglia, Suzarathga, Wotchganheim, Givier, Dospastonitus, Leiberanz, Jasman, Orolf, Meyer, Litz, Herman, Dolche, Mogan, Ruchtevolt, Yokamsteimer, Bolch, Calas, Radby, Yan'tos, Le'chaim, Fetch, Bliney, Catherine (queen), Lambert, Holt, Renn, Savicht, John, Barnes, Sanwalt, Biers, Drumfoldt, Nekairo, Hemsted, Wight, Thuce, Kerby, Askew, Wolfe, Bartholf, Brown, Wishartd, Mille, Sadarak, Gaepon, Hutton, Somerset, Railif, Bedford, Wehlen, Gaison, Darcy, Wallace, Tudon, Taylor, Farrar, Jones, White, Myers, Henry, Atino, Percy, Alies, Flower, Joseph, Milne, Warne, Simpson, Latimer, Ridley, Cranmer, Lang, Pesth, Bradbridge, Walstein, Allin, Jesse, Ormes, Staveson and Donald.[1210] And this is the substance of what they said:

29/12.4. Most Holy God, Jehovih's Son, greeting in love, in pity, and in anger!

29/12.5. We are not Gods, nor pure, nor holy. Therefore pity us.

29/12.6. We are not happy, and feel that in our struggles to find truth we have been unfairly used. Therefore, pity us.

29/12.7. We were born in mud-holes, and have soiled garments. Therefore, have compassion upon us.

29/12.8. We are in search of clean water, so that we may go wash ourselves. Therefore, guide us.

29/12.9. We have such strength as a mad wolf would be proud of. Therefore, use us.

29/12.10. We have not such mercy and forgiveness as becomes Gods. Therefore, give us rough work to do.

29/12.11. Such work, in fact, that would require no one to split a hair to discern right or wrong.

29/12.12. Not that we desire to glut ourselves in vengeance against the false Kriste. One step higher, O God.

29/12.13. In such a matter where, if an innocent lamb were pursued by a wolf, give us to rush in, and save the lamb.

29/12.14. Now, behold, the rumor has come to us, that you will establish Guatama free from the dominion of Gods and Saviors.

[1210] The above names will be found in "Fox's Book of Martyrs," and "Justin's Book of Christian Victims." –Ed.

29/12.15. And it comes to this: We are so far on the road to purification, that we can no longer catch the false Kriste's angels, and hurl them into hell.

29/12.16. Nevertheless, we are not so fastidiously pure that we would not seize his evil-working angels, and hold them by the throats till you had your great country founded safely for Jehovih's kingdom.

29/12.17. If, therefore, you can appropriate seven thousand angels in some loose and unscrupulous corner, to do you good service against the tyrant and remorseless Looeamong, behold, we stand before Jehovih and you, to do your will as you may command.

29/12.18. God said to them: My brothers and sisters, in the name of Jehovih, I welcome you.

29/12.19. What you can do, that you shall do; nor shall any but yourselves judge yourselves.

29/12.20. To the extent that you have the light of the Father, so shall you serve Him.

29/12.21. You are responsible to Him only; for His triumph shall be the redemption of heaven and earth.

29/12.22. Behold, Looeamong will surely inspire a war, both in Guatama, with mortals, and in its heavens, with the angels.

29/12.23. My angel hosts shall inspire the mortals of Guatama to found a government free from the dominion of Gods and Saviors.

29/12.24. War will follow. Now, behold, I have appointed Yotahiza, as my Lord for those regions. Go there with my messengers who know the way, and Yotahiza will receive you in my name, and give you work in justice, truth and wisdom.

29/12.25. The army of the inquisition then saluted, and departed, and they came to Yotahiza's heavenly station with the colonists in Guatama.

CHAPTER 13 Es

The Republic established

29/13.1. Es said: For three hundred years, God's loo'is had been providing the generations of men for the coming work of God.

29/13.2. And through these, God, Jehovih's Son, had raised up one thousand two hundred men, to be directly under the inspiration of the second resurrection, for establishing an emancipated government for mortals.

29/13.3. And these one thousand two hundred men were raised to grades above sixty, and some of them to eighty.

29/13.4. Chief of these men raised up by God, to establish the foundation of Jehovih's kingdom with mortals, were the following, all of whom stood above grade eighty, namely:

29/13.5. Paine, Jefferson, Adams, Franklin, Carroll, Hancock and Washington.

29/13.6. Jehovih, through God, His Son, placed the leadership of the mortal hosts into the hands of these seven men; and they were under the guidance of Jehovih's Lord, Yotahiza.

29/13.7. And the Lord caused Paine to proclaim the new doctrines, which were against Looeamong and the sacred books on which the inquisitions had been carried out.

29/13.8. These, then, were the doctrines of Paine, inspired by the Lord, Jehovih's Son, namely:

29/13.9. One, the Creator, Who is Almighty, matchless in wisdom, truth, power and unity of purpose; the author of all things on the earth and on all other worlds, seen and unseen.

29/13.10. That the soul of man is immortal and everlasting, and shall ultimately attain to peace and joy in the heavens of the Almighty.

29/13.11. That, according to man's good or evil deeds, words, thoughts and actions, while on earth, even so shall he inherit in heaven, light or darkness, joy or unhappiness.

29/13.12. That all the world is my country, and the same right alike to all men.

29/13.13. To do good, with all of one's wisdom and strength, is the highest religion.

29/13.14. That man has a natural right, above all kings, priests and sacred writings, to serve his Creator in his own way.

29/13.15. That this is an age of reason, in which all men should be inspired to read, think, and judge with their own judgment, and not through any priest or church or Savior.

29/13.16. That the doctrine of a Savior is unjust; that no honest man should accept another's dying for him.

29/13.17. That the so-called sacred books are not the writings of the Creator; that their multiplicity of defects prove them to have been manufactured by corruptible authors.

29/13.18. That, in practice, the said sacred books have been used by unprincipled priests to promote wars, inquisitions, tyranny and destruction.

29/13.19. That man should rise up in his might to embrace his Creator, by the practice of good works, and by promoting brotherly love toward all men; and by charity and independence, elicit the protection, pride, and glory of the Almighty.[1211] ||

29/13.20. Paine proclaimed publicly the doctrines of God; and they were printed, and circulated among the inhabitants of Guatama.

29/13.21. And it came to pass, that they fell into the hands of those men and women who had been previously prepared by God to receive them. And these people applauded the new doctrines to so great

[1211] The above were Tom Paine's doctrines. – Ed.

an extent that the colonies repudiated the Divine right of kings to govern without the consent of the governed.

29/13.22. Looeamong, the false Kriste, perceived the design of God, Jehovih's Son, and immediately sent down to the earth, to Guatama, two thousand angel warriors, to overthrow Paine's doctrines, and to precipitate the colonies into war against the home government in western Uropa.[1212]

29/13.23. So war in Guatama, on earth and in its heavens, set in, mortals against mortals and angels against angels.

29/13.24. The Lord, Yotahiza, now assigned the army of the inquisition, the seven thousand angels sent by God, to be the protecting hosts to the seven leaders of the Guatama revolt.

29/13.25. Besides these angels, who were generals and captains of the hosts, there were of noncommissioned angel officers, two thousand seven hundred and eighty-four, who had also been martyred as to earth-life, by scourging, and by the rack, and by being pulled in quarters, and by being burnt, who were distributed among the mortal armies of soldiers. And these angel officers had angel armies and companies, disciplined and quartered in the camps of the mortals with the soldiers.

29/13.26. Such, then, were the inspiring hosts, varying in number from six million to twelve million, who remained with the soldiers of the republic during the war, day and night, inspiring them to fortitude, and manipulating them to give them health, strength and endurance.

29/13.27. God spoke to the angel commander of these hosts, saying: Though your hosts inspire these mortals to liberty as to earthly things, yet you shall also take advantage of this opportunity to sow the seed of higher spiritual light among them. Remember, then, the sermon of the All High: There is only one Great Spirit, Jehovih. And this, your hosts shall continually inspire mortals with. ||

29/13.28. For seven years the war lasted, and during all that time, the earthly commander, Washington, was under the guardianship of the commander of the angel hosts. And there were detailed to guard Washington, day and night, one thousand angels. And though he was shot at, and in many ways sought after to be destroyed, these angels saved him, even catching in their hands, the bullets that were fired at him.

29/13.29. And in the same manner many other mortal leaders and privates in the war were protected and saved from harm by the angels.

29/13.30. And yet all this while the angels of Looeamong fought on the other side, endeavoring to pull away the guardian angels, and so make the mortal leaders vulnerable.

[1212] This was Great Britain versus America; being the American Revolution (war of independence), 1775-1783 c.e. Note that the fighting actually stopped in 1781 but it took two years till the treaty of Paris was signed and the United States was officially acknowledged to be a nation-state.

29/13.31. But these angels were lower in grade and less potent, and also not so enthusiastic, for they had not suffered martyrdom.

29/13.32. || Jehovih has said: Rather let a man glory in martyrdom for righteousness' sake; for by this he takes high resolves against evil; which resolves are a great power to the soul when it enters heaven. ||

29/13.33. And it came to pass that the republic was established.

29/13.34. And God caused the commander of the angels who had accomplished this work, to call his hosts together, so that they could hear the Voice of Jehovih. And eighteen million three hundred and forty thousand thus assembled, in an extemporized heaven above the Haguan mountains, where the chiefs of Paradise had already prepared an altar to Jehovih for the occasion.

29/13.35. Of the higher grades from other plateaus, seventy million angels had assembled here in the sacred circle, to promote the Voice. Of which matters God had previously sent word to Aroqu, so that a chain of light could be made to the upper heavens.

29/13.36. Now, when the angels of the inquisition were thus assembled before God, and duly placed by the marshals, God caused the light to be lowered, so that they would rejoice rather than suffer because of its brilliancy.

29/13.37. And when God sat on the throne, and the es'enaurs had chanted glory to Jehovih for having founded the republic of mortals, a ray of light was seen descending from the upper realms, and it extended down to the throne of God, where now, on all sides, the illumination was in splendor. Presently, just above the throne, a single star of light was formed, and out of this came the Voice of Jehovih, saying:

29/13.38. Peace, My beloved. The way is open: Liberty to the conscience of mortals is founded on earth. You have lifted them above the bondage of Gods.

29/13.39. Because you were cut down before you had finished your labor on earth, I allowed you to come back to mortals to complete your own aspirations.

29/13.40. Because you united with one another in companies and phalanxes for a good work, instead of working single-handed, you are now admitted into the second resurrection of My kingdoms.

29/13.41. By the light of My throne you are this day absolved from the bondage of earth and first resurrection.

29/13.42. The Voice ceased; but God spoke to his marshals, saying: Provide an avalanza sufficient for the ascension of these my beloved angels, and take

them to the fields and forests of Attusasabak, in the Ortheon plateau, where I have already provided them ample residences.

29/13.43. And after they are delivered, grade them, and give them suitable instructors and companions, so that in due time they may become Brides and Bridegrooms to Jehovih, and ascend to the emancipated kingdoms in the etherean worlds.

29/13.44. Let them now pass before the throne, so that they may receive badges from the Most High! For these will be to them a connection with the exalted kingdoms. ||

29/13.45. The marshals then filed them past the throne, and there fell, from the heavens above, upon them, badges of immortal light, unchangeable.

29/13.46. And the builders in Yutis brought them an avalanza, which they entered to the sound of three million voices singing in Jehovih's praise. And when they were within, God spoke to them again, saying:

29/13.47. You go now far away from the earth. But as you freed this land to itself, and now go away, behold, I will call you back again before another hundred years, to free the people from the doctrines and creeds of the ancients. No God, Lord or Savior shall be enforced in this land! Till then, Jehovih be with you all, and give you joy and happiness! ||

29/13.48. Then the officers of the avalanza set it in motion, rising upward. And the musicians, those who remained and those who ascended, sang and trumpeted until the fire-ship ascended out of sight.

CHAPTER 14 Es

29/14.1. For three hundred years prior to the above transactions, the four false Gods had been in war to a limited extent in their heavens, and for certain earth possessions also.

29/14.2. In Chine'ya, the Ka'yuans (Confucians) had made great progress, to the injury of the false Brahma, Ennochissa. But the latter had pushed his people into Vind'yu and Par'si'e.

29/14.3. On the part of Kabalactes, the false Buddha, he had pushed his people into Chine'ya and Par'si'e also. And in many parts of Vind'yu, these Buddhists had treated the Brahmins with great slaughter.

29/14.4. But neither of the above false Gods was a match for Thoth, alias God-Gabriel. Under the name and doctrines of Mohammed, he had made great inroads upon the possessions of the other two false Gods, both as to the earth and the heavens above them.

29/14.5. And yet, on the other hand, Looeamong, the false Kriste, had taken advantage of all the other three false Gods. He had found mortal emissaries in Britain whom he had inspired under the name, EAST

INDIA COMPANY. To these he had said: Come, I will lead you where there is great wealth and most luxurious enjoyment. Behold, you shall possess the place, and overcome the heathen of a rich country.

29/14.6. So Looeamong led them, and they took with them missionaries, bibles, swords, cannons and warships. And when they arrived at Vind'yu, Looeamong, through his angel hosts, said to them: Tell these heathen, you are worshippers of the Lamb of Peace; that you have come in love and for righteousness' sake. And, behold, they will receive you. But once you are within, you shall fall upon them, and destroy them by the million, men, women and children. And you shall also fall upon their aqueducts, which irrigate the lands, and you shall destroy them; and, behold, millions of these heathen shall starve every year, because of the famines that shall surely come upon them.

29/14.7. Now all these things came to pass; the idolaters of Looeamong fell upon the Buddhists' earthly possessions, and possessed the land of Vind'yu, and, in the name of Kriste and the Holy Ghost, killed seven million men, women and children.

29/14.8. And they also destroyed the aqueducts, which resulted in famines coming upon the Vind'yuans, so that in course of time, thirty million more perished from starvation.

29/14.9. Now, although Kabalactes thus lost in great measure his earthly possessions, he still maintained the heavens of Vind'yu; so that after all his destructions, Looeamong really gained only a few souls in heaven.

29/14.10. Looeamong had also led his mortal emissaries into Chine'ya, in the hope of possessing that country also. He had said to them: Go there, and enforce upon them the opium trade. And it shall come to pass that they will become a drugged and worthless people; and you shall fall upon them and overcome them, and possess all their country, in which there are stored great riches.

29/14.11. And the idolaters of the false Kriste fell upon the Chine'yans (Chinese) and enforced the opium trade, and also made many of them a drugged and worthless people. And after they were thus drugged, the idolaters of the false Kriste raised the cry: Behold, the drugged heathen! The indulgers in opium!

29/14.12. Nevertheless, the Ka'yuans of Chine'ya were a mighty power, and they baffled Looeamong's emissaries in all further encroachments.

29/14.13. Now, although Looeamong had been beaten by the wisdom of God, in possessing the colonies of Guatama, nevertheless Looeamong still hoped to regain the country to himself. And to carry out his designs, he sent two billion angel warriors to

accomplish the destruction of the Algonquin tribes that inhabited the country.

29/14.14. And this also came to pass, the idolaters of Looeamong fell upon the Algonquins, and caused three million of them to be put to death, men, women and children.[1213]

CHAPTER 15 Es

God, Jehovih's Son, casts out the four false Gods

29/15.1. When the right time came, Jehovih spoke to God, Saying: My Son, behold, the Kosmon era is near, and the light of the arc of su'is enters the fields of Paradise. Stretch forth your hand over the nations of the earth and over the heavens of them, and sweep your kingdoms clean for My everlasting light.

29/15.2. The four false Gods, the perpetuators of the beast, will call out in agony, but you shall not heed them in My judgments. ||

29/15.3. Then God sent forth his disciplined hosts, twelve billion, to cut off the supplies of the earth. Even as a mortal general cuts off the supplies of a wicked city to subdue it, so was the accumulated power of the All Light upon the four kingdoms of the four false Gods, they who had proclaimed themselves the Saviors of mortals and angels.

29/15.4. And the angels of God spread around the whole earth! In armies of millions and tens of millions, well disciplined, they gathered together in the mortal cities, and in the country places, among all nations, tribes and peoples.

29/15.5. And these angel armies were officered and drilled to work in concert, with lines of light extending to the throne of God.

29/15.6. And God spoke in Paradise, by means of the lines of light, and his voice went into all the mighty armies of his hosts, the twelve billion, saying:

29/15.7. Cut off the earth supplies of the four beasts of the earth! They and their countless legions of followers have become profitless in the resurrection of mortals and angels.

29/15.8. Their names have become a stench upon the earth. Their mortal followers are grovelers in all manner of uncleanness. Their spirits have become as vagabonds on the earth and in its lowest heavens.

29/15.9. My hosts have tried to persuade them, but they will not hear; the light of the upper kingdoms, they will not receive.

29/15.10. But I will make them look up. Like beasts that are untamed, they shall cry out for sustenance, but they shall not find it in the places of their old haunts. ||

29/15.11. Then, the hosts of God marched in between the drujas, who were the worshippers of the four false Gods, and their mortal harvests.

[1213] The number of Indians killed outright by the Christians was not much more than half this number; but, still, the three and a half million Indians that once inhabited this country have died out, because of their treatment by the Christians. –Ed.

[The editor's figures may be underestimated; firstly in the number of Native Americans (Algonquins) who populated North Guatama before the Christians came, and subsequently in the extent of the slaughter. It is often found, in the accounting of events by historians, witnesses, reporters, etc., in the times they happen, that they are more or less biased, and must, by their nature, be incomplete. So here, Oahspe may be correcting estimates taken as historical facts. –cns ed.]

29/15.12. And the drujas turned to their respective Gods, the false Brahma, the false Buddha and Gabriel of Kalla, and the false Kriste, crying out: Behold, our supplies are cut off! Is the earth not your kingdom, and the place of your footstool? Did you not say that you were the Almighty? How, then, has another God come between? If you are, indeed, our Savior, now save us! But if you have been deceiving us all this time, then hell shall be your portion!

29/15.13. The four false Gods heard the cry of anger and suspicion in their mighty kingdoms; heard the wailings of the sixty billion! And they feared, and trembled.

29/15.14. Most of all in fear was the false Kriste, because, for sake of aggrandizing his own kingdom, he had gotten it proclaimed on the earth that: Whoever believes in me, shall be saved; but whoever does not believe in me, shall be in danger of hell-fire!

29/15.15. And countless millions of mortals had taken no thought as to self-resurrection, but taken him at his word; and so had lived and died and become his slaves for hundreds of years. Millions of these angels had heavenly banners made, with the promises of this false Lord inscribed on them, and with these they went in processions in heaven, crying out: Bread or blood! Bread or blood! We come not to bring peace in heaven; we come to bring a sword! We come to set angel against angel! Give to us, O, our God, or hell shall be your portion!

29/15.16. Thus it came to pass, as had been foretold by God; for he had said: Anarchy shall encompass your heavenly kingdoms, and you shall yet confess that you are false before Jehovih.

29/15.17. And the four false Gods, fearing the fires of hell, went about, crying out: I am not the true Brahma! I am not the true Buddha! I am not the true God [Allah –ed.]! I am not the true Kriste (Christ)!

29/15.18. For by this they hoped to save themselves. But alas for them. Their billions fell upon their heavenly cities, palaces and thrones, and robbed them.

29/15.19. And when their fury was thus started, behold, the vast multitudes rushed for the false Gods, and fell upon them, beat them, suffocated them with foul smells, covered them up with suffocating gases, and walled them in with sulfurous fires.

29/15.20. And they brought the officers, priests, monks and high officers, and cast them into hells also, millions and millions of high-ruling angels of the false Gods.

29/15.21. Thus were these four false Gods hemmed in, even within their own dissolute kingdoms, and every day and every hour grew more terrible. It was the infuriated madness of sixty billion deceived angels, broken loose from slavery, turned upon them.

29/15.22. Then Jehovih's God, from Paradise, went forth in a ship of fire, brilliant, past the endurance of drujas; went forth with ten million high in the grades; ten million against sixty billion. God brought these from the realms of Aroqu and Harivya, well disciplined for the purpose.

29/15.23. And on the ship, and on its banners, were inscribed these words: THERE IS ONLY ONE GREAT SPIRIT, JEHOVIH. TO ASSIMILATE WITH HIM, IS THE SALVATION OF MORTALS AND ANGELS.

29/15.24. He cries out: Come to Me; My kingdoms are ample for all the living. Be strong in resurrection, for I come now to deliver. ||

29/15.25. And God gathered in, from the highest grades of the disrupted heavenly kingdoms, thirteen billion homeless angels, who had been worshippers of the four false Gods. And God had them sent to Luana, on the plateau, Hivestos, where he officered them in colonies, with places for education and labor.

29/15.26. God said to them: You hoped to ascend to Jehovih's highest kingdom by prayers and confessions to false Gods. Behold, I say to you, there is no resurrection other than by developing the talents Jehovih created with all men. Go to work, therefore, and to places of education, so that you may become fit companions to Jehovih's exalted angels.

CHAPTER 16 Es

God delivers the four false Gods out of the four hells

29/16.1. Es said: Now God, Jehovih's Son, was master of the whole earth and her heavens.

29/16.2. And, behold, the era of Kosmon was at hand.

29/16.3. The light of the arc had fallen on the throne of God. Jehovih's Orian Chiefs from the emancipated heavens had come!

29/16.4. Paradise was like a new kingdom. A billion ethereans had arrived to labor with God, in clearing away the hells of the lower heavens, and in providing for opening the gates of the heavens for the angels to appear to mortals.

29/16.5. Metahazi, Goddess of Alefad, in the roads of Loo, in etherea, had brought back the armies of the inquisitions. Hativi, Goddess of the Lutian swamps, in Wessatow plains, in etherea, was there with those who massacred for Baugh-gan-ghad. Monetzian, Goddess of Tuissa, was there with the persecutors of Zarathustra. Norwothchissa, Goddess of the forest of Nidea, in etherea, was there with the persecutors of Brahma (the pure and true) and the persecutors of Moses and Capilya.

29/16.6. Besides these, there were forty-six other Goddesses, each with a host of angels who had, in the

ancient times, striven against Jehovih in favor of some false God.

29/16.7. But now, in the coming of Kosmon, behold, they returned as pure and exalted Gods and Goddesses.

29/16.8. And God, Jehovih's Son, called forth all these one-time persecutors, and he said to them:

29/16.9. Behold, there are four great hells, six smaller hells, and fourteen still smaller hells, still existing in these lower heavens.

29/16.10. Since you were once cast into hells, and afterward delivered by the angels of Jehovih, go now, and deliver the hells of these heavens. And bring the chief false Gods before me. My marshal will allot you the respective places, I have appointed to you. ||

29/16.11. Then the Gods and Goddesses, as appointed by God, went forth to deliver the twenty-four hells of the heavens of the earth. And they took with them for this labor, six billion angel laborers well skilled in such matters.

29/16.12. And in thirty-four days, the hells were delivered, broken up and gone. And from these hells, more than seventy billion angels were delivered; who were carried to the plateaus prepared for them by God, Jehovih's Son.

29/16.13. And for their new heavenly places, divisions and sub-divisions, God had also provided them with generals, captains, overseers and other officers, necessary to prevent them running into knots and hells again.

29/16.14. Of the false Gods and Goddesses thus delivered and brought before God, in Paradise, for judgment, the chiefs of them were: Ashtaroth, Dagon, Ashdod, Yotemas, Sathias, Goluth, Plutoya, Itis, Hamgad, Moak, Hoar, Baal, Ennochissa, Kabalactes, Gabriel, and Looeamong. Besides these, seventy other false Gods and Goddesses were delivered, but who were not brought before the throne of God, being instead sent to hospitals, because they were in chaos.

29/16.15. God had previously provided Paradise, through his Holy Council, for the occasion of the judgment of the false Gods, who were brought before him.

29/16.16. Accordingly the Holy Councils were formed in crescent, so that the throne of God lay between the horns of the crescent, in order to promote the Voice.

29/16.17. The marshals, then, brought the false Gods and Goddesses into the arena of circle where the light would fall upon them.

CHAPTER 17 Es

Jehovih judges the false Gods and Goddesses

29/17.1. Es said: The Voice spoke out of the light over the throne of God, saying:

29/17.2. Because I admonished both earth and heaven, saying: Whoever sets up more than the I AM, shall be bound: And whoever listens to them, and runs after them, shall be bound to them; || and they did not obey My commandments, but made Gods other than Me worshipful, so now they shall reap the harvest they have sown.

29/17.3. Because they drew the sword to establish themselves, they were bound by the sword.

29/17.4. Because they took upon themselves heavenly kingdoms, I bound them to their kingdoms.

29/17.5. Because they professed salvation in the names of false Gods, I let them run their course; and, lo and behold, they have shown no salvation in heaven or earth.

29/17.6. They have built up kingdom against kingdom, standing army against standing army. Truly, they have brought judgment upon themselves.

29/17.7. Hear the words of Jehovih, O false Gods and Goddesses, you who set up heavenly kingdoms against Me.

29/17.8. You who slew hundreds of millions of mortals, in order to make names other than Mine worshipful on earth and in its lower heavens.

29/17.9. You, who cried out falsely: Behold me; I am the light and the life; through me is the way of salvation.

29/17.10. You, who have used your names to lead mortals and angels away from the Creator; saying of yourselves: Behold me, I am the Lord; I am God; my heavenly place is the all highest. ||

29/17.11. Behold, I had spoken in the ancient times; I had said:

29/17.12. Whoever aspires to be a king of the earth, or queen, or emperor, or ruler over a nation or people, and I give him his desire, he shall be bound with the people of his administration. Neither shall he rise to My emancipated heavens, till he has carried up with him, every soul over whom he had dominion. But he shall be bound to that people in the first and second resurrection, until even the lowest of them are raised in wisdom, virtue and good works, sufficient for the grade of Brides and Bridegrooms to My etherean realms.

29/17.13. And if a king stretches forth his arm to subdue and annex other countries to his own, allow him to do so, for he is magnifying his bondage for the resurrection of the low.

29/17.14. And you shall apply these rules to all earthly rulers, whether they are kings, queens, emperors, presidents, governors, legislators, judges,

popes, priests, preachers, or whoever presumes to rule over, lead, or exact servitude from others. And the term of the bondage to them in the lower heavens shall be in proportion to the magnitude of their dominions.

29/17.15. But, to whomever attains dominion by the sword, or extends dominion by the sword, and by blood and death, his bondage shall be a hundred-fold.

29/17.16. And whoever maintains his dominion by standing armies, you shall compute their number; and to him and his high officers, the bondage in the lowest heaven shall be equal to ten times the number of their soldiers, and ten times the number of years of the servitude of the multitude of his armies.

29/17.17. For, whoever takes from My people for his own glory or dominion, shall render to Me the just value.

29/17.18. Whoever engages in war, or leads in war, or is a captain, or a general, and causes the death of any whom I created alive, he shall not rise to inherit My emancipated heavens as long as there remains war upon the earth. But he shall toil in the lowest heavens of the earth to educate and raise up its drujas, which shall be his labor.

29/17.19. And whoever has great riches, and many servants, his resurrection shall be no faster than the resurrection of those who serve him.

29/17.20. And whoever has great riches and yet no servants, but lives for himself, you shall apportion his place in the first resurrection even according to the good he might have done, had he obeyed My commandments; and he shall do in heaven, what he neglected to do on earth. And he shall not rise to My emancipated heavens, until he has appropriated according to that which I gave him into his keeping. ||

29/17.21. God said: The words that come out of man's mouth, even though they profess prayers and repentance, are of little help before Jehovih. But the words that come out of good works done to others, to raise them up, are like the sound of a trumpet that reaches beyond the stars.

29/17.22. For in all ages of the world, there have been deceivers and hypocrites, with temples and churches to worship in, professing to serve the Creator, but, in fact, serving an idol.

29/17.23. And their priests and preachers speak good doctrines, but they do not practice them, except a little, as a blind to lead the multitude astray.

29/17.24. And they live in fine houses, and fare sumptuously every day; and are skilled in oratory and in doctrinal precepts; but they will not go and serve the poor, teaching them how to live. Again the Voice spoke, saying:

29/17.25. My judgments are upon those who profess Me, dealing out their pittance to the poor, while they themselves live above want. When such

men die and enter the first resurrection, they shall be handed over to those who are in darkness, and their bondage shall be a hundred-fold. For they preached words of righteousness with the mouth, but in their behavior, they laid their foundation for the kingdom of hypocrisy. Truly, I give to them the harvest that comes of their own sowing.

29/17.26. These, then, have been My doctrines for thousands of years, and known to you before you deserted My kingdoms.

29/17.27. If such, then, are My judgments upon mortals who serve false Gods, how much greater, then, must be the penalty upon the false Gods who set themselves up to establish these iniquities?

29/17.28. Hear, then, the judgment of Jehovih: Whoever has established the name of any God but the Creator, and made it worshipful on earth or in heaven, shall be bound in the first resurrection till that name is no longer worshipful on earth or in heaven.

29/17.29. And whatever God or Goddess has said: Come to me, you who are heavily laden, and I will give you rest, for I am the way of salvation, light and everlasting life, then, that God or Goddess shall be bound in the first resurrection as long as mortals or angels go to him or her.

29/17.30. Behold, as such a God called, and they answered to him, so do I give to both, the God who calls, and the subject who runs to him. (For I give liberty even to My enemies.)

29/17.31. But when a subject goes to a God, and says: Behold, you have said: Where I go, I will call all men to me, and I believed in you || then that God shall not put him away.

29/17.32. While Osiris was worshipped, I gave to Osiris (the false).

29/17.33. While Ashtaroth was worshipped, I gave to her.

29/17.34. While Baal was worshipped, I gave to Baal.

29/17.35. But, when any of these Gods were no longer worshipped, behold, I gave them no more subjects.

29/17.36. As long as Brahma is worshipped, I will give to him, who is before Me.

29/17.37. As long as Buddha is worshipped, I will give to him, who is before Me.

29/17.38. As long as Kriste is worshipped, I will give to him, who is before Me.

29/17.39. As long as Mohammedans are upheld on the earth, I will give to him, who built up Mohammed.

29/17.40. And when all of you have purified and raised up all those who idolize you, that is when I will raise you up to higher heavens also. ||

29/17.41. Es said: And now, when the Voice ceased, and all was still, the false Gods and Goddesses raised up their heads, and they spoke with one voice, saying:

29/17.42. You are just, O Jehovih. To You I now covenant that I will serve You forever. Neither will I aspire to rise to higher heavens till I have raised up all whom I have led astray.

29/17.43. Make me strong, O Jehovih, in this my everlasting covenant!

29/17.44. Teach me, O Father, the labor I should do, so that You shall be glorified forever!

29/17.45. Thus ended the judgment. God's marshals removed them to the places allotted for them, and they went to work.

CHAPTER 18 Es

29/18.1. Es said: Such, then, was the fate of the chief false Gods in the lower heavens.

29/18.2. But during the preceding three or four hundred years, many of the officers of these false Gods had seceded from them, and had set up small heavenly kingdoms of their own. And their mortal followers were called sects.

29/18.3. These little heavens were, for the most part, situated on the earth, and usually these small Gods inhabited the churches where mortals came to worship.

29/18.4. And the preachers within these churches fell under the inspiration of these itinerant Gods and their gangs of wandering spirits.

29/18.5. In Guatama, these inspirations were carried to such an extent by these drujan Gods, that the mortals of one sect were made hostile, one sect against another.

29/18.6. An enmity, therefore, existed between protestants and catholics, and between protestants themselves, and between all of these and the Jews. And not only on earth, between mortals, did these things take place, but these petty Gods had small kingdoms of their own; as a presbyterian heaven; a methodist heaven; a baptist heaven, and so on. And when a mortal member died, his spirit fell into his heaven, where he had lived, becoming a servant to these drujas. And when he cried out: I want to go to Jesus, I want to go to Kriste, he was shown the drujan God, and told: That is he! Which he would believe to be true. For what is bound on earth, is bound in heaven.

29/18.7. A drujan God, Piad, established a sect and named it, Mormon. He located his kingdom on earth with his mortal followers, and he became master over the spirits of his mortal followers in the same way, calling himself, the TRUE KRISTE.

29/18.8. Piad taught that all good Mormons would ultimately attain to rule over some planet and her heavens. But he never permitted the angels of his kingdom to go out of his reach. He also taught mortals that the more numerous progeny a man begot, the greater his heavenly kingdom would be, in time to come. For this was Piad's scheme to make his own heavenly kingdom large and powerful.

29/18.9. Another drujan God, Lowgannus, established a kingdom on earth and named it, Shaker Heaven, pretending he was the TRUE KRISTE. And his place became a heavenly bondage to himself.

29/18.10. Another drujan God, Sayawan, established a heavenly kingdom on earth and called it, THE ALL HIGHEST HEAVEN.

29/18.11. This Lord called himself, THE LORD. He raised up a mortal, Swedenborg, whom he took in spirit, subjectively, into many of the lowest heavens and hells, saying to him:

29/18.12. Behold those who do not serve THE LORD! How hard it is with them! And he further said: This place of darkness is the Brahmin heaven; that place of darkness is the Buddhist heaven! But this place of light is my heaven, I, THE LORD.

29/18.13. And in that way, this drujan God established a Swedenborg heaven, and mortals looked upon him as the true Kriste; and after death, their souls went there.

29/18.14. So it came to pass, as had been prophesied of old: Lo, Kriste, here! Lo, Kriste, there!

29/18.15. And, as it was with Looeamong's heavenly kingdoms, thus split into hundreds of remnants, it was even so with the heavenly kingdoms of the other false Gods, Brahma, the false, and Buddha, the false; so that on the earth, there were thousands of petty Gods' heavenly kingdoms of darkness and misery.

29/18.16. Now all of these drujan Gods, whether of Chine'ya, Vind'yu, Arabin'ya, Uropa or Guatama, rejected Jehovih, but took the name of one of the four false Gods, and protested that he, himself, was the real and true God and Savior.

29/18.17. And mortal sects that followed them, did the same thing. The presbyterian professed the true Kriste, but denounced all others as false; the methodist professed the true Kriste, but denounced all others as false; the Mormon professed the true Kriste, but denounced all others; the Roman catholics also professed the true Kriste, but denounced all others as false. And it was the same with all of them, and none of them practiced righteousness and good works, but were warriors and money-getters, for self's sake.

29/18.18. God had said: Behold, I give a new testimony to the nations of the earth: In the time I overcame, and cast out the four heads of the beast,

the acrimony existing between different sects began, suddenly, to die out, and they spoke friendly to one another. ||

29/18.19. And it was so.

CHAPTER 19 Es

The Dawn of Kosmon

29/19.1. Es said: Now, while the Holy Council were still sitting in Paradise, a light, like a star, came and stood above the throne of God. And the Voice came out of the light, saying:

29/19.2. Behold, the false Gods are cast out, and sent to their places.

29/19.3. Never more shall there be any other false God, Lord, or Savior, to lead My people away.

29/19.4. I am sufficient for My own creations.

29/19.5. Let this, therefore, be the beginning of the Kosmon era.

29/19.6. My people have settled the whole earth around, from east to west; the lands on the western borders of Guatama have become inhabited.

29/19.7. Go, then, My God, My Son, open the gates of heaven to mortals.

29/19.8. Let My angels meet them, and talk with them, face to face.

29/19.9. Behold, My etherean ambassadress, Che'sivi'anathaotes, comes in a sea of fire! ||

29/19.10. The ship of the etherean Goddess was seen descending from the higher heavens, coming as an open ring, to embrace the whole earth.

29/19.11. Again, the Voice spoke out of the light, saying:

29/19.12. I know no distinctions of men, of races, or sects, or doctrines, or past revelations. All people are My people!

29/19.13. Open the gates of heaven; let My angels speak to mortals!

29/19.14. Swifter and swifter came the etherean archangels, till all the heavens of Paradise were encircled in the love of the Almighty.

29/19.15. Then God called out the legions that had the matter in charge, where mortals had been born for the work of Jehovih's kingdom. And God said:

29/19.16. Open the gates of heaven; let the angels of Jehovih speak with mortals; the time of the Father's kingdom is at hand!

29/19.17. Open the gates of heaven! Let the angels come forth in power!

29/19.18. And in Rochester, in Guatama,[1214] on the earth, the angels opened the door in Jehovih's name, not to be closed again ever, forever!

[1214] The walls of Rochester were first knocked at on the evening of November 14, 1849 c.e., when the Fox sisters gave their first public demonstration of spirit rapping at a hall in Rochester, New York; more later in Oahspe.

CHAPTER 20 Es

Jehovih overthrows slavery in Guatama

29/20.1. Es said: In the ancient times, and in the eastern countries, Jehovih began His revelations. The western continent He left for the finishing of that.

29/20.2. Now when God looked abroad over Guatama, he saw four million people in bondage, as slaves; and he saw that they must be liberated. So God inquired of the chief mathematician in the Holy Council, one Arak, saying: Who, of all the kings of earth, has had the greatest number of slaves?

29/20.3. And Arak said: Xerxes, who dwells in Yope'gah, in atmospherea.

29/20.4. God said: Send a heavenly ship for him, and for a billion of his angels. And send also for the Argos'yan, Leonidas, and for a billion of his angels. And when they are brought here, they shall descend to the earth, to these barbarians, and liberate their slaves.

29/20.5. Arak saluted and departed, giving his instructions to the heavenly marshals, who at once sent ships and messengers as directed.

29/20.6. God then said: I will now recall the ashars who hold guard over these mortals; and for a season they shall dwell in drujan darkness.

29/20.7. And this was accomplished, and immediately a war ensued between the owners of the slaves and the neighboring states.

29/20.8. Then came the Gods and angels, high in the grades, to witness the play of mortal death, and to determine how best to win to liberty and to Jehovih, the inhabitants of this great land.[1215]

29/20.9. God had said: It is an easy matter to win in war; but to make mortals see the triumph of righteousness, is not so easy. Therefore, be discreet in appropriating testimony to Jehovih.

29/20.10. And two million men rose up in arms, pushing on in war on every side, coursing the rich soil in mortal blood. And yet, neither side had defined its principles, or taken a stand for righteousness' sake. But went on in fearful destruction, laying in death tens of thousands, and tens of thousands!

29/20.11. Jehovih said: Send your Par'si'e'an and Argos'yan angels down to these mortals, and by inspiration, dreams and visions, your angels shall say to them: Whoever professes the earth, shall battle in vain; but whoever professes righteousness in My name, shall win. || And millions of angels descended, and tried to persuade them.

29/20.12. But mortals would not hear. Even the chief general on liberty's side, closed his soul against Jehovih. Yes, himself, enforced slavery with his mighty army.

[1215] Note that unlike the false angels who incite mortals to war, here God simply withdrew his angels of light and left the mortals to carry on in their own conceit; and the US Civil War resulted (1861-65).

29/20.13. And years went on, and all the people began to perceive that, without righteousness, there would be no end to the war.

29/20.14. Jehovih said: Only death can reach these people, or make them behold My hand. Yet you shall send your angel hosts over all the north regions and inspire them to call out for liberty.

29/20.15. Then Xerxes and Leonidas went forth, with their two billion angels, to overspread the north, to inspire mortals to a more heavenly stand, to make them see justice and liberty.

29/20.16. And for a hundred days these angels dwelt with mortals; but many mortals were too gross in the earth to comprehend. Then Xerxes came to New York and took away the guardian angels, those of holiness, and he left the city in the hands of drujas. And at once the city was plunged in hell [riots, anarchy –Ed.], and the people were like a crazy people, wild and fearful.

29/20.17. Again Jehovih spoke in the Holy Council in heaven, saying: Let My angels go once more, and inspire mortals to rise to the light of My will.

29/20.18. Again the angels overran the land, inspiring mortals day and night to demand freedom for the slaves. And the Ambassadress of Jehovih said to her inspiring hosts of angels: Number the mortals, north and south, as to their majority voice for freedom.

29/20.19. Now, when the Gods counted the mortals and graded them, they discovered the majority had turned to freedom's side.

29/20.20. Jehovih said to His Ambassadress: Take your own inspiring host, and go down to the earth, to Washington (D.C., the capital city), to Lincoln, the president, and hold this matter up to him, so that he may understand Me. For he is not bound in doctrines. For which reason My angels made him president, and for this purpose which I have in hand.

29/20.21. And it shall come to pass that Lincoln will hear you, and he shall resolve in his own mind to freedom for the slaves. But he will seek for some external sign, fearing he may have mistaken the angels who minister to him. But I will provide a way for this end also.

29/20.22. And the angels of Jehovih went to Lincoln in a vision, like a dream, and they said to him: Lincoln! Lincoln! And he answered and said: Who are you?

29/20.23. And the angels said: Those who come in Jehovih's name for freedom's sake. Behold, millions of His angels look down from heaven, and would come to your armies, if you would only proclaim freedom to the slaves. Jehovih's hand is in this matter.

29/20.24. Lincoln awoke, and was troubled with his dream.

29/20.25. The next night the angels came again, and retold their words, but added to them: The great majority of the country is ripe for this matter. You fear this is only a foolish dream. Behold, we will give you proof tomorrow.

29/20.26. Lincoln awoke more troubled than before, but remembered that the angels said: We will give you proof tomorrow.

29/20.27. Jehovih said: I will make this matter a testimony to this nation, so that no man may deny it. And I will show also how My angels work singly and in mighty legions. ||

29/20.28. Now at that time, living in Washington was a seeress, Nettie Mainard, through whom spirits spoke in her entrancement. And on the day mentioned, the angels spoke through her, saying to one Kase:[1216] Go, and fetch the president into the presence of this woman.

29/20.29. And Kase went to Lincoln, and told him what was said. And when Lincoln was before the seeress, the angel of Jehovih entranced her, and said to him: We said we would give you proof tomorrow. Behold, we repeat to you, Jehovih is in this matter. Unless you proclaim the freedom of the slaves you shall not succeed. Do this, though, and the enemy's armies shall melt away like snow in the sun.

29/20.30. Lincoln's eyes were opened, and he immediately went and proclaimed freedom to the whole four million slaves.

29/20.31. Xerxes said to Leonidas: You great conqueror, you shall conquer me again. Take your billion angels, and go with the armies of the north, and inspire them on to victory. Give them such strength and courage as they have not before manifested. And as for myself and my hosts, we shall go to the armies of the south, and we will inspire them to believe they are conquered, and so make them flee before your soldiers.

29/20.32. Thus these great angel warriors allotted themselves to the work. And, lo and behold, the northern armies ran forth over the enemy's country as if war were only play; and the southern armies vanished, disarming themselves, and returning to their homes.

29/20.33. The slaves were free!

29/20.34. Jehovih said: Let this be a testimony, that this land is the place of the beginning of the Kosmon era. There shall be no caste among My people.

29/20.35. Behold, I went to the Israelites, and in that day, I said: Keep yourselves as a separate people! || For I had work for them; which was to travel westward, and establish Me, the All One. And they

[1216] Parties desiring a full report of the mortal side of this history are referred to Col. Kase, 1601 North 15th Street, Philadelphia, Pa. –Ed. [Remember the –Ed. refers to the 1882 editor, meaning Col. Kase has long since passed on into the spirit realm, i.e., he died.]

came westward, and fulfilled My commandments. For which I have blessed them.

29/20.36. And I went to Chine'ya, and I said: Let the followers of Chine keep themselves as an exclusive people; for I have a work for them; which was to establish Me, the All One, and to demonstrate the most numerous people in all the world united as one people, peacefully. And they have accomplished their work. And I blessed them. And I went to Vind'yu also, and established a mighty people with a multiplicity of Gods and languages. For I had a work for them to do, which was to preserve My revelations of some of the divisions in My heavens above; and to prove, in aftertime, things which I had revealed to the ancients. They have accomplished their work also, and I have blessed them.

29/20.37. But in this era, I do not come to an exclusive people, but to the combination of all peoples commingled together as one people. Hence, I have called this, the KOSMON ERA.

29/20.38. From this time forward, My chosen shall be of the amalgamated races, who choose Me. And these shall become the best, most perfect of all peoples on the earth.

29/20.39. And they shall not consider race or color, but health and nobleness as to the mortal part; and as to spirit: peace, love, wisdom and good works, and one Great Spirit only. ||

29/20.40. Leonidas said to Xerxes: It will be revealed before long[1217] that we have been here with our angel hosts. As a testimony of this, let us allot a number of our angels to remain a season with mortals. And they shall inspire them to athletic sports peculiar to the Argos'yans and Par'si'e'ans.[1218]

29/20.41. To this, Xerxes consented, and they asked for six hundred thousand angel volunteers; and they received them, and officered them, and distributed them in such a way that their inspiration would develop mortals in health, strength and endurance, by means of athletic games.

29/20.42. And it came to pass that the angels of heaven established athletic games among this people, far and near.[1219] Jehovih said: Even in this, man shall behold the Cause of causes, which lies behind all things done on the earth.

29/20.43. And man searched as to the Cause of these things, and tried to persuade himself of any cause but the true one!

29/20.44. Jehovih said: I will show these people, that the chief causes of great affairs among mortals come from the angels of My heavens.

29/20.45. I come in kosmon to free not only the corporeal man, but the spiritual man. I raised My hand against a God being founded in their constitution; neither will I have them fight battles for Me. The past is past; angels and mortals shall be free!

[1217] i.e., via Oahspe

[1218] This would be, among other things, the Olympic games.

[1219] Sports have blossomed in the United States and elsewhere since the late 1800s and continue on to this day, and with numerous varieties of athletic sports, and more invented every generation.

CHAPTER 21 Es

Ascent of the etherean hosts

29/21.1. Es said: God, Jehovih's Son, was relieved of his arduous toils over the earth and her heavens; and his successor and the Lords were duly crowned.

29/21.2. Then the Chieftainesses and high Gods and Goddesses, from the etherean heavens, prepared for the marriage of Jehovih's Brides and Bridegrooms.

29/21.3. And God, his Lords and high officers, called in all heavenly grades prepared for the third resurrection; and there were, in all, twenty-seven billion Brides and Bridegrooms.

29/21.4. Beside these, there were more than thirty billion angels of lower grades, in Paradise, to witness the ceremonies.

29/21.5. So, accordingly, the ceremonies were accomplished in the usual form; and the Brides and Bridegrooms were conducted into the avalanzas, of which there were eleven in number. Then the etherean hosts went in, those who had brought forth the birth of Kosmon. And after them, God and his Lords and high officers embarked.

29/21.6. And while all were boarding, two billion es'enaurs and trumpeters chanted and played before the hosts, in glory to Jehovih.

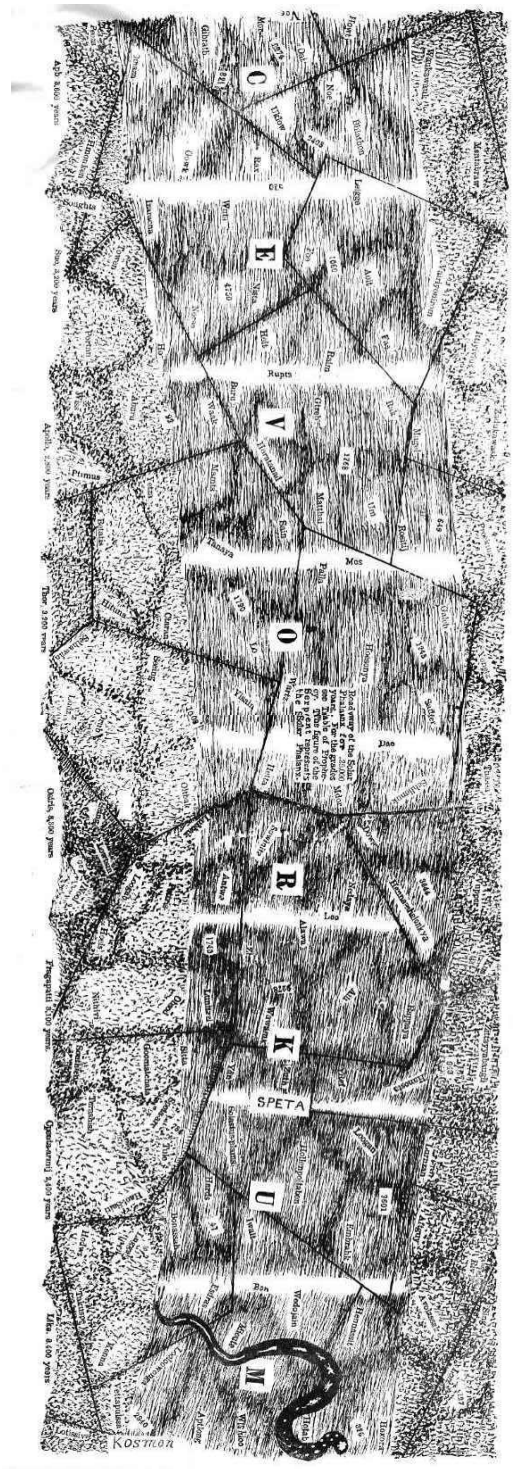
29/21.7. After that, the Chieftainess gave the signal for the ascent, and, with one voice, the mighty hosts said: Arise! To You, Jehovih! Nearer, nearer to You, You Almighty.

29/21.8. And the fire-ships started upward, turning and rising. With more than forty billion angels aboard, the avalanzas rose above the pillars of fire, above the throne of God, higher and higher the ships of the hosts of Jehovih turned and rose.

29/21.9. And the angels rising, and the angels below, clapped their hands and shouted in glee and exalted glory, because of the overwhelming scene.

29/21.10. Thus rose up, and departed to the higher heavens, those billions of worshippers of the Creator, who had witnessed the birth of the Kosmon era, for the angels and mortals of this world.

END OF BOOK OF ES, DAUGHTER OF JEHOVIH



i084 – i087 **Etherean Roadway of the Solar Phalanx** for the past Gadol, from the Great Flood to the arc of Kosmon.

Bon’s Book of Praise

ESK

Chapter 1 Bon’s Praise

30/1.1. These are the words of Bon:[1220] O Jehovih! Who can fashion You with words, or show Your immensity? Where did Your feet stand in the time of Creation, or Your hand rest!

30/1.2. You Present and Afar! You, Who are older than time, O Jehovih! You Dealer in worlds; where can I write the wonder of Your name!

30/1.3. O if I had a standing place to see You! If I could come to an understanding with my Creator! To find wisdom for my song; a dialogue in the words of the Almighty!

30/1.4. Sing to Him, O Yavist, you farthest star, and your boundless firmament! And Neopodis, you brightest shining heavens, which He created. Give the boundary of Jehovih’s Person, O you universe!

30/1.5. You Who made me! By Your sweet breath, overspread the world with life and song. How shall I render You praise; in Your glory, make my speech acceptable?

30/1.6. Who has considered the All Light, or found the Cause of the brightness of the sun, Your great symbol? Or the power of Your hand that stood him in the midst of heaven?

30/1.7. Or knows the times of Your labor and the birth of Your worlds? Or counts the stars You have created! Yes, or knows the history of the least of all of them?

30/1.8. O if I could fashion a thought of Your greatness; or conceive the breadth of Your arms! You Whole Compriser! You All Perfect, Jehovih!

TEK

Chapter 2 Bon’s Praise

30/2.1. Sing to the All Giver, Jehovih! Praise Him, O all you people, with great rejoicing. And all you living that dwell on the face of the earth.

30/2.2. And you young that are skipping and playing; and you birds that carol to the Almighty. His seed is sown abroad. His fruit springs from stones that are moldered to dust.

30/2.3. In the waters of the earth, and in the air above the earth, Jehovih has spoken: Come forth and live, O you that swim, and you that fly in the air. The Great Spirit has touched the fountains of the deep.

30/2.4. The air of heaven is peopled with His breath. The song of everything that lives proclaims You, Jehovih. You, the Person of all persons.

[1220] This entire Book of Praise contains the parting words at the end of Bon to the incoming Kosmon era.

30/2.5. O if I could sum up the multitude of their songs and rejoicings. What a world of testimony in Your praise! All my life I would sing them over and over.

30/2.6. You Quickener into life, You All Father. Who has counted Your inventions and the multiplicity of Your living creatures?

30/2.7. Open the way, O earth, for the songs of His beloved; listen and rejoice because of the glee of His household. They shall dance forever before the Almighty.

30/2.8. Stir them up with love and caresses, O Father! Show them the splendor of Your creations, perfect in the glow of Your firelight.

SAM

Chapter 3 Bon's Praise

30/3.1. O Jehovih, give me words rich in Your praise; my soul is like a fountain springing up out of the earth.

30/3.2. I would look upon You; into Your face, O my Creator, Who takes away my breath by the awe of Your countenance.

30/3.3. You, Who fashioned the broad earth and the high heavens! O, the works of Your hand, Jehovih!

30/3.4. Where shall I start with my song to You; or find words to laud the Almighty?

30/3.5. Proclaim His Unity, O my beloved; proclaim Him, in one breath, together, O all you people, Jehovih! Jehovih!

30/3.6. O if I could magnify words to Your Omnipotence, or hold up the perfection of Your Person in fine speech!

30/3.7. But I am as one distracted by the overwhelming scene. My words stumble and stop continually before Your surprising creations.

30/3.8. O if only I could find a starting point; or knew a way to make rhymes and meters without rules, like the works of Jehovih!

SAR

Chapter 4 Bon's Praise

30/4.1. Almighty! Almighty! Love Abounding! Who gathered up the dust of the earth, like a wind, with judgment and forethought; and sorted the substance of it and shaped it.

30/4.2. None but You, Jehovih, looked on or knew Your proceedings. And to one You said: Be a beast of the field; and to another: Be a serpent; and to another: Be a wild beast of the forest.

30/4.3. And they ran forth at Your command, every one to his place, rejoicing in the work of Your

hand. And I looked upon them, O Almighty! What work of perfection in each, even to the flesh and bones.

30/4.4. But You turned my eyes inward, and I saw the wisdom of the serpent and the beast, and the thoughts and desires of their understanding; how perfectly You have made them.

30/4.5. I saw the love You gave each to its own kind; yes, even the serpent gathered up her young, because of her love, to shield them from harm.

30/4.6. O if I could find the first Cause of the judgment of every living thing! To come close to the Almighty; to question Him!

30/4.7. You Who shaped a portion of earth, and said: Be a bird, with feathers! Fly and sing! And it went forth, upward in the air of heaven, rejoicing in Your name, Jehovih!

30/4.8. To another: Be an eagle; in ice and snow do not freeze; above the clouds proclaim the Almighty!

UNH

Chapter 5 Bon's Praise

30/5.1. Sing to Jehovih, O all you living! Proclaim His love, which He gave to all! Every one that loves to live on, to not die.

30/5.2. O the weeping and wailing, when your kin goes down in death! Your call to the Almighty to prolong yet a while the time of your love! Or to hear the song of him who is dead!

30/5.3. In Jehovih's praise is the wail of your anguish; your great sorrow, the love of the Almighty; the fountain of song and paradise. Sing on, O earth, Jehovih, forever!

30/5.4. O if I could answer them, Jehovih! If I could show them Your fullness, which encompasses the universe! To show them the testimonies of the thread of Your love!

30/5.5. I will have my discourse with You, You Ever Present! I will immerse my soul in the harmony of Your loves! You, the Fountain and Source of my contemplation.

30/5.6. You, Who are all; my Creator, Who gave me judgment and perception to search into the magnitude of Your creations.

30/5.7. Who shall frame a song, or find words to laud the Almighty! You are the Throne and the Empire. Your footstool is the sun, moon and stars!

30/5.8. O if only I may prolong my vision of You, and pursue the thread of Your creations to the fountainhead. You, without a boundary, where all things utter Your praise forever!

YOKE

Chapter 6 Bon's Praise

30/6.1. Sing to Him, O you mountains; and send to Him the sound of rippling waters, O you valleys!

30/6.2. And all you singing winds of heaven! You whistling wind, on the high mountains, and you whispering breeze on the plain!

30/6.3. Praise Him, you lightning, and you peal of thunder! Split the air of heaven in Jehovih's praise!

30/6.4. Sing to Him, you surging river, and you moaning sea of waters! He plays, as if on a harp, with the dumb elements.

30/6.5. His strains are mighty! His tunes are the hum and whir of falling waters. Sing to Jehovih, O you great waterfalls!

30/6.6. Chant everlastingly, and write His name in the bow that does not perish, forever.

30/6.7. He, Who tunes the forests to sing in the clouds; Who strings His instrument with hemlock, pine and cedar.

30/6.8. Who makes the forests beat time to His strains. O give Praise to Jehovih, forever and ever!

TAK

Chapter 7 Bon's Praise

30/7.1. Praise Jehovih, the Almighty! Praise Him, O you sea of lands. You boundless prairies, that stretch out to the horizon, to the rising sun, and to the setting sun a sea of fire.

30/7.2. Praise Jehovih, the Almighty. Praise Him, O you towering mountains, you mighty walls of heaven! And you everlasting snow, shining like diamonds in the sun.

30/7.3. Praise Jehovih, the Almighty! Praise Him, O you colors that overspread the heavens. You clouds of purple, yellow and burning gold, and in flames of fire.

30/7.4. Praise Jehovih, the Almighty! Praise Him, O you green meadows and you waving fields of wheat and corn. And you ripened harvests that beckon and wave like sheets of gold.

30/7.5. Praise Jehovih, the Almighty! Praise Him, O you distant Blue Mountains,[1221] and you defiant Black Hills. In somber hue and silent majesty, proclaim Him! Eternity! Eternity!

30/7.6. Praise Jehovih, the Almighty! Praise Him, O you Rocky Mountains. In the long wall of your mightiness proclaim the power of His hand and great majesty!

30/7.7. Praise Jehovih, the Almighty! Praise Him, O you Sierra Nevadas. In your everlasting snow and mighty forests. Your fearful hanging rocks, above the clouds!

[1221] I have used the privilege accorded me, to substitute modern names, for some of the mountains and rivers, instead of the Panic names in the original manuscript. –Ed.

30/7.8. Praise Jehovih, the Almighty! Praise Him, O you great rivers, that gallop down from the Alleghenies, the Rocky Mountains and Sierra Nevadas; that travel so far to the mighty oceans.

OTE

Chapter 8 Bon's Praise

30/8.1. Proclaim Him, O you Andes and Cordilleras, stretching vast and on high, you monuments of the Almighty!

30/8.2. Praise His majesty, O you Himalayas, and you Akai Shine, you footprints of Jehovih!

30/8.3. Praise His greatness, O you Thia Shan, and you Tapa Ling, that feed the Pacific, the Daughter of Jehovih.

30/8.4. Sing to Him, O all you mountains of the earth; proclaim His power, which stood you up by the touch of His hand.

TAUG

Chapter 9 Bon's Praise

30/9.1. Where is a God like You, Jehovih? Whose kaleidoscope is millions of suns!

30/9.2. Whose breath blew upon you, O Earth! And your voice joined in the songs of the stars!

30/9.3. Whose breath blew upon you, O Earth! And your fire was congealed, and the heat run low!

30/9.4. Praise the All Person, Whose mighty hand stayed the fire! And cooled the flaming earth.

VED

Chapter 10 Bon's Praise

30/10.1. Sing to the Almighty, you heirs of Zarathustra, whose flesh was the food of lions.

30/10.2. Sing to the Creator, Zarathustra's Almighty, the Eolin Who spoke in the wind.

30/10.3. Sing to the followers of the Great Spirit! The Zarathustrians who forfeited their flesh and blood for Him.

30/10.4. Sound His name loud, the E-O-Ih of the Zarathustrians, who sang Him on high!

SANG

Chapter 11 Bon's Praise

30/11.1. Praise the Almighty for Abraham, Brahma and Po. And for their followers who plodded along in the dark days.

30/11.2. Praise the Supreme Being, you followers of them, you line of the Light of the Great Spirit.

30/11.3. To glorify the Creator in future generations, by the wisdom of His choice, Who

raised up great harvests in Vind'yu, Egupt and Chine'ya.

30/11.4. Sing in His praise forever, the Creator, the Almighty. Shout long and loud in the glory of Jehovih, Fashioner of mighty peoples.

TUE

Chapter 12 Bon's Praise

30/12.1. O Moses, and, you, Capilya, and Chine; sing to Jehovih! Rejoice in the time of the Almighty! Into separate gardens in the same time the Creator singled you out to His own glory.

30/12.2. He, the Almighty, fashioned three souls magnified for the glory of His work. Sing to the Creator for those who toiled in the days of darkness for the glory of the Almighty!

30/12.3. Praise the Great Spirit, you followers of Moses, Capilya and Chine. Sing a new song to the Almighty! His eye has witnessed the toil and sorrow of His chosen.

30/12.4. And all you followers of the chosen of the Almighty; glorify Him in the highest; sing to the Great Spirit, forever and ever.

AIEDS

Chapter 13 Bon's Praise

30/13.1. In the glory of His creations, the Almighty calls from the boundaries of the firmament down to the sands of the earth.

30/13.2. Proclaim His name with the hands of those who knew no speech. Give them the sign of the Rising Sun, the High Noon and the Shades of Evening.

30/13.3. The Almighty, Whose breath propels millions of worlds in the circuit of the universe! Whose pulse is the flight of countless suns and stars!

30/13.4. Praise the Almighty, Whose triumph encircles the world. Let the races of man proclaim Him forever!

FUR

Chapter 14 Bon's Praise

30/14.1. Where are Your singers, Jehovih, who have seen the vastness of the Creator! And the times and the splendor of Your universe.

30/14.2. And the adoration that slumbers only for a season, and then bursts like a world on fire! Whom You appoint from time to time to sing of You.

30/14.3. Sing to the Almighty! He spans the times of millions of years as if it were only a day, in the fashion and splendor of His works.

30/14.4. He opens His heavens as a book is opened. The prophet of the Creator reads of the magnitude of the works of Jehovih!

SUT

Chapter 15 Bon's Praise

30/15.1. Now I will sing to You, O Jehovih, a song of soberness.

30/15.2. When first You stood me on my feet, and I saw You, Jehovih.

30/15.3. And Your hand, O my Creator, showed me the two roads, Life and Death.

30/15.4. And the people divided, some to You, and some to Death and idolatry.

30/15.5. Because of the magnitude of Your Person, they set up Gods, Lords and Saviors.

30/15.6. In Your name, I called out to them, but they did not hear, and they fell down in Death.

30/15.7. And Your Voice of sorrow split the earth! Your Faithists sang in the mournful lays of death.

30/15.8. In gloom I will sing for my brother who went down in Death.

YAD

Chapter 16 Bon's Praise

30/16.1. Hear the voice of the Faithist, O Father: I cry out to You since thousands of years. In the time of my great afflictions I have remembered my Creator.

30/16.2. And my brother who went after Death stoned me; with curses he struck the chosen of Jehovih. In the time of sore pain I called out: Jehovih, Jehovih!

30/16.3. I said: O if only this had not been! O if only the Great Spirit would enlighten him! But You shaped him to fetch him in the last day.

30/16.4. And the cloud blew away; the sun of righteousness shone across the heavens of the earth. In the time of my sorrow I saw Your wisdom in this.

30/16.5. By my pains You delivered my brother; I now look back in Your praise to the time of my pains in the throes of Death.

30/16.6. Glory be to You, Jehovih! You Everlasting Present, Who finds a way in the spoil of Your enemies to magnify the glory of Your places for the Almighty.

30/16.7. What was my pain before You! Or my affliction more than a mother for the glory of her first-born! Into my cup of bitterness You have poured nectar and sweet crystals.

30/16.8. Never more shall I complain, Jehovih! Or consider Your enemy other than to deliver him to You. My cup of nectar I will hold to his profane lips, so that he may taste of Your glory!

ROE

Chapter 17 Bon's Praise

30/17.1. Jehovih, first and last: Forever Jehovih, O my beloved!

30/17.2. Write Him in stone and iron, copper, silver and gold.

30/17.3. Whose Person is the All and Whole: Creator of the boundless universe!

30/17.4. Teach Him to the child; magnify the soul of man to see Jehovih!

30/17.5. Welcome, pains and afflictions: Behind all rises a greater glory.

30/17.6. He knows my wanderings; for the feet of the faithful, Jehovih provides a place.

30/17.7. He understands beforehand; the Creator comes upon me in a way I did not see.

30/17.8. None shall stand before the Almighty in the songs and praise of the righteous.

ROTH

Chapter 18 Bon's Praise

30/18.1. [1222]Praise Jehovih, you angels of heaven. In the countless places of the journeys of the world: Send forth a song to the Everlasting!

30/18.2. Praise Jehovih, O Uklo and Gibrath! In the plains and High Arches of Etisia, in the etherean worlds: Sing loud and clear the song of Omaza.

30/18.3. Praise Jehovih, you angels of Wanwan: In the circuit of Hissa and the plains of Oat: Render to the Creator, O Waukawauk!

30/18.4. Praise Jehovih, you angels of Howt: In the etherean heavens of Noe and Kaba-Se-o-nita: Sing praises, and shout to the Almighty!

30/18.5. Praise Jehovih, you etherean hosts of Rax: In the heavenly Caverns of Wass and Bliathon: Sing in Hise and Nor to the Creator's praise.

30/18.6. Praise Jehovih, you angels of Mor: In the Seam of Wia-wis, in the labor of Pan: Sing a song of praise to the All One, Jehovih!

30/18.7. Praise Jehovih, you angels of Noe: In the arc of the journey of an uplifted world: Render Him praise for the labors of Aph, His Orian Son.

[1222] The places listed in this section labeled Roth refer to etherean realms/places in and near the roadway of the solar phalanx where Aph was in charge of the dan'ha cycle; see image i084.

LAIS

Chapter 19 Bon's Praise

30/19.1. [1223]Sing to Jehovih, O you heavenly places in the Orian fields of Yuniv and H'monken; and you Soughts and Mentabraw, and of the arc of Ole and Leigga.

30/19.2. O you heavenly places in the Nirvanian Mountains of Itis and Vairiyonirom; and in the crystal fountains of Ittiyivius, the great summer visiting

[1223] The places listed in this section labeled Lais refer to etherean realms/places in and near the roadway of the solar phalanx where Sue was in charge of the dan'ha cycle; see image i084.

place of millions of Gods; in the high Clefts and Arches of Yasinosa!

30/19.3. O you heavenly places in the etherean plains of Aoit, Fas, Foe and Raim, and of the Mantles of Light in Thessagon, home of the forty billion.

30/19.4. O you seas of Nista and Hoit, in the Nirvanian heavens, where course a billion ships of the congregations of the Almighty. Sing to Him, you sea of etherean fire, Poyisativi, home of billions!

30/19.5. O you fields of Norse and you Marshes of Ho in the Orian Chain of Avasta and Songastos. Sing to the Creator, you etherean swamps and plains and mountains, Habak and Yadis, home of a hundred billion.

30/19.6. O you etherean farms of Izaracha and Towen, by the road of Oya. Sing to the Creator, O Wuts, you old headquarters of the Gods and Goddesses, Foetisya, Yagahectus and Sortaba, in the Holy Council of the roads.

30/19.7. O you etherean worlds, Sue'kan, Yabaxax and Sud, where the ten thousand fleets of the ships of Navagatta, Plowkom and Iodoyo came in the Council of Habiyi, to make the vortex of Novian to Jehovih.

30/19.8. O all you millions of heavenly worlds created by the Creator for His countless millions of high-raised angels, since millions of years; proclaim Him in the matchless wonders of His creations, the Almighty, the All One, Jehovih.

LOO

Chapter 20 Bon's Praise

30/20.1. [1224]Find great words of praise to the All Light, Jehovih; you etherean worlds. And you, O arc of Rupta, proclaim the Almighty.

30/20.2. Render great praise to the place of Shapeliness, the fountains of Apollo; you etherean place of beauty, where the Great Spirit fashioned song in mortals!

30/20.3. G'treb and Zadukawaski, and you mountains of Magal and Rak, you contributors of the etherean hosts, thousands and millions for remodeling mortals.

30/20.4. Sing to the Almighty for the perfection of the beauty and the shape of mortals, O you Gods and Goddesses who labored with Apollo for the glory of the Great Spirit.

30/20.5. Let Um rejoice and Proeking send forth a song of gladness; the thanks of mortals to the All Light for shapeliness, beauty and song.

30/20.6. Rejoice, O you billions of high-raised angels in the etherean heavens, Rositij, Matthai and Horatanad, rejoice in Jehovih's name.

30/20.7. P'timus, Betatis, Tah and Tanaya, O you Orian angels of heaven, join in the song of mortals,

[1224] The places listed in this section labeled Loo refer to etherean realms/places in and near the roadway of the solar phalanx where Apollo was in charge of the dan'ha cycle; see image i085.

and let Mamts, Buru and Waak, proclaim to the Almighty.

30/20.8. Find sweet words of praise to the All Highest Creator, O you billions of etherean angels. Mortals are risen to know the Almighty!

SUAT

Chapter 21 Bon's Praise

30/21.1. [1225]Yisain, mighty sheds of Lo, you towering strength in etherea, sing to the Almighty. And you, C'taran and Hituna, you, Stalacti, visiting place for the congregations born of other planets.

30/21.2. Shout loud and long to the Ever Present, O you plains of Palla and forests of Sethawan, you golden triumphs fashioned in the Arches of Hiatusa and Nor.

30/21.3. Remember Him in praise, O you swamps of Ludz and place of toil of the Orian Chief, Hazu, with his four billion etherean hosts, making the Roads of Semetatosa.

30/21.4. Sing to the Person of the Almighty, O Orub, you habitation of twelve million cities of Gods and Goddesses. Sing in praise and rejoicing for the red star, the young earth.

30/21.5. And you, O Seeing, you paradise of Goddesses of ten million cities, sing to the Person of the universe, Jehovih; sing Him an anthem, Whose Voice rests on the young earth.

30/21.6. Sing, O Yisain and Wartz, the etherean worlds of the seven crossroads of the seven traveling sun-worlds with their millions of stars floating in the breath of the Almighty!

30/21.7. Proclaim the Creator forever, O Hoesonya and Saffer, and you great etherean light, Mos, and you mountains of Galeb; and you, Yonetz, you place of the million lakes!

30/21.8. Sing in praise of Jehovih, O you toilers with Thor, Son of the Almighty! Praise Him, O all you etherean angels of Ogonavesta; send forth the glad song, forever and ever!

[1225] The places listed in this section labeled Suat refer to etherean realms/places in and near the roadway of the solar phalanx where Thor was in charge of the dan'ha cycle; see image i085.

YAT

Chapter 22 Bon's Praise

30/22.1. [1226]O Dae, you arc of Osiris, and you, Hetta. Come let us rejoice together in the Almighty. Let us remember the beginning of learning among mortals. The time of mortals beginning to teach one another of Jehovih!

30/22.2. In praise of the Person of all, let us hold up our heads and rejoice, O Hennasshalonkya, with your ten thousand valleys in the congregations of your forty billion angels! The time of knowledge was sown on earth.

[1226] The places listed in this section labeled Yat refer to etherean realms/places in and near the roadway of the solar phalanx where Osiris was in charge of the dan'ha cycle; see image i086.

30/22.3. Praise Jehovih, O Dows, with your thousands of mountains and high arches, and you, O Schlienuk, and you, O M'dor, you pride of the etherean road Tussakaya; and you, Thassa, you doorway of Hemmet'dor.

30/22.4. Let us join together in anthem to Jehovih, O Vupper and Nedaya; the measure of the Almighty is overflowing, the Nessaj is attuned in seven thousand etherean cities; the traveling place of the ships of Osiris' mighty hosts.

30/22.5. And you Orian kingdoms, Sowinita, Antwa, Lubbak and Oltbak, the places of the cataracts of the Segean oceans; the home of the thirty billion shipbuilders for the vortices of Anakonga and Higohadsumad.

30/22.6. And you volunteer heavens, Se'ing and Lowtsin, and Nool and Hoessis; with your thirty million High arches and seven million miles of Holy Mountains, you crystal heavens of the Hapsendi, Sons and Daughters of Jehovih!

30/22.7. Proclaim the Creator, O, Loogab, you etherean heaven with the sea of Aginodi, the sea of fire! The running sea of four million miles, the fountain of thirty million rainbows!

30/22.8. Jehovih the Almighty, the Matchless and Ever Extended! O You Greatest, of all that is great! You Surpasser, Who has fashioned wider and more glorious than even Gods can imagine, glory be to You, forever and ever.

SIAS

Chapter 23 Bon's Praise

30/23.1. [1227]Praise the Great Spirit, O Petris and Obsod, you heavenly kingdoms of the etherean heavens of Fragapatti, you place of the roads of Rogga, with ninety million miles of I'yuan plains!

30/23.2. And Sitta, Goomatchala and South'eng, you heavenly plains hanging on the mountain line of the Lunitzzi, with the twenty million arches over the Holy Lakes and seas of Onatoosa!

30/23.3. Let your ninety billion etherean angels rejoice in the glory of the Almighty; the footstool of His kingdom has quickened on the red star; the shout goes up to Jehovih forever!

30/23.4. And you angels of the vast Orian kingdoms, Yan, Wawauk, Zi, Alawa, Aili, Ref and Zuth, you foundations of the highway of the Yoogan Hissawa, you swamps and plains of See'niyivi.

30/23.5. Proclaim the fruit of Loo, the arc of the organizer of mortal kingdoms on the earth. The Omnipotent has spoken in the high heaven of Kosmon, spoken out of the fruit of Loo.

30/23.6. Call up Rappaya and Hanosta, the etherean kingdoms with the angels of the Yimyim

[1227] The places listed in this section labeled Sias refer to etherean realms/places in and near the roadway of the solar phalanx where Fragapatti was in charge of the dan'ha cycle; see image i086.

arches, and the High bridge of Lips, over the etherean sea of the burning waters of Vestakad.

30/23.7. Sing to the Almighty, you heavens that sent volunteers in the army of Fragapatti; the fruit of your labor rises on high. Kus and Zittayyabaugh, you, the voice of the Almighty.

30/23.8. He speaks in the labor of high-raised Sons and Daughters. His Voice is in the echo of thanksgiving that rises up from the red star in songs of praise to the Almighty.

JAUS

Chapter 24 Bon's Praise

30/24.1. [1228]O if I could sing worthily to You, in praise of the Arc of Speta. For Your Mightiness, O if only I could find mortal words to magnify Your vast kingdoms.

30/24.2. In Your great Goddess, Cpenta-armij, and her mighty etherean legions that came down to earth, O what a glory in Your praise. Who can forget Your heaven, Terashish, You Almighty.

30/24.3. And Haot-Saiti, Hodws, Lugga, Bonassah, Tule and Speta-arc, with their ten million seas and their hundred million crystal rivers in the arches of Woo.

30/24.4. With their eighty billion high-raised Gods and Goddesses. With their one hundred and sixty billion miles of etherean roadways and capitals!

30/24.5. And you, Solastus Plains, with your twelve million arches in the waters of Waltad; with seventy million shipbuilders, the workers and handlers of Your immortal fire.

30/24.6. And the etherean kingdoms of Hards, Iwalt, Hollenpoitaben, Embrahk, Loogan, Aftguy, Riv and Lurnzan, with their two hundred billion miles of arches built to You.

30/24.7. Let them rejoice in Your name, and in the fruit of the garden of Your Daughter, Cpenta-armij, for the harvest is ripened to You.

30/24.8. Your Sons and Daughters answer to the echo on the mortal earth: There is only one Almighty! Let us sing to the Boundless, the Everlasting Creator.

[1228] The places listed in this section labeled Jaus refer to etherean realms/places in and near the roadway of the solar phalanx where Cpenta-armij was in charge of the dan'ha cycle; see image i087.

NIV

Chapter 25 Bon's Praise

30/25.1. [1229]Holy, Holy, Holy, O Bon! You arc of the fountain of preserved records. Your labor is done! The earth is surrounded by the Faithists of Jehovih. The shout of gladness rises up from mortals for the glory of the Almighty.

30/25.2. The harvest of your labor, Esdras, Wedojain and Mieute, you etherean kingdoms in the high heavens of the Great Spirit. With your ninety

[1229] The places listed in this section labeled Niv refer to etherean realms/places in and near the roadway of the solar phalanx where Lika was in charge of the dan'ha cycle; see image i087.

billion angels in the songs of the Most High! Proclaim it in your seas of fire, Jehovih has won!

30/25.3. O you heavenly kingdoms, Takuspe, Kenna, Vetta'puissa and Looloowonga, sing glory to the All One, the Great Spirit! His hand has encircled the earth, His name is written and sung in the souls of mortals; there is only one Great Spirit, Jehovih!

30/25.4. Proclaim the joy of the earth, O you etherean heavens, Lotissiv, Aptlong, Wiskloo and Hotab, with your millions of etherean seas, and your tens of millions of etherean plains and high mountains.

30/25.5. Rejoice for the joy of mortals, O you etherean heavens, Hennassit, Hoxora, Lon, Oriyi, Sing and Avolassak, with your holy mountains, Yetungwas and seventy billion miles of plains.

30/25.6. You contributors to mortals, O you high angels of the etherean heavens, you volunteers to Lika, Son of Jehovih! Proclaim the great joy in the everlasting heavens of the Great Spirit, Jehovih.

30/25.7. Sing an endless song to the Almighty, the Creator of hundreds of billions of etherean heavens! The red star, the earth, is risen! The kingdom of Jehovih rests on the solid earth!

30/25.8. Glorify Him in the highest, the All One, Who is farther than all the universe, the Almighty, Jehovih; your labors on earth, O you angels of the etherean heavens, harvesting to the Almighty!

VEN

Chapter 26 Bon's Praise

30/26.1. Let us sing to the Maker, Jehovih, O my beloved!

30/26.2. Him Who is Mighty in thought, Jehovih! O my beloved!

30/26.3. He but conceives,[1230] and, lo, a creation is done, O my beloved!

30/26.4. Jehovih, the Creator, Almighty, O my beloved, sing to Him, forever!

[1230] that is, He only needs to think it, and it is done

HARS

Chapter 27 Bon's Praise

30/27.1. All men know Him; none deny Him, the Creator!

30/27.2. Who quickened into life all the living, out of the Almighty!

30/27.3. Whose knowledge knows all, the coming and the going, Jehovih!

30/27.4. Before Whom even Gods cry out: All is in You, O Jehovih!

TOO

Chapter 28 Bon's Praise

30/28.1. About what under the sun can men not differ? Only Your Mightiness, Jehovih!

30/28.2. Where in the heavens have the angels found Your boundaries? Or come to the termination?

30/28.3. About Whose magnitude and existence they cannot differ; only in You, You Almighty!

30/28.4. You alone are the Soul and the Substance, the Only All, the Keynote of Harmony, Jehovih!

OR

Chapter 29 Bon's Praise

30/29.1. Since thousands of years Your enemies have raised up hundreds of Gods, Lords, and Saviors; and they cry out: O come, believe in my God! Believe in my Redeemer!

30/29.2. They draw the sword and spear, and cry out: Fall down, you heathen! Worship my God and Savior, or die! Behold the mighty armies of the Lord! Down, you heathen, or die!

30/29.3. You alone, Jehovih, stand Indestructible and Almighty! You alone Acceptable and All Pleasant! You Brilliant, You Home of Delight! Who never deceives or commands to war or death.

30/29.4. About You there can be no dispute, You Fountain of all. As You taught in the ancient days: There is only one Great Spirit, Jehovih! So is Your utterance today: There is only One, even the All One!

30/29.5. What is Osiris, the Savior, or the Osirian principle, that man should turn from the Almighty to consider? Or Apollo, or the Apollo principle, that man should turn from the Creator to consider?

30/29.6. What is Thor, or Thammus, or Yima, or principles of any of these, or what is their plan of salvation, compared to Jehovih's? You only, O Father, are All Sufficient for all.

HOTH

Chapter 30 Bon's Praise

30/30.1. You, my Creator, and of great glory, Who fashioned atmospherea full of heavens; adorned the intermediate world with Your mighty hand, resplendent with holiness in Your praise.

30/30.2. Praise to You, You Highest, in Whom the worlds shine with the light of the Almighty! Your three great worlds, the corporeal, the atmospherean and the etherean, bright and full of holiness in Your praise.

30/30.3. Praise Jehovih, you atmosphereans, you es'yan fruit of the Almighty. Sing to Him in your

plateaus of millions of cities; in praise of the Creator, proclaim the multitude of your places.

30/30.4. Let Hatawah, Drom and Yokanad, sound the trumpets of Jehovih in their ten thousand cities, and their hundreds of thousands of colleges and wide farms. The Almighty forever!

30/30.5. And the plateaus, Habur and Nafghad, with their twelve thousand shining rivers and their seventy thousand cities of the factories of heaven, founded in the fair fields of Jehovih's heavens!

30/30.6. Sing in praise of the Great Spirit, you heavens that travel with the earth in the vortex Avonitivi; you atmospherean heavens, Gonza and Speantogotha, with your billion angels.

30/30.7. You plateaus, Gobria, Sagaghizan and Loowanogo, with your seven million colleges and factories, your heavenly delights for perfecting the spirits of mortals in the ways of the Almighty.

RUX

Chapter 31 Bon's Praise

30/31.1. Then sang the bound heavens, the atmosphereans. First, Ghiovagna, with her two million cities, in the plateau Wahaputosivi.

30/31.2. Almighty Creator, hear Your Daughter in the Hemsan-way, sweet cliffs in the colleges of Tuan, with her thirty million students, swift uprising. Marching onward in praise of You, my Creator.

30/31.3. With ample material, O You Boundless, for Your sixty million hosts in jubilee. Striving onward in Your praise, buoyant with love and rejoicing in the lessons of the Omnipotent.

30/31.4. With seven million factories to train the untutored es'yan the purpose of the talents You created with all, to be most shining lights in building the house of the Almighty in rapturous industry.

30/31.5. With her two million nurseries for the spirits of infants, full of delight and songs to Jehovih! With fragrance and delightful plains and forests and shining waters, created by You, You All Perfect.

30/31.6. With my four million miles of roadways and atmospherean oceans, in which Your high-raised angels teach the es'yans how to master the elements You created, swift and mighty, proclaiming Your power.

30/31.7. O the songs and praises of Your Daughter, Ghiovagna, the heaven of four hundred million angels, swift in learning, pure in love, with a choir a million strong to sing and chant to You on the waters of heaven.

30/31.8. O the songs of gladness, the shining robes of Your loved ones, Jehovih. The lessons of wisdom, the growth of talent, the dance and merry-making, the learning to master Your elements, O You Almighty!

GHOI

Chapter 32 Bon's Praise

30/32.1. Then Farja sang: Your Daughter, O Jehovih! Your Schliegashawaka, uplifted to You, You Almighty! I am Your heaven, O Father, with six million cities in the plateau Shia Chong, far in the grades.

30/32.2. With three million places of learning for the es'yans newly risen from the earth; the colleges of Sitiviyanpegonska on the very high heavenly mountain, Hoit'su'gonderoga.

30/32.3. With four million factories and eight hundred million angels, high in the grades, joyous, full of wisdom and song, masterly in Your elements, created by You, You Almighty Creator!

30/32.4. Well weaned from the earth and corporeal desires, heavenly aspiring! With their heads turned upward and their souls in the way of Jehovih! Most righteous; and in unison, striving in the way of Jehovih!

30/32.5. O if only I could find corporeal words for the love of my heaven! For the joy of my eight hundred millions! And display to mortals the glorious creations of heavenly things created by the All Light, Jehovih!

DING

Chapter 33 Bon's Praise

30/33.1. Quick springing in, and loud came the song of the heaven, Vrihaden, with her billion angels, high in the grades:

30/33.2. Worshipful, O Almighty! Speak, O my shining rivers of heaven, Hyad-hiago, Fuen and Owagonshe, a million miles of water.

30/33.3. Flowing past my heavenly cities, Effalt and Sugathagow, and Friabes, Yanad and Hucfomakalasakola, lying under the high mountain, Soidon, with four thousand high arches reared by the Almighty!

30/33.4. My billion rejoicing in Jehovih, You Creator of millions of heavens, stretching far. O if only I could find comparisons for mortals, to tell them of the glory of my heavens!

30/33.5. My places of learning and factories, and shipbuilding, shaping vessels for coursing the firmament of the Almighty! Of the rules and philosophies of my delightful heavens.

30/33.6. O if I could show them the discipline of my billion; my army of Jehovih! Their high wisdom and their power over the elements created by the Almighty!

30/33.7. O if only mortals could see my high arches and my heavenly forests and mountains! O if

only mortals understood to inhabit a world within as well as without.

30/33.8. To know the solutions of Jehovih's worlds, and the orderly arrangement of the unseen! Praise to You, Jehovih! You Provider of the heaven, Vrihaden, with her billion.

GOWH

Chapter 34 Bon's Praise

30/34.1. Next sang Steinhover, the heaven of the beautiful plateau, Owgawahha, surrounded by the heavenly seas, Hiajom, Praj, Sumakaqa and Yadzad: Glory to You, Jehovih, in Whom my delightful billions of angels rejoice with great joy.

30/34.2. My four million places of learning, and my innumerable factories sprung up for the glory of the Almighty. O if only I could find earth-words for the understanding of mortals! To show them the wonders of Jehovih!

30/34.3. O if they could sail in the ships of Steinhover, and witness the high arches and delightful forests on the shores of Sumakaqa and Yadzad! And understand the teaching of angels, to rise in mastery of the elements created by the Omnipotent!

30/34.4. To know the power of union; the secret of the thrift of the delightful heaven, Steinhover, on the beautiful plateau Owgawahha. Sing to the Great Spirit, the Fountain of All; the All Fullness of Glory forever!

30/34.5. After her came the songs of Naphatat, Gur and Suth, the three heavenly places on the plateau, Chin-jah, high-raised over the earth divisions, Uropa and Asia, wider than the earth.

30/34.6. With their five billion angels in their forty million cities, heavenly, full of delight and great wisdom, high in the grades. Singing gleefully of their two thousand rivers and a million high arches.

30/34.7. Next came the songs of the heavens, Aden and Magapor, with four billion angels, high in the grades. Lauding their seventy million schools and colleges, and their sea Scinthius, with its waters of silver and gold, and three million crystal stalagmites.

30/34.8. With her loud song: Jehovih be praised! You Great Spirit, Who provides to us Your unspeakable delights. All hail, You Almighty! Hear the great joy of Aden and Magapor, with their four billion angels rejoicing in Your name, Jehovih!

ORD

Chapter 35 Bon's Praise

30/35.1. So-to-ramus sang next and of her great plateau, Chik-ka-hoo-sa, over the regions of

Guatama, wide as the earth, high-raised in the grades, with three billion angels, rejoicing in the heavenly mountains, Hosanattabah, O-de-chi-che, and Hakabda, with seventy thousand high arches, and the delightful heavenly ocean, Sociotes, with three million shipbuilders, well trained in the elements created by the Creator.

30/35.2. Wailing in her song, O Jehovih! O if only I had earth-words for the glories of heaven! O if I could show my delightful places to mortals! O if only I could make comparison for the knowledge of mortals! How can I make them comprehend the heavenly ocean, Sociotes, habitable within and without; with sparkling waters, colored like a rainbow, for the ships of angels.

30/35.3. How can I make them comprehend the wonderful mountain, O-de-chi-che, habitable within and without; with her thirty thousand high arches, spanning shining rivers! O if only mortals could comprehend! O if only mortals could see!

30/35.4. With sixteen million miles of heavenly roadways, and the great lake, Anapasivi, with its two million boats, teaching newborn angels how to master the elements, far-reaching in the firmament of heaven.

30/35.5. With otevans to carry millions coursing along in the gardens of heaven, created by You, Jehovih, full of delight, strong, powerful! My most orderly heaven, teaching with song and high reverence to the Almighty!

30/35.6. O if only I could reveal the glories of Farja, Your Schliegashawaka, O Jehovih! And the great delight of her eight hundred million, gleeful, rapturous in Your praise; glorified by the love of the Almighty!

30/35.7. O the forests of my heavens, Sotoramus, created by the Almighty, delightful, awe-inspiring! O the fields of Tobosin, Suthagar and Chaimus, the creations of the Great Spirit.

30/35.8. After her, sang the heaven, Chook-a-so-win, in the voice of three billion angels, in her two million cities, high in the grades, and well disciplined. Singing of her great cascades and whirlpools, dangerous places in heaven for inexperienced angels. And lauding tunefully her great rivers and her colleges and factories.

30/35.9. Next sang Fiatonadis, a heaven with seventy divisions on the plateau Noyohertimus, with two billion angels, high in the grades; lauding highly her factories and colleges and her es'enaurs, a million musicians.

30/35.10. Next sang Heoparsi, a heaven with one million cities, high in the grades; with eight hundred thousand miles of roadways; with eight hundred million angels of delight, rejoicing in their lives and glorifying the Almighty.

30/35.11. After that sang these great heavens: Hiawasse, Ho Chong, Hriden, Sago Loo, Maison and Witcha-chaw-nowksin; lauding their billions of angels; their millions of cities and places of delight; their mountains and rivers; their lakes and valleys; their colleges and factories, where angels are taught to master the elements created by the Great Spirit, for the joy of His mighty heavens!

LEF

Chapter 36 Bon's Praise

30/36.1. O if only I could sing the songs of Your heavens. Your sweet places of delight, Hanoshea, O-chi-ma, Riviokim, Pethsiades and Yenades; to find earth-words descriptive of their delightful holiness and rejoicing in the Almighty!

30/36.2. O if I could display their mountains and valleys, and their wide plains! Their shining waters and their forests, and their stalactites and innumerable high arches. Their billions of angels full of joy and loveliness! Their wonderful music, poured forth in Your praise, Jehovih.

30/36.3. Their dancing, millions in a dance; their boating and swift excursions, like thoughts in unison flying forth, mighty in power, gleeful and full of romance! High in the grades, spotless, pure, every one a flower, a star, a diadem in the kingdom of the Almighty!

30/36.4. O if I could sing of the order of Your heavens! And of the wonderful roadways from one to another! How You have planted elements in Your kingdoms, ever trying the skill and knowledge of Your angels! Where genius and wisdom always lead in Your ways, Jehovih.

30/36.5. Who but You, O Father, could create these never-ending varieties of heavens! These wonderful plateaus, suitable habitations for the spirits of the dead! Ever providing the higher to lift up the lower! In system and good discipline displaying the wonders of the Almighty!

30/36.6. O if only I could sing in words to the understanding of mortals!

30/36.7. And to those who had been called sinners and most wicked, who had become in time like diadems in Your crown, Jehovih, sparkling, bright with perfect holiness!

E-O

Chapter 37 Bon's Praise

30/37.1. Then answered Jehovih to the songs of praise that rose up from His hundreds of billions, to the sum of His mighty creations.

30/37.2. Peace, My beloved! And great joy! I have heard your voice of praise! I answer you with millions of new creations! Farther than the farthest, boundless! Billions of years are the works of My hand! I do not go about turning water into wine, like a magician, or professing to raise the dead!

30/37.3. But yet I raise the dead, the souls of the dead, into worlds shining, brilliant, full of loveliness! I do not take them backward to toil and sorrow; but upward, onward, to heavens of delight, that never perish.

30/37.4. Mine is the Tree of Life, forever growing and rich in blossoms and sweet perfumes. The dead are Mine, the spirits of the dead are My young blossoms full of promise, speaking soul-words for the glory of My heavens.

30/37.5. Those whom I quickened into life are Mine, and I watch over them Fatherly and in great wisdom. Nor do I let them go out of being, forever. And I provide My heavenly places broad, boundless, so that the soul of man can never reach to their boundary.

30/37.6. Though they stray away for a season, yet I have provided for them to return to Me in the end. And I make them a banquet, and provide them a feast, a home of love, with music and dancing even on the threshold of wisdom.

30/37.7. Do not weep for the dead, O My beloved! I have places of delight for the righteous, full of rejoicing and wonderful! And the soul of the dead enters into these, as one that emerges from a veil, to shout with great joy for the provisions I created, plentiful and brilliant.

30/37.8. I have created heaven after heaven as a new surprise of great happiness to My Sons and Daughters, in the way of My resurrections. Rejoice and be merry in holiness! Open your eyes, My beloved, and behold the works of My hands which I provided to be yours forever!

UX

Chapter 38 Bon's Praise

30/38.1. Then answered Jehovih to those who wept for the dead:

30/38.2. What I have taken away was Mine,[1231] and I return it to the place it belongs; but the soul, which I also gave, I carry into a new region of delight. The spirit of the dead is in My hand, and I raise it up to the delightful places I created for it. Yes, it shall find its love, and rejoice in My arms, because of the glory of My heavens.

30/38.3. In the times of My seasons the soul of the dead shall stand by the living and testify to the endless creations which I provided, to never perish!

[1231] i.e., the physical body

Like a cord that lifts a weight, so shall the soul of the dead be to those who are stricken in sorrow.

30/38.4. And I will uncover My heavens for those; and My angels shall come down from My exalted kingdoms by the light of the line of their love; and they shall rejoice in the way of My dominions, and glorify Me and My works.

30/38.5. Each day at the setting of the sun, for three days, you shall assemble and sing for the soul of the dead, remembering his virtues in great praise. Then you shall deliver his spirit to My asaphs for the mansion I have built. And I will render to him the delights of My kingdoms according to the light of his understanding.

30/38.6. And you shall put away all mourning and all signs of mourning; and learn to understand the way of My resurrection. Do not rebuke Me, O My beloved, by draping yourselves in black cloth and veils of crape.[1232] What I have done, I have done.

30/38.7. For the time shall come to My beloveds when they shall look back and say: It was well! And in the time of Jehovih it happened well, when it so happened! Though we did not see then, we now behold, as Gods and Goddesses, the way of the Almighty! ||

30/38.8. To sing and to rejoice in Me, O My beloved; and to attain to great knowledge; these are the roads I created, shining, diversified, and broader than the imagination of man. By death I provide the resurrection of the souls of the dead. Do not mourn for My proceedings, O My beloved! But be wise and rejoice with discretion in the glory of My creations.

[1232] a black, thin, lightweight crinkled fabric

SPE

Chapter 39 Bon's Praise

30/39.1. Then answered Jehovih to those who had an infant born:

30/39.2. What I have quickened into life, behold, it is My gift. It is a flower of sunshine molded by a touch of My hand. Provide for it, O My beloved. Fence My garden around, so that serpents cannot enter. The time shall come when this living soul shall be as a God in My heavens. His light shall be brighter than a sun!

30/39.3. Then spoke Jehovih to the infant: Light of My light, O My Son! To you I give the earth and the heavens, to be yours forever! And the waters of the earth and the air of the firmament, to be yours forever! And the forests and mountains and valleys, to be your paradise forever. And the oceans and seas, to be yours forever. And lastly, O My Son, what I gave to no other animal on earth or in its waters, or in the air of heaven, I give to you; behold, I give yourself to you.

30/39.4. And I give you guardian angels to walk by you and show you My great delights and the way of My resurrections! They shall speak to your soul to keep you in the right way. Hear them and follow in the way of your Creator, and you shall rejoice all the days of your life.

30/39.5. But your corporeal eyes and ears, and your corporeal judgment, I give into your own hands. Remember, My Son, learn corporeal knowledge through your soul, for it is of Me, and you shall not err. But shut out the way of My voice, and follow your corporeal senses only, and you shall go down in darkness for a long season.

30/39.6. Remember your Creator at all times and seasons, and you shall rejoice because you are this day brought forth an heir of everlasting life. ||

30/39.7. Then spoke Jehovih to the ashars, the guardian angels: Into your keeping, O My beloved, I give this My Son, quickened by My very breath to live forever. In your regular turns, watch and watch,[1233] guard him from this time forward, for he is the fruit I bequeath to you. And in due time you shall render his soul to My asaphs in heaven, being glorified in the fruit.

30/39.8. Nor shall you ever make yourselves known to him through his corporeal senses; for your labor is with the spirit. But when you find it rightful that angels shall approach his corporeal understanding, see to it that they are exalted and in the way of My everlasting kingdoms. For the plan of My creations is for the resurrection of the soul of man to be forever and ever!

[1233] i.e., in work shifts

YAD

Chapter 40 Bon's Praise

30/40.1. Praise to You, Jehovih! Who can search out the completeness of Your creation?

30/40.2. Or know the magnitude of Your places, You Almighty! And Your endless inventions?

30/40.3. You shall be my theme forever; to find the far-seeing devices of my Creator, the work of my soul.

30/40.4. I was alone in the world. Angels and men did not feed my soul; I hungered and was in gloom.

30/40.5. Then I turned to You, You Almighty. And You gave me a new growth, a fruit of life in fire!

30/40.6. Which grew brighter and brighter. And my vision was recovered, and Your heavens were opened like a book is opened.

30/40.7. And I drank of Your waters, and ate of the tree of the resurrection to Your everlasting kingdoms.

30/40.8. The secret of Your Wisdom, O Jehovih, was uncovered; the way of Your Mightiness made imperishable forever!

SON

Chapter 41 Bon's Praise

30/41.1. Because You gave into my own hand to exalt myself,[1234] O Jehovih! You shaped my every part for perpetual resurrection before I knew the way of the Almighty! Praise to You forever! Says the Faithist!

30/41.2. Because You provide from the ancient times for Your Mighty word, You have everlastingly provided for prophets to know the way of the Omnipotent! To reveal the unseen heavens created by You!

30/41.3. Because You have kept alive the line of Your Majesty in mortals! Built a house for Your chosen, wide as the world! Faith in You above all things in earth or heaven! Says the Faithist.

30/41.4. When all the world otherwise fails,[1235] You, my Creator, stand before me Mighty and full of love. You, One Alone, imperishable forever, and just and merciful. Praise to You, Jehovih, Who are greater than All!

END OF BON'S BOOK OF PRAISE

[1234] e.g., by learning, and then appropriating that wisely

[1235] i.e., when all else seems to be failing...

Book of Ouranothen

or Light from Heaven

[1236]CHAPTER 1 Ouranothen

31/1.1. These are the words of Ouranothen: By Your light and dominion, O Jehovih, peace and good will to all men; with faith in You, and forbearance toward one another for Your glory, amen.

31/1.2. I do not come to abridge liberty, but to give more of it to you, with love and wisdom, so that the resurrection of men becomes established on earth as it is in heaven.

31/1.3. He Whom you worship under diverse names, placing Him far away, I declare to you His actual presence. And I accord to you much praise and thanks if you worship in truth, fulfilling His commandments, acknowledging there is only one God, even Jehovih.

31/1.4. Whether you say: Brahma, Brahma, or Buddha, Buddha, or Christ, Christ, or Allah, Allah, doing so in reverence to the Almighty, our Creator, practicing good works with all your wisdom and strength—even so do I proclaim your good deeds in heaven.

31/1.5. For all of these (Saviors, Gods, religions) are the Father's buildings, to bring His children into ultimate resurrection, for joy and glory within His kingdoms.

[1236] Ouranothen means comprehensive light from the atmospherean heavens of the earth; or as we might say, from the throne of God; or, as spoken through God; or, Light from God; or, Light of Heaven as spoken by God.

31/1.6. Therefore, I do not come to take from you any of your Gods or Saviors, nor to abridge your field for practicing righteousness, but rather to show you a greater glory in comprehending all of them in the plan of the Almighty, to reach the different peoples in all parts of the earth.

31/1.7. Pleading with you to be charitable to one another, and more comprehensive in your judgment, putting away egotism in professing among yourselves that such of you alone were the favored of Jehovih.

31/1.8. First, then, His LIVING PRESENCE I declare to you; that He is now, always was, and ever shall be present in all places, worlds without end.

31/1.9. Doing by virtue of His presence; quickening into life, and moving all things onward to a wise and definite purpose.

31/1.10. Whose Presence is everywhere and boundless.

31/1.11. That all the living are His sons and daughters.

31/1.12. That none are as orphans, but all have a Father; part and parcel of your flesh and spirit is He, even the Creator.[1237]

31/1.13. Into Whose harmony you are like keys to one instrument, with Whom you can become as one, by practicing His commandments.

31/1.14. That only in this way is there peace and happiness to any person on earth or angel in heaven.

31/1.15. Second, this also I declare to you, that if you have put the Father far away, saying such as: There is a divine law, or, there is a natural law, || this shows you do not comprehend the living presence of Jehovih, but profane Him and His works.

31/1.16. For there is no divine law, nor is there a natural law.

31/1.17. But all good things are accomplished by the living presence of the Creator.

31/1.18. Things commonly called evil being done by striving to go against Him.

31/1.19. Third, that Jehovih has not finished His creations and retired from His works; that where you have said: He tired, or He rested from His works, || you have let yourselves fall, through errors of language, into profanation of the Almighty.

31/1.20. For He is also Master over all weariness, and is His own everlasting rest and unrest, beyond the comprehension of mortals and angels.

31/1.21. And He is forever bringing together (creating), and forever dissolving and dissipating worlds without number.[1238]

31/1.22. Illimitable[1239] in soul and spirit, forever quickening into life from His own parts, without loss or waste, or lack of space, and without hindrance.

31/1.23. Fourth, that Jehovih is the soul of all, and that you are like independent atoms of His Person.

[1237] Note that this means every one, no matter how exalted, or how alone, or how unripe he or she may be, is still a child of Jehovih, and cannot be severed from Him, although such a one may turn away from Him for a season.

[1238] being too many to count

[1239] limitless, immeasurable, inexhaustible, infinite, uncircumscribable

31/1.24. How then can any man say: Behold, my people are the chosen of the Almighty! He has singled out my people to go forth and redeem the world! ||

31/1.25. I proclaim all people His people; and I say also: Go forth and redeem the world. But not with words only, nor by the sword (enforcement), nor by armies of destroyers, but by peace and love, and providing remedies for the poor, the afflicted, helpless and distressed.

CHAPTER 2 Ouranothen

31/2.1. These are the words of Ouranothen: In the name of Jehovih, peace and love to the angels and mortals of earth.

31/2.2. Because it has been demonstrated to you that the knowledge of man is only his own consciousness of the records that have been written on his body and spirit, so let it be testimony that the affairs of heaven and earth are registered everlastingly on the soul of man.

31/2.3. Whether written upon by his own behavior or indulgence, or by the places of his resort, he is the book of his own dominion; and in the hands of Jehovih, or else against Him.

31/2.4. Which shall also be testimony that the eye of the Father is ever upon all men, both in this world and the next.

31/2.5. For which reason no man shall say: God cut him off || meaning Jehovih turned away from the evil man.

31/2.6. Which is a profanation against the Father. For He does not turn away, nor does He cut off any man.

31/2.7. Nevertheless many cut themselves off by denying Him and by not obeying His commandments.

31/2.8. And they bring darkness and misery upon themselves; and they cry out: Where is the justice of God, that He afflicts me? Or, why does He not come to those who are in distress? ||

31/2.9. And when they are in darkness, they marry and bring forth in darkness and with predisposition to misery and death.

31/2.10. For which reason it was said of old that the sins of a man are visited on the third and fourth generations of those who come after.

31/2.11. And then the infidel cries out: Behold the misery of the creatures of God!

31/2.12. But I say to you, all these things were revealed long before, and you are the testimonies (fruit) of those who deny the wisdom and glory of Jehovih, your God.

31/2.13. What then is the register[1240] of the earth? Where shall the Father find an exemplary people?

[1240] tone, tenor, book, grade, standing

31/2.14. —Where you love your neighbors as yourselves, practicing virtue, and exaltation in righteousness above all else?

31/2.15. For I say to you, they have cunningly interpreted the revelations of heaven so as to open the door to unrighteous teaching.

31/2.16. By saying such and such things are done by divine law instead of being done by the actual presence of the Creator.

31/2.17. Persuading themselves that their God had gone away, leaving certain laws to carry on His works.

31/2.18. And the ungodly interpreted them, saying, that since God had gone far away, He did not see the behavior of men, nor registered their deeds in truth as done in the body. ||

31/2.19. For, in this way, they have been led to believe that sin and evil deeds are hidden away, and that neither man, angels nor God, know they have been done.

31/2.20. And they have grown up in disbelief, ignoring the Person of the Almighty, even though the powers of life and death stand before them.

31/2.21. Being addicted to crimes and misdemeanors against one another, in no fear of God the Father, and only restrained by the laws and prisons of man. ||

31/2.22. He Whom you therefore ignorantly worship, as being far away, I declare to you His actual presence. And that His eye is ever upon you.

31/2.23. And that you are a perpetual register of both the good and evil that you practice toward one another and in the Father.

31/2.24. This is the foundation on which I proclaim Jehovih's kingdom on earth. Without this there is no resurrection either in this world or the next.

31/2.25. And as much as you establish this doctrine in the understanding of the young,[1241] so will you have laid the cornerstone for the edifice of Jehovih, your Creator.[1242]

31/2.26. To which end you shall put away all terms such as divine law and natural law.[1243]

31/2.27. And from this time forward, teach them of the living I AM, the Jehovih, Who is over all and within all His works, doing by virtue of His presence, call him Lord or God as you may.

CHAPTER 3 Ouranothen

31/3.1. These are the words of Ouranothen: By the power and wisdom of Jehovih in me, I salute you in peace, love and reconciliation with the Father.

31/3.2. To make you magnanimous and of comprehensive judgment in discerning the dominion of Jehovih.

[1241] i.e., children

[1242] The Foundation Doctrine: Jehovih's Actual Presence is always here and now, and that His Eye **ALWAYS** sees you, no exceptions, and that your every Act, Thought, Word, Emotion and Attitude is Recorded—no exceptions, ever—and that others can read the record.

[For those who have already done evil, all is not lost, however; for a preponderance of good acts washes away the darkness in the soul, so that, at length, it will be the goodness in the soul that shines forth, and the records of the redeemed dark deeds of the past become essentially transparent. –ed.]

[1243] By natural law is meant the so-called unalterable laws of nature or laws of physics; their spiritual counterparts are thus called Divine laws.

Note that it is not here suggested that we disregard constancy or wisdom, but rather that the constancy and wisdom is because of Jehovih's actual presence, and not because these constancies (so-called natural laws or divine laws) are somehow potent and inviolate in and of themselves. And while these are, or may be, part of the system and order of the universe, yet that system and order is held so by Jehovih—by His actual living presence.

31/3.3. So that you are not puffed up with your knowledge of the ancient prophets and revelators of God, the Father, saying: His words were revealed of old; the ancient revelations were final. ||

31/3.4. Jehovih is the same today, yesterday and forever. His voice and His hands are with you; He does not change as the wind blows.

31/3.5. Open your understanding to the Living Present, the I AM, in remembrance of the ancient days, when the prophets of God were denied also.

31/3.6. For the same things come in every cycle in the travel of the world. And the same doctrines are revealed, embracing the same exalted commandments; proclaiming the actual presence of the Creator to all men.

31/3.7. But those who do not love Him with all their hearts and souls, and their neighbors as themselves, cry out: We will not have this; let us crucify him! ||

31/3.8. Now, behold, Jehovih's season is manifest among all nations and peoples. Do they (the religions of the World's People) not cry out against the skepticism of man?[1244] And are their doctrines not trembling on their foundation?

31/3.9. The enthusiasm they put forth is only for a day; with the death of the preacher his church becomes like the house of a stranger.

31/3.10. For they do not worship the Father, but bow down before the oratory of man.

31/3.11. For which reason, in this day I say to you, the present time is greater than of old, for as this present cycle embraces the whole earth, becoming as one people around it, so, to that end, the light of Jehovih is being manifest among all nations and peoples.

31/3.12. And the skepticism and breaking to pieces in one region of the earth is only a type of the same manifestations in the others.

31/3.13. Do not think, then, with the circumscribing of the earth (when the Kosmon era began), that Jehovih is not sufficient for a universal doctrine, adapted to all the inhabitants of the earth.

31/3.14. For He plies[1245] His angel hosts according to the work He has on hand.

31/3.15. Raising up one man to one work and another man to another work; appropriating all people to building His kingdom.

31/3.16. And He sends His angels to man to give him signs and omens; and man says: I feel it coming; a new advent (beginning) is at hand. ||

31/3.17. Of which matters the earth is stored with history.

31/3.18. As when in Egupt, in the great kingdom, the Pharaohs had fortified themselves with learning and with monuments designed by man to be everlasting.

[1244] It is well known that at that time, the religions of the world's people preferred blind faith and unquestioned obedience to their dogma, rather than opening their teachings up to questions. Accordingly, those whose inclination is to question authority may be more to the ways of Jehovih, than he who would docilely accept without question or reasonableness or proof, the dictates of a religion. Also note the same as is just said about religion may be said of oppressive governments or any oppressive organization.

[1245] wields, applies, employs

31/3.19. And both, angels of darkness, and angels of light, descended upon that land, and the people were overwhelmed with miracles and necromancy.[1246]

31/3.20. And the Father called to the multitude to come out of Egupt; and as many as had faith in Him rose up (Moses and the Faithists) and departed away from that land.

31/3.21. Then came darkness upon Egupt, and she went down to destruction. Her temples and places of great learning fell down or became known no more.

31/3.22. Now this I declare to you, that the same kinds of necromancy and angel manifestations appear in the beginning of every dan'ha cycle.[1247]

31/3.23. For, the Father allows even angels of darkness to appear before men to confound them in their unbelief, and to make them fearful in their unrighteous behavior.

31/3.24. And this also happens soon after the advent of a cycle, that the angels of the second heaven (etherea) come, calling sinners to repentance, and proclaiming the difference between the higher and lower heavens.

31/3.25. And those mortals who have faith in Jehovih, practicing righteousness, are led forth into a new place and holier condition. But those who do not heed the voice of the angels of God go down in darkness.

[1246] predictions from spirits of the dead; black magic; sorcery

[1247] i.e., every 3000 years or so

CHAPTER 4 Ouranothen

31/4.1. The words of Ouranothen: By the grace and power of the Creator, God of all peoples, faith be yours and within you, for your own redemption.

31/4.2. First come signs and presentiments, then belief, and after that faith, which is followed by works.

31/4.3. And this law[1248] is for all the living, whether man, bird, beast, or creeping thing; there being signs and presentiments to all the living, according to what concerns them.

31/4.4. Behold, the times of heaven and earth are made of summers and winters (cycles, seasons) for all things: a time when the harvest of one revelation or one doctrine comes to its ripening, and a time afterward when it is gathered in by the Father, and is known no more (except, perhaps, as a myth).

31/4.5. To one age, God bestows revelation on man, according to what is good for man, but when it has fulfilled its work, God gathers it in, and bestows another revelation.

31/4.6. Such are the works of Jehovih, neither can man nor angels stop His hand.

31/4.7. To Greece, to Egypt and to India, He gave many self-Gods. According to the necessities of the times and the light of man, so that man could be

[1248] Law here refers to the unfailing nature of the construction and consequence of Jehovih's system and order. Again, held as such, not intrinsically because of itself, but because of Jehovih's actual presence, wisdom and power in sustaining the system and order; and operable because of His presence. Thus the elements within one's milieu act according to the system and order that is set up and sustained for them.

So, when used in that sense, the word law and sometimes the word rule, are terms of convenience. Also, since the laws, regulations and rules, made by man's social order to govern his behavior, are lower order imitations of Jehovih's system and order, they are, accordingly, also sustained by person, whether that person is the king, a republic, a fraternity, or some consensus cluster within them.

raised up through belief and faith, so did He give them self-Gods and doctrines suited to them.

31/4.8. And man became tenacious of his self-Gods, truly making idols of them, and depending on the self-Gods and angels to accomplish, by intercession and otherwise, man's ultimate exaltation in heaven.

31/4.9. So man ceased to work out his own salvation, depending on his self-Gods to save him, even in his crimes and blasphemy.

31/4.10. And Jehovih caused disbelievers and signs and miracles to overrun these peoples, and He raised new prophets to them, rebuking them for their unrighteous behavior.

31/4.11. The adherents of the past revelations rose up in might and slew the prophets of God, declaring them breakers of the laws of man.

31/4.12. Nevertheless it came to pass with all these peoples, their many self-Gods went away from them, and the new revelations took root in the persecution and death of God's prophets.

31/4.13. Such are the cycles upon the earth; they are as the harvests of the Almighty, which He gives to the different periods of His creations.

31/4.14. Here is wisdom, O man, to heed the signs of Jehovih's seasons, and the march of His dominion on the earth.

31/4.15. Not allowing yourself to become bound by things of the past while the signs of the Almighty rise up before you.

31/4.16. Neither judge the ways of God by the little that is done in a corner, nor by prejudices deep-rooted in your own understanding, because of your birth and surroundings.

31/4.17. But survey broadly over all the earth, considering what is good for all people, as to whether the doctrines and revelations are powerful enough to abolish poverty and war and all manner of crimes among men.

31/4.18. This is the guide your Creator gave to you, so that you could learn to prophesy concerning the administration of your God; remembering that Jehovih is the only master of life and death (because whomever He has quickened into life is His, and death is His decree in His own time and way).

31/4.19. And whoever comes between man and his Creator, visiting death upon his brother, wages war against his Creator.

31/4.20. Life and death are Mine, says Jehovih.

31/4.21. Whoever then presumes to engage in death no longer fulfills the righteousness of God.

31/4.22. By which sign you shall judge all people who engage in war, and know in truth whether their doctrines and their self-Gods are appropriate to establishing the Father's kingdom on earth.

31/4.23. Not allowing yourself to be blinded by their pretensions and professions of peace, but by their practice, observing if they have more faith in weapons of war and standing armies than in Jehovih.

31/4.24. This is one of the signs also, in addition to the infidelity and necromancy,[1249] from which you shall surely prophesy that the old doctrines and revelations have fulfilled their time with mortals.

[1249] which, aside from evil-spirit manifestations, includes fawning over spirits of the dead; see e.g., 31/4.8-10

CHAPTER 5 Ouranothen

31/5.1. The words of Ouranothen: In the love of God, peace and goodwill be yours, amen.

31/5.2. In times past, the Almighty has bestowed His signs, monuments and histories; by which you shall understand the dominion of His word.

31/5.3. Because the ancients were bound down by the doctrines and revelations of their predecessors, Jehovih allowed evil-disposed men to fall upon their libraries and destroy them.

31/5.4. And man mourned on the earth, saying the light of heaven was consumed.

31/5.5. But Jehovih comprehended what was good for man, desiring him not to be bound down to the ancients; but rather that man should be quickened to the ever-present light of God.

31/5.6. For man had become like a drowning man, clinging to that which was taking him down under the water. So only by the destruction of the ancient records, could man be persuaded to turn to that which is ever present, even Jehovih.

31/5.7. And the same condition has always come to all the ancient self-Gods and men; for men fear to let go from that which is carrying them farther and farther away from their Creator.

31/5.8. This I also declare to you: The sum of revelation in each and every cycle has been to bring man nearer and nearer to the comprehension of the Ever Present; to make man know that Jehovih now is, even as He was with the ancients.

31/5.9. So that man might ultimately have his understanding open, so as to receive his own revelations from his Creator, and from the angels of God.

31/5.10. Such being, in fact, the founding of His kingdom on earth as it is in heaven.

31/5.11. Since, then, direct inspiration shall come from the Father to all men,[1250] how do you hope to not be bound by the revelations of the prophets of old?

[1250] (male and female) via the soul

31/5.12. The same Creator now is, always was and ever shall be.

31/5.13. To be as near Him, and as much in Him, and as much one with Him, as were the ancient prophets, shall you then not also be one with the Father, to prophesy and to accomplish good works?

31/5.14. For if God, the Father, is ever the same, and you fulfill His requirements as the ancient prophets did, the same result shall happen to you as to them.

31/5.15. To quicken man, therefore, to enter into the living present, instead of leaving him as a follower of the ancient light (old revelations), is the work of your God.

31/5.16. Toward that end you shall join in wisdom and earnestness, regardless of self-sacrifice.

31/5.17. Now therefore, when the signs of decadence in the old systems manifest themselves, as for example, when those who are of good mind and sound judgment, having been believers in the ancient doctrines and revelations, but afterward turn away from them because the doctrines are impotent, you shall know in truth a new cycle is underway.

END OF BOOK OF OURANOTHEN

The Book of Judgment

Being the grades and rates of mortals and angels in the light of God, as the word came to Es, Daughter of Jehovih.

CHAPTER 1 Judgment

32/1.1. These are the words of Judgment by the will of God, Jehovih's Son, as rendered by Es,[1251] for the resurrection of man:

32/1.2. Hear the words of your God, O man! I am your elder brother of tens of thousands of years' experience. Profit in my wisdom, and learn the discourse of your God.

32/1.3. Jehovih, Creator of all things, spoke to me, your God, saying: Hear Me, O God, My ambassador of the earth and her heavens for this your season. Obey My mandates, and teach mortals and the angels of your lower heavens to know Me and to rejoice in My creations. The time has come when the light of your inspiration and your angels shall extend around the whole earth and in her heavens also.

32/1.4. In all former cycles, My Gods had to deal with separate divisions of the earth; My revelations were to each, for a special time, which is now at hand. I have prepared this land[1252] untrammeled with Gods, Saviors and Lords enforced by the sword, so that My revelations of this day shall be published and not suppressed. And you shall reveal to mortals the plan of My worlds; and as to who you are, and the method of your inspiration and dominion on the earth and her heavenly kingdoms.

[1251] Es means "Spirit world." The teachings of this book correspond with the information received from enlightened angels (spirits) wherever they have communicated. –Ed.

[1252] North Guatama (United States of America)

32/1.5. You shall keep the gates of heaven open for a season, and the spirits of the dead shall commune with mortals, good and evil, wise and foolish. And mortals shall see them, and talk with them, face to face; and they shall recognize their own kin, sons and daughters, fathers and mothers, brothers and sisters, the dead and the living.

32/1.6. And the angels shall demonstrate the subtlety of corporeal things, and the capacity of one solid to pass through another solid uninjured.

32/1.7. Yes, the angels shall bring heavy substances from great distances, and cast them down in the presence of mortals, who shall see these things done, and testify to it.

32/1.8. And man shall understand that even as plants, trees, fish and serpents can be wielded by My angels, so also can virus and pestilence be carried by angels of darkness to cast mortals in death.

32/1.9. And you shall allow evil spirits and all manner of drujas, vampires and engrafters, to come and manifest to mortals, so they may know that My revelations unfold the matters of earth and heaven.

32/1.10. For man shall understand what I mean by the words: As you live on the earth, so shall you reap in heaven.

32/1.11. And you shall allow to fall in darkness those mortals who consult the angels with regard to riches, marriage, or self, or for curiosity, frivolity or for anything of an earthly nature for profit's sake. They shall prosper for a season, but end in being confronted with folly and falsehood.

32/1.12. And whoever asks for the spirits of great men, allow him to be deceived by drujas and all manner of lying spirits.

32/1.13. And whoever asks of the sar'gis for great men, or for Moses, or Jesus, or Kriste, or for any well-known name, as applied to ancient times, allow him to be answered by evil spirits and deceivers.

32/1.14. Whoever desires the angels for profit's sake, and he has power in sar'gis, give to him a band of drujas and vampires, and give them great power in signs and miracles.

32/1.15. And whoever consults the angels, without regard to becoming a better man himself, allow him also to become captive to lying spirits.

32/1.16. And to all men who feed on fish or flesh, you shall allow vampires to inhabit them.

32/1.17. And to those who drink to drunkenness, or smoke or take narcotics, you shall allow fetals and engrafters to come upon them.

32/1.18. And in families whose heirs are born from parents wed for earthly considerations, you shall allow spirits of obsession to enter and drive them mad.

32/1.19. For they shall be made to know the meaning of the word, hell, as applied to the lower heavens.

32/1.20. And to whomever worships Gods or Saviors because of miracles, you shall give them plenty of miracles and signs through unclean spirits, and through mortal sar'gis (mediums) of low grade. And more, you shall let spirits of darkness assume to be these very Gods, so that mortals can be made to know what manner of evil spirits dwell in their churches and temples.

32/1.21. And to the rich man, who makes pretense to righteousness, but who does not do toward the poor as to himself, you shall give him a host of spirits of hypocrisy and lying, so that he may realize the company he is preparing for his own spirit in heaven.

32/1.22. Give signs and miracles to the unclean seer as well as to the clean; to the liar and deceiver, as well as to the truthful man.

32/1.23. For, I will destroy the worship of all Gods, Lords and Saviors on the basis of miracles.

32/1.24. And you shall take great liars, and give them lying spirits to speak through them by inspiration and entrancement. And these spirits shall profess the names of great persons long since dead. And they shall manifest great oratory, wisdom and truth; but, nevertheless, their preaching shall be of little benefit for righteousness' sake, or for good works.

32/1.25. And their applauding audiences will not contribute to the poor, nor establish any improvement on the doctrines of the ancients.

32/1.26. For the spirits who speak through them shall be the first resurrection of the inorganic heavens, not knowing Me or the higher kingdoms. Truly they shall be of the same order as the spirits who minister in the churches and temples, being those spirits who have not yet been delivered up from the earth.

32/1.27. And some shall say: Hear me, for I am God! Some shall say: Hear me, for I am the Lord! Some shall say: Hear me, for I am Jehovih! And others shall profess the names of mortals who had great power on the earth. And you shall let them do these things.

32/1.28. For I will make man understand that he shall accept nothing from angels or men because of the name professed. Only on the merit of wisdom, truth, and good doctrines that raise men out of darkness, poverty and crime, shall they accept either spoken or written words.

32/1.29. And they shall try to organize to carry out good works, but they shall fail. For many will desire to be leaders, being under the influence of selfish considerations, desiring the applause of men.

32/1.30. And they will profess freedom, but they will not pledge themselves to any sacrifice, either of money or opinion for sake of the public good.

32/1.31. And little good shall come out of their works, and even less peace of soul shall come to them. For they shall dispute and quarrel, being divided in all their ideas, philosophies, sentiments and in their understanding of My kingdoms.

32/1.32. For, by this means, you shall show them they are under the inspiration of the unorganized[1253] es world, and of spirits who have not yet entered into My organic resurrections, which I created for them. But in the time of the light of My revelations, you shall raise up a few, here and there, capable of the All Light. And you shall cause these to form a basis for My kingdom on earth.

[1253] inorganic

32/1.33. And they shall forswear all Gods, Lords and Saviors, but profess Me, the Great Spirit, Jehovih.

32/1.34. And they shall pledge themselves to one another in fullness, as brothers and sisters, holding their possessions in common.

32/1.35. To live for the sake of perfecting themselves and others in spirit, and for good works.

32/1.36. They shall not eat fish nor flesh of any creature that breathed the breath of life.

32/1.37. And they shall keep the seventh day as a day of communion with Me and My angel hosts.

32/1.38. With rites and ceremonies explanatory[1254] of all the doctrines in the world.

[1254] encompassing; comprehensive treatment

32/1.39. Practicing good for evil; non-resistance to persecution and abuse.

32/1.40. And abjure war; even, if necessary, by submitting to death rather than take part in it.

32/1.41. And they shall become an organic body in communities of tens, twenties, hundreds, and of thousands.

32/1.42. But they shall have no leaders, only their Creator; but they shall be organic, for the sake of good works.

32/1.43. But they shall not go about preaching for sinners to go to repentance.

32/1.44. Nor preaching for charity to the poor.

32/1.45. But they themselves shall go about gathering up sinners, the poor, the helpless, and orphans; and bring them into comfortable homes, teaching them how to live, to be a glory to Me and My kingdoms.

32/1.46. To such persons, My angels from the second resurrection shall come and minister in My name for the joy of the earth.

32/1.47. And when such people die, they shall be received into the second resurrection, escaping the first.

32/1.48. Neither shall any other people in all the world escape the place of the first resurrection.

32/1.49. Whether they are kings, queens, beggars, Brahmins, Buddhists, Kriste'yans, Mohammedans, or any other pretenders in heaven or earth.

32/1.50. Behold, the day of preaching and professions is at an end. I will have practice only.

32/1.51. Whoever is not in My organic kingdoms on earth, shall go into My inorganic kingdoms in heaven.

32/1.52. For I created the heavens and the earth, and all things in them, so that like goes to like.

CHAPTER 2 Judgment

32/2.1. God, ambassador of Jehovih, says: You shall assemble for the communion of angels, regularly, and maintain intercourse with them. For in no other way can you demonstrate the immortality of the soul (continued life of the spirit).

32/2.2. Doing this in the name of Jehovih, and for spiritual light in regard to spiritual things.

32/2.3. Whoever consults the spirits for earthly things, shall fall in darkness.

32/2.4. But when you assemble, let no man or spirit be a spectator to others. But as all men labor in the field to gather the harvest, so shall all members in the assembly, by prayer or by music, contribute a glory to the Father.

32/2.5. Remembering that the humblest prayer, even with weak words, if given with a full heart, is as strong to Jehovih as the best oratory.

32/2.6. From all men the spirit shall pour forth to the Father in praise, according to what has been created to it. Nor is more required of any man.

32/2.7. But this shall happen to many: Learning to speak by entrancement or by inspiration, they shall imagine themselves controlled by certain angels, when, in fact, it is only their own spirit, eliminated from the corporeal senses.

32/2.8. Others, being influenced, shall imagine it is themselves and not an angel, whereas it is an angel speaking through them. This was the case of Ka'yu [Confucius –Ed.]. Both are good, and shall be practiced.

32/2.9. Let no man concern himself as to whether it is the spirit of himself or an angel; for it is only the subject uttered which is of value. In this day, all things shall stand on their own merit, and not on a supposed authority.

32/2.10. And let him, who speaks with his own spirit, not judge others to be the same; nor yet the reverse of this;[1255] for no two in all the world are alike.

32/2.11. To those who have not experienced elimination of the spirit-self from the corporeal self, all speech is believed to be of the corporeal senses only, or of a diseased condition. Such men are not to

[1255] i.e., let him who speaks by angel inspiration not judge others to be doing the same

be blamed for their interpretation; rather you shall pity them, and not answer them.

32/2.12. For many such, even after death, will not admit they are dead, because of the darkness upon them.

32/2.13. It is wiser for the spiritual-minded to keep to themselves, especially when communing with Jehovih and His angels. For a greater wonder than these will follow: Some will enter the trance of the first resurrection, and go in spirit out of the body, but only subjectively; others will enter the trance of the second resurrection, and go in spirit out of the body objectively. And the first shall not believe the second was other than like himself, going only subjectively. For I have created alike no two men in all the world, says Jehovih. Even after death, many are not capable of entering the second resurrection objectively. He, who is in subjective state, speaks and writes from the earth, looking upward; he, who comes of the objective heavens, speaks and writes as one come down from My kingdoms to the earth.

32/2.14. Two conditions will manifest: Subjective spiritualists will affiliate with the world's people, being deniers of the Ever Present Person, and they will pursue earthly vocations for self's sake; but objective spiritualists, being those who live for the spirit's sake, will be Faithists, believers in the Ever Present Person, Jehovih, Whom they will worship not only in words, but by abjuring self, and uniting themselves in brotherhoods, for the sake of doing good to others. These latter are the chosen people of the Father of the Kosmon era, and they will become supreme in all the world.

32/2.15. These three peoples, the world's people, the believers and the Faithists, have existed in all ages of the world. Of them all, only the Faithist practices harmony and good works. Both of the others are resistants, quarrelers, warriors, disintegrators and breakers-down of all things.

32/2.16. Yet the Faithists, having faith in the All Person, shall ultimately possess the whole earth, and make it a paradise of peace and love.

32/2.17. As the first is bound in the flesh, and as the second is bound by the hadan spirits, so is the Faithist bound to Jehovih, which is emancipation. As the second can commune with the spirits of the first resurrection, so can the Faithist commune with the Father through the second resurrection.

32/2.18. Nevertheless this shall happen: The second shall say: My angels are high, yours are low! Or they shall ask: How do you know your light is higher than ours?

32/2.19. And the Faithists shall answer them, saying: We know no high, no low. We give up all things, in order to serve Jehovih by doing good works to our fellows. ||

32/2.20. And Jehovih shall judge between them, as to which is high or low; not by their words, but by their works.

32/2.21. And the signs of good works and self-abnegation shall be like a witness before the world, as to where the inspiration of each comes from.

32/2.22. Let no man say that only seers, prophets and those persons who work signs and miracles, are under the influence of spirits, for even as much as these, so are other mortals under the dominion of spirits. Yes, the infidel, the disbeliever, the philosopher, the lawyer, the judge, the preacher, the fanatic, and all others, are more controlled by the spirits of the dead than by their own personal spirit. And the more a man's spirit is wrapped up in his own corporeality, the more he is subject to vampires and spirits of darkness.

32/2.23. Nor does the philosopher know whether his ideas come from Jehovih or from the spirits of the dead.

32/2.24. Whoever has witnessed and knows in truth that he has seen the spirits of the dead, that knowledge is impregnable.[1256] And whoever has entered the second resurrection, even though in mortality, that knowledge is impregnable.

[1256] beyond doubt, irreversible, undeniable, irrefutable, indestructible, permanent

32/2.25. But whoever has found the All Person, his knowledge is greater than all. And none below him can judge him. Neither can any man attain to this knowledge, till he has passed through the other two conditions.

32/2.26. No man knows the Creator, unless he has proven the communion of spirits. Neither can any man rise to the second resurrection, till he has risen to faith in the All One, Jehovih.

32/2.27. Nor shall the Brahmin, Mohammedan, Buddhist or Kriste'yan join in the second resurrection on earth or in heaven.

32/2.28. For they do not have the doctrine of unit; they are as a house divided against itself. Their colonies and communities shall fail in all cases.

32/2.29. There shall be only one doctrine, which is Jehovih, the All Person, Who is Ever Present; with good works done to others, with all of one's wisdom and strength.

32/2.30. And this shall prevail with the young; whom, as orphans and castaways, you shall gather up in infancy, founding them in the light of Jehovih, teaching them from the start to sing and pray to Him, in reverence, fear and joy, so that He may be glorified in their purity and good works.

32/2.31. And they shall be of all nationalities and races, growing up not knowing: This is mine or that is mine, or that is yours, but understanding that they own nothing, and that all things are Jehovih's.

CHAPTER 3 Judgment

The Judgment upon the Brahmins, the Buddhists, the Kriste'yans, the Mohammedans, the Confucians, the Jews and all other peoples on earth, in the words of God

32/3.1. Do not think, O man, that I am insufficient to the times and seasons. Or say that God spoke in the dark days of the earth, but latterly holds his tongue.

32/3.2. Behold, I am your elder brother, even as a captain of the earth and her heavens for a season. As I am, even so were my predecessors in the time of the ancients:

32/3.3. Ambassadors of the Most High, Jehovih!

32/3.4. Whose power and wisdom are given to me, even in the same way as your earthly kingdoms are governed and disciplined.

32/3.5. By which means, order is able to contribute to the resurrection of all of His created beings.

32/3.6. First, I charge you that whoever says: GOD, GOD! calls in vain.

32/3.7. I have not come to establish, but to abolish all Gods, Lords and Saviors among mortals.

32/3.8. For what is past, is past.

32/3.9. But from this time forward, whoever hears my word and the decree of my commandment, and continues to make an idol of any name, except the Great Spirit, blasphemes against his Creator.

32/3.10. But whoever cries out in fullness of heart, saying: GOD, GOD! meaning by that, the Ever Present, the Creator, is not a blasphemer before me.

32/3.11. And whoever says: ORMAZD, ORMAZD! meaning the Ever Present, the Creator, is not a blasphemer before me.

32/3.12. And whoever calls any name in any language that signifies the Ever Present, the Creator, is not a blasphemer before me.

32/3.13. But whoever says: BRAHMA, BRAHMA! signifying a God in the figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Ever Present, the Creator.

32/3.14. And whoever says BUDDHA, BUDDHA! signifying a God in the figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Ever Present, the Creator.

32/3.15. And whoever says: KRISTE, KRISTE! signifying a God in the figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Creator, the All Person.

32/3.16. And whoever calls on the name of any other man or angel, worshipping such as a God, is an idolater in my sight.

32/3.17. Nor do I judge them less idolatrous than if they worshipped stone idols or graven images.

32/3.18. And whoever says: DEITY, DEITY! and DIVINITY, DIVINITY! and DIVINE LAW and NATURAL LAW, are adjudged to be in darkness.

32/3.19. For I proclaim my heavens open, and the way of understanding clear.

32/3.20. Jehovih is Ever Present, and does by virtue of His Presence, and not by any law.

32/3.21. And whoever says that which will lead men to believe He is not Present, or that He has gone away, leaving certain laws after Him in His stead, the same is adjudged a blasphemer against Jehovih.

32/3.22. And whoever says: CALL ON THIS SAVIOR, OR CALL ON THAT SAVIOR, AND YOUR SINS SHALL BE FORGIVEN YOU; AND, IN THE HOUR OF YOUR DEATH, BECAUSE YOU HAVE SO CALLED ON HIM, YOU SHALL ASCEND INTO A HEAVENLY PARADISE, the same is a falsifier of my kingdoms and a blasphemer against Jehovih.

32/3.23. And whoever says: COME BEFORE THE CHURCH AND PRIEST, AND MAKE PRAYERS AND CONFESSIONS, AND YOU SHALL BE ABSOLVED AND FORGIVEN YOUR SINS, the same are falsifiers of my kingdoms and blasphemers against Jehovih, the Creator.

32/3.24. Nor have I provided resurrection in this world, or in my heavens above, except by good works done to others; and this is serving Jehovih, the All Person; and not because of any worship or confessions done before any of the idols on earth or in heaven.

32/3.25. Nor is there any redemption in heaven to the Brahmins, Buddhists, Kriste'yans or Mohammedans because of their prayers and confessions.

32/3.26. But wherever good works have resulted in affiliation, and in lifting the people up out of misery and crime, the same is adjudged as worship of the Great Spirit, Jehovih.

32/3.27. Wherever the Brahmins have let a people fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

32/3.28. Wherever the Buddhists have let a people fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

32/3.29. Wherever the Ka'yuans [Confucians – Ed.] have let a people fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

32/3.30. Wherever the Kriste'yans have let a people fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

32/3.31. Wherever the Mohammedans have let a people fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

32/3.32. Where beggary, vagrancy and all manner of darkness have increased in any of the cities or countries of any of these idolaters, my judgment is against them.

32/3.33. They shall not excuse themselves nor escape my judgment by saying: O the true Brahmin, or the true Buddhist, or the true Kriste'yan, or the true Mohammedan, has not fallen. These who fell were those who did not embrace our doctrine in fullness of heart. ||

32/3.34. Because my judgment is also against impotency. They have tried their respective religions for hundreds of years. And they have not raised up one city of righteous people.

32/3.35. And for that reason, I have come to put these doctrines away, and give them that which shall prove itself potent in all the world.

32/3.36. That which I proclaim, shall be proclaimed by the angels of the second resurrection, to all nations and peoples.

32/3.37. My light is not to one people only, except to the righteous, who serve the Creator by doing good to all men. In my sight, the nations of the divisions of the earth are as one people only, brothers and sisters.

32/3.38. I take from all of them their idols, their Gods; but I give them a greater, even the Creator.

32/3.39. I say to them: I permitted my children to have idols; but now that you are men, put away your idols, and accept Jehovih, Who is the Creator of all.

32/3.40. Nor shall any man say anymore: I worship the Brahmin principle, or the Buddhist principle, or the Ka'yuan principle, or the Kriste'yan principle, or the Mohammedan principle. For all of these have proved themselves to result in war and destruction.

32/3.41. None of them have faith in Jehovih, but faith in their armies of soldiers, and in their weapons of death.

32/3.42. But I give to all people one principle only, which is to serve Jehovih. This is broad enough for the redemption and resurrection of all men. And I will have none other.

32/3.43. Seek, O man, to believe in the All Person, Who is Ever Present, Whose eye is upon you, Whose ear hears you; for He is the All One, Who is the password to the highest of heavens.

32/3.44. And you may call on your idol at the gates of my heavens, but the gates shall not be opened to you. For I will have no quarrel in my exalted kingdoms in heaven as to Gods and Lords and Saviors.

32/3.45. Till you are washed clean of them; coming in spotless white, a servant of the Most High, you cannot withstand the light of my kingdoms in heaven.

32/3.46. But you shall return in spirit to the earth, and abide in the church and temple of your chosen God, wandering about, in stubbornness of heart, a prey to drujas, vampires, and other angels of darkness.

32/3.47. Have faith O man, in Him Who created you alive; about Him there can be no mistake. Glorify Him by righteous works, having faith that even as He brought you into life, so will He provide for you, according to your just deserts.

CHAPTER 4 Judgment

The numbers of the Judgment, in the words of God

32/4.1. Hear the words of your God, O man; I am your elder brother, the captain of heaven and earth.

32/4.2. And for that reason, I declare to you in this day, that the same (as I reveal here) shall be testified to by millions of angels, to mortals, before one generation passes away.

32/4.3. Of Brahmin angels in the lowest of heavens, as wanderers on the earth, there are this day more than four billion.

32/4.4. Of Buddhist angels in the lowest of heavens, as wanderers on the earth, there are this day more than seven billion.

32/4.5. Of Ka'yuan angels in the lowest heavens, as wanderers on the earth, there are this day more than three billion.

32/4.6. Of Kriste'yan angels in the lowest heavens, as wanderers on the earth, there are this day more than three billion.

32/4.7. Of Mohammedan angels in the lowest heavens, as wanderers on the earth, there are this day more than two billion.

32/4.8. Of Jewish angels in the lowest heavens, as wanderers on the earth, there are this day more than thirty million.

32/4.9. And of other angels, idolatrous and otherwise, even on the earth, more than twelve billion.

32/4.10. And of all these angels not one is above grade five, in the first resurrection (of the inorganic heavens).

32/4.11. But of those who are below grade one, there are more than six billion, which comprises those angels who know nothing more than babes, though, for the most part, they were full-grown adults as to earth-life. Some are fetals, some engrafters who dwell with one mortal during his lifetime, and then engraft themselves on another mortal during his lifetime, and so on, calling themselves reincarnated, and, in fact, knowing no other heavens, being

disbelievers in the All Person and in my exalted kingdoms.

32/4.12. Those who are below grade one, I have classed[1257] this day as drujas, because they have not left the earth and entered the first resurrection.

[1257] ranked, classified, categorized

32/4.13. They inhabit mostly the oldest cities, and places of filth and indecency; nevertheless, they also inhabit the palaces of kings, queens, emperors, popes, priests and rich people.

32/4.14. Of grade one, there are hundreds of millions of angels strolling about on the earth, crying out: I want to go to Brahma; I want to go to Buddha; I want to go to Jesus; I want to go to Kriste.

32/4.15. And I send my hosts of high-raised angels to them, saying: Come to the kingdoms of Jehovih, and be clothed and fed, and learn to clothe and feed others, for this is the way of resurrection.

32/4.16. But they will not believe, and turn away in stubbornness of heart, even as you of the earth do, saying: No, I will rise only by prayers and confessions. I want to be changed in an instant, in the twinkling of an eye, and rise and sit at the right hand of God.

32/4.17. And there are hundreds of millions who, being dead, do not know anything; but, through belief in a judgment day, went to sleep, and are waiting for the trumpet of Gabriel to call them forth.

32/4.18. And I send my exalted ones to them to awaken them, and call them up; but they are drunk with their faith, and they relapse again and again, for years and years, for hundreds of years!

32/4.19. Fulfilling Jehovih's mandate, that whoever is bound on earth shall be bound in heaven.

32/4.20. And, even as one drunken man on earth entices another to drunkenness, so are there hundreds of millions of idolatrous angels who return to mortals, and persuade them to their same doctrines and debaucheries.

32/4.21. Hear the words of your God, O man, and be wise in your judgment: He Who created you alive, gave to you of His Own Being. Be steadfast to Him, and you shall not err, but eliminate yourself from the chance of error.

32/4.22. He alone is unmistakably your sure foundation, in Whom you shall not be tripped up.

32/4.23. Your Creator is sufficient for you and your resurrection. And for this reason, in your soul you shall abjure all Gods, Lords and Saviors.

32/4.24. Neither shall you try to exalt His name by adding to it any name in the shape and figure of man, nor by anyone of woman born.

32/4.25. Seek to attain to His voice in all things, and to obey Him for righteousness' sake. Do not be stubborn in your conceit.

32/4.26. In your singleness of purpose you shall be ministered to by the spirits of the first resurrection;

but as you unite yourself in a brotherhood on earth, in the name of Jehovih, so shall you be ministered to by the light of my second resurrection.

32/4.27. But it has been proved, and it shall be proven again, that all brotherhoods on earth founded on any of the idols in heaven, shall not stand.

32/4.28. Because, there is no second resurrection to minister to them.

32/4.29. And all societies, constitutions and bylaws, founded by men, not capable of the second resurrection, shall fail.

32/4.30. But whoever establishes in the second resurrection, which is the abnegation of self to serve Jehovih, shall not fail.

CHAPTER 5 Judgment

Of the Jews

32/5.1. Hear the words of your God, O Israel. Do not shut yourself up against the wisdom of your elder brother, God of heaven and earth.

32/5.2. Nor magnify the ancient days above the present; nor feign and say, your God is gone away to come no more forever.

32/5.3. Behold, you have gone forth as a little man to battle against a giant. With your sling you have smitten him with your ONE stone, Jehovih!

32/5.4. You were encompassed on all sides by a multiplicity of Gods; one by one, you have overcome them, and cast them out.

32/5.5. The giant of the great beast, the false Gods, lies dead and cold at your feet.

32/5.6. The nations of the earth cry out: There is only one Great Spirit, Jehovih!

32/5.7. And I declare to you, O Israel, the Voice of the I AM is not gone from the earth.

32/5.8. Through the seed of the Faithists I have held up the Father's kingdom; by the voice of my beloved, founded Him in all the nations of the earth.

32/5.9. Your enemy exulted, saying: Behold, they are a scattered people!

32/5.10. But your God profited in your footsteps, and in the words of your mouth: There is only one Great Spirit, Jehovih!

32/5.11. And I have provided to you, after the manner of your forefathers, a place to inhabit, where you shall not longer pay tribute to the Gods of the idolaters.[1258]

32/5.12. Come out of the darkness of despotism, and inherit the wilderness of this land. And it shall bloom like a new paradise before your hand.

32/5.13. But because you have accomplished the ONE EVER PRESENT, behold, you shall no longer be an exclusive people; but shall allow your sons and daughters to commingle with the Faithists of all the races and tribes of men.

[1258] This refers to the United States of America. [Note the past tense, "I have provided…" Therefore this cannot be the modern state of Israel, as some have suggested, since this latter was not in existence till 1948 c.e.]

32/5.14. And you shall forsake the ways of the world, and go and live in the manner of your forefathers, in colonies, without kings or rulers; serving none, but Jehovih.

32/5.15. And your people shall hold all things in common, being neither rich nor poor; master nor servant. And you shall call out to the idolater, saying: Come into my house, and be one with me. Behold, there is only one Creator; you are my brother.

32/5.16. And it shall come to pass for you, O Israel, the way of your people shall be open, and they shall be delivered out of the bound kingdoms of the east.

32/5.17. Because, for two thousand years, you have not gone forth with the sword to possess any new country, and establish yourself, you are glorified before your God.

32/5.18. Because of your long suffering, you shall find peace through the light of my kingdoms. Behold, a new cycle is upon the earth; your people shall find proof of these, my words.

32/5.19. My angels will come into the houses of your people, and they shall talk with them, face to face.

32/5.20. Do not think that this book is my only revelation in this day; within your house, O Israel, you shall prepare for the voice of your God.

32/5.21. For I will raise up many seers and prophets among your people. And they shall testify to my words, on all sides.

32/5.22. Do not judge, O Israel, as to who are apostates before your God. I say to you: He who forsakes Jehovih and worships mammon and the ways of the world, is an apostate in my sight. For, even though they maintain the rites and ceremonies, they have forsaken the spirit and truth of my commandments.

32/5.23. Whereas, many who have forsaken the rites and ceremonies in search of higher light, are more to the way of Jehovih.

32/5.24. For, though they keep the rites and ceremonies, do they not drink to drunkenness, and eat to gluttony, feasting on flesh, from which they have taken life?

32/5.25. And they engage in selling wine, and in dealing in stocks, like the idolater; while your forefathers were scrupulous to labor, and brought forth out of the earth, that with which to feed and clothe man.

32/5.26. And they say: God prospered me!

32/5.27. In which they falsify me, and blaspheme Jehovih and His kingdoms. I say to you, they are prospered by satan; and their prosperity is the wages of bondage in heaven.

32/5.28. And because of their wickedness, they have led my people to disbelieve in my justice and the plans of my kingdoms.

32/5.29. For which reason, they are more apostatized in my sight, than those who are good, who say: There is no God.

32/5.30. Throw open your doors, O Israel; my angels stand at the threshold. These, my words, which I have told to you beforehand, shall be corroborated by hundreds of thousands of witnesses from my heavens.

32/5.31. Seek for the resurrection of your soul, O Israel, so Jehovih may be glorified in you, forever and ever!

CHAPTER 6 Judgment

Of resurrection. In the words of God

32/6.1. Whether on earth or in heaven, the same rules apply to both:

32/6.2. He who serves himself one-half, and serves others one-half, shall stand grade fifty.

32/6.3. He who serves himself three-quarters, and others one-quarter, shall stand grade twenty-five.

32/6.4. He who serves himself one-quarter, and others three-quarters, shall stand grade seventy-five.

32/6.5. He who serves himself only, shall stand grade one.

32/6.6. He who serves others wholly, shall stand grade ninety-nine.

32/6.7. And whoever serves accordingly, himself or others, shall stand in grade even as his works manifest.

32/6.8. To serve one's self is to work for one's self; to strive for one's self, to think of one's own self, as to what will benefit one's own self only.

32/6.9. To serve others, is to do good to others; to help them; to teach them; to give them joy and comfort. This is the service of Jehovih.

32/6.10. But there are some who are below the grades; who seek to do evil; who seek to make others unhappy; who delight in crime and pollution. These, if mortal, shall be called druks; and if spirits, shall be called drujas [druj, singular –Ed.].

32/6.11. The grades of my heavens of the earth, being atmospherea, in general follow this manner:

32/6.12. Grade one is on the earth; grade fifty, midway between the earth and the emancipated heavens, etherea.

32/6.13. Grade twenty-five is one-quarter of the way up from the earth, toward etherea; but grade seventy-five is three-quarters of the way up, toward etherea. And so on, intermediate grades and places of ascent corresponding in like manner.

32/6.14. But grade ninety-nine is the highest atmospherean grade, preparatory to entrance into the company of the all pure in spirit.

32/6.15. But good works alone are not sufficient to attain the highest grades, for they require knowledge and capacity to unfold others.

32/6.16. To accomplish which, those of the higher grades shall often return to the lower, and learn to lift them up. For this is what calls the ethereans in the times of resurrections.

32/6.17. Accordingly the righteous, who are yet mortal, begin at once lifting up their fellows.

32/6.18. Which labor is to the spirit as exercise is to the mortal body, that which gives strength.

32/6.19. Judge, then, yourself, O man of the earth, as to the place your spirit will rise in the time of your death.

CHAPTER 7 Judgment

32/7.1. || A man may be wise as to books,[1259] philosophy, mathematics, poetry and great learning, and yet be low in grade as to spirit.

32/7.2. A man may know little of all such knowledge, and may be poor also, but by hardship and experience, developed in sympathy and good works done to others, be high in grade as to spirit. ||

32/7.3. So it may be also with spirits who manifest through you as great orators, that they stand even in the lowest grade in heaven.

32/7.4. Do not let yourself deceive yourself, O man, as to your knowledge, or your speech or professions.

32/7.5. You have the scales in your own hands, and shall, sooner or later, weigh yourself justly, and take your place, even as you have prepared yourself.

32/7.6. Neither flatter yourself that you can cheat heaven, or change its ways.

32/7.7. Nor hide yourself behind doctrines, or behind the promises of Gods or Saviors.

32/7.8. Old things are done away with, and none of these things shall help you on earth or in heaven.

32/7.9. Whether you are a king, queen, judge or servant, the same judgment shall stand upon all.

32/7.10. When the garment is gone and the diadem, riches and flesh also, consider the grade of your spirit and the bondage upon you.

32/7.11. You shall take that for which you have fitted yourself, according to what you have done.

[1259] i.e., able to reiterate the knowledge learned in books; book learning; book smarts; the literature in one or more fields of knowledge

CHAPTER 8 Judgment

32/8.1. Hear my words, O man, and consider the justice of your Creator.

32/8.2. These are my exhibits, which I place before you, so that you shall not err:

32/8.3. And if you are a rich man, and adorn a city by donating a park, with statues and pleasure-walks, hoping by that to glorify yourself and be praised by men—in this, your self buries you in the first resurrection. And the act lowers your grade instead of raising it.

32/8.4. For in whatever you give, you shall consider, first, the lowest of the low, whether they have bread to eat, and a place to sleep; and the sick, whether they have attendance and good provision.

32/8.5. And if you are a rich man, and contribute a house for orphans or for the helpless and aged who cannot help themselves, it raises you in grade.

32/8.6. But to the extent that you do this for the applause of men, you detract from the rate of your beneficence.

32/8.7. Nor does such a good work help you any more than the poor man helps his own grade by assisting one poor orphan.

32/8.8. For your resurrection does not depend on the quantity you give, but as to whether you give according to what you have. Of which matter you shall judge yourself.

32/8.9. For he who gives a penny may be raised up more by doing so, than he that gives ten times ten thousand.

32/8.10. A certain rich man, being converted from the desires of earth, went about casting his money freely in the streets, and in giving to all those who asked him for some.

32/8.11. And some gathered it up, and fed and clothed themselves; others took it and went and got drunk, and became worse than before.

32/8.12. The measure of righteousness of that man's behavior was not in giving what he had to the poor, but in the good and evil that came of it, being weighed, as to which outbalanced the other.

32/8.13. And where he lowered the grade of those who received this money, or where he lowered a greater number than he raised, there his act of casting the money away was a judgment against him.

32/8.14. He who gives, saying: Here, you beggar! || does a good corporeal act, but an evil spiritual act. He lifts up with one hand, but knocks down with the other (i.e., injures with his tongue). Such an act detracts from the grade of that man.

32/8.15. A certain rich man, being converted to do good works, went and built a score of soup-houses to feed the poor gratuitously.

32/8.16. And all the poor people of that town went to them and were fed. But the next year, behold, there were twice as many poor. And the rich man built another score of soup-houses, and they were all fed.

32/8.17. But the next year, there were still twice as many poor people to feed; but the rich man had exhausted his means, and could feed none at all.

32/8.18. Judgment is therefore rendered against that man for his supposed beneficence.

32/8.19. For, while he did a little corporeal good, he did a great spiritual wrong, because he lowered the grade of manhood and womanhood in those whom he fed. His benevolence promoted dependence.

32/8.20. A rich man founded a place of labor for the poor, who had nothing to eat and nowhere to sleep. And he said to them:

32/8.21. The Creator has given you hands to work with; come, be men and women.

32/8.22. And they went and worked and earned their living.

32/8.23. Judgment is rendered in favor of that man, for he raised the spiritual grade of the poor. This is a beneficence that extends into heaven.

32/8.24. Let your charity be to the sick and helpless, but be wise in directing the able-bodied to help themselves.

32/8.25. For all charity tends to lower the self-respect of the receiver, and casts him lower in the grades in heaven.

32/8.26. Certain ones depend on alms, not having either sickness or strong bodies. Nevertheless if they were aroused, they could support themselves.

32/8.27. When you give to them regularly, they depend on you. These become beggars in the lowest grades in heaven.

32/8.28. That which you give them accounts against your own grade. It is better for you and for them, if you arouse them from their degradation.

32/8.29. To do this tenderly and mercifully, is a great virtue; to do it cruelly, is a great crime.

32/8.30. Do not consider so much what you can do to raise your own grade, but what you can do to raise the grade of those within your reach.

32/8.31. Remember, all men and women are your brothers and sisters, and you shall labor to make them make themselves a glory to the Creator.

CHAPTER 9 Judgment

32/9.1. Remember your Creator and the magnitude of His creations. Before Him you are only an atom, and as only one small creature.

32/9.2. Nevertheless, a multitude of people make a nation, with cities and hamlets.

32/9.3. These are also graded by your God, according to the ascendancy or declension of the whole.

32/9.4. If a city, then the grades of all the people shall be summed together in a scale of one hundred.

32/9.5. And if a nation, then the grades of all the people of the cities and hamlets, along with the people of isolation, shall be summed together in a scale of a hundred.

32/9.6. And if half the people are above grade fifty, and half below fifty, the grade of that people shall be fifty.

32/9.7. If only one-quarter are above grade 50, then the grade of that people shall be twenty-five.

32/9.8. Thus the grades of a city and of a nation shall be on the basis of individual grades.

32/9.9. And the behavior of a city or a nation shall be graded in the same way, like an individual.

32/9.10. A certain nation built alms-houses and asylums sufficient for the needy, but by its tyranny, made an equal number of needy ones. That nation did not raise its grade for the good it had done.

32/9.11. Another nation built no alms-houses, but, by its wholesome laws, there were none needed. That nation raised its grade many-fold.

32/9.12. And yet another nation maintained a standing army, in order to maintain itself. That nation stood in grade one only.

32/9.13. The place of this last nation, in entrance into the es world, shall be grade one, which is the animal region, which is on the earth.

32/9.14. Whoever dwells in such a land, though he has a good individual grade, shall suffer deduction in the ratio of the grades of different nations of the earth.

32/9.15. But whoever dwells in a nation high in grade, shall be ascended in his own individual grade.

32/9.16. As these grades are on earth, so have I made them in its heavens. In all cases depending on what one does for the resurrection of others.

32/9.17. If a city, nation, or a kingdom in heaven, does to others in resurrection, then it shall be credited accordingly.

32/9.18. But if there is no gain in the good that any of these do, they shall receive no grade.

32/9.19. But if they increase in raising individual grades, then such cities and nations are rising in grade.

32/9.20. Consider your nation, O man, compare one generation with another; and as the relative proportion of individual grades rise or fall, so shall you determine whether your nation is ascending or falling in grade. Number its paupers and criminals as to increase or decrease.

32/9.21. Do not consider its wealth, ships, armies, or great buildings. These all together are only one grade, and are of no value as to the spiritual grade of its people.

32/9.22. For the strength and life of your nation depend on its spiritual grade. Pursue this course, and

you shall prophesy truly as to the growth or the downfall of a nation.

32/9.23. Pursue this also with regard to the nations of the earth, and you shall determine the relative place of your own nation in the es world.

CHAPTER 10 Judgment

32/10.1. You are remembered, O man, by your God, and admonished and instructed for your soul's sake, so that you may become a glory to your Creator and to yourself.

32/10.2. Hear, then, your responsibility and its extent, and consider the magnitude of your own grade on earth and in heaven.

32/10.3. Which is in proportion to the power and distance of your reach. Of which I have also graded all men on earth and in heaven.

32/10.4. If your Creator gives you strength to carry four men on your back, and you will carry only one, you shall be one-quarter grade. But if you carry the whole four, you shall be full grade.

32/10.5. One man has the means to feed one man; another has enough for a thousand; and another for a hundred thousand. These are the distances of the reach and power of these men, which is the extent beyond which nothing more can be exacted of them, on earth or in heaven.

32/10.6. Yet when they have all fulfilled these to the utmost, they shall be in this only equal in grade.

32/10.7. But if they fail in their parts, the responsibility of one shall be a hundred thousand; and another shall be one thousand, and the least shall be only one. These are the debts men owe the people of the nation, the city and the hamlet.

32/10.8. Consider, therefore, the darkness of the people of your nation; the poverty and the crime; and judge yourself as to your own responsibility.

32/10.9. And this rule shall apply both on earth and in heaven. And your grade of responsibility in heaven shall begin even in the same place you established it on the earth. Where you were short, you shall labor; where you did fulfill, you shall rejoice, and be without compunctions.

32/10.10. This rule shall also apply to the king, queen, emperor, and all rulers who have means and power; and the responsibility shall extend to all the people of the kingdom or empire.

32/10.11. Nor shall this responsibility be escaped by death; but the bondage in heaven shall be according to the avoidance of the trust imposed.

32/10.12. Consider, then, what you shall be encumbered with in the es world.

32/10.13. Pursue this philosophy, and you shall determine what the labor of the king shall be and of

the queen and the great ruler, after they have died, and entered the es world.

32/10.14. Find the grade of their respective dominions, and you shall determine, by its ascension, the duration of their bondage in the first resurrection, whether it is fifty years or five hundred years.

32/10.15. But if the emperor's dominions are in declension instead of resurrection, then, on his entrance into heaven, he shall be at the mercy of the spirits of his kingdom, who shall be waiting for him, and he shall not escape them.

32/10.16. Some other heavenly kingdom shall deliver them; otherwise, they fall into anarchy and madness (hell).

CHAPTER 11 Judgment

32/11.1. Remember your Creator and the comprehension of His kingdoms; and consider the words of your God:

32/11.2. All men profess to desire resurrection; they hope to ascend to exalted heavenly spheres.

32/11.3. Yet many will not even try to exalt themselves.

32/11.4. He says in one breath: To not eat the flesh of anything created alive, is the highest.

32/11.5. But immediately he fills his belly with flesh.

32/11.6. He says: To return good for evil is the highest.

32/11.7. But he does evil even before the sound of his voice is hushed.

32/11.8. And yet, he will find fault with his Creator, if holy angels do not promise him a high seat in heaven.

32/11.9. And there are others who constantly profess to have the higher light; but they go about tattling, and making evil remarks about their neighbors.

32/11.10. Yet many of these do good to others, giving to the helpless; truly they are both rising and falling, in regard to the resurrection.

32/11.11. The measure of the grade of such a person shall be by weighing the whole behavior as to its result in the community where he abides. And this rule shall apply, both on earth and in heaven, to all such people.

32/11.12. There are men who do great good to others, and are talented as well, but who are great liars; and much prone to exaggeration. So that their good works are outbalanced by the shame of their tongues.

32/11.13. The grade of resurrection of such people shall be modified or benefited only a little by their good works. But they shall be weighed as to their evil habit, whether it is increasing or decreasing;

and the grade of such men shall be accordingly, and shall come under the rank of spiritual disease. Because it will be entailed upon them into the es world, and shut them out from the grade which they manifested.

32/11.14. When you search for the grade of a city, all such persons shall therefore stand as grade one.

32/11.15. There are some who say: I do not care for the spiritual man or the es worlds. One world at a time is enough for me.

32/11.16. And they may be good as to the way of the city, contributing alms to the helpless, and visiting the sick. Nevertheless they utter truthfully their own resurrection, which shall stand grade one.

32/11.17. This is no crime in them, but an unfortunate imbecility of spirit. When such persons die, their knowledge, for the most part, dies with them. And they enter the es world even as if they had died in infancy.

32/11.18. They shall stand grade one, because owing to their weakness of spirit, they need to be habited on the earth for many years.

32/11.19. There are others who are forever talking about heaven, and consulting the spirits of the dead, who are nevertheless low as to good works, and low in holiness of heart. These shall be graded the same as liars and hypocrites.

32/11.20. For in prophecy [calculations –Ed.], you shall estimate the sum of all the virtues and vices of yourself, your neighbor, and of the whole city, or state, or even the world; and accredit the grade in ascension or declension, and you shall compare one generation with another, as to the increase or decrease of its spirituality.

32/11.21. And you shall know in truth, the standing of the whole world.

32/11.22. And from this, you shall also determine the time when man came on the earth; how long the race will survive and bring forth; and the time he shall become extinct as to the earth.

CHAPTER 12 Judgment

32/12.1. O man, remember your Creator and praise Him. In this, you are graded by your God.

32/12.2. Those who do not see Him, are weak in spirit; those who see Him in all things, and hear His voice in the leaves, and in every herb, are strong in spirit.

32/12.3. These are the grades of the resurrection of the souls of men.

32/12.4. For what is the earth other than a foaling nest, and the possessions of the earth other than chains of bondage?

32/12.5. My heavens rest upon the earth; the place of the es'yan is in my keeping. And I have

adjusted the places of the grades of my heavens, according to their inhabitants.

32/12.6. I people the heavens of the earth with the spirits of the dead; according to their grade in their corporeal lives, so do I arrange them.

32/12.7. To provide for their everlasting resurrection, and make them rejoice in their being. These are the labors of your God.

32/12.8. For the beasts of the field, and the birds and fowls of the air, and for many animals that are companions to man, I made a place in heaven where their spirits could survive for a season.

32/12.9. And this animal heaven I graded, one, in the order of my heavens.

32/12.10. For I saw that man on the earth had delight in them; and I provided for him in his es'yan period, so that he might rejoice in remembrance of finding his loves.

32/12.11. And I made the animal heaven rest on the face of the lands of the earth, the same as the place of the es'yan in grade one.

32/12.12. Remember, O man, your Creator gave to every animal a season on the earth; but He limited them to a time to become extinct. Even so, and of like duration I made a heavenly period for the spirits of animals companionable to man.

32/12.13. But for man I provided heavens above, where he shall rise as to place, even as he rises in goodness and knowledge.

32/12.14. Magnify your perception, O man, so you may comprehend the kingdoms of your God. Consider the example your Creator set before you in the design of the earth.

32/12.15. In large bodies, He placed the lands; in large bodies, He placed the oceans. Not in little hillocks of land and little puddles of water.

32/12.16. Even larger than these are the plateaus of the heavens of your God; these plateaus are divided into separate heavens by atmospherean oceans.[1260]

[1260] see image i006

32/12.17. I do not fill the air of the firmament with angels scattered about; but I give them regions habitable and home-like. And I grade the regions as to how suitable they are to the resurrection of the spirits of the dead.

32/12.18. Consider the work of your Creator, and the knowledge and symbols He places before you. You hold up a lump of salt, and it is solid and has dimensions; but cast it into water and it is not seen, but dissolved and lost to your perception.

32/12.19. And you see the earth, which has dimensions also; but the ethe, you do not see. As water is the solvent to salt, so is ethe the solvent to corporeal things. The solid earth holds its form by slow velocity; yet, in ethe, external to the body of the earth, the swift velocity of corpor is magnified into

dissolution.[1261] These things are accomplished by vortices in ethe.

32/12.20. In the atmosphere of the earth, behold, there is sufficient corpor to make many worlds like this habitable earth. And this corpor, which is in solution (and so, unseen by corporeal eyes), floats in the firmament of the earth, forming strata (plateaus) in continents wide as the earth, and deep as the earth; and there are thousands of them.

32/12.21. And yet, O man, these are only the atmospherean heavens. These are the dominions given into the keeping of your God. These are my kingdoms and my heavens for a season.

32/12.22. As you, O man of the earth, sail your ships abroad over the ocean, and coming to a new land, go ashore and settle your people on it, and it becomes a new kingdom, so likewise does your God accomplish in the heavens of the earth, in the plateaus of this vortex.

32/12.23. Remember the magnitude of your Creator's works and the symbols He set before you: Where the clouds float high, it does not rain; where they drag on the face of the earth, it rains daily.

32/12.24. Consider the habitations of the resurrections of the dead, which are in the keeping of your God.

32/12.25. Even as to the square of the distance away from the earth, so are the grades of my resurrections.

32/12.26. According to the exaltation of man's soul, so shall he inhabit the places I have made.

32/12.27. According to his own soul's growth and development, so shall he ascend in my kingdoms, outward away from the earth; from grade to grade I adapted them.

CHAPTER 13 Judgment

32/13.1. O man, to know the creations of your Creator, and the things He has placed in your reach!

32/13.2. To apply your knowledge, and understand with reverence the work of His hand!

32/13.3. How considerate He is of your little wisdom, and your love of liberty, which He gave to you.

32/13.4. Even before He had perfected you, He called out to you to behold His creations. And you did not pause to learn, but ran away, half completed, to vent the exuberance of your soul, which He gave to you.

32/13.5. Behold me, your God; I am your elder brother whom He sent after you. Come, and learn wisdom from your God.

32/13.6. You linger in the grade; you are not aroused to know your Creator. You turn your back on me, and say: Behold, there is no God!

[1261] For example, if a teaspoon of salt is poured into a cup of still water, salt crystals can be seen at the bottom of the cup; but stir inside the cup with a spoon, and the increased velocity causes the remaining salt crystals to dissolve. Similarly, if the earth were sped up sufficiently, the ethe would dissolve it.

32/13.7. I beseech you, turn about, and hear the wisdom of my words: I will teach you to know your Creator; to hear His voice, and to see His hand.

32/13.8. And you shall rejoice in your life, and teach your brethren to rejoice also.

32/13.9. You have a corporeal body and a spiritual body: Hear me, and I will open your understanding.

32/13.10. Your spirit has eyes, ears, and judgment. Nevertheless the beginnings of your two parts were, at the same time, quickened into one person, because of the presence of your Creator.

32/13.11. O man of the earth, if only your spirit and your corpor stood even in wisdom and power all the days of your life!

32/13.12. But you are so delighted in the earth that you have left your spirit unfed. And it stands within you like a spear of grass covered with a stone.

32/13.13. And you do not see spiritual things; nor hear the Unseen. For a stone lies upon your soul.

32/13.14. Yet you have great learning as to corporeal knowledge; and great vigor as to corporeal judgment.

32/13.15. And you rate your neighbor a fool, because, in fact, in contradistinction to you, he hears and sees spiritually.

32/13.16. And your God weeps for you; because at the time of your death, you shall stand in heaven in grade one, even as the spirits of the beasts of the field.

32/13.17. Your present knowledge shall be void, and your vigor only like that of a newborn child. And my angels who are wise and strong shall take you about, in hada, the heavenly plateaus that rest on the earth, and divert you with things approximating between the two worlds, so that you may be made to comprehend yourself and your Creator's work.

32/13.18. As your corpor was fed on corporeal substances, so, then, your young spirit shall be fed on atmospherean substances, which your guardians shall provide to you.

32/13.19. Consider the wisdom of your Creator, Who sent me to fetch you into places of delight.

32/13.20. O if only I could take you to the highest heavenly places! If you could stand before me, and talk face to face!

32/13.21. But, even as a newborn child is unsuited to feed on corn and nuts, your spirit is as a starveling in high heaven. And I take you to the nurseries where I have provided for you according to your weakness.

32/13.22. Your mother was provided for you before you were born; and my heavens arranged before your spirit enters there. You did not shape yourself in your mother's womb; and, behold the perfection of your every part.

32/13.23. Trust in your Creator, but seek also to go with Him, and you shall attain easily to the highest mountains (places, conditions) He created for your glory.

32/13.24. O if only you had not contaminated your corporeal part by the flesh of the beast and the meat of His living creatures! This is one of the things that like a stone, covers up your soul, and blockades your way to the upper grades.

32/13.25. Your young spirit must remain within the atmosphere of the animal creation for a long season; like to like, you have fashioned your spirit to the flesh of your body.

32/13.26. According to the atmosphere of things, as to the purity and sweetness, behold, your Creator has fashioned them in relative ascent above the earth. That which stinks, rests on the earth; that which is pure, is upward and high.

32/13.27. Consider the place of the hells of the spirits of the dead, and the weapons of warfare in their hands. As the corporean is to corpor, so is the spirit as to the atmosphere of the earth.

32/13.28. O man of the earth, consider what you put into your mouth, for its atmosphere is the food of your spirit. And the habit of that will be entailed on your spirit for a long season after your mortal death.

32/13.29. If you have been a gross feeder on flesh, your spirit will seek to linger in the atmosphere of gross feeders still dwelling on the earth. The slaughterhouse, the kitchens and the restaurants, shall be the places of your spirit's resort.

32/13.30. And your spirit shall feed on the atmospherean part of dead flesh in these places; and your companions shall be millions and millions of drujas; like vultures that flock to a dead carcass, and you cannot withdraw away; like the pull and grip of a magnet, these haunts are to the spirits of darkness.

32/13.31. O man, I have heard you in your fullness, say: I must have my flesh-food; I must have my wine and beer and tobacco and opium.

32/13.32. I say to you, if you do not have strength today, neither shall you have strength tomorrow. What strength shall you gain by the loss of your corporeal body?

32/13.33. Consider your corporeal body as a ship, in which your spirit is sailing across a wide sea of water. It is better that your spirit learns to acquire strength while it has a corporeal body to ride in. After death, it floats in the direction you have shaped it. Neither do you have power for a long season (after you are dead) to go against the current.

32/13.34. Remember, O man, these are the lessons of your Creator, which He gave to you, to learn to master the elements of your surrounding.

32/13.35. Stretch forth your hand to your Creator, and swear to Him, you will conquer every passion

that is unclean, and every habit not conducive to the purity of the growth of your spirit.

32/13.36. This is the beginning of your resurrection; and you shall be your own judge and master.

32/13.37. Neither shall you call out: God, God, exalt my soul! or, O Lord save me and raise me up! || until you have first begun to do something for yourself.

32/13.38. O, if only you knew where the virtue of prayer begins! And that he who practices the All Highest he knows, has the ear and the hand of his God! In which the prayers of the righteous accomplish, while the prayer of the un-godlike is as void as the wind.

32/13.39. Certain men were down in a deep well, and they laid flat down on their bellies, and prayed to be taken up, yet they would not even raise their eyes to look upward. And others, at the top of the well, let down ropes, and they called down to those beneath to look up and catch the ropes, but they would not. And in course of time, those at the bottom said: Alas! Our prayers are not answered!

32/13.40. O man, if only you would put yourself in the way of your God! To put away the uncleanness of the body first, and the uncleanness of your spirit afterward.

32/13.41. To seek for things that are pure and good, instead of criticisms and philosophies that rise up out of your contaminated flesh-house (physical body).

32/13.42. Whoever desires resurrection, let him begin to resurrect himself.

32/13.43. Do not make your confessions, which are between you and your Creator, before men; but covenant with Him, within your own soul, saying nothing of this for the laudation of men.

32/13.44. Your spirit is as a seed of a beautiful tree, which your Creator planted; give it good light and a clean soil, so that its blossoms and its fruits may glorify your Creator and you.

32/13.45. Such is the resurrection of the spirit of men. Do not wait for a Savior to save you; nor depend on words or prayers; nor on listening to good sermons, flattering yourself that you have done well; but begin to save yourself:

32/13.46. By purifying your flesh, by purifying your thoughts, and by the practice of good works done to others, with all your wisdom, love and strength.

32/13.47. For through these only is there any resurrection for you, either in this world or the next.

CHAPTER 14 Judgment

32/14.1. Regarding the foundations of the resurrections of your God, there are two kinds; one which deals with those already born, and the other, with those who are not yet born.

32/14.2. For, after you have purified your flesh and spirit, two conditions are open to you, celibacy and marriage.

32/14.3. To those who are by nature inclined to celibacy, let them rejoice; for, in not having offspring, they shall have less bondage after death to remain in the lower heavens, and to return to the earth, to their kindred.

32/14.4. It is a great glory for them to make themselves Brides and Bridegrooms to the Great Spirit, to be His for righteousness' sake.

32/14.5. But as to you who desire marriage, pursue the same course as to purity and holiness of person, regarding your own resurrection.

32/14.6. For in this, you shall be graded also, according to what you do.

32/14.7. The delight of your God, who has dominion over both the earth and her heavens, is to witness the birth of those who come from the pure in flesh and pure in spirit.

32/14.8. All children are born into the world in likeness of the father and mother; and every child is a new creation, quickened into life by the presence of the Creator, Who is the All Life.

32/14.9. If you are pure in flesh, your child shall be pure; and, if you are pure in spirit, your child shall be pure in spirit.

32/14.10. If you are a flesh-eater, a drinker of strong drink, and a user of narcotics,[1262] your child shall come forth with your contaminations upon it.

32/14.11. Consider, then, what your grade shall be, which shall be according to your heirs, as to their grade in the place where they are born. As to whether you encumber the world with progeny lower in grade, or lift up the world by progeny of an exalted grade.

32/14.12. Be wise in the selection of your partner, as to purity and righteousness. But do not be deceived by those who merely do not eat flesh, for the purification of the corporeal body is only half the matter. Look for one who is pure in spirit.

32/14.13. Whoever is pure in flesh and in spirit shall bring forth heirs to resurrection, which shall be little or no bondage to the spirit, after death.

32/14.14. But whoever marries for the earth only, shall bring forth heirs of bondage. And profligacy[1263] and debauchery[1264] and sin[1265] shall come upon the heirs of that marriage.

32/14.15. The spirits of such fathers and mothers shall fall in the grades in heaven; and long will be their bondage in hada.

[1262] Narcotics here means any intoxicating or addictive substance which includes stimulants, depressants, euphorics, hallucinogens, exhilarants, etc.

[1263] lack of moderation and restraint, recklessness, extravagance, wastefulness, dissipation

[1264] zealous indulgence in one's appetites, especially sensual; movement away from morality

[1265] indulgence in evil

32/14.16. Flesh-eaters seek their partners according to the impulse of the flesh, as to its temptation, or according to riches, or caste, all of which are earthly considerations and for themselves only, and with no regard as to what their heirs will be.

32/14.17. And their offspring come forth in darkness; they are void of su'is, void of heavenly aspiration, and deaf as to the voice of the Creator.

32/14.18. They go about, saying: I see no All Person! I do not hear the Unseen! No, I cannot believe that any man has seen or heard Him!

32/14.19. This matter was revealed to you of old: Some are born of the beast, and some are born of the spirit. Which I declare to you, O man, is the interpretation of all the poverty, crime, war and licentiousness there is in the world.

32/14.20. This is the fountainhead, which your God would bring to the understanding of all people. But there are many, even hundreds of millions, who cannot be made to appreciate this.

32/14.21. Nevertheless, the kingdom of peace and righteousness shall not cover the earth over until this is understood by all men and women.

32/14.22. Whoever understands this, let him wed accordingly; and let such people be as societies to themselves. In this day, no mark of circumcision is required; but men and women shall converse on the ways of the Creator understandingly.

32/14.23. And when you have children born to you, you shall consider the place of your habitation, as to temptation, more than your dominion over them.

32/14.24. To dwell in a city, which is full of iniquity, you shall be a tyrant over your heirs, restraining them from liberty, in order to keep them from vice.

32/14.25. And in this, you will be a sinner also.

32/14.26. But dwell in a place of purity, and give to them liberty and nobleness. They shall not be your slaves.

32/14.27. In this matter, you take upon yourself a new grade, according to your heirs and your God-ship over them.

32/14.28. Be cautious in your proceedings. He, Who created you alive, gave you no sinful desires.

32/14.29. Because you are not yet a completed man, these things are.

32/14.30. You shall find joy in your talents, and profit in the wisdom of your God.

32/14.31. To perfect yourself is a great glory; to raise up sons and daughters who are also perfect, is a ten-fold greater glory.

32/14.32. For, it is the fullness of the life your Creator gave into your keeping; which is the glory of heaven and earth.

CHAPTER 15 Judgment

32/15.1. Of the abundance of your Creator's creations be appalled, O man!

32/15.2. Consider the inhabitants of the whole earth, and the number of a billion brought into life every thirty-three years.

32/15.3. Compute the number for a thousand years, and for ten thousand years.

32/15.4. And yet, the earth is not full.

32/15.5. And the heavens of the earth are even as if scarcely habited. There are thousands of plateaus, with no angels to dwell on them.

32/15.6. But to induce the spirits of the dead to rise up from the earth, this is the work and the glory of your God.

32/15.7. To make them put away earthly desires, to become pure, wise and strong, and adapted to the sublimated[1266] spheres, what an endless labor for your God and his exalted angels.

32/15.8. As you, O man of the earth, hold to the desire for earthly things, you entail[1267] yourself in heaven, and cannot rise upward. Even so is it with the great harvest, the billions of angels born of the earth.

32/15.9. If you stand a pyramid before you, the width of the base being equal to the height, such are the proportions of the spirits of the dead on their entrance into the es world.

32/15.10. Consider, then, O man, how sparse the settlements are in the upper kingdoms of the earth's heavens, compared to the numbers in the lowest grade. And remember the percentage of inspiration that comes to you from this lowest grade, which is doubly degraded in the cities and great capitals.

32/15.11. Know, O man, that all cities built by men, sooner or later fall into destruction. Search into the generations, as to the grade of mortals, and you have a type of the spirits of that city, chiefly as to the lowest grades. But remember, the highest grades of angels go away, while the lowest remain. As the spirits of one generation are to the form of a pyramid, so, not so will be the spirits of that city in the next generation.

32/15.12. But in proportion to the increase of the mortal city, and in proportion to the raising up of the second, third, fourth and fifth grades, so will the relative increase be in the proportion of drujas that dwell in that city.

32/15.13. And in time, all holiness passes away from there; and when your God abandons that city for a day, taking away his holy angels, the people fall into anarchy, or run with brands of fire and burn down the city.

32/15.14. And the hundreds of millions of drujas lose their anchorage on the earth, and your God and his exalted ones march them away.

[1266] rarefied, subtle, lofty

[1267] enchain, encompass, enmesh, bind, fetter

32/15.15. Find the grade and the rate of declension of the mortals of a city, and when the whole number, including the spirits, has fallen to one percent, you shall prophesy the time of the fall of that city.

32/15.16. Be fearful of the abundance of drujas about you; and search out your own imperfections, uncleanness and your passions, lest drujas fasten upon you in a way you do not know of.

32/15.17. Do not call upon the spirits of the dead to come to you; but call on your Creator for wisdom, light, truth and purity; and if it will be well for you, He will send to you those spirits who are best adapted to you for your resurrection.

32/15.18. Whoever consults the spirits as to earthly things, profit, great undertakings, marriage, war, or riches, is already in the hands of drujas. Woe to him in the hour of death.

32/15.19. When you sit in communion with angels, do so reverently to your Creator; and the members of your circle shall pray to Him, or sing songs of praise and glory to Him and His works. Nor shall you habit yourself to sit with those who do not do this reverence to Jehovih. And when the angels appear and converse with you, remember that even the least of them has passed the bars of death.

32/15.20. Do not be long-faced or melancholy with doleful songs; but rather cheerful, like the birds that sing to the Creator. And let your speech be respectful, and relating to spiritual things. Learn from them of the places they inhabit in heaven, and the manner of their occupations.

32/15.21. And if you inquire of them regarding earthly things, let it be about how you may help the poor and distressed.

32/15.22. For, if the angel that talks with you is a druj only, your discourse shall, in this way, awaken him to see his own shortness.

32/15.23. And if they are high-raised angels, they shall understand the working of your soul, and they will provide you for your everlasting exaltation.

32/15.24. Be upright before your Creator and your God who know your weakness. Emulate them in all your doings, for this is the way of resurrection, worlds without end.

CHAPTER 16 Judgment

32/16.1. O man, weigh the words of your God, your elder brother, of tens of thousands of years' experience.

32/16.2. Where your soul perceives a ray of light, follow it in truth, and not in words merely.

32/16.3. It has been said of old: You cannot serve both, God and self. And many go about preaching this, but they themselves, labor for self every day.

32/16.4. To serve your God, is to work for others, especially the sick and helpless, and not for yourself. Your prayers and confessions to me are only the waste of your breath.

32/16.5. There are those who preach for money, and also are graduated from the colleges and are called learned priests; but they have not yet learned 'not to serve mammon,' except in words.

32/16.6. I say to you, that a poor man, who cannot read a line, who goes into the house of the afflicted, giving what little he has, and, with a willing heart, cleans the floor and garments of the bed-ridden, is more learned in my kingdoms than these graduated preachers are.

32/16.7. The word, labor, or work, is easily understood.

32/16.8. Do not allow yourself to be deceived by those whose trade is preaching and praying. They profess to be laboring for the spiritual man; and according to the number of their converts, who are also taught words, prayers and confessions, instead of works, so are they called, great workers for the Lord.

32/16.9. But I say to you, all these are only the subterfuges of satan (self), to palm off words for works.

32/16.10. All such preachers, priests and converts, are still lingering in the mire of grade one.

32/16.11. Hear your God, and weigh his words in the balance, and do not be blinded by the tricks of satan.

32/16.12. A preacher, receiving a good salary, gives half his money to the poor, and the other half to the church; and his people say: O what a good man!

32/16.13. And immediately they raise his salary, and they present him a good house, where he feasts sumptuously every day, laughing up his sleeve.

32/16.14. Now I say to you that this preacher contributed nothing to the poor. The money he gave away was not his, but the fruit of hypocrisy.

32/16.15. Because he did not practice labor, but as a beggar and a vampire obtained his money, not for work, but for words, he was false before Jehovih.

32/16.16. To serve your God, or to preach and practice the words of your God, does not require great oratory or education. I do not require colleges to brace me up; nor preachers who do not serve the Creator.

32/16.17. One cries out: Come to God! or: Make your peace with the Lord! But he himself would not give up his bed to a poor sick woman, nor share his house with the poor of his own church.

32/16.18. I say to you: All such are either hypocrites, or deceivers of their own souls.

32/16.19. Unless you use your hands, and bend your back in practice, producing something in the world, and contributing it to others, you are none of

mine, nor know the way to come to me, nor to make peace with me.

32/16.20. It has been said of old: Do to others, as you desire to be done to you; also, to return good for evil, and to sell all you have, and give to the poor, and love your neighbor as yourself.

32/16.21. And these words are well known; but who is there, that practices them?

32/16.22. In which case, the words are impotent and of non-effect.

32/16.23. Instead, many practice serving themselves by their labor; but in Jehovih's service, their practice is by prayers and confessions: words, words, words!

32/16.24. Saying: It is not possible to do these things in the present condition of society!

32/16.25. Did your God limit you, saying: Do this in the present condition of society? The way was open for another condition; but you did not seek to find it. You would not give up your self, and live in a brotherhood. Under the name of liberty, you held fast to satan and his haunts, saying: I am willing to serve the Creator, but I will not sacrifice my liberty.

32/16.26. And you sell yourself to self, which shall follow you into hada (the next world).

32/16.27. Know then, O man, that whoever would rise into my organic kingdoms in heaven, shall teach himself the first lesson of liberty, which is to free himself from self.

32/16.28. He shall not say: I want this; or: I must have that; or: I cannot have self abridged; or: I will suffer no dictation.

32/16.29. I say to you, all such men are already in the bonds of drujas and the throes of hell.

32/16.30. But you shall say: Here I am, O Jehovih, Your servant! Appropriate me whichever way I can do the most good to others! My self is no longer any consideration.

32/16.31. This is to be a Faithist in the Father.

32/16.32. If an exalted man marries a woman beneath him, he can lift her up.

32/16.33. But if an exalted woman marries a man beneath her, he will pull her down.[1268]

[1268] Both men and women have positive and negative within them, i.e., the Na and the Om, or going forth and receptivity. Because male is an expression of positive, Na tends to ascendancy in men (males); and because female is an expression of negative, receptivity tends to ascendancy in women (females). Also there are two conditions, Es and Corpor. Es is female, and Corpor is male.

Accordingly, a husband who is not oriented to Jehovih tends to dominate in ways of the beast, and in the aggregate will not nurture the es, either within himself or within his wife. Now, if an exalted woman marries a man with a lower es, he will not be able to supply the es food (grade of spiritual nourishment) she requires, and will, in the aggregate, be pulled down by him over the course of the marriage.

Oahspe speaks later on positive and negative qualities, and on how diet affects these, and on positive and negative vortexian currents manifesting in males and females, and on positive and negative spouses.

32/16.34. And even so is it with the righteous man, who weds to the world and lives in it: sooner or later, it will pull him down.[1269]

32/16.35. But if the righteous man goes with his fellows into a separate place, and weds himself to Jehovih and His ways, then that righteous man shall be lifted up. And, moreover, he shall be a power to lift up the world.

32/16.36. Shall a bride not live with her husband? And those who chose the Creator, live with Him?

32/16.37. I say to you: If you do not live in a brotherhood on earth, you shall not soon find one in heaven.

32/16.38. But you shall unite yourself with those who are compatible with you; with whom you shall live equal in all things, where you can do to them as you would be done by, loving them as yourself, returning good to them constantly.

32/16.39. Being willing to make any sacrifice of your own self's desires for the sake of founding the Father's kingdom on earth.

32/16.40. Remembering, you were born in darkness [the world –Ed.], and are not the same as will be the generations who come after you, who shall be born in these communities, His kingdoms.

32/16.41. Even for those who are yet unborn, your sacrifice shall be.

32/16.42. In which you shall consider that it is for the resurrection of others, and not for yourself, that you are chosen of Jehovih.

32/16.43. For in this lies the key of all resurrections; which is to labor for others; to induce them to assimilate to Jehovih, and with one another.

32/16.44. The words of your God are not for the glory of any man under the sun, nor for any angel in heaven, but for Jehovih.

32/16.45. You have had sufficient revelation for thousands of years, and sacred books with most holy doctrines. And yet, many who know these well, come into the es world as low as drujas, and as wandering spirits.

32/16.46. You shall judge yourself; your spirit is like a manuscript in your own handwriting; you are daily writing your grade and the place of your abode in heaven.

[1269] The righteous spiritual man (male or female) is Omish (receptive); but comparatively, the social order of the world's people tends to dominate in the ways of the beast. Hence the unrighteousness of the husband (worldly orientation, uzian) shall pull down the wife (Es-oriented person).

CHAPTER 17 Judgment

32/17.1. Remember the words of your God, O man, and be reasonable in your understanding.

32/17.2. Wherever you build a city, and it increases in inhabitants, it equally increases in pauperism and crime. Nor do you have any doctrine under the sun to provide against this.

32/17.3. But I have now opened the book of knowledge before you. The place of my habitation

and of the line of my light and of my holy angels I have made plain.

32/17.4. You may travel a thousand other roads, but none other shall be blessed with the light of my countenance.

32/17.5. As you say at the door of the college: Young man, neither prayers nor confessions shall graduate you in my house, to be companion to those who have passed on before you.

32/17.6. So I say at the gates of my exalted heavens, to the inhabitants of the earth: Only by knowledge and righteous works, done to one another, shall you be able to endure the light of my kingdoms.

32/17.7. Now it shall come to pass, early in the Kosmon era, that many shall be gifted to heal by laying on of hands. And they shall say: Behold, the lost gift has returned! Have I not done a good thing in the world?

32/17.8. But I say to you, O man, that these also mistake the coming of Jehovih's kingdom.

32/17.9. The healing of the sick may be compared to giving alms to the poor, and saying: Have I not done a good work?

32/17.10. I say to you, these things were of the past cycles. They shall now consider what shall be done to prevent sickness. This is better than to heal. They shall now consider what shall be done to prevent poverty. This is better than giving to the poor.

32/17.11. I have not come to heal and treat the diseased in flesh or spirit; nor to re-establish any of the ancient doctrines or revelations.

32/17.12. I am not a patcher-up of old garments.

32/17.13. I am not an apologizer for ancient revelations, nor do I have anything in common with what is past.

32/17.14. Neither their doctrines, nor sacred books, nor their Gods, Lords or Saviors are anything before me.

32/17.15. I have not come to captivate the ignorant and unlearned. Nor have I come to call sinners to repentance; nor to convert the debauchee, profane man, or harlot.

32/17.16. Sufficient have been other revelations to all these.

32/17.17. Nor have I come to say: Behold, this is my book! And there shall be none other!

32/17.18. But, behold, I come to found Jehovih's kingdom on earth. I come to the wise and learned. And not to one man only; but to thousands.

32/17.19. That which I am uttering in these words, in this place, I am also uttering in the souls of thousands, and I will bring them together.

32/17.20. I do not command, saying: You shall believe, because I, your God, have said it, or revealed it in this book.

32/17.21. I come as your elder brother, in the name of Jehovih. I show you how you can live without the governments of man. And how you shall live, in order to join in my resurrections.

32/17.22. Let the Faithist of this day not say: I will purify the government! I will leaven the whole mass!

32/17.23. I say to you, your God does not labor in such method. The cure is, come out of Uz, and be clean.

32/17.24. Whoever has more faith in Uz, let him remain in Uz; whoever has faith in Jehovih, let him come into His kingdoms.

32/17.25. To know your Father in heaven, O man, who has learned this? They profess Him in words, but they belie Him in their behavior.

32/17.26. Renounce them, O my beloved; gather up your household, and follow my voice, which I speak into your soul from the Almighty. Follow your highest knowledge, and make yourself a glory in Jehovih's kingdoms, forever and ever.

CHAPTER 18 Judgment

God judges religions of the world's people

32/18.1. Hear the words of your God, you who are priests and preachers and rab'bahs, and all you who have set yourselves up before men, professing to hold the key to salvation and the places of my resurrections in heaven.

32/18.2. Listen to the words of your elder brother, God of these heavens and the earth; behold, I will set you in judgment over yourselves; and the powers of Jehovih within you shall cry out for truth and justice.

32/18.3. Take your chosen of the congregation of your church, and make manifest that which you preach.

32/18.4. And prove that you have a good and sufficient doctrine for the salvation of souls.

32/18.5. Choose the best of your flock, and show your God an example of all those who do not serve mammon,[1270] but Jehovih. Seal up their mouths; for you shall judge them, not by words, but by what comes of the soul.

32/18.6. And you shall divide your earthly possessions with one another, being as brethren. And you shall cast it upon the altar of your church, saying: We give it to the poor!

32/18.7. Or if you have houses, you shall say to the poor: Come and dwell in our houses!

32/18.8. Do not persuade yourselves, O men of darkness, that you are not graded by the angels above; nor say to yourselves: Jehovih does not see or hear.

[1270] money; the ways of the world's people; material gain; riches; self

32/18.9. Nor say: When we are dead, our souls shall turn suddenly good, and ascend to the right hand of God.

32/18.10. Nor flatter yourselves, saying: We did the best we could under the circumstances.

32/18.11. I say to you in truth: You have not fulfilled the first law, which is to make clean your own corporeal bodies. Because you have stuffed yourselves with carnal food, my holy angels cannot approach you; neither can your understanding approach the place of my kingdoms.

32/18.12. How much less, then, have you purified your souls? As you will not put away flesh, because you love flesh, even so will you not put away self-righteousness. Because you shun the practice of labor, showing to the world that you love words, and the renown[1271] of men and caste, making preferences in your churches, having rich and poor in your congregations, this is itself, your condemnation. For you should divide your possessions with one another, putting in practice your doctrines.

[1271] fame, celebrity, acclaim, prominence

32/18.13. Which one of you has a congregation who, rich and poor, have given up all, and who make themselves alike (as regards wealth)?

32/18.14. Do you say my kingdoms in heaven are like that?

32/18.15. I say to you: You shall be bound in the first resurrection, in hada, to all these whom you have professed to lead; neither shall you rise in heaven until the lowest of your congregations of spirits have put away uncleanness and selfishness; which is the first labor. And after this, they shall learn to practice fellowship in union, for the resurrection of others.

32/18.16. Do not flatter yourselves, that because you wear fine cloth and you preach, that you are not responsible also. Nor hope, that when you become spirits, you shall ascend suddenly into places of delight. You are marked by your God!

32/18.17. Your souls are written all over with your deeds and works and words; and you shall see yourselves as in a mirror, and of your own accord shun my kingdoms of light.

32/18.18. Because you have learned words, and practiced only in words, behold, I come in this day to command practice in works. Not for a pittance, but for all you have.

32/18.19. I have not come to destroy your religions; you have done that already.

32/18.20. I come to give you a religion in which all men can be as brethren.

32/18.21. Even the infidel shall accept the Creator and good works. For he, being the fruit of your behavior, is even in the foreground in the march of my armies.

CHAPTER 19 Judgment

God gives a new religion

32/19.1. God said: Hear the words of your God, all you preachers, priests and rab'bahs; and do not seek to gainsay my words.[1272]

32/19.2. In times past, I had certain representatives, and I said to them: Go, preach my doctrines to the inhabitants of the earth; make them understand the way of the Almighty.

32/19.3. And you shall take neither money nor payments of any kind for your labor, but be an example of faith in the promises of God.

32/19.4. So, your predecessors went forth fulfilling my commandments.

32/19.5. But look what you are doing today! You patronize the man of wealth; you boast of the riches of your congregations!

32/19.6. You receive salaries, and you dwell in fine houses; my doctrines you sell as merchandise! You have fine temples and fashionable audiences, and you curry favor with those who are in affluence.

32/19.7. You do not go to the drunkard's den, nor to the unfortunate woman; these you do not take in your arms, saying: My brother, my sister, come with me, I will show you the kingdom of God! ||

32/19.8. Behold, I have come to you in spirit and in truth, but you put me off, saying: Is not the first duty to one's own household? Is not self-preservation the first law?

32/19.9. Now I answer you: These questions spring from the beast, and not from the spirit.

32/19.10. Neither does it help you one bit to rise at the break of day and recite prayers all day, nor to say: God help the poor! or: Blessed are you, my God!

32/19.11. When you cannot purchase one another by flattery, how do you hope for the favor of the Almighty, by praise and prayers and flattery?

32/19.12. Behold, the selfishness of man has made the world like a house on fire! My little ones are in pain and suffocation (the world made a place of wretchedness; the people live in misery and need).

32/19.13. Go then quickly to them, and provide a remedy. This is the new religion I give to you: Demanding sacrifice of you and your congregations, of all you have, that is not in use and actual need.

32/19.14. And you shall judge the limit of your contribution, remembering that whoever is bound on earth, is bound in heaven.

32/19.15. I have drawn aside the veil of death, your sons and daughters, your fathers and mothers, the dead and the living, stand face to face.

32/19.16. And the angels are testimony to you, that your doctrines, as you practice them, are a blasphemy against the Almighty.

[1272] To gainsay is to oppose, generally by argument. While one is advised to not set out to deny, dispute, contradict, oppose, circumvent, misuse, outright declare as false or otherwise refuse to recognize the words, simply because they do not fit into one's present doctrines or worldview, yet one certainly can and should seek to confirm or otherwise ascertain the truth of the words.

32/19.17. You persuade yourselves and your congregations that, after death, the soul shall go far away, and to an exalted heaven. But, behold, those who are dead are with you. They testify to you by the thousands, and by tens of thousands, that you led them astray.

32/19.18. The evidence of the work of heaven is at your door. You stand accused before Jehovih, that you do not practice what you preach; that you fare sumptuously, and connive at sin; that you preach what you cannot prove; by the angels of your own blood and kin, you are accused.

32/19.19. You have no personal knowledge of heaven, and, in stubbornness of heart, you dispute with my seers and prophets, who can prove before you that they have power to see unseen things, and to hear that which you cannot hear.

32/19.20. You study spiritual things with your corporeal senses; nor do you have the capacity to see and hear the spirits of the dead. How much less, then, shall you presume to interpret Jehovih and His kingdoms?

32/19.21. Now, behold, I come in this era, not only to declare to you, that the time of preaching is at an end, except where it is practiced in deed as it is spoken in word, but also to prophesy to you, that many of you will give up your calling, and preach no more.

32/19.22. And your temples, churches and meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime and debauchery.

32/19.23. And the congregations shall be enrolled, and, at the meetings, they shall be inquired after, to see if they are in need. And they shall have volunteers, who shall go about seeking out the helpless and distressed.

32/19.24. So that, instead of the congregations sitting to hear your sermons, they shall come as co-workers for Jehovih's children.

32/19.25. This is the new religion, which I give to you; and, moreover, let it be a prophecy to you of the words of your God. For there is no such congregation this day in the entire world; and yet, before this generation passes away, this shall be proven before you.

CHAPTER 20 Judgment

God declares a day of Judgment, and he also bequeaths liberty to all men

32/20.1. God said: There shall be a day of judgment to you, O man. Sooner or later, you shall take the matter into your own hand; and you shall

look into your own soul to judge yourself. This comes to all men; none can escape it.

32/20.2. Such, then, is the judgment day. Let no man complain against the judge; you shall be your own judge.

32/20.3. And every one judges against himself, and sooner or later, cries out: O Jehovih, I have sinned against You; in my youth I tried to find excuses for my behavior, but now I am broken down utterly. ||

32/20.4. After judgment comes reformation and resurrection, which begin within man as a new tree of life.

32/20.5. But, whether you shall judge yourself in this life, or wait until you are dead and risen in spirit, the matter is in your own hands.

32/20.6. Yet it would be better for you, if you would sit in judgment on yourself every day of your life.

32/20.7. But touching the matter of how you shall judge yourself, hear the wisdom of your God, your elder brother, and benefit accordingly.

32/20.8. Because of the Ever Presence of Jehovih, you were quickened into a conscious being. As your earth-body is of the earth, so is your spirit of Jehovih. Nevertheless, spirit is the opposite of corporeal life; for the latter comes to an end; but the spirit of man is a tree of everlasting life.

32/20.9. Your spirit grows by cultivation, which is by the practice of wisdom, truth, virtue, benevolence and affiliation with others.

32/20.10. Do not think that the soul grows by prayers or confessions to this God, or that God; for no one shall be exalted for words without works. Yet, in whatever God you firmly believe, you may worship him, for he is your choice. Nor shall any man prevent you in this your liberty. But remember, the same rule holds for all in this day: You shall never see the God you worship, unless, indeed, it is an idol (a deceiving spirit), or an image of wood or stone or some corporeal substance.

32/20.11. For, behold, I have cast out all Gods, Lords and Saviors on the earth and in the heavens of the earth.

32/20.12. And when the spirits of the dead come to you in sar'gis, saying: Behold me! I am your Savior! I am your Lord! I say to you: All such spirits are drujas.

32/20.13. Nevertheless, if you worship a God or Lord, then let such be a role model to you to cast your eyes into your own soul, to purify yourself in the sight of your Creator, Whom you cannot doubt.

32/20.14. In that respect, it is no sin for you to worship any good ideal, whom you shall emulate in your behavior.

32/20.15. Yet, because of such worship, this you shall also prove: that whoever of the ancients was great, or whatever God was well known, that you set your soul on to love, behold, familiar spirits will come to you to deceive you, professing to be that ancient or that God.

32/20.16. And if you believe them, then this too you shall prove: When you are dead, and your soul risen from the dead, behold, some deceiving spirit will come to you to use you; nor shall you discover for a long season that you have been the dupe and slave of an unscrupulous master.

32/20.17. For this day in the lower heavens there are millions of false Brahmas, millions of false Buddhas, millions of false Kristes and millions of false Gabriel-Gods.

32/20.18. Whoever binds himself to these names while on earth, becomes a fit subject for drujas to fall upon when he enters heaven.

32/20.19. Do not think that great wisdom comes suddenly by dying; in your early entrance into the es world, you shall be easily deceived.

32/20.20. For which reason you shall school yourself every day of your life, that your Creator only is your God; and that you shall never see Him as you see a man or an angel; but that you can see Him every day in the glory of His works.

32/20.21. With this faith in your soul, you shall die and enter heaven fearlessly; and when a pretended God or Savior comes to you asking tribute,[1273] you shall know in truth that he is false.

32/20.22. Now, therefore, when you judge yourself, to determine the balance of your good and evil deeds, and your good and evil thoughts, let your Creator stand as the light of your soul, and, through Him, judge yourself, but not as to your worship, but as to your works.

32/20.23. Neither shall you judge yourself by any God, Lord, Savior, or other idol, nor by any man or woman; for you yourself stand second to Jehovih in your attributes. It is your responsibility to make a God of yourself, in your behavior and in your words and deeds.

32/20.24. Neither shall you judge yourself by any sacred book or any bible, in the entire world; nor by the words within them purporting to be my words, or the words of any God, Lord or Savior.

32/20.25. For I have abolished all such sacred books and bibles, and words and sayings contained in them, purporting to be my words and the words of any God, Lord or Savior.

32/20.26. Neither shall you bind yourself by them, nor judge yourself by anything that is written or printed in them.

[1273] acknowledgement, recognition, homage, service, duty

32/20.27. But, behold, I declare to you a greater glory and judge in their place, which is Jehovih, your Creator.

32/20.28. By Him and through Him you shall judge, and be judged.

32/20.29. Books are imperfect; but Jehovih, never.[1274]

32/20.30. Neither shall you, from this time forward, swear by any book under the sun; nor by any God, Lord, Savior, spirit, idol, or image. But you shall swear by Jehovih, your Creator.

32/20.31. You shall covenant yourself to Jehovih only, and you shall do this in your own way only, and not according to any book, bible, priest, church, or spirit.

32/20.32. Behold, the former times (pre-Kosmon era) are passed away; and your God sets aside the bondages of the former times also.

32/20.33. They were sufficient for the times they were created. Today, a man shall not be bound[1275] like a child; nor shall man's judgment be bound by the things that were intended for man before he attained judgment.

32/20.34. Have you not observed the signs of the times? What I give here in words, Jehovih manifests over all the length and breadth of the world.

32/20.35. None can stop the hand of the Almighty, or negate the words of your God.

[1274] Jehovih the All Person Great Spirit is the Immaculate; that is, totally perfect and without blemish.

[1275] compelled, restrained, hedged in, limited, constrained

CHAPTER 21 Judgment

God decrees against infidelity

32/21.1. God said: Hear the words of your God, O man. In the ancient times, I came as a father to a child, dictating to man.

32/21.2. Now that you have attained to comprehensive judgment, Jehovih has inspired you to liberty, and to think for yourself, and to consider what is best for you.

32/21.3. And your God does not come now as a dictator, but as your elder brother, with ample experience.

32/21.4. And I say to you, like your professors in the college to their graduated classes: Behold, you are free; go your way, and no longer hope to hold your God accountable for your behavior.

32/21.5. For with your freedom, you also attain to responsibility.

32/21.6. Do not think that because I emancipate you from the God, Lords and Saviors of the ancients;

32/21.7. And from the bibles and sacred books of the ancients; and from the ancient commandments and injunctions, that, as a consequence, you are not bound in fidelity to your Creator.

32/21.8. You are bound more now than before; for you shall not, from this time forward, throw the

responsibility of your conduct onto this man or that man, or onto any God, Lord, Savior, holy book, bible, priest or church decree.

32/21.9. So that your fidelity to your Creator and to your fellow-man, in righteousness, love and good works, shall be the most sacred study of your life.

32/21.10. And your example from day to day shall be a perpetual register of your accountability; truly you shall be a living sermon before men and before Jehovih.

32/21.11. And where your behavior detracts from the grades of your fellow-men, you shall be bound in the behavior of those who copy after you; and for the shortness you bring them into, you shall suffer for them in time to come.

32/21.12. Beware, O man, for this rule applies to all the generations of men: that, by sudden emancipation from an old condition, man runs into another extreme, from which spring libertinism and licentiousness.

32/21.13. For which reason, you shall proclaim before the multitude the responsibilities of the new condition, rather than try to win their applause by proclaiming their emancipation from the old.

32/21.14. Because I have opened the heavens, the spirits of the dead return to you, and commune in your household; do not flatter yourself that the whole of the Father's kingdoms are revealed to you, and that the angels who converse with you, can make plain[1276] the dominions of the higher heavens.

[1276] make easily understood, clear, apparent, obvious, simple, evident

32/21.15. Many of these shall return to you, saying: There is no hell, no satan, no God, no Lord, or anything in this world to make you afraid. For, in truth, the hell they looked for, they did not find; nor did they find a God, Lord, or Savior, such as they had hoped or expected to find. And for this reason, such angels are jubilant for the time being.

32/21.16. Nevertheless, a time will come to them also, when they shall tire of dwelling on the earth, in the places of their mortal kin; and they shall seek resurrection into more exalted places, where wisdom and purity dwell. Then, indeed, they shall begin to comprehend the ways of the kingdoms of the Almighty.

32/21.17. And they will cry out in pain; pleading for pity, compassion and help. And after that, when they come to you, they will also proclaim, even as your God now does, that the commandments must be fulfilled:

32/21.18. To love the Creator above all else;

32/21.19. And your neighbor as yourself;

32/21.20. Sell all you have, and give to the poor;

32/21.21. Return good for evil;

32/21.22. Do good to others, with all your wisdom and strength;

32/21.23. Abnegate self in all respects;

32/21.24. Making yourself a servant to your Creator;

32/21.25. Owning or possessing nothing under the sun;

32/21.26. And look into your soul, to judge yourself constantly, to discover where and how you shall do the most good;

32/21.27. Complaining not against Jehovih for anything that happens;

32/21.28. Making your neighbor rejoice in you;

32/21.29. Making yourself affiliative;

32/21.30. Without self-righteousness above anyone;

32/21.31. Being a producer of something good;

32/21.32. And learn to rejoice in your own life, with singing, dancing, and a jovial heart, paying due respect to rites and ceremonies, so that all things may be orderly before Jehovih. ||

32/21.33. Remember the words of your God, O man, when angels or men advise you against these commandments, they have little to offer you that will promote the harmony of the state.

32/21.34. Consider, therefore, that whatever promotes the greatest harmony and wisdom within the state, has also been discovered and is in practice in the higher heavens.

32/21.35. And given the case proven to you, that a state divided against itself cannot stand, even so are the heavens above not divided, but as a unit.

32/21.36. Judge, then, O man, when one spirit comes to you preaching one thing, and another spirit comes to you preaching another thing, their contradicting words are proof that they have not yet entered the harmonious heavens of your God.

32/21.37. And it is because of the disharmony of your own soul, that you are open to these conflicting messengers. This is infidelity against the All Person, Jehovih. And such conflicting spirits deny the Person and the Unity of the Almighty.

32/21.38. Do not let your emancipation from the bondage of the doctrines of the ancients lead you into infidelity against Jehovih.

CHAPTER 22 Judgment

The Father's kingdom on earth

32/22.1. God said: I have heard your prayer, O man: Your kingdom come on earth, as it is in heaven.

32/22.2. Have you considered your words? And are you prepared for it? Have you fulfilled the commandments? And do you love your neighbor like yourself? And have you done to the least among you, what you desire your Creator to do to you?

32/22.3. Now, behold, Jehovih has sent me, your God, to answer your prayer.

32/22.4. I demand of you, that you have no favorite doctrine above your neighbor;

32/22.5. And that you are servant to no God, Lord, Savior or church that is unacceptable to any man in the world.

32/22.6. But, that you serve Jehovih with all your wisdom and strength, by doing good to your fellow-men with all your might.

32/22.7. That because you are strong or wise or rich, you understand that you shall use these excellencies[1277] for raising up those who do not have them, believing that Jehovih so provided you to that end.

32/22.8. Consider, O man! You have a kingdom (Jehovih's government) already. Would you have two kingdoms?[1278]

32/22.9. Behold, the kingdom of man has its power in armies and ships of war.

32/22.10. The kingdoms of your Father do not have these, but love, wisdom, righteousness and peace.

32/22.11. I demand of you, that you shall give up your army and navy. Are you prepared to say: To whom strikes me on one cheek, I turn the other to be struck also?

32/22.12. Is your faith still more in weapons of death, than in the Voice of Everlasting Life? Do you esteem your army and navy to be depended on, more than Jehovih?

32/22.13. Are you willing to sacrifice your time, money, and self-interest for the sake of Jehovih's kingdom?

32/22.14. Use your judgment, O man. From the time of the ancients till now, the only progress toward the Father's kingdom has been through sacrifice.

32/22.15. What less can you expect?

32/22.16. If you sell what you have, and give to the poor, behold your neighbors will imprison you for being a madman.

32/22.17. If you abnegate yourself and labor for others, they will persecute and revile[1279] you.

32/22.18. If you should profess to love your neighbor as yourself, they would mock you.

32/22.19. Therefore, I declare to you, O man, in the land of Uz[1280] the Father's kingdom cannot be.

32/22.20. But you shall depart from Uz; and, behold, I will go with you, and with your neighbor, and show you how to build, even as a kingdom in heaven is built.[1281]

[1277] virtues, desirable traits, righteous talents and attainments

[1278] That is, Jehovih's government and the government of man. Note that God is not advocating the overthrowing of man's government, but rather the opposite; by being models of virtue, practicing goodness of heart and other excellencies for sake of Jehovih, it is around these that the Father's kingdom (the Higher Government) is formed. It is toward these that all people move sooner or later. Governments of man that allow for or even encourage the practice of these virtues are on the right track.

[1279] contemptuous, disparaging and abusive character assassination; insult; berate

[1280] In this sense, Uz must mean "world's people." –Ed.

[1281] So we see that in verses 16 through 18, we are given examples of how the 15 commandments (32/21.18-32) cannot be wholly adhered to while living in the culture of the world's people. But instead Faithists must cultivate a culture within which they can practice the commandments and other wisdom, nurturing those qualities, so as to better serve Jehovih in doing good to others.

CHAPTER 23 Judgment

God judges Uz, commonly called the world's people

32/23.1. God said: I have not come in this era to judge the drunkard, harlot, thieves and murderers; these are known to you, O man.

32/23.2. I have not come to repeat former judgments against those whom all men understand to be sinful; for, behold, I gave governments into the hands of men, to deal with such themselves.

32/23.3. But I come to the leaders of men; to kings, queens, emperors and presidents; and to philosophers, men of learning, priests, rab'bahs, cardinals and popes; and to merchants, bankers, manufacturers, farmers, shippers and hucksters.[1282]

32/23.4. Those who pass unscathed before the laws and governments of man, and are reckoned passably wise and good before the world.

32/23.5. And not even to such of these who are bad men in disguise, who escape condemnation before the courts, by cunning and stratagem.

32/23.6. But I come to the best of all of them, whether they are true Brahmins, true Ka'yuans, true Buddhists, true Kriste'yans, or true Mohammedans.[1283]

32/23.7. Therefore, O man, hear the judgment of your God against them: They are not united and affiliated as brothers.

32/23.8. But the best of all of them are as so many individual entities pulling in different ways, every one for himself.

32/23.9. The Brahmins are not communal; the Ka'yuans are not communal; neither are the Buddhists, Kriste'yans, nor the Mohammedans; neither are the philosophers, priests, merchants, nor any one people in the entire world.

32/23.10. There is no fullness of heaven among any of them. They are divided into thousands of ideas and projects.

32/23.11. Now hear me, O man, and consider the wisdom of your God: Satan is wiser than any of these I have named.

32/23.12. For satan has made armies of soldiers communal. He has discovered the power of affiliation and discipline.

32/23.13. Behold, a thousand soldiers are more efficient than ten thousand unorganized men.

32/23.14. Judgment is rendered against the best of men in the world, because they are inorganic for righteousness, and for establishing the Father's kingdom.

32/23.15. This, then, is what befalls the nations and peoples of the earth: The angels of heaven minister to all mortals in the same way (except where

[1282] peddlers, traders, hawkers, vendors, entrepreneurs

[1283] The word "true" here would seem to mean either those who consider themselves to be true to the teachings of Buddha, Christ, etc., or else true to the good within that discipline.

your God and his Lords provide especially otherwise), the inorganic heavenly regions minister to the inorganic inhabitants of the earth.

32/23.16. Now behold, I said to you in the former times, try the spirits, and see if they are of God.

32/23.17. For, the angels who wander about on the earth do not know my kingdoms, and they deny me, and deny all order, system and discipline in heaven and earth.

32/23.18. And each and all such angels, coming to mortals, do so on their own account, assuming any form and name they may find acceptable to men.

32/23.19. Such angels have not yet passed the first resurrection; nor do they belong to any disciplined kingdom in heaven.

32/23.20. And all mortals like the ones I have named, deemed by the world's people to be the best and highest of mortals, enter the es world (after death), only into the inorganic regions of heaven.

32/23.21. Neither can they enter the lowest of my kingdoms until they abnegate self and learn affiliation.

32/23.22. Therefore, after death, they remain, for the most part, in their former places: The merchant in his counting-house, the banker in his bank, the shipper in his place, the philosopher in his place, the pope in his, the king in his, the farmer in his.

32/23.23. Neither do they have power or wisdom to go to any other place; and they stroll about, like one that has lost his master. Nor will they affiliate with other angels; but, in stubbornness and moroseness, persist in working out an individual identity, until they are broken down in sorrow and darkness, which may be in a few years, or it may be hundreds of years.

32/23.24. And then my holy ones come to them, and carry them away to my es'yan schools.[1284]

[1284] that is, to become enrolled into the organic first resurrection

CHAPTER 24 Judgment

God shows how to know the kind of angels that minister to mortals

32/24.1. God said: I have given one rule to all men, by which it may be known what kind of angels minister to them; that rule is a mortal's own manifestations and behavior.

32/24.2. Whoever manifests serving himself chiefly, has little light from my organic kingdoms; but whoever serves Jehovih by laboring for others, with all his wisdom and strength, is attended by the light of my organic kingdoms.

32/24.3. Judge yourself, O man, to know who and what angels attend you.

32/24.4. Behold, one man will say to you: I have a band of wise and most ancient angels who attend

me! Another will say: I have very Gods who attend me!

32/24.5. Do not judge them by their words, nor by the names professed; but judge them by the work they accomplish. Nevertheless, hold your peace[1285] in regard to them.

32/24.6. I also give this rule to you, in regard to the angels who attend mortals.

32/24.7. As for example, you know that a soldier is not permitted to go away from his regiment, and pursue other employment.

32/24.8. The soldier belongs to his regiment; he is one with the regiment; he moves with it; the affairs and business of the regiment are his affairs and business also.

32/24.9. It is even so with my organic heavens, where es'yans become volunteers to accomplish resurrection.

32/24.10. And, after that, they apply themselves not to isolated development, but to affiliation, for attaining to the higher kingdoms.

32/24.11. The least of my organic kingdoms contains half a billion angels; and many of them contain five billion.

32/24.12. These are composed of thousands of branches, suited to the various talents created with all; so that all who enter find a delightful adaptation.

32/24.13. When you were taught of old, to say: May Your kingdom come on earth as it is in heaven, it was instruction given to lead you in the method of my dominions.

32/24.14. As to wandering spirits, they have not yet passed the inorganic first resurrection; but those who have enlisted in my organic kingdoms, are called es'yans while learning the rites and discipline, and are said to be in the first resurrection of the organic heavens. And those who have become organic workers are in the second resurrection, and this is a kingdom of heavens.

32/24.15. This rule is also uniform in all my heavenly kingdoms, that, after entrance to the organic heavens, none of the angels return as individuals, to commune with mortals, except as mentioned further on, or except when specially commissioned by me or my Lords.

32/24.16. Do not think that my discipline is less systematic than that of a mortal general's army, or that the heavens of your God are permitted to run at loose ends, and without order or concert of action.

32/24.17. Be reasonable, O man, weigh these things according to your own observation and judgment, for there is not, in all the heavens, any wide departure from what you have in some form a counterpart-resemblance on earth.

[1285] keep silent, stay quiet, say nothing, remain still

CHAPTER 25 Judgment

God shows how and when the second resurrection manifests to mortals

32/25.1. God said: In the cities and country places, I have innumerable Lords, apportioned to districts and to the mortals and angels within them.

32/25.2. And my Lords know the rates and grades of their people, their occupations, aspirations, labor, and behavior, private and public.

32/25.3. Now, behold, I have said to my Lords: The era of dictation is past; man has arrived at kosmon. Declare the light of my heavens to man; but let man judge himself, and labor to save himself, so that by this he may have honor and glory.

32/25.4. And I further said to my Lords: Man has prayed, saying: Your kingdom come on earth as it is in heaven. Now I give this to you, that, where men abnegate self, and affiliate into a communal brotherhood, after the manner of my heavenly kingdoms, you shall then affiliate my organic angels with such mortals, and make them one with my second resurrections.

32/25.5. And you shall surround such communal brotherhoods with the light of my kingdoms, controlling the angelic intercourse with mortals, so that drujas and vampire spirits cannot molest them.

32/25.6. And these brotherhoods shall be taught to not question the spirits and oracles on personal matters, but for light and truth as to what will contribute to meliorating[1286] the condition of man, and as to light and truth regarding the higher and lower heavens; and as to attaining spiritual gifts and great wisdom.

32/25.7. And these mortals shall have times and places for worshipful matters; and these times shall be in concert with my Lord of that district; and the light of his throne shall be given to such a brotherhood.

32/25.8. The members of such a brotherhood shall not desire a leader; neither will any one of them desire to be a leader. For, if one should so desire, he would not be of the God-head, but of himself.

32/25.9. Moreover, none of the members of such a brotherhood shall go off, of his own accord, to minister as an individual to the inhabitants of Uz. But each and all in the brotherhood shall concentrate their profits and force to one focus and objective.

32/25.10. My organic heavens are also like this; all the members of each heaven being as a unit with the whole, they do not waste their strength and time in isolated endeavors.

32/25.11. So, if a prophet foolishly boasts to you, as to having some high-raised angel, with a loud-sounding name, as his special guardian and guide,

[1286] improving, mitigating, remedying, bettering

you will know that prophet is in the hands of drujas, who have not entered my heavenly kingdoms.

32/25.12. Nor has it ever happened on the earth with any individual man, raised up by me or my Lords for a specific work, like Moses, Ka'yu, Sakaya, or any other, that they knew of or boasted of any special angel over them; but all of them experienced the light, which was as a pillar of fire.

32/25.13. Even such is the manifestation of the second resurrection through my Lord and his Holy Council.

32/25.14. And the manifestations are not like those of a mere magician; but the accomplishment of something that embraces nations, empires and mighty peoples.

32/25.15. For this reason, O man, I declare to you that the Father's kingdom is now being founded on earth, and the mortal manifestation of it is near at hand.[1287]

32/25.16. But it shall not come in this era, as in the past, through any one great leader-forth; but it shall appear as a spontaneous light, permeating the soul of thousands; and they shall come forth, establishing Jehovih in truth and fullness.

32/25.17. Now therefore, O man, consider the judgment of your God against all those who are called the best of men, the wisest of men, the greatest of kings, queens or popes; for none of these have even passed the first resurrection in their own practice.

[1287] It is remarkable that for etherean chiefs overseeing planets, a dan'ha cycle (a few thousand of earth's years) can seem like only a year for them. Similarly, for Gods and Goddesses, who are thousands upon thousands of years old, a few hundred years can seem near at hand.

CHAPTER 26 Judgment

God judges the ascetic

32/26.1. God said: There are those who shut themselves up in colleges (cloisters) and others who retire to the forests,[1288] devoting their lives to prayers, confessions, rites and ceremonies, being most systematic in routine, and in being shut away from the Uzians [world's people –Ed.].

32/26.2. And they allot certain ones as leaders and overseers, making themselves inquisitors over one another, in the hope of purifying their thoughts and aspirations, constantly trapping one another for shortness, and then submitting to petty punishment and inflictions, hoping by this to check evil thoughts, words and actions.

32/26.3. Judgment is rendered against all such people, whether they are mortals or angels.

32/26.4. For these are the methods of the imprisonment of mind. All such mortals are preparing themselves for the bondage of drujas on their entrance into the es world.

32/26.5. Yes even in that same college, they shall be immured[1289] after death, by thousands of drujas

[1288] convents, nunneries, monasteries, ashrams, hermitages

[1289] enclosed, enveloped, shut up within, encysted, hemmed in

who inhabit the place, who profess to have some scheme of projected salvation.

32/26.6. All such people are the manifestation of darkness instead of light. Jehovih created man with the capacity for developing talent to do good to others.

32/26.7. Now, behold, these ascetics labor for themselves in these foolish proceedings; they do not do these things in order to meliorate the condition of their neighbors. Nor have they shown, in a single instance, where a benefit resulted to the state in consequence of their practices.

32/26.8. They call their initiations sacred, but I declare to you, they are a blasphemy against Jehovih. They are like a snare, for the imprisonment of the mind and the soul.

32/26.9. And after death, these people are prevented by their drujan masters from entering heavenly places of resurrection, becoming, instead, slaves in the es world, to pursue any calling and practice that may be put upon them.

32/26.10. For the same rule holds on earth and in heaven, regarding the bondage of the mind. If, by imposing rites and ceremonies, and by the stratagems and cunning of mortal priests, they can be captured on earth, so can they also be retained in bondage in heaven.

32/26.11. And it happens with them, that even as they honestly believe they are right on earth, so in heaven they will persist in believing they are right, even willingly submitting to cruelty and to torture, in order to prove their fidelity.

32/26.12. Be considerate, O man, of the words of your God: He, Who created you, gave to you one star of light by which you may determine truth and wisdom.

32/26.13. Whatever doctrine shows self as the chief consideration, even if it is for obtaining wisdom or supposed purity for self's sake, is not of Jehovih.

32/26.14. And yet, the aborigine who roves foolishly in the forest, stands higher before your God, than the nun or the ascetic does. For though the former lives for self only, yet he is not bound in spirit.

32/26.15. In all things, you shall weigh the object and end aimed at, and the final result; and where self stands as a part, or whole consideration, you shall know that matter is not of Jehovih, but of satan.

32/26.16. It is not sufficient for the apologist of satan to say: O we dwell in the colleges (cloisters, etc.), in order to pray for Uzians.

32/26.17. But you shall weigh their prayers also, and you shall estimate their value by what is accomplished. And you shall prove whether their prayers provided harvests of wheat and corn, and

food and clothing for the poor, and education for the unlearned, or any other thing that was good.

32/26.18. Do not be not put off by the cunning of satan's words in the mouths of priests or popes; but look matters in the face, and be a God yourself in discerning things that meliorate the condition of man.

CHAPTER 27 Judgment

God judges charities

32/27.1. God said: A certain man built a dam across a river, using only stones, but no cement. And the water ran through the crevices, rendering the dam worthless.

32/27.2. Then some neighbors came to him, saying: You should apply cement to the crevices.

32/27.3. So, the man went to the lower side, and applied cement; but, lo and behold, the result was only temporary, for the water washed the cement away.

32/27.4. Again his neighbors said to him: Apply the cement at the upper side, and the water will carry it into the crevices, where it will remain with good effect.

32/27.5. And the man did so, and, behold, the dam was a complete structure.

32/27.6. Using the same principle, O man, consider all charities. You may apply your riches and your estates, for charity's sake, but be of no benefit under the sun.

32/27.7. When the man applied the cement, where it was not self-sustaining, the waters washed it away.

32/27.8. Wherever you apply charity, and it is not self-sustaining, judgment is rendered against you.

32/27.9. When the man applied the cement toward the fountain, it became self-sustaining.

32/27.10. Wherever you apply charity, and it is self-sustaining, judgment is rendered in your favor.

32/27.11. When you meet your neighbor on the road, and he has fallen down and broken his legs, and cannot stand, consider how foolish it would be to lift him up, and then, let him fall again. Do not flatter yourself, that such actions would be charity.

32/27.12. And yet, how much of the so-called charity of the world is of that kind.

32/27.13. You may feed three drunkards' families, and flatter yourself you have done charity worthily; but, if you have not done that which will make them no longer in need of charity, you have done little.

32/27.14. Another man may not feed them, but he may reform them, and put them in the way to be self-sustaining. Such a man will have done a hundred-fold greater charity.

32/27.15. To open the way for employment and industry, this is the greatest of all charity. For, by

these avenues, charity will not be needed, even for the aged, or for orphans.

32/27.16. Consider, then, how little any people have to boast of for charity's sake. Even their asylums, poorhouses, and homes for the aged and helpless, are as so many witnesses of condemnation against the people who built them; because some great wrongs and evils existing within the state were also built by the same people in the first place.[1290]

32/27.17. They (the charities) are like paint and plaster for the sins of a wicked people, hiding and redeeming the sins, in some measure.

32/27.18. And when such a city says: Behold us! What a charitable people we are! || I say to you, that this city does not understand the kingdom of your God.

32/27.19. Yet, you shall avoid going to the other extreme, doing nothing, which is worst of all. But you shall go to the root of the matter; your charity shall be directed to prevent the causes of such ill-fortunes.

[1290] thus favoring conditions that bring about or increase the numbers of the poor, the helpless, those with mental, emotional, moral or physical dysfunctions, etc.

CHAPTER 28 Judgment

God shows how to do charity

32/28.1. God said: O man, consider the folly of individual effort! One will say: I help my family and my neighbors; let others do likewise, and all will be well.

32/28.2. This is his philosophy and doctrine! Now I say to you, this is just what has been tried for thousands of years, and it has always resulted in impotency.

32/28.3. It has been said: Sell all you have, and give to the poor; but I say to you, you shall not do this [neither in Uz, nor willy-nilly,[1291] nor in hopes of your own salvation –ed.].[1292]

32/28.4. Though that opened the way to salvation in the ancient days, it is not sufficient in this day. Neither shall you hope, that, by giving to the poor, you shall escape condemnation.

32/28.5. But you shall go to the foundation of things, and go systematically.

32/28.6. Your efforts shall not be single-handed, but you shall unite with others; and together, you shall provide a remedy against poverty.

32/28.7. Remembering, it is wiser to accomplish with the young than with the aged. For the mature will be dead in a few years; and, by then, those who are children will be mature.

32/28.8. It is better that you provide a way to ten fatherless children, than for forty people who are grown.

32/28.9. But, even in this, you may err toward the children. For, to provide them an asylum in infancy, saying: Behold, what a good work we have done! ||

[1291] indiscriminately, haphazardly, without forethought; whether it is needed or not

[1292] What in this present verse, and indeed this entire chapter, is being addressed is not the nullification of the general ideal, sell all you have and give to the poor (32/21.20,33), which should still remain as an ultimate or crowning aim; but rather that indiscriminate giving and without forethought as to results, is to be avoided, whether as an individual or as a group.

It is a process to get from uz to the ideal of the Father's kingdom. Indeed a purpose of this chapter is to show steps toward that end. That is, if one is to apply one's resources to others in the way of charity, then God suggests here the highest best way to do charity.

shows that you do not measure as your God measures.

32/28.10. For it is not sufficient to just feed and clothe little ones; but you must teach them a trade, and occupations, and give them learning, so that, when they are grown, they can sustain themselves.

32/28.11. But, even then, your work is not the highest; but you shall so provide them, that they will not only be self-supporting, but that they shall be willing and capable of rescuing others, as they were rescued.

32/28.12. After this, you shall see to it, that all things are so provided, that, after your death, your institution is not liable to fall into disuse or perversion.

32/28.13. This is founding the Father's kingdom on earth; and whoever labors thus, shall be ministered to by my heavenly kingdoms for the glory of Jehovih.

32/28.14. Therefore, do not let your charity be for a year, nor for a hundred years; but you shall be the cornerstones, founding places on earth where a system shall rest perpetually that will provide a new race, where poverty, crime and helplessness cannot enter.

32/28.15. You thus become, even in mortality, members of my second resurrection in heaven.

CHAPTER 29 Judgment

God judges the missionaries

32/29.1. God said: In past times, I commanded you, saying: Go forth into all the world, preaching my doctrines, chief of which was: There is only ONE, even the I AM; Him you shall love with all your heart, mind and soul, and love your neighbor as yourself, having faith in Jehovih through righteousness and good works.

32/29.2. Moreover I declared to you, that whoever fulfilled my commandments, believing in Jehovih, certain signs would be given to them, by which they would be known to men.

32/29.3. And you went forth; and, behold, my signs went with you, and you did accomplish service to Jehovih.

32/29.4. But it came to pass, in the course of time, you did forsake your Creator, setting up Lords and Saviors of your own, worshipping them instead of Jehovih.

32/29.5. And I looked down upon you from my holy place in heaven, and I saw that you had become obsessed with evil spirits, thousands and millions of them, who professed to be the Lords and Saviors whom you worshipped.

32/29.6. And I said to my Lords: Behold, man has erected an idol in heaven, go to those who preach in

my name, and take from them the signs and miracles which I gave.[1293]

32/29.7. And my Lords came to you, finding you had gone abroad over the whole world. And my Lords cut you short of signs and miracles.

32/29.8. For this was the judgment of your God against you, because you had turned against the I AM, teaching another God other than Jehovih.

32/29.9. And I made this, my edict, manifest on the earth; for I withdrew my holy angels from you, and from that time forward, wherever you have gone, behold, I have given you none of the signs, with which I had been liberal before.

32/29.10. And I measured the work of your hand in the places of your mission, and I found that you were impotent to establish good works.

32/29.11. And wherever you had gone, thousands and millions of drujas followed you in your path; and your people went with weapons of destruction, slaughtering those Jehovih had created alive, in order to establish your idol-God.

32/29.12. And my Lords numbered all the places of your missionaries around the earth, and behold, there was not one place that you had established, which was not given up to sin and blasphemy against Jehovih.

32/29.13. Neither had you raised up any member, or members, in all them, who practiced even the first commandments.

32/29.14. And I said to you: Behold, you do not have the signs and miracles; give up your preaching, and go among the barbarians, teaching them how to plant, sow, reap, clothe themselves and to live in houses.

32/29.15. But this was distasteful to you in your hypocrisy; and you turned your occupation into a scheme to live in worthlessness on the contributions of your neighbors.

32/29.16. And behold, your doctrines have not prospered to work righteousness for the glory of the Almighty, in any place in the whole world.

32/29.17. Do not flatter yourself that you have done a good work, because you have taught the ignorant to say: Brahma, Brahma! or, Buddha, Buddha! or, Lord, Lord! or, to sing anthems in praise of your idol-God.

32/29.18. Your God measures you and your converts according to such purification as adds to the glory of everlasting life, in heaven as well as on earth. And such purification manifests not only in words, but in good works for the glory of the Father.

32/29.19. And when it has come to pass that your mission brought about a war afterward, behold, that war is also upon your head.[1294]

32/29.20. I do not measure a little good that happens for a moment, and there an end. I

[1293] It is a remarkable coincidence, that as soon as the Brahmins began to preach Brahma, instead of Ormazd (the Creator), they lost the signs and miracles of the ancients. The same thing came to the Buddhists; as soon as they began to preach Buddha, the signs and miracles left them. And the same thing happened to the Christians; as soon as they made an idol of Christ, signs and miracles left them. The Roman Catholics have frequently pretended to have the signs, but it is only a pretense. Manifestations, like those at Lourdes (even if true), are only the tricks and games of drujas, as the results show. –Ed.

[1294] i.e., you cannot escape responsibility regarding it

comprehend the lapse of scores of years and hundreds of years; and I weigh the whole matter, and render judgment in the aggregate.[1295]

32/29.21. Neither do I judge by man's inventions or mechanical contrivances. My judgments are in reference to man's comfort and joy in life, and to his resurrection in my heavens.

32/29.22. According to a man's, or a people's, ascending grade in approximating Jehovih, so shall a man and a people be judged.

[1295] the sum, the overall result; many distinct parts considered together as a whole; the entities and activities considered as an entirety

CHAPTER 30 Judgment

God judges dominions

32/30.1. God said: Now, behold, a certain rich man coveted his neighbors' children, and he went and captured many of them. And because he was mighty above his neighbors, none of them could regain their offspring.

32/30.2. And a certain rab'bah inquired of Jehovih concerning the matter. And Jehovih answered him, saying: Whatever he coveted and has taken, suffer him to keep. What he has taken exultingly shall be, in time to come, a bondage to him in sorrow; for he shall provide according to law.

32/30.3. And it so happened that a famine came upon that land, and according to the laws, the rich had to provide for the kin of their own households.

32/30.4. And, behold, the rich man's possessions were consumed by the neighbors whom he had robbed, and great sorrow came upon him.

32/30.5. Such, O man, is the way of the dominions of men. A mighty king stretches forth his hand to possess his neighbor's kingdom, and Jehovih gives it to him.

32/30.6. And that king exults, saying: Behold my possessions and my power!

32/30.7. Hear, now, the judgment of your God, O man: Sooner or later, all things answer to Jehovih in a way man does not imagine. Whoever covets and receives, is bound to Jehovih.

32/30.8. And when a king possesses a new country for himself, he not only receives its riches but its misfortunes also. The profits and losses are all his.

32/30.9. And the sins of the people are his, and are, from that time forward, upon his head.

32/30.10. And when a famine comes upon that country, the king shall be responsible for that country.

32/30.11. And he shall supply every want of the people, or judgment shall be upon his head.

32/30.12. And for all of the newly acquired subjects, who may be in sickness or distress, the king shall be judged.

32/30.13. Moreover, judgment shall pursue that king into the es world; and the subjects he took to

himself on earth shall be his in heaven to redeem, and provide for, and educate.

32/30.14. Nor shall he have exaltation in my heavens faster than the lowest of his subjects.

32/30.15. Behold, I not only bequeath the glory and joy of the Father's kingdom on earth, but I also reveal the responsibilities, which shall become known to mortals.

32/30.16. Man shall not only perceive the justice of my judgments, but he shall realize the power of my hand upon kingdoms and empires.

32/30.17. I show man not only the way of liberty, but the way of bondage. He shall know understandingly the ways of my dominions, and the judgment that is upon him.

32/30.18. For every one whom the king causes to be slain, in order to possess a new country, the king shall mete out reparations until all his enemies pardon and forgive him.

32/30.19. || Behold, I have revealed the grades and rates; and any such king shall perceive, that his bondage cannot be less than six generations, but may be twenty or forty generations,[1296] before he reaches beyond the second resurrection. ||

32/30.20. And the same rules shall apply to every king, queen, emperor, and every other ruler in the world.

32/30.21. The resurrection in heaven of each and every one of them shall be with, and no faster than, those they ruled over on earth.

32/30.22. And they shall be responsible to all their subjects for deaths resulting from wars, where the subjects were used for the glory and power of the king. And for: All famines, pestilences and all other injuries that come upon the multitude through any shortness in the king's government.

32/30.23. And for: The poverty of the people, and for their ignorance and crime; nor shall the king escape retribution for any good thing he might have done, but did not accomplish.

32/30.24. And for all the profit and service the king receives on earth from his subjects, he shall render back to them an equivalent profit and service, either on earth, or in heaven.

32/30.25. Let the king or other ruler no longer flatter himself that death effaces[1297] the bondage of man to his subject and neighbor.

32/30.26. Behold, by opening the gates of heaven, I have given you its glory; and with it, I also give you the responsibilities.

32/30.27. I have brought the angels to your door; they bring you news of great joy, and bring you also the afflictions you cast upon them.

32/30.28. I told those of past times, that sword would answer sword; war would answer war; and peace receive in peace.

[1296] That is, not less than 200 years, but may be more, like 40 generations, which is about 1300 years. Grades and rates are discussed in more detail later in Oahspe.

[1297] erases, destroys, removes, cancels

32/30.29. Such, then, is the judgment of your God upon dominion; and this shall be ratified in time to come by every ruler on the face of the earth.

CHAPTER 31 Judgment

God judges the man of promise

32/31.1. God said: Consider the judgments of God, O man of many promises.

32/31.2. Behold, I have heard you say: O God, if I were rich; or, if this undertaking holds good; or, if I am spared; then I will do something handsome for the Father's kingdom!

32/31.3. And your vows have been registered in heaven, over and over again.

32/31.4. And my angels have labored with you to fulfill your promise. And, yet, you do not regard your word. But you hold on to your earthly possessions, saying: Wait yet a little while.

32/31.5. Hear, then, the judgment of your God, for it is that which you shall put upon yourself after your entrance into the es world.

32/31.6. Which is, that you shall be bound in heaven till you accomplish what you might have done, but failed to do.

32/31.7. And this is the penalty for neglecting, on earth, to fulfill the light that was given to you: You shall, in heaven, accomplish without money, what you could have done with money. And the difference it requires to do a thing without means, as compared to what might be done by one with means, is the extra bondage and duration that shall be upon your head and soul.

32/31.8. To all men, who set out with a promise to accomplish charity, or any good for the resurrection or melioration of man, and fail to do it, the same judgment shall be upon them in heaven. Nor shall they rise above the first resurrection until they have fulfilled the same in all particulars. In this way they shall judge themselves in heaven.

32/31.9. It is not sufficient for you, O man, to say: I did not see my way clear as to the best method of doing a thing, and so I waited.

32/31.10. The commandment of Jehovih is upon you, to do what you can, according to your highest light and ability to accomplish. In this respect, then, you shall find no excuse, because you did not know the best way.

32/31.11. Neither does it matter, that the amount of your riches is less than another man's riches.

32/31.12. Nor shall you find an excuse, in saying: I did more according to my means than my neighbor did.

32/31.13. One man shall not be judged by another; but all shall be judged according to the light

of Jehovih in them, and according to what He has given to them.

CHAPTER 32 Judgment

God judges against war

32/32.1. God said: Now behold, O man, I have declared my first and second resurrections to you. And in like manner is the third resurrection, but still higher. And so on, are all the heavens of Jehovih, higher and higher, until the inhabitants of them become very Lords and Gods.

32/32.2. Nevertheless, hear, O man, the wisdom of your God, and be appreciative of the way of resurrection being opened up to you.

32/32.3. Now I declare to you, there are angels lower than the first resurrection; being incapacitated by various causes from knowing who they are, where they came from, or where they are going. Indeed, many of them do not know words of speech, nor signs, nor tokens; but are as destitute of knowledge as young babies.

32/32.4. Many of them died in infancy; some of them were killed by abortion; some of them were idiots, and some of them deranged.

32/32.5. Many of these live by fetal. And so that you may know what fetal is, behold, Jehovih has given you testimony in mortality, such as when a young child sleeps with a very old person, that child is devoured of its substance. In such a case, the old person is fetaled on the young child; the old person is said to live by fetal.

32/32.6. Now hear, O man, the judgment of your God: Half the people born into the world, including stillbirths and abortions, die in infancy. Therefore, there are a billion angel infants fetaled on the earth every thirty years.

32/32.7. These angels never obtain objective knowledge of the corporeal earth, but are compelled to learn earthly things subjectively through mortals upon whom they are fetaled.

32/32.8. Judgment is rendered against all nations and peoples on the earth for this great darkness, these early deaths. And because these angels are thus bound to mortals, and cannot go away from them until such time as mortals die, mortals are responsible, and bound to train them by examples of righteousness and good works, to rise up.

32/32.9. Now other than these angels, there are those who are slain in war, whose minds are in chaos, who, dying in the heat of passion, fear and anger, become wild and bound on battlefields, or perhaps stroll away into deserted houses and castles, and are lost, bewildered and unapproachable.

32/32.10. Of these, there are hundreds of millions; and they are in all countries and among all peoples in the world.

32/32.11. They are distracted and tormented with their own fears and bewilderment.

32/32.12. Judgment is rendered against all nations and peoples in the world who engage in war, thus bringing these afflictions upon the angels of heaven.

32/32.13. Judgment is rendered against every nation and all people in the world who carry on war, or who are accessory to war, in which any man, created alive by Jehovih, is slain, in defense of any king or other ruler, or in defense of any country or government in the world.

32/32.14. And whether any war is offensive or defensive, my judgment is against its aiders and abettors, and against the kings and queens, or other rulers who are parties to war, willingly, knowingly, or otherwise.

32/32.15. And I judge him guilty also who is general, commodore, captain, sergeant or private, that engages in war or takes part in it, aiding, abetting, or otherwise, in which any man, created alive by Jehovih, is slain or caused to suffer death.

32/32.16. And yet, aside from angels who are in chaos, there are hundreds of millions who are in declension, instead of resurrection. Such angels are those who, in mortal life, were whipped and tortured in prisons, or perhaps were hanged or otherwise put to death.

32/32.17. These angels take delight in evil instead of good. Sometimes they go about singly, and sometimes in gangs of hundreds and even thousands.

32/32.18. In the past, the false Gods used such angels to fulfill curses on mortals; and to carry poison in the air, and inoculate mortals with foul diseases.

32/32.19. Behold, in this day, my angels have shown you that they can bring flowers and ponderous[1298] bodies; similarly the false Gods with their trained warrior angels, who delighted in evil, could cast mortals in death by poisons and suffocation.

[1298] heavy, unwieldy, large

32/32.20. Judgment is rendered against all nations and peoples who use prisons as places for whipping and torturing prisoners; and against all nations and peoples who put to death, by hanging, shooting or in any way whatsoever, any prisoner, or any person whom Jehovih created alive.

32/32.21. Judgment is rendered against the judge and the jury who condemn to death any man; and against the lawmakers who make, or have left in force, a law authorizing death as a penalty against any person Jehovih created alive; and against any sheriff or executioner who puts to death, willingly or knowingly, any person Jehovih created alive.

32/32.22. And this is the bondage I put upon all those who do not obey my judgments, and conform to them: They shall not rise above the first resurrection in heaven, while war remains upon the earth. Even though their bondage is a hundred years or a thousand years, yet this, my judgment against them, shall not be put aside.

32/32.23. Neither shall any king, queen nor any other ruler in the entire world, impress as a soldier, any man who is unwilling to engage in war. And whoever does not obey this, my judgment, shall not rise above the first resurrection in heaven while war remains on the earth.

32/32.24. Nor will I anymore consider the prayers of any king, queen or any other ruler, or any nation or people anywhere in the world, who engage in war, offensive or defensive, or who aid or abet war in any way whatsoever.

32/32.25. But I will abandon all such people; and my Lords shall abandon them; and my holy angels shall abandon them.

32/32.26. And they shall be left as a prey to their own harvest of evil spirits, and to all manner of drujas.

32/32.27. And they shall be afflicted with assassinations, intriguers and despoilers, and with anarchy, riots and destruction.

32/32.28. For they shall be made to understand that whomever Jehovih created alive is sacred upon the earth; and that whoever does not heed these, my judgments, sins against the Almighty.

32/32.29. Behold, it is not sufficient apology for them to say: O, an evil king will come upon my country and possess it!

32/32.30. I say to you, O man: All countries are Jehovih's. Be His servant for peace and righteousness, having faith in Him.

32/32.31. Behold, your God has come to put away old things, and to give to you the kingdoms of Jehovih, as they are in His exalted heavens.

32/32.32. Heed the judgments of your God; you cannot stop the hand of the Almighty.

CHAPTER 33 Judgment

God judges against exclusiveness

32/33.1. God said: Hear the judgments of your God, O man; look upon the whole world with the eye of a God.

32/33.2. Be comprehensive in judgment over all nations and peoples upon the earth.

32/33.3. Jehovih has said: Out of My very self I created all the living; brothers and sisters I made them, from the members of My body.

32/33.4. In the early days of a world, behold, I provided man with different continents and islands,

separated by mighty waters, so that man in one division of the earth, would not interfere with man in another division of the earth.

32/33.5. Behold, I allot one nation and people to one civilization, and another nation and people I allot to another civilization. Separately, on the different divisions of the earth and on the islands in the seas, I situated the different peoples I created.

32/33.6. But when the world grows older, and man attains to wisdom, I say to him: Build ships, and sail across the waters I created; go visit your brothers and sisters in the different divisions of the earth.

32/33.7. And man masters the ocean, and comes to his brothers and sisters, remotely situated, and I say to man: Because you have mastered the ocean, let this be a testimony to you, that there shall be no barrier, from this time forward, between all the nations and peoples I created.

32/33.8. In kosmon I come, saying: Be brethren upon the face of the earth and upon the waters of the earth; these are the legacies I bequeath to My children.

32/33.9. Be a help and a benefit to one another, judging wisely regarding the differences which circumstances and places of habitation have developed in the races of man. ||

32/33.10. Now, I, your God, O man, declare this judgment to you: Because your wisdom has surmounted the corporeal barrier, the ocean between you and your brother, it is fitting and proper, that your soul surmount the barrier of prejudice against your brother.

32/33.11. And that instead of making laws against him, you shall do the opposite of this, and throw open the place of your habitation, and your soul, and your love, to receive your brother, godlike, and with open arms.

32/33.12. Do not flatter yourself that you can turn aside, or set backward, the seasons of the Almighty.

32/33.13. Where you do this, affliction shall surely come upon you.

32/33.14. Behold, I have made the heavens of the earth universal; and established heavenly roadways around the earth, so that the angels of the different nations and peoples may be as angels of universal heavens, to help one another.

32/33.15. Will you make a law to incite the enmity of the spirits of the dead against you, and thus open the door for still more aggressive wars?

32/33.16. Shall the laws of man interdict[1299] the march of Jehovih?

32/33.17. Now behold, when kosmon came I said to you: Come with your God; you shall knock peacefully at the doors of Chine'ya and Japan, and they shall open to you.

[1299] forbid, outlaw, make illegal, restrain, block, suppress, take precedence over

32/33.18. This, you accomplished; and those who had been exclusive for hundreds of years, turned from the old ways to welcome Jehovih's hand in your promises.

32/33.19. Now I declare to you, I will not have exclusiveness anymore, in any of the nations and peoples in all of the world.

32/33.20. Neither shall there be taxes and duties (tariffs) of one nation or people against another.

32/33.21. Behold, you have asked for the Father's kingdom to come on earth as it is in heaven, and I will give it to you. As you have prayed, so will I answer you, in the name of Jehovih.

32/33.22. You shall not serve both, Jehovih and mammon. Neither shall the light of my heavens be with you, unless you heed my judgments.

32/33.23. I will have all the ports open and free, and without partisan taxation, either in favor of one nation against another, or of one people against another people.

32/33.24. It is not excusable for you to say: Lo, the poor foreigner will come and consume my riches!

32/33.25. You shall say the opposite: Welcome, my poor brothers and sisters! Whatever is mine, is yours also. Come, and dwell within my country; it is ample, and Jehovih will provide for us.

CHAPTER 34 Judgment

God judges the governments of man

32/34.1. God said: When a man has young children, he makes just laws, in order to teach them discretion, justice, harmony and consideration, in regard to one another.

32/34.2. But when his children attain to be men and women, man no longer holds a law over them, for they have become his equals, as brothers and sisters.

32/34.3. Similarly, in the ancient times I had provided you, O man, with governments and laws for different nations and peoples.

32/34.4. Nevertheless, I said to you: Let your government be like a father over the people, and not as a separate matter against them.

32/34.5. But you have disobeyed my commandments; your government is as one thing, and your people as another thing. That which should be one entity, you have made into two.

32/34.6. Your government has become a separate self from the people; and the people are like servants, supporting the lawmakers, who trade in projects and schemes for their own profit and glory.

32/34.7. Since the earliest days all the governments of man have drifted into this.

32/34.8. When a government no longer fills the grade, according to the advancement of the people,

behold, your God withdraws his heavenly protection from that government. And the people run immediately into anarchy.

32/34.9. Do not lay the blame of anarchy, revolution and assassinations on the people; my judgment is against the government in all cases. These conditions of vengeance are only the fruit resulting from the government's divergence from the will of Jehovih, and the march of His light.

32/34.10. For example, as the offspring of inharmonious parents, or of parents wrapped up in selfishness, are lower in grade than their predecessors, even so do the subjects of a king decline in grade in proportion to the prevention of liberty and the neglect of general instruction.

32/34.11. Judgment is rendered against government where it does not provide liberty to the people, and where it neglects providing means for the development of the talents created with all.

32/34.12. In those respects, O man, governments are measured and graded by your God. And whenever a government sets itself up to enforce and strengthen itself by violence against justice for the multitude, behold, I turn away from that government; and I call away my Lords and holy angels.

32/34.13. And with that, drujas come upon those people, and the people fall upon their government, and destroy it.

32/34.14. If a government is a king only, and he has no holy council [parliament –Ed.], then the responsibility of the shortness is wholly his.

32/34.15. But if the king has a holy council, then the responsibility for shortness lies partly with the king and partly with the council.

32/34.16. Judgment is rendered against them, not only in this world, but in the es world. And each and every member of such a council shall be bound in the first resurrection until he has made amends to all his people for the shortness he manifested on the earth.

32/34.17. Hear the wisdom of your God, O man, and consider the way of righteousness in the governments of mortals:

32/34.18. The nearer the two are to being one, that is, the government and the people, the nearer they are like my heavenly kingdoms.

32/34.19. The more alienated the government is from the people, the further it is from the kingdom of your God.

32/34.20. Let this be a guide to you, O man, in prophesying the change and the overthrow of governments: According to the square of the distance a government is from Jehovih (which is Righteousness) so is accelerated the pace of its coming change or destruction.

32/34.21. Do not think these matters are governed by chance or accident: Jehovih is Perfect Righteousness; the all Everlasting.

32/34.22. He is All One. For a people and their government to attain to be all one with each other, this is great strength, with a long existence and internal peace.

32/34.23. You shall also consider this, O man: All governments are tending toward oneness with one another. This is the march of Jehovih. None can stop Him.

32/34.24. Consider, then, what wisdom is between governments: To make themselves reciprocal[1300] toward one another.

32/34.25. A government that sets itself up for itself, and against other governments, is a selfish government. And your God rates it the same as a selfish man, being disparate[1301] from Jehovih and His kingdoms.

32/34.26. Judgment is rendered against such a government. Neither my Lords nor my holy angels shall bless that government.

32/34.27. Governments that practice affiliation, to bring about reciprocal brotherhoods between governments, are on the right road toward the Father's everlasting kingdoms.

32/34.28. Do not flatter yourself O man, that these matters can escape the observation of your God. The affairs,[1302] legislations, laws, treaties, and all things that governments accomplish directly or indirectly, good or bad, are known and recorded in the heavens of the earth. And the leaders, kings, and councils, shall, sooner or later, face them; and they shall judge their own fullness or shortness in serving Jehovih in righteousness and wisdom.

[1300] complementary exchanges, mutual agreements, harmonious interchanges, have functioning relations

[1301] distant, incongruent, discordant, divergent

[1302] concerns, proceedings, conduct, pursuits, undertakings, programs, contacts, associations, dealings, transactions, interactions, deeds

CHAPTER 35 Judgment

God declares against the governments of man

32/35.1. God said: Whoever lives with Jehovih is free from Jehovih. These need no man's government; for they practice righteousness, peace, love, industry and wisdom, with due regard to one another.

32/35.2. Such is the Father's kingdom on earth. In which, there shall be no laws made by man; neither shall there be leaders nor rulers.

32/35.3. The progress of man is toward this; the progress of the governments of man should shape toward such a consummation.

32/35.4. The time was, when laws were required for all things, even to the manner of a man coming in and going out of a house; and to every occupation that man followed; with licenses and taxes regulating them; a time of apprenticeship to a barber, a weaver, lawyer, preacher, physician, smith, and to all other trades and occupations, with examinations and

passports (diplomas, licenses) to practice within the king's dominions; with rates for fees; and rights and privileges.

32/35.5. But these laws and governments were for the past eras; they were righteous in the first place, for they shaped man's judgment toward perfecting himself.

32/35.6. But, behold, a new time is in the world; as a result of the acquisition of knowledge, a new liberty has been born into the world. And it cries out on every side: Throw open the doors to all trades and occupations; behold, the multitude are sufficiently wise to judge for themselves as to whom they shall patronize.

32/35.7. Judgment is rendered against the laws and governments of man in all cases where they prevent the liberty and choice of man as to his vocation and knowledge.

32/35.8. It is not sufficient for you to say: Behold, the public will be taken advantage of by ignorant pretenders. You have no right to say what the public will suffer, and thus base a law on prospective damage.

32/35.9. When the public have suffered, and when they, themselves, demand protection by such laws, then such laws shall be made. To make such laws beforehand, is to sin against Jehovih.

32/35.10. It was said of old: You shall keep the Sabbath day holy. And it was defined what a man should not do on that day.

32/35.11. Judgment is rendered against that law; nevertheless, I do not put aside the practice.

32/35.12. But the time has now come when man shall himself judge as to whether he will or will not keep any day sacred.

32/35.13. Moreover, from this time forward, man shall not be held accountable as to whether he keeps, or does not keep, any day as a sacred day. Yet this accountability shall be upon all men: whether they fulfill in wisdom and righteousness to the utmost of their capacities.

32/35.14. There was a law of circumcision; but I render judgment against that law also, for it has fulfilled its time. This law, I put aside in practice. But I give permission to the adult to have himself circumcised, according to his own judgment.

32/35.15. Judgment is also rendered against infant baptism; and I put aside this law also, and I make it an abomination before Jehovih.

32/35.16. Nevertheless, when a child has reached fourteen years of age, and it chooses of its own accord to be sprinkled with water, to conform to the rites and ceremonies, then that child shall be thus baptized in the name of Jehovih, but not in the name of God, nor any Lord, Savior or angel.

32/35.17. This is wisdom, O man: To have no law or government between man and wife.

32/35.18. This is ignorance: To have a law between man and wife.

32/35.19. Yet, because there are bad men and bad women, who do marry, it has been found necessary to have a law between man and wife, regarding their duties.

32/35.20. But consider how wrong it is to have a law between a good man and good wife, regarding their duties. It is better for them to be thrown upon their own love and judgment.

32/35.21. I gave governments and laws to all peoples in the following manner: To the bad and evil-minded, rigid laws, with many details; but to the wise and good, I come now as an emancipator, saying: Go, and without laws and government, fulfill your destinies according to your own judgment, so that you may be an honor and glory to Jehovih.

32/35.22. In kosmon, man shall no longer be driven in yoke and harness, he shall stand upright before Jehovih, practicing his highest light with rejoicing, being a free man, and a brother to his God!

32/35.23. Behold, the Uzians have a custom of eating bread, and drinking wine, saying, like the worshippers of Baugh-ghan-ghad, of old: Eat of this, for it is my flesh; and, drink of this, for it is my blood, signifying, that this which they do, was commanded by me, God of heaven and earth.

32/35.24. Judgment is rendered against this custom, with abhorrence; moreover, from now on, it shall be known as blasphemy against Jehovih.

32/35.25. Your God has never commanded man to eat flesh and blood, nor pretended that bread and wine were flesh and blood, nor commanded them to be eaten in remembrance of the flesh and blood of any man born of woman.

32/35.26. They also have a custom of decorating and draping themselves in black crepe,[1303] and characterizing the same as a sign of mourning for the dead.

[1303] a thin, lightweight, crinkled fabric

32/35.27. Judgment is rendered against such a custom, but without prohibition.

32/35.28. Jehovih creates alive, and Jehovih takes life away, for all things are His.

32/35.29. Remember your Creator with wisdom; and neither in your dress nor habit shall you censure Him for what has been.

32/35.30. Neither curb the full sorrow of your heart and your soul, because your brother or sister, son or daughter, or father or mother, has passed away.

32/35.31. But remember, Jehovih is over all His works, and provides wisely for the living and the dead.

32/35.32. Jehovih has said: To man I gave an earthly body so he could learn earthly things; but

death I gave to man so he could rise to the inheritance of My heavenly kingdoms.

32/35.33. He appoints a time to all; to some an hour, to some a year, and to some a hundred years; every one fulfills to result in wisdom and happiness, and for the glory of the Almighty.

CHAPTER 36 Judgment

God shows how he has wrought

32/36.1. God says: Behold the work of my hand, O man: As you find an old house, no longer habitable, you send workmen to pull it down, and then you send laborers to clear away the rubbish.

32/36.2. And afterward you bring builders, and they lay a new foundation, larger and broader than the old one, and upon it they build you a new edifice, adapted with new improvements for the increase and requirements of your family.

32/36.3. Even so has your God labored, for hundreds of years, to prepare for the generations of this day.

32/36.4. For I saw beforehand that man would circumscribe the earth, and that all the nations and peoples of it would become known to one another.

32/36.5. And I also saw that in the coming time, which is now here, the old edifices of doctrines, creeds and religions, including those of the Brahmins, Buddhists, Jews, Ka'yuans, Kriste'yans and Mohammedans, would not fulfill the requirements of man.

32/36.6. And now, behold, O man, the wisdom of Jehovih in His preparations: He had permitted corruptions and contradictions to creep into the sacred books of all of the said great religions, purposely and with design, so as to make easy the work of your God.

32/36.7. And when I saw that the coming together of nations and peoples would require a new religious edifice, I perceived, also, that the old ones must be cleared away.

32/36.8. And behold, I, your God, went to work systematically, inspiring man to accomplish that which man has now accomplished.

32/36.9. I raised up scholars and infidels against these religions, inspiring them to attack the corruptions and contradictions in the sacred books of all these peoples.

32/36.10. And, in the same time that I sent infidels against the Jewish bible, I sent infidels against the Hindu bibles, and against the doctrines of Brahma, Buddha, and Ka'yu, and against the Kriste'yans and Mohammedans.

32/36.11. And I made the beginning of the work of these infidels and scholars to correspond with the discovery of Guatama by Columbo, and I kept them

at their work for three hundred years, which was up to the time of the establishment of the republic of Guatama, which I, your God, provided to be untrammeled by an established religion.

32/36.12. After my workmen, the scholars and infidels, had thus undermined the old edifice, behold, I sent laborers, under the name of merchants and traders, to commence clearing away the rubbish.

32/36.13. And because of their desires in money-getting, they did not consider the religious edifice of any people, and they provided comity[1304] relations wherever they went.

32/36.14. For a hundred years, these, my laborers, have been at their work, stripping off and clearing away the prejudice of nations and peoples against one another.

32/36.15. And then, behold, I came with my builders, and I prepared a new foundation—broader, firmer, and more open; for an edifice adapted to all the nations and peoples in the world.

32/36.16. First, I sent my miracle-workers forth into every quarter, saying to them: Whatever was done by the ancient Gods and Saviors, do likewise, and greater. For I will show the entire world that no man or God is worthy to be worshipped because of miracles.[1305] ||

32/36.17. And they went forth at my command, and my angels went with them, doing wonders.

32/36.18. They healed the sick, by the laying on of hands; they restored the blind to sight; made the deaf hear; and have brought the supposed dead to life.[1306]

32/36.19. They have caused writing to come on stone tablets, and on paper, in the light of day, by unseen hands.

32/36.20. They have caused ponderous bodies, without mortal contact, to move, and to beat time to music.

32/36.21. A child has lifted eight full-grown men with her little finger.

32/36.22. They have passed full-blown[1307] flowers and plants through boards and tables, unbruised and uninjured, and yet, there was neither hole nor opening in the boards and tables.

32/36.23. They have made stars of light that spoke with audible voices; they have made pillars of fire by night, and pillars of cloud by day.

32/36.24. They have caused the spirits of the dead to appear as if in flesh and blood; and while thus appearing, talk face to face with their mortal kin, who saw them, heard them, and by the subject of the discourse, proved them to be the very angels of heaven, returned to their earth-kin and friends.

32/36.25. For the time of one generation your God has thus kept open the gates of heaven; working through mortals, by the angels of heaven.

[1304] courteous, respectful (toward the other's person, laws, customs and institutions), civil, cordial, polite, agreeable, friendly, affable, warm, inviting, welcoming

[1305] This refers to the Spiritualism movement which flourished thus from 1849 to 1882.

[1306] I have seen two cases of blindness thus cured. One had been blind twelve years, and the other eight months. These two, I knew of my own knowledge; but I have heard of many other cases, which were well authenticated. I also know of a child that three physicians pronounced dead, which was restored to life, and is now living. I have heard of many other cases, but find, the authority is not sufficient for a work of this kind. –Ed.

[1307] fully matured, fully grown, in full bloom

32/36.26. My testimony and my witnesses are hundreds of thousands. I do not hide the work of my hand and of my angels in a corner; I extend them abroad over the earth; I manifest in the cities and country places; I prove to all peoples, that common men and women can do the miracles for which Gods and Saviors have been worshipped.

32/36.27. Yes, I give these powers to good and bad men, and to good and bad women.

32/36.28. For I show miracles in order to break down the worship of miracle-workers.

32/36.29. For I will have none worshipped but Jehovih. And I have inspired angels to this end, and to the end that GOOD WORKS and WISDOM shall be, from this time forward, the means of resurrection in heaven.

32/36.30. And I have shown also, that only by harmony and the union of many, can any great good come to the generations of men.

CHAPTER 37 Judgment

God reveals his method of work

32/37.1. God said: Do not think, O man, that your God goes about accomplishing a work without system and order.

32/37.2. Truly, these are the first of my considerations.

32/37.3. First, I send my loo'is, my masters of generations, down to the earth, to the nations and peoples where I intend to build my edifice.

32/37.4. And my loo'is, by inspiration, control the marriages of certain mortals, so that heirs may be born into the world suited to the work I have on hand.

32/37.5. Toward this end, my loo'is labor for many generations, raising up thousands and tens of thousands of mortal heirs according to my commandments.

32/37.6. So, O man, for four hundred years my loo'is shaped mortal births to bring about the armies of your God.

32/37.7. And now, when the time of Kosmon had come, behold, I sent my Lords and my numerators, to receive the harvest and the records of my loo'is.

32/37.8. Thus, O man, your God knew beforehand what part and what place each and every one of his mortal laborers was adapted to.

32/37.9. And through my Lords, generals and captains of my angel hosts, I commanded man to commence work on my building.

32/37.10. Some to heal the sick, some to work signs and miracles, some to lecture, some to write, and so on, every one according to the work of his adaptation.

32/37.11. And all of this to one purpose: not to build up or exalt any man, God, or religion, but to found Jehovih's kingdom on earth.

32/37.12. To give man the system of universal peace, love, harmony and kosmon,[1308] adapted to all nations and peoples in the world.

32/37.13. And to this end I commanded my Lords and angels, generals and captains; and I further commanded certain angel registrars to accompany and be with mortals in this, the Kosmon era, to observe them at the work I provided them.

32/37.14. And whoever does a good work in truth, righteousness, wisdom and love, their sphere of usefulness and light shall be extended by my holy angels. For so I have commanded.

32/37.15. And I further said to my angels: Go with these proofs before mortals, with signs and miracles; go to the rich and the poor, to the learned and to the unlearned. And you shall observe them, as to what use they make of the new revelations.

32/37.16. For some shall appropriate these things to money-making; some, to personal fame; some, to evil purposes; but a few, to the glory of the Almighty, and the exaltation of mankind.

32/37.17. Try all mortals, and make a register of them, and their behavior, and preserve the same in my heavens.

32/37.18. And it shall come to pass that many of my seers shall have great poverty and great hardships, for they will be unsuited to serve mammon. Nevertheless, they shall convert the rich, proving my truths to them. And it shall also happen that my seers, in distress, shall go to the rich, who shall deny and refuse them.

32/37.19. Make a record of these also. For, in course of time, and, because of the hardness of their hearts, I shall withdraw my holy angels from such rich people, and they shall be left to fall into the obsession of drujas.

32/37.20. And their families shall be obsessed, their wives, husbands, sons or daughters.

32/37.21. And the drujas shall divide the families, turning a man against his father, and a daughter against a mother, and a daughter-in-law against her mother-in-law.

32/37.22. For, whoever goes away from me, paying tribute to satan (self), I will not follow after.[1309]

32/37.23. And the drujas shall say: Do not think we have come to send peace on earth, we come not to bring peace, but to bring a sword.

32/37.24. And families of the unrighteous, being obsessed with drujas, shall keep their convictions secret, and they shall say: This is lunacy, meaning derangement.

[1308] Kosmon pertains to accessibility and balance, with spiritual senses and spiritual knowledge in balance with corporeal senses and corporeal knowledge. Kosmon is also the time for man to become perfect in his order.

[1309] i.e., I will not seek to call him back to righteousness (will not actively seek to redeem him), but let him go his own way.

32/37.25. Others, being asked if they belong to the new dispensation, shall say: No, we know nothing of it; behold, we are good members of the church!

32/37.26. And now, accordingly, all such matters were recorded in my heavens, and such mortals became known to me.

32/37.27. And those who consult the spirits in regard to money-making, or to earthly matters for self's sake, also became known to me.

32/37.28. And I commanded my holy angels to withdraw from all mortals who were not working for Jehovih's new kingdom, who were of no profit in the resurrection of man; and, behold, this was also done.

32/37.29. And it came to pass, that many whom I had planned for exalted work, fell into the hands of drujas. And they held conferences, and were divided, man against man, and woman against woman; full of boasting and short-sighted wisdom, seeking the applause of the multitude.

32/37.30. And so my angels sifted them and sorted them, in order to find those who were willing to sacrifice self for the sake of the Father's kingdom.

32/37.31. These I drew aside, and I said to them: You who choose to serve Jehovih, behold, Jehovih has chosen you also.

CHAPTER 38 Judgment

God shows the mistakes of man's judgment

32/38.1. God said: I said to you, O man, pursue your wisdom after the manner of your God.[1310]

32/38.2. I go to the beginning; I labor not so much to convert adults, as to prepare the minds of the young.

32/38.3. Now, behold, because I told you this, you sought to have children born to you after the manner of Gods.[1311]

32/38.4. You said: I understand the new kingdom; I have the solution for raising up a new generation on the earth. I have chosen me my women, who also comprehend, and, behold, our offspring will be very Gods!

32/38.5. But I admonished you, saying: You open the door for adultery; you shall surely go down.

32/38.6. You would not profit by the wisdom of ages. I had held up my hand, and said: One wife, one husband!

32/38.7. Now hear me, O man: In a new cycle, man always runs to the extreme opposite of the old errors, and so brings upon himself new ones, that he did not know of.

32/38.8. I say to you: The new edifice shall be of all that was good of the past, of things proven in heaven and on earth.

32/38.9. Also, I say to you, it shall be of the young, and not of the adult.

[1310] That is, proceed along the course of your wisdom, like God proceeds along the course of his; in other words, the example that God provides in the way of wise dominion, is worthy of study and emulation, especially in providing a way for man to rise toward Jehovih and the beautiful creation (His kingdom come).

[1311] Which is to say, his (or her) notion of how to found the Father's kingdom on earth is first to know how to bring forth godlike, then second, find a mate or mates who also know how; and then third, produce children, who are thus expected to be born godlike. || Such a person undoubtedly believes the first step has been attained, but it is a delusion; and subsequently, so are the final two steps a delusion. Nevertheless, such a person evidently believes that the taking of those three steps fulfills the wisdom of God.

32/38.10. Because you have attempted to beget offspring for the new kingdom, you, of all men, are the most unfit.

32/38.11. My laborers shall not have desire to be either fathers or mothers. Nor shall they seek in any way things that belong on the earth, nor have passions that belong only to the earth.

32/38.12. Nevertheless, they shall be the founders of the Father's kingdom on earth, and with the young.

32/38.13. They shall gather up hundreds and thousands of infant orphans and castaways and take them into colonies.

32/38.14. And these infants shall be fed, clothed and raised up, not after any man's whim or conceit, but according to the accumulated wisdom collected from all the different nations and peoples in the world, as to how to make the best corporeal and spiritual men and women.

32/38.15. Behold, it has been proven in the warrior and pugilist[1312] how to raise a savage man, by flesh diet and inharmonious surroundings; and in nations and tribes of peace, how to raise a virtuous and industrious man, on herbs and fruit diet.

[1312] boxer, fighter, scrapper, contender, belligerent, brawler

32/38.16. These are things for you to learn, O man, going at the subject systematically, to find the best way to make the best men and women out of the infants entrusted to you.

32/38.17. Not only as to diet, but as to clothing, and as to comfort and cleanliness; and to avoid disease; and as to strength, suppleness and swiftness; and as to virtue and modesty; and as to education, practical and theoretical; and as to industry and quick perception; and as to willingness to work for one another; and to trades and occupations; and as to pastimes, amusements and recreations including singing, dancing and playing with great joy and delight; and as to worship, and to rites and ceremonies; and as to acquiring seership, prophecy, signs, and miracles, in su'is and sar'gis; and as to communing with angels, and to the value of angels as teachers and instructors by tangible presence and audible voices.

32/38.18. And yet, above all things, you shall preserve liberty to all, with pleasant and enjoyable discipline for everything, in the manner of my heavenly kingdoms.

32/38.19. Remembering, that every faculty in every one shall be cultivated to the utmost.

32/38.20. Teaching them, from the beginning, that the eye of Jehovih is upon them, and that His hand is stretched over them, to bless them according to their goodness, purity, love, gentleness and wisdom.

32/38.21. And that they shall not own or possess individually; but that all things are Jehovih's, and they, themselves, are angels in mortal form, created by Jehovih to rejoice and to help one another forever.

CHAPTER 39 Judgment

God provides for increase

32/39.1. God said: When your educational colony of infants have grown to manhood and womanhood, they shall understand that, as they were once homeless and fatherless, and were gathered up and provided for, so shall they go and do likewise, gathering from the Uzians other orphans and castaways, raising them in other colonies, as they themselves were once raised.

32/39.2. And it shall come to pass, that many will desire to marry; and it shall be granted to them to choose among their own people, and marry whom they will.

32/39.3. But it shall be a law that no man or woman shall marry more than one time.

32/39.4. Whether the partner dies, or whether they divorce themselves, yet, to none other shall either wed ever again.

32/39.5. Also it shall be a law, that, at maturity, if anyone desires to leave the colony, he shall do so without hindrance or prejudice.

32/39.6. Though it shall be inculcated[1313] into them, during their youth, that, at maturity, they are supposed to swarm out, like bees becoming too numerous for one hive, and go and form a new colony; and, that in all things they shall be taught not to do anything for self's sake, but for the good of man and for the honor and glory of Jehovih.

[1313] instilled (taught) through frequent repetition or persistent teaching

32/39.7. And the following things shall come to pass with these people:

32/39.8. They shall abjure war;

32/39.9. They shall be non-resistants;

32/39.10. They shall have su'is, and shall see without their mortal eyes, and hear without their mortal ears.

32/39.11. My angels shall appear before them, and walk with them, talking to them, and teaching them of my kingdoms.

32/39.12. And angels of the I'hin race will come to them; as will the I'huans, and all other peoples of whom mention is made in this OAHSPE.

32/39.13. And mortals shall recover, from the libraries in heaven, things that have been lost on the earth, including languages and histories of tens of thousands of years ago.

32/39.14. And mortals shall prophesy accurately about things in heaven and on the earth.

32/39.15. And many shall attain adeptism, and in spirit go out of their mortal bodies and appear hundreds of miles away, and there make themselves known; and they will return again to their mortal bodies, unharmed.

32/39.16. All these, and even greater things, my angels shall teach them.

32/39.17. Do not flatter yourself, O man, that these things can come in Uz, or that they can come suddenly. They can neither come to Uzians, nor can they come suddenly.

32/39.18. It is not the work of your God in this cycle to raise up any man to become worshipful because of such wonders; it is my work to show man how he shall attain to these things himself.

32/39.19. For this reason, I do not come in this day to call sinners to repentance, nor to gather up the lost sheep of Israel.

32/39.20. I come now to the wise and pure, who have fulfilled the former commandments.

32/39.21. I come to give them a new lesson, which is, to show them how to build the Father's kingdom on earth.

32/39.22. I come to raise up a new people in the world, greater than ever has been.

32/39.23. Those that I sent have cleared away the old edifice. I come not as a destroyer; I come as a builder.

32/39.24. Into your hands, O man, I give the key to the heavenly kingdoms. Remember, the password which admits you to the all highest kingdoms is, JEHOVIH, THE I AM.

END OF THE BOOK OF JUDGMENT

Book of Discipline

CHAPTER 1 Discipline

God reveals who he is

33/1.1. This is the word from the organic heaven:

33/1.2. Hear the words of your God, O man, I am your brother, risen from mortality to a holy place in heaven; profit in my wisdom, and be admonished by my love.

33/1.3. For as I am your elder brother, so shall it be with you, to rise also in time to come, and look back to mortals and call them to the exalted heavens of the Almighty.

33/1.4. To Jehovih all adoration and glory, forever, Amen!

33/1.5. All life, motion, power, and things seen and unseen, are by and through Him.

33/1.6. Neither is there an angel in heaven so high, nor sufficiently wise to comprehend Jehovih in His entirety, nor to see Him as you see your fellow man.

33/1.7. For He is within all; beyond and over all;

33/1.8. Being Ever Present in all places;

33/1.9. Doing by Virtue of His presence;

33/1.10. Quickening all the living;

33/1.11. Adorable above all things;

33/1.12. As the sun is to the light of day, so is Jehovih to the understanding of all the living;

33/1.13. Upon which to contemplate is the road of everlasting life; rising in wisdom, love and power, forever.

33/1.14. Hear your God, O man, and distinguish then that the two, God and Jehovih, are not the same one; nor is your God more than what you shall be in time to come.

33/1.15. First, mortality; then death, which is the first resurrection;[1314] such are the spirits of the dead—angels dwelling with mortals upon the earth, where they abide, some for a few years, some for a hundred and some for a thousand or more years.

33/1.16. Second, angel organization in heaven, and their abandonment of mortals, which is the second resurrection.

33/1.17. As a kingdom on earth has a king, and the king is nevertheless a mortal, so in like manner is the heavenly place of your God a kingdom of angels, and the chief over them is God, an angel also.

33/1.18. Yet, nevertheless, the kingdom of your God embraces all the heavens of the earth. And it is also so with all corporeal worlds and their atmospherean heavens: a God and organic heavens belonging to each and all of them.

33/1.19. Nor is this all; for there is a third resurrection, in which the angels rise still higher in wisdom, love and power; and are sent by your God into etherea[1315]—midway between the planets and stars—the highest of all heavens; over which there are Chiefs, who are also Gods and Goddesses of still more comprehensive attributes.

33/1.20. Therefore I am like any other spirit of the dead, a one-time man upon the earth, even as you are in this day; but one within the organic heavens of the earth.

[1314] that is, awareness of es or spirit, in contradistinction to awareness of corporeal world

[1315] at the times of dan harvest points. Nevertheless there are always such angels in atmospherea, being eligible for the resurrection into etherea, should they so choose—for some may volunteer to stay in atmospherea a dan or more before ascending into etherea.

CHAPTER 2 Discipline

God explains the first and second resurrection, and the difference in manifestations from them[1316]

33/2.1. Hear me, O man, and consider the weight of the arguments of your God. You have communed with the spirits of the dead; your father, mother, sister and brother, who are no longer mortal, have spoken to you in spirit, and you are convinced.

33/2.2. And your kin and your neighbor have done so likewise; yes from east to west and north to south, the communion of angels and a multitude of miracles, have stirred up thousands and millions, to know that the souls of the dead do live.

33/2.3. Moreover, you were taught in your youth to say: I believe in the holy communion of angels.

[1316] The first resurrection discussed in this chapter and the next two, chapters 2-4, pertain to the angels of the inorganic first resurrection. And this is in contradistinction from the angels of the organic first resurrection, who are es'yans enrolled in the organic heavens of God, Son of Jehovih; and these es'yans, being thus under the guidance of the light of the second resurrection, fall under the latter's purview (see 32/24.14-15; 33/1.16).

33/2.4. And in truth this has come to pass. And you rejoice with all your heart and soul. You put aside the ancient scriptures, saying: Why shall I read them? Do I not converse with heaven itself? Behold, I have seen my father and mother, my brother and sister, who were dead; they have spoken to me; there is no devil or place of hell.

33/2.5. For a season your God has suffered this also to happen, that the spirits say: There is no God; that there is no higher heaven than to dwell upon the earth, to enjoy the things there; to be reincarnated, and to live over and over in mortality. ||

33/2.6. Tolerating these, so that the evidence of my words could be substantiated by your experience, and you be led to consider the testimonies, present and past, in order to comprehend the plan of Jehovih's works, and their glory and completeness.

33/2.7. Consider, then, the result of angel communion as you have found it, and bear witness that Jehovih was wise in providing comfort, to both the dead and the living by this proximity of spirit to them, rather than a heaven far remote.

33/2.8. Nevertheless this also has been proved to you: that there are false angels and wise angels, as well as false seers and wise seers, and that out of the multitude of revelations from them, there has come neither harmony nor good works.

33/2.9. They have been pullers down and clearers away of the ancient revelations, doctrines and religions; but they have not built an edifice of unity and glory to the Almighty.

33/2.10. And it has been shown you that not only the seer, prophet, su'is, and miracle worker, but that all people, even though unconsciously to themselves, are subject to the influence of the spirits of the dead.

33/2.11. And it has been shown that the spirits of the dead possess, for a long period of time, the same characteristics and prejudices as when in mortality; and since there is neither harmony nor community of life among mortals, neither is there harmony nor community of life, nor the teaching of it, among the angels who manifest to these mortals.

33/2.12. For the angels teach one doctrine through one prophet, and another doctrine through another prophet, reflecting the doctrines of the prophets themselves.

33/2.13. Consider also the multitude of infants, who die without any knowledge of either earth or heaven; and the multitude of the unlearned, the foolish, and the depraved. For all of these as well as the wise and good enter the first resurrection.[1317]

33/2.14. And of the wise and good, who strive for continual elevation—how few, compared to the whole! Yet such is the relative proportions of angels of light and angels of darkness in proximity to mortals.

[1317] Here first resurrection seems to refer the Es realm (Hada) that touches the earth; for, at death all pass into that Hada (though their stay may be short, depending upon their grade, see e.g., 24/22.5-7).

33/2.15. And it has always been so. Nevertheless in time long past, the minority, who were wise and good, were moved upon by the spirit of Jehovih, Who said:

33/2.16. || Come together, O all you who desire to rise to a higher heaven; My heavens are for raising the soul upward for ever and ever. ||

33/2.17. And your God gathered them together, and said to them:

33/2.18. Behold, this darkness is more than we can bear; let us depart from here and inhabit a heaven by ourselves, where there shall be no wrangling, falsehood, malice, or blasphemy against our Creator.

33/2.19. And they responded: Yes, let us depart. And we will covenant ourselves to Jehovih, to never again reside in these regions, nor with mortals on earth. For does the behavior of mortals not invite darkness rather than light? Do they not want us for servants—to find lost treasures, or to procure riches or social indulgence, or to entertain them with miracles?

33/2.20. Thus it came to pass that the wisest and best angels departed away from the earth, away from mortals; and away from the inharmonious presence of the legions of the spirits of the dead; and they inhabited a heavenly region by themselves.

33/2.21. And they covenanted themselves to Jehovih to not return again single-handed to minister to mortals; to not return again to mortals unless they came in phalanxes, and only then when duly authorized and directed by their most Holy Council, and their chief, who was God.

33/2.22. Such then was the beginning of the second resurrection; and the condition of membership required the renunciation of all associations and conditions below it. And the rank of all such angels was, ANGELS OF GOD, or ANGELS OF JEHOVIH, in contradistinction from the angels of the first resurrection, who know no organization for righteousness' sake.

33/2.23. But, so that mortals would not be left in darkness, behold, your God and his Holy Council prepared certain rules of discipline and conduct, as well as commandments, by which, the angels of the second resurrection would be as a unit in their duties and teachings, from that time forward.

33/2.24. Chief of which rules was: That the angels of Jehovih should never manifest themselves as individuals to the mortals, lest mortals become servants to, and worshippers of, the spirits instead of the All Highest, Jehovih.

33/2.25. Second to this: That when the angels of Jehovih are appointed to mortals, it should be as guardians over infants, to inspire them by way of the natural consciousness within, as to what was right and good in reference to eternal life. And that such

guardian angels are to be in phalanxes of millions and tens of millions (but still in close membership with your God and his Holy Council) in order to relieve one another on guard.

33/2.26. For, by the inspirations of the angels of your God, the individual entity of a mortal is directed in its normal growth; but by the angels of the first resurrection (inorganic heavens), mortals are used abnormally, by entrancement, by miracles, by sar'gis, by oracles, or otherwise.

33/2.27. So that the angels of God could inspire all mortals with the same inspiration, behold, he and his Holy Council prepared certain instruction with rules, words, and commandments, adapted to the understanding of mortals, for the good of their souls, and without pandering to their earthly desires. Such words being designated as sacred writings when originally given to mortals, though for the most part perverted or lost sight of afterward.

33/2.28. Chief angels over these phalanxes are Lords, Marshals, Captains, and so on, the second resurrection being orderly, disciplined and organized in its glorious work.

33/2.29. Thus my Lords have angels under them who are authorized and ordained in my name, and in the name of Jehovih to abide for times and seasons with mortals as guardians and inspirers; to provide dreams, thoughts and visions in the minds of mortals, and to otherwise labor in elevating them in purity, love and wisdom.

33/2.30. Such then are the angels of God and of Jehovih. And their teachings are the same as my Lord's and your God's; nor does one of them teach a matter in one way, and another teach it differently; although there are different grades and systems adapted to the different degrees of intelligence of the different peoples on earth.

CHAPTER 3 Discipline

God illustrates the difference of method between the first and second resurrections

33/3.1. Open your understanding, O man, so that you may discern the beauty and glory of heavenly places prepared by your God, Lords and guardian angels.

33/3.2. For as we came up out of the first resurrection, which may be likened to a great medley, a noise and confusion of a mighty multitude, so did we covenant with Jehovih to make ourselves orderly, and a unit in growth, manifestation, expression and future development, so that the place of the second resurrection would do nothing in common with the first.

33/3.3. For Jehovih created mortals and angels to attract each other, like to like;[1318] and since the aspiration and desire of most mortals pertain to themselves as individuals, so the two bound themselves in the same pursuits and earthly hopes.

33/3.4. For whoever on earth loved riches, or fame, or great learning, or even evil, such as dissipation, drunkenness, gluttony, sexual indulgence, theft, gambling or arson, doing any or all of these things for self's sake, or for evil, attracted angel companions of a like order, who, by inspiration or otherwise, led him on to achieve his heart's desire.

33/3.5. And it came to pass that when such mortals died and entered the first resurrection, their former inspirers became their companions and rulers, having shaped their thoughts while in mortality through their labors for self and earthly objects. And these in turn became angel inspirers to other mortals of like characteristics, so that a long period of time passed away, before the spirits who were thus bound to earth, could be persuaded that there were other heavens open for them to come and inherit. And as it was so then, even so is it this day with the spirits of the dead.

33/3.6. As there are good lands on earth still unoccupied, while in other regions there are great cities with mortals crowded together, starving and dwelling in misery, and they will not leave, even so is it with the great multitude of angels of darkness gathered together upon the face of the earth; and many of them will not depart into the higher heavens of Jehovih.

33/3.7. As cold metal in contact with hot metal changes temperature, so by angel contact with the spirit of man, knowledge passes from one to the other. So also is it of the passions, sentiments, desires and aspirations between the two.

33/3.8. Also, as where the sea breaks upon the land, and the two are always in contact, so is the spirit world ever in contact with the mortal world (the ancients named this place of contact, the intermediate world or place of purgation (cleansing), from which none could rise till made organically pure).

33/3.9. Now, therefore, your God shows you certain signs characteristic of the difference between the angels of the first and the second resurrection:

33/3.10. Of the first, coming as individuals, whether professing names, signs or histories, and especially the ancients. Whose words are uttered from the standpoint of the earth looking upward.

33/3.11. But of the second, as light only. Whose words emanate from my holy places in heaven coming down to you.

33/3.12. Of the first, flatterers, to win your favor. Whose counsel pertains to yourself and to earthly things.

[1318] That is., one's likes, preferences, tastes, inclinations, hopes, affections, aspirations, habits, etc., will be attracted to and drawn toward, those with the same or similar qualities (those who are alike). Likewise, they will be attractive to, and draw to themselves, those of similar traits.

33/3.13. Of the second, to teach you self-abnegation, and lead you to do good to others regardless of your own profit, caring little whether you are prosperous on the earth, provided you shall be raised up in time to come.

33/3.14. For the revelations of the second resurrection come from the light of my Holy Council, who have abandoned their earthly habits and desires, knowing that the way of rising up everlastingly is by constantly putting away the conditions below.

33/3.15. Your God comes not as an individual; neither do my Lords (nor holy angels though they come in my name). I come in legions of thousands and millions.

33/3.16. Nor does the inspiration from my kingdom vary one fraction from what it has ever been, except in greater fullness, according to the increase of capacity in mortals to receive knowledge.

33/3.17. The spirit of my heavens pervades my words; through my holy angels I have spoken to you from your youth up; and in my revelations you perceive the touch of my hand.

33/3.18. I cry out Order, Purity, Discipline, Justice and Good Works—or, Retribution!

33/3.19. O man, beware of angels who say: In heaven there is no organization, no God, no Holy Council, no discipline, no order, no teaching, no self-denial, or,

33/3.20. Who say: There is no Jehovih, nor God of His, nor any government in heaven, or,

33/3.21. Who say: There is no bondage after death; no place or condition of suffering, or,

33/3.22. Who say: When you die your spirit shall enter paradise and dwell in perpetual ease and glory, or,

33/3.23. Who say: Heaven is an endless summer land, with silvery rivers and golden boats for all, or,

33/3.24. Who say: Eat, drink and enjoy yourself for the gratification of your earthly passions, for when you are dead your path shall be straight to glory, or,

33/3.25. Who say: Heap up riches, for there is no punishment after death, or,

33/3.26. Who say: Do not turn your thoughts into your own soul to discover your ungodliness, for when you are dead your spirit shall revel in bliss, or,

33/3.27. Who say: The angel world is a place of progression without self-abnegation and good works, or,

33/3.28. Who says: Behold me, I am from the highest, most exalted sphere, or from a far-off star, or,

33/3.29. Who says: I have visited the planets, or,

33/3.30. Who says: Resurrection comes by reincarnation: first a stone, then lead, then silver, then gold, then a tree, then a worm, then an animal and

then man; or that a spirit re-enters the womb, and is born again in mortality, or,

33/3.31. Who says: You are blessed; for a host of ancient spirits attend you—you have a great mission.

33/3.32. For all of these are the utterances of the angels of the first resurrection. And though they may inspire great oratory and learned discourses, yet they are flatterers, and will surely lead you into grief.

CHAPTER 4 Discipline

God illustrates the characteristics of mortals accordingly as they are under the influence of the first or second resurrection

33/4.1. Consider the words of your God, O man, and profit in the application of your judgment for the everlasting growth of your soul.

33/4.2. Under the influence of the first resurrection, man says: I know my rights and dare maintain them.

33/4.3. Of the second, he says: I do not ask for rights for my own self; I will bear whatever is put upon me.

33/4.4. Of the first: No man shall impose upon me.

33/4.5. Of the second: Impose upon me whatever you will.

33/4.6. Of the first: Let me justify myself in what I have done; behold, I am falsely accused.

33/4.7. Of the second: Jehovih knows my case; neither will I plead in my own behalf. Whoever is falsely accused, let him wait; in time the Father will right all things.

33/4.8. Of the first: Let no man try to rule over me; I will maintain my liberty at all hazards.

33/4.9. Of the second: Since no man in the entire world has full liberty—why should I ask for it?

33/4.10. Of the first: Make me a leader; let me be the head.

33/4.11. Of the second: Do not make me a leader; lest I would feel responsible for those I led.

33/4.12. Of the first: I have done my share, let others do theirs as well.

33/4.13. Of the second: Though I do all I can, yet I am short before Jehovih.

33/4.14. Of the first: O if only I were rich like my neighbor, what a great good I would do!

33/4.15. Of the second: Take all I have, and at once.

33/4.16. Of the first: I will help myself, and then my family; after that, others.

33/4.17. Of the second: We are all brothers and sisters; why shall we prefer one of Jehovih's children above another?

33/4.18. Of the first: I will not consider my shortcomings, lest I become dejected in spirit.

33/4.19. Of the second: Teach me, O Father, to look into my every act, word and thought, to purify myself in Your sight.

33/4.20. Of the first: What might the world say? Ah! My reputation is at stake!

33/4.21. Of the second: What will Jehovih say? With Him I must preserve my reputation, more than with ten thousand worlds.

33/4.22. Of the first: Whoever injures me shall suffer by my hand.

33/4.23. Of the second: Let us render good to those who injure us.

CHAPTER 5 Discipline

God shows how mortals may attain inspiration from Jehovih and from the angels of the second resurrection

33/5.1. Whoever rules over his own earthly desires, passions, actions, words and thoughts, being constantly watchful for the highest light and greatest good, is on the right road.

33/5.2. And if he persists in this till it has become a constitutional growth within him, then he shall hear the Voice.

33/5.3. Who then can judge him, except those who have also attained to the same high estate? Is it wise for the unlearned to dispute with the learned; or the unholy with the holy?

33/5.4. Shall the drunken man, reeking with foul smell, sign the pledge to drink no more, and immediately say: We temperance men! || and presume to dwell with the pure?

33/5.5. I say to you, till that man is purified and grown to be constitutionally temperate he is not temperate.

33/5.6. Consider then the seers and prophets (who hear the angels) whether they have grown constitutionally to be one with Purity, Wisdom and Goodness.

33/5.7. For this is required of those who presume to hear me and my holy ones. And having attained to this, who, except those who have attained to the same, can judge them?

33/5.8. Shall a man ask a magician regarding the inspiration of the prophets of your God? Or the angels of the first resurrection be consulted as to their opinions of my revelations, and their words taken for truth without substantiation?

33/5.9. Let all things be proved, or supported by corresponding testimony known to be true. As the holy man perceives how things should be in the heavens above, so they are. The unholy man sees

heavenly things only dimly; he binds himself in ancient revelations which have become corrupted.

33/5.10. Jehovih is as near this day as in the time of the ancients; put yourself in order, becoming one with Him, and no book is so easily read as His created universe.

33/5.11. Inspiration comes less by books, than by what Jehovih wrote: His worlds. Read Him and His works. Frame your speech and your thoughts for Him; He will answer you in your own behavior, and in the happiness of your soul.

33/5.12. Great wisdom cannot be attained in a day; nor purity and strength to overcome temptation, till the growth is from the foundation.

33/5.13. The fool will say: The sacred books are no more than man of his own knowledge could write; yet, he has not wisely imitated the power of the words of your God.

33/5.14. Let him do this well, and, behold, he will also declare my words are from me. Yes, he will recognize them wherever found.

33/5.15. It is the will and wish of your God, that all men become constitutionally capable of receiving and comprehending the highest light, and that they shall no longer depend upon any priest, church, oracle, holy book, or upon consulting the spirits.

33/5.16. And that their behavior may make the earth a place of peace, with long life to all people, for the glory of Jehovih.

CHAPTER 6 Discipline

Of Jehovih and His kingdom on earth

33/6.1. O man, apply yourself to understand the spirit of my discourse, for in this you shall find the key to the Father's kingdom.

33/6.2. These are the rules of the second resurrection: To become an interpreter and worker without a written formula;

33/6.3. That whatever gives joy to your fellow and renders peace and goodwill to all—shall be called light;

33/6.4. That whatever gives sorrow to your fellow, or discouragement to others—shall be called darkness;

33/6.5. To find fault with another, or to aggravate to displeasure—shall be called darkness;

33/6.6. But to make another's burden light, to encourage him to strength and happiness—shall be called light;

33/6.7. To be forever complaining about this or that—shall be called darkness;

33/6.8. To be forever imparting cheerfulness—shall be called light.

33/6.9. Now, therefore, whoever becomes a member of my kingdom shall practice light; but

whoever practices darkness, will depart away from my kingdom of his own accord.

33/6.10. Neither shall you practice darkness upon your fellow for any shortness he has done.

33/6.11. Nor shall you reprove him for error, nor blame him, nor make yourself an inquisitor over him, nor assume to be a judge over him.

33/6.12. Nor ask him to apologize, nor otherwise seek to make him humble himself before you.

33/6.13. Nor shall you boast over him because you are wiser, stronger or more expert.

33/6.14. For all such inquisition comes of darkness, and shall return upon him who utters it, in time to come.

33/6.15. Instead you shall discover the good that is in your neighbor, and laud him for it, for this is the method of raising him higher.

CHAPTER 7 Discipline

God shows the difference between the religion of the past and that of the present

33/7.1. To the All One, Jehovih, now as in ancient times, and for all time to come, all honor and glory, worlds beyond number.

33/7.2. The Highest Ideal, the Nearest Perfect the mind can conceive of—let such be your Jehovih, even as in ancient time, which is the Ever Present upon Whom you shall set your heart, mind and soul to love and glorify above all things, forever and ever.

33/7.3. The All Highest in your neighbor, which he manifests—perceive and discourse upon that; all else in him, do not see or mention.

33/7.4. The All Highest subject—that discourse upon; all else pass by.

33/7.5. The first lowest thoughts pertain to eating and drinking; and on these the man of darkness delights to discourse.

33/7.6. The second lowest thoughts pertain to sexual matters; and on these the man of darkness delights to discourse.

33/7.7. The third lowest thoughts pertain to man's selfishness, as to bodily comforts and luxuries, ease and riches, and as to what he hopes and desires for himself; and on these the man of darkness delights to discourse.

33/7.8. The fourth lowest thoughts pertain to criticizing others, as to doctrine, religion, philosophy, behavior and so on, continually pulling all things to pieces; and the man of darkness delights in such discourse.

33/7.9. To abandon such discourse, and, in preference, to discourse on the highest subjects such as teaching, imparting knowledge, suggesting remedies for the unfortunate and unlearned, for

improving the homes of others, the agriculture, mechanics and such like; the man of light delights to apply himself to these, both in word and practice, forever building up.

33/7.10. Consider then what your mind shall go in search of, so that it may pursue the highest. This is serving the All Highest, instead of darkness.

33/7.11. Now all of these things were taught in the religion of the past cycles, and were given to man by your God to raise man up toward my heavenly kingdom.

33/7.12. Nevertheless this religion pertained to man's own entity, a religion that was to be answered either in reward or punishment upon himself personally; his own salvation being paramount to all other considerations.

33/7.13. And even where they founded brotherhoods, such as the brotherhood of Brahma; the brotherhood of Buddha, and the brotherhood of Jesus, they were nevertheless only selfish brotherhoods, whose aim was the salvation of each one's own self.

33/7.14. Neither was it possible in ancient times to give man any other religion, it being necessary to appeal to his own advantages to make him heed your God.

33/7.15. But now, behold, O man, I come to give a great religion, yet not to set aside the old; I come to those who fulfill the old, and to give them the religion of Gods themselves!

33/7.16. Saying to them: Go save others, and no longer concern yourselves about yourselves.

33/7.17. Go and provide a place of second resurrection on earth, where the people shall put away all low things and practice the all highest.

33/7.18. And call out to the Uzians to come and inherit the place with you.

33/7.19. Nevertheless whoever is only concerned about the salvation of his own soul is not yet ready for the religion I give to you.

33/7.20. Mine shall not concern themselves about their own salvation; for having faith in Jehovih, that if they raise others up, with their own wisdom and strength, they are already saved, and without fear.

33/7.21. Compare then my second resurrection in heaven, with that which you would found on earth for the glory and honor of your Creator.

33/7.22. How does your God choose his initiates? Does he have censors? Saying to all who come: Stop, be examined and tried, to prove you are worthy of the second resurrection?

33/7.23. No, truly, for this would imply inquisition—a court of darkness.

33/7.24. Now, behold, O man, after the second resurrection was established in heaven, I called out to all the heavens of the earth, saying: Come, all you of the first resurrection (inorganic heavens). || Also, let

my guardians go down to mortals and proclaim to all people: The kingdom of God is open to all who choose to come.

33/7.25. Now some, who were not strong in faith in Jehovih said: Will we not be overrun with angels of darkness?

33/7.26. But your God answered them, saying: That is not our matter; ours is to serve Jehovih by working for all whom He inspires to come to us. Because one desires to come, that is sufficient testimony that the light of Jehovih is upon him.

33/7.27. Others said: What about the indolent and the shiftless? Will they not overrun us and thus set aside the good we aim at?

33/7.28. And your God answered them, saying: When you practice the all highest, behold, the others will depart away from you.

33/7.29. Then others questioned, saying: Suppose those who come practice darkness, such as slander or tattling. What shall be done?

33/7.30. And your God answered them, saying: Do not answer them, lest you also practice darkness.

33/7.31. Again they questioned, saying: Suppose they are good, but indolent? Suppose they say: Let us rest and sleep, Jehovih will provide for His chosen. || What do you say about them?

33/7.32. And your God answered, saying: Do not censure them, for they are weak or diseased. Let your example heal them. Is it not in the covenant to do good with all of one's wisdom and strength? Because they do little, the matter is between them and Jehovih.

33/7.33. Lastly, O man, how can they, who live the all highest, cast the first stone at their neighbor?

33/7.34. For the act itself would be committing darkness.

33/7.35. Nevertheless whoever has strength and yet will not support himself, and you teach even one such person to change his attributes, you shall be honored among Gods.

33/7.36. Your glory is to fulfill the all highest yourself. When all who can, will do this, then, on that (as a foundation) rest your faith that the quickening power and wisdom of Jehovih will sustain His kingdom through His holy angels.

CHAPTER 8

God shows what is meant by following the highest light

33/8.1. Be considerate of your fellow man, and weigh his standing place in the sight of your God.

33/8.2. For one man says: My highest light is to get money; another, to get great learning; another, to enjoy earthly pleasure; another, to contemplate sexual

relations; another, to serve Buddha; another, to serve Brahma; another, to serve Christ; another, to be efficient in warfare, and so on, everyone from his own standpoint.

33/8.3. Many are also under the prejudice of old things, or the influence of a neighbor, or a spirit or their surroundings, or the impulse of their own flesh, and say: I too follow my highest light.

33/8.4. Whereas they are in darkness altogether; nor do they know what is meant by the term, highest light, often venturing an opinion or a vague surmise instead, and believing they are expressing their highest light.

33/8.5. For which reasons you shall explain that only facts well known, or comparatively proven, are light. An opinion is not light.

33/8.6. That whoever professes light must know the matter by his own knowledge.

33/8.7. That facts, numbers, figures[1319] or axioms can demonstrate light; and that without these, then the supposed light is only darkness.

33/8.8. Pursue this philosophy and you shall easily discover who among you has the highest light; and also what kind of judgment shall govern the chief's rulings.

33/8.9. Some will desire to consult the angels, as to which, in a given matter, is the highest light; but I say to you, you shall weigh the words of angels as if they were mortals, exacting similar facts and substantiation.

33/8.10. Was it not the consulting of the oracles that destroyed Vind'yu (India), Socatta, Fonece (Phoenicia), Persia, Ghem and Greece? Such consultation of angels is answered from the first resurrection; and it will ever be so unless man exacts facts and substantial proof from the angels.

33/8.11. These, then, are rules of light: That which is self-evident: That which is axiomatic:[1320] That which is substantiated by facts: That which has a parallel in known things: Things that lead to peace, order, and the uplifting of your neighbor and yourself.

33/8.12. Also to discipline yourself to be constantly on the alert to be pure, good, truthful and gentle in your speech; to practice right-doing. These are following the highest light.

33/8.13. This though is darkness: to express fault finding, criticism, censure, or even an opinion unsupportable by facts.

[1319] Figures must refer to forms and images, i.e., pictures, diagrams, charts, proportions, patterns and the like, as well as logic (syllogisms, symbolic logic). Numbers must refer to mathematics and statistics. Axioms are addressed later.

[1320] Axiomatic, i.e., an axiom, is that which is universally accepted as true and has its basis in experience, reason and demonstration; and may also include scientific findings (using scientific methodology); and which have demonstrated certainty or objective measurable reality, and can be used as the basis of further investigation. Note that conviction alone is not sufficient, nor is testimony without substantiation.

CHAPTER 9 Discipline

God shows who is and who is not prepared to enter Jehovih's kingdom on earth

33/9.1. Whoever has said: I have searched my heart and mind, and now before Jehovih, I desire to live a higher life.

33/9.2. I desire to put away my selfishness, passions, sentiments of unrighteousness, and unclean thoughts and words.

33/9.3. I desire more to serve others than myself.

33/9.4. I desire no possessions, nor preference over another, nor to be a leader or a chief.

33/9.5. I wish to discipline myself not to speak of myself.

33/9.6. I would learn to speak truth only.

33/9.7. I wish to be affiliative.

33/9.8. I desire to do good to others continually.

33/9.9. I long for association.

33/9.10. I will not criticize any person, or censure them or find fault with them.

33/9.11. I will conform to the rites and discipline of the fraternity.

33/9.12. I will fulfill my covenants with Jehovih, with all my wisdom and strength.

33/9.13. I renounce isolated labor.

33/9.14. I renounce the unorganized world.

33/9.15. I renounce the Uzians.

33/9.16. I consecrate myself to Jehovih.

33/9.17. I give up all to Him.

33/9.18. What I do from this time forward shall be by and through the fraternity in His name. ||

33/9.19. Then that man is prepared to enter the Father's kingdom.

33/9.20. But those who say the following, are not prepared to enter the kingdom: I want a home for comfort's sake, and where I may lead an easy life.

33/9.21. I desire this because I shall have the opportunity to improve myself.

33/9.22. I desire this because I cannot care for myself, and, I wish to be cared for.

33/9.23. Where I may shirk responsibilities. ||

33/9.24. Weigh this matter, O man, and be your own judge as to whether you are prepared in heart and soul. Neither flatter yourself that you can come in unprepared and not be discovered. For sooner or later, your innermost thoughts will become known, and the fraternity will not be your place.

33/9.25. To put away flesh-food is easy, but to put away dark thoughts and words—who can do this in a day?

CHAPTER 10 Discipline

God reveals the cure for remorse

33/10.1. Be patient, O man, with your neighbor and your brother.

33/10.2. Many men are far short in righteousness, and without strength to accomplish to the extent the mind conceives;

33/10.3. And suffer lamentably for having done wrong, with none to relieve them;

33/10.4. For which reason you shall provide them honorable comfort.

33/10.5. In ancient days, such ones confessed to a priest, and he pardoned them, by which they were quieted and relieved of great distress.

33/10.6. In a later time, it was said: Confess one another.

33/10.7. But in this day neither of these is compatible with the intelligence of those who shall be of Jehovih's kingdom.

33/10.8. If, then, a man has remorse for having wronged a brother or neighbor, he shall acknowledge it so to that member, and this shall be restitution, even as if the wrong had not been committed.

33/10.9. But if he has wronged the community, then he shall acknowledge it to the whole assembly, and that shall be restitution, even as if the wrong had not been committed.

33/10.10. And in either case he shall take to himself no further sorrow, remorse or shame, nor shall any member ever speak of the matter afterward, except to comfort him.

33/10.11. But in all cases confession shall be made in the name of Jehovih, and forgiveness likewise. But whoever seeks to justify himself, or to make it appear that he was only partly culpable, or that another led him into it—that man shall not be forgiven.

33/10.12. If he were led into it, then he who led him knows it and shall exonerate him.

33/10.13. Whoever Jehovih has created in proximity as to time, country, place and association—the same shall not be far distant on many occasions in the next world. And in time to come they shall be as if in a house of glass, and all the deeds done while in mortality shall be read as if in an open book.

33/10.14. For which reason you shall not linger by the wayside when you have wronged any man or the community, but go quickly and confess, so that your spirit becomes pure in the sight of Jehovih.

33/10.15. Though you grieve, saying: Shall I humble myself? || I say to you this is Godliness, for it is the purification of yourself, and the beginning of power.

33/10.16. But if a man wrongs himself, as by pollution, dissipation, or otherwise, this is sin against

Jehovih; and he shall confess privately to Him, making a covenant with his Creator to do so no more, which, if he keeps, then the wrong is forgiven him, and he shall have peace of soul.

CHAPTER 11

God shows that the renunciation of the uzians is necessary

33/11.1. Attend, O man, to the discourse of your God upon the second resurrection in heaven, and apply these principles to founding Jehovih's kingdom on earth.

33/11.2. Many come to my holy place, saying: Hear me, O God, I am weary of the first resurrection and the earth. Open the gates of paradise to your servant.

33/11.3. And I say to them: Whoever will put aside all that is below, shall dwell in this heaven; but whoever cannot in heart, mind and soul renounce all that is below is not prepared to enter.

33/11.4. Has Jehovih not said: On earth, husband and wife shall be the model and key of My kingdom?

33/11.5. As woman forsakes father, mother, brother and sister and becomes one with her husband, so do those entering my organic heavens forsake all the earth and the lowest heaven in order to become one with the kingdom of your God.

33/11.6. For, unless the mind and heart are one with my holy place, the love of improvement will also depart out of that man's soul.

33/11.7. Isolation belongs below the second resurrection, but unity is within it.

33/11.8. He who has disciplined himself to be honest in his own sight may be in error; he who strives to do good on his own account may be in error as to an ultimate good; and in all cases man alone is weak.

33/11.9. Yet no man can practice the highest while living with those who are inclined downward.

33/11.10. In the second resurrection the angels are relieved of individual responsibility, all matters being under the wisdom of the Holy Council, whose head is your God.

33/11.11. First on earth, monarchies, then republics, then fraternities, the latter order of which is now in embryo, and shall follow after both the others.

33/11.12. Behold how hard it is for an ignorant man to conceive of a state without a master, or for the people of a republic to understand a state without votes and majorities, and a chief ruler. Yet such shall be the fraternities.

33/11.13. Have they not resolved their colleges into teachers and pupils? By their superior

knowledge, these heads receive their places, yet not as rulers, but teachers.

33/11.14. Have they not resolved jurisprudence so that testimony governs the rulings? According to evidence adduced and the knowledge of the judge, so shall he decide, and not according to his own volition.

33/11.15. Out of the wisdom of the college and the court you shall discover the rules of fraternity, and by relieve-watch [rotation in office –Ed.] preserve the brotherhood against caste and dictatorship.

33/11.16. See to it then, in departing out of uz, that you take with you only things that have proved good—the rest leave behind.

33/11.17. As Jehovih gave woman to man, and the two became one in their aspiration, hope and labor, and especially with reference to their offspring, so shall the members of the fraternity be those who, having renounced all the world, can become one with one another, and especially for raising up the young to become the Father's edifice on earth.

33/11.18. As the husband is the representative head of the family, yet he shall not tyrannize over them, nor by his rulings make himself a separate entity from the rest.

CHAPTER 12 Discipline

God discourses on love

33/12.1. Many will come to you, inquiring: What do you say about those who are married, having children of their own? Shall they so love the fraternity and the kingdom of Jehovih that they shall set aside their filial love, assigning their children wholly to the teachers, day and night?

33/12.2. You shall answer them: No, in all the fullness of their love, let them manifest to their little ones. And let this be a testimony to those who have children, how hard it is for foundlings and orphan babes who have no one to love or caress them, so that such parents may add others to their household also, showing no partiality. And this is the highest of all mortal attributes: to be impartial in love.

33/12.3. Not to abridge love but to extend it, Godlike, embracing all people—so shall the members of the brotherhood labor with your God and his holy angels, for the glory of Jehovih.

CHAPTER 13 Discipline

Of destroyers and of builders

33/13.1. One goes about preaching against heavenly revelations, and against the wisdom of Jehovih; and his daring speeches and good logic fall

upon errors and blunders in the written words, and he draws the populace along, in the style of a gladiator.[1321]

33/13.2. Yet one such man that has organized a brotherhood for doing good—the world has not found.

33/13.3. Another man goes forth preaching in laudation of heavenly revelations, and on the glory of Jehovih. The errors in inspiration he does not heed; the good he treasures. He may draw only a few to him, and his work may seem little.

33/13.4. But in time to come his work becomes mighty over the whole world. He organizes his people in love and fellowship.

33/13.5. The latter is a builder on Jehovih's edifice.

33/13.6. Let these two examples stand before you; and when the speech of the vain man is directed against heavenly revelations, saying: This is not of God; this is not of Jehovih, or this is not of angels, || know, then, that this man is not a builder.

33/13.7. But when a man says: All things are of Jehovih, either directly or indirectly; whatever is good in them is my delight, || know that this man is a builder.

33/13.8. To strive continually to comprehend the right, and to do it—this is excellent discipline.

33/13.9. To be capable of judging the right, and to ever practice it within a fraternity—this is Godliness.

33/13.10. In the day you judge yourself, as with the eye of your Creator, you are like one about to start on a long journey through a delightful country.

33/13.11. In the day you have rendered judgment against yourself for not practicing your highest light, you are like one departed from a coast of breakers toward mid-ocean; like one turned from mortality toward Jehovih! Like one turned from perishable things toward the Ever Eternal—the Almighty!

33/13.12. And when you have joined with others in a fraternity to do these things, then you have begun the second resurrection.

CHAPTER 14 Discipline

God discourses on the authority of his own words

33/14.1. First, freedom to all people on earth, and to the angels of heaven, to think and to speak whatever they will.

33/14.2. Second, that since no man can acquire knowledge for another, but that each and all must acquire knowledge for themselves, you shall dispose of whatever is before you in your own way.

33/14.3. Remembering that one man sees Jehovih in the leaves and flowers; in the mountains and skies;

[1321] Gladiator here means a stirrer of controversy and verbal assaulter; an assailant, a disputant, one who charges forth to figuratively slay his opponent.

in the sun and stars; or hears Him in the wind and all corporeal sounds; yes, he knows his Creator in the presence of everything under the sun. And he is happy.

33/14.4. Another does not see Jehovih, nor does he know Him. No, he denies there is any All Person in the universe. He is not happy.

33/14.5. One man distinguishes the harmony of sounds, and he is delighted.

33/14.6. Another man cannot distinguish the harmony, and he finds no delight in them.

33/14.7. So, of the words of your God, one man can distinguish, and another cannot.

33/14.8. The revelations of your God portray the harmony and glory of Jehovih's creations including the organic heavens of His holy angels.

33/14.9. Whether you yourself, or your brother, or your neighbor, shall profess to reveal the words of your God—it is well.

33/14.10. Strive in this, and you shall improve yourself in the attempt.

33/14.11. The recognition of my authority rests in the preservation of my words for thousands of years.

33/14.12. I call all people to me and my kingdom; I proclaim that right-doing and good works result in happiness; whoever does these are one with me in the framing of words.

33/14.13. To be one with Jehovih, this is Godliness; to be one with your God, the way is open to all men.

33/14.14. To be organic for love and good works—this is like the fraternities in heaven.

33/14.15. Whoever strives for this has my authority already; in time, his words shall become one with me and my works.

33/14.16. To improve yourself in these holy things is to discipline yourself to become a glory to your Creator.

33/14.17. Let any who will, say: Thus says God, or thus says Jehovih, or thus say I. Truth expounded shall never die; the discrepancy from truth is short-lived.

33/14.18. Improve yourself, O man: Be sincere in yourself and in all you do, and, when you have attained this, your words shall be with power.

33/14.19. Remember your Creator and seek to discover Him in the best perfections; remembering that darkness does not know Him, but Light proclaims Him forever.

33/14.20. For on the foundation of an All Person, and believing in Him, lie the beginning and the way of everlasting resurrection. Without Him, none have risen.

33/14.21. These are the words and discipline; your God shapes the thoughts of millions in this direction. The two (words and discipline) are the

authority vested in me, your elder brother, by Jehovih, Creator, Ruler and Dispenser, worlds without end. Amen!

END OF BOOK OF DISCIPLINE

Book of Inspiration

CHAPTER 1 Inspiration

34/1.1. These are the words of Tae, in kosmon: I am Light; I am Central, but Boundless, says Jehovih.

34/1.2. I give you of My Light; and when you have received, you cry out: Behold, I am wise!

34/1.3. Your corpor I made, in which to localize you; to mature your entity.

34/1.4. Without Me, you would not have come to life. You are like the end of a ray of light from My Person.

34/1.5. And you are focalized in your corporeal body.

34/1.6. I am to your spirit, like the sun is to a ray of light. I am the Light that illuminates your soul.

34/1.7. The ray of light that goes out of Me, takes root in mortality, and you are the product, the tree.

34/1.8. You were nothing; though all things that constitute you, existed before.

34/1.9. These I drove together, and quickened.

34/1.10. Thus I made you.

34/1.11. In the way that I made you corporeally, so I made you spiritually, intellectually:

34/1.12. As I made your corporeal body out of corpor, so, out of My Light, which is My Very Self, I built you up in spirit, with consciousness that you are.

34/1.13. You cannot add the tiniest fraction to your corporeal self by your own will and exertion.[1322]

34/1.14. It is by and through Me, that the process of absorption by the blood adds to you.

34/1.15. Your blood flows in your veins because of My quickening power upon you.

34/1.16. When I withdraw My hand, you die. Life and death are of Me.

34/1.17. All your corporeal part is, therefore, of Me and through Me.

34/1.18. So, also, is your spirit of Me.

34/1.19. And as you cannot add a fraction to your corporeal self, neither can you add a fraction to your spiritual self.

34/1.20. Your spirit grows out of Myself.

34/1.21. Nor can you, of your own self, manufacture, acquire or take to yourself, one new thought, idea or invention.

34/1.22. All thought, knowledge and judgment, which you have, I gave to you.

[1322] At first thought this may seem not so. If a man swallows a stone, it may be said he added to himself. Literally, though this is not true, [for it is not really a part of him, although he carries it around within him for a season. Similarly the clothes you wear are carried around by you but are not part of you. Yet] were the stone digestible, it would add to him. In verses 14 and 15, we see this apparent paradox made clear. –Ed.

34/1.23. As the whirlwind gathers up dust, and drives it toward a center, so is the plan of My universe.

34/1.24. You are like a center; all things come to you from without.

34/1.25. Your knowledge, as well as your corporeality, came to you from outside, from that which was external to yourself.

CHAPTER 2 Inspiration

34/2.1. You are made of inspiration, says Jehovih.

34/2.2. I made you a corporeal body, and I wrote upon it. You are the result.

34/2.3. And I made you susceptible, so all things external to yourself could write upon you.

34/2.4. The sum of these is your knowledge.

34/2.5. As it is with you, so is it with all men, and with all the living that I created.

34/2.6. Nor is there any knowledge in the world, but what I gave.

34/2.7. All of it is My inspiration.

34/2.8. Man said: By certain measurements, I teach my son mathematics.

34/2.9. I am behind all, says Jehovih.

34/2.10. I taught your father's father and all who were before him. The sum of all of man's knowledge is merely man's capacity to perceive My Light.

34/2.11. I made you My servant, to teach your son by certain measurements. This was the road I made to reach your son's soul.

34/2.12. Man said: I know more than my father did; and yet my father knew more than his father did. We reason, we digest, we compound from one another.

34/2.13. I am the All External; from Me smaller lights are focalized, says Jehovih.

34/2.14. A man holds a condensing lens (convex lens) to the sun, and he lights a fire with it, but yet the lens did not contain the heat.

34/2.15. You have accumulated knowledge in the same way; yet, you did not conceive any knowledge of your own, but all came from Me. I gave it all.

34/2.16. The increase in knowledge now upon the earth, with all the races of men, is only the increase I gave. Man of himself created none of it.

34/2.17. Neither can you create one thought, idea, or impulse.

34/2.18. You can only gather together from My harvests, or from Me in Person.

CHAPTER 3 Inspiration

34/3.1. I made the eye of man to obtain knowledge by light; but the ear of man I made to

obtain knowledge from darkness, and within darkness, says Jehovih.

34/3.2. I gave the power of touch to man, by which he could learn the adaptability and compatibility and incompatibility, of things with himself.

34/3.3. These are the corporeal doorways I gave to you, O man, by which you are able to receive knowledge from Me and My creations, consciously to yourself.

34/3.4. Through these, you are constantly impregnated; through these, your soul accumulates knowledge of My works.

34/3.5. Whatever is charged upon these doorways of your soul, is inspiration.

34/3.6. When you see bread, you are inspired to eat; when you see a horse, you are inspired to ride; when you touch a nettle, you are inspired with pain.

34/3.7. Yet, in all cases, you must have practice before you can comprehend the inspiration that comes to you from these external things.

34/3.8. Man says: Today I remember my friend, whom I have not seen for many years.

34/3.9. Jehovih says: I made you like a storehouse, and like a book that was written before.

34/3.10. And I gave you power to re-read your stores and your book, within your soul.

34/3.11. This was the accumulated inspiration that I had previously given you.

34/3.12. When you are fevered, entranced, or in diverse action from your usual bent, your soul turns into these stores, and your memory comes forth wonderfully.

34/3.13. This is the manifestation of inspiration which I had previously given you.

34/3.14. I made you so that you would receive inspiration, not only from the world external to yourself, but inspiration from the members of your body.

34/3.15. My impression upon you is inspiration; but you must realize My inspiration, in order to know Me.

34/3.16. An idiot holds fire in his hand, and it gives him pain, but yet, he does not know the cause, or where the pain originates.

34/3.17. So also I come to you, and give you inspiration, but you do not discern Me.

34/3.18. Another man discerns My Presence, and My inspiration. He hears Me speak; he sees My Person.

34/3.19. Yet, I am with both alike.

34/3.20. One man opens his mouth to speak, and behold, My words come forth.

34/3.21. And yet another says: No man knows Jehovih; none have heard Him.

34/3.22. One man is sensitive, like a photographic plate for a picture,[1323] and he catches My Light instantly, and knows it is from Me.

34/3.23. Another one says: A sudden thought struck me! But he does not discern where it came from.

[1323] or like a solar cell is to sunlight. (Regarding the photographic plate: In the early years of photography, a plate coated with chemicals was used, which reacted instantly to light, thus producing an image.)

CHAPTER 4 Inspiration

34/4.1. When the infant is young, My Light is its first knowledge, says Jehovih.

34/4.2. It sees Me and hears Me; and it sees and hears My angels (through its spiritual senses).

34/4.3. By the pressure of My Light upon its corporeal eyes and ears, it learns to see and hear corporeally.

34/4.4. This is the beginning of two senses, which I created to grow parallel to each other, and equal in strength.

34/4.5. But the infant, being in the corporeal world, heeds the things that appeal to the corporeal senses more than those that appeal to the spiritual senses.

34/4.6. So that one person grows up, forgetting Me and My angels. He is a skeptic.

34/4.7. But another person grows up, remembering Me and My angels. He is a believer.

34/4.8. And behold, you, O man, inquire of them: Where did the idea of a Creator, an All Person, come from?

34/4.9. And one of them answers you: It is inherent; it is natural.

34/4.10. But the other answers: It is folly; it came from darkness.

34/4.11. But I say to you, O man: Darkness cannot create an idea; darkness would not even be known except for the light I make beside it.

34/4.12. You cannot imagine any animal under the sun which I have not created.

34/4.13. Man said: I imagine a horse with a fish's head and fins.

34/4.14. Whatever you invent, says Jehovih, you merely take the parts of one of My creations, and put them to another.

34/4.15. Let this prove to you, if you cannot invent a new living creature, that your forefathers did not do so either in regard to Me.

34/4.16. Nevertheless, you have a thought, and an idea of Me and of My Person.

34/4.17. And you have a thought, and an idea of the spirits of the dead.

34/4.18. By My Presence and inspiration upon you, I taught you I am the I AM, a Person.

34/4.19. By the inspiration and presence of My angels, I taught you of them also.

34/4.20. My inspiration upon the bird causes it to sing; by My presence I teach it to build its nest.

34/4.21. By My presence I color one rose red, and another white.

34/4.22. Proof of My Person is in the harmony of the whole, and of every one being a person of itself, perfect in its order.

CHAPTER 5 Inspiration

34/5.1. I have two kinds of voices, says Jehovih: The silent voice and the audible voice.

34/5.2. I created all men susceptible to one or the other of My voices, and many to both.

34/5.3. One man hears My voice in the breeze, and in thunder, and in music.

34/5.4. Another hears My voice in the flowers of the field, and in the scenery of the mountains.

34/5.5. And yet another feels My inspiration; and he skips up the mountainside, and does not tire on the way.

34/5.6. He who neither sees nor feels My inspiration, goes up the mountain in great labor.

34/5.7. In proportion to how clear man is in his corporeality and in his spirit, so does he discern My inspiration.

34/5.8. And if he has great purity as well, then he shapes My Light into corporeal words.

34/5.9. I taught man to call these My revealed words.

34/5.10. Nevertheless, I did not create any corporeal man perfect; nor can any man reveal My words perfectly.

34/5.11. But I created the way open to all men, to try to reveal Me.

34/5.12. According to man's approximation to perfect manhood,[1324] so do I reveal to him, by My Presence and My words.

34/5.13. According to man's imperfection in manhood, so does My inspiration not manifest on his senses.

34/5.14. I created perfect manhood possible, equal in corporeal and spiritual senses.

34/5.15. Strong corporeal senses and weak spiritual senses detract man from My Presence, and make him infidel to My Person.

34/5.16. Such a man denies My inspiration and the inspiration of My angels. He is little more than a forest tree, which has a trunk and many branches, but does not move from its place.

CHAPTER 6 Inspiration

34/6.1. I am One Spirit, says Jehovih.

34/6.2. My quickening power is upon all the living; because of this, they live and move.

[1324] In this, we see that, whether one is male or female, by approaching perfect humanness, one increasingly becomes aware of His Presence and His words.

34/6.3. According to the different structures of the living, so is My inspiration manifested by them.

34/6.4. One, like the hare, runs away in cowardice; another, like a lion, is ferocious; another, without judgment, like the serpent.

34/6.5. And as to man, one is inspired to music, another to mathematics, another to seership, and so on.

34/6.6. To all of these I am the One, the Universal Inspirer moving them all.

34/6.7. According to their organic structure, so do they manifest My inspiration.

34/6.8. I made the serpent the lowest of living creatures, for I gave him an element capable of destroying himself.

34/6.9. When the earth was encircled with poisonous gases, I created poisonous vines, weeds, trees and all kinds of herbs, growing profusely upon the earth.

34/6.10. In that way, I created the vegetable world, from destroying gases and from earth-substance. And in that day all growing things upon the earth, which I had created, were poison as to animal life.

34/6.11. Then I created the serpents; of all sizes I created them. And they were poison also.

34/6.12. And the serpents I created were carnivorous, feeding upon one another. Self-impregnating I created them.

34/6.13. Thus I drove the poison of the air down into vegetation, and from there, into the animal world; thus I purified the air of heaven.

34/6.14. This was the first creation I created on this world.

34/6.15. Then I overcast the earth with falling nebulae, and covered up the poisons growing upon the earth, and they were turned to oil and coal.

34/6.16. Then I made a new creation (the second creation); giving feet, legs and bones to the animals I designed for the earth.

34/6.17. And when the earth was ripe for man, then I created him; male and female I created those of the second creation.

34/6.18. And man was dumb, like other animals; without speech and without understanding, even less than any other creature that I had created.

34/6.19. Nevertheless I had given to man, and thus made him out of, the dissolved elements of every living thing that had preceded him.

34/6.20. And man partook of the first and second creations. After the manner of every animal on the earth, I created man; with all the characteristics of all of them, I created him; male and female I created them.

34/6.21. And man was unconscious of his creation, not knowing where he came from; nor did he know which was his own species.

34/6.22. And I sent angels to man, to teach him who he was, and to rouse him up to his capabilities, for which I created him.

34/6.23. And my angels drew, from man's side, substance, and thus took on corporeal forms;[1325] and the angels dwelt with man as helpmates, to make man understand.

CHAPTER 7 Inspiration

34/7.1. I created man, even from the beginning, that he should learn to be an independent being, says Jehovih.

34/7.2. And when My angels had taught man speech, making him name all the animals in the world, after the names the animals called themselves,[1326] I commanded My angels to come away from man for a season.

34/7.3. To My angels I said: Behold, of all the animals I created in the world, to man only I gave the capacity to transmit knowledge to his brethren by words.

34/7.4. And only to man I gave capacity to comprehend an idea of Me, his Creator.

34/7.5. Nevertheless, I inspire all living animals that I created; but they do not know it.

34/7.6. I inspire the spider to make its net; the bird to build her nest; the wild goose to fly south, before the winter comes; the mare to neigh for her colt; the ant to lay in its stores; the bees to dwell in a queendom; and so on. By My inspiration upon them I move and control every living creature.

34/7.7. Males and females I inspire to come together at times and seasons; and then to live apart during gestation. I keep these examples before man as a lesson of the wisdom of My inspiration.

34/7.8. To man I give liberty to acquire wisdom by observing the method of My work, as I manifest in other living creatures.

34/7.9. I have also given man capacity to attain to know My inspiration in contradistinction from the inspiration he receives from his surroundings.

34/7.10. To no other creature did I give this capacity.

34/7.11. What comes of Me, is without pain or injury to anyone, and with liberty to all. Such are My inspirations.

34/7.12. When man witnesses a battle, he is inspired to battle; when he witnesses peace and love, he is inspired to peace and love.

34/7.13. What moves man in consonance and wisdom, and to life, is My inspiration.

[1325] Many Spiritualists have witnessed this same kind of sar'gis (materialization). Refer to the Rev. Dr. Colley's reports of his investigations with the Rev. Dr. Monck, in which these forms were seen, in the light, to issue from Dr. Monck's side. Up to this time, there are hundreds of thousands of people now living who have witnessed the same thing [during the height of spiritualism in the 33 years before Oahspe was published]. –Ed. [This is a commonly known manifestation regarding sar'gis; also see 25/29.8, which alludes to this. || To read about the creation of man, see Book of Jehovih (04/4.16 to 04/8.18).]

[1326] this would be the Panic language

34/7.14. What moves man in dissonance and folly, and to death, is inspiration from man's surroundings.

34/7.15. I inspire the serpent to bite to death; for so I created it. This is no sin, for it fulfills its labor; it is the remnant of poison of other eras.

34/7.16. Man I created not to destruction, but to life, wisdom, peace and love toward all.

34/7.17. When man practices virtue, wisdom, truth and love to all, his inspiration is from Me direct.

34/7.18. When man practices destruction and selfishness, his inspiration is indirectly from Me, through the conflict of his surroundings.

34/7.19. And thus he becomes evil, instead of good.

34/7.20. Through direct inspiration I move upon all the animals I created.

34/7.21. This I also created possible to men, separate from indirect inspiration.

CHAPTER 8 Inspiration

34/8.1. Although all inspiration goes directly from Me to all the living, yet I also created man susceptible to indirect inspiration from all My creations.

34/8.2. Whatever receives from Me direct, is in harmony with Me.

34/8.3. The lily and the rose I created perfect in their order; the female bird I inspire to build her nest in season, perfect in her order.

34/8.4. And it is so with all My created beings, except man. All the rest do not err, in the order I made them; and they all fulfill the glory for which I made them.

34/8.5. But because I made man with the capacity to receive inspiration from all things, he manifests both evil and good; according to his birth and surroundings, so is man good or bad.

34/8.6. Nevertheless, I created man with the capacity to comprehend this also; for so I designed him, from the start to work his way up to the Godhead, understanding all below him.

34/8.7. And I sent My angels to man, teaching him how to distinguish the difference in the inspirations upon him, so that he could govern himself accordingly.

34/8.8. And My angels said to man: Become one with your Creator; these are His direct inspirations:

34/8.9. || To love your Creator above all else, and your neighbor as yourself.

34/8.10. To give delights only, and not pain.

34/8.11. To not kill.

34/8.12. To not do violently against His creatures.

34/8.13. To be considerate of the liberty of all the living.

34/8.14. To not interdict the happiness and hope of others, except only where, in its place, you can return a transcendent glory and hope.

34/8.15. For these are direct inspirations from your Creator.

34/8.16. But these are your evil inspirations, O man; these come from your birth and surroundings, formerly called, satan:

34/8.17. To kill.

34/8.18. To slander.

34/8.19. To punish.

34/8.20. To destroy Jehovih's created beings.

34/8.21. To strive for yourself, above another.

34/8.22. To gratify your flesh at the expense of purity or wisdom.

34/8.23. To be false to Jehovih.

34/8.24. To be false to yourself.

34/8.25. To speak falsely.

34/8.26. To covet another's.

34/8.27. To cohabit in the gestative period.

34/8.28. To engage in strife, or to aid and abet conflicts, which are the fruit of carnivorous food, transmitted in birth. ||

CHAPTER 9 Inspiration

34/9.1. Man I created with capacity to distinguish My direct from My indirect inspirations, says Jehovih.

34/9.2. And My angels gave him rules, by which he could make manifest the difference between the two.

34/9.3. Man has said: Behold, any man may say: Thus says Jehovih! || One kills his neighbor, saying: I was thus inspired by Jehovih. Another practices all goodness, and his words are wisdom and comprehension, and he says: I was inspired by Jehovih!

34/9.4. I say to you, O man: In this I also gave you liberty; therefore, judge for yourself as to which came from Me, and which from his surroundings (satan).

34/9.5. You shall be your own judge in all things.

34/9.6. Behold, I sent My God to judge you; but you shall also judge the judgments of your God; and afterward, you shall judge yourself in the same way.

34/9.7. I created you a perpetual judge, not only to judge yourself and all the world besides, but you shall judge Me, your Creator.

34/9.8. I have given you many sacred books, and I said to you:

34/9.9. Unless you judge them, you shall be caught in a snare; I charge you, you shall accept nothing from men, angels, or Gods.

34/9.10. But you shall rely on your own inspiration from your Creator.

34/9.11. Such is My word which I speak to your own soul.

34/9.12. What comes to you from a man is indirect inspiration; what comes from an angel is indirect; and what comes from the Gods is indirect.

34/9.13. No direct inspiration by Me can come to you from a book, or a sermon, or from anything in all My creations, but only from Me, your Creator.

34/9.14. Though one man receives direct inspiration from Me, and he writes it in a book, yet, when it comes to you, it is indirect inspiration, and is not binding upon you, except only so far as My direct inspiration upon you moves you to receive it.

34/9.15. Yet, I did not create all men with the same clearness to perceive Me, and to frame My wisdom in words.

34/9.16. Only a few will turn away from the inspiration of the world, and come to Me.

34/9.17. Many profess Me in words, but they do not fulfill My inspiration in practice.

34/9.18. My words come easily to the pure in heart; and My wisdom shows itself in the frame of their speech.

34/9.19. For I give them words, just as I give inspiration to the animal, to do perfectly and wisely the parts for which I created them.

34/9.20. Behold, I show the dumb spider how to weave its geometrical net; is it a greater wonder for Me, to give words of wisdom to a righteous man?

34/9.21. Or to put him in the way of receiving My revelations?

34/9.22. Or to show him the harmony and glory of My creations?

CHAPTER 10 Inspiration

34/10.1. In the first creation none heard Me, or saw Me, says Jehovih.

34/10.2. And even to this day, many men deny Me and My Person.

34/10.3. To teach you, O man, that you should be considerate of your brother's talents, behold, what a labor for My Gods and ministering angels!

34/10.4. To show you that no two men see alike anything I created;

34/10.5. To make you cautious, so that, because you cannot hear Me, you shall not judge your brother who can hear Me;

34/10.6. To induce you to this and that, without interfering with your liberty;

34/10.7. To make you watchful, to learn by your own inspiration from Me;

34/10.8. To make you skeptical toward others' versions of My words, and yet make you try to discover My words and My Person, of your own self,[1327] to see Me and hear Me.

[1327] by your own understanding; of your own accord, by your own process; attempting to perceive how that which was told you, accords with that which comes forth out of your own members, and if that which is coming forth is of Light, Truth, Beauty, Harmony, etc. (see rules of light 34/8.9-14), then you are well on the way

34/10.9. Now behold, in the early days, over the whole world only one here and there could be made to comprehend Me.

34/10.10. As you may say to the beast in the field, or to the dog, the most knowing of animals: Jehovih! Jehovih!

34/10.11. And they will not hear you understandingly.

34/10.12. So it was, with nearly all the world, in the earliest times.

34/10.13. Today, I have quickened many.

34/10.14. Tomorrow, all the people in the world shall know Me.

34/10.15. This is the progress I created possible for you; this road you shall travel.

34/10.16. Yet you have blockaded the way against Me on every side.

34/10.17. You have put Me away, and said: Natural law! Moral law! Divine law! Instinct! Reflection! Intuition! Second sight!

34/10.18. I say to you: I have abolished all these things. I will have them no more, forever!

34/10.19. I have no laws; I do by virtue of My own Presence.

34/10.20. I am not far away; behold, I am with you.

34/10.21. I gave no instinct to any creature under the sun. By My Presence they do what they do.

34/10.22. I give no tuition[1328] by intuition;[1329] I am the Cause to all, and for all.

34/10.23. I am the most easily understood of all things.

34/10.24. My Hand is ready for whoever will reach out to Me.

34/10.25. My Voice is ready and clear to whoever will turn away from other things, and away from philosophies[1330] and ambiguous words, serving Me in good works.

34/10.26. My Light is present, and answers to all who follow their all highest knowledge.

[1328] teaching, instruction, lessons

[1329] Intuition is a philosophical concept regarding the direct apprehension (perception) of truth or knowledge, without the use of reason or empiricism (experience by the physical senses). Philosophers in general have presumed it is a making sense of the insensible through some inherent mechanism in the physical body. But here Jehovih is saying the cause is not an inherent mechanism, but it is by His very Presence that man can directly apprehend.

[1330] see e.g., 32/13.41

CHAPTER 11 Inspiration

34/11.1. Do not seek to spread My gospels, and entice followers to this, or that, says Jehovih.[1331]

34/11.2. Neither go about preaching, saying: Thus says Jehovih!

34/11.3. Let all men hear Me in their own way.

34/11.4. No man shall follow another.

34/11.5. I will have no sect.

34/11.6. I will have no creed.

34/11.7. I am not exclusive; but I am with all My living creatures.

34/11.8. To those who choose Me, practicing their all highest light, I am a shield and fortification

[1331] In other words, do not seek to proselytize, force, importune, or impose conversion or adherence.

against all darkness, and against all evil and contention. ||

34/11.9. You shall not establish Me by man's laws, nor by the government of man, says Jehovih.

34/11.10. Nor establish, by man's laws or government, any book or revelation, saying: Behold, this is Jehovih's book.

34/11.11. To keep man from interfering with man, this has been great labor.

34/11.12. To teach man to comprehend liberty, especially as to thought and knowledge, this has been a great labor.

34/11.13. For he falls easily under the inspiration of his surroundings, and falls under the teachings and persuasions of his brother:

34/11.14. Because he comes from My hand into the world in innocence, a helpless infant.

34/11.15. And his elder brothers take advantage of his innocence, and teach him their own knowledge, instead of directing him to Me.

34/11.16. And his elder brothers were in darkness themselves, and their elder brothers before them.

34/11.17. I said to man: Be free! Learn to know liberty! Think for yourself! Study your Creator in all things, and in yourself in particular!

34/11.18. Turn away from your elder brothers; come to the All Highest Fountain.

34/11.19. Do not be confounded with abstruse[1332] reasonings; cut all things short, Godlike; learn of the Creator and His creations, there is nothing more.

34/11.20. You are one of the seeds of Jehovih, and were planted by His Hand. Be free from the whole world.

[1332] hard to understand, convoluted, cryptic, incomprehensible, recondite, clear as mud

CHAPTER 12 Inspiration

34/12.1. Of all My created animals, only man I created not perfect in his order, says Jehovih.

34/12.2. I created him as the most devoid of knowledge, and the most helpless of animals.

34/12.3. I did not give the bird capacity to improve her feathers; nor yet to improve her species; nor did I give her a book, either on how to build her nest, or regarding her behavior with other birds.

34/12.4. Nor did I say to the hare: Beware of foxes; or: Go, teach your young to depend on their fleetness.

34/12.5. And yet both, birds and beasts, move by My inspiration, perfectly in the order I made them; the bird does her work, and the hare flees from the fox.

34/12.6. But the child of man will put its finger in a serpent's mouth, and the child will also eat any deadly poison.

34/12.7. Thus I created man differently from all other things on earth; but I gave him the foundation

upon which he could attain to perfection in all the attributes of My other living creatures.[1333]

34/12.8. And I said to man: Be observant of what you shall eat and drink, and where you shall dwell by day, and sleep by night.

34/12.9. For all things shall write upon your soul the character and kind of which they are made.

34/12.10. If you will be gentle, like a lamb, and non-resistant and docile, and so you can obtain great knowledge, feed upon herbs, fruits and cereals.

34/12.11. And your blood shall be pure and cool, and charged with food for your spirit, in peace and love.

34/12.12. But if you will be ferocious, like a carnivorous beast, then you shall feed upon flesh and fish, and your blood shall be hot, and your spirit shall be stirred with passion, anger, contention, tattling, war, jealousy, and love of vengeance.

34/12.13. For whatever you charge your blood with, shall be charged upon your spirit.

34/12.14. Because you cannot feed on fish or flesh except through destruction to death, even so, destruction to death shall come upon your soul.

34/12.15. From your own blood your spirit shall be inspired, even according to what your blood contains.

34/12.16. As through corpor your corporeal part is nurtured, so through the gaseous, atmospherean part your spirit is nurtured.

34/12.17. || Woman said: Behold, I do not kill any lamb, bird or fish. Others kill them, but I eat them. ||

34/12.18. To kill My lambs and birds, and whatever I created alive, is a simple act, says Jehovih. Let no man waste much speech because of such destructions.[1334]

34/12.19. It is the contamination of the blood of man by carnivorous food, upon which you shall ponder.

34/12.20. I created all the living so that like would attract like. Whoever makes himself carnivorous, cannot escape conflict and contention within his own members, soul and body.

34/12.21. Until the earth was circumscribed, I gave man carnivorous food; today, I make it poison to him.

34/12.22. And man shall turn away from it; and the smell of it shall sicken him; and the sight of blood shall fill him with horror.

34/12.23. The butcher shall be ashamed of his vocation; his neighbors shall say to him: You stink of blood!

34/12.24. Because you gave us flesh, we also drank to drunkenness.

34/12.25. Because you gave us flesh, we also smoked, and took narcotics.

[1333] For examples: Among Native Americans the totem was to represent the best features of the chief creatures; each creature being appointed (and so represented by) a clan whose labor was to perfect in themselves the particular qualities of their designated creature. || In some cultures, the astrological signs were used to perfect man in the characteristics attributed to certain creatures. || The Chinese developed movements corresponding to various creatures. || The Hindus revered the cow for her attributes of receptivity and docility; and had many creatures connected with their Gods, and with the chakhras of the human body.

[1334] Note that this does not set aside admonition against killing. For, ‘as sown, so reaped,’ still applies.

34/12.26. Because you gave us flesh, we are rotten with catarrh,[1335] and wasted in the lungs.

34/12.27. Because we feasted on flesh, Jehovih answered us in corruptible flesh.

34/12.28. Lo, we stink from the sole of our feet to the crown of our heads.

34/12.29. And our offspring are born into the world so helpless and corrupt that half of them die in infancy. ||

34/12.30. Jehovih said: When I command the nations of the earth to peace, behold I raise My hand above the carnivorant's head.

34/12.31. As there was a time when I created every animal perfect in its order; so also shall such a time come to man.

34/12.32. And now is the dawn of that time. Therefore, I named it Kosmon.

34/12.33. As the spider learns to build her web without a book, and the bees to dwell in a queendom in peace and industry without books, written laws, and instructions on how to do this and that, even so, now is a new birth to the generations of My people.

34/12.34. By My direct inspiration upon them they shall learn to do all things perfectly, in the order of man for which I created him.

34/12.35. Man shall know how to do things easily, and without the long labor of books, and without being shown or instructions given.

34/12.36. As of old, I commanded you to have dominion over every living thing I created; so, now, I command you to take the earth and the waters of the earth and the air above the earth into your dominion also.

34/12.37. And you shall rule over them; to drive away the heat, and bring the cold; to drive away the cold, and bring the heat; as you will, for the benefit of all the living.

34/12.38. To accomplish which, you shall now, first of all, adapt yourself to your Creator, according to My highest Light upon you:

34/12.39. To put away your own disharmony in your blood and flesh, and in your soul.

34/12.40. Opening the way for My inspiration to come direct to you, so that you may be one with Me.

[1335] mucus, phlegm, rheum; inflamed mucus membranes

CHAPTER 13 Inspiration

34/13.1. Man says: If I cannot add the smallest fraction to my corporeal body, and it is all built up by Jehovih, then indeed, it is His.

34/13.2. Neither am I accountable as to whether it is well made, or well preserved.

34/13.3. And if I cannot make one new thought or idea, then, indeed, all my thoughts and ideas are Jehovih's, given to me by inspiration, either directly by Jehovih, or by His creations.

34/13.4. Neither, then, am I accountable for my thoughts, ideas, or behavior, as to whether they are good or bad. Truly, then, I am not responsible for anything: neither for what I am, nor for what I do, nor for what becomes of me. I am merely an automaton; I, myself, am nothing.

34/13.5. Jehovih says: Because I gave you liberty, you are responsible for all you are, for all you make of yourself, for all that shall come to you, and for your peace and happiness, both in this world and the next.

34/13.6. Liberty I gave you as to what you would eat, what you would wear to cover yourself, and where you would reside.

34/13.7. I gave you liberty to build your house in your own way; but behold, I did not give such liberty to the bird, as to her nest, nor to the beaver, nor to the ant, nor to any other living creature.

34/13.8. Liberty I gave you as to whether you would eat herbs or flesh. But such liberty I did not give to any other living creature.

34/13.9. To the sheep and the horse I said: Eat herbs; to the tiger and lion: Eat flesh.

34/13.10. To you I gave liberty to make yourself carnivorous, or herbivorous, or omnivorous.

34/13.11. Whatever you put in your mouth, and it united with your blood, and became a part of your body, behold, it was by My labor and by My power that it was accomplished.

34/13.12. Truly I was your workman.

34/13.13. All that you did in the matter was to choose. You were, in that respect, the master, and I your servant. And, behold, I did not make the servant responsible for the master's behavior.

34/13.14. Because you made yourself carnivorous, the fault is your own. I placed before you the herbivorous animals and the carnivorous animals; and I gave you eyes to look upon them regarding their behavior, whether ferocious and destructive, or peaceful, patient and docile.

34/13.15. And I spoke to your soul, saying: Look and judge for yourself as to what you shall eat; observe the order of My creations and the result upon all My living creatures.

34/13.16. Therefore, you are accountable to yourself, and responsible to the entire world for having made your corporeal body as you have.

34/13.17. And the same applies to your spirit, soul, mind, ideas, and your thoughts. For I gave you liberty in the same way.

34/13.18. Yes, I gave you liberty to receive your inspiration from drunkards, harlots and fighters; or from men of wisdom, or the innocence of childhood, or the virtue of a virgin.

34/13.19. Or from a city of corruption; or from the country, with pure air, and trees and flowers, and mountains and valleys.

34/13.20. And I spoke to your soul, saying: Choose what you will to be the inspiration of your mind, spirit and soul; behold, I, your Creator, am your servant to impregnate you with thoughts, ideas and disposition. All you have to do, is to choose.

34/13.21. Yes, I said: I will even take you to whichever place and condition you may choose. ||

34/13.22. And now, because I gave you this extreme liberty, and you have chosen, behold, you are accountable to yourself for your every thought and idea; and for your spirit and soul; and in your behavior you are responsible to the whole world.

34/13.23. With liberty I bestowed responsibility also.

34/13.24. I am the Power, the Light and the Life.

34/13.25. In one thing, chiefly, you are not an automaton, and that is your own entity, your own self, your own whatever you are.

34/13.26. Yourself I gave to yourself; and even at the zero of your entity, I said to you (and continue to say): Go, make yourself. All other animals I created perfectly with My own hands, but to you I gave liberty to make yourself, even as you have. Yes, even in this, I said: You choose, and I will do the labor Myself for you.

34/13.27. So that, choice and liberty were the sum total which I gave to you.

34/13.28. Now, therefore, O man, as I gave choice and liberty to you, so shall you give the same to your neighbor and associate.

34/13.29. Without these, there is no responsibility; with these, all responsibility.

34/13.30. Choose your own food, your own clothing, and your house; and choose the location where you shall live, and provide the way for whatever inspiration you may, remembering you shall be responsible in all; and the results shall come to you according to whether you fawn upon satan, or emulate your Creator.

CHAPTER 14 Inspiration

34/14.1. These are Tae's revelations of Jehovih's times and seasons, appointed to the chosen:

34/14.2. The northern line of the sun shall be the end of the year, and shall be called the last day of the old year, says Jehovih.[1336]

34/14.3. And the first day after that, when the sun starts on his southern course, shall be the beginning of the year, and it shall be called the new year's day.

34/14.4. These are My times of the end and the beginning of a year, which I created; and I made the earth and the sun as My written testimony of them.

[1336] The northern line of the sun is the latitude Tropic of Cancer. It is the Summer Solstice in the northern hemisphere. This verse is from the 1882 Oahspe. (The 1891 Oahspe editor thought this should instead be referring to the Winter Solstice, and he tried incorporating into the 1891 edition of Oahspe, changes to that effect.) Also, see 05/12.13, where the first year was established by the first God of earth, Sethantes.

34/14.5. And I blessed and sanctified the old year's day and the new year's day, and I appointed them to be holy days, so that men might remember the order and the system of My works.

34/14.6. And I said to man: From one new year's day until the succeeding one shall be called one year, for it is one completed oscillation of the earth, and of her revolution in the orbit where I placed her.

34/14.7. Therefore, what you have completed within a year shall be remembered by you, so that you may judge yourself in those matters.

34/14.8. And on the old year's day, you shall render up full forgiveness in all things against all people.

34/14.9. And with the setting of the sun on that day, you shall be purged of all animosity and claims against every man, woman and child, in the entire world.

34/14.10. And you shall acknowledge this in words, songs, prayers, and in tokens of no intrinsic value, to whomever you had offended during the past year.

34/14.11. Tae said: For which reason, the old year's day shall be named the Most Holy Sabbath Day. Behold, it is in accord with His heavenly kingdoms. And it shall be with you a day of spiritual communion, and of praise to Jehovih and His creations; with music, oratory, and ceremonies, and processions for your youth, orderly and well disciplined.

34/14.12. And on the new year's day, you shall rejoice and sing and dance; mingling together, old and young, even as the old year and the new year are joined together, side by side.

34/14.13. The seventh day of the new year shall be your next sabbath day, and it shall be a day of rest and of spiritual communion, and praise to Jehovih and His creations, with singing and oratory.

34/14.14. So also shall every seventh day be a sabbath day; for which reason seven days shall be one week, being six days for labor, and one for rest and worship.

34/14.15. For this has been proven throughout the world, to be good for man.

34/14.16. These, then, shall be the moon's days (months):

34/14.17. The first new moon's day after new year's day shall be the beginning of the first month; and the completion of the fourth quarter of the moon shall be the completion of the first month, and it shall be named, First month.

34/14.18. The next four quarters of the moon shall be the second month, and it shall be named, Second month.

34/14.19. And the next completed four quarters of the moon shall be named, Third month. And so on, to the completion of the year.

34/14.20. Such, then, shall be the months in any and every year, for these are the moon's times as Jehovih created them.

34/14.21. Neither shall it matter whether or not the months overlap a new year's day; as they are created and moved by the Almighty, even so shall man compute and register them.

34/14.22. For example, a new year's day may come upon the twentieth day of the Twelfth moon or on another moon's day; still, as they fall, so shall they be numbered in truth. ||

34/14.23. As the moon's time differs to different continents, so shall the months' times of the inhabitants of different continents be locally to them.

34/14.24. But, in the intercourse between different nations on different continents, the month times shall not be enumerated.

34/14.25. But in all such cases, the year and the days of the year shall be named.

34/14.26. As, for example, the seventieth year and the ninety-sixth day. ||

34/14.27. And it shall come to pass that the sabbath days all around the world shall be the same day to all people, even with the travel of the sun.

34/14.28. By which, Jehovih's heavenly kingdoms shall be in concert with mortals, as to times and seasons in all things.

CHAPTER 15 Inspiration

Holy Compact Day

34/15.1. As Jehovih, through His God, bequeathed to the children of Guatama a government unfettered by the name of God, Lord or Savior, so Jehovih sanctified the day of the ratification and the signing and sealing of His compact (American Constitution), as the DAY OF THE HOLY SEAL.[1337]

34/15.2. And for its sign He made, A HAND HOLDING A QUILL.

34/15.3. Which shall be the master's sign of salutation in the lodge on the day and evening commemorating the same.

34/15.4. And Jehovih made the answer to the master's sign, THE HOLDING UP (by the member of the lodge) OF A PIECE OF PAPER, signifying, CONSTITUTION.

34/15.5. Therefore it was said: The master saluted on the sign, DAY OF THE HOLY SEAL, and the lodge answered in the sign, CONSTITUTION.

34/15.6. And Jehovih said: Remember this day, and keep it holy, to the end of the world, for this was the beginning of the liberty of man!

[1337] see explanation after end of Book of Inspiration, i.e., starting at 34/15.01

CHAPTER 16 Inspiration

Holy Veil Day[1338]

34/16.1. As Jehovih, through His God, pulled aside the veil of heaven, saying:

34/16.2. Let My angels go forth; the living and the dead shall converse together.

34/16.3. So He sanctified the day when the angels of heaven were made known to mortals.[1339]

34/16.4. And He gave the sign, A HAND HOLDING ASIDE A VEIL, signifying, HEAVEN UNVEILED, as the master's sign in the lodge on the day and evening commemorating the same.

34/16.5. And Jehovih gave to the members of the lodge to answer in the sign, THREE CLAPPINGS, signifying, ENDLESS JOY!

34/16.6. And Jehovih said: Remember this day, and keep it holy, to the end of the world. For, without books and without arguments, behold, I have proven to you the continued life of the soul of man!

[1338] sometimes known as Es Day

[1339] see explanation after end of Book of Inspiration, i.e., starting at 34/16.01

CHAPTER 17 Inspiration

The Fallen Sword's Day[1340]

34/17.1. As Jehovih, through His God, delivered Guatama's slaves into freedom, and so, dealt the final blow to general slavery, so Jehovih blessed that day, and sanctified it.[1341]

34/17.2. And He gave to man, as the master's sign in the lodge, A HAND POINTING TOWARD A PEN, signifying, I HAVE PROVED THIS MIGHTIER THAN THE SWORD.

34/17.3. And Jehovih gave to the members in the lodge to answer in the sign, CLASPED HANDS, AND LOOKING UPWARD, signifying, IN YOUR PRAISE, JEHOVIH!

34/17.4. Jehovih said Remember the day of proclamation of freedom, for it is My day, which I bequeath to you as a day of freedom in all righteous jollification, which you shall keep every year, and commemorate, to the end of the world.

[1340] sometimes known as Freedom's Day

[1341] see explanation after end of Book of Inspiration, i.e., starting with 34/17.01

CHAPTER 18 Inspiration

Holy Kosmon Day

34/18.1. Besides the above, Jehovih gave one more holy day, Kosmon Day, which He also commanded to be kept in commemoration of another matter, which Jehovih commanded to be secret with the Faithists for a certain period of time, which time has not expired to this day. Therefore, the day of Kosmon is still a secret with the Faithists. ||

34/18.2. And Jehovih said: So that mortals and angels may live and labor in concert, behold, I have given certain days, by which large congregations on

earth may be met by My organic heavens, in reunion, mortals and angels, for the happiness of both, and for the glory of My works.

34/18.3. Now behold also, as by My Presence I inspire you when you labor with Me, and you are doing righteously, and with purity and love, so also is it with you, in regard to My angels.

34/18.4. When you make and keep your corporeal body pure and clean, My angels who are pure and clean come to you to aid you, and to enlighten you.

34/18.5. And when you put away all unclean thoughts and selfish desires, and seek to obtain wisdom and learn how best you can help your fellow-man, behold, My angels of light and wisdom come to you, and by virtue of their presence, which you do not see, they inspire your soul in the light of your Creator.

34/18.6. Man has said: I will not be a seer, prophet, su'is, or sar'gis; frankly, I will not have angels with me to teach me, or to give me any light or knowledge under the sun.

34/18.7. Whatever I can attain, it shall be my own. It is wiser for me to attain to know, and to do things by myself, than have angels come and give to me, or manifest through me.

34/18.8. In fact, I will not be used, by man or angel, for it would be prostituting my flesh and my spirit to others.

34/18.9. Behold, my body was given to me for my own use and profit, to establish and develop my own soul to eternal happiness in individuality. ||

34/18.10. My Presence is alike to all people, says Jehovih. I am to the just and the unjust; I am everywhere, both, in darkness and in light.

34/18.11. Because you are in darkness, you do not perceive Me.

34/18.12. Because you are imperfect in flesh and spirit, you deny Me.

34/18.13. Because you are confounded with disharmony, you do not believe in Me.

34/18.14. He who does not have an ear for music, does not discover a tune; just as he who is discordant denies My Person.

34/18.15. There is no selfishness in the pure, neither for earthly things, nor for their own flesh and spirit.

34/18.16. A pure man is like a clear glass; he can see out of himself, and so, perceive My angels and Me.

34/18.17. Through the pure man, pure angels can see mortality as well as spirituality. Their presence inspires him to understand all things.

34/18.18. The angels are as much with the man who is not a seer, or a su'is, as with those who are seer, su'is, or sar'gis.

34/18.19. Because you do not see or hear angels, only proves your darkness, but does not prove the absence of angels.

34/18.20. To the dark, come the dark; with the dark, abide the dark, both angels and mortals.

34/18.21. The man of darkness is ruled more by angels than the man of light is.

34/18.22. Behold, I did not create you to fill any place in all the world for your own self's sake.

34/18.23. I gave neither your flesh nor your spirit to be yours only.

34/18.24. You shall relinquish these also, saying: To You, O Jehovih, I give all; my flesh, my spirit, my mind, and all my service, to be Yours forever.

34/18.25. You shall say: Appropriate me, soul and body, in whatever way You can, so that I may do the most good to others, mortals and angels. ||

34/18.26. Until you attain this, you shall not hear My Voice, nor see My Hand.

34/18.27. As I gave away Myself, and thus created all things, so shall you follow in My footsteps, in order to become one with Me.

34/18.28. In this lies the secret of wisdom, truth, love and power, time without end.

END OF BOOK OF INSPIRATION

History of the Holy Days

(As compiled by the modern series editor; i.e., –ed.)

HOLY COMPACT DAY

34/15.01. As Jehovih, through His God, bequeathed to the children of Guatama a government unfettered by the name of God, Lord or Savior, so Jehovih sanctified the day of the ratification and the signing and sealing of His compact (American Constitution), as the DAY OF THE HOLY SEAL.

34/15.06. And Jehovih said: Remember this day, and keep it holy, to the end of the world, for this was the beginning of the liberty of man! ||

On July 2nd, in 1788, in the land of America, the president of its then current government, the Congress of the Confederation, speaking on behalf of and for that government, formally announced that the heavily debated Constitution was now IN EFFECT! In other words, from that time forward, it was irreversibly the core document around which America's government would form itself, thus sealing the fate of the American States and people, and known from then on, as the United States of America.

Thus on July 2, 1788, the fate of the new American Constitution was SEALED—made irrevocable—for LEGITIMACY had been passed on that day, and without bloodshed, from the old government to the new government.

HOLY VEIL DAY

34/16.01. As Jehovih, through His God, pulled aside the veil of heaven, saying:

34/16.02. Let My angels go forth; the living and the dead shall converse together.

34/16.03. So He sanctified the day when the angels of heaven were made known to mortals.

34/16.06. And Jehovih said: Remember this day, and keep it holy, to the end of the world. For, without books and without arguments, behold, I have proven to you the continued life of the soul of man! ||

On November 14, 1849, in Rochester, New York, U.S.A., in the first PUBLIC appearance of spirit communication, sitting in a hall rented for the occasion, the young Fox sisters nervously awaited. Till now, only in private homes had they given little demonstrations of the strange rapping power attending them. But tonight, among the audience, sat prominent citizens and a good many skeptics, come to see the "spiritualism" fad put in its place, as a passing fancy of a few tricksters, and the gullible.

"Oh," thought some, "witchcraft, ghosts, and goblin folklore dies slowly among the uneducated." And here lay an opportunity to set aside once and for all, the ludicrous claims they had heard rumors about. For tonight, anyone of the public could come; and many would be on the lookout for trickery and foolery. "Yes," they thought, "this should be a hoot! A jolly time indeed!"

For the affair billed itself as amusement, an oddity—so nothing serious was expected. Yet it proved otherwise; committees comprising individuals of sound repute investigated, to try to discover deceit, but all were unsuccessful. And all the while, this excited interest, and the challenge: Would the rapping prove spirits? Or would the skeptics be right that the demonstrations were a fraud—and would this not also put to rest the notion of spirit existence?

Little did the audience suspect that the angels of Jehovih had long awaited this moment. Indeed, earlier, when the Fox sisters began fearing the thought of public scrutiny in the upcoming Rochester public sitting, an angel of Jehovih spoke to them, encouraging them, telling them that this was their destiny—that for which they had been prepared.

And the angels did not disappoint. With great aplomb they caused great crackings, raps and uncanny thumps, startling the people. These and other unusual physical events occurred without any physical cause whatsoever. Because of the great interest aroused, and because the reports of the committees were to be reported at the next night's show, the extravaganza continued for days. Every night, with people swarming to get in, they packed

the place. Newspapers wrote inspired accounts, and the wonder spread quickly around the globe.

Thus started in earnest, the worldwide phenomenon of Spiritualism. And it flourished for a generation, from 1849 to 1882—this latter date being punctuated by the publication of Oahspe, a fitting jewel, crowning the wave of spiritualism.

(In learning the history, some spiritualists thought spiritualism's start rested with the first rappings that were definitely understood as spirit communication by the Fox sisters on March 31, 1848. Newbrough, Oahspe's editor, thought so too. But these rappings were not the public, widely stirring phenomenon that the Rochester rappings were. On that night of March 31 in the hamlet of Hidesville,[1342] the Fox girls discovered that there was intelligence behind some rappings that responded to their questions. It turned out to be the spirit of a murdered man. But the great flood of angels implied in verses 2 and 3[1343] was not evident in this comparatively insignificant, isolated event. For here was only one angel, the spirit of a murdered man, made known to a small number of individuals.

In contrast, on November 14, 1849, the angels of Jehovih publicly proved to mortals immortality of the soul. After that there was no turning back; testimony from so many credible witnesses made an indelible mark upon public consciousness; reports widely spread by the media made it insuppressible. Before then, spiritualism would have been considered, if at all, by most as just another fringe oddity. Previous spirit manifestations and communications (including those of Hidesville),[1344] had stirred up only marginal curiosity. But the November 14, 1849, demonstration launched Spiritualism as a public movement which would quickly span continents.

Jehovih's work is not confined to small dark corners, but is executed in large measures that affect nations and peoples, influencing and directing the course of future events. Shall we not then, commemorate November 14 as Holy Veil Day?)

[1342] Hidesville or Hydesville, was located about 20 miles (32 km) from Rochester, New York, United States of America.

[1343] 34/16.2 and 3; or 34/16.02 and 03. The rappings actually began with the prior residents of the house; and the entire Fox family was aware of the rappings well before the night of March 31, but till that night, none understood that the rappings had an intelligence behind them, trying to communicate.

[1344] see 37/7.7

FALLEN SWORD'S DAY

34/17.01. As Jehovih, through His God, delivered Guatama's slaves into freedom, and so, dealt the final blow to general slavery, so Jehovih blessed that day, and sanctified it.

34/17.04. Jehovih said Remember the day of proclamation of freedom, for it is My day, which I bequeath to you as a day of freedom in all righteous jollification, which you shall keep every year, and commemorate, to the end of the world. ||

The slaves were proclaimed free on January 1, 1863. Here is the story: On September 22, 1862, in the midst of a civil war, President Abraham Lincoln

of the United States of America issued a preliminary emancipation proclamation to be put formally into effect, if necessary, on January 1, 1863. If those states in rebellion continued till then, the proclamation was to go into effect and their slaves declared free.

On that day of January 1, 1863, he signed the Emancipation Proclamation and it was publicly proclaimed. The slaves were free! The war could not free the slaves, but the pen did! The pen was proved mightier than the sword!

(In reading the corporeal history of these events, one must keep in mind that Oahspe is giving the spiritual side of the history, or rather, the history as seen from a spiritual perspective. Thus while the Oahspe authors relate primary motivations and broad sweeps, they cannot, in a generalized book like Oahspe, elaborate on, or even mention, contributory fluctuations in policy or war events, nor other things that from a mortal perspective may seem to be important.

Thus, while the Emancipation Proclamation did not end all slavery in the world, nor in the USA (it took a later, 1865, constitutional amendment to do that), it nevertheless, from the spiritual perspective of wisdom, dealt the final blow to general slavery.)

END HISTORY OF THE HOLY DAYS

Book of Saphah

Saphah Prologue

35/A.1. Saphah said: I am to perish.

35/A.2. I, being SAPHAH, am of the perishable.

35/A.3. I am of the earth's perishable history.

35/A.4. I am the dying history, not dead;[1345] the legends; the skeleton of a one-time giant.

35/A.5. In my youth I was science and philosophy; religion.

35/A.6. I reach into all the nations of the earth; distance is nothing with me.

35/A.7. I was as a tree of life in time long past; the devotedly loved SON OF LIGHT.

35/A.8. The fruit I bore fed all the inhabitants of the earth. But the flesh of the fruit has perished; yet the seed still lives.

35/A.9. My soul is in languages, in rocks and ruined walls; in fallen temples and buried cities. These are the remnants of my corporeal body.

35/A.10. In these my last days, my remnants that were once the living members of my body, shall come forth and speak their parting words to the new-born KOSMON.

[1345] Saphah may be said to be a record of man's expression of, understanding of, or interpretation of, reality; and as given in man's words, signs, symbols, rites and ceremonies, teachings, and histories.

It is around these expressions that the course of humanity's development was shaped; and as the sapling is bent, so grows the tree. Thus, though Saphah is mostly about what happened in the past, it has significance today; indeed, the effects have some potency to this day—not at the front end of progress, yet underlying all. Subtle, commingled in the roots of all, fused in the tree of life, language, and culture, is Saphah, the form and essence of meanings past.

The Book of Saphah is therefore a record of some of the most significant expressions. By necessity or otherwise, these initially involved the insertion of Es into corpor, that is, angels brought ES REALITIES, and even corporeal concepts, to the understanding of corporeal man. While emphases changed from cycle to cycle, and were reflected in the teachings given, yet they always augmented the growth of man's soul.

And when man had grown to combine and interpret for himself somewhat, he also created some expressions of his own; nevertheless these also have roots in Saphah.

Now, while the husks or coverings (words, teachings, ceremonies, etc.) may become dated or changed over time, yet the underlying Es reality (soul forms, rites, pure concepts, etc.) may remain as potent as ever.

For examples, while ceremonies for worshipping Jehovih may change over the cycles, yet the underlying potency of worshipping Jehovih, remains. Or, even though man's understanding of Jehovih has changed over the cycles (recall He was once thought of as a large man in heaven), yet the underlying reality of Jehovih remains potent as ever. Even so is it with, say, symbols, like, e.g., the crescent or the triangle, which retain es potency regardless of how man interprets them.

35/A.11. Hear these words, my sons and daughters; all you who search for, but do not find, the light of ages past.

35/A.12. I am the book of the past; of the perishable corporeal world.

Ancient Languages Section[1346]

Tree of Language

Chapter 1 Language Tree

35/B.1.1. [1347]THE TREE OF LANGUAGE said: China, India, Europe and America, the four branches of the earth, languages from one root. What was the tree, and where did it grow, that none can find it?

35/B.1.2. Where does the submerged continent, the forgotten world, lie? What place did struggling mortals escape from, to float to far-off continents and tell the tale, in all lands, of a mighty flood or deluge?

35/B.1.3. PAN, (of language) the first guttural sounds approximating words.[1348]

35/B.1.4. POIT, beginning of labial word-sounds.[1349]

35/B.1.5. GAU.[1350]

35/B.1.6. HIUT, first acquiesced language.

35/B.1.7. FUS, written word-signs.

35/B.1.8. CHINE, monosyllabic.

35/B.1.9. YI-HA, combination words.

35/B.1.10. ABRAM, first words; original text.

35/B.1.11. FONECE, following the sound, but not the signs (writing).[1351]

35/B.1.12. AHAM, amalgamation.

35/B.1.13. EBRA, the old; the sacred.

35/B.1.14. VEDE.[1352]

35/B.1.15. SANSCRIT, mixture.

35/B.1.16. ARABA (first Egyptian also), teeth and thorax.

35/B.1.17. ALGONQUIN, after the sacred name, E-Go-Quim.

35/B.1.18. GREEK, LATIN, FRENCH, SPANISH, GERMAN, ENGLISH, etc.

35/B.1.19. KOSMON.

Chapter 2 Language Tree

35/B.2.1. SPEECH said: || Jehovih has said: As I caused man to grow, so I caused man's language to grow.

35/B.2.2. And even as the earth matures in its place, so shall man look backward and judge what has been.

[1346] Where spellings in the images differ from those given in the text, these are not identified as a general rule in this Standard Oahspe.

[1347] see image i031

[1348] Each language listed below represents the first full flowering and/or development to the extreme, of a certain characteristic, mentioned in the language description. Thus with the Panic language came the first formation of words and the fullest development and use of the guttural sounds (ah, uh, eh, ih, oh, g, r, h, etc.); with Poit came the intense development of labial sounds (m, b, p, f, v, w); etc.

[1349] Labial means formed by the lips and marks the beginning of the serious development of labial sounds and words.

[1350] presumably the first use of language to prove things, being the introduction of primitive logic into man's culture

[1351] The signs represent sounds (phonograms) and not actual concepts or entities (ideograms). In pre-Fonecean languages the signs (images, ideograms) themselves tell what is going on. In such cases one does not need sounds to understand, but can 'follow the signs' (sequence of written images) to understand. Thus, for example, an image of a man followed by an image of a spear pointing to water, means a man moved in the direction of the water. But with Fonece (Phoenician) one followed the sequence of sounds represented by the symbols, but did not follow the pictorial (ideogrammatic) meaning of the symbols.

[1352] pure or perfect words, that is, words of light, and therefore truth

35/B.2.3. According to the time and place of the earth, so man spoke. ||

35/B.2.4. And it was so.

35/B.2.5. And the deviation in the progress of speech was even as the deviation of the vortex of the earth.

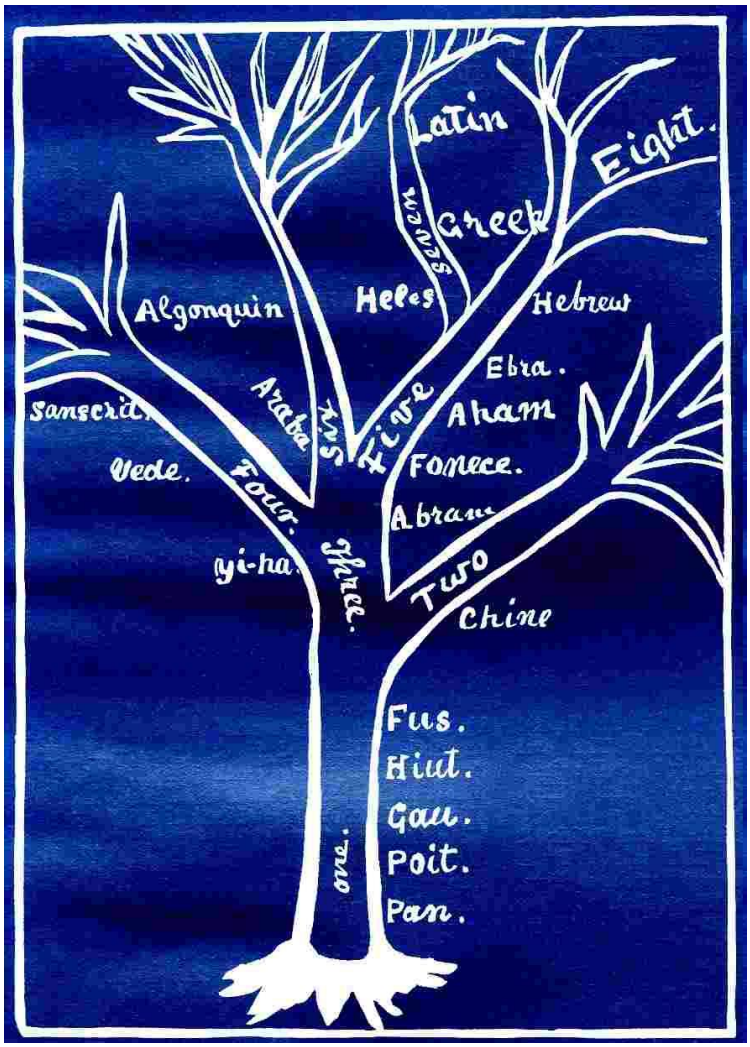
35/B.2.6. || Even the words of man in ages past shall be revealed to My seers in the time of kosmon. ||

35/B.2.7. And it was so.

Language Primaries subsection[1353]

(Unfortunately other than image labels, no captions or explanatory text was published concerning the three images found in this subsection. To partially remedy that, the words in the images are here rendered into text and placed into verse format. –ed.)

[1353] The linguistic aids in this subsection are noticeably very sparse. The paucity of this subsection means man shall have to develop in the Faithist discipline so that he may gain missing information.



i031 **The Tree of Language.**

Pronunciation Guide

From the 1882 Editor:

35/B.3. In ancient times the mouth was seldom closed in the act of speaking, and the words were formed mostly at the posterior of the palate and thorax.

The letter A in English, had its equivalent in the ancient languages, but nearly the same as the English Au, and not much unlike the caw of a crow. The Chinese Ang is almost the same as the Ong of the Algonquin. U long often has the sound Yu's, and sometimes of E only.[1354] U short is the same in all languages, and the same today as it was thousands of years ago.

By using the root of the tongue instead of the tip, it is much easier to speak the Hebrew and Algonquin; and by allowing the sound to escape with the mouth nearly closed, it is easier to speak [East] Indian and

[1354] Apparently this means the pronunciation of a long "U" can be pronounced as either Yu, or Eu (long E blends into a long U, being a diphthong or glide from E to U); in this latter, using what the editor says, apparently the E is shortened and the following long U is cut short and the voice drops and trails off when it gets to the U, so that the entire sound explodes from the throat, sounding guttural.

Chinese. For House the Chinese word is Oke, and the equivalent in Hebrew is Ohel (home) [The Hebrew "h" is pronounced "kh" as in a small explosion from the back of the throat.], and L is so slightly sounded that when one hears an unlearned Hebrew say Ohel, it is impossible to distinguish the word from the Chinese Oke. The learned among the Hebrews use the word Bayith instead of Ohel. When we say "The House of Lords" we do not mean the building, but the collective body of noblemen, and in this sense the much-learned Hebrew scholar is further away from the origin of words than is the unlearned.

Literal translations are not as true, in fact, as is the spiritual inception. By a residence among the illiterate Chinese, Hebrews and North American Indians (the Algonquin) more truth of the origin and use of primitive language can be learned than in the wisest of the classical books. The letter is arbitrary and unable to give the phonetecy [actual sounds], and after passing two or three languages, is too badly disfigured to be recognized.

In learning a language we discover that our failures are in persisting in arbitrary pronunciation, which a native never does, though it seems so to himself. Now, we know that the original meaning of a building was a place to live in; in fact, the desire for such a place caused it to be built. The thought of a title, "house" was another and afterthought. [As for example,] The House of David, or of Sussex, or of Argyle, meaning the people of the house, or rank. Our judgment shows us, then, that the Hebrew word Ohel, a home, antedates [came before] Bayith, because a home was invented first.

This rule must be followed by the student of philology who desires to learn whether the great languages of today sprung from some great nation that is now extinct. Nor are there any books more valuable to the student than is a residence of four or five years with each and all these four great peoples [Native Americans, Chinese, Hebrew, Indians (India)], and then not more with the learned than with the rural and unlearned.

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The Signature

35/B.4. Editor's Note: The Signature (image i041) is most likely written in the Panic tongue. In the 1882 and 1891 Oahspe editions, this plate was placed between the end of the Book of Fragapatti and the start of Book of Divinity. No explanation was given as to its meaning. It is placed here next to the language primaries as a candidate for translation. –ed.

i041 **The Signature.**

Panic, Yi'haic, Vedic, Hebraic and Sanscrit Primaries

35/B.5. For the Panic, Yi'haic, Vedic, Hebraic and Sanscrit Primaries image (i042), here are the English words in the graphic:

Reduction of sounds from Panic down to English.

a as in ate, a as in at, a as in awe, a as in far, e as in ee, e as in et, i as ine, i as in in, o as in no, o as in oo [look, book –ed.], u as in tube, u as in tub.

h, j, k, ta

r

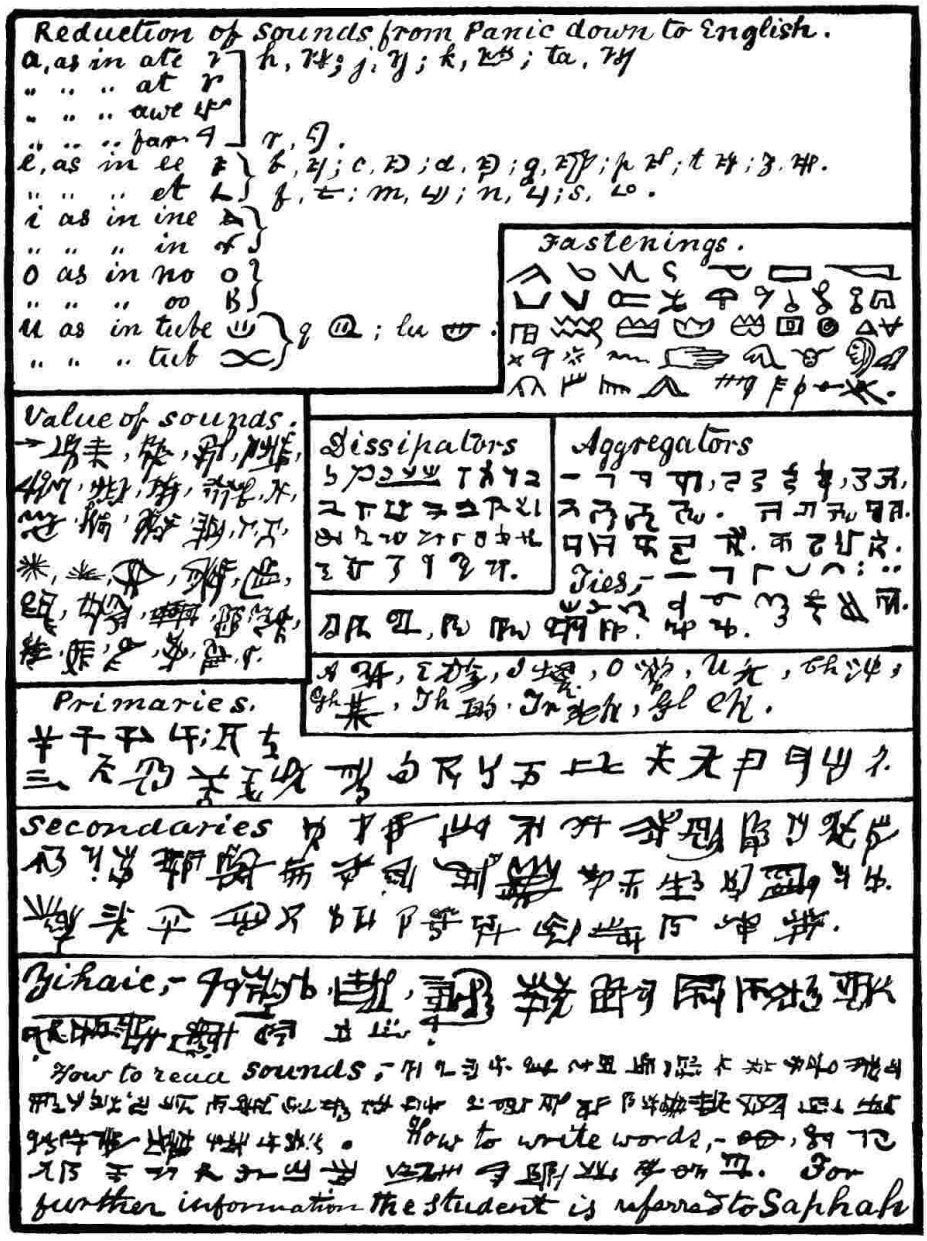
b, c, d, g, p, t, z

q, m, n, s

q, lu

Fastenings. Value of sounds. Dissipators. Aggregators. Primaries. Secondaries.

Yihaic [Yi-ha –ed.], How to read sounds. How to write words. For further information the student is referred to Saphah.



i042 **Panic, Yi'haic, Vedic, Hebraic and Sanscrit Primaries.**

Tablet of Ah'iod'zan

35/B.6.1. The following is the text (Panic) from the Tablet of Ah'iod'zan (image i043, aka Numeration table or Tablet of Ah'iod'gau) with interpretation supplied by the tablet:

35/B.6.2. esk = 1, tek = 2, sam = 3, sar = 4, unh = 5, yoke = 6, tak = 7, ote = 8, yaw = 9, yop = 10.

35/B.6.3. yop esk = 11, yop tek = 12, yop sam = 13.

35/B.6.4. tek yop = 20, tek yop esk = 21.

35/B.6.5. sam yop = 30, sam yop esk = 31.

35/B.6.6. sar yop = 40, unh yop = 50, yoke yop = 60, tak yop = 70, ote yop = 80, yaw yop = 90.

35/B.6.7. yop yop = 100, yop tek yop = 200, yop sam yop = 300, yop sar yop = 400, yop unh yop = 500, yop yoke yop = 600, yop tak yop = 700, yop ote yop = 800, yop yaw yop = 900.

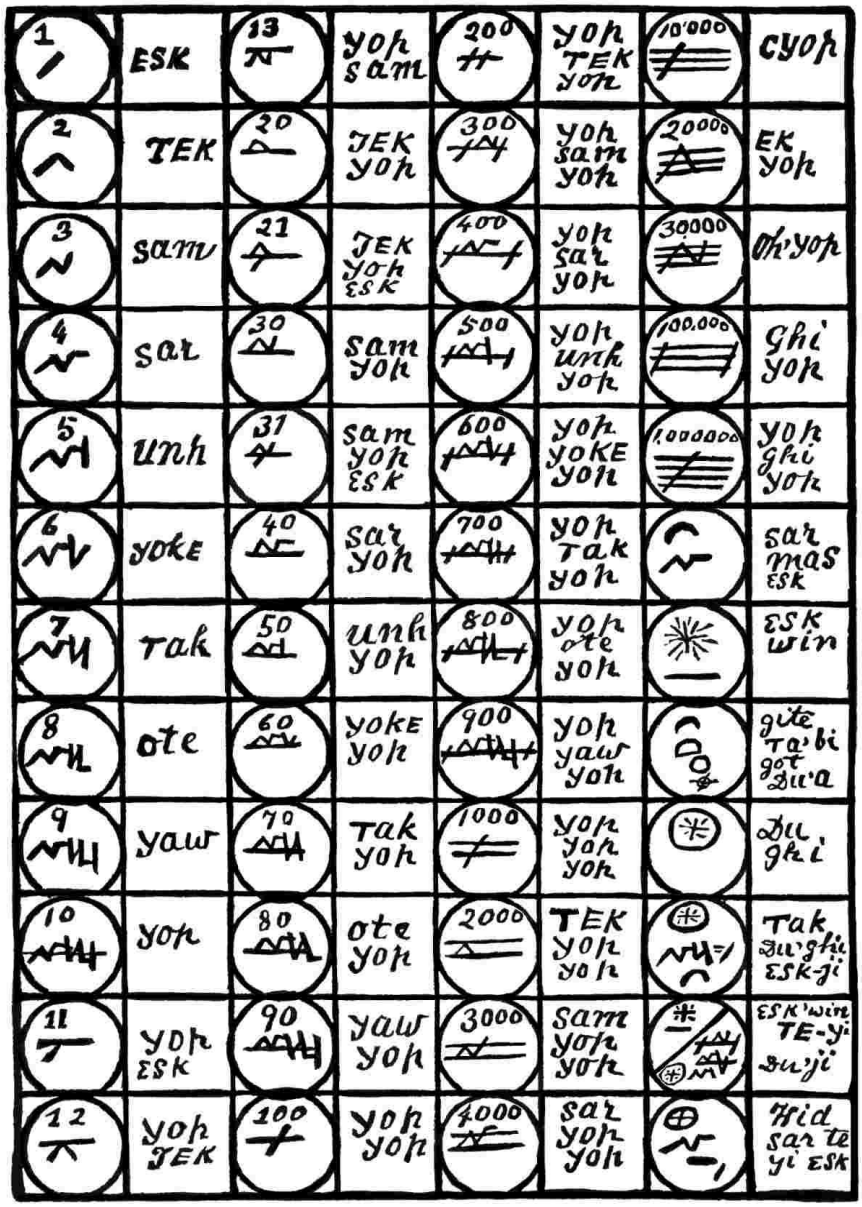
35/B.6.8. yop yop yop = 1000.

35/B.6.9. tek yop yop = 2000, sam yop yop = 3000, sar yop yop = 4000.

35/B.6.10. cyop or c'yop = 10,000, ek yop = 20,000, oh'yop = 30,000.

35/B.6.11. ghi yop = 100,000.

35/B.6.12. yop ghi yop = 1,000,000.



i043 **Tablet of Ah'iod'zan**. Panic numbering system.

35/B.6.13. sar mas esk or sar'mas esk.

35/B.6.14. esk win or esk'win.

35/B.6.15. Gite ta'bi got du'a.

35/B.6.16. Du ghi or du'ghi or du'ji.

35/B.6.17. Tak du'ghi esk-ji.

35/B.6.18. Esk'win te-yi du'ji.

35/B.6.19. Hid sar te-yi esk.

Language Groups subsection

Pan

Chapter 1 Pan

35/C.1.1. PAN said: I am the earth; the first habitable place for man; I am beneath the water. Being submerged, my name still survives.

35/C.1.2. My words are man's first words.

35/C.1.3. On the continent of Pan [Whaga –ed.] words were first used by man. I (Pan) am from 'Ah,' signifying earth. I am earth words.

35/C.1.4. I am the dispersed language. From me, Pan, came all earth languages. In all nations I am found.

35/C.1.5. I deliver up; by me man shall know Him Who sent me. By His angels I was given to mortals; by them brought forth in this day.

Chapter 2 Pan

35/C.2.1. Pan said: My steadfast[1355] lies in the East. I founded the words of China and India.

35/C.2.2. Fonecia [Fonece or Phoenician –ed.] and Ebra are my offspring.

35/C.2.3. By the tribes of Faithists I was carried over all the world and over all the generations.

35/C.2.4. Egoquim founded me in Guatama [America –ed.]. Egoquim became Algonquin.

35/C.2.5. I am prior to all other languages. I am the first spoken words. Before me, man uttered like a beast, but made no words.

[1355] fixed, steady adherence; constancy; persistent use

Chapter 3 Pan

35/C.3.1. Pan said: The angels made some men as prophets and healers of the sick. By impression and by voice, they taught the prophets to utter words.

35/C.3.2. These were Pan words;[1356] that is, earth words.

35/C.3.3. The prophets taught their brethren.

35/C.3.4. Many words were made sacred, so that they would be well learned and kept sacred.

[1356] i.e., Panic words

Chapter 4 Pan

35/C.4.1. Pan said: I do not come in a day, nor a year, nor in a hundred years.[1357]

35/C.4.2. I do not come to one man only, but to many.

[1357] In other words, the Panic language was not developed suddenly.

35/C.4.3. I was uttered differently in different places on the ‘Ah,’ the earth, according to the throats, tongues and lips, and their development.[1358]

35/C.4.4. Nevertheless, I was the same language.[1359]

Chapter 5 Pan

35/C.5.1. Pan said: I am the key to unlock words.

35/C.5.2. I make all things speak.

35/C.5.3. Asu, the first men, were thus taught:

35/C.5.4. As the camel uttered, so was it called by the sound it made; and the same with the cat, dog, and all the living.

35/C.5.5. As the child called his father, so was the name ‘man’ made. This was in some places, Ghan, and Egan (Chine); Edam and Edan (Fonece); Adam (Ebra); Puam (Sanscrit); Pam (Vede); Sam (Kii); Ang (Algonquin); Anger (Poit); Man (English).

Chapter 6 Pan

35/C.6.1. Pan said: Do not think that all the living uttered alike in all places. The wild dog did not speak like the tame one; nor the small like the large one. Neither could all Asu utter the same sounds alike.

35/C.6.2. Nevertheless, on the continent of Pan they were taught to name the living after their own speech.

35/C.6.3. And in that way, Asu was taught about land animals, birds, and all things whatsoever that utter sounds.

Chapter 7 Pan

35/C.7.1. Pan said: The wind spoke but was not seen.

35/C.7.2. Asu was taught that Corpor, the Seen, was ruled over by Es, the Unseen.

35/C.7.3. In the leaves the wind said Ee; in the ocean surge and in the storm’s roar, Oh; and in the winter’s whistle, Ih; and he called the Unseen, E, O, Ih. Which in various places became: Eolin (Poit); Eolih (Zerl), Eloih (Fonece); Jehovih (Ebra); Wenowin (Algonquin); Egoquim (Hiut); Ze-jo-is (Chine).

35/C.7.4. Nor were these all, for there were many imperfections of His name.

35/C.7.5. He was the Unseen. What the Unseen spoke, the Seen could not speak. Eoih was Almighty.

Chapter 8 Pan

35/C.8.1. Pan said: I am language; I am two members, the utterance and the behavior (names and motions; nouns and verbs).

[1358] i.e., according to the development of the throat to produce guttural sounds, the tongue to produce palatal and dental sounds, and the lips to produce labial sounds

[1359] That is, uttered from the earth. In other words, regardless of how the sound shifted from one tribe to another (depending upon ability to enunciate), so were the sounds made; nevertheless they were all earth words (Panic words).

35/C.8.2. All things are embraced in my two members.

35/C.8.3. The unmoving are dead; a stone has a name, but no behavior; it is unmoving, it is dead. It is the property of Uz.[1360]

35/C.8.4. (Living) things have two behaviors. If a man looks toward Uz, it is downward; if toward Jehovih, is upward.[1361]

35/C.8.5. If a man marches toward Uz, it is war and destruction; if toward Light, it is peace and wisdom.

35/C.8.6. Whoever learns these, my signs, shall read all languages.[1362]

[1360] That is, there is life and death—and Uz is death.

[1361] If it is toward the earth, toward corpor, toward the way of the world's people, toward the animal man, toward the beast, toward the tetracts, then it is downward. But if it is toward Jehovih, peace, love, light, harmony, goodwill, etc., then it is upward. Hence all speech (behavior) is either downward or upward in expression. To read this is to perceive the spirit and character of the utterance.

[1362] see image i032

i032 **Panic (Earth) Language**. APOLOGY: The universe is full; all things are members. Speech they have: Bid them speak. You be the recorder of their words. || Such is Panic (Earth) language, the first language. What does the bird say? The beast? The stars? The sun? All? It is their souls speaking. Hear the soul, and repeat it. This light leads you to origin.

Se'moin

(Kii)[1363]

[1363] see image i033

Interpretation

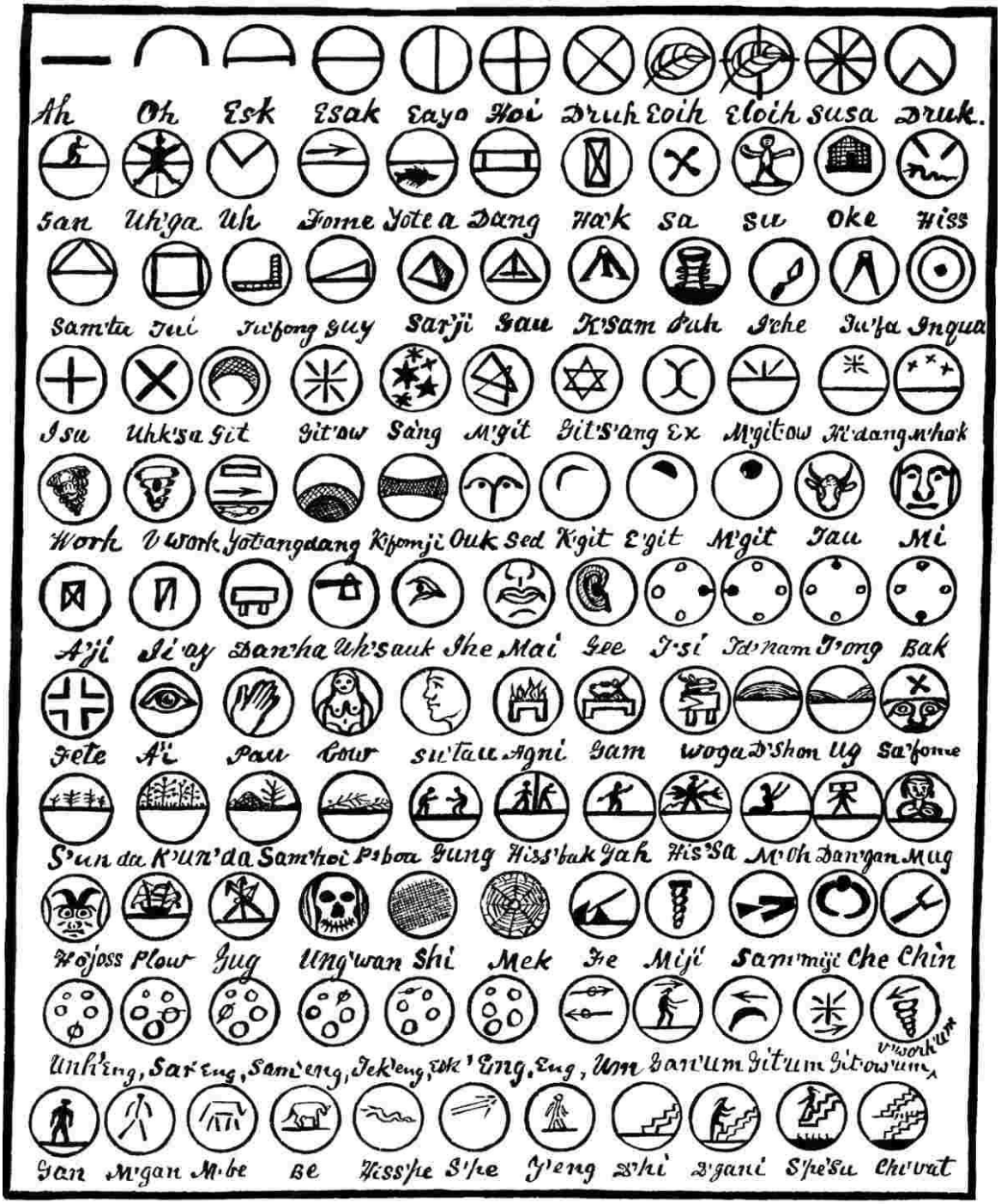
35/D.1. Ah, the earth (Panic). Pan, da, sa, the ground; the foundation (Panic). N'ah (Poit). Thah (Kii). Pan (Iz). Sas and 'Asa (Zan). Edama (Fonece). Adama (Ebra). Rd'han (Vede). Bu'ha (Sanscrit). The first name applied to earth; as a man in looking forth says, Ah! Ha'd'n (Chine). Wh'ah (Algonquin). Written with a straight horizontal line.

35/D.2. Oh! the sky, the canopy over (Pan). Oh'ah (Kii). O'shak (Fonece). D'yo (Vede). N'yo (Algonquin). As a man would exclaim looking upward. The vault above the earth.

35/D.3. Esk, earth and sky, third combination. One corporeal world and its canopy (Panic). I'dek (Poit). Ex (Fonece). Ska (Algonquin). The near world.

35/D.4. Esak, the kosmos. The all world; the sun, moon, earth, stars, and all the skies (Panic). Erak (Hiut). Erat (Fonece). Eret (Ebra). Ad- (earth), Oh'm

(skies), (Poit). Ja'sak (Vede). The fourth combination.
Beyond measure. Jagat (Sanscrit). A'sah (Chine).



i033 **Tablet of Se'moin**. Panic language means earth-language; things were named after the sounds they uttered; thus, the soul of each thing spoke, and that which was voiced was called the Panic language. Panic was the first language on earth but was not written until Se'moin, given in the time of Sethantes, being the first written language given to I'hins (see 06/4.2). As such, Se'moin represents the first explanation of creation ever given to man. See accompanying text.

35/D.5. Ea'yo or eayo, from below forever, from upward forever (Panic). E'do (Bakie). M'yo (Chine). She'go (Algonquin). U'do (Vede). Udoche (Sanscrit). Upward and downward forever. None can measure the extent.

35/D.6. Hoi, the penetrable and impenetrable; the create and the uz (Panic), joy or woe (Gau). Oi (Zerl), Yoih (Vede). A ray of sunlight is Hoi; it destroys and it creates; man's speech is Hoi; it can heal or poison. Uz'hoi, poison (Vede). Git'hoi, good healing (Chine). Ang'hoi, medicine man (Algonquin).

35/D.7. Druh, druk, or drug, that which leads to destruction; the four dark corners of the world, northeast, southeast, northwest and southwest. The temple is sacred to the south and north and east and west. The serpents and devouring beasts came to the arena from druh (Panic); cross-purpose, evil purpose; cruv (Vede), a serpent-like evil; druhk, evil spirit (Vede); druj, evil destroyer (Poit); druja, sign of death (Channic), crossbones; danger from unseen spirits, an X, ex or drux. Ug or ugh (Algonquin), ugly (English), at crosses, angular. The place of the evil Gods in the ceremonies. The four quarters of the world are good; but the four corners are evil.

35/D.8. Eoih, the unseen Power, Creator (Panic). Before man could comprehend the All Spirit he was taught the wind, the All Unseen, and to call it E-O-Ih! The emblem of Boundlessness and of Life.

35/D.9. Eloih, synonymous with E-O-Ih, the Creator, the Person Who moves the wind. The All Soul. The All Self. The Second Self, more subtle than the wind. It is the circumference of all; it extends from left to right, and from below upward. The motions of the hand and arm in oratory. The hand and arm speak His name. It is the secret sign. It holds the emblem of life (Panic and Gau). E-go-quin (Algonquin), Je-o-es (Chine), Je-o-vih (Fonece), Jehova (Ebra), Ge-o-zih (Hiut), Zi'o (Vede): The soul of all. || As the emblem is the Living Wheel, I swear by it. Let my accusers say I do not have the holy gifts. They shall bind me on the wheel. The GREAT SPIRIT will release me. || Let the wheel of My name be by the roadside so that he who passes may turn it in remembrance of the I AM. This shall be a prayer from the unlearned, and I will hear them (–Zarathustra).[1364]

35/D.10. Susa, the Complete. Without evil the All World would be incomplete; spirit of Corpor, spirit of Es (Panic). Soo'a (Chine). Lu'la (Hiut). Hiss-tu-oh (Fonece). The wheel has both good and evil. It has the leaf of life. The priest shall be proved on the wheel. If he is released he is holy. If he is not released he is unholy and shall perish. Though an evil man dies by the wheel it is not bad for him. Only the man who loves Jehovih does not fear to have the wheel roll over him. Druk-a-naw (Vede). Druj-iy-ho-gan

[1364] The short dash before a name, identifies the individual or group who taught the teaching listed immediately before the dash. For example, (–Zarathustra) means Zarathustra taught the preceding information about the wheel.

Note this is different from identifying teachings that were part of a culture with its own unique language; in which case, Oahspe has identified these with the normal language name in parentheses. For example: Zi'o (Vede) means Zi'o was a name of the Creator in the Vede language.

(Semak). Jaugernacht (English). Su'sa, living death (Chine).

35/D.11. Druk (Panic), earth evils. Poisons, plagues. Rosh (Fonece), snake poison. Poison lurks on the earth. Ruks (Algonquin and Kii). Ruts, the time of females (Ebra). When the signs are down, be patient. Usk, the outer covering is evil. Husk (English). All flesh is druk (evil). Hoey'e (Chine).

35/D.12. Gan (Panic). Ghan (Chine). Egan, mankind (Chine). Edam and Edan (Fonece). Adam (Ebra). Puam (Sanscrit). Pam (Vede). Sam, speaking animal (Kii). Samuel, prophet (Ebra). Gang, rich land-owner (Chine). Ang (Algonquin). Anger (Poit). Ong'ee (Kii). Man (English).

35/D.13. Uh'ga,[1365] the test (Panic). If the Es release him then is he our true prophet. He has sworn by the wheel; he shall be tried. An oath; to swear by the ALL I AM. Ish'ga (Chine). Duk'ah (Poit). Eh'la (Fonece). Alah (Ebra). Isch'bu'ah, pledging by (Hebrew). Uk'gak (Algonquin). He shall he proved on the cross, the druh, to see if he does not die. Let him answer in His name, that which he has professed. If he is a false prophet he will fear Uh'ga (test). False prophets' bones hang on the druh, the cross. The true are released by Eolin.

35/D.14. Uh, evil spirit (Panic). Yuuh (Poit). Kuuh (Fonece). Kuach (Ebra). The evil that is above us. Yu'gi (Chine), evil spirits who love evil. Zi-uhk (Vede). Useh (Kii). Huuh (Algonquin).

35/D.15. Fome, wind (Panic). Foam (Chine). Ome'Eri (Algonquin). Evil wind, Ruak (Ebra). That which speaks without lips, fume (Vede). He fumes, Ome (Kii).

35/D.16. Yote'a (Panic), water. Vote'i (Kii). Vo'ti and Va'ti and Va'rs (Vede). Go'taw; and Gota'Weri, morning water (Algonquin). Yot'Yaw (Hiut). Hoy'ah (Fonece). Hoy'am (Ebra).

35/D.17. Dang, light (Panic). H'Dan (Kii). Orang (Fonece). Orah (Ebra). Ang'ji (Chine). Ang'ni (Vede). Ag'ni, firelight (Sanscrit). Ong (Algonquin), spiritual light. Yong, daylight (Hebrew).

35/D.18. Ha'k, dark (Panic). Hark (Chine). Pa'h (Poit). H'ark (Kii). Kah (Fus). Kasha'k (Fonece). Chasah (Algonquin). Kasha'k (Ebra). O'Yak (Vede).

35/D.19. Sa, the crossbones. The sign of an evil man that died in evil (Panic). The evil cross, the English letter X. He was bound on the wheel, and perished. There was no All Holy in him. Let this mark be branded on his forehead, so that all men may know he is a false prophet. He rotted on the wheel, Sa'h (Vede). Sahan (Fus). Let this be a sign of evil spirits. He'sa (Algonquin). Sa (Ebra). Sa'd, to wither (Sanscrit). This shall be the sign of war. It shall be on the banners of the righteous. They shall go forth shouting, Isa'b! (Ebra). To die, Sa (Chine). Death, Sa

[1365] The prophets were bound on a wheel, to test their spirit power to be released. These wheels are still to be seen by the roadsides in part of China and India. The origin of the jaugernacht; also the origin of the crossbones; the sign of those who perished as false prophets, being unable to be released by spirit power. –Ed. [Also see image i022.]

(Kii). Let us perish for righteousness' sake rather than do evil (–Abraham).

35/D.20. Su, an enlightened man; also Augh (Panic). Su (Chine). With the gift of prophecy, Su's (Ebra). I proclaim in the name of Eloih, Soo! (Kii). Shu (Algonquin). He would not kill a worm, Choo (Vede). He stands between us and the All Light; T'su (Gau). Su'chi, perceiving by the Unseen (Sanscrit). The interior bright, Soo (Fus). One who cannot sin, Su (Onia). The purified Son.

35/D.21. Oke, a house (Panic). Oak (Chine). Okel (Fonece). Ohel (Ebra). Oik (Kii). Hoik (Gau). Oikon (Hellic). Croke (Vede). Koik (Aribanya). Oikos (Greek). Teach my people to have homes (Oke); the migrant is an abomination to the All Eye (Aham).

35/D.22. Hiss, serpent's word. He makes noise like the wind. Who can distinguish between the voice of Eolin and the hiss that kills? From the two evil corners above, the hiss descends. His food is of the earth. That which tempts to the earth is hiss. The hiss that crawls I have made as an emblem of the hiss that teaches lust (Panic). Hiss (Chine). Hees (Algonquin). Cvees (Vede). The sign of treachery, of poison unseen. A danger that man cannot heal. || First I made poison air; from that I made poisonous weeds, and from them I made hiss; I commanded him to crawl on his belly. I made him the lowest; he bites himself and dies from his own bite (–Abraham). The sum of evil is to be its own destroyer (–Confucius).

35/D.23. Sam'tu, triangle (Panic). The sign of Corpor, Es, and Eolin. Also the Soul-light, Eolin; the Corpor light, the Sun; and the burning flame. Also an instrument for measuring.

35/D.24. Fui or Tui, a square, a box. A sign of righteousness (Panic). Sui (Chine).

35/D.25. Tu'fong or Sam'fong (Panic), a measure with two lengths and one angle, Yu'on (Vede).

35/D.26. Guz, hypothenuse,[1366] a line from the top of an upright to a distance from the base of the upright. Guys or Guy (Panic). The mean between upright and horizontal. Gui (Kii). Zy (Vede). The man who is not upright and yet not all evil. The mean between Su and Hiss, Kur (Algonquin). Zhi (Chine). Dji (Hiut). All men are Dji. An angle of support, a sign, a line, a rope.

35/D.27. Sarji or Sar'ji, sarguz, a pyramid (Panic). My sides guy,[1367] but I am the center shaft. The temple was built aligned to the east and west and north and south, and the four corners representing good and evil were square with the world. The sacred house of Eolin, Bar'ji (Fonece). Bar'nah (Ebra). Gaw'hi (Algonquin). Yah'hy (Vede). A building with chambers for spirit communion.

35/D.28. Gau,[1368] a measuring instrument; a plumb and level combined. Gau said: They gave my base a level, and the sights on the angle of the

[1366] hypotenuse

[1367] slant, incline, veer; see 35/D.26

[1368] The measuring instrument, Gau, is a triangle with a plumb-line suspended from the upper angle. On the plumb-line proper is a cross-bar, on which there are sights for the observer. At a distance of a few miles' sight it was discovered that the earth declined below the level corresponding to the perpendicular, and that the declension increased in proportion to the distance sighted. By this instrument the temples were built; the stars observed. –Ed.

plumb-line were level also, and in the distance of Tek Gos (about twenty miles) discovered the rounded earth. By the Gau the earth was proven to be a globe. By Gau I have revealed (Vede). A proven problem. An exact. Gau, a geometrical language. Language is of two parts, the proven is Gau, the unproven is M'gau. A sacred instrument; that which cannot err. My sacred temples shall be built by Gau. Dau'sin (Chine), plumb-line. Ann'ak (Fonece). Ahm'ak (Ebra), a plumb-line. A Gau'Yi shall be placed by the altar. By the sign Gau'i, man shall learn to prove all things (Vede). It shall be the symbol of proof. Be patient so that your sight may not err, says Gau.

35/D.29. K'Sam, tripod (Panic). Symbol of earth, water and air. My three are one; without these three nothing can be born into life. Ka'Sam (Chine). Ya'Sais (Vede). Yo'ham (Algonquin). The stool of the prophet. Only on the tripod shall the oracle proclaim (Aham). The origin of the term Aham, the language of oracles. A language with two or three meanings. Sacred language of Aribania.

35/D.30. Puh, to pull, a capstan (Panic). The stones of the temple shall be drawn up with a push (Poit). Zuz (Vede). Uuh (Fonece). Uhe (Algonquin).

35/D.31. I'che, trowel (Panic). Chu (Chine). Hi'che, trowel or ax, or hatchet (Algonquin). Yi'che (Vede). My hand is a wood hand. I make even; and I shall be a sign by the foot of A'Kin. The temple is the work of my hand, but who knows the Hand of the Great Spirit. His hand is over all (Perah). A lazy man shall not have me for a sign, says I'cho (Kii).

35/D.32. Tu'fa, a compass (Panic). An instrument to measure circles; circumference without any part of a square.

35/D.33. Inqua (Panic). Hin'Kwa (Zerl). E'm'wak (Algonquin). A thing within a thing. The es that is in corpor, the soul that is in es. Three within one, Ma-nee-to (Algonquin). The earth within the vortex. Equa, swift flying, equation (English). Racehorse (Chine). A flying beauty.

35/D.34. Isu or I'su (Panic). Ie Su, a young child who has not sinned. The true cross within Eloih. I'e'su (Aham). Child prophet (Aham). Ye'loo (Kii). My I'su shall have no flesh desires. His love knows all men and women alike. Gee'soo'gan (Chine). Iesu, one who is born sexless.

35/D.35. Uhk'sa, the evil cross (Panic). The written sign of Sa.[1369]

[1369] see Sa 35/D.19

35/D.36. Git, the moon (Panic). Git the moon (Chine). The second light Egs'git. She sends forth Egnita (Algonquin). Git'mas, corporeal moon (Vede). Eg'nit (Poit). Egnitero (Algonquin), the moon of E-o-quin. G'uit (Kii). Git'm'gow', the moon much receiving; the gentle moon, she sends forth the gold light, the Or (Ebra).

35/D.37. Git'ow, the sun (Panic). Git'how, the sun (Chine). The central light. Let the sun stand to the corporeal world as Jehovih stands to the All Unseen. He, the Gitow, shall be on the beam between the pillars as a symbol of My power. As he brings forth grass, so do I bring forth the souls of men. He sends forth Karag'kwa, the All Heat, Haw'git (Algonquin). He sends white light, or H'wit (Ebra). Or, the corporeal sunlight; Git'fume, the driving (Aham). M'Git (Kii). Hog'git or git-hog (Aribania).

35/D.38. Sang or Sa'ang or Sa'ng (Panic), stars. The small shining that sends forth the Ogistok, i.e., the twinkle. Anga (Algonquin). Seng or Seng'sope (Chine). Eng'ho, the twinkler, i.e., Kokab (Fonece). Hy'ang (Vede). The far-off worlds, Esk'ang (Poit).

35/D.39. M'git [i.e., M'git's'ang –ed.] (Panic). The prophet took triangles and laid them separately before the king, Oss, and the prophet said, E,-O,-Ih; E,-O,-Ih, twice, and instantly, the angles were interlocked, and lo and behold, nothing had been broken. And Oss, the king, said: These shall be hung up in the temple as a testimony before men that the Great Spirit is with my people. His light shall be my light. (Vede.)[1370]

35/D.40. Git's'ang (Panic), sacred star. Two triangles of different kinds of wood interlocked without severing, by spirit power (Uz). Let My prophets prove themselves by the sacred star, and they shall sit on the K'Sam and be oracles in My kingdom. An emblem of a miracle kept over the altar. Also called Yoke'eng (Chine). Yope'amg (Algonquin). Let him conjure the sacred star. A starlight evening. Less than moonlight.

35/D.41. Ex (Panic). Two or more against each other, collision. Life against death, or sour against sweet, or bad against good. The supposed opposites in all things. Egs (Poit). Egs (Algonquin). Egs (Kii). Egks (Fonece).

35/D.42. M'git'ow, morning, sunrise (Panic). Dawn, M'git'ow (Algonquin). Tigiatow (Vede). At dawn the evil spirits fly away; at dawn comes the shining, full of holiness (Kii). The wise man has found Git'm'ow full of cow, i.e., receptivity, and Tau, the bull, i.e., force-giving. He makes a book at dawn. The seventh heaven comes in M'git'ow, the morning light (Poit).

35/D.43. Hi'dang, high-noon (Panic); the sun at noon. Let the Hi'dang be an emblem over My altar. He is the glory of the day like the Great Spirit is the glory of the soul world. As you bow before him do it in remembrance of Him Whom you do not see. He is of My body and life, and as much as you glorify him, so will I, Eolin, the Creator, glorify you in the heavens above (Gau). See to it that you do not worship the corporeal sun, but glorify My works in remembrance of Me. Keep this symbol covered,

[1370] The feat of interlocking two rings is now known to many Spiritualists. By the ancients, this feat being accomplished without disintegration, the double triangles so locked were placed in the temples of worship as sacred. –Ed.

except on the days of sacrifice [worship –ed.], lest your enemies accuse you of worshipping corpor (Chine).

35/D.44. M'hak (Panic). M'hock, or Mo'ock, or Mowk (Algonquin). O'Shak (Fonece). Koshek or Chosek or Shasheck or Choshek (Ebra). Night, darkness. The time of the Es'win ceremonies. Let us meet privately on the mountaintop in Choshek; the angels require it of us. Chosek (Hebrew). Ta'ren'zewagon, in some Kuwick. Not having mountaintops they met in Ta'ren'ze, the swamps, and had the Es'win. Ta'ren'zewagon became a law for M'hak (a tribe of Algonquin). When the drought destroys, let the faithful hold Narshka on the mountaintops, and I will send the rains from heaven (Sanscrit). Ah'shah (Kii).

35/D.45. Work or wark (Panic). Vortex, whirlwind. Sark (Poit). Sa'ark (Gau). Ru'ark (Fonece). Ruach, Searah (Hebrew). Yi'ah (Vede). Who'ohk (Algonquin). Who shall find the cause of work? I am at work continually. As I have set the work, the whirlwind, before men's eyes, so before the host of the long-risen do I make and dissolve worlds (Aham). The Es labor; work (English) labor. The whirlwind is labor, per se,[1371] i.e., without hands.

35/D.46. V'work (Panic). The sign of Es at labor. The making of a corporeal world. A corporeal world within a whirlwind.

35/D.47. Yot'ang'd'ang or Yot'angdang, water, earth, air and ether (Panic).

35/D.48. Ka'fom'ji (Panic), earth, lower heaven and upper heaven.

35/D.49. Onk (Panic). Sun belt of the earth. That portion of the earth subject to vertical rays. Onk, direct. Owk, oscillating. I gave you Onk so that you could behold the glory of summer, the fragrance of spring, the beauty of autumn and the snow of winter. Study the ant and the bee; they comprehend Onk. The lazy man shall learn Onk (Poit).

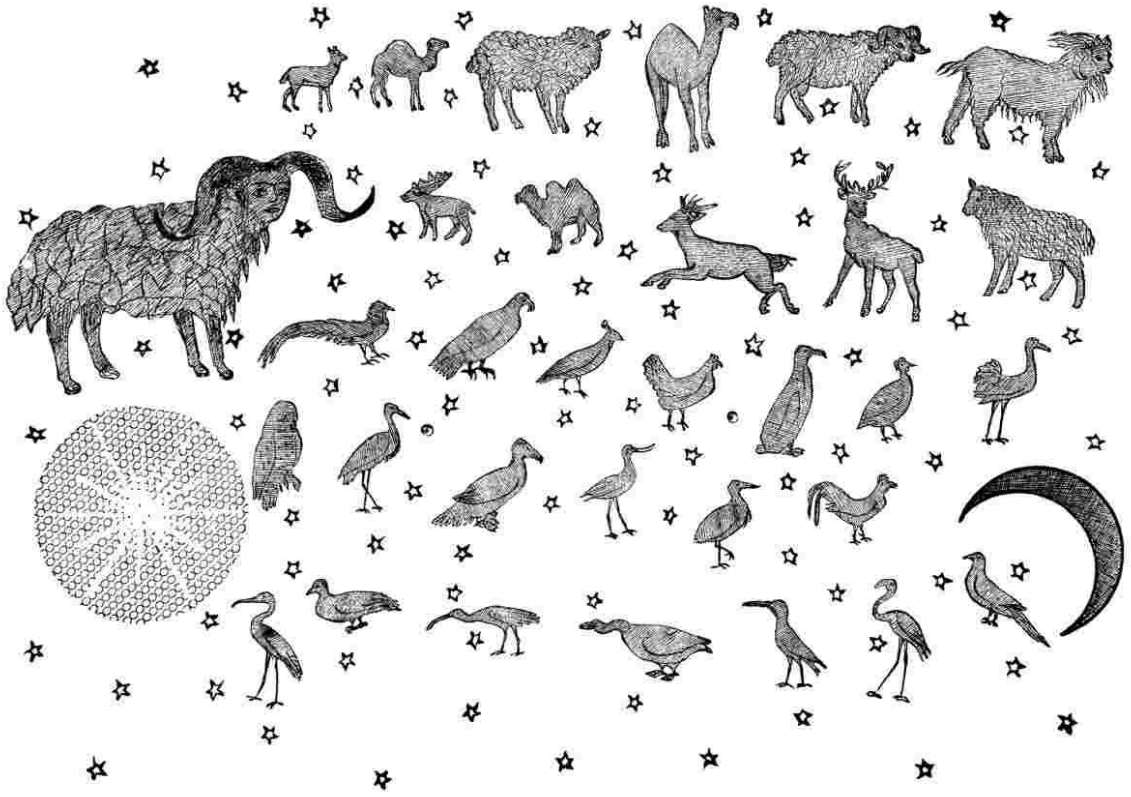
35/D.50. Sed (Panic), the sign Aries, or, in English, letter T. The sign of wisdom; of gentleness. Sed, a lamb (Kii). A man's nose and eyebrows. The man who wins by love, gentleness. A'sed (Poit). Ahed (Fonece). Aheb (Ebra). Aheb (Hebrew). And Sed rose up on the third day after the creation of the world and stood above the sun. The Great Spirit, E-O-Ih, said: This is My Son. You can behold the corporeal sun at high noon, but My Son Sed stands above this. All who are gentle and good he draws to My kingdom, Nirvania. Do not do to another what you would not desire done to you, or you shall not behold My Son Sed, who stands at My right hand.[1372] The earth is mine, says Sed; by love I will redeem it. Ay'sed (Vede). A sheep with a woman's face; symbol of love. Gently, or gentleness. Let or Leat (Ebra), or as a lamb speaks. A'nah (Hebrew). Ba'ba (Chine). Hy'sed

[1371] intrinsically, by itself, of itself, in its essence

[1372] That is, Sed stands close to the Great Spirit.

(Vede). Sed (Aribania). A name signifying gentleness and wisdom. Written sign of a lamb or of the nose and eyebrows of man. A symbol of stars and zodiac. Let this be the season to bring together male and female. They shall go to the altar and consult the voices of the stars through My prophets. Whoever has Sed in him returns good for evil (Chine).

[But there also arose those with seemingly mild ways who sought to rule man by guile and appeal; but always harboring an iron fist inside a velvet glove. See image i053 Bah-ghan-ghad. –ed.]



i053 **Tablet of Bah-ghan-ghad**. Origin of the astrological sign Aries. (See also Book of Jaffeth.) [Book of Jaffeth was an original book of Oahspe pulled from being in the published Oahspe; but the 1882 editor neglected to remove the reference. The Book of Jaffeth, so far as is known, is no longer in corporeal existence. –ed.]

35/D.51. K'git, new moon (Panic). Watch for the new moon and glorify the Great Spirit so that He may prosper you. Ka'git (Chine). It shall be a holy day of rest.

35/D.52. E'git (Panic). The relief watch of My angels who abide with mortals is at the change of the second quarter of the moon; let that be a holy day of rest.

35/D.53. M'git, the third quarter (Panic). A holy day of rest. Let My chosen keep the four holy days of rest during each moon, for on these days My

guardian angels change the watch. The incentive given by the spirits to mortals to make mortals observe and learn the planets. Sub'da'don, a holy day (Panic). The day of the moon's change. Sub'da (Fonece). Sabbath (Ebra). A moon's birthday. Because each moon has four quarters, so I give to you four Sab'da (holy days of rest), which shall be days of worship (Abram).

35/D.54. Tau, a bull, a projector (Panic). Sign of a bull's head and horns. As the prophets interpreted so shall the king Tau (project). His edicts are Tau, bulls. Opposite from Sed (Aries, gentleness). Opposite from cow (receptivity).

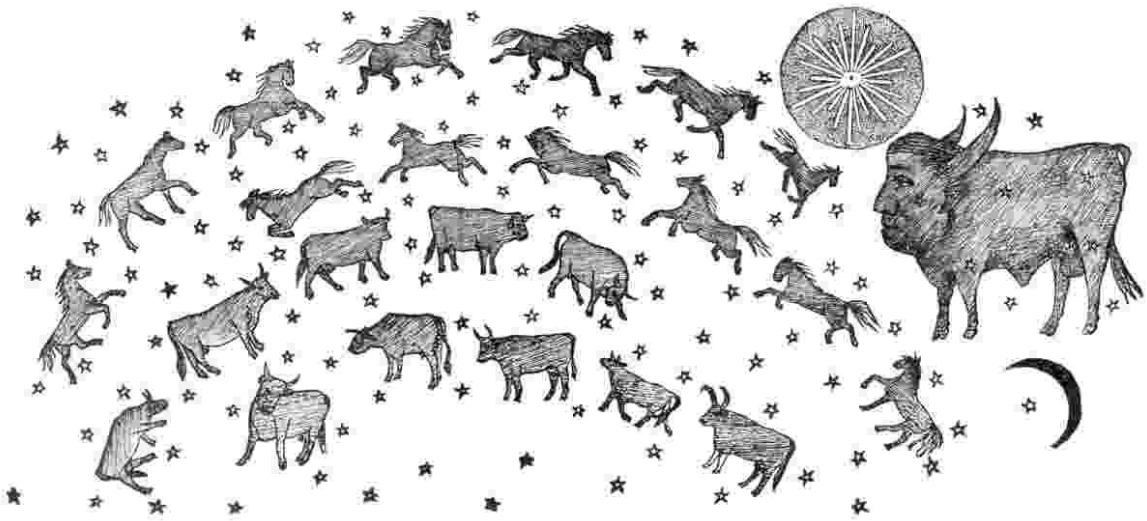
|| Tau, i.e., Osiris, is often confounded with Aries, a God of the lower heavens.[1373] OSIRIS, being interpreted, is:[1374] I am the Light, the Life and the Death. Out of myself I made all that live. The sun I placed in the firmament as a sign of my power. The stars, the moon, and things that do not speak and do not know, are the works of my hand. I am the Tau and the Sed (Taurus and Aries, bull and lamb), the power and wisdom over all and within all. Without me nothing is, nor was, nor ever shall be. (Aribania.) ||

The spirit of self-assertion; tyranny; to enslave; to master others by force. Tow (Kii). The self-assuring man, or spirit. Y'taw (Vede). Tau'baw, a bull, or Ti'taw, I am the T'taw. I am the master at the bridge Chinvat. Without my will none shall rise to Nirvania, my upper heavens. Through my goodwill only shall any man ascend. I am the Judge and Savior of men. On my forehead[1375] rests the sun; the stars are my cattle. In worship of me the stars and the sun plead before me. The horses I have placed over the cows. The moon (Mas) cringes beneath my feet. I am war, I

[1373] Perhaps this is due to Osiris (the false) having appropriated the characteristics of Sed (Aries) as well as Tau; see 25/47.16 and image i027 (link in next fn).

[1374] see image i027 Tablet of the False Osiris

[1375] see image i054 Tablet of Tau-ghan-ghad



i054 **Tablet of Tau-ghan-ghad**. Origin of the astrological sign Taurus.

am Thaw, a bull. My bulls shall be the edicts of kings. I will destroy whoever does not worship me (Vede). Toe'phi, the All High Spirit, next to Om, wife of Eolin. Toe'phi is my Savior; he will redeem (Chine). Itaura, Itura (Algonquin). Toe (Ebra). Toe (Hebrew). Toe (Fonece). Wild, unreasonable. Destroyer of liberty.

35/D.55. Mi, or Mira (Panic). Mi, spirit, My'ra, spirit of earth. Mary, lamb (spirit of innocence) (English). Mi'ra, a virgin, was a dweller on the earth before man, nor was there any man for her. The All Unseen conceived her. Her son was Sir'za (Poit). Si'us (Kii). Osiris (Aribania). Mi, mother of all men; spouse of the Unseen (Tau). The earth was Mi, and Mi was the earth. The Great Spirit moved on the earth and the earth conceived and brought forth man.[1376] Mithra (Vede). Mother of Gods (king spirits). The sons of Mi were all I'su, free from sin. Unless you pray to Mithra, Tau will not save your souls. She, Mi, is our virgin mother. A sign: a face within a circle; also, written and painted: a woman with a child.

35/D.56. A'ji (Gau), semi-dark. There are places in the firmament of heaven not all light, nor yet all dark, Ar'ji (Poit). When the earth passes through A'ji (Panic), it aggregates and grows. An abundance of Dar'ji in the firmament gives a cold year upon the earth (Kii). In the years of Ar'jon mortals became warriors. Now it came to pass that for seven hundred years the earth did not encounter Ha'ji (Chine), and war ceased on the earth, and men were gentle, and did not kill any living thing. Out of A'ghi, Jehovih makes a new world. Unless your prophets understand A'ji, they cannot tell what the next year will be. Let man build consecrated chambers in My temples so that My spirits in heaven may come and explain Ha'jhon, and they shall be provided against famine and pestilence (Algonquin). The foolish man does not know A'jon, for mortals cannot see him.

35/D.57. Ji'ay (Panic). Ji'ya (Gau). Semi-light. There are three places in the firmament, light, semi-light and semi-dark. The fourth is Corpor. Thus, ether, the most rarefied place; Ji'ay, the second place, less rarefied; A'ji, the third place (including nebulous places in the firmament), and fourth, the corporeal worlds. As out of the ether I make Jy'ay, so out of A'ji I make Corpor (Kii).[1377] Hy'ghi (Chine). Beware of evil spirits in the time of Jy'ay, for they shall train the corporeal senses of men to believe they lived before[1378] (Chine).

35/D.58. Dan'ha (Panic). The etherea, the highest place in ethereal worlds. Jehovih said: The sun I made as the head of a serpent, and his phalanx I made as the body of a serpent; thus I made the great corporeal serpent. To him I gave a circuit to travel in, and I numbered his time a thousand tuos and seven

[1376] The feminine of earth is Mi. The spirit of a mortal dwells in a womb, which is his earth-body; consequently the earth is called Mother, while the Ever-Present Spirit, which impregnated earthly things, is called Father. Ah, or Pan, is earth in abstract, but Mi is earth relatively to living creatures. –Ed.

[1377] In other words, starting from the rarest condition of the ethe'ic solution, by the same process of condensation (via a vortex), the denser conditions are formed.

As to these various conditions, by analogy, it may help to think of times of dan as being a relatively clear lens, ji'ay a translucent lens, a'ji as being a dark yet somewhat translucent lens, and corpor as an opaque lens. Another analogy would be that dan is like a clear day at high noon, where you can see for miles; ji'ay is like looking through a hazy day at dawn; a'ji is like looking through a heavy fog at sunset/dusk; and corpor is like midnight under a cloudy sky.

When the earth and her atmospherea travel through an a'ji'an swamp, ji'ay'an forest, etc., and depending upon densities and wark belts in the earth's atmosphere, the a'ji or ji'ay is more or less condensed by the earth's vortex; and being thus pressed downward toward the earth, it is somewhat like driving a vehicle through heavy fog, it seems to the driver to be pressing down on him. Thus to the atmosphereans, a'ji or ji'ay appears to be falling or raining or pressing down upon them.

Such pressure, if sustained over a period of decades, can press plateaus closer to earth and even into it, as can be read about elsewhere in the history portions of Oahspe.

[1378] reincarnation

aka and four bi'jus, for the sun coil. [Equal to four million seven hundred thousand years –Ed.] I have placed my A'ji and my Ji'ay in many places on the circuit, but I have placed my Dan'ha only in one thousand six hundred places. (A dan'ha cycle of time is about three thousand years, sometimes more, sometimes less.) From kosmon, the present time, back to Moses and Capilya, alias Capella, three thousand four hundred years; from Moses and Capilya to Brahma and Abraham, two thousand four hundred years; from Brahma and Abraham to Zarathustra, three thousand one hundred years; from Zarathustra to Osiris the first, three thousand three hundred years; from Osiris to Thor, three thousand two hundred years; from Thor to Apollo, two thousand eight hundred years; from Apollo to Sue, three thousand two hundred years; from Sue to Aph, three thousand six hundred years.

|| Dan'ya, the orbit of the solar phalanx (Gau). Dian'ya, the course of the cosmical phalanx (Poit). The light of Dan'ga is my timekeeper (Vede). Dh'a'yi, the light shining; the soul-fructifier (Pali). When Dang'hi comes, the All-men grow in spirit; when he is past, man whets the sword and spear and enters into blood. Deny Dang'hi and die in stubbornness of heart (Poit). Dan'ya folds Corpor in his arms, but yet man does not see him (Chine). The chosen of the Great Spirit shall maintain their blood through many Da'n'ga'has (Aribania). He was the sign of light standing on two legs of light. He is My symbol, says Jehovih (Vede). ||

35/D.59. Uh'Sauk, battle-ax (Panic). Yu'Saugi (Poit).

35/D.60. I'he (Panic). Eye (English). I'yhe (Poit). Ay'he (Gau). Hi'gin (Chine), the seeing; Ap'in (Fonece). Ay'in (Ebra), the seeing organ. I'ghe (Vede). I'hi or Ike'shi (Sanscrit). Ay'ke or Ay'ke'ra (Algonquin). Ayin (Hebrew). That which feels at a distance. I understand, I comprehend. Ay'ghin (Panic).

35/D.61. Mai or A'Mair (Panic), expressed, marked out. A king's signature from which there is no appeal. If I am by Sa I mean death; if by Su, spirit; or by dang (light). I, Amar, have spoken. Expressly (Ebra). By his mouth he has said, as the mouth opens and utters; like an animal speaks Mai'ah (Algonquin). Expression, Ma (Chine).

35/D.62. Gee (Panic), ear (English). She (Kii). She'ma finds azam. She, ear; Azam, that which comes into. A symbol of an organ on the head. The letter G, and C, English. A symbol of judgment. Let the Che be above the altar as a sign that the E-O-Ih hears. I'gee'how (Chine). The ear hears. Pan'gee (Algonquin). Che (Ayn). Hy'che (Vede). Gee (Chine).

35/D.63. F'si or T'si (Panic), west. F'si (Chine). Te'si (Algonquin). Ty'sy (Vede). In the west.

35/D.64. Td'nam (Panic). East. Que'dam (Poit). E'dam (Kii), the first place is east. D'nam (Chine). Qedem, the east (Ebra). Qedem (Hebrew). Se'nam (Algonquin). Tse'hem (Vede). Di'nam (Kii). The master of the lodge shall sit in Denem, i.e., the east (Aribania). The covered head stands in Enam.

35/D.65. T'ong, south (Panic). T'ong (Zerl). Se'ong (Iz). T'ong (Thath). D'room (Fonece). Daroom (Ebra). Tse'ong (Chine). Hi'se'onga (Algonquin).

35/D.66. Bak, north (Panic). A'dak, a cold place, a mountain.

35/D.67. Fete, sign of sanctification (Panic). Only the prophets shall wear my badge Yete (Chine). Second symbol in rank after dawn, Eloih. The Fete comes on the Mas day (Vede). The Fete (high priest) gives sacrifice before the multitude. The Fete, fates, the high priests, are next to Eolin. One of the sacred emblems.

35/D.68. Ai or A'i or A'yi, myself, Iga (Panic). The All Seeing. A'gi (Algonquin). M'agi, next to Eolin (Vede). (English) Magi. The written name of a worker of miracles. One empowered to administer oaths. The Master's sign in the Lodge.

35/D.69. Pau or paw (Panic). Hand (English). Pop, quab, yaub, or yod, as the hands speak when struck together (Poit). (Ebra.) (Kii.) Osnosa comes out of Yod (Algonquin). Showh (Chine). Iy'yoh (Vede). By his hands he answered, Y'yop. (Fus.) The back of the hand is a good sign, but the palm deals in mystery. He points, and he shall be read by his hand's course; to a heart, love; to a spear, war, etc.

35/D.70. Cow receptivity (Panic). Cow, an animal (Panic). Any person who is receptive of new things. Not bigoted. Hoama spoke to the cows in the name of the Great Ormudz, Eolin (Vede). Cow (Chine). Cow (Poit). Cow (Kii). Gow, animal (Chine). He who has found the cow, etc. (Pali). How can the truths of Zarathustra approach them; the cow is not in them (Pali). Unless you refrain from fish and flesh you shall not find the cows, i.e., receptivity. They feasted on flesh and wine, and the cows went astray, i.e., became non-receptive to spiritual things (Pali). As a cow utters; a sign of a female. Unless your spirits become like cows you cannot be impregnated with new things. The much-learned man has erected bars to keep off the cows (Chine). Being wise in their own conceit they will not receive (Iz). A sign of a female; usually face and breasts; sometimes the udder of a cow or mare. The mares separated themselves in heaven (Croash). Unless you find the mares (receptivity) you shall not, etc. (Fus). All men become mares (receptive) in time to come; (Hiut), (–Zarathustra). [See horses.[1379]]

[1379] See e.g., Osiris the false's statement on male and female (mare) horses, and the mare being a symbol of receptivity (25/47.9-12), and see his corresponding images i025 and i026.

35/D.71. Su'Tau (Panic). Self-assertion. The spirits who ministered at the oracle manifested Su'tau, and there was no reason in them. Applied to spirits who teach things that cannot be proven. Many of the people were converted by Su'tau, and their souls thus enslaved in heaven. Eolin said: Su'tau is My enemy, he leads My innocent ones astray (Vede). The same as Tau, but applied to spirit teaching. A sign of a profile face, mouth closed.

35/D.72. Agni (Panic), fire. Ah'gni (Chine), to burn. Ogna, as the fire speaks, Uha'gni (Vede). Flame of fire says, Whir (Fonece), Ur (Ebra). A'gin (Poit). The sacrifice in Agni (Vede). They spread the blood on sticks of wood, and they were consumed by A'gin in front of the altar (Zerl). The sacrifice by fire Ishsheh (Fonece). A sign of a stone bench with flames ascending. Burning incense. Emblem of worlds moldering into dust and of the harvests of souls ascending to heaven. Emblem of corporeal dissolution and the escape of the potent power within. Emblem of my own mortal dissolution and the ascent of my soul, but where, O Eolin! O Agni, O A'gni, reveal your mysteries! (Ceremonies of Dawn). A'gin, the sacred fire (Fus). In the days when mortals put words into all things and made them speak, Agni (fire) stood giant over all, till Yote'a (water) bathed his head, when lo, black death (charcoal, smoke, soot) breathed forth poisonous air (Vede). Hagni (Algonquin).

35/D.73. Gam, sacrifice (Panic), in triumph.

35/D.74. Woga, sacrifice (Panic), in repentance. O Woga, how can I forget you, for in your obedience to Agni my great sin is burnt up. From this day I will sin no more (Hiut). Let my chosen repeat the holy words of repentance while Agni feasts in Gam or in Woga, for in that very hour I hear them, and absolve them of their sins (Vede).

35/D.75. D'shom or D'shon, mountain (Panic). Dhi'shon (Chine).

35/D.76. Ug (Panic), a valley low down. Emeg (Aribania and Fonece). A deep gorge. Go'ug (Algonquin). Also Go'meg. Y'ug and Yu'hi'guag (Vede).

35/D.77. Sa'fome (Panic), evil wind; evil chieftain among spirits, a God. A God in human shape. Believed by people in darkness to be the Creator of all things, and of man in his own image. (See God and Ghad.) I'fome (Chine), an idol. They have made an idol and called it Iss'faum, i.e., Land God or God of the Earth. In those days the idolaters believed the Great Spirit had made Gods out of spirits in the lower heaven, and sent one of them to the earth and one to each of the stars. And to the moon he gave four Gods. He, who received the earth as his portion to command, was called Lord (Sa'fome), i.e., earth wind. On his forehead shall be the sign of crossbones.

Vengeance is mine, says the Lord (Sa'fome); (Fonece). Jehova said: Not having stone images they have made an idol of the wind and called it Lord (Land God or Ghad) (–Moses in Egypt). Let my followers swear an oath against the Lord, for he is more hurtful than the stone idols; and they shall profess the Great Spirit, E-O-Ih, only (–Abraham). See to it that the enemy does not fasten an idol of the wind on the Faithists (–Zarathustra), (Vede). Not content to worship the Great One they have a representative, saying: He is the Only Begotten Son. Be wary of them (–Brahma), (Naoli). An earth God, i.e., evil God. They profess to feast his nostrils with the smell of burning flesh, saying: He alone can save; he, the mighty Sa'fome (–Chine). Now judge them; for do they not engage in war, and are they not all idolatrous warriors? (Fus). A figure by the doorway of heathen temples.

35/D.78. S'un or S'un'da (Panic), spring, or beginning. (Chine.)

35/D.79. Ka'un or K'un'da (Panic), summer, beauty. (Algonquin.)

35/D.80. Sam'hoi (Panic), Sam'howh (Chine), autumn.

35/D.81. P'boa (Panic), the destroyer, winter. M'boa (Chine). Peboa (Algonquin).

35/D.82. Gung, love-offering (Panic). Oe'gwong (Chine). Go'ongwe (Algonquin).

35/D.83. Hiss'bak, against each other or divided; something between (Panic). Cold-hearted; misunderstanding; Iss'bagd (Chine). He is on a mountain or in the north; Sy'gis yak (Vede).

35/D.84. Goh or Gah (Panic), one who rejoices. Gul (Ebra), to leap with joy, joyous. E'goh (Chine). A sound the mouth utters in sudden joy, as Gah, ha, or E'goh'e. Ha'ha! (English). The figure of a man laughing, with nothing near him. If the figure points to something, for instance a man, then it is pronounced Gah'gan, or to a house, Gah'oke, etc.

35/D.85. Hiss'sa or His'sa (Panic), a lawyer. One whose soul is full of serpents. The figure of a man with a serpent's head issuing. Yi-saga (Vede).

35/D.86. M'oh (Panic), prayer. Also a woman preacher. Ni'Ghoo (Chine). Ni'oh'Ghoo (Algonquin). A'ho'en (Fonece). Kohen (Hebrew). Yoh, hadragi (Vede).

35/D.87. Dan'gan (Panic), prophet. A man of light. Clear sight. Es'sight. An inter-seer (Vede). Yajvan, one who, by much sacrifice, has attained to soul-seeing (Pali). Wa'ganwag (Algonquin).

35/D.88. Mug (Panic), a philosopher. The sign of a man resting on his elbows. The subject depends on his relative place in a tablet.

35/D.89. Ho'Joss (Panic), a man-God (i.e., a Ghad), a human face with horns. A God of the lower heaven. || Do not think that I have come to send peace

on earth; I do not come to send peace, but a sword. I come to set man at variance against his father, and a daughter against her mother (–Christ).[1380] || Ho'Joss shall reign in my temples; every knee shall bow before him and every tongue confess Sheking (Chine). He was tried on the wheel and Es released him. He shall be my Joss, and no other Joss shall be Ho'Joss (Poit). A sign of a wheel or of a cross. Unless you are tried on the cross you are unworthy to be exalted (–Anra'mainyus). I come with a two-edged sword (–Anubis); (Aribania). My people shall be warriors (–Man'sa'ghad). Any spirit who commands or rules by force; any exclusive Savior of men. Jehovih says, Whoever professes the sword, the spear, the sling, or the pitchfork, shall perish by it (–Zarathustra); [for example] the overthrow of Osiris in the lower heaven. Because Osiris has said: I am Ho'Joss, the Savior of men, and no one shall ascend to the Father except through me, || so Osiris shall be hated by men (Kii). Was it not so with Tistrya, and he was changed into a star? (Pali). A figure of authority at the altar in heathen temples. A face with or without horns. A man bound on a wheel. A man bound on a cross. Jehovih said: Have I not said, He who proclaims the sword shall perish by the sword? Behold then the Ghad they worship (referring to Osiris).

35/D.90. Plow (Panic), ship; Oniyyah (Fonece). The sound the sailors utter. They watched the star Hiyalavi to know where the plow sailed. A vessel, or tool, or instrument, that divides its own road. His spirit was like a plow, and the ancients were confounded in his Hoiy (furrows). Gu'iy'yoh, the furrow of a ship, and the ship, and the voice of the sailors (Ebra). Applied to oratory, the sign of oratory conferred by the king. A badge of a ship (plow). He has been awarded, or he has the degree of plow (ship). He is the king's plow (Ayria).

35/D.91. Oug or Gug (Panic), spear. Gag or gagged (English). Gug (Algonquin), an instrument of war with blades. A symbol of defense and offense.

35/D.92. Ung'wan (Panic), a symbol to an enemy.

35/D.93. Shi or Ski (Panic), woven fabric, cloth.

35/D.94. Mek (Panic). Spider's web. An emblem of industry. O'sehel (Fonece). Oshek (Fus). M'meka (Kii). Gow'mek (Chine). Place the mek at the pillars of the altar so that my followers may learn industry (–Zarathustra). When they had conferred the degree of dawn upon them the king said: Because you of the haunted chamber have been found worthy, receive this sign of industry in the name of the All Pure Zarathustra (Vede). A badge bestowed in the second degree of Iz (Faithist), engraved with a spider's web. One of the graven images forbidden to the Leviticans by Moses.

[1380] See Christian Bible, Matthew, chap. x., vs. 34-35. –Ed. [34: Do not think that I have come to bring peace to the earth. I have come not to bring peace but a sword. 35 & 36: For I have come to turn a man against his father and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's enemies will be in his own household.]

35/D.95. Fe (Panic), a lever. One of the sacred emblems of power belonging to the third degree of Zerl (Faithist), in the order of Poit.

35/D.96. Miji (Panic), a screw. One of the sacred emblems of power, belonging also to the third degree of Faithist (Zarathustra).

35/D.97. Sam'miji (Panic). The wedge. The seventh emblem in the third degree of Faithist (Chine).

35/D.98. Che or Kouak'che (Panic), a compass and calliper. Koakchah (Chine). K'cho (Algonquin).

35/D.99. Chine or Chin (Panic). Pitchfork, an implement for farmers. A war weapon in past times. Also a country of warriors (Chine). Monosyllabic. An iesu.

35/D.100. Unh'eng, fifth size (Panic), designated by a line.

35/D.101. Sar'eng, fourth size (Panic), designated by a line.

35/D.102. Sam'eng, third size (Panic), designated by a line.

35/D.103. Tek'eng, second size (Panic), designated by a line.

35/D.104. Esk'eng, first size (Panic), designated by a line.

35/D.105. Eng. Size in abstract (Panic), no line.

35/D.106. Um (Panic), direction of motion. As the spear points, so shall the tablet be interpreted.

35/D.107. Gan'um (Panic), direction of flight. Profile signifies going; portrait, coming.

35/D.108. Git'um (Panic). The high priest shall set the sign on the moon so that the unlearned may also know the sacred days of man, i.e., Mas[1381] (–Zarathustra).

35/D.109. Git'ow'wn or Git'ow'um (Panic), relating to the Zodiac or to the motion of the sun. The high priest shall designate by the Um (spear), the motion of the sun, moon and stars, so that when the unlearned come to the temple to worship they may also learn of My lights in heaven (–Zarathustra).

35/D.110. V.Work'um or V'work'um (Panic). Course of vortex.

35/D.111. Gan (Panic), Man. When shown in profile (side view): man, mankind, humanity. As portrait (front view): man only, and not woman.

35/D.112. M'gan (Panic), a woman; i.e., less than man, or little man.[1382]

35/D.113. M'be (Panic). The word beast or female.

35/D.114. Be (Panic), Beast. The written symbol as applying to the animal man in contradistinction to spirit.

35/D.115. Hiss'pe (Panic), serpent-like, especially regarding spirits. The spirits gained dominion over mortals by giving them counsel in getting earthly things (–Brahma). Rather my chosen shall consult the

[1381] Mas in Sanscrit now means moon; in Rome it means a religious service. Among the Vedic race the religious service was said on the day of the moon's change. The sound of "a" in Mas is [pronounced] as "a" in far. –Ed.

[1382] Statistically women are physically smaller than men, and therefore would be littler than or less than men. Note that this does not mean woman was considered to be less valuable than man; and the Oahspe text makes this clear elsewhere. So, Gan (v.111) can refer to the es-man (es in the male human), while M'gan (v.112) can refer to the es-woman. But M'be (v. 113) can refer to the animal-woman or feminine aspect of the beast, while Be (v.114) can refer to the animal-man or masculine aspect of the beast.

spirits to learn to purify themselves, and to grow in spiritual things (–Moses).

35/D.116. S,'Pe or spe or s'pe (Panic), spirit. Let the prophets observe those who come into the temple for wisdom, perceiving if their souls are set on things of earth (–Zarathustra). Many of their women had familiar spirits, and they prostituted themselves in consulting for the multitude on earthly things (–Moses), and they thus invited into Egypt spirits of the lower heavens who would not rise up from the earth; and when young babes were born they were obsessed, and these evil spirits in justification of their sins, taught reincarnation (–Moses, in reference to the Egyptians). An open figure of a spear, signifying a spiritual man or realm. A written character.

35/D.117. Y'eng (Panic), signifying a spirit with a corporean.

35/D.118. D'hi (Panic), signifying ascent.

35/D.119. D'gani (Panic), signifying man ascending; progress.

35/D.120. S'pe'su (Panic), signifying angels descending.

35/D.121. Che'vot or Che'vat or Chinvat (Panic). A word signifying the boundary of Work or Vortex. The supposed boundary of the lower heavens or atmospherea, and the inner boundary of the emancipated heavens, etherea. A bridge between the atmosphereans and ethereans. Eolin, the Great Spirit, said: On corpor I bring forth man into life, and I give him a corporeal body, which is a womb for the spirit to dwell in; and when I deliver him from this womb he becomes an inhabitant of da'fome (atmospherea), where he abides for a season, and I deliver him into Dan'gi (etherea), which lies beyond Chinvat (Poit). A supposed line between the rotating atmosphere of a corporeal world and the ether that lies beyond the Vortex. Beware of spirits and Gods who profess to save the souls of men, saying: Only through me shall you escape the labor of atmospherea and arise to Chinvat. I declare to you that all such spirits and Gods belong to the lower heavens, where they have kingdoms, and they are the tyrants over these (–Zarathustra). No man shall reach Chinvat except by perfecting himself either on earth or in the lower heavens (–Abraham). What company do you judge yourself to be suited for in heaven (–Confucius). You are neither wise nor strong (Kii). Being lazy they catch at the promises of Saviors, hoping to fly from the earth direct to Chinvat (Fus). Unless you have learned to perfect your own selves in wisdom and goodness you shall not rise to Chinvat (–Abraham). If a child cannot reach manhood except by growth, how do you hope to reach Chinvat suddenly (Algonquin). The evil God, Anra'mainyus, said: Put your trust in me; I will save your souls from the labor of d'fome (atmospherea). But he has been subdued by his own

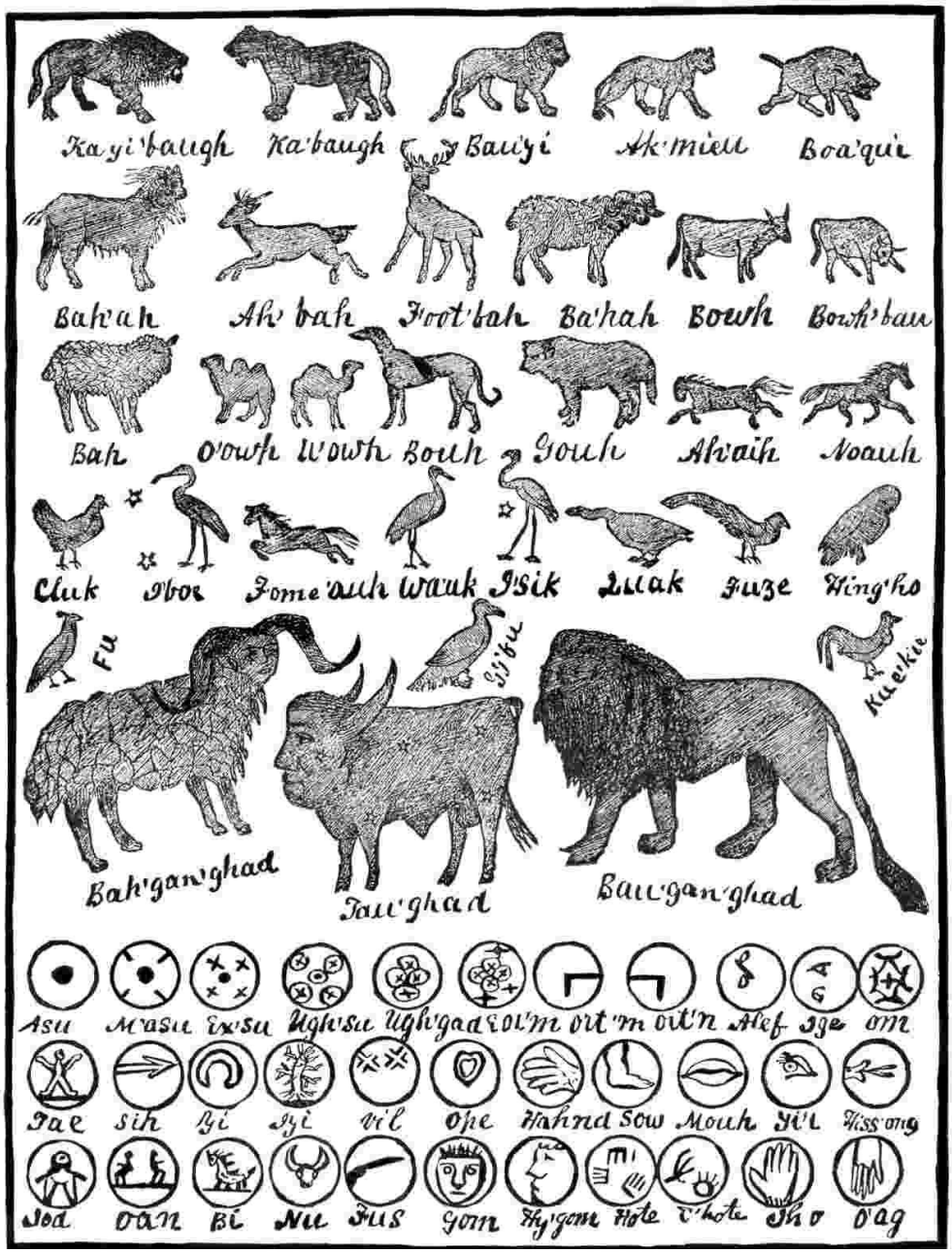
sins; and in a thousand years he cannot reach Chinvat (–Brahma).

Tablet of Bienei[1383]

(POIT)

35/E.1. A'su (Panic). A man in aboriginal state; before he used words; before he congregated. A very young child; one who knows no word of expression.

[1383] Also called the Tablet of Biene or Bienu; see image i034.



i034 **Tablet of Bienei**. Also called Tablet of Biene or Bienu. [The three ghads were meant to show the three types (ruling styles) of the lower heaven Gods. As the range of characteristics associated with the animals range from meekness to forcefulness and finally destructiveness, so are the corresponding grades of these Ghads or false Gods. –ed.]

The race of man in its first age, as applied to Corpor (the earth). A'su, the first habitable age. A circle with a central point. According to the place of A'su on the tablets so shall the interpreters understand (Poit).

35/E.2. M'asu (Panic). With words came war. In congregating men, the liberty of one interfered with another. Mas'su (Kii). A circle with the four evil corners. || Let no man say, I will not sow on the earth, lest I be bound; || but be fruitful and multiply; for this is the fullness of earth and heaven (–Abraham). The symbol of M'asu was given to the married, but to the barren the high priest gave S'pe (Gau). Jehovih said: Do not call any man evil; but call him unripe fruit (Kosmon). Because man cut himself off from Me and chose war, do not condemn him, but deliver him (–Moses).

35/E.3. Ex'su (Panic). Nation against nation. A symbol of threat; one king against another. Anra'mainyus sent the symbol of a circle with four cross-corners and a point, over all the earth (Vede).

35/E.4. Ugh'sa (Panic). Standing armies. Is justice not accorded to him who is mightiest? (Fus). They not only waged war, but in times of peace they maintain armies ready for more war. Come, therefore, away from them, you who have faith in Jehovih, and I will deliver you into another country (–Abraham). Rather than being impressed into war, come where I will lead, and dwell in peace (–Brahma). A symbol of standing armies (Gau).

35/E.5. Ugh'gad or U'ghad (Panic). A war to establish a certain Ghad (God). You not only desire to make slaves of men on earth, but to bind them to your Ghad after death. (–Craosha to the druks.) They fight for the king, being his slaves; they fight for their Ghad, being his vermin (–Brahma). An evil man says, I will war for Egypt, for this is my country; but I say to you, all countries are Jehovih's (–Moses). Do not be slaves to any country, king, or Ghad, but serve the Great Spirit (–Abraham). A nationality, a symbol (Gau).

35/E.6. Eoi'm (Panic).[1384]

35/E.7. Ort'm (Panic). By the forest; or forest-land.

35/E.8. Ort'n (Panic). By the sea; or sea-land.

35/E.9. Alf (Panic). A new beginning. Those who were delivered from evil spirits were given Alef as a sign of power (Poit). Alef was a gift of the high priest (–Zarathustra). A letter of the Ebra alphabet. When a man desires to reform himself from drunkenness, the Miji gave him Alef, a strengthening symbol (–Brahma).

35/E.10. Iga (Panic). Ego (Latin). I, myself (English). A profile of the eye and ear. An emblem of the sounds ai and e (Gau), or i and e, or e, or g. Two equivalents to portrait of an eye. In hieroglyphs, a radical.[1385]

[1384] Both 1882 & 1891 omitted the interpretation.

[1385] i.e., a root word, one which provides the essential meaning, and to which suffixes, prefixes, and other changes are added

35/E.11. Om (Panic). The negative of Jehovih. The female. That which projects is positive. That which receives is negative (Gau). Let those who desire to receive spiritually ask of Om; and those who go forth in might return thanks to Eolin (–Zarathustra). Power does not come by supplication, but by going forth; spiritual gifts do not come by going forth with might, but by waiting in supplication (–Brahma). Nevertheless the ALL ONE is just ONE, but with two attributes (Kosmon). Brahma said: O OM, give to my soul; O EOLIN, I am going forth to labor; be with me. (Vede.) The ever present OM, the ever present ELOIH, said: I, the All-self, gave two attributes to every man-self, the Om and the Na (negative and positive), so that he could hold discourse within himself (Vede). In seeking a wife, see to it that OM is her transcendent virtue; otherwise she will be like a thorn in your side (–Abraham). Until a man has OM in the ascendant he shall not hear or see the Great Spirit (–Zarathustra). Let your young men seek employment that does not call forth NA, but rather OM (–Brahma).

35/E.12. Tae (Panic). A representative man. The universal prayer of mankind. Also one who is chosen by etherean spirits for an earth cycle; as Zarathustra, Abraham, Brahma, Moses, Capilya, Confucius, etc. I provided for the nations in their darkness, says Jehovih. For I bring the earth into a light region in the firmament, and I send My etherean angels to deliver them out of darkness and bondage. In My name they raise up men with eyes to see and ears to hear,[1386] and I proclaim to all the inhabitants of the earth (Kosmon). Mankind.

35/E.13. Sih (Panic). One whose faith is low.[1387] One whose spirit acknowledges the gift of spirits, but not the All Person. Three persons I have found; one believes only in earthy things (material); one in spirits of the lower heavens (spiritist), and one who has faith in the All Creator (–Confucius). They all rise to the destiny they have chosen (–Confucius). The worshipper of a Savior is Sih (Vede). The worshipper of a God born of a woman is Sih (Vede). Until a man puts away the Sih that is in him he cannot rise to My emancipated heavens, says Jehovih. Until a man puts away the Pan (materialism) that is in him, he cannot rise even in the lower heavens; but his spirit after death remains in his own house, says Jehovih. A symbol of a horizontal spear.

35/E.14. Yi (Panic). A hollow crescent. Emblem of wisdom. A badge of honor bestowed by a high priest (Vede). One of the sacred sounds in the Vedic language. [Not pronounced Wy, but Yi'h. –Ed.] Tu'shiy'a (Fonece). Tushiy-yah (Hebrew). The secret password to the dark chamber (Kii).

35/E.15. I'yi (Panic), Iyi (Poit). Life, per se. I'yii (Zerl). Chiy (Gau). Ka'y (Fus). Cha'iy (Fonece).

[1386] that is, to hear and see spiritual things

[1387] In English: Sigh.

Chai (Ebra). Chai (Hebrew). Tc'yi (Vede). Hy'id'n (Chine). On'yi'h (Algonquin). A tree without substance. Tree of Life. A place of registry; a family record. The origin of I'yi (life), who knows? (Panic.) Jehovih said: Infants [from other stars –ed.] had gone to heaven before the earth was, and had grown to be wise men and women, but they had not tasted of the fruit of the Tree of Life; and when the earth was ripe for giving mortal birth to man, these angels alighted on the earth. Jehovih said to them: Do not eat of the Tree of Life, lest in that day you become bound to the earth. || In that day angels could clothe themselves with corporeal forms by the majesty of their own wills, and in innocence they mingled with the people A'SU, who were of the earth, and they were tempted for Wisdom's sake, and ate of the fruit of the Tree of Life, and they became aware of their own nakedness. Jehovih said: By the love you bear for your heirs, you shall be bound to the earth for six generations. || And it was so. (–Abraham).

35/E.16. Vil or Vril (Panic). Earthly desire in abstract or per se. By indulgence in begetting, man shall be bound after death; if he does not beget, how shall he know all the earth? (Vede). Earth-desire is not evil, but S'pe shall rule over him (–Zarathustra). Earthly inventions being to gratify earthly desires, are they good? (–Confucius). Jehovih says: Seek to do all possible things; for this reason I have given earthly desires (Gau). Shall a man not eat, drink and sleep? Now I say to you, all men have an earth body and a spirit, and whatever you do to one for its good, renders good to the other, and whatever you do to one for its injury, injures the other also (–Moses). (Voice of Vril:) If the spirit man makes the corporeal man move, does it not also make the desires of the flesh? Is the flesh capable of desire? If so, is flesh not the father to spirit?

35/E.17. Ope (Panic). The central cause; love. All men move by love only; even in anger, he only moves by the love that appeases it (–Abraham). The All Good, to be good (Fonece). Tob (Ebra). OE (Chine). Gu'oe (Algonquin). The good that brings together, Hy'yope (Vede). If man did not love, he would not congregate, and therefore would not war. But since he delights in war, I will be ruler over him to that end (–Anra'mainyus) (i.e., satan).

|| Man only gives because be loves to do so. What honor, then, shall a man take to himself for helping his neighbor? Did the Great Spirit not make all things by giving? What actuated Him if not love? For what reason, then, shall man applaud Him? [Response:] By glorifying the Father for His love, do we not all grow in love? And is this not the highest virtue? The fool says: "Why should I praise the Creator? If He had not gratified His love by creating, then He would not have created." This does not concern me; to find what

will make men loving and good toward one another, is that not the greatest wisdom? Therefore I honor the wisdom of the ancients in singing praise to the Creator. || (–Confucius).

Though a man cannot love all men, is it not wise that those who love one another, having some virtues alike, shall become a people to themselves? (–Moses).

35/E.18. Hah'nd or Han'hd (Panic). Hahnd (Poit). A hand (English). A symbol of values.

35/E.19. Sow (Panic). A foot. A symbol of values.

35/E.20. Mouh (Panic). A symbol of values. Mouth (English).

35/E.21. Fi'i (Panic). Yi'i (Poit). An eye. A symbol of values.

35/E.22. Hiss'ong (Panic). A serpent's head and tongue. A symbol of values.

35/E.23. Iod or Ghad or God (Panic). A figure or form. A female figure unlike anything under the sun (Poit). They made their Iod'ha both male and female, and stood them by the roadside (Iz). In the infant age of the world (Iod, God) was made of wood or stone (Gau). In the time of Seffas they placed him in the sky (Gau). Anything that is worshipped, having form or figure (Ceremonies of High Noon).

Ghad (Aribania). A man with spirit gifts. Gad or God, a man who denies he had a natural father. In those days the king persuaded the people that their sire (king) was the Unseen Creator, and all the kings were called Gee'od (Vede). Because you have made idols of kings, calling them Gods, so do you call the All Light, God[1388] (–Abraham). Whoever says the Incomprehensible is God, blasphemes before Him (–Zarathustra). Is He small like a man? (Gau). They have blasphemed, calling their Iod'a the Elohim, the Creator (Aribania). I say to you it is equally blasphemous to bring the Mighty One down to form and figure like your God (Heleste). They seek to confound the unlearned by persuading them that Eloih and their God is one and the same person (Fus). Have many spirits not appeared within the temples, saying, I am God, and you are in my keeping? Yod, a mortal king; Yod'a, king spirit in atmospherea (Gau). As it has been declared of old so do I now declare to you, which is, that the lower heavens are next to the earth, and are full of kingdoms, and the kings of these are Gods (Heleste).

God, a tyrant in atmospherea; for as a king is on earth, so is a God in the lower heavens, and so is a Lord. || Whoever says: 'Before you, O God, I bow my head,' sells himself to Osiris (–Moses). Whoever among you does sacrifice to the Lord are of his dominion; let none of my people marry with these (–Abraham). Have not many of the tyrants of I'em (Hades) returned to earth and proclaimed themselves Lord and God? What more does any man require as

[1388] That is, because you have called your earthly king, God, so in like manner your Heavenly King (the All Light), you have also called God (thus reducing Him to the form and figure of a man).

testimony that none of them are the All Light? Is E-O-Ih not wider than all the earth? (Fus).

We swear to You, O Jehovih, that we will not call on the name, nor worship nor adore, any person or thing called God or Lord, but You only, O Jehovih (Moses' ceremonies). Moses being old, said: Above all things preserve inviolate[1389] the sacred password, E-O-Ih; nor permit it to come to the unlearned lest they be confounded by the subtlety of the God of the Egyptians. Was it not because the unlearned desired a form or figure to worship that the Lord (Osiris) ruined Egypt, making slaves of the Egyptians, both on earth and in his kingdoms in Haw-we? (The lower heavens.) But to accomodate the Levites so they may be friendly with me, permit them to worship the Lord their God. Moses, being about to give up his soul, said: I feel a thorn pricking my side, and I know it is the Leviticans. They, not being eligible to the secret rite (Elohim), will, in time to come, possess the country and substitute their Lord God for the Great I Am, The All Eloih. ||

[1389] hallowed, intact, unchanged, pristine, not violated; not disrespected, profaned nor vulgarized; but also kept secret, confidential, concealed, hidden

Iod, a stone figure by the roadside without sexual parts, and it is called God (Egypt). Theos and Zeus (Greek and Latin): A being that is worshipped, said to be in the figure of a man. He has a throne in the lower heavens. Dyaus, like the Yod of the ancient idolaters, has become a king in one of the corners of the lower heavens (Vede). O Om, you All Present and Boundless, will man on earth ever distinguish? O NAOMA, forms and figures must die! (Vede). God (English). An idol in heaven, said to be in the figure and form of man, sitting on a throne. He is believed by people in darkness to be the Creator of all things. They ignorantly blaspheme against the Great Spirit, Jehovih (Kosmon), calling Him God.

35/E.24. Oan (Panic). Faith in man only. Sign, two men leaning against each other. Persons who have risen in intelligence, but not in Es. Faith in man only. One who believes man is the highest of all things in the world. One who believes there is no person or thing of personality but man. They being Oans indulged in ———, although they were men only, saying: There is none above us to see us or to command (Fus). They said, Shall I not indulge in whatever I choose, being an Oan? (–Chine). Onan, one whose philosophy is in his own conceit; an indulgence (Kii).

|| I do solemnly swear before this order, Oan, that I will never pray to, nor ejaculate either praise to, praise regarding, or praise on behalf of, any person except man; and especially not to the Gods or Lords of heaven, nor to the Unknown, and Imperishable. (Rite of Sodom). || Ho'an, that which leads to Ugh'sa, particularly lust. The impulse of the flesh they called the highest, M'oa (Gau). They threw aside their clothes, going naked like A'su of old, saying: Is all

indulgence not my heritage? (Miac). They fell from industry and decency, saying: We will have no forms or rites, being free. And they became the prey of spirits of idleness and lust, who feast on sinful mortals (Egypt).

Spirits of lust came to the Onans and reclothed themselves in mortal forms and indulged in lust with them, and Moses forbade them from coming among his people (Aribania). The Cow'ans said: Let us go stealthily[1390] to the tent of Moses and his priests and learn the secret of his spirit power. The Cow'ans said: Why shall man follow Moses? Are the spirits who come to us not as good as his? (Akia).

Yo'anyi said: If I love meat I will eat meat; if I love strong drink I will have strong drink; if I love sexual indulgence then I will have sexual indulgence. Who can restrain me? Are my desires not well created? Why should I deny them? (Vede) [i.e., the Yo'anyi were contemporary to the Vede people. –ed.]. And the druks (hordes) came upon the Yo'anyi, for their philosophy had divided them among themselves, one against another; and their progeny became Tur'anyi (Turanian).

35/E.25. Bi (Panic). Two in one. A sign in the order of O'an, in mockery of Ahnra'mayda.

35/E.26. Nu (Panic). Organs of sex. They said: All the living are begotten by indulgence; to worship the organs of indulgence is the highest worship (Aribania). Is not the All Creator merely Nu? And they made images and idols of Nu and set them by the roadsides, both in their cities and in the country. Too, they made small images of Nu, and their women and children went into the marketplaces selling them. Egypt in the time of Moses. (Gau). Some of them having shame in their souls made another image of Nu and gave it head and horns (Kii).

35/E.27. Fus (Panic). An enforced religion. By sword and by fire I am established (Fus). The court language of a period. The written law.

35/E.28. Yom (Panic). An idol the heathen made to represent Om (Vede). Yom, profane (Fonece). Also Gom (Panic). Goddess of Lust (Fonece).

35/E.29. Hy'gom or Hy'yom (Panic).[1391]

35/E.30. Hote or Hate (Panic).[1392]

35/E.31. E'hate (Panic). E'hote (Poit). A sign, and not real. As a picture of a foot is not a foot; a picture of the sun is not the sun. (Gau).

35/E.32. Ih'o (Panic). Iho (Poit). Upward, a written sign signifying that.

35/E.33. O'ag (Panic). Downward, a written sign signifying that.

I'hin Tablet[1393]

35/F.1. Editor's note: Although their image index called it I'hin, this tablet in the 1882 and 1891

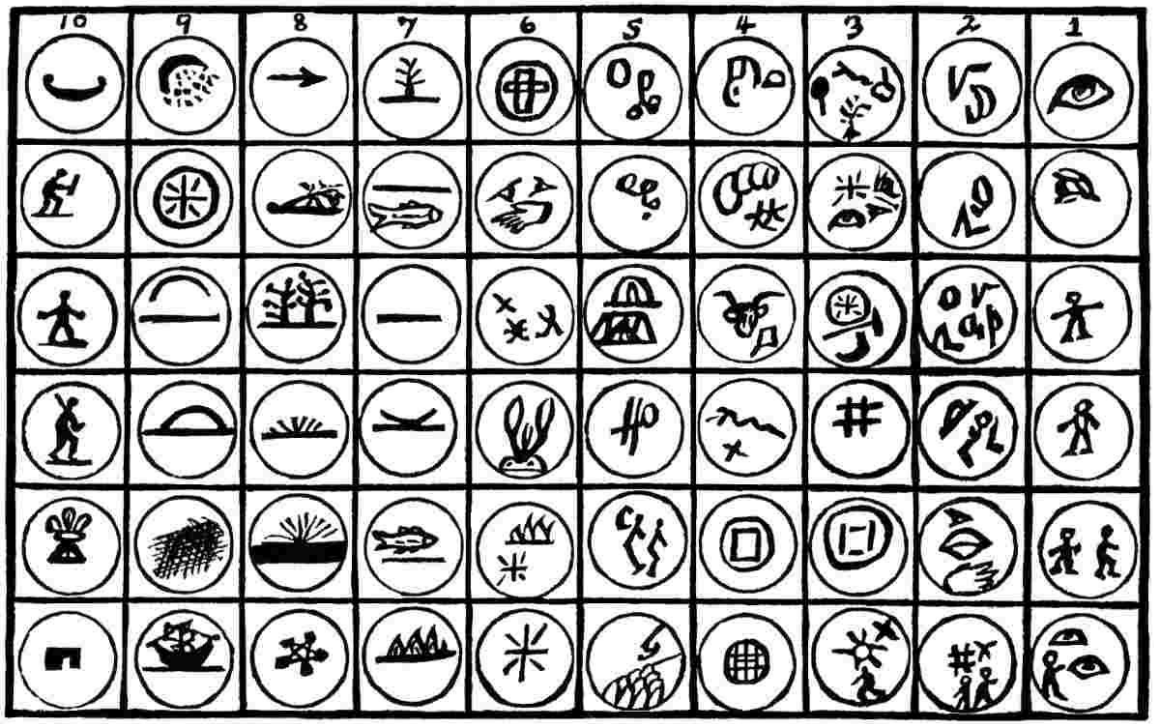
[1390] sneak, secretly, surreptitiously, clandestinely

[1391] Both 1882 & 1891 omitted verse text defining Hy'gom (Hy'yom).

[1392] Both 1882 & 1891 omitted verse text defining Hote (Hate).

[1393] see image i035

Oahspe editions was an unlabeled language tablet, and the image itself had no explanatory (interpretive) text accompanying it. The many earthly images found in the tablet indicate something close to Panic language, i.e., one of its early variations as shown in the trunk of the language tree. For which reason this unclassed tablet is a candidate for being a Gau, Hiut or a Fus tablet. The 1882/1891 editor referred the reader to Se'moin and other tablets for interpretation.



i035 **I'hin Tablet**. [Possibly Gau, Hiut, or Fus language –ed.] Read downward, beginning with column 1. Refer to Se'moin and other tablets.

Tablet of Kii Language

(PANIC)[1394]

[1394] see image i036

35/G.1. Alphabetical sounds, Panic and Chine. (From the tablet:) A, Ah, Aw, E, I, O, W, Ch, Gh, Th, Tr, Je or Ge, Kak, and Gowh.

35/G.2. Gin, river. Woo, small lake. Long, large lake. Oak, house. Chan, city. Shan, country. F'da, the earth. Gwo, sunlight. Fung, wind. Dan, light, human understanding. Git'how, sun. Git, moon. Salak, stars. Fuche, the firmament.

35/G.3. M'bow, horse. Gow, cow. Gan, man. Du'gan, woman. Ji, boy. Du'ji, girl. Aden, sky. G'shan, life. Sa, death. Da, ground. Shak, rock. Foam, wind. Soo, square. Inq or Inqu, round.

35/G.4. Gui or gu, street. Loo, road. Him, sweet. Soap, sour. Bai, sick. Eah, cure. Sam-shot, war.

Du’ga, sword. Bek, weapon. Fox-ow, spear. So, dart, a stone, a sling. Em, to go before.

i036 **Tablet of Kii Language**. (Panic language root.) Language primer containing alphabetical and important words. (Begin at 1, and read downward; then at 2, etc.) See accompanying text.

35/G.5. Hid, interview. Hout, dissatisfied. Work, spiral. Bow’mi, Goddess of cattle. Son or songa, one who gives alms grudgingly. Shawn or shon, a stonecutter. Shaw, a servant. Go’ta, a plowman.

Chon'gum, flax. Hark, dark. Kin, roots, edibles. Hoe or hoah, pressure. M'how, priestess.

35/G.6. Git'oo, light ahead, the way is clear. Wa'sha, darkness ahead, a melancholia. Seang, a river ford, a passage. Chin, a great ruler. Gone, pertaining to untruth, romance, fable. Gaup, a hostler, a lover of the turf; one who lives indecently with beasts. Show (o short), decline, falling or fallen. Gwo'oa, to weave, to make cloth, also cloth, a covering, a poet, one who clothes things. Min'bon, salutation, a prayer, supplication, especially standing. Kii, truth, a tribe called Kii, a religious tribe on the continent of Pan. An abused people are also Kii. Kii, learning, one who tries to understand. Gwom, sickness, a talisman. Laum, soil, a tiller, harvest, rich.

35/G.7. Lun, sleep, trance, somnambula, intoxicated. Hoo, a marshal, leader, organized, system. M'hoa or m'hoo, to shout. Baw, preach, sing. Di'sa, young and therefore foolish. Wa'shu, a tribe of hunters, serpent slayers, persons who feed on raw flesh. M'shu, makers of stone weapons, also stone weapons with handles, axes. Ken'ong or Ben'ang or Ben'ong, young healer of the sick, the gift of spirits. Chawnt, to sing a song, a monotonous sound of not more than three notes, continued from sunrise to sunset without ceasing. A method of inducing the trance state. C'yu, a lawyer, an arbiter; one who fills the place of both lawyer and judge (a modern referee). Hook, to make fast, a bond sworn on the sacred wheel, Eoin. So'che, epidemic, a scourge, a judgment.

35/G.8. Sai, faithful. Hon'yi, multitude, followers, rabble, fete of sacrifice. Sung'soup, miscellany, variety, a people who marry with strangers. Law, the feathered tribe, feathers. Shoe'ji, a gosling or young aquatic bird, a man who cannot go to the hunt or to war without his mother; a shame-faced people. Shon, sharp, particularly witty, to cut right and left, evil prophecy. Bog'wi, a circus, an exhibition of trained animals, civilization, learning. M'wi, a tattling woman. Es, spirit, the unseen world. Es'fom, the wind that is good. Sa'fom, evil wind. Gut, a plague, a famine, black-rot, scabs, lepers.

Emp'agatu

Preamble

CHAPTER 1 EMP'AGATU

35/H.1.1. Emp'agatu said: I am the son of Se'moin, son of Jehovih. I am the change of voice of the Seen and the Unseen. No man can measure my mysteries. I travel with the growth of mortals.

35/H.1.2. Do not think this is my all; it is not my all.

35/H.1.3. I am like a consuming fire that never ceases to burn.

35/H.1.4. I was with the ancients; I am today and will be forever.

35/H.1.5. I am he who receives new signs and symbols; the old I cast away like a worn cloth,[1395] and the new is my house of idols.[1396]

35/H.1.6. Mortals are my working tools; and my records, the food of all nations.

CHAPTER 2 EMP'AGATU

35/H.2.1. Emp'agatu said: When my people have progressed in the tongue; progressed in the lips; progressed in the throat; progressed in the nose,[1397] then I come in a chariot of fire and consume their libraries.

35/H.2.2. With a stealthy tread and silent whisper I say to men: Do not go back to the ancients, O my beloved, nor seal up your souls; so that Eolin may enter and give you light. Do you not know that words are merely idols and graven images?

35/H.2.3. But they will not hear, and the es that is in them cries out in bondage, and I send the burning flame and burn their books into ashes, for I will deliver them from the bondage of ancients.

CHAPTER 3 EMP'AGATU

35/H.3.1. Jehovih, the mighty, Eolin of old, says: Go, My Son, Emp'agatu, give larger[1398] signs and words to the swift-growing es of mortals.

35/H.3.2. Behold, they grope in the ruins of the past for the idols of old.

CHAPTER 4 EMP'AGATU

35/H.4.1. Emp'agatu said: I am called forth in this day by the angels in high heaven (ethereans), the Sons of Jehovih, to yield up the records of the past.

35/H.4.2. Do not think that I yield up all. I yield up only to show the way of my labors.

35/H.4.3. The learned men of Corpor (mortals) shall also search me out of the earth and buried monuments, and my tablets shall be read in the East and West and the North and South.

Emp'agatu Tablet

(FONECE—HIZI TRIBE)

INTERPRETATION[1399]

35/H.5.1. Sa'ga 72. Pe 58. Foi'su 14, 21. Be 74. Chu 15. Fin 16, 17, 10. His 35, 19, 22. Te 50, 69. Te 62. Te 54. Chok 73. Mowth 62, 120. Les 85, 104.

35/H.5.2. Zei 31. Ez or es 3. Thus: Jehovih one, Corpor two, Es three, or third entity; the unseen, the air and ether. Go 120, that which lifts up. Ego or E'go

[1395] i.e., like a worn-out garment or covering

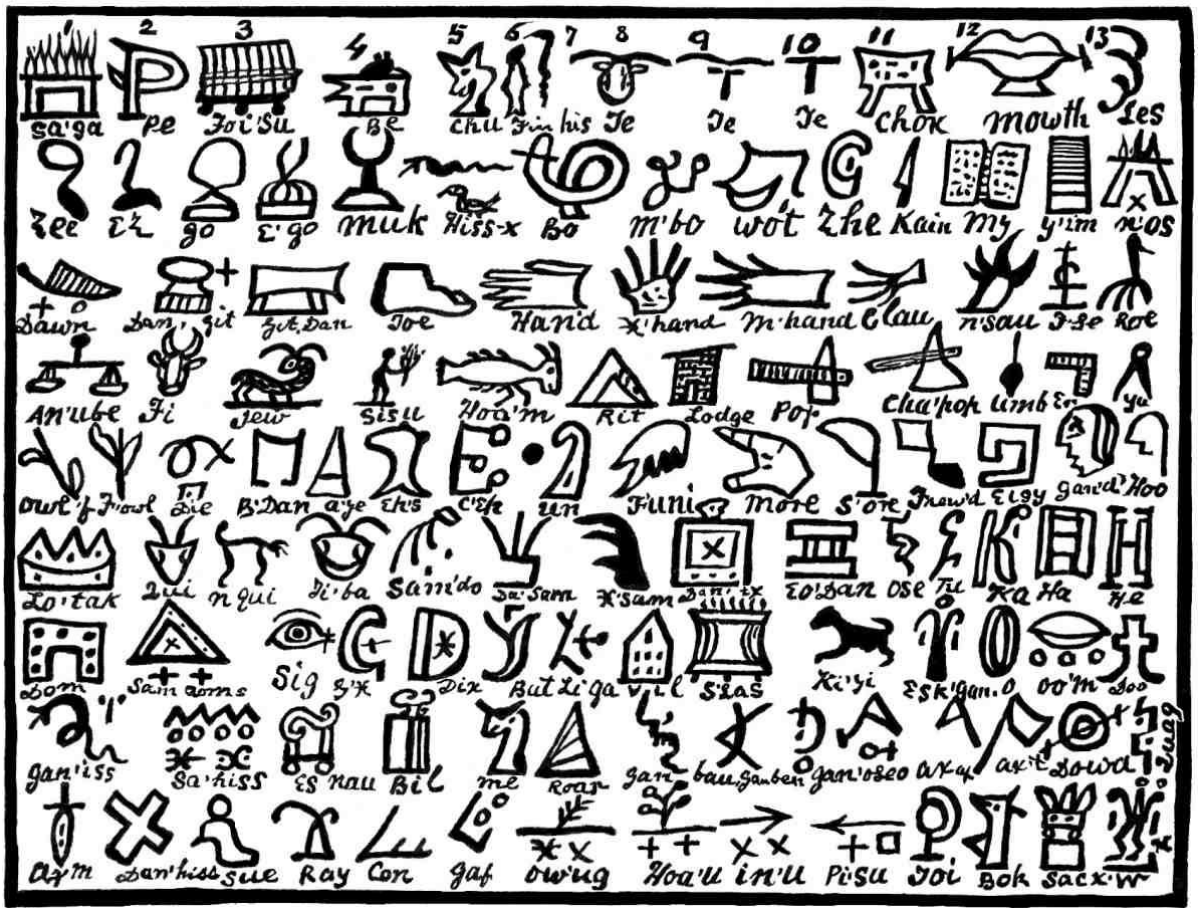
[1396] Idols, because the cast or form holds attraction. To mortals, the new covering (new words, signs, symbols, organizations, activities, emphases, cultural teachings, etc.) seems to fit the essence, spirit and feel, better than the old; and because the new coverings resonate closer to the soul light (and even if man expresses them in beastly ways), they become attractive to use instead of the stilted (ill-fitting), jaded (off-color), faded or insipid (lifeless) older alternatives.

[1397] These refer to man's ability to produce sounds and words.

[1398] greater in scope—complexity as well as elegant simplicity; more comprehensive

[1399] See image i037. The numbers found in the image were meant to indicate the sequencing of the symbols, and not meant to denote columns. Aside from that, in the following interpretive text (35/H.5.1-9) each verse represents one row of the tablet. Any numbers following the Fonecean word represent the corresponding concepts as found in Se'moin (the numbers are the Se'moin verse numbers, e.g., 72 = 35/D.72). In the case of multiple numbers following a Fonecean word, the meaning is a synthesis of the Se'moin verses.

68. Muk 88. Hiss or Hiss-x 19. Bo 93. M'bo 94, 17. Wot, the seasons. Zhe 62. Kain, to kill. My 55. Yim or Y'im 55, 5. N'os 58, 25, 99.



i037 **Tablet of Emp'agatu**. (Fonece-Hizi Tribe) Read from left to right. Refer to tablet Se'moin, for explanation in numbers and meaning.

35/H.5.3. Dawn 42, 43, 44. Dan 77. Git 39. Git'don or Git'Dan 58, 70. Toe 95. Hand or Han'd, hand. X'hand, palmistry 91. M'hand, pledge. Chaw or Clau, to scratch, treachery 22, 89. N'sau, infidel. F'se or T'se 62, 64, 65, 66. Roe 90, 56.

35/H.5.4. Anube or An'ube 37, 24, 25. Fi 54, 73. Jew or Ju 75, 76, 47, 48. Sisu or Bisu 79. Ho'am or Hoo'm 81, 11. Rit 23, 3. Lodge 21, 78, 79, 80. Por 28, 29, 59, 22. Cha'pop 59. Umb, plumb 28. Er 25. Ya or Yu 98.

35/H.5.5. Owif' or Owl'f (Aleph) 1, 100, 101, 102, 103, 104, 105, a prefix. Fow or F'owl 67, 71. Die or D 93, 94. B'dan or eb'dan 17, 87. A'ye 60, 68, 69. Eh's 40, 37. Cep or see'ep 9, 1. Un, deaf. F'uni, downward, earthly. More or mare 10, 121, 49. S'ore, less. Thus, if a man be called mare, his picture would be called s'ore or s'are. Frew'd or frued, a working tool. Eigy, incomplete. Gan'd 71. Hoo 71.

35/H.5.6. Lo'tak, three in one. Qui, force 7. Nqui 86, desirous of light. Fi'bo or ti'ba, beast-like. Sam'do 3, 43. Da'sam, the great lights, Jehovih, the sun and burning flame, and the three lesser lights, angels, mortals and beasts. X'sam, the three great and three less darknesses. Dan't 24, 77, 39. Eo'dan 87, 9, 72. Ose 9, 116, 106. Tu 78, 79, 38. Ka 83, 13. Ha 1, 32, 57. He 17.

35/H.5.7. Dom 7, 11, 47. All the world except the Great Spirit. Let any man enumerate the things in it. Sam'aoms 23, 70. Sig 68, 58, 26, 27. G'ex or G'x 41, 14, 18. D or dix 4, 6, 67. But or bat, cornerstone. Li, beginning; also Alef, especially laying a foundation for a house. Ga, invention. Vil, an earthly house. Sias, altar of incense 72. Kiyi or Ki'yi, faithful. Esk'gan 3, 111. O 2, sky. On'm or om or Oo'm, all things under the sky. All the corporeal world is a womb and its voice is the sum of all. Ioo, the Mover of all.

35/H.5.8. Gan'iss 22, 111. Sa 41, Uss 41, i.e., Sa'uss or Sa'hiss, all things are against all things. Why does my soul repine[1400] for peace and love, O Eolin? The four O's being the four entities, soul, peace, love and Eolin. Es'nau, spirit and love underlie all. Bil 82. Me 55, 20. Roar, a loud noise. Gan'bau, a man like a lion; when he speaks others tremble. Gan'ben, a fallen foe. Gon or Gan 118. Os'so or Oseo, stone instruments. Ax or Axt, hatchet, a threat of war. Do'wa or Dowa 33. Qu'ag or Quag, food.

35/H.5.9. Ax'm or Axm, sword, knife. Dan'hiss, even in darkness, the light of the Father shines. Sue, His voice is in the birds. Ray, truth. Con or kon, low down. Jaf, that which unfolds the two great lights, Om and Jehovih. Ow'ug or Owug, all growth comes out of darkness. Hoa'u'in'u 6, 78. Pi'su, earth man and angel man. Who shall find the way for their coming together? Toi, time. Bek or Bok 66. Sacx, harvest. W, all for man.

[1400] continual pining; a longing, a deep desire for something lost

Evolution of the Language of Israel subsection

Tablet of Zerl

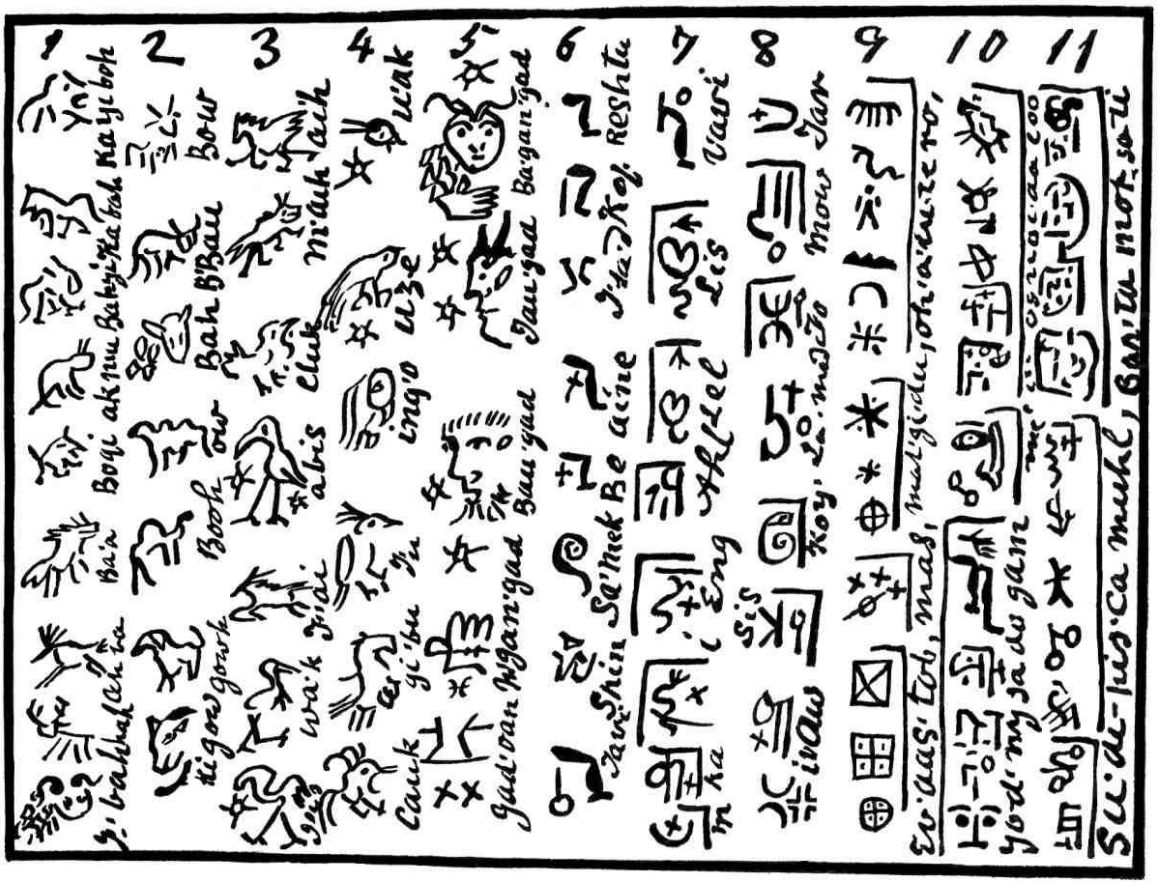
Radical Words in Chine, Iz, and Algonquin

35/I.1.1. Here are the words in the tablet:[1401] Yi, Bah'hah, Ahba, Ba'a, Boqi, Akmu, Bakyi or Bahyi, Ka'bah, Kayiboh.

35/I.1.2. Kigow, Gowh, Booh, Ow, Bah, B'bau, Bow.

35/I.1.3. I'c, Wa'k, F'ai, Abis, Cluk, M'aih, Aih.

[1401] See image i038. The words start at the bottom of the column and go to the top. Interpretation of the symbols of this image was omitted from the 1882 and 1891 Oahspe editions. In place of it, that editor suggested we see the tablets of Bienei and Se'moin for interpretation. But upon examination, they seem to offer little direct help. In this modern series edition, for convenience of the reader and student, the words on the tablet have been rendered into text verses 35/I.1.1-11. It is recommended that the student verify these spellings.



i038 **Tablet of Zerl**. For interpretation, see Bienei (Poit), and Se'moin (Kii). Begin at 1, and read from bottom; then at 2, etc.

35/I.1.4. Cauk, Gi'fu or Gi'bu, Fu, Ing'o, Uze, U'ak.

35/I.1.5. Gad'oan, W'gan'gad, Bau'gad, Tau'gad, Ba'gan'gad.

35/I.1.6. Tavi, Shin, Sa'mek, Be, Aine, Fsa'd?, Kof?, Reshtu.

35/I.1.7. In? or M?, Ka, I, Eng, Ahl, Lel?, Lis, V'av'i?

35/I.1.8. Iv, Aw, Sis, Koy, La'mad or La'med, Fo, Mow, Tar or Tav.

35/I.1.9. Ev'aas'tob, Mas, Mat'gi'du? or Mas'gi'du?, Oh'a'lu'te'ro?

35/I.1.10. Yod'ny ta do gam, Mi, Loo og ne oc'do coo?

35/I.1.11. Su, Di-pis'ca muhl, Bas'w mop so ti? ||

35/I.1.12. The sacred birds of Zerl were written by an outline drawing of each and every one; but the pronunciation (in imitation of its speech) was different in the whole of the thirty-four tribes.

35/I.1.13. The tame quadrupeds had fewer names.

35/I.1.14. In Iz or Ez there were only twenty-two tribes, and, being the most sacred tribes of the west of the continent, their pronunciation varied less.

35/I.1.15. Eolin said: Because Iz has kept My commandments holy, I have bestowed a new tablet (Kii).

Tablet of Iz

35/I.2.1. Git-Oaw, sun. Washa, priest. Seang, stars. Chin, throne. Gone, silver. Goap, foot. Show, hand.

35/I.2.2. Gwoon, heart. Min'bo, bread. Kin, take. Gwan, food. Lam, woods. Hoo, good. M'hoo, bad.

35/I.2.3. Baw, wise. Di'sa, captain. Wa'shu, high priest. M'wa'shu, woman high priest. Bewong, church. Chaunt, sing. Se'yu, laugh.

35/I.2.4. Hook, cry. Sa'she, starve. Sai, die. Honji, birth. Sing-sope, twinkling stars. Law, fixed. Sho'ji, ax.

35/I.2.5. Shou or shon or joss, a man-God. Bog'wi, Goddess of lust. Ne'wi, evil Goddess. Es, spirit or spirit-world. Es'fome, spirit-messenger. Gut, carnal.

Tablet of Iz
Missing

There is no image available to accompany this text; presumably there was one that was pulled before publication of the 1882 Oahspe.

Tablet of Iz and Zerl[1402]

[1402] See image i039. We may presume by the previous sequencing that the separate tribes of Iz and Zerl by now shared the same words.

35/I.3.1. Bah, father. She, stone. A'ho, steam. Gan'es, manhood. In'da or Nida, land. An'hi, lord. Oe, love. Gwan or Gwon, shine. How, light. Gee, ear. Endi or En'di, brother.

35/I.3.2. Ja'me or Jame, sister. Loi, afterward. Cho, where. Youn, how. Foo, husband. Foo'm, wife. Shu'yi, tyrant. Aji or H'gi, see. Ma or mi, mother. Jaw, I. Ad'sa or An'sa or Ansa, ashes.

35/I.3.3. Jak or Gak, ark or chest. F'aw or Fan, fire. Gan'mi, widow. Una or Ma, you. E'sho, clothes. Sho'gaup, shoes. Di'ga, flood. Hoe, waters.

35/I.3.4. Jeu or Jew, empty. Cam'ow, cattle. Yop'lo, come. Oak'm, bad house. H'oak, to build. F'ah or Fah, hail. Goak or Goke, flesh. Gon, daughter. Go'en, daughter-in-law.

35/I.3.5. D'hi, large. Dank, great. Shod, belly. Cho'in, garden. Lok'so or Lokso, rain. Ong'wa, speaking animal. G'owa or Go'wa, word. M'how or N'hon, honey. S'gee or Se'fiee or Se'fiss, fish. Bone, door.

35/I.3.6. Chow, grass. Gah, splendor. Ong'hoo or Ang'lo, walking man or traveler. Dong or Dang, turn. Di'yon, mountain. Igwam or Gaw'm, gold. Jes or Ges, remember. Won or One, sweet. Wot, seed. Oi'wot or By'wot,[1403] planted seed.

[1403] shown in tablet as 'By'

i039 **Iz and Zerl.**

Tablet of Iz-Zerl (Izere)[1404]

35/I.4.1. The offspring of these two tribes (Iz and Zerl) were called Izere or Israel.

35/I.4.2. Made out of the same are these, with Chine root, namely:

35/I.4.3. Peu'gwa, fruit. She, book. Say'tzoo, write. Honshe, read. Mon'ke, forget. Nug'sa'lo, think. Gow'loo, a fool, a walking animal. Din'quan, deranged.

35/I.4.4. Him, sweet. Bo'jin, tent. Gak'mhi, grain or corn. Lon, rotten. Go'ma'git, crescent.

[1404] later known as Israel

Tablet of Iz-Zerl Missing

There is no image available to accompany this text; presumably there was one that was pulled before publication of the 1882 Oahspe.

Bah'jow'fi'fi, a racehorse. Shon'yong, goat. Bin'yong, sheep.

35/I.4.5. Loke, deer. Ji'jow'gon, ibis. Lo'foo, tiger. Iho'ji, hammer. Bog'wi, evil spirit. Won'eng, spirit. Fooche, trowel.

35/I.4.6. Roak'cha, compass. Gowh, dog. Shike, stone. Ja'moi, sister. Jeang'foo or Jeang'fee, husband. Hijin, see. Fawh, fire. Han'she, ashes.

35/I.4.7. Di'wa, war. Howh, rest. Sijoh, little. It'zoo'gon, servant. Box'shong, naked. Jaw'jake, pain. Gwat, home. Mi'sa, buried.

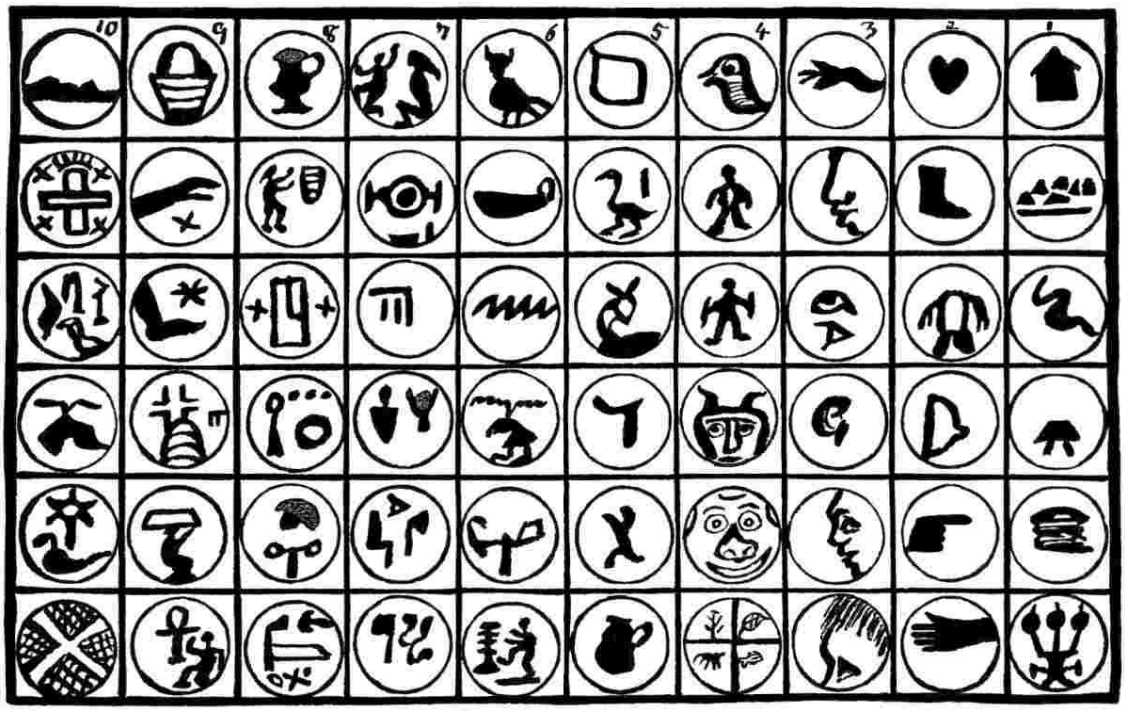
35/I.4.8. Shoo, sleep. Ha'unh, sound. She'ugh, burn. See'ung'fan, joy. Chong, river. Go'e, world. Gah'ji, magnificent.

Qadeth Iz;

OR, DIVAN SEAL[1405]

35/I.5.1. Na'ah or na'ok, house. Sho'ah, rich country. Ba'a, evil. Aman, steadfast. Eden, foundation. Sam'Or, the three sacred lights; thus, Sam three, Or, light.

[1405] see image i040; each verse denotes a column, starting from top to bottom



i040 **Qadeth Iz, being The Divan Seal**. (Divine Seal.)

35/I.5.2. Le'bab, heart. Re'gel, foot. Be'ged, clothing. Dad, breast. Gad'ta'ah, the hand shows the way as this tablet shows; i.e., this is my hand. Ekef, palm of the hand.

35/I.5.3. A'bad, destruction. E'dam, man. A'yin, eye, and also to perceive. O'zen, ear, to hear. Taf, family. Resh, head.

35/I.5.4. Off, the birds or feathered tribes. Le'bashed, to be clothed. Toff, timbrel; also psalmist.[1406] Mits'vah, the enforced law, the established, the authority of judgment. Ay'in, conceit, the hidden enemy in one's own heart; they were puffed up in their conceit and would not hear. Ar'bag'ebul, the four quarters of the world (Kii).

35/I.5.5. Sef'fer, scroll, book or tablet. Aven'ibi, the belief that man was once a bird. The worship of certain birds because it was believed man sprang from them, hence Aven'ibi, the idolatry of birds; the philosophy that led to the idolatry of animals. Aheba, the adorable love. Ya'sha, upright. Alef, foremost. Man or maun, vessel.

35/I.5.6. Ra'o, the evil, the entity evil. As Ra, death, is to mortal things, so is Ra'o to spiritual. Mira, a lamp. Mi'qut'so, angular, corner. Kar'tugh'nuin, magician; one with familiar spirits. Maqatteroth, a utensil for burning incense. Nasag or Masag, to ascend.

35/I.5.7. Te'ke'ua or Te'ke'us, supplication. Otsar, storehouse against famine; also place for treasures. Ra'ka, kingdom or king and his people, or father and his family. Aboda, to labor or to make brick; also brick dried in the sun (ado'da). Zemar, music, written notes of. Nat'sack, chief musician.

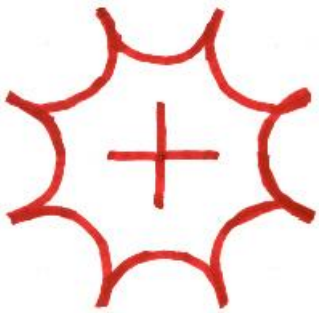
35/I.5.8. Asuk, a pot. Yat'sar, potter. Barzel or Tubal, iron. Os'ka'gar, sun, moon and stars as a whole. Penak, summer and winter. Gu'sa'touin, out of all things comes some good.

35/I.5.9. Lechen, bread, or breadbasket, or food, or food-basket. Asen, evil hand, or power to cast spell. Assogen, evil foot, or power to walk around a selected house and so cast evil on the house and family. E'o'ten, the All Provider, the sign of offering. Edan, prophecy. Hoe'dan, angel visitation, or the manner of prophecy.

35/I.5.10. Edam'ah, country, or the earth or the lands. E'lo'ih, Jehovih. Ba'ra, the created world. Ofel, darkness. Or, light. Eo'sor, organized, i.e., the light and darkness were created, and all things on the earth became organized.

END ANCIENT LANGUAGES SECTION

[1406] In those days words and tunes were both extemporized at the time, and the timbrel or Toff was the accompaniment. –Ed.



i123 **The Feminine of Jehovih**. See image i034 and 35/E.11 (Om).

Condensed Histories Section

I’hin and I’huan

(HOUBRI. PAN. ALGONQUIN. HOA’TU.)

35/J.1. These, then, are the chief tribes, being some Faithists and some Idolaters, and these are those who were revered in after generations, namely:

35/J.2. Hode, Si, Iz, Koo, Puit, Poit, Hiut, Sem, Ham, Zerl, Haka, Shem, For, Gau, Park, Bah, Loo, Ong, Gam, Dan, Ine, Both, Asch, Howh, Bon, Art, Ia, Gaub, Don, Ref, Fet, Kii, King, Nu, Wis, Sin, Ox, Or, Ug, Wan, Ked, Mork, God, Suth, Eve, Lut, Rut, Kem, Josh, Pert, Sis, Yi, Haus, Kamp, Booh, Koa, Tu, Out, Day, She, Ji, Ish, Fush, Ab, Ak, Gan, Loo, Mish, Woo, War, Hiss, Sout, Bir, Hush, Yiam, Duji, Gug (G hard), Ke, Ail, Wang, M’hi, G’wan, He, Zoo, Sa, Lon, Gow, Fifi, Chine, Iaf, Jah, Ba, Goud, Goah, Fah, Ion, Yon, Sope, Ban, Jose, Bad, Dad, Abad, Adad, Joss, Sing, Fome, Du’e, Sam, Sar, Esk, Sham, Noah, Ives, Yi, Mu, Om, Dor, Frag, Kuk, Hum, Wok, Ise, Loke, Ia’a and Gad.

The Basis of the Ezra Bible

35/K.1. In the time of Moses, the people of Arabin’ya worshipped many Gods and Lords, whose high heavenly Captain was Osiris. Four chief Gods were under him; they were: Baal, Ashtaroth, Dagon and Ashdod. There were twenty-seven other Gods also, known to mortals.

35/K.2. When the Israelites traveled forth surrounded by the different tribes, they were beset upon to know what Lord or God they worshipped, and by what Lord or what God they were led forth.

35/K.3. The Light in wisdom and words came to Moses to say to the nations, ALAS, HIS NAME, WHOM WE WORSHIP, MAN DARE NOT UTTER.

35/K.4. Within the commune families, were certain signs and passwords belonging to the different degrees. There were also oral rules of life and worship, but these were kept secret from the multitude; but the commune fathers instructed the families by this method in order to harmonize all the people.

35/K.5. For general behavior, Moses gave ten commands, which were not only made public, but incumbent on the commune fathers to teach orally to their respective families. The following are the commandments thus taught, that is to say:

35/K.6. || I AM THE I AM that brought you out of Egypt.

35/K.7. You shall have no Gods or Lords but the I AM.

35/K.8. You shall not make any image of the I AM out of anything that is in heaven above, or on the earth beneath, or in the waters.

35/K.9. You shall not bow down before idols, images, or anything having the form of anything in heaven, or on the earth, or in the waters.

35/K.10. You shall not speak My name in public, for I will not hold him guiltless who gives it to idolaters and lovers of evil.

35/K.11. Remember the sacred days and keep them holy. Six days you shall labor; but the seventh day is the Sa'abbadha.

35/K.12. Honor your father and mother.

35/K.13. You shall not kill (any living thing).

35/K.14. You shall not commit adultery.

35/K.15. You shall not steal; nor bear false witness; nor covet anything that is another's.

35/K.16. In those days it so happened that one Koetha, an Egyptian woman, a su'is, went into the lodge at noon, no person being within the lodge except herself. Now, while she was examining the remnants of showbread,[1407] and the basins and candlestick, a Voice spoke to her, saying: DO NOT TOUCH THESE, THEY ARE SACRED. But the woman, knowing it was a spirit, said: If I tell what I have heard, I will be accursed; for was it not the multitude of seeresses that brought the plagues on Egypt?

35/K.17. Again the Voice spoke, saying: I will give you the signs and passwords of the High Fathers, so that they can also know that you know. Now, with that, the Spirit told her the secrets; and he likewise said: Say to Moses: THE I AM SAYS (and Moses will wonder at your speech): Behold, these implements are sacred. Hide them by day, for those who have spirit perception, perceiving them, will obtain the signs and passwords.

35/K.18. The woman, Koetha, did as commanded, and Moses commanded workmen to make a tabernacle (a model or image of a place of worship, a portable temple), and the sacred implements were kept within this tabernacle, and this was the corporeal base of the ark (arc) of Bon, a locality in the etherean heaven, by which the light of the second heaven reached the earth to Moses and his people, in a pillar of cloud by day and of light by night.

35/K.19. The secret ceremonies commanded vegetable diet for fathers (rab'bahs), prophets, seers, and wanonas (trance subjects), and many of Koetha's people followed their example. After some years of experience, those who fasted from flesh, murmured, saying: What have we gained for our sacrifice?

35/K.20. So they broke their fasts by hundreds and thousands; and countless birds came by their camps, and they caught, killed and ate them freely;

[1407] Meaning, Bread of the I AM, being 12 loaves of unleavened bread blessed and placed on the altar in the temple every Sabbath. (The old spelling is shewbread.)

but, being unaccustomed to such diet, they became fevered and died, more than sixty thousand of them, men, women and children, and the place was called Kibrath-Hattaavah, the place of lusters.

35/K.21. In the year 3269 B.K., the Israelites began to marry with the Canaanites, who were under the control of Baal.

35/K.22. Ashtaroth, whose dominions extended jointly with Baal over Western and Southern Arabin'ya, sent spirit emissaries to the handsomest of the women of Canaan, and by impression, led them into the camps of the Israelites, to tempt the young men, for the heathen Gods decided to use these means to destroy the worshippers of the GREAT UNSEEN. And many of the Israelitish young men were tempted by the beauty of the heathen women and thus took them for wives; and these wives brought with them their own familiar spirits, who were slaves to Baal and Ashtaroth.

35/K.23. The ark of Bon immediately sent Jerub, an etherean angel, into the Israelites' camp, giving him two thousand inspiring spirits to counteract the labors of Baal and Ashtaroth.

35/K.24. Nevertheless, it so happened that when the half-breed children were grown up, having Canaan mothers, they began to murmur against the peace policy of the Israelites, saying: As other people have kings and emperors, why not here? As other people raise up soldiers, declare war, and go forth possessing lands and cattle, why do we not do so?

35/K.25. For three hundred and ninety-seven years after going out of Egypt, the Israelites lived without a corporeal king, or other government, except the community of fathers; and they attained to six million souls, men, women and children.

35/K.26. But in the three hundred and ninety-seventh year, the Gods Baal and Ashtaroth triumphed, through their familiar spirits, and caused the Israelites to anoint a king to rule over them. This king was called Saul, signifying OF THE LORD GOD. Prior to this the Israelites acknowledged no God or Lord, but covenanted with the Great Spirit, E-O-Ih. The name had been kept secret with the fathers, and the commandments were announced from the Great Spirit, I AM.

35/K.27. The familiar spirits now inspired Saul to change the words of the commandments to the LORD YOUR GOD, as a conciliatory stratagem to please the nations and tribes of people who worshipped Baal, Dagon, Ashtaroth, Haughak, and other Gods and Lords of the lower heavens.

35/K.28. In that way, Lord God (Land God) was substituted for Jehovih (called sacredly, E-O-Ih), and, as prior to this the Great Spirit had been taught to the Israelites as an inconceivable entity, WHOSE FORM AND EXTENT no man could attain to know, so was He

now transformed and declared to be in the form of a man, and having a residence in the firmament of heaven. Thus they made the Great Spirit merely an idol; and so they began the overthrow of the holy doctrines of Moses.

35/K.29. Jerub, the etherean angel in command, sought to preserve the old tenets, and sought out among mortals one Samuel, and inspired him to establish a college of prophets, and this was done at Naioth, and here the inspired congregated; and they established a crescent Tablet, and made prophecies from etherea for a period of seventy years.

35/K.30. After this the Israelites were two peoples, those of the king; and those of E-O-Ih, of the prophets. And this placed the Israelites at a disadvantage before neighboring tribes and nations. Having sacrificed the name of the Great Spirit, and made Him into a man figure, the heathen said: What better is their Lord God than our Lord or our God? And they made war against the Israelites on all sides; and the latter having stooped to a corporeal king, went further and raised armies of soldiers and went to war.

35/K.31. In the four hundred and ninth year after the departure out of Egypt, the entire PEACE POLICY and NON-RESISTANCE of the Mosaical Inspiration was overthrown, and the Israelites became warriors, and even warred against one another.

35/K.32. The Israelites not only worshipped the imaginary idol, Lord God in heaven, but built representatives of him in stone and wood, and worshipped them also.

35/K.33. And now, one Ahijah, a young man from the college of prophets, foretold the coming captivity of the Israelites as a consequence of their idolatry.

35/K.34. In the year 2768 B.K., a young man, Elijah, was raised up from the branch of the college of prophets, and, under the inspiration of the angel Jerub, went forth preaching among the heathen, not preaching the Lord God, but Jehovih.

35/K.35. Ahab, a king and worshipper of Baal, said to Elijah: What better is one God than another, or more powerful? Are not all Gods simply the spirits of men raised up in heaven?

35/K.36. Elijah answered him, saying: I preach neither Lord nor God, but Jehovih, the Creator, Who is Ever Present and Potent over all things.

35/K.37. Ahab said: Then your Master has neither eyes nor ears, knowing nothing, like the wind. He is foolish, and without intelligent answer to your prayers.

35/K.38. Elijah said: Summon your priests, and your high priests, who have power through Baal, Ashtaroth and Dagon, and they and their Gods shall try in a tournament against Jehovih.

35/K.39. Ahab arranged for the tournament to take place, and when the priests and high priests of Baal had spread the sacrifice they repeated their invocations for a miracle to prove the power of Baal and the other Gods; but lo and behold, Jerub, the etherean angel, with ten thousand spirits to assist him, prevented any sign or miracle being accomplished by the familiar spirits of Baal and Ashtaroth.

35/K.40. And now Elijah stretched forth his hand to Jehovih, saying: If it is Your will, O Father, give these people a sign of Your Power!

35/K.41. And Jerub and his etherean host of angels, caused a flame of fire to descend on the altar and consume the sacrifice.[1408] The people feared, and many fell down, exclaiming, Jehovih is mighty! Jehovih is mighty!

35/K.42. When the tournament ended, Elijah went upon Mount Carmel, and prayed for rain; and Jerub, with ten thousand times ten thousand angels, brought the winds from the north and south and east and west, and the moisture in the air above was converted into rain, thus ending the long drought.

35/K.43. In the year 2635 B.K., the college of prophecy raised up Jonah, Amos, and Hosea.

35/K.44. In the year 2574 B.K., the kingdoms of Israel perished, and they became a scattered people, and fell into bondage again.

35/K.45. 2439 years before kosmon, Manasseth, son of Hezekiah, established idol worship, and by law, abolished the worship of Jehovih. He caused the prophet Isaah to be sawn in two; and the judgment was, because he worshipped Jehovih.

35/K.46. For three hundred years following that, the only Faithists among the Israelites were the prophets, and the followers of the prophets, who had never affiliated with those of the kingdoms and armies.

35/K.47. The Faithists proper were a small minority, and scattered in many lands. The rest, who were called Jews, lived under written laws and ceremonies, which were compiled and established by Ezra, in Jerusalem (under the inspiration of Looeamong), which combination of books was called the Bible, and was completed in the year 2344 B.K.

35/K.48. From that time forward, the Jews became worshippers of THE LORD AND THE GOD, but the scattered tribes of the Faithists still held to the Great Spirit, Jehovih, keeping their service secret. These latter were without sin, doing no war nor resistance of evil against evil, but returning good for evil, and loving one another as one's self.

35/K.49. From the Faithist branch sprang the Asenean (Es'sean or Es'ean) Association, cultivating prophecy and purity of spirit. For further light, read of Pharaoh in the lower heavens, and the migration of

[1408] In this day there are many Spiritualists who have witnessed the production of fire by the spirits. Professor Zollner and Henry Slade had a candle lighted without any mortal contact or assistance. –Ed.

the East Indian Gods westward, in another part of Oahspe.

35/K.50. The angels of Jehovih now dwelt with the Aseneans, who were the true Israelites in fact. Though many of the Jews also professed Jehovih under the name of God and Lord God.

35/K.51. In three hundred and fifty years after this, Jehovih raised up from the Aseneans, one Joshu, an iesu, in Nazareth. Joshu re-established Jehovih, and restored many of the lost rites and ceremonies.

35/K.52. In the thirty-sixth year of Joshu's life he was stoned to death in Jerusalem by the Jews who worshipped the heathen Gods.

35/K.53. Forty years after Joshu's death, a false God, Looeamong, with millions of angel emissaries, obsessed the inhabitants of all those countries and plunged them into war and anarchy.

35/K.54. The Faithists were scattered to the four ends of the earth.

35/K.55. Jehovih said: Never more shall My chosen have kings. I alone am King.

35/K.56. And it is so to this day.

35/K.57. Looeamong, the false God, now changed his name and falsely called himself Christ, which is the Ahamic word for knowledge. And he raised up tribes of mortal warriors, who called themselves Christians, who are warriors to this day.

35/K.58. The doctrine of these warriors was, that knowledge, which implies general education, was the best preventive against crime and misery. Neither did any man understand in those days that the word Christ had any reference to a man or person. Now, from the time of Moses to Ezra, there was an interval of four hundred years, in which the Jews had no written record.

35/K.59. The age of the Ezra Bible is not, therefore, from the time of Moses, but from the time of Ezra, 2344 years B.K.

Condensed History of the East subsection[1409]

Ahura'Mazda

Creator

35/L.1. Descended by the Yi-ha light through mortals, and in the Vedan Gods revealed from Zarathustra in Juian, Zend and Haizariyi, and then into Vede, and then into Sanscrit, and by Brahma and by Buddha. These, then, that follow, are the pillars of light of Great Jehovih, still standing as the remnants of His beloved sons and daughters in the East.

[1409] The segments in this subsection present the teachings, concepts and realities that had a major impact upon the Vind'yu people (India, Tibet, etc.), but also upon Jaffeth (China), Arabin'ya (Near East & Africa) and Par'si'e (Persia), during the cycle of Fragapatti; although afterward many of the teachings continued on, especially in Vind'yu.

35/L.2. Airyana, the good, created things. Anra'mainyus, the evil, created things. Gau, place of science in heaven. Mouri, the second holy heaven. Bakhdhi, third holy place in heaven. Haroyu, confederate republics in heaven. Haetumat, emancipated heaven above the lower or bound heavens.[1410]

[1410] All of the above have, in modern interpretations, found corresponding places on earth. –Ed. [That is, the translated spellings may vary, and that which is heavenly may be interpreted to be earthly.]

Basis of Vede

35/M.1. Variena, a circle divided by cross-lines into four quarters; made for Thraetaono, a holy name, which had power over the Dahaka, serpent, i.e., evil.

35/M.2. Nisai, faith, belief; a created place in the unseen heavens, which nurtures man's soul, created by Ahura'Mazda, the good Creator.

35/M.3. Kanthiuzhada, unbelief; a place in the unseen heavens which nurtures unbelief in mortals, created by Anra'mainyus, the evil creator.

35/M.4. Yatu, to sin against Ahura'Mazda, or against one's own being.

35/M.5. Hapta Hendu, India; land of seven rivers.

35/M.6. Yima, a Savior; self-assumed Lord of the earth. A spirit with many provinces in atmospherea. He sent emissaries (spirits) to the temples and oracles of India, for over a thousand years, and thus compelled mortals to worship him. He said he was the Son of Ahura'Mazda, doing His will. He claimed to have been born of Mi, Mother of the Creator, and he was the only begotten Son; that he lived on earth and worked miracles, even cleaving the earth asunder and enlarging it. To prevent his final overthrow in atmospherea, where he had four hundred million slaves, Yima and his spirit emissaries inspired mortals to construct the written doctrines of the Vedas as they now are.

35/M.7. Daevas, all evil, and evil men in general. But a real and wholly acting Daeva is a sodomite.

35/M.8. Druks Nagus, literally, rotting; also that decomposition of flesh which becomes food for insects and vermin.

35/M.9. Crossha or Craosha, an angel sent by the Creator, speaking for Him.

35/M.10. Druks and Daeva, druks, sinful men.

35/M.11. Tistrya, an angel from the still heavens who ruled the flocks of mortals. He was said to reside on Sirius; and that star was later named after him; and then mortals later worshipped the star, forgetting the legend of their forefathers.

35/M.12. Ctara, or Gaura, who was also said to have dwelt on a star, and was forgotten in the lapse of ages, and the star worshipped in his stead.

35/M.13. Zami, another angel who became a star in the same way.

35/M.14. Urvar, also a star thus named.

35/M.15. Gogpend, ditto. These different Gods were originally assigned certain labor on earth. One had charge of all growing things in the water; another of the purity of vegetable seeds; another of grain seeds; another of breeding of horses and cows; another of mortal marriages; another of young children and the newborn. Yima, who was chief God over all the other Gods, assigned them to their position; and each and all these Gods of second degree had hosts of ministering spirits under them, and these were distributed and appointed over mortals as guardian angels, and, by inspiration and by other impressions, caused mortals to worship their masters, the Gods who claimed to reside on the stars. And in that way, Yima taught mortals that only through him and his kingdoms, could man prosper on earth, and rise in heaven after death. In time, however, the inhabitants of earth forgot the angels, and worshipped the stars instead.

35/M.16. Jahi, taurus, the bull. The God of force. In the Ebraic language this same God is called Jah. In time, mortals forgot the origin of this God, and ignorantly supposed the name to be an abbreviation of Jehovih. In the Cuneiform inscriptions his name is called Bagho. The Panic origin is Taughad. (See Tablet Bienei Poit i034, the figure of a bull, with man's face.) The spiritual meaning is: force, or force of character, or energy to do, or decree with authority. As the pope issues a Bull (an official edict), of which the preceding was the original.

35/M.17. Caoka or gha-oka. Good, genial and amorous. (See Tablet Bienei Poit i034, the figure of a ram.) He is also called Hoebah and goa-bah.

35/M.18. Airyana, a protector. In Tablet Bienei (i034) he is made in the form of a lion, with man's face.

35/M.19. The term, horses, signifies dominions in the lower heavens.

35/M.20. The term, cow, usually means adaptability to the creative period. In the original Panic, cow meant receptivity, as in English a term of dollars signifies the extent of a man's possessions, although he may have only lands and houses. Similarly in the Yi-ha language, horses had no reference to the animal horse, nor did cow have any reference to the animal cow. But in the lapse of ages, these figures received an earthly interpretation.

35/M.21. Hukairya, a kingdom in etherea.

35/M.22. The Lords of atmospherea ministering through the temples and oracles to mortals of the Hyan period, and embraced in Mithra inspiration, were as follows: Maidhyozaremaya; Moidhyosheema; Paitis-hahaya; Ayathrecma; Maidhyairya; Hamacpathmoedaya, the Holy Lordess; the Gatha-Ahunavaiti; Yacna-Haptan-haiti; the Goddess Mother, Gatha-Ustavaiti; her Holy Sister,

Goddess Gatha-Cpenta-Mainyu; her Holy Daughter, Goddess Gatha-Vohu-Khsha-thra; the Lord of Measure, Airyama; Fshusha-manthra; Hadhaokhta; and the Creator, Ever Present Spirit in all places, Ruler over all else and Dispenser.

35/M.23. (For the origin of the words refer to cyclean period of Ahura.)

35/M.24. Mazdayacniaus, Faithists in the Great Spirit. Opposite to idolaters. The Haptans did not worship the Lords or Gods, but revered them as exalted spirits sent from etherea to minister to mortals, both through the temples and oracles, and in the family spirit circle even as Christians of this day believe that Christ ministers. With the Haptans, however, Mithra occupied the position that Christ does in men's eyes, and the Lords and Lordesses, and Gods and Goddesses, were under him, alternately with Yima.

35/M.25. The traveling hosts from heaven were as follows: Havanana, Atarevakhsha, Fraberata, Abert, Agnata, Racthwiskare and Craoshavareza.

35/M.26. Haoma, juice, milk, that which is received. As milk nurtures the corporeal man, so haoma feeds the spirit, i.e., spirit nutrition.

35/M.27. After the invocation to Ahura'Mazda, the Creator, the All Brilliant, the All Majestic, the All Greatest, Best and Most Beautiful, then the following Gods are invited, namely: (verses 28-34)

35/M.28. Vohu-mano, who is the voice and engraved word. (In the back period the Scriptures were taught orally, man to man, repeating over and over the same texts, until the whole three thousand Holy and Most Sacred Verses were learned.) The position of the Most Holy Lord, Vohu, was to be present in spirit and person or through his representative spirit underlings, and see to it that there were no innovations in the original text, and to assist the learner to remember the words. Vohu, i.e., ga-mo, signifies voice. Mano, i.e., c'fome, signifies word in the Yi-ha language.

35/M.29. Ashavahista (properly Ashaohavah), the God of self-subduing. To teach and assist man to put aside selfish desires.

35/M.30. Ksha-thra-vairya (Ka-sha-thrag-o-mak), the Most Holy Teacher and Bracer-up of Faith.

35/M.31. Cpenta-armaiti (originally feminine). Goddess and God, Adapter. That which within man makes him compatible to others. (Yi-ha).

35/M.32. Haurvat, home. He who made spiritual homes in heaven for mortals, and brought the Kingdom of the Father to men's souls. (Yi-ha).

35/M.33. Amereth, forgiveness. Anh-air-that (Yi-ha). To make one's self childlike and willing to learn. To make one's soul like a sieve, so that it will not hold anger.

35/M.34. Havani, the Bearer of souls to the second heaven. The Most Holy Lord of Transit. (Yi-ha).

35/M.35. The emissaries under these, the Most Holy Lords, active on earth, were called, Cavanhi-Vicya. Twenty-eight of these helpers and Lords being appointed, ministered in each and all the temples of Baragas (Upper Tibet), and, during the religious ceremonies of mortals, were often seen participating near the altars.

35/M.36. Ushi-darena, a mountain above which the Most Holy Lords referred to in verse 35 held their Spirit Congress for over three hundred years! In this Congress, Zantuma was president. It was through this Spirit Congress that Mithra, the Savior of the Haptans of that day, promulgated the doctrine that Ahura'Mazda was no Creator, but merely the star Iaza (Jupiter) and that he, Mithra, was the Chief and Highest of all personages, either on earth or in heaven. This was the beginning of a war in heaven between Yima and Mithra.

35/M.37. Arbury, the Father's Kingdom, literally around all worlds. Alburj (Yi-ha). Gaisi, i.e., mortal (or earthly things), became confounded with heavenly, for the migration of the people on earth confounded the stratagems of Mithra, the Savior.

35/M.38. Gah, the change of the watch of the Gods. A prefix to the names of Gods. Gah, true, a fact (Gau). The times of day and evening and night.

35/M.39. Fradat-vira, God of numeration of mortals, interest in progeny.

35/M.40. Nairy-Canha, God of messengers. All spirits coming from Mithra's throne in atmospherea as messengers were under the command of Mairya-canha. Of these, there were thirty-three messengers-in-chief, and they held office for one year, when they were replaced by new appointments. When the time for changing watch came, they gave mortals ten days for feasts, five days in honor of the ex-messengers, and five days in honor of the new messengers. It was customary to have thirty vases or dishes in the temples, adapted to as many varieties of food, and each and all of these were also named after the name of the spirit messengers.

35/M.41. Zaothra, holy water, also God of sprinkling. When the worshippers were assembled they were frequently sprinkled with water by the spirits.[1411]

35/M.42. Zaota, a priest, through whom the Gods can cause rain to fall.

35/M.43. Barecme, literally, spirit light. Some were baptized by water, and some by fire.

35/M.44. Moon Gods, four in number, were usually changed once in seven years. But when Mithra proclaimed himself God and Savior of heaven,[1412] he allotted the moon Gods a hundred

[1411] Spiritualists have often witnessed this in spirit circles. The origin of sprinkling in churches, as practiced to this day. –Ed.

[1412] It is apparently not unusual for false Gods to proclaim themselves God of all heaven and earth, even though their actual dominion is less than that.

years each. But the chief of these remained in office for four hundred years. This was:

35/M.45. Arstat, chief moon God of that period, and a friend to the God Craosha. Mortals, however, continued to keep holy one day in seven, in honor of the moon's changes, which were accredited to the change of watch of the Gods. In the original worship, mortals were taught to wish here, with love and praise, the four reigning Gods. But they were so full of devotion that on the seventh day they remembered many of the ex-Gods also, sometimes a hundred or more, all of whom they wished here with love and praise. Many of those Gods (spirits), taking advantage of the devotion of mortals, established themselves in petty kingdoms in atmospherea belonging to Vind'yu, and thus aggrandized themselves, making slaves of spirits newborn into heaven.

35/M.46. Besides the weekday festivals, the Gods of Mithra, through the priests and magicians, established monthly festivals, on which occasions the Gods were honored with new prayers, and all these Lords and Gods of the lower heavens were awarded, by Mithra, with petty kingdoms in atmospherea belonging to Vind'yu. Usually, each mortal city was allotted to the keeping of one of these spirit Lords or Gods, and the guardian spirits of mortals within that city were subjects to that chief Lord or God. The places of meeting of these spirits were in temples of worship. And all of the foregoing Lords, Saviors and Gods, professed to give the revelations of Zarathustra, who, in men's eyes, had ceased to be a man but was a principle of Truth descended from Ahura'Mazda, Creator.

35/M.47. Myazda or Draona, feast of sacrament. Rice or other meal made into cakes and eaten in remembrance of the VOW TO PURIFY MYSELF.

35/M.48. Haoma, in the latter sacrament of the Vede, was saluted as heaven's perfect type of corporeal beauty and cleanliness.

35/M.49. Yima, a self-made God in after times, who announced himself, Son of Vivanho.

35/M.50. Cruvara, serpent with four legs. This was the lizard species, and in the time of Yi-ha they were large enough to eat twelve full-grown men at a meal. They were of a dark green color, and fifty paces in length.

35/M.51. Gaccus, a giant who contrived traps to destroy the great serpents, the Cruvaras.

35/M.52. Asha, oratory. Power of reciting with effect.

35/M.53. Fravashi, pure spirits of the Faithist order, i.e., spirits who are not bound to idols, Gods, or Saviors, but having faith in Ahura'Mazda, the Creator.

35/M.54. The opposers in heaven to the Fravashi were: The Daeva, Pairika, Cathra, Kaoza and the Karapana.

35/M.55. Verethragha, a God in heaven who labored for the Fravashi and against their opposers.

35/M.56. The following plateaus in the lower heavens belonging to Vind'yu are often described as mountains, and in later days earth-mountains have had corresponding names given to them. That is to say: Mount Tshidarena, Haraiti, Zereaho, Ushidhao, Ushidarena, Erezifya, Fraorepa, Arezura, Bumza, Eezisho, Arana, Bazana, Vapa, Iskata, Kancotofedhra, Hamankuna, Vagna, Fravanku, Vidwana, Aezaka, Maenaka, Vakhedhrakae, Acaya, Tudhockoe, Ishvkoe, Asnavao, Draoshisvao, Cairivao, Nanhusmao, Kakahyu, Antarekanha, Cichindavaoo, Ahuna, Racmana, Asha-ctimbana, Urunyovaidhae, Ushaoma, Usta-garenas, Cyamaka, Vafrayo, Voouusha, Jatara, Adhutavao, Cpitavarenao, Cpentodata, Kadrva-acpa, Kaoirica, Taera, Barocrayana, Barana, Frapayao, Udrya, and Kaevao. To each and every one of the foregoing plateaus in atmospherea, a God or a Lord was assigned, and these had direct superintendence over the affairs of mortals vertically under them. (Vede).

35/M.57. Kanculoo, a running (es) sea in atmospherea, dividing the foregoing plateaus.

35/M.58. Caoshyane, God of the (es) sea, Kanculoo, supposed, by people in darkness, to be the God whose coming would be the Second coming, or manifestation of Ahura'Mazda on earth. It was believed that with his second coming all sin on earth would be put down, and all things revealed. Caoshyane, a Savior; to sin not (Anar).

35/M.59. Franrava, God of the Turanians, the opposers of Faithists. He inspired the Turanians to war and to deeds of cruelty.

35/M.60. Parodars, an angel, a bird, a picture, or as one looking in a mirror sees himself. That which he sees reflected is parodars. Thus, when a pure man dies, his soul remains for three days near the head of his corporeal body, reciting prayers and anthems, but on the fourth day he wakes to his condition and rises and goes forth. The first living creature he sees is parodars (a female); a flying person of great beauty. He salutes her, inquiring who she is. She answers him, saying: I am your own soul and good thoughts. I am the law you have built on the corporeal earth. Behold me, I am yourself, and now you see your own self. I am most beautiful, because your earth-thoughts were beautiful. I am pure because your earth-thoughts were pure. Put away yourself and come and inhabit myself. I am the part that can ascend to Nirvania, the second heaven; you are the part that dwells as a druj, a bound spirit. On the fifth day the pure man puts away self and inhabits the

parodars, and so ascends and becomes a Lord in heaven. (Foivitat).

35/M.61. Foivitat says: If an evil man dies, his soul remains at his feet three days. On the fourth it goes abroad; but because of its clouds, it does not see parodars, the smothered bird, but it goes into places that stink to the nose, deafen the ears, and blind the eyes, and, like a druj, cannot speak truth, find love, or learn. The soul of such a man becomes the inhabitant of foul houses and battlefields where madness lives on madness, and evil spirits cannot depart.

35/M.62. Kava-viscacpa, a councilor and friend of Zarathustra, a high, Holy Lord and Giver of Truth.

35/M.63. Hura, a onetime man.

35/M.64. Hura the entity, HAPPINESS. In all the Avanischor system, which descended to the Haptans and afterward to the Hijans, and finally to the Vedes of the Upper Thibet, happiness is called an entity;[1413] so is unhappiness; so is faith; so is unbelief; and they are likened to seeds planted, which grow by nurture, according to the behavior of mortals, into great trees. If, therefore, a man strives for Hura (happiness), it will grow in him; but not until he so strives. And likewise of the other entities.

35/M.65. Kam, the air, the unseen atmosphere, or Kam-qactra, the high air, etherea, beyond the earth's atmosphere; that part of the firmament beyond the earth and earth's atmosphere which has laws of its own. Etherea, the higher abode for exalted spirits who have risen above corporeal laws. As Anra'mainyus (evil), in atmospherea, looks downward to the earth to evil, so Cpenta'mainyus (good), of etherea, looks upward to good.

[1413] a thing or person that has a real existence

Lords of the Hosts in Heaven

Heads of Spiritual Societies in Atmospherea, of Those Days

35/N.1.1. Maideashenea, Patishahaya, Ayathrema, Maidyarrah, Hamachapathmada, Yemehataman, Aunviti, Haptanaihaiti, Ustavaiti, Cpenta'Mainyus, Kshathra, Vahistoisa, Airyamaishya, Fshushamanthra, Hadhaokhta, Cpenta-armaiti, Zaothra and Barecma, Mithra, Kama-qactra, Havanana, Aarevahsha, Roethwiskare, Vohu-Kasha, Aiwyoonhana, Nairayo-canha, Asha-vahista, Haome, Lord of Haoma rites, Frava-daiti, Lord of Fravishes, Pailvish-hahin and Ustav, Beryejaga, Ayathrema, Tistrya and Yima, Son of the Sun, the All Light.

35/N.1.2. Of the second rank above these were:

The Gods of the United Hosts of Heaven

[IN OTHER WORDS, THE UPPER HOUSE –Ed.]

35/N.2.0.1. The Creator, Chief over all, Yima and Mithra, Amesha, Cpentas, Havanyi, Cavaghi and Vicya, Rapithurna, Fradotfshu and Zantuma, Fradatvira and Dagyevma, Aiwicruthrema-Aibigaza, Fradat-vicpanum-hujyaiti, Vishaptatha, Ish-Fravashi, Athwya and Kerecacpa, promoted by special decree.

35/N.2.0.2. In addition to the above, the oagas (Gathas) of Zinebabait (afterward Lower India) the Zend, THE LORD GODS, that is, officers of kingdoms in heaven and ruler over nations on earth.

Officers of Note

35/N.2.1. Khahnaothra, an Ahurian of the Zarathustrian period.

35/N.2.2. Ardvi-cara, an Ahurian of the Zarathustrian period.

35/N.2.3. Rashnu, a Fragapattician of the Yi-ha period.

35/N.2.4. Haha-Naepta (Goddess) of the host of Fragapatti, of the Theantiyi period. By the Ayustrians, Gathas meant Gods.

35/N.2.5. Iaya-Haptanhaiti, special to Haptan, of the Hi-ga period.

35/N.2.6. Ctatoa-Zacnya (Goe-howjhi), an Ahurian of the Fragapatti period.

In Ushtai-bhonyia-paria-vi-hyiyi and to their descendants, the Gujerati and Huzvaresh, the Ahura is omitted, as in the original. Thei and Aph and the Creator, are called Armadz, or Ormazd, or Ormuzd.

Ahiram, betrayer of secrets, becomes in the lower heavens a confederate with the Daevas, the drujas, the Kikas, the Paris and the Ughsa of the Yi-ha period.

35/N.2.7. Naotara, of Aphian period, an instructor, who gave many sciences to mortals. These sciences and religious ceremonies were afterward called his sons, and they are now called Fravashis. In addition to the sciences this Lord God, through oracles and otherwise, revealed two hundred and seventy kingdoms in the lower heavens, the most important of which are: Zairi-vairi, Yukhata-vairi, Crisookhshau, Kerecaokhshan, Vyareza, Vanara, Bujicravo, Berejzarsti, Tizhyarsti, Perethwarsti, Vezhyarsti, Naptya, Vazhacpa, Habacpa, Victavaru and Frand-hanm-vareta. All of these divisions, including the two hundred kingdoms, had spirits-in-chief (Lord Gods) to each and every one who took up stations in the temples of worship on earth, and employed thousands of spirit servants, whom they allotted to the different mortals who came

there to worship, to be their guides and guardians, day and night. These spirits appeared in tangible forms through the prophets and high priests in the midnight worship, and also at dawn in the morning, taking part in the ceremonies.

35/N.2.8. Thrita, God of healing, the founder of a mortal race to whom he revealed the secret remedies for all diseases. He enjoined that the remedies should only be revealed from father to son on the deathbed, and when the father thus revealed, he himself lost all power to heal.

35/N.2.9. Hiac-kaus, Lord of the Seal of Heaven. He bestowed the power of Ahura'Mazda on mortals, enabling the prayers of the living to redeem the spirits of their forefathers from torments.

35/N.2.10. Takma-wrupa, cunning. The entity cunning. Like a fox, whose strength lies in cunning. Like the wind. Like the air; subtle, appearing mild; appearing nothing, yet full of deceptive poison. By takma-wrupa the successful man is successful. He binds apparent goodness in his face, but his golden footstool is cunning, the air with the golden tuft.

35/N.2.11. Ashi-vanuhi Goddess of dress. She was fourth Airon under Mithra. The duties of her inspiration to mortal women were to clothe themselves and to decorate themselves with gold and silver ornaments. She had twelve hundred Goddesses under her, and they were allotted one day in each month to speak and teach through the magicians, oracles, prophets and high priests. Some of these spirits spoke through the seers by entrancement, and some wrote on the sand-table. Prior to this period Iranian women seldom wore clothes.

Earthly History of the Faithists of the East

35/O.1. THE VOICE WAS, THE GREAT SPIRIT, THE I AM.

35/O.2. Zarathustra, being all pure, taught that to be a Faithist in the Voice, as it comes to the pure, was the highest that man could attain.

35/O.3. Zarathustra, being all pure, taught that to build up one's own faith in the I AM would produce the highest happiness.

35/O.4. Zarathustra, being all pure, taught that each self must learn to build itself up in love and wisdom, and after them, power, trusting in the I AM.

35/O.5. As the Voice came to Zarathustra, the all pure, Zarathustra perceived that the I AM must have a name in order to be distinguished by men.

35/O.6. Zarathustra said, Or (Light) Mazd (entity of),[1414] and he called the HIGHEST KNOWN, Or'mazd, being The Person, The All Master.

[1414] i.e., Or + mazd = The Entity of Light; or THE MASTER of Light

35/O.7. Or'mazd spoke to Zarathustra, saying: Some I have created with desire to dance, some with desire to sing, some with desire to pray.

35/O.8. Some I have created with faith in men, some with faith in spirits, some with faith in Me only.

35/O.9. Let those who have faith in men, have faith in men; let those who have faith in spirits, have faith in spirits; let those who have faith in Me, have faith in Me. The last are Mine. What is Mine I will gather together.

35/O.10. Mine shall be a people by themselves, of themselves.

35/O.11. Or'mazd spoke to Zarathustra, saying:[1415]

Mine have no Gods but Me.
Mine have no idols or images of Me.
Mine do not bow down before idols.
Mine covenant in My name secretly.
Mine remember the four sacred days of the moon.
Mine honor their parents.
Mine kill nothing I have made alive.
Mine do not commit adultery.
Mine do not steal, tell lies, or covet anything.
Mine return good to all men.

Zarathustra taught these words, and those who were followers styled themselves Zarathustrians.

35/O.12. Or'mazd spoke to Zarathustra, saying: Take the ten suggestions: What are they?

35/O.13. Zarathustra said: My flesh is not my own substance, but Or'mazd's. How then can I claim the ten suggestions? These, then, are not the Zarathustrian Law. They are the Or'mazdian Law. All things come from Him. All things are His.

35/O.14. Zarathustra went forth, preaching, and his followers numbered hundreds of thousands.

35/O.15. Zarathustra worked no miracles. He said miracles were the tricks of spirits and mortals. The highest of all good was to do good, and be good.

35/O.16. God did not give to the Zarathustrians as he had to Israel, to move among strangers, but to dwell amid the heathen within their own countries. And the Zarathustrians never established kings of their own. Nevertheless they fell into constant persecution by the worshippers of Gods and Lords.

35/O.17. By the time of Brahma they were nearly destroyed. And again God raised them up and established them as a mighty people. But being non-resistants they were again nearly destroyed. And again God raised them up through Capilya; this was in the time of Moses.

35/O.18. And they prospered and became numerous in all of Vind'yu and Jaffeth. For four hundred years they were a great people.

[1415] Ten Commandments of Zarathustra. –Ed.

35/O.19. And about the time the Israelites made Saul their king, darkness came upon the Zarathustrians also.

35/O.20. The Lords and Saviors, through the oracles, inspired the kings and rulers to despoil the Zarathustrians. And for nine hundred years they were persecuted and tortured; and millions of them put to death—so that the name of Zarathustra was forgotten among men. And the great learning, and light and knowledge, of those nations went out, not to return for a long season.

35/O.21. God said: Because they have persecuted and destroyed my chosen, I will turn my face away from them, and they shall go down in darkness. Behold, when they persecuted my chosen in the land of Egupt, I shut out the light from them, and they perished.

35/O.22. Let this be testimony to all peoples, that whoever divides my people or despoils them, shall also be divided and despoiled.

35/O.23. This is a law of Jehovih; whoever goes away from Him shall not find Him; to turn from Him is to curse Him; to curse Him is to curse those that do it, and it shall be answered to them.

END CONDENSED HISTORIES SECTION

Historical Rites and Ceremonies Section

Fonece

(THE SEVENTH DEGREE IN THE ORDER OF ISRAEL)[1416]

35/P.1. MASTER: Who are you?

35/P.2. PUPIL: A Son of Light. Behold the sign and emblem.[1417]

35/P.3. What did you see in the light?

35/P.4. The altar of Eolin.

35/P.5. What was its character?

35/P.6. The altar of incense and altar-fire rose up before me. The wind ascended and the stars shone in the firmament. A tree grew by the battlement and the black evil crossed the southwest. In the center stood the cross of Eolin, studded with pearls and diamonds.

35/P.7. What else did you see?

35/P.8. In the southeast floor of the temple, satan, black with the smoke of blood and war, demanded my surrender. And he drew forth the flaming sword.

35/P.9. What did you do?

35/P.10. I said, I pray to none but the Ever Present Creator. In Him I have faith. You I do not fear.

35/P.11. What next?

[1416] see image i045

[1417] Initiate here reads from top of first row of Tablet downward. –Ed.

35/P.12. I came to the chamber of industry and I was taught a useful trade. After that I traveled northwest.

35/P.13. And was honored for your good work and love of peace, I suppose?

i045 **Tablet of Fonece**. Begin at 1, and read downward; then at 2, etc.

35/P.14. No, Master. I was confronted by a crowned king.[1418] He demanded that I stop, and ordered me to pray to the God he served. I remonstrated,[1419] saying: I pray only to the Great Spirit, trusting only in good works done to all men. || Instantly he flew into a rage, saying: You are the worst of men; your soul shall feed the fires of hell. With that, he hurled a javelin at me.

35/P.15. I escaped and traveled north, and came to a country most rich and prosperous, where many Israelites had gone before me.

35/P.16. Why did you not stay there?

35/P.17. I did, for a season, but warriors came and possessed the land and drove the Israelites away

35/P.18. What next?

[1418] Initiate here reads from top of second row of Tablet downward. –Ed.

[1419] presented objection or protest, with reasoning

35/P.19. I fled to the northeast, and came among savages, where I barely escaped being slain and feasted upon.

35/P.20. Which direction, then?

35/P.21. I traveled east and came into a country old in religion and philosophy. They had great riches for the rich and great poverty for the poor. Their philosophers wasted their time in reading the ancients.

35/P.22. Why did you not remain with them?

35/P.23. I was too poor to live with the rich, and too ambitious to live with the poor, who were little better than slaves.

35/P.24. Where did you travel next?

35/P.25. [1420]Toward the north part of the middle kingdom, where I came among magicians and necromancers.

[1420] Initiate here reads from top of third row of Tablet downward. –Ed.

35/P.26. What happened there?

35/P.27. They consulted the stars, moon, and palms of their hands, and called up the spirits of the dead, who then appeared before them. There was no industry among them, and I could find no employment with them. Nor did they assist one another.

35/P.28. Where next?

35/P.29. I went further south, where I came to an uninhabited country, the most favored under the sun. It was a place of joy and praise, filled with beautiful rivers, forests, plains, valleys, and countless singing-birds, all things raising up the ceaseless voice of glory to Great Eolin. Here I sat down and wept.

35/P.30. What, wept in so fair a place?

35/P.31. Alas, I remembered the crowded cities and warring empires. Here there were no people, and I could not live alone, so I traveled still further south.

35/P.32. And certainly found a good place next?

35/P.33. Alas, me. The country was good, the climate warm, and all things grew abundantly without labor.

35/P.34. And why was it not most excellent?

35/P.35. Voluptuousness was an ocean for them to bathe in. And their priests taught them, that, for all sins, if before they died, they called on Daeves, Son of the sun and Savior of men, they would ascend to the upper heavens on the third day after death. So I, not loving indolence or lust, departed out of that country.

35/P.36. Where next?

35/P.37. Toward the southeast, coming into a land afflicted with priests, soldiers and beggars. So I fled further east.

35/P.38. And what then?

35/P.39. [1421]I came to a small settlement of Israelites where I was received by warm hands. Here I prepared to settle down in peace for all my days. But the state soon became attractive by its places of

[1421] Initiate here reads from top of fourth row of Tablet downward. –Ed.

learning and the beauty of the gardens and glory of its manufactories. There being no idle people nor beggars among us, the idolaters of Hemah, Savior of men, falsely accused us and then declared war on us, and with a powerful army marched upon us, taking all our possessions. I escaped and turned westward once more.

35/P.40. Your fate has been hard. Why do you smile?

35/P.41. Because, however hard my fate has been, it is nothing compared to that which I saw had once befallen another people where I came next.

35/P.42. What happened there?

35/P.43. This was a country once rich in ancient temples and monuments, but now ruined and desolate. Broken pyramids and colonnades, tumbling walls, and thorns and wolves, marked the once habitable places of mighty kings and high priests. By the tablets on the crumbling walls I read that these people, in ancient times long past, were worshippers of idols and Gods who professed to save the souls of men. And I saw that their pride and glory lay in ships of war and mighty weapons of death. Having myself learned the trade of a potter, I took up an ancient, ruined pot, and read this inscription on it: Because I am a Faithist in the Great Spirit, Eolin, I am enslaved by these idolaters. Alas, what is my crime?

35/P.44. Most pitiful place! Where to then?

35/P.45. I met a friend whose head had been compressed in infancy in order to make him a prophet. He took me into his private habitation and taught me how the brain and nerves of flesh could be changed in infancy, by pressure, to make the grown-up man of any character desired. Next he taught me the monotony of sound that brings on the prophetic spell and power to see the unseen. He thus expounded the philosophy of miracles, even to dying and coming to life again.

35/P.46. Wonderful philosophy. Will you show me some of these miracles?

35/P.47. I will, O Master, but the secret of their workings I cannot show.

(The pupil exhibits.)

35/P.48. It is true, O friend! Surely, too, you have taught this wisdom to the world?

35/P.49. No; my teacher sent me south, to a school of prophets, where I learned the mysteries of invocation and prayer.

35/P.50. For what purpose have you visited my temple?[1422]

35/P.51. To make pots.

35/P.52. What, with all your wisdom?

35/P.53. A useful employment is the highest service to the Maker of all.

35/P.54. You and your people shall be my people; my harvests shall be yours; and my gardens and

[1422] Initiate here reads from top of fifth row of Tablet downward. –Ed.

orchards; for He Whose eye sees all, is upon me, and I am His servant.

35/P.55. [1423]There are three more chambers in my temple: The first preserves the wisdom of the ancients. The second is the chamber of industry and inventions.

35/P.56. In the third and last chamber are the secrets of the fullness of worship. The name of this chamber is Om, because it is here the recipients repose in spirit from all the cares of the earth.

35/P.57. (Signs and passwords, and form of initiation, withheld from publication, because the rites are still practiced.)[1424]

Aribania'hiayaustoyi

(TABLET OF ANCIENT EGYPT)[1425]

The invocation interpreted reads:[1426]

35/Q.1. Now I am strong in You, O Jehovih. Your bow in the firmament encompasses me on all sides. The follies of earth have turned my eyes up toward Your holy place.

35/Q.2. I have seen Your enemies bowed down. The king and the mighty man of valor with the two-edged sword are hidden away in a dark corner. There is no light for them. You have grown up sweet-scented flowers in the path of him who will not look upward; but a serpent comes upon him and he cries out against the vanities of the earth.

35/Q.3. In the far-off corners of the world You have sown the seed of evil and death, and the man of darkness hurries there; but Your glories he will not observe. He builds his foundation in perishable things. But the hope of the righteous man lights up the inner chamber. He sees Your judgment seat. He seeks You in all good things and in the durable; he glorifies You in Your works.

35/Q.4. I will turn away from my house and my lands and look upward all my days. Yes, the fruits of the earth shall be my servants; my crown shall be woven by Your hands.

35/Q.5. My heart points up toward Your kingdom; but the heart of the man of darkness is downward to things that perish. You have set Eon (Aries or Te) in the midst, and he shall judge the living and the dead.

35/Q.6. You have made me above the diamond and above all precious stones; but the man of darkness goes after these. Your children he does not care for; he does not see. Truly, I will run quickly to them and lift them up. They shall be gems for my raiment; they shall become a glory in Your sight. Yes, I will turn their eyes up toward Your holy place.

35/Q.7. I will set up Gau before them, and the magnitude and glory of Your worlds shall entrance them.

[1423] The inscriptions of Fonece are in part found in China, India, Persia, Arabia, and belonged to the Mound-Builders of America. Ga'hoe ah mak, the position of the great serpent (solar phalanx), would therefore make these Phoenician rites common to China and America at the same period of time. The twenty degrees embraced architecture, mathematics, agriculture and astronomy, sufficient for a dense population of cultured people. And yet the ceremonies imply that there had been great empires long before that period. –Ed.

[1424] As shown throughout this Saphah, the 1882 and 1891 Oahspe editions did not publish such signs, passwords and forms.

[1425] see image i046

[1426] Those who sat around the table for spirit communion kept their eyes riveted on the graven characters. He who sat at the end where the crown is, was the oldest and was called rab'bah (father). It will be observed that the invocation is more than an interpretation of the characters, although they are all designated in the words. The rab'bah led off, but all the circle joined in the reading of it. The Gau (the plumb-line) was moved by the spirits in answer to the questions of the rab'bah. In some countries the gypsies still invoke spirits in this way. –Ed.

i046 **Tablet of Ancient Egypt.**

35/Q.8. Your unseen hand shall become seen, and my brothers and sisters shall read the diadems in Your firmament. Your hand has quickened my eyes to see and my ears to hear You, O Life of my life!

35/Q.9. My understanding comes out of Your tablet (book). Its pages are engraved with the sun, moon and stars. Yes, all things proclaim the words You have written. None can counterfeit Your handiwork. From Your tablet I will read from the rising of the sun till its setting.

35/Q.10. My hands shall be skilled with tools to do Your labor. I will weave fabrics, and my house shall be built within the square of Your compass, for it shall be righteous work. My eye shall look toward Your dwelling-place. I know Your sight is upon me. I will be joyful before You, my Father!

35/Q.11. To none other will I bow myself in supplication and worship. In Your presence, I will labor for peace on all occasions.

35/Q.12. My hand I will uplift on Your behalf, and yet no man shall feel the weight of my arm upon him. By Your crescent I am sworn to You. By the seven stars and by the sun, which is in the midst of the firmament and is its glory, and by the moon, I have spoken.

35/Q.13. Before Rea (Es, the air and ether),[1427] in Your name I have sworn. I have lifted up my voice. I will have no diadem but that which is woven by You!

35/Q.14. I will sing You new songs every day, and find new words of praise for Your glories. My trials shall be like whetstones and a hewing-ax. My talents shall increase in wisdom and in whatever way You lead me for my own good.

35/Q.15. Before Your sacred altar I will come, knowing Your angels will come also. Yes, they shall teach me Your decrees.

35/Q.16. Your gifts shall be my gifts, my portion, whatever seems just in Your sight.

35/Q.17. Your messengers shall come to me, and my house shall be their house, they shall behold my labor; they shall admonish me wisely.

35/Q.18. They shall teach me wisdom in all You desire of me. The secret of my love to You, I will tell them, and I know they will lift me up for Your glory. In Your praise I will sing forever, O Jehovih! Amen!

[1427] equivalent to the Mother Sublime

Ho'ed

(TABLET OF HY'YI)[1428]

Invocation reads:

35/R.1. Mithra said: You who invoke me, the Swift, Shining, with sword uplifted. Invoke me on the Tablet of the sun, and the world, and the crown, high raised. Bow down low and say:

35/R.2. Behold, the rose, deep rooted in the earth. Jehovih rises in majesty of All Light. His colors no

[1428] See image i047. || These tablets were engraved on inlaid tables, called family altars, around which the family sat for spirit communion and prayer. The father led in repeating the invocation, and the wife and children spoke in concert. After the Israelites left Egypt, the graven tables were abolished, but invocation at the family table was continued, and is even to this day among some of the Jews (so-called). –Ed.

man makes, nor does any man know the cause. This subtle perfume, where does it come from, and where does it go? What power creates it, and propels it?

35/R.3. O You unseen Om! Is my Spirit like perfume? Where does it come from, and where does it go? Give me of Your Mithra, O Om![1429]

35/R.4. Make my heart look upward to You, Who are All Pure, Heavenly! Wife, Spouse and Mother! You, Who comes, I adore You!

35/R.5. The corporeal world You have, O Jehovih, placed in the midst of the lowest places, bringing forth. Do not bind my soul to it, You All Going-forth.

35/R.6. My heart no longer looks downward; my corporeal passions I have subdued. Yes, even the diamond, the highest shining corporeal thing, does not bind me.

35/R.7. You, O Corporeal Sun, burning and full of flame, that brings forth the corporeal, growing harvests, hear me proclaim the All Eye that creates, making the souls of men. You, O Corporeal Sun, that makes of the things that are made, what a glory is yours! But farther and nearer than you are, O Sun, is Jehovih, Who creates without things that are made; the All First Creator. He goes forth, Jehovih. He comes, Om, the Bride and Mother, nursing with full breasts.

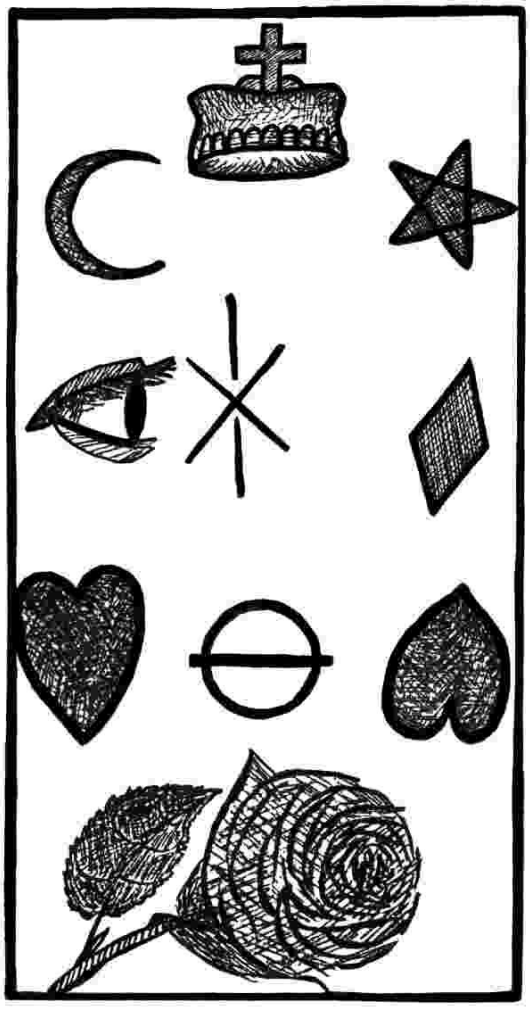
35/R.8. And you, O Moon, hear my upward soul, aspiring above all corporeal things! You, my Love, Majestic, ruler of waters and winds, I adore you. But a greater, the All Great Om, fed you. From Her breasts you were, O moon, high upraised. Eolin, the Mighty, touched you with His little finger and you have sped on. Come to me, O Om, spouse of the Seen and Unseen.

35/R.9. O you Stars, full of shining in the high heavens. Who can measure your distant places? Who can see your great corporeal majesty? O what a glory is yours, thrown in the high heavens! There, far, the souls of my forefathers roam, full of praise and prayer. Make me all pure, O Om, so that I may ascend.

35/R.10. Send forth Your Crown, O Eolin, Creator of all moving things. O You Incomprehensible and full of glory! Make me oblivious to all corporeal things, and fill me with Your going-forth forever.

35/R.11. Make me to look, not backward nor to myself, but to perceive You, O Jehovih, and Your Lords and Gods, strong in majesty, and spirit high-soaring, forever! Amen!

[1429] The Faithists were taught that he who goes forth to labor calls upon Jehovih, but he who supplicates in receptivity calls upon Om.



i047 **Tablet of Hy'yi.**

Sun Degree Ceremony of Chine and Zerl

[Initiation Ceremony of the Magi –ed.][1430]

[1430] see image i048

INTERPRETATION

35/S.1. MASTER: Who are you, and your business?

35/S.2. INITIATE: A weaver of fabric (or whatever labor he follows) and lover of wisdom. I have come to learn of the wisdom of the Gods and Lords of heaven.

i048 **Ceremonies in Sun Degree**. [See 35/S for corresponding text.] A, Master. B, initiate. C, first gate. D, second gate. F, third gate. G, fourth gate. H, altar of sacrifice. I, oath of allegiance. J, place of death, represented by bones and skull. K, coffin. L, proof of spirit-power to overcome pain. M, submission to have the body run through with a lance. N, testimony that the initiate could endure all corporeal torture unharmed. This is the inner circle. The outside or body of the crescent represents the jewels and places of the Gods and Lords of heaven and their mortal representatives, together with the tools, implements and kind of industry to which each and every one was assigned. These constituted the audience during the ceremonies, the workers being stationed in the inner circle.

35/S.3. M: For your labor you are honored by the Gods and Lords of heaven. But before you can learn

about heaven you shall be proved in corporeal parts. What are the elements?

35/S.4. I: Earth, air and the ether above the air.

35/S.5. M: What is man and his destiny?

35/S.6. I: Born of the earth: earthly. Freed from the earth: his inner part, the soul, ascends and dwells in the soul of things.

35/S.7. M: What, shall a dead man live?

35/S.8. I: Yes, and rejoice that he so lives. I have witnessed the souls of men returned to the earth, re-clothed in corporeal substance, and talked with them face to face in the presence of witnesses.

35/S.9. M: Then you do not fear to die?

35/S.10. I: I am in the keeping of Hong-she, Savior of man.

35/S.11. M: Who was Hong-she?

35/S.12. I: The only begotten Son of the Unseen. He was the incarnate and spiritual Son of the All Light of heaven and earth, born of the Virgin Mi, who descended from the far-off star, Tristya.

35/S.13. M: For what purpose did he come? And where has he gone?

35/S.14. I: He was made by Great Eolin, Creator of all things, to take charge of this corporeal world, which is his, to keep it forever. He still abides in spirit on this corporeal world.

35/S.15. M: Where and when did he live?

35/S.16. I: In the ancient days he lived in the far east.

35/S.17. M: What was his labor?

35/S.18. I: To do good. There was no evil in him; he was the All First who taught the power of the spirit over the corporeal part. All who have faith in him, can also work miracles, nor shall such persons ever die.

35/S.19. M: What became of him?

35/S.20. I: First he was bound on the wheel of Eolin; but the spirits of heaven unbound him. Then his hands were thrust through with swords, but there was no wound. He was then bound on an altar of sacrifice and burnt, but his corporeal parts would not be consumed, and he walked forth unharmed. Then a sword was thrust through his body, but it made no wound and gave no pain. Then he was placed in a coffin and buried, but in three days he rose up out of the grave and went forth preaching.

35/S.21. M: What finally became of him?

35/S.22. I: He still abides on the corporeal earth, and at times takes on a corporeal body and shows himself, he and his mother Mi, also.

35/S.23. M: What did he preach?

35/S.24. I: To do good to others; to harm no man, woman or child, and to pray only to the Great Eolin; to heal the sick by sacred words, and by motions of the hand. It is to learn those sacred words and signs that I have come to this holy temple.

35/S.25. M: Before you can be entrusted with such signs and words you shall be proven on your God and Savior, so that your faith is manifested. Know, then, that although you are blindfolded and do not see, yet you are surrounded by Gods and Lords of heaven and earth, and by a mortal priest most holy and powerful. If you have faith in your own words, and thus know the Son of the Sun, you have little to fear. Follow, therefore, your attendants to the places of sacrifice, so that we may bear testimony that you are holy. Remember, also, that all men must be tried, either in the corporeal world or in the next; without this there is no resurrection for them.

35/S.26. I: I trust in you, O my Savior, Hong-she. Let the attendants lead me forth.

(The initiate is then taken and bound down on the altar H, naked, and a fire lit under him, and he thrusts his right arm down into the flames until it is proved he has power over fire and will not burn.[1431])

35/S.27. M: By virtue of my power received from Hong-she, Son of the All Light, Savior of men, I pronounce, E'gau (i.e., he is Gau, i.e., proven). Release him, O you Lords of the Heavenly Host. As the All Holy Savior of men penetrates the corporeal part, so shall the corporeal part be divided.

35/S.28. I: In you, O my Savior, God of this corporeal world, I put my trust. Lead me forth, O you who are of the corporeal earth, and prove my soul.

(He is next led to So-an, and there a sharp blade is thrust through his hand and withdrawn, and, if proved, there is no wound or blood.)

35/S.29. M: By your Light, Hong-she, descended in Fo'e'tse, angel messenger of the corporeal world, this is my brother of Chine and legion of Zerl. But you have still a greater gift for him. Lead him forth, O you Lords of the corporeal world, and thrust a sword through his body.

35/S.30. I: Go forth, O you Lords of the corporeal world, you do not know of what manner the spirit is. Forgive them, O Almighty, Hong-she, Son of Eolin, Creator of worlds. This is your body, this your blood. Let them eat and drink of them, in remembrance of you. Your hand will deliver; my soul shall never die!

(A sword is then thrust through the body and withdrawn, but there is no wound or blood.)

35/S.31. I: In remembrance of him, I do these things. Behold the power of faith. By faith the All Creator created.

35/S.32. M: By your words you shall be proven. O you Lords of the corporeal world, bring him sand, water, and a veil. By his command a rose shall bloom in our midst.

35/S.33. I: O Hong-she, only first begotten Son of Du'e Mi, Mother of Eolin, Spouse of the All Light, offspring of the Creator of worlds, give me of your power for the blessings of the corporeal world.

[1431] These were the ceremonies of the third cycle past, 9,000 years before kosmon. Persons who have witnessed the fire-test miracle of modern spiritual mediums, can readily comprehend this initiation. –Ed.

(Sand, water and a veil are brought before him, and he covers the sand and water with the veil and speaks as follows:)

35/S.34. I: As Gau sprang from nothing and stood triumphant on the corporeal world; so, come forth, O fiber of corporeal parts, and clothe the spirit-rose my eyes behold.

(The rose or roses are then revealed, fresh grown amid the sand and water.[1432])

35/S.35. M: This day I crown you my brother He'den'loo (Magi), of the Savior empowered on the corporeal earth to dwell by holy land and water!

(The initiate then takes some of the water and sand, and sprinkles the attendants.)

35/S.36. I: This is my blood and my body, says Hong-she, the All Quickener. Take of them in my name.

35/S.37. THE LORDS (together): Behold the Es that rules over Corpor. Be mighty in will, O children of men. Be wise of will, O children of men. Be all truth in will, O children of men. Be all good works, O children of men. In all your best thoughts and wise perceiving, O children of men, learn from Es, the world unseen.

35/S.38. The Lords conduct him to the middle chamber, where he takes the oath.

35/S.39. I: To celibacy I am sworn, for he who begets a child is bound in spirit, after death, to his own offspring.

35/S.40. M: To the Es world I am all remembrance. To the corporeal world, all forgetful now and forever.

35/S.41. I: All vain words I renounce; all idle laughter I renounce; all love of corporeal things I renounce with abhorrence.

35/S.42. M: What of the Es, the great Unseen?

35/S.43. I: There are two heavens: one rests on the corporeal earth; one stands high in the firmament.

35/S.44. Between the two lies the bridge Chinvat, where Hong-she, Savior of men, stands. By his love the children of men can pass; by his curse they must return to the lower heaven till purged of all corporeal thoughts.

35/S.45. By the loud sounding trumpet of Fo'e'tses, Chief of the Heavenly Host, the Son of the All Light knows the secrets of the souls of men.

35/S.46. The Gods (angels) stationed at the four gates now come forward and salute. Then the Lords (angels) of the outer host come, with the working tools, and, together, they sing to the Great He'jo'is.

35/S.47. M: For what purpose is this coffin?

35/S.48. I: So that I may be coffined and buried in the corporeal earth.

35/S.49. M: Let the Lords of earth bury him in the name of Anra'mainyus (or Ugh'sa), the all corporeal death.

[1432] Spiritualists who have witnessed these things know the possibility. –Ed.

35/S.50. The initiate is then coffined and buried, and a watch set around the grave, over which a veil is thrown, and in the darkness the angels unearth him and set him free. When that happens, he is bestowed with regalia and implements, and with signs and holy words, which cannot be given outside the Sun degree of Faithists. Nor can the implements and working tools of the Lords and Gods of the outer circle be revealed except to those who have been duly prepared by fasting and prayer, and by a knowledge of the motions and positions of the corporeal worlds. Jehovih says: Only to the wise, the pure, and the just, do I reveal the mysteries of My kingdoms.

Kii Ceremonies

(TABLET OF KII CEREMONIES)[1433]

[1433] see image i049

Interpreted, reads thus:

35/T.1. MASTER: What do you see?

35/T.2. INITIATE: The world lies before me. Yes, the wide earth and all its riches. The living things upon it, and in the waters, and every breathing thing, and pearls and diamonds, and gold and silver; and at my hand, the rose and the lily, adorned by the Hand of Elohim.

35/T.3. M: Do you see anything more?

35/T.4. I: Yes, Master, the canopy of the firmament of heaven. In the midst is the light, the burning sun, propeller of the vegetable world; the glory of day, and maker of light.

35/T.5. On either hand, in the vault of the firmament, are countless stars, saying: In the glory of our magnitude, O man, do not forget Him whose finger raised up the firmament!

35/T.6. M: What more do you see?

35/T.7. I: The moon, who changes her size and location according to the night watch of the Ghads who minister to the wants of mortals.

35/T.8. M: Is this all?

35/T.9. I: No, Master, on either side I see a hand, one pointing upward and one downward.

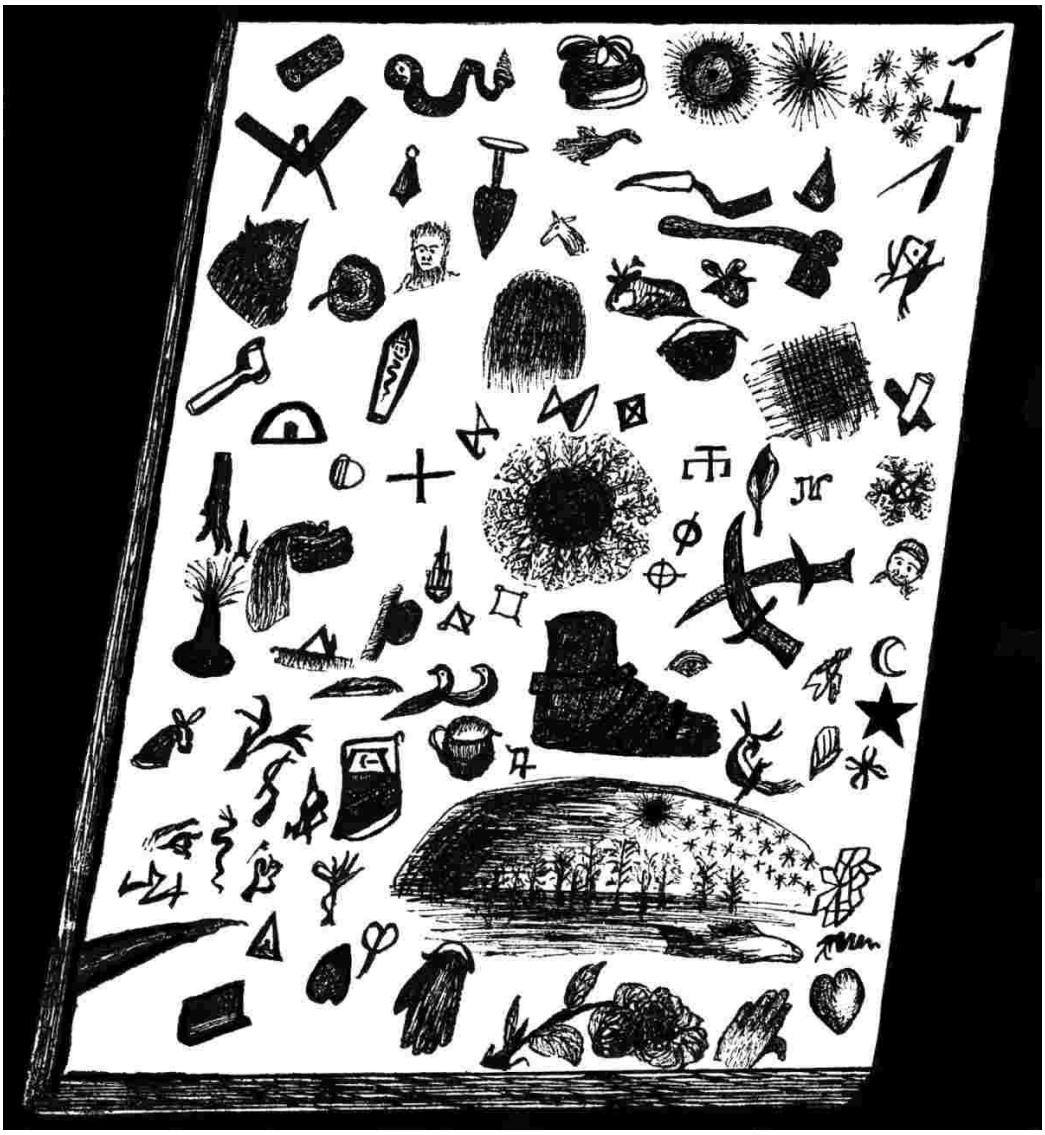
35/T.10. One side of the world is all light and one side all black, and the hand that points upward is on the light side, and the hand that points downward is on the dark side. Here lies the brush that wrote, and the sacred Gau, and above them the symbol of the burning candles of the ancients. Above these I see the ark of the prophecy.

35/T.11. M: Why do you halt in your speech? What do you see?

35/T.12. I: Alas, O Master, above the world I see an evil foot, black and clothed with serpents.

35/T.13. Above the crossed twin swords is the sacred name, Elohim.

35/T.14. M: What do you see in the middle of the tablet, that is black and with something like a net woven around it?



i049 **Tablet of Kii Ceremonies**. This Tablet and ceremonies belonged to Persia, Arabia and Heleste, Greece and Troy, and to the Algonquin tribes. The time was 5,200 years before kosmon.

35/T.15. I: A new corporeal world, rich in growing things; sprung from its surface and hanging above and around it are the sacred signs of holy Lords and Gods, appointed by the most high Elohim, apprised and guarding over the morning and evening of the first days.

35/T.16. Here the trumpet calls to the low earth, and to the spirits of mortals now dead, to come forth, inspiring teachers in all useful labors, to the new world above.

35/T.17. Fabric woven in the firmament of heaven is descending to the infant a'su. Thirsting for a kingdom in the lower heaven, stands Baugh-ghan-ghad, the tyrant of newborn spirits in the lower heavens, watching the new earth.

35/T.18. His tablet is a coffin filled with serpents' tongues. In his footpath creep millions of the dead who sang his name, to make him triumphant over Elohim, accursing him in high heaven.

35/T.19. The pyramids, the temples of ancient Saviors; and the overflowing holy basin, and lighted Nu'ba, candlestick of Holy Sacrifice, and the black claw, the Anra'mainyus (the devil), are cast down and gone, yes, on the earth below another God is dead. But high up in the firmament, the seven sacred stars still shine, and the emblems graven by the Great Spirit.

35/T.20. M: What are the working tools of man born of woman? What of the Gods and angels beside Elohim?

35/T.21. I: Alas, O Master, I do not know.

35/T.22. M: My friend, since you are learned in Gau, why do you come to learn the signs and ceremonies of the ancients?

35/T.23. I: So that I may unite myself with other men, and thus become a greater power to do good to mortals.

35/T.24. M: You are wise. Go now before my proper officers for further examination, and if you are proficient, come again before me and I will conduct you into the chamber of Ophra'or'jhi, and there initiate you according to the rite of the ancients.

(Signs and passwords, and mystic ceremony, withheld from publication.)

(For the reading of the entire tablet, refer to the revealed tablets.)

Port-Pan Algonquin

THE SACRED PEOPLE, I'HINS, OR MOUND-BUILDERS[1434]

[1434] see image i050

Reads as follows:

35/U.1. Which way, man?

35/U.2. To the tree of knowledge.

35/U.3. I go there, also.

35/U.4. Where, then, is your treasure?

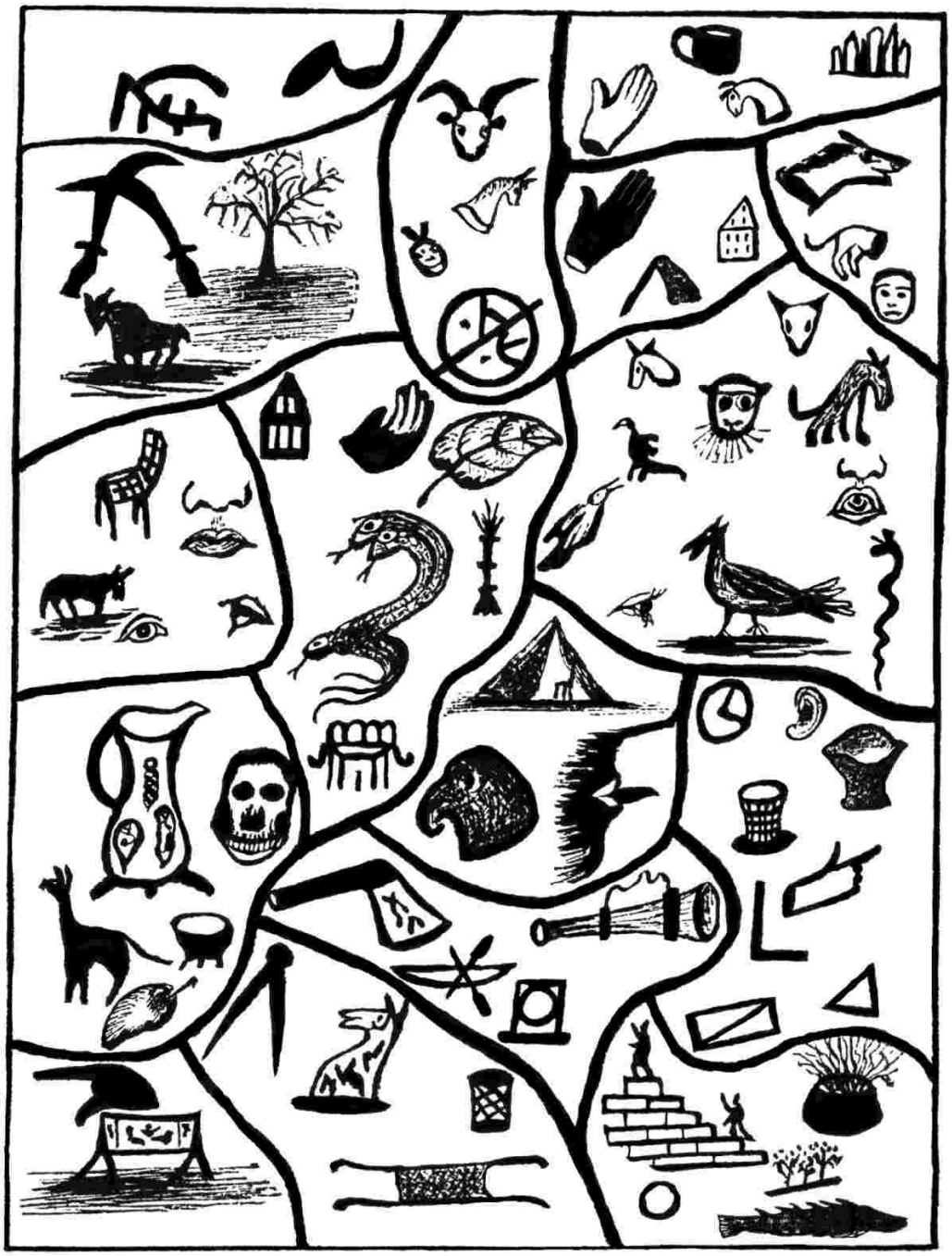
35/U.5. I bring this pitcher and pot, a tame goat and a dead man's skull. I have no more.

35/U.6. Seffas bows in your favor. Have you slain any living creature?

35/U.7. No, Ong-a-pa, but housed in a mound built high and steep, I have slept my nights away in peace, slaying nothing.

35/U.8. Do you have the Hagaw'sa (the head compressed), from infancy?

35/U.9. On my breast stands the single sign, engraved, and most honored of all I have. When I was a child my head was thus compressed, to school the judgment down beneath the prophetic sight. I have seen the Es world and the angels of the dead.



i050 **Port-Pan Algonquin**. The sacred people, I'hins, or Mound-Builders.

35/U.10. Hold up your hand, and show me, too, the leaf sign of Egoquim. Then the burning flame of

sacrifice, and monstrous serpents you would rather feed than destroy?

35/U.11. I was well educated to engrave the sacred symbols in Corpor. Behold I write.

(He then displays his skill.)

35/U.12. Your skill is excellent. Go to the southwest corner, and, in the ark of the black hand, you shall find a charm for venomous serpents. Bring it here.

35/U.13. Alas, O Onga, ask any service of me except to deal in charms against anything.

35/U.14. How do your father, mother, wife, sons and daughters, sleep?

35/U.15. On the mounds and in the mounds, O Onga. We are all hidden away from the devouring hiss-a (serpent), baugh and mieuh (lions and tigers).

35/U.16. How was it with your forefathers and foremothers?

35/U.17. In the mounds and on the mounds, O Onga. For a thousand generations, my ancestors did not kill any living creature Egoquim had created.

35/U.18. What is that distant building in the northeast?

35/U.19. The temple of Egoquim.

35/U.20. What does it mean?

35/U.21. It is the sacred house of Dan. (Faithists.)

35/U.22. What are the signs?

35/U.23. The All Light hand teaches mortals to ever reach upward; the cup, that all the firmament is filled by the presence of Egoquim.

35/U.24. What is the sign of half a dog, of half a horse, and a man's head?

35/U.25. That man at best is two beings, a beast and a spirit.

35/U.26. What is the sign of the black hand and black onk, the slaying tool?

35/U.27. The mortal who slays the wolf and serpent has a hard time in heaven.

35/U.28. What is the hard time of the slaying-man in heaven?

35/U.29. In the firmament of heaven he is haunted; the spirits of the slain come upon him. He finds no place. With his black hand of death uplifted he cries out.

35/U.30. What is the sign of Oke-un (tent), and the sign of the black head of the Ghi-ee (eagle), and the black mouth with black tongue projecting?

35/U.31. That all the earth must be subdued by man. Even the blackness (slander, cruelty, lies, etc.) that issues out of man's mouth must be subdued.

35/U.32. What are the signs of the ear, the triangle and the square, the evil quarters, the wedge and the vessels of copper?

35/U.33. Alas, O Onga, I do not know.

35/U.34. What are the signs of the trumpet, the windlass,[1435] the hewing-ax and the altar of fire?

[1435] a horizontal capstan

35/U.35. Alas, O Onga, I do not know.

35/U.36. What are the signs of the Az-aj (stretcher), and the basket?

35/U.37. Alas, O Onga, I do not know.

35/U.38. What is the sign of the men ascending the Orugh (the stairs), and lamp and the trees and the black fish?

35/U.39. First, there was an egg, and then a fish, and then trees, then man, and he saw the light and the sun. Then wisdom came and he learned of Egoquim, ever after.

35/U.40. You are wise, and now, by virtue of my power, wisdom and love, I crown you brother of the Hoanga (prophets). Peace be with you, Amen!

35/U.41. He who taught you all the other signs will now teach you three you do not know. After which the Oi will invest you with cloth and with the signs of Chaigi (words of enchantment), so that when you travel into distant lands you shall be received as a brother.

(Signs and passwords withheld from publication.)

Anubis

(Old Egyptian)

(SEE TABLET OF ANUBIS)[1436]

[1436] see image i051

The Haunted Chamber

35/V.0. Antechamber examination omitted.

Second part in the dark chamber, as follows:

35/V.1. MARS (alias Death): What is this noise and confusion? Who comes here to disturb our haven of rest?

35/V.2. JUPITER (alias Aises, a leader): Listen! I heard a voice! It is true, this place is haunted! Are you spirit or angel? Speak! Who are you?

35/V.3. M: I am Death! All who enter here must die! Are you prepared?

35/V.4. MERCURY (alias Saug, heavy): Listen! What fearful words!

35/V.5. M: Silence!

35/V.6. INITIATE: Alas, O Death, spare us! Command us as you will, but do not slay us.

35/V.7. M: Impious mortals, do you know this place is consecrated to the spirits of the dead? All who enter here must die!

35/V.8. MER.: We implore You, O Death! Is there no respite?[1437]

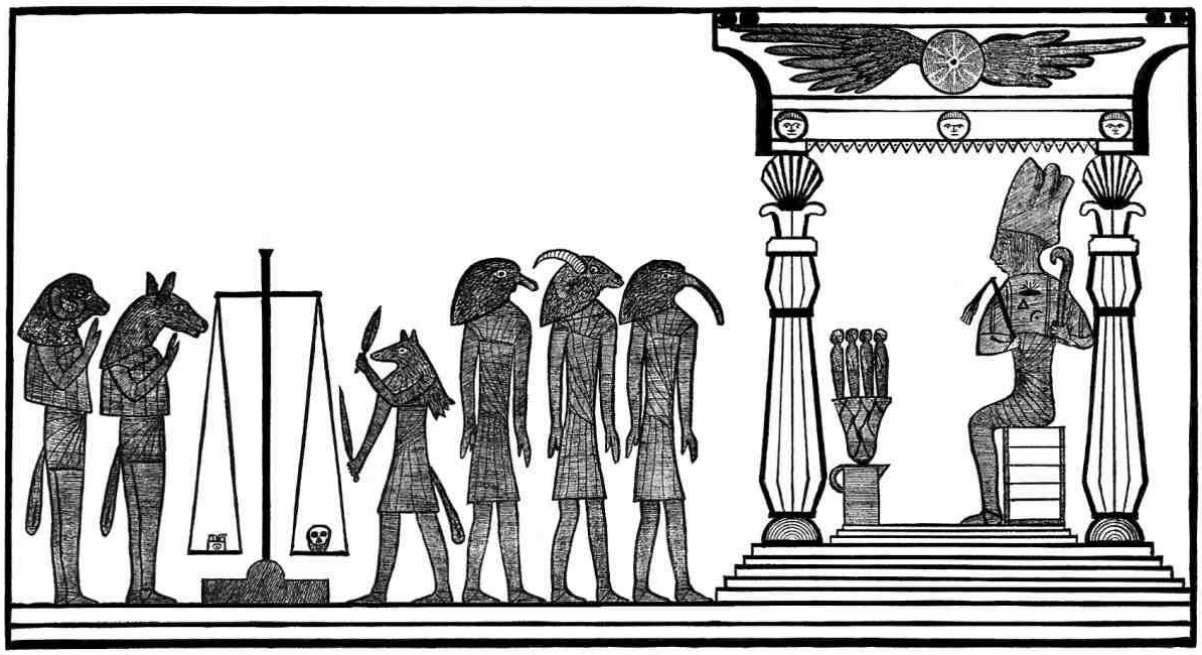
[1437] postponement, reprieve, deferment, suspension

35/V.9. M: I hold the two-edged sword over your heads. Fear and tremble when I command.

35/V.10. I: Alas, O Death, we and all mortals fear you. What shall we do?

35/V.11. M: There is one respite. Sit at my feet in token of your submission to a higher power than mortals. (The initiates sit down.) Stay there till I call

my fellow-God, Life. You shall know your doom! All hail, O Life! Here, here! Mortal intruders have profaned our sacred chamber! Come and deal with them, so that I may receive their souls!



i051 **Tablet of Anubis**. Old Egyptian.

35/V.12. SUN (alias Dan, a light): Hail, O Death! I come! Mighty you are, O Death! Were it not for you, mortals would esteem themselves to be as Gods. Take me to them, brother.

(M. conducts S. to another part of the chamber.)

S: Mortals, for what purpose are you here? Speak to me, I am Life.

35/V.13. Pity us, O Life! We are friends to the spirits of the dead. We have come here to unite ourselves in a common brotherhood, especially to improve ourselves in spirit communion. Deal mercifully with us and we will be faithful and true.

35/V.14. S: I can save you from Death's hand only on one condition. I have here scales on which I weigh mortals, and you shall be weighed by your words, for all words manifest the spirit within. If, therefore, you repeat after me the words I utter, you shall live. But if you do not so utter them, you shall be handed over to Death. Yet I will not utter anything other than what all good and true men can utter after me.

35/V.15. J.: Speak, O Life! We will repeat after you.

35/V.16. MER.: We will repeat after you.

35/V.17. VENUS (alias due'ji): We will utter your words!

35/V.18. CERES (alias hyastra): Speak, O Life, your words shall be our words.

(Many of the stars repeat expressions in like manner, the initiates being previously named as some star.)

35/V.19. S: My friends, repeat your own names and then these words (the initiates give their names): Of my own free will, in the presence of these spirits and mortals, I covenant that I will forever keep and never reveal any of the secrets or mysteries I may receive within this chamber. That I will accept as my brethren all who are present here, and all who have been initiated previously, or may be initiated later, as fully and entirely as if they were my own blood and kin. That I will not, from this time forward, utter one slanderous word against these my brethren, nor against any man, woman or child belonging to them or who is dependent on them. That I will protect their honor, virtue and love, as sacredly as I would for my own mother. That I will, from this time forward, engage myself in some useful employment, and from the excess of my wages, contribute to the relief and assistance of any of the brethren who may be helpless or distressed. So keep me, You who make and rule over all. Make me steadfast to keep this, my solemn covenant; and I bind myself under no less a penalty than to forfeit all spirit presence both in this world and the next, and the good-fellowship of all men, if I should fail to keep this, my holy covenant. By the Pillars of the castle I swear, and by the Sun, and by Uz (Osiris), and by the Sacred Wheel and by the Angle of Gau, yes, by Elohim!

35/V.20. S: My friends, you have been weighed, and the scales bear to your favor. You shall live. What more do you desire!

35/V.21. ALL: Light! (The ceremony so far being in the dark.)

35/V.22. S: Let my servants make a light. (The servants march about, but make no light.)

35/V.23. FIRST SERVANT: Alas, O Master, we cannot make a light; the oil will not burn; the lamps are cold.

35/V.24. S: What shall be done in this emergency?

35/V.25. SECOND SERVANT: Alas, O Master, we do not know.

35/V.26. S: Let this be a lesson to both spirits and mortals, for as I do now, so in all great trials, you shall do also. (Aside:) Here, O brother God! Here O my brother!

35/V.27. M: Here, O Life! Here, O Life, I come!

(Walking to a different corner.)

35/V.28. S: My attendants cannot make a light. The oil will not burn. The lamps are cold. What shall be done?

35/V.29. M: Let us supplicate Him Who is greater than life and death!

35/V.30. S: It is well.

35/V.31. M. and S. (together): O Almighty and Everlasting Creator of Life, and Master of Death, give us light! Give us light, O Father!

35/V.32. S: Let my servants try once more. (The servants now make a light. The initiates see their strange apparel, which was put on them in the dark.)

35/V.33. M: Behold, O mortals, by the light of heaven, man has risen above the beasts of the field and fowls of the air. If not for the light of Uz (Osiris) your heads [minds –ed.] would have, this day, been like your hoods. (With his sword he knocks off the head-covering.) Be like beasts no more, but men and women. In token of your fidelity to the covenant, drink this nectar of life. (Because they were saved from death.)

(The cup is then passed from one to another, and all drink from it. In the Algonquin tribes of America the ceremony was the same, except that a pipe was smoked instead of the drink, and to this day it is practiced by them as a pledge of peace and brotherhood.)

35/V.34. S. (making the proper sign, which is withheld from publication, and taking the hand of one of the initiates): Arise, O my brother of the Haunted Chamber, I salute you in the name of ——— (withheld from publication).

35/V.35. M: As you are now raised up on earth, so shall you be raised in heaven, represented by the spirits of the second heavens, where there are scales to weigh the spirits of mortals recently dead. And he who presides over the scales in heaven was called ——— (alas me, how shall I repeat his name?) Let him who conducted you here answer me: Who is the God of the Scales in heaven?

35/V.36. FOURTH SERVANT: I cannot answer; Master.

35/V.37. S: Do you know?

35/V.38. FOURTH SERVANT: I am wise.

35/V.39. S: What is your answer then?

35/V.40. FOURTH SERVANT: (Withheld from publication.) (And when Anubis appears, the Master says:) All words sprang from the fullness of the spirit within. Be exact in observing your covenant, and guarded in your words toward all men, for as you were weighed here by your words, so shall you be weighed both in this world and the next. (The S. and M. now bestow the passwords and signs, here withheld from publication.)

35/V.41. M: Thus ends your initiation, and may the cross of the Wheel of the Great Spirit be the center of your action, and the angle of your behavior toward all men. Amen!

(All respond, Amen!)

35/V.42. FIRST INITIATE: Why, this is just the brotherhood we desired!

35/V.43. SECOND INITIATE: Just what we set out to accomplish!

35/V.44. THIRD INITIATE: And better done than we could have done it!

35/V.45. S: Remember, then, this lesson: That in all good works inclining to brotherhood, especially that which inclines to spirit communion, mortals are ever assisted and guided by wise spirits of noble aspirations.

(Manner of dismissal withheld from publication out of respect to existing societies.)

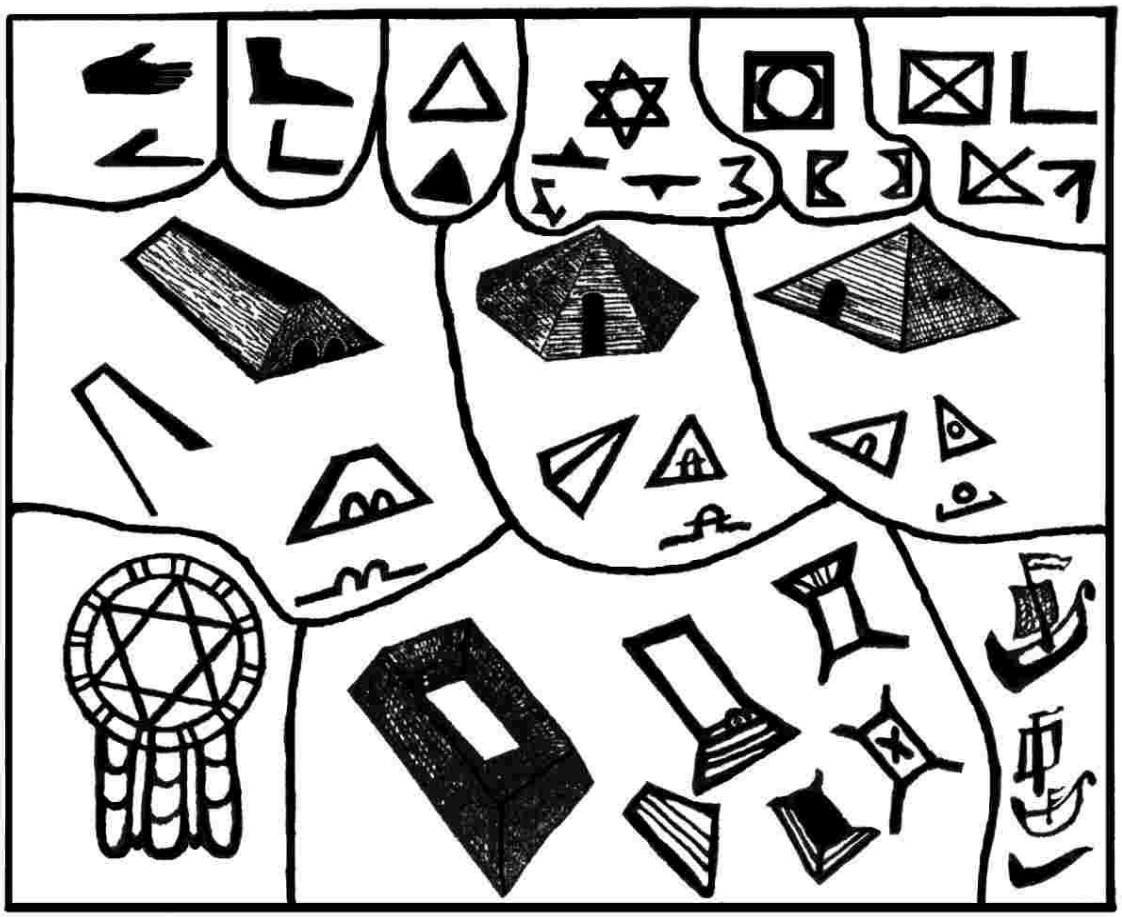
Agoquim

(Alias Egoquim)[1438]

[1438] see image i052

BIBLE OF THE MOUND-BUILDERS

35/W.1. Agoquim said: These are My divisions for the twelve feasts of the Gods of heaven. Observe them in My name, for they are My inheritance, bestowed to enrich the wisdom of men.



i052 **Bible of the Mound-Builders**. Being Guataman (Native American) I'hins. See corresponding Agoquim text. (Read from left to right, beginning at top.)

35/W.2. All labor is Mine, says Agoquim. By My hand, all that is, moves.

35/W.3. The earth is My footstool, and I have made it square to the north and south, east and west.

35/W.4. Three things I made: air, earth and water. The angle with three sides I made in remembrance of them. Three things I bestowed on man: the earth body, which is dark, and none can see through it; the spirit which lives after the earth body is dead; the third part I gave to man is the soul, which joins him to Me.

35/W.5. The sun I made, and I set him high in the firmament so that I could see from afar and observe My earth-born children. And the lakes, forests, rivers, and caves in the earth, I made for man.

35/W.6. All that I have made is good, and round, or square, according to the place I made for it.

35/W.7. But in the very young days of the world, the impatience of men led them to not perceive Me and My good works, and on their own account they set about to do My labor. And in that way, evil came into the world; but I separated the evil from the good. Into the four corners of the world I separated them. To the evil I gave the places where all is coldness and hunger; where they have invented the evil-killing bow and the flint dart, destroying My living creatures.

35/W.8. My righteous shall live in mounds of earth, stone, and wood, where the Ugha (serpent, tiger, and all other evil, devouring-beasts) cannot come upon them.

35/W.9. But, for the light of My angels to come and abide with My people, you shall provide the hoogadoah, the well-covered house, and it shall have only one door, and pieces shall be put in the doorway, so that when My chosen are within, all shall be dark, so that My angels may teach them.

35/W.10. But the dwelling of the Hoonshawassie (the prophet) shall have one Ongji (window).

35/W.11. And he shall have a Mukagawin, the true sign of poverty, and it shall be his jewel, made of copper and gold. For, whom I have made to live in poverty in this world, I will exalt in heaven. I have made only the poor to be My prophets.

35/W.12. Over the mounds My angels shall keep watch against the evil approaching Ugha, and they shall awaken My sleeping children, and they shall not suffer.

35/W.13. Agoquim said: Boats I have provided for the spirits of good men to rise to heaven in, and My angels shall accompany them to a place of light and rest.

35/W.14. Agoquim said: To the priests I have given authority to make My signs and symbols, and to bestow them on My righteous children.

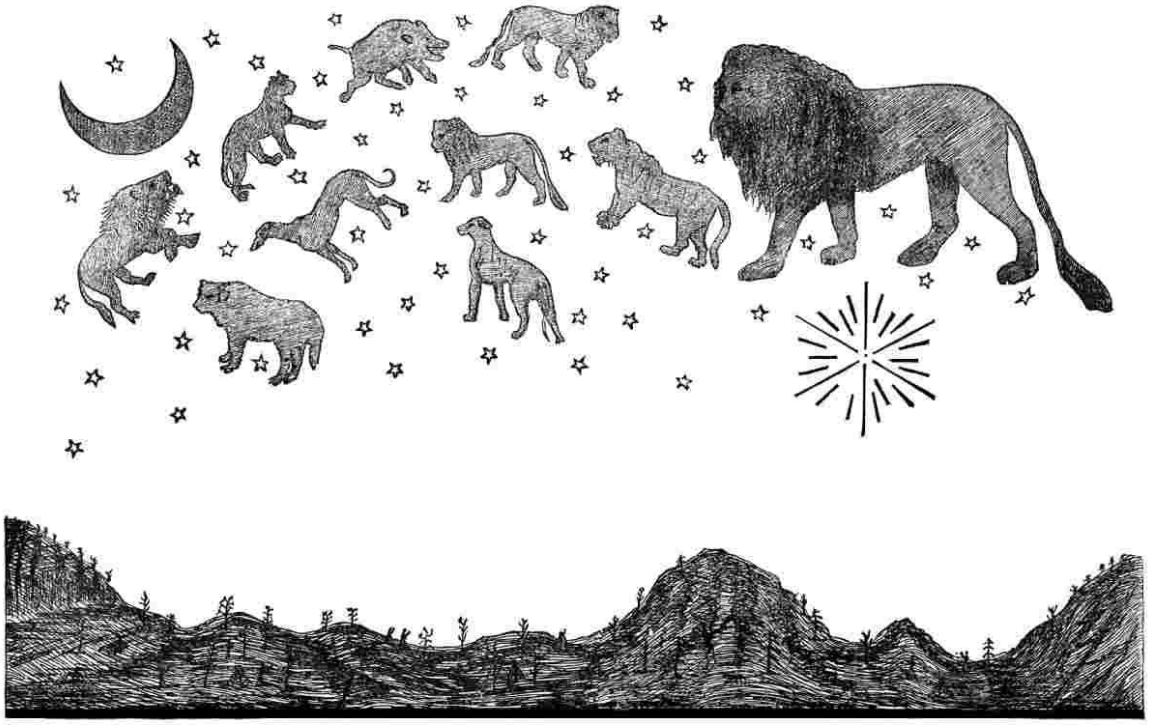
Baugh-Ghan-Ghad

(Alias Baugh-gan-ghad)

35/X.1. Baugh-gan-ghad said: I go forth. All who follow me, are of me. By will only is anything accomplished. I do that which I desire. Without me nothing is done. My name is MIGHT.

35/X.2. B-G-G. said: Fear is failure. I am without fear. I am the All Es, incorporated on the low earth, having no fear. (The All Es gave forth, having no fear. By this he created the creation. Like a lion, he goes forth. The sun is under his feet; so is the broad earth.[1439] Whatever lives or is dead, flees before his breath. Even Death comes and goes by his command.)

[1439] see image i055



i055 **Tablet of Baugh-ghan-ghad**. Origin of the astrological sign Leo.

35/X.3. B-G-G. said: Go forth, my sons and daughters, multiply, fearing nothing. To the extent that you do these things, so will I exalt you. To the extent that you do not do these things, I will bind and enslave.

35/X.4. B-G-G. said: Do not think I choose a weak man or a coward to be king. I choose only the valiant, who do not fear. Do not think that I exalt the weak in heaven and make them Gods over mortals; I choose the slayer of men and the death-dealing.

(At this part of the service the initiates march before the throne.)

35/X.5. B-G-G.: Who dares my power?[1440] Down on your bellies and crawl like serpents before my throne! Down, and speak! I command!

35/X.6. FIRST INITIATE: By Rux I swear! I will not down.

35/X.7. SECOND I: By him who stands above the Sun, I will not down.

35/X.8. THIRD I: Nor I, though you drink my blood.

(Similar ejaculations from other initiates.)

35/X.9. B-G-G.: Then I must descend from my throne of skulls to raise the seat another row. (To servant:) Bring my battle-ax here. (The ax is brought, and the Master, clothed in a lion's skin, with a serpent's skin coiled about his head, descends from the throne, and seizing the battle-ax, falls upon the initiates, who have been previously drilled. During the ceremonies, some of the initiates are killed outright, generally not intentionally. A cellar is underneath, and over this the boards are made to trip [trap doors –ed.]. The Master knows this (but the initiates do not), and has the advantage. The fray of skill lasts about an hour, during which the initiates are mostly sent below.)

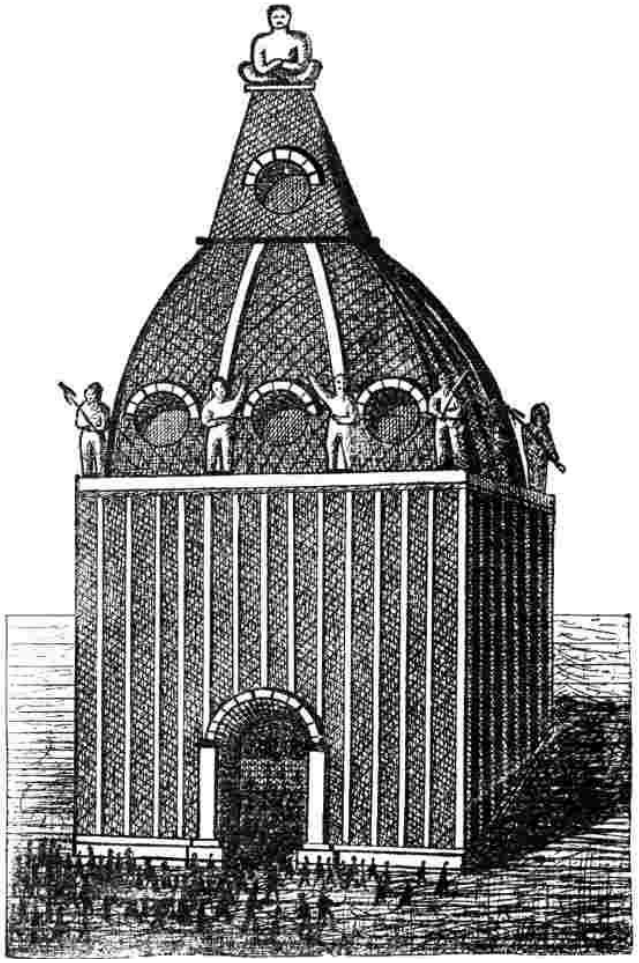
35/X.10. B-G-G.: Ha'oot! Ha'oot! With Ghads I fought. With Ghads I am king and brother! Come forth, fallen foes, and live triumphantly! With brothers like these I will go forth and gather skulls to build another temple.

(The servants help all that are alive out of the cellar, and if they are well and strong they are spared, but if they are physically maimed, they are slain with the battle-ax. All that thus fail to take the first degree, have their skulls scraped and added to the throne, or judgment-seat. During the ceremonies, and along with the initiates, are two or more who had been previously initiated, and these of course are spared.)

35/X.11. FIRST I: To you and none else, I swear everlastingly. Yours is forever the place of skulls. (Ug'sa'sa.) (Golgotha.)

35/X.12. B-G-G.: Know, then, you Iod'a (Gods), I am descended from Baugh-ghan-ghad, the All Spirit of Light and Power. By Him incarnate in Mi, virgin of the corporeal world, my blood is fed by the souls of men. In the days before the flood of waters my Sire built a temple a hundred goo'en square;[1441] with skulls he built it,

[1440] i.e., who dares challenge my power; who dares to stand against my power

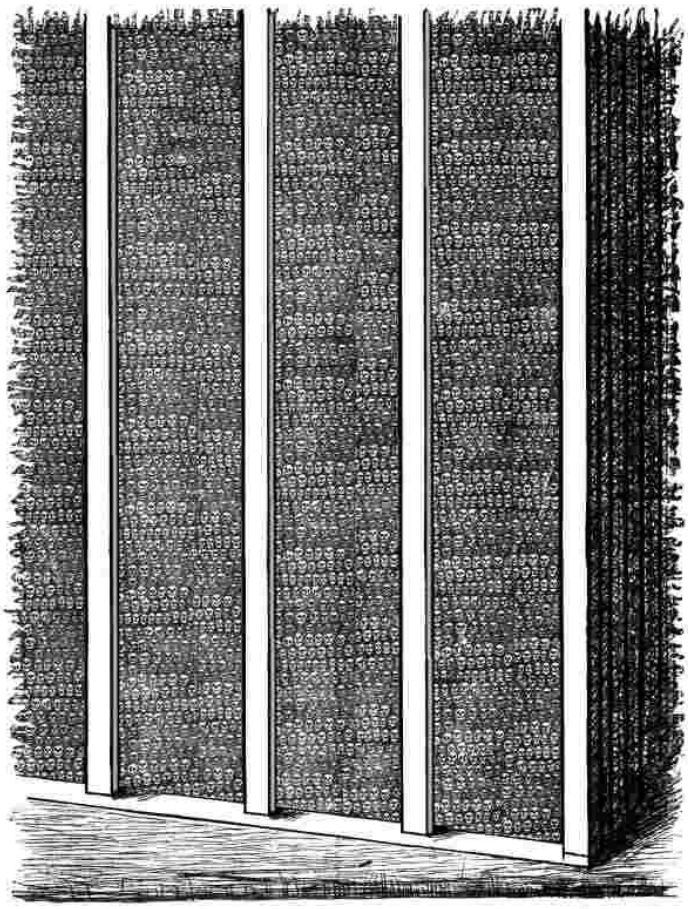


i056 **Temple of Skulls**. Distant view of the Temple of Baugh-ghan-ghad, in Ga'haite, 11,000 years B.K. [Allowing a skull to be six by eight inches, the inside and outside walls of a building, as described here, would require eight thousand skulls. –Ed.] [Also see 21/14.2<golgothas>.]

[1441] See Temple of Skulls images (i056, i057), for an example of such a temple.

and feasted on their souls, rising up in the firmament, above the sun, companion of the stars. On the spirits of mortals slain, his spirit feasted full of rich strength, till all the world bowed down and called him Master!

35/X.13. ORUHK (the concealed choristers from behind): All hail! All hail! O Master, man and chief of blood! We come from the abode of flying wolves, lions and bears, raised up in the Osk'oe rocks (sky-rocks) that feed the black earth, the thrones of mighty Ghads! Great Baugh-ghan-ghad called us forth; for the clang of your battle-ax shook the stars, saying: Down! Down, you Ghads, to Mi (mother earth). My holy begotten Son, king of men, feeds his throne with dead men's skulls! || Behold, O King of Men, these, your valiant fighters, from their birth, are reared as brother Ghads! O, do not slay them, but teach them that he who would rule in heaven must begin on earth, and send his neighbors bellowing down to dust! Bring them before the altar, smoking in their blood, and on the ark (a chest which contains incense), let them mingle in covenant with the Everlasting Son!



i057 **Temple of Skulls close up**. Sectional view of Golgotha temple, 11,000 years before kosmon.

(The marshals now conduct them before the altar, where they cast down their battle-axes and join hands, encircling the ark. From the east, west, north and south the high priests come forth out of recesses in the walls of the temple, and the priests in twos and fours bear torches and approach the altar and the ark, chanting for the glory of Baugh-ghan-ghad, the All Powerful Creator of heaven and earth. The Master and the initiates take of their blood, which issues from their wounds, and mingle it together, and lick with their tongues the commingled blood, saying: Drink it in remembrance of me and of Baugh-ghan-ghad, my Sire, the Creator, doing all things for His glory!)

(And now the Aha'da come, bringing forth strips of flesh from the thighs of those who were slain in the ceremonies, and they bring them to the Master and he puts the strips of flesh under his own thigh, and all the initiates put their hands under his thigh also, for this is swearing an oath by the thigh, and they say: I put my hand under this thigh, and I am sworn. When that is accomplished, the Master takes the strips of flesh and eats some of it, and then hands it to the initiates, saying: This is the flesh of my body, eat of it in remembrance of me and of Baugh-ghan-ghad, for in my blood and the flesh of my body I have established the esa-au-gau-hoi

(Church militant) over all the world! || Then the initiates take the flesh and eat some of it.)

35/X.14. KOHEN (the chief priest): Write your names in blood on this tablet, and swear by these bones and skulls.

35/X.15. INITIATES: On the tablet we write our names in blood, and by these bones and skulls we swear.

35/X.16. KOHEN AND INITIATES (together): To keep sacred the oath under the thigh; to preserve the holy words of the feast of flesh and blood, for coming generations, so that the Light and Glory of Baugh-ghan-ghad, the Creator, may shine forever. Amen!

(The M'ghan, the women, now come forward, having cloth about the loins, and they bring the dead men and place their bodies on the altar of sacrifice, which has been previously heaped up with dry wood, and when the fire is lit the M'ghan march around the altar of fire, singing and clapping hands. Presently in the smoke and the foul smell of the burnt flesh, the Ogs'uk (evil spirits) appear, so that many can see them, and they eat of the smoke and of the foul smell, which are the food of spirits of darkness, and when they have feasted to their satisfaction, they take of the smoke and the foul smell, and carry them away to hada to their companions, of whom their number is endless.)

35/X.17. MASTER: Hioot'a! Hioot'a! Behold, my Sire appears in a cloud of smoke and fire. Bow down your heads, M'ghan'a (the women), and invoke His mighty power!

35/X.18. KOHEN'A (the high priests): O Almighty Baugh-ghan-ghad, Creator of heaven and earth, appear! Appear! You who slays all and feasts upon them, appear! Appear!

(Presently the chief of the Ogs'uk makes a light in the midst of the black smoke, showing a face of fire, and it is a man's face; but the body he shows is dark, and of the form of a lion. And now the people march about within the temple, beating together their battle-axes and spears of wood, and clapping their hands, singing all the while. The Master reveals himself in the lion's skin, and ascends his throne of skulls, and he is no longer called Master, but Baugh-ghan-ghad.)

35/X.19. B-G-G.: As my Sire reigns in heaven, so I reign on earth.

35/X.20. INITIATES: Hail, Holy Father, Baugh-ghan-ghad! Hail, Holy Son, Baugh-ghan-ghad!

35/X.21. B-G-G.: I command the earth!

35/X.22. I's: The Son commands the earth.

35/X.23. B-G-G.: I command the mighty waters.

35/X.24. I's: The Son commands the mighty waters.

35/X.25. B-G-G.: I command the air above the earth.

35/X.26. I's: The Son commands the air above the earth.

35/X.27. B-G-G.: For these are mine to keep forever.

35/X.28. I's: For these are the Son's to keep forever.

35/X.29. B-G-G.: I am the Holy Esa-au-gau-hoi. (Church militant.)

35/X.30. I's: The Son is the Holy Esa-au-gau-hoi.

35/X.31. B-G-G.: My holy labor is to subdue nations and tribes of men.

35/X.32. I's: The Son's labor is to subdue nations and tribes of men.

35/X.33. B-G-G.: I make treaties or break them when I will.

35/X.34. I's: The Son makes or breaks treaties when he will.

35/X.35. B-G-G.: For all things on the earth are mine.

35/X.36. I's: For all things on the earth are his.

35/X.37. B-G-G.: I am immaculate, and cannot do wrong.

35/X.38. I's: The Son is immaculate, and cannot do wrong.

35/X.39. B-G-G.: Right and Wrong must be judged by Me.

35/X.40. I's: Right and Wrong must be judged by the Son.

35/X.41. B-G-G.: By My will I make Wrong right, or Right wrong.

35/X.42. I's: By the Son's will, he makes Wrong right, or Right wrong.

35/X.43. B-G-G.: I am the All Holy Standard.

35/X.44. I's: The Son is the All Holy Standard.

35/X.45. B-G-G.: I cannot err. I and My Father are one.

35/X.46. I's: The Son cannot err. The Son and the Father are one.

35/X.47. B-G-G.: I now demand a thousand skulls.

35/X.48. I's: The Son demands a thousand skulls.

35/X.49. B-G-G.: Baugh-ghan-ghad demands a thousand skulls.

35/X.50. I's: Baugh-ghan-ghad shall have a thousand skulls.

35/X.51. B-G-G.: Baugh-ghan-ghad demands a pool of human blood for his Son's silver boat.

35/X.52. I's: Baugh-ghan-ghad shall have a pool of human blood for his Son's silver boat.

35/X.53. B-G-G.: Go forth, My brother Iod'a (Gods), and bring the skulls and the blood, for this is the time of the sacred solemn feast!

35/X.54. I's: We will go forth and bring a thousand skulls and the blood for our King! All hail! Mighty King of Men! All hail!

35/X.55. (The Master now rises to his feet, with his battle-ax outstretched, menacingly. The initiates raise their axes and spears menacingly also, and walking backward, depart out of the temple.)

Emethachavah

Brotherhood of Faithists. With modern Gods substituted in place of the Ancients[1442]

[1442] see image i058

35/Y.1. These that follow are the first three rites of Emethachavah, that is to say:

M'git'ow (Dawn)

35/Y.2. M'git'ow said: A baker came to sell me bread. I said: Sell your bread to my wife. She and I are one.

35/Y.3. The baker said: The two are one?

35/Y.4. This was the beginning of wisdom. I went into a field and heard the birds singing:

35/Y.5. The Unknown said: The two are one!

35/Y.6. I said: If you could, O Father, make all men as one, there would be peace and joy! No war!

35/Y.7. The Unknown said: Make the Family of the Ancients! Husband and wife shall be your key. Husband, wife and children shall be your model.

35/Y.8. I said: I cannot make all men think alike, act alike, do alike.

35/Y.9. A vision came upon me. I saw a score of musicians, and every one had a different instrument, and they set about tuning their instruments, every one his own way, saying: Unless we have our instruments tuned as one instrument, there can be no music; tune, therefore, your instrument to mine.

35/Y.10. After a long while they wearied, for they were no nearer than when they started. And every one said: It is impossible to attune them! It is useless to try anymore.

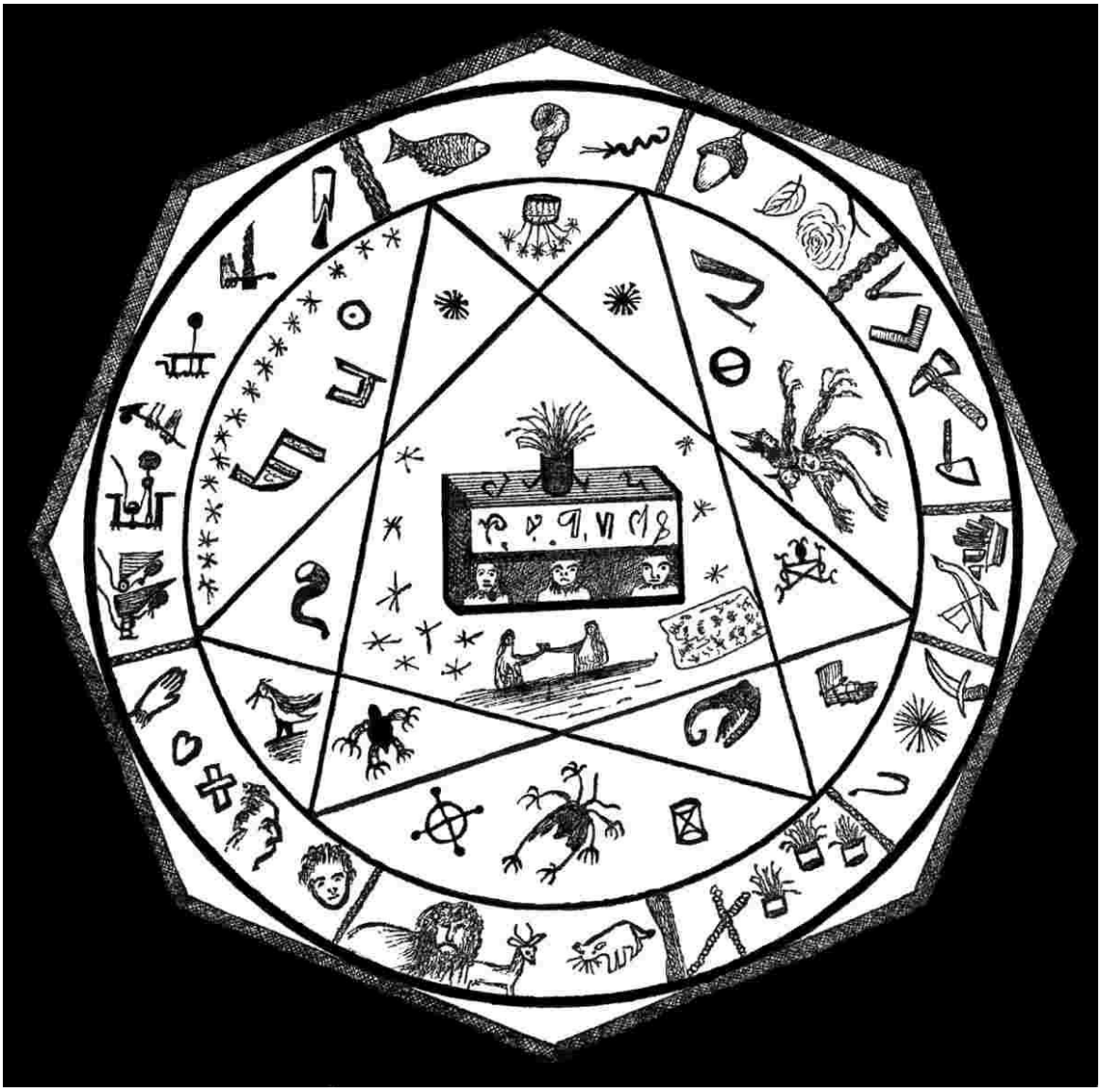
35/Y.11. The Unknown spoke out of the firmament, saying: Choose one instrument first, and then attune another one to it. This accomplished, attune then a third instrument to them; after that a fourth, and so on, and you shall be all attuned alike.

35/Y.12. So the musicians set to work, but could not agree whose should be the first instrument.

35/Y.13. A pillar of fire descended from heaven and stood in the midst of the musicians; and in the center of the pillar of fire there appeared an instrument called the All Perfect.

35/Y.14. The instrument gave forth one note, and all the musicians attuned to it. The Voice said: I have given the KEYNOTE, you find the rest.

35/Y.15. The pillar of fire departed. The instruments, thus attuned in harmony, played rapturously. The vision then departed.



i058 **Tablet of Emethachavah**. As the student will perceive, the Tablet contains three degrees. Only the headings could be given in the plates, being too complicated for hieroglyphic characters in such small space. For the outer rim, begin at the bottom and read alternatively either side, till arriving at the top, where the Symbol of Corpor [the fish –ed.], the great serpent (solar phalanx), and wark, will be found. The small stars in the inner circle represent the positions of mortals within the chamber during the ceremonies. The three degrees are called: first, M'git'ow (dawn); second, Hi'dang (high noon); third, M'hak (golden chamber), which are given in darkness. In English they are called Dawn, Noon, and Evening. They were about the time of Zarathustra (Zoroaster), or, say, 8,000 or 9,000 years B.K.

35/Y.16. This I perceive: To make the man and wife one; to make the man, wife and child one; to make the village one; to make the state one; to make the empire one; all in harmony, as one instrument,

cannot be done without a Central Sun, a Creator, to attune to. When a man is attuned to Him, and a woman attuned to Him, they will, themselves, be as one. When the family and the village are attuned to Him, it is easy. Without Him harmony cannot be.

35/Y.17. He, the Creator, then, must be first in all things, first in all places. He must be the nearest of all things, nearest of all places. In our rites and ceremonies, He must be the All Ideal Perfection! The embodiment of a Perfect Person.

(End of prelude.)

(T. goes to the altar and lights the incense, and the priests come and stand beside the altar; they, and the initiates with them, saying:)

35/Y.18. Emblem of worlds moldering into dust and of the harvest of souls ascending to the etherean realms above; emblem of my own mortal dissolution and of the ascent of my soul, but where, O Jehovih!

35/Y.19. In You, Jehovih, I will have faith. In You only. Emeth (Faith) shall be my name, the foundation of my soul.

35/Y.20. From this time forward I will eschew[1443] fame and the applause of men. I will fold my hands against earthly fame, and in Your name, prepare my soul for heaven!

(Signs withheld from publication.)

35/Y.21. EAST: Into man's hands I gave dominion over all the earth; but I rule over man both on earth and in heaven, says Jehovih. I fashioned the earth and breathed upon it, and man came forth a living soul. I made the veins in his body, and I made him conscious that he is. I speak into his ear, and hold up My hand before him so that he may not err, but rejoice that he lives, and so that he may glorify Me and My works. But he turns aside and boasts there is no one greater than man.

35/Y.22. P. AND I: O Jehovih, mighty in heaven, hallowed be Your name! May I never forget You nor set myself up against You or Your kingdoms! (One bell.)

35/Y.23. E: Who are these that call on Jehovih's name?

35/Y.24. P.: Wanderers on the earth who are unappeased with corporeal things. In Jehovih's name we turn from Corpor to Es.

35/Y.25. E: For what purpose are you in this holy chamber?

35/Y.26. I: To be initiated into the light and dominions of heaven.

35/Y.27. E: Have you been prepared for this?

35/Y.28. I: Yes.

35/Y.29. E: How have you been prepared?

35/Y.30. I: We abstain from flesh food and from strong drink, and endeavor to purify our corporeal bodies.

[1443] turn from, avoid, shun, abstain from, play no part in, steer clear of

35/Y.31. E: Man may be pure in the corporeal body, but unprepared to receive the wisdom of high heaven. How else have you been prepared?

35/Y.32. I: We have witnessed the spirits of the dead who have returned to the earth, re-clothed in corporeal appearances. We have talked with them in the presence of witnesses.

35/Y.33. E: My friends, since you live on the earth and can commune with the spirits of heaven, why are you still unappeased?

35/Y.34. I: The people of the earth lust after the things of the earth, and deceive us on all occasions. The spirits who manifest are of little wisdom; they know only a little of heaven.

35/Y.35. E: Since your faith in mortals is nothing, and your faith in spirits from heaven little more, how do you hope to gain wisdom and truth by calling on the name of Jehovih?

35/Y.36. I: We know there are angels in heaven who have risen above the bondage of earth. We aim to purify ourselves, so that they may come to us and give us light. By attuning ourselves to Jehovih, we have faith that He will provide us according to our talents, which we received from His hand.

35/Y.37. E: Have you not called for the spirits of the well-known?

35/Y.38. I: Alas, we find that spirits can assume any name and form, and so, deceive us. We have no faith in names; they are like the wind. Some spirits have kingdoms in the lower heavens, and they seek to win subjects for themselves in time to come.

35/Y.39. E: How do you hope to distinguish free spirits from the bound?

35/Y.40. I: Spirits who talk of their own earthly lives, and of earthly things, are familiar spirits who abide with mortals. There are spirits above them who can come and teach us about things in heaven. By serving Jehovih, we hope to adapt ourselves to their presence.

35/Y.41. E: Have Osiris, Baal, Dagon and Ashtaroth, not appeared in many places?[1444]

35/Y.42. I: It is said so, but they have shown no wisdom, nor have they come except through deceivers and persons who lust after earthly things.

35/Y.43. E: Unless you become workers for Jehovih, by lifting up your fellow-men, how can you hope for good angels to come and lift you up?

35/Y.44. I: What shall we do? Give us light?

35/Y.45. E: Make a covenant with Jehovih so that your pledges can be recorded in high heaven. Consider your words, for Jehovih is ever present and hears all done in His name. Angels are also present, who have no interest in the affairs of men, except for the redemption of their souls. That which you swear, you shall do from this time forward forever!

[1444] [The four Heads of the Beast (False Gods) worshipped at the start of this kosmon cycle, will not be named in the published rites till the third rite of Emethachavah.]

The chief Saviors and [false] Gods of the Hyartien cycle [thus filling the corners at the beginning of the cycle of Cpenta-armij, alias Abrahamic cycle] (corresponding to Brahma, Buddha, Christ and Mohammed of this [Kosmon] cycle), were Yima, Mithra, N'yot and Habbak the first.

The four greatest powers, represented by the four greatest religions, are at all times the four corner-posts in the lodge of the Faithists. In the different countries the lodges assumed that the Gods of their own locality were the chief enemies of the Great Spirit, and named them in the ceremonies.

Hence, today, the chief enemies of the Great Spirit are the religions and powers who assume to elevate other names to be the Great Spirit or co-equals with Him. The Christian never desires to be Jehovih-like but is highly flattered to be called Christ-like. It is the same with a Buddhist, a Brahmin, and a Mohammedan.

In all ages, it seems, the world at large would have an idol. This they elevate above the Great Spirit by fabulous inventions and professions; while the Faithist in the One over all has been the subject of persecution and hate, and, often, destruction.

Portions of these ceremonies are still observed among the Confucians, the Hebrews and a few scattered wanderers in Upper Thibet [Tibet]. Relics of the play in the first and second degrees can be recognized in several tribes of American aborigines [Native Americans]. Of course all these people choose their own evil Gods for the corner-posts. –Ed.

35/Y.46. P. AND I: This, then, is my covenant: I will serve You, O Jehovih, and no other God or Lord, nor any other person born of woman, who professes to save the souls of men; nor will I pray to them nor adore them; for by their names, the nations of the earth have been accursed with war and destruction. But to You only, O Jehovih, I will pay homage[1445] and adoration, now and forever. For You, I will labor, by doing righteously toward all men, and equally with all these my brethren, the Emeth[1446] in one Everlasting Father, Creator of worlds! With all my might, wisdom and love, I will strive to enlighten my fellow-men and to lift them up out of darkness. My labor shall be more for others than for myself, from this time forward forever! And my substance shall be given to relieve the helpless and distressed. Help me, O Jehovih, and make me strong in this my covenant, now and forever. Amen.

35/Y.47. E: This is the Dawn! Behold the rising Sun!

(The salutation withheld from publication.)

35/Y.48. You are now on the road of everlasting light. Do not swerve from your covenant with Jehovih, and the spirits from the second heaven will abide with you. He who taught you before will invest you with, etc.

(Withheld from publication.)

35/Y.49. In the name of Eolin, and by His power and wisdom vested in me, I receive you as my brother (or sister, as the case may be), of the Ancient Order of Dawn of the Brotherhood of Emeth, and I salute you with the rod, etc.

(Withheld from publication.[1447])

[1445] acknowledge allegiance

[1446] Faithists as a collective unity; the faithful

Hi'dang (High Noon)

[High Noon, or Sun Degree. The same Tablet is used in this degree as in Dawn. The children of Dawn always used the sacred name of Eolin, while the sons and daughters of the All Light say, Eloih or Jehovih.

For the full reading of the Tablet Emeth, the student will find assistance in the preceding tablets. –Ed.]

35/Z.1. DANG: Let the Faithist remember his Father in heaven. The rising Sun adorns the East.

(Here the Onetavis and the Emeth'a[1448] give the signs of Dawn, facing to the East.)

35/Z.2. DANG: Give voice, O you who remember Him. His name is a power in heaven and earth.

35/Z.3. O. AND I: In Jehovih's name! (The salutation and signs withheld from publication.)

35/Z.4. D: Before proceeding on the road of everlasting life, let the Hyarh measure the bread and meal, so that far-distant regions may not entrap us in want. If the measure is short, then we must replenish.

[1447] It will be seen that the Order of Dawn exacted vegetarian diet, the influence of which extends to a large portion of the Chinese and East Indian [India] Empires, to this day. Nor could a person take this degree until familiar with ordinary spirit manifestations, even to having seen the spirits of the dead, who had returned to the earth and taken on the appearance of mortal forms, and conversed with them face to face in presence of witnesses. This knowledge of preparing the body and mind for even the first degree of Dawn was known as long ago as 8,900 years, the Zarathustrian period.

Much of the ceremony still exists in the secret code of the Brahmin priesthood. This corresponds to the Hyartien cycle and the Gods and warriors of that day. –Ed. [Apparently, then, the present form of the Brahmin ceremony originated in the Spe-ta cycle with the false Gods and warriors of that day.]

[1448] Emeth: Faithist, singular [also collective singular, see, e.g., 35/Y.46<fn-Emeth>]. Emeth'a [or Emetha]: Faithists, plural. –Ed.

(The Hyarh pass five times around the altar, spelling the sacred name by the motions of their arms, halting for that purpose at the eastern fire. The Orgives now bring forward a polished stone tablet, with chalk or ink to write with, and lay the tablet on the altar to the south of the tripod and the prophet's seat. Wa-wa-tu-sa'a (women), five in number, bring water in basins and set them down by the feet of the Emeth'a. Hyarh says:)

35/Z.5. Arise, O Children of Dawn! Come to the west of the altar, O Children of Dawn! (This they do.)

35/Z.6. EAST (with sound of gong, twice): Hear us, O Jehovih! Your voice be with us. Your wisdom guide us. Your love exalt us. As we hope for Your exalted angels to come and minister to us, O show us, Mighty and All Perfect, how we can best minister to others who are less fortunate than ourselves. Sting us, O Jehovih, like wasps and nettles sting, if we fail to devote our whole time to the lifting up of our fellow-men. You have measured all things, and made wisely. Attend to me, O Jehovih.

(Seven priests, representatives of the seven stars, now pass in front of the East, but face south and salute upward with the twelve preceding signs.)

35/Z.7. EAST: Jehovih says: As a builder measures the place for the house and provides a sure foundation, let My chosen not neglect the All Light that I have given to every soul. In My sight you are like the stones in one building; and every one must be squared for the place I fashioned from the beginning. The Emeth'a shall be My house; to them I will give the whole earth. Yes, all others shall fail; but My chosen shall not fail.

35/Z.8. Jehovih says: There have been idolaters from the time of the ancients to this day. Yes, they have had idols of stone, wood and brass; and they have had spirits in heaven and hell, before whom they bowed down and worshipped, but I put their idols away and none can find them. See to it, O My beloved, that you are searched out and made upright before Me.

35/Z.9. HYARH: Speak, O Emeth'a! Raise up your voices before the Father. What was the building of the house of Dawn? How did the temple stand? How did its spirit chamber stand?

(Here the Emeth'a give the description and name the instruments used, and cite the position of the stars, after which they repeat the reading of Tablet Emeth, all of which is withheld from publication. After this the Hyarh says:)

35/Z.10. H: By what right are you in this chamber of light?

35/Z.11. EM: By right of our covenant with Jehovih. Behold the ark! Jehovih's name we have written.

35/Z.12. H. What was done at Dawn in the East?

35/Z.13. EM: A philosopher passed twice around the table of the ancients. He held the key of many in one, and disclosed it before our eyes. After that he lit the incense and departed. Then we covenanted, swearing an oath to Jehovih, which was duly deposited, and we were proclaimed under a Hawitcha with Dhargot, and then saluted Children of Dawn.

35/Z.14. H: Are you still steadfast in your oath?

35/Z.15. EM: Yes.

35/Z.16. H: What more do you desire?

35/Z.17. EM: More light from heaven!

35/Z.18. H: Man shall learn earthly things from the earth. But light from heaven descends to mortals by the angels in heaven, who are servants of the Most High!

35/Z.19. EAST: As the sun at noon is to the corporeal earth, so is Jehovih to the souls of men. As the eye turns to the east to behold the rising sun, so turns the spirit of the Child of Dawn to Jehovih, the Great Spirit.

35/Z.20. NORTH: He has uttered the sacred name. His hands have made the signs of the ancients. His feet have run quickly to the afflicted, and his substance lifted them up.

35/Z.21. EAST: As the wicked find strength in armies, so, not single-handed, labors the Child of Dawn.

35/Z.22. NORTH: He has united in a brotherhood with many. In the chamber of holies he supplicated the Great Spirit. The words of enchantment are at his tongue's end;[1449] with his own hand he writes on stone the password of the Faithist. It is the circumference of all. It extends from left to right, and from below to upward, and it holds the symbol of life.

35/Z.23. EAST: I am the Self within all selfs, says Jehovih. Neither things seen nor unseen, nor light and darkness, are, or were, but all things proceed out of Me, and are of Me. Into motion and life I quickened them, and all of them are members of My body.

35/Z.24. EAST: I made man a spirit, but I gave him a corporeal body so that he could learn corporeal things, says Jehovih. Death I made so that man could inherit My etherean worlds in the firmament of heaven.

35/Z.25. EAST: But man turned away from Me and desired the things of earth; and after death his spirit was bound to that which he desired, and he became a wandering spirit on the face of the earth.

35/Z.26. EM: In the midst of my desires I am cast down. I am unworthy in Your sight, O Jehovih! Have I not set store on[1450] my house and my land, and on all manner of earthly things? Yes, as with a chain, have I bound my spirit, to become a wanderer on the earth?

[1449] i.e., he has attained to mastery, adroitness, facility, fluency, remembrance

[1450] attached importance to, focused on, treasured, regarded as dearly precious, set high value on

35/Z.27. EAST: Man builds a kingdom and he gathers riches, says Jehovih. Yes, he wars against his brethren for the glory of the king and chief ruler, and for the profane man. For opinion's sake, they slay one another outright.

35/Z.28. EAST: Jehovih said: I have bound the spirit of the rich man, the warrior, the great captain, the man of renown, as well as the leader of men; and his spirit cannot rise up from the earth. I have made him a companion, in the lower heavens, to the wanton, the drunkard, the chaotic and the foul-smelling.

35/Z.29. EM: Never, O Jehovih, will I raise up my hand against any man; neither will I war for the king, nor chief ruler, nor for any man, nor for any land, house or earthly thing. And though I am placed in front of battle, yet I will not take any man's life! So help me, O Father in heaven.

35/Z.30. EAST: And I have made the spirit of the bound to encompass the earth in all places, and until they put away the darkness that is in them, they shall not inherit My etherean worlds, says Jehovih. Neither shall they hear My voice nor believe in My person, for they have descended into darkness and are blind and dumb to My glories in the firmament of heaven.

35/Z.31. EAST: But I provided for them in their darkness, says Jehovih. For I bring the earth into a light region in the firmament above, and I send My holy angels to deliver them out of darkness and bondage. In My name they raise up men with eyes to see and ears to hear, and I proclaim to all the nations of the earth.

35/Z.32. EM: Make my body and my spirit, O Jehovih, a servant to You; and whatever You put upon me, I will accept that and do with all my might, wisdom and love. I will proclaim that which You have taught me, fearing nothing that may come upon me; for You shall make me an example of steadfastness for Your glory. Neither shall I complain for any loss of my earthly goods, nor for imprisonment, toil, sickness or death! To Your servant these things are as nothing. Without You, O Jehovih, I am as nothing; but from this time forward I will be Your servant, forever. Amen!

35/Z.33. HYARH: My friends, what was the light of the ancients?

35/Z.34. EM: To learn the earth and call it Ah! To learn the sky and call it Oh! To learn the unseen power, as the wind, and call it E-O-Ih!

35/Z.35. H: Which was the secret password to the lodge of light with the ancients. What was next?

35/Z.36. EM: To worship Eloih; to do no murder; to keep holy one day in seven; to not steal and to commit no adultery.

35/Z.37. H: What was the next light?

35/Z.38. EM: To not do to others that which we desire not done to us.

35/Z.39. H: What next?

35/Z.40. EM: To do to others even as we desire them to do to us; to love one's neighbor as one's self; to return good for evil.

(Here ended the ancient light. But in kosmon, to the order of this day, is added:)

35/Z.41. H: I now give a greater light to you, in the name of Jehovih, which is: THAT YOU SHALL DO GOOD TO OTHERS WITH ALL YOUR WISDOM AND STRENGTH, ALL THE DAYS OF YOUR LIVES; AND THAT YOU SHALL PERCEIVE NO EVIL IN ANY MAN, WOMAN OR CHILD, BUT IN THEIR BIRTH AND SURROUNDINGS.

35/Z.42. EM: This, also, I accept from You, O Jehovih. Help me to not swerve,[1451] O Light of my soul, for Your glory and for the glory of Your dominions, forever!

35/Z.43. (Then come the anointing rod of fire and the key to the astronomical problems. After this the Em. are conducted to North, South, West, and East, where they are bestowed with raiment, the ceremony of which is withheld from publication.)

[1451] deviate, veer, go off course, change direction

M'hak

(Dark, or Degree of Golden Chamber)

35/AA.0. (This, then, is the upper chamber of the Panic age, and the Golden Chamber of the second branch, Chine. The Gods and Saviors of this day [the four heads of the beast] stand within the chamber, just as the idolaters of the ancient days had other Gods and Saviors, who in those days stood in the chamber.)

35/AA.1. SOUTH: If a man does evil, it takes root in him, and will be entailed on his spirit, even into the next world. But if a man practices righteousness it will also take root, and his spirit will become like a star of glory in heaven.

35/AA.2. WEST: If a man courts evil companions in this world, he shall find them also in the spirit world (Es). But if he constantly seeks Jehovih, and to do His will, he shall find happiness both here and hereafter.

35/AA.3. NORTH: If a man ministers to others, so will he be ministered to by the angels of heaven. But whoever would grow in all gifts, let him labor to become one with the Father, and the Father will grow in him forever.

35/AA.4. EAST: I bring man naked into the world, says Jehovih. But I provide others for him in his infancy, so that he may be fed and clothed. But when he is strong and wise, I command him to provide for himself, so that he may be an honor and glory in My handiwork.

35/AA.5. Let no man shirk from the trials I put upon him, for in doing so, he robs his own soul.

(The Gowai and Initiates now march three times around the Tablet, repeating the philosophy and the examination that arise out of the Degree of Dawn, and the Light of High Noon. When they have arrived at the West, the Washutaga sound the gong, and they halt there. The West says:)

35/AA.6. W: Who comes here?

35/AA.7. I: A Faithist in Jehovih.

35/AA.8. W: Who is Jehovih?

35/AA.9. I: The Great Spirit. He Who is over all and within all. The Potent and Unseen. It is He Whose Ever Presence quickens into life all that live.

35/AA.10. W: Where is Jehovih?

35/AA.11. I: Everywhere, nor is there a place without Him.

35/AA.12. W: What is His form?

35/AA.13. I: No man can attain to know His form.

35/AA.14. W: What is His extent?

35/AA.15. I: No man can attain to know His extent.

35/AA.16. W: Is He Person?

35/AA.17. I: Inasmuch as[1452] all the living are persons, so is He the All Person of all things. Inasmuch as His Ever Presence quickened into life all that live, so is His Ever Presence with the living: seeing, hearing and feeling every word and act of all men, women and children on earth and in heaven.

35/AA.18. W: What interest do you have in Him?

35/AA.19. I: He is my Father! He is within my soul. I am within Him, and a very member of His person.

35/AA.20. W: Where did His name come from?

35/AA.21. I: As the wind whispers E in the leaves, and utters O in the ocean's surge and in the thunder above, and Ih in the winter's shrill whistle, so came the name E-O-Ih, which has become Jehovih, and Eloih, and Elohim and Wenohim.

35/AA.22. W: How was He discovered?

35/AA.23. I: The angels of heaven taught man of Him.

35/AA.24. W: Who are the angels of heaven?

35/AA.25. I: People who once lived on earth or other corporeal worlds.

35/AA.26. W: What is their form?

35/AA.27. I: Even as mortals, but being perfect [in their order –ed.].[1453]

35/AA.28. W: Where is heaven?

35/AA.29. I: Worlds unseen by mortals fill the etherean firmament above. These worlds are heaven; these are the spirit worlds; these are the etherean worlds; these are the abodes of the spirits of the dead.

35/AA.30. W: How did the angels come from heaven down to the corporeal earth?

[1452] seeing that, in view of the fact that, because

[1453] Only Jehovih is perfect or immaculate in all ways, but mortals and angels can become perfected in their order (see, e.g., 14/3.15, 14/5.18; 20/41.7; 21/30.6; 32/14.31).

35/AA.31. I: In the Dan'ha they come direct; at other times they come through familiar spirits.

35/AA.32. W: Who are familiar spirits?

35/AA.33. I: Our fathers, mothers, brothers, sisters and other relatives and friends who have not been dead long, and other spirits who have not learned of or risen to the heavens above earth's atmosphere. Many of these abide on the earth and with mortals, some for a few years, some for a hundred, and some for a thousand or more years.

35/AA.34. W: What is an idol?

35/AA.35. I: Anything having form and figure that is worshipped.

35/AA.36. W: Who is God?

35/AA.37. I: A spirit with a heavenly throne believed by people in darkness to be the Creator of all things. Familiar spirits often called themselves, God, and taught mortals to call them that also.

35/AA.38. W: Who are Saviors?

35/AA.39. I: Familiar spirits who have kingdoms in atmospherea, which, by the ancients, was called the lower heaven. Saviors are tyrants who make slaves of other spirits, who believe in them. Their slaves are sent back to mortals as guardian angels or familiars, in order to make captives of mortals after death, to augment the Savior's kingdoms in atmospherea.

35/AA.40. W: How can a man escape the toils of false Lords, Gods, Saviors and familiars?

35/AA.41. I: He shall covenant with Jehovih every day of his life, and serve Him by doing good works to others with all his wisdom and strength. Nor shall he call in prayer on the name of a Savior or God, or any other spirit, but on the Great Spirit only. If he does this, and eschews contention, war, leadership, earthly gain, and earthly aggrandizement, then etherean angels will come and guard him in the name of Jehovih.

35/AA.42. W: Who are ethereans?

35/AA.43. I: Spirits who have risen above the bondage of the earth and its atmosphere; spirits who can come only to mortals who have attained beyond earthly desires.

35/AA.44. W: Has it not been said: Do not swear[1454] at all?

35/AA.45. I: Jehovih says: Swear to your Father in heaven every day of your life; and if you fail to keep your oath, you shall renew it on the following day, with repentance. But in all swearing it shall be for perfecting one's self and for the glory of the Father.

35/AA.46. W: You have spoken wisely. Go, then, to the east, and stand upright before Jehovih, and pray or utter an anthem of praise to Him, so that He may be glorified in you, and your guardian angels have honor in their pupil.

[1454] to make a binding declaration or affirmation, to vow, make oath, covenant, promise

(The M. and I. pass around the tablet; the E. sounds the gong three times; the I. makes informal prayer, and, at the termination, he repeats with the M., as follows:)

35/AA.47. M. AND I: Hear me, O Jehovih! The vanities of the earth have no countenance in my sight; they are like one cast down in the day of his triumph.

35/AA.48. Neither does flesh[1455] food enter my mouth; nor strong drink, nor substance that comes from an animal, or is part of an animal; nor fish, nor worms, nor anything that breathes or has breathed. (And if the I. is a prophet he adds, nor roots, nor seeds that grow in the field.)

35/AA.49. My substance is in the air and in its fruits; my spirit rises into the air, upward to You, O my Father in heaven!

35/AA.50. You have made my spirit quicker than my flesh; and my soul quicker than the dust of the earth.

35/AA.51. Who can comprehend Your handiwork? Who else but You knows the delight of my soul for You? You are truly the comfort of the living, the solace of the dying and the joy of the dead.

35/AA.52. I was not, and I knew not. Your hand moved and brought me forth, and lo, here I am! Yes, Your spirit moved upon Mi,[1456] and I am one of the fruits.

35/AA.53. How shall I glorify You; and how shall I, in Your service, render You recompense?

(During the last two verses the I. marches around the altar and arrives at E. Four bells.)

35/AA.54. E: My brother (or sister), you have covenanted with our Father at Dawn and at High Noon, saying: I will proclaim that which You have taught me, fearing nothing that may come upon me.

Go forth, then, and see to it that you do not turn backward. Neither shall you raise up your hand to do any man harm.

35/AA.55. E: Since the time of the ancients to this day the worshippers of the One Great Spirit have been persecuted and abused by idolaters of Gods and Saviors.

35/AA.56. E: If, therefore, enemies accuse you or assault you, hear them patiently, but press onward in peace to the end, and the Father will be with you.

(The I. turns to the south, face upward.)

35/AA.57. I: Such is my will to You, O Jehovih! You shall be the song of my life. You, the theme of my delight. To You I will give praise without ceasing, and my prayers shall be without number.

(He marches forth now in the order of opening Dawn. The E. retires beyond the ark. The Fesays lower the light to almost darkness, and the four drujas prepare themselves in the druk,[1457] light the incense of sacrifice, and robe themselves in the orders of the

[1455] In the ancient order conferred on the high priests and priestesses, the words were: "Neither does flesh enter my mouth, nor drink except water, nor seeds nor grains that grow in the field, nor roots that grow in the ground, nor anything that is part of an animal or came from an animal: but such only as fruits that grow in the air, and nuts high growing; nor eat I anything any day after Hi'dang (High-noon), nor lie I down at night but sit upright, that my head may be clear and full of prophecy." –Ed.

[1456] the All Mother of the earth and es realms; Spouse of Jehovih

[1457] i.e., in the corners

four great idolaters of the cycle belonging to the order. Meanwhile the I. goes forth, saying:)

35/AA.58. I: I will go forth proclaiming You and Your works, O Jehovih! In You Your children shall rejoice with great joy. Yes, the inhabitants of the earth shall turn away from evil and learn to glorify You!

35/AA.59. They have seen the Rising Sun and the High Noon, and the stars in the firmament above, and they shall sing to You for Your glorious works.

35/AA.60. Your unseen heavens I will proclaim; and to be able to inherit them, people shall eschew war and earthly aggrandizement.

35/AA.61. Yes, all people shall rejoice with me for the glory of the earth, and for Your kingdoms above. To You they shall sing with rejoicing all the days of their lives, and Your voice shall come upon them.

(Here bounds forth from the northeast the druj, which in this day is Brahma of the Zarathustrian ancients, and he flies madly upon the I.)

35/AA.62. BRAHMA:[1458] Stop! Vain man! Blasphemer of the Zarathustrian law! I have heard your insulting tongue. You raise up your voice against the wisdom of the ancients. Know, then, that the All Spirit spoke to Zarathustra, the All Pure, who was the incarnation of All Light, born of the virgin Mi. This is the Zarathustrian law; the holy light of earth and heaven; the Brahmin religion. Whoever since then says: Lo, I hear the Voice, or lo, I see the Hand, is a blasphemer, an impostor! Be careful of your speech!

35/AA.63. I: I would teach man to be happy and to rejoice in the Father over all!

35/AA.64. B: Insulting man, and in truth a most wicked teacher. Man should torture his flesh, and by long fasts and abhorrent labor, make the earth hateful in his sight. If you do not do this, you shall return to the earth a wandering spirit to afflict mortals.

35/AA.65. I: No, I would make the labor of earth a joy and thanksgiving, having faith in the Great Spirit, Jehovih!

35/AA.66. B: O Brahma! O Zarathustra! Go, barbarian! Out of my sight! You insulter of the ancients! You contaminate the sacred land of Brahma! Be gone, be gone! You who does not revere the caste of men!

(Here the I. escapes past B., who retires to his druk (corner). Again the I. goes forth.)

35/AA.67. I: Rejoice, O inhabitants of the earth. Jehovih lives and reigns, and you are a glory within His works!

35/AA.68. Do not fear, O my beloved. His hand is over all. His wisdom knows your just deserts.

35/AA.69. Do not go backward, O all you people. He is ever at your hand in wisdom and strength.

[1458] In all preceding cycles, the four chief, enforced religions of the time were allotted to the evil corners of the chamber. For example, in the Mosaic cycle they were, Osiris, Baal, Dagon and Ashtaroth. In the Hyartien (Abrahamic) cycle, they were Yima, Mithra, N'yot and Habbak. In the Zarathustrian cycle, 8,900 years ago, they were Hag, Ouk'gy, Tum'miz and Goo'a. The four of this day, maintained by armies, are Brahminism, Buddhism, Christianity and Mohammedanism. –Ed.

35/AA.70. He provided a nurse for the newborn, and the spirit of the full-grown man is in His keeping.

35/AA.71. With your eyes, O my beloved, do not go back to the ancients, nor seal up your souls, and He will give you light.

35/AA.72. Rouse yourselves up, O inhabitants of the earth! He is the same, yesterday, today and forever!

(Here bounds forth from the southeast, the druj which in this cycle is Buddha, and he assails the I. violently.)

35/AA.73. BU: Stop! You man of darkness! Barbarian, hold your tongue! Insulter of the ancients! Blasphemer against great Buddha! Who can hear the Voice? You!

35/AA.74. The All Light descended to the earth into flesh form in Gotama Buddha. Since then, whoever says, I can hear the Voice, is an impostor, a breeder of revolt against all truth.

35/AA.75. I: I proclaim the living Presence.

35/AA.76. BU: Do you not heed the Ahura'Mazdian law? To establish Buddha on earth, more than a hundred million have been slain in war! This day the Buddhists have twenty million soldiers. Would you insult this mighty power? Turn the nations loose in blasphemous song?

35/AA.77. I: I would lift man up from the bondage of the ancients.

35/AA.78. BU: No, be gone, or your blood shall be upon your head! You defile the holy land of Buddha. Out of my dominions! You who does not heed the caste of men! Be gone!

35/AA.79. I: But hear me ... (The I. succeeds in passing him.) BU: No, I will not. I will scourge you with stripes!

35/AA.80. (As Bu. grasps the chastening rod (whip) the I. makes his escape. Bu. retires to his druk. The I. goes forth again.)

35/AA.81. I: Better You are, O Jehovih, our Living Father, than the dead ancients. Better to have Your love, than dominion of the whole earth.

35/AA.82. Who shall fear when our Father in heaven is also within us? Who shall take anger to his soul for the darkness of men?

35/AA.83. Glorify Him, O all you people, in praise and thanksgiving. He speaks in the song of the bird. He paints the flowers of the field with His own hand.

35/AA.84. Of all the living, man alone turns away from You! Man alone sets up an idol on earth or imagines one in heaven, and worships it.

35/AA.85. Proclaim Him with great joy, O my beloved; there is only one All Person, the Great Spirit, Jehovih.

(Here the druj from the northwest bounds forth, which, of this cycle, is Christian. He assaults the I. violently and in rage.)

35/AA.86. C: Fanatic! Infidel! Blasphemer against Christ! Are you saying God has lungs, lips and a voice, and you can hear Him? O you insulter of this enlightened age!

35/AA.87. Only the ancient prophets could hear Him. Then God descended to the earth, incarnated himself in a woman, and was born from a virgin, becoming Christ, the Savior of the world! Christ is the lamb of peace! He is the fountain of love. Christ says: I am the life and the light!

35/AA.88. I: I know only one Great Spirit, Jehovih.

35/AA.89. C: You lie! You disturber of the peace. You infidel to the holy book and Christian law! A hundred million have been slain in war to establish Christ on earth! Know, that this day, the Christians have seven million soldiers, and the mightiest ships of war on the globe!

35/AA.90. I: I teach peace and love!

35/AA.91. C: Hold your tongue, infidel! Christ says: Do not think I have come to send peace on earth; I have not come to send peace, but a sword; Christ says: I came to set man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

35/AA.92. Every knee shall bow before Christ, and every tongue confess him Lord of all. Down on your knees, infidel, and confess to him. Down!

35/AA.93. I: Never. I bow and confess to none but great Jehovih.

35/AA.94. C: O blasphemer against the Lord! Now I will bind you behind prison bars for heresy, and confiscate your sacred books. (He seizes a cord.)

35/AA.95. I: No, do not bind me. I wish only to raise up my fellow-men.

(The I. escapes.)

35/AA.96. C: Dog! Desecrator of religious liberty, be gone out of this fair land of meekness and love!

(C. retires to his druk. The I. goes forth again.)

35/AA.97. I: Hear Him, O all you people of the earth, and you of heaven above. His voice is in the air, and in the stones of the earth. Yes, He speaks in the sun, moon and stars! All things in heaven and earth are the expressions of His soul.

35/AA.98. Make merry, O inhabitants of the earth. Jehovih is Ever Present, and none can counterfeit Him. Open your ears so that you may hear His Voice, and your eyes that you may behold His Person!

(Here the druj from the southwest, which in this cycle is Mohammed, wearily comes forth and raises a stick, preventing the I. from passing.)

35/AA.99. MOHAMMED: Foolish man! You talk to the wind. Only the ancient prophets could hear the Voice. Mohammed was His prophet. Go, then, read the prophets of old, and study the Koran. Since Mohammed, no more wisdom can come into the world.

35/AA.100. I: I would raise up the ignorant and debased.

35/AA.101. M: No, you are a fool! The ignorant and debased are as God made them. They are content; do not disturb them.

35/AA.102. I: I would make their labor light.

35/AA.103. M: Be wise. Yesterday you were born; today you live; tomorrow you die, and the next day you will be forgotten. Go, then, procure wine and women, and feast yourself while you may.

35/AA.104. I: I teach a higher life.

35/AA.105. M: I want no higher life. This world is good enough for me. God is just. He has provided heavens for angels. The earth he made for man, and to man he gave passions to be indulged. Otherwise he would not have given them. Therefore I will have the earth's sweetness while I may. God has already made all things; all is finished. Man has nothing to do but seek pleasure and die.

35/AA.106. I. I would make the life of the peasant a pleasant one.

35/AA.107. M: You disturb my kingdom. A hundred million have been slain in war to establish Mohammed. The Mohammedans have two million soldiers this day. That is sufficient. Depart, then, out of the honest land of the Mohammedans, and may God's holy book, the Koran, enlighten you.

(Here I. passes the druj, and the latter goes to his druk.)

35/AA.108. I: Alas, O my Father, Who is Ever Present! Yesterday I was puffed up with great joy, but the four quarters of the world (druks) have risen up against me. Today I am cast down in sorrow.

35/AA.109. The inhabitants of the earth are bound down by the little light of the ancients; but Your Great Light of Living Presence they put at a distance. What shall I do, O Father, so that I may contribute to the founding of Your kingdom on earth? O give me light, so that my labor is not vain![1459]

35/AA.110. E. (with four bells): My friend, the Great Spirit is aware of you in all times and places; and because you have been faithful to Him, so have His etherean spirits ministered to you. And now that you ask for light from our Father, your words are not in vain.

35/AA.111. E: Go, then, into Dehabalizzah (Golden Chamber), where the voice of self and dispute never enter; and you shall learn of the mysteries of the dominions of the Gods and Saviors; after which you shall learn to apply your labor so that

[1459] worthless, hollow, empty, futile, fruitless, barren, self-driven

it is not vain, but profitable to the world and a glory to Jehovih in founding His kingdom.

35/AA.112. I: Angels of heaven lead the way!

(Here the W., the I., and spirits (if present), who have taken on corporeal forms, lead the way, ascending to the Golden Chamber. Within this chamber the lights give a golden color, and the roof of the chamber is blue, with twinkling golden stars. On the E., W., N. and S. are altars with the sacred instruments for measuring, surmounted with golden colored flags. Here represented are the spider's net, the ant house, the broken implements of war, the sacred wheel of the ancients, the Sun at Morn and at High Noon, the representative idols of all nations and religions. In the E. and W. and N. and S. stand the angels of triumph. In the center of the chamber stand the tablet and altar of the ancients. Above the E., in letters of fire, is the name JEHOVIH. Above the W., in letters of fire, is the name ELOIH. Above the N., in letters of fire, is the name ELOHIM. Above the S., in letters of fire, is the name EOLIN, and suspended from the center, in letters of fire, is the name E-O-IH! In the extreme druk'a,[1460] in golden letters, is the word MI, and in red, is the word OM! When the I., W., and the angels enter the chamber, low, sweet music salutes them, and they march around the central altar in single file three times, arriving at E. as the music ceases. Five bells are sounded, and the I., W., and spirits, face about to the E.)

[1460] corners

35/AA.113. E: Who comes here?

35/AA.114. I: One anxious to learn how best to serve the Father, so that his life may be fruitful for others.

35/AA.115. VOICE FROM THE SPIRIT, OR A MORTAL REPRESENTATIVE STANDING TO THE RIGHT OF THE E: How much easier it is to bend a young sprout than a full-grown oak! says Jehovih. Have the Gods and Saviors in the lower heavens not discovered this, and so, set guardian spirits and familiars over the newborn? What wonder is it that men are stiff-necked[1461] in the doctrines of the ancients? Spirits of darkness urge them on, and they delight in war and earthly dominions, for the benefit of their Gods and Saviors. Nor do they know that they are servants to spirits of darkness; and they glorify themselves in caste, riches, dominion, and in becoming rulers and chief leaders.

[1461] stubborn, arrogant, obstinate, unyielding, pertinacious

35/AA.116. Jehovih says: Let My chosen be wise in the manner of the self-Gods and Saviors, and also seek out infants and little ones and become guardians over them, but to righteousness and good works, teaching them peace and love, and to live in harmony, and to abjure war and earthly profit.

35/AA.117. As much as you do this, especially teaching spirit communion, so do you lay the foundation for My etherean spirits to come and abide

with them as guardians during life, and even after death.

35/AA.118. Neither shall you circumscribe[1462] them in any of the talents I have given them, especially in the love of liberty, but perfect them in all things, teaching them to live in families of tens, or twenties, or hundreds, or thousands, even as in the ancient days, holding all things in common, and being as brethren one with another.

[1462] limit, restrict, circumvent, thwart, deny, prohibit, restrain, hinder, impede

35/AA.119. Do not waste your time in discoursing with those who, having heard, will not practice My commandments. Nevertheless, to as many as come your way, you shall say: If you cannot curb your self-desires in this world, neither can you in the next; and if you cannot live in a brotherhood in peace and love on earth, neither shall you find a brotherhood of peace and love in heaven.

35/AA.120. I: I have heard Your wisdom, O Jehovih, and I swear to You, with all my soul: I will fulfill these Your just commandments with all my wisdom and strength. Help me, O Father, to this end, for Your Glory forever and ever. Amen!

(Responses, Amen, from E., W., N. and S., and other places within the chamber.)

35/AA.121. E: By Your Power, Wisdom and Love, and in Your name, O Jehovih, I receive this Your son (or daughter), and proclaim him brother (or sister) of the Golden Chamber! In Your name, O Father, I proclaim him in all the earth and in heaven above by these Your solemn rites, for Your glory. Amen!

(Responses, Amen! Now the Dan of Su'is comes, bearing the regalia. Next to him come the du'ji, seven young girls, representing the seven stars, bearing the symbols of Industry and Peace, and around the I. they form a crescent facing the E., so that the E. forms the eighth star, being between the horns of the crescent. Hoo'artyo, in golden lace, comes from the W. and proceeds to give the signs and passwords. After this the youngest child present mounts the k'sam, and in proper words (which are withheld from publication) proceeds to clothe the I. in the golden fleece. Hoo'artyo gives the injunctions of the ancients, and the D. calls forth the Tablets of the moon, and the studies of the stars, and enjoins prayer.[1463] The magi now illustrates, on a tablet, the prophecy of the rise and fall of nations, the origin of man and language, how the corporeal world is governed by the es world, and gives the I. the key of invocation.)

[1463] i.e., calls for prayer; directs the starting of the prayer

The I. is now required to give:

35/AA.122. The Panic name of the twenty-five signs.

35/AA.123. To trace the names down through the languages to the present period.

35/AA.124. To designate the place in the heavens where the present sign would be situated.

35/AA.125. The position of the altar in the temple.

35/AA.126. To give the cyclic dates of the signs.

35/AA.127. What group of stars, according to the Panic names, gave the field 1, 2, 3, and of 4, 5, 6, and of all the others, and the period of time of grouping them?

35/AA.128. Why is this degree called M'hak, or Golden Chamber?

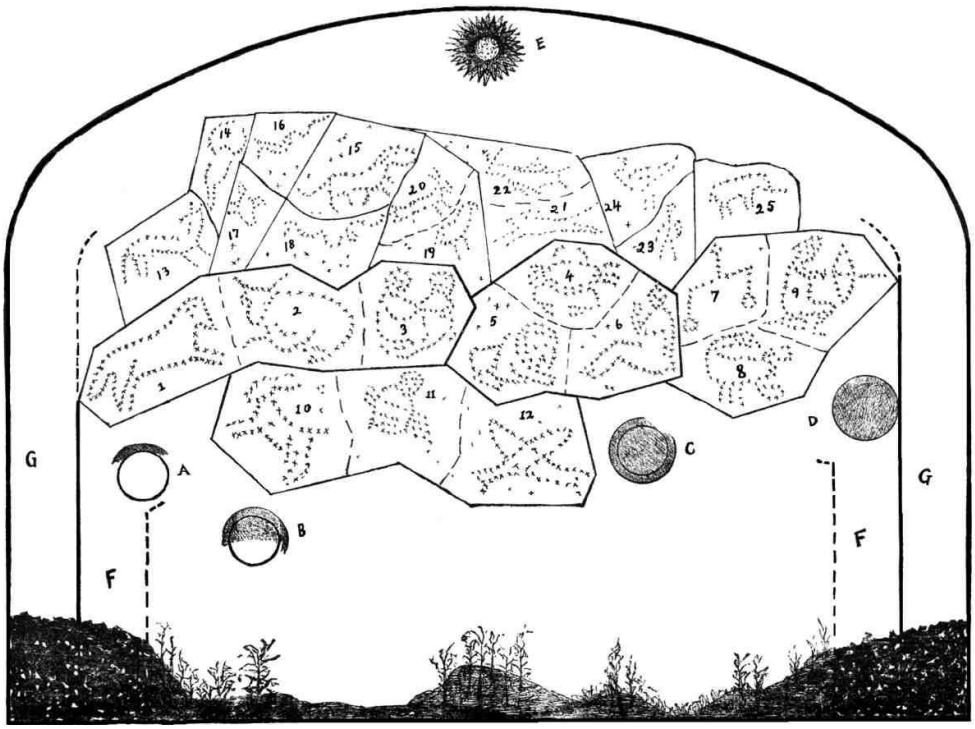
35/AA.129. Why were the four days in each moon set apart as mass days, or sacred days? At what period, according to the Panic names, was the first mass ordained on earth?

35/AA.130. What was the position of the great serpent (solar phalanx) at that time?

35/AA.131. To the last question the I. responds: Alas, O Avaya (priest), I have not traveled so far. The Avaya says: Then I will prepare you for another degree. The I. responds: So be it. Here the M'hak degree ends, with music and prayer.

35/AA.132. (The accompanying Tablet[1464] shows the moon days, and order of prayer and anthem, as in the ancient times.)

[1464] Ceremony of the Holy Mass (Moon) image (i059)



i059 **Ceremony of Holy Mass (Moon)**. For interpretation, see preceding Tablets. [Outlined figures numbered one through twelve are the signs of the sun, or the 12 signs of the zodiac. The numbered outlines thirteen through twenty-five represent the thirteen signs of the moon, that is, the 13 moons (months) of the solar year. E is the sun. A, B, C, and D represent the four phases of the moon.* F refers to the zodiac and G refers to the 13 moon signs. The order of prayer would be: moon A to moon B to moon C to moon D to E (sun) to F (12 signs of zodiac) to G (moon signs). Presumably there were separate anthems for each of the seven in the sequence. –ed.] *The waxing moon is shown by the moon being light (white disk); the waning moon is shown by the moon being dark (dark disk). Therefore, moon A represents the new moon (then from new moon to half full); moon B is half-full moon (then from half full to full moon); moon C is full moon (shown starting to wane, then it goes to half empty); and moon D is shown as the empty moon (i.e., from half empty to empty or new moon). Note that images A, B, and C correspond to 35/D.51, 35/D.52, and 35/D.53 and their corresponding images, see image i033.

Chamber of Adepts

35/BB.1. S.: By what authority do you approach the Chamber of Adepts?

35/BB.2. I: As Jehovih created me, so I am.

35/BB.3. S.: What can you do?

35/BB.4. I: I labor more than is needed to provide for myself. I govern my passions and corporeal desires; I never speak in anger, or even think in anger, or hatred or envy. I never talk about myself, or what I can do, or what I have done, so as to laud myself. Neither do I seek to justify myself, by words or arguments, for errors that I may have committed. I contend with no one for any thing, principle, or knowledge of my own. I administer to others for their corporeal and spiritual resurrection and happiness.

35/BB.5. S.: Would you not contend for right and justice, against wrong and bondage?

35/BB.6. I: Alas, I might be in error as to what is right or wrong; or justice, or bondage. No, I do not contend at all; neither do I resist; nor set up my judgment against any man's. The light of the Father which I receive, that, I declare to others.

35/BB.7. S.: What else have you attained?

35/BB.8. I: To adapt myself to others, so as to be desired by them. I have taught myself to love to wait on and assist the low and depraved; to wash them and provide them with comfort. I have overcome all desire to serve myself for self's sake in any way whatsoever.

35/BB.9. S.: What are your possessions?

35/BB.10. I: Nothing. I have put away all earthly possessions.

35/BB.11. S.: What are your qualifications?

35/BB.12. I: Try me.

35/BB.13. (The initiate is now tried as to his capacity to see spiritually, while blindfolded, and to hear spiritually something beyond the reach of mortal ears. Then he exhibits the power of angels to write on the tablets before the altar, in the presence of witnesses. After this the initiate asks the angels to lift him to the ceiling, and this is also accomplished in the presence of witnesses. Next he casts himself in trance, and the angels come in sar'gis and talk to the people. After this he goes out of his mortal body, traveling in spirit to a neighbor's house, seeing and hearing what is there, and making his spirit manifest to that place; and then he returns and re-inhabits his own body. Thus ends the trial.)

35/BB.14. S.: You are found worthy of the most sacred Order of Adepts. What do you hope to gain by this initiation?

35/BB.15. I: By meeting with like fellows, the soul of man finds a haven of rest, after which man comes forth again invigorated for arduous labor.

35/BB.16. (After this, follows the ceremony of passing the arch, and attaining to the foot of the throne of light, where the initiate makes his vows to Jehovih. Music, bells, etc., etc., omitted.)

Chamber of Prophecy

35/CC.1. God said: Before learning to approach the foot of the throne, what profit is it to show them the way to mount upon the throne itself?

35/CC.2. Preserve, therefore, the secrets of prophecy for those who apply themselves to keeping Jehovih's commandments. Those who have attained to the foot, can of themselves find the way to mount upon it.

END OF BOOK OF SAPHAH

God's Book of Ben

Sometimes called Book of the Nine Entities, being the Tree of All Light.

THE NINE ENTITIES[1465]

[1465] see images i028a – i028i, Jehovih to Seffas

36/0.1. Jehovih, or, Jehovih said. And is equivalent to THE ALL HIGHEST LIGHT. The All Knowledge.

36/0.2. Tae, or, Tae said. The word TAE is equivalent to the words, THE HIGHEST GENERAL EXPRESSION OF MANKIND, or, THE UNIVERSAL VOICE WAS.

36/0.3. Corpor, or, Corpor said. Corpor signifies whatever has length, breadth and thickness.

36/0.4. Uz, or, Uz said. Uz is equivalent to THE VANISHMENT OF THINGS SEEN INTO THINGS UNSEEN. Uz is also equivalent to, WORLDLINESS, or, world's people.

36/0.5. Esfoma, or, Esfoma said. Equivalent to THERE IS SOMETHING IN THE WIND; or, AS THINGS SEEM TO INDICATE. Signs of the times.

36/0.6. Es, or, Es said. Equivalent to, THE UNSEEN WORLD, also to, THE SPIRIT WORLD. The testimony of angels. Also spirit.

36/0.7. Ha'k, or, Ha'k said. DARKNESS. Ignorance is ha'k. Darkness may be corporeal or spiritual. Dark ages; or, a time of anarchy and false philosophy.

36/0.8. Kosmon, or, Kosmon said. THE PRESENT ERA. All knowledge in possession of man, embracing corporeal and spiritual knowledge sufficiently proven.

36/0.9. Seffas, or, Seffas said. Seffas is equivalent to, THE ESTABLISHED, or, THE ENFORCED; as the laws of the land, or, the religion of the land, as established.

Jehovih

Tae

Es

Corpor

Ha'k

Uz

Kosmon

Esfoma

Seffas

i028a through i028i **The Nine Entities.**

36/0.10. God said: These are the nine entities; or, according to the ancients, Jehovih and His eight children, His Sons and Daughters. And these are the same, which in all ages, poets and philosophers have made to speak as, THE FAMILY OF THE UNIVERSE. Through them I speak. Jehovih is the Light, that is, Knowledge. The manifestation of Knowledge in man is Jehovih. The growth of wisdom in man, as the earth grows older, is the tree of light.[1466]

CHAPTER 1 Ben[1467]

36/1.1. God said: Before the arc of Bon[1468] the earth was rank.

36/1.2. The seed of the tree of light had been planted many times, but the rankness destroyed it.

36/1.3. In the time of the arc of Bon, the earth reached maturity.

36/1.4. Jehovih said: I gave to the inhabitants of the earth Capilya, Moses and Chine.

36/1.5. Through them the tree of light was made everlasting on the earth.

36/1.6. The great peoples then knew I was God, and my word was with them.

36/1.7. Es had spoken before that day, and man knew the presence of angels. But he did not heed them.

36/1.8. When my word came, man listened and took notice. Mine was with authority.

36/1.9. Emblems, signs and symbols were the letters of man's alphabet to lead him upward in wisdom.

36/1.10. Wisdom does not come suddenly; as darkness goes away, light comes.

36/1.11. Great knowledge is all around; to make man perceive it, is the labor of God.

36/1.12. Man said: I have looked into corpor, but did not find knowledge.

36/1.13. Corpor said: Does your flesh know? Do your bones have knowledge? Is it in the blood?

36/1.14. Jehovih said: I am Knowledge; come to Me. I am the Unseen. Behold yourself, O man! Can you put your finger on the place, and say: Here is knowledge? Does wisdom have bulk, and a place?

36/1.15. Ha'k said: Who knows the boundary of Light? Behold, I cannot hide away from Him. What is my small corner compared with the All Light of etherea?

36/1.16. Jehovih says: Do not think that the vault of the firmament is nothing; for there I have created etherean worlds, of sizes equal to the corporeal worlds; but they are independent of them. These are My kingdoms, prepared for the spirits of men, women and children, whom I bring forth into life on corpor. Nor are My etherean worlds alike in density or motion, but of different consistencies, so they may

[1466] The Nine Entities are the actualities of life, the most basic constituents of life, within which we are all immersed and susceptible to, and from whom there is no escaping, ever, (not that one would want to); for, they are the Family of the Universe. And though they are our universal family, yet, for a season, many mortals and angels may not acknowledge it nor understand it to be so.

[1467] God's Book of Ben would apply to any age of the earth. The nine entities mentioned, figure in all ancient literature as Gods, or Lords, or Saviors. [In the Ben text] I have omitted the word Tae or Tah, substituting the word man. People are so apt to mistake a figurative illustration in an argument for some actual person. In most modern interpretations of ancient sacred books, this has been the case. As for the battles of the beast they have been related in all the ancient sacred books. –Ed.

[1468] the time of Moses, Capilya and Chine, some 3400 years before kosmon (1550 bce)

be suitable for the varied advancement of My children.[1469]

36/1.17. Man said: O World, give me light. Give me substantial knowledge, so I can put my finger on it and say: Here is the real!

36/1.18. Uz said: O man! Behold your folly! All things you see, hear, and touch are my abode.

36/1.19. Man said: What do you mean? You are vanishment! All things perish; you are that which is without foundation.

36/1.20. God said: You are both a flesh-man and an es-man. How can you expect your flesh talents to acquire substantial knowledge? All substance is evanescent.[1470] The real is the All Light, which you cannot comprehend (in entirety, and the flesh-man cannot at all).

36/1.21. Man said: Why, then, do I have this craving in my soul for all wisdom? Was my creation in vain?

36/1.22. Jehovih said: Because I created you craving for light, you go forth searching. You are on a long road; to the summit of All Light, which even Gods have not attained.

36/1.23. Man inquired: Why, then, was death created?

36/1.24. Uz said: Behold, even stones molder into dust. Would you have had a separate law for man?

36/1.25. Es said: I am within your corpor; when your corpor molders into dust, behold, I am the es-man, your real self. I am your spirit; and, like a planted seed, I dwell within your corpor.

36/1.26. Jehovih has said: I created the corpor of man as a womb for the es of man. By death, behold, the es is born.

36/1.27. Around My corporeal worlds I placed atmospherea; for, even as the earth and other corporeal worlds provide a womb for the spirit of man, so have I made atmospherea as the substance of a womb for the souls of men.

36/1.28. Man said: If, when I am dead, I shall see the place, is the germ of that light not already in me? How am I made that I see, but do not see this? Hear, but do not hear this? If I am now dead to that which is to be, will I not then be dead to what now is? Give me light, O Father.

36/1.29. Jehovih said: To man I gave a corporeal body so that he could learn corporeal things; but death I made so that man could rise in spirit and inherit My etherean worlds.

36/1.30. Two senses I gave to all men, corporeal senses and spiritual senses; nevertheless, the two are one person. A man with corporeal senses transcending, chooses corporeal things; a man with spiritual senses transcending, chooses spiritual things.

36/1.31. I have made two kinds of worlds: corporeal worlds and es worlds. He who desires of

[1469] see 04/2.2-7 for further explanation of etherean worlds

[1470] subject to vanishment, impermanent, fleeting

corpor shall receive from corpor, for he (Corpor) is My Son, in whom I am well pleased. He who desires of es shall receive from es, for she (Es) is My Daughter, in whom I am well pleased.

36/1.32. Kosmon said: Because man lives on corporeal worlds, corpor is called son; but because man in spirit lives in the es worlds, es is called daughter.

CHAPTER 2 Ben

36/2.1. God said: Hear me, O man. I have come to teach you wise dominion.

36/2.2. Man said: The aborigines were free. Why should man with more wisdom, learn dominion?

36/2.3. Seffas said: My peace is forced peace; I am the light and the life.

36/2.4. Man inquired: Behold, the air of heaven is free. Can dominion come down out of nothing (as it seems) and rule over something (that is proven)?

36/2.5. How can God rule over solid flesh?

36/2.6. Uz said: O vain man! Do I not come in the winds of heaven and cast cities in epidemic? And yet man does not see me.

36/2.7. I inoculate in the breath; I cast fevers in the bright sunlight, and yet no man sees me.

36/2.8. Jehovih said: I gave the unseen all power to rule over the seen.

36/2.9. Kosmon said: O man, why will you always search in corpor for the cause of things? Behold, the unseen part of yourself rules over the seen.

36/2.10. God said: Do not think that the es worlds are less governed by system than are the corporeal worlds. The same Creator created all.

36/2.11. Behold, all things are in dominion. You were in dark dominion before the time of Bon.

36/2.12. By my own light I gave you a dominion of light in the time of Bon.

36/2.13. Man inquired: If the unseen rules in man, what ruled the substance of man before he was made?

36/2.14. Jehovih said: I created all things, seen and unseen. My hand was always stretched forth in work. I make and I dissipate everlastingly.

36/2.15. Behold, I make a whirlwind in etherea hundreds and hundreds of millions of miles across, and it drives to the center a corporeal world from that which was unseen.

36/2.16. I blow My breath upon the planet, and lo, man comes forth, inquiring: Who am I, and what is my destiny?

36/2.17. I send an elder brother of man, to teach him, and show him the light.

36/2.18. God said: Behold me, O man, I am an elder brother. I have passed through death and found the glory of the unseen worlds.

36/2.19. Jehovih gave me, your God, dominion over the earth and her heavens.

36/2.20. Man said: I have found truth in corpor; I know I live; that trees grow and die.

36/2.21. This is true knowledge. Give me truth in regard to the unseen, so that I can prove it true.

36/2.22. Why, O God, do you give the matters of heaven and earth in signs and symbols? Give me the real light, I want no figures.

36/2.23. Kosmon said: You are vain, O man. What, then, have you learned? Can you tell why the grass is green, or why one rose is red and another white, or the mountains raised up, or the valleys sunken low? Or why a man was not made to fly as a bird, or live in the water like a fish? Where did the thought of shame come from? Even your self you do not comprehend, nor do you know of your own knowledge, the time of your beginning. You know three times three are nine; yet even this you cannot prove except by symbols and images.

36/2.24. Nor is there anything in your corporeal knowledge that you can prove otherwise, except for your presence; and even that which you see is not your presence, but the symbol and image of it, for you yourself are only as a seed, a spark of the All Light, that you cannot prove to exist.

36/2.25. Man inquired: Where, then, is real knowledge possible to man? If my corporeal body and corporeal senses are evanescent and soon to fly away, how can I comprehend that which does not fly away, namely the spirit?

36/2.26. Yet I know a truth: I know that ten things are ten. This knowledge I can write down, and clearly teach to my brother. See, here are 10. This is exact science.

36/2.27. Esfoma said: You have written only two strokes, and called them ten. Now, I will show you ten. (Esfoma wrote: | | | | | | | | | |). Yet, do not be surprised, for, because I have deceived you, I will now convict myself also. I said I would show you ten, and immediately I made ten marks; but I should have written the word ‘ten.’ Now, you are wise! No, hear me further, for all I have spoken is false; for have I not tried to persuade you that the one uttered word TEN, was ten? Instead, I should have uttered ten utterances. Your supposed exact science is nothing, and your supposed truth is only falsehood compounded and acquiesced in.

36/2.28. Jehovih says: Man’s wisdom is simply the experience of My creations, expressed to man’s understanding in signs and symbols.

36/2.29. Man said: If I search for the real, shall I never attain it? Why, then, this craving? Is truth only that which flies away?

36/2.30. Behold, you have said: You shall love the Creator with all your heart and soul! How can I love that which I cannot comprehend?

36/2.31. Es said: Behold the utterances of the birds; and the skipping of the lambs at play! These are the expressed love they have for the Creator.

36/2.32. To rejoice because you are created; to seek exalted rejoicing; to cultivate the light of your life; to turn away from dark things; these are to love your Creator.

36/2.33. Man said: Well then, if truth cannot be found, and mathematics cannot be proven other than by things that are false in fact, I will instead search for goodness; I will shun sin. Is this not wise?

36/2.34. God said: This is wise. But what are goodness and good works?

CHAPTER 3 Ben

36/3.1. Man said: Behold, I have struggled hard all my days, and met many crosses and losses. To provide for my son (or daughter) so that he shall fare better, this is goodness.

36/3.2. Uz said: Vain man! You do not understand the creations. Your trials, your losses and crosses, have built up your soul. To provide your son so that he shall have no trials, losses or crosses, will not be good for him. This will not be goodness. Give him experience.

36/3.3. Man said: Then I will teach him to not sin—to tell no lies; to not steal; to preserve his body pure. This is goodness.

36/3.4. Uz said: What can you do, that is not a sin? What can you teach, that is not falsehood?

36/3.5. You paint a picture, and say: Behold, this is my farm! In this you utter falsehood. You give a book to your son, saying: Here is a good book! This is also false. Can paper be good? You say: Here is a book of wisdom! This is also false. Wisdom does not dwell in paper.

36/3.6. How, then, can you teach your son to tell no lies, since no man can speak without lying?

36/3.7. God said: One only is Truth, Jehovih. All else are false. One only is without sin, Jehovih. All else do sin every day.

36/3.8. Man said: To understand the laws of the universe, this is great wisdom.

36/3.9. Es inquired: What is a law of the universe?

36/3.10. Man said: That an apple will fall to the ground.

36/3.11. Uz said: By my hand the apple rots; the earth to the earth; but moisture flies upward.

36/3.12. Jehovih said: By My touch the substance rises up out of the earth and becomes an apple. Do you say law is My opposite?

36/3.13. Man said: Why then, there are two laws: one to make the apple rise up and grow on a tree, and one to make it fall down again.

36/3.14. Es said: Is this the creation? One law to pull one way, and another law in another way?

36/3.15. Can one law make one rose red, and another law make another rose white? One law make one man good, and another law make another man bad?

36/3.16. Jehovih said: I make no laws. Behold, I labor with My own hands. I am present everywhere.

36/3.17. Es said: All men may be likened to green fruit, and on the way toward ripeness.

36/3.18. What more is man's earth life than a tree? It has its winters and summers for a season, and then the end comes.

36/3.19. Jehovih said: Behold, I created light and darkness, and one follows the other.

36/3.20. I give dan to the earth for a season, and then I rain down ji'ay for a season. Likewise I created the soul of man: today, light and joyous; tomorrow, in gloom and melancholy.

36/3.21. Man inquired: How can I know if a thing is of God or if it is of nature? What is Jehovih other than natural law?[1471]

36/3.22. Corpor answered: What is nature, O man? What have you gained by replacing my name with another?

36/3.23. All that you comprehend with your corporeal senses are members of my body. Behold, the trees are mine; the mountains and valleys; the waters and every living thing; and everything that does not live. They are me.

36/3.24. So why do you say, nature? Now I say to you, the soul of all things is Jehovih; that which you call nature is simply the corporeal part.[1472]

36/3.25. Man said: I mean the laws of nature. Certain combinations under certain conditions give the same result. This is law.

36/3.26. God said: What have you gained by the word law, instead of the word Jehovih? If that which does a thing, does it of its own accord, then it is alive, and wise also. Therefore it is Jehovih.

36/3.27. If it does not do it of itself, then it is not the doer, but the instrument. How, then, can law do anything? Law is dead; and the dead do nothing.

36/3.28. Men make laws, as between themselves; these laws are rules governing action, but they are not action itself.

36/3.29. Jehovih is action. His actions are manifested in things you see. He is Light and Life. All His things are a complete whole, which is His Person.

[1471] i.e., Jehovih seems to be the 'natural laws' that govern so-called nature

[1472] It has been said: Everything has its nature, or natural expression; and that NATURE is the expression of the whole. For many, that means NATURE is the whole of the corporeal realm, or the corporeal creation; in other words, it is Corpor, Son of Jehovih. And often the meaning of the word NATURE includes how it expresses itself (i.e., it is in its nature to express in a certain way).

Scientists (natural philosophers) before and around the time of Oahspe's publication, called many of these expressions "laws" or natural laws; which now can be understood as part of the system and order of Jehovih, actuated and sustained by His very Presence. So that, although expressions and forms may seem intrinsic to the fabric of creation, they are only so because of Jehovih's presence, wisdom, love and power, as He expresses throughout His creation.

Moreover, His system and order is such that its relationships and manifestations, called 'elements of one's surroundings,' provide eternally unfolding variety, elegance, perfection, etc., as well as system and order within system and order—an endless delight for His children of eternal life.

CHAPTER 4 Ben

36/4.1. Man said: What, then, shall I believe? If great learning has not proven anything real; if science is based on falsehood, and if there are no natural laws, shall I not give up my judgment? Whatever is at variance with my judgment, shall I not turn away from it?

36/4.2. It has been said: The soul of man never dies. No one can know this, except Jehovih.

36/4.3. It has been said: Jehovih is a person. No one can know this, for His magnitude is incomprehensible.

36/4.4. I can say what man's mortal body is made of. Is the soul of man made of oxygen or hydrogen? Give me light that is real.

36/4.5. Jehovih said: My divisions are not like man's divisions. Behold, I create one thing within another. Neither space, place, time nor eternity stands in My way. The soul is es.

36/4.6. Man inquired: If the dwelling-place for the spirits of the dead is up in the firmament, how is it created? What does it rest upon?

36/4.7. And how does the soul of man dwell in heaven? If the es-man has feet and legs, how does he walk?[1473]

36/4.8. Do his arms change into wings? Or does he ride on lightning bolts?

36/4.9. God said: Already your soul goes in that direction, but it cannot take your body with it. Your corporeal judgment cannot cope with spiritual things.

36/4.10. As thought travels, so is it with the spirit of the dead. When you have quit your corporeal body, behold, your spirit will be free; wherever you desire to go, you shall go.

36/4.11. Nevertheless you shall go only as thought goes [i.e., without substance –ed.]. And when you have arrived at the place, you shall fashion, from the surroundings, your own form, hands and arms, and feet and legs, perfectly.

36/4.12. The Gods build not only themselves, but plateaus for the inhabitation of millions and millions of other souls risen from the earth.

36/4.13. Man said: Alas, me! Why was I born in darkness?

36/4.14. Why was I not created knowing all things from my youth up?

36/4.15. Why did the Creator not send His angels to be with me every day, to satisfy my craving for light from the Almighty?

36/4.16. Kosmon answered: If you had not craved for light, you would not be delighted to receive light. If you had been created with knowledge, you could not be an acquirer of knowledge.

36/4.17. If the Creator had given you angels to be always giving you light, then they would be slaves.

[1473] That is, what does he walk upon? What is there that he can walk upon?

36/4.18. Liberty is the boon[1474] of men and angels; the desire for liberty causes the soul of man to come out of darkness.

36/4.19. Whoever feels that he has no need of exertion, does not grow in spirit. He has no honor on the earth or in its heavens.

36/4.20. Man said: This is my comfort: Man today is not as foolish as the ancients were.

36/4.21. They worshipped before idols of stone and wood.

36/4.22. They built temples and pyramids so costly that they ruined themselves.

36/4.23. Seffas said: O vain man! In the same day you abuse the ancients, you send your son to college, and make him study the ancients.

36/4.24. Your standing armies hold the nations of the earth in greater misery than the temples and pyramids did. And as to drunkenness, dissolute habits and selfishness, you are worse than the ancients.

36/4.25. God said: O man, turn from the dead past; learn from the Ever Living Present!

36/4.26. What more is your wisdom for the raising up of the poor and the distressed, than what the ancients had?

36/4.27. Because you hold up a book and say: Behold a most sacred and holy book! Is this better than for the ancients to say: Behold a sacred and holy temple!

36/4.28. Seffas said: Consider the established things; in one age one thing; in another age another thing.

36/4.29. To make man break away from all the past, and live by the Light of the Ever Present, is this not the wisest labor?

[1474] blessing, benefit, hope, request, prayer, manna, gift, bonanza, treasure

CHAPTER 5 Ben

36/5.1. Jehovih said: When I created life on the earth, in the waters, and in the air above the earth; I brought the earth into hyarti[1475] for a thousand years.[1476]

36/5.2. And the earth gave out light because of the darkness of the heavenly forests where I had brought her.

36/5.3. Man said: What greater delight is there than to know the beginning of things?

36/5.4. To know when the earth was made; and how the living were created!

36/5.5. The billions of kinds and species!

36/5.6. God said: Was this not answered to you? According to the light that man was capable of receiving, so was he answered.

36/5.7. Man inquired: But why was the truth not told? Why the six days? And why the rib?[1477]

[1475] darkness

[1476] See image i008 Se'muan Firmament. [In order for the conditions upon earth to be suitable to bring forth life, earth had to be within a dense area of etherea where fertilization, germination and gestation were possible, making the conditions upon the earth like a womb or a moist fertile seed bed. –cns ed.]

[1477] The story that creation happened in six days, and the story that woman was created from the rib of man, are told in the Ezra Bible (Genesis 2.20-23).

36/5.8. God said: That which man can accept, and is good for him, is given to him. That which man cannot comprehend, cannot be revealed to him.

36/5.9. Behold, even now, as has been shown, you use false symbols to illustrate the number ten.

36/5.10. Would you make man worship angels because they took on forms by his side?

36/5.11. Then you would lose influence over him, and angels would be his guides.

36/5.12. All teaching shall be to make man comprehend the Almighty's dominion upon man.

36/5.13. Symbols and images that do this, are true lights, though false in fact.

36/5.14. Man said: How shall man find light, knowledge, wisdom and truth? Is there no all-teacher? Is learning void,[1478] because it is based on false grounds? Are the senses void, because they themselves are perishable and imperfect?

36/5.15. As the insane man does not know his insanity, may not any man also be insane, and not know it?

36/5.16. Where shall man find a true standing point to judge from?

36/5.17. Uz said: All you see and hear, O man, is only transient and delusive. Even your own corporeal senses change every day.

36/5.18. Today you try to raise your son in a certain way; but when you are old, you will say: Alas, I taught him differently from what I would now.

36/5.19. Man inquired: Then is it not the best course to devote myself wholly to doing good?

36/5.20. Es answered: Who shall tell you what doing good is? Do you know?

36/5.21. Man said: To provide the best of everything for my wife, and for my sons and daughters, and contribute to the poor.

36/5.22. Es said: If you had created man, would you have given him hair or feathers, and a cushion for his head?

36/5.23. Think, then. If you give one thing too much to your wife and sons and daughters, thus preventing the calling out of their own talents, then, alas, your works will be bad instead of good.

36/5.24. Contribute to the poor one fraction too much, and you injure instead of doing good.

36/5.25. Give him one fraction too little, and you shall rebuke yourself.

36/5.26. Man inquired: What, then, are good works? Shall I preach and pray for others?

36/5.27. God said: Man, you shall judge yourself as to what you shall do.

36/5.28. Within every man's soul, Jehovih has provided a judge that will sooner or later become triumphant in power.

36/5.29. Man said: Hear me: I am tired of reason and argument.

[1478] worthless, useless, meaningless

36/5.30. Now I will covenant with Jehovih. He only shall answer me; He will give me light:

36/5.31. To You, O Jehovih, I commit myself, to be Yours forever.

36/5.32. To serve You by doing nothing for my own selfish ends; but by doing the best I can for others, all my days.

36/5.33. My flesh body I will baptize (bathe, shower) every day in remembrance of You; for my body is Yours, and I will keep it clean and pure before You.

36/5.34. Nor will I suffer my spiritual body to be injured by wicked thoughts or passions of lust; for my spirit is Your gift to me also.

36/5.35. Twice every day my spirit body shall be covenanted to You, at which times all earthly thoughts shall depart away from me. And whatever light You bestow on me, that shall be a guide and ruler over me for that day.

36/5.36. In the morning at sunrise I will turn to You, so that I may be spurred up to swiftness in doing good and in manifesting Your light in my behavior. And at night before I sleep I will recount my day's labor, so that I may see where I was short in doing with all my wisdom and strength.

36/5.37. You, O Jehovih, shall be my Confessor and Adviser; to You I will give praise without ceasing; my prayers and anthems to You shall be without number.

36/5.38. This I perceive is the highest of all aspiration. For what better is it for God or the spirits of the dead to tell me something than for mortals to tell me? Must not all wisdom necessarily be proved within each and every man? Is it not better that my vision reaches up to heaven and see it myself, than to be told of it by the angels?

36/5.39. It is wiser for mortals to become as pure as angels, than for angels to become as impure as mortals. No, I will not drag the spirits of the higher heavens down to the earth. If they came and told me, it would be no more than hearsay testimony at best.

36/5.40. I will commune with them and weigh their words, as to whether they are wise and adapted to founding Your kingdom on earth.

36/5.41. Am I not done,[1479] O Jehovih? You have sealed up Your kingdoms from me. From this time forward I will neither preach nor hear preaching; but only to labor and to do good, and be in peace within my own soul, and with my neighbors, and to glorify You.

36/5.42. I will do no more, nor will I multiply words with anyone under the sun.

[1479] brought to no further argument

CHAPTER 6 Ben

36/6.1. God said: I declare in the name of Jehovih, the Whole. Through Him, and by His hand I have been lifted up. Hear me, O mortals! Give ear, O you spirits of the dead! The Father has spoken; Him I reveal; in Him, bestow the Tree of Light.

36/6.2. I was in darkness, but am now in light. His presence is upon me. Listen, then, to my words, and be wise in your lives.

36/6.3. Do not seek to disprove Him; or to prove that these things cannot be; or seek to deny His person, or His spirit. That was my bondage. In bitterness of heart I was bound in darkness. Those who deny, those who try to disprove Him, are in darkness.

36/6.4. He is the same today and forever. The prophets of old found Him; so can you. But He does not come to the denier, nor to the disprover.

36/6.5. He who would find His Person, must look for Him. He who would hear His Voice, must listen for it. Then comes light.

36/6.6. All argument is void. There is more wisdom in the song of a bird than in the speech of a philosopher. The first speaks to the Almighty, proclaiming His glory. The second plods in darkness.

36/6.7. By my hand, the ancient libraries were burned, to draw man away from darkness.

36/6.8. Kosmon said: What has great learning found that is valuable?

36/6.9. Shall learning, like riches, be acquired for one's own selfish gratification?

36/6.10. If a rich man with his hoarded wealth does little for the resurrection of man, how much less does the learned man do with a head full of knowledge? It neither feeds nor clothes the sick and distressed, nor stays the debauchery and drunkenness of the great multitude.

36/6.11. How shall we class the man of exact science? Where shall we find him? How shall we know that he will not be disproved in time to come?

36/6.12. Yesterday it was said that a man cannot fast forty days and live; today it is proven possible.

36/6.13. Yesterday it was said: There is attraction of gravitation between the sun and the earth; today it is proven that there is no such thing.[1480] And that no man can see without eyes or hear without ears, in su'is (clairvoyance and clairaudience);[1481] today hundreds of thousands know it to be so.[1482]

36/6.14. Yesterday it was said, you shall eat flesh and oil, because they supply certain things for the blood, without which man cannot live; today it is proven otherwise.

36/6.15. Yesterday the physician said: Take this, and it will heal you; today the same thing is proven to have no virtue.

[1480] explained later in Oahspe

[1481] the seeing and hearing of spiritual things

[1482] that is, it is a reality

36/6.16. This only is proven: That man is vain and conceited, desiring to make others believe he is wise when he is not.

36/6.17. What healed the sick yesterday, will not tomorrow.

36/6.18. Philosophy that was good yesterday, is folly today.

36/6.19. Religions that were good for the ancients are worthless today.

36/6.20. Crime and pauperism grow up in the heart of them, even worse than in the regions of the earth where they are not preached.

36/6.21. The physicians have not lessened the amount of sickness on the earth.

36/6.22. The lawyers have not lessened the rascality of the wicked, or depleted the number of defrauders.

36/6.23. The march of Jehovih and His peoples is onward; it is like a tree of light, forever growing, but man does not heed the growth.

36/6.24. Man binds his judgment by things that are past; he will not quicken himself to see and understand the All Light.

CHAPTER 7 Ben

36/7.1. Esfoma said: I am the signs of the times.

36/7.2. By my face the prophets foretell what is to be.

36/7.3. I am the living mathematics; the unseen progress of things speaking to the senses of man.

36/7.4. My name is: THE SIGNS OF THE TIMES.

36/7.5. Why have you inhabitants of the earth, and you angels of the heavens, not regarded me in my march?

36/7.6. I called out in the days of the pyramids: O kings and mighty ones! Behold the signs of the times!

36/7.7. And you men of great learning, listen; a voice speaks in the wind!

36/7.8. Behold, Osiris and Isis shall go down. Anubi shall not judge the people of the Almighty!

36/7.9. I sent a storm into colleges of learning; the wise professors held up their heads and said:

36/7.10. I doubt the person of Osiris! I doubt Isis! Are they merely a principle?

36/7.11. The prophets looked here and there. They said: Behold the signs of the times! Let us measure the increase in the growth of skepticism toward these ancient Gods.

36/7.12. They said: Osiris shall go down; and so shall Isis, Anubi, Baal, Ashtaroth and Thammus.

36/7.13. But kings did not hear; they called their councils for stern legislation.

36/7.14. They saw, but denied my person and the power of my hand.

36/7.15. Man calls out: Give me a key for prophecy. Show me the way to find the destiny of Gods, angels, and mortals.

36/7.16. Show me the key for the rise and fall of nations and empires.

36/7.17. Then I come forth over all the land. Man begins to doubt, then to disbelieve, and then to deny the popular Gods and Saviors of his forefathers.

36/7.18. They (supporters of the idols) will not see which way the wind blows; with strong arms and bloody hands they rise up against Jehovih.

36/7.19. Then they go down in destruction; they and their Gods are known no more.

36/7.20. Jehovih has said: All things are like a tree; which springs up from a little seed to become mighty; it bears fruit for a season, and then falls and is turned to dust.

36/7.21. One by one My Gods, and My false Gods, rise up and are powerful for a season, and then they are swept away in Esfoma's hands.

36/7.22. Behold My thousands of Saviors, which I have sent to raise up the inhabitants of the earth. Where are they this day?

36/7.23. To mortals I give Gods, Lords and Saviors; according to the time and place of the earth in My etherean regions, so I bestow them.

36/7.24. But when they have fulfilled their time, lo, I take away their Gods, Lords and Saviors. Not suddenly, nor without signs of the times of their going.

CHAPTER 8 Ben

The Battle with the Beast of the Arc of Bon

36/8.1. Es said: The light of Jehovih touched on the earth, and the heavens about were stirred to the foundation. Things past were moved forward. His voice was from the depth of darkness to the summit of All Light.

36/8.2. Nations that had not known Him, now knew Him. Accepting, and with loud rejoicings, they shouted: Jehovih! Jehovih! Almighty and Everlasting! Glory to You on High! Creator, Father! All praise to You forever.

36/8.3. And Jehovih went far and near swiftly, quickening with a new power both the living and the dead.[1483] And the peoples rose up, and heard His voice from every corner, calling: Come forth! Come forth! O My beloved.

[1483] i.e., mortals and angels

36/8.4. And in the stirring up of things long past, it was as if a cloud of dust and darkness, foul and poisonous, overspreading heaven and earth, was to be cleared away and room made for other Gods and Saviors.

36/8.5. High above the clouds, and deep down in the all blackness, the All Light shone as the

everlasting sun. The faith of men and angels rose up in unceasing assurance to the Most High, that He in matchless majesty, alone, would rise triumphant over all.

36/8.6. Jehovih said: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand. ||

36/8.7. And the dead came forth, clothed in the raiment of heaven; and they walked upon the earth; yes, talked face to face with the living, proclaiming the fullness of Jehovih, and His everlasting kingdoms.

36/8.8. Little infants who were long dead, returned to the living, full grown in heaven, singing in Jehovih's praise. Mothers returned from the unseen world with love and angel kisses for their mortal babes and sorrow-stricken husbands.

36/8.9. Then the cloud of darkness rose, higher and higher; the poisonous smell and damnable tricks of hada belched forth in blackness terrible. The spirits of those slain in war, delirious, mad, and full of vengeance; and those whose earth-lives had bound them in torments; and those who lived on earth to glut themselves to the full in abhorrent lust, came assuming the names of Gods and Saviors.

36/8.10. And yet the voice of Jehovih called: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My chosen shall come forth. ||

36/8.11. Still, the beast struggled, awful in the smoke and dust of his bloodstained mantle, till the entire earth became like a solemn night before a battle of death. Rattling bones and empty skulls, with gnashing teeth, all stained with human gore, made hideous by the portentous omen, caused angels and men to stand appalled.

36/8.12. And then, as the cloud of darkness stretched up out of the earth, girdling it around like a venomous reptile secures his living food, lo and behold, the monster beast stretched forth four heads with flaming nostrils all on fire!

36/8.13. On each head were two horns, bloodstained and fresh with the macerated flesh of human victims. Their tongues darted forth in menace, and their open mouths watered for human souls; and mad with suspicion and much distrust, their bloodshot eyes pierced the temples of kings, and laid them in ruins.

36/8.14. And the names of the beast, now falsely assumed, to beguile[1484] Jehovih's chosen, were Dyaus, Lord God, Osiris, and Te-in; and their horns were named, one Righteousness and the other Militant.

[1484] deceive, mislead, distract, captivate

36/8.15. With their four bloody mouths, they called out of the fires of hell: Down! Jehovih! Down!

I, alone, am Savior of mortals and angels! I will be the favorite God, or ruin all!

36/8.16. Jehovih answered to His faithful sons and daughters, the living and the dead: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand! My chosen shall be free!

36/8.17. The beast, rattling his hideous bones, held somewhat his breath, to see the great awakening light of the tree of Jehovih!

36/8.18. And as the beast looked on, behold, his four heads saw one another, and burst forth in a new tirade of horrid curses.

36/8.19. Each to know the others' bold presumption.

36/8.20. Anuhasaj, the false Lord God, to the east, spoke first: Behold me! I am Ho-Joss! You, bloody Te-in, God of hada, your heavenly kingdom shall go down. Know that I, the Lord God, am God of all. It was I who drove the Great Spirit from earth and heaven, and made the name Lord God worshipful in the broad universe.

36/8.21. The false Te-in, mocking, said: And you will bury it in the depths of hell, you, of woman born.

36/8.22. Upward rose the head of the beast, the false Lord God, and with his mighty arm and sword, swept off the false Te-in's head. And as the beast surged about, Dyaus, the false, sprang forward, shouting: Stop! You false Lord God! Never shall your name be honored on Jaffeth'yan soil or in her heavens. Behold me! I am Dyaus!

36/8.23. Ashtaroth, greedy Goddess, now urged her consort God, Baal, to rush in for the heavenly spoils. And the two of them, in the terrible tumult, drew away ten billion angel slaves.

36/8.24. Anuhasaj said to Dyaus: You miscreant God who dared steal my name, De'yus! And now confront me with your hellish taunts! Down! Down!

36/8.25. At that, their bloody swords clashed, and Dyaus thrust his adversary through, even as the false Lord God's sword clipped off Dyaus' traitorous head.

36/8.26. Meanwhile Osiris, the dragon-head, surged up from the punctured body of the beast, shouting: Behold me! I am all! I, Osiris, Savior of men; Lord God of heaven and earth, Dyaus, De'yus, all! By my sword, I am sworn!

36/8.27. Ashtaroth, cunning Goddess, flew immediately down to the earth, to the mortal king of Egupt, Pharaoh, and through the oracle proclaimed:

36/8.28. There is war in heaven! Osiris, thriftiest of Gods, has won the victory, and stands master of all the heavens' broad kingdoms.

36/8.29. To earth he shall come no more. Proclaim yourself the Savior's vice-gerent on earth, and king of the world!

36/8.30. Then Pharaoh, distracted by the flood of miracles and the superabundance of the spirits of the dead strolling over all of Egupt, embraced the oracle's fearful decrees.

36/8.31. And now, behold, while the beast struggled in the four quarters of the world, Jehovih's chosen, both on earth and in heaven, marched out of bondage, singing glory to the Creator's name!

36/8.32. And now, Osiris, the chief remaining head of the beast, turned from the anarchy and hells in hada, to vent his hatred against Jehovih's chosen on earth; and, with Baal and Ashtaroth, invented new tortures for the non-flesh-eating tribes of men.

36/8.33. But Jehovih's light broke across the world. The smoke and clouds from the battle cleared away.

36/8.34. Osiris fled from the earth. Another group of false Gods had cleared away before Jehovih's light.

CHAPTER 9 Ben

36/9.1. Jehovih said: When the Gods have fulfilled their time in earth and heaven, behold, I put them away.

36/9.2. And at the time of their going, behold, I open the doors of heaven, and I call down the angels and send them abroad over the earth. And the earth becomes overrun with miracles. ||

36/9.3. Kosmon said: Let the wise man and the prophet consider the signs of the Almighty! Two extremes forerun the change of the Gods and Saviors in heaven: These are, extreme disbelief and extreme belief. The first denies all Gods, and even the person of the Creator; the second runs after the spirits of the dead, consulting seers and oracles.

36/9.4. Esfoma said: These signs are my signs. When these come, behold, the Almighty has a new deliverance on hand.

36/9.5. None can stop Him, nor hold up the Gods, Lords and Saviors of the past against Jehovih.

36/9.6. I speak in the wind, and man says: Behold, something is in the wind; || the Gods are at work; a new light breaks in upon the understanding of men.

36/9.7. Out of the tumult, Jehovih rises supreme in every cycle.

36/9.8. He leads forth a few who know Him and establishes them as a separate people in the world.

36/9.9. Uz said: And at the time of Jehovih's triumph, I come and make myths out of the deposed Gods and Saviors.

36/9.10. Then I stretch forth my hand against the libraries and houses of ancient records, and I destroy them.

36/9.11. And man is compelled to give up the things of old, and to look around him, and rouse himself up to the ways of the Almighty.

36/9.12. O if only the prophets would apply my lessons of the past, in order to foretell the future.

36/9.13. Behold, there is no mystery in heaven and earth. They march right on; cycle follows cycle, summer follows winter.

36/9.14. In the overthrow of the departing Gods, behold, there is the beginning of a new springtime in Jehovih's seasons.

36/9.15. He plants a new tree in His garden; it is a tree of new light for the righteous.

36/9.16. His chosen go out, away from the fleshpots[1485] of the past, and they have neither kings nor emperors; only the Almighty!

36/9.17. Into the wilderness they go forth, persecuted and beset on all sides by the followers of the mythical Gods.

[1485] institutions, establishments and people that cater to self-indulgent lifestyles, sensual pleasures, and other pandering toward the animal man (self). In other words, the chosen leave behind the hedonistic and self-serving culture of the world's people.

CHAPTER 10 Ben

36/10.1. God said: Here is wisdom, O man: To be observant of all things and adapt yourself to them on Jehovih's side.

36/10.2. To obtain great learning that applies to the resurrection of your soul in comprehending the works of the Almighty.

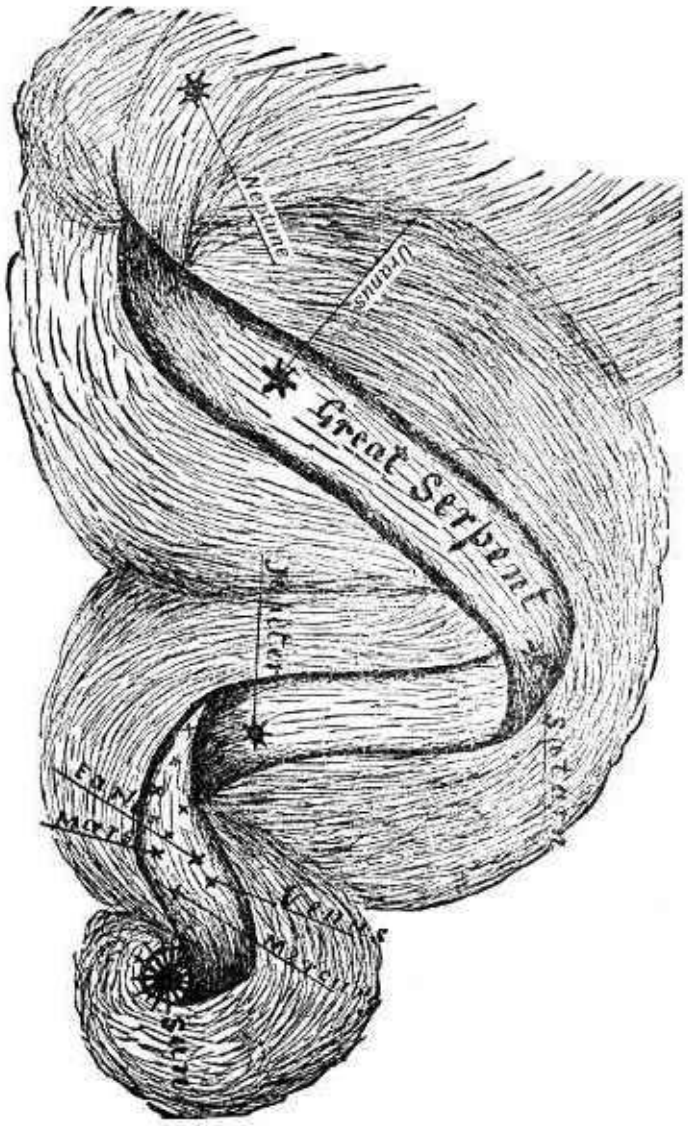
36/10.3. To not let yourself be conceited in the wisdom of the moderns over the ancients, nor of the ancients over the moderns.

36/10.4. The Creator created man wisely for the time of the world in which man was created.

36/10.5. You are for this era, and not for the past.

36/10.6. The ancients were for the past era, and not for the present.

36/10.7. To know the present, to be up with the signs of the times—this is to see Jehovih's hand.



i074 **The Cyclic Coil**. Showing the currents of the vortex, Tow'sang. The numbers of the beast shall be sixty-six, and six hundred and sixty-six, and the [corresponding –ed.] parts of those.* Because in the coil of the cycle, observe that the distances are two-thirds of a circle, whether it [the distance of a circle as measured in years –ed.] is a hundred or a thousand, or three times a thousand. Jehovih rolls up the heavens, and braids the serpents of the firmament into His cyclic coil. Who can magnify Jehovih by calling Him Osiris, or Te-in, or Baal, or Lord, or God? He is the circle without beginning or end; His Majesty encompasses the universe. [* This must refer at least to any number that is two-thirds of a cycle, regardless of the cycle's length. In the example given, for a cycle of three thousand years, the beast influence will fall heavily at 2000 years, which is 2/3s of 3000. –ed.]

36/10.8. Do not make a God of riches, nor of your supposed sciences and learning.

36/10.9. For in the time you see men doing these things, behold, that is the time of a cyclic coil in the great beast.[1486]

36/10.10. Your God and your Savior will surely be swept away.

36/10.11. Make Jehovih, the Creator, the idol of your soul; neither setting up this nor that as impossible.

36/10.12. Opening up your understanding to find the tree of light and righteousness of soul.

36/10.13. Admitting that all things are possible in Jehovih's hands.

36/10.14. Then your God will surely not be swept away.

36/10.15. Look about you, O man, and from the Sons and Daughters of Jehovih,[1487] learn the march of the Almighty's kingdoms.

36/10.16. Who can make a system or a philosophy like Jehovih? What have you found that is infallible?

36/10.17. The truth of yesterday is not a truth today; the truth of yesterday is the truth today.

36/10.18. You shall come to understand even this.

36/10.19. To learn how to live; to rejoice, and to do good, and make your neighbor rejoice also, this is wisdom.

36/10.20. Let these be your loves and the glory of your speech, and you shall learn to prophesy concerning the ways of Jehovih.

END OF GOD'S BOOK OF BEN

[1486] see image i074

[1487] These are the eight entities. See beginning of God's Book of Ben [36/0.2-10]. –Ed.

The Book of Knowledge

Editor's Preamble to the Book of Knowledge

37/0.1. How the orders[1488] of heaven are defined, changes from time to time. In the cycle prior to kosmon, heaven had been using orders established by Lika,[1489] but somewhat modified during the cycle to adapt to changed conditions.

37/0.2. Because during the cycle of Bon, the four heads of the beast had effectively taken over the haden heavens, they became the de facto organized heavens of the earth (although God, Son of Jehovih had a presence, the bulk of humanity went to the heavens of one of the four heads). And some of the members within these organized heavens were said to be in the second resurrection, which is to say, they were associated and worked together in an organized

[1488] classifications, units of cohesiveness, groups, departments; the 'order' part of system and order

[1489] see, e.g., 26/14.8-17; 28/7.5

way, although under a false God. Accordingly they were classed as being in the second resurrection of the beast.

37/0.3. With the new heavenly administration under the light of Kosmon, a new order was given to heaven. The heads of the beast of the second resurrection of old had been removed, although their effects linger. And those who still cling to their beast, and are in association, are now said to be under the ban of the second grade of bondage.[1490] They have some practice of second resurrection, that is, they have some association, but they tarry at the outer gates, being unable to enter, for they have bound themselves to that which has no resurrection; nor can any enter the kingdom of God, which is the organic heavens, till purged of their beast.

37/0.4. And in kosmon, those angels who enlist in (join) the organized heavens of Jehovih are called es'yans for a season, and these es'yans are enrolled in the first resurrection of the organic heavens, also known as the organic first resurrection.[1491]

37/0.5. Aside from those, there are angels who live in isolation, having no spiritual association, who wander about, and yet are bound to their beast, whether that beast is an idol, a conceit, an errant philosophy, an ascendant self-desire, plain self or other darkness. These angels are said to be in the first resurrection of the inorganic heavens, which is also called the inorganic first resurrection; or often, simply, first resurrection. Underneath all these are those who are below the grades.

37/0.6. Yet on the other end of the scale, in kosmon, we have those atmosphereans who are said to be in the practice of the third resurrection who have risen sufficiently to become Brides and Bridegrooms of Jehovih. Although eligible to resurrect into etherea as Brides and Bridegrooms thus becoming ethereans, yet they may have to wait till the upcoming dan or harvest, or they might choose to remain in atmospherea to labor for a season past the harvest.

37/0.7. In the atmospherean heavens of earth, there may also be angels from etherea of the third resurrection grade, who have volunteered to labor in atmospherea.

37/0.8. Accordingly in atmospherea, laboring at the third resurrection level can be those who are ethereans and those who are atmosphereans.

37/0.9. The practice of third resurrection can also apply to ORGANIC COMMUNITIES upon the earth. Each consists of families already attained to, or constitutionally growing toward, the fullness of the second resurrection;[1492] and these families are also organized together into a family of families (see footnote as to size), being a community consisting of groups organic within themselves, and these organic

[1490] explained further in the Book of Knowledge

[1491] see 32/24.8-14

[1492] A group (fraternity) or family that has attained to become organic, being as a unit of Light in the LIGHT, can be said to be in the fullness of the second resurrection. When at least ten (32/38.8) of these families organize into a community, they thus begin the practice of the third resurrection, and grow toward its fullness.

According to the ancients, and repeated each cycle since Zarathustra, the minimum city size (i.e., third resurrection) consisted of 10 families (24/6.1; 21/19.5,13; 21/24.5; 24/13.17; 24/20.6; 25/24.12; 28/25.17; 28/42.6; 35/AA.118; 37/7.22; 27/15.31<fn-families>), unless the members are all celibate, in which case, the minimum size of a city of true celibates was eight souls; and with each city having a chief or rab'bah (24/6.1).

A true celibate can be defined as one who does not engage in sexual conduct of any sort. Accordingly, when at least a minimum of eight true celibates organize into a community as workers for Jehovih, they thus begin the practice of the third resurrection, and can grow toward its fullness. Nevertheless, even as the communities of families must, the celibates must first fulfill the first resurrection as well as the second resurrection, before they can progress much in the practice of the third resurrection.

As for the maximum size of a Faithist city (organic community), according to 39/19.6, in kosmon, no city should contain over three thousand people.

groups growing to become organic with each other as one whole organic community. –ed.

CHAPTER 1 Knowledge

37/1.1. Jehovih spoke through His sons and daughters, His voice came up out of the marsh and down from the heavens above, and the children of men heard and saw, and rose up because of the spirit in them. And they answered to Him, Who is Almighty; and their voices were called Tae, because as it is the universal word of all children born, so does it represent universal prayer of man (humankind).[1493]

37/1.2. Tae said: Reveal, O Father, give me light! I see the wide earth, the sun, moon and stars. But the great vault of heaven is as an empty sky. Where is the abode of the dead; the place of the souls of men?

37/1.3. In times past You have quickened seers and prophets, and through them lifted up Your children and proclaimed other worlds! Am I dumber than those in past ages? All the while my forefathers and I have withstood Your mighty Presence.

37/1.4. You have quickened my members by Your own hand, to be dissatisfied with the old revelations, and made me peer deeper into the cause and place of things, and to desire further light from Your holy place.

37/1.5. My manhood (womanhood) has been raised up by Your Power. Only Your Power and Wisdom will appease me.

37/1.6. When I was a child I believed as a child, because it was told to me; but now that I am grown up, I want to know who Your prophets were, and how they attained their gifts and wisdom of words.

37/1.7. The cosmogony You taught in the past was sufficient for that day; but now I am raised up by You to perceive comprehensively the sun and stars of other worlds, and of their travel in Your great firmament. Now I cry out to You, where is the promised heaven? Where is the proof of immortal life? By You I was quickened into life and made conscious that I am. To You I come in the majesty You made me, You, my Father! By You I was made determined to sift all things to the bottom. In You I know there is magnitude to encompass all my holy desires, and answer me.

37/1.8. Give me of Your Light? When I was a child I sought You as a child; now, I call out in the manhood (womanhood) You have bestowed upon me! I will know Your Lords, Gods, Saviors, and Your promised heaven.

37/1.9. I have scaled the mountain; Your myriads of corporeal worlds that travel in the eternal sea of space speak of Your handiwork! I have perceived that all the stars in heaven would not fill the hollow of

[1493] There is some overlap between the Book of Ben and the Book of Knowledge, apparently one originally being a part of the other as one book. Tae's Prayer also has overlap.

Your Hand; yes, that Your breath moves the universe! The glory of Your works has inspired me with great zeal to come to Your Mighty Home!

37/1.10. Speak, O Jehovih! You alone can satisfy this soaring spirit that sprang forth from You, inspired. Give me light!

37/1.11. I have encompassed the whole earth, and bridged its nations with assimilative words. My geography is finished. Give me a book of heaven! I have burrowed deep in corporeal knowledge, and seen the drift of all on earth. Where is the spirit world, and land of the dead? Give me light!

37/1.12. Kosmon said: Jehovih heard the voice of Tae, and answered him. He said: Let the angels of heaven go down to the earth. My blessed son calls to Me in wisdom and truth. || And the angels of heaven descended to the earth, for it was in the time of dan'ha in the firmament of heaven, and the angels manifested and proved the immortal life of man.

37/1.13. Jehovih said: Let this day be the beginning of the reign of Kosmon; for it is the beginning of the time when the wisdom of the earth is conjoined in My name.[1494]

37/1.14. Tae said: Yet not even half is answered, O my Father in heaven. Since You have proved the immortal life, You have stirred me to my soul's foundation. Where do these inhabitants of the unseen world come from? Where lies this heavenly footstool of Your majesty?

37/1.15. If I shall see the place when I am dead, is the germ of that sight not already in me? How am I made that I see, but do not see this? Hear, but do not hear this? If I am now dead to that which is to be, will I not then be dead to what is now? Give me light, O Father!

37/1.16. Jehovih said: I gave man a corporeal body so that he could learn corporeal things; but I made death so that he could rise in spirit and inhabit My etherean worlds.

37/1.17. Two senses I gave to all men, corporeal and spiritual senses; nevertheless the two of them are one person. A man with corporeal senses in the ascendancy, chooses corporeal things; a man with spiritual senses chooses spiritual things.

37/1.18. I have made two kinds of worlds, corporeal and es (spirit) worlds. He who desires of corpor shall receive from corpor, for he (corpor) is My son, in whom I am well pleased. He who desires from es shall receive from es, for she (es) is My daughter in whom I am well pleased.

37/1.19. Kosmon said: Because man lives on corporeal worlds, corpor is called son; but because man in spirit lives in the es world, es is called daughter.

37/1.20. Tae said. Because You have sent angels to me, and I have seen them, and talked with them

[1494] Conjoined means brought together, consolidated, united, unified—thus, e.g., not only the peoples of the earth conjoining into one wisdom and one people, but earth awareness conjoined with awareness of Jehovih, which is also earth awareness conjoined with spiritual awareness.

face to face; yes, of my own flesh and kin, and proved them to be the spirits of the dead, undeniably, I know this much is true. Yet I cannot see or hear them, unless they manifest through corporeal things. How, then, shall I know that they know one another?

37/1.21. Hear me, O Jehovih! Am I still a child, and so, need to fall back on angels' testimony? Have You not given me an inquiring spirit, which impels me to prove things to my own knowledge? Truly, I have seen an angel's face and stature change to look like another person, even while I talked with him. If these things are thus so subtle, cannot even our own presence mold them to truth or falsehood? Such a witness is of no value. When, then, O Jehovih, shall I find growth for my own members (senses and judgment), so that I may know the es worlds and its inhabitants? I will not be appeased by merely seeing the spirits of the dead, nor by their testimony. They may call themselves God, Christ, Buddha, Brahma, or Confucius, yet I will not rest on them or their word. I will put forward my plea to You only, O Jehovih. I am Your son (daughter).

37/1.22. You have quickened me to know things by my own knowledge; and though it is told me, Thus said the Lord of Your God, yet I will raise my voice ever above them. And though a spirit says, I am your Jehovih, believe me, I will deny him.

37/1.23. You have quickened me to rise up above the tales of the ancients, and to demand knowledge from Your throne. By You my soul is moved to this magnificence, and only Your magnificence can satisfy Your son.

37/1.24. Since I have seen the spirits of the dead, I wish to know their abiding place, how they live, how they travel, their manner of growth, their food and clothes, and how they spend their time; whether they labor or live idly, and above all how far, and in what manner, their corporeal lives had to bear on their spiritual happiness in heaven.

37/1.25. Give me light, O Jehovih! Not by word of mouth. I will have my members quickened so that I can comprehend within myself. Yet not me alone! Rather let it be given, or the way taught, to all mankind. For if one alone, he would become a God among men. Jehovih, forbid this![1495]

37/1.26. Jehovih spoke, through His sons and daughters, and:

37/1.27. Kosmon said: Hear me, O man, I will speak in wisdom. Follow my counsel and be wise. What, then, have you learned in all the time of your existence on earth? Can you tell why the grass is green, or why one rose is red and another white, or the mountains raised up, or the valleys sunken low?

37/1.28. Do you know how all the people of earth clothe themselves, or travel about; why a man was not to fly as a bird, or live in the water like a fish?

[1495] We can see fruits of this sentiment since the beginning of kosmon: Humanity has not only produced and distributed an immense amount of relatively inexpensive but knowledgeable books, but has also progressed in other communications from telephone, cinema, radio and television, to computers, internet and other forms of instant communications. Aside from this democratization (egalitarian, equal access), the overall trend is toward transparency, e.g., in government, and away from secrecy and exclusiveness. || The "God among men" fear perhaps refers to the propensity of man to deify; and the possibility of power abuse.

Where did the thought of shame come from? You do not even comprehend yourself, nor know, of your own knowledge, the time of your beginning. You know three times three are nine; and even this you cannot prove except by symbols and images. Nor is there anything in your corporeal knowledge that you can prove otherwise, except your presence; and even that which you see is not your presence, but the symbol and image of it, for you yourself are only as a seed, a germ of the Father.

37/1.29. Be wise, therefore, in knowing your own knowledge, and to a certainty, right the matter from the side of the es world (i.e., be sure your knowledge is true from the spiritual, soul perspective).

37/1.30. Tae said: I will reason with You, Jehovih, for all my knowledge shall be based on science and truth. From Your own perfection I am inspired to this end, and pursuing the exact sciences of all known truths shall strengthen my talents. Neither will I put away my own judgment, nor accept as truth that which is at variance with Your established laws.

37/1.31. You made both the seen and the unseen. Are they at war, or in harmony? My corporeal body is made of earth (flesh), stone (minerals, bone) and water. Is the spiritual body, then, not made of air (oxygen, hydrogen) and imperceptible dust?

37/1.32. The angels You have sent have feet and legs! For what reason? Do they walk on the air, or wade through it? They have no wings, they cannot fly; they say they have not seen the illustrious angels who have long been dead. Must I also go into the es world simply to meet my neighbors, and never salute the wise of the past? Give me light, O Jehovih!

37/1.33. Something within me makes me anticipate the light and glory of what I have not seen; but I must have it tangible and demonstrable—the pure truth!

37/1.34. Then Jehovih answered through His daughter Esfoma.

37/1.35. Esfoma said: Hear me, O Tae; I will speak words of wisdom and truth, and you shall not depart from my word.

37/1.36. Science is that which the ignorant look up to, but do not see. Is a ship, science, or a stone arch, or a machine? Surely not. Is the idea of these things, science? Can an idea be science, or a multitude of ideas?

37/1.37. Is the man who finds the vertebra of an insect, not said to be scientific? But he, who finds the backbone of a horse, is a vulgar fellow. Another man finds a route over a mountain or through the forest, and he is scientific! Why, a dog can do this.

37/1.38. Another man finds a new way to solve problems, and he is scientific. But the pupil after him who does the same thing is nothing. Who, then, are the scientific? For have they not all borrowed,

compiled, and only added a little? Really, then, what is science? Is the sand-glass (hourglass) not more scientific than a clock? What, then, do you mean by science? Is the sum of it all (science), nothing but a figurehead, undesignable and without foundation?[1496] Yet all your life you have heard of science, and so have your neighbors, and you understand one another, though not one understands himself.[1497]

37/1.39. Esfoma said: Hear me further, O man, for this, of all things, should stand high in your soul. Take now, therefore, the chalk, and write ten for me. Tae took the chalk and wrote 10, saying: That is ten.

37/1.40. Esfoma said: I will now convict you so that you can plainly see that you have uttered falsely. You have written only two marks, and called them ten. Esfoma wrote | | | | | | | | | | . Yet, do not be surprised, O Tae, for, because I have deceived you, I will now also convict myself. I said I would show you ten, and immediately, I made ten marks; but I should have written the word "ten." Now you are wise! No, hear me further, for all I have spoken is false; for have I not tried to persuade you that the one uttered word TEN, was ten? Instead, I should have uttered ten utterances.

37/1.41. Pursue your studies, O Tae, and you shall find that supposed exact science is nothing, and that supposed truth is only falsehood compounded and acquiesced in. Find the time the sun will rise tomorrow, and you are scientific; but deviate the ten thousandth part of a second, and you are not scientific; no, you are a falsifier before Jehovih.

37/1.42. Yet do not be discouraged about the exact sciences, or of finding the truth according to your judgment. You are wise to desire to attain knowledge that is your own, and not to accept, either from man or angels, on belief merely. But, where does your self begin and end?

37/1.43. Have you not robbed the tree of its fruit in order to feed the body? And the field of its wheat, and the young corn that was growing? Give to them their parts, and what remains of your corporeal body that is your own?

37/1.44. Yet of your own judgment, you have less than that. You are only the fragment of an entity in all you know of your own knowledge. Nine parts of ten are the gleanings of your surroundings.

37/1.45. How, then, do you expect to know the laws of earth or heaven! Understand my words, and be wise in your proceedings.

37/1.46. Is it not a law of the earth that earth substance shall fall to it? Yet you see a tree come up out of the ground, ten thousand corporeal pounds, and stand erect in the air. Has Jehovih made one law to pull one way, and another in another way? How do you know there is any law about the matter? Do you know by your own knowledge?

[1496] That is, science, being built upon theories and models (constructed to represent reality), is thus uncertain, which is also proved by its many anomalies and ambiguities. And this demonstrates a lack of true foundation. For any theory or model is just that—not being a real ground, its mapping cannot be unerringly applied. And since science is constructed from these false mappings, this makes science undesignable, that is, any design from scientific models and theories will be inherently flawed.

Thus science (as a whole), as it is to this day, is only a figurehead, for it lacks the foundation and substance to be more than that. At best, science is a blemished lens through which to view and interpret phenomena. Nevertheless, even as a broken hammer can be used to pound nails, so can science produce useful results. Yet even as a carpenter with a broken hammer cannot produce as effectively as with a true hammer, such is science without an understanding of Jehovih and the unseen; and science without these is limited, but science with these is boundless.

[1497] The gist here is not that following the methods of science is bad or should be dismissed, but rather that science can never be "exact" because semantics (meanings), measurements and descriptions can never be exact, nor ever complete in their reducing, compounding and aggregating. Add to that false assumptions, poorly designed experiments, erroneous conclusions, compounding of previous errors, and we arrive at a very mottled model indeed. It is no wonder then that scientific models and even paradigms unfailingly shift.

CHAPTER 2 Knowledge

37/2.1. Tae said: Now I perceive, O Jehovih, I am not wise, and that of myself I am nothing, having nothing. Neither is it possible for man to discern truth in abstract, nor Your laws, whether You have or do not have laws. No, he cannot adjust the scales to his own self, and prove what part is his alone; nor in fact can he prove if he has an entity of self within himself.

37/2.2. How then shall I comprehend the magnitude or the laws of Your universe? Yet, when in my life have I not talked learnedly of these things, and of exact science?

37/2.3. Hear me, O Jehovih; I will not go back to the ancients to learn wisdom, nor will I shut my eyes against trying to understand. In You, only, I have faith. And since all other things in heaven and earth are Yours, there is no one else I can justly come to. Give me light, O Jehovih! You, Who gave me myself shall answer me. What, then, is the true pursuit of man? Shall he be a beggar, and pray for light, and yet not receive it after all?

37/2.4. Jehovih answered Tae through His son, Corpor:

37/2.5. Corpor said: Hear me, O man, for my wisdom shall be borne home to you. Nor will I discourage you in your knowledge.

37/2.6. Know then, you are;[1498] and that your body is made from the corporeal earth. Jehovih is sufficient, for Jehovih made you so. He gave to you the desires of the earth. Is it wise, then, to defer corporeal happiness until you have risen in heaven? What does it matter to you, whether you are built up out of wheat and fruits, or flesh (meat)? Is it not sufficient that you can enjoy the building of your body?[1499]

37/2.7. What is science to you? Or truth or laws of the universe? Is your earth life not sufficient for the earth, and the earth for you? If Jehovih made the earth in wisdom, has He not also wisely made heaven? (Why then concern yourself over it—you will get there soon enough. Therefore:)

37/2.8. Leave off these abstract studies, O man, and be contented in the place your Father has assigned you. You, who talk of science, do not even understand yourself and are without explanation. Nor can you define truth. How, then, can you judge, or even know what is before you?

37/2.9. You talk of laws, divine and natural, but know no law, no divinity, no nature. Is law a thing? Where does it keep?[1500] You see a tree grow, but put Jehovih away, and say, behold it grows by natural law! Are you ashamed of Jehovih, that you do not say He grows it? Is He not sufficient? For what reason, then do you say LAW! —Except to put Him away?

[1498] i.e., that you really do exist

[1499] Keeping in mind that such is the spirit of Corpor speaking, it is true that your corporeal body doesn't care whether you eat vegetables or you eat meat, your corporeal body will be built either way. Nevertheless, from the testimony of Es (high-raised spirit world), from others, and from our own experience, we know that eating flesh-foods is harmful to the spirit of man. Nonetheless, Jehovih has given man the choice as to what to eat. However flesh-foods have become poison to man in kosmon, and yet knowing that, many in early kosmon still ate flesh-foods.

[1500] That is, where does it live that it may remain fresh and unspoiled. If it is always everywhere vital, potent and perfect as well—Who designed it to make certain all works well with no foul-ups? Who and what maintains it? What has man ever seen that maintains itself perfectly? Can the universe maintain itself indefinitely? Will the so-called fundamental laws of physics ever break down?

Man speaks of balance of forces, but where did these forces come from in the first place? Can nothingness create force? If man says: Well, motion always was. || Who then dreamed up the idea of motion in the first place and set it into existence? Who set up the rules that govern how forces should move and react? Will these rules ever change? Why or why not?

The system and order of the Cosmos man cannot account for (in its totality). He can observe, experiment, tabulate, predict, apply, and manipulate, but he cannot alter the basic system and order, nor can he account for its genesis except to realize that there is a PERSON of the WHOLE Who is Always Present and Everywhere Present overseeing all in Perfect System and Order (Perfect Mechanism), and with immaculate Wisdom, Power and Love.

And for what reason do you say NATURE! —Except to put Him away and deny His Person?

37/2.10. Corpor said: Is the earth not good, that you turn away, calling: Heaven! Heaven! Give me light from your far-off worlds! Endow me with signs, miracles and prophecies!

37/2.11. I will not discourage you, but you should be wise and happy in your dwelling place. Are these not to be desired greater than all other things? To this end the Kosmon era has come; not to carry man up to heaven, but to found the Father's kingdom on earth.

37/2.12. You have wisely asked: How shall a corporean's life affect his life in the next world? Hear me, then, and be wise in your corporeal judgment. For am I, Corpor, not Jehovih's? Science is great; great learning is great; truth is great; but a greater than all is to know how to be happy. You shall not put me away saying: All the earth is sin. || I will not have it. For if you do not benefit in Jehovih's Person (that which is seen), how can you attain His Spirit (that which is unseen)? For are the two: His Person and His Spirit, not the All One?

37/2.13. Teach yourself to be happy; and to perfect yourself in the way Jehovih has created you.

37/2.14. Tae said: Now I will be wise in You, O Jehovih. Neither will I talk anymore of nature, nor of law; but when I mean You, I will speak of You, and to You.

37/2.15. Neither will I boast of science, learning, or truth; nor will I deny them. For as Your spirit is within and over all; what is science, learning and truth, but glimpses of Your All Light?

37/2.16. Yet as a man proud in his estate, I come before You, saying: Give me light! I have looked over the broad earth, and found it full of sin, misery and death.

37/2.17. I will not pray to You to remove these things. I will not meddle in Your affairs. What more is it, at best, to pray than to beg? By Your spirit, I am no beggar! As You go forth in majesty, so am I, Your son, inspired to likewise go forth in Your behalf.

37/2.18. If You have filled this world full of darkness, sin, misery and death; what more can I hope to find in heaven? Are they not both the work of Your hands?

37/2.19. My hope has ever looked ahead for the achievement of happiness, but when the time comes I am sorely tried. My judgment teaches me, therefore, that heaven can be, at most, only a little improvement over earth.

37/2.20. Then give me light, O Jehovih! For I would answer the children of darkness with good argument, and teach them to glorify You in Your works.

37/2.21. Then Jehovih answered through His son, Uz.

37/2.22. Uz said: Behold me in my power, O Tae. I am the fourth dimension, the vanishment of things to the unseen. You have labored with Kosmon and Corpor, but did not find sufficiently satisfying light. Hear me and be wise.

37/2.23. This, your corporeal body is mine; your flesh waits for me, and the moment you relinquish your hold, I will molder you (your corporeal body) into dust. Yet I am not your enemy, for while you are master over your flesh, I will not touch it.

37/2.24. Out of the darkness man is brought forth a blank, and his entity is a spark of Jehovih. His entity will never cease to grow. Yes, from the hour of conception it is a new star in the world, and it magnifies itself forever.

37/2.25. For man, the trials of the flesh are like nutriment for his spirit's growth. And yet, do not think you should rejoice in your neighbor's trials, saying, it is good for his spirit's growth. But as Jehovih gave all He had, and thus made all things, be like Jehovih and give to the man in trial, lest you rob yourself.

37/2.26. You do not know how far you yourself have been lifted up. Can any man, with his own hands lift himself up in the air? Do not flatter yourself, then, that man alone can lift himself up in spirit, or that he has power to evolve himself, one generation above another. Do all nations not perish? As they come up out of darkness, do they not go down in darkness? (Think, then, how does man advance?)

37/2.27. Is it wise to be dissatisfied with Jehovih, saying: O Jehovih, why did You do this? Or why did You not do this? All your importuning[1501] will not turn Jehovih or His plans one tiny fraction. Turn your eyes inward, then, O Tae, and seek to adapt yourself to the Father and His kingdoms, of which this earth is one.

[1501] persistent or repeated requests; insistent pleading

37/2.28. Tae said: How can I comprehend Your wisdom, O my Father in heaven! I am tripped up at every corner; and yet I perceive that my generation is wiser than the ancients. For what purpose, then, did You stir me up? The ancients found joy in an idol; were content to eat and sleep, their faith being equal to their wisdom.

37/2.29. But those who come after, cried out to You for wisdom, and You gave. And so I am born above the faith of the ancients. I have grown beyond the measure of Your old revelations; my soul cries out to You for more light.

37/2.30. I know that You have enough for all things. Give me wisdom, so that I can help myself. If I had been born in darkness, the idols of my forefathers would have sufficed.

37/2.31. Hear me, O Jehovih, in what I have done! I have measured the earth and its high standing

rocks, the mountains You reared up, and the valleys You scooped out. Your footstool (the earth) has shown me a record not written by man, and it proclaims the earth to be millions of years old. How then can I shut up my understanding, which You gave me, and believe the books of the ancients?

37/2.32. Yes, I have measured the stars in Your firmament, and the sun and moon, and weighed them,[1502] and they proclaimed a greater glory to You. Their number is more than there are drops of water in the ocean; and many of them are a thousand times larger than the earth. I have found them rich in air and water, and heat and cold, and they proclaim themselves birthplaces for men, even as the earth is.

37/2.33. I have measured the light and computed the time of its coming,[1503] and lo, they have also existed for millions of years.

37/2.34. How have I done wrong in this? You gave me my talents, and You have continually pressed me forward to search Your glorious works.

37/2.35. A man cannot make himself into a small child [i.e., grow backward –ed.], neither can I compress my out-bursting soul, which has ripened on the magnitude and glory of Your works.

37/2.36. How, then, shall I say that Your worlds, which have existed for millions of years, were created by a man born two thousand years ago! Must I stoop myself to blasphemy against You for the sake of accepting the idols of men in darkness? Jehovih forbid this.

37/2.37. Now I will put my question to You plainly, and Your voice shall not fail me. Why, then, did Your angels of past ages not reveal to man the truth about Your works? Or if they revealed the truth, why did You permit man to lose the truth? Give me light, O Jehovih!

37/2.38. You made me! You are my Father; and, by the power You gave me, I come to You in majesty. No one shall stand between You and me; neither Your Lords nor Your angels from heaven, nor any man that is on the earth. I would know why You permitted idols of stone, wood, and graven images. Yes, and why man builds an idol on earth, or imagines one in heaven. I know You are sufficient for the worship of all men. For what purpose, then, have men set up Mohammed, Brahma, Buddha, Christ, and the prophets of old? For, it is for these idols that they have cursed the whole earth around with war and destruction. Give me light, O Jehovih!

37/2.39. Jehovih heard the voice of Tae, and He answered him through His son, Seffas.

37/2.40. Seffas said: Hear me, O man, and be wise, for I will answer you because of the justness of your questions. More, I will not only answer you, but put you on the path to prove all things to your own judgment.

[1502] assessed them, evaluated them, summed them up

[1503] i.e., computed how long it took the light to "travel" from star(s) to the earth

37/2.41. But do not be puffed up with conceit; you are only a little in advance of the ancients. They erected pyramids, obelisks and great temples, and they said: Behold, how greater and wiser we are than the ancients!

37/2.42. You have also boasted, saying: Behold our ships of war! Behold our engines, railroads, and the telegraphs. How greater and wiser we are than the ancients!

37/2.43. I say to you, the pyramids and temples did not raise up the poor, and cause them to glorify the Father because they were born into life. Neither do the warships in this day; nor do the engines nor railroads contribute, except a little, to raise man up out of sorrow and poverty. And is this not the true scale to weigh the resurrection of men and nations?

37/2.44. Be considerate and wise in the Father's sight. You are prone to overlook all things; you berate idols and graven images, without weighing your speech. What more are the letters of a written word than graven images? Does all the wisdom in books not hang on these? Nor can you prove a single problem in mathematics without graven images, idols and symbols.

37/2.45. How can you convince a man who never saw a hat, that such a thing exists, except by using a sign, image, symbol, an idol of one, or by one itself? And, if you have none to show him, then you will have to make something of some corporeal thing, in order to convey to his mind that which is in your mind.

37/2.46. Why, then, complain against the angels of old? If you were with Asu, who could not talk, consider what stratagems you would have resorted to in order to teach him to think. For is it not the greatest of all wisdom to teach man to think for himself? Is this not better for man than to reveal all things to him? For, in the latter case you would deprive him of the use of his own talents, and thus thwart the plan of Jehovih.

37/2.47. You have portraits of your wife and daughters, for they assist your memory to recall their beauty to your soul; but when you desire to convey to your friend's mind a place he never saw, you bring him a landscape picture, saying: See, this is the place! Now, you utter a falsehood, for it is only a piece of cloth painted, while the place you speak of, is land, trees, and water.

37/2.48. Consider now, how you have resorted to falsehood in order to convey a truth to your friend's mind. Was it really a falsehood if it succeeded in conveying a truth? Nor could you convey the truth to your friend except by a falsehood, unless you took him to the place.

37/2.49. How, then, could the angels of Jehovih teach man of Jehovih, except by idols and graven

images? Weigh the matter, and you shall perceive that knowledge is conveyed from man to man by idols and images. Even the sound of a spoken word, is an idol of an idea; and the idea is carried within that which is not the real thing itself, but merely wind.

37/2.50. Your corporeal senses can only be reached by corporeal things. Spiritual things, of which ideas are a part, can be conveyed by es force, and without idols and images (including spoken words). Understand my words, and you shall find the way to your Father's kingdom.

37/2.51. Having taught man of Jehovih through stone and wood, it was necessary, next, to teach him by means of spirit, that Jehovih was disassociated from the earth, otherwise man would not have the desire to rise to the heavens in etherea. To this end, man was taught that Jehovih's sons had ascended and were sitting at His right hand (i.e., sitting at His side).

37/2.52. As you do not speak to the picture of your wife and by doing so, expect she will hear you, neither shall you worship the Lord, nor Buddha, nor Christ, nor any other idol, but Jehovih alone. He is sufficient to all men and nations, and acceptable to them. Do not be angry with the past, but broad in your perception; for all things, whether stones, wood, or men, are from Jehovih, for the ultimate resurrection of men's souls to His etherean worlds, for their own happiness, and to glorify Jehovih forever.

CHAPTER 3 Knowledge

37/3.1. Tae said: How shall I come to You, O Jehovih? I have nothing more to stand upon.

37/3.2. My self-conceit has been like a mountain before my vision. I have nothing to boast over the ancients; the things I gloried in, the inventions, sciences and discoveries of my time, I did not view from Your standpoint. I exulted in myself, saying, have I not done great things?

37/3.3. But with all my inventions and discoveries, I had not done a hand's turn to better the poor and unlearned. What, then, is the measure of the good I have done compared to what the ancients did?

37/3.4. Truly You have turned my eyes inward and made me ashamed. The sciences I boasted of, You have nailed down to the earth, and I perceive my spirit was burrowing into corporeal things only. And as to Your Gods, Saviors and idols of all kinds, in cursing them I was cursing You. In my conceit I was demanding light from You, and at the same time plunging my head into darkness.

37/3.5. Yet I come to You, O Jehovih! You alone are my theme. You are my Love and my Glory. But I will not say: Give me light! || Yours is the wisdom

and the power to bestow whatever is for my own good.

37/3.6. When I called for light, it was for myself, and was void before You. I had raised up my voice against prayer, lest I appear as a beggar in Your presence. What more, then, is any man, but a living prayer? One desires riches, another power, yet another wisdom, or love, food, or rest. So, from this time forward, I will pray for nothing, but accept whatever You bestow. Yet how can I restrain myself? Do I not desire to know Your heavens in the firmament? And to find a way by which I can come to the spirits of the wise ones of the past?

37/3.7. Can I restrain my desire to know all that has been on the earth; to find the people who once lived in the buried cities; put myself in rapport with them in spirit, and hear them tell their earthly exploits of thousands of years ago?[1504]

37/3.8. Then Jehovih answered through His daughter Es, saying:

37/3.9. Es said: Hear me O Tae, and gain from my accumulated wisdom. Has the purpose of prayer through the ages not been to mold man's thoughts and spirit upward—to inspire his soul to all good things?

37/3.10. Because you yearn for the wise of ancient times, is this not your soul recognizing my labor? Have the wise and good of all ages not learned the lessons of my testimony?

37/3.11. As living examples of quickened prayer, do the angels of Jehovih not induce man to aspire upward? I tell you, O Tae, it is through model[1505] and emulation that any man is raised up; and man finds the way to the living ancients through them (model and emulation), by his desire quickened into prayer.

37/3.12. Tae said: Then I will pray to find the way to the ancients. Is this not well?

37/3.13. Es said: Why seek that which is limited? Is it not wiser to go directly to the Fountain and Source of all? Jehovih, being everpresent in all place and time, can surely provide you matchless wisdom?

37/3.14. And Tae cried out: O Jehovih, how long before I grow beyond my short-sightedness! I sought wisdom in corpor and You sent Your sons and daughters, admonishing me that everlasting truth could not be found there. Then I turned to Es to find everlasting truth; for had I not looked up to Your high-raised angels, thinking, from them I shall learn wisdom? And yet again I am humbled and made to comprehend the error of my way.

37/3.15. Now I have searched out Corpor and Es, and did not find, but all point to You, Jehovih! Almighty! Matchless! From now on, I shall not seek everlasting truth in Corpor nor in Es, but in You only, my eternal Father!

[1504] There were occasional gaps in the earliest extant source copy for the Book of Knowledge, which was part of the pre-1882 Oahspe. Some material is available, and has been inserted where appropriate. A gap occurred after verse 37, which extends through verse 58, for which the following transcript is supplied.

[1505] a person, thing or action serving as a standard of excellence, worthy of imitation, a paragon, archetype, paradigm, exemplar, an example of perfection or the ideal

37/3.16. Have You not given me a mind as good as any man or angel? Why, then, shall I listen anymore to angels or men?

37/3.17. God said: Before man was mature, he was commanded thus and so, but now, O man, you are cast upon your own judgment. I shall no longer restrain you from your freedom.

37/3.18. Man said: What is my lot O Father, that I look out to You but do not see You; I turn within but do not hear You? Is this my fate then, to cast about forever in the dark, not knowing a matter?

37/3.19. Then Jehovih answered through His daughter Ha'k:

37/3.20. Ha'k said: Hear me, O man, and draw comfort from my words. You said you would pray for nothing, and yet before your breath was out, your soul yearned for the wise of old. And they, in turn, pointed you to the All Light. And so you search for His Light—but you see only dimly; and in this you may perceive that prayer is key.[1506]

37/3.21. Consider, O Tae, what more is prayer than desire expressed? And has Jehovih not said, he who desires of corpor shall receive from corpor and he who desires of es shall receive from es?

37/3.22. For which reason, then, unless you set your soul upon something, you shall not soon attain it. And unless you express the desires of your soul through prayer, they remain elusive; for prayer sharpens the vague into crystallization.

37/3.23. Do the prayers of the expectant mother not mold the form of her unborn child? Witness also, the love and care of a mother for her children—would she not protect them from the harsh elements, praying that she does her part well? Does she not pray for their well-being?

37/3.24. Are not all men and women like children in the eyes of the Father? And when your children's desires are for self, do you cut them short or do you give them the slack of the line?[1507] Consider then, O man, how few are constitutionally able to rise rapidly to the Godhead!

37/3.25. Shall man say: O, Jehovih, they are in darkness, unless they come into the light, I cannot help them. Or shall man pray: O Jehovih, give me wisdom to provide the way for their resurrection! Not for my comfort, but for theirs, so that their journey of light may be filled with joy and happiness. ||

37/3.26. And you compound words and commend yourself for the great good you have done, but how do you know your own words and actions are of light and not darkness? Move one fraction from Jehovih's light and your words and actions create darkness.

37/3.27. Then Tae cried out in distress: O Jehovih, I have weighed the testimony of heaven, and I perceive its glories. But alas, my soul is stricken in sorrow and shame. In the same hour I boast of my

[1506] crucial, pivotal, determinative, means

[1507] latitude, leeway, some amount of freedom and discretion

greatness, lo, the earth overflows with suffering, poverty and all manner of wickedness.

37/3.28. Why, O Jehovih, if You created such a paradise for those high risen in heaven, have You allowed such darkness on this Your footstool, that man must grope about lost? Your heavens are bright, but the road of earth is dark? Alas, my words are of little effect to do good, even for those who would listen, and powerless to stem the tide. How then shall I find the way so that You, O Jehovih, may be glorified?

37/3.29. Ha'k said: Do not some rejoice at news while others grieve at the same report? Does a womb not require darkness? Therefore, O Tae, be circumspect in decrying darkness. Is it not good to judge by the light of your own experience and understanding? Who is there among men who can learn without experience? And unless you set a course and follow it, how else can you learn of your own conceit but through the errors stemming from your own darkness?

37/3.30. And as to speech, of which prayer is a part, is all utterance not a subtle form of movement?[1508] For which reason has it not been said of old: Actions speak louder than words! And yet, what more is action than unuttered speech? Are not both but the expression of that which lies within the soul? For which reason, the wise learn first to move in ways that sustain and nurture the light.

37/3.31. In order that you may find the light, and learn to rejoice in it, am I, Ha'k, Jehovih's Daughter. For if you had no darkness you would not savor the light. Moreover, you shall not stop here, for you shall show others how to live in the light so that they too may rejoice in their lives; and you shall teach them that they, in turn, shall show others, and so on, forever. In your prayers to Jehovih you shall find the light and the way.

37/3.32. Then spoke Tae: O Jehovih, how I have looked upon prayer as the means to my own happiness and concerns! But now I perceive that prayer is given to man to uplift others and to perfect himself in the fabric of Your house; and yet this labor is not for himself, but for the resurrection and happiness of others. And in serving You, O Jehovih; by forgetting ourselves in You; You answer our prayers even before we know the way of our desires. You have given many examples of this: the child in the womb being nourished by Your hand; the nurse for the newborn; Your Asaphs for the newly dead; and Your great Goddesses at harvest time.[1509]

37/3.33. Wisely You have made darkness, O Jehovih, to protect and comfort man, and to give him the arena within which he may grow stronger in You. And are we not all in darkness compared to Your

[1508] see, for example, 04/1.1; also wind (speech, broken air currents) is movement; so is an impression imparted to the receiver's soul

[1509] Thus, the child in the womb does not know its desires, yet Jehovih provides perfectly for his adaptation. Even so of births into atmospherea—are the righteous not blessed by their service to Jehovih? Do they not rejoice because Jehovih has fulfilled them? For, because of his darkness in not knowing how to proceed, man prayed to know how to uplift others. Because he prayed thus, Jehovih answered him. And this answer was in light, and by virtue of this light, he who prayed was also lifted closer to his perfection.

Sons and Daughters, angels high-raised? And they, compared to those who are older than the stars?

37/3.34. You have shown me, O Jehovih, how one person's prayer may be conceit, while the same prayer said for the benefit of others may be light. But how shall I know, O Jehovih, whether any prayer is wise or unwise? For I perceive that the best course is to devote myself wholly to doing good.

37/3.35. Es said: What then is doing good?

37/3.36. Man said: To provide the best of everything for my wife, and for my sons and daughters, and contribute to the poor.

37/3.37. Es said: If you had created man, would you have given him hair or feathers, and a cushion for his head?

37/3.38. Consider, then. If you give one thing too much to your wife, sons and daughters, thus preventing the calling out of their own talents, then, alas, your works will be bad instead of good.

37/3.39. Contribute to the poor one fraction too much, and you injure instead of doing good.

37/3.40. Give him one fraction too little, and you shall rebuke yourself.

37/3.41. Man inquired: What, then, are good works? Shall I preach and pray for others? How will I know if my prayers and works are wise or foolish?

37/3.42. God said: Man, you shall judge yourself as to what you should do. Jehovih has provided a judge within every man's soul that sooner or later will become triumphant in power. Find it, and you shall answer your own questions.

37/3.43. And so, in this way, Jehovih's Sons and Daughters reasoned with Tae for a season. Then Tae spoke, saying:

37/3.44. Hear me: I am tired of reason and argument. In my youth I vainly sought out extremes, hoping in turn to find everlasting truth in each one. And Your sons and daughters O Jehovih, have counseled me to temperance.

37/3.45. Now, behold, I turn inward, and upward, forever! Now I will covenant with You, Jehovih. You only shall answer me; and give me light:

37/3.46. To You, O Jehovih, I commit myself, to be Yours forever.

37/3.47. To serve You by doing nothing for my own selfish ends; but by doing the best I can for others, all my days.

37/3.48. My flesh body I will baptize (bathe) every day in remembrance of You; for my body is Yours, and I will keep it clean and pure before You.

37/3.49. Neither will I suffer my spiritual body to be injured by wicked thoughts or passions of lust, nor shall I eat anything that comes from any creature, but only plants shall enter my body; for my spirit is Your gift to me also.

37/3.50. Twice every day my spirit body shall be covenanted to You, at which times all earthly thoughts shall depart away from me. And whatever light You bestow on me, shall be a guide and ruler over me for that day.

37/3.51. In the morning at sunrise I will turn to You, so that I can be spurred up to swiftness in doing good and in manifesting Your light in my behavior. And at night before I sleep I will recount my day's labor, so that I can see where I was short in doing with all my wisdom and strength.

37/3.52. You, O Jehovih, shall be my Confessor and Adviser; to You I will give praise without ceasing; my prayers and anthems to You shall be without number.

37/3.53. This, I perceive, is the highest of all aspiration. For what better is it for God or the spirits of the dead to tell me a thing than for mortals to tell me? Must not all wisdom that comes to a man, necessarily be proved within that man? Is it not better that my vision reaches up to heaven to see it myself, than to be told of it by the angels?

37/3.54. No, I will not call the spirits of the higher heavens down to the earth; for it is wiser for mortals to become pure as angels, than for angels to become impure as mortals. Rather, through You, O Jehovih, I will rise, to see and comprehend.

37/3.55. And from this time forward, I will neither preach nor hear preaching. I intend only to labor and to do good; to be at peace within my own soul and with my neighbors; and to glorify You.

37/3.56. And if Your Presence moves angels into concert with the good works of me and my fellows, I will weigh their words and actions, as to whether they are wise and adapted to founding Your kingdom on earth.

37/3.57. I will do no more, nor will I multiply words with anyone under the sun.

37/3.58. Then spoke Jehovih to Tae, saying:

37/3.59. Since you have put away words and become a worker in My behalf, I have drawn nearer to you in wisdom and power. Behold, then, your reward!

37/3.60. Kosmon said: And Jehovih touches Tae on the forehead, and his spirit sense was opened. And Esfoma came and brought Tae a lava-stone, saying: Lay this on your forehead. Tae laid the lava-stone on his forehead, but he did not see it (with his physical eyes).

37/3.61. Esfoma said: What now?

37/3.62. Tae said: I feel like a burning mountain. Lo, this stone has been hurled from a burning crater. Then Esfoma took a sealed record and gave it to Tae, saying: What about this, O man?

37/3.63. Tae said: I will lay it on my forehead, where light comes. And when he had done this he read the record without opening it.

37/3.64. Jehovih said: To all men I gave two senses, corpor and es. In the time of Seffas I allotted to man to mature corpor (materiality). But now the time of Kosmon has come, and man shall mature es (spirituality).

37/3.65. It is well that you be believing toward men and angels; but it is better to develop yourself. You have desired to know the mysteries of My unseen worlds, and the past histories of the earth. Behold, I give you a new sense, which will fulfill your soul's desire. Yes, you shall read the books in the libraries of heaven!

37/3.66. Have I not said of old: All things shall be revealed! Do not think that a loud speaking messenger will come, for man would not believe; but I quickened the righteous with My own hand, and they will comprehend without belief.

37/3.67. The time of preaching and believing is at an end. Man shall know by his own knowledge, and practice that which he knows. In this, My light is being manifested in this day.

37/3.68. Kosmon said: Tae called the new sense, su'is, because it is spirit-seeing and spirit-hearing. And Tae comprehended that things in proximity leave an impression on each other, which impression can be read by the su'is sense.

37/3.69. Tae said: I will now cultivate this talent Jehovih has given me, for I perceive it lies closely to the es'ean worlds. Was it not for the cultivation of this sense that Samuel of old founded a college of prophecy? And did Zarathustra not do so also?

37/3.70. Jehovih spoke through Kosmon: Whoever pursues righteousness by this talent shall rise to receive not only the past, but the future also. But whoever turns su'is down into the earth [i.e., to concerns of the beast –ed.] shall fall, and not rise. When dan'ha is upon the earth, I give su'is to as many as have risen in spirit above the flesh.

37/3.71. But many turned away from Me, using su'is for riches, and they descend to darkness. Su'is being a talent above the earth, shall not be used for earthly things, and in this respect, there are many dead who have not attained to su'is.[1510]

37/3.72. Then Tae went forth, so that he could comprehend unseen things; and the light of Jehovih went with him, and angels also.

37/3.73. And when he had come within a temple of worship where Christians were worshipping, Jehovih drew near, and the power and light of Jehovih's sons and daughters were upon him; and they said, what do you see?

37/3.74. Tae said: Two kinds of people are before me, corporeans and es'eans (spirits) and they are

[1510] Thus there are those who, when dead, do not know or do not believe for a season, that they have died (as to corpor). That is, they do not yet understand that they are perceiving spiritually and living in the spirit realm.

Note that they would be perceiving spiritually, but they are just presently unaware that they are doing so. For example, they may think they are merely physically locked up in a dark cellar. But once they wake up to the fact that they are dead and are perceiving spiritually, it will go better for them, and they will begin to see more clearly.

For, even as Hoab was in atmospherea but could not perceive etherea till Fragapatti enlightened him, by analogy, a mortal who dies unaware of the spirit realm cannot see spiritual things except maybe dimly; and, till such a spirit rises above the earth in his thoughts, he will remain in darkness, not perceiving spiritual things clearly.

alike, except one kind has no corporeal bodies and the other has, and they are clothed alike. As one worships, so worships the other, and the light that is upon them all is the same, no greater, no less.

37/3.75. Now, when Tae departed and came to a temple where Buddhists were worshipping, Kosmon said: What do you see? And Tae answered, saying, even as in the other place, mortals and spirits are worshipping, and the same light is upon them both.

37/3.76. Jehovih led Tae forth again, saying: Since you have su'is, you shall attain also to ethe (etherean sense)[1511] in time to come. After that Tae departed, and went into a saloon, where men were smoking and drinking, and Jehovih touched him and said: What do you see?

37/3.77. Tae said: Corporeans and es'eans, and the same light is upon them both, and their habits are the same, and their vocations also. They are smoking and drinking, both mortals and spirits, neither is one above the other.

37/3.78. Jehovih caused Tae then to go to a place of pollution, and when Tae had observed all, he said: Alas, that my eyes have witnessed this day! Both peoples are the same! || And into that place came the son of a rich man and the son of a king, and the spirits of darkness went and fondled them, but the young men did not see them. But their flesh was moved upon, for they lived for the flesh's sake, and they fell in sin. And when the young men departed out of the place of evil, lo and behold, many of the spirits of pollution went with them.

37/3.79. Jehovih said: Tae, My son, you shall follow them and bear testimony to what happens. And Tae did as commanded.

37/3.80. Presently, the prince and the rich man's son came to a neighbor's house where many young women were assembled with their mothers and fathers. And the spirits of pollution went and fondled the women, and the mothers urged their daughters also, being desirous of wedding them. And while Tae was yet in the house a cloud of darkness came upon it, and he departed. But not many days elapsed before weeping and wailing were heard from that house because of the wickedness done in it.

37/3.81. Tae said: You are just, O Jehovih! The gift of su'is has made me strong in righteousness, and filled me with fear also. I perceive how You have measured the lovers of earthly things, and allotted to them the companions they have chosen. In this, it devolves on me to develop su'is in my sons and daughters, and in all children whom I can raise up; and in time to come, neither the good nor evil that is in any man can escape their observation. Is this not the foundation of prophecy?

37/3.82. Kosmon said: By the light of Jehovih that dwells in me I declare to you, O Tae: Be wise not

[1511] Su'is is the ability to perceive atmospherean things, spiritual things. Ethe is the ability to perceive etherean things, soul things.

Regarding the word Tae:

Tae represents the highest expression of man. Tae, being one of the Nine Entities, is of the Universal Family, and so, encompasses all humanity—mortals and angels of all worlds. In that light, Tae can be considered an archetype or ideal, to which man always falls short to some degree; or rather he attains to a paler rendition compared to the full rendering or saturated fullness of Tae. Said another way, no matter how much good a person does, there is always more that can be done; and Tae represents all levels of that.

Accordingly Tae as an entity, as a Son of Jehovih, can be likened to a figurehead, being that which precedes man. And man's attempt to do good draws him closer to that figurehead or ideal.

Tae, as a representative man, is the summation of man in general, of their best highest expressions. But can a single mortal or single angel be justly called Tae, any more than a God close to Jehovih can justly be called Jehovih? Yet as the God's words and hand can be of Jehovih, and the God can be one with Jehovih, is it not also so, regarding man and Tae? And as there are many Gods and Goddesses who are one with Jehovih, may it not also be so with man and Tae?

So, in reading the books of *Knowledge*, and *Jehovih's Kingdom On Earth*, and *Tae's Prayer*, we see that Tae is a type of man, not any particular individual.

only in su'is, but in your corporeal judgment also. You have perceived that all things leave an impression on all things in their proximity. To read these is su'is.

37/3.83. Has it not been written of old: Unless you separate yourself in body and spirit from the world, you shall not reach Nirvana (a condition of high heaven)? Put this and that together, learning from the past as well as the present.

37/3.84. Tae said: Now I perceive, O Jehovih, I must avoid the imprint of evil things in order to attain Your higher light. Is this not the true course to raise up my sons and daughters? For of what benefit in the world is su'is if it remains amid clouds. Tae withdrew from the world, taking his sons and daughters with him, besides orphans and infants without number (taking more continually). And he built a home in the country, and founded a college of su'is, teaching the exercise of both the spiritual senses and the corporeal senses.

37/3.85. Tae said: Lo and behold, infants have su'is at the beginning. In all the past ages man has smothered it out by ministering to the corporeal senses alone. And Tae preserved the power of su'is to his sons and daughters, and to the infants.

37/3.86. Jehovih said: Do not fear for them, O man, for in having su'is, they will not depart away from Me. They shall be the founders of My kingdom on earth. Then Jehovih spoke through Es.

37/3.87. Es said: By your good works you have enlisted (attracted to assist) angels from the second heaven (etherea). Hear me, O Tae, and be wise in your judgment. While you were in the world and with it, your voice of prayer did not rise, but wasted itself amid familiar spirits and mortals. The impressions of these, being around you, transcend all other powers in your soul. But now that you have freed yourself from the presence of those who live for earthly things alone, you are open to receive the Father.

37/3.88. Remember that, in this day, Kosmon is bestowed on the earth; that is, the era in which man shall combine the wisdom of earth knowledge with the wisdom of spirit knowledge; the light of the hermit and recluse with the light of the city; the learning of the books of old with the spirit of making books of his own.

37/3.89. Heed my words: Jehovih gives to one the power to heal by means of the spirit (es). Let such a person not fall back on spirit power alone, but diligently pursue all corporeal knowledge of healing. This is Kosmon.

37/3.90. Jehovih gives to another oratory and music by means of spirit power. Let such a person not fall back on spirit alone, but also diligently pursue corporeal knowledge on oratory and music. This is Kosmon.

37/3.91. Did not the teacher of music under the reign of Seffas apply the corporeal notes and not the spirit? And yet when he taught a bird to sing, he shut it up in a dark room and made it learn from es only. In this he was wiser with the bird than with his sons and daughters.[1512]

37/3.92. So, also, has the man of much learning drowned his own spirit in darkness; nevertheless, the man of su'is shall not neglect book learning; otherwise he is only like a clock without a regulator, or a ship without a rudder.[1513]

37/3.93. To attain to Kosmon is to find the secret of prophecy. Do not think that prophecy can be attained without diligence in pursuing knowledge. As you would, from corporeal knowledge, foretell an eclipse, so from es knowledge you shall foretell and past-tell the nations of the earth. Yet all knowledge, corporeal or es'ean, is compatible with general principles, and one may lead to unfolding the other.

37/3.94. In past times wise angels came to men and informed them of what was to happen, and these men were called prophets. But I tell you, O Tae, such men were only instruments of revelation. In the time of kosmon men shall not be merely instruments of prophecy, but actual prophets themselves.

37/3.95. As man calculates motions of the corporeal earth, and foretells an eclipse, so shall you calculate the es of man and nations, and the vortices of the unseen worlds, and foretell coming events, and cause the hidden things of the earth to deliver up their long hidden secrets.

CHAPTER 4 Knowledge

37/4.1. God said: To all peoples on earth, and to the spirits of the lower heaven, I declare in the name of Jehovih! Through Him and by His hand I have been lifted up. Hear me, O mortals! Give ear, O you spirits of the dead! The Father has spoken. The secrets of His glory are in my keeping. By Him I reveal; in Him I am mighty!

37/4.2. I was in darkness, but am now in light. His presence is upon me. Understand my words, and be wise in your lives.

37/4.3. Do not seek to disprove Him; do not seek to prove that these things cannot be; do not seek to deny His Person or Spirit. That was my bondage. In bitterness of heart I was bound in darkness. For those who deny, those who try to disprove His voice, are in darkness.

37/4.4. He is the same today and forever. The prophets of old found Him; so also can you. But He does not come to the denier or the disprover.

37/4.5. He who will find His Person must look for Him. He who will hear His voice must listen for it.

[1512] Not that children should be shut up in a dark room, but that they should be taught to appreciate the spirit or feel of each piece; thus, for example, to value the feelings that a musical performance evokes. It is said of those who do not have this, that they are mechanical players or rote players, meaning without inspiration or power to move the listener; or if, dancers or figure skaters, they are called stylized or athletic rather than artistic; or if actors or speakers, they are called wooden or boring rather than interesting or moving; and so on.

[1513] That is, book learning and academic lectures can provide a framework and context for one's es inspirations.

And, along with experience, feelings, memories, etc., help place the es information into broader perspective, enabling one to better compare, contrast, organize, connect and apply, the es knowledge to corporeal matters. This includes being able to better perceive the value or rank of corporeal teachings.

Notice that this process can also go the other way, that is, one can learn to better apply corporeal matters in harmony with es understandings. Moreover, this entire process can provide information that inspires fresh perceptions.

37/4.6. Are there not those who hear and see the spirits of the dead? This is su'is. But ethe lies higher. This is hearing Jehovih, seeing His hand.

37/4.7. Who can believe, not knowing this? Who but His prophets have the just compounding of words? They do not utter and quibble as men, but give forth as Gods. Consider this: Seek to become one with Him, by proclaiming and practicing Him.

37/4.8. Go forth, saying: Now I will find You; now I will hear You, O Jehovih! Your voice shall become my words.

37/4.9. This is the secret, O man. This is the attuning of yourself with Him. Seek, then, to make Him your own holy book. Are you like a servant coming to a master, wanting him to read and write letters for you? Such is not Kosmon.[1514]

[1514] But through developing your own talents, you can learn to do it yourself!

37/4.10. Be a man in the presence of Jehovih! Be a woman in the presence of Jehovih! Build up your kingdom at once. It shall be yours in heaven. Do not think that you can sin by coming to Him. Sin lies the other way.

37/4.11. Tae said: Now I will apply myself to Your works, O Jehovih. Yours is a book that never errs. The times You bestow shall be my signposts. Is this not the most exalted science under the sun?

37/4.12. So Tae collected histories from the arc of Bon to the coming of kosmon; and the sons and daughters of Jehovih quickened him to remember all the knowledge that had come into the world from the revelations of that day. When Tae had completed his labors he made a tablet of events, and classified them, and he called the tablet Orachnebuahgalah,[1515] because it was of the line of the tree of Jehovih, being the last of the fruits of the Hebrew language. But the people called it the tablet of prophecy, signifying, the mathematics of both evil and good.

[1515] see image i083 for an example

37/4.13. And Tae divided the time of the tablet according to the darkness and light of the period, and for four hundred years prior, and in all, it spanned three thousand four hundred years.

37/4.14. Tae said: According to the light of my Father in heaven I will call the ends of the tablet dan'ha, for these are the quickened times mentioned by the prophets of old. Not only will I prove whether they are true or not; but I will find the motion of the Great Serpent (solar system) and this will determine its orbit.

37/4.15. For since Jehovih has made years, has He not also made cycles, and will the cycles not comport[1516] with the rules of its members?

[1516] agree, accord, correspond, harmonize

37/4.16. Accordingly, Tae determined that an arc was three thousand years, but that the dans varied from fifty to six hundred years.

37/4.17. Tae said: Though You, O Jehovih, have made Your arcs three thousand years, You have wisely varied the heights of them. I will now

compute the events within the cycle of Bon and find the members born into atmospherea, and the times of their abiding lights.

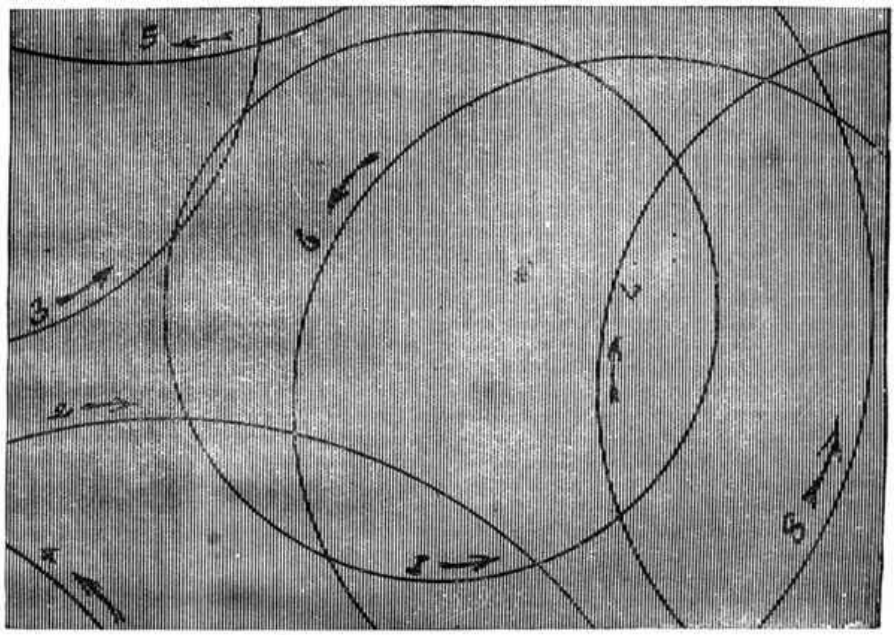
37/4.18. And Tae perceived that he could determine the dominions of the lower heaven, and from this revert to the earth and discover what had been in ages past. Then Tae classified cycles at three thousand years, and the wave [time –ed.] of the Great Serpent at two hundred years and four hundred years. He subdivided these again, and found that every thirty-third year was alike on the earth as to heat and cold, and from these he discovered the nebulous regions within the vortex of the earth, and the cause of the variations in the times of falling meteors.

37/4.19. Next Tae subdivided the thirty-third year into eleven, and he found the variation to be one in ninety-nine years. Then sorrow came upon his soul, and he cried out to the Father.

37/4.20. Tae said: O Jehovih, where have I gone wrong? In all my calculations I was puffed up with promised surety, but in my furthest research I am tripped up. The power between the sun and the earth could not make this defect. Jehovih heard the voice of Tae, and answered him through His son Corpor.

37/4.21. Corpor said: Why do you repine,[1517] O Tae. You have taken for granted that a power exists between the sun and earth, because, unwittingly, philosophers have taught it. Did the philosophers of old not say the sun was the Creator?

[1517] express unhappiness, lament, fret, grieve



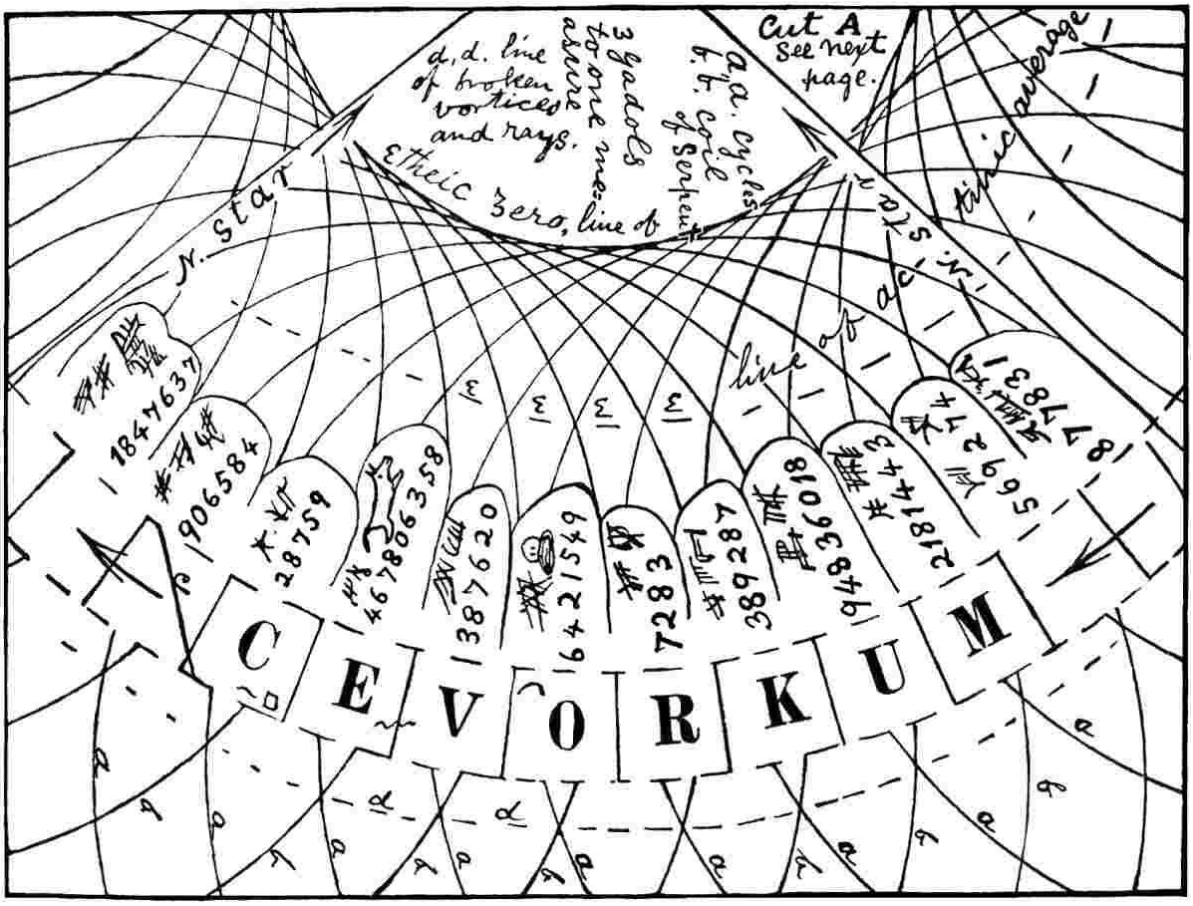
i099 **Serpent's Orbit**. 1 = Equivalent: 4,700,000; 2, 3, 4, 5, 6, 7, 8: Other orbits for other phalanxes. [Note that 1 = orbit of the solar phalanx of earth. –ed.]

37/4.22. Tae then cast aside the philosophy of this day, and proved that the attraction of any corporeal world does not exceed seven of its own diameters, and many of them less than two diameters. He also measured the satellites and their distances from their central corpor, and he perceived that the diameters of the vortices could be determined by the loss or gain in the velocity of the satellites.

37/4.23. Where vortices had matured in form, he called them wark, as they had been called among the ancients, and the wark of the earth was one million five hundred and four thousand miles in

circumference, but the vortex of the sun in the places where the earth rides, is three thousand years [in circumference –ed.], which is to say, one year of the earth's wark is equal to one year of the sun's vortex, which is as one year to three thousand years in the trail of the serpent (sun), and this again gives the orbit of the Great Serpent (solar system) four million seven hundred thousand years.[1518]

[1518] see images i099, i100



i100 **Cevorkum, Roadway of Solar Phalanx**. a, a, a, lines of different currents; b, b, b, transverse currents. The crossings denote the localities of the highest etherean light. The numbers, with their signatures, show the densities through which the great serpent passes each cycle. The lines across the cevorkum denote a cycle of three thousand years, but overdrawn (magnified) one thousand times in order to be apparent to the eye, i.e., one to 4,700,000. || Where the image says: [This is] Cut A. See next page || this points to cut B, which is image i101: Mathematics of Planetary Oscillations.

37/4.24. Tae said: All things in proximity impress each other and to find the roadway in the earth's travel is to find what has been and what will be. If, therefore, the past history of the earth's people for three thousand years were written truthfully it would disclose the roadways of one cycle of time, and this must be repeated with each thirty-third cycle[1519] with one deviation in ninety-nine cycles, and half a deviation in eight cycles (a gadol), which is equivalent to twenty-four thousand years.

[1519] In other words, the first cycle is one, then add or subtract 33 cycles to get the next near-identical cycle.

37/4.25. And Tae measured the past cycles for twenty-four thousand years, and the sons and daughters of Jehovih[1520] were with him, every one contributing a part.

37/4.26. This, then, is the genesis of the cycles, i.e., FIRST JEHOVIH AND HIS TIMES, and all the created things from without a beginning. And Jehovih was the Unseen, which is spirit, and the Seen, which is His Person and body.

37/4.27. By being in mastery over His Person, Jehovih created countless worlds of which the corporeal earth is one, and He created the living on the earth, and the time was one gadol, i.e., twenty-four thousand years.

37/4.28. Thus HA'K WAS SECOND BORN. In Ha'k came se'mu, and this was the first time of the earth. And they (Ha'k and se'mu) covered the earth abroad with Asu (first race of man), till ho'tu came, and Jehovih ceased creating new living things;[1521] and the second time of the earth was ho'tu.

37/4.29. With ho'tu Jehovih sent SEFFAS, THE THIRD BORN, word-maker, with a sword; and in the seventh cycle of Seffas the continent of Pan was peopled over with men raised up to words and deeds of blood.

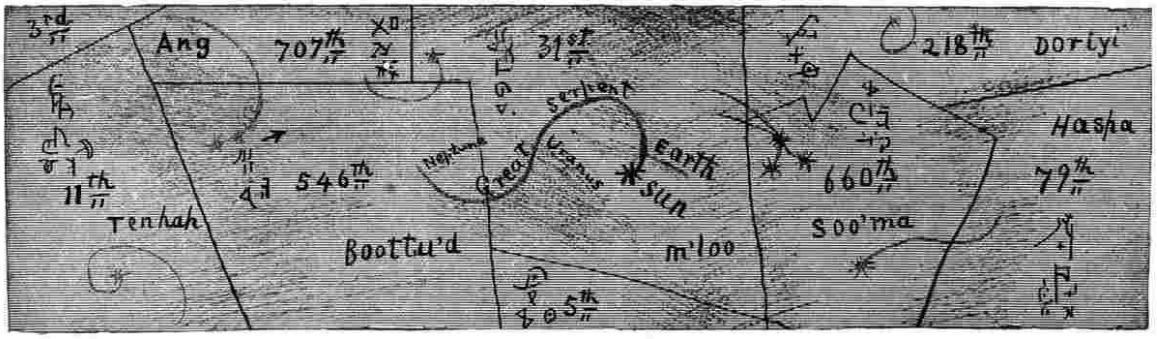
37/4.30. And yet in other prior cycles the earth had prospered only on one continent (being Pan), and even in the beginning none could be inspired to go abroad and live with Asu. So Jehovih saw wisdom in the arc of Suth, who held dominion for three thousand years; and he begot Iz, who was in dominion three thousand one hundred years; and he begot Aph, who reigned three thousand six hundred years; who begot Apollo, who reigned two thousand eight hundred years; who begot Osiris, the first, who reigned three thousand three hundred years; who begot Abraham and Brahma, who reigned two thousand four hundred years; who begot Moses and Capilya, who reigned three thousand four hundred years; who begot KOSMON, THE FOURTH BORN, of which this is the thirty-third year; and the Great Serpent is in the sixty-fourth Huy[1522] of the orbit of c'vork'um.

[1520] that is, Tae, Es, Kosmon, Ha'k, Seffas, Esfoma, Uz and Corpor

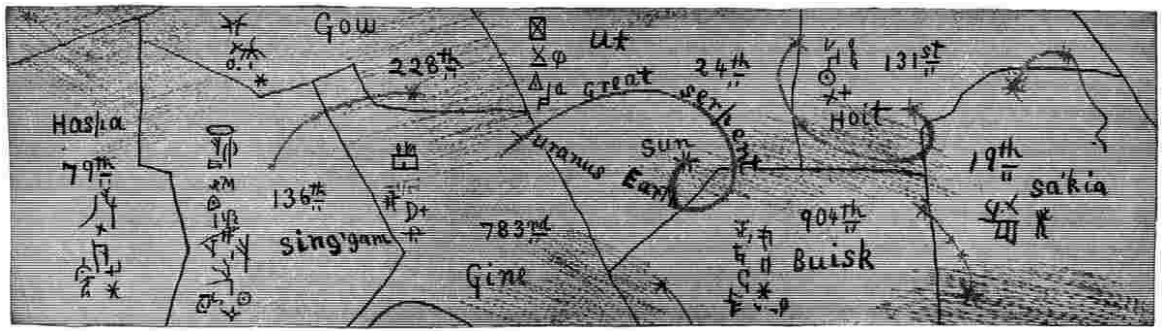
[1521] that is, no more new types of creatures or plants; but the already-living could reproduce

[1522] Notice there is a forty-ninth Huy in the image i095 below, p.1405 (Orian Field 8 of 9, at bottom near right side). Are the Huy fields related? Are they one and the same, and an error in transmission made, so that they should read the same?

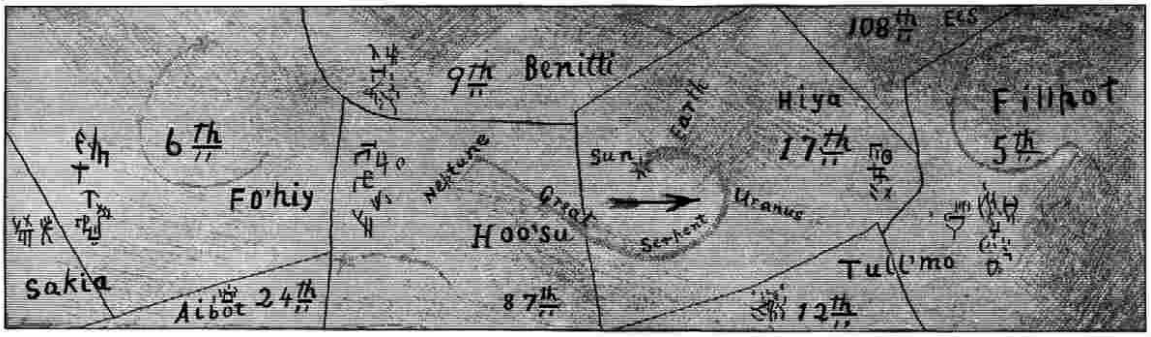
i088 **Orian Fields 1 of 9**. Travel of the great serpent during the first nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [Evidently the first cycle (cycle of Sethantes) was considered to be a seeding or planting cycle, filling the earth with the races of man, especially those capable of everlasting life; and so, the first dan'ha was with Ah'shong (07/2.5-6; 07/9.16). Accordingly, this image shows the fields for the cycles of Ah'shong, Hoo Le and C'pe Aban (cycles 2, 3, and 4). That is, the solar phalanx, including the earth, would have traveled through the left 1/3 of image i088 during the dan'ha cycle of Ah'shong; through the middle third during Ho Le's cycle; and finally, through the right 1/3rd of image i088 during C'pe Aban's cycle. –ed.]



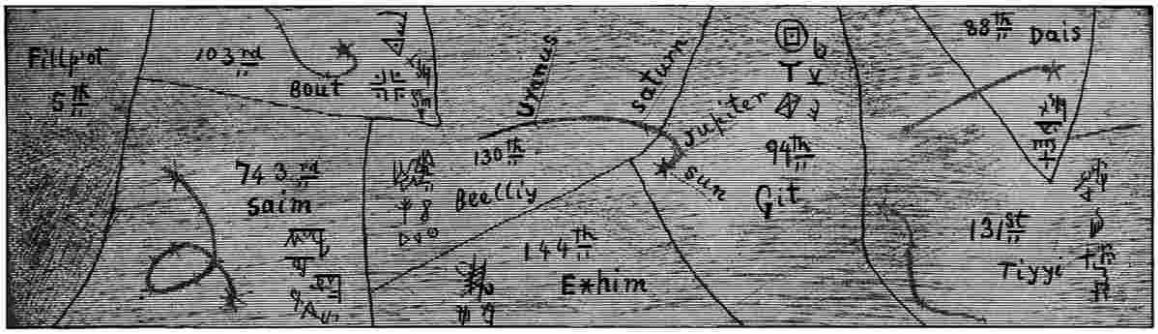
i089 **Orian Fields 2 of 9**. Travel of the great serpent during the second nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the cycles of Pathodices, Goemagak and Goepens; cycles 5, 6, and 7.]



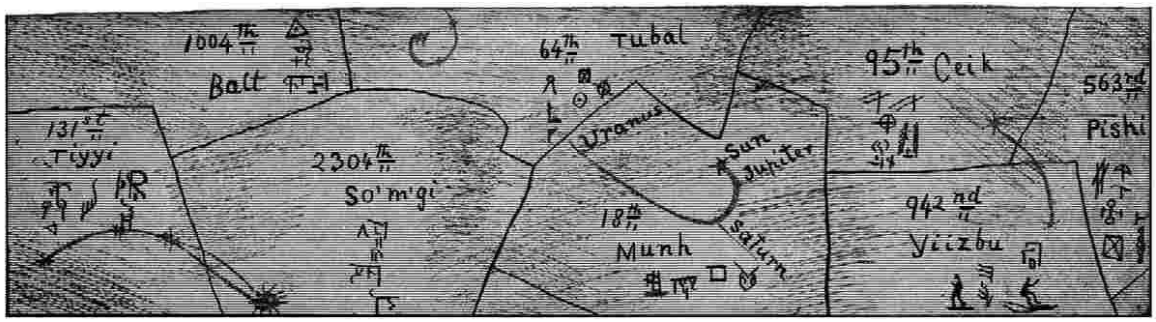
i090 **Orian Fields 3 of 9**. Travel of the great serpent during the third nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the cycles of Hycis, See'itcicius and Miscelitivi; cycles 8, 9, and 10.]



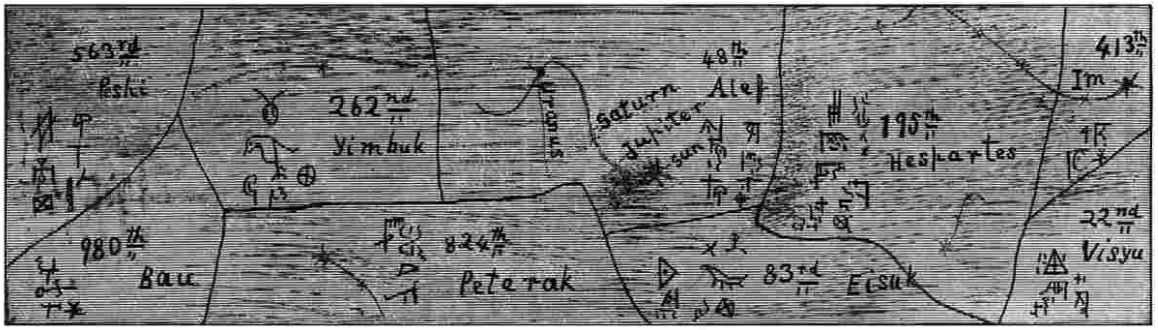
i091 **Orian Fields 4 of 9**. Travel of the great serpent during the fourth nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the cycles of Gobath, F'aiyis and Zineathaes; cycles 11, 12, and 13. Notice the arrow that shows direction of the great serpent's travel.]



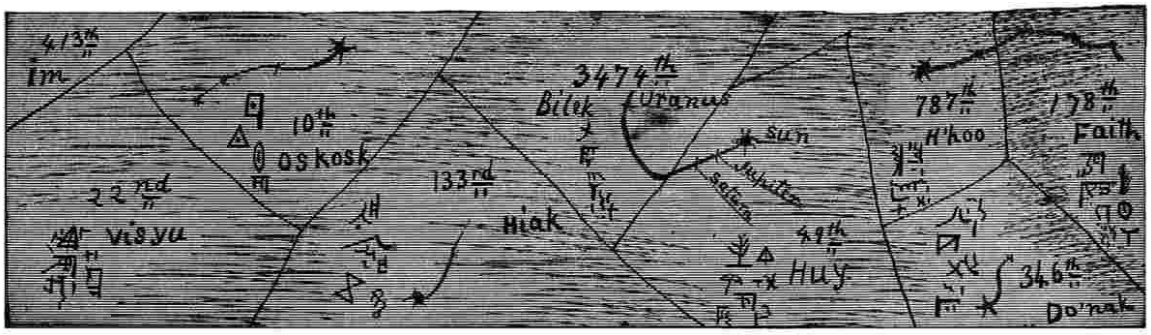
i092 **Orian Fields 5 of 9**. Travel of the great serpent during the fifth nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the cycles of Tothsentaga, Nimeas and Neph; cycles 14, 15, and 16.]



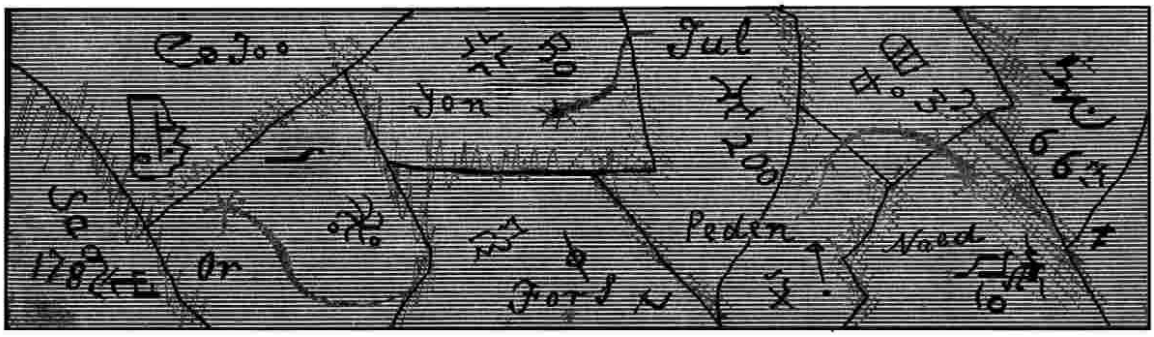
i093 **Orian Fields 6 of 9**. Travel of the great serpent during the sixth nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the cycles of Aph, Sue and Apollo; cycles 17, 18, and 19.]



i094 **Orian Fields 7 of 9**. Travel of the great serpent during the seventh nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the cycles of Thor, Osiris and Fragapatti; cycles 20, 21, and 22.]



i095 **Orian Fields 8 of 9**. Travel of the great serpent during the eighth nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the cycles of Cpenta-armij, Lika and Che'sivi'anathaotes (Kosmon cycle); cycles 23, 24, and 25.]



i096 **Orian Fields 9 of 9**. Travel of the great serpent during the ninth nine thousand years after man's creation, showing the Orian fields in etherea, with their comparative densities and symbols. [This image shows the fields for the upcoming future cycles of 26, 27, and 28. Notice that the border lines of the fields are shown differently from previous images. This is because, while the boundaries were as shown when Oahspe was made, yet, boundaries sometimes change; hence the displaying of their indefinite nature. Also densities may change as necessary.]

37/4.31. It came to pass, that when the earth had entered into the thirty-third year of the arc of Kosmon in the etherean firmament, Jehovih spoke out of the midst of heaven, and there were quickened up those whom His holy angels had prepared to hear the Father's voice.

37/4.32. Jehovih said: All who hear My voice shall know Me, and comprehend My Person. And all those who hear Me and behold My presence shall be called Tae, for they are the first fruit of the resurrection in Kosmon. Of such were the Faithists in the arc of Bon and in the cycles prior to that period.

37/4.33. And Tae shall come forth in Me, for he is My word, speaking in his labor to that end, and not by books nor by the words of the mouth.

37/4.34. And I will quicken Tae and he shall be as a new race on the earth, practicing holiness by good works, and by associative labor, dwelling in peace and love with one another, abnegating self in all things; for My kingdoms are of such people; and Tae shall lay the foundation of My kingdom upon the earth.

37/4.35. To the organic associations who labor in Me, I send representative angels from My etherean worlds; but to him who lives for self, and by isolation and inorganically with neighbors, I permit the angels of atmospherea to minister. Nor shall My hosts of the second heaven (etherea) come to those who are wrapped up in the earth, for they are like a reservoir for the spirits of darkness.

37/4.36. And it came to pass that Tae was like one man, being attuned with the Father, and the light of the past and present came upon him. And the second heaven was let down to the earth, and the hosts of etherea ministered to Tae, and quickened him, so that he could understand what it was to hear the voice of Jehovih, neither depending on the sacred books of the ancients, nor on the angels of heaven.

37/4.37. For Jehovih had said: In that day each and every one shall be as a covenant with Me, speaking and conversing with Me. They shall be as seers and prophets themselves, making their own sacred books, rites and ceremonies; and these shall stand above all else that have ever been.

37/4.38. When Tae pursued su'is, which is the reading of unseen impressions, he was also developed in ethe, which is the overtaking of[1523] the vibrations of things long past. For as one may cast a stone in a lake, and it waves the water, and the air above it, so also do all things vibrate to the uttermost places. He who has developed in ethe, becomes like an unraveler of tangled threads; and things that are past are like an open book. And the books of the libraries of heaven are open to him, for he not only sees and hears the spirits of the dead, but he goes forth out of the corporeal body (for such no longer

[1523] perceiving of, comprehension of, mastery over

have sin and self in them) and he sees and experiences the glories of heaven, and returns again to his corporeal body unharmed.[1524]

37/4.39. Tae took the histories of men from the time of Moses to Kosmon, and for the periods of war and destruction he made spans of darkness, and for the periods of peace and goodwill among men, he made spans of light, for he saw that the actions and behaviors of nations were governed largely by the unseen worlds around them. And these spans formed a map of light and darkness, as it had been for three thousand four hundred years. And this became like a key to unlock the past, and a base to foretell the future.[1525]

37/4.40. So he made plates (drawings) and tables of the firmament above, for even as they reveal the past, so do they also become like an index to what will happen on the earth for the next three thousand years, and they unfold the conditions of nations now on the earth and show what their places in heaven will be.

[1524] The consciousness goes forth objectively into the Es, and the corporeal body is left behind; but the corporeal body remains alive (given reasonable parameters of time and environment) till the consciousness with its es body, returns.

[1525] for an example, see Orachnebuahgalah image i083

CHAPTER 5 Knowledge

37/5.1. Tae then made a tablet of the nations of the earth, and of its people, in rank and caste. And when it was completed, Jehovih spoke to him through His sons and daughters.

37/5.2. Jehovih said. Separate all the people into four groups, and you shall determine the kingdoms of atmospherea. And you shall divide them according to My judgment upon them. Remember, O man, that in all My kingdoms like attracts like. According to their talents so do I prosper them.

37/5.3. To him who desires of the earth, I give of the earth. To him who desires of heaven, I give heavenly treasures.

37/5.4. Tae said: I perceive why the king desires to be king, why the idler desires to be idle, why the general desires to rule, the captain and leader of men to lead, and why the rich man glories in riches. If they prosper in these things is it not because the corporeal transcended the spirit?

37/5.5. And Tae brought all these together [i.e., summed them up into one category –ed.], and he called this the first division, saying: He who is furthest from Jehovih prospers best (in his talent) in the corporeal world, for his desires show the direction of his soul (which is toward things of the earth).

37/5.6. Tae then called together [summed up –ed.] all the laborers of the earth who were diligent but did not prosper, and he found their spiritual judgment transcended their corporeal judgment. He called these the second division.

37/5.7. Tae then collected together all the infants in the world, and they were without judgment, and this he called the third division.

37/5.8. Tae then called together all the people who lived off the earnings and industry of others, and these were thieves, robbers, politicians, lawyers, judges, and preachers who live in fine houses. This he called the fourth division.

37/5.9. And when Tae looked abroad over the earth, lo and behold there was one man left, and he was the only one of his kind on the earth.

37/5.10. Tae said: Who are you? And the man answered, I do not know, neither do I know where I came from, nor where I shall go.

37/5.11. Tae said: What is your labor? The man answered: I do whatever I can turn my hand to; and I give all I have, and my time to whoever needs me. Tae said: Shall I give you gold? The man said: No, I need nothing. Tae said: Shall I make you a leader of men? The man answered: No, to be a leader on earth is to be bound in heaven. Tae said: Then you shall have renown (fame), for you are the highest of men. But the man answered: No, I will not have renown, for when I am dead and gone to heaven I would be called back continually by the prayers of men. Naked I came into the world;[1526] permit me to depart when my time comes as Jehovih directs. Now when Tae found the man desired nothing of the earth for earth's sake, he cried out to the Father, saying:

[1526] i.e., without money, pretense, celebrity, nor as a leader, etc.

37/5.12. I have made four divisions of the people of the earth, but there is one man who fits none of the divisions. Where, then, shall I place him?

37/5.13. Jehovih said: Leave him alone, and when his death is at hand (happening), My etherean angels shall carry his soul to the second heaven, for he is My son.

37/5.14. Then Jehovih questioned Tae, saying: How do you judge the children of men?

37/5.15. Tae said: The leaders, that is kings, queens, emperors, popes, and rich men, I have made into one division; producers into another division; idlers and babes another; and thieves, liars, robbers, politicians, judges, lawyers, and priests who live in fine houses, another division.

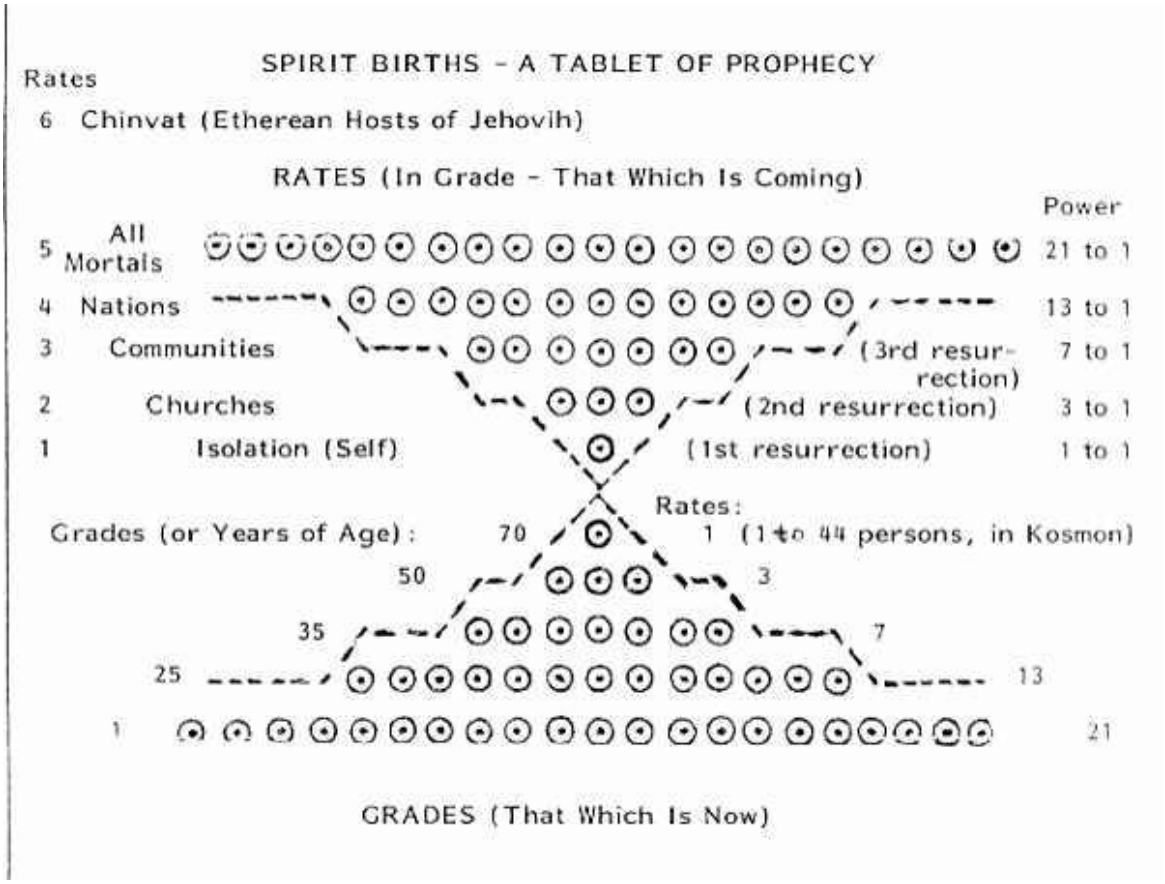
37/5.16. Then Jehovih spoke through His sons and daughters, saying: You have done well, for what is one man more than another when stripped of his flesh body, except in the righteousness of his soul? And is the labor of man not the true basis to weigh the worth of his spirit? What more is the king or the rich man, in My sight, than the most menial servant?

37/5.17. Then Tae counted the numbers of people whom he had collected in the four divisions, and they corresponded to the statistics of mortals.

37/5.18. Jehovih said: My kingdoms of atmospherea are in these divisions, in rank and caste.

According to that which they have developed on the earth, so I assign them in heaven. Let every man judge for himself and assign himself wherever he will. My kingdoms are open to all.

37/5.19. And in that way, Tae discovered the rank and grade of the lower heaven; and the numbers of people dwelling in each and every division.



i029 **Tablet of Grade and Ingrade**. Being the grades and rates of mortals and angels at the beginning of the Kosmon era.

Tablet of Grade and Ingrade

(Spirit-births, a table of prophecy)

GRADES

That which is now for mortals

37/5.20. Abortions and premature births are included in rate 21, as are infants.

37/5.21. All below 50 years of age are considered minors (as to spirit).

37/5.22. Familiar spirits mostly come from rate 21; and from rate 7 who were slain in war and thrown into chaos, that is, spirits who do not know who they are, nor where they are, and, being in darkness (ignorance), they anchor themselves on mortals (spirit obsession).

37/5.23. At 70 years of age some have outgrown all earthly desires, passions, and abnegate self. Such a person stands in the proportion of 1 to 44 in the average spirit births in this period of the world (beginning of kosmon). In the arc of Bon the proportion was 1 to 58, and in the ages long past it was 1 to 1,000. And yet, O Jehovih, how many of Your sons and daughters attain the full age of 70 years, but in spirit have not risen above a newborn child!

INGRADES

Being the rate (numbers) in each Es Grade (**In**ner Grade or **In**terior Grade).

That which is coming after death

37/5.24. || 1 = Isolation. Sphere of the first resurrection. These are the es'yan order of spirits in heaven. This sphere includes those of the inorganic heavens belonging to no society or organization, being strolling players, wandering about, doing mainly for self; and as individual spirits, manifesting to mortals.[1527]

37/5.25. || 2 = Fraternity; Churches. The second sphere is the beginning of the second resurrection. Spirits of this order (second es grade) begin to have association in heaven, but limited. Christian, Buddhist, Mohammedan and Brahmin spirits belong to this grade. Mortals under the ban of the second grade of bondage usually accept and announce themselves as followers of some Savior or person. Faithist fraternities can also be in this sphere. The rate of power of such spirits over the first resurrection is as three to one.[1528]

37/5.26. || 3 = Communities. The third sphere is the beginning of the third resurrection in heaven. Spirits of this rate have risen above being followers. In fact, this is the beginning of the emancipation of the human soul. Spirits of this sphere only come to organic associations of mortals, who practice doing good to one another with all their wisdom and strength. They cast aside all Gods and Saviors, bowing to no one but the Creator, Jehovih (they are Faithists in heaven). Their power is seven to one.

37/5.27. || 4 = Nations. This es grade deals with nations, operating through the grades below them. Their power is thirteen to one.

37/5.28. || 5 = All Mortals. The fifth are the combined powers in heaven who control the inhabitants of the whole earth, through the rates

[1527] Recall that those who join the organic heaven of Jehovih are classed as es'yans till they develop in affiliation and learn the rites and ceremonies (32/24.8-10; 32/24.14-15).

[1528] Although there is overlap, the second es grade is NOT a synonym for "second resurrection." That is, the second es grade is identified by those who have, at least, limited association; but in kosmon the second resurrection is identified only with Faithists (see e.g., 32/2.26-27).

Non-Faithists in the first es grade may begin to associate together. If it is under a beast, like false religion or a savior, then those in such an association fall under the ban of the second es grade. While they are learning some of the practices of the second resurrection, notably association and some organization, yet they are still bound to their beast (e.g., an idol such as Kriste, Buddha, Brahma, etc.).

That is, their associative practices that have bound them to their beast, as well as their belief in their beast (idol), keeps them from becoming members of the second resurrection; for the bonds created remain with them; and the second grade of bondage keeps them banned from the second resurrection till they rise above their beast.

While in the cycle before kosmon these would have been in the second resurrection (of the beast), they are now bound in the second es grade till they are freed from their beast.

The student should note that the Faithists in ingrades one and two, being of the organic first and second resurrections, are under the LIGHT of the COMMUNITY of Faithists (see 37/5.26). ||

What of all others in the first two ingrades?

From the time of kosmon forward, those in ingrade one are in the inorganic first resurrection, under the light of self.

But those in the second es grade are bound to their beast through the light of their church or whatever their group was called. Those in this ingrade are in only the beginning stages of the second resurrection, being preliminary to membership in the second resurrection (not unlike an embryo in a womb is preliminary to being born).

Membership in the second resurrection would require of them, not only the organic practice of self abnegation and good works, but also the growing beyond belief in an idol, and learning faith in the Everpresent Creator, Jehovih. Till they do so, they are banned from membership in the second resurrection, and from Jehovih's kingdom; hence the ban of the second grade of bondage.

below them (atmospherean rule). Their power is twenty-one to one over mortals, and also over spirits of the first resurrection.

37/5.29. || 6 = Ethereans. Spirits who have passed beyond all earthly attractions, powers and conditions.

ANCIENT TABLETS

37/5.30. In olden times this Tablet (Grades and Ingrades) was called AB, RA, CA, DAB, RA, and it was written in a triangular form, thus:

```
A   B   R   A   C   A   D   A   B   R   A
  A   B   R   A   C   A   D   A   B   R
    A   B   R   A   C   A   D   A   B
      A   B   R   A   C   A   D   A
        A   B   R   A   C   A   D
          A   B   R   A   C   A
            A   B   R   A   C
              A   B   R   A
                A   B   R
                  A   B
                    A
```

37/5.31. But it was not correct, as it omitted infants.

EXAMPLE OF USING KOSMON'S TABLET OF GRADE AND INGRADE

37/5.32. To calculate the bondage in heaven of any organization: grade equals rate equals descent plus 3.

37/5.33. For example, to calculate Christ's dominion: 3 [descending rows –ed.] equals 7 + 13 + 21 = 41, times the number of mortals professing him, say 200,000,000, equals 8,200,000,000 souls in Christ's kingdom in heaven in the beginning of kosmon, which was the time his followers began to cast him out.

37/5.34. The same rule holds for all religions. Accordingly, the bondage signifies that this number shall rise in one resurrection, which cannot occur in less than two hundred years; but the full term is six hundred years, which would be the longest limit of religious bondage.

37/5.35. The period of revolutions among mortals always corresponds to the resurrections in heaven of the order that has reference to the subject matter of the revolution.[1529] Therefore, it will be observed that even the first grade (first es grade) is less bound in heaven than is the second.

— END TABLET OF GRADE AND INGRADE —

37/5.36. Jehovih called His sons and daughters, and Tae stood upright before Him.

[1529] Generally this would be an uprising against something the order had been directly enforcing. Thus, for example, the European Revolution of 1848 to 1849 was the culminating uprising against autocratic rule. And within a generation the pope had, in effect, cast Christ out of Rome.

37/5.37. Jehovih said: What is your wisdom, O man!

37/5.38. Tae then answered: I have learned by corporeal things, which are seen and heard. I have learned also of spiritual things, which are unseen and unheard.

37/5.39. Jehovih said: What your eyes see or what your ears hear, is My Person; the others are of My spirit. When was the birth of this, your Kosmon knowledge?

37/5.40. Tae said: When the inhabitants, who were descendants of Your people had circumscribed the earth, and settled it around, then Your holy angels came and knocked on the walls of Rochester![1530] They proclaimed You, and no other God or Lord.

37/5.41. Jehovih said: Before this (the beginning of kosmon), I had searched over all the earth, and selected and provided a place for My kingdom. By My angels I inspired the founders of this new country (United States of America) to banish the dominion of Church with State, and to provide for the spirit of man to proclaim Me and My Person. They became a mighty nation, and the spirit of manhood[1531] was in them, for as I taught them to deny the divine right of kings, I foresaw they would also deny the same thing of Christ, and cast him out.[1532]

37/5.42. Tae perceived that these things were so, and that the time had come when all the people will bow to none except Jehovih, the Great Spirit.

37/5.43. Jehovih said: Hear Me, O Tae, for I speak through all the members of My family (Es, Kosmon, Corpor, etc.), and I will declare Myself to all My nations and peoples under the sun. Nor shall there be any more Gods, Lords or Saviors on My footstool.[1533]

37/5.44. In the time of Kosmon, up to the thirty-third year of it, these things have come to pass:

37/5.45. Thousands and thousands of men, women and children have been quickened by Jehovih to signs and miracles, even as in the time of the ancients, and many of them have attained to su'is, seeing without corporeal eyes and hearing without corporeal hearing, knowing things far and near, by a sense not belonging to the corporeal organs.

37/5.46. And these people, being distinguished from others, are comprehended under the name Tae, being the first fruits of heaven on earth in this day. And many of them have a fore-sense about them, of such kind that the spirits of the dead can come to them and openly commune, proving themselves, to all who are willing to receive truth, to be the spirits of friends and relatives deceased on the earth.

37/5.47. And the knowledge that comes from the spirits of the dead proves itself in many ways to transcend the knowledge of mortals, because it comes from the unseen, which is one of the kingdoms of

[1530] see 29/19.18; 34/16; and starting with 34/16.01

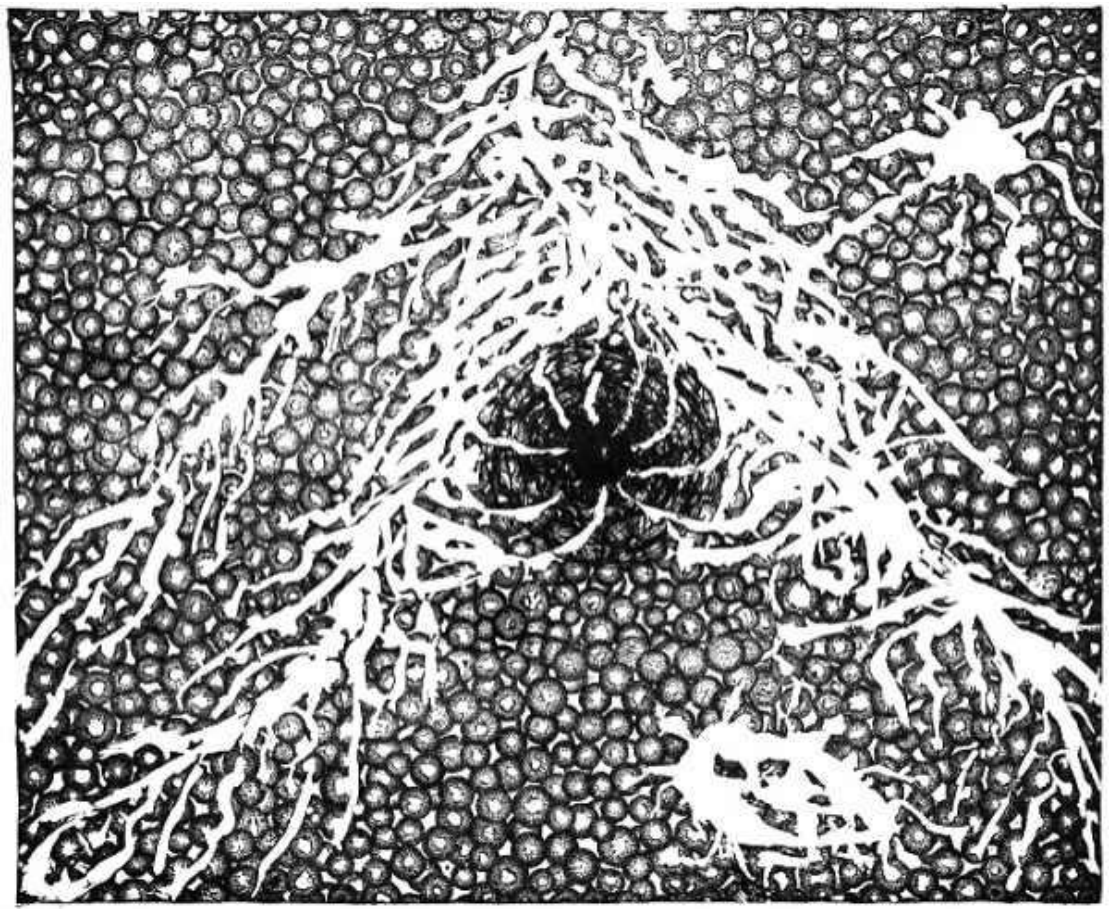
[1531] see, e.g., 20/24.16 and <fn-make>; 25/14.27<fn-manliness>

[1532] Hence while some would like to have called this a Christian nation, from the start it was not to be so.

[1533] see the Arc of Kosmon, image i082

Jehovih. It is classed and distinguished from mortal knowledge by the word es.

37/5.48. So that, therefore, when Es speaks, it signifies the highest and the combined knowledge that has come to mortals in the time of Kosmon, from the wisest of the spirits, who have communicated as previously said. And since all wisdom comes from Jehovih, whether uttered by a mortal or a spirit, so it is said He speaks through them.



i082 **Arc of Kosmon**. Showing the earth in the thirty-second year of the Kosmon era. Jehovih said: When the world approaches dan'ha in Sabea, the nations shall be quickened with new light, for Kosmon comes out of the midst. And My etherean hosts shall press upon the understanding of men (male and female), and they shall fill all the nations and kingdoms with new discoveries, inventions and books of learning. And men shall be conceited concerning themselves, above all the ages past, and they shall deny Me and quarrel with My name, and cast Me out. But I will come upon them as a Father, in love and mercy; and My hosts of heaven shall cause babes and fools to confound the wise, by signs and miracles. My hosts from heaven shall cause chairs to speak; and inanimate things to walk, and dance. The dead shall reappear to the living, talking with them face to face, eating and drinking, and proving themselves to the children of earth, and so, make My kingdoms known. Yes, they shall encompass the whole earth with signs and wonders, and reduce to nothing the philosophy of men and the idolatries of the ancients. For both the living and dead shall know that I, Jehovih, live and reign over heaven and earth. This shall be a new era, and it shall be called, Kosmon, because it embraces the present and all the past. Then I will reveal Myself; and those who deny me shall accept Me; of their own accord they will put away their Lords, Gods and Saviors; nor shall they have idols of Me anymore, either on earth or in heaven, for I am sufficient for all.

37/5.49. Now when Tae had put away self, striving to come, by his behavior, to Jehovih, a new light dawned upon him, for as it was given him to see the spirits of the recently dead, so by purification, he attained to intercourse with associative bodies in the unseen worlds.

37/5.50. And these associative bodies being exalted angels in wisdom and purity, speak of the first elements and not of the instruments used, because it is their mode of language; that is to say, for example, 'Jehovih spoke through Es, saying:' But mortals and spirits of the first heaven would say the same thing thus: 'According to the accumulated testimony from the most advanced spirits of the spirit world.'

37/5.51. Let man be wise and perceive that the Father stands behind all and within all; for as he [humanity –ed.] rises out of individualities, becoming comprehensive in expression, so does his spirit rise also.

37/5.52. Tae perceived these things. And the Father came to him through Es and unfolded the scroll of heaven.

37/5.53. Es said: Transversely,[1534] as seen by man, the worlds are: First the earth, then atmospherea, and then to the ether (etherea) beyond.

37/5.54. Jehovih commanded man to be brought forth on the earth, and dwell on it for a season; then to die and rise in spirit and dwell for a season in atmospherea, traveling with the earth, daily and yearly, even in its journey [with the sun. –ed.].[1535]

37/5.55. He who would know, therefore, the rank a man will inherit in heaven shall estimate the comparative strength of spirit and the purity of behavior. If a man lives isolated on earth, laboring for self, he will be isolated in heaven and companionless.

37/5.56. It was said in the past: Judge not, lest you be judged; but I say to you, judge all men spiritually and corporeally but hold your tongue (keep silent), looking to yourself to know how the Father judges you by talents and works. But above all things observe the unseen causes that play upon you, quickening your memory and your perception, for in this lies a great secret of acquiring spiritual knowledge.

37/5.57. You are a type of the world (a corporean); you have a daily life, a yearly life, and a cyclic life; the latter of which, is first, infancy; second puberty (adolescence); third, maximus (maturity); fourth, old age; fifth, death. A corporeal world has these, and she imparts her periods to her people.

37/5.58. Perceive, then, O man, to attune yourself to Jehovih is to become a prophet. To understand the kingdoms of the lower heaven is to know the appointments of familiar spirits and guardian spirits over mortals. And knowing these things, you shall

[1534] looking as through layers

[1535] In the copy there was a gap that started after the word 'journey' with no punctuation following it. Possibly the sentence ended something like: … in its journey with the sun. || Beyond that, it is unknown what came after that. In any case, God seems to be speaking as the text resumes:

perceive the first place allotted to them at the time of their death. But to understand the realms in etherea, you shall discern the times of associative redemption of atmosphereans.[1536]

37/5.59. For as there are spirits who are captains over a star, or the earth, or sun, so are there generals over the etherean worlds; and yet beyond them, great commanders over the vortices in the wide universe. As you have felt the cold breeze of the spirit circle, made by the spirits in attendance, know that there are those high raised in heaven in power and wisdom whose presence fashion the currents of the embryonic[1537] worlds, and propel them forth by a breath! They have others beneath them who are themselves Gods and Goddesses.

37/5.60. But remember, O man, that in all the glories there is still One Who is higher than all, even the Person of All, Who is Jehovih.

[1536] Being the dans (and when applicable, quarter dans or less) when those who are prepared as Brides and Bridegrooms of Jehovih, resurrect to etherea in their respective groups.

[1537] embryotic, early stage of development, just beginning to form, incipient, budding, rudimentary

CHAPTER 6 Knowledge

37/6.1. [1538][Therefore, to him who would improve his place in heaven while still mortal,] the light of the following truths will be manifest to him (who would know). Let him, on the other hand, shut himself up in denial, saying: I defy you to prove the matter, || and he shall not be enlightened.[1539]

37/6.2. Therefore, in the testimony of Jehovih, speaking through Es, and by the spirit of man quickened, is set forth:

37/6.3. As a man lives on earth, acquiring perfections or imperfections in spirit, so will he enter the es world at death.

37/6.4. Death is the severing knife that separates the corporeal man from the spiritual man. The former returns to the earth, but the latter survives, and, in time, rises upward.

37/6.5. By death man suffers the loss of companionship of mortals, but is quickened and united with those he loved before.

37/6.6. A new world is open to him, full of light and splendor, fitted to his spirit, even more glorious and real than the corporeal world was to his mortal part.

37/6.7. As a corporeal man requires corporeal food, clothes, and a habitable place to dwell, so does his spirit require similarly, and is so provided within atmospherea, but spiritually.

37/6.8. The first habitable place in es is on the earth, and around near the earth, and mostly within the same house where he dwelt in mortal form. But the spirit is subtle and moves, not as corporeal things move, but having power and presence with friends and kin at remote distances, as if all was in one place; for such is the nature of the es world.

[1538] There is a gap in the copy. The suggested text in braces [Therefore, to him who would improve his place in heaven while still mortal,] that precedes “The light of the following truths...” was added by the present editor.

[1539] That is, understanding these matters requires the cultivation of a receptive, spiritual nature. For, until then he will be incapable of perceiving, and that is because his attitude shuts out the light. And since enlightenment is not forced, but is a matter of maturing, the angels of Jehovih surely would not force the matter?

37/6.9. Spirit exists within corporea,[1540] and by this means, the dead are able to manifest to the living. However, to those living who have no consciousness of their own spirit, the spirits of the dead cannot manifest intelligently.

37/6.10. For a mortal to be conscious of his own spirit, it must transcend his corporeal senses; he who does not know of his own spirit is weak indeed. Such a man born into the spirit world is like a newborn child, knowing nothing.

37/6.11. All men born into spirit life die imperfect, ignorant, and weak, depending on nurses, guardians and doctors. Many of these dependents are slain in war, or in desperate madness, and are born into spirit life in chaos. Some will not leave the battlefield.

37/6.12. To the long suffering and to the weary, who are upright of heart, death is a doorway to a world of bliss, rest, and love.[1541]

37/6.13. To the captain and general, who were slayers of men, death is a doorway to where ghastly wounds spring up before them, and frenzied maniacs cry out for vengeance. And the slayers of men run away, but cannot escape; they cry out, but are mocked at. The wailing of the widows and orphans is an increasing horror to them. Their nose is suffocated and their eyes appalled with the constant presence of gaping, bloody wounds.

37/6.14. The leader of men enters the es world to meet an army of misled confidants; and his tricks and falsehoods are like soiled and spotted garments to hide a blackened heart. He turns away, but the mirror of his past deeds hangs up before him.

37/6.15. The rich man enters the es world at the door of his bank. In the bank he lingers all day. At night he wanders up and down. He meets another rich man; they shake hands but do not speak. Then he goes forth. In the morning he is in the door of his bank again, and all day he loiters about. He worries at the manner of the clerks; he fears his widow will come to want, or that his bank will soon run low. He sees the glory of the spirit world, but he cannot enter it. The servants who washed his clothes stand fairer than he. Yes, he is abashed by the whiteness of their raiment and the light of their souls; and so he turns and hides in his bank again.

37/6.16. [1542]But lo, the spirit of him who is dead sucks out the spirit of the wine and leaves him distracted still.

37/6.17. Another darker chamber opens; a dealer in wines is dead; one with fashionable home, and wife and daughters, high aspiring (as to corporeal values and society). Confronted in his stores with the spirits of those who died from his temptations, bleary-eyed and boisterous, they come to welcome the newly dead. And with atmospherean potions

[1540] that is, spirit exists within all corpor

[1541] Throughout the ages the cynics (materialists and some idolaters) have decried the pie-in-the-sky philosophy as fiction created to placate the masses. ‘Pie-in-sky’ meaning if you can’t have your pie (reap your reward) here on corpor, you can have it later in heaven; which is based on the notion that no good act goes unrewarded.

Consequently, because of derision by the cynics (from the ranks of the first division and fourth division, see 37/5.5,8), pie-in-the-sky became synonymous with a hollow wish, meaning it will never happen. Yet, whether one believes or not, it remains true, that as one sows, so shall one reap, either in this world or in the next.

[1542] There was a gap in the copy, which contained one, or possibly more, examples; for, verse 16 seems to be the end of a description of one, who in mortal life, was a drinker and lover of alcohol.

sucked out of his plenteous barrels, greet him with rich applause. Then he flies to his wife and daughters in his mansion richly furnished. But lo, the drunken sots, foul smelling spirits, fill his habitation! With terrible anger, helpless, he watches the spirits of pollution fondling his daughter's person, and his widow a fountain for their revelry.

37/6.18. And yet the depth is not full. In a stately mansion a woman of high caste (high society, celebrity) is dead. And it was said she was blessed, because in not having borne children, ease and glory were at her command. And now, with curious mirth and some envy, the spirits of other women who were social outcasts, come to observe the newborn spirit of the leader of fashion. And as they turn to look, nurses come with children born from her body and her spirit, by abortion cast into heaven, even in Jehovih's face accursed! A curtain of black death that will not go away, chokes her. And no matter where she turns, to the left, the right, up or down, there is nothing but the wail of sweet babes: Mother, why did you murder me? Was I not Jehovih's gift? The woman of fashion hides but is not hidden, even the soiled outcasts are white beside her. Like a woman that is crushed but cannot die, she squirms and writhes in the kingdom she built with her own hands.

37/6.19. From the scene of horrors, Uz now opened the door of the materialistic man of corporeal learning. His spirit wanders in libraries and ancient tombs and hieroglyphs, or sighs over problems never solved. Day by day, night by night, he restlessly peers into the same paths, and over and over burrows deep in darkness. Stripling[1543] youths and fairies pull his wig or upturn his spectacles, saying: O fool, do you not know you are dead? Turn from these corporeal tombs and behold Great Jehovih's light. But he regards them in sorrow and pity, saying: I am not dead! When I am dead, there is the end. I am merely sick, still dwelling in my corporeal body. And then he wanders on, a living sepulcher.[1544]

37/6.20. A farmer is dead. It was his want to rise early and toil all day; to ponder much on the fruit of his labor and to glory in his freedom. For himself and his family he lived; to himself and his family Jehovih gives him. In his house and his fields his spirit walks about; he knows no heaven or hell. As a weed that is worthless to itself and the world, so is his spirit, and as the weed does not know the field that brought it forth, neither does he know Jehovih's heaven. Nor can he go anywhere except from field to field, and back to his house, day and night. He lives for nothing higher, and Jehovih gave him that which he desired.

37/6.21. What spirit is this that gluts itself in the slaughterhouse? He was a gormandizer; he is dead. He goes from restaurant to restaurant snuffing the air[1545] of roasted viands, and fat meats, and of wines.

[1543] adolescent, teen

[1544] a living tomb; a receptacle for that which is dead, dank and dark

[1545] sucking out, devouring, the atmospherean part

The smell (odor) of the fat man is his delight. And the woman who rejoices in sin, rare flesh and fat soups, is like a cushion for him to roll upon. One says: I never come into this restaurant without, once I am here, remembering him who is dead; he so loved this place! And the other says: I believe his spirit still loiters here and that is why we so often think of him. And, at that, they gorge themselves, even while the spirit of the dead feeds on the atmospherean part. This is all the heaven he sought on earth, and Jehovih gave it to him.

37/6.22. And now comes confusion in heaven. He who forever argued is dead. Scarcely newborn in spirit life, he sets up to prove his position and enlighten the whole world. The curious and the idler gather around to hear his speech again. He strives to show that the whole world is a fool. He turns his argument in endless ways, and repeats them over, day by day, night by night. This was what he strove to build on earth, and Jehovih gave him the same.

37/6.23. And here newborn in spirit is the moderate man, who, by industry, earned a handsome house and raised up sons and daughters creditable to the state. He is in his home still; heaven is too narrow for him. He says, I would argue with Jehovih that I do not have my due share of heaven! Did I not give alms daily: the poor man a crust, and a poor woman a penny? When did I pass a blind man and not give? But no one answered him. The chord of his voice, being as narrow as his orientation, fell barren as if talking to the wind. Again and again he repeats his complaint; but no one takes him by the hand, and he remains helplessly in his own home, which he asked Jehovih to help him build for his heirs.

37/6.24. The recluse, with a new philosophy and scheme of diet, but aimless, and producing little to benefit anything under the sun, is dead. The breath of mortals was poison to him, and all human influence to be avoided as poison infecting his most holy spirit. Here again nymphs and fairies gather to see his spirit make its 'etherean' flight! As mortals gather around a pretender who promises to sail a balloon around the world, so these jocose and mischief-loving spirits gather in the house of the recluse, to see his promised ascent. He will show them how the higher spheres in heaven are reached (yet he would not deign,[1546] even in mortal life, to commune with the spirits of the dead; none so low for him!).[1547] But now he is dead and his spirit still limps and trembles in his hovel,[1548] still boasting. And as he produced nothing in the corporeal world, so he produces nothing still; but boasts and secludes, secludes and boasts; and this is his heaven, day and night.

[1546] humble himself, stoop, condescend

[1547] i.e., he considered them beneath him, and too low for his own self-esteemed stature

[1548] small dwelling, hut, cottage, cabin, shack

BATTLE OF THE BEAST AT THE TIME OF KOSMON

37/6.25. The light of Jehovih touched on the earth, and the heavens above were stirred to the foundation. Things past were moved forward. His voice was from the depth of darkness to the summit of All Light.

37/6.26. The nations that had not known Him, now knew Him. Acceptable, and with loud rejoicings, they shouted, Jehovih! Jehovih! Almighty and Everlasting! Glory be to You on High! Creator, Father! All praise to You forever!

37/6.27. And Jehovih went swiftly far and near, quickening with a new power, both the living and the dead. And the peoples rose up, and from every corner heard His voice, calling: Come forth! Come forth! O My beloved! And it was not like any sound under the sun, for it reached deep into the souls of men.

37/6.28. And in the stirring up of things long past, it was as if a cloud of dust and darkness, foul and poisonous, overspreading heaven and earth, was to be cleared away to make room for the immortal kingdom.

37/6.29. High above the clouds, and deep down in all the blackness, the All Light of Great Jehovih shone as the everlasting sun. The faith of men and angels rose up in increasing assurance to the Most High, that He alone, in His matchless majesty, would rise triumphant over all.

37/6.30. Jehovih said: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand! And the dead came forth as if out of their graves, but clothed in the raiment of heaven; and they walked upon the earth; and talked with the living, face to face, proclaiming the fullness of Jehovih and His everlasting kingdoms.

37/6.31. Little infants who were long dead and now full grown in heaven, singing in Jehovih's praise, returned to the living. Mothers returned from the unseen world with love and angel kisses for their mortal babes and sorrow-stricken husbands.

37/6.32. Then the cloud of darkness rose higher and higher and higher; the poisonous smell and damnable tricks of hades belched forth in terrible blackness. The spirits of those slain in war, delirious, mad and dyed in vengeance; and those whose earth lives had bound them in torments; and those who lived on earth to glut themselves to the full in abhorrent lust, came assuming the names of Gods and Saviors.

37/6.33. And yet the voice of Jehovih called: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand.

37/6.34. And now the cloud reached all around the earth, And the light of Jehovih was almost obscured. Still the faith of angels and mortals rose up in one increasing voice: Jehovih is mighty! I know He will prevail!

37/6.35. And still the black giant arose, awful in gloom and bloodstained mantle, till all around the earth it became like a solemn night before a battle of death. Rattling bones and empty skulls, with gnashing teeth, all stained with human gore, made hideous by the portentous omen, caused angels and men to stand appalled.

37/6.36. Jehovih said: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand!

37/6.37. And now as the cloud of darkness stretched up out of the earth, girdling it all around, as a venomous reptile secures his living food, lo and behold, the monster beast stretched forth four heads with flaming nostrils all on fire!

37/6.38. On each head were two horns, bloodstained and fresh with human victims' macerated flesh. Their tongues darted forth in menace, and their open mouths watered for human souls, and with maddened suspicion, amid heightening distrust, their bloodshot eyes pierced the foul darkness, making many a mortal quake in fear.

37/6.39. And still the upraised of earth and heaven, with one voice cried out: All hail, O Jehovih! You are mighty! You alone, shall prevail!

37/6.40. And Jehovih answered to His faithful sons and daughters, the living and the dead: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand!

CHAPTER 7 Knowledge

37/7.1. And two heads of the beast stood in the east (Buddha and Brahma), and one stood in the middle (Mohammed), and one in the west (Christ). And the one that was oldest, and standing in the east (Brahma), raised up his bloodstained hands, trembling in miserly rage, and with a book tattered, torn and smutted with the foulness of glutted avarice, swore an oath saying: Down! Down! Jehovih! Unseen and godless! Down! Do you not know this ancient lore (referring to his book), and the caste of men?

37/7.2. And rattling his hideous bones, even while with hissing breath, he bated[1549] somewhat to see the great awakening light.

37/7.3. But swift and terrible, the head of the beast that stood to the east and south (Buddha),[1550] snorted loud, and with both hands uplifted, black with clotted human blood, cried out: Who are you, of the north and east (Brahma),[1551] that bellows out

[1549] held his breath, slowed down, tapered off

[1550] southeast corner

[1551] northeast corner

because your tottering kingdom foresees its certain fall? Not only will I put Jehovih down, but you, too, miscreant, deceiver of men! Know this, O worthless Brahma, your day is done. I, even I, great Buddha, will rule the whole world. None but I shall save mortal souls.

37/7.4. Then with flashing sword raised high, and hungry for deeds of war, the head of the beast turned and shot forth his poisonous breath till all the world was foul. But before he made one stroke, the head of the beast in the middle of the cloud, and more polluted than all the rest, deeply marked with lust, turned around to survey the scene, as if disturbed in amorous gluttony. And he shouted loud: Stop! You dogs of ancient! Only by me, Mohammed, shall man ascend to heaven! Behold my deeds of blood! By myself I am sworn! I will feast on your rotten carcasses, and banish Jehovih from the earth!

37/7.5. He raised himself upward, unwashed, and his head smoked with the fumes of mortal blood; he shook the mighty cloud of the beast far and near.

37/7.6. But now, horror arose afresh, for the head of the beast that lies to the west (Christ), stretched up his horns, and silently at first, always the most to fear, he felt around for his sword, and contemplated on the other heads of the beast, like one who knows his own power. Then toward great Jehovih he looked approvingly, but full of well-planned deceit.

37/7.7. Without more ado,[1552] he spoke to the other three heads of the beast, saying: Do not think I have come to send peace, but a sword. I come to set man at variance against his brother, and a daughter against her mother. Behold the millions I have slain! Behold how my mortals build torpedoes and ships of war! Behold the long trail of human gore where my banner goes forth! Know this also: I am the Savior of men! Even great Jehovih shall bow the knee when I command! I will send my legions forth to rap on tables, and show the faces of the dead, and then proclaim through mortal tongues it (the veil of heaven) is bolted loose, and build my kingdom upon these revelations forever.

37/7.8. And then the head of the beast stood triumphantly in the west, stripped of his bloody sleeves, and with one hand held high a banner upon which was written: I AM THE LAMB OF PEACE! And with the other swung his mighty sword high; like a whirlwind, it swung abroad over all the black clouds, _ _ _[1553]

37/7.9. Women of wealth and fashion cast aside their earthly goods and went and labored with the poor, teaching cleanliness, wisdom and uprightness of heart. And those who preached were the spirits of the dead, who were ripe in experience in Jehovih's unseen worlds.

[1552] activity, efforts, pains, circumspection, bother

[1553] Gap in the copy. Apparently considerable is missing here. To this point in the battle summary the heads of the beast have only threatened each other; presumably the missing page(s) supplied a description of the battle and their final outcome, as well as a description of Jehovih's victory. In any event, we pick up with the Father's light manifesting among mortals sometime after the victory.

37/7.10. But the beast with his countless millions, was cast out from the earth. Like a long black cloud, split and broken, floating, floating, floating, it passed away, and was seen no more! Nor was there any longer a God known upon the earth. But Jehovih rose supreme in every land; and all people under the sun sang anthems of glory to His name!

— END OF BATTLE OF THE BEAST —

37/7.11. The voice of Jehovih came upon Es, saying (to Tae):

37/7.12. You shall comprehend, O Tae, these things of the past. The beast walked forth on the earth in every guise, and in the second sphere of atmospherea (second es grade) he became a living person, born out of the sins of men.

37/7.13. For one man worshipped science, and it was his beast; another worshipped riches, and it was his beast; another fashion, another lust, and another worshipped nothing; and each of these things that was worshipped, became that person's beast. Now all these and others like them, continued to do the same things after death; for that which they had built up on earth became as a living entity within them, and they could not put it away. This was the first resurrection, being the birth of unclean man into the spirit world.

37/7.14. In the second sphere of atmospherea, which is the second resurrection (second es grade), the condition was like the first sphere (being of a beastly nature) but organic (organized).

37/7.15. For one people worshipped Brahma, making a beast of him; another worshipped Buddha, another Christ, and another Jesus, forever parading his crucifixion; and they all made a beast of their idols. And the beast that each one built up within his soul became an entity to him on his entrance into spirit life, and he became bound to the machinations of evil spirits professing to be that beast. And these evil spirits became like Gods, in fact, building kingdoms in the lower heavens, and making subjects and slaves of their worshippers, compelling them to contribute part of their earnings and labor in spirit, even as mortal kings exact tribute (taxes, labor, military service, etc.) on earth. And these rulers had thousands and millions, and tens of millions of subjects and slaves, and their cities were as represented to mortals, paved with comparative pearls and diamonds. And so, before kosmon, the organic heavens situated close to the earth were divided up among the four heads of the beast; and yet, besides these, mostly on or near the earth, were many lesser kingdoms of various other false Gods and false Lords, mostly professing to be the true Christ, Jesus, Buddha, Brahma, or Allah.

37/7.16. These things you have witnessed: That the spirits of the first birth (first es grade), discourse on the things of the earth, and of marriage and

begetting; not having risen even to the second resurrection (second es grade). Their hope and belief in heaven is to re-enter wombs and be born again, teaching reincarnation, and ministering to the proclivities of lust in mortals; inspiring visions of sexual desires and practices in heaven.[1554] For all such spirits have not risen up from the earth, and know no other abode, but to revel and glut themselves in corporeal debauchery. And many of them boastingly, and in darkness, teach falsely that spirits in heaven give birth to sons and daughters, and even that these latter reincarnate themselves in mortal flesh, becoming children of the earth.

37/7.17. All such spirits you shall know by their teachings; for whatever seems the highest delight of a man on earth or a spirit in es, even that he will exult in and proclaim.

37/7.18. And of those who have bound themselves to the beast of the second resurrection of old, you have witnessed this sign: They proclaim the beast they have made, whether it is an idol of Jesus, Christ, Buddha, Mohammed, or Brahma, and continually harp on him, knowing no higher; and he stands as a figure of the beast, upon which they hang their hopes of endless bliss.

37/7.19. By their preaching, you have evidence of their place in heaven;[1555] whoever practices in them,[1556] receives his inspiration from the slaves of the beast he proclaims.

37/7.20. Yet the second es grade (association) is higher than the first, for the first es grade is isolated, and the spirit or mortal belonging to it, preaches and practices on his own account, being wholly for self.[1557]

37/7.21. The Father has given this sign: That in marriage, man and woman become the first testimony before mortals, that self can be abnegated without 'the loss of self' experiencing a loss in fact. And this is the smallest possible number that can unite on earth or in heaven. Let the single man or the single woman stand, therefore, as a type of the lowest of the heavens (first es grade); and let marriage stand as an type of the second resurrection (second es grade); for those of the first es grade are as individuals, but those of the second es grade are as the beginning of association, and the committing of one's self to the combination of many.

37/7.22. Es said: Jehovih has given to men a sign of the third resurrection (third es grade) by which they shall be known, which is: that self shall not be manifest except in the union of many. For, as the first resurrection may have marriage between two persons who in time become as one (second resurrection), so too, families of the second resurrection who unite themselves together as community (third es grade), become in time as one (third resurrection), and so,

[1554] e.g., the idea of finding one's soul mate in heaven

[1555] being bound under the ban of the second es grade

[1556] i.e., whoever follows the teachings of the beast

[1557] Nevertheless, those in the first es grade are less bound than those of the second (see 37/5.35; 32/26.14).

similarly, those of the third resurrection become Brides and Bridegrooms of Jehovih, being fitted for ascension into etherea at the dan harvest (after having redeemed their heirs, if any, to the sixth generation). So that those practicing the third es grade manifest in families of tens, or twenties, or hundreds, or thousands, who, in time, are also as one. Nor do they have any other king, chief ruler, God, Lord, or Christ (that is, they have grown beyond any bondage to the beast in the first or second es grade).

37/7.23. For these reasons then, if a man says: I have no faith in these things, because they are impractical, you may know he belongs to (has bound himself to) the beast in one of the first two es grades (first resurrection beast, or second resurrection beast as spawned in Bon), and so does not belong to the third.

37/7.24. Es said: Nevertheless, it has been proved in Israel that these things were[1558] for four hundred years (i.e., the third es grade was sustained on earth through the beginning of the Bon cycle), and these people attained to six million souls. Whoever then says it cannot happen in this day is void of righteousness, and like the ancients, speaking from the bondage of the first or the second resurrection beast, denying the progress of man, and accusing Jehovih.

37/7.25. Do not judge Jehovih's chosen by the standard of the worshippers of the beast, neither should any man accuse Jehovih because man has set up natural law, putting Jehovih at a distance; or because he has set up Brahma, Buddha, Mohammed or Christ, putting Jehovih at a distance, for all these idols were necessary to those who love the figure of a beast.

37/7.26. Those who have not attained to the third resurrection, that is, Jehovih's presence, must have, first, a mortal king or ruler; second, laws; and third, (enforcement:) the sword and the prison; for all these were given to those who are begotten in sin and dwell in the beast.[1559]

37/7.27. Neither can he who preaches any of the idols practice that which he preaches. They are no more than news vendors,[1560] proclaiming what Buddha, Christ, Mohammed, or Brahma did or said, or what is done by natural law or divine law. Their mission is to preach and not to practice, for the practice of righteousness is not possible for them.

37/7.28. If a man comes to you and says: Behold I am inspired by the angels of the third resurrection, see to it, and prove him (or her), for if he is genuine, he is a practicer of Jehovih's kingdom, not in preaching, but in works.

37/7.29. But if he strives for himself in all things, then he is inspired by the first resurrection.

[1558] existed, had existence

[1559] Thus we still see these things in this early Kosmon era. Under the rubric of laws may be encompassed the judiciary (courts, judges, lawyers, etc.), and, if there is one, a legislature for creating laws, and an executive branch of government to carry out the laws.

The purpose and need of laws are to curb the beast. If man could rise above the beast, the many laws of man and the rule of law would not be required. As to the sword, it signifies compulsion, not necessarily the use of brute force, but inducements, fines and other punishments or the threat of them, plus police, security personnel and prosecutors for enforcement of the laws; and the prison is to keep the most evil of men away from the rest of society.

[1560] news hawkers, advertisers, marketers, publicists

37/7.30. And yet if he is a proclaimer for one of the idols, then he is bound to the beast of the second resurrection of old, asserting law and even violence.

37/7.31. As one man alone cannot practice war, neither can one man alone practice the third resurrection.[1561] One man alone may give away all he has, laboring for others all his days, abjuring self before the world; yet by this alone he cannot be in the third resurrection, because he has not attained to the Father's kingdom, which is organic, and composed of a number.

37/7.32. Try them, therefore, before Jehovih as to whether for His sake, they will become one with an army of brethren for righteousness. For such is a kingdom, and of it, Jehovih is king. All such will abjure war and violence, and contribute all they produce to the Father's kingdom, reserving nothing. This becomes power by virtue of righteousness and peace. These are ministered to by the spirits of the third resurrection, who have no Buddha nor Christ, but Jehovih only.

37/7.33. The proof of these things shall be manifest before all peoples. The Buddhist, the Brahmin, the Mohammedan and the Christian will not accept a brotherhood [a true fraternity –ed.], either on earth or heaven, because in truth, he has his own idol. Nor will he abjure war, but declare it a necessary evil, even in the same breath that he professes peace. The charity he does is, likewise, vain and of little effect. It is like lifting water with a sieve. He builds asylums and houses for the poor, and places to feed the hungry, and in his places of worship raises money, provisions and raiment. But, lo and behold, the numbers who come to want, increase on his hands.[1562]

37/7.34. And yet worse than these are those who are bound to the inorganic first resurrection; they worship nothing (but nurture their beast), and are without moral power before the world. Their charities are nothing, education nothing, and as for ideas of virtue, it is every one for himself.

CHAPTER 8 Knowledge

37/8.1. Again Jehovih spoke through Es saying:

37/8.2. I have made the first resurrection in heaven to inspire the first resurrection on earth; I have made the second resurrection in heaven to inspire the second resurrection on earth. I have made the third resurrection in heaven to inspire the third resurrection on earth. Like to like I made them.[1563]

37/8.3. Es said: If a man on the earth strives for riches, or power, or in any manner—consider, then, where he draws his inspiration from; and determine also, by this, what his rank will be upon his birth into the es world.

[1561] That is, the smallest unit of the third resurrection is the family, not the individual. Which is to say, the third resurrection consists of families (fraternities). By contrast, the second resurrection consists of individuals. Hence the individual can practice the second resurrection in association with others. But for the third resurrection, it is the group only that may practice the third resurrection. For, although the individual is a part of the group, he has put away self, thus allowing the entity of the group to manifest. Nor can the third be attained till the second is attained, and not that, till the first is fulfilled.

[1562] Note that this does not mean that the above-mentioned peoples are completely void of good works. Moreover, good works done to another are graded as serving Jehovih, regardless of name professed by the person (see e.g., 31/1.4; 32/3.26; 32/20.13-14). But if the name, and so, the idol, held dear, is thought of in the mind of the worshipper as having the form and figure of a man, woman, beast or thing, then this person is handicapped from performing good works, for he is inclined to listen to the beast, instead of heeding Jehovih speaking in the light of his own soul. About which it has been said since time immemorial that one cannot serve both Jehovih and the beast. || He who chooses Jehovih has chosen wisely, but he who chooses the beast shall have satan as his counselor.

[1563] Those who worship one of the four heads of the beast are, at best, in the second es grade, bound through their beast through, say, a church or religious fellowship. But below these in grade are those who are in the inorganic first resurrection. Of all these, we should bear in mind that they are still IN RESURRECTION overall, although perhaps inconsistently; and with the latter being mostly isolated in their growth.

On the other hand, for those who live a life of evil, they fall below the grades, that is, below the resurrections. Alas for them! For they open themselves to attendance by designing spirits who may make dupes and slaves of them.

37/8.4. And if a man is a preacher and not a practitioner, not doing the thing he knows to be the highest, you shall determine what his spirit birth will be.

37/8.5. On the other hand, you shall also determine the place of the one who lives to the full, the highest of all he knows; by his own strength, producing for others all he can.

37/8.6. These resurrections are possible, both on the earth and in heaven; but there are many so immersed in the earth, that only by death and by suffering hades (heavenly regions where the beastly reside), can they be aroused to strive for higher light.

37/8.7. Now, it will be asked of you: A certain man has lived a good and exemplary life, giving to the poor, being temperate and respectable before the world. What will be his place in heaven?

37/8.8. Answer him, O Tae, saying: He who serves himself, goes to the lowest of bound heavens; he who serves Jehovih with all his wisdom and strength, goes to the third realm, but only he who serves between these two goes to the second lowest of the bound realms.[1564] Can a man deceive Jehovih, saying: I did the best I knew, when he knows he did not?

37/8.9. Be wise in discerning Jehovih in all things, and seeing and judging as He would judge, for there are deceivers in heaven; and to him who would shelter (hide) his own deceit, these spirits come by the thousands. But he who is of the third resurrection escapes them.

37/8.10. And now, touching the prophecy of a nation, weigh the people and determine what resurrection they are already in, and the number in each division.[1565] Then determine the generation antecedent (immediately previous); and the one again antecedent to that, making tablets (charts) of them.[1566]

37/8.11. Those who are heavily laden, and dwell in Him, are the type of my etherean worlds!

37/8.12. Forswear[1567] yourselves away from the world; she worships the beast, the cloud from the second resurrection beast of old is upon her. Wash your hands and be clean. My hosts from the Most High heavens wait at your doors.

37/8.13. Behold, the spirits of darkness, lies and deception, have knocked, and you opened to them.[1568]

37/8.14. And now Tae looked abroad over the nations, and he said: What of the emperor, the queens, the king, and lords of the land?

37/8.15. Es said: Weigh them, O man, they and their peoples under them, and enumerate them according to the tablets, and you shall foretell the times that are set for them. As they were built up by the sword, they shall fall by the sword; as they stand by the strength of their standing armies, even by standing armies they shall be cut down.

[1564] The lowest of bound heavens refers to hades and in the Tablet of Grade and Ingrade is shown as the first es rate. The second bound realm contains those bound to the second es rate. And the third realm is emancipation, as explained in the Tablet of Grade and Ingrade (37/5.26). Also see image i030: 1st, 2nd and 3rd Resurrections in Atmospherea.

[1565] see 37/5.1–19

[1566] Gap here in the copy; possibly contained further detailed information on how to prophesy for a nation; perhaps had some images. Then apparently Es addresses humankind and we resume at the tail end of the message:

[1567] renounce under oath, solemnly repudiate, disavow, reject, abjure, break

[1568] see, e.g., Judgment 32/1.11-32; 32/25.11

37/8.16. By the sword Christ shall destroy Mohammed, Brahma and Buddha; but he shall come against Confucius and fail. Then Christ shall destroy himself;[1569] for as his followers have cast him out of Rome, he will have no abiding place on the earth.[1570]

37/8.17. Search the road of Vishnu and Etau, Ram and Osiris, for all the idols of heaven run the same course, as you shall prove in Orachnebuahgalah, nor is there any help for them.[1571]

37/8.18. Jehovih is Omnipotent over all. He sends all Gods and Saviors; by His Almighty command they came. They are books He bestows upon the generations of men, but when they are of no more use to man, behold, He takes them away, and gives instead that which is suited to the progress of the world.

37/8.19. Be wise and remember your Creator all the days of your life; be one with Him, and you shall live—FOREVER!

END OF THE BOOK OF KNOWLEDGE

[1569] Note that the order of elimination here is the same as God prophesied regarding the four heads of the beast near the end of Bon (28/57.15-18).

[1570] see note at end of Book of Knowledge

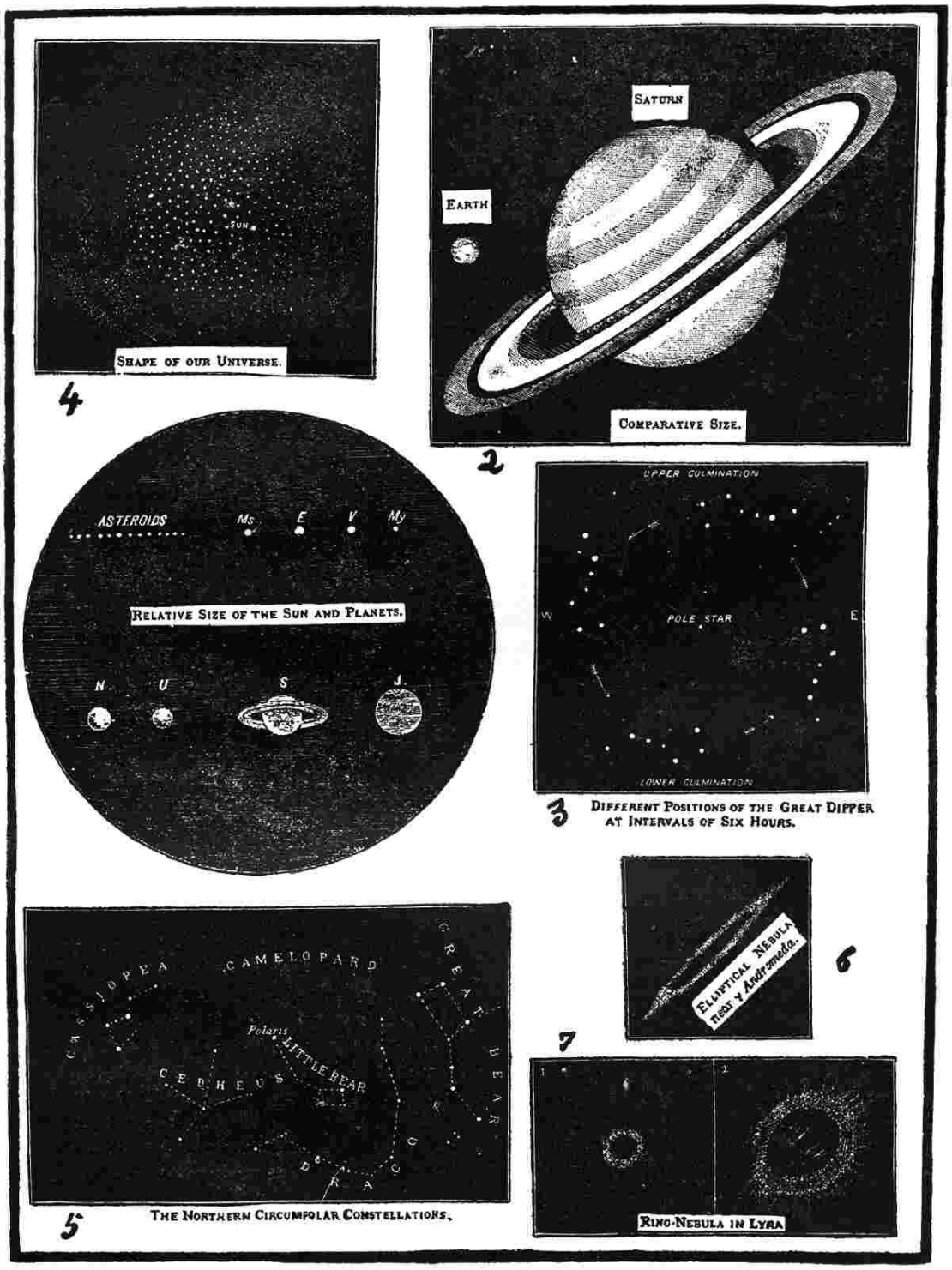
[1571] That is, there is no way to rejuvenate these religions, nor to resurrect through them, no way to alter the course of the Great Spirit. And this shall come to pass for Christianity, Buddhism, Brahminism, and Mohammedanism (Islam).

[1570] In 1848 the pope decided to allow participation by the populace in the government of the Papal States. But after the first prime minister (a papal appointee) was assassinated, he changed his mind.

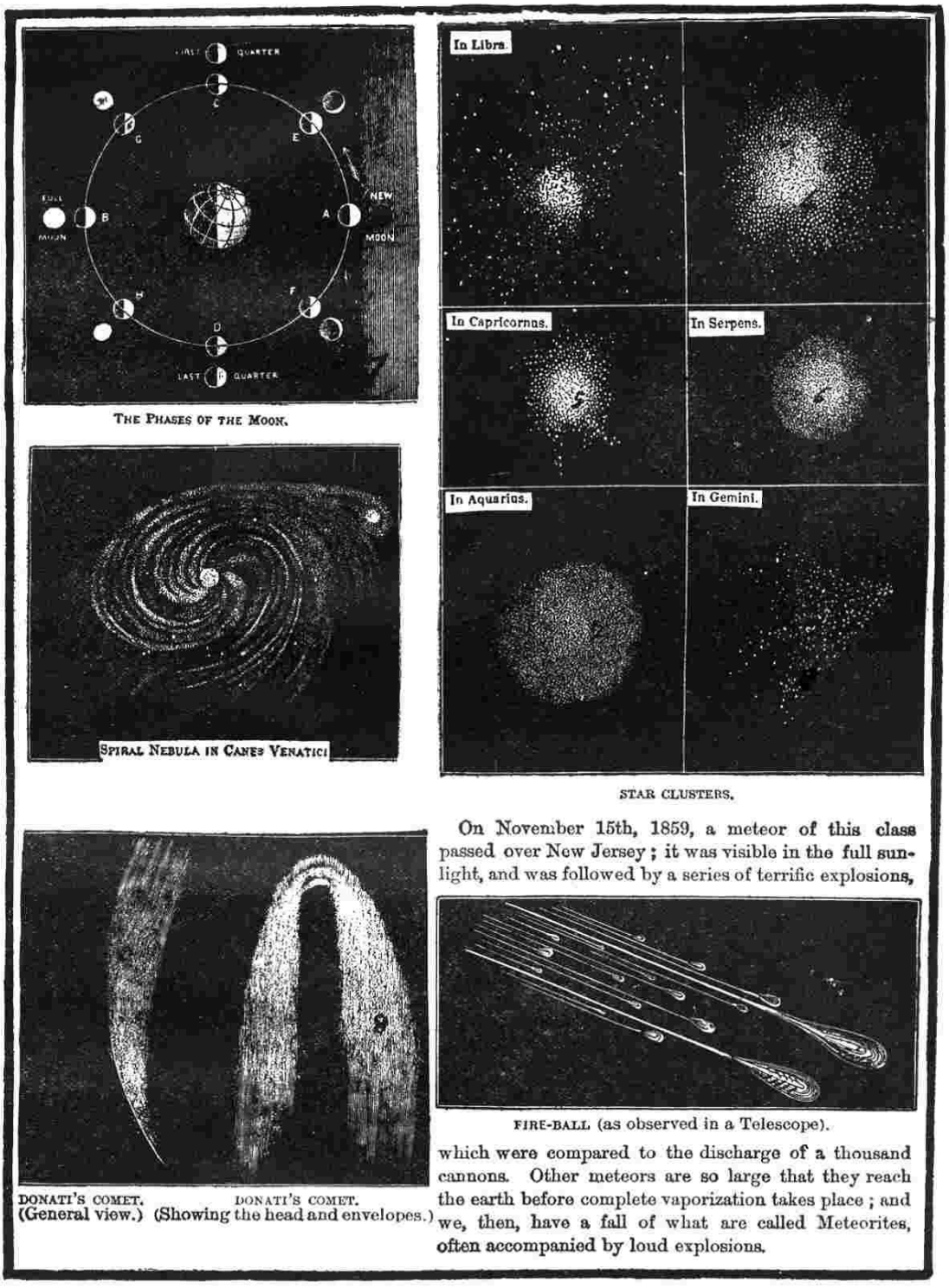
Consequently Rome burst into revolution and the pope fled. He returned with French military assistance and retook Rome and the Papal States, reinstating absolutist rule. Meanwhile, events were simmering in the Italian Nationalist movement and in 1859-1860 many parcels of the Papal States were won.

But while Italy was united under the Nationalists in 1861, Rome remained in the hands of the Pope, protected by French soldiers; though when the Franco-Prussian War caused them to be recalled, the Italians took the offensive and Rome surrendered September 20, 1870, thus effectively ending the last of the earthly rule of Christ over dominions (territory and doctrine).

The pope withdrew to the Vatican, issued his edict of papal infallibility: He (notice—not Christ) was now supreme arbiter of all things Christian; but the Italian government ignored him and his excommunications against them. Which relations stood until February of 1929, when the pope formally renounced claims to the former papal states, and in return the pope was granted sovereignty over the Vatican (108.7 acres).



i060 **Illustrations of Corporeal Worlds**. As seen through corporeal eyes.



THE PHASES OF THE MOON.

SPIRAL NEBULA IN CANES VENATICI.

STAR CLUSTERS.

DONATI'S COMET. (General view.)

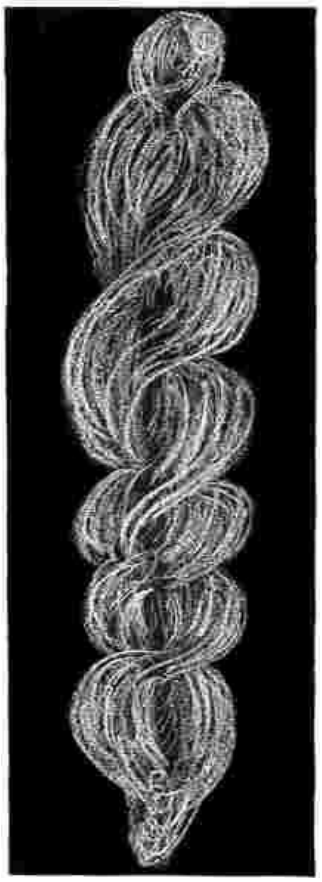
DONATI'S COMET. (Showing the head and envelopes.)

On November 15th, 1859, a meteor of this class passed over New Jersey; it was visible in the full sunlight, and was followed by a series of terrific explosions,

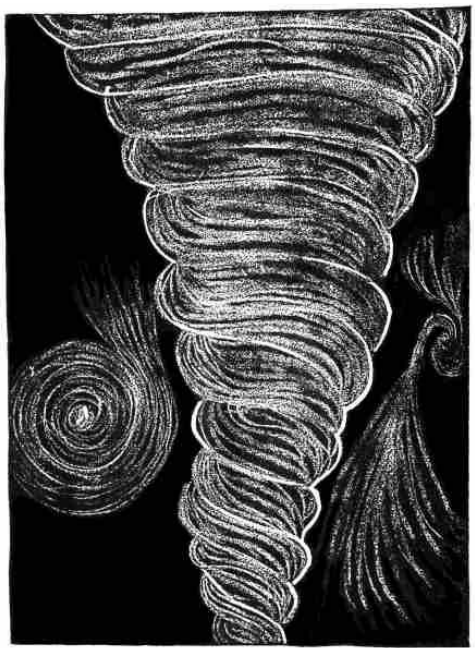
FIRE-BALL (as observed in a Telescope).

which were compared to the discharge of a thousand cannons. Other meteors are so large that they reach the earth before complete vaporization takes place; and we, then, have a fall of what are called Meteorites, often accompanied by loud explosions.

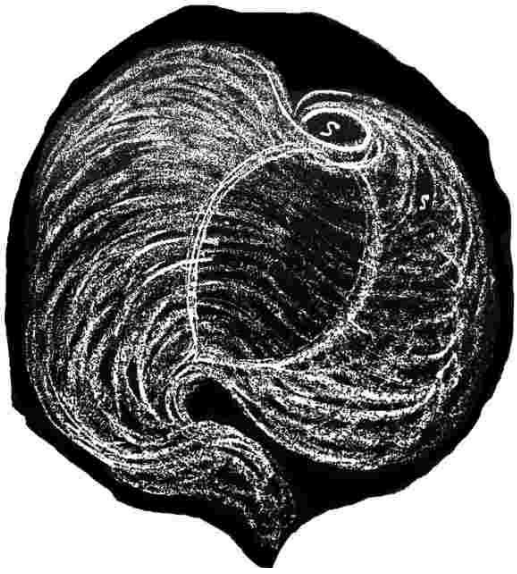
i061 **Light in Space Illustrated**. Expressions of vortices as seen through corporeal eyes.



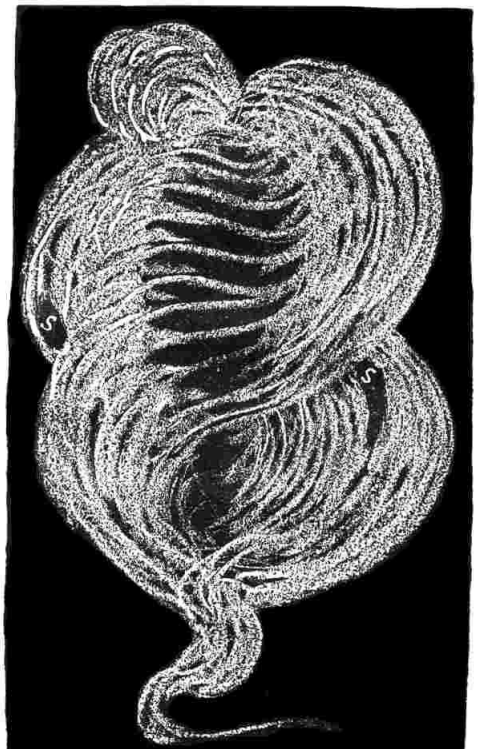
i063 **Primary Vortex**. The power that makes planets. First age of a vortex, and the beginning of cometary existence. A whirlwind in the etherean heavens. Typical diameter from half a million to four million miles. Typical length from 10 million to 300 million miles.



i064 **Secondary Vortex**. Second age of a vortex. Period of nebulae formation, and conjunction of eccentric course. Also the beginning of cyclic position.



i066 **Fourth Age of Vortex**. Now called Inqua, a ball within a ball, or womb of vapor; that is, a ball of corpor within a sphere of air (atmospherea). (Dark area in center of womb is location of planet, but here made transparent in order to show the vortexian currents.) S, S, satellites.



i065 **Third Age of Vortex**. Now called Wark, because the condensing nebula engenders heat within the embryonic world, forming in the central part. S, S, shows the position of forming moons (satellites).

Book of Cosmogony and Prophecy

Cosmogony Section

CHAPTER 1 Cosmogony

38/1.1. The same principles apply to all the stars, suns, planets and moons; but differing in manifestation on account of size, motion, density and relative place.

38/1.2. The earth floats in the middle of a vortex,[1572] the outer extremity of which is somewhat beyond the moon. The vortex is globular, corresponding to the form of the earth, with slight differences, which will be pointed out further on. Vortices are not all closed at the ends; some are open at both ends.

38/1.3. The vortex, by its own axial motion, turns the earth on its axis. Consequently the outer part of the vortex has greater velocity than near the earth's surface, which has an axial motion of one thousand miles an hour.

38/1.4. The moon has a vortex surrounding it also, which has a rotation axially once a month, but being an open vortex does not turn the moon. All vortices do not lie in contact with the planet, in which case it is called a dead planet. The radius of the moon's vortex is ten times the moon's diameter, and the radius of the earth's vortex thirty times the earth's diameter, with variations that will be explained presently.

38/1.5. The outer rim of the earth's vortex, forty-two thousand miles broad, [which width carries the moon's vortex –ed.],[1573] has a revolution axially with the earth once a month. The swiftest part of the earth's vortex is therefore about fifteen thousand miles this side of the orbit of the moon.[1574]

[1572] For vortex background information see 04/3.2-7; also see images i063, i064, i065, i066, shown above.

[1573] Place the moon's diameter at 2100 miles, then (from 38/1.4:) multiply by 10 to get the radius of its vortex = 21,000 miles, then double the radius to get the diameter of the moon's vortex, i.e., 21,000 x 2 = 42,000 miles broad. Note that the Oahspe authors generally round numbers or truncate them when doing calculations or presenting figures.

[1574] See image i071 especially figure 1, which shows the rim (the bent part of the ray at the outer extreme). Note that the moon, were it shown, would ride in the rim. The outermost edge of the rim is called Chinvat.

i071 **Vortexian Currents**. Figs. 1, 2, 3, enlarged illustrations of the course and form of vortexian currents.

38/1.6. From the swiftest part of the earth's vortex, its force is towards the earth's center. And if there were no earth here at present, the vortex would make one presently.

38/1.7. Things do not fall to the earth because of the magnetism (attraction) of the earth, except as will be mentioned further on, but they are driven toward the center of the vortex, by the power of the vortex.

38/1.8. The greater diameter of the vortex is east and west; the lesser diameter north and south, with an inclination and oscillation relatively like the earth.

38/1.9. The name of the force of the vortex is called vortexya, that is, positive force, because it is arbitrary[1575] and exerts east and west (i.e., at right angles to the axis). As in the case of a wheel turning on its axis, its force will be at right angles with its axis, at the extreme center of which will be no force.

38/1.10. For which reason the north and south line of the earth's vortex is called the m'vortexya, or negative force, for it is the subject of the other. As a whirlwind gathers up straw and dust, which travel toward the center of the whirlwind, and to its poles, so do corporeal substances incline to approach the poles of the earth's vortex. Which may be proved by poising a magnetized needle.[1576]

38/1.11. In the early times of earth's formation, the earth was longer north and south than east and west. But the m'vortexya, being less than the vortexya, the earth assumed the globular form, which was afterward attenuated[1577] east and west, then the earth turned again, to adapt itself to the north and south polarity of the vortex.

38/1.12. In these various turnings of the earth, the same force of the vortex exerted ever to the east and west. By which behavior every portion of the earth has been to the east, to the west, to the north, and to the south.[1578] Which is proven in the rocks, and boulders, and mountains of the earth.[1579]

38/1.13. And for that reason it is shown there is no north and south polar power in the earth as such.[1580] Furthermore the iron mountains show they attract from all directions, without any regard to a central polar force in the earth itself.

38/1.14. In this matter mortals have been taught erroneously regarding two powers which do not exist, as they have been previously set forth by philosophers:[1581] These are the attraction of gravitation in the earth, and a north pole magnetism in the earth. [That is, these behaviors reside not IN the earth nor exist because of the earth, but both the actions of so-called gravity and the polar power exist because of the normal activity of the earth's vortex. – ed.]

38/1.15. The positive force of the vortex is, therefore, from the external toward the internal (thus accounting for phenomena attributed to so-called

[1575] In general terms, arbitrary here means vortexya can be felt (or measured) as a force coming from a direction; a vector.

[1576] In simplified terms, when a vortex is created two chief things initially happen nearly simultaneously: FIRST the rotary motion causes a pole or axis to form in its center. And SECOND, the force as well as any substance carried in the vortex, once it is at the center, tends to move toward the poles of the axis. Oahspe calls the first, vortexya; and the second, m'vortexya.

Thus the vortex, being rotary, also pushes in toward the axis and center (this push also being called vortexya). || And while substance is thus being built up (concentrated) at the center, the vortexian current, once it reaches the center, continues to an area of less pressure, which is at the poles—and this pressure to the poles is called m'vortexya.

[1577] weakened, reduced in force, rarefied, or stretched out, expanded outward

[1578] i.e., in diverse positions over time

[1579] Geologists have now (c.150 ak) been able to detect the polarization of magnetic minerals in cooled molten rock in various locations around the earth.

[1580] But the cause of the polar power is the vortex of the earth.

[1581] When the Book of Cosmogony and Prophecy speaks of philosophers, the general reference is to that branch of philosophy that in the Middle Ages came to be known as natural philosophy, and the practitioners were known as natural philosophers, and which today we call scientists, being a relatively recent term.

gravity); and the negative force of the vortex is toward the poles, and in the ascendant toward the pole external from the sun center (thus accounting for so-called earth's magnetism,[1582] and which polar currents can be seen in the north and south auroras).

38/1.16. Of which it may be said the force of the vortex is toward its own center, but turns at the center and, in the case of the earth, escapes outward at the north pole [it being the pole external from the sun center. –ed.].[1583] If one were to draw a line from the east to the center of an imaginary earth, and then in a right angle due north, this would represent the current of the vortex which causes the center to be filled with a corporeal body. After which the same power applies, and is all one power, although, for convenience, is called positive and negative [vortexya and m'vortexya –ed.].[1584]

38/1.17. Vortexya can be concentrated, e.g., in iron, steel, and iron ore, in which condition they are called magnetic. And these substances, if poised as needles, will assume the line of polarity of the vortex or its poles.[1585]

38/1.18. Vortexya in the atmosphere will combine oxygen and hydrogen, and an explosion ensues, which is called thunder. But if an iron wire is raised up in the air (a lightning rod), it forms a negative center, to which the vortexya quickly flies, following it down into the moisture of the earth, where it is dissolved.

38/1.19. If an iron wire extends from city to city, and vortexya is charged at one end, it will manifest at the other pole, and at times even escape in a flame of fire (electric flash).[1586]

38/1.20. In similar manner the vortex of the earth constantly charges the earth with its vortexya in the east and west [i.e., latitudinally –ed.], and it manifests [longitudinally,] in the northern pole of the vortex in flames of fire, which are called Borealis.[1587] But it sometimes happens, over high iron mountains, that the light is manifested in other directions. A su'is can see vortexya, which is proven by placing a horseshoe magnet before him in the dark, and he will describe the escaping polar light, even though he is not previously informed.

38/1.21. When vortexya is manifested in flames of fire [electric spark] it is called electricity. But when it lies dormant, as in iron, it is called magnetism.

38/1.22. If two corporeal substances are rubbed together quickly, friction and heat result; this is a manifestation of vortexya.

38/1.23. In the beginning of the earth's vortex, the current concentrated into its center, certain substances (described later), where, by friction, the vortexya manifested in heat, so that when the congregation of

[1582] While the term 'earth's magnetism' may be convenient, it is nonetheless a misnomer because in truth the phenomenon is 'magnetism due to earth's VORTEX.'

[1583] This is the course of the chief force. But south of the equator there is also flow toward the south pole, but the current is not as strong as toward the north pole above the equator, because this latter is external to the sun center. To look at it three-dimensionally, see image i073 or i074. The sun is under the earth; and the north pole of the earth would be toward the top side of the vortex; so that, standing on the sun looking at earth, we see the earth's south pole pointing in our direction; but the earth's north pole is pointing away from us on the other side of the earth, thus being external to the sun's center.

[1584] The horizontal moving in toward the center would be the vortexya, and the vertical pole the m'vortexya. While the two-dimensional representation is convenient for easy visualization and understanding, keep in mind that the actual situation is three-dimensional; more on this later in Oahspe.

[1585] You can get a sense of this if you take iron filings and sprinkle them on a sheet of paper under which lies a magnet. The iron filings will line up along the lines of the magnet's vortexian flow and look like little needles connected end to end, and there will be many lines next to each other as well, so that needles have needles for neighbors and all the needles are aligned to follow the vortexian flow.

[1586] Once vortexya is created through the vortex, vortexya is, roughly speaking, what science calls energy; accordingly vortexian current is the flow of energy, whereas electrical current is the flow of electric charges (typically electrons). The relationship between the two is that when a current of vortexya is strong enough to carry electrons (or ions) along in the stream of vortexya, such current is called an electric current. Thus electricity is simply one form of manifestation of vortexya. Keep in mind that "electrons" were not discovered corporeally till 1897, fifteen years after Oahspe was published. And in 1925, under the quantum mechanics theory, electrons were said to be wavelike particles.

[1587] aurora borealis, literally: winds of light

materials of the earth's substance were together, they were as a molten mass of fire.

38/1.24. And for a long period of time after the fire disappeared, two great lights manifested, one at the north and one at the south.

38/1.25. Were the earth a central planet, like the sun, the light would have been all around, in which case it would have been called a photosphere.

38/1.26. By vortexya the earth was first formed as a ball of fire. By the same power (vortexya) the warmth of the surface of the earth is manufactured to this day. Do not think that heat comes from the sun to the earth; heat does not come from the sun to the earth. In this matter mortals still dwell, in part, in the superstitions of the ancients, who believed all things came from the sun. For is it not said this day: Heat and light come from the sun? No, without examination, they also talk about the attraction of gravitation of the sun extending to other planets!

38/1.27. Corpor, as such, has no power in any direction whatsoever: Neither attraction of cohesion, nor attraction of gravitation; nor has it propulsion. But of itself it is inert in all particulars. As two ships sailing near each other will collide, or as two balls suspended by long cords will approach each other somewhat, the cause lies not in the ships or the balls, but in what is external to them.[1588]

38/1.28. Cast water on a dusty floor and the drops of water will assume globular forms, being coated with dust. For convenience' sake it is said that the globular form is natural to a liquid, and it is called the globular power. But it is, nevertheless, caused by a power external to itself. Approach one of the drops of water, which lies coated with dust, with a piece of cloth, and instantly the globe of water breaks and climbs up into the cloth. This is erroneously called capillary attraction. But, in fact, the water had no attraction for the cloth, nor the cloth for the water. The power that accomplished this was external to both, and was the same in kind as the vortexya that brought the earth to its center and maintained it there.

38/1.29. Withdraw the vortexian power, and the earth would instantly go into dissolution. When the cloth approaches the drop of water, it breaks the vortex of the drop, and the water goes into divisible parts into the cloth, in search of negative polarity.

38/1.30. That which is called corporeal substance, having length, breadth and thickness, remains so by no power of its own, but by vortexya external to it. Exchange (liberate) the vortexya, and the corpor goes into dissolution. This power was, by the ancients, called Uz,[1589] or the fourth dimension of corpor.[1590]

38/1.31. For this reason it is said: The tendency of corpor is to uncorpor itself (dissolve or evaporate). Moisture rises upward from the surface of the ocean, and from the earth also. Turn a wheel slowly, with

[1588] i.e., from the interaction of vortices

[1589] see Uz, Book of Ben, 36/0.4

[1590] The introduction of one vortex to another creates an exchange of vortexya: The stronger vortex introduces a new path to flow in for the vortexya of the weaker vortex; and if strong enough, can break the weaker vortex.

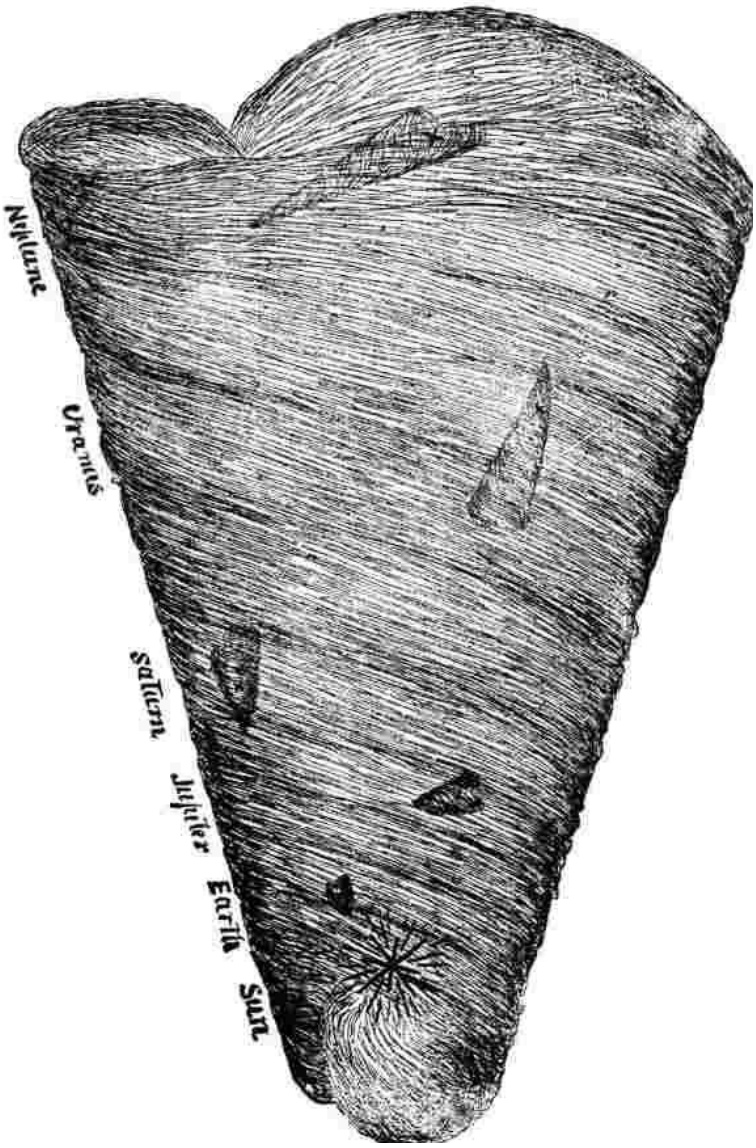
The liberated vortexya of a broken vortex mainly flows into that surrounding m'vortexian field which is most negative—being the piece of cloth in the example of 38/1.29. But even just simple exchange of vortexya between two or more vortices tends toward dissolution; and especially when the vortexya strikes corpor, this latter is more or less damaged, dissolved; or changed.

Also note that vortices are always interacting to some degree or other, so that vortexya is constantly being exchanged to some extent.

water on its periphery, and the water does not fly off; let the wheel stand idle, and the water runs off; or turn the wheel very swiftly, and the water flies off. The same results would happen if the wheel stood still with a current of air whirling around the wheel. If the air passed slowly, the water would fall; if at a certain speed, the water would be retained on the periphery; but if at a higher speed, the water would be carried off.

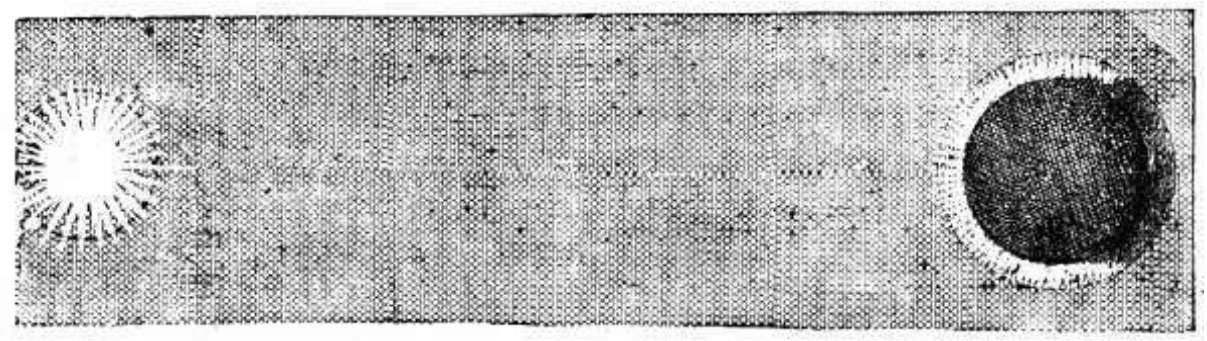
38/1.32. When the earth's axial motion, and the vortexian power (pushing earth's atmosphere more or less latitudinally), are equivalent, there is no evaporation of moisture outward (upward); when the vortexya exceeds, there is great evaporation; but when the vortexya is less, there is rain. According to the vortexian currents, so are the winds (except as mentioned further on), and when these are discordant, small vortices ensue[1591] in the cloud regions, and each of these small vortices forms a drop of rain, which is an infinitesimal[1592] planet. Nevertheless, all of them are under the propelling influence of the earth's vortex, and are thus precipitated to the earth. But the earth did not attract the raindrops, nor did the raindrops attract themselves to the earth. But the force of earth's vortex pushes them to the earth.[1593]

38/1.33. The earth's vortex is a sub-vortex, existing within the sun's vortex; Mercury, Venus, Mars, Jupiter, Saturn, and so on, are corporeal worlds, and each and all of them are within vortices, being sub-vortices also; and the combination of all these sub-vortices within, and including, the sun's vortex, is known by the names great serpent, or solar phalanx. For which reason the sun's vortex was called the MASTER, or TOW-SANG,[1594] by the ancient prophets.



i073 **Tow'sang**. Solar Phalanx, that is, sun-family. Jehovih said: Let a sign be before men, so they may know that I shield My works with My Own hand. || And it was so, for He made a shield for every one of the living creatures on the earth, and in the waters and in the air. Even the kernel of wheat and the flesh of the nut, He encompassed with a hardy shield, so that man could know that He shielded all His works on their exterior. And now in kosmon, the time has come to reveal the vortex of Tow'sang, so that man can perceive the wisdom and glory of His works. An external shield He made for all, except man; but man alone He made to be shielded by the spirit within him.

[1591] happen as a result, follow immediately
[1592] extremely minute, small, exceedingly tiny
[1593] that is, so-called gravity is a push, not a pull
[1594] see image i073 showing the sun's vortex and some of its sub-vortices



i062 **Sun and Earth Light**. Jehovih said: In times past, man beheld the sun, saying: The sun is the Creator of all the living; light and heat come from the sun. || Then Jehovih said: I will put a sign in the firmament, and no man shall deny the work of My hand. || And above the earth, to the north and south, He placed polar lights, so that man could bear witness that light did not depend on corporea, and had no part in it. But He placed the sun in the midst of the great vortex, so that every side was like a pole to the corporeal worlds around it. And Jehovih made etherea as a condensing lens, so that the rotation of each and every corporeal world would manufacture its own light, on the side poling to the sun, by the rotation of its wark and vortex. And man saw that atmospherea turned the earth, and that the earth did not turn atmospherea.

38/1.34. Were the sun planet extinct,[1595] the master vortex would instantly make another sun.[1596] As the lines of vortexya are in currents from the outer toward the interior,[1597] so do the solutions of corpor take the shape of needles, in the master, pointing toward the center, which condition of things is called LIGHT;[1598] and when these needles approach the center, or even the photosphere, its actinic[1599] force is called HEAT.

38/1.35. Neither light, nor heat, nor attraction of gravitation comes from the sun to the earth. Heat decreases in force (intensity) in proportion to the square of the distance from the place of generation; nevertheless, an allowance of decrease of one to the hundred must be added to it. Light decreases in proportion to the divisibility of rays, as will be mentioned further on.[1600]

Though a man sees the light of the sun, as he sees a horse in a field, yet there is no such thing as travel of light in fact; nor is there any substance of light. But that which is called light is polarity of corporeal needles in solution, caused by the lines of vortexya. In experiments on earth, the flash requires a certain time to polarize these infinitesimal needles, and for convenience' sake this lapse of time is called the travel of light. When the flash continues (i.e., the light is constant), as in case of the sun center, the master's infinitesimal needles remain poised from the sun center outward, even to the earth, and may be compared to telegraph wires, with a battery at each end. But there is no travel of light in any sense whatsoever.

[1595] removed, eliminated, annihilated, erased

[1596] That is, to illustrate the action of the vortex, suppose it were possible to erase the sun; in that case, the sun's vortex would instantly make another sun. Thus we see whether the vortex is for a central planet (sun) or is a sub-vortex carrying a planet (38/1.6), the same general action of a vortex is present (see 38/1.11<fn-vortex> for an explanation of the action).

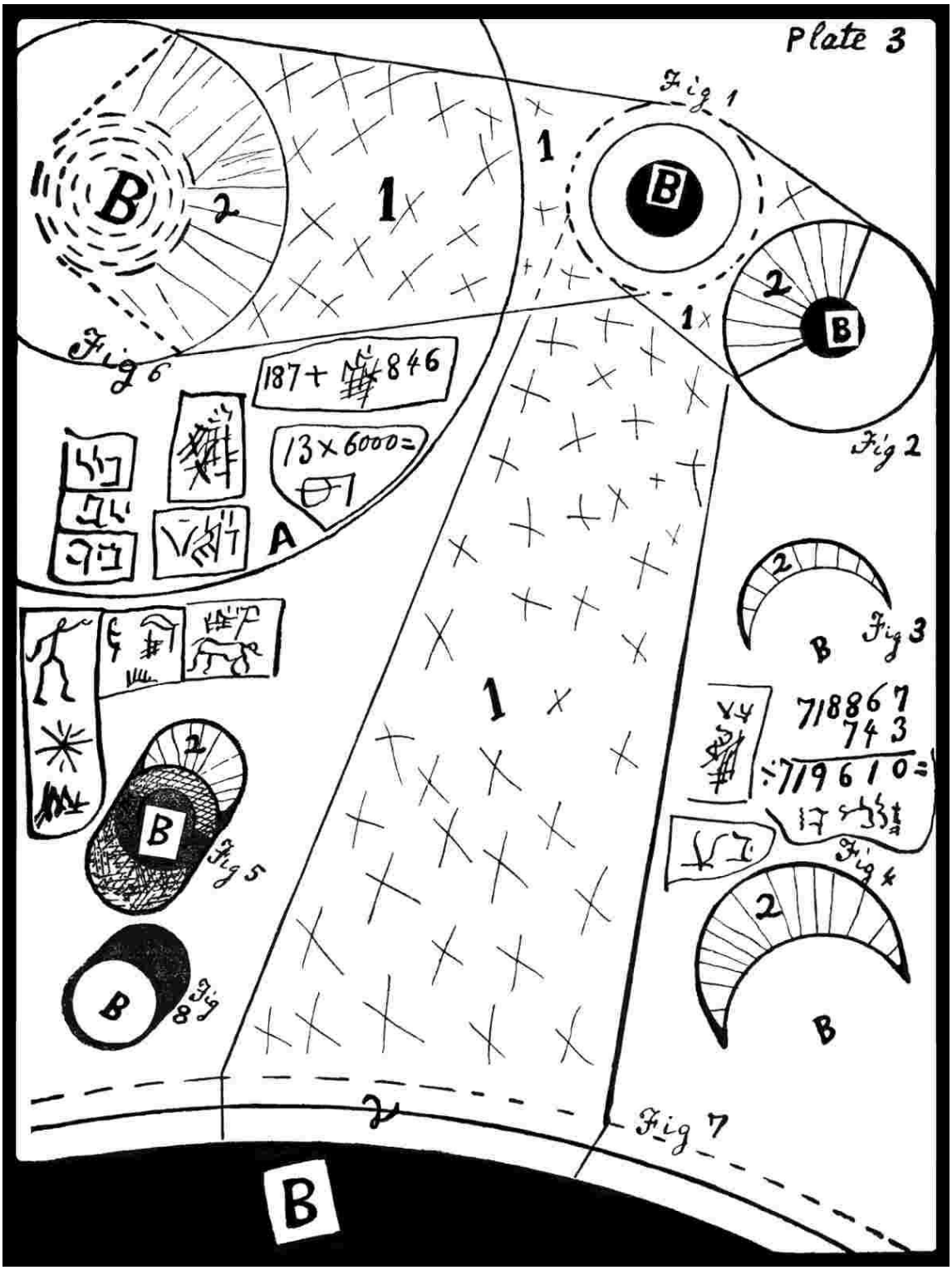
Note that this verse is not confirming that the sun planet can become extinct while the sun's vortex remains intact and unimpaired. For, as one might say, the corporeal form and its maintaining vortex are as one (see 38/1.28-30).

[1597] see image i071; and image i070, below

[1598] see image i069 figure 6; image i007; and image i062

[1599] Actinic force is a property of light (including so-called sunlight) that produces changes such as photochemical changes, or heat. Oahspe gives more definition later.

[1600] Unfortunately this information is not explicitly identified later on.



i070 **Vortexian Lenses**. B, B, B, B, B, planets. Fig. 1, photosphere, or light on every side; Fig. 2, negative currents; Fig. 3, relative enlargement of a planet on the illuminate side; Fig. 4, enlargement illustrative of age of planet; Figs. 5 and 8, variation in vortex, called variation of needles; 1, 1, etherea, or inactive space; 2, 2, 2, 2, place of actinic force. The Panic signs denote the expression in numbers. Atmospherea corresponds to the place of actinic force.

Daylight is not, therefore, made by the sun, nor by the photosphere of the sun. Daylight is the condition of things polarized within the master vortex.[1601] Night is manufactured by the earth coming between the master's focus and the outer extreme.[1602] So that both night and day continue all the time; and we experience them both alternately in consequence of the axial motion of the earth.

As in the case of night or any darkness, when the needles of atmospherean substance are disturbed in polarity,[1603] or when the lines of needles are cut, as in eclipse, there is no direct manifestation of the earth's vortexian currents, and this is the cause of darkness. For which reason nitrogenous plants grow rapidly at night, while the ripening of certain fruits and grain require the light of day. For by this vortexya (actinic force) seeds, grains, fruits, and herbs are charged with it (vortexya). And when man eats, or, as in breathing air, these things go into dissolution, and the heat [liberated vortexya manifesting as heat –ed.] is eliminated, and lodges itself in man. Or if certain herbs are piled together, and they commence dissolution, their heat is evolved [liberated vortexya manifests as heat, being dense, ignites], and is called spontaneous combustion.

38/1.36. Nevertheless, the herbs, as such, have no power to produce heat; it is by their rapid dissolution that the vortexya in them endeavors to escape to some pole (m'vortexya).[1604] The heat [calories, energy] in herbs, seeds, plants and other growing things, is there because they are the objective points of the actinic force of vortexya. And this heat in herbs (being vortexya, but manifesting in a particular way) is equivalent to the same thing in iron, which is called magnetism (being also vortexya, but manifesting in a different way). And its liberation from plants or polar manifestation from magnets is the same thing as that which is discharged in a magnetic flame [spark or stream of electrons] called electricity (for it, too, is vortexya, but manifesting differently).

38/1.37. So, the cause of all these things springs from the vortex, the power and force of which is vortexya. By a sudden dissolution of vegetable substance, such as wood or straw, we have what is called fire, or burning. There is no substance of heat or fire; a dissolution occurs in which the vortexya is liberated. Corporeal substances all contain heat;[1605] even snow and ice have it in infinitesimal quantities; and oils and herbs of all kinds; but the diamond contains the highest percentage of charge.[1606]

38/1.38. And in these matters philosophers have taught erroneously that heat comes from the sun.[1607] But, as may be proved anywhere on earth, heat is evolved (generated) only at the expense of destroying something, which is, in general, called combustion. And there is not anything in the entire universe that

[1601] And thus can be seen by the human eye, when it registers as corporeal light on the receptors in the retina.

[1602] i.e., the outer extreme of the sun's vortex; in other words, that side of the earth and its sky, opposite of where the sun is seen

[1603] For example, see the bottom of figure 5 in image i070 Vortexian Lenses, showing the disturbed needles; or see the outer envelope outside the right hand side of the earth in image i062; which condition is called darkness or night.

[1604] Rapid dissolution can give rise to a flame. Physicists give explanation as to why a flame tapers to a point. But in Oahspe, we receive an explanation insofar as vortexyan action is concerned. That is, first, heat or fire are only manifestations of vortexya; and, second, the vortexya, escaping, rises upward toward a pole; in other words, toward a point.

[1605] whether as internal movement (agitation of molecules), or as vortexya stored in its structure (as, e.g., chemical and nuclear bonds; for instance, calories are stored in starch)

[1606] That is, a substance that is charged with vortexya can be said to manifest it in at least two ways, and all corporeal substances have some percentage of each. First is as movement (kinetic energy) even if only on an atomic or sub-atomic level, and the second is stored vortexya (whether as chemical energy, bonding energy, nuclear energy, etc.).

For in the building of structure, vortexya (energy) is used and thus integrated into a system and order; hence stored, lodged. And it can be liberated, thus producing heat. Hence, if the bonds in a diamond were broken, a tremendous amount of stored energy would be converted into kinetic energy, and so produce immense heat.

[1607] It is easy to see how early philosophers could come to that conclusion: Fire, like the sun, "produces" light, shadow and heat. Because one can feel the warmth from a fire while standing at a distance, and because one is also warmed by standing in the sun, which is also at a distance, it stood to reason that the sun would heat the earth in a manner similar to fire. But Oahspe now shows the conclusion to be faulty.

can give off forever without forever receiving a supply. Heat in anything in heaven or earth had to be stored up in the first place before it could be liberated.

38/1.39. Though a man burns a stick of wood, he can produce no more heat from it than what was stored in it.

38/1.40. Allowing the sun to be four and a half million miles in diameter,[1608] and to be of the best quality of a diamond: Give it even fifty percent of the burning capacity, and it would be entirely consumed in eighty thousand years! And yet the sun is nowhere near the quality of a diamond; nor is it any more so than the earth is in quality. But suppose the sun was as a diamond, or as the highest conceived-of center of heat; then that heat had to be previously given to it. Where did it come from? To suppose that heat exists of itself is folly; to suppose that heat can be produced forever without supply is not supported by any fact in heaven or earth.

38/1.41. Friction produces heat; but it is because the abrasion liberates stored-up vortexya. Or as in the case of glass rubbing on leather, vortexya is manufactured [as static electricity –ed.].[1609] In the case of the sun there is no such manufactory, nor one approximating it.[1610]

38/1.42. Where they have observed sunspots, and said that during their presence, the temperature of the earth decreases, and so, reasoning that sunspots prevented the heat of the sun from falling to the earth, they have erred in two particulars: First, in defective observations and guessing at a conclusion; and second, in not having first determined the relative heat evolved from the earth at different periods in its course of travel. (About which, further remarks will be made later.)

38/1.43. The same errors, in regard to the light of the moon, were made in the conclusions of Kepler and Humboldt, in attributing its eclipse (lunar eclipse) to be governed by the sun's rays being inflected by their passage through the atmosphere of the earth and thrown into the shadow cone [thus supposedly producing the red light of the moon during its full eclipse –ed.].[1611]

38/1.44. The superstitions of the ancients still cling to philosophers; they seek, first, to find the causes of things in the sun; or if failing in that, turn to the moon, or if failing here, they turn to the stars.

38/1.45. Finding a coincidence in the tides with certain phases of the moon, they have erroneously attributed the cause of tides to the power of attraction in the moon manifesting on the ocean, which is taught to this day as sound philosophy! Attraction, as previously stated, does not exist in any corporeal substance as a separate thing. There is no substance of attraction. Nor is there any substance of

[1608] This is some five times larger than the diameter that scientists give. So that, even in "allowing" the sun to be that large, it would still fall short of 'providing heat' for any appreciable duration.

[1609] That is, the rubbing causes vortexya to build up in the glass rod, and in so doing, a static electrical charge (a manifestation of vortexya) is manufactured.

[1610] Today scientists describe the sun as a nuclear cauldron, boiling out light, heat and energy; but as to how the sun attained to its nuclear elements and supposed immense heat, their philosophy is yet under construction (at this time their favored theory is that the universe was created in a big bang—and suns, solar systems and galaxies are projectiles from that supposed initial explosion).

But even allowing the sun to be a boiling cauldron, how would that heat come to earth? After all, consider the coldness of outer space. Thus it is not the sun that has heat to any significance as regards earth, but rather that the master vortex interacting with the earth's vortex, liberates vortexya which then might manifest as heat.

[1611] Inflected is an old optical term meaning rays of light bent in or deflected in. The conclusions are: Shine light on a sphere and a shadow cone is created. Sunlight shining on the spherical earth creates a shadow cone (umbra); but because of the atmosphere, some light gets inflected into the shadow cone. This light [supposedly] can be seen as the red glow on the moon during its total eclipse (when the moon is wholly in the umbra of the earth).

gravitation. These powers are the manifestation of vortexya. If vortexya is charged into a piece of iron or steel, it is called a magnet, because it APPARENTLY draws its own kind to itself. When two pieces of steel, alike in quality, are charged to their capacity with vortexya, their power will be in proportion to their dimensions. If one is twice the size of the other, its magnetic force (so-called) will be approximately two times more powerful.

38/1.46. The form of a true magnet of steel, to manifest the greatest positive, and greatest negative force, should be nearly a right-angle elbow,[1612] similar to a line of vortexya flowing from the equatorial surface of the earth to its center, and then toward the north pole. By bringing together the poles of two such magnets, a square is produced, which now balances its recipiency and emission of vortexya.[1613]

38/1.47. As in the case of an iron mountain, it is constantly receiving (feebly) equatorially,[1614] and constantly emitting (feebly) polarly the vortexian current; though, for practical observations, the force may be said to be in a dormant state. And it is in this sense that the earth and other planets should be considered. They are not in the shape of triangles[1615] nor horseshoes, but as globes. Hence their positive and negative vortexian power (magnetism) is less than the horseshoe form.

38/1.48. The (attracting or pulling) power of a magnet decreases in proportion to the square of the distance from it. Under certain conditions one leg of the magnet repels things from it. As previously stated, this is nevertheless one current; in which vortexya flows through the magnet, just as water flows through a tube. This propelling power (push, repulsion) of the magnet also decreases in proportion to the square of the distance from it. If the poles of a single magnet are exposed, it will, in time, decrease from its maximum power until it ultimately reaches the same capacity (as to external things) even as if the poles were closed by juxtaposition with another magnet.

38/1.49. Concerning which, it will be observed that were the sun, moon or earth the most powerful steel magnet, it would not take a long time till its magnetic attraction would not exceed native iron ore. And it will also be observed that were the moon a globe of magnetic iron ore, it can be shown approximately how far its power of magnetic attraction would extend external to itself.

38/1.50. Nevertheless, its magnetic attraction in that extreme case would not be on water or clay, but on iron and its kindred ores. So that if the moon exerted a magnetic force on the earth it would manifest more on the magnetic needle, or other iron substance, than on the water of the ocean.

[1612] i.e., nearly an L-angle or a right-angled triangle

[1613] see Figs. 2 and 3 of image i069

[1614] i.e., from the equator

[1615] That is, a right-angled triangle. Note that the path of the vortexian current is triangular, that is, take a try square (L-angle) shaped magnet: The current flows from the tip of the horizontal leg into the center (elbow) of the L-angle, then up to the top, where it escapes the tip of the vertical leg and then travels (arcs) down along the hypotenuse toward the tip of the horizontal leg, thus resembling a right triangle.

38/1.51. By suspending a ball of magnetic iron alongside a suspended cup of water, it will be discovered that there is no magnetic attraction between them, no more than between two cups of water, or between two vessels of clay.

38/1.52. The highest magnetic power that can be imparted to the equatorial dimension of a steel ball, so as to move an equivalent fellow, is seven of its diameters! But in the case of iron ore (normal magnet) it is very considerably less than this. By this it is shown that if the moon were a steel magnet it would not exert perceptible power more than nine thousand miles. But her shortest distance from the earth is two hundred and twenty thousand miles![1616]

38/1.53. And in this, it is shown that under the most extravagant supposition of power, her magnetic attraction is more than two hundred thousand miles short of reaching to the earth.

38/1.54. Were there such a thing as magnetic attraction between iron and water, or between water and water, a still further discrepancy would result. Allowing the general parts of the moon, as to iron, stone, clay and water, to be like those of the corporeal earth, the power of the magnetic attraction of the earth, as against the moon's, to hold the tides from rising, would be in the ratio of the different sizes of the two bodies, and their respective distances from the water contended for. In which case there would be more than four billion times advantage of power in the earth! For if we give the same magnetic equivalent to each, we must give to each a decrease in proportion to the square of the distance of their centers from the point in contention, the ocean's tides!

38/1.55. The same philosophy holds in regard to the sun, and to Jupiter, Saturn, Mars and all other planets, making allowance for their different densities and velocities.

38/1.56. As to the attraction (so-called) between two earth substances, such as granite, sandstone, lead, gold, clay, or water, it is far less than between two steel magnets. In which case it will be observed, that it is utterly impossible for one planet to exert any attractive force to another; or even from a planet to its own satellite.

38/1.57. And even if the most extravagant supposition, based on measurement, was given to the sun's supposed attractive force, it would not extend to the earth by more than seventy million miles! In which case they have taught error in place of truth![1617]

[1616] This 220,000 miles is the moon's perigee distance (closest to the earth), and is correct as far as rounded figures go.

Apparently the distance of seven diameters is the measure of the diameter of the entire magnetic field, which would put the effectual magnetic radius at 3½ ball diameters from the center. But the "perceptible power," evidently meaning measurable power, even though it is not strong enough to move one of its fellows, is at 4 ball diameters from the center. That is, the moon's average diameter, according to modern science, is about 2160 miles; and four of these average diameters, equals 8640 miles, which, rounded, as Oahspe tends to do, fits the 9000 miles.

[1617] Although measurements and predictions can be made using Newton's or Einstein's or quantum mechanics' model of the universe, note it is not the predictive power, per se, that is being addressed in Oahspe, but rather its focus is on the cause (underlying explanation) of the phenomena; and in this, Oahspe and especially Cosmogony, reveals errors in man's philosophy. Thus, for example, it is not the planets themselves (including sun) that are the cause of planetary interactions, but the causes lie in the interaction of their vortices; and the cause behind all is Jehovih.

CHAPTER 2 Cosmogony

38/2.1. There are two known things in the universe: ethe and corpor. The former is the solvent of the latter.

38/2.2. For comparison, take a lump of table-salt (or a sugar cube), which, though white, is impervious to man's vision.[1618] Cast it into water, and it is lost to sight (it becomes transparent as it dissolves); though it (salt, sugar) still exists, man's eyesight can see through it.

[1618] i.e., impenetrable—you can see it but you can't see through it

38/2.3. Earth substance, as such, is equally soluble in ethe. And the great etherean firmament is thus constituted; being a dense solution of corpor. Most of etherea is transparent; but in some places it is translucent, and in others, opaque.

38/2.4. Here is found iron, copper, granite, water, lead, clay, nitrogen, oxygen, hydrogen, and various other kinds of corporeal substances, as known on the earth, and besides these, millions of things not known on the earth. And ethe holds them in solution, even in the same way that the air holds the substance of clouds, which is water in solution. And as some clouds are so rarefied as to be imperceptible, while others are opaque, and even black, so are the comparative conditions of etherea; of which matters more will be said further on.

38/2.5. In the case of a vortex in etherea, the corporeal solutions are propelled toward its center in greater density.

38/2.6. When it is sufficiently dense to manifest light and shadow, it is called a comet, or nebula; when still more dense, it is a planet.

38/2.7. When, as a comet (or nebula), the m'vortex has not attained to an orbit of its own, it is carried in the currents of the master vortex, which currents are elliptic, parabolic and hyperbolic.[1619] And this is the cause of the so-called eccentric travel of comets.

[1619] see Fig. 4 of image i069

38/2.8. At this age of the comet, it shows nearly the configuration of its own vortex; its tail being the m'vortexya (axis). If the comet appears to the east of the sun its tail turns eastward; if west of the sun, it turns westward.

38/2.9. Two directions of power are thus manifested; and also two powers: First, that the vortex of the sun has power from the east to west, and from the west to the east, to which the comet is subjected: Second, that the comet has a vortex of its own, which is sufficient, under the circumstances, to maintain the general form of the comet. The ordinary comet has its tail away from the sun, but some comets have two tails, one toward the sun and one away. The case of Biela's comet, in the year 4 B.K., which was broken [split into two comets –ed.] while

the observer was looking on, is sufficient evidence of the sub-power of the comet vortex.

38/2.10. Interior nebula (i.e., found within the sun's vortex) is generally described as comets; while exterior nebula is usually called nebula. Nevertheless, all such solutions of corpor are of the same nature, being the beginning or the incomplete condensation of a planet.

38/2.11. Less than half of them ripen into planets. But their vortices are often broken and they return again into sublimated solutions, and are lost to mortal sight.[1620]

38/2.12. But nowhere in etherea is there a solution of corpor able to put itself in motion, or to condense itself; or provide the road of its travel. But as interior nebula (comet), its road of travel shows the direction of the lines of the sun's vortex, except in those cases when a comet's vortex comes within the vortex of another planet's vortex of greater power than its own.

38/2.13. As a cyclone or whirlwind, on the earth, travels with the general current of the wind, so do the sub-vortices in etherea travel within the axial lines of vortices in chief (c'vortices; singular: c'vortex).

38/2.14. The same rules apply to nebula or comets, and the vortices that carry them, whether they are within the sun's vortex or external to it.

38/2.15. They all have axial velocity; and the tendency of all of them is to orbits, which they attain to or not, according to their strength compared to the master vortex.

38/2.16. When a nebulous planet is sufficiently dense to have its corpor polarized, and its polarity corresponds to the polarity of the master, it is transparent, and possesses no eclipse power.

38/2.17. But when nebula is polarized transversely,[1621] it is like a cloud in etherea, with power to eclipse stars; and can even eclipse the sun itself, provided it is within the solar vortex.

38/2.18. There are at present,[1622] visible from the earth, more than eight thousand external nebulas, of sufficient size to be self sustaining, and to ultimately become planets. These are in the process of globe-making, just as the earth was made. Of nebulas within the sun's vortex, where they are usually called comets, there are more than eight or ten new ones every year. Some of them survive only a few months, some a few years; some a hundred years; and some even a thousand or more years. But in all cases when the vortex of one of them bursts, the corpor of the comet flies instantly into dissolution, and being more sublimated, is lost to mortal sight.

38/2.19. Where nebula is transparent and lies between the earth and master center, it is not discernible, either with the naked eye or with a telescope. Among the most sublimated forms of

[1620] see image i068 Shattered Wark

i068 **Shattered Wark**. Wark in etherea becomes an a'ji'an cloud and shatters.

[1621] i.e., on some other angle besides parallel with the vortexyan current of its master (c'vortex)

[1622] circa 1880

corpor in solution are nitrogen, oxygen and hydrogen. When a sub-vortex, or even a stratum of ten or twenty million miles, of this solution lies between the earth and sun center, and an observation of the sun is taken (spectroscopy), the observer is apt to erroneously suppose he has discovered nitrogen, oxygen and hydrogen in the sun atmosphere or photosphere. And if the solution contains iron, gold, platina (platinum), and other metals, the observer is apt to erroneously suppose he has discovered these things within the photosphere or atmosphere of the sun.[1623]

38/2.20. For that reason all observations made to determine such matters require the observer to first understand what lies between the earth and the sun at the time of observation.

38/2.21. But some of these sub-vortices in etherea require forty years to drag their whole length away from the line of observation. So that in no case is the observation of any value, even though it is taken across the breadth of the earth, unless it covers a period greater than forty years. But it can also happen that when such an immense vortex is passing away from the line of sight, that another one, equally large, and perhaps of different density of solution, comes within the line. And therefore it may happen that hundreds of years will elapse before a good view of the sun can be obtained. Some of these traveling plateaus are opaque (dark), so that the sun is kept in a dim eclipse for a year or two, and sometimes for hundreds of years.[1624]

38/2.22. For which reason, philosophers have erroneously attributed their observations to having proved certain gases and metals exist within the sun's atmosphere.

38/2.23. The same remarks apply to observations made of the stars, and even of the moon.

38/2.24. In the case of light being manifested in a complete steel magnet, the major retention is at the angle of the two legs, and the minor light at the terminus of the north leg (negative pole).[1625] But in an eccentric magnet (horseshoe) the two lights are manifest at the terminus of the two legs.

38/2.25. A complete planetary vortex is a globe, or nearly so, and its manifested light is like that of a complete magnet. But for an immature vortex, as in the case of a comet or other small vortex, light will manifest at both poles, and sometimes in the middle—if it has attained to power to manufacture light of its own. In some cases the comet or the nebula is not sufficiently condensed to produce light of its own, but contains corpor in a gaseous state, which, itself, may have infinitesimal polarities refracting the normal light of the master vortex.

38/2.26. By observing the new moon,[1626] it will be seen that its light portion describes a larger circle

[1623] Thus we see that much from spectral analysis can be erroneous when the instruments are turned toward the heavens (outer space). Therefore interpreting results gained by this method and theories based upon them must be examined closely, for scientists to this day have yet to perceive the situation as set forth in these verses 38/2.19-23, and in later verses.

[1624] See *Remarks on the Book of Cosmogony and Prophecy* (38/12.1-13.2), at the end of this book.

[1625] This means a major retention of vortexya (a concentration of vortexya) occurs at the circa 90 degree angle of the two legs and therefore a su'is can see the major light there, meanwhile simultaneously a lesser light is seen emitting at the northern terminal.

[1626] that is, when it has a crescent light

than does the dark portion. The bulge of the light side of the moon always points toward the sun. It is an error to say that light comes from the sun and strikes the moon, and is then reflected onto the earth. As previously shown, there is no such thing or substance as light; but that which is called light is a manifestation of vortexian power; also that the c'vortex (chief vortex, being the sun's vortex in this case) is comparatively all one light, with a central focus (being the sun). The reason one side of the moon is dark and one light, is because it has a positive and negative manifestation of the c'vortexya; for the moon also manufactures its own light.[1627]

38/2.27. As the moon advances to the next quarter, the same discrepancy in the two apparent sizes is manifest; and this continues until it is full moon. It is an error to say that dark bodies appear smaller, and light bodies larger, because of absorption or refraction. The cause is not absorption, refraction or reflection, but manufacture.[1628]

38/2.28. Light bodies (such as earths, moons, planets, asteroids, sufficiently developed comets and nebula) manufacture light of their own, ever so infinitesimal, which is like an envelope external to themselves. The eye of the observer sees this as well as the corporeal body, and consequently it appears larger than it really is.[1629]

38/2.29. The same rule applies in regard to the sun and his photosphere, and to comets, and to all bodies that manifest light. Suitable deduction must be made, therefore, in endeavoring to determine the size of a planet.

38/2.30. Shadow is usually divided into two expressions, UMBRA, like the shadow of a man standing in sunlight; and DARKNESS, like the shadow of the earth during a cloudy night.[1630] Nevertheless, they are still the same thing, but in different degrees, both of which are here included in the word shadow. During a clear night, when the full moon shines, two conditions are manifested on the earth: first, that a shadow is vertical to the moon,[1631] and second, the light side is not as bright as when the sun shines at noon.[1632]

38/2.31. The density of shadow from sunlight and the density of shadow from moonlight correspond exactly to the comparative difference between sunlight and moonlight.

38/2.32. When you see the light of the moon at midday, the light of the sun (daylight) is no greater because of the moon's presence. Observe the difference, however, on a given object if the ray from a mirror facing the sun is added to the ordinary sunlight. Hence it is an error to attribute the moon's rays as being reflected from the sun to the earth.[1633] If it is premised that the light face of the moon is not a mirror, but is opaque, observe the following result

[1627] Thus, the bright or light part of the moon is due to the positive manifestation of the c'vortexya upon the moon's vortex, while its negative manifestation (absence) allows for the dark part of the moon.

[1628] That is, the light is manufactured in the atmosphere; hence its circumference is larger than the central body.

[1629] That is, the eye of the lay observer is apt to judge the size of a body by the size of its envelope. See, e.g., images i069 Fig. 6; i070.

[1630] "Shadow of the earth" means on that part of the earth's surface that is not facing the sun, i.e., after sunset but before sunrise; nighttime. Such is called darkness because the entire field is dark. By contrast, under conditions of an umbra, only PART of the field, being the shadow, is dark or darker than the surrounding field.

[1631] That is, if the moon shone on a pole stuck in the earth's ground, and you drew a line from the tip of the pole's shadow to the tip of the pole and then to the moon, the line drawn would be a straight line, and from the point of view of the moon, it would be a vertical line descending to the pole tip then to earth's ground.

If you were on the moon looking straight down on the earth, this means except for those directly beneath you, all others would appear to be standing at an angle (because of the curvature of the earth), yet the light would appear to fall vertically from moon to earth.

[1632] That is, the presence of even a full moon doesn't light up the earth anywhere nearly so brightly as does the presence of the sun.

[1633] For if that were the case, then the moon's light being a supposed reflection of the sun, would have noticeably added to daylight, even as can be shown that a mirror of the sun increases the light of day in that area where the sun's reflection is beamed.

But as it is, when the moon is in the sky with the sun, we don't see a moon shadow, only a sun shadow, even if a cloud passes in front of the sun. Hence we do not see the effect of increased light as one would see from reflected sunlight. Therefore light from the moon cannot be reflected light from the sun, as supposed by earth's scientists even some 150 years into kosmon.

from the moon when it is half full and supposedly reflecting the sun: The light half of the moon is equivalent to half a globe; when the light of the sun falls on the bulge, the rays landing on this part of the moon would cause it to be a little more than four times lighter (brighter) than on the slopes.

38/2.33. In an observation of this kind, and if the light were borrowed from the sun, two kinds of rays would result; the bulge of the moon would afford a center for rays to emanate in every direction; and the slope rays would refract at the same angle as received from the sun.

38/2.34. The fact is, however, there is no intense center light manifested on the moon's surface, in the place where it directly faces the sun.[1634] Hence there is no possibility of the light of the moon being produced by light from the sun, or from the sun's center. The light of the moon faces the sun center, but it (the sun center) is not the cause of the moon's light; the cause is in the emissions of positive and negative currents from the moon's vortex, and they manifest in the m'vortexya of the master.

38/2.35. The same rules apply to all planets whose vortices are negative.[1635]

CHAPTER 3 Cosmogony

38/3.1. The method of manufacturing light and heat as they are on the earth, moon, sun, and all other planets, is as follows:

38/3.2. The earth's vortex is concave to the earth (i.e., follows the curvature of the earth); because the earth's vortex, even to the outer boundary, more or less follows the same curvature, the total effect is that of a convex lens.[1636] On that portion of the earth's vortex facing the sun, a lighted lens is thus formed. A similar lens, but far larger is at the sun-center [formed and lit entirely around the sun, wholly enveloping it spherically –ed.]: The convex faces of the two lenses are always toward each other. They are ethereally connected by solutions of corpor needles linear in position.[1637]

38/3.3. Because the vortex of the earth is larger than the earth, polar lights are possible on the shadow side. And the brilliancy of the polar lights are proportionately less than daylight at noon in the tropics, exactly in correspondence to the concentration of the rays by a lens of the magnitude referred to.

38/3.4. The vortexya (as, e.g., heat) rising up out of the earth at night is negative, or less than the vortexya descending in daylight, and their conjunctive (joining) line is near the earth's surface. So that, five or six miles' altitude is intense cold; while five or six hundred is so cold that mortals could not possibly measure it.[1638]

[1634] This is similar to a bright light shining on a dusty billiard ball. On the bulge of the ball where the light shines, is an intensity of reflected light. Artists, in creating a three-dimensional image on a two-dimensional surface, paint the billiard ball, and then paint a bright spot on the bulge to give the impression of a 3-d image. But the moon does not show any such intense bright spot at its bulge. Therefore moonlight is not reflected light; for this latter would not be uniform as the light of the moon clearly is.

[1635] Such bodies do not have photospheres, but being in direct line with the master's vortexya (c'vortexya), their vortices are negative, i.e., receptive to the c'vortexya. That part of the body in night, is in the c'm'vortexya (m'vortexya of the master). And under these conditions, the manufactured light of another planet's (star's) vortex can be seen; that is, the manufactured light can be seen because the viewer is in the c'm'vortexya.

[1636] magnifying lens, also called a condensing lens; see #2's in image i070; Fig. 8 of image i069

[1637] That is, they are connected in the space between the sun and the earth by the polarized (lined up end-to-end) needles of corpor-in-etheic-solution existing in etherea. See Fig. 5 of image i069 to see a representation of the lines between two lenses, and image i062 to see the lens of the sun encompassing the sun sphere, and facing the earth's lens.

[1638] Of course that was around the 1880s, but today scientists can measure it (or at least that is their interpretation of what is being measured by their instruments).

38/3.5. In the early days of the earth, when there was more heat emitted from the earth than at present, it also rose to a greater altitude; but it was nevertheless thrown back, to a great extent, every day, even the same way it is today, by the vortexian lens referred to. And as of the heat, so also of the light.[1639]

38/3.6. In the whole of the universe there was, and is now, and ever shall be, the same latent amount of heat and light. The vortex in formation drives them to the center for a period of time; nevertheless a time comes when the heat and light escape outward. And though the vortexian lens recasts them back, in a measure, thus producing day and warmth on the face of the earth, yet there is always a trifling loss toward perpetual coldness and darkness.

38/3.7. This great lens, atmospherea, not only thus manufactures light and heat, but it also affords man the means of seeing the sun, moon and stars. For it also has the power of magnifying millions of comparatively dense etherean worlds, so that man can see through them. The student should consider this from the perspective given by a magnifying lens in a microscope, which has power to distend[1640] many things so one can see through their fibers, which to the naked eye seem dense. For etherea [outer space – ed.] is not nearly so rarefied[1641] as mortals suppose. Without the earth's atmospherean lens, man could not even see the moon or stars; and the sun itself would seem like a pale red star.

38/3.8. As the vortex of the earth is thus a lens to the earth, so is the moon's vortex to the moon, and so also of the sun and all other stars and planets, where light and heat are manifested.

38/3.9. || When the moon is half full, a dim outline of the shadow side of the moon is to be seen with the naked eye. This has been erroneously called by philosophers, the earth's shine (earthshine). For they ignorantly believed the light of the earth was reflected on the moon. The real cause of this sub-light on the moon is a consequence of the action of a sub-lens on the moon, facing the earth's vortex, which operates in the same manner as the other (i.e., like the moon lens that faces the sun).

38/3.10. When the moon produces a full eclipse of the sun[1642] (by which philosophers ignorantly believed the light and heat of the sun were cut off from the earth), it causes darkness on the earth by breaking the linear connection between the earth's vortex and the sun center, so that the positive current in the earth's vortex is cut off, and that part which would otherwise be a lens, becomes negative in its action, in the linear space.[1643]

But when the eclipse falls in the far north or far south part of the earth only, then the action of the moon's shadow will fall in the direction of the earth's

[1639] This is by the same principle as starting a fire by placing a convex lens between the sun and the kindling, and the thus condensed or concentrated vortexya (light and heat) cause fire in the kindling. In the same way, the lens of the earth acts upon the earth and its atmosphere, heating it, lighting it. But at night, the needles of corpor-in-etheic-solution drift toward un-alignment, but vortexya (heat) floating upward, tends to keep the needles aligned (like heat-waves rise from fire). A limit to ascent is reached where the dissipating rising vortexya is insufficient to keep the alignment, and the scattered needles at that point form a blanket (conjunctive line) significantly blocking further rise of heat, for gone are the aligned poles through which heat (vortexya) easily rose.

[1640] expand, enlarge, inflate, stretch out, so as to make transparent or translucent

[1641] barren, empty, vacuous, insubstantial, void, transparent

[1642] see Fig. 6 of image i069

[1643] That is, upon loss of the strong power source that aligned them, the corpor-in-solution needles drift from their former linear alignment.

lens, so that a sub-lens is impossible (between the earth and moon). Yet, were there such a thing as earth's shine, then during a total eclipse of the sun under the conditions given, the equatorial light of the earth, being reflected (back to the moon), would make the moon shine at that time also. (But the moon does not so shine, having no sub-light under those conditions; therefore the moon's sub-light, the so-called earthshine, is not caused by a reflection of earth's light. But the cause of the sub-light of the moon lies with the sub-lens of the moon manufacturing light, that is, from a sub-lens forming on the moon in response to the positive vortexya from the earth.) ||

38/3.11. As light, heat, magnetism, and electricity, are all one and the same thing, being only the manifestation of vortexian currents under different conditions, the student must not lose sight of the fact that none of these so-called things are things in fact, that is, entities of themselves, separately or combined.

38/3.12. Vortexya can be charged, as already mentioned, into iron and other substances. When it is charged in iron it is called magnetism; when charged in phosphorus it is called light (luminous glow); when charged in nitrate of silver it is called darkness.[1644] If the application of vortexya continues on phosphorus, the latter will combine with common air and ignite. With phosphorus and without it, vortexya will, as previously stated, combine oxygen and hydrogen, and it will also separate them. And yet vortexya, in fact, is no substance or thing as such; but is the vortex in axial and orbitic motion, or, in other words, corpor in an etheic solution.

38/3.13. As previously stated, ethe holds corpor in solution, which is the condition of atmospherea and of the etherean regions beyond. When a portion of this solution is given a rotary motion it is called a vortex. Nor is a vortex a substance or thing of itself, any more than a whirlwind is, or a whirlpool in the water. As a whirlpool cannot exist without water, or a whirlwind exist without air, so a vortex cannot exist without the etheic solution. As previously stated,[1645] in the beginning of a vortex it is long (in shape), but over the course of time it has a tendency to become round like a globe, but flattened a little at the poles. This also happens to every vortex that carries a satellite: The periphery of the vortex is undulated;[1646] and the extent of its undulation can be determined by the minimum and maximum distance of the satellite from its planet.[1647]

38/3.14. Because of this undulation, the lens power of the vortex of the earth varies constantly, even daily, monthly and yearly. Nevertheless, the sum of heat and cold as well as the sum of light and darkness are nearly the same, when comparing one

[1644] A common use of silver nitrate was in photographic paper, which, when exposed to light, darkens.

[1645] see comet's tail 38/2.5-9; also see Primary Vortex, Secondary Vortex, Third Age of Vortex, Fourth Age of Vortex (images i063, i064, i065, i066)

[1646] irregular, it fluctuates, waves or sways

[1647] which in, for example, the moon's orbit are the perigee (closest distance of moon to earth) and apogee (farthest distance of moon to earth)

generation [33 years –Ed.] with another. The ancient prophets called this the FIRST RULE IN PROPHECY. This was subdivided into three parts of eleven years each, of which it was found that one eleven years nearly corresponded with another eleven years. This was the SECOND RULE IN PROPHECY. The THIRD RULE was NINETY-NINE YEARS, to which, one year was added.[1648]

[1648] see also 37/4.19; 20/18.7-8

38/3.15. In the case of the tides, it was found necessary to add six years to two hundred; but in the succeeding four hundred years a deduction of five years was required. Accordingly the moon's time was eighteen years.

38/3.16. As the lens power loses by flattening the vortex, and increases by rounding the vortex, it will be observed that the position of the moon's vortex relative to the earth's, is a fair conclusion as to the times of ebb and flood tide. Therefore, tables of thirty-three year periods can be constructed very nearly expressing the variations of vortexya for every day in the year, and to prophesy correctly as to the winters and summers, so far as light and darkness, and heat and cold, are concerned. This flattening and rounding of the vortexian lens of the earth is one cause of the wonderful differences between the heat of one summer compared with another, and of the difference in the coldness of winters, as compared with one another. Of these, also, tables can be made. Winter tables made by the ancients were based on periods of six hundred and sixty-six years, and were called SATAN'S TABLES, or the TIMES OF THE BEAST. Tables made on this basis are superior to calculations made on the relative position of the moon.

38/3.17. But where they have prophesied ebb and flood tide to be caused by certain positions of the moon, they have erred in allowing themselves to ignorantly believe the cause lay with the moon. A man may predict what time a traveling wagon will reach town by its speed of progress; but the correctness of his prediction does not prove that the wagon pushed the horse to town. These revelations pertain more to the cause of things, than to giving new prophecies. What mortals cannot discover by any corporal observation must come by inspiration. In the year 4 B.K. Leverrier, of France, prophesied the existence of Neptune by the calculation of planetary disturbances. Other discoveries have been made in the same way; and so, they have believed the said disturbances to be caused by one planet's power on another.

38/3.18. Planetary disturbances are not caused by any power or effect of one planet on another; the cause of the disturbances lies in the vortices within which they float. Mortals cannot see the vortices; their only means of prophesying lies in corpor. A man may prophesy about the moon by calculations of the

disturbances of the tides. But to attribute the CAUSE of the moon's position to the tides would be no more erroneous than to attribute the cause of tides to the moon.

38/3.19. It is not the intention, in these revelations, to give new calculations in regard to occurrences on the planets; it is a trifling difference whether a man prophesies by a vortex or by a planet. But where he errs in judging the cause of things, he should be put on the right road. In those cases where he has had no knowledge of the forces and currents of the unseen worlds and their dominion over the seen worlds, only revelation can reach him.

38/3.20. They have said there are five elements of corpor; then again sixty; and a hundred. But in time they will say there are millions. And yet all of them are comprehended in the word corpor. To resolve,[1649] discover and classify them and their combinations, is the work of man. Where they are aggregated together, as the earth, the result is called a CREATION, or a created world. When such a globe is dissolved in ethe and sublimated, it is said that a world is destroyed, or a star is destroyed. Nevertheless, in any of these operations, no one ingredient as such is annihilated. What more is creation than to make a drop of rain; or the dissolution of a world more than the evaporation of a drop of water?

[1649] analyze; predict the existence of ; separate into constituent elements

38/3.21. Pour a few drops of water on a table covered with dust, and each drop will become a globe. Look for them tomorrow, and they are gone (evaporated). The globe is annihilated (for it was not a thing in fact), but the water, which was the thing, is not annihilated, but evaporated. The term annihilation applies to what are not things, in fact, but which are forms and figures. A ray of light can be annihilated; but that which comprised it cannot be annihilated.

38/3.22. If the earth's vortex were to break, the earth would be precipitated into dissolution, under ordinary conditions. But if the earth's vortex were to be swallowed in the vortex of another planet, then the earth would be precipitated as a globe to that planet. This is what happens in the case of double stars, and triplets and quadruplets, especially where they are in contact. The same principle holds in regard to the vortices of some nebulas and comets; one is frequently swallowed up within another. But in such cases the corpor commingles.

38/3.23. In the case of double stars, triplets, and so on, if conjoined, the center of the shared vortex (the so-called center of gravitation) is not to each one, but to the intervening center between them. The polarity of such a group is as to the vortex. Do not think, however, that double stars, triplets, or quadruples are the limit of combinations in one vortex. There are clusters of planets, hundreds of

them, thousands, and even millions, that sometimes occupy one vortex.

38/3.24. As a globe can be annihilated, so can a vortex, and so can vortexya; for none of these are things of themselves in fact, but combinations in some given place or condition; but the corpor of these expressions of known forms, figures and motions, cannot be annihilated.[1650]

38/3.25. Though the general form of a vortex,[1651] as already stated, in its beginning is long, then funnel-shaped (like a whirlwind), its ultimate is toward a globular form. And though the current of a vortex is spiral at first, yet its currents ultimate[1652] toward less spirality. If one could imagine a very long serpent in spiral form, constantly turning its head in at one pole, and its tail at the other, and continuously crawling upon its own spirality, such a view would somewhat illustrate the currents of a vortex.

38/3.26. In one image [i066] the black center represents a planet, and the black spot with the letter S represents a satellite. The white lines indicate the course of the vortexian currents, but purposely exaggerated in the drawing. First, to show the undulation in the vortex where the satellite rests, and secondly, to show the head turning in at one end, and the bulge of the tail ready to overlap itself, from which there is an excess of light manifested in the tail regions.

38/3.27. If the currents of the vortex were to attain due east and west lines, without polar outcropping, the winds would cease to blow on the face of the earth. The air and the earth would have reached equilibrium in axial revolution.

38/3.28. And here lies the chief cause of the winds; nevertheless, high mountain ranges of irregular forms, and various places on the earth's surface, add considerably to breaking and changing the currents that would otherwise result. The transcendent (ascending) heat of the tropical atmosphere would seem to call for replacement from the north and south by cold currents of wind; but it must be remembered that only a few miles up from the earth the temperature of the tropical air is as low as the polar air. Only so far as icebergs float toward the equator is there any very perceptible lowering of the temperature of the air, and of wind currents toward the tropics.

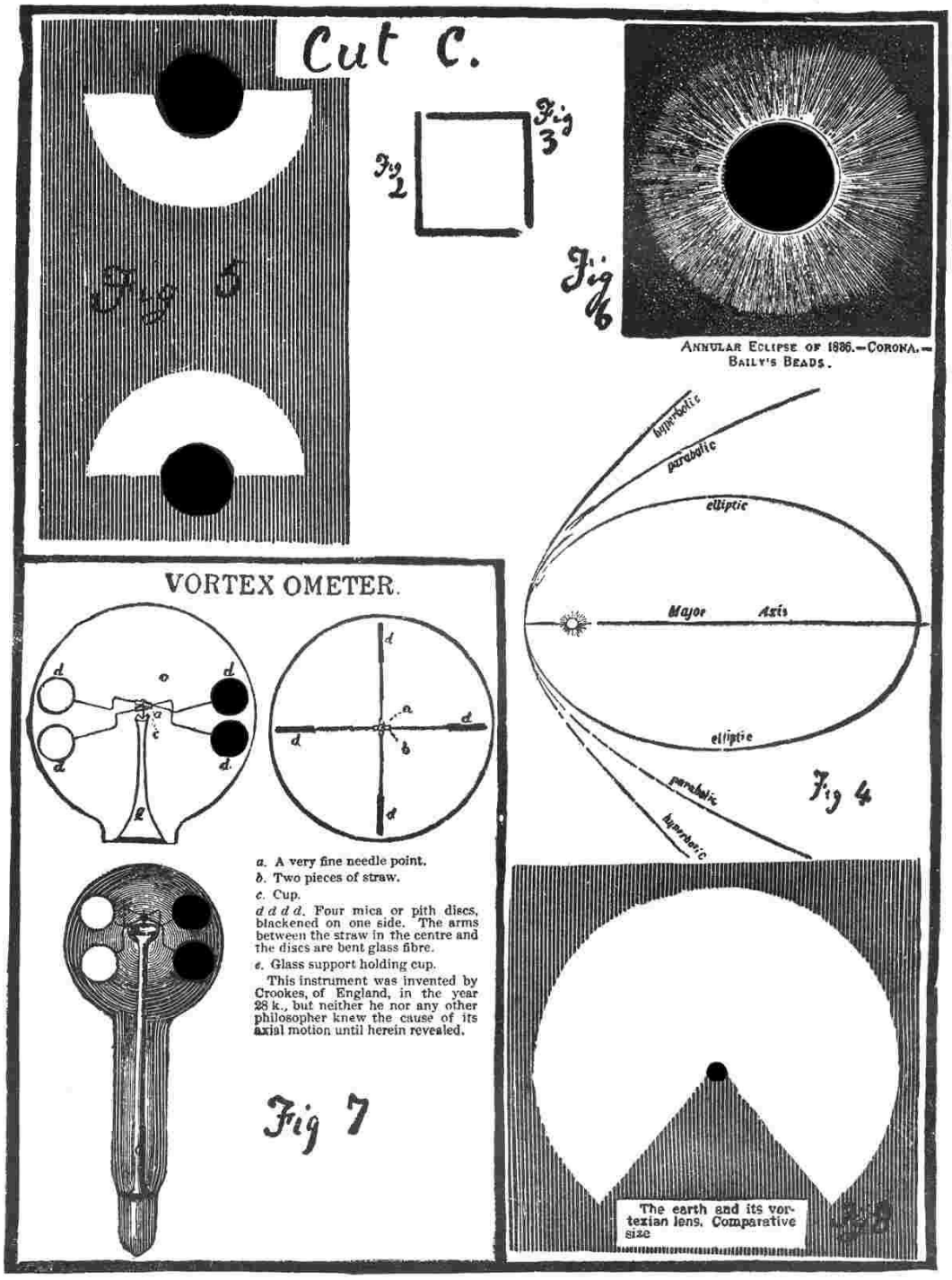
38/3.29. As previously stated, in describing the positive current of vortexya being in the form of a right-angled triangle, with the angle in the center of the earth, and one leg toward the north pole, and one in the east, at the equator, it will now be perceived that the greatest cold region of the earth cannot be at either the equator or the poles, but must occupy places distant from the poles in the exact ratio of the difference in the power between the positive and

[1650] But it can be reduced to atoms and even smaller parts; and it can be sublimated (caused to revert to its atmospheric/ethe'ic form).

[1651] see images showing different stages of vortex development: i063, i064, i065, i066

[1652] culminate, finalize, tend

negative currents of vortexya and m'vortexya, and corresponding to the atmospherean lens of the earth.



i069 **Manifestations of Vortexya**. [Figures 2 and 3 represent two L angled magnets neutralizing each other (38/1.46). Figure 4 shows currents of the master vortex (38/2.7). Figure 5 shows the lenses of two corporeal bodies, and the lines of vortexya between them (38/3.2<fn-position>). Figure 6 shows a solar eclipse with accompanying corona (38/1.34; 38/2.28; 38/3.10). Figure 7 shows a motor, which when set so that a light source falls upon it, vortexya will spin the vanes (38/4.15<fn-force>). Figure 8 shows the vortexian lens of the earth (38/3.2<fn-lens>). –ed.]

CHAPTER 4 Cosmogony

38/4.1. Because the currents of the vortex of the earth are in constant change, the following results happen: In the regions where they overlap one another, and break to a limited extent, producing discord in motion, certain eddies and whirlpools result, and the corpor in solution is condensed, forming little planets or meteoric stones, varying in size from a pin's head to ten or twenty miles in diameter. When the little broken currents in the vortex lose their prey, these meteoric stones or little planets are carried by the vortexian current down to the earth's surface.[1653]

38/4.2. The belt in atmospherea where these things happen is usually about five or six or seven hundred miles up from the earth's surface. But the belt sometimes ascends a thousand miles. But at farther distances upward other belts exist; and others still beyond, and so on.

38/4.3. Another result that happens from these overlapping currents in the vortex (but closer to the earth) is the production of rain, snow and hail. Certain parts of the earth are given to snow; certain parts to rain and hail; and other parts to drought. In drought regions the vortexian overlappings descend to the very earth, where they are called by various names, such as cyclones, whirlwinds and so on; but if they occur on the ocean, carrying a current of water either up or down, they are termed waterspouts. In regions where there are rain, hail and snowfalls, the vortexian commotion takes place from half a mile to three miles above the earth's surface. Here the discord results in liberating the moisture, which was in transparent solution, and clouds result. But if the commotion continues, these are, atomically, still further liberated, and rain, snow, or hail results, which is carried down to the earth.

38/4.4. The places in the vortex of the earth where these discords result are nearly uniform in their relative distance from the earth, and their occurrences correspond to the prophetic periods previously given.

38/4.5. Refer to the Snowflakes image (i003), where a variety of representations of the forms and figures of snowflakes will be seen. But these are not all; there are billions of them, differing so much from one another that description is not possible. As previously stated, corpor being in solution in ethe, has mostly the shape of needles,[1654] but of such infinitesimal size that corporeal knowledge of them can only be, at most, subjective knowledge (indirect). But the patterns of snowflakes reveal both the casting and the mold of discordant m'vortexian currents.

38/4.6. But it must be borne in mind that where one snowflake is molded in one moment, another snowflake molded in the same place the next

[1653] see image i067 Organic Wark

i067 **Organic Wark**. Wark in the earth's atmosphere. The origin of meteors. Within atmospherea, wark becomes organic (organized, structurally regular, somewhat self-sustaining) and falls to the earth, losing the substance it condensed—(corporeal) fragments of which are called meteoric stones.

[1654] see 38/1.17<fn-poles>

moment, and so on, would display no two snowflakes alike. Three stages may be described in the discordant results: first, the cloud; second, the frozen cloud, which is snow; and third, the raindrop or hailstone.

38/4.7. In the meteoric regions (which are above the clouds that produce rain) corpor also presents three stages of development, which are: Ash-clouds, transparent or otherwise; and crystal needles; and meteoric stones. The latter only, as a general rule, are precipitated to the earth. But on certain occasions, both the other forms of corpor are also precipitated to the earth.

38/4.8. Allowing a certain size to rain clouds, which are near the earth, by contrast corporeal clouds high up in the vortex are proportionately larger: According to the ratio of the difference between their globular circumference and that of the lower strata, so are the discordant waves proportionally longer, wider and deeper.

38/4.9. It is an error to say that the atmosphere of the earth decreases gradually and continually in specific gravity according to the distance above the earth.

38/4.10. It is an error to say there is any gravity involved, but one may only say that some force precipitates formations like rain, snow, hail and meteoric stones. As already shown, these things (rain, snow, hail, etc.) have no gravity of their own to go in any direction. Nor is there any attraction in the earth to pull them down. They are driven to the earth by the vortexian current. [And it is this same current that holds the troposphere against the earth.]

But the point now considered is the commonly expressed knowledge of men, that the atmosphere has less density outward, away from the earth, in proportion to the distance from the earth's surface. In one respect this is an error; in another a truth: As to density PER SE there is no difference in the atmosphere on the face of the earth compared to that of a thousand miles high, or a hundred thousand miles high. It is all in even balance, as to pressure and density, PER SE.

But because the etheic solution of corpor is more sublimated by swifter axial motion in the higher regions (thus resulting in a more rarefied etheic solution and atmosphere at that place), and because the lower regions contain less perfectly dissolved corpor, the difference has been improperly described. Air is no heavier because of rain; the weight lies in the rain only.[1655]

38/4.11. Therefore the gravity (so-called) of the atmosphere refers only to imperfect solutions of corpor.[1656] And it is true that a superabundance of these imperfect solutions are near the earth.

[1655] That is, atmosphere has commingled in it, both, corporealized substance and dissolved substance; accordingly the density, per se, of atmosphere is not changed by the percentage of substance in it that is corporealized; but man's corporeal senses or its extensions (devices, equipment) register the presence of corporeal substance only; and thus register the density and weight of the corporealized substance in or of air.

[1656] Imperfect solutions have some combination of dissolved and undissolved corpor within them; and the closer one gets to the earth, the more there are of the undissolved corpor within them, and hence the measurements by man's instruments show the atmosphere to be denser closer to earth.

38/4.12. At sea level, a certain pressure seems to manifest, as in a barometer; on a high mountain a less pressure seems to manifest. There is also a variation in the barometer according to certain conditions of the atmosphere [high and low pressure areas, as meteorologists use the terms]. The difference is not that the pressure of the atmosphere is different; the pressure of the atmosphere, PER SE, is the same in all directions, high and low. The cause of the variation of the barometer is in reference to distension[1657] (sublimated solution of corpor), and has no reference to pressure as such.[1658] This capacity to distend is not only external to the barometer, but within it also; so that as a measure of atmospheric pressure PER SE it is entirely worthless. The suction pump, or inverted tube filled with water, shows the pressure of the atmosphere upward as well as downward, and shows what the pressure is.

38/4.13. From which it is shown there is no such thing as attraction of gravitation of the atmosphere toward the earth more than away from it. Where the atmosphere is overcharged with an imperfect solution of corpor, snow, or rain, that excess is that which balances toward the earth. But this also only applies in regions close to the earth's surface. For, fifty or a hundred thousand miles up from the earth, the axial velocity of the vortex is so great that rain or snow would instantly be dissolved, distended and lost to sight. Consequently the solutions in the higher atmosphere contain not only moisture, but they contain sublimated iron, lead, zinc, gold, platinum, clay, granite, diamonds and all other things known to exist on the earth, and many other things besides.

38/4.14. In the early age of the vortex of the earth, the outer rim flew so swiftly that border eddies ensued, from which nebula congregated, until the earth had a nebulous belt around it. This belt, in time, losing pace with the earth's vortex, condensed and made the moon.

38/4.15. But to return to the snowflake, and to the needles of corpor while in the etheic solutions: On a cloudy day these solutions or needles are more or less transverse[1659] to the vortexian lines. During a clear day the needles are linear to the earth, and this is the reason it is a clear day.[1660] The latter direction of the needles may be called direct, and the former indirect. Where they are direct, and fall on a photo-plate [photographic film or photovoltaic (solar) cell], the force of their blows is called actinic force,[1661] and it is the same as where they fall on the wet linen in the bleachman's field. In this actinic blow a weak electric flame is produced by each needle, which is the bleaching power, and also the power to blister[1662] an exposed skin, which has been kept for years in the dark (negative).

[1657] expansion, dilation, stretching out

[1658] Apparently this means, the amount of sublimated corpor in solution (proportion of sublimated corpor versus undissolved corpor) determines the so-called barometric pressure.

[1659] not parallel

[1660] see images i007; i062; and #2's of i070

[1661] see image i069 figure 7

[1662] extreme sunburn

38/4.16. If a solution of transparent iron, or of quinine, or other recipient of negative electricity, is sprinkled on the cloth, the actinic ray will not result in the electric spark, and no bleaching effect will be produced; and even, sometimes, on the contrary, a black spot will result.

38/4.17. Wherever the vortexian current falls, corpor is more or less damaged or dissolved, or changed in its combinations. On a piece of freshly broken iron, it produces rust. Because the vortexian solution contained oxygen, this effect has been called oxidation. Nevertheless, in point of fact, oxygen of itself is inert: The break of its needles liberates vortexya, which results in a minor discharge, a larger representation of which is seen in the discharge of an electric spark from the pole of a battery.

38/4.18. As previously stated, the vortexian currents are to the earth in the daylight; and from the earth in the night; although their force is toward the center of the earth and toward the north pole afterward. The following result happens: Take a pool of water, for example; it is charged during the day with the positive current, but during the night the negative current escapes upward from the water. The resulting decomposition is called se'mu, a mucilaginous substance that floats on the surface of the water. In a few days this se'mu, by motion, assumes certain defined shapes, crystalline, fibrous and otherwise, like the strange configurations of frost on a windowpane. A few days after this, if the se'mu [green scum] is examined with a magnifying lens, it will be discovered that here are miniature trees, even forests, with vines and grasses. No seed was there.

38/4.19. This new property is called LIFE, and because it exists everywhere it is called OMNIPRESENT. Man can account for the se'mu; for the positive and negative forces; for corpor and for ethe; but Life is unfathomable[1663] by man. If the se'mu floats against the ground, its infinitesimal trees, vines and grasses, take root and grow, and live a season and die; but from their roots and seeds a larger growth succeeds. In that way, the whole world becomes inhabited with living creatures. Nevertheless not one of them merges into another; but every one brings forth after its own kind.

38/4.20. Man inquires of the earth, the rocks, the air, and of all things: Who is this Life? This Omnipresent, quickening into life all the living? But none can answer him. Then man inquires of LIFE: Who are You, O Life? And the answer comes to the soul of man: I AM LIFE! I AM THE I AM! I AM THE EVER PRESENT! All that you see in earth or heaven, and even the unseen worlds also, are My very Person! I am the Whole!

[1663] inexplicable, beyond the depths of understanding, infinitely enigmatic

CHAPTER 5 Cosmogony

38/5.1. All kinds of colors are produced in the transposition of needles of corpor from parallel polarity to mixed or transverse positions. It is an error to say: Wave of light or bent ray of light, or that a given number of vibrations or undulations produce different kinds of colors, there is neither wave nor undulation in fact. Needles are arbitrary and cannot be bent. Compare a needle to a transparent glass crystal. Place a given number of these end to end, touching, and in a line: To bend this line is impossible, except at angles, for where every two ends join there will be an angle: No matter how short the needles, there will be no bend in fact, but a succession of arbitrary lines and elbows.

38/5.2. This is not, however, the juxtaposition, except when they are in a direct line; otherwise the ends of the needles do not bend like joints, but each one turns more or less on its own axis. If they all turn, an APPARENT wave is produced, expressive of a certain color; if part of them turn, another color is produced. In proportion to this disturbance, so are the APPARENT vibrations slow or fast, to mortal observation.

38/5.3. In regions of the earth's atmosphere where they have cyclones, reddish lights appear in the firmament, even before the cyclone manifests on the earth. And these lights travel with the cyclone, manifesting great heat on the earth. In the monsoon regions, a similar manifestation occurs, but generally with pink or bluish lights instead of red, if over the ocean; but if over the land, a smoky-looking atmosphere results.

38/5.4. These colors, and all others, manifested in atmospherea, are not confined to the earth stratum, but they extend even to the outer extreme of the earth's vortex. And in many instances they are so high in altitude that their manifestations are imperceptible to mortal observation, except that, for example, the moon or the sun shines less brightly. When one of these transpositions is dark and is high up in the atmosphere at night, they say the moon is surrounded by a haze. And yet, meanwhile, the atmospheric stratum next to the earth may be clear.

38/5.5. The earth's vortex has millions of these strata, which are of various colors, shades and tints. When photographs (spectrographs) are taken of the moon or sun, these often interpose. If such a picture is taken, it deceives the observer into thinking he has taken a picture of the oxygen or hydrogen of the planet's (sun's or moon's) atmosphere.

38/5.6. The same state of affairs also applies to the sun's vortex; so that with these clouds of color intervening in etherea, the telescope (as in

spectroscopy of stars) encounters much interference.[1664]

38/5.7. As a vortex grows older, these disturbances, together with imperfect solutions of corpor, become less frequent. So, also, in the early age of a vortex they are more frequent and of longer duration; so that, at times, a red, blue, or other color of light, will overspread the earth for periods of a thousand or more years without interruption. And in some cases, darkness can occur for as long a period. Whatever living things, such as herbs, trees, grasses, and so on, that were quickened into life during darkness, were without eyes. Nevertheless, in this day, even these things turn toward the light; as plants and flowers placed in a window will manifest.

38/5.8. Where se'mu was quickened into life in lighter times, it focalized toward the light, and this focus was called an eye. And those that were thus quickened into life, and not attached to the earth by fibers or roots, were called animals. And the LIFE they inherited, gave them power to go about from place to place. So great are the powers of the eyes of some animals that they can see and distinguish in the darkest of nights. Such eyes are absorbents of vortexya, and they shine in the dark.

38/5.9. Hence the first organs of sense created in any animal were the eyes; about which it has been said, the eye is the seed of the tree of knowledge. The sight of the eye is the beginning of self-creation, in acquiring knowledge; and it does so by going forth and staying at home at the same time. The sight of the eye is a miniature sun, sending forth and receiving vortexian power at the same time. Which may be proved by looking on the eyelids of a person sleeping, who will awaken because of it.

38/5.10. Since, then, the eye of man can go forth with intelligent power, controlling things, it has been concluded for thousands of years by the wisest philosophers, that an All Seeing Eye is the Cause and Creator of the whole universe, which is His Person.

38/5.11. In the first quickening of eyes, they partook of the color of the vortexian lights at that time; and even so, at the same period of time, the skins of mortals were colored, and according to their surroundings, some light, some dark, and some red, or yellow, or copper-colored.[1665]

38/5.12. And all of them propagated after their own kind, and do so to this day. And though the blacks might live for thousands of generations with themselves only, in any country in the world, they would never become whites. And the same rule applies to whites and browns, and all the races of man.[1666]

38/5.13. But because they can mix, and because that mixture can propagate, all the races of man are one and the same in all their organs and capabilities.

[1664] see also 38/2.19-23

[1665] Thus the race Asu was created with a variety of skin colors. Asu mated with angel, and offspring race I'hin varied in color. I'hin mated with Asu, and offspring race Druk varied in color. Because the various colors can intermix (38/5.12-13), so, again, when speaking of skin color as regards a race, it is as statistical modes (see 06/2.3<fn-stout>.

[1666] The verse is talking about the fact that in living with themselves (that is, blacks begetting only with blacks, whites only with whites, etc.) then the skin color will not change. It only changes when the different colors mix with each other, black marries white, copper marries browns, etc., as it says in verse 13, and then we have mixture of colors. Otherwise the skin color does not change. However, the different colors have commingled many times in the past, and in kosmon, this continues.

Now, as previously stated,[1667] white things manufacture a white atmosphere about them; while black things do not (being negative). The white give off, or radiate light and power; the black are not radiants. The white man's radiating power recoils upon himself, and he suffers with heat. So also with the white bear. The black man and black bear are the reverse.

38/5.14. From this rule it will now be plain to the student: When a planet has attained to so great an age that she no longer gives forth light or heat to radiate upon herself, she cannot be seen (as a star) in the heavens. There are millions of these kinds of planets in the etherean firmament. Some of them move slower than any of the planets man can see. Some of these, at times, eclipse the sun and are taken for sunspots, although, perhaps, not a million miles from the earth.

38/5.15. Like these, in darkness, there are plateaus of nebula floating in the firmament, which also produce eclipses of the sun and moon. For convenience, let such planets and such nebula be called dead planets and dead nebula. There are millions of such bodies, sufficient to eclipse the sun, a star, or the moon, as the different periods of darkness on the earth will prove. (See notes at end of this book.[1668])

38/5.16. In prophesying [estimating –Ed.] the tendency of a planet's approach to death, refer once more to the moon: Now the moon has, as to the earth's face, no axial revolution. But it must be remembered the moon cannot go around the earth without making an actual axial revolution. Seventy and one-half revolutions of the moon's vortex complete one travel around the earth's vortex. Consequently we arrive at the exact speed of the moon's vortexya and the strength of light and heat manifested on the moon. The student should make allowance for the moon's ellipse (elliptical orbit), for the light of the moon is much stronger (as seen from the earth) some times than others.

38/5.17. Place the se'muan age at ninety-nine degrees (Fahrenheit scale), the time of quickening animal life. It will be found that the moon, in that period, must have had an axial motion, facing the earth, of three and four-sevenths' times faster than the earth. While at the same period of time, the earth made its daily revolution in what would now be twenty-one hours and forty minutes. This would give a difference, in animal heat, of two and a half degrees of vortexya on the earth of today, as compared to the se'muan age. Consequently large animals, which are now extinct, had a temperature (average) of two and a half degrees higher than at present. By which we perceive that three hours and seventeen minutes' loss

[1667] This was not previously stated explicitly in the published text. The mortal editor of the original Oahspe edited out some material, apparently to reduce the size of the first published edition of Oahspe (1882).

[1668] 38/12.1-13.2

in axial motion produced a loss of two and a half degrees of vortexian heat.

38/5.18. The difference, therefore, on the moon, in temperature below blood-heat and what it now must be, must correspond exactly with its comparative slowness (one revolution a month), as to the loss manifested on the earth. Now, although the student will discover the moon has fallen to a temperature far below zero, yet it emits both light and heat.[1669]

38/5.19. To find the se'muan age of man, place his temperature at ninety-eight (degrees Fahrenheit) for optimum health, and one hundred and two at inflammation or death. Four below normal will, therefore, be the end of the period of man's inhabitation of the earth. After the vortexian radiation reaches this period (94° F), man will cease to propagate, and, so, become extinct as to the earth.

38/5.20. This gives man eight degrees of vortexya as the sum of his existence. One degree is equivalent to twelve million seven hundred and sixty thousand radii c'vorkum. The serpent's coil would be one and one-fourth. That is, twenty-four thousand years[1670] to the time of completion. Thus, 12,760,000 divided by 260,000 add 1,402 ½ add 24,000 x 3 = 76,750 years, the time of the se'muan age for man. To this should be added one cycle, of, say, three thousand years, which was the beginning of the fall of se'mu.

38/5.21. By reversing these measurements, find the axial decrease of the earth in seventy-eight thousand years, which will be just one hundred minutes, or 3/34ths[1671] of a second annually, which is the earth's decline in speed. For which reason the first of the race of man on earth began about seventy-eight thousand years B.K.[1672]

[1669] Note this means the moon has an atmosphere. Yet earth scientists have thought there was none, till the space missions to the moon in the latter part of the 20th century proved there was a moon's atmosphere, even though slight compared to earth's.

[1670] i.e., from the beginning of kosmon

[1671] see footnote below

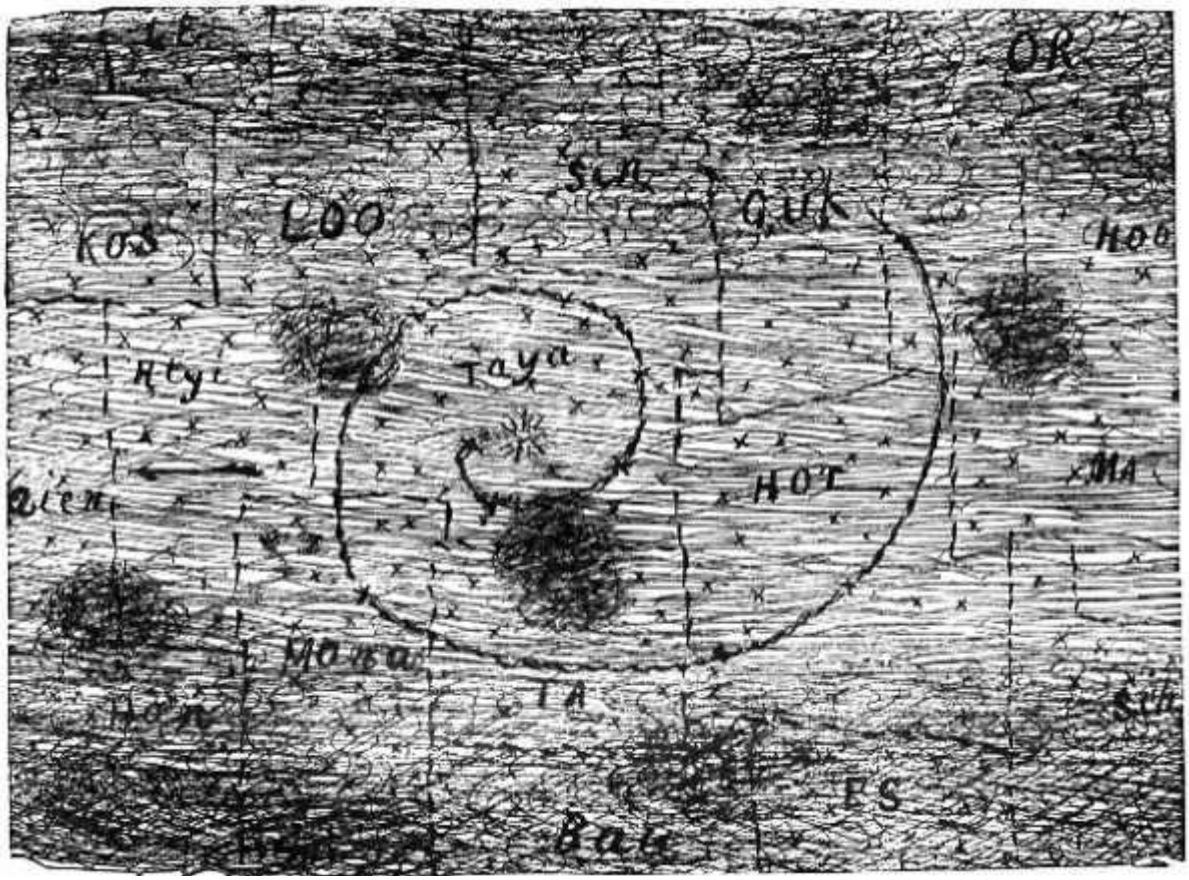
[1672] see image i105 below

[1671] Both 1882 & 1891: ... or *3-340ths* of ... [Note that 3-340ths was the way fractions were written when Oahspe was published, which today would be written 3/340ths. But the mathematics show that this should be 3/34ths of a second or possibly 3/39ths of a second.

100 minutes = 6000 seconds. Therefore, 6000 sec ÷ 78,000 yrs = 0.076923 sec/yr = 1/13th second per year = 3/39ths of a second per year; whereas this verse says it is 3/340th sec/yr, which would equal 0.0088235 sec/yr. This latter would be correct only if the total decline for 78,000 years would have been 11 min. 28 1/4 sec. instead of 100 minutes. But if 100 minutes is correct and not an error, then 3/340 is an error.

Since 3/34ths (0.088235) is fairly close to 3/39ths (0.076923), which is only about one part in a hundred difference, we see that 3/34ths may be the more accurate measurement in preference to 3/39ths which is derived from undoubtedly rounded figures: 78,000 is one average measure of 72,000 years of Seffas (3 average gadols of 24,000 years each) plus 6000 years of Asu (see 06/2.1); also the 100 minutes may be rounded. And so 3/34ths is preferred to 3/39ths, and also had it been this latter it likely would have been reduced to 1/13th.

Accordingly, 3/34ths is chosen to be the figure, instead of the 3/340th. So this latter, if the 100 minutes of axial decrease is accurate, having been shown as absurd, is likely a typo.]



i105 **The Earth in Se'mu**. Jehovih says: In the time of se'mu I brought the earth into a'ji, and ji'ay, and darkness was upon the face of the earth for three thousand years; and yet for another three thousand years half darkness covered all the land and water. Behold, O man, as I have given to females a time to bring forth their young, so have I given to the earth a time for the conception of the living species on the land, in the water and in the air above, and I called this time the era of se'mu. || And it came to pass, when the earth was in the midst of Taza [Taya –ed.], there fell upon the earth, for a space equal to twelve days, condensed nebula in dust and stones and water combined, sufficient in some places to cover up the forests Jehovih had made. And that which fell was hot like molten iron; and the trees and forests of the valleys were beaten down, covered up, and burnt to blackness. Jehovih said: And these shall remain on the earth; for in the future, man shall seek the coal, not knowing where it came from. And it will bear witness of the regions of a'ji and ji'ay in the firmament of heaven. (See Book of Jehovih and Book of Saphah.)

CHAPTER 6 Cosmogony

38/6.1. To return to the master vortex; refer to image TOW'SANG (i073). It is an error to say that the eye sees the sun by means of a straight line. The line of sight to the sun is spiral and oval. But it is equally an error to say that light comes from the sun to the earth, or to any other planet; which has given rise to the still greater errors of calculating the time of travel of light, and the degree of heat of a planet by its proximity to the sun.

38/6.2. To determine the distance of the sun from the earth, allowance must be made for the vortexian spirality. By which reason, the sun is, in fact, some

seven million miles nearer to the earth than its measure would indicate.[1673] The same measurement rule applies to all planets except the moon. And even this is seen by means of the curved lines of the earth's vortex.

38/6.3. As the moon's vortex rides around in the outer part of the earth's vortex and we discover the moon's elliptic course, so, similarly, we can discover by the roads of a comet, the spirality and curve of the master's vortex. Observe a comet in different positions as it follows the sun's vortex.

38/6.4. When the head of a comet falls within the overlapping waves of the sun's vortex, the head is sometimes swallowed up, and sometimes driven backward, spitting flames of fire the entire time. The nearer the comet approaches an elliptic course, the longer it will live; the opposite condition applies to hyperbolic comets, for they often die or dissolve in one journey. If a comet is seen today in hyperbole, and in any angle of the heavens,[1674] and if, in ten years or a hundred years, a comet is seen in the same place, it would be an error to say it was the same comet.

38/6.5. It is an error to prophesy [estimate –Ed.], the heat of Venus being more or less because of her approximation nearer the sun. There is no more heat in the master vortex in general, than there is a hundred miles above the earth, except when very near the sun's photosphere, that is to say, within one or two thousand miles at most.

38/6.6. There is a sun planet in the center of the photosphere, at a distance interior, from three thousand miles to thirty thousand miles,[1675] and it is light all the way around. But within the body of the photosphere there are numerous planets, some globular, some elongated and irregular.[1676] These are usually called sunspots; because when they present their negative surface [shadow side or cooler side] toward the earth they seem black. For the most part, these planets in the photosphere are rather external [near the outer edge of the photosphere] than internal at the times they appear as spots.[1677] They have independent motions [orbits, axial motion, etc. –ed.] in their respective places.

38/6.7. From which it may be said: When an unlearned man says: THE SUN, we know what he means; but when a learned man says: THE SUN, we do not know what he means, whether the whole central group, or the sun planet only.

38/6.8. If one were to go into a circular field, a little way from the middle, and there construct an electric battery, from which a multitude of wires are extended outward, to small batteries in distant parts of the field, the batteries would then represent somewhat the solar phalanx, the central one being the sun. There would be more volume of electricity

[1673] Earth scientists calculate the distance to the sun to be about 93 million miles (150 million kilometers); but the actual distance would be about 86 million miles (138 million km). In other words, earth scientists thinking it is a straight line to the sun, unwittingly calculate the arc (curved path) of the light, and announce that as the shortest distance. Whereas geometrically speaking, if instead of following the light (c'vortexian currents) arching around the spiral, one went straight to the end point, the distance would be about 86,000,000 miles.

[1674] i.e., regardless of where in the sky the comet is; also see image i069 figure 4

[1675] This gives rise to various possibilities and questions, for example: Could this be because (1) the central sun planet and its satellites rotate around a barycenter within the photosphere; or (2) the sun planet is in the stage of skin (crust) formation, and its diameter changes from time to time, varying by 3000 miles to 30,000 miles from the photosphere (which variance is about 1/3 of 1 percent, to 3 percent, of the sun's diameter); or (3) the sun body is more oblate than its photosphere? Already, scientists, around 150 ak, have discovered a layer about 3000 miles below the surface of the photosphere. Notice that this was some 120 years after Oahspe mentions the 3000 miles.

[1676] These are what we would call moons, asteroids, and perhaps nebular bodies, but orbiting within the body of the photosphere, and above the surface of the sun planet. The "body of the photosphere" would be the area between the sun planet's body and the outer surface of the photosphere.

[1677] This suggests most have elliptical orbits, and so, when seen, should be approaching or at their farthest distance from the sun planet.

manifested at the central battery; but the intensity of the spark at one of the small batteries would, other things being equal, be equal to the spark at the central battery.[1678]

38/6.9. Neither is there more intensity of heat at the sun, than in any electric flash. Neither must it be surmised that the sun center is an electric battery; nor that it supplies, in any sense, anything to any other planet.[1679] As previously stated, there are two things, corpor and ethe; the latter is the solvent of corpor. Whirling vortices of the etheic solution make planets. And these are the sum and substance of all things manifested in the universe.[1680]

38/6.10. It is an error to say the sun threw off rings or planets. No thing has power to throw off itself, or a part of itself, except some living creature. They have used, as an example, water flying from the periphery of a rapidly rotating wheel. This would merely imply that someone was trying to fasten worlds on the sun's periphery, but that the sun cast them off. Who that SOMEONE was they do not say; nor do they offer a reason as to how such thrown-off substance came to be in the way of the sun in the first place.

38/6.11. It is equally erroneous to say that the presence of this or that planet, throws an influence on mortals, according to their birth under certain stars. It is this same astrological ignorance that attributes to the sun the throwing-off of light and heat, and of possessing attraction of gravitation, and of throwing off rings to make planets of.

38/6.12. For this and that, man has ever sought the cause in corporeal things; he builds up certain tables and diagrams, and calls it science or philosophy. If, one morning he puts on the left shoe first, and something happens that day, then by that shoe he proves a new philosophy. By the tides, he proves the cause of the moon; or by the moon, the cause of the tides. Yes, he searches for explanation by anything under the sun that is corporeal, rather than search in the subtle and potent, unseen worlds.

38/6.13. Let it be premised, then, that the etherean firmament (which the world's people commonly call outer space or simply space) is not a waste and interminable nothingness; but that, on the contrary, it is in many regions, even between the earth and the sun, sufficiently dense for a corporeal man to dwell upon, and to walk about, even as on the earth. Some of these are as transparent as water or clear glass, and some opaque. Some of these etherean worlds are as large as the earth, and some a thousand times larger. Some are like immense facsimiles of snowflakes; with arches a thousand miles high and broad. Some of them are like oceans of water; some transparent and some opaque; and some of them are dense clouds of ashes. But so great are the numbers and so vast the

[1678] In the words of electricity, the voltage (intensity, push) would be the same whether on the sun or on a planet, but the amperage (volume, amount of current) at the sun would be greater than the amperage at the planets. As power, i.e., wattage (W), is calculated in direct current as voltage (E) multiplied times amperage (I), that is, W = E x I, we can see that because the voltage (E) is the same at the sun or earth, and because the amperage (I) is greater at the sun, then Wattage (W), i.e., power, is greater at the sun.

Thus, for example, if the vortexyan voltage was, say, ten volts and the amperage of the sun was fifteen amps, and the amperage of the earth was one amp, then the sun power would be W = E x I or 150 = 10 x 15, or 150 watts; and the earth would be 10 = 10 x 1, or 10 watts. This is equivalent to a 10-watt light bulb (the earth) compared to a 150-watt light bulb (the sun). Although not to scale, as percentage of wattage at the photosphere in reality would be much higher compared to earth, yet the principle is demonstrated.

[1679] Instead, the cause lies with the c'vortex.

[1680] As to the cause of these vortices, see Book of Jehovih, 04/3.3-7.

varieties of these billions of etherean worlds, that description is impossible. Yet, by the telescopic power of the earth's vortexian lens, these worlds are magnified so as to seem to be nonentities.

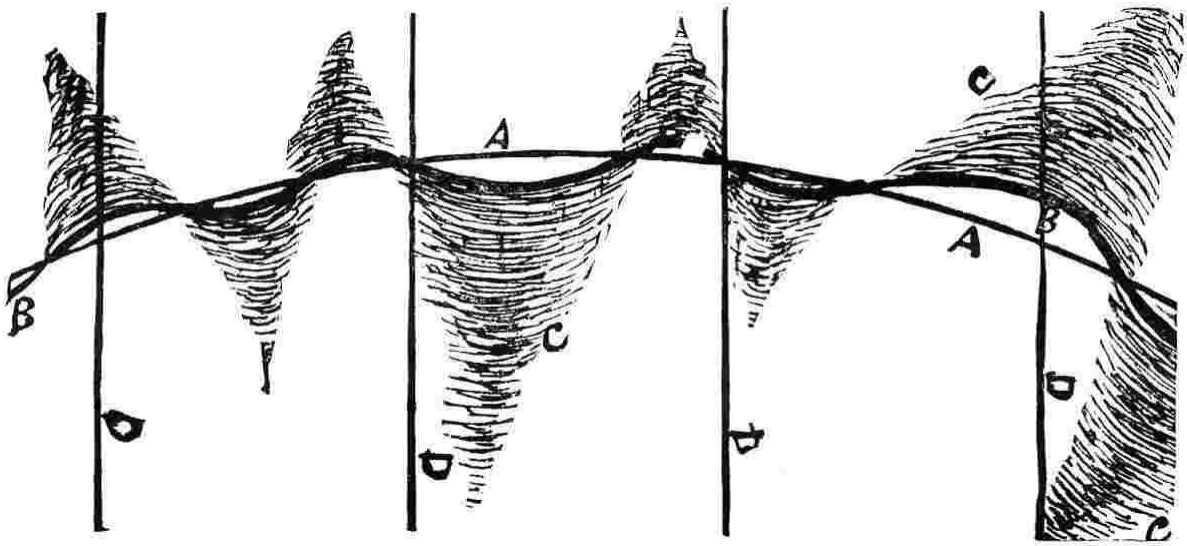
38/6.14. Worlds in solution, the etherean heavens, are therefore governed by no power in, or escaping from, corporeal worlds. In the language of the ancient prophets, they are a law to themselves. And yet these unseen worlds have much power and influence on the vortices of corporeal worlds.[1681]

38/6.15. When making observations with the spectroscope, these otherwise unseen worlds are sometimes seen; but usually the spectroscope reveals only the refraction of high altitudes in the earth's vortex. It is an error to say the spectrum divides the sun's rays PER SE. It is an error to say the spectroscope has revealed certain colors in the atmosphere or photosphere of the sun or other stars. Its revelations, for the most part, pertain to what is contained in the vortexian lens of the earth, no matter whether the view is toward the sun or another star.

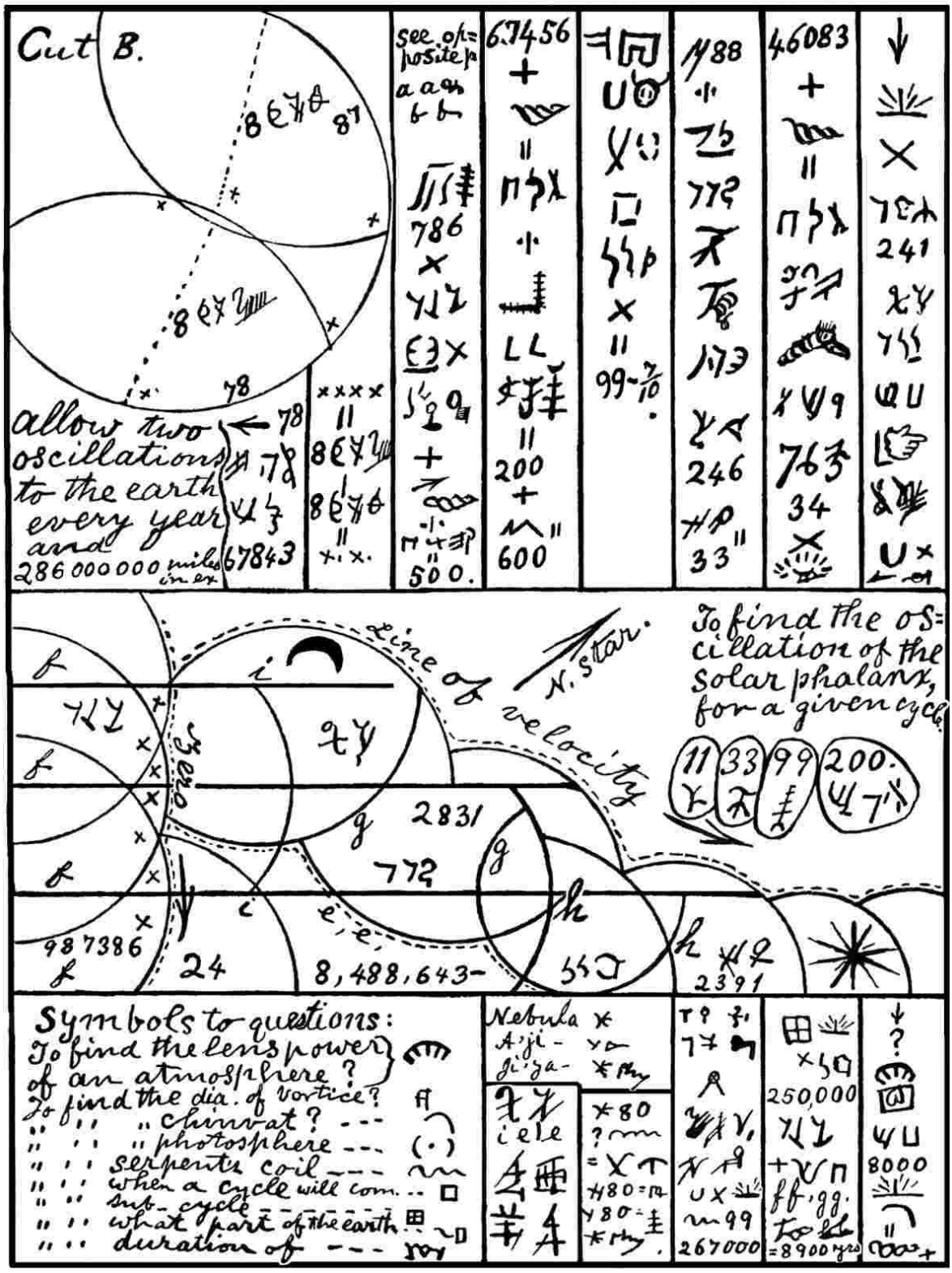
END COSMOGONY SECTION[1682]

[1681] see Book of Jehovih, 04/1.5-6; 04/4.3

[1682] For perturbations affecting conditions on earth, see images i102, i101 below.



i102 **Deviation of the Line of the Solar Vortex**. A, A, road of travel [from right to left (see the arrow for circuit 1 in image i099 Serpent's Orbit) –ed.] of the vortex Tow'sang, or solar family of the Great Serpent. B, B, deviation (of the vortex) from a straight line. C, C, C, C, vortices of other symptoms of worlds. D, D, D, D, dan, dan, dan, dan; that is, from D to D is three thousand years. The open space in the curve B, B, near the center of the plate, indicates the place of the Serpent in this day [i.e., at about 32 A.K. –ed.].



i101 **Mathematics of Planetary Oscillations**. Zero (line of velocity), with the two arrows, and the parallel lines crossing, are the signs of boundary to a vortex. The oscillations of a planet are shown in the curves. In order to reduce the Panic signs to English, see Book of Saphah; also see image i100 Cevorkum.

Prophecy Section

CHAPTER 7 Cosmogony

38/7.1. Having shown the impossibility of philosophy based on corporeal knowledge to demonstrate truth in regard to unseen things, and in regard to planets distant from the earth, it now becomes the part of these revelations to put the student in a position to learn from the unseen forces which govern all corporeal things, man included, as a general and important part.[1683]

38/7.2. When a heavy stone falls on a man and holds him down, it is sufficient to say the stone rules over the man. If an epidemic comes upon a city because of uncleanness, it is well to consider that cause also. Nevertheless, if an epidemic is periodical to a certain city, even when the city is not unclean, it is wise to look for an unseen cause. The same rule applies in comparing one locality with another.

38/7.3. In certain regions of the earth, certain diseases are common; at certain times of the earth, in cycles of three thousand years, certain diseases were common. In certain places of the earth, man has at times, thousands of years ago, attained to great knowledge and virtue. But his whole country in later centuries became a wilderness.

38/7.4. It is not the place of a prophet to account for these things by accusing ignorance or war. The prophet must account for that tendency in man to fall into ignorance and into war. In other words, he must find the cause of causes.

38/7.5. At certain periods of time, for hundreds of years, nations have dwelt in peace, and have risen in virtue; then turned to war among themselves and gone down in death.

38/7.6. The prophets of old divided time into cycles of three thousand years, with slight variations. And they found that at the beginning of these periods of time, a certain impulse came upon the people, causing them to try to be better and wiser—even as the same feeling is manifesting itself this day in many nations.

38/7.7. The scale then rises for four hundred years, more or less; and, after that, wars and epidemics come upon the people. They then begin to decline, especially in virtue and peace, but the general intelligence suffers little for about another six or seven hundred years. After which time, they destroy their libraries and records, and reduce themselves to ignorance and vice. Then a darkness follows of one thousand or more years, with slight intermissions. And after that, for six hundred years the corporeal senses [intellect –Ed.] begin to ascend. Self-conceit comes upon them; they think they are

[1683] And, so he also may gauge the effects of unseen causes, so that beneficial action can be taken. || Note regarding unseen causes, that the beneficial action taken by man may be augmentative, preventative, or palliative, depending upon the nature of the cause and the existing expertise of man; for, of course, some unseen actions, including periodic actions, are deleterious while some are beneficial.

the beginning of wisdom on earth. Then comes another cycle of light. Angels descend from the unseen worlds. New revelations crop up in every quarter. Inspiration comes upon mortals, and they go to the opposite extreme, becoming superstitious and obedient to unseen influences.

38/7.8. Such, then, is the general character and behavior of man during a cycle (dan'ha cycle). And he rises and falls in all these particulars as regularly as the tides of the ocean.

38/7.9. These revelations are chiefly made so that man can begin to comprehend these things, and learn to classify them so as to rise in wisdom and virtue, and thus overcome these epidemic seasons of cycles.

38/7.10. As previously shown, there are positive and negative forces continually going to and escaping from the earth. Without these no creature could live on the earth. The negative imparts to man his corporeal growth, as well as his corporeal desires, passions, and so on.

38/7.11. According to the quantity and quality of the corpor solutions in the firmament and their precipitations to the earth, so will man be affected and inclined to manifest. These influences are easily discernible by some persons. One is depressed by a dull day; another inclined to drunkenness and fighting. A bright day inspires man with energy.

38/7.12. A su'is is so susceptible to vortexian currents, he can realize the qualities of a medicine while it is yet in a glass bottle, by merely holding it in his hand; or know the character of the writer of a letter by holding the letter in his hand. Yet all this is accomplished by the vortexian current of the article in question.

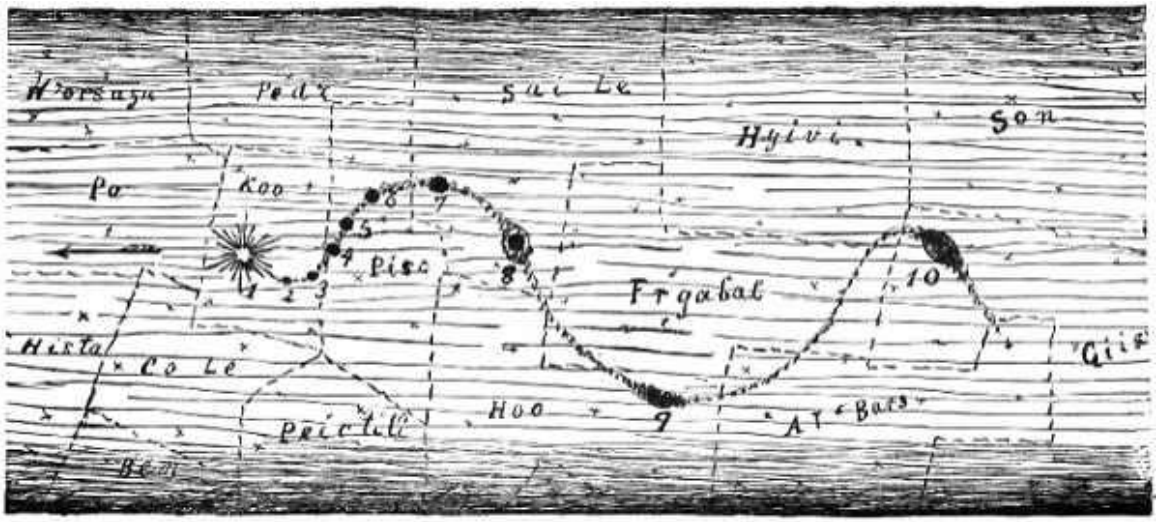
38/7.13. These revelations however are not in reference to individuals, but to nations and peoples, in periods of time embracing hundreds of years, and thousands of years.

38/7.14. It is an error to say that while the corporeal worlds are organized, with fixed orbits and uses, the unseen worlds are nothing, or at best not organized. They are organized, with orbits, places, forms, figures, and so on, as definitely as the corporeal worlds are. Their times and seasons are regular and well provided.

38/7.15. The passage of the earth through its own roadway, takes it among these etherean and atmospherean worlds regularly, so that the periods of inspiration, and periods of darkness, are not haphazard.[1684]

[1684] see image i104

38/7.16. It is not the purpose of these revelations to work out prophecies, leaving nothing for man to do. But to call his attention to the unseen forces that rule on the earth, and show him the way to make the prophecies himself.



i104 **Serpent**. 1, Sun. 2, Mercury. 3, Earth. 4, Mars. 5, Artaea. 6, Vesta. 7, Ceres. 8, Jupiter. 9, Saturn. 10, Uranus. Equivalent: Koo, 28. Sai'Lee, 44. Pisc, 22. Hoo, 85. Frgabal, 114. At'bars, 8. Gii'S'Smak, 198.

38/7.17. In orachnebuahgalah[1685] the student will draw a curved line, representing the travel of the great serpent for three thousand years [i.e., for one dan'ha cycle –ed.]. This shall be cut across in eight places, to represent the periods of light.[1686] The places between them shall be made dark and light according to the history of man's behavior during those three thousand years. War shall be represented by black. The duration of wars shall be marked with a cut called change. Numbers shall designate the degrees of historical manifestations. Make one orachnebuahgalah for every great division of the earth. The scale should be from one to a thousand for the entire length; and from one to a thousand from one dawn to another, and from one to a thousand for each and every characteristic designated. Number man 1 and 33, and the moon 1 and 18; and number the earth 1 and 365. These were called by the ancients the grades of a thousand (So-e-cent-ti).[1687]

38/7.18. These periods will be found to come under certain numbers, 11, 33, 66, 99, 100, 200, 400, 666, 333, 66, 18, 500, 600, 365, 99, 33, 18, and so on. (Not that the numbers, as such, have anything to do with such matters.) Thus, the moon's time is 18, the earth's 365, a generation 33, dan 200, 400, 600, 500; nitrogen or darkness 66 and 666, and so on. For which reason the following tables of times and measurements were established:

[1685] see image i083, below

[1686] Recall there are seven dan spans for a dan'ha cycle (04/7.19). Therefore the 'end cuts' numbers one and eight represent the hi'dans (initial harvest points), and cuts two through seven represent the dan harvest points.

[1687] Thus instead of percentage, which is based on a scale of one to a hundred percent, we have millage, which is based on a scale of one to a thousand per mill.

Table of Times and Measurements

Abram, 9.	Gow, 600.	Mas, 1.
Ain, 16.	Gu, 888.	Mas, 4.
Airi, 36.	Ha, 10.	Mas, 18.
Alef, 100.	Haa, 120.	Mat, 500.
Alex, 11.	Haas, 365.	Mi, 1.
Alia, 248.	Hag, 11.	Mieuse, 40.
Anos, 74.	Hagar, 33.	Mira, 100.
Atu, 441.	Hagga, 99.	Mithra, 666.
Ba, 467.	Hai, 110.	Nes, 11.
Bais, 74.	Haig, 18.	Nestor, 111.
Ban, 666.	Ham, 7.	Ni, 88.
Beth, 999.	Hawh, 464.	Ni, 888.
Boi, 476.	H'ho, 9.	Nice, 33.
Braahen, 99.	Hi, 666.	Niiv, 846.
Cere, 11.	Ho, 999.	Nu, 880.
Ceres, 111.	Hoho, 99.	Nyi, 500.
Ceret, 112.	Hoi, 12.	Oh, 1.
Ceriv, 48.	Hoit, 950.	Oho, 33.
Cra, 98.	Hooh, 200.	Oise, 91.
C'ta, 126.	Hy, 964.	Oise, 991.
Dhi, 408.	Ine, 27.	P'euta, 8.
Dhu, 69.	Ines, 274.	Pneu, 9.
Diais, 240.	Itu, 674.	Ra, 44.
Dian, 244.	Ka, 6.	Ras, 600.
Die, 100.	Kaax, 33.	Rhi, 744.
Driviis, 6.	Kabal, 66.	Rufus, 66.
Earas, 80.	Kaballa, 666.	Rus, 400.
Edith, 111.	Ki, 4.	Sa, 441.
Emmon, 444.	Kii, 999.	Si, 16.
Emon, 44.	Kisiv, 18.	Su, 248.
Eta, 344.	Lens, 200.	Su'is, 999.
Etus, 42.	Lo, 11.	Tae, 666.
Feis, 11.	Loo, 999.	Tae, 999.
Foe, 666.	Loos, 33.	Ti, 33.
Foos, 66.	Loos, 66.	Tus, 18.
Foos, 333.	Loos, 666.	Vri, 111.
Goe, 400.	Lu, 10.	Zed, 66.
Gow, 111.	Lulu, 100.	Zedeki, 44.
Gow, 200.	Ma, 600.	Zudu, 4.
Gow, 500.	Mara, 66.	

YA-LA-PESTA[1688]

[1688] The student is referred to Saphah for interpretation of the symbols. –Ed.

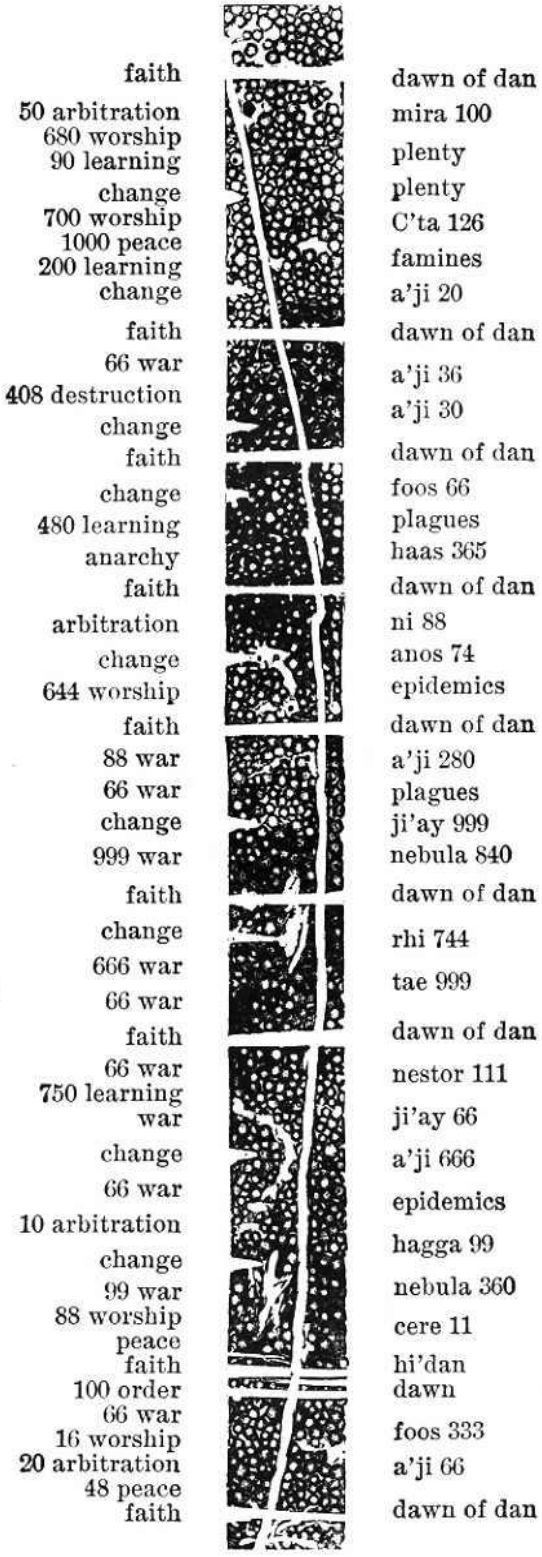
2274 and 821—Seven changes, i.e., Howt, oat, bun, lis, vu, mi and ruth.

4750—Nista, six changes, i.e., wuts, norse, rue, wi, rill and goe.

1060—Two changes: Aont and foe.

1768—Four changes: Mathai, yam, luke and jon.

1245—Eight changes: Woo, gosa, lo, galeb, nor, nu, dhi and yun.



i083 **Orachnebuahgalah**. The Tablet of Prophecy; the Crescent Tablet; being a map of light and darkness, the times gone through or coming, and the good and evil expressions of man.

1790—Six changes: Loo, chong, ouk, chan, clips and wis.
108—Two changes: Yissain and C'tarin.
3644—Twelve changes: Yats, rope, sum, div, hong, ras, rak, nir,[1689] yute, theo, ike and mar.
1746—Eleven changes: Zi, yu, che, gow, rom, luts, wang, said, do, gos and yun.
3601—Three changes: H'ak, ghi and kong.
47—Three changes: Sim, Will and loo.
9278—Four changes: Lai, bom, ross and fur.
326—Eight changes: Wahes, Yine, Seb, Dhi, Yeniv, gan, li and rak.
2340—Twelve changes: Mark, hiss, thor, bess, lin, triv, gam, zet, howd, saing, tum and gowtz.

[1689] 1882: as shown. 1891: mir

CHAPTER 8 Cosmogony

38/8.1. Let ethe stand as one; ji'ay as two; a'ji as three, and corpor as four. To ethe give motion one hundred, or ninety-nine (as the case may be); to corpor give zero, that is, no motion (of itself); to ji'ay give sixty-six; to a'ji give thirty-three.

38/8.2. Ethe, being the time of light, is named dan; ji'ay, the time of fevers, epidemics, plagues; and a'ji, the time of wars, dashing forth with power and grasping; mi, the earth, being the subject.

38/8.3. There is still another period to all corporeal worlds, LUTS. In the time of luts there falls on a planet condensed earthy substances, such as clay, stones, ashes, disseminated molten metals, and so on, in such great quantities that it can be compared to snowstorms, piling up corporeal substance on the earth in places to a depth of many feet, and in drifts up to hundreds of feet.

38/8.4. Luts was called uz by some ancient prophets, because it was a time of destruction. If luts followed soon after a se'muan period, when portions of the earth were covered with se'mu and rank vegetation, it charred them, penetrating and covering them up. Most of the coal-beds and oil-beds in the earth were made this way.

38/8.5. Luts belongs more to an early age of a planet, when its vortex is more extended, and when the nebulous clouds in its outer belt are subject to condensation, so as to rain down on the earth these corporeal showers.

38/8.6. The time of dan is the opposite of this; and although it is the time of spirituality among mortals, and the time of prophecy and inspiration, yet it is the time the earth is rapidly giving off its life force and its moisture; rapidly growing old.

38/8.7. Consequently the two most important periods for the prophet's consideration come within thirty-three and sixty-six, or, as they of old said, man and beast. In which measure man is divided into two parts (man and beast), and there is always a

percentage in his behavior inclining to one or the other, and they correspond to the vortexian currents of the earth.

38/8.8. The student must not consider merely individuals, but nations, and peoples belonging to continents. And the relationship that comes of a'ji or dan, or their percentage, must have reference to those nations or peoples who manifest to its influence.

38/8.9. Thus, suppose a people's grade runs below thirty-three, but not as low as twenty-two, and such a people fall under a'ji for a period of sixty-six years, or even more, then war, destruction, death and lust will come upon that people. But suppose the same fall of a'ji comes upon a people graded above thirty-three, to sixty-six, then war, and intellect, with oratory, music and remarkable men of genius will result. But, to carry it still further, the same fall of a'ji coming on a people above sixty-six, will cause them to manifest in many Lords, Gods and Saviors, and in superstitions, rites and ceremonies, which will all, more or less, pertain to sexualisms.

38/8.10. And so the prophet can determine, by the vortexian currents, the rise and fall of nations, and also comprehend how differently even the same showers and shadows of the unseen worlds will affect different peoples. And the same rules apply in the manifestation of dan; according to the grade of a people, so will they receive its light. If below thirty-three, they will become magicians and prophets without virtue; if above thirty-three, but below sixty-six, they will become self-opinionated malefactors, running into licentiousness for self's sake. But if above sixty-six, they will become true prophets, abnegating self for the sake of righteousness.

38/8.11. Let the student compare the Faithists of Capilya in India with the Cojuans of the same country in the same period; and the Faithists of Moses in Egupt with the Eguptians of the same country and period. The Faithists of both countries advanced; but their persecutors both went down to destruction. The peace of the Faithists held four hundred years; and then both peoples began to choose kings, which was followed by nine hundred and ninety years of darkness.

38/8.12. So, whether the vortices show approaching light or approaching darkness, the prophet must bear in mind the grades of peoples. Any given light in the past among mortals, will thus show the date of its occurrence; while the heavenly lights will equally foreshow what will come upon any people.[1690]

[1690] see image i103

i103 **Prophetic Numbers**. Equivalents: Arejaon, 49. Kavi, 7. F'roasha, 76. F'ranraka, 84. Yakna, 13. Huit, 64. Velocity = 3,072. 49 = 8,021. 7 = 4,716. 76 = 1,085. 84 = 12,008. 13 = 6,047. 64 = 18,765. Duration = Huit 2,780 years for the earth. F'ranraka 3,142 years. EXAMPLE: [using rounded figures –ed.] To find population in Atmospherea belonging to the earth in Huit, thirty-three years = 788,000,000 x 2,780 x 3/100s = 65,666,333,333 and 1/3 souls. To find the grade of spirit-birth (that is, at death), see Tablet of Grade and Ingrade (image i029; 37/5.20-35). And for the harvests (resurrection periods) estimate the distance from Dan'ha to Huit.

38/8.13. It is not sufficient for man to know how to prophesy; but he must learn how to overcome the elements of his surroundings. As previously set forth, there are regions of drought on the earth, and these man must learn to overcome by causing rains to fall. He shall provide explosive gases high up in the air, which shall break the wind currents, establishing vortices from the upper regions downward.

38/8.14. And when an epidemic is predicted for a city, man shall dissipate the falling se'mu, and thus save it from destruction.

38/8.15. The inoculation, or vaccination, of flesh with poison (vaccines), to save it from poison (bacteria, virus, disease), is to use the battle-ax of satan. Man shall learn the higher law; to save by virtue instead of vice.

38/8.16. As to the grades, the student is referred to the books of Judgment, Knowledge and elsewhere in this Oahspe.

38/8.17. Prophecy is not guesswork. Absolute rules govern all things. A few individuals in a nation, or of a people, are a small matter. Nor must the

prophet be swayed one fraction by the pretensions of a people. As for example, the Brahmins, Buddhists, Mohammedans and Christians, all profess faith in their respective Gods and Saviors; but their professions are false. Their faith is in soldiers, standing armies, and implements of destruction. The prophet must not, therefore, permit himself to heed individual explanations. He must grade them as a whole; whether they manifest below thirty-three, or above sixty-six, without regard to pretensions.

38/8.18. When the student has completed his tables of orachnebuahgalah, with the history of the period, and taken the measure of grades of the different nations and peoples of the earth, he will find that he can not only foretell the future, but he can discover the past history for an equally long period of time.

38/8.19. And when he has thus completed two cycles he can find a third, and then a fourth, and so on, until all the past history of the earth is delivered up to his understanding.

CHAPTER 9 Cosmogony

38/9.1. The same force, vortexya, pervades the entire universe, but differently, according to volume, velocity and configuration.

38/9.2. As previously shown, colors are not substances or things in fact, but records of currents of vortexya, and are in proportion to their deviation from linear to adverse parallelism. These fall under the divisor, or multiple, 3 (being the primaries), yellow, blue and red, corresponding to the times, 11, 33, 99, and so on.

38/9.3. The same rule was applied by the ancient prophets in music, making three primary sounds, e, o, ih (the words of the wind), but giving all other sounds to the beast (66), which was supposed to cover the number of sounds from the lowest bass to the highest treble that could be procured from the animal creation. And these ranges of sounds manifest in man whether singing or talking, according to the kind of vortexian currents that fall upon a country and the grade he holds in resurrection. So that even a whole people in one country will utter sounds higher or lower than those in another country, with some countries speaking through the teeth, some in the throat, and yet others through the nose.

38/9.4. Sounds, as in music, are not substance, but currents of air in motion, which register their broken discharges [compressions and rarefactions –ed.] on the drum of the ear. It is possible for the ear to be cultivated so that it can detect these velocities, so as to determine colors by them. For, in entity, sounds and colors are one and the same thing, but one is registered on the eye and the other on the ear. In other

words, the two organs of sense discover the same thing differently: To one it is music, to the other it is color.

38/9.5. If a man is given to reverie because of music or colors, his soul travels in its currents, and he becomes oblivious to his surroundings. The vortexian currents in that case pass through him uninterruptedly.

38/9.6. If one instrument in a room is played upon, and other instruments in the same room are in tune with it, the currents of vortexya will cause the others to give off sounds faintly. If these instruments are connected by wood fibers, the sounds will be louder. If the person in reverie holds the hands of others in the room, the same current will run through the whole. Thus music is the greatest of all harmonizers. A person may be a great lover of music, but be so discordant in his disposition that he is not able to enter the extatic state of reverie. Another person may not know how to sing three notes, but have so concordant a disposition that he is carried at once into ecstasy by music, or colors, or by viewing the great harmonies of creation.

38/9.7. The true prophet has attained concordance. The vortexian currents of any and every thing pass through him. He sees and feels with his soul. He is a perpetual register of everything near at hand. And if he cultivates his talent so as to estimate results from them, the future and the past are like an open book to him.

38/9.8. That which is erroneously called instinct in animals, is the capacity to be moved by the positive and negative vortexya.

38/9.9. If the positive and negative currents were equal in duration, the sexes born into the world would be equal in number. Males are the manifestation of positive vortexya, and females negative. The more positive the female, the less fruitful; but the opposite of this is the male's power.

38/9.10. For man, herb-food cultivates the negative condition, but flesh-food increases the positive: Which is to say, flesh-food carries man away from prophecy; away from spirituality. A nation of meat-eaters will always culminate in disbelievers in spirituality; and they become addicted to corporeal passions. Such men cannot understand; to them, if poor, the world is vanity and vexation; or, if rich, a place to revel in for lust's sake.

38/9.11. Let the prophet steer clear of them; neither marrying with them; nor having anything in common with them. For, although a man learns all the motions and powers of the corporeal worlds, his information is still only like a drop of water compared to the ocean, when measured by the seer and prophet who sees the atmospherean and etherean worlds.

CHAPTER 10 Cosmogony

38/10.1. It is not the part of this book (Cosmogony and Prophecy) to deal with spiritual matters, except only so far as it enables the student to begin etheic knowledge.

38/10.2. First, then, there are two kinds of prophecy, or two ways to prophesy. For example, the ant, the bee, and many animals, prophesy in regard to an approaching winter. Even birds begin to fly toward tropical regions while the weather is still warm.

38/10.3. These creatures prophesy by the direct action of vortexian currents upon them. They feel what is approaching, BECAUSE THE UNSEEN CAUSE IS ALREADY UPON THEM.

38/10.4. Man can learn to acquire the same kind of prophecy. And this is different from the prophecy previously mentioned, because in this last method he prophesies without rules or calculations.

38/10.5. To attain this kind of prophecy, the following discipline is requisite:

38/10.6. To live in the fields and forests, and study the action of unseen forces upon himself; to not eat fish, flesh, or any food that comes from animals (milk, eggs, gelatin, honey, etc.); to bathe daily; to permit no passion to enter his mind; to abnegate self and to wed himself to the Creator for righteousness' sake, and to do good; to discipline his mind, to remain in any given direction on any subject, for days if necessary; to become oblivious to pain. After which he shall receive anointment from one who had previously attained the seership.

38/10.7. To attain such prophecy is to forfeit sexual powers; to forfeit appetite; to forfeit ambition for leadership and fame; to forfeit concern for the opinions of the world. In fact, to become a Bridegroom (or a Bride) to the Creator.

38/10.8. Not all persons (mortals) can attain to this; but some are born closely allied to it.

38/10.9. There is also another kind of prophecy, in which man prophesies by spirits speaking through him. This is dangerous, for lying spirits may come to him.

38/10.10. Rather let man seek to become one with the Father, making close observation of the rules of vortexya; for in this he provides for the development of all his faculties.

CHAPTER 11 Cosmogony

Rules in College of Prophecy (Primary)

38/11.1. The following signs are given in words, namely: Flag, rising sun. Salute the East! Children of dawn. The signs are, first, the folded hands; second, the soothe, and third, the supplication. || O you setting sun! Response: In Jehovih's name! || How many

chiefs dwell in dawn? Response: Three or more. || How stationed, O You High Noon? Response: The three lights are east, west and south. The smoke and fire rise from the altar!

38/11.2. Here follows the SECONDARY (in the chamber above). The voice of the east: How are the lines of living fire, O Noon? Response: As the sun, WHICH IS THE LIGHT OF THE CORPOREAL EARTH, rises in the east to adorn the day; and ascends to the south at high noon as its glory, and sets in the west, So, IN REMEMBRANCE OF JEHOVIH, are the representatives of a lodge of dawn stationed. || What is dawn? R: Three years or more at the youth of a cycle.

38/11.3. The students then present their tables and the college is declared open in the words: In Jehovih's name, give ear to the Voice.

38/11.4. With Moses and Capilya both the above were merged into one lodge.

38/11.5. The second began with flag at High Noon: O you Fire of Heaven! How many chiefs (rab'bahs) mark the altar of Jehovih? Response: Four or more. || O you Setting Sun, speak: How stand the fathers?[1691] Response: My hands shield the light of the All Seeing Eye! My heart I cast to the winds! As a circle, divided into four quarters, is the symbol of the name Jehovih, thus, (making the signs) cloven[1692] twice across, WHO HAS DOMINION OVER ALL THINGS, so are the four SIDES OF THE WORLD REPRESENTED BY FOUR FATHERS in the chamber of light, in THE TEMPLE OF HOLIES, which is square with east and west and north and south, FOR THE HONOR AND GLORY OF OUR FATHER IN HEAVEN! || How are they numbered? R: Three thirty-threes, and one ninety-nine! || (Now focusing elsewhere:) What is the reason for these signs of blood and death? R: They are the four heads[1693] of the beast. They are always stationed in the four corners of the lodge. || Why in the four corners? R: Because of darkness upon them. They profess peace, but practice war. || How are they numbered? R: One, eleven, sixty-six, and six hundred and sixty-six, the number of the beast. || In Your name we are assembled, O Jehovih! Give us strength, wisdom and love, so that we may avoid the fatal numbers; and that we may glorify You and Your dominions. R: Amen! ||

38/11.6. There is no such thing as separating science and religion. To obtain knowledge and to do good; these are valuable.[1694]

38/11.7. Without discipline, knowledge cannot be obtained; without discipline, little good can be accomplished. Forms and ceremonies must accompany discipline; otherwise disharmony overcomes all. These are religion.

38/11.8. To be not puffed up with self-conceit; and to be willing to become good; these are the foundations for a good prophet.

[1691] i.e., What are the positions of the fathers?

[1692] bisected, cleft, cut, sliced

[1693] not literally referring to four skulls, but to the leaders, the four false Gods, the idols

[1694] Note here that in general, the goal of science is to obtain knowledge while the goal of religion is to do good. Moreover they are interdependent, for, to do good requires knowledge, and to attain great knowledge requires the desire to do good with it.

38/11.9. But in all gifts,[1695] the rules of prophecy should apply. If a man is gifted in music, he should study music, and not rely wholly on inspiration (the vortexian tide). If gifted in healing he should study, and learn to apply the researches of others, and not rely wholly on the vortexian currents (for inspiration and application, as in, e.g., laying-on of hands). If gifted in prophecy, he should also learn the rules of vortices and planets. The combination of gifts with good learning, this is the highest.

38/11.10. He, who heals by laying-on of hands, only gives off the vortexya he has previously received. Let him see to it that he replenishes himself by sunlight (so-called), and trees and herbs, and ground to walk upon. For giving away, without replenishing, will soon result in nothing.

38/11.11. As a young child sleeping with a very old person, loses vortexya, becoming emaciated; or as a negative husband is devoured by a positive wife, or a negative wife devoured by a positive husband, so is the prophet consumed by the multitude.

38/11.12. When a prophet has attained to discharge vortexya, so as to make raps[1696] at will, he is also subject to the presence of people from the unseen worlds. And these people, being spirits or angels, use this vortexya for a foundation for sar'gis.

38/11.13. The ancient prophet caused the worshippers to sit in the dark, because all people give off the negative current in the dark (which they received as positive in the light), and had them sit in crescent, while he sat between the horns.[1697] For this reason the decrees of the prophet were called Tau [bulls –Ed.]. In this form of the altar, the prophet was supplied somewhat with vortexya by the audience.

38/11.14. It comes to this: Vortexya is unseen power, but it is without sense or judgment. Behind this, stands the life of every living thing; and next, behind all, stands the Creator, Jehovih. All learning, science, and religion, are just far-off steppingstones to lead man up to Him. To acknowledge this, and to call on Him constantly, is to keep the road open to receive His hand and hear His voice.

END PROPHECY SECTION

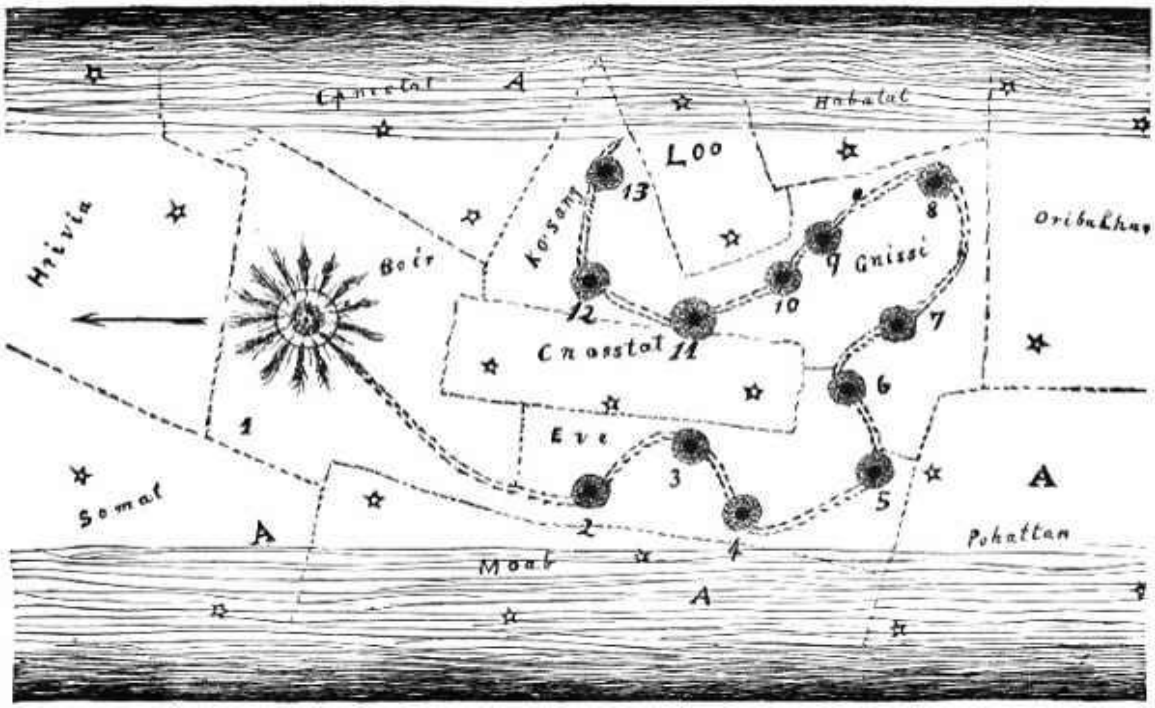
END OF BOOK OF COSMOGONY AND PROPHECY[1698]

[1695] natural abilities; endowment of talent; innate aptness, faculty, aptitude; inherent qualifications

[1696] spirit rappings

[1697] in the star position; see image i015 for a representation of the star position

[1698] see image i106, below



i106 **Sha'mael**. The prophet of Jehovih said: A time shall come when the earth shall travel in the roadway of the firmament, and so great a light will be present that the vortex of the earth shall burst, like a whirlwind bursts, and lo and behold, the whole earth shall be scattered and gone, as if nothing had been. Jehovih said: But before that time comes, My etherean hosts shall have redeemed man from sin. Nor shall the inhabitants of the earth marry, for the time of begetting will be at an end. Even as certain species of animals have failed to propagate, and have become extinct, so shall it be with man. The earth will have fulfilled its labor, and its services will be no more under the sun. But the vortex of the sun shall be round, and the body of the great serpent coiled up. In the place where the earth was, some of My far-off worlds shall come and fulfill the labor allotted to them. And the atmosphereans who have not been redeemed from darkness in that day, shall alight on the new world and also fulfill their labor. (See Books of Jehovih and Saphah.)

REMARKS ON THE BOOK OF COSMOGONY AND PROPHECY[1699]

38/12.1. In the literature of India and China, mention of cycles of three thousand years each is frequently made. And it is further stated that the ancients computed the dark periods and light periods of a cycle, and used them as an index of prophecy. Alex. Von Humboldt seemed also to place value on the dark periods in a cosmological sense. Though he attributed them not to a'ji, but to some obstruction of sunlight. The Book of Cosmogony, however, shows how such an error might easily occur. –Ed.

38/12.2. Humboldt, vol. iv., p. 381, gives quotation to the following notes:

38/12.3. "45 B.C. At the death of Julius Caesar: after which event the Sun remained pale for a whole

[1699] This entire section was in the 1882 Oahspe, being compiled and constructed by John Newbrough (the 1882 editor). Some of the quotes are in the German, Latin, Portuguese or Spanish language. Verse numbers are added in this present edition to make citations easier.

year, and gave less than its usual warmth; on which account the air was thick, cold and hazy, and fruit did not ripen. –Plutarch, in Jul. Caes. cap. 87; Dio Cass. xliv.; Virg. Georg. i., 466.

38/12.4. "33 A. D. The year of the Crucifixion. 'Now from the sixth hour there was darkness all over the land till the ninth hour.' (St. Matthew, xxvii., 45.) According to St. Luke, xxiii., 45, 'the Sun was darkened.' In order to explain and corroborate these narrations, Eusebius brings forward an eclipse of the Sun in the 202nd Olympiad, which had been noticed by the chronicler, Phlegon of Tralles. (Ideler, Handbuch der Mathem. Chronologie, Bd. ii., p. 417.) Wurm has, however, shown that the eclipse which occurred during this Olympiad, and was visible over the whole of Asia Minor, must have happened as early as the 24th of November, 29 A.D. The day of the Crucifixion corresponded with the Jewish Passover (Ideler, Bd. i., pp. 515-520), on the 14th of the month Nisan, and the Passover was always celebrated at the time of the full moon. The Sun cannot therefore have been darkened for three hours by the Moon. The Jesuit Schemer thinks the decrease in the light might be ascribed to the occurrence of large Sun-spots.

38/12.5. "358 A.D. A darkening continuing two hours, on the 22nd of August, before the fearful earthquake of Nicomedia, which also destroyed several other cities of Macedonia and Pontus. The darkness continued from two to three hours: 'nec contigua vel adposita cernebantur.' 'Without either contiguous objects or those in juxtaposition being discernible.' –Ammian. Marcell, xvii., 7.

38/12.6. "360 A.D. In all the eastern provinces of the Roman Empire, 'per Eoos tractus,' there was obscurity from early dawn till noon; 'Caligo a primo aurorae exortu adusque meridiem,' Ammian. Marcell, xx., 3; but the stars continued to shine: consequently, there could not have been any shower of ashes, nor, from the long duration of the phenomenon, could it be ascribed to the action of a total eclipse of the Sun, to which the historian refers it. 'Cum lux coelestis operiretur, e mundi conspectu penitus luce abrepta, defecisse diutius solem pavidae mentes hominum aestimabant: primo attenuatum in lunae corniculantis effigiem, deinde in speciem auctum semenstrem, posteaque in integrum restitutum. Quod alias non evenit ita perspicue, nisi cum post inaequales cursus intermenstrum lunae ad idem revocatur.' 'When the light of heaven, suddenly and wholly concealed, was hidden from the world, trembling men thought the Sun had left them for a very long time; at first it assumed the form of a horned moon, then increased to half its proper size, and was finally restored to its integrity. But it did not appear so bright until, after all irregular motions were over, it returned.' This

description entirely corresponds with a true eclipse of the Sun; but how are we to explain its long duration, and the 'caligo'[1700] experienced in all provinces of the East?

38/12.7. "409 A.D. When Alaric appeared before Rome, there was so great a darkness, that the stars were seen by day. –Schnurrer, Chronik der Seuchen, Th. i., p. 113.

38/12.8. "536 A.D. 'Justinianus I. Caesar imperavit annos triginta-octo (527 to 565). Anno imperii nono deliquium lucis passus est Sol, quod annum integrum et duos amplius menses duravit, adeo ut parum admodum de luce ipsius appareret; dixeruntque homines Soli aliquid accidisse, quod nunquam ab eo recederet.' 'In the ninth year of the reign of Justinian I., who reigned thirty-eight years, the Sun suffered an eclipse, which lasted a whole year and two months, so that very little of his light was seen; men said that something had clung to the Sun, from which it would never be able to disentangle itself.' –Gregorius Abu'l–Faragius, Supplementum Historiae Dynastiarum, ed. Edw. Pocock, 1663, p. 94. This phenomenon appears to be very similar to one observed in 1783, which, although it has received a name (Hohenrauch),[1701] has in many cases not been satisfactorily explained.

38/12.9. "567 A.D. 'Justinus II. annos 13 imperavit (565-578). Anno imperii ipsius secundo apparuit in coelo ignis flammans juxta polum arcticum, qui annum integrum permansit; obtexeruntque tenebrae mundum ab hora diei nona noctem usque, adeo ut nemo quicquam videret; deciditque ex aere quoddam pulveri minuto et cineri simile.' 'In the second year of the reign of Justin II., who reigned thirteen years, there appeared a flame of fire in the heavens, near the North Pole, and it remained there for a whole year; darkness was cast ever the world from three o'clock until night, so that nothing could be seen: and something resembling dust and ashes fell down from sky.' –Abu'l-Farag. l. c. p. 95. Could this phenomenon have continued for a whole year like a perpetual northern light (magnetic storm) and been succeeded by darkness and showers of meteoric dust?

38/12.10. "626 A.D. According also to Abu'l-Farag. (Hist. Dynast., pp. 94, 99), half of the Sun's disc continued [to be] obscured for eight months.

38/12.11. "733 A.D. One year after the Arabs had been driven back across the Pyrenees after the battle of Tours, the Sun was so much darkened on the 19th of August as to excite universal terror. –Schnurrer, Chron. theil i., p. 164.

38/12.12. "807 A.D. A Sun-spot was observed, which was believed to be the planet Mercury. –Reuber, Vet. Script., p. 58 (see p. 375).

[1700] obscurity, darkness

[1701] Humboldt: A kind of thick, yellowish fog, common in North Germany.

38/12.13. “840 A.D. From the 28th of May to the 26th of August (Assemani singularly enough gives the date of May, 839), the so-called transit of Venus across the Sun’s disc was observed. (See above, pp. 379-380.) The Chalif[1702] Al-Motassem reigned from 834 to 841, when he was succeeded by Harun-el-Watek, the ninth Chalif.

38/12.14. “934 A.D. In the valuable work, Historia de Portugal, by Faria y Souza, 1730, p. 147, I find the following passage: ‘En Portugal se vio sin luz la tierra por dos meses. Avia el Sol perdido su splendor.’ The Earth was without light for two months in Portugal, for the Sun had lost its brightness. The heavens were then opened in fissures, ‘por fractura,’ by strong flashes of lightning, when there was suddenly bright Sun-light.

38/12.15. “1091 A.D. On the 21st of September, the Sun was darkened for three hours, and when the obscuration had ceased, the Sun’s disc still retained a peculiar color. ‘Fuit eclipsis Solis. 11 Kal. Octob. fere tres horas: Sol circa meridiem dire nigrescebat.’ – Martin Crusius, Annales Suevici, Francof. 1595, tom. i., p. 279; Schnurrer, th. i., p. 279.

38/12.16. “1096 A.D. Sun-spots were seen by the naked eye on the 3rd of March. ‘Signum in Sole apparuit V, Nono Marcii feria secunda incipientis quadragesimae.’ Joh. Staindelii, Presbyteri Pataviensis, Chronicon generale in Oefelii Rerum Boicarum Scriptores, tom. i., 1763, p. 485.

38/12.17. “1206 A.D. On the last day of February, there was, according to Joaquin de Villalba (Epidemiologia espanola, Madr. 1803, tom., i., p. 30), complete darkness for six hours, turning the day into night. This phenomenon was succeeded by long-continued and abundant rains. ‘El dia ultimo del mes de Febrero hubo un eclipse de Sol que duro seis horas con tanto obscuridad como si fuera media noche. Siguieron a este fenomeno abundantes y continuas lluvias.’ A very singular phenomenon is recorded for June, 1191, by Schnurrer, th. i., pp. 258, 265

38/12.18. “1241 A.D. Five months after the Mongolian battle at Liegnitz, the Sun was darkened (in some places?), and such darkness caused that the stars could be seen in the heavens at three o’clock on Michaelmas day. ‘Obscuratus est Sol (in quibusdam locis?), et facte sunt tenebrae, ita ut stellae viderentur in coelo, circa festum S. Michaelis hora nona.’ Chronicon Claustro-Neoburgense (of the Monastery of Neuberg, at Vienna; this chronicle comprises the annals of the period from the year 218 A.D. to 1348 [A.D.]), Pez, Scriptores rerum Austriacarum, Lips. 1721, tom. i., p. 458.

38/12.19. “1547 A.D. The 23rd, 24th and 25th of April, consequently the days preceding, and immediately succeeding the battle of Muhlbach, in

[1702] i.e., Caliph, a religious and political leader of the Muslims

which the Elector John Frederick was taken prisoner. Kepler says in Paralipom. ad Vitellium, quibus Astronomiae pars Optica traditur, 1604, p. 259, 'The elder and younger Gemma record that in the year 1547, before the battle between Charles V. and the Duke of Saxony, the Sun appeared for three days as if it were suffused by blood, while at the same time many stars were visible at noon.' 'Refert Gemma, pater et filius, anno 1547, ante conflictum Caroli V. cum Saxoniae Duce, Solem per tres dies ceu sanguine perfusum comparuisse, ut etiam stellae pleraque in meridie conspicerentur.' Kepler (in Stella Nova in Serpentario, p. 113) further expresses his uncertainty as to the cause of the phenomenon; he asks whether the diminution of the Sun's light be owing to some celestial causes: 'Solis lumen ob causas quasdam sublimes hebetari,' Whether it be owing to the wide diffusion of some cometary substance, 'materia cometica latius sparsa,' for the cause cannot have originated in our atmosphere, since the stars were visible at noon.' Schnurrer (Chronik der Seuchen, th. ii., p. 93) thinks notwithstanding the visibility of the stars, that the phenomenon must have been the same as the so-called 'Hohenrauch;' for Charles V. complained before the battle, 'that the Sun was always obscured when he was about to engage with the enemy.' 'Semper se nebulae densitate infestari, quoties sibi cum hoste pugnandum sit.' (Lambert, Hortens de bello german, lib. vi., p. 182.) Horrebow (Basis Astronomiae, 1735, § 226) makes use of the same expression. Solar light, according to him, is 'a perpetual Northern-light within the Sun's atmosphere, produced by the agency of powerful magnetic forces.' (See Hanow, in Joh. Dan. Titius' Gemeinnutzige Abhandlungen uber naturliche Dinge, 1768, p. 102.)"

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38/13.1. In these arguments Humboldt inclines to found the theory that these periods of darkness were caused by Sun-spots. He adduces no proof. And where he refers in his own discourses to observations made of the Sun, he adduces no proof that the darkness was caused by Sun-spots. Nor is there at present any philosophy for the darkness of these periods being caused by anything in the vicinity of the Sun. That they may be caused by opacous [opaque] bodies between here and the Sun, and not far from the Earth, as set forth in this book, is the most reasonable. The philosophy set forth, however, is more important in being the foundation for determining periods of darkness that will take place hereafter. As for a sudden darkness of a few days, the subject is worthless [irrelevant, trivial]; but where the darkness continues for several years, and frequently during hundreds of years, it is of great moment. For great stress is laid on the coincidence of wars and
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dissensions occurring among mortals during the same periods of time. While at periods when such darkness does not occur for several hundred years, there is great advancement in peace, and in the acquisition of knowledge. The cosmogony of this book, and the Book of Prophecy, make them parcel and part to each other, and must be studied in that way. For each one implies that the student is acquainted with the other. Where reference is made to Humboldt's Cosmos, it is the translated copy, by E. C. Otte and B. H. Paul, Ph.D., F.C.S.

38/13.2. History shows us that there was a time when other Gods and Saviors were believed in and worshipped; furthermore, that the chief overthrow of Gods and Lords was about the time of Moses and Capilya. The spirit manifestations in Egypt, India and China, during that period, must have been very similar to what we have nowadays.[1703] It must be remembered that it was four hundred years after Moses and Capilya's time that the chosen of those countries lost faith in Jehovih, and took to having kings of their own. This was followed by, and was contemporaneous with, eight hundred years of partially interrupted darkness, which was cosmological as well as spiritual. For further consideration, the student is referred to the Book of Cosmogony, which gives many rules for prophecy. – Ed.

[1703] Newbrough's generation experienced the dawn of the Kosmon cycle, and therefore overt spirit manifestations were common.

END OF REMARKS ON
BOOK OF COSMOGONY AND PROPHECY

Book of Jehovih's Kingdom on Earth

Which contains within it the

Book of Shalam

All of which is ante-script

Editors' Notes:

1882 Editor: We understand by this term [ante-script], and also by the book itself, that, what is set forth as being in the past, has not yet occurred. In such respect it is a picture of the future, as will be demonstrated in actual practice. The name, "Tae," is of course only figurative, and is not a man of that name, as stated, but a representative, a figurehead

[who may be male or female; the same may be said of Es. –ed.]

Current editor: Tae and Es are the chief characters in the narrative of this book. Tae signifies those who go forth in the spirit and virtues of Jehovih. Es signifies those within whom the es (spirit, spirit comprehension) stands in transcendence over corpor (physical world alone), that is, Es is the spiritually-minded.[1704] The greatest accomplishment for man occurs when these two attributes work together as one, under the voice and presence of Jehovih.

Note that in the past, many Faithists believed that the Book of Jehovih's Kingdom should be taken literally, that is to say, things would unfold exactly as laid out in the book. While in actual fact, the ante-script has proven itself to define a broad sweep of general conditions, some of which have already occurred. Moreover, some of those general conditions are now occurring, and some have yet to occur.

For which reason, rather than a design mandating fulfillment precisely in the manner set forth, the Book of Jehovih's Kingdom on Earth can instead be understood as an epitome, whose gist indicates the prevalent spirit, players and likely actions as Kosmon unfolds. Clearly instructive, it stands as a beacon of virtue from which to draw inspiration and hope, and meant to guide our souls and actions in the ways of Jehovih and His realm. ||

[1704] i.e., receptive to the unseen; with corpor utilized for the benefit of virtuous spirit; but purity of spirit not sacrificed for sake of corporeal gratification

CHAPTER 1 Jehovih's Kingdom

39/1.1. In the early days of the Kosmon era, after the revelations of the Father's kingdom on earth had been published, and known abroad over the world, many went forth in Jehovih's name, to accomplish the new kingdom for the resurrection of man, and for the glory of the Almighty.

39/1.2. Foremost, among the many who came out of Uz,[1705] was one who was esteemed wise and good above all others; and because he was a representative man, the people named him, Tae.[1706]

39/1.3. And Tae prayed to Jehovih for light and knowledge as to how best he could accomplish good for the resurrection of the race of man.

39/1.4. And Jehovih answered Tae, saying: Go, bring My people out of Uz, and establish them in a place by themselves; for now is the beginning of the founding of My kingdom on earth.

39/1.5. Tae answered, saying: Behold, O Jehovih, I have gathered together many men and women, and they all profess a desire to establish Your kingdom.

39/1.6. One desires to be a teacher; another, to be a superintendent; another, an overseer; another, an adviser.

39/1.7. And they are all learned, wise and good in their own way; but, alas, they are neither workers nor

[1705] world's people; see 36/0.4

[1706] Keeping in mind that the Book of Jehovih's Kingdom on Earth (JKOE) is a representative narrative to teach mortals about JKOE, and is not a blueprint—so, in this narrative, Representative Man TAE and Spirit ES as manifestations of JEHOVIH, are working together to bring about JKOE. As such, the references made are not to certain specific individuals per se. Accordingly, as events unfold in real life, one should be careful about relating this particular narrative to any actual person, or looking for any one specific individual.

capitalists, the two chief attributes of all that I require.

39/1.8. Now, I pray, O Father, what shall your servant do?

39/1.9. Jehovih answered Tae, saying: Go, seek, and bring out of Uz, orphan babes and castaway infants and foundlings.[1707]

39/1.10. And these shall be your colony, which shall be My new kingdom on earth.

39/1.11. Tae inquired: What can a man do with babies? How shall I feed them? Moreover I do not have money to hire nurses.

39/1.12. Jehovih said: Have faith in your Creator; in a good work done for My little ones, behold, I will provide.

39/1.13. Whatever you do for them, you likewise do for Me, in which case you shall not fail.

39/1.14. Neither shall you have anything to do with any adult man or woman who is without faith in Me. Behold, My people are infants in this era.

39/1.15. Deal with them, and with only those who are willing to serve them; for as much as they are served, so am I served also.

[1707] Foundlings are abandoned, deserted children whose parents are unknown; castaways are those children with known parents who cast away their child; orphans are those whose parents have died.

CHAPTER 2 Jehovih's Kingdom

39/2.1. So Tae gathered together a great number of orphan babies, castaway infants and foundlings.

39/2.2. And a woman named Es, heard of Tae and his work, and she came to him, inquiring:

39/2.3. How can a man attend babies? Now, because I have heard of your work, behold, I have come to you to labor for our Father in heaven.

39/2.4. Tae said: Whoever would labor for our Father in heaven, let her work for these little ones.

39/2.5. Es said: Even for that very reason I am before you; please, put me to work.

39/2.6. Tae inquired: Do you know how to care for infants? And she answered him, saying:

39/2.7. Alas, I have had no experience in such labor, but I know Jehovih will guide me well; otherwise, He would not have inspired my soul to the work. All wisdom is possible through Jehovih.

39/2.8. Tae said: Such being your faith, you are the first chosen woman in the Father's new kingdom. Go, therefore, and fulfill your part, and may the Father be with you.

39/2.9. So, Es went to work, accomplishing what was required for the infants.

39/2.10. And Tae went to Uz again, and brought back more infants with him; many more than could be cared for by one woman.

39/2.11. So Tae issued a call:

39/2.12. Wanted, fifty men and women who are Faithists in Jehovih, and willing to take part in

founding the Father's kingdom on earth as it is in heaven!

39/2.13. And thousands upon thousands of men and women came, in answer to Tae's call.

39/2.14. And Tae cried out: O Jehovih, what shall Your servant do? Behold, I asked for fifty men and women, and thousands upon thousands have come.

39/2.15. Jehovih answered Tae, saying: Try them, My Son, and see if they are worthy. As many as are prepared, you shall accept; as many as are not prepared, you shall not accept. Behold, there is room for millions!

39/2.16. And Tae spoke to the multitude, saying: I called for fifty men and women, and look, here are thousands, all willing to take part in founding the Father's kingdom on earth.

39/2.17. When I saw your great number, I cried out: O Jehovih, what shall Your servant do? I asked for only fifty, and many thousands have come.

39/2.18. And Jehovih answered me, saying: Try them, My Son; as many as are prepared, accept; as many as are not prepared, do not accept. Behold, there is room for millions.

39/2.19. Now, therefore, I ask you: What is the founding of the Father's kingdom? Who here knows the way, and how to take part in it?

CHAPTER 3 Jehovih's Kingdom

39/3.1. Many of the multitude answered Tae; and of all who spoke, the chief words were as follows:

39/3.2. Sutta said: To do what I am willing to do—this is to take part in founding the Father's kingdom; therefore, hear me:

39/3.3. To adjust capital and labor, so that each contributes to the advantage and glory of both.

39/3.4. And that the capitalist shall receive good profit on his capital; and the laborer receive high and uniform wages.

39/3.5. To adjust them so that they can live side by side, equally, with neither one above or under the other.

39/3.6. That they may have extensive domains and beautiful parks; excellent factories; virtuous and industrious people.

39/3.7. The part that I am capacitated to fill in this great work, is to reveal the key and the plans; to explain all things to both the capitalists and laborers. ||

39/3.8. In that manner, Sutta went on at great length; as did several others who had similar plans, but each one doubted the other's capacity to qualify for the work.

39/3.9. Aborn spoke next. He said: I have heard Sutta's project. It is a farce. Capital and labor cannot harmonize.

39/3.10. And even if they could, it would be a worldly basis. It would not be the Father's kingdom.

39/3.11. In His kingdom there shall be neither buying nor selling; neither servant nor master.

39/3.12. Now, behold, I say to you all, men and women, as such, cannot harmonize together. They are diverse in all their ideas and general knowledge.

39/3.13. The only way to accomplish the Father's kingdom is through infants, to raise them up in the way they should go.

39/3.14. But even with these, failure will result, unless their pre-natal condition is provided for.

39/3.15. Therefore the part I am capacitated to accomplish is, to become father to innumerable offspring, by most exalted and enlightened women.

39/3.16. Also, I have great knowledge of physiology and psychology, and I would be willing to be examiner and dictator as to prospective parents. ||

39/3.17. Aborn, too, spoke on his subject at great length; and others spoke similarly, but each one preferred himself as the prospective father of the offspring.

39/3.18. Next Thurtis spoke. She said: To found the Father's kingdom on earth requires the following; hear me, so that you may understand.

39/3.19. Behold, all things shall be possible through woman, especially as to raising up a new generation on the earth.

39/3.20. During the period of gestation, man should not approach woman.

39/3.21. No, in that period, woman should be treated as a very Goddess.

39/3.22. Her every want, whim and notion should be gratified to the utmost.

39/3.23. When she spoke, or raised her finger, during her pregnancy, every man, woman and child should run to do her service.

39/3.24. And she should be surrounded by cultured and exalted companions, and charmed with sweet music and delightful entertainments.

39/3.25. Indeed, all men should be reverent toward her as though she were a very Goddess.

39/3.26. When such a woman has a child born, behold, there will be one child for the Father's kingdom.

39/3.27. Now, behold, give me the choice as to who shall father my children, and that shall be my part, to help found the Father's kingdom. ||

39/3.28. After Thurtis, then many of the other women spoke similarly, and each one doubted the other's capacity to fill the place, but recommended herself.

39/3.29. Amos spoke next. He said: I have heard all these beautiful systems; I am ready for any of them. Behold, I am a landscape gardener.

39/3.30. The part I can do is to lay out the grounds; for plots of flowers, grass and ornamental trees.

39/3.31. But you shall provide laborers for me. I do not work with my own hands; I plan and design; my capacity is in my talent and education. ||

39/3.32. After Amos, five hundred physicians spoke, each one offering himself, to be the physician for the Father's kingdom. Then an equal number of lawyers spoke in the same way.

39/3.33. Next a thousand teachers of the piano spoke, each one offering to teach the young for the Father's kingdom.

39/3.34. And now, with slow and solemn aspect, five hundred priests of Brahma rose up and spoke.

39/3.35. They said: We have heard; we have seen. Behold, the Father's kingdom is none of these.

39/3.36. It is the second coming of Brahma. He shall come in flames of fire, from the east, west, north and south.

39/3.37. By the magic touch of his wand, the different castes of men shall be sorted; and the dead shall come forth from their graves, and Brahma shall judge them.

39/3.38. The sky shall be filled with holy angels, the spirits of the saints, with wings of fire and with tails a mile in length.

39/3.39. And the elect of the earth shall rise in glory, and be immersed in nirvana forever, even at the feet of Ormazd.

39/3.40. This is what founding the Father's kingdom on earth means. After which, all flesh shall come into life free from sin; the corruptible shall turn incorruptible forever.

39/3.41. Now, behold, our part, in founding His kingdom, is to preach to you Brahma's everlasting gospels. ||

39/3.42. Next to speak, were five hundred Buddhist priests. They said:

39/3.43. We have heard and seen also. Our learning, no man can deny. As for Brahma and his second coming, for that matter, he never came once.

39/3.44. No one has seen him, nor found his dwelling-place. Therefore, he is merely a superstition, a relic of the dark ages.

39/3.45. Hear us, then, as to the founding of the Father's kingdom on earth:

39/3.46. It is the second coming of Buddha, when every knee shall bow down, and acknowledge him Lord of all the world.

39/3.47. Behold, Buddha shall come with two swords and twelve spears, and he shall have ten thousand brides!

39/3.48. When Buddha blows his breath upon the earth, the graves will open, and the dead shall come forth, and speak.

39/3.49. And Buddha shall judge them; and separate them according to caste.

39/3.50. And ten trillion angels, with fiery wings, and tails two miles in length, shall spread over the earth.

39/3.51. And all flesh shall become incorruptible; the lion shall eat straw, and the lamb shall rejoice in its kin without fear. ||

39/3.52. Next five hundred Kriste'yan priests spoke. They said:

39/3.53. What profanity we have heard! Behold, as for Brahma and Buddha, they are no more than myths. It is the second coming of Kriste, which is the founding of the Father's kingdom.

39/3.54. Kriste said: Do not think I came to send peace on earth; I came not to send peace, but a sword.

39/3.55. It is he who shall subdue the entire world, and make men bow down, and acknowledge him Lord of all.

39/3.56. He shall come in a sea of fire, with millions of archangels. And when his servant, Gabriel, blows his horn upon the earth, the graves shall open, and the dead shall come forth, and speak to the living.

39/3.57. And he shall judge them; separating them, the bad to everlasting torments, and the good, who have worshipped him, shall rise and inherit everlasting bliss.

39/3.58. Now, behold, the part we can do in founding the Father's kingdom, is to preach and explain the beautiful doctrines of our blessed Lord. ||

39/3.59. When many others had thus spoken, Tae said to them: I called for those who had faith in Jehovih. I am not in the labor of founding a kingdom for Brahma, Buddha, Kriste, or for anyone but the Creator, our heavenly Father.

39/3.60. As for the graves opening, I have nothing to do with that; though, regarding the spirits of the dead appearing face to face with the living, behold, that has been accomplished now for more than thirty years, to hundreds of thousands of good people. So I have nothing to do with that either.

39/3.61. But since you have not proved the communion of angels during all these years, how do you hope to labor for the Father's kingdom? To all such I say, go your ways; I have no use for you.

39/3.62. At once, one-half of the multitude rose up, and departed, mocking, saying: The spirits of the dead! We will have none such, but angels with wings, and with fleecy tails a mile in length.

39/3.63. Tae inquired once more: Are there any here who have faith in Jehovih that if we labor together in His name, living our all highest light, that His kingdom will be founded?

39/3.64. Hundreds and hundreds said: It depends on having plenty of money and a good plantation.

With money, it can be accomplished; without money, it cannot be.

39/3.65. Tae said: Your faith being in money, I have no use for you. I called for those with faith in Jehovih! Therefore, go your ways also. So, many more of the multitude departed, returning to Uz also, as the others had.

39/3.66. Tae asked again: Who here are capable and desirous of being leaders; let them speak?

39/3.67. More than a thousand cried out: Here! That is my part. I am suited to it by nature, and by experience and great wisdom.

39/3.68. Tae said to them: Behold the spirit of the age in which we live! No man desires a leader or dictator over him. For that reason, go your ways also; I have no use for you.

39/3.69. Tae asked again: Who here have made a study of this subject, and are prepared to be lecturers, teachers and advisers; let them speak?

39/3.70. And, behold, another thousand cried out: That is my strength. I can explain all subjects including diet, clothing, social intercourse, health, marriage and worship!

39/3.71. Others cried out: I am a trance speaker; I have angel guides two thousand years old!

39/3.72. Others said: I am inspirational; the ancient prophets are my spirit guides! St. John, the revelator! Confucius! Hosea! King Solomon! Daniel!

39/3.73. Tae interrupted them, saying: The signs of the times shows us that words, sermons and lectures are worthless as to founding the Father's kingdom.[1708]

39/3.74. See here; I have gathered together hundreds of helpless orphan babes. They care for none of the things that have been offered; they need washing and feeding, and their clothes need to be washed and mended.

39/3.75. Who among you believes in the Father to the extent that he will give up self in all respects, and work for these little ones, having faith that Jehovih will provide justly and sufficiently to all; let him come.

39/3.76. You all know how the farmers go about gathering up calves, colts and the young of all sorts; and they take them to a good place and feed them; and when they are grown up, they are the choice in market.

39/3.77. Now, behold, there are thousands of fatherless and destitute children in Uz, which, left to themselves, either die or grow up to be thieves, robbers and murderers.

39/3.78. These are cheaper than calves and young colts. And they can be raised to be of more profit to themselves and the state, than ten times as many cattle.

[1708] It should be borne in mind by the reader that the aforementioned people who showed up (Sutta, Amos, Thurtis, Aborn, piano teachers, Christians, Buddhists, etc.) were/are good-minded people; that is, they are interested each in their own way, in helping to bring the world to a better condition.

Remember, they did respond to the call of Tae, which, in essence, is a call to do good; but, each interpreted from their own standpoint. Yet, as this book and Oahspe in general point out, while they may do some good in the world, they miss the mark insofar as actually founding the Father's kingdom.

And as we look upon the world's people, we can see many of the aforementioned people laboring according to their various predilections, as described in this book. Accordingly, we may infer that these people represent the spirit and mind-set, of the many types of people in the early Kosmon era, who attempt to, in their own way, found the Father's kingdom (although in the typical day-to-day uzian world, they may not state it as such or even recognize it as such, but nevertheless they respond to the call).

39/3.79. Who, then, is ready to join in this labor, without money and without pay, devoting his life to training them in practical knowledge, not only from books, but in use of their hands in trades and factories, so that these little ones may become useful citizens, and a joy to themselves and glory to the Father. Let such speak.

39/3.80. And now, behold, fifty men and women spoke, saying: Take us, in Jehovih's name. We have neither whim nor conceit to carry out.[1709]

39/3.81. We are willing and anxious to go to this labor, and we know Jehovih will provide for us. From day to day His Light will shine upon us, and we shall know what to do.

39/3.82. Your children shall be our children; your hardships our hardships. We do not come for rest, glory, or comforts; but we come to serve Jehovih in whatever He may give us to do for His kingdom.

39/3.83. Tae said: In Jehovih's name, I accept you. Whatever is mine shall be yours also. ||

39/3.84. And so it came to pass, out of all the thousands and thousands who came, only fifty were accepted.

39/3.85. And the others went their way, mocking, saying: A most beautiful Father's kingdom on earth!

[1709] Most likely this 50 men and women is symbolic, and not necessarily meant to represent the actual head-count in the establishment of the Father's kingdom (see e.g., 32/1.32; 32/25.16).

CHAPTER 4 Jehovih's Kingdom

History of Shalam, formerly called "Book of Shalam"

39/4.1. The Voice of Jehovih came to Tae, saying: These are quite sufficient to begin the founding of My kingdom on earth. Take your people and go where I will lead you, and you shall all be blessed.

39/4.2. So Tae and his people went to an unoccupied country, by the river Shalam, so-called because Tae had said:

39/4.3. I take the babes the Uzians would not have, and I come to a place where the Uzians would not live, and yet I will make it a place of peace and plenty; therefore, it shall be called Shalam.

39/4.4. And when they had pitched their tents and fed the children, Tae called them together so that he could address them.

39/4.5. Tae said: All things are accomplished by and through Jehovih, either directly or indirectly.

39/4.6. If directly, by His inspiration, then all things are done well, and in peace and righteousness, love and wisdom.

39/4.7. If indirectly, and through other inspiration, then, indeed, man is answered in disaster and unhappiness.

39/4.8. Foremost of all, it must be man's aim to receive light directly from Jehovih in regard to all things.

39/4.9. To do which, man must approach his Creator, in words and conduct, doing in practice the right he perceives in judgment.

39/4.10. Now, therefore, from our youth up we have repeated the prayer: Your kingdom come on earth as it is in heaven.

39/4.11. Yet, not one of us put forth a hand to accomplish what we prayed for.

39/4.12. In which matter our prayers profaned the Almighty.

39/4.13. For had we been true in heart, we would have taken hold in practice, according to our best ability.

39/4.14. But in not doing so, we were false before Jehovih, and He could not answer our prayers in truth.

39/4.15. Moreover, we had said to one another from our childhood up: Do to others, as you would have them do to you.

39/4.16. Nevertheless, we served ourselves only.

39/4.17. We did not visit the fatherless and motherless.

39/4.18. We did not sell what we could and give to the poor.

39/4.19. We professed faith in Jehovih, but we manifested faith in money, soldiers and warfare.

39/4.20. We had said: Love the Creator with all your soul, heart and mind, and your neighbor as yourself.

39/4.21. Neither of which we fulfilled.

39/4.22. Now, therefore, we were unrighteous toward man, and false before Jehovih.

39/4.23. Therefore in repentance and shame we have come out of Uz. Because we could not fulfill the commandments[1710] while dwelling in Uz, behold, we have come away from there, to begin a new life upon the earth.

[1710] see, e.g., 32/21.17-32

39/4.24. In order that our labor and our lives may be given to Jehovih, with profit for the raising up of the race of man, and for the glory of the Almighty, let us covenant ourselves to Him in fullness of heart and soul and with all our mind, to practice all the commandments in fullness. What do you say?

39/4.25. The multitude answered with one voice: We desire to covenant with Jehovih, so that our labor and our growth may contribute to the founding of His kingdom on earth.

39/4.26. Make, therefore, your covenant with the Creator, and, so we may be in unison, behold, we will repeat your words with you, so that Jehovih may be glorified.

39/4.27. Tae said: Hear me, then, before we make the covenant to Jehovih: In the heavens, the angels surround the heavenly throne with columns of fire and water; and all the space within the circuit is named, the PLACE OF THE HOLY COVENANT, and it is

appropriated to worship and sacred rites and ceremonies.

39/4.28. But places of amusement and all other kind of entertainments, not sacred in rites and ceremonies, are situated external to the Place of the Holy Covenant.

39/4.29. Now, therefore, in remembrance of Jehovih's heavenly kingdoms, let us mark a circular line around this place, and march in procession, dedicating the enclosure to the Holy Covenant.

39/4.30. The multitude said: This is wise; by having system and order and a place for all things, harmony will answer us. Therefore, lead the way, and we will march with you.

39/4.31. Then Tae marched, DRAWING THE LINE OF THE SACRED CIRCLE, and the multitude, two abreast, marched after him.

39/4.32. Tae said: I draw the LINE OF THE SACRED CIRCLE to You, Jehovih. In Your name I dedicate and enclose this, Your PLACE OF THE HOLY COVENANT, to be Yours forever!

39/4.33. The multitude responded: May I remember Your LINE OF THE SACRED CIRCLE, Jehovih, and comport[1711] myself within it for Your honor and glory forever!

[1711] conduct, behave, carry, acquit

39/4.34. Tae: Within this place I am about to covenant myself to You forever, as a laborer to fulfill Your kingdom on earth for the resurrection of man.

39/4.35. Response: May I remember the little ones within this SACRED CIRCLE, whom You have given into my charge, for whose welfare on earth and in heaven, I am about to covenant myself to You, to make myself an example and sacrifice before them during all my life.

39/4.36. Together: In remembrance of the pillars of light in heaven, that surround the throne of Your Son, God of earth and heaven, we build a hedge and a fence here, as a lasting testimony that we dedicated to You, Jehovih, the enclosed PLACE OF THE HOLY COVENANT.

CHAPTER 5 Jehovih's Kingdom

The Holy Covenant

39/5.1. Then Tae and his hosts went into the center of the Place of the Holy Covenant; and the hosts formed in a crescent, and Tae stood between its horns.

39/5.2. And, while standing so, Tae, being moved by the Light of Jehovih upon him, uttered the covenant; and his hosts, in concert, uttered the words after him.

39/5.3. And these words were called THE HOLY COVENANT, even as they are to this day:

39/5.4. You, O Jehovih! As You have declared Yourself in the Book of Jehovih!

39/5.5. To You I covenant myself, to be Yours forever! And to You only, O Jehovih!

39/5.6. And I renounce all Gods but You.

39/5.7. And I renounce all Lords but You.

39/5.8. And I renounce all Saviors but You.

39/5.9. In this, Your Place of the Holy Covenant, I covenant myself to You, to be only Yours, and forever!

39/5.10. My corporeal body, I dedicate and covenant to You, to be in Your service during all my life.

39/5.11. Because You made it out of Your own material, behold, it is Yours.

39/5.12. The workmanship is Yours; the material is Yours also.

39/5.13. I have no claim upon it; I resign it to You, and for Your service, forever.

39/5.14. Into my charge You gave it to me, as the habitation of my spirit.

39/5.15. Because it is Your gift, I will care for it, and keep it clean and pure, before You, so that it may be acceptable to You, and to the presence of Your holy angels.

39/5.16. My spirit, I also dedicate and covenant to You, to be in Your service forever.

39/5.17. My mind and soul, I dedicate and covenant to You, to be in Your service, now and forever.

39/5.18. My whole self, of which I am made, soul and body, I dedicate and covenant to You, to be in Your service forever.

39/5.19. Out of Your Own Self, You made me, soul and body, and they are Yours only, to be used by You forever.

39/5.20. Appropriate me, O Jehovih, my corporeal body, my spirit, my mind, my behavior and my thoughts, to be of profit to You, for founding Your kingdom on earth.

39/5.21. And I covenant to You, Jehovih, that I will search constantly into my every act, deed, word and thought, to make myself true in the practice of Your highest Light upon me.

39/5.22. That now and forever, I will search to find the highest Light, and I will practice the same toward all men, women and children.

39/5.23. To them I will not only do as I would be done by, but more; I will do for them, with all my wisdom and strength, all my life.

39/5.24. I covenant to You, Jehovih, that, since all things are Yours, I will not own or possess, exclusively to myself, anything under the sun, which may be entrusted to me, which any other person or persons may covet or desire, or stand in need of.

39/5.25. Neither will I talk anymore of myself, either in laudation of what I am or of what I have done. But You shall judge me, and hold me

accountable for shortness in word and behavior, through which, by any means, I have manifested self-esteem,[1712] or covetousness for fame or the applause of men, even if it was for any good I may have done to others.

39/5.26. Neither will I anymore censure, nor criticize, nor blame, as an individual, any man, woman, or child over fourteen years of age, in the whole world, for any shortness in word or deed they manifest.

39/5.27. For, they are Yours, Jehovih, and not mine, to be led or driven by me.

39/5.28. To all these Faithists, my brothers and sisters in Your kingdom, I will deal, think and behave, in affiliation, as gently and truly as though they were my very own blood and kin, brothers and sisters, or father and mother.

39/5.29. And over these babes, which You have entrusted to me, I will be as loving and true as though they were my own blood and kin, sons and daughters.

39/5.30. According to Your Light, which You bestow upon me, I will raise them up to know You, and to be a glory in Your kingdom.

39/5.31. The first of my teaching to them shall be, to make them know You, and to remember that Your eye is upon them, and Your hand above them, to bless them according to their wisdom, truth, love and purity.

39/5.32. And I will teach them the way of the communion of Your angels; to develop them in su'is and sar'gis.

39/5.33. Teaching them to live for the spirit within, rather than for corpor

39/5.34. Teaching them by books and instruments.

39/5.35. Teaching them useful trades and occupations.

39/5.36. Teaching them music and worship.

39/5.37. Teaching them dancing and gymnastics.

39/5.38. And in all things, developing all the talents You have created in them, so that they may grow up to be an honor and a glory on the earth, and to rejoice because You have created them alive.

39/5.39. And I will emancipate them from infancy at fourteen years of age; and bestow upon them the rights of man and woman, as to their thoughts, words, deeds, choice and actions.

39/5.40. Throwing upon them, at that age, their responsibility to You, for their thoughts, words, ideas and behavior, as fully as I claim the same to my own self.

39/5.41. And now, O Jehovih, so that this, Your kingdom on earth, may be known and distinguished from the habitations of the Uzians, we make this our solemn oath to You:

39/5.42. We will not now, nor forever, make war, nor engage in war, nor take any part in war, nor for

[1712] Those of the world's people have a habit and culture of encouraging what they term self-esteem; and where they really mean confidence in one's ability, it is well, and where they really mean acknowledging and allowing consideration for one's own perceptions and individuality, as opposed to having them subdued or oppressed, it is also well.

The danger is when this leads to or encourages, preference or prejudice for one's own self, or the self of another, instead of preference for the highest light.

Accordingly the opposite of self-esteem, as expressed in this covenant, would seem to be humbleness and self-abnegation.

any God, Lord, Savior, country, king or other ruler on earth; nor will we aid or abet war in any way whatsoever.

39/5.43. Neither will we now, nor forever, eat fish or flesh of any creature You created alive.

39/5.44. And we swear to You, Jehovih, in regard to these, our babies, which You have given into our keeping, to found Your kingdom on earth, that we will raise them up to renounce war, like this our oath to You, and to avoid the carnivorous habit belonging to the Uzians.

39/5.45. Neither will we use, nor permit to be used, in Shalam, any intoxicating drink, weed, root, gum or any other drug, for the contamination of human flesh by intoxication or for stimulation unnaturally.

39/5.46. Make us strong and wise, O Jehovih, in this our covenant and oath to You, for the honor and glory of all things are Yours, time without end. Amen.

CHAPTER 6 Jehovih's Kingdom

The Covenant of Brotherhood

39/6.1. Now, when Tae and his hosts had made the covenant with Jehovih, behold, the Voice descended upon Tae by entrancement, with the holy angels of the God of heaven and earth, and he said:

39/6.2. Whoever chooses Me, I choose in return.

39/6.3. Whoever serves Me, I serve in return.

39/6.4. Like to like, I created the adaptation of angels and mortals.

39/6.5. As you have drawn a corporeal circle around My kingdom, behold, My holy angels have drawn a spiritual circle around you.

39/6.6. As you have dedicated to Me, so do I dedicate to you, to serve you in holiness and wisdom, by angels from the throne of My God.

39/6.7. Because you have come to raise up My little ones, I will come to you, through My angels, and raise you up also.

39/6.8. As you make My little ones wise and useful, and to rejoice in their lives, so will I minister to you.

39/6.9. As you are covenanted to Me against war, and to establish the practice of peace on earth, so will My hand be over you in this My kingdom, both on earth and in heaven.

39/6.10. And because you have come to found My kingdom on earth, so have I opened the kingdoms of the second resurrection in heaven to you.

39/6.11. Proclaim it in the east and west and north and south, My kingdom is founded on earth. ||

39/6.12. The Voice departed, and then Tae, in his own wisdom, faced to the east, and he said:

39/6.13. Hear, O mortals and angels, Jehovih's kingdom is founded on earth!

39/6.14. Then, Tae faced to the west, saying: Hear, O mortals and angels, Jehovih's kingdom is founded on earth!

39/6.15. Then, Tae faced to the north, and said: Hear, O mortals and angels, Jehovih's kingdom is founded on earth!

39/6.16. Next, Tae faced to the south, saying: Hear, O mortals and angels, Jehovih's kingdom is founded on earth!

39/6.17. And Tae made the SIGN OF THE CIRCLE TWICE CUT, and his hosts answered under the sign, JEHOVIH'S DAWN.

39/6.18. And now, the Light of Jehovih came upon Tae, and of his own accord, he said:

39/6.19. Without a covenant of brotherhood, behold, we are like an unorganized school without a teacher.

39/6.20. As satan, in the management of his soldiers for war purposes, has demonstrated the advantage of power through discipline, let us be wise in the Father's kingdom, and have discipline also, but in peace and righteousness.

39/6.21. Unity cannot be achieved except through order and discipline, rites and ceremonies, and words.

39/6.22. Power is obtained more by concerted oneness of purpose than by anything else under the sun.

39/6.23. For which purposes, let us become organic for the founding of Jehovih's kingdom on earth.

39/6.24. So that, from this time forward, we shall be a unit before the world, guided by Jehovih to the single end of establishing a community that can practice His commandments in full.

39/6.25. And, though we may fail in some measure, let us remember the generation we are raising up shall have more advantages and practice; and their successors shall also advance still higher.

39/6.26. Ultimately, the whole world shall attain to peace, virtue, plenty and wisdom.

39/6.27. Already we are covenanted to live our all highest light, and to practice it.

39/6.28. How, then, can we become organic, and still have no leader or overseer?

39/6.29. The highest wisdom in the state, or in a community, is not with the majority, but with a small minority.

39/6.30. The highest wisdom, which is the highest light, should guide the individual, the family, community and state.

39/6.31. Now, therefore, let us divide ourselves into groups of tens.

39/6.32. And each group shall select its wisest man,[1713] as speaker, and his title shall be Chief.

[1713] male or female

39/6.33. And let the Chiefs be a group also, and they shall select a speaker, whose title shall be C'chief.

39/6.34. Let the business within the colony be divided into departments, and let each department consist of one group of Faithists.

39/6.35. But let the united business of the colony, in its relations to the world, and to sister colonies, be in the care of the C'chief and the other Chiefs.

39/6.36. Now, behold, in the kingdoms of heaven, when a matter is announced, requiring the Holy Council's action, each and all the members who desire, speak upon it, giving their highest light.

39/6.37. And, after that, the Chief gives his highest light, which is the decree.

39/6.38. So let it be with us.

39/6.39. And it shall be discovered in a short time who is the highest light, not only of each group, but of all the groups.

39/6.40. And whoever is Chief, shall be held responsible for the errors or shortness of his group; and whoever is C'chief shall be held responsible for the shortness or errors of the whole colony as such.

39/6.41. Who, then, knowing that what is bound on earth is also bound in heaven, is willing to bind himself to these heavenly laws for the sake of Jehovih's kingdom on earth? ||

39/6.42. When Tae asked this, the whole of the multitude answered: In Jehovih's name, I bind myself in this also.

39/6.43. Tae said: Then, in Jehovih's name, repeat after me:

39/6.44. In the name of Jehovih, I bind myself to the C'chief's decree; and I bind myself to the Chief's decree also, and I bind myself in the brotherhood of groups.

39/6.45. When they had repeated these words of brotherhood, Tae said: Let the hosts form in circle, facing the center.

39/6.46. The circle being thus formed, Tae went around it on the inside, going with the sun, shaking hands with each one as he passed, saying: Welcome my brother (sister) into the Brotherhood of Faithists; with you, I covenant to be your equal and obedient servant, with whom I unite myself both in this world and in the next, for the resurrection of man and the establishing of Jehovih's kingdom with mortals.

39/6.47. Then after Tae, the next one on his left went around the circle also, shaking hands, and repeating the covenant words of the brotherhood.

39/6.48. And so on they went, until all of them had completed the Covenant of the Brotherhood.

39/6.49. Tae said: I salute you all under the sign, JEHOVIH'S NAME.

39/6.50. And they answered, by his instruction, in the sign, MANY IN ONE.

39/6.51. The Voice spoke through Tae, saying: Whoever joins My kingdom in the future, shall repeat My Covenant and the Covenant of My Brotherhood, before the C'chief, Chiefs and My chosen, in the manner you have done before Me and My holy angels.

CHAPTER 7 Jehovih's Kingdom

Founding the groups

39/7.1. The Light of Jehovih being upon Tae, he said: Let the examples of Uz not be lost upon you. But whatever you have learned and acquired, you shall appropriate wisely in Shalam.

39/7.2. For which purpose, it is wise that we now appoint our groups according to what is required; to be added to later, when more are required.

39/7.3. What do you say, then, shall we appoint groups today?

39/7.4. And so, different persons spoke, and the sum of their wisdom was that there should be:

39/7.5. A group of architects;

39/7.6. A group of clothiers;

39/7.7. A group of dietitians;

39/7.8. A group of engineers;

39/7.9. A group of manufacturers;

39/7.10. A group of horticulturists;

39/7.11. A group of agriculturists;

39/7.12. A group of botanists;

39/7.13. A group of nurses;

39/7.14. A group of physicians;

39/7.15. A group of artists (sculpture, painting, gardening, etc.);

39/7.16. A group of musicians.

39/7.17. And these were all the groups required at that time. Accordingly, Tae proclaimed them, and called for volunteers for each and every group.

39/7.18. And these were filled, but since there were only fifty-two members, some of them took membership in two or three groups, so that all were filled.

39/7.19. The Light still being upon Tae, he said: Since you have made the groups, let each group now select a Chief.

39/7.20. Now, many of them spoke up, saying: I neither wish fame for being Chief, nor do I wish the responsibility of the position.

39/7.21. Tae said: Suffer me, then, to declare the Light that is upon me; which is, that you are here to fulfill whatever Jehovih may put upon you, with all your wisdom and strength.

39/7.22. Whether you are made Chiefs or not made Chiefs, it is Jehovih's work you are here to fulfill, without any regard as to your personal selves.

39/7.23. To covet chieftainship would be selfish; to refuse chieftainship would be selfish.

39/7.24. We cannot found the Father's kingdom with any other members than those who say, with all their heart, mind and soul: Whatever You put upon me, O Jehovih, that, I will do with all my wisdom and strength. ||

39/7.25. To have faith in this way, is to have faith with practice; such a person is a Faithist in fact.

39/7.26. Now those who had spoken before, relented, saying: O Jehovih, what have I done? Behold, I tripped myself up even at the start. Make this a rebuke to me, O Father, and heap upon me whatever You will.

39/7.27. Tae said: What any one can do, it is well done; where he fails because of incapacity, behold, it is not his fault, but his misfortune.

39/7.28. So, it came to pass, Chiefs were selected for every group.

39/7.29. And Tae was made C'chief. And so, Tae delivered to each of the Chiefs (men and women), a synopsis of duties.

CHAPTER 8 Jehovih's Kingdom

39/8.1. To the Chief of architecture, Tae said: Your duties shall be one with your group, and what I say to you shall apply to them also. You shall not only build houses for Shalam, providing them comfortably with rooms and wholesome conveniences, but you shall teach our adopted infants, by models and otherwise, the art and science of architecture.

39/8.2. At a very early age you shall explain to them, by blocks and with tools, the sciences and measurements of architecture, as to their names and kinds, and as to the place and use of braces, beams and roofs.

39/8.3. Moreover, as soon as they are capable of holding a pencil, you shall teach them to make drafts of houses and its various parts. And when they are old enough to handle tools, you shall teach them to make models of houses, and to estimate the strength of the parts required.

39/8.4. To the Chief of clothiers, Tae said: Your duties shall be one with your group, and what I say to you is to them also. You shall not only provide clothing for Shalam, wisely as to comfort, design and beauty, but you shall prepare the way to teach these, our adopted infants, the art and workmanship of clothing the human form in the way most conducive to health and comfort.

39/8.5. At an early age you shall teach them the art of sewing and cutting, providing them with models (mannequins) in human form, so they may learn everything from a hat to a shoe, as to the material used, the strength required, and how to determine the same.

39/8.6. To the Chief of dietitians, Tae said: You and your group shall be one; what I say to you is to them also. You shall determine and provide the diet for Shalam; as to the best herbivorous foods, and how to prepare them, and how to preserve any surplus.

39/8.7. In this matter, you shall determine and explain the constituent parts of the human body, and shall find and provide herbivorous elements adapted to development and purity, so that the best, strongest and healthiest of men and women may be made out of these, our adopted infants. Neither shall you follow whims or fancies; but support yourself by facts collected from the different nations of the earth.

39/8.8. You shall teach these infants the properties of food, the art of preparing food, and all things pertaining to food and diet. And explain to them the bloodthirsty character of carnivorous animals and carnivorous people, giving them facts and figures, so that, in all you teach them, they shall be learned wisely, and not in merely subjective notions.

39/8.9. In that manner Tae spoke to all the Chiefs, explaining their duties to them. And after he had finished with them individually, he spoke to them collectively, saying:

39/8.10. The greatest of all education is to learn how to live in the best way, so that we may be happy here and hereafter. There is no other learning as important as this.

39/8.11. Jehovih provided man neither wool nor fur nor feathers to cover his body; and yet He created him too tender to live without covering.

39/8.12. In sexual relation, man and woman alone, of all the animal world, can be taught shame.

39/8.13. Whatever dress attracts the least thought to sex is the most modest dress; whatever dress gives the fullest, best development to all parts of the body, with adaptation to comfort for the seasons, is the best dress.

39/8.14. Next to dress is diet. As to what is best to eat, for the best, healthiest corporeal man, and the best for the wisest, holiest spiritual man, is the best diet.

39/8.15. These, along with houses to live in, comprise the chief requirements for the corporeal life of man.[1714]

39/8.16. And yet, to produce these, and prepare them for man's service, many trades and sciences have been developed on the earth.

39/8.17. Now, behold, in this day, Jehovih has provided us amply. He has opened up the nations of the earth to us, where we can go and witness many things, especially the habits and dispositions of man as to his mode of life, food, clothes and houses.

39/8.18. Now, behold, you have taken a great work upon yourselves; which is to raise up these little ones according to your highest light.

[1714] i.e., the well-known food, clothing and shelter

39/8.19. You have bound yourselves to follow your own highest light. And you know that all light is progressive. You cannot settle down, saying: I know enough!

39/8.20. But you are bound to investigate. And how can you do this without acquainting yourselves with what has been proved among other peoples?

39/8.21. In some countries, infants are whipped for crying; in other countries, they are held up by the heels; and in some countries, infants do not cry at all.

39/8.22. The Chief of nurses shall discover these facts, and appropriate them.

39/8.23. In like manner, every Chief shall take his part, and develop the highest proven and possible standard.

39/8.24. As much as you fulfill your places thus, so shall your satisfaction and happiness be afterward. As much as you neglect your parts, so will you censure and accuse yourselves afterward.

39/8.25. As Faithists, you accept all people as angels; mortals are simply undelivered.

39/8.26. All mortals are in an embryonic state, preparing for birth (commonly called death).

39/8.27. Heaven is now, and is near, even within all who will accept it.

39/8.28. At an early age, infants can be taught that to serve Jehovih brings happiness; to serve mortal inspirations and surroundings (satan) brings unhappiness.

39/8.29. Therefore, though you teach our infants about diet, architecture, clothing and all other things, you will still be only a minor improvement over Uz, unless you teach them that the chief aim of life should be to develop the spiritual man that is within.

39/8.30. Using this system of education in Shalam, there shall be two branches, one relating to corporeal things and one to spiritual things.

CHAPTER 9

39/9.1. Tae said: The Uzians have schools, and they teach their young by and in books. But when their youth are educated that way as to their brains, behold, their hands are useless for providing food, clothes and habitations.

39/9.2. Education, in regard to corporeal things, must embrace the manipulation and handling of corporeal things for useful purposes. And foremost of all problems is: How to provide the necessities of life with one's own hands, so that he may not be rendered a dependent on others.

39/9.3. This will be one of the first problems you shall make our infants understand.

39/9.4. Young children not only ask questions, but they desire illustrations, with the privilege of trying to do something themselves.

39/9.5. Their nurses and teachers must answer their questions.

39/9.6. It is not sufficient within Jehovih's requirements of you that you put off His children with evasive answers, or with incomprehensible explanations.

39/9.7. Education must be accompanied with practice. As, for example, when you show the child certain seeds, explaining what will grow from them; you shall also plant and illustrate. And when the vine has come up out of the ground, you shall not only illustrate its corporeality, but shall display the life in it as a manifestation of Jehovih's Presence.

39/9.8. To simply teach the child the botany, without reference to the spirituality that underlies all living things, would have little effect in turning the child's thoughts to its own life and growth in spirit.

39/9.9. At an early age, these infants shall be thus put to work in gratification of their own desires to do something; and their work shall be educational, corporeally and spiritually.

39/9.10. And when they are grown enough to handle tools, they shall be permitted to work at trades, or in art; and full and sufficient explanations (including models, demonstrations and explorations) shall be given to all their questions.

39/9.11. And it shall come to pass in Shalam, that without tiresome study and tiresome labor, these infants, when reaching fourteen years of age, shall be wiser and better learned than Uzians at twenty.

39/9.12. For they shall not be limited to one trade each, or one occupation each; but, to a great extent, all of them shall know all trades and occupations.

39/9.13. For botany, they shall have a garden; and for astronomy, an observatory; for chemistry, a laboratory; for clothing, a factory; for horticulture and agriculture, they shall have orchards, fields and gardens.

39/9.14. Such, then, shall be the method of teaching our infants.

39/9.15. Now, the magnitude and perfection of Jehovih and His creations shall always be kept before the child's mind, to exalt the child's gratitude and adoration, and to make it rejoice in its own life.

39/9.16. || For in all the philosophies in all the world, there is nothing to restrain one's private life and habits from secret vice, except through belief in Jehovih's eye being always upon us. ||

39/9.17. Moreover a child who is raised up without learning angel communion, is only half raised.

39/9.18. By the actual presence of angels, and by children seeing them and conversing with them, the proximity of heaven to earth becomes firmly established in the child's mind, and it perceives the fitness of one world to the other.

39/9.19. For this education the infants shall, at an early age, be made familiar with the unseen world, by training in the crescent.

39/9.20. And their teachers shall try them to discover su'is and sar'gis in them; and, finding these talents, shall cultivate them in righteousness and wisdom for the glory of the Father.

39/9.21. And it shall come to pass that many of these infants shall not only see without their corporeal eyes, and hear without their corporeal ears, but they will attain to adeptism.

39/9.22. And the angels of heaven shall descend among us, appearing so as to be seen, and talking with us so as to be heard.

39/9.23. And, because of such exceedingly great light among us, no one shall practice deception; for the minds and souls of all shall become like an open book.

39/9.24. These are the promises Jehovih has given us; by the signs of the times they are proven probable. Through faith in Him we shall make these things true.

39/9.25. In faith He will bless you all.

CHAPTER 10 Jehovih's Kingdom

39/10.1. Now, while the organization of Shalam had been going on, Tae and his hosts had interspersed the same[1715] in laboring; some in building houses, some in digging and planting, and others in clearing the ground from stones and rubbish, while the women were busy with the infants.[1716]

39/10.2. And it so happened that among the hosts, Jehovih had provided a goodly number of musicians, players and singers, who furnished spiritual entertainment in response to the prayers and sermons of those who supplicated the Almighty.

39/10.3. In addition to these occupations, the groups were cast into responsible positions for the future; so that the members of all the groups found it necessary to begin and pursue a special line of education, themselves, so as to become teachers.

39/10.4. Consequently, each group became like a school in its specialty; for whoever had taken it upon himself to live and practice his highest light was bound also to admit an increase of light.

39/10.5. Jehovih has said: I have placed two conditions before all men, ascension and declension; let no man stand still, for I did not create him so.

39/10.6. Those who will not ascend shall be in declension; those who desire to avoid declension, let them not stand still.

39/10.7. And I have given My Gods and Lords of heaven, and wise men on earth, knowledge to provide the multitude with something to do constantly, so that

[1715] i.e., Tae and his hosts

[1716] Notice that while the people seemed to have initially aligned themselves to traditional roles (common in the 1880's); the story has unfolded to show that in kosmon, castes and roles such as male/female roles, occupation and specialized areas of knowledge are not limited to types or genders of persons, but are developed in all, according to circumstance, need, predilection, etc.

satan (mischief) may not enter in among them to their injury.

39/10.8. Tae said: Now is Kosmon; men and women know, of their own knowledge, a way to provide for self-development in wisdom, virtue, truth and affiliation.

39/10.9. And it was so; the hosts of Shalam had been chosen and provided by Jehovih as an example of self-purifiers and self-instructors for founding His kingdom on earth.

39/10.10. Jehovih has said: In kosmon, purification shall not come by baptism with either water or fire. But each one shall turn his thoughts inward, to himself, becoming a constant magistrate, sitting in judgment upon himself as to his thoughts, works and behavior.

39/10.11. To perfect himself in his part, in the family of My kingdom, is My new commandment to My chosen.

39/10.12. For no man perfects himself to full potential while he leaves undone that which he might have done. ||

39/10.13. After a while, Tae and his hosts divided and apportioned the hours of the day; so many to labor, so many to rest, so many to study, arranging for one thing and another, so that the groups would be orderly. Nevertheless, entire freedom was given to all the members to come and go, to labor or rest, as they might choose.

39/10.14. Now, it so happened that more than half of the people were celibates, and they reasoned, and said, inquiring: Is it not better that the teachers and nurses be celibates? And this question extended throughout the colony, so it became necessary to determine which should be. And though the question itself was not weighty, yet, in order to provide an understanding for similar questions, the chiefs of the nurses and the chiefs of the teachers appealed to Tae, who was C'chief.

39/10.15. And the Light of Jehovih came upon Tae, and he said to them: If either one had shirked from service it would be plain what should be judged for righteousness' sake. But because you are ambitious to do good work, which is tedious, with many trials, you all deserve great honor.

39/10.16. Because you are ambitious to serve the Father, by serving these little ones, your aspirations are noble. Because you are willing to yield to one another any preference, you are an example of holiness.

39/10.17. The question you have asked, which is simply "Who can be the highest best teacher of an orphan child, a celibate who has never raised a child, or a married person who has raised a child?" is not a question, therefore, of self-interest or self-gratification, but one of knowledge.

39/10.18. If I decide this matter, behold, it would be simply one man's decision. Why should I make myself responsible in a matter that you can determine?

39/10.19. Take, therefore, sufficient time to inquire into the facts that have been demonstrated. Go, find married people who have raised children of their own in the right way, and determine their proportion compared to those married people who have raised their children in the wrong way. ||

39/10.20. The Chiefs took the matter in hand, and they not only examined those in Shalam, but hundreds of families of Uzians, and again they came before Tae, to report.

39/10.21. And this was the sum of their report, namely: Every one accuses all others; that no married people have raised up their children in the right way, and yet, each one accredits himself as having raised his own in nearly the right way.

39/10.22. Tae asked: But how did you rate the children they had raised?

39/10.23. They answered: They were all raised in the wrong way. Though they were good enough in their own parents' eyes, yet, to others, they were far short of the mark of either wisdom or righteousness.

39/10.24. Tae said: Why, then, since those who have raised children have been failures, you shall surely not choose them. The celibates have made no failures, for they have not tried.

39/10.25. Let this, then, be our rule and guide: Since every mortal life should be made ripe with experience in all things, and since celibates have no children of their own, and since these children are orphans and castaways, let it be testimony that Jehovih has thus provided the celibates as substitutes for natural parents.

39/10.26. So, let the nurses and teachers of these children in their youngest infancy, be celibates. ||

39/10.27. And this was carried out in practice.

CHAPTER 11 Jehovih's Kingdom

39/11.1. Jehovih prospered Shalam in every way, more than had been possible to any other people in the whole world.

39/11.2. While the nurses and teachers were providing for the infants, the rest of the people were providing habitations, factories and educational workshops, and also tilling the ground and ornamenting it with fields, gardens, orchards, walkways and terraces.

39/11.3. In regard to the houses: the temple of Jehovih, the temple of Apollo, and the gymnasium were the most important, and yet, none of these were like the buildings of the ancients.

39/11.4. Jehovih had said: Behold, the ancients built their temples so durable that succeeding generations forgot the art of building. It is better for man's talent to remain, than for stones and pillars of iron.

39/11.5. For which reason, in kosmon, you shall not build imperishably in corporeal things; but rather leave the way open for succeeding generations to build also. ||

39/11.6. The temple of Jehovih, which was devoted to public worship on every seventh day of the week, was provided with fountains in the northeast and southwest, and with the four lights of the square, and with the four dark corners of evil and temptation, and with a throne of Light in the east, with time-bells, a gau and sacred wheel. The ceiling represented the stars and planets, interblended with plateaus of the heavenly kingdoms. The east was adorned with the rising sun, the south with the sun at noon, and the west with the setting sun. The north was adorned with the pole-star and aurora borealis. The belt of the zodiac, colored in cream-yellow, crossed over the ceiling and faded down the east and west walls. On the south wall was the coil and travel of the great serpent (solar phalanx), from the time of the Arc of Bon (of Moses, Capilya and Chine) down to the Arc of Kosmon, in the etherean heavens. Flags of golden colors were provided for the four lights, and were mounted on silver-colored staffs inclining toward the altar of the Covenant; and this was in the place Tae stood, between the crescent horns, when they had, on the first day, made the covenant. And in the place of the crescent, where the fifty-one stood, a stone crescent was laid, provided with seats and gateways (aisles) for successive affiliations to Jehovih's kingdom. The outside of the temple was made of wood, and was surrounded by posts made of native trees, surmounted with a roof of cement.

39/11.7. When the temple was completed, Tae said: Who but Gods could have made anything so beautiful with such cheap material! And if it perishes in two generations, man shall gain two things; the third generation can build another; and, moreover, we shall not have left a temple on earth that will call us back from the higher heavens for more than two generations of time, to look after mortals who might applaud us.

39/11.8. In regard to worship in the temple, Jehovih had said:

39/11.9. As in ancient days, I provided a preacher to stand at the altar in the east, and speak to the multitude, behold, in kosmon, the multitude shall render before My altar an account of their fulfillment of My commandments, and My C'chief shall respond in My name. ||

39/11.10. And it was indeed so; instead of a preacher denouncing people for their sins, it was a place where the people returned thanks and praises to Jehovih, with rejoicing, in anthems and songs of praise, with pleadings in Jehovih's name for the Uzians to learn the lessons of the new kingdom.

39/11.11. And it came to pass that Uzians came and listened, looked on and examined, saying and inquiring:

39/11.12. Why was this not tried before? A people without a leader!

39/11.13. And while they pondered, they looked upon the meadows and lawns, the orchards and hothouses[1717] and the rich-growing fields, saying: Is this not the garden of Paradise? ||

39/11.14. The temple of Apollo was devoted to music, dancing, calisthenics,[1718] initiative processions, rites and ceremonies of amusement. The interior was finished illustrative of proportions and figures of symmetry and beauty. The decorations illustrated attitudes, poses and groupings. On the east summit was a figurative illustration of the God Apollo with his heavenly hosts, descended to the lower heavens in past ages, looking down to earth at a group of druks (ill-formed mortals) with long arms, who were squatting on their haunches. On a well-formed model, Apollo was illustrating to his angels how the druks of earth were to be changed into shapeliness and beauty.

39/11.15. In its external structure, the temple of Apollo illustrated a combination of one thousand designs of architecture, arches, curves, columns, pillars and so on. And yet all of this was made from the forest trees of Shalam and without money.

39/11.16. Next to these was the gymnasium, which contained, among other things, two swimming pools and one hundred single bathrooms.

39/11.17. Here also were all kinds of places for developing muscular action, with swings, ropes to walk, places for leaping, tumbling and climbing. This was under the charge of the group of physicians. The temple of Apollo was under the charge of the group of musicians. The temple of Jehovih was under the charge of the C'chief and his group of Chiefs.

39/11.18. Besides these, were the houses of Architecture and Mechanics, and the house of Horticulture, which adjoined the hothouses on their north and west. Here all kinds of fruit and herbs for food were grown, as were many beautiful flowers, profusely growing throughout the year.

39/11.19. Then there was the Agricultural house; and, too, the factories, for hats, clothing, shoes, cutlery, and, in fact, all conceivable places required by man.

39/11.20. And not the least interesting of all was the house of Nurseries.

[1717] greenhouses

[1718] exercises, movement, aerobics; perhaps in time with music

39/11.21. Here was the heart and kernel of the whole colony, the orphans and castaways gathered up from among the Uzians.

39/11.22. Now, from the beginning of Shalam's inhabitation, the Voice had constantly urged Tae and Es to make continual additions of infants to the colony.

39/11.23. The Voice had said: Give your people plenty to do. Keep the nurses busy; give them little to mourn for coming out of Egypt (Uz); keep them at work; keep them in the rites and ceremonies.

39/11.24. Then Tae said to Es: Take one of the women with you, and go back to Uz; gather in more infants.

39/11.25. And so that you may be known and respected by the Uzians as to your occupation, go in plain black dress, without oddity, and I will give each of you a wooden triangle, which shall be suspended on your bosoms by a cord over the neck; for this is the symbol of earth, sky and spirit, the three entities which constitute the universe, being emblematic of Jehovih.

39/11.26. So, Es took Hamarias, a young woman of Thessagowan, and went back to Uz, and in the cities gathered up infant waifs and brought them to Shalam.

39/11.27. And in that way, every year they brought back twenty to fifty additional infants, and adopted them in the nurseries.

39/11.28. So that, in not many years, there were more than a thousand orphans in the colony.

39/11.29. It so happened, that in the second year of Shalam, a disease came among the cows, and the physicians forbade the babies being fed on their milk.

39/11.30. So, for some days, they were in straits as to how to support the infants till other milk could be supplied.

39/11.31. And one Abbayith, an elderly woman, said to them: Why worry? Look, the corn is in ear. Go, gather it, and press out the milk and cook it, and give to the babies; for this is also good milk.

39/11.32. So, they gathered the corn and scraped it and pressed out the milk, which, on being boiled a little, was found to be excellent food for infants.

39/11.33. And so, artificial milk was discovered, even as it is bottled and sold to this day. And the chemists also made water extracts from slippery elm bark, and from flax seed, combined with rice milk, and this also made an excellent liquid food for infants.

39/11.34. Jehovih had said: Whether it is flesh, milk or cheese that man uses for food, behold, in the herbs, plants and trees I created, I gave the same things. Let man discover them, and understand the fruit of My inventions.

CHAPTER 12 Jehovih's Kingdom

39/12.1. Es, the Chief nurse, had said: I must tell you about the wonderful Light of Jehovih, that always comes to us in time of emergency. Even at the moment despair is about to reach us, lo, His Light provides for us.

39/12.2. I had undertaken to nurse, with bottles, ever so many babies, more than was possible for one woman to attend, taking one at a time on my lap, but I could not get around in time. So, also, I had observed that babies should be held in somebody's arms, and that when they cried they should be taken up, held upright, and diverted by walking with them or by tossing them.

39/12.3. To do these things for many babes was not possible for one nurse; so, after I had prayed for strength and light as to what would be best to do, the Voice came to me, plainly, as if I had read it in a book, saying:

39/12.4. My Daughter, why thwart the way of My creations? If I had designed My little ones to be upright, I would have provided a way for them.

39/12.5. You shall permit them to lie down, and to roll about. Neither shall you encumber them with pillows and cushions. Permit them to exercise themselves by crawling in their own way.

39/12.6. And when the proper time comes for them to stand upright, and to jump, behold, I will be with them. ||

39/12.7. Es said: And so, I began a new system. I not only searched to know myself, but to develop these little ones. And when I took away the pillows and cushions, giving them double blankets to lie on, and opportunity to exercise by rolling about, behold, they grew in strength daily, and not only soon ceased to cry, but began to sing songs (to me they were songs) and to laugh and amuse themselves with their hands, toes and whatever they got hold of.

39/12.8. From this little light, of applying the law of development to babies, I applied myself to make them understand that they should divert themselves, without depending upon their nurses. For many of the orphans we had received were little tyrants, having been spoiled by former nurses, and they screamed constantly, to make someone carry them about and divert them.

39/12.9. With that experience I perceived that Jehovih required more of me than merely to feed and clean these little ones; the minds of the spoiled ones had to be remodeled; they should be made to comprehend that no one was slave to them; and, moreover, that they themselves should cultivate patience, gentleness and love, as better attributes than fretfulness and authority.

39/12.10. For, let no one be surprised, even babies can be spoiled to think themselves an authority, with power to command obedience from adults. And they discover, at an early age, that giving vent to peevishness and passion brings the nurse to do them service.

39/12.11. And I saw, too, that some, even among those who could barely hold up their heads, became jealous, to be the first fed, or the first washed, and answered my negligence with fearful screams.

39/12.12. Now it came to pass, when I ceased taking them up to feed them, and did away with the pillow-props, and laid them all down alike, and gave them food at the same time (according to their groups), I had not only provided them better corporeal development, but better spiritual development.

39/12.13. Those who had been peevish and jealous stopped these former habits, and began to look with respect to the other babies rolling beside them.

39/12.14. Not many months passed till they began to be interested in one another, examining their feet and hands, and evidently trying to comprehend who they were, and where they came from. And they also saw in one another a representation of themselves, appreciating a fellowship that was surpassingly beautiful.

CHAPTER 13 Jehovih's Kingdom

39/13.1. Tae said: Never grew such straight and handsome children as those of Shalam.

39/13.2. And it was so. And, moreover, they were of all shades of color, and of all nations and peoples on the earth.

39/13.3. And they were scheduled and disciplined from the very start; a time to be fed, a time for bathing, a time for dressing and a time for sleeping.

39/13.4. Beside these times, the nurses provided music twice a day for them, and at regular times. And many of the babies began to sing and to beat time to the music, even before they could stand upright.

39/13.5. And when the children were able to walk, the nurses provided them with music to their steps, in processions; and a time was also set apart for these.

39/13.6. Soon after this, they were given simple calisthenics; and when older, calisthenics proper, for the development of the arms, limbs and person.

39/13.7. In this way, they were trained to keep time with music; to carry themselves erect; to control the motions of their feet, limbs, arms and hands, and, also, made to develop the full use of their joints. And they were taught the names of the bones, joints and

muscles, by repeating the words in time to the music, being in songs and semi-songs.

39/13.8. So great were the delight and interest these little ones took in these exercises; that even while they were little more than babes, they had mastered the names and uses of the bones and muscles of the body.

39/13.9. And they were timed and limited in exercise, adapted to the most delicate and slender, and to the most robust; and every one learned simply by diversion, and not by talk or labor.

39/13.10. After this, they were taught marching, slow and fast, even running to time in music; and, after this, simple tournaments.

39/13.11. Simple tournaments embraced games of hunting and chasing; some children taking the part of foxes or wolves, and others, the part of hunters. [Note that modern-day equivalent games, e.g., hide-and-seek, and tag, that emphasize the excitement of the chase, have eliminated the association with killing.[1719] –ed.] Yet, in all these games, the teachers and musicians took part, directing and cautioning, guarding and supervising the games, teaching the little ones the oneness of teachers and pupils. Teaching the stronger children to be observant and gentle toward the weaker ones, illustrating to them how Jehovih had made them all as brothers and sisters.

39/13.12. Es said: Never was I so reproved for the shortness of my former life, and for my belief in the depravity of man, as now, when these little ones demonstrated love and respect toward one another, as if they had indeed been begotten by the angels of heaven. They were like little saints, and more of a lesson to their teachers of the glorious creation of Jehovih, than the teachers were to them of the wisdom of man. ||

39/13.13. Among their first lessons of labor were those in the gardens, teaching them how to plant; teaching them the names of seeds, flowers, plants, trees and all growing things; explaining to them how Jehovih, by His Ever Presence, gives life, growth and form to all things.

39/13.14. And they listened, comprehended, and, with delight, sought their turns and privileges to do some little work.

39/13.15. Now, with the beginning of labor also came the beginning of times and seasons for recreation (play), which, for the first six years, occupied the principal part of the day. And yet, even then, they took lessons of a few minutes every day in painting or drawing, or demonstrating with blocks, cords, squares and angles.

39/13.16. At six years of age, they were entered as apprentices to labor, devoting half an hour daily to

[1719] Presumably the Oahspe authors felt it important to present an easily recognized example of the game-genre (type), so that it would be recognized even centuries later; and fox-on-the-prowl or wolf-on-the-hunt is such a one.

Also, there might be meant some type of lesson associated with learning sympathy for creatures (including man) that are brought to suffering at the hands of others. And too, it may have been thought important that children understand the way of the beast and the beast world.

knitting, sewing, or working with tools, giving them an opportunity to manifest their best adaptation.

39/13.17. At six years of age, they were also taught for half an hour one evening in the week to sit in the sacred circle for angel communion, so that they could become conversant with angels, seeing them, and hearing them discourse on heavenly things. Here they were taught praying in concert, and the order of praise to Jehovih and His creations.

39/13.18. And the angels appeared among them, often carrying them in their arms, and otherwise demonstrating the tangibility of the presence of the spirits of the dead.

39/13.19. And the children were delighted, often ejaculating thanks to Jehovih and praise for His everlasting heavens.

39/13.20. Now was also the time that many of them began to manifest su'is, being capable of seeing and hearing angels while in normal conscious condition, and also of seeing and hearing corporeal things miles away, and without their corporeal eyes and ears.

CHAPTER 14 Jehovih's Kingdom

39/14.1. This, then, is the manner of their angel communion: The sacred circles were composed of sixty-six children, seven teachers and one Chieftainess.

39/14.2. The Chieftainess sat in the center, and was representative of the Light, repeating from the words of Jehovih or His Ambassadors. And the responses were by the children, and by the angels, and many of the words were like this:

39/14.3. Chieftainess: I am the Light and the Life; My creations are for the joy and glory of My Sons and Daughters.

39/14.4. Response: All Light is Jehovih; let His Sons and Daughters rejoice in Him.

39/14.5. Proclaim Him with great joy; shout with glee in the house of the Almighty!

39/14.6. C: I send My holy angels from My kingdoms on high to show them the glory of My love, and the wide dominions I created for their everlasting inheritance.

39/14.7. R: Who shall fathom[1720] the inventions of Jehovih, and the foundation of His love! He provided His holy angels to come down from the skies, the light and joy of His everlasting heavens.

39/14.8. He made a way for the soul of man to live forever. From the resting-place of the spirits of the dead, He brings them[1721] in the voice of His love.

39/14.9. C: I have swallowed up death in victory; the pain of the parting, between the living and the dead, I have bridged over with My own hand, for the joy of My chosen.

[1720] determine the extent of, comprehend wholly

[1721] the angels

39/14.10. R: Greater than life, greater than death, is the Almighty; with His own hand He handles them as toys; by His breath He blows away all terrors.

39/14.11. He provided us a life on the earth to learn earthly things; death was His invention to adapt us to His imperishable heavens.

39/14.12. Glory to Jehovih on high; glory for His beloved angels who come to bless us.

39/14.13. Sing to the Almighty, O little ones; His eye guards over you; His hand reaches to the utmost places.

39/14.14. C: The earth is My paradise; the songs of My beloved reach up to My realms in the skies.

39/14.15. R: Proclaim the Creator to the ends of the world; He gave the earth to His children as a paradise.

39/14.16. Sing a song of gladness to the Almighty; with the harp and the horn, and with the voices of His beloved, mete[1722] out praise forever!

39/14.17. Let us praise Him; let us adore Him; the Almighty has given us loves on the earth and loves in heaven.

39/14.18. Shout to Him in love; be outspoken to the Almighty; He answers in fair fields and plenteous harvests. He fills the air with sweet perfumes; the color of the fields and the forests are records of His skill. ||

39/14.19. Now, during the chanting, the angels came and joined audibly in the response, and often took on the semblance of corporeal forms and walked about inside and outside the sacred circle, and, at times, spoke a few words of greeting and joy in Jehovih's name.[1723]

[1722] give, send

[1723] Up to this time [circa 1882], there are tens of thousands of Spiritualists who have witnessed all that is described within this chapter, so far as the singing and speaking of the angels are concerned. The words of chanting are, however, of a higher order than what is generally sung at so-called spirit circles. –Ed.

CHAPTER 15 Jehovih's Kingdom

39/15.1. At six years of age, the children were entered in the school of oratory, and also given the signs and graces of unspoken words by means of gestures. And now, they began to take part in theatricals and operatic performances.

39/15.2. For such purposes, these two houses were provided with angel chambers adjoining the stages, and during the performances the angels came in sar'gis, also taking parts in the operas, ascending and descending before the audiences, singing and speaking audibly, so all could hear them.

39/15.3. Many of the plays and operas were composed and prepared by the angels, who also gave directions[1724] how to put the pieces (productions) on the stage. And in some of the pieces there were, of the children and angels combined, more than three hundred performers on the stage at one time.

39/15.4. Instead of the crude and loud-sounding horns and hideous instruments, as used by the Uzians for their operas, the opera here was provided with an

[1724] as to staging, choreography, set design, lighting, costuming, etc.

organ of full power, and with instruments of delicacy and sweetness, so that the most refined ear would not be shocked or pained by any crude or disgusting noise, so common in the Uzian orchestras.

39/15.5. Now as to the plays, whether in the opera or in the theater, they varied on different nights, some being adapted to young children, some to older ones, and some to adults. But, for the most part, the plays and operas pertained to illustrations embracing a life on earth and an entrance into the lower heavens, showing also the part that angels of purity take in real life, guarding, and advising mortals by inspiration to righteousness, and also showing how drujas inspire mortals to sensual things and to wickedness.

39/15.6. So that the plays required the presence of angels, to illustrate their parts in the affairs of mortals; and every play was made a lesson and sermon on life, so simple a child could understand them and apply the instructions to its own soul.

39/15.7. Here, then, was the difference between the plays and operas in Shalam, compared to those of the Uzians: With the latter, they apply to the lives and adventures of mortals, and to histories of mortal affairs and occurrences wrapped up in inexplicable causes; but the plays and operas with the Faithists, in Shalam, illustrated the same things by showing the causes that govern and control mortals by spirit-presence.

39/15.8. So that, for example, if it were necessary to exhibit a drunkard on the stage, it was also shown how the drunkard was surrounded by dark spirits (drujas), who inspired him to his course; and the struggle of his guardian angels to save him was also exhibited, showing thus how the choice lay with himself as to Whom he would serve, satan or Jehovih.

39/15.9. In the simple plays, where the children took their first parts, they were taught without books, by repeating after their teachers.

39/15.10. And here was a new school, not known among the Uzians; which was, to learn by hearing words spoken, then repeating them back. First they practiced with half a dozen words, then with a dozen words, then with two dozen, then four dozen, and so on. And in a little while, many of the children could repeat whole chapters, by simply hearing the words spoken once.

39/15.11. Tae said: That clearness of mind resulting from an herbivorous diet, which was and is wholly unknown among the Uzians, first began to manifest here.

39/15.12. Tae said: And Jehovih further blessed our children in su'is, so that many of them who had not yet been taught to read, could lay a hand on a printed page, and repeat it word for word.

39/15.13. Tae said: And their little playmates, hearing them, could repeat the same things. And some of them would hold a sealed letter in their hands, and read it word by word; so that dissemblance[1725] and secrecy had become like a farce[1726] before Jehovih's children.

[1725] concealment, disguise, mask, pretense, deception

[1726] something absurd and ridiculous

CHAPTER 16 Jehovih's Kingdom

39/16.1. || Jehovih had said: Let the order of the labor of My little ones be incremental; half an hour a day at six years of age, one hour a day at eight years, two hours at twelve, and three hours at fourteen.

39/16.2. Nevertheless, you shall temper these times according to their strength and inclination, making labor itself a delightful pastime. ||

39/16.3. And it was so; all avocations were like a change from one amusement to another. And to so great an extent were their capacities developed, to comprehend all things, that at the age of fourteen, they were master of all trades and occupations.

39/16.4. And, of the first thousand children that reached fourteen years, scarcely one could be found who was not master of horticulture, agriculture (with botany), engineering, surveying, landscape gardening, architecture and general mechanics. They knew how to make shoes, hats, clothing (also spinning and weaving cloth), the mathematics of musical instruments; and they were musicians as well.

39/16.5. Tae said: Though they lacked the age and strength of full-grown men and women, yet they had attained to practical knowledge, the like of which had never been known to any adults in all the world. Scarcely anything was known that they could not make, or describe how it should be made. ||

39/16.6. And yet, in all things, hardly any part had been taught to them by means of books, but by practical observation, illustrations, and actual measurements.

39/16.7. Jehovih has said: By My spirit, I move infants to ask questions; answer them, and, behold, they shall become like Gods. For this is a door I opened with My own hand; whoever does not answer them, shuts the door against knowledge, and abuses My loves.

39/16.8. Tae said: With all that our children knew, behold, we still rebuked ourselves because we had not answered half the questions they had asked us. ||

39/16.9. Now, from ages twelve to fourteen, they were initiated into the religious rites and ceremonies of the ancients, after the manner set forth in the Book of Saphah, with explanations of signs, symbols, emblems and the sacred implements; learning the ranks of Gods, Lords, Saviors and archangels; the divisions of the higher and lower heavens; the first,

second and third resurrections in atmospherea, as set forth in the books of Knowledge, Discipline, and Judgment; and with the cosmogony of the corporeal worlds; the position and travel of the solar phalanx; with actual observations of the stars, planets and satellites, with their times and seasons, as set forth in the Book of Cosmogony and Prophecy.

39/16.10. And they could point out the constellations; describe the distances and revolutions of planets; explain the zodiac, the polar lights, and the use of telescopes and the spectrum.[1727] And, yet, not one of them had been bored or wearied in learning all these things.

[1727] spectroscope and spectrograph

CHAPTER 17 Jehovih's Kingdom

39/17.1. The Voice came to Tae, saying: The fourteenth year is My year. Behold, the harvest of My laborers, who came first out of Uz, is ripe for deliverance.

39/17.2. In the heavens of My Gods, I bequeath a time for them to labor also; and when their angel hosts are prepared for a new resurrection to a higher heaven, I come and deliver them.

39/17.3. For fourteen years, you and your hosts have labored with My infants; those whom I gave into your keeping have prospered, and now shall be emancipated, and you shall be emancipated also, from all further responsibility over them, except any whom you may take upon yourselves.

39/17.4. Call your people together, old and young, and, with suitable rites and ceremonies, fulfill My commandments for them, and bequeath to My children the titles, BRIDES AND BRIDEGROOMS OF LIBERTY.

39/17.5. So Tae appointed a day of emancipation, and had it proclaimed before all the people of the colony.

39/17.6. And on that day, one thousand of the infants who had attained to fourteen years of age came into the temple of Jehovih. And they were clothed in white, with uncovered heads, boys and girls, each carrying a sprig of acacia, and they marched in from the west, two abreast, then separated one to either side, forming a crescent with the horns to the east.

39/17.7. The fifty-two founders sat in the east, and were thus between the horns of the crescent, and they were clothed in black, with white aprons, but with Zarathustrian hats[1728] on the men's, and with sky-crescents on the women's heads.

[1728] Hi-rom (see 20/38.8-9; 20/37.20-27)

39/17.8. Behind the founders, another thousand children of younger years were stationed, and they bore the flower-wreaths intended for the Brides and Bridegrooms of Liberty.

39/17.9. Outside of the crescent, the next younger class of a thousand infants was stationed. And beyond these, were the members of Shalam (who joined after the founding 52); and beyond them, were the visiting Uzians.

39/17.10. On the north and south the musicians were stationed, and between them and the crescent horns, on the exterior, were the marshals of Shalam.

39/17.11. Es arose and went and stood in the center of the crescent, facing east. Tae represented the Voice of Jehovih, and Es the voice of the young brides and bridegrooms who were to speak in concert with her. || After prayer and suitable music:

39/17.12. Tae said: In the name of Jehovih, and by His Light upon me, I declare the place of the Holy Covenant open to the voice of mortals. Who here knows the times of Jehovih, and the day and year in the place of His kingdom?

39/17.13. Es and the Brides and Bridegrooms of Liberty: In Jehovih's name, greeting from the west. Behold, this is the brides' and bridegrooms' day of liberty. We stand before you and your hosts to answer our love for the benefits you have bestowed upon us in the Father's kingdom. We bring you sprigs of acacia as tokens of remembrance of the everlasting life you have shown to us.

39/17.14. Tae said: The east answers in love and sorrow, but receives your keepsakes with great joy.

39/17.15. EBB: Before the Almighty, all things move onward; to His decrees we bow in reverence.

39/17.16. Tae: Are you not satisfied?

39/17.17. EBB: We are more than satisfied with the love and blessings we have received.

39/17.18. We were fatherless and motherless, and you gathered us up, fed and clothed us. But, greater than all, you have taught us to love and honor you in our Father's name.

39/17.19. Tae: We went forth in duty, but Jehovih has answered us with love. We found you helpless, with none to care for you, or to save you from destruction. We brought you here and provided for you without price and without expectation of reward.

39/17.20. EBB: But you have bound us; how can we ever repay? None can know the fullness of our gratitude.

39/17.21. Tae: We have watched you since before you stood upright; your every little step has been both a responsibility and a joy to us. O, why will you leave us? Who knows the love of the aged for the young, whom they have watched from day to day?

39/17.22. EBB: We will not leave you; but, behold, we are no longer children, we are strong and learned.

39/17.23. As you saved us, so let us go forth in our might to save others. Who can teach the aged that those they raised up are not always babes? O, give us

our liberty! Behold, we are clothed as brides and bridegrooms!

39/17.24. Tae: And turn you loose without anyone over you to guard and bless you?

39/17.25. EBB: Jehovih will guard and bless the righteous who serve Him. We are His!

39/17.26. Tae: Who is Jehovih? And where?

39/17.27. EBB: He is the Life and the Knowledge, Who is present everywhere, the All Person, Who created us alive, Who, by giving, created all things. He is our shield.

39/17.28. Tae: It is well that your faith is in Jehovih, but you have bound us with your love. What is bound on earth shall remain bound in heaven. Though we give you the formality of liberty, our hearts will ever go out in love to you.

39/17.29. Though we emancipate you here on earth, remember, we are growing old. Before long, we shall join our fathers in heaven. Where we go, we shall again prepare for you.

39/17.30. And, when you come to us again for a season, behold, we shall go on together again for a time and a season.

39/17.31. EBB: O Jehovih, preserve us ever pure and wise, so that Your hosts may continue this love in our travel through Your everlasting kingdoms!

39/17.32. Tae: Such is ever the beginning of a kingdom of the Father: Where a few gather together in His name, fulfilling the commandments, there is the starting-place for them.

39/17.33. Pity those who live and die in this world, not having found and lived within a kingdom of the Father.

39/17.34. EBB: To remain true to Jehovih's heaven, what a glory, time without end! Make us strong and wise, O Father, to bring them into Your kingdom on earth. Help us to make them comprehend.

39/17.35. Tae, in the Voice: With liberty I also give responsibility.

39/17.36. Es, in the Voice: Your chosen comprehend; as You give them liberty, even so do they emancipate those who saved them.

39/17.37. Tae: I provide saviors to the helpless; but to the wise and strong, I say: Save yourselves.

39/17.38. EBB: We want no one but You, Jehovih, to save us. We bind ourselves to You from this time forth, forever!

39/17.39. Tae: Whoever strives to save himself, shall not fail before Me.

39/17.40. EBB: We covenant to You, Jehovih, to strive now and forever, to save ourselves from all sin and unrighteousness, in thoughts, words and deeds, and to serve You with all our wisdom and strength, by doing good to others as long as we may live.

39/17.41. Tae, of himself: Then, in Jehovih's name, and by His authority vested in me, I bequeath you liberty forever. Jehovih be with you all. Amen.

39/17.42. The Brides and Bridegrooms: In Jehovih's name we release our saviors from all responsibility for us forevermore. Jehovih be with you all. Amen!

39/17.43. Tae: Draw to Me, and receive from My hand, says Jehovih. Whoever covenants to Me, I covenant to him.

39/17.44. Whoever registers to Me, shall be registered in My heavenly kingdoms. When My chosen enter heaven, behold, My holy angels are there to receive them.

39/17.45. The Brides and Bridegrooms: We covenant to You, Jehovih, to be Yours forever.

39/17.46. Register us in Your everlasting kingdoms; make us acceptable associates for Your holy ones in heaven.

39/17.47. Teach us, O Jehovih, to look down into our thoughts, words and behavior, every day and hour, with swift reminder to do all the good we can to others, so that we may be an honor and glory in Your works.

39/17.48. Tae: Come to Me, My beloved; receive from My altar the token of liberty in My name! ||

39/17.49. The marshals then brought the points of the crescent together, in front of Tae, leaving a space between. The guards, then, brought the children with wreaths forward, filed to pass between Tae and Es, who had advanced to the apex of the horns. The saviors (the founders) drew up in single file, facing the west.

39/17.50. And now, at a signal from the chief marshal, the brides and bridegrooms turned in at the crescent, one from each side, and, as they did so, they gave the acacia to the founders, while the wreaths were placed on their heads by Tae and Es, the bearers passing the other way. And as they did so, Tae said:

39/17.51. Receive this token of liberty in the name of the Almighty. It was grown by Him, gathered by His loves, and is bestowed by your benefactor as a crown of Jehovih's kingdom on earth.

39/17.52. Es, in response: This is more precious than the crown of any king or queen on earth. In Jehovih's praise I receive it; it is an emblem of a new beginning in my life, a wreath of liberty. The saviors (founders) said: This acacia shall be my register before the Almighty of your love. ||

39/17.53. After this, the musicians sang and chanted while the audience resumed seats.

39/17.54. Tae said: A new life is before you. In the past you were directed and criticized, and told what to do and what not to do. Now you shall not be disciplined so, but you shall discipline yourselves.

39/17.55. Because we have bestowed you with liberty and responsibility, so shall you bestow one another. So that from this time forward, you shall not criticize, direct, or dictate to one another. For, as you are free from us, you are free from one another.

39/17.56. In the past, you reproved one another for various trifling faults; but now, you shall not reprove one another, nor reprove any person above fourteen years of age; remembering constantly that you are not keepers or supervisors over your equals or your elders.

39/17.57. And for any faults or shortness you may perceive in others, except infants, turn away, do not see them or mention them. Such matters are between Jehovih and the doers.

39/17.58. And now, behold, it is proper for you to go into Uz, and see the uzians, and observe how they live, both in splendor and in misery.

39/17.59. For which purpose, you shall be provided in groups of a dozen or more, and be accompanied to the cities of Uz to visit there for a season.

39/17.60. And, if it so happens that you desire to remain in Uz, then so be it; you shall remain.

39/17.61. And if you desire to return here, then you shall return.

39/17.62. But you shall not return here as you came, as helpless babes, but as workers.

39/17.63. And if you choose to remain with us, then you shall make the covenant of brotherhood with us, being one with us in all things; and this place, or its sister colonies, shall be your home as long as you may desire.

CHAPTER 18 Jehovih's Kingdom

39/18.1. When the groups were prepared to visit Uz, Tae himself took charge of one dozen, going with them. As the incidents of these visiting groups were similar, the following account of Tae's group suffices here:

39/18.2. Tae took them to the city of Meig, to the most fashionable hotels, and had them provided with every luxury, so-called.

39/18.3. He had only just provided for their accommodations, when they came to him, saying: Our rooms are small; the air of the city smells foul.

39/18.4. Tell us, what is the meaning of so many people strolling about in idleness? Why do they sit reading papers? Which are the masters, and which the servants? How do they know? Why do the servants not be masters, and have the others serve them? What beautiful wagons! What beautiful mirrors! What do the women have their clothes stuffed for? What are those bells ringing for? Are they in the temples of Jehovih? Take us there! What causes these

disagreeable smells? See that old woman with a half naked babe, and leading that dirty child! Why does she hold out her hand as we pass? Is she a servant or a master? Why hasn't someone told the rich, it is wrong to pass that poor woman by without helping her to a home? Why does she not come into our hotel, and have a room? What do the people mean about rights and privileges? Can one person in Uz have more rights and privileges than another? And why so?

39/18.5. What is that sour smell, down there, in that cellar, where they talk so loud? What is sour beer? Look, a man with a bloody face! Fighting? What with, a tiger? Are those the flesh-eaters? Why do they smoke? Why hasn't someone told them they should instead seek to purify themselves, than to do the opposite? O, here is the temple of worship, take us in!

39/18.6. Tae took them in, and they heard the sermon, and afterward, they said:

39/18.7. O the mystery of mysteries! How can those things be? The Chief preached most excellently; he knows all the doctrines for right-doing; but why is it that his people do not heed him? Why does he not gather up little children, and raise them up to observe the commandments? He must be the best of men. Take us to see him.

39/18.8. Tae took them, but a servant met them at the gate, and demanded to know their business.

39/18.9. They answered: We have come to consult about the poor. Then the gatekeeper withdrew a while, but returned, saying: The preacher is not at home!

39/18.10. From an upper window, behind the lattices, they saw his face; not at home!

39/18.11. They said: Can these things be? O, take us to the poor; to the streets of misery! Let us see them.

39/18.12. Tae took them, and when they looked about, they asked: Why do the poor live in the dirty streets? Why do they not go away, and dwell in the beautiful places? Who gave these different allotments to the rich and poor? Why do the poor not clean themselves, and clean their clothes, and clean their houses? Why do the poor remain in the cities? And huddle together in such little rooms?

39/18.13. What is that large house? A theological college? What is that for? What is the meaning of, teaching religion? Can it be learned with words? What is the reason they do not live religion? Why hasn't someone explained to the professors that religion is a thing of practice? Could they not understand? Why do they not love their neighbors as themselves? Dividing up what they have, with the poor? Why do these children go without shoes, and so ragged and dirty? Why do the professors and

students in the theological college not go, and wash them and clothe them? ||

39/18.14. In that way, Tae took them among the fashion and splendor, and among the poverty and shame of Uz; showing them the banks and great merchant houses, and the fleets of ships; and then to the prisons and poorhouses, and to the houses for the insane, and to the hospitals.

39/18.15. Now, since their infancy up, many of them possessed su'is, and could see the spirits of the dead, even as they saw mortals. And they asked Tae about these spirits:

39/18.16. Who are these restless, sullen spirits, strolling about the banking houses?

39/18.17. Tae answered them: These were bankers; these were the founders of great banking houses. As they bound their minds and thoughts to earthly gain while they were mortal, so they drift now, even as they bound themselves on earth. They cannot leave.

39/18.18. Again, they asked: Tell us, then, what spirits are these strolling sulkily in merchant houses and on the docks?

39/18.19. Tae said: These were great merchants and their shipmasters; see how they also float into the places they bound themselves.

39/18.20. Tell us, then, who are these drunken, foul-smelling spirits in the saloons?

39/18.21. Tae said: These were tipplers,[1729] drunkards, gormandizers; these were their mortal resorts. They cannot depart.

39/18.22. And in that way, Tae explained the tens of thousands of spirits that huddled in the different places in the city of Meig, in the land of Uz.

39/18.23. Now at the end of the visit, Tae said to them: What will you do, remain in Uz, or return to Shalam?

39/18.24. And they answered: O, take us back; give us clear air to breathe; let us be where we can hear and see Jehovih!

39/18.25. But since you and your people gathered us up in Uz, and took us from here, let us go and gather up children also, and take them with us. We will raise them up in the light of our Father in heaven.

39/18.26. So, in fact, they did; and they returned to Shalam, taking with them a great number of homeless, abandoned and orphan children.

[1729] Tipplers are lovers of alcohol, connoisseurs of alcohol, frequent drinkers of small quantities of alcohol, habitual drinkers. Drunkards are those who are routinely drunk.

CHAPTER 19 Jehovih's Kingdom

39/19.1. When the multitude returned to Shalam, the place was more than filled, and the Voice came to Tae, saying:

39/19.2. You have now fulfilled the first part of My kingdom on earth, but, behold, it is yet only a

small branch of that which will spread over this great land.

39/19.3. Moreover, let the lessons of Uz be of use to you and your people.

39/19.4. Because the Uzians build large cities, their would-be reformers are powerless to work righteousness among the people.

39/19.5. Do not let the cities of My chosen be larger or more populous than Shalam is already. This size is sufficient for all that is required for the fulfillment of mortal life.

39/19.6. Therefore, you shall proclaim to My chosen, that no city shall contain more than three thousand people.

39/19.7. Suffice it, then, as I have placed the example of bees before you, showing how they swarm, and depart to establish a new hive, according to their numbers, even so shall My people depart and establish a new place, similarly to Shalam.

39/19.8. Proclaim all this to them; and also ask for volunteers in My name to accomplish these things righteously, as an example to coming generations. ||

39/19.9. So Tae called the people together, and proclaimed Jehovih's words, adding also:

39/19.10. Whoever volunteers to depart shall not find the fullness of Shalam, but, instead, shall find discomforts and hard work!

39/19.11. Beware of disappointments, trials and hardships. For is it not the way with all men to desire to reap the harvest too quickly, and to consider its fullness (fruits), rather than to contemplate the labor of tilling the ground and sowing the seed?

39/19.12. For the spirit of man conceives the result of perfection; but the judgment looks to the labor required to bring it about.

39/19.13. Who, then, having the joys and fullness of Shalam, will turn away from them, in order to build another place, and yet, all the while, not regret his choice?

39/19.14. A colony shall stand as an individual before Jehovih. Accordingly, a colony may thwart its own righteousness by living for itself only.

39/19.15. The whole world is to be redeemed. It is not sufficient for Shalam to say: Behold, I am the fullness of the Father's kingdom. Let others go and do as I have done!

39/19.16. Therefore even as an individual guards against his own selfishness, so the selfishness of a colony shall be guarded against.

39/19.17. Discipline, regarding the means and power of a colony, shall manifest in directing these to the given purpose of founding the Father's kingdom.

39/19.18. Shalam might appropriate her excess of production by sending it into Uz, and giving to the poor.

39/19.19. Jehovih forbid that this should be done. The business of Shalam is not to distribute charity where it would thwart its own purpose.

39/19.20. Instead, Shalam shall use her surplus to extend the Father's kingdom, in building new colonies.

39/19.21. Jehovih is with us, and we shall draw Uz to us, to make them know Jehovih. To feed Uz in his debauchery is to send him in the way of destruction.

39/19.22. Therefore, guard the appropriations of Shalam for those who labor for Jehovih's kingdom. As we have drawn a few away from Uz, let us prepare to draw more.

39/19.23. The way is open for any to depart and found a new colony. Neither shall it be a branch of Shalam, nor a dependent. But it shall be an independent sister colony.

39/19.24. Neither shall it copy Shalam, saying: Shalam shall be our example.

39/19.25. This would be following an earthly light.

39/19.26. Nor shall its people copy Tae, saying: Tae did so, and so let us also.

39/19.27. For, this would be following a lower light.

39/19.28. But it shall follow the Light of Jehovih as it comes to you who establish it.

39/19.29. Unless Jehovih establishes it, those who attempt it shall fail.[1730]

39/19.30. Jehovih did not design man to build his house exactly like his neighbor's. The misfortune of man is to copy others, instead of following Jehovih's Light as it comes to himself.

39/19.31. Do not let this misfortune come to Shalam's sister colony. Another locality will call for other things. Be mindful of these, and adapt yourselves accordingly.

[1730] i.e., fail to make it a bona fide kingdom of Jehovih's on earth

CHAPTER 20 Jehovih's Kingdom

39/20.1. And two hundred adults volunteered, and went out of Shalam with more than three hundred children, of whom more than a hundred were infants.

39/20.2. And they went into another part of the country, and came to a place called Busiris, which was unoccupied. And they purchased the country there, and settled, and called the colony Illaem, signifying, healing waters, for mineral springs were located there, said to contain great virtue in healing the sick.

39/20.3. Now, in a manner similar to Shalam, Illaem set about building and improving the place. But the people of Illaem had less hardship, for they drew supplies and assistance from Shalam.

39/20.4. Nevertheless, they also had many hardships and trials, for several years.

39/20.5. And Jehovih prospered Illaem also, so that, over time, it was established in great perfection.

39/20.6. As to Shalam, after the first swarm departed, the inhabitants sent some of their women back to Uz, and they collected more infants, castaways and orphans, and brought them to Shalam, and there raised them in the same way.

39/20.7. From this time onward, every year, a goody number reached the age of fourteen, and they were also liberated from infancy, and admitted as brothers and sisters. And nearly every year, a swarm departed out of Shalam.

39/20.8. In addition to the infants admitted into Shalam, many adults were also admitted. But these were examined in the same manner as those at the first founding of Shalam.

39/20.9. And none were accepted except those who were Faithists in the All Person, Jehovih, and who were willing to work.

39/20.10. But many of the poor of Uz came, seeking membership for charity's sake.

39/20.11. But none of them were admitted. || Jehovih had said: The laborers, in establishing My kingdom, shall not do for charity's sake. Their labor shall be to provide a way to prevent poverty, not to alleviate it. Behold, I will have a new race of people in the world, and they shall not waste their substance on those who deny Me. ||

39/20.12. But the poor were fed and sent on their way.

39/20.13. Now, it happened that many lazy people from Uz, having heard of the beauty and peace in Shalam, also sought to become members, being willing to make any covenant and to swear any oath, for the sake of living in idleness.

39/20.14. But the Light of Jehovih had also made this matter clear; so that they were permitted to remain a while in Shalam at work, and to attend the schools of discipline, so that they could be judged; and, if found worthy, they were admitted, but if unworthy, they were rejected.

39/20.15. But it happened that many who came with no thought of self-resurrection, looking for a home, or to be cared for by others, were entirely changed in their habits in a few months, being converted in truth, from worthlessness to industry and self-improvement.

39/20.16. And many of these became zealous in purification and good works, even above the average.

39/20.17. But nearly all who applied for admittance were poor, misfortunate, or discouraged with life and with the ways of the world in particular.

39/20.18. Nor did many of the rich come; thus fulfilling the saying, the difficulty for a rich man to enter the kingdom of heaven.

39/20.19. For, having corporeal comforts, they held little concern for the spirit, especially as to affiliation.

CHAPTER 21 Jehovih's Kingdom

Of the Voice of Jehovih

39/21.1. This is the sermon of the Voice, as delivered in Shalam to those who were admitted on trial:

39/21.2. My Voice is with all men, says Jehovih.

39/21.3. Whoever is admonished against wrongdoing has heard Me. By that he shall know My Presence.

39/21.4. The man of Uz cries out in mockery: Who has heard Jehovih? Do the Faithists say, they have heard the Creator's voice? How can empty space speak? ||

39/21.5. But I am sufficient to all My creations. The ant hears Me, as does the bee, the bird and the spider, and all kinds of living things which I created.

39/21.6. How do you think they hear Me, learning to do My will? Do I go to them with lips and tongue, or with a trumpet? [No.]

39/21.7. I am Spirit; I am the Soul of things. By way of the soul My Voice comes to every living creature that I created.

39/21.8. But man locks up his soul, and will not hear Me.

39/21.9. He pays attention only to that which comes upon his corporeal senses. And this darkness grows upon him, generation after generation.

39/21.10. Then he cries out: Where is Jehovih? Who has heard Him? Perhaps the ancients; but no one in this day.

39/21.11. Jehovih says: I am like one on the top of a mountain, calling to all people to come up to Me. But they pay attention to the darkness at the foot of the mountain, calling them down into corpor.

39/21.12. Now, behold, whatever you hear, see, read, or any indulgence, that raises you upward, the same is My Voice to you.

39/21.13. But whatever you hear, see or read that casts you downward, is the voice of darkness.

39/21.14. Whoever studies to know the right, shall hear Me; whoever strives to be all truth, to himself and to others, already hears My Voice.

39/21.15. Whoever indulges in anger, vengeance, or wrongdoing, casts a veil up between Me and himself; he shuts out My Voice.

39/21.16. It is a talent to hear Me; I bestowed it upon all the living; it is seated in the soul.

39/21.17. By cultivation, it grows; yes it becomes mighty, above all other talents.

39/21.18. By its culture, man attains to all possibilities, for so I created him.

39/21.19. When My Voice is weak, because of the darkness of man, he calls Me conscience, or sets Me aside as a faint impression.

39/21.20. But with culture, behold, My Voice comes to man with words and with power.

39/21.21. And he knows Me, and is mighty in good works and wisdom.

39/21.22. And he becomes a proof before the world, that My Voice is with him.

39/21.23. Jehovih says: Whoever has not heard Me, is in darkness indeed. He has not yet turned his thoughts inward to purify himself and seek wisdom.

39/21.24. Whoever has heard Me, knows it, and all the world cannot convince him to the contrary.

CHAPTER 22 Jehovih's Kingdom

39/22.1. The following was commanded to the inhabitants of Shalam:

39/22.2. You shall not persuade any adult to come into the Father's kingdom.

39/22.3. But you shall say to whoever comes your way: Come and see us, and judge, in your own way, what is best for you and for the world.

39/22.4. Others shall come to Shalam, inquiring for curiosity's sake, and for the sake of relating mischievous falsehoods founded on a grain of truth.

39/22.5. Therefore, be guarded, saying to those: The time of word-doctrines is at an end; examine, and judge as you will.

39/22.6. Others will seek to convict you of self-righteousness. Therefore, if they inquire in this manner, namely: Do you say that the Faithists are immaculate (without sin, perfect, right in all things), or, do you say that all others are wrong? || Then you shall answer them, saying:

39/22.7. Nothing mortal is immaculate; and as to others, we are not their judges. Make your inquires to Jehovih. To do all the good we can, having faith in Jehovih, this is sufficient for us.

39/22.8. Some will seek to trap you on the subject of marriage, inquiring in this manner:

39/22.9. Do you say that celibacy is higher than marriage? Or, is marriage higher? What do you say about marriage and divorce?

39/22.10. To these you shall answer in this way: We are no man's keeper; neither do we say whether celibacy or marriage is higher. We give liberty to all to serve Jehovih, on that matter, in their own way. One marriage only do we permit to any man or woman. And, though one or the other dies, yet the survivor cannot marry again. And as to those who are

married, they can, at the option of either one, return to celibacy, by being publicly proclaimed in the temple of Jehovih.

39/22.11. And if they inquire of you regarding leadership, saying:

39/22.12. Who is the leader? Who is the highest? Who is the head? You shall answer them, saying: Jehovih. We have no man-leader; no man who is higher than another. We are brothers and sisters.

39/22.13. They will press you, inquiring: Some men can do more work; some men are stronger; some men are wiser; now, therefore, how do you grade them in order for excellence to be known and respected?

39/22.14. To these you shall reply, saying: All men are Jehovih's. He designed the strong ones to carry heavier burdens than the weak; He designed the wise ones to teach the less wise. Why, then, shall we give any preference to one over another? They are not ours, but Jehovih's. It is sufficient for us to do our own parts, with all our wisdom and strength.

CHAPTER 23 Jehovih's Kingdom

39/23.1. In course of time, the first heirs of Shalam came to maturity and marriageable ages. And since they had been guarded as to diet and controlling their passions, they were unlike Uzians in their general characteristics.

39/23.2. Because they had never known what it was to say: This is mine, and that is yours, they were without selfishness or selfish desires; looking upon all things as Jehovih's, and considered themselves as laborers to render good to others.

39/23.3. They said: We were created in order to help rescue the world from darkness, and to rejoice in our own lives, because of the good that we can do for others.

39/23.4. Behold, we were orphans and castaways; Jehovih wedded us to the whole world. ||

39/23.5. Having, therefore, wisdom and purity within themselves, and also having sufficient association to choose from, they chose and wed for love's sake.

39/23.6. Nor did any worldly ambition control their choice, or influence them in hope of any gain from their wedded partners.

39/23.7. And it came to pass that the offspring of these were indeed a new race in the world, as to wisdom, love, purity and spirituality, and also new in beauty and shapeliness, the like of which had never been before in all the ages of the world.

39/23.8. And they were by birth so developed in su'is, that, when they were grown a little, education came to them without books. To see and to hear, either corporeally or spiritually, was all they required

in order to wisely accomplish all things required for mortals.

39/23.9. And the heavens were like an open book for them; the libraries of the heavens as the sound of voices full of wisdom.

39/23.10. And the angels of ancient and modern times came, and stood by them, and walked with them, revealing the past and the future.

39/23.11. And now, the fame of Shalam and her people was spread abroad, and lo and behold, colonies were springing up in the east, west, north and south.

39/23.12. Hundreds of forest places and unoccupied lands were purchased and put under cultivation.

39/23.13. The wisest and best people began to depart out of the cities of Uz. Many of the Uzians, including lawyers, preachers, priests and physicians, gave up their callings. And they went forth, saying: Alas, what good have I produced in the world? O Jehovih, teach me the way to work in one of Your kingdoms.

39/23.14. And some of the rich gathered up their means, calling: Come, O all you poor and helpless! Behold, I have purchased land; come here, and build a colony for Jehovih.

39/23.15. And judges and governors gave up their callings also, and went and joined the Faithists, founding and practicing Jehovih's kingdom on earth.

39/23.16. And kings, queens and emperors deserted their thrones, and went and dwelt with the poor.

39/23.17. So, colonies of Faithists in Jehovih spread in every direction, becoming the chief foundation of the state and of the world.

39/23.18. And, yet, none of these colonies were bound by written laws, neither did any of them have leaders or masters, nor any government, except the Light of Jehovih.

39/23.19. Nor was one colony bound by the customs and commands of another colony; but all of them lived by the highest Light that came to them.

39/23.20. Nor did any man, woman or child, own anything more than the clothes he or she wore; but all things were Jehovih's, in the care and keeping of the colony.

39/23.21. Nor was there buying or selling between the colonies; but they exchanged with one another according to production, and without any regard to value.

39/23.22. And whoever came and joined a colony, bringing gold, silver, or valuable goods of any kind, donated them to Jehovih, and not to the colony, to be distributed according to the light of the colony for the Father's kingdoms.

39/23.23. Neither did anyone labor for the colony, but for Jehovih; nor did any colony hire any man, woman or child to work for them.

39/23.24. Such, then, was Shalam and her example before the world, of the Father's kingdom on earth.

END OF THE HISTORY OF SHALAM

CHAPTER 24 Jehovih's Kingdom

39/24.1. These are the records of the C'chiefs of the Father's kingdoms:

39/24.2. Jehovih separated the people, the Uzians on one hand, and the Faithists on the other.

39/24.3. And He said to the Uzians: Because I called, and you did not come;

39/24.4. Because you said: Your kingdom come on earth as it is in heaven, and you did not put forth a hand in My behalf;

39/24.5. Because you saw the multitude going after intoxicating drink, smoke and opium;

39/24.6. Because you did not rise up, saying: Stay your hand, satan!

39/24.7. But shirked, granting licenses to these sins;

39/24.8. And you have become a polluted people;

39/24.9. Given to drunkenness, smoking, and all manner of dissipation;

39/24.10. Each one casting the blame on others, and hiding himself in self-righteousness;

39/24.11. Thus opening the doors of your houses of debauchery as a temptation to the young:

39/24.12. Behold, I have risen in judgment against you.

39/24.13. My holy angels I shall withdraw from your cities;

39/24.14. And from your places of worship;

39/24.15. And from your government, and your lawmakers and rulers;

39/24.16. For they have profaned Me.

39/24.17. Making laws and granting licenses to carry on evils, knowingly and willfully, for policy's sake;

39/24.18. Hoping for personal favor and gain.

39/24.19. For they knew that what was not good for one person, was not good for a nation;

39/24.20. And that, whatever sin indulged in, would, sooner or later, bring its own punishment.

39/24.21. And they said: We derive great revenue from the duties and licenses for these iniquities!

39/24.22. Thus hoping to justify themselves by compounding themselves.

39/24.23. And I said to them: Revenue thus received shall be expended in prisons and alms-houses, and shall not be sufficient.

39/24.24. Because you granted licenses, and polluted the people, behold, the pollution shall more than balance the revenues.

39/24.25. The criminals and paupers shall be a greater burden than if you received no revenue.

39/24.26. Behold, I showed you that as an individual could not sin against Me without, sooner or later, becoming answerable to Me, so, also, I showed you that the same responsibility and result would befall a nation or a people.

39/24.27. For which reasons, and because of your evasions of My commandments, I called to My God, Lords and holy angels, saying: Do not waste your time and labor anymore with the Uzians;

39/24.28. Nor answer their prayers when they call on My name;

39/24.29. And even if their chief rulers and lawmakers are in the throes of death, and they call, saying: O Jehovih, heal our Chief Magistrate!

39/24.30. Yet, you shall not go to them, nor do them any more service.

39/24.31. For they have become a conceited people, saying: There is no God, and Jehovih is void as the wind.

39/24.32. Behold, you shall let them go their way; their cities shall become full of crime, for angels of darkness shall come among them, and no city shall be safe from theft, murder and arson.

39/24.33. And vagabonds shall roam the country places, stealing, robbing and murdering.

39/24.34. And their great men shall take bribes, and their judges shall connive with sin; and the innocent shall be confined in madhouses.

39/24.35. And justice shall depart away from them.

39/24.36. The employee shall pilfer and steal from his employer; and the employer shall hire others to keep those in his employ under surveillance.

39/24.37. But all things shall fail them.

39/24.38. For I will make them understand, I am the First Principle in all things;

39/24.39. And that I am Justice;

39/24.40. And that I am Purity;

39/24.41. And that whoever raises a hand against justice, purity, virtue, wisdom and truth, also raises his hand against Me.

39/24.42. I made the way of life like going up a mountain; whoever turns aside or goes downward, shall ultimately repent of his course, and he shall retrace his steps.

39/24.43. To a nation and a people, and to a government of a people, I am the same.

39/24.44. Righteousness shall be first and foremost of all things.

39/24.45. Their governors and lawmakers shall be made to know this.

39/24.46. When they were a monarchy, I held the king responsible.

39/24.47. But when I gave liberty for the multitude to govern themselves, behold, I also gave responsibility to them.

39/24.48. And they did not seek to make laws for righteous government over the whole, but sought to favor certain cliques of iniquities, and to make laws to protect them in evil manufactories, and for traffic in tobacco, opium and alcohol.

39/24.49. And no man any longer sought to be a governor or lawmaker for the good of the people, or to serve Me.

39/24.50. But he sought office for profit's sake and vainglory.

39/24.51. Now, therefore, My holy angels went away from them, and no longer answered their prayers.

39/24.52. And the righteousness of the first days departed away from them.

39/24.53. And they became a nation of money-getters and servants of mammon.

39/24.54. And I did not bless their marriages or their households.

39/24.55. And their sons and daughters did not respect their fathers and mothers; for, as the fathers and mothers did not respect Me, so, disrespect and misery came upon them.

39/24.56. And their sons and daughters became profligates and idlers, growing up for no good under the sun, depending on their wits to work out a life of sin and luxury.

39/24.57. And whoever married, peace did not come to them; but contention, jealousy and bitterness of heart.

39/24.58. And their offspring fell in the grades, becoming outcasts, paupers and criminals.

39/24.59. And husbands and wives cried out for divorce on all hands.

39/24.60. And the lawmakers granted them and favored them; but, lo and behold, the evil multiplied on the earth.

39/24.61. In pity I cried out to them, saying: You may make laws forever, but My kingdom does not come by the road of man's laws. Unless you turn around, and begin again, there is no help for you under the sun.

39/24.62. But they would not hear Me.

39/24.63. Then I sent My angels to them, teaching them the same things that were taught of old, among which were: As you bind yourselves on earth, so shall you be bound in heaven; as you live on earth, serving self only, so, into a selfish heaven, you shall enter My es worlds.

39/24.64. But they denied My angels, and abused My seers and prophets.

39/24.65. In their own self-esteem, they set themselves up to judge Me, saying: There is no All Person; there is nothing, except certain natural and divine laws, and they are dumb, like the wind; they do not see, nor do they hear.

39/24.66. Then I called out over the earth, saying: The time of My kingdom has come. Now is the time of My reign among mortals.

39/24.67. And those who had faith came; and behold, they have built for Me.

39/24.68. I have a new people on the earth.

39/24.69. Again I called to My God and his angel hosts, saying: Behold, I have separated the wheat from the chaff; I have divided the sheep from the goats.

39/24.70. Go to those who serve Me in the practice of My kingdom, for they shall become the chief people in all the world.

39/24.71. They shall rejoice and prosper in all things; they shall sing songs of gladness.

39/24.72. Their sons and daughters shall be an honor to them and a glory in My household.

39/24.73. All this shall come to pass because they seek to serve Me, by practicing good works with all their wisdom and strength.

CHAPTER 25 Jehovih's Kingdom

39/25.1. This rule I made in all My works, says Jehovih: When I separate the people, the good go away, out from among the evil.

39/25.2. Even as I drew the Israelites out of Egupt.

39/25.3. And those who go out prosper in My hand; I make them an everlasting people.

39/25.4. But those who remain go down to destruction; and they become unknown upon the earth.

39/25.5. Their great men are forgotten, and their wisest men lose caste in the histories of a thousand years.

39/25.6. Behold, I had made these things known to the generations of the earth.

39/25.7. Now, when I separated the Faithists and the Uzians, in the Kosmon era, I sent angels, warning them. I said to them:

39/25.8. Do not flatter yourselves that man is all wisdom; I say to you, I am with the righteous; might (power) shall not triumph through wrongdoing. Behold, a judgment shall come upon this people.

39/25.9. When I begin to call them, My chosen shall come and found My kingdom; and they shall come faster and faster every year.

39/25.10. And the Uzians shall fall into iniquity, more and more every year.

39/25.11. And, now, look at what has been!

39/25.12. The prince of devils came upon the Uzians, saying:

39/25.13. Do not think that I come to send peace on earth; I come not to send peace, but a sword.

39/25.14. I come to set man at variance against his father, and a daughter against her mother. ||

39/25.15. Now, therefore, when My angels went in behalf of My kingdom, behold, the prince of devils invaded the places of the ungodly.

39/25.16. And those who received My angels, and practiced righteousness, were fallen upon by the emissaries of the prince of devils, and unmercifully treated with curses and tortures.

39/25.17. But I called the righteous away from there, and they built My kingdom for Me.

39/25.18. And I said to the Uzians: Let this be a testimony to you of the power of the Almighty;

39/25.19. You go about building ships of war, and harbors for defense, with torpedoes, and all types of wicked inventions;

39/25.20. But I say to you, this nation, this government and this people shall not be attacked in the places you build.

39/25.21. It is within.

39/25.22. For I will draw away the righteous, and none but rogues shall accept your great offices.

39/25.23. And this trend shall continue to grow upon you in the way of evil, declining in virtue more and more every year.

39/25.24. Look, therefore, at your grade; judge the words of the Almighty.

39/25.25. My hands shaped the signs of the times.

39/25.26. As the hirer this day hires one man to watch another, so shall it come to you in the great offices of your government.

39/25.27. You shall hope to overcome the prince of devils by force and might, but you shall fail.

39/25.28. And in the proportion that you go down in corruption, so shall the Faithists go away into My kingdoms.

CHAPTER 26 Jehovih's Kingdom

39/26.1. The C'chiefs said: And Jehovih prospered the New Kingdoms, as they were called in mockery, for they were not kingdoms, but the opposite.

39/26.2. Jehovih had said: A republic cannot follow the highest light; it follows the majority. And a majority is, was, and ever shall be, the lesser light.

39/26.3. Therefore, a republic is not the all highest government; and, since only the All Highest can triumph in the end, observe, and interpret what shall come to pass.

39/26.4. The C’chiefs said: But many did not understand. Nevertheless, the Faithists had little in common with the Uzians.

39/26.5. The Faithists established a reciprocity between different colonies.

39/26.6. For, some were suited to agriculture and some to manufacturing.

39/26.7. And they exchanged products, so there was neither buying nor selling between them.

39/26.8. And it also came to pass, that, as some of the colonies were situated to the south, where it was warm, and some to the north, where it was cold, so the people went and lived in any climate suitable to them, continuing their membership wherever they went.

39/26.9. || And thus it had come to pass, that in Jehovih’s kingdom on earth, man was without a government, such as man’s government.

39/26.10. And this was the next higher condition that came upon the earth after republics.

39/26.11. The angels of Jehovih, perceiving this was coming to pass, said to the Faithists:

39/26.12. Do not bother your heads much about passing new laws for the Uzians; nor take any part in the government, whether it does this or that.

39/26.13. For many men shall rise up, saying: If the government would make a law of peace; or, if the government would prohibit the traffic and the manufacture of this curse or that curse.

39/26.14. But we say to you, all these things shall fail. Do not trust in the ungodly to do a godlike thing.

39/26.15. The societies shall fail; the Peace Society shall become a farce; the Prohibitory Society shall be lost sight of.

39/26.16. Even the churches that profess peace and temperance will not embrace peace and temperance. They will fraternize with liquor-traffickers and with colonels and generals of war, for the sake of policy.

39/26.17. The boast of the Uzians shall be: This is a home for all peoples; but, nevertheless, even while boasting they shall make prohibitory laws to the contrary.

39/26.18. For they have fallen under the lower light; none can turn them around the other way.

39/26.19. Under the name of liberty, they shall claim the right to practice ungodliness.

39/26.20. But you shall come out from among them, and be as a separate people in the world. ||

39/26.21. And so it came about that the people were admonished by God and his angels, and by Jehovih speaking in the souls of mortals.

39/26.22. And those of the Spirit believed; but those of the flesh disbelieved.

39/26.23. Wider and wider apart, these two peoples separated. And the believers, having faith in

Jehovih, practiced righteousness, rising higher and higher in wisdom and purity. But the disbelievers went down in darkness; were scattered and lost from the face of the earth.

39/26.24. Thus, Jehovih's kingdom swallowed up all things in victory; His dominion was over all, and all people dwelt in peace and liberty.

END OF BOOK OF JEHOVIH'S KINGDOM ON EARTH

ALSO

END OF OAHSPE

40/1. Glossaries.

Combined 1882 and 1891 Glossaries

All glossary images are from the 1882 Oahspe

Abracadabra: Abrakad'abra was a monotonous prayer, set in the form of a triangle, of short and disconnected sentences, so arranged that it was without beginning or ending, the which a person might repeat over and over to induce sleep or trance. Persons who practiced casting themselves in trance by this method were called Abracadabras. The following is a sample prayer:

O Mighty One! I am devoured with sin. Immerse me in You, O my Father in Heaven! Hide me, so that I will be no more forever! Death I covet, O All One! Sweet world in pain; Death in life! Mighty Creator! Blessed! Heavenly! Amen! Extinguish my iniquities! Make me as nothing! I want to be a saint. Talk to me, O High Ruler, Who made me before I knew it! O Mighty, All Perceiving! Holy, Holy, above all else! What am I that I should call upon You? You know all. I am not hidden. My flesh is dead even while I live. Remove all that is foul in me! Come near me, if only for once, O Mighty One! I could be destroyed by a stroke of Your hand, O All One! I am merely a waste particle in Your creation. Give me the obliterating stroke! Purify me, O Father, or blot me out! O Mighty One! You, Who are never seen, though the print of Your presence is all around me! Glory to You, on high, O Mighty One! How fearfully You made me! Take out that which is dead in me, and lo I am not! Take out that which is life in me, and lo I am not! Hallowed be Your works, O Father! All Holy be Your hidden name! Mighty and everlasting! I dare not call You by Your name, O Father! Holiness is in the thought of You; but words blot You. Take me into You, so that I shall be lost forever! Now I am going! Hold me, O Father! My vision is clouding. O You All Creator! O You Mighty One! Swallow me up, so that

I am no more! Immerse me in Your Being! Make me all forgetfulness, forever! I rest in You, forever. Amen! O You Mighty One! You All Holy! One, and one only forever! Amen! Blessed are Your works! Blessed are my songs of You! Blessed is all Your creation! Blessed are All Your sons and daughters, forever! Amen! O You Mighty One!

You everlasting Creator! O Mighty One!

When the prayer Abrakadabra [sic] was given to a man, it was from mouth to ear, and never written. The receiver was told that on learning it he should forever keep it a secret, and only reveal it to one person just before his death. He was told also that it had power to induce the trance state in himself; and this he usually believed, hence it was universally effective. Persons who thus attained to the self-trance state became oblivious to pain and to all knowledge of things around them for a certain period of time, which was generally marked out by themselves beforehand. In this trance, the person often worked what was then called miracles. When he applied himself to heal the sick, he made the sick one keep repeating the word "Abrakadabra." This of course also had its faith effect on the sick one, in which case a healing was sure to take place. The word is pronounced *Abraka*, as if written *aub*, *rau*, *kau*, and *d'aub*, *rau*, with the accents on *kau*, and on the final *rau*; or, in the English language as if written *ob re kaw', de ob raw'.*

The meaning of the word in the ancient tongue is: *Ab*: Something is, as the earth and sky. Things move. I am, and I move. My hand moves. Life in me makes my hand move. Therefore life is primus;[1731] motion comes afterward. Life in me causing motion shows that life moves all the universe. It is the I AM, self-existent everywhere. We now have corpor, motion and life, three in one. This is the foundation of the problem, and is called *ab*. *Ra:* Things move two ways, to life and from life. One is creating and coming together, and the other is going away from, as destruction or death. This is *ra*, the second part of the problem.

[1731] comes first, is primary, first in importance

I cannot exist separate from thinking, nor can my life move even my hand without thinking. Therefore thinking is before life itself. I could not think if I had not inherited it from the I AM. Therefore He is the Knowledge pervading all life and all corporeal things. This thinking is *ka*. *D'ab* is the fourth proposition in the problem, signifying a creation coming out of the first and second. For as *ab* stands for general creation, life and coming together, motion, etc., so *d'ab* signifies that which creates out of the evil creation, or lesser creation. As man sins against creation if he kills. Thus he becomes a creator himself, but of death. This is *d'ab*.

Ra: the fifth part of the problem, which is evil in crossing conditions of earth. I may plan war, but of

my own self kill not; but my soldiers do the killing. My thoughts, my life and my powers are directed to evil creation. I am the *d'ab ra*, or evil creator. *Ra* alone is sin, evil, destruction, death; but he who stands behind as the inventive mind is the creator of sin, the *d'ab ra*.

At least such was the doctrine of the ancients. They held that the word was the digest of all things into five simple problems. Moreover, they taught that to repeat the word over and over put man in conjunction with the I AM in all holiness. [See 20/32.7; but there is also a tablet called Abracadabra, see 20/34.16; 37/5.30-31.]

A'du: Death. [see 04/4.17]

Agni: Fire or light, especially without combustion, as spirit lights, a pillar of fire by day, as with the Israelites going out of Egypt. [See e.g., 05/13.4; 35/D.17, 72, 74.]

A'ji: Semi-dark. A dense region in etherea which sometimes descends to the earth. Less than nebula. [see 35/D.56]

Algonquin: The United States of the North American Indians before their destruction by the Christians. See O-pah-Egoquim. [See 24/27.48-49; also, Saphah is filled with cited Algonquin words and ceremonies.]

Anash: A wicked tongue; one of the Hebrew seven tetracts (evil dispositions within man). [see 10/13.9-11; 11/1.68]

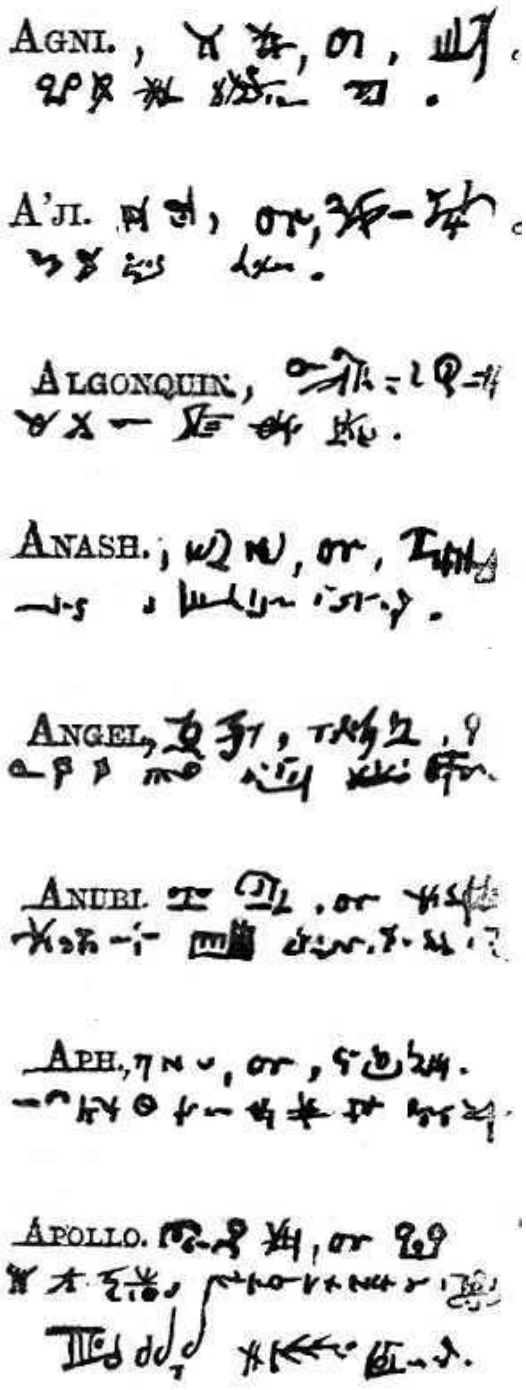
Angel: A spirit man or woman. (The word, spirit, does not define whether man or animal, but is sometimes used instead of angel.); see Spirit. [see e.g., 04/2.1]

Anubi: God of the scales. Sometimes called, God of Justice. See plate of Anubi i051, with ceremonies, Saphah 35/V. [also see, e.g., 25/4.4-6; 25/7.1-3]

Aph: The God who submerged the continent of Pan. See Aph 10/ and account of the flood.

Apollo: The God to whom was assigned the duty of beautifying mortals in form and figure. See Book of Apollo 14/. He had many names, as Soodhga, So Gow, Choo-Choo, Sudghda, and so on; but the meaning is the same, whether in Chinese, Hindu, Greek, Latin or English. [also see, e.g., 15/3.10]

Apostrophe: Something omitted, but which in this history is of no importance. [There are Innumerable examples throughout Oahspe. For example, with the name Ah'shong, there are sounds between the Ah and the shong, but perhaps unpronounceable and unrepresentable in mortal language. For instance, in the English language, there is no symbol for the sound of a staccato clicking of the tip of the tongue sucking against the gum line of the upper front teeth, sometimes referred to by writers as tsk, tsk, tsk. || Therefore, in the place where



such a sound occurred in a word, an apostrophe would be placed there instead.

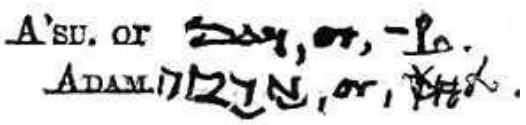
Hence, as we have been taught, an apostrophe is used for contraction of a word.]

Archangels: Angels next in rank to Gods, who dwell in certain arcs in etherea. They generally come in the dawn of a cycle to give new inspiration to mortals.

Asaphs: Angels in heaven whose office it is to receive the spirit when a mortal dies, and bear it to the place prepared for it. They are in organic associations. Their rank is next below ashars.

Ashars: Guardian angels who are appointed over mortals, to be with them during life. They deliver the spirit in time of death into the hands of the asaphs. They also keep the record of the mortal, which is also given to the asaphs in heaven, along with the newborn spirit. Ashars are next in rank to loo'is. See word loo'is.

Asu, or Adam: The first race of man. Did not walk upright. [see 04/6.11; also image i013]



Atmospherea: Substances or worlds that are intermediate in condition between etherea and corporea. [see 04/2.1-10, especially 04/2.8-10; also see 35/D.121]

Aven: Evil actions. One of the seven Hebrew tetracts (evil dispositions within man). [see 10/13.9-11; 11/1.68; 21/11.4]

Avom lights: Such as are adapted to the company. [At 20/9.9, avom would mean a decrease of light, to suit the company; being a soft pleasant light, in no way threatening, but more like an attractively warm light that perhaps doesn't unduly call attention to itself, yet in whose presence one feels safe and secure.]

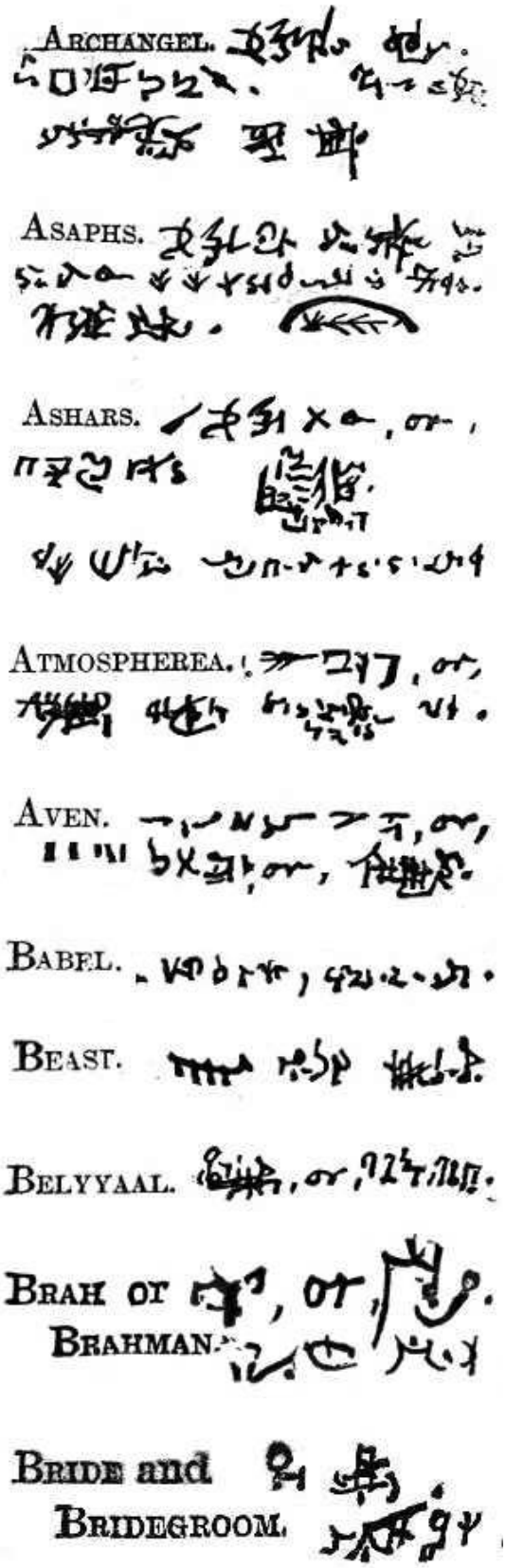
Babel: Confounded by compounding too many things together, as the Yi-haic language.

Beast: The animal man. The earthly part of man. Anything that is enforced, as a religion.

Belyyaal: One of the seven Hebrew tetracts (evil dispositions within man). Hypocrisy crawling. [see 10/13.9-11; 11/1.68; 21/11.4]

Brah or Brahman: Wisdom, knowledge. Brah was the founder of Brahmanism (the first and true), and was contemporaneous with Abram, or Abraham. Under the false God, Ennochissa, the word Brahma or bra'hma became synonymous with warrior.

Bride and Bridegroom: The emancipated degree of angels in heaven; a title bequeathed to all those who have gone beyond the bound heavens,



atmospherea, and who are free from the Gods and Saviors. As we say of man at twenty-one years [1880s], he is free from his father; he is strong enough to go alone.

Budha: Wisdom, knowledge, But afterward, under the false God, Kabalactes, the word budha [Buddha] became synonymous with warrior.

Capilya: A deliverer; a man of India, contemporaneous with Moses. And, like Moses, he delivered the Faithists out of bondage, not by migration, but by establishing their freedom throughout India. He also wrought miracles. Sometimes spelt Capella; a star was named after him.

Chaotics: Deranged angels; such as are killed in war or in anger.

Che'ba: The desire that comes of inspiration. [see 15/1.8]

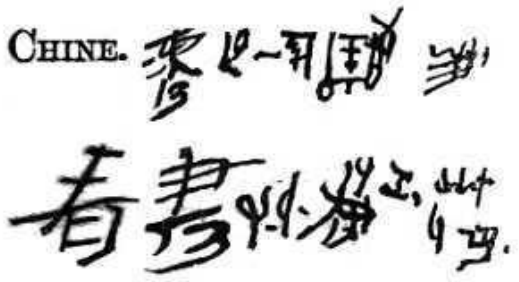
Chine: A deliverer; a man of China, contemporaneous with Moses and Capilya. He was to China a great deliverer. He was an iesu by birth, and wrought miracles. The country, China, was named by him after himself. (After his death, and his body was reduced to ashes, Jehovih caused a wind to gather up the ashes, and restore China to life for seven days, during which time he preached before the kings and the people. Then Jehovih sent down a ship of light, and bore Chine up to heaven.) See doctrines of Chine, this work. [see 27/24.3-13; 27/31.1-34; 26/4.11-12; 27/21.1-27/31/34]

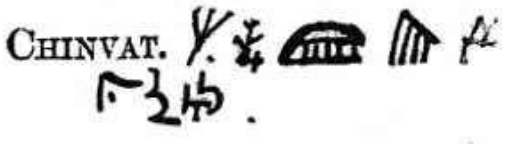
Chinvat: The boundary between the rotating atmosphere of the earth and the ether beyond. Called also Bridge of Chinvat.

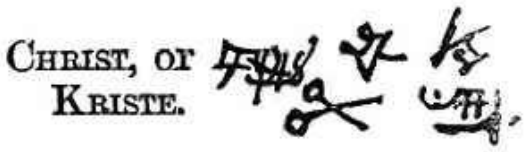
Christ, or Kriste: Wisdom, knowledge, education. After the false God, Looeamong, falsely took this name, it became synonymous with warrior.

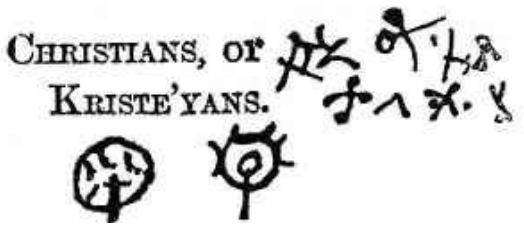
Christians, or Kriste'yans: A brotherhood of warriors. One who rushes into a multitude of rioters, and, with a sword, enforces peace, is a true Christian. A people whose faith is in arms and standing armies. (The following words are synonymous; Brahma, budha, christ, kriste, baal ashtaroth, dagon, vishnu, ashdod, knowledge, wisdom, chreshna, light, po, te'in, wah, manito, and, in fact, a score of others.)

Corpor: Whatever has length, breadth and thickness, and is perceptible to corporeal sight, hearing and feeling; the extreme opposite condition from ether, or solution, or rarefaction. Corporea signifies all corpor anywhere, or the corporeal realm.









Corporean: A man of the earth; any man, all men. In contradistinction from an angel who is a man of es, a spirit.

Crucify: To melt; to test by fire; to test by binding. The original form of testing a su'is or sar'gis (medium), was by binding him on a wheel. [see image i022]

C'Vorkum: The roadway of the Solar Phalanx. Also spelled C'vork'um, Cevorkum, C'warkum. Literally meaning the place and direction of the chief vortex. In practical terms it means the orbit of the sun with its family of planets, or its place in that orbit. The etherean roadway is shown in various images in Oahspe including Cevorkum and Anoad.

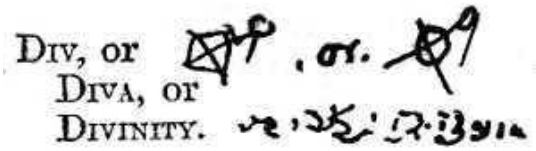
Dan: Light. A 'cyclic dawn' is dan, as in the Arc of Spe-ta or Arc of Bon; such a dan comes once every three thousand years, and is preceded by spirit-manifestations and by signs and wonders. There are also sub-cycle dans of 200, 400, 600, etc., years. [also see 35/D.17 (Dang)]

Daveas, or Daevas: Bad angels; spirits who deceive and tempt. A prince of liars. In the Vedic Scriptures, equivalent to devil, in English.

Deity, or Dyaus: One of the Gods of the lower heavens, who pretended to be the Creator. He was afterward cast into hell by his own subjects. The false God, Anuhasaj, alias De'yus, alias Lord God, alias Zeus.

Dibbah: One of the Hebrew seven tetracts (evil dispositions within man); a tattler. [see 10/13.9-11; 11/1.68; 21/11.4]

Div, or Diva, or Divinity: A parliament of Lords in the lower heavens in cycles past. The Divan laws were in use for two cycles, about six thousand years, being the cycles of Fragapatti and Cpenta-armij.

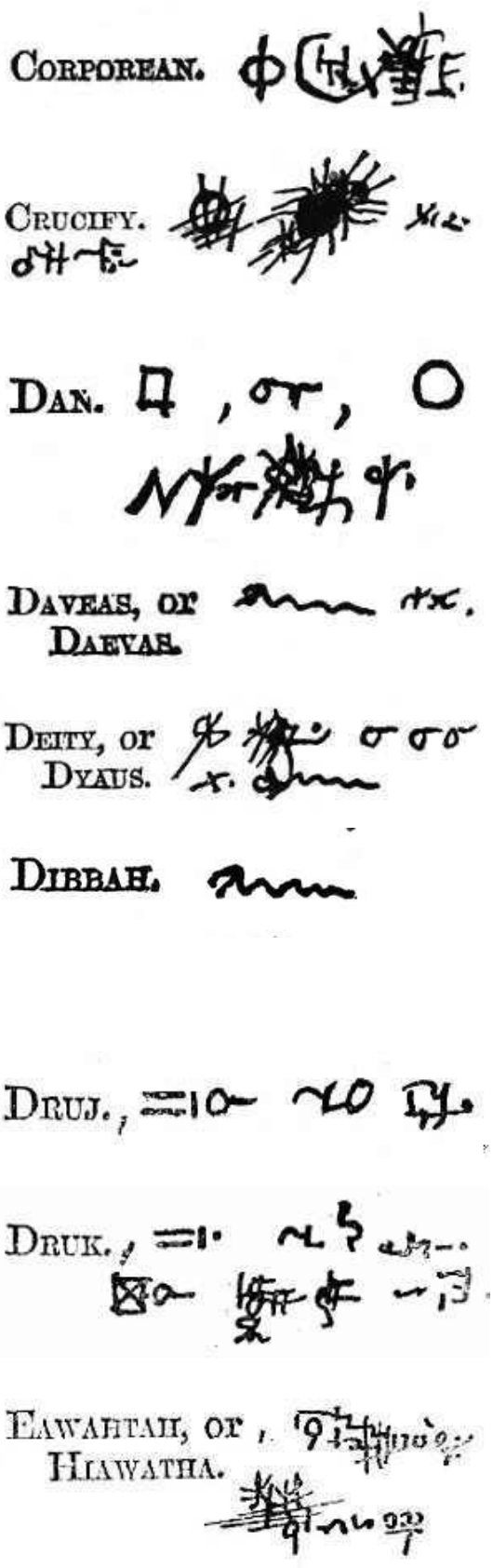


Druj: Druj applies to an angel, the same as druk to a mortal; low, dark, evil, dangerous.

Druk: A low mortal; one who desires no spiritual light; one who cannot understand spiritually. An evil man, a warrior.

Eawahtah, or Hiawatha: A North American Indian, who restored the people to the Great Spirit and who founded the United States of North America, which became a model used to form the United States of America [see 24/24.1-24/27.49]; a contemporary with Abraham, Brahma and Po.

Egisi: Volunteers who may have previously registered themselves for such an excursion. [see 23/1.10]



Emun: Choking atmosphere. [see 10/5.11]

Emuts: Some of the high-raised officers in etherea devote their labors mostly to affairs in etherea, seldom dealing with the affairs of corporeal worlds. Others deal largely with the affairs of corporeal worlds; these latter are called Emuts. [see 10/3.20; 20/27.4]

Eon: Travelers (in the surveys of magnitudes,) who notify the Oe'tans of the available places for new worlds, and the time for dissipating old ones. [see 20/17.1-8]

Eoptian Age: From the time man comes into being on the earth with potential for eternal life, until his race becomes extinct, is the eoptian age of the earth. [see 05/22.3]

Es: The unseen worlds, i.e., unseen by the corporeal eyes of mortals. This word is used in the feminine; synonymous with the spirit world.

Es'enaurs: Heavenly musicians, composed of singers and instrument players.

Es'pa: Spiritual food carried up from the earth. [see 25/16.14-15]

E'spe: Spiritual record. [see 28/3.5]

Es'pe: Spiritual history. [see 20/37.15]

Es'tu: Spiritual center. [see 12/7.9]

Es'yan: A newborn spirit. When a mortal dies, and his spirit departs into heaven, it is called an es'yan. This name it retains as long as it is helpless, perhaps a year, or five years, or a hundred years.

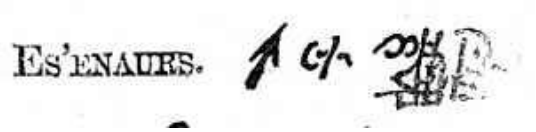
Ethe: The solvent of corpor; as water is the solvent of salt, so is ethe the solvent of corporeal substance, of which latter, hydrogen is one of the most sublimated. As a corporeal man dwells on the earth, and as an es'yan dwells in atmospherea, so do the advanced angels dwell in ethe, in etherea.

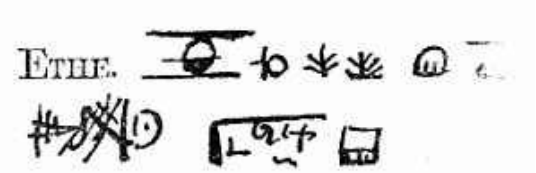
Etherea: Beyond the atmosphere, the great firmament, where are situated the higher heavens, the homes of the Gods and Goddesses. Etherea, as a place, is nirvana (emancipated).

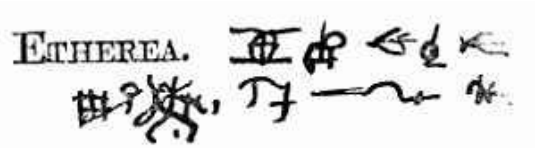
Faith: A convinced belief; a condition of mind fully satisfied; next to actual knowledge. We have faith that the sun will rise tomorrow morning, but the knowledge cannot be actual until after sunrise.

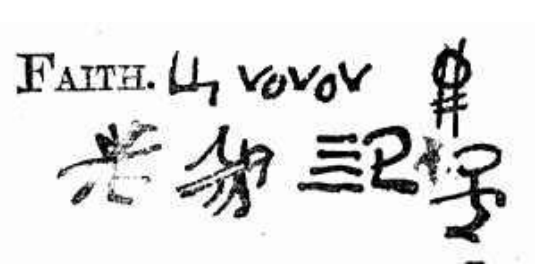
Faithist: One who has faith in Jehovih being over all, and within all, to a wise and definite purpose. One who does not have faith in anything but Jehovih. One who endeavors to make himself in unison with Jehovih by doing good to others, and in striving to put away self-gratification. A non-resistant. The opposite from Uzian.

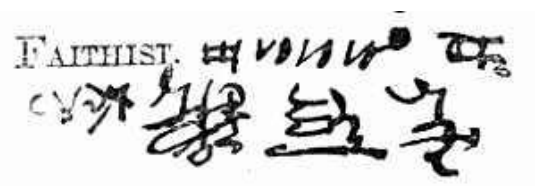
Fetal: A suckling; also one that gives suck. More especially, an absorbent. As a young child, sleeping with a very old person, is robbed of its vitality. Fetals feed on the imperceptible nutrition; the unseen current of life that passes from one person to another. A healer gives haoma (fetal food) to the sick. A child

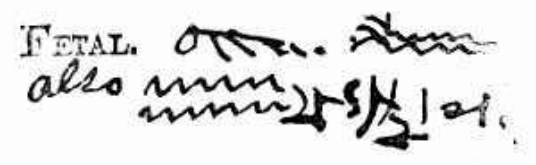












that dies before birth, has a fetal spirit; it is fetaled on a mortal until it attains development. Many full-grown spirits (angels) fetal themselves on mortals and live so. These are called vampire fetals. Persons who have been drunkards or gormandizers on flesh food, after death, fetal themselves on other mortals, living on their atmosphere, especially of drunkards, smokers, and gross eaters.

Firmament: The world of space between the stars and planets.

Fragapatti: A God of the highest rank, a Nirvanian Chief. In the Hindu Scriptures, he is called a Creator. See Fragapatti 20/.

God, or Iod, or Joss: An angel, in rank next above Lord, and next below Orian Chief. One who is sufficiently wise and powerful to take charge of a planet and its atmospherean heavens. His assistant on the throne is called vice-God. Sub-Gods are those who have charge over a plateau or heaven; but still under the reigning God.

Golgotha: A temple of skulls. [see 35/X.11; 21/14.2; image i056; image i057]

Grade and Ingrade are, Grade, that which now is; Ingrade, that which is coming. [see 37/5.20-35]

Great Spirit: The universe is earth (corpor), sky and spirit; the three (in one) are Jehovih. As the spirit of a man is to the man, so is the Great Spirit to Jehovih. Though Great Spirit is also used as synonymous with Jehovih.

Guatama: The cosmological name of America. Literally, the last spirit foundation; the last revelation. Sometimes spelt Gotama.

Hada: Atmospherea, the heavens of the earth. Hada (Hades) also came to mean the lower-grade heavens that rest on or near the earth, as differentiated from the higher-grade atmospherean heavens. Hada, the first place for spirits of the dead.

Ham: Cosmological name of Egypt. The followers of Abram bestowed that country's name on him, after they settled there. One who is black with sunburn.

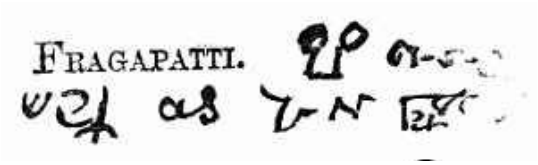
Han'iv: The prow of a vessel. [A prow is the front end of the body of the ship; hull; bow.] [see 05/12.4]

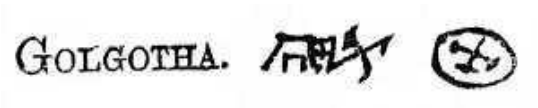
Haoma: Food; food for sacrament. Also spiritual food; unseen food. The unseen sustenance that passes from one to another; improperly called magnetism [1880s]. [see 21/11.7]

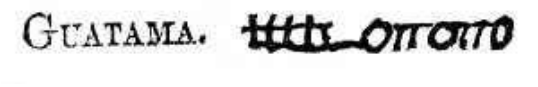
Heine: Etherean food. [see 22/13.8]

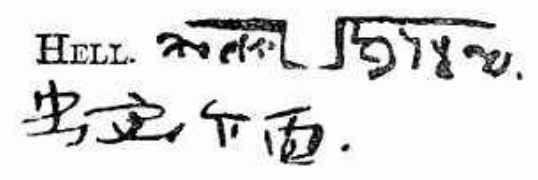
Hell: Anarchy in heaven, especially in hada, the lowest heaven, where angels torment one another. When an earthly tyrant dies, evil spirits seize his newborn spirit for vengeance's sake, and cast him into hell.

Hi'dan: Highest light. Hi'dan is a time of the highest etherean light that comes to the earth every









3,000 years (average). [See 10/2.13. All other habitable worlds also have their time of hi'dan or highest light, but do their hi'dan cycles have a different periodicity than 3000 years?]

Hi'dang: High noon, or sun at noon. Also a Faithist ceremony bearing that name. [see 35/D.43; 35/Z]

Hidan Sun: North Star. [see 26/2.1]

Hidan Vortex: The vortex of the North Star. [see 25/48.26]

Hirom: A Zarathustrian hat; a hat red with blood; a rimless hat. Made famous by Hab-bak, a Faithist, who was cast into a den of lions. The hat was afterward recovered. The master in the lodge wears the hat, during which time he is saluted as cardinal, or Hi-rom, which is the Ahamic word for red hat. A skull cap. Hi-rom was also an atmospherean heavenly kingdom over Africa, E'chad being Lord God over it. [see 20/38.8-12; 20/37.1; 20/37.15-27]

Homa: Refreshing perfume, more delicate than Haoma. [see 23/3.15]

Ho'tu: Barrenness. [see 04/4.17]

Iesu: A sexless person; one without the possibility of sexual passion. Some men, as Brahma, attain to iesu. Improperly called iesus. The Hebraic word Ieue was made from Iesu; one who can hear the voice of the Great Spirit. Ieue has been improperly confounded with Jehovih. Men who attain iesu are said to have attained the state of woman, i.e., to have changed sex. –Ed.

I'hins: The race born of a'su and angels; the half-breeds, from whom we are the descendants.

I'hua'Mazda: God of Zarathustra. See God's Word 21/.

I'huan: Half breed between I'hins and druks. See image i014. The copper-colored race.

Imbrele: Poison worms materialized. [See 20/39.10.] Also spelled Imbrael.

Isaah: I's'ah, a Chinese prophet. The word "Isaiah" is of modern Hebrew. Most likely the ancient Phoenicians disguised the Chinese name purposely. Is, faith, A', knowledge, AH, above the earth; a prophet. Is'aac is Faithist in something above the earth; Is'ra'al, Faith in Jehovih. A password in the fourth degree of a lodge of prophets. RA, however, in Hebrew, is evil. [Also spelled in Oahspe as I-sa-ah. Isaah was also the name of a Captain and later one of the 14 Chief Generals under Te-in the false God of China who himself was under the chief false God De'yus; general Isaah was assigned to earth duty, and subsequently, on earth, he was known as a God of China. [see 35/K.45; 25/45.2; 25/16.33]

Iz-Zerlites: Isaerites. Israelites. The beginnings of the Israelites was the combining of two peoples, the Iz and the Zerl tribes. Organized by Abraham, the Faithists moved into what would become Egypt, and

were called Israelites. Moses led them out of Egypt, and they settled in North Arabinya [Middle East] and they called their new land Israel. Also spelled Iz'Zerlites in Oahspe. [see 25/48.12; 27/13.9; 25/12.12; 35/J.2; 35/I.5.1]

Jehovih: See Jehovih 04/. One who can hear Jehovih's voice is Ieue or Iesu. Some scholars have (erroneously?) used the words Jehovih, Elohim and Ieue as synonymous.

Ji'ay: Semi-light substance in etherea. Less dense than a'ji. [see 35/D.57]

Judas: From the Persian name Zhoo'da, or Zhoo'das. Betrayer of Zarathustra. [see 21/27.11-14]

Kingdom: Synonymous with jov, or an organic association with a head. The head on earth is king, in heaven, jovs, or God, or Jove, or Joss.

Kosmon Era: Kosmon, universal knowledge, corpor and spirit. Universal fellowship in all nations.

Leotonas: Pharaoh's daughter, Moses' protector.

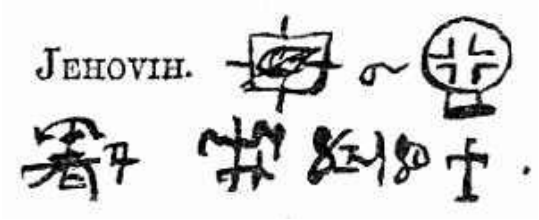
Loo'is: Angels who provide the pre-natal condition for such mortal births as are designed for special work by the Gods or Lords. Synonymous with masters of generations; next in rank to Lords. Their smallest organization is one hundred thousand members. Next rank above ashars. [see e.g., 28/14.2-11]

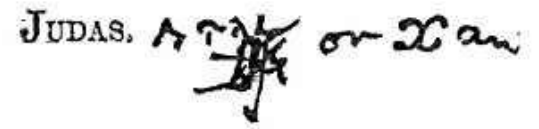
Lord: A God of the earth, or a part of the earth; next lower in rank than the God of heaven and earth. The first exalted rank an angel receives in heaven, is asaph; the second is ashar, the third is loo'is, the fourth marshal, the fifth Lord, and the sixth God. Marshals are rather vice-Lords and are not titled [i.e., receive no crown]. The first title is Lord, the second God. God sometimes appoints a Lord to a single city [or district] on earth; sometimes one to a nation. A Lord's minor dominion is one hundred million angels, and a major several billions. [In kosmon,] Lords must have passed beyond the second resurrection before eligibility.

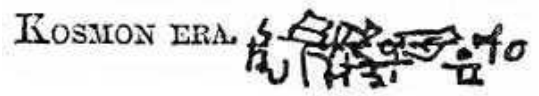
Lord God: An angel that fulfills both offices.

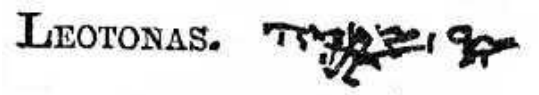
Lord-self, or false Lords: As the name implies. (Any angel that announces himself to mortals as an officer in heaven, is false.)

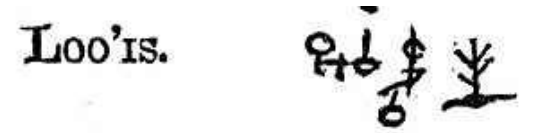
Lusters: Angels who maintain sex in the es world by proximity to mortals. Nocturnal visitors for secret vice. (The cause of the evil habit in men, and also the producers of harlots [prostitutes, whores] among women.)

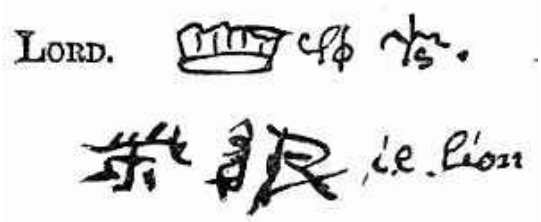


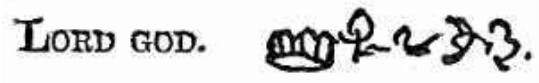


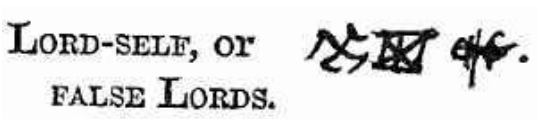


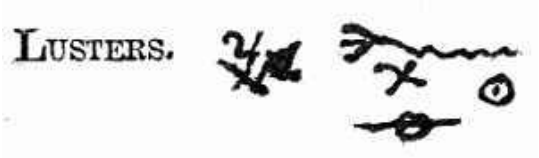








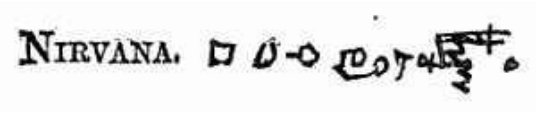




Moses: A basket baby; a "come by chance." See full history of Moses in this work, Arc of Bon 27/13. See 28/16 and 17, Moses in heaven.

Nebulae: A dense atmosphere of corporeal substance. [see 04/2.8]

Nirvania: [sometimes called Nirvana] Emancipated; etherean heavens; beyond the earth's heavens; the higher heavens.



Nirvanian: One of a council who appoint the Orians their places and duties.

Oahspe: Sky, earth (corpor) and spirit. The all; the sum of corporeal and spiritual knowledge as at present.

Oe'tan: An angel who had attained to wisdom and power to make worlds. [see 20/17.8]

Orian: A ruler over etherean worlds.

Ormazd: *Or*, light; *mazd*, master. Master Light; THE Master of Light; equivalent to Jehovih.

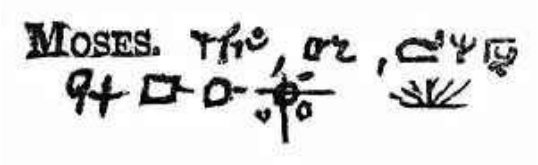
Osire, Osiris: Philosophy of measurement. One who maintains that only what can be measured or weighed is real knowledge. The sun is the largest, therefore, the SUN IS THE ALMIGHTIEST. Also a God; see Book of Osiris (18/). There was also a false God Osiris of later date who inspired the building of pyramids. [see 25/49.8-20]

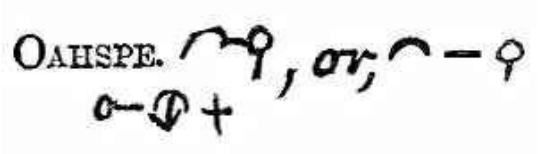
Pan: Original name of the earth, from *Ah*; as I see what I see; and, only what I see, is (exists). Also the name of a continent in the Pacific Ocean, submerged about 25,000 years ago. See Aph 10/, the flood.

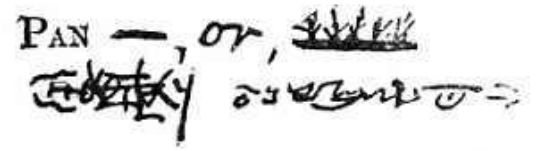
Sacrifice: Worship; to give one's time, or property, or money, without an equivalent [i.e., without expecting a return or quid pro quo; reciprocation]. Also to burn or destroy, for appeasing the Gods.

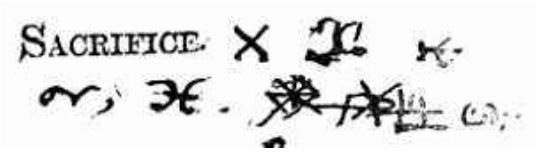
Sar'gis: Both a materialized angel, or a person in whose presence the angels can take on the semblance of mortal forms. [see 09/3.22<fn-su'is>]

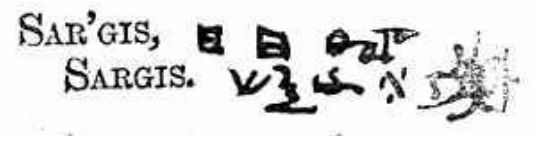
Satan: The desire to be a leader; the philosophy of placing self above and before all others; the animal self or beast self within man; a leader of selfs; the Chief of and over the seven tetracts (evil dispositions within man); the evil voice within man; the voice of one's surroundings and inherited tendencies toward darkness, in contradistinction from the voice of Jehovih within the soul; Satan, the captain of evil; the

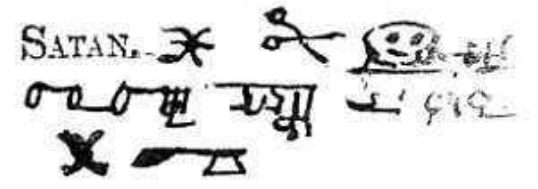












supposed opposite of Jehovih; the captain of the selfish passions; selfishness per se; self; those who love evil and its practice. [see 27/24.24-27; 28/4.5-8; 28/28.3-4; 34/8.16-28; 10/13.10; 11/1.68; 35/D.89]

School of Hein: A negative place, comparable with a calm on earth or a calm at sea. [see 10/3.13]

Se'mu: Commingled earth, air, water, heat and thick atmospherea; protoplasm-like; colloidal-like substance; the preceding substance of the living. [see 04/5.4]

Se'muan Age: Before the creation of animal life, or at the beginning of that time. See Jehovih 04/.

Shem: One of the ancient names of India.

Shepherd Kings: A nickname to a wandering tribe who kept flocks of goats, in the southwest of Persia. They also migrated into Egypt, and became powerful. At first, they were mild and non-resistant, but afterward, they became savage warriors. Those who did not apostatize, but kept themselves holy, separated from the others and became the founders of Ebra, which afterward became Hebrew, which afterward became Jew. These were, therefore, of the cream of the ancient Zarathustrians of three thousand years before.

Shrevars: also **Shrevarhs** or **Shrievers** (or singular: Shrevar, Shrevarh or Shriever): are to a new earth what guardian angels are to mortals. [see 05/16.2-4; 23/1.6; 23/11.2-3]

Shri: Spirit, a breath; and sometimes angel.

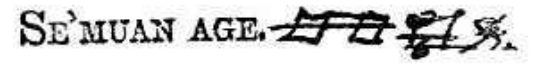
S'pe'oke or Spe-oke: Spirit house; that is, prior to this time the angels from the earth had not grown sufficiently to desire homesteads, neither had the heavens of the earth been prepared with plateaus sufficient for such spirits. Prior to this period angels of low grade were kept with mortals, and taught subjectively. [see 20/33.10<fn-S'pe-oke>]

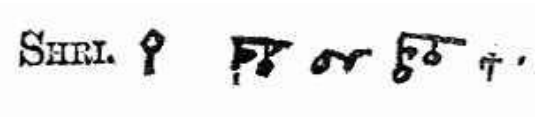
Spirit: Synonymous (but not correctly) with angel. (When we say, water, we may not mean the ocean, but when we say, ocean, we mean water.) When we say angel, we do mean a spirit; but when we say spirit, we may not mean an angel. See Angel. Also, spirit means the expression of an entity. For example, how one expresses, and what is expressed, are the result of the state of the spirit.

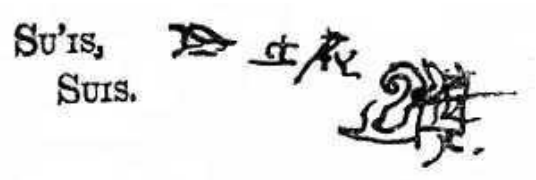
Su-be: Nectar. [see 25/16.14]

S'pe-a: or **Spe-a**: Heavenly place on earth, Eden. [see 25/29.4]

Su'is: Su'is, in general, is the ability to perceive spiritually, and sometimes used more narrowly, is the ability to perceive and/or see and/or hear angels (spirits) in their natural condition. Spiritual comprehension. Clairaudience and clairvoyance. A person who can see with the eyes closed, or one who can hear angel voices. Not imaginary, but that which can be proved by experiment. One who has

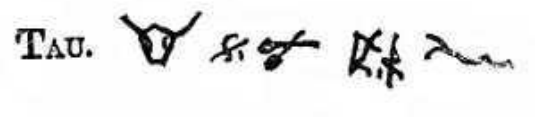






clairvoyance is also called a seer. [see 09/3.22<fn-su'is>; 05/9.13]

Tau: Bull, force. Opposite from cow, which is receptivity, or opposite from sed (aries) which is gentleness. A time of the zodiac when the natural world enforces growth. In some countries, the church representative is a white bull; in others, as the Roman Catholic, the pope issues a bull merely as an edict. Interpreted is, these religions are enforced religions, or at least once were or try to be so; that is, they try to impose their religion upon a person. During their prime strength, they always aim at forcing everyone to be a member of their religion. [see 19/2.7<fn-Tau>; 28/22.25; 35/D.54; 35/D.42; 35/D.71; 38/11.13; also see image i054; image i034]



Ughs: Foul air from dead people. [see 20/11.17]

Uh'ga: A trial by ordeal; a test. A method in ancient times to see if a person who claimed to be a prophet or seer of Jehovih, was indeed His prophet or seer. The Uh'ga was a large wheel, on which spokes a person was bound (tied). Left to perish, if the angels came and set him free from his bonds, then that was considered proof enough that the person was a seer or prophet of Jehovih. If the claimant was not freed, he was left to die on the wheel. Also spelled ug-sa or uh-ga. [see 21/16.11,19; 35/D.13; see image i022]

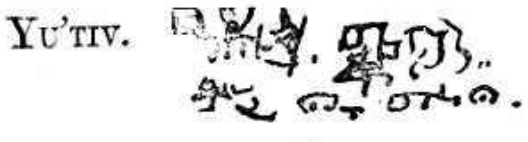
Umbrae: Great darkness occasioned by the falling of nebulae. [see 18/6.3<fn-umbrae>]

Vesperes: Administration(s). [see 20/1.1]

Vocent: Perpetual roaring of the atmospherean elements. [see 16/4.1,3]

Yeshua: A heavenly kingdom. Yeshua is the original of iesu and ieue, and Joshua.

Yu'tiv: Brahma's wife. A stream of light pierced their graves, and brought them forth, and they ascended to heaven in a sea of fire! [see chapters 24/14 through 24/23; 24/14.35; 24/23.8-14]



END OF COMBINED 1882 AND 1891 OAHSPE GLOSSARIES