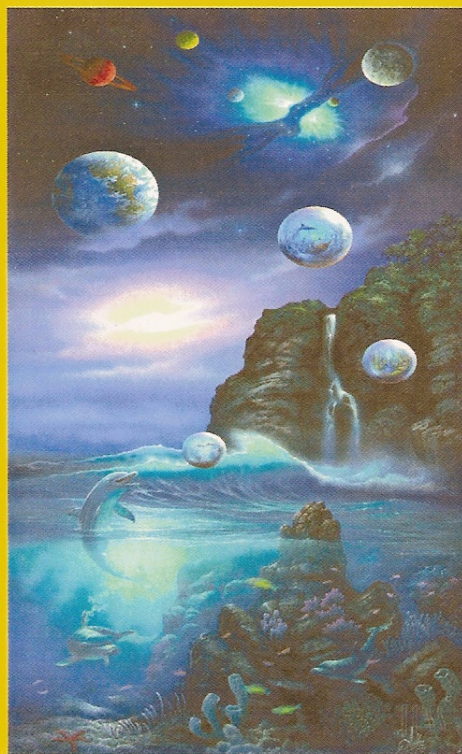


# OAHSPÉ

Given to mortals by angels



Part Two of Oahspe's  
**Gemini Edition**



# OAH SPE

A

NEW BIBLE

IN THE

WORDS OF JEHOVIH

AND HIS

Angel Embassadors

---

a sacred history

of the dominions of the higher and lower heavens on  
the earth

FOR THE PAST

TWENTY-FOUR THOUSAND YEARS,

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 ETHEREAN HEAVENS:

WITH THE

NEW COMMANDMENTS OF IEHOVIH TO MAN OF THE PRESENT DAY. WITH REVELATIONS FROM  
THE SECOND RESURRECTION, FORMED IN WORDS IN THE THIRTY-  
THIRD YEAR OF THE KOSMON ERA.



**The**  
**“Book Of Wars**  
**Against Jehovih”**  
**is continued here**  
**from the first Volume**  
**of Oahspe’s**  
**Gemini Edition.**

Chapter XXXIII

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 this is what came of it, to wit:
2. Kan Kwan was the son of Kwan Ho, a flat-head; but Kan Kwan came of the converts to the Brahmin priests, and so had not his head flattened. But because su'is and sar'gis had been long in their family 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.
3. The Lords guarded Kan Kwan on every side, day and night, and Kwan being stupid, because of the flat heads of his parents, he was well suited to carry out all that was commanded of him. So he at once announced himself with all his titles, and sent heralds hither and thither to proclaim him and let all peoples and kings know that he was coming to subdue them unto himself.
4. Kwan issued this decree, to wit: Kan Kwan, king of the world, and of the sun, and moon, and stars, I command! I, son of the sun, son of Te-in, behold! There is but one ruler in heaven, Te-in! There shall be but one on earth, Kan Kwan. Bow your heads down! I come! Choose ye: to bow down, or to die. One or the other shall be. When the world is subdued to me, I will war no more!
5. In those days there were many great kings in Jaffeth, and their kingdoms were in many places far apart. Betwixt them, in a sparse region, in

the Valley of Lun, lay the city of Ow Tswe, and this was the small kingdom of Kan Kwan, known for a thousand years.

6. When other kings heard of Kwan's proclamation they laughed. And this is the vanity of mortals, for they heed not the power of the Gods over them.
7. So Kwan started with an army of four thousand soldiers, men and women, with spears, axes, scythes, swords and slings, and bows and arrows; and he marched against Tzeyot, a city of a hundred thousand people; and here ruled king Cha Ung Chin, with twenty thousand soldiers. Cha Ung Chin laughed. He said to his captain: Send thou a thousand women soldiers and kill Kwan and his army; they are mad, they know not what war is.
8. The captain went forth to battle, but he took beside the thousand women soldiers a thousand men soldiers. But lo and behold, Kwan and his soldiers knew no drill, but they ran forward so strangely that their enemies knew not how to fight them, and they fled in fear, save the captain and a hundred women, who were instantly put to death. But not one of Kwan's army was killed.
9. Cha Ung Chin was angry, and he sent ten thousand soldiers against Kwan's ragged army; and when the battle was begun, the angels cast clouds before the hosts of Cha Ung Chin, and they thought they beheld hundreds of thousands of soldiers coming upon them, and they turned and fled also, save five hundred, who were captured and instantly slain, men and women.
10. Cha Ung Chin said: It is time now I go myself. My laziness has cost me dear. On the morrow I will lead thirty thousand pressed 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 that slept had such visions and dreams that when they awoke they were as persons nearly dead.
11. Cha Ung Chin, next morning, sallied forth out of the city to battle, going before his army. When he saw the pitiful army of Kwan, he said: Of a truth, the world is going mad! That such fools have courage is because they know not what a battle is. With that he rushed forward, faster and faster, calling to his soldiers. But they



stretched out in a line, after him, for they trembled from head to foot, remembering their dreams.

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, save one thousand, including King Cha Ung Chin, who were captured and instantly slain.
13. And on the same day Kan Kwan went and possessed the city, Tzeyot, commanding obedience and allegiance of the people. And on the following day he set twenty thousand men to work building a temple to Te-in, pulling down other edifices for the material thereof. Nor had Kwan 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. Of brick and mortar and wood built he it, and when it was completed it was large enough for twelve thousand people to do sacrifice \* in. And it was, from first to last, forty days in building.

\* 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.]

14. Besides this, Kwan put another ten thousand men and women to clearing houses and walls away, and making new streets in many ways; so that at the time of the first sacrifice the city of Tzeyot looked not like itself; and Kwan gave it a new name, Lu An, and commanded all people to call it by that name, or suffer death.
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.
16. Then Kwan made them pray for those who were slain in battle. And these are the words he commanded them: Te-in! Father of Life and Death! Who feedeth on suns and stars! Whose refuse is mortals. In thy praise I bow my head. For thy glory I lie on my belly before thy altar. I am the filthiest of things; my breath and my flesh and my blood are rotten. Death would be

sweet to me if thou or thy soldiers would slay me. For my soul would come to thee to be thy slave forever.

17. Behold, my brothers and sisters who fought against thee are dead, and I glorify thee because thereof. We have buried their rotten carcasses deep in the ground, good enough for them.
18. But their spirits are lost and wild on the battle-field, howling about. O Te-in, Father, send thy spirits from Che-su-gow, thy heavenly place, to them, to help them out of darkness. And we will ever praise thee, our mightiest, all highest ruler!
19. When they made the sacrifice they laid down on their bellies, certain ones prompting them with the words which Kwan received from the Lords.
20. After this, Kwan appointed them a governor, Ding Jow, who was the first governor of a province in Jaffeth, after the order of governors as they exist to this day. 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 a like government had been given by Jehovih to the Faithists; even as it had been given in its purity to the pure, so was it now given in its crudity to the crude.
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 thereof, 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.

#### Chapter XXXIV

1. Kan Kwan again went forth to conquer and subdue, going to the southward, to Ho-tsze, a large city having five wives and thirty thousand soldiers, men and women, well disciplined. tributary cities, ruled over by Oo-long, a king with two hundred
2. Kwan's army was now seven thousand strong, but without discipline; and with no head save himself. And on his march through the country he compelled the farmers to embrace the Te-in religion, under penalty of death.
3. Now when he had come near Ho-tsze, he sent an order for the king to surrender, even after the manner as at the city he had already conquered.



4. Oo-long laughed when told of the kind of company that had come against him, and he sent only women soldiers, eight thousand, to give him battle. When the armies were near together, the Lords said to Kwan: Send thou a truce, and beseech thine enemy to surrender under penalty of death; for the angels of Te-in will deliver them into thy hand, and not one shall die.
5. A truce was sent, and lo and behold, the whole of Oo-long's army surrendered, and made oaths of allegiance to Kwan, and not one was slain. Oo-long, when informed of it, said: Now will I 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 batle with twenty-two thousand soldiers. Kwan's army was scattered about the fields. Oo-long said to his captain: Go, thou, tell this foolish king to set his army in line of battle; I desire not to take advantage of a flock of sheep.
6. The captain started to go, but ere 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 have never seen such fools, and know not how to battle with them. Come, I will lead!
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, save one thousand two hundred who were captured, Oo-long amongst them; and they were instantly slain. But of Kwan's army only one man was killed.
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 suffer not your mortal king, Kan Kwan, to win so easily hereafter; but let him have losses, that he may not forget me and my Lords and my hosts of angels. Place ye him in straits, and cause him to pray unto 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.
9. Kwan entered the city of Ho-tsze without further opposition, and possessed himself of it. At once he caused thirty thousand laborers to fall to work building a temple to Te-in. Another twenty thousand he caused to pull down houses and make other streets, more beautiful. In twenty-eight days the temple and the streets were completed; and on the twenty-ninth day the sacrifices 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.
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.
11. After that, Kan Kwan went forward again to conquer and subdue; and the Lords of heaven and their twelve millions of angels went with him and in advance of him, preparing the way. And the news of his success was spread abroad amongst mortals also, well exaggerated; so that the inhabitants of cities far and near feared him.
12. The Lords suffered Kwan to conquer and subdue yet three other large cities without loss to his army; and lo and behold, Kwan began to think it was himself that possessed the power, and not Te-in.
13. The next city, Che-gah, was a small one, of fifty thousand inhabitants. Kwan inquired not of Te-in (through the Lords) as to how to make the attack, but went on his own judgment. Now there ruled over the city a woman, Lon Gwie, a tyrant little loved, and she had but four thousand soldiers, and Kwan had seven thousand.
14. Kwan, arriving near, demanded the place; but the queen answered him not with words; but had her soldiers in ambush, and thus 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, and his remaining army with him. But the Lords urged the queen to pursue him, and she again fell upon them and slew another half, and crippled hundreds more. But the queen suffered small loss.
15. The Lords then spoke to Kwan, where he had escaped, and said unto him: Because thou wert vain and rememberedst not me, who am thy heavenly ruler, Te-in, I have labored to show



thee that of thyself thou art nothing. Then Kwan prayed to Te-in, saying: Most mighty ruler of heaven and earth, thou hast justly punished me. I pray thee 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.

16. The Lord said unto Kwan: Now that thou hast repented, behold, I, Te-in, will show thee my power. For thou shalt gather together the remnant of thy army and turn about and destroy the queen and her army, or put them to flight and possess the city.
17. Kwan, on the next morning, being inspired by his Lords, prepared for battle, though he had but 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 led away into a trap. Kwan will be joined in the morning by fifty thousand men. Prepare, therefore, to die tomorrow.
18. On the morrow, then, on the queen's side, the soldiers related their fearful dreams to one another; and hardly had they finished the matter when Kwan's army came upon them. And the angels, more than fifty thousand, took on sar'gis, seeming even like mortals. At sight of this, the queen's army were so frightened they could not flee, save a few, but nearly the whole army surrendered, throwing away their arms and lying down.
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.
20. Such, then, was the manner of Te-in, the false, of establishing himself in Jaffeth. Hear ye now of Sudga, of Vind'yu, and her heavenly kingdom.

### Chapter XXXV

1. Sudga, the false God of Vind'yu and her heavens, whose heavenly kingdom contained more than three thousand million angels, on his way home from Hored, said to himself: 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.

2. Satan spoke to Sudga, saying: Thou 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 hath labored like unto thee? Thou didst establish De'yus, for nearly a thousand years in these regions. Thou possessest by right that name, and thou shalt call thyself De'yus \* and Sudga; and thy heavenly place shall also be Hored, because, forsooth, it is also a heavenly mountain.

\* 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, that the student may not confound the two persons.—[Ed.]

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3. Sudga said: Most wisely said, O satan.
4. And so it came to pass that Sudga at once fell to work moving his capital and throne, and to founding his new place. And he also chose twelve Lords, saying to himself, after the manner of Te-in: Though I will have twelve Lords to rule over mortals, yet will I not give to any one of them a certain division of the earth for his.
5. And when Sudga was thus founded in his new heavenly place he called his Lords about him and said unto them: Go ye down to mortals, to T-loyovogna, who hath 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 ye shall lead him forth to conquer and subdue.
6. Precede ye him in his journeyings, and cause mortals to fear him, that they be easily overcome. Twelve million angels I allot to you as your army, nor shall ye return into my presence until ye have made T-loyovogna king of Vind'yu. After that I shall bestow you according to merit.
7. The twelve Lords, with their twelve million angels of war, departed for the earth, and came to Varaja, the city where lived and ruled T-loyovogna, and they covered the regions around about, even beyond the Valley of Hachchisatij.



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 unto him: Behold, thou shalt proclaim thyself king of all the world; for I and the hosts of heaven are with thee.
9. T-loyovogna said: Alas, mine is the weakest of kingdoms; I have not a thousand soldiers. Other kings will laugh at me. But the Lord answered him, saying: What are mortal kings in the hands of De'yus, he who was Sudga? I say unto the nations of the earth: Go down! and they fall. I say: Rise ye up! and they rise. Man looketh to stone and clay and water for great power; but I that am unseen am greater than all the lands and the waters of the earth, for I rule over them, and over heaven also.
10. I will have but one king on the earth; and as I rule the angels of heaven, even so shalt thou rule mortals, and establish thee and me forever! For thy heirs, and their heirs after them, shall have dominion over every kingdom and country in the world.
11. T-loyovogna said: I fear thee, O De'yus; I know thy power. But how can a king go to war without soldiers? Or an army without arms? The Lord answered him: Send thy proclamation unto kings far and near, commanding them to bow down unto thee. And presently I will come unto thee and lead thee forth, and thou shalt conquer and subdue them, and not a hair of thy head shall be harmed.
12. T-loyovogna did as commanded; and some days after his proclamation had been sent unto the nearest kings, all of whom knew him well, he mustered his army of seven hundred men and one hundred women. And they that had neither spear, nor sword, nor scythe, nor bow and arrows, took clubs, and clappers, and pans, to make noise with, and others took lanterns.
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 answered him not, but said unto his army: Go ye and surround yonder fool, and destroy him and his army.
14. Now, behold, the night came on, very dark, ere the attack was made. And the Lord said unto T-loyovogna: Command thy soldiers to light their lamps. T-loyovogna said: I fear, O Lord; for will not lamps expose us unto death? But the Lord said: Light the lamps! So when the lamps were lighted the enemy began to march as if to surround them, some going one way and some the other.
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 in 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, save 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.
16. And whilst 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 thirty thousand men to build a temple to De'yus; and yet other 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 De'yus, whose home was in Ahl-burj, a high heavenly place, a mountain above the mountains.
17. After this T-loyovogna changed the name of the city of Savazata, signifying, first fire-place; and he appointed to rule over it Vistaqpa, to be governor, with right to bequeath it to his son after him.
18. For Sudga had said: To concentrate power, this is the greatest. There shall be but one heavenly ruler, and his Lords shall be his helpmates. Even so shall there be but one king, and his governors shall be his helpmates in the same manner.
19. T-loyovogna then marched forward, to conquer and subdue another city; which he accomplished



also, and changed the name, appointed a governor, making all the people swear allegiance to himself as king, and to Sudga, the De'yus, as heavenly ruler, creator of worlds.

20. In this way, even after the same manner as Kan Kwan in Jaffeth, did T-loyovogna proceed in Vind'yu, from city to city, conquering and subduing. For the Gods, Te-in and Sudga, had oft conferred together on this subject previously, and had long experience in manipulating mortals in their games of life and death, nor did mortals mistrust the power over them.
21. Hear ye next of Osiris and his Gods, Baal and Ashtaroth, whose heavenly kingdoms contained more than twelve thousand million angels.

### Chapter XXXVI

1. When Osiris, the false God of Arabin'ya and her heavens, left De'yus, in Hored, the self (satan) that was in him, spake to him, saying: Osiris, thou art a fool! Thou deservest to be ground to dust! Behold thy wisdom and power, and yet thou cringest to thy inferiors on every side. Wert thou not made as well; and withal, as masterly in making others bow down to thy 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:
2. Thou truest of Gods. O that I had struck out from the first for myself! But I will amend my time. When I am in my heavenly place I will send to the earth to my laboring Gods, Baal and Ashtaroth, to come to me, and I will make our three kingdoms into one, and mine shall be chief. And I will offer emoluments to the best, highest grades in Hored, thereby drawing from De'yus his best fruits and flowers, and I will send to him some two or three thousand millions of my superabundant drujas.
3. Accordingly, when Osiris arrived at Agho'aden, his heavenly place, he sent messengers down to the earth to Baal and Ashtaroth, summoning them at once to his presence. And they came, being attended, each, with ten thousand companions, besides heralds, musicians and trumpeters.
4. Osiris had made great preparation 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 thousand millions, 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.

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 might be written and yet not mention one-half.
6. After the reception, Osiris proclaimed an extra day of recreation to Agho'aden, and in the meantime 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.
7. Osiris said: My brother and sister, ye are my loves; the worlds are all vain else! De'yus is the most selfish of Gods, and unreasonable. He said to me: Thou shouldst keep up the grades! Now, behold ye, his own grades are broken down. As I and other Gods send him contributions in subjects, so remain such subjects; no more education for them in Hored. Then he complaineth and assumeth to dictate. And this for De'yus' glory. Not a word for lifting angels or mortals up out of darkness.
8. Baal said: A most unreasonable God. Saidst thou not to him: O that I had the power and means thou hast! What great good I would do!
9. Ashtaroth said: This I have found before, the greater power a God hath, the less he doeth for others' good. As for my part, what good can I do? I have scarce two thousand million slaves, all told! O that I had a kingdom like De'yus! But wh at proposeth thou, O Osiris, thou far-seeing God?
10. Baal further said: Ashtaroth, thou wise Goddess, thou hast expressed mine own soul. Mine own kingdom is but little larger than thine; 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 thou, Osiris, whatsoever thou hast resolved is wise. As for myself I have been two thousand years trying to put myself in good position first, so I could help others.



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 ye twain to be my sole Gods of the earth, is the greatest wisdom.
12. Baal said: As I swear, thou hast spoken at last what I have for five hundred years hoped to hear thee say. To thee am I sworn forever. Put thou upon me whatsoever thou wilt.
13. Ashtaroth said: Now am I blessed above all Goddesses! What I have heard thee speak, is what I would have spoken.
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!*
15. Thus they swore themselves into the Godhead. And on the next day Osiris sent messengers to De'yus, in his heavenly place, informing him of what had been done, and adding thereto: But thou, De'yus, I cut thee off from these earth regions. Get thy supplies whither thou canst. Adversity doth a proud soul some good.

### Chapter XXXVII

1. Osiris said to Baal and Ashtaroth: Go ye down to the earth to subdue it; and your first labor shall be in Arabin'ya, and Parsi'e, and Heleste; after that ye shall fall upon remote parts and subdue them unto ourselves also. But go ye not as other Gods, to destroy mortals, for we want them to propogate and make subjects for us. Nor pursue ye them, tribe against tribe, putting them to death if they worship not Osiris or Baal or Ashtaroth. Nay, not even the worshippers of the Great Spirit, save of such, whose spirits we cannot catch at time of death; them destroy.
2. But suffer mortals to worship as they may, and if they worship the Creator, say unto them: It is well. If they worship Ahura, say: It is well. If De'yus: Yea, it is well; for all of these are but one person, who is Osiris, whose high heavenly place is Agho'Aden. Thus teach them.
3. This also shall ye do: Re-establish places of learning, teaching the Osirian law; \* cause to be rebuilt, houses of philosophy, oracles and

temples; and in all such places where mortals come to consult the spirits, provide ye such spirits who shall answer through the oracles for benefit of our dominions.

4. It was ourselves that gave the name Lord God to the Arabin'yans; it was ourselves that gave the name De'yus to Parsi'e and Heleste. Let us not

\* The materialists of to-day are the same as real Osirians; i. e., that within, and belonging to matter, or corporeal things, is the all that is. The Osirian law was that the highest study for man was corporeal substance, of which the sun was the central God. As for example, the sun makes the grass grow; therefore there is no spirit about it. The supposition that the sun was worshipped as such, save in a limited way, is not substantiated in any of the ancient literature in any country on the globe.—[Ed.]

waste ourselves away undoing what hath been done, but appropriate it to ourselves.

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.
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.
7. And in seven years' time there were built in Parsi'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 reasoned with mortals; especially on the stars and moon and on the earth; teaching the philosophers the four motions of the earth: axial, oscillaic, orbitic and vorkum; the plan of the hissagow, and the cycles of the earth; the cycles of the sun; and the cycles of the sun's sun; the north star-belt therein, and the vortices that move them all.
8. And the inhabitants of Arabin'ya and Parsi'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 and 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.

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.
10. Now, therefore, since the self-Gods had become the beginning of a new order of dominion in heaven and earth, every one in his own way, it is profitable to leave them for the present, to be resumed afterward. Hear ye, then, of De'yus, the false Lord God; and of God, the true Son of Jehovih:

### Chapter XXXVIII

1. After the meeting between De'yus and Osiris and Sudga, when De'yus was left alone, he thus reasoned: Since Sudga and Osiris have thus left me uncivilly amidst 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 the more warmly bind my fellowship to Te-in, and we twain shall overthrow Sudga and Osiris, and take all their spoils.
2. While De'yus thus soliloquized, messengers came from Che-su-gow, Te-in's heavenly place, bringing this word: Greeting to thee: our Lord God: Te-in hath seceded, and taken both his heavenly and his corporeal dominions unto himself. With an army of two hundred million angel warriors he is walling his heavenly kingdom around on every side; none can pass or repass without his permission.
3. Before De'yus recovered from his surprise, behold, other messengers came from Sudga's heavenly place, saying: Greeting to thee, our Lord God: Sudga hath 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 repass without his permission!

4. De'yus said: So alike and like! Then these rascal Gods had this planned beforehand! Presently other messengers arrived, saying: Greeting to thee, our one-time Lord God of heaven and earth! Osiris and Baal and Ashtaroth have seceded, taking their heavenly kingdoms and their mortal dominions with them. I, Osiris, have spoken. Thy higher grades I will draw unto myself; my lower grades I will banish unto thee!
5. De'yus said: Well, it is well. I will now make stronger the other heavenly divisions unto me; and the earth divisions, too long neglected by me; Uropa, Guatama, North and South, and their heavenly places.
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:
7. Darkness cometh unto 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 thy supplies for food and raiment must come up from the earth, it followeth that thou shalt lower Hored, thy heavenly place, nearer to the face of the earth. The which accomplished, thou shalt send ten thousand millions of thy warrior angels against these rebellious Gods and despoil them of their dominions, and cast them into hell, and repossess thou the whole earth.
8. De'yus said: It is true! My way is clear. These rascally Gods know not how foolishly they have exposed themselves. Hored is wide enough to cover them up. And by fire will I chase the drujas upon them, ten thousand million strong; flood them with such foulness that their kingdoms will go to pieces under them and suffocate them in the horrid stench.
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 that he might the better deliberate and gain their acquiescence, he granted a day of recreation to meet on the following day at the trumpet call.
10. But lo and behold, on the day of recreation, no less than seven hundred millions 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, whilst a few of them descended to the earth to found small kingdoms of their own. Danger was already staring Anuhasaj in the face.

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. Hereat, 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.
12. Anuhasaj had no time for war, but must now use every strategem in his power to prevent dismemberment in his own kingdom. In these straits a good fortune came to him in 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.
13. Jehovih had spoken to Cpenta-armij, in her far-off etherean worlds, saying: Behold, the earth, she entereth now the ji'ay'an fields of Tu'e'vraga, in My high roads, Loo-sutsk. A little while will I feed the self-Gods of the lower heavens, and lead them on to know My power.

### Chapter XXXIX

1. Jehovih spake to God, His Son, in Craoshivi, saying: Prepare thou, 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 thou advised; for Craoshivi shall fall to thirty, and Hored be buried in the earth. Call thou My Son, Ahura, and reveal My words!
2. So God, in Craoshivi, advised his High Council, and also sent messengers in haste of Varapishanaha, to Ahura, and acquainted him. After this God propounded in Council: Anuhasaj, what can Craoshivi do for him? Thereupon the members spake at great length, more than a thousand of them.
3. So God decreed: A commission to wait on Anuhasaj and inform him of his danger, and offer to succor and save him. This that followeth is the message thus sent, to wit:

4. To thee, O Anuhasaj, greeting in Jehovih's name, and by our love assured. Thou art 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 thy hands, and I will come and save thee and thy kingdom. Wilt thou withdraw thine armies and permit the resurrection of thy lowest grades?
5. Anuhasaj answered this in these words: Who art thou that thus assaileth my peaceful kingdom? Thou pretended son of the Void Nothingness? Call thou on me as becometh one with thy small kingdom, and if thou need help for thyself, or for thy paupers, I will give unto thee!
6. Thereupon God returned this answer, to wit: Be thou patient with me, O brother: If it be that I am proved to be in darkness, and thou in the light, I will make thee ample amends. If on the other hand I be in the light and thou in darkness, I will say naught that would wound thee. If thou wilt apply thyself diligently to solve the place of the earth and her heavens thou wilt find in truth the coming pressure whereof I told thee. Think not that my words are spoken at random, but try them by prophecy and by mathematics.
7. As to the coming danger, it is an easy matter to estimate. A thousand years ago, when thou first established thyself and thy heaven, Hored possessed an average grade above fifty, all told. And there were four thousand millions of them.
8. In two hundred years thou hadst six thousand millions, 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.
9. Now behold, thy twenty-eight thousand millions, more than half of whom are in Hored, are below grade ten. And when thou didst first possess Hored, a ten grade could not survive thereon. Think not that some accidental thing will raise so great a weight.
10. Look into this matter, as to what thou hast done! Thou hast persuaded thy hosts not to look up to Jehovih and His kingdoms, and lo, they incline



downward to the earth. Yea, they have already filled the earth with war and destruction.

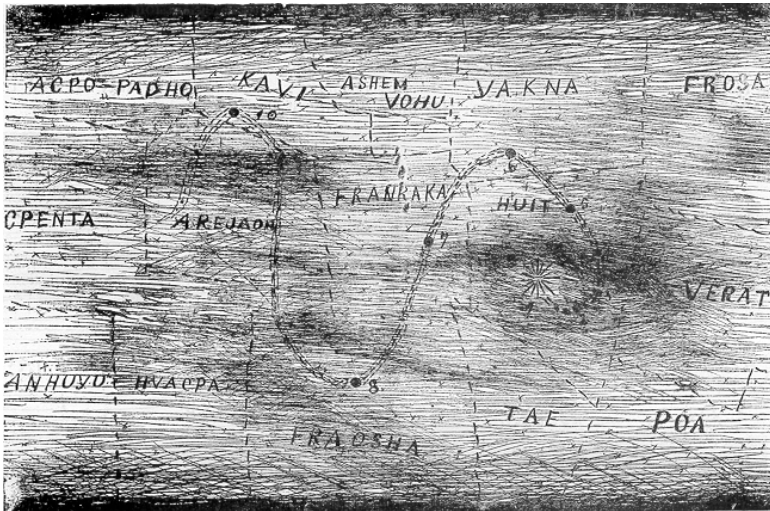
11. Thou shalt not hope to throw these things on thy Gods, for they will turn against thee and accuse thee. At present they are content to found kingdoms of their own. But they will also come to an end. Because they have seceded from thee, let it be evidence that all the highest grades will follow in the same way.
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 such as my Lords have rescued from thy bondage; others, such Faithists on the earth as thy false Gods put to death for refusing to bow to thee. And have they not proved it is better to suffer death than to renounce faith in Jehovih? Otherwise they had now been within the

they have been taught to keep on casting aside all accumulation, save knowledge and goodness of heart, in which they are rich indeed.

14. They would come to thee now in pity to take thy people by the hand and deliver them away from thee and darkness. And if thy slaves be not delivered away from thee, they will surely, soon or late, turn upon thee and cast thee into hell. I pray thee, therefore, assume thou conversion to Jehovih, and cast thy kingdom upon Him whilst thou mayst. For I have the power and the means to deliver thee and thy slaves. Yea, I will give thee a new name, and hide thee away, that they cannot find thee. And thou shalt be one with my in my holy place.
15. To this Anuhasaj made no reply, and so the matter remained.

### Chapter XL

1. In Vara-pishanaha Ahura had now toiled nearly two thousand years with his people, who for a great part had been drujas, but were now high in the grades. Of them, more than two thousand millions had been raised into light; had become Brides and Bridegrooms to Jehovih, and had been delivered into the etherean worlds.



**Plate 37.—PROPHETIC NUMBERS.**

Equivalents: Arejaon, 49. Kavi, 7. Froasha, 76. F'roasha, 76. F'ranraka, 84. Yakna, 13. Huit, 64. Velocity, =3,072. 7=8,021. 7=4716. 76=1,085. 84=12,008. 13=6,047. 64=18,765. Duration=Huit2,780 years for the earth. F'ransaka 3,142 years.

Example—To find population in Atmospherea belonging to the earth in Huit, thirty-three years= $788,000,000 \times 2,780 \div 3 - 100 = 83$   $1-33 \times = 65,666,333,333$  1-3 souls.

2. But Ahura suffered not his dominions to be depleted, but did after the manner of God in Craoshivi, and sent down to hada and to the earth and gathered in, both the fallen

company of thy slaves, toiling in darkness.

13. Yea, my kingdom is made up of those that were despised and abused; and of those that thy Gods slew in war, chaotic and mad. For my asaphs followed thy cruel wars and gathered in the spirits of the slain, whom thou wouldst not have. Thou callest them poor still. Why, so they are; they are washed white as snow; and because

angels of De'yus and his false Gods, and also the chaotic and foul-smelling spirits, wild and frenzied, and avengeful; and Ahura had them brought to Vara-pishanaha and there treated, and nursed and restored and put to school and to factories, and taught and developed; hundreds of millions of them becoming bright, wise and of great love and power.

3. God sent to Ahura, saying: Greeting to thee in the name of Jehovih. Because of the coming darkness which 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 plateaux together, and thy kingdom shall be my kingdom, and mine shall be thine; 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.
4. To this Ahura replied: Greeting to thee, God of the heavens of the earth, and with love and most high reverence. There is wisdom in thy design. I will do with thee whatsoever thou demandest, to fulfill this great work.
5. So God, of Craoshivi, and Ahura, brought their forces to bear on their respective plateaux, to unite them. And this was the proceeding, for their places were two thousand miles apart, to the east and south-west; and the one, Vara-pishanaha, seven thousand miles below Craoshivi:
6. For the coming pressure would drive them both down near the earth's surface; to steer Vara-pishanaha to the eastward, would bring one over the other; and to lower the grade of Craoshivi would bring the twain 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 plateaux was all that was required to be moved.
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. And Ahura united with God; and there were engaged in this labor three thousand million angels. And they made a bridge betwixt the two plateaux, and it so connected them that millions of angels could pass and repass objectively whilst the work was going on.
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, ceased not, lagged not. Their thousands of otevens sailed the heavens along in every way, gathering in the unfortunate.
9. And now that the self-Gods in hada had quarreled amongst 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 otevens sped hither and yonder unmolestedly. And they gathered in many a thousand; yea, 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.
10. Suffice it to say, in twelve years' time the great heavens, Craoshivi and Vara-pishanaha, were united and become 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.
11. Already was the pressure of ji'ay upon the heavens and the earth. Hored was fast falling toward the earth; De'yus' highest raised had already gone; his kingdom was becoming a kingdom of fools and idlers, a most dangerous class when once want and starvation come upon them.
12. De'yus, still stubborn, and, withal, hoping for a change from some cause he saw not, had now no longer time to quarrel with his truant Gods, but from day to day, hour to hour, was kept at the full strain to avert the threatened doom.
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 applauded, helping them on, saying: Yea, go on; your Savior, Anubi, will open the gate and pass you in. Henceforth, forever, ye shall do nothing but bow to De'yus.
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 else; they were as wild people; with outbursting eyes, looking for Anubi; looking for De'yus; but bowing incessantly in all directions; millions of them, tens of millions; delirious angels!

15. Anubi gave up his place in consequence, and in fear of them; and his heavenly city was like a house without a keeper, where throngs go in and out, around about, forever shouting: O my blessed Savior, Anubi! Glory be to the Lord God.
16. But Anubi was with the false Lord God, striving to help him find some means of escape or safety.

### Chapter XLI

1. Darker and darker, the hadan fields palled before the touch of Jehovih's hand, to try the self-assumed Lord God and his heavenly works. As if an epoch new and terrible had come to one so audacious, who foremost 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.
2. For before this, all nations knew the office of Gods and Lords, and revered 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, that whoso would not eat thereof should die.
3. For this was the criterion before the courts that they that refused fish and flesh food, or would not pollute the body by noxious drinks and smoke, intoxicating to the sense, were possessed of Jehovihian worship, and so deserved torture and death.
4. So the names of Lord and God, and Lord God, and De'yus, had now become for a thousand years 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, and magicians, and priests, and prophets, proclaimed that: In the

beginning God created the heavens and the earth, and all things therein and thereon. And he was tired, and rested; and, as if creation was a completed work, left certain laws to run the wonderful machine whilst he sat afar off, looking on; smiling at the pranks of mortals, and their failure to understand him, with a devil and a horrid fire to torture their souls, if they sang not in praise of this compounded, false Lord God.

5. Thus turned he, their false God, the voice of mortals from Him Who is Ever Present, Whose speech hath every soul heard, Whose Presence moveth all things in heaven and earth! The false God turned them to sing and pray to himself, so he should clutch and bind their souls in endless slavery; untaught, half fed; as drudges, to bring into his capital, provender and building stones to glorify him forever.
6. Over Jaffeth, far and wide, this traitor to Jehovih had sealed in stone, and papyrus, and wood, and sacred cloth, his name, Ho-Joss, to suit the Panic voice, as whilst in Vind'yu he made them engrave it Dyaus, to fit the Vedic tongue; and thence in Fonece to suit the higher-spirited race, Adonia-Egad, and go over to Heleste, and, in less distance and bastard Greece, whisper Zeus, saying: These words are watch-words to gain Anubi's ear, and turn the scales for endless paradise. Go ye, slaves, engrave my names; and, in mortal libraries, register my great exploit, of how I created the world!
7. And make me spotless pure, letting sin into the races of men by Osiris' cunning tale of Eve's weakness by fault of the earth. For I am 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 ye them to tremble and draw long breath when my name is spoken, or, by mine own soul, I will hurl heaven and earth into endless chaos!
8. Pressing downward ji'ay came, slowly and surely, the very motion spake as a million tongues, serious, awful. For many, on every side, of the hosts of Anuhasaj were deserting him. As one in a small way may see on a sinking ship, how the expert swimmers, with strong arms, leap into the water boldly and

swim for the far-off shore, whilst 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.

9. De'yus' generals and captains first tried music to hold the forty thousand millions to peace and order; but the es'enaurs themselves took fright, and by the million fled, 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, did De'yus' officers seek to divert the panic-stricken millions.
10. Thus for years this maddened God with wonderful strength of will almost held his own, inventing tens of thousands of strategems. 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.
11. The doors of hell were opened! Anuhasaj's throne and capital, with all their splendor, the maddened mob broke loose to pillage or to destroy. And then rushed in the fault-finders, shouting: Thou lying God, but like a man, who art thou? And thou, Anubi! Deceiving judge! A thousand horrid deaths to thee!
12. But the unlearned drujas knew not 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 millions to one, pressed on by the foul-smelling crowd. And now, with blows and kicks and cuffs, on every side began the awful fray. Till stretched as wide as the earth, the countless millions were plunged into hell. Hereupon, to right and left, was now an unceasing combat, and all the hosts of the Lord God were sworn for vengeance against any one they came against.
13. Then came the torturers, casting into the hells 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 unto others excruciating tortures for vengeance sake.

### Chapter XLII

1. God in Craoshivi prayed Jehovih what he should do to release De'yus and Anubi; Jehovih answered, saying: My Son, thou shalt first labor for them that desire; whoso courteth darkness deserveth not thy hand. I have proclaimed from since the olden time, warning to them that put *Me* away; but in their self-conceit they denied My person and power.
2. Wert thou, this day, to deliver from hell De'yus and Anubi, and their thousands of millions of self-torturing slaves, they would but use their deliverance to mock My creation, saying: It lasted not; it was but a breath of wind. For which reason thou shalt not yet meddle with the hells of Hored.
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.
4. God inquired concerning Osiris and Te-in and Sudga, and Jehovih answered him, saying: Sufficient unto them is the light they have received. Suffer them also to take their course, for they also shall become involved in hells of their own building.
5. But be thou attentive to My Chosen, the Faithists, in all parts of heaven and earth; not suffering one of them to fall into the hells of my enemies.
6. God acquainted Ahura with Jehovih's words; then Ahura prayed to Jehovih, saying: O Father, grant thou to me that I may go to Osiris, and to Te-in, and to Sudga, to plead Thy cause. Behold, the Lord God is locked up in hell; even high-raised Gods would not find it safe to go to him.
7. Jehovih said: Why, O Ahura, desirest thou to go to Osiris and to Te-in and to Sudga? Knowest thou not, how difficult it is to alter the mind of a mortal man; and yet these self-Gods are ten-fold more stubborn!
8. Ahura said: I know, I cannot change them; to break this matter of conceit, and all learned men are liable to fall therein, none but Thee, 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 to a son, and plead with them. Jehovih gave permission to Aura to visit them, the three great self-Gods.

9. So Ahura fitted out an otevan, and with ten thousand attendants, and one thousand heralds, and with 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.

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 sendeth greeting to Ahura, commanding his presence, but forbidding Ahura and his hosts from speaking to any soul in Che-su-gow save himself (Te-in).

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*, and Ahura answered in the *Sign Friendship*.

12. Te-in signaled privacy, and so all the others fell back, leaving Ahura and Te-in alone. Te-in said: Come thou and sit beside me on the throne. Ahura said: Because thou hast not forgotten me I am rejoiced. And he went up and sat on the throne. Te-in said: Because thou art my friend I love thee; because thou art beside me I am rejoiced. It is more than a thousand years since mine eyes have beholden thee. Tell me, Ahura, how is it with thyself and thy kingdom?

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 thousand millions, more than half of them are delivered beyond atmospherea, high raised; and of the others they grade from fifty to ninety.

14. Te-in said: And for thy more than two thousand years' toil, what hast thou gained by striving to raise up these drujas? Ahura said: This only, O Te-in, peace and rejoicing in my soul.

15. Te-in said: Hereupon hang two philosophies: One seeketh 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 suiteth me better than the former. I tell thee, Ahura, all things come of the will; if we will ourselves to shut out horrid sights and complainings, such as 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 bindeth 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.

16. Ahura said: Is it not a good thing to help the wretched? Te-in answered: To help them is like drinking nectar; to make 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 helpeth the wretched doth wrong them woefully. To make them know their places, this is the highest. For hath not even the Gods got to submit to their places. To learn to be happy with one's place and condition is great wisdom.

17. Herein have thousands of Gods fallen; they helped up the poor and wretched; as one may, in sympathy to serpents, take them into his house and pity them. They immediately turn and bite their helpers. But speak thou, O Ahura; for I have respect to thy words.

18. Ahura said: If a man plant an acorn in a flower-pot, and it take root and grow, one of two things must follow: the growth must be provided against or the pot will burst. Even thus draweth, from the sources around about, the lowest druj in heaven. None of the Gods can bind him forever. Alas, he will grow. All our bondage over them cannot prevent the soul, soon or late, taking root and growing. How, then, can we be Gods over them forever?

19. Te-in said: Thou art a God over them; I am a God over them. Where is the difference? Ahura said: I am not in mine own name; though I am God over them, yet am I not God over them. For I teach them they shall not worship me, but Jehovih. I train them that I may raise them away from me. Neither do my people serve me, but serve the Great Spirit. Thou teachest thy drujas that thou art the all highest, and that they shall

be contented to serve thee everlastingly. Thou dost limit them to the compass of thy kingdom. I do not limit my subjects, but teach them that their progression is forever onward, upward.

20. Te-in said: How do we not know but the time will come unto them, and 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 found Him not. Will they not then revolt also? Was not this the cause of De'yus' fall? He had searched the heavens to the extreme, but found not Jehovih. Then he returned, and possessed himself of heaven and earth. 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 show no sympathy for the poor or wretched; neither will I permit education on earth or in heaven, save to my Lords or marshals. When a mortal city pleaseth me not, I will send spirits of darkness to flood it unto destruction. Yea, they shall incite mortals to fire the place, and do riot and death. Thus will I keep the drujas of heaven forever busy playing games with mortals, and in bringing provender and diadems to forever glorify my heavenly kingdom.

21. Ahura said: Where in all the world hath a self-God stood and not fallen? Te-in said: Thou mayst ask of mortals: Where is a kingdom or a nation that stood, and hath not fallen? Yet thou perceivest nations continue to try to found 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?

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 true also of the trees that they have a time? For they die, and fall down, and rot, and also return to earth.

23. Ahura continued: Admit this to be true, O Te-in, and that the time may come when thou and I shall pass out of being, doth it not follow that

for the time we live we should contribute all we can to make others happy?

24. Te-in said: If by so doing it will render ourselves happy, with no danger to our kingdoms, then yea, verily. For which reason are we not forced back after all to the position that we shall labor for our own happiness, without regard to others? One man delighteth 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 not they all have enjoyment in the way of their desires? Shalt thou say to him that delighteth in eating and drinking: Stop thou; come and delight thyself helping the wretched!

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 be such that 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 delighteth themselves, provided it mar not the delight of others?

26. Te-in said: Thou hast reasoned well. We shall delight ourselves only in such ways as do not mar the delight of others. Whereupon Ahura said: Then am I not delighted with the manner of thy kingdom; and thou shouldst not practice what giveth me pain. Because thou hast resolved to educate not mortals nor angels, thou hast raised a hideous wall in the face of Gods.

27. Te-in said: This also wilt thou admit: that as we desire to delight ourselves we should look for the things that delight us, and turn away from things that delight us not. Therefore, let not the Gods turn their faces this way, but to their own affairs.

28. Ahura said: Thou art wise, O Te-in. But this I have found; that something within us groweth, that will not down nor turn 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 cometh 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 groweth within us; and when we become Gods we delight no longer in the delight of a few only, but we expand unto many kingdoms. As for myself, I first delighted in the delight of Vara-pishanaha; but now I delight to see other Gods and other kingdoms delighted. For that, I have come to thee. I fear thy fate. I love thee. I love all thy 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; 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 goeth onward like a running river. When thou shuttest up the mouth, saying: Thus far and no farther! I fear for thee. I tried this matter once; I was flooded; the dam was broken. I see thee shutting out knowledge from mortals and angels; but I tell thee, O Te-in, the time will come when the channel will be too broad for thee.

29. Te-in said: How shall I answer such great wisdom? Where find a God like unto thee, O Ahura? And yet, behold, the Lord God, Anuhasaj, toiled with thee hundred of years, and learned all these things; yea, he traveled in the far-off heavens, where there are Gods and kingdoms which have been for millions of years. And he came back 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.

30. Ahura said: And what hath befallen him? And is here not a great argument? For we behold in all times and conditions and places, in heaven and on earth, wherever people assume doctrines like unto 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. For this I have seen for a long time coming against these heavens, even thine, that, as darkness crushed De'yus, so will thy heavenly dominions soon or late fall, and in the shock and fray thou wilt suffer a fate like unto De'yus.

31. Te-in said: For thy wise words, O Ahura, I am thy servant. I will consider thy argument, and remember thee 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.

32. Hereupon 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 XLIII

1. Sudga, after assuming a heaven unto himself, moved it over the Nua Mountains and called it Hridat, in which place he had eight thousand million angel slaves, after the same manner as Te-in's. Sudga's capital city, Sowachissa, his highest heavenly seat, was modeled after the fashion of Sanc-tu, De'yus' heavenly place in Hored, at the time of its greatest magnificence.
2. The capital house of Sudga was made of precious stones and gems, the work of thousands of millions 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 one could scarce look upon them. These were watch and watch, with two other groups of one million each, and they stood watch eight hours each.
3. None but the vice-Gods and the high marshals could cross the arena to the palace, walking, but 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. Neither must any one 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, a thousand anthems. So that only the few, as compared to the millions, ever laid eyes on the throne of Sudga. And after they so beheld him on the throne, for they were only permitted to gaze but once on him, and that at a great distance, and amidst such a sea of fire they scarce could see him, then they must re-crawl back again to the place of beginning, again reciting another thousand anthems.

4. Which made Sudga almost inaccessible, and permitted only such as were favored to even look upon him, which with the ignorant is a great power.
5. When Ahura came to the capital and sent word to Sudga who he was, praying audience, Sudga gave orders to admit him, commanding Ahura to walk upright into his presence, along with the vice-Gods. Accordingly, in this manner Ahura came before Sudga, and saluted in *Love and Esteem*, answered by Sudga 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.
6. Sudga said: Because thou hast come to see me I am overflowing with joy. Because I know thou hast come to admonish me for my philosophy and the manner of my dominions, I respect thee. Because thou didst once try to found a kingdom of thine own, and failed, I sympathize with thee; but because thou wentest back on thyself and accepted Jehovih, and so was rescued from thy peril, I commiserate thee.
7. Ahura said: To hear thy gifted tongue once more is my great joy. To know that no misfortune was in store for thee and thy kingdom would give me great delight. Because I love thee, and the people of thy mighty, heavenly kingdom, I have come to admonish thee 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.
8. Sudga said: Can a brave man justly cast his cares upon another? Was not thyself given to thyself for thyself? If so, thou desirest none to work for thee? If so, how hast thou a right to work for others? If thou prevent them working out their own destiny, wrongest not thou them? Moreover, thou sayest: To cast thy cares on Jehovih, and to work hard

for others, these two give thee the greatest happiness: Wherefore, art thou not selfish to work for thine own happiness? For is not this what I am doing for myself in mine own way.

9. Ahura said: Grant all thy arguments, O Sudga, where shall we find the measure of righteous works but 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 be 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 hath the greatest number of happy souls? Would not this be a better method of arriving at the highest philosophy?
10. Sudga said: Yea, that would be higher than logic, higher than reason. That would be the foundation of a sound theory.
11. Ahura said: And have we not found, both in heaven and earth, that all kingdoms that are overthrown have the cause of their fall in 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 deadeneth it awhile, but only to have it burst forth more violently afterward.
12. Sudga said: Thou reasonest well, O Ahura; go on. Ahura said: How, then, shall we determine the happiness of two kingdoms, in order to determine which hath the greater happiness? Are not revolts evidence of unhappiness? Hear me, then, O Sudga; where, in all the Jehovihian heavens, hath there ever been a revolt? And on the earth, where have the Jehovihians, the Faithists, rebelled against their rulers? Behold, in the far-off ethereal heavens, the Nirvanian fields, hath never been any God or Chief environed in tortures. As for my own kingdom, my people will not rebel against me, nor need I fortify myself against disaster.
13. Sudga said: Thou art wise, O Ahura. The only way to judge a kingdom's happiness is by the peace and contentment and civility of its people toward one another, and by the confidence betwixt the ruler and the ruled. He who hath to guard himself liveth on the eve of destruction of his kingdom and himself. And yet, O Ahura, remember this: the Jehovihians of heaven and



## Chapter XLIV

earth are high raised ere they become such; any one can be a ruler for them, for they know righteousness. But I have to deal with druks and drujas. How, then, canst thou compare my kingdoms with the Nirvanian kingdoms?

14. Ahura said: Alas, O Sudga, I fear my arguments are void before thee. Thou showest me that the line betwixt 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 bow not 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, 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 unknowable to me; it is within my members as a new tree of delight. This it is that I would tell thee of, but I cannot find it. It flieth not away; it baffleth 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 weep not; we see falling ji'ay and fear not; with the ebb and flow of the tide of Jehovih's works we float as one with Him, with a comprehensive joy.

15. Sudga said: To hear thy voice is joy to me; to not hear thee is great sorrow. Behold, I will consider thy words of wisdom. In thy far-off place I will come in remembrance and love to thee.

16. Thus ended the interview, and Sudga signaled his vice-Gods and high marshal to come; whereat he saluted Ahura in the Sign of *Craft*, and Ahura answered him in the Sign, *Time*.

17. And then Ahura, betwixt the vice-Gods, led by the high marshal, departed, passed beyond the arena, where the vice-Gods and high marshal gave 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 Parsi'e, but was now moved over Arabin'ya.

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1. At this time Osiris' heavenly kingdom numbered thirteen thousand million angels, good and bad. And it was the largest heavenly kingdom ever established on the earth.
2. It was built after the manner of 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; whilst the array of lights around him were so dazzling that scarcely any could look upon him. And they that thus approached were so reverential that their minds magnified Osiris' glorious appearance so much, they verily believed they had looked into the Creator's face, and saw, of a truth, man was of his image and likeness. And thousands, and even millions, that thus crawled to look upon him, afterward went about in heaven preaching Osiris as the veritable All Highest Creator of heaven and earth.
3. Osiris made his Godhead to 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 mortals thereon; 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.
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 Lord God, the false (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, 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.
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 thus veiled by Egypt and handed over to the vice-Gods and the chief marshal, he walked upright till he came to the high arch of the palace; here they halted, and Ahura saluted on the Sign *Old Time Love*, and Osiris answered in the Sign *Joy in Heaven*. Whereupon 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.

6. Osiris signaled the vice-Gods and chief marshal to fall back, and they did so, and they ascended the throne and sat thereon, privately.
7. Osiris said: This is a great joy! To meet one's loves, is not this greater, after all, than all the pomp and glory of the Gods? Ahura said: True; but who is wise enough to live to enjoy so cheap a glory? We run afar off; we build up mighty kingdoms, and our places are replete with great magnificence; in search after what? Whilst that which doth cost nothing, love, the greatest good of all in heaven and earth, we leave out in the cold. More delight have I to again look upon thy buoyant face, and hear the music of thy voice, than I ever had in my heavenly kingdom of seven thousand million angels.
8. Osiris said: Is it not so with all Gods, and with mortal kings and queens? They boast of the extent and power of their countless millions; and yet they have not more to love them than would match in numbers their fingers' ends, 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 but watch-dogs, to guard the stinking flesh and bones of other mortals? And are not the Gods equally base in their dirty trade of ruling over foul-smelling drujas?
9. Ahura said: It is so. But whence is this great desire to rule over others; to lead them; to be applauded; and to revel in the toil of 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.

10. Osiris said: True, O Ahura. But who hath power to do this? Certainly not the Gods. And is it not so with mortals? For thousands of years, have they not been told: Except ye give up your earthly kingdoms, and give up your riches, ye cannot rise in heaven. But behold, the rich man cannot give up his kingdom. They are weak indeed! As well expect an unhatched bird to fly, as for such souls to be but slaves in our dominions. This do I perceive also, of mine own kingdom, I cannot give it up; because forsooth, I cannot get the desire to give it up, although my judgment saith it would be the highest, best thing for me.

11. Ahura said: Are not great possessions like unto dissipation? I have seen mortals who admit THE HIGHEST BEST THING TO DO IS TO LIVE THE HIGHEST, BEST ONE KNOWETH, and straightway go off and pollute the body by eating flesh and drinking wine. They also know the right way, but to attain to the desire to put in practice what one knoweth to be the highest, they have not reached.
12. Osiris said: Yea, all this is dissipation. And if a man give away what he hath, is not that 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 know not of, that we ourselves are ruled over by Gods in the ethereal heavens?
13. Ahura said: It seemeth to me thus, Osiris, that is to say: That the ethereal 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.
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 thy heavens in the far future. It will come upon thee, O Osiris, and with all thy wisdom

and strength thou wilt meet the same fate as De'yus, and be cast into hell.

15. Osiris said: Were I to judge by all the self-Gods who have been before me, I should assent unto thy wise judgment. But hear thou me, O Ohura, for mine is not like any other heavenly kingdom, nor formed for mine own glory only. This, then is that that I will accomplish:
16. I will cast out sin from amongst mortals, and all manner 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, nor immature deaths, nor famines, nor sickness, and good works and nobleness.
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 unto mortals, and give them corporeal bodies for their pleasure, and they shall be the teachers of man on earth. And man shall put away all selfishness and deceit, and lust, and lying; and the races of man shall be taught how to beget offspring in purity and wisdom.
18. And in that day I will take back the drujas of heaven and engraft\* them on mortals and re-

\* This by some is called re-incarnation. Some who have spirits thus engrafted are said to be POSSESSED OF a FAMILIAR SPIRIT.\_\_(Ed.

raise them up with understanding. Wherefore, O Ahura, though I fortify myself in all this, am I not laboring in the right way?on earth. They shall war no more, nor deal unjustly with one another; nor have suffering, nor immature deaths, nor famines, nor sickness, but peace and love, and righteousness, and good works and nobleness.

19. 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 unto mortals, and give them corporeal bodies for their pleasure, and they shall be teachers of man on earth. And man shall put away all selfishness and deceit, and lust, and lying; and the races of man shall be taught how to beget offspring in purity and wisdom.
20. Ahura said: It seemeth to me a dangerous proceeding. I would compare thy 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 amongst mortals, cave 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 belongeth to the flesh is of the flesh; the spirit repudiateth the earth.

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21. Osiris said: It hath been so said; but I will cast the higher love down into the lower.
22. Ahura said: Why, so thou canst; 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 lifted him not up, but he pulled her down. Will not it be so with the higher love, when thou weddest it to the passions? Behold the manner of the oracles! We appoint high-raised angels to answer the questions of mortals, to lead them to virtue and wisdom; but, alas, mortals come not to the oracles to learn these things, but to learn wickedness, and war, and earthly gain. Will it not be so with thy 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.
23. Osiris said: Thou hast great reason on thy side, and facts withal to sustain thee. Yet forget not, O Ahura, I shall have a temple built of stone on the earth, and a chamber where I can come and command the kingdom through the mortal king.
24. Ahura said: Behold, my mission is fruitless. I have now visited my three loves, Te-in, and Sudga, and thee. And I cannot turn one, even a jot or tittle. In this I have great sorrow; for I fear the time may come when great darkness will be upon you all.
25. Osiris said: I will consider thy wise words, O Ahura. And though thou now goest from me, my love will follow thee.
26. Hereupon 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 backward, the vice-Gods on either side and the marshal leading the way. After they crossed the arena, Ahura was delivered to Egypt, and the chief marshal and the vice-Gods returned to Osiris.



27. Egupt passed Ahura on to his own attendants, who conducted him to his fire-ship wherein they embarked and set sail for his own heavenly place, Vara-pishanaha.

**Chapter XLV**

1. Jehovih suffered the self-Gods to prosper for more than four hundred years; and Te-in, and Sudga, and Osiris became the mightiest Gods that ever ruled on the earth. Know, then, these things of them, in heaven and earth, whereof the libraries of Jehovih's kingdoms relate more fully that of which the following is a synopsis, to wit:
2. First of Te-in, then Sudga, then Osiris. And 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 about the throne of Te-in. Chiefly distinguished as Gods on the earth were Te-in's fourteen chief generals: Kaoan-cat, Yam-yam, Tochin-woh, Ho-jon-yo, Wah-ka, Oke-ya-nos, Haing-le, Lutz-rom, Le-Wiang, Thu-wowtch, Eurga-roth, I-sa-ah, \* (Isaah, of the Ezra Bible, is a Chinese name; and neither Phoenician, Hebrate or Egyptian, but plain Chinese.—Ed.) To Gow and Ah Shung.
3. These generals were divided into two parts, seven each; and they were allotted equally, of the twenty thousand rank generals deputed to the earth; and these again were allotted each thirty thousand angel warriors.
4. Te-in had said to these fourteen chief generals: When ye come to the earth, and finding two cities near together, both of which worship other Gods than me, ye 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 ye shall bring the two cities to war against each other, until both are broken down, or destroyed. After which ye shall inspire another city, that worshippeth me, to come and possess both of those that are destroyed. Better is it to make our enemies kill each other than to kill them ourselves.
5. And such was the mode of warfare by Te-in in that all the land of Jaffeth was subdued unto

himself in less than a hundred years. Save 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.

6. Now, as to the worshippers of Joss and Ho-Joss, they were not converted but subdued, and they worshipped their God in secret, and made rites and ceremonies whereby they might know one another and the better escape persecution. Many of these rites partook after the manner of the ancient rite of Bawgangad.\* \*See Book of Saphah.—Ed.)
7. Of the great cities destroyed in these wars were:
 

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 Hong We, Chow Go and Sheing-tdo. For Hong We the wars lasted twenty years; and there were slain within the city five hundred thousand men, women and children.
8. The wars of Chow Go lasted forty years, and within her walls were slain three hundred thousand men, women and children. For Sheing-tdo the wars lasted twenty-five years, and there were slain within her walls three hundred thousand men, women and children.
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.
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 Awana stone, polished; 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 fine silk drapery and fine wool drapery within the temple were sufficient, if spread out, for five hundred thousand men to lie down on and yet not cover up the half of it. And the

drapery was painted and embroidered with pictures of battles and wars; and of scenes in heaven. For the ornamentation of which drapery twenty thousand men and women had labored for forty years. All of which were destroyed, together with all the great city and all its riches and magnificence.

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 door-ways to enter the temple; but, within each door-way, one came against the square columns of precious stones that supported the roof inside; and to either side of the columns were passage-ways that led into the four hundred chambers within. In the centre of the temple, artificial stalactites, twenty thousand, 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 scarce look upon them, and they were as ice with the sun shining thereon, forming rainbows in every direction. Here came kings and queens and governors of great learning; for here were deposited copies of the greatest books in all the world.
12. Besides the temple of Cha-oke-king, there were seven great temples built to Joss, either of which was large enough for ten thousand men to do sacrifice in at one time. For five and twenty years the people of Sheing-tdo fought to save their great city from destruction, but it fell, and was destroyed, and all the temples with it; by king Bingh it was laid low.
13. Next to these were the following great cities that 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 feed-house, where was stored food for one hundred thousand people in case of famine, sufficient for eight years; and all these, and the libraries of the records of the Gods and Lords of earth, and all things whatever in the city were burnt to ashes.

14. The city of Young-oo, 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-oo, the great city. By king Shaing it was laid in ashes, and nothing but heaps of stones remained to tell where the city had been.

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.

16. And the great cities, Ghi, and Owan, and Chong, and Goon, and Ca-On and Jong-wong, and Sow, and Wowtch-gan, and Sem-Sin, and Gee, and Tiang, and Choe, and Doth, and Ah-mai, and Conc Shu, and Guh, and Haingtsgay, and Ghi-oo-yong, and Boy-gonk, all of which had houses of philosophy and colleges of great learning, and public schools, and temples of sacrifice, and 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.

17. Besides these, there were more than two thousand cities of less prominence destroyed. And yet, of villages and small cities, so great were they in number which were destroyed, that no man ever counted them.

18. City against city; king against king; man against man; for the inhabitants of Jaffeth were obsessed to madness and war and destruction; almost without cause would they fall upon one another to destroy; for so had Te-in sent his hundreds of millions of warring angels to inspire mortals to destroy all knowledge, and instruction, and learning, and philosophy, and to destroy all trace of all other Gods and Lords, that he alone might reign supreme.

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.
20. So, the fair land of Jaffeth, with its wisdom and great learning, was made as a distracted and broken-up country. In all directions the bones of mortals were scattered over the lands; nor could the land be tilled without digging amongst the skulls and bones of the great giant race of Ihuans that once had peopled it.
21. And of those who were not destroyed, one might say: They were a poor, half-starved, sickly breed, discouraged and helpless, badly whipped.
22. And the spirits of the dead were on all the battle-fields, lighting up the dark nights by their spirit-fires, and in the morning and the twilight of evening they could be seen by 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.
23. Thus was Jaffeth won to the God Te-in. Now of Sudga, know ye.

### Chapter XLVI

1. Two vice-Gods had Sudga, Brihat and Visvasrij. Next to these, Sudga's heavenly chief marshal Atma, who had four thousand marshals under him, and equally divided amongst them to command, one thousand million heavenly warring angels. Atma had authority over thirty thousand generals and captains, to whom were allotted two thousand million angels.
2. Chief of the heavenly generals were: Shahara, Vasyam, Suchchi, Dev, Nasakij, Tvara, Watka, Shan, Dorh, Hudhup, Nikish, Hajara, Hwassggarom, Viji, Yatamas, Brahma, Goska, Fulowski, M'Duhitri, Yaya-mich-ma, Hijavar, Duth, Lob-yam, Hi-gup and Vow-iska. And these falsely assumed the names of the ancient Gods and Lords of thousands of years before.
3. Sudga had said to them: That my age may be magnified before the newborn in heaven, ye 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 unto

you. But into none others do I give privilege to choose the names of the ancients.

4. Sudga then made the following his Private Council: Plow-ya, Vazista, Kiro, Cpen-ista, Visper, E-shong, Bog-wi, Lowtha, Brihat, Gai-ya, Sa-mern, Nais-wiche, Yube, Sol, Don, Mung-jo, Urvash, Cpenta-mainyus, Vazista, and Vanaiti; and to each of them ten thousand attendants.
5. Then Sudga made two great captains, Varsa and Baktu, and he said unto them: Two thousand million angels have I 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 thousand million betwixt ye twain. 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.
6. Now, when ye twain are permanent on the earth, and secured in the temples and oracles, ye shall survey all the lands of Vind'yu, and the cities, large and small, and all the people therein. And, behold, all men shall be subdued unto my two names, Sudga and Dyaus; and when a city standeth, wherein the people worship any other Gods or Lords, that city shall ye destroy, and all the people therein. City against city shall it be, 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 ye twain, in finding two cities to be destroyed, shall divide, one going with his angel warriors to one city, and the other to the other city; and ye shall inspire them against each other unto death; and when they are laid low, ye shall bring into the place, to inhabit it, my worshippers.
7. Thus descended to the earth the two destroying captain Gods, Varsa and Baktu, with their two thousand million angel warriors. And they spread out about over the land of Vind'yu, where 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.
8. And there were laid in ruins, in twelve years, forty thousand cities, of which thirty-seven were great cities. \* (Great cities 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.) 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 millions.

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 and 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 and 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 and cloth and fruits of the earth, contributed by the penitent for the remission of their sins. Through the central passage within the temple drove the king in his golden chariot, when he came for sacrifice; and the floor of this passage was laid with silver and gold.
10. In the centre of the temple floor was a basin filled with water, and the size of the basin was equal to twenty lengths of a man. In the middle of the basin was a fountain throwing up water. And on the east and west and 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 Suh-hagda. 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.
11. Within each of the five hundred pillars was a sacred chamber, for 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 through 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 the top thereof, which was equal to fifty lengths of a man. And the multitude thus beheld him ascending and descending.

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.
13. Next to the Temple, which was called Tryista, stood the House of Learning, where congregated the wise men and women, skilled in philosophy and music and astronomy and mineralogy. The House was made of polished stone and wood interlocked, and in the front with one hundred and forty columns of polished stone and wood. Within the house were 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 betwixt lions and men, tigers and men, and betwixt lions and tigers, and elephants, and betwixt 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, \* (A length was the length of a man, but as to how many feet and inches, we are left in the dark.—Ed.) whereon 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 to the top by other arches ten lengths high, and on these another roof, and on the top of this a dome covered with gold and 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. To enter 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 might be written in the description thereof, and yet not tell half its richness and beauty and magnificence.

447 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 save the door; and when the communers were within, and the door shut, they were without light. In the midst of 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 unto death; of finding things lost, of bringing money to the poor, and flowers and food to the sick; of entering the dead sleep, \* and of becoming unconscious to pain by force of the will. (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.) (Note: the dead sleep is also known as "Samadhi.")

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.

16. The angels of Sudga decided to destroy this city; and, accordingly, they inspired a war betwixt it and the city of Yadom, which was second unto it in magnificence, and possessed of temples and palaces like unto it also. Yea, but to describe one of these great cities was to describe the other, as to mortal glory. For seven hundred years had these cities lain in peace with each other, half a day's journey apart, on the great river, Euvisij, in the Valley of Rajawichta.

17. And the captain God, Varsa, chose one city, and the captain God, Bactu, chose the other city; and each of them took from their thousand million angel warriors a sufficient number, and inspired the two great cities unto everlasting destruction. Even as mortals turn savage beasts into an arena, to witness 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 insure the greatest possible havoc to both.

18. Eight years these battles lasted; and hundreds of thousands of men, women and children were slain; and when thus the great cities were 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 in desperate madness make mortals fire 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 to dust; and of the people left, only the ignorant few, starving, helpless wanderers, could tell the tale of what had been.

19. Sudga had said: All knowledge amongst mortals is inimical to 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.

448 20. In such manner proceeded the captain Gods of Sudga over all the land of Vind'yu, laying low all kingdoms, and cities, and places of sacrifice, and places of learning. And in one hundred years the mighty people of Vind'yu were reduced to beggary, and to 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 were 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.

21. Thus perished the Vedic language, the language of song and poetry, and of great oratory. Save in a small degree, such as was preserved by the remnant of Faithists who had escaped through all these generations, still in secret worshipping the Great Spirit.

22. Hear ye next of Osiris and his dominions, and of Arabin'ya, and Parsi'e, and Heleste:

### Chapter XLVII

BOOK OF WARS AGAINST JEHOVIH

1. Osiris, the false, on setting up a heavenly kingdom of his own, and dominion over Arabin'ya, and Parsi'e, and Heleste, said: Let Te-in and Sudga pursue their course in destroying; mine shall be in the opposite way.
2. Osiris, the false, said: Three kinds of bad people I have found in heaven and earth: They that 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 findeth fault not only with all that hath 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, harpeth not upon them, but plungeth 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.
3. The non-resistance of the Faithists hath ever made them dependent on the mercy of their neighbors, in heaven and earth. They must be destroyed, and their doctrines also.
4. In destroying their doctrines, I must give something in the 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 other hundreds of years. Better, then, is it, that since De'yus is cast into hell, \* I take the names, Lord God, and De'yus,

\* Here and in other places we discover that hell signifies a bound-up condition. As, for example, if a city were in a state of riot, it could not go to war, nor yet war against other cities. When thus disorder has so far usurped a heavenly kingdom that they are in a state of anarchy, fighting, man against man, all bent on inflicting tortures upon others, the condition is characterized as hell.—[ED.]

and Creator, and all such as are acceptable in heaven and earth.

5. Neither will I rob them of their rites and ceremonies, but so add thereunto, that, by the superior glory, they will accept mine.
6. Nor will I abridge mortals of their learning; but, on the contrary, be most exacting and high in

aspiration; for by this will I win the approval of the wise and learned.

7. Mortals love idols; therefore I will give them idols. Male and female will I give unto them.
8. Osiris then called Baal, Ashtaroth and Egupt into his heavenly Council chamber, and said unto them:

9. Two idols shall ye inspire mortals to build unto me: and one shall be the figure of a male horse, with a man's head and chest and arms, and he shall point upward, signifying,

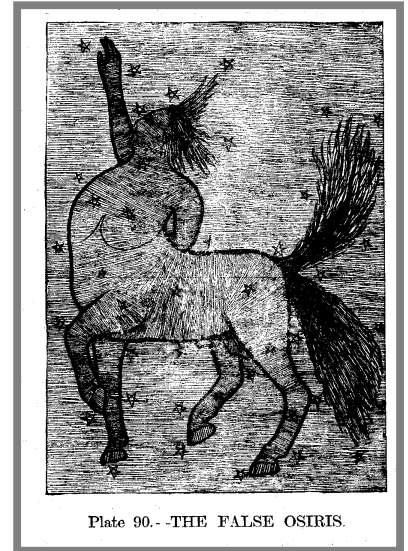


Plate 90. - THE FALSE OSIRIS.

heavenly rest; and the other shall be the figure of a mare, with the head and breast and arms of a woman. And she shall hold a bow and arrow before her, and behind her a sword and a

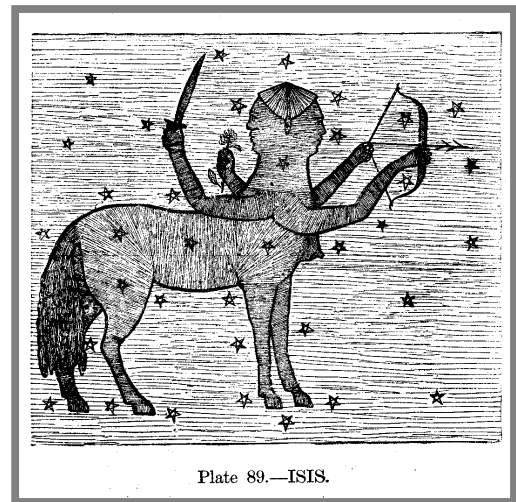


Plate 89.—ISIS.

rose, signifying, for righteousness' sake. † And the male idol shall be called Osiris, and the female, Isis.

† See Book of Saphah. 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.]

10. For wherein I assert myself creator of all the living, I must show unto men that I am male and female.



11. Which of a truth is the fountain of all that is in heaven and earth, wherein *Projection* and *Reception* are the sum of all philosophy.

12. In which ye 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. \* (Taurus and Aries.—Ed.)

13. For I was a globe, boundless as to size, and swift as to motion. And I put forth a wing for flying, and a hand for labor, by which are all things conquered and subdued. And beneath the wing I set the Lamb of Peace, as a sign of the flight of the defenceless; but under the hand I set the head of a bull, as a sign of my dominion.

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14. And I made heaven and earth with wings flying forth, bearing the serpent and the sun. Square with the world, and circumscribed, have I made all things, good and powerful.

15. And in man's hand I placed the key to unlock the mysteries of the firmament of heaven, and the power, and wisdom, and riches, and glory of the earth. Into his hand I place a club, to slay the lion, or to subdue him. \* (See cut at end of Book of Saphah.—Ed.)

16. For I am like unto man, having created him in mine own image; and I hold the key of heaven and earth, and dominions over all the inhabitants I created on the earth. I am Tau, I am Sed.

17. I am the light and the life, and the death. Out of myself made I all that live or ever have lived. The sun in the firmament I set up as a symbol of my power. The stars, and the moon, and things that speak not, and know not, are the works of

my hand. Without me nothing is, nor was, nor ever shall be.

18. Whoso goeth 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 unto all things, with will to conquer, for in these am I manifest unto men.

19. For in the beginning I created the world of mine own force; and this is my testimony, justifying force even with violence when the greater good cometh to the greater number. Hereon hangeth 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 unto their God.

20. What, then, is the strategem of Gods, save by some means to reduce men and angels unto 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 nor angels. Ashtaroth said: This is a head and front to lead the world. Egypt said: The wisdom of the Faithists was in having a direct course.

21. Osiris said: Then will I 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 save Jehovihians can accept.

22. For I will allot unto God all things, not defining which God, or what God, but God only; the rest will I manage in Agho'aden, my heavenly kingdom.

23. Go ye, therefore, to mortals, and revise the things of De'yus unto God; and if mortals question of the oracles to know who God is, say ye: 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 were created all things; he who created man in his own image; who dwelleth on a throne in heaven.

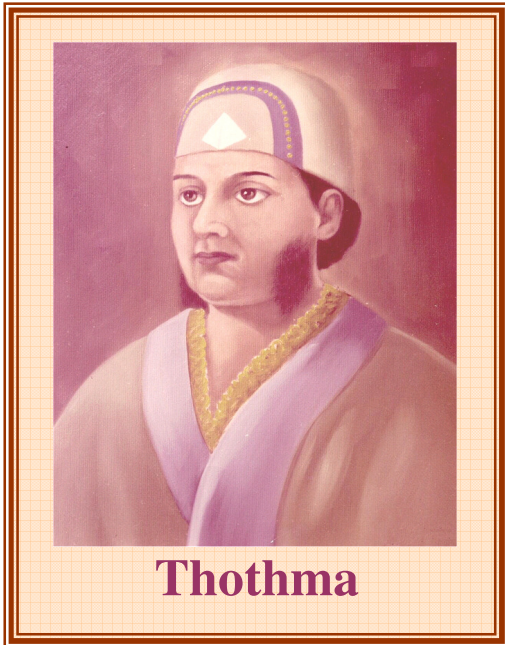
24. But if they question further, asking if he is the ever present, answer them: Nay. And if they say: Is he Jehovih, the Great Spirit? answer them, Nay.

25. For I will not suffer one Faithist to dwell alive on the face of the earth.

Chapter XLVIII

1. In Haikwad, in Parsi'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.
2. And great drouth 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 found not what was desired.
3. Luthag consulted the oracles, and behold, the angel, Egupt, came and answered the king, saying: Send thou thy 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 thee, suffer thou me to touch also, and perhaps I can hear thy God speak.
4. The seer touched the king in the place, and at once the God spake to him, and he heard. So it came to pass, the God led the seer into Egupt, which at that time was called South Arabin'ya. The seer knew not 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.
5. The seer found the land fertile and well watered; and he returned to Parsi'e and informed the king. Thereupon the king commanded his people to migrate to Egupt. And they so went, in the first year fifty thousand, and in the second year one hundred thousand; and for many years afterward an equal number.
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 drouth and famines in countries around about drove them hither.
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 Parsi'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. And now for seventy years the Gods, Osiris, Baal, and Ashtaroth, and Egupt, had not much power with mortals.
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.
9. Meantime 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.
10. And here stood the matter when Osiris resolved to revise the records of mortals and angels as regardeth the history of creation by God; which he did according to his own decrees, which were as hereinbefore stated.
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 thence after called Adam, instead of A'su, adopting the Parsi'e'an word instead of the Vedic.
12. And these records were the same from which Ezra, three thousand years afterward, made selections, and erroneously attributed them to be the doctrines of the Faithists, who were called Iz'Zerlites. And the records of the Faithists were not kept, nor permitted in the state records, but kept amongst the Faithists themselves, for they were out-lawed then, even as they are to this day, because they would not adopt the Saviors and Gods of the state.

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 with them understandingly. Thammas was succeeded by his daughter, Hannah; and she was succeeded by Hojax, who was a builder on the TEMPLE OF OSIRIS, commonly called the GREAT PYRAMID.

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: Thou art the very Thoth re-incarnated; and behold, thou shalt be God of the earth.
15. Thothma could hear the Gods and talk with them understandingly. And to him, Osiris, through his angel servant God, Egupt, gave especial 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 Builder's School* and the *Histories of the Thousand Gods*. At eighteen he 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, it being the time of the death of his father and mother.
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.

17. Osiris, through his servant God, Egupt, thus spake to Thothma, saying: My son, my son! Thothma said: I hear thee, O God, what wouldst thou? Osiris said: Provide thou a dark chamber and I will come to thee. Thothma provided a dark chamber, and then Osiris through his servant God, came to him, saying:

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18. Thou hast great wisdom, but thou forgettest thy promise! Thothma said: In what, O God? Osiris said: When thou wert in heaven, thou saidst: Now will I go down to the earth and re-incarnate 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 so been in heaven, and returned, and re-incarnated himself for such purpose.
19. And he answered Osiris, saying: Like a dream it so seemeth to me, even as thou sayest.
20. Osiris asked Thothma what was the greatest, best of all things. Thothma said: There are but two things, corporeal and spiritual.
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, thou God of wisdom, how can a man attain the highest spiritual knowledge?
22. Osiris said: To come and dwell in heaven and see for one's self. Thothma said: How long shall 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.
23. Thothma said: If one could leave the corporeal part for a hundred days and travel in heaven for a hundred days, would it profit him? Osiris said: To do that is to master death. Behold, thou hast already attained to power of the dormant state. To control the course of the spirit; that is the next lesson.
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. Yea, and I go hence in spirit, and see many things, but my soul is like a breath of wind, and goeth at random.



25. Osiris said: Provide thou me a temple, and I will come and teach thee. Thothma said: How to keep the body so long, that it be not damaged, that is a question? The magicians who have been buried long, and being dug up and resuscitated, find their bodies so damaged that they die soon after.
26. Osiris said: Thou shalt build a *Temple of Astronomy*, and dedicate it unto 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, which lieth in the median line of the variation of the north star (Tuax).
27. In the form of a pyramid shalt thou build it; measure for measure, will I show thee every part.
28. And thou shalt provide such thickness of walls that no sound, nor heat, nor cold, can enter therein; and yet thou shalt provide chambers within, suitable for thyself and for thy chiefs, and thy friends, who are also adepts. For I have also provided the earth unto heaven, and heaven unto 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; yea, they shall come to me on my throne and behold the glories I have prepared for them.
29. Nor shall my temple be exclusive, but open unto all who will pursue the philosophies of earth and heaven. For which reason thou shalt build it with the sun, moon and stars; and it shall be a testimony unto the nations of the earth that thou art 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 shalt thou master thine own flesh to keep it as thou wilt. For this is the end and glory for which I created man on earth.

### Chapter XLIX

1. Osiris then instructed King Thothma to drive out of the land of Egupt all the Faithists, especially the shepherd kings, who could not be made slaves of.

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 from the Faithists he took all their possessions, such as houses and lands, and suffered them not to hold any mortal thing in possession; neither permitting them to till the soil, save as servants, nor to engage in any other labor save as servants. And there went out of the land of Egupt, to escape the tyranny of Thothma, three millions of 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, to wit:

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3. Thou shalt not possess any land, nor house, nor ox, nor any beast of burden, nor cow, nor calf, nor shall thy people possess an altar of worship, nor temple, nor place of sacred dance. But a servant and a servant of servants shalt thou be all the days of thy life. But in thy sleeping place and in the sleeping place of thy family thou shalt do worship in thine own way, nor shall any man molest thee therein.
4. Thou shalt not profess openly thy doctrines under penalty of thy blood and thy flesh; nor shalt thou teach more in the schools or colleges; nor shall thy children receive great learning. And of thy arts, of measuring and working numbers, thou shalt not keep them secret longer, or thy blood be upon thee.
5. And if thou sayest: Behold, the Great Spirit; or Jehovih, the Ever Present, thou shalt suffer death, and thy wife and thy children with thee. And if a man query, to try thee, asking: Who created the world? thou shalt answer: Behold, God! And if he should further ask: Thinkest thou the Creator is Ever Present? thou shalt say: Nay, but as a man that hath finished his labor, he sitteth on his throne in heaven. And if he further ask thee: Where is God? thou shalt answer: On the Mountain Hored, in heaven. And if he still further ask thee: Is the Ever Present a Person? thou shalt say: Nay, the Ever Present is void like the wind; there is but one ruler in heaven and earth, even Osiris, who is Lord the God, Savior of men.
6. Who else but doeth these things shall be put to death; whoso boweth not unto Thothma, my earthly ruler, shall not live, saith God.

7. These laws were entered in the libraries of Egupt, and also proclaimed publicly by the scribes and seers. And yet with these restrictions upon them there remained in the land of Egupt more than two million Faithists.
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 thereof, 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 was one chief, and these chiefs were of the Privy Council of the king.
9. And the king allotted to every chief a separate work; some to dig canals, some to quarry stone, and some to hew the stones; some to build boats, some to provide rollers, and others timbers, and yet others capstans.
10. 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 to Aokaba, and thence by locks descended to the Plains of Neuf, and thence to Gakir, the place chosen by the king for the temple to be built.
11. And as for the logs used in building, they were brought down the waters of Egon, even 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.
12. As for the stones of the temple they were hewn in the region of the quarries. And when properly dressed, were placed on slides by capstans, and then, by capstans, let down the mountain sides, to the water, whereon they were to float to the place required for them.
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 designed. And at the bottom of the floats were rollers, gudgeoned 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 thus 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.
14. When all things were in readiness for building the temple, the king himself, being learned in all philosophies, proceeded to lay the foundation, and to give instruction as to the manner of building it.
15. These were the instruments used by the king and his workmen: The gau, \* (I have been astonished at what all can be done with this simple instrument, with the aid of mathematical calculations. See Saphah.—Ed.) 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 trying one thousand men. This was divided into twelve parts, and these parts again into twelve parts, and so on.
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, the inclined plane, which was of wood, was built up even the same as was the temple.
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). \* (This would make the inclined plane about half a mile.—Ed.) Up this inclined plane the floats, with the stones thereon, were drawn by means of capstans and by men and women pulling also.
18. For four and twenty years was Thothma building the temple; and then it was completed. But it required other 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.

19. Such, then, was Thothma's TEMPLE OF OSIRIS, THE GREAT PYRAMID.
20. Jehovih had said: Suffer them to build this, for the time of the building is midway betwixt the ends of the earth; yea, 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 forth man shall seek not to build himself everlastingly on the earth, but in heaven. All 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.

### Chapter L

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 spake unto the king, saying: Here am I, O king!
2. Thothma said: My labor is well recompensed. That thou hast come to me, O Lord my God, I am blessed. Osiris said: Keep holy my chambers; suffer no man, nor woman, nor child, that dwelleth on the face of the earth, to know the mysteries of these, my holies, save and except my adepts. Here layeth the key of everlasting life.
3. Thothma said: How sayest thou, the key of everlasting life? Osiris said: Herein is that which is of good and evil, as I commanded thy forefathers; to eat whereof man shall become as Gods, and live forever. For this is the triumph of man over death, even for which I created him on the earth.
4. Thothma said: Shall only we five know these things? Osiris said: Nay, verily; else the light of my kingdom would not be full. Behold, thou, how I built the temple! Was it not in the keeping of adepts? \* So, then, as I have given unto thee to know my kingdom, thou shalt give unto others, not suffering these lights to come, save

\* 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.]

through my commandments.

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 thence 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. Whereupon the priests closed the entrance and sealed the king within.
6. Osiris, through his servant God, Egupt, said unto the priests: One alone shall remain; in quarter-watch shall ye dwell within the Holy Chamber, and I will remain also. And the priests cast lots, and divided the watch in six hours each, unto every day. And Osiris sent Baal to the spirit of Thothma, and took him to Agho'aden, Osiris' heavenly place, showing the spirit unto the glory of the throne, saying: Behold the God of Gods. Thothma said: It is a great glory; lo, mine 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 the glory thereof.
7. Thothma said unto Baal: Thou angel of God, thou hast shown me, of a truth, God is in the image of man. Nor is there any but one God, who ruleth over all.
8. Baal said: How sayest thou then; who is God?

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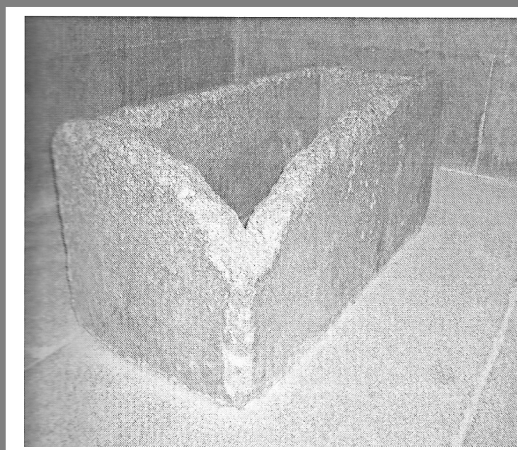


Photo courtesy of Jon Bodsworth

**This is the granite Vault within the King's Chamber in the Great Pyramid of Giza where Thothma would enter and cast himself in the dormant state.**



Thothma said: How sayest thou? For behold, his glory was so great I could not look upon him.

9. Then answered Baal, saying: Only angels and mortals; these are the sum of all things. He, thou hast looked upon, was even as thou art; a one-time mortal on a far-off star-world. He attained unto the Godhead, to create a world unto himself, even as thou, who art an adept, canst create flowers and plants and serpents. Thus he came into the void regions of space and created the earth and her heavens, and they belong unto him, for they are his. And in like manner is every star-world, created and ruled by a God like unto thy God, who is Lord of all.
10. Thothma said: O that all people knew these things! O that I may remember them when I am returned to earth. Baal said: More than this shalt thou remember; for I will now take thee to the hells of the idolators and the Jehovihians. Baal then took the soul of Thothma to the hells of De'yus, and showed him the horrors thereof. But he took him not to the regions of God, in Craoshivi.
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, the which he did. And then Baal signaled unto Egupt, and the latter spake to the priest on watch, saying: Behold, Thothma hath returned; go thou and fetch thy brother, and deliver him into the Holy Chamber.
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, and 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, that his spirit be reconciled to the flesh; and on the next day he and the priests came forth out of the temple and sealed the door thereof, and placed the king's guard in charge, that no man or woman might molest the place. Now Thothma had been in the death trance forty days.
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 spake

orally before them, directing his words to the king, saying: Behold, I am the angel of God thy Lord, whom thou hast beholden in heaven; I am the same who traveled in heaven with thee. What I speak, I say in the name of the Lord our God, whose servant I am. On the morrow shall thy high priests draw lots, and one of them shall enter the Chamber of Holies, in the Osirian Temple, and do even as thou hast. And after him, behold, another of the high priests shall do likewise; and so on, until the four have had thy experience.

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.
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 many back who are already dead; and they shall call unto their embalmed bodies and wake them up and inhabit them. Go ye, then, to the root of the matter, and prepare my people, for I will come in person and inhabit the temple ye have built; and my heavenly kingdom shall descend even to the earth. Prepare ye the *Column of the Stars!*
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 built he it, with an opening from the bottom to the top, and the width of the opening was six lengths. In the walls thereof was a winding stairway, and there were windows looking out to the east and west and north and south, that the stars from every quarter might be observed. On the summit of the column were dwelling-places for the seers and mathematicians, with places for the measuring instruments and lenses.
17. When this was completed, Thothma built of wood and stone an external wall 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, that the northern stars might be observed.

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, that the relative position of the sun with northern stars could be determined every day.
19. By these two columns, therefore, Thothma and his mathematicians measured the sun and moon and stars, as to the distances and sizes thereof. And Osiris commanded the king to send into the far-off lands of the earth his wisest mathematicians, to observe the winds of heaven, and the drouth 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 manner of occurrences on the face of the earth. He said unto the king: When thy mathematicians are returned to thee with their accumulated wisdom, thou, or thy successor, shall examine the sun and the stars and moon, as compared to the things whereof 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.
20. And when thou hast taken in the term of three thousand three hundred years, and compared the sun and moon and stars, as relate to the occurrences of the earth, thou shalt have the key of prophecy for three thousand three hundred years ahead. And thou shalt say of this land and of that land; and of this people and that people, how it will be with them, and thou shalt not err.
21. Thothma, the king, called together his mathematicians, and, according to their grade, chose from amongst 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.
22. And they took with them all kinds of instruments to measure with, besides scribes to make the records of such matters as came before them. And they went throughout Arabin'ya, and Vind'yu, and Jaffeth, and Parsi'e, and Heleste, and Uropa, even across to the western sea; and to the south extreme of Arabin'ya, and to the great kingdoms of the interior, and to the north of Heleste and Parsi'e, and Jaffeth, to the regions of everlasting snow.
23. And in sixteen and seventeen years they returned, save 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 their tongues' end. Thothma received them in great pomp and glory, and awarded all of them with great riches.
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 never harm could come to them.
25. And Thothma made it a law, that other mathematicians should travel over the same regions for other sixteen years and make like 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 forth. Now during the absence of the first mathematicians, Thothma and his philosophers observed the sun and moon and stars every day, and a record was made thereof, as to 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 Parsi'e'an language, which was the language of the learned. For the Egyptian language of that day was spoken mostly by the unlearned, and was mixed with the Fonecean, a language of sounds.
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 therefrom were written in a separate book and called *The Philosophies of God and His Son Thothma, King of Earth!*
27. Copies of this book were made and sent into the lands of Arabin'ya, Vind'yu, Jaffeth, and Parsi'e and Heleste, and Uropa, to the priests of God, but the original book was filed in the Holy Chamber, in the Temple of Osiris.
28. Thothma applied himself to impart wisdom unto all men. And during his

reign he built in the land of Egypt seventy-seven colleges of Great Learning, twelve colleges of prophecy, two hundred houses of philosophy, seven adepterics, and three thousand free schools, and four thousand houses of sacrifice unto Osiris, Savior of men.

29. Three hundred and forty obelisks to God, thirty triumphal arches to De'yus, four thousand oans-nus (or nu-oan. \_\_Ed.) to the Creator, \* (See [Book of Saphah](#), and also [glossary](#).—Ed.) and these were mounted on pedestals of polished stone, and stood at the street corners.
30. And there were graduated to the rank of adept during Thothma's reign more than four thousand men and three hundred women, all capable of the death trance, and of going about in spirit. And of these over seven hundred were permitted within thirty years 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 whilst in the swoon.
31. Thus did Thothma prove himself to be one of the wisest and greatest men that ever dwelt on the face of the earth. He believed all things the Gods told him, believed he was Thoth re-incarnated, and believed he would never die as to the flesh.
32. The false Osiris, through his servant God, Egypt, had said to Thothma: This is the manner of heaven and earth, as regardeth man: All men are re-incarnated over and over until perfected to immortal flesh; and in that day man hath so perfected his adeptism he can remain on earth or ascend to heaven, even when he desireth. Hence of all knowledge, adeptism is the greatest.
33. Thothma asked if there were any new creations. Satan prompted Osiris, who said: Nay, thy spirit is 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 seed comprise the All Unseen. When one of them taketh 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 liveth its time and dieth. And the spirit hieth it back again into another womb, and it is born forth a man low as to knowledge, evil as to life. And he

liveth a time and dieth again; but again the spirit hieth 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 continueth to hundreds of generations and to thousands. But he who hath attained adeptship hath it in his power to call forth out of the earth his own corporeality; he needeth no longer to go through the filth of others.

34. Thothma was wise even in his belief; for when he was growing old, and beholding his flesh sunken, and his eyes growing hollow and dim, and his hands getting withered, he inquired of the Gods, saying: I know thou hast taught me truth, O God. I am weak before thee, as to judgment, and curious in my vanity. Osiris said: Speak thou, O king!
35. Thothma said: By all the force of my will; and by my great learning, I cannot stay the withering of the flesh. If, therefore, I already dry up like a mummy, above the power of my will, how will it be with me when I am further emaciated?
36. Satan prompted Osiris to answer the king, and so he said: Until thou art even more emaciated thou canst not understand the power of thine own soul.
37. With this the king was reconciled, and even at the time he was tottering on his last legs he began to build a new palace, saying: After I have changed this flesh into immortal flesh, hither will I 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.
38. But afterward I will build many colonies of like kind; 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.
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 LI

1. When Thothma was quite dead the priests carried his body into the temple, fully 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. believing his spirit would return from heaven and transform the

2. Osiris had said: Whoso believeth in me, him will I save unto everlasting life, and though he lose his body, yet again shall he find it, and the corruptible flesh shall be changed in the twinkling of an eye, and become incorruptible unto life everlasting, with the spirit that abideth therein.

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 came not, and the body still lay cold and dead. But the Gods came in sar'gis and said unto the priests: Seal ye up the body for other 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 other five days, which they did, but life returned not.

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*.

5. The priests brought Xaian, who was in his twenty-fourth year, and when he came into the Holy Chamber he was bid 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 body of the king, and they brought back the spirit of Xaian to inhabit the body of Xaian, and put it in possession thereof, making believe it was the spirit of Thothma returned.

6. Houaka said to the Gods: Where is the body of Thothma? Hath it been transformed? And the Gods answered: It hath gone to heaven, and will return after many days. But as to the spirit of the king, behold, he is with thee. And the priests spoke to Xaian, believing it was Thothma. And

after three days they came forth out of the temple and recrowned Xaian, Thothma the Second, and they proclaimed it abroad that these things were true, howbeit they knew to the contrary.

7. As to the spirit of Thothma, at the time of death, it was taken to Agho'aden and put amongst the servants of Osiris' heavenly kingdom, and thus enslaved. So Xaian became king of Egupt.

8. Now, as regardeth 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 benefit of Osiris' heavenly kingdom, and to establish Osiris everlastingly on the earth as the all highest God.

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 a knowledge of the stars, and the sun and moon, and in adeptism and miracles.

10. But woe came unto 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.

11. Suffice it, these spirits lost all sight of any higher heavens than to dwell on the earth; they knew no other. And they watched about when children were born, and obsessed them, driving hence 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.

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 hence the natural spirit; but many merely engrafted themselves on the same body; and whilst 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 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.

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; yea, and even doing things whereof no man may speak, whereby 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.

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**Chapter LII**

1. Of the land of Egupt, the above sufficeth; and of Parsi'e and Heleste these things are the chief, as regardeth the dominion of Osiris, Baal and Ashtaroth, to wit:
2. Because of the persecutions of Faithists, and shepherd kings, and Listians, these people fled into Parsi'e and Heleste for hundreds of years, and they built cities and established kingdoms.
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 lived not in communities, with rab'bahs as rulers, but dwelt together after the manner of warriors.
4. To Baal and Ashtaroth was committed the duty of subjugating these people unto Osiris, Savior of mortals. So Baal and Ashtaroth, finding them stubborn in the worship of the Great Spirit, finally resolved to make them destroy one another, after 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, to wit:
5. Jah, Apollon-ya, Petoris, Pluton-ya, Hi-ram, Ben, Yube, Ali-jah, Ares, Sa'wang, T'crono, Afro-dite, Argo, Oyeb, Nadar, Abel, Said, Arte-mis, Yac-ta-roth, Wab, Josh and Haur; and besides these there were the following deserters from Te-in and Sudga, to wit: 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, Wowouski, Sur, Ala-jax and Hesmoin.

6. And Baal and Ashtaroth cast lots for each of the above generals and captains, turn about they chose, until they were divided equally between them. And Osiris gave to Baal and Ashtaroth, each, five hundred million warring angels. And thus armed, they descended to the earth, to the objectionable regions, of Parsi'e and Heleste. In those days these great divisions of the earth were divided into many nations and kingdoms.
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 but one city.
8. These, then, are some of the largest cities that Baal and Ashtaroth determined to destroy, to wit: Su-yan, \* with five tributary cities; Lakao,

\* 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.]

- with two tributaries; Hangun; with eight tributaries; Waas with three; Lawga, 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.
9. The first great cities thus turned to war on each other were Haugun and Lowga; Ashtaroth choosing Haugun and Baal choosing Lowga.
10. These two cities were both of more than four hundred years' standing, and contained each 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.
11. When Baal and Ashtaroth, with their armies from heaven, came near to these cities, they halted and built a temporary kingdom in the mountains of Zoe.
12. Baal said to Ashtaroth: Behold, thou has had the choice of cities, give thou me the first assault?

13. Ashtaroth said: On thine own terms shall these battles be, and I will beat thee. To it, then; set on Lowga.
14. Baal went to Turwea in his dreams and told him his son was waylaid by the people of Haugun, and, moreover, that Tojak had determined to come upon him and possess the city. When Turwea awoke, he was troubled about his dream, and he inquired of the oracle concerning the matter. Ashtaroth had possession of the oracle, and she answered the king, saying: Thou art of the seed of the Faithists, why fearest thou for a dream? Have a caution of thy dreams; tell not thy son, for this day he goeth on the hunt, and thy words might bring about even that which otherwise might not be. The king went his way, but Ashtaroth sent inspiring spirits to the king, saying: To caution thy son, that would be wisdom. And the king went and cautioned his son.
15. Ashtaroth then went to Tojak's wife, and gave her a dream that the Prince of Lowga went on a hunt, to all appearances, but came near Haugun for a very different matter, which was no less than the slaying of herself and husband. The queen awoke suddenly, and in fear, and told the king her dream. Tojak said:
16. Foolish woman; it was but the fault of thy diseased blood, which, coursing the heart, gave thee a foolish dream. Tojak dismissed the matter. On 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 whoso came in their way, as if by accident.
17. Thus it came to pass that Turwea's son was slain. Turwea inquired of the oracle, and was answered by Ashtaroth, saying: Why comest thou to me for comfort; is not thy son dead by thine own fault? I said unto thee: Mention not the matter of thy dream to thy son, for oft it happeneth that telling of a thing bringeth it to pass.
18. Turwea said: I am justly rebuked, O Apollo-ya! But tell me, thou that knowest all things, since one part of my dream hath come true, may not the other part, and, of a truth, Tojak come to possess my kingdom? Ashtaroth said: If I tell thee, thou wilt blab it about, and do nothing in thine own defence. Turwea then made oath to obey the oracle; whereupon she commanded him to march with all his army against Tojak, and suddenly demand satisfaction in ten thousand lives, to balance the loss of the prince.
19. This ended Ashtaroth's part with the city of Lowga; and now she went to Haugun, whilst 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.
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 was come, not on a hunt, but to slay the king and queen. And Ashtaroth, further, told the king, Tojak: Try thou me as to my truthfulness: Behold, in two days the warriors of Turwea will be at thy city's gates; be thou ready for them and drive them hence, or lo, thy city wall will be reduced to dust and ashes.
21. Of course the prophecy of Ashtaroth came true, and Tojak now believed he was in the protection of the Gods. The queen said unto him: A matter of weight is on my mind, O king: I commanded my servants to slay the prince, for the Gods showed it to me that only by this could thy life and mine be preserved.
22. The king, Tojak, justified the queen, saying: Thou hast been the preserver of my life and thine.
23. Baal, God of Lowga, thus marched the mortal armies against the city of Haugun, whilst Ashtaroth marched the armies of the latter place to battle against them.
24. And thus, as mortals play a game with sticks and pegs, so played this God and Goddess a game with these 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 whilst 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. 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 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, for the most part, they were inoculated with the poisoned air of the dead, and they died also. And yet it came to pass, Baal beat Ashtaroth in the battle of death, for he caused all his people to be slain, whilst yet a few of Ashtaroth's remained.

26. Thus did Baal and Ashtaroth pursue the other great cities of Parsi'e and Heleste. And the time of the destruction of any two or three cities varied from two years to ten years. For the destruction of Athena and Troy it required twelve years. And for the destruction of Ituna and Fado it required eleven years. Betwixt Sugun and Lakao it required two years to bring them to war. Betwixt 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 the whole of the Trojans destroyed.

27. In the war betwixt 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 themselves without war.

28. The whole time of destruction was one hundred and sixty years; and after that Parsi'e and Heleste were wasted and desert, and wild beasts coursed the country far and near.

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 thou destroy not Parsi'e and Heleste, behold, Baal and Ashtaroth will rebel against thee, choosing these lands for their own kingdoms.

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 unto 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 LIII

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.
2. But in this I provided a remedy also, and without abridging liberty, which was, that the Gods, in contention for mortal souls, should fall out and ultimately destroy their own heavenly kingdoms, wherefrom angels and mortals should escape from bondage.
3. And this was so. Te-in and Sudga and Osiris, even whilst 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, in which upward of ten thousand millions of 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 subjects of, or else cast into torments. And these armies of warring angels, hundreds of millions strong, go into the kingdom of another God, and out of suburban districts, carrying hence the subjects, with all their acquisitions. And yet at times these raiding armies venture too far, and are themselves

## BOOK OF WARS AGAINST

captured and cast into torments. So that Gods in hada wall their kingdoms round with standing armies, even as they have taught mortals to defend themselves. And their enemies seek to invent means to break these armies through, and go in and plunder and destroy.

4. In times of which madness no voice from Jehovih;s angels can gain an attentive ear amongst them; even the same as when mortal kings are at war, for one to say to them: Behold, Jehovih is All Peace! They will even curse Jehovih and peace, so do the fighting angels threaten and curse if one of Jehovih's holy ones interpose in peace and love.
5. As like a burning fever or canker worm that needeth run its course, before a healing balm availeth good, so Jehovih permitteth the Gods to pursue their reign, till, helpless, they fall, environed in the harvest they sowed. For a time cometh to every man and woman born, on earth or in heaven, when sore disaster, if nothing else, will cast him helpless in agony, to make him own 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, and Lords, and 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.
6. Jehovih hath said: In every soul I made a door, and in this My Light shineth. Herein My Voice speaketh; but they turn away, and go after them that speak to the external ear; a serpent biteth them, and they are cast in poison and in death!
7. Man on the earth hath said: I will not heed Thy still small voice, O Jehovih, which speaketh to the soul; I will obey the king, that leads on to war, and with loud noises and violent oaths pursueth death-dealing as a virtuous trade. Not Thou, O Jehovih, shall be my master, but their king, who hath great pageantry. Behold, I will stand in his great armies, or be led on to death, even as the king willeth me; for he is my Savior and my defence. His Gods shall be my Gods; his Lords my Lords; his Savior my Savior; by blood and heroic butcheries will I prove my loyalty.
8. And even so hath thousands of millions 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 but 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.

9. Jehovih hath said: Even to them that choose darkness and evil have I given liberty also; for they shall learn by experience, in time to come, that all these guides and leaders, be they kings, or Gods, or Lords, or Saviors, are but snares, from whom, soon or late, they must turn in order to rise out of the hells they have built for others. For, because they put Me afar off, or denied My Person, or called Me Void like the wind, I cut them not off; but they cut themselves off from Me, and thus fell into torments.
10. For I am as near to the corporean as to the es'sean; let them, then, disown their kings and Gods, and whoso hath 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 whoso practiceth peace and love, and liberty unto others, are My chosen. They are on the way of everlasting resurrection.

### Chapter LIV

1. About the time Baal and Ashtaroth had destroyed the inhabitants of the earth in Parsi'e and Heleste, they applied to Osiris, demanding promotion to separate kingdoms of their own. They said:
2. Thou knowest of a truth that for sake of confederacy we merged our own kingdoms into thine; to make thee powerful against the wars of Te-in and Sudga in heaven. And to do thy will we have laid desolate the mortal kingdoms of Parsi'e and Heleste. For which things thou didst promise us in the start we should have great kingdoms in heaven.
3. Now behold, heaven is but one vast scene of war! And this also do we perceive, that the mighty contests are without any prospect of an end. As these heavenly wars raged hundreds of years ago, even so do they this day. Yea, the heavenly forces are becoming less disciplined and less scrupulous from year to year.

4. By evidence of which it is plain that thy heavens, and Te-in's, and Sudga's, will soon or late be cast into interminable hells. To prevent which, we ask of thee, our God, go give us each a section to ourselves, and we will subdue the places and govern them in our own way.
5. Osiris answered them, saying: Of all the Gods, who but I hath 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 ye twain persuaded me to have the mortals of Parsi'e and Heleste destroyed. And now, in the time when most of all we should be united, ye importune me to have my great kingdom disrupted and divided. Perceive ye not that we have the balance of power in our favor? And also, that if in these troublous times ye espouse new kingdoms, we will all be at the mercy of Te-in and Sudga.
6. For which reason I beseech you both to postpone the matter till we have driven our enemies from our doors. Let us be faithful to the confederacy.
7. Now in this affair Baal and Ashtaroth came not to Osiris in person, but sent messengers, as if they were ashamed of their own proposal. And yet, on the other hand, Osiris invited them not to his kingdom.
8. Ashtaroth said to Baal: See what Osiris hath done! He taketh us for children; giving us sweet promises if we will but keep right on serving him. I tell thee, Baal, thou mayst serve Osiris; but from this time forth I am none of his! Behold, I will mark out a kingdom of mine own, and I will establish it and rule it in mine own way. Moreover I will send word to Te-in and Sudga; and if Osiris balk me, they shall know his vulnerable points.
9. Baal said: Even so will I; and I will establish a kingdom alongside of thine, and if our enemies attack us we can the better defend ourselves.
10. So said, so done. And Baal marked out for his heavenly kingdom over Heleste and north-western Arabin'ya; and Ashtaroth marked out for her heavenly kingdom over Parsi'e and north-eastern Arabin'ya. And the twain 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.
11. A general dismemberment of these mighty kingdoms took place. In Osiris' heaven there revolted one Kabbath, who took 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 Egypt, 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*.
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.
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 Tiviressa.
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.
15. And all the revolted ones called themselves Gods or Lords 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.
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 more discover what this war or that war was about, save to inflict torments on others. And so great was the conflict that over more than half the earth all the lowest heaven was but one continuous succession of knots and hells. To inflict pain and disorder and destruction was the work of twenty thousand million angels in darkness; war, war, war; hell, hell, hell!
17. And now, alas, over all the earth where war had reveled hundreds of years, were thousands of



millions of spirits 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.

18. And from 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 with; spirits who delight to feed on the flesh of mortals which is corrupted with scabs and running sores. Spirits that teach re-incarnation and lust as the highest, most exalted heaven.
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 for foulness and for fuel to feed their thousands of hells.
20. And these in remembrance of Osiris' hated name and treachery went for his great kingdom, followed by thousands of millions of angels, desperate with 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 tantalizing drujas, and with kicks and blows and poundings covered them up in foul darkness, heaped deep and smothering in suffocating gases.
21. Then off ran other legions for Te-in and his high officers, and to pillage his kingdom also. And him and them they seized and bore off in triumph to equally horrid hells. And then others for great Sudga ran, even more desperate for vengeance sake; and him they also caught, despoiling his mighty kingdom and cast him into hell.
22. And for many of the lesser Gods they ran, and broke them down utterly, and cast them into

hells. Only two Gods of the past days in these regions escaped, Baal and Ashtaroth, who fled to save themselves for a more opportune season to carry out their wicked schemes.

### Chapter LV

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.
2. Of these great divisions of the earth mortals 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.
3. This much, then, of evil; now know ye of the good and faithful, and of the changes of earth and heaven.
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 shone not, save as a red ball of fire. And nebula fell in many places to a depth of three lengths, 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.
5. The which was beneficial to Jehovih's angels, in assisting them to deliver hosts of the 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.
6. Jehovih had said to God, His Son: Because one man can not lift up the whole world he shall not grieve, nor cease doing what he can. For his glory lieth in exerting himself to the full.
7. Because the self-Gods have come against thee, they are against Me also; because they have eespoused 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 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!

8. And Te-in, and Sudga, and Osiris, too! All of woman born, and knowing My breath upon them. Sufficient is it for thee, My Son, to gather in the afflicted and distressed, and restore them and deliver them in light and truth. Keep thou thy schools and colleges in heaven; and thy nurseries and hospitals, and factories, and thy fleets of swift-flying otevas and airavagnas.

worshippers of the Ever Present, All Person, coursed the heavens along 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:

11. Come! Come! The Father's kingdom is free!

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Come! Come! In peace and quietness thou shalt be thine own master! Behold, the Father's places rise higher and higher! Not downward, to the lower kingdoms, nor to the earth, nor to re-incarnation, the invented tale of drujas; but upward to wisdom, goodness, love and happiness.

12. Because ye have put away the All Person, ye have fallen in the mire; ye have closed your eyes to yonder higher heaven. Come, O ye that are in bondage! Cut loose from all! Fly to Him Who brought ye 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!

13. Come! Come! Our otevas are free! Our airavagnas full of comfort. O Come and be our loves! Be fellows, one with Jehovih.

14. And they gathered in millions and thousands of millions! 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.

15. But not alone nor unseen, 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 the high-raised messengers of far-off heavens, traveling past, beheld 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 up-hill work.

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 ethereal Gods.

END OF BOOK OF WARS AGAINST JEHOVIH.

1	ESK	13	YOH	200	YOH	10000	CYOH
2	TEK	20	JEK	300	YOH	20000	EK
3	SAM	12	JEK	400	YOH	30000	YOH
4	SAR	30	SAM	500	YOH	100000	GHI
5	UNH	31	SAM	600	YOH	1000000	YOH
6	YOK	40	SAR	700	YOH	1000000	SAR
7	TAK	50	UNH	800	YOH	1000000	ESK
8	OTE	60	YOK	900	YOH	1000000	OTE
9	YAW	70	TAK	1000	YOH	1000000	YAW
10	YOH	80	OTE	2000	TEK	1000000	TAK
11	YOH	90	YAW	3000	SAM	1000000	YOH
12	YOH	100	YOH	4000	SAR	1000000	YOH

Plate 17.—TABLET OF AH'TOD'GAU. [Numeration.—Eo.]

And send thou thy faithful volunteers, and make the afflicted to rejoice and hold up their heads in great joy.

9. But to them that will not hear; and to them that curse thee and Me, seeking to destroy Me for their own glory, be thou silent. My hand is upon them. My ji'ay'an shower covereth earth and heaven. In their own game shall they cast themselves in darkness and destruction.

10. And all the while the self-Gods were at their evil deeds, the Faithists, Jehovih's angels,

# 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 UNTO THE EARTH A TIME OF FULL EARTHHOOD; AND, THAT THE GENERATIONS OF MEN MIGHT KNOW THE PERIOD THEREOF, BEHOLD, I CAUSED MAN TO BUILD A PYRAMID IN THE MIDDLE OF THE WORLD. FOR IT WAS MY MARK, THAT, FROM THAT TIME HENCEFORTH, MAN SHOULD 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 AROUND WITH THE DAWN OF BON.

## Chapter I

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1. In the far-off etherean worlds spake the Voice of Jehovih, saying: Lika, Lika, My Son! Behold the red star, the earth. She cometh thy way; she mergeth dark and soiled from the forests of ji'ay, in the swamps of Bonassah. She will cross thy etherean fields, the Takuspe, and Opel, and Wedojain, dripping with the odor and dross of the ji'ay'an swamps. Go thou to her, and wash clean her soil and her atmospherean heavens.
  2. Lika said: Alas, O Jehovih, how they have forgotten thee!
  3. I will go to the red star, the earth, O Father! I will deliver her into purity and faith. Thy chosen shall be delivered from bondage: Thy God made triumphant on earth and in heaven.
  4. Lika called to his high Council, in his etherean kingdom, Vetta'puissa, in the Plains of Peo'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:
  5. Behold, the red star, the earth; the Voice of Jehovih came to me, saying: Go thou 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.
  6. Lika said: Five hundred million etherean hosts will I take with me. For five years and forty days will I and my hosts 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.
7. Then spake the Council, the historians of the etherean libraries of the Vorkman Road, where hath traveled the earth 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.
  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 coursing the etherean heavens and 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.
  9. Lika was sprung from the corporeal star Atos, which traversed 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.
  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; and Chief of Vetta'puissa, twenty-five thousand years.
  11. Lika had for his high Council 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 millions of the rank of Gods and Goddesses; and of the rank of Lords and Lordesses, more than half a thousand million.
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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.

13. Next to Rebsad was Yanodi, Chieftainess of Ure, seventy thousand years; Chieftainess of the Roads of Sallatamya, seventy thousand years; marshalless 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.

14. Next to Yanodi was Thazid, Goddess of Zoleth; Matrusettes of Yith-kad, Chieftainess of Hagu, Chieftainess of De'bour, and of Hachull, and of the Roads of Oleaskivedho, besides Goddess of more than one hundred ethereal worlds.

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.

16. Next to Thoso came Miente, Chieftainess of Gawl and Sanabtis, in whose dominions the star T-lemos was uzated, 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.

17. Chama-jius stood next; she was Chieftainess of Hors-ad and Tu and Okadad, Goddess of Asthy, and Hid, and Sheaugus, and Jagri, Surveyor of Arvat and the Vadhuan Roads; surveyor of Anchas; surveyor of the Han Mountains in the ethereal Uuj of Drij-Lee; in all two hundred and sixty thousand years.

18. Next stood Murdhana, Chieftainess of D'hup and Hen-Dhi, Chieftainess of

Happa and Hirish, surveyor of Sepher and Daka, Inspector of Anachu, and Zadon, and Edau, and Medtisha, and Roth; in all ninety thousand years.

19. Oshor stood next: Chief of Out-si and of Yotek, and of Samoan, and of Yadakha, maker of the Bridge of Weasitee, Marshal of the Honlaguoth expedition, and, besides these places, God of seven ethereal worlds; in all one hundred and twelve thousand years.

20. Next came Yihoha, Chief of Shung-how and Agon, Chief of Neo-sin, God of Izeaha, and Kaon, and Ahsow, and Una, and Yuk-Hoh, and Ahgoon. He was also the builder of the Raxon ethereal arches; in all ninety thousand years.

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. Hismi was here nicknamed 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.

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 thousand million angel slaves in chaos. Bowen had also served as God of Amaan, and Havat, and Shedo, and Pivan; and as measurer of Pracha, and Xeri, and Asthus, surveyor of Ulam, and Sheyom, and Chozeh and Zadark, in all eighty thousand years.

23. Gwan Goo was next; she was Chieftainess of Andol, the place of the one-time apex of the Karowgan vortex, whereat was formed the star Ogitas and sent on its course by Aclon-guin, Orian hemmer of Shegoweesa. This vortex, when first formed by Aclon-guin, was three hundred thousand million 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, and of Howgil, and of Zahaive; in all one hundred and ninety thousand years.

24. Geehoogan was next; Chieftainess of Sumatri in the By-roads of Yotargis,

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Chieftainess of the four etherean worlds, Yoni, Ogh, Theum and Wachwakags; surveyor of Unshin, Zarihea and Keanteri; inspectress of Saquiz, and Hagimal, and Hafha, and Borax, and Rab, and Shor-loo; in all eighty thousand years.

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 thousand million Nirvanians for four thousand years, and the distance of the road was more than one hundred thousand million miles. Bachne-isij was Chief of Agwan, and Shoe-nastus, and Hador, and Ad; God of Vach, and of Kuja, and Rai, and Kathab, and Cynab, and Buhd, and Abbir; measurer of the mountains of the etherean worlds, Vjihath, and 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. 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.
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.
28. Such, then, were the Rapon hosts.

## Chapter II

1. Far and wide, spread the words of Lika, words of Jehovih, over the Plains of Poe-ya, first highest light in etherea, where traveled the earth and her heavens. Far off, toward the northern group of twinkling stars, gazed the etherean millions; rose the voice of millions: Where is the red star? Where lieth the earth and her troubled heavens? Is not this the young star, a satellite that traveleth with the hidan sun? What is the angle and course of this little, traveling world, that our eyes may feast on the road where soon our Chief will send Jehovih's redeeming ships?

2. Then they pointed, surmising, by the red-like color and tedious motion, which was the earth, one of the small gems that Jehovih had placed in the measureless firmament. And they gazed thereon, speaking with souls of delight: Great art Thou, 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 behold etherea; must realize the difference betwixt 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 have they, too, a host of Saviors, who profess to have the key to all the roads that lead into this great expanse, the etherean worlds? Some excuse mortals have who are brought forth to life on the central suns, to be stubborn in their egotism of their Lords and Saviors and Gods; but on one so small like the earth, how can it be?
3. Then came back Lika's swift messengers 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 thousands of millions of hapless souls into torturing hells.
4. And this news Lika spread 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 thousands of millions 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.
5. Then Lika inquired more fully of the swift messengers, and they answered him, saying: This, O Lika, Son of Jehovih! The earth hath passed her corporeal maturity, and mortals have set up a pyramid to mark the time thereof. The days of the highest, greatest audacity of the self-Gods are passed, and are memorized by the pyramid also; for in that self 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.

6. Behold, this is the first dawn of dan on the earth since she passed the limit of her greatest corporeality.

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### Chapter III

1. Lika said to his chief marshall: Enroll thou my hosts, five hundred millions, and appoint unto them captains and generals, and grade them and apportion them. Beside these give me one million singers, one million trumpeters, one million attendants, one million heralds, one million messengers and one million recorders and waiters.
2. Lika called his chief builder and said unto him: Build me a fire-ship, an airavagna, with capacity for a thousand millions; and provide thou the ship with officers and workmen sufficient. Consult thou with my mathematicians as to the distance to the red star, and as to the densities through which the ship shall pass, and as to the power required, and the time of the journey, and provide thou all things sufficient therefor.
3. Then Lika spake to the high Council, saying: For the time of my absence my vice-Chief, Heih-Woo shall hold my place. Touching matters whereof ye desire my voice before I go, speak ye!
4. Atunzi said: Behold, O Lika, the star, Yatis, headeth towards the a'ji'an Forests of Actawa, and she hath not passed the esparan age! Lika said: To clear the forest Actawa I appoint Eashivi, Goddess, with three thousand million laborers. Eashivi, how sayest thou? Eashivi said: Thanks to Jehovih and to thee, O Lika. I will at once choose my laborers and proceed to make the road.
5. Wan Tu'y said: Erst thy return, O Lika, the Hapsa-ogan vortex will cross the south fields of Vetta'puissa. She hath twenty thousand million souls in grades of sixty and seventy. Lika said: To her assistance for three years \* (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 the earth.—Ed.) I appoint Tici-king, God,

with fifty millions for his hosts. How sayest thou, Tici-king? Tici-king said: By the grace of Jehovih, I rejoice in this labor. In sufficient time will I prepare my hosts and accomplish what thou hast given into my keeping.

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 thousand million angels. How shall they be apportioned? Lika said: To Bonassah, six thousand millions; to Opel, two thousand millions; to Wedojain, five thousand millions; to Eosta, two thousand millions; to Feuben Roads, seven thousand millions; to Zekel, four thousand millions; to Huron, three thousand millions; to Poe-ga, six thousand millions; to Yulit, one thousand millions, and to Zulava, four thousand millions; 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 to her five hundred million angels for her laboring hosts. How sayest thou, Misata? Misata said: It is Jehovih's gift; I am rejoiced. I will prepare myself and my hosts.
7. Ching Huen said: Behold the star-world, Esatas, in her se'muan age will cross the Roads of Veh-yuis in three years hence! 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 unto 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 thousand million laborers. How sayest thou, Ieolakak? He answered: This is a great labor; by the wisdom and power of Jehovih, I will accomplish it.
8. Veaga-indras said: In two years the fleets of Leogastivins will return from their voyage of four thousand years, bringing two thousand million guests from the Iniggihauas regions. Who shall provide for their reception? Lika said: Yeanopstan, with ten million hosts. How sayest thou? Yeanopstan said: A most welcome labor, O Lika.
9. Hiss-Joso said: The Arches of Rassittissa, the ethereal world of Yungtsze's Plains, will be to cast in four years. Lika said: To Sut'tuz six

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million arches, and to Iviji four million arches, and to each of them one hundred million laborers. How say ye? Then spake Sut-tuz and Iviji, saying: By the help of Jehovih, the labor will be accomplished.

10. Sachcha said: The star-world, Neto, will be to turn on her axis in two years hence, in which time she will pass through the south Fields of Takuspe. Lika said: This will be a great labor, and I appoint Urassus, with Salas, to accomplish it. And I give to them three years, with four thousand million laborers. How say ye? Then answered Urassus and Salas saying: With fear and trembling we rejoice at this great work. By Jehovih's wisdom and power, we shall accomplish it.

11. After this manner Lika made more than a thousand appointments to be accomplished ere he 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 millions.

12. Jehovih had said: Even as I provided a little labor unto mortals to develop the talents I created withal, so in like manner, and after the same like, but spiritually, provided I greater labor unto 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.

13. And 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 corporeal buildings, even a talent for all things on corporeal worlds; even so provided I in My etherean worlds for the same talents, but spiritually. Wherein 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.

14. Neither let any man fear that his talents may become too exalted for the work I have provided; for until he hath created a firmament, and created suns and stars to fill it, he hath not half fulfilled his destiny.

1. Jehovih spake in the light of the throne of Kairksak, in Vetta'puissa, saying: Lika, My Son!

This is My road and My journey. With thee and thy hosts My Voice shall travel with power; on the earth will I lie My foundation, in spirit and word. Thy companion Chiefs and Chieftainesses shall go with thee; they shall help deliver the inhabitants of the earth and her heavens.

2. My enemies have marked their labors in temples and pyramids. Because their hearts rose not up to Me, they descended into stone, the most dead of all things. They have carried the inhabitants of the earth down to rottenness and to death. Suffer their monuments to stand as testimonies of them that hated Me, that denied Me, that believed not in Me, the All Person.

3. My building shall be the most subtle of all things, the spirit of mine own body. Verily shall it be a monument within the souls of My chosen. Nor will it go away again in darkness, but it shall encompass the whole earth.

4. For thou shalt 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.

5. But the learned men of all other peoples shall be forgotten; their wisdom be like the wind that bloweth away. The self-Gods and self-Lords that led them astray shall be as a serpent that biteth itself unto death. Yea, as long as their pyramids and temples stand, their own falsehoods shall stare them in the face.

6. They have bound themselves in their own bulwarks; 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 behold with joy their temples and pyramids; but as one beholdeth a coal of fire burning in the flesh, so shall their edifices cry out unto them forever: *Thou False One*. And it shall be to them a burning fire that will not die out.

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**Chapter IV**

7. And their great learning, even of the stars and the sun and moon, and of all the things of the earth, and in the waters, shall pass away and be remembered not amongst men. Yea, 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 people will forget them and their wisdom, and even pity them, and say of them: What a foolish people!
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.
9. And this shall be testimony in the ages to come, as to what manner of knowledge endureth forever. For as the buildings of the earth remain on the earth, and the spirits of them that incline to the earth raise not up, so have I bound corpor in corpor; but as I planted the quickened spirit of man in man for spiritual knowledge, so shall spiritual knowledge look upward for an everlasting resurrection.
10. Lika asked: O Thou Highest, Jehovih, what are the preparations of Thy Gods? Wherein shall my hand be strong on the earth? Jehovih answered, saying: For six generations aback hath My God prepared unto thee and thy hosts. My voice was with My God, and I said unto him: My Son, behold, the time cometh in six generations, when I will bring the earth into another dawn of light. And in that day will I bring My Son, Lika, from My etherean worlds; and he shall come with a mighty host of ethereans with great power. Go thou, My Son, down to the earth, and with thy loo'is, thy masters of generations, and raise up an heir unto thy voice. In the three great divisions of the earth provide thou three servants to do My will.
11. So, My Son, God of Craoshivi, hath raised up unto thee, O Lika, three men, Capilya, and 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 shalt thou send the Gods of their forefathers, even they who were beaten away by the Gods of evil.
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 this, also, shalt thou put upon Moses and his people: He shall lead his people westward; and their heirs after them shall also go westward; yea, westward until they circumscribe the earth. Three thousand and four hundred years shalt thou 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.
13. And when they have carried My name to the west coast of Guatama, 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.
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.
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.

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### Chapter V

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 unto 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 unto holiness and love, provided music and heralds and trumpeters, millions of performers, to claim their reverence and rejoicing.
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 roadway was preserved 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 Oshor and Yihoha, arm in arm. Then Gwan Goo and Geehoogan, and after them Rehemg and Antosiv.

3. Loud swelled the music as the Chiefs marched forth; more than a thousand millions 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, all was motionless till the music ceased.
4. Lika walked upon the High Arch, and stretching up his hands to Jehovih, said: I go forth in Thy name and wisdom and love and power, O Jehovih! Thy great heavens which thou hast made full of glory shall bear me up; the spark Thou gavest unto me will I keep quickened in Thy sight. Thy hand is upon me. Thine arm encompasseth my ship of fire. In Thee I know it will rise and course these worlds, to the red star, sail with Thy hosts triumphantly unto labor for Thy glory.

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5. Arise, O palace of the firmament; by the power of Jehovih that dwelleth in me, upward! onward! arise!

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 raised from its foundation, steered toward the red star, and moved forth over the Fields of Vetta'puissa. A hundred thousand banners and flags floated and waved from every side on the great ship of heaven, and was answered by more than ten hundred thousand more in the hands of the hosts below.
7. The es'enaurs of the ship struck up a quickened march, joined by the millions beneath, whilst 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.

### Chapter VI

1. As Lika in his ship sped on, coursing the Fields of Sonasat, and Hatar, and Yuax, in the ethereal world, Chen-a-goetha, rich in light in these regions, on the Yong-We Road, and now traversed by hundreds of vessels coursing hither and yon, Jehovih's light descended on the High Arch, in the midst of the Rapons; and the Voice of Jehovih spake out of the light, saying:

2. As I taught corporeans to build ships to traverse corporeal seas, so have I taught ethereans to build vessels to course My ethereal seas.
3. As I bound the corporean that he could not raise up in the air above corpor, save by a vessel, so created I My heavens for the spirits of men, that by manufactured vessels they might course My firmament.
4. For the little knowledge I gave to corporeans I made as a type of knowledge which is everlasting.
5. To the corporeans 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 proceedeth out of him goeth to a friend and speaketh understandingly in the distance. For thus I created him. But he who goeth objectively must take his person with him, for so created I him.
6. And I magnified these two conditions unto the spirits of all men, that they might also appear objectively and subjectively in the places known to them.

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7. And this is the bondage I created unto all places on the earth and in the heavens thereof, making all men understand the power of objective association.
8. I created wide seas on the corporeal earth, that man should perceive that one man alone could not cross over; nor in a small boat, with any profit under the sun. Neither created I My heavens in the firmament that one angel could go alone on long journeys, becoming isolated and powerless. But I provided them that they could not escape association; yea, I created the firmament that they must congregate together and go.
9. Nevertheless, I gave freedom unto all; to him that goeth not objectively, to go subjectively; but of little avail and not much truth or profit. And because I gave this liberty, behold, even drujas will say: Yea, I have been there. Nor know they how to raise up from the earth, or to go to any place, save on another's shoulders.
10. And I created man and angels that all knowledge which is to be everlasting must be obtained objectively; yea, in the experience of his own person made I him to desire without end.



11. And they fill My seas in heaven and earth with their great ships; with wants that could not be satisfied in one place created I man. 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.

**Chapter VII**

1. Onward sped Lika in his airavagna, with his eight hundred millions; through the sea of Enea-Wassa, the ethereal realm of Haog-sa-uben; shining like a meteor in its flight, the ship of fire of eight hundred millions. On every side, the Jehovihian worshippers' vessels, tens of thousands, coursing as many 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 as studded gems in the ethereal sea, moving brilliants playing kaleidoscopic views, ever changing the boundless scene with surpassing wonders. And all of these, by signs and signals, the story of their place and mission revealing to the high-raised ethereal souls, ships and men, as quickened living books of fire, radiant with the Father's light and history of worlds.

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 its full bent, being the full ripe fruit of the diversified talents as they first shone forth in corporeal life.

3. Onward sped Lika's airavagna now in the Roads of Nopita, now in the a'ji'an Forest of Quion, most rich in adamantine substances, arches, stalactites and stalagmites, and in forming and dissolving scenes, a forest, a very background in the ethereal worlds for the over-brilliant crystal regions of light. And here, too, the tens of thousands of ships of Jehovih's chosen; and on either side the great roadway lay the Fields of Anutiv, inhabited by countless millions of ethereal 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, going to some native star, from which Jehovih brought them forth.

4. Then changed the course of Lika's airavagna, by his commands sent through the comet Yo-to-gactra, a new condensing world, already with a head of fire four thousand miles broad; a very ball of melted corpor, whirling like the spindle of a filling spool, forever winding unto itself the wide extending nebulae. Here were coursing along, 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 which vortex many of the ships tossed and rolled, dangerously, had they not been in skilled hands; and, as they were, 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.

5. Not long did Lika loiter to view the scenes, or to indulge his eight hundred millions, but stood his course again for the red star, the earth; coursing the Fuassette Mountains, where the God, Vrilla-Gabon, built the Echosit kingdom, whose capital was Exastras, the place where the Niuan Gods assembled to witness the first starting forth of the earth. Here, halting awhile, and adown went Lika's 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 midst of which lay the great sea Oblowochisi, four million miles across, and this also studded over with thousands of ethereal ships.

6. And now across to Rikkas, the place of the Goddess, Enenfachtus, with her seven thousand million ethereal souls, whereupon Lika and his hosts cast down millions of wreaths and tokens, and the while, the music of the two spheres mingled together in Jehovih's praise. Here, across, the distance was three million miles.

7. Now, all the while before, the red star stood upward, inclining upward, but here in horizontal line began to stand, gleaming in more effulgent flame. And in the course, where Lika's

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airavagna should go, the Goddess, Enenfachtus, had previously upraised a hundred thousand pillars of fire to honor him and his company; which great respect Lika and his hosts answered with holy salutations.

8. After this, came the ji'ay'an Forests of Hogobed, three million miles across, and close for lack of ethereal air and inspiration. Here stood the Province of Arathactean, where dwelt the God, Yew-Sin, with thirty thousand million 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.
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.
10. And, halting not, 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 plateaux of atmosphaera came Lika with his fire-ship, with his hosts, eight hundred millions, came his ship like a meteor, huge as a continent.

### Chapter VIII

1. On the uninhabited plateau, Theovrahkistan, rich and broad as the earth, high above the lands of Jaffeth, and Vind'yu, and Arabin'ya, lighted Lika in his airavagna, with his eight hundred millions. Here he made fast his fire-ship, and forth came his hosts to found a heavenly kingdom. Lika said:
  2. I hear Thy voice, O Jehovih; Thy hand is upon me; in Thy Wisdom and Power will I build the foundations of Thy kingdom in these heavens.
  3. Jehovih said: Call forth thy Rapon hosts, thy companion Chiefs; build thy throne broad for them and thee. And shape thou the area of the capital and stand thy high Council, the chosen millions, to the four quarters of the heavens of the earth.
  4. The legions then fell to and built a heavenly place unto Jehovih, and called it Yogannaqactra, home of Lika and his eight hundred millions.
  5. Jehovih called out of the light of the throne which Lika built, saying: Lika, My Son, thou

shalt build all things new on the earth and in the heavens of the earth, even as if nothing had ever been. Send thou thy messengers in an otevan to the broken-down region of My beloved, God of Craoshivi, and bring him and his thousand attendants unto thy place.

6. Thereupon 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.
7. Lika said: Speak thou, O God, for I am 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 intrusted to thy keeping, in Jehovih's name?
8. God said: Alas, how can I speak? Behold, my kingdoms are scattered and gone; I have nowhere any pride in anything I have done in heaven and earth. An exceeding great darkness came upon my people, for a thousand and five hundred years! Thy servants have been overpowered, helpless and tossed as chaff before the wind.

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9. Lika said: How many Gods? How many dans of darkness? Whither are gone My true Gods?

10. God said: Four Gods are risen to etherea with their hosts, heart-broken, 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, sojourn thy Gods.
11. Jehovih's light fell upon the throne, and His Voice came out of the light, saying: Send thou, O My Son, Lika, to Savak-haben, four arrow-ships, with a hundred thousand attendants for My true Gods, and bring them to Yogannaqactra.
12. Lika then sent four arrow-ships with his swift messengers and a hundred thousand attendants, to bring back the four disconcerted Gods.
13. God said: Thousands of millions 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.

14. The names Lord, and God, and Dyaus, and De'yus, and Zeus, and Joss, and Ho-Joss, and many others, have become worshipful on the earth! Not only labored the traitors to put away the Great Spirit, but to establish themselves as men-Gods capable of creating; yea, the veritable Creator of heaven and earth!
15. Lika said: Hear thou, then, the Voice of Jehovih! Because they have put Me aside and assumed to be Creators under the name God, and De'yus, I will magnify the Person of God and De'yus in men's understanding.
16. Nor from this time forth 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 nor their kingdoms. And thou shalt magnify unto 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 thee: Who is Dyaus? or, Who is God? or, Who is Joss? thou shalt say: Hath He not said: Behold, I am the Creator of heaven and earth! and I say unto you, He is the Ever Present, the All Highest Ideal.
17. But this bondage shall come upon them: To reap the harvest they have sown. Because one hath said: Build thou a pyramid, and thy God will come and abide therein, even as a man dwelleth in a house; he shall be bound while the pyramid standeth. And another hath said: Behold, thy God is in the image of a man, and he sitteth on a throne in heaven; he shall be bound while this belief surviveth on the earth.
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.

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### Chapter IX

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, the light of Jehovih came again on Lika's throne. Jehovih said:

2. I suffer not evil to triumph over good but for short seasons; and, soon or late, My righteous Sons and Daughters, raise up and rejoice in their trials which I suffered to come upon them. Let not men or angels say, because this or that happeneth: Lo, Jehovih sleepeth at his post! or: lo, Jehovih is the author of evil, or is impotent to avert it.
3. My times are not as 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 not mortals say: Poor man, Jehovih hath afflicted him! For they judge Me by what they consider afflictions. But they behold not that I look to the soul of man as to what is good for him. And when the assassin hath struck the king unto death, behold, they say: How hath a good Creator done this? For they consider not the nation nor the problem of anything but for the day thereof; nor consider they what I do for the souls of many nations, by one small act.
4. For all people in heaven and earth are Mine own; they are as trees in My orchard, and I prune them not for the life of the branches, but for benefit of the whole orchard, and for the harvest that cometh after.
5. I created life, and I take away life; in Mine own way do I with Mine own. I send night to follow the day; clouds to interchange with the sunshine. And even so do I give times of dan to My atmospherean heavens, to be followed by seasons of darkness.
6. By these changes do mortals and angels and Gods learn to battle with and overcome the elements of My worlds.
7. The true Gods said: We weep before Thee, 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.
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 ye shall be heirs in my Nirvanian heavens, in peace and rest.

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### Chapter X



1. The five Gods' names were Ane, Jek, Lay, Oal and Yith. Lika said unto them: Ye have been heretofore crowned as Gods; come ye to the foot of Jehovih's throne, for I will crown you with new names.
2. When they came to the place designated, Lika continued: Take my crown upon thy head, and speak thou in Jehovih's name in that labor which I put upon thee, Jehovih in Ane, Jehovih in Jek, Jehovih in Lay, Jehovih in Oal, Jehovih in Yith.
3. And thereupon 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.
4. Lika said: To each and every one I give of my etherean hosts ten million laborers for the period of dawn. And these are the labors I allot unto you: To Inane, to go down to the earth, to the land of Vind'yu, and be inspirer unto my mortal son, Capilya, and his followers. To Inlay, to go down to the earth, to the land of Jaffeth, and be inspirer unto 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 ye three shall restore the Faithists in these great divisions of the earth unto liberty and safety. And thou, Inoal, shalt 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.
5. To Injek, to go down to the earth, to Parsi'e and Heleste, and provide those peoples to liberate the slaves who are Faithists, whom thou shalt inspire to migrate to Moses and his people. To Inlay, to go down to the earth, to Jaffeth and Vind'yu and Arabin'ya, to inspire the scattered Faithists in those lands to come together, to the great lights, Capilya and Chine and Moses.
6. And ye shall take with you of my hosts, whom I brought from etherea, and labor ye together as one man. And when dawn hath ended, ye shall repair hither, and be raised up unto my Nirvanian kingdoms. Nevertheless, ye shall not leave Jehovih's chosen alone, but provide angel successors unto them. And herein I give you a new law unto all my angel hosts who shall hereafter dwell with the Faithists on the earth,

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which is, that successors shall always be provided by the retiring hosts ere they have departed; for the Faithists shall not more be left alone for a long season.

7. The chosen five then said: In Thy name and wisdom and power, O Jehovih, we go forth in joy to fulfill Thy commandments. Because we lost the earth Thou hast given it into our hands to redeem it and glorify Thee!
8. And thereupon Lika proclaimed a day of recreation, so the hosts could be selected, the fifty millions, to which labor the marshals fell to, helping the chosen.
9. During the recreation, the atmosphereans explained to the ethereans how laid the lands of the earth and the heavens thereunto belonging. And then, after a season of prayer and singing, and a season of dancing, the recreation was brought to a close.
10. After labor was resumed, the chosen five, with their hosts, saluted before the throne of Jehovih, and then withdrew and went to vessels which had been previously prepared for them, and embarked, and departed for the earth.

### Chapter XI

1. Jehovih spake to Lika, saying: Appoint thou other servants unto Me for the other great divisions of the earth, and for the islands in the oceans of the earth; and give unto them each ten millions of My servants which thou broughtest from Nirvania. And they shall go down amongst mortals, and by inspiration and otherwise collect together in groups the scattered Faithists who worship Me. And thy servants shall also provide successors to come after them, to abide with mortals, making the seasons of watch short unto them that they shall not be weary thereof.
2. Then Lika appointed T'chow, N'yak, Gitchee, Guelf, Ali and Siwah, and allotted them to different divisions of the earth, and he gave them each ten millions of the hosts brought from the Orian worlds. And these were selected after the same manner as the previous ones; and they also saluted and departed for the earth.
3. Again Jehovih spake in the light of the throne, saying: Because many are risen in wisdom and truth, I will have Theovrahkistan for My holy place unto them; and it shall be the region for My Brides and Bridegrooms at the resurrection

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of dawn. But at the end thereof it shall be divided and sub-divided that none may find the place of My standing. For it hath come to pass, that man on the earth learning the name of one of My heavens glorifieth it, and aspireth to rise to it, but to rise to no other heaven.

4. Because My true Gods taught man of Hored in the early days, man desired Hored. Whereupon Mine enemies, the false Gods, each one cried out: Behold, my heavenly place is Hored! I am the All Heavenly ruler! Come hither to me! For, by this means, the name I gave in truth, was usurped and made as a snare to enslave my earth-born.
5. And I will not more give to mortals a name of any of My heavenly places; nor shall they be taught of any heavens save the higher and the lower heavens, which shall designate My etherean and My atmospherean heavens. And by these terms shall man on the earth be fortified against the strategems of false heavenly rulers.
6. And man shall perceive that when angels or men or Gods or Saviors say: Come ye unto me, and I will give you of my heavenly kingdom! that they are false, and but tyrants to enslave My people. But if they say: Go ye, serve the Great Spirit, and not me, for I am only a man as thou art! then shall it be known that they are of My Nirvanian hosts.
7. And if they say: Come ye to this heaven or that heaven, for with me only is delight, it shall be testimony against them. But if they say: Verily, Jehovih is with thee; cultivate thyself within Him, and thou shalt find delight in all worlds, then shall it be testimony they are from My emancipated heavens.
8. Lika said: Seventy new kingdoms shall ye found in the lowest heaven, where ye shall begin again with schools and colleges and factories, teaching the spirits of the dead the requirements for resurrection.
9. Two hundred millions 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, even till the coming of the kosmon era.

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10. Lika then selected the two hundred million angels, and divided them into seventy groups and companies around about 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 several places.
11. Then came the voice of Jehovih to Lika, saying: Behold, of thy five hundred millions, are still left one hundred and seventy and five millions. This, then, is the work thou shalt 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 the knots thereof and providing passage for the drujas into one great plateau. For as the false Gods began in confederacy I will bring them back into confederacy, even all of them that are cast into hell. And thou shalt officer them safely; and when they are thus established, behold, thou and thy Rapon hosts shall go and raise them up and deliver them into the a'ji'an Forest of Turpeset, where they shall be habitated and begin a new life of righteousness and love.
12. And Anuhasaj, once-crowned Lord God, shall be over them; and Osiris and Sudga and 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 unto them their harvest.
13. Then Lika commissioned the one hundred and seventy-five million ethereans, and officered them, and sent them into the hadan regions of the earth to deliver the hells thereof.
14. Jehovih said to Lika: The rest of thy eight hundred millions shall remain in Theovrahkistan, for the labor here is sufficient for them. And so they remained.

## Chapter XII

1. The Rapon hosts desired to see Ahura, and so Lika sent an arrow-ship, with one hundred thousand angels, properly officered, to Varapishanaha, to Ahura, praying him to come on a visit for ten days, bringing his ten thousand attendants with him.
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

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*Sign My Words shall serve His Sons and Daughters!*

3. Accordingly, Lika came down from the throne and greeted Ahura, saying to him: Come thou, then, and stand in the midst of the throne, that thy voice may delight the Holy Council.
4. So Ahura ascended the throne, along with Lika, and when the latter sat down, then Ahura walked to the midst and saluted the Holy Council with the Sign *Fire and Water*, and he spake, saying:
5. Because Thou, O Jehovih, hast called me in the Sign of the *Morning of Thy Light*, behold, I am risen up before Thee, to speak to Thy Sons and Daughters.
6. But how shall I clear myself, O Father! I am as one who had a hidden skeleton, and the place of concealment broken down. Because I was by Thee created alive in the world, why should I not have forever glorified Thee? This have I asked myself all the days of my life; but Thou troublest not to answer me in my curiosity.
7. When I was young in life, lo, I cried out unto Thee, complaining because Thou madest me not wise. I said: Behold, Thou createdst all the animals on the face of the earth to know more than I in the day of birth. Yea, I knew not where to find suck, nor could I raise up on my feet, but laid as I was laid down by my nurse.
8. Even to the lambs and the calves and the young colts, Thou gavest greater wisdom and strength than Thou gavest Thy servant. I said: Why, then, shall I glorify Thee or sing songs in Thy praise? Why shall I pray unto Thee; Thy ways are unalterable and Thy Voice answereth me not.
9. Thou art void as the wind; Thou art neither Person, nor Wisdom, nor Ignorance. And as for Thy servants, who say they hear Thy Voice, behold, they are mad! I said: How can a man hear Thee? It is the reflection of himself he heareth. How can a man see Thee? It is the reflection of himself he seeth.
10. And Thou sufferedst me to become strong, as to strength, and wise as to self, even as I had called unto Thee in my vanity. Yea, I prided myself in myself; and as to Thee, I sought to disprove Thee on all hands. And the worthlessness of prayer unto Thee I

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showed up as a great vanity. Yea, I craved wisdom for sake of showing Thou wert neither wise nor good. And to this end Thou also gavest unto me. And I became conceited in hiding my conceit, even from mine own understanding, that I might carry all points.

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 hath finished His work! And of the evil man, who murdereth his brother, I said: Jehovih, good in one thing, good in all!
12. But I knew not the hand that was upon me; Thou wert answering my prayer every day. Yea, I ventured to judge Thee with my eyes, and my ears, and my own understanding. In the place I stood I judged Thee and Thy works, O Jehovih! And the craft of my speech won applause; by flattery was I puffed up. And I deemed my judgment the right one; and whoso saw not as I saw, I condemned or pitied; yea, I craved great speech that I might show them up in their folly.
13. And in this Thou also answeredst me by giving freely; and my words were reckoned great words and wise. And I was quoted and praised far and near. Yea, and I practiced good works that I might show unto others that, even in such like, a belief in Thee was vanity and a waste of judgment.
14. Yea, I craved means and great treasures that I might render good unto others, in order that mine own philosophy might seem the highest of the high. And even in this Thou renderedst unto me great treasures and ample means; and by my good works done unto others I was applauded as a great and good God above all others.
15. I craved a heavenly kingdom that I might prove my great wisdom and power unto thousands of millions; for I pitied them that I thought foolishly dwelt in darkness in regard to Thee. And even yet Thou, O Jehovih, didst not cut me off; but gavest me a great kingdom of seven thousand millions!
16. And I taught them my philosophy, that there was nothing above them; that Thou, O Jehovih, sawest not, heardst not, answeredst not. Yea, I made my will all-powerful that I might cut them off from Thee. But alas for me.

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17. I had been as the sylph of old who stole into the musical instruments and put them out of tune. My kingdom was divided into seven thousand million philosophers, every one mad in his own conceit, and in a different way. There was no harmony amongst them. Yea, they were a kingdom of growlers and cursers! I had carried away the tuning fork, for I had cast Thee out, O Jehovih! Mine own philosophy had done it all.
18. Because I set myself up as the All Highest, thou didst indulge me; and I became the highest God of my people. Yea, they cast their plaudits 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 unto me by my great promises.
19. I became as one in a cloud, because of the great trouble upon me and the fear withal. And yet Thou, O Jehovih, didst not forget me; but sent Thy Gods' words unto me, imploring me what to do, that I might be delivered in season. But how could I hear thee, O Jehovih, or hearken unto Thy Gods? Behold, my pride had swallowed me up, I was encompassed on every side. Because I had denied Thee before I must deny Thee still.
20. Then greater darkness came upon me; Thy light was obstructed by the walls I had built up against Thee! Then came the crash, as if heaven and earth were rent asunder! 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!
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, Thou, O Jehovih, didst not desert me; but did hold my judgment from flying away into chaos.
22. And Thy Voice came to me in the time of my tortures; came as the argument of the Most High! It was like myself that spake to myself, saying: He that forever casteth away all things, can never be bound in hell; he that craveth and holdeth fast, is already laying the foundation for torments.
23. And I cried out unto Thee, O Jehovih, saying: O that I had possessed nothing! Nor talents, nor craft, nor philosophy. That I had told these wretches to go to Thee, O Jehovih! O that I had told them, Thou alone couldst bless them, or supply them! But I sought to lead them, and lo, they are upon me!
24. that 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 Thee, O My Father!
25. Thou didst send Thy Gods into the depths of hell, and they delivered me. And I made oath unto Thee, O Jehovih, to serve Thee forever. And Thou gavest me labor, and I bowed myself down to labor for Thy drujas, with all my wisdom and strength forever! And Thy hand came upon me and gave me great power; power even over mine own soul to create happy thoughts.
26. Why should I not praise Thee, O my Father? Thou gavest me liberty in all my ways, and didst answer me according to my desires. Neither once hast Thou turned away from me nor afflicted me; but because of mine own vanity I cut myself off from Thee. Yea, Thou hast shown me that to glorify Thee is the foundation of the highest happiness; to sing to Thee is the greatest delight; to praise Thee is the highest wisdom.
27. Hereat Ahura halted in his speech a while, and, still standing in the midst of the throne, burst into tears. Presently he said:
28. Anuhasaj was my good friend. He it was who since took the name De'yus, and, afterward, proclaimed himself the Creator. I weep in pity for him. He is in hell now!
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. Oft we rested in each other's arms. Afterward, he traveled far and near in Thy great heavens, O Jehovih.
30. And when he returned to this earth's heavens he came not to see me. And I was broken-hearted because of my great love for him. Then he founded his heavenly place and called it Hored. And I called out to Thee, 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.

31. And Thou gavest me liberty to send him a message in mine own way. And in the anguish of my broken heart I sent him a message, saying, in substance: I have no longer any love for thee! And I chid him and upbraided him because he came not 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.

32. Now do I repent, O Jehovih, that I sent him such a message! For near two thousand years my message hath been to me as if I swallowed a living coal of fire!

33. Ahura ceased. Lika spake, saying: Because thou hast plead for De'yus, thou hast turned the etherean hosts to him. To thee I allot the restoration of De'yus, alias Anuhasaj. My hosts will in the proper time take thee to the hell where he is bound, and thou shalt be the first to receive him.

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 XIII

1. Lika spake before the Rapon hosts, saying: Behold, the hosts of laborers are allotted to their places.

2. Let us go about, and examine the earth and her heavens. It is proper that my surveyors measure her land and water, together with all the living thereon and therein, and especially as to every man and woman and child, and the time of maturity unto them, and the years of the generations of men.

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, that they may determine as to the requirements of the earth, and as to the nature in which her roadway shall be strewn with either light or darkness for the ultimate perfection of her soul harvests.

4. And the heavens of the earth shall be measured, as to the spirits of the dead; and their grades shall be made out, together with

their desires and aspirations; the lengths of the times of their bondage to the earth, and the places of their habitation, and the nature of their supplies. And a copy of such record shall be made and also sent to the Orian Chiefs for their deliberations.

5. And the plateaux of the earth's heavens shall also be numbered and measured, and their localities mapped out and recorded, and copies thereof also sent to the Orian Chiefs, that they may determine as to necessary changes therein and thereof.

6. During which time of my absence from Theovrahkistan, I appoint Havralogissasa as vice-Goddess in my place. How sayest thou, Havralogissasa? She said: Jehovih's will and thine be done. I am rejoiced.

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.

8. And now Lika spake to Ahura, saying: Behold, thou shalt return to thy kingdom, Varapishanaha, for when I come thither on my journey, I will resurrect thy hosts as Brides and Bridegrooms to the etherean kingdoms. Thy labor is well done; thy glory is the glory of thousands of millions! May the love, wisdom and power of Jehovih be with thee, now and forever!

9. Thereupon Ahura saluted, and was in turn saluted, when he advanced and met the marshals, who conducted him hence, to the arrow-ship, where he embarked and departed.

### Chapter XIV

1. In due time Lika's otevan was completed, and he, with the Rapon hosts, besides one million hosts in attendance, to make necessary surveys and records, entered into the ship and departed for his two years' cruise around about the earth and in her heavens.

2. Sufficient unto the earth is the history thereof; and the maps of land and water; and the number of inhabitants; and the living creatures upon the earth and in the waters thereof; which are in the

libraries of the earth. Therefore, suffice it 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.

3. This, then, is a synopsis of the atmospherean heavens at that time, to wit: In the hells of Hored, with Anuhasaj, alias De'yus, forty thousand million angels.
4. In the hells of Te-in, eight thousand millions; in the hells of Sudga, twelve thousand millions; in the hells of Osiris, seventeen thousand millions.
5. In the smaller hells in other parts of hada, there were in all fourteen thousand million angels.
6. These ninety-one thousand millions were not all bound in their respective hells; upward of thirty thousand millions of them surged about, from one hell to another, often in groups of a thousand million.
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.
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 ethereal grades, being Brides and Bridegrooms of Jehovih, and having ascended beyond atmospherea into the ethereal worlds, shall be known as being in the third resurrection.
9. Such angels as engraft themselves on mortals, becoming as a twin spirit to the one corporeal body, shall be known as re-incarnated 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).

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10. Spirits who inhabit mortals in order to live on the substance mortals eat and drink, and oft absorbing the strength and life of mortals, shall be known as uzians (vampires). Nevertheless, these shall not include fetals.
11. All the foregoing, who are not in the way of resurrection, shall be called drujas.
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.
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.
14. And they professed that they had been re-incarnated many times; and that, previously, they had been great kings or philosophers.
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.
16. Lika said: Such spirits as come to mortals purposely to inflict them with pain or misfortune shall be called evil spirits.
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 was the origin of that word.)
18. In Parsi'e and Heleste there were habited with mortals one thousand million damons, and one twelve hundred million evil spirits. In Egipt there were inhabited with mortals seven hundred million engrafters (re-incarnated spirits), who, for the most part, held the spirits of their victims in abeyance all their natural lives.
19. In Jaffeth there were habited with mortals more than fifteen hundred millions of damons and evil spirits, besides four hundred million vampires. So that in these three great divisions of the earth, Vind'yu, and Jaffeth, and Arabin'ya, there were habited upward of ten thousand million spirits who had not attained to any resurrection.

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20. Besides all the foregoing there were thousands of millions of spirits in chaos, being such as had been slain in wars. Of these chaotic spirits there were in Parsi'e and Heleste a thousand millions; and in Jaffeth two thousand millions; and in Vind'yu two thousand millions. But in Egupt there were not half a million, all told.
21. So that, in atmospherea, at the time of Lika, there were upward of one hundred and twenty-five thousand million angels, who had no knowledge of or belief in any higher heaven.
22. To offset this great darkness, there were of believers in, and laborers for Jehovih and his emancipated kingdoms, only four thousand millions, and many of these were not above grade fifty. And these were members of Craoshivi and Vara-pishanaha.
23. Two thousand million of them were ashars, laboring with the Faithist mortals of Egupt, Jaffeth and Vind'yu.

#### Chapter XV

1. After Lika had numbered all the mortals on the earth, and all the angels in the heavens of the earth, and beheld the great darkness thereof, 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 thereon three hundred thousand Gods and Goddesses, who were of his etherean host. And after this he returned to Gessica, chief God, for the deliverance of the hells of De'yus, and Te-in, and Sudga, and Lika instructed him.
2. Gessica had the vessels constructed with walls of fire around the margins, to prevent the drujas escaping. And there were built in all four hundred vessels, each capable of carrying one hundred million drujas.
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, whereupon the doorway in the wall of the ship was closed. And 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.

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4. In the first year Gessica delivered from the hells of hada five thousand million drujas; but in the second year he delivered thirty-five thousand millions; and in the third year, sixteen thousand millions. After this the work went slowly on, 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, and power, and wisdom, and dexterity.
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 millions 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.

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6. When it was known in which place De'yus (Anuhasaj) was tied, 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.
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.
8. The which Ahura, his friend, beheld; and Ahura caught him in his arms. Ahura called unto him: Anuhasaj! O my beloved! Knowest thou not me? Behold me! I am Ahura!

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9. But, alas, Anuhasaj knew him not; pulled away, tried to escape in fear; his protruding eyes seeing not; his ears hearing not. 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.
10. Then they held Anuhasaj and carried him away into the ship, and Ahura helped to carry him.
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 called Ahura to the Gods and Goddesses to come and help him;

and they came and seated themselves around about, making the sacred circle.

12. And Ahura said: Light of Thy Light, Jehovih! Thou who first quickened him into being, O deliver Thou him!
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 thee! I am never away from thee! Thou art 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 thy Creator! Only for love, and for love only, created I thee, my beloved.
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 whilst he slept awhile. And then, by signals to the es'enaur, Ahura caused other music to steal upon the scene, to be answered by distant trumpeters. For the space of seven days Anuhasaj slept; and all the while the Great Gods and Goddesses relaxed not their wills nor 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.
15. How could I deny Thee, O Jehovih! Was not the evidence of mine own life 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 they that applauded me turned against me! Even as I had turned against Thee, Thou All Person!
16. In my vanity I owned not that I was in Thee nor of Thee; with mine own hand I cut myself asunder from Thee, O Jehovih! O that I had perceived I was going farther and farther away; that I had known the road of life and death!
17. I see Thy judgment upon me, O Jehovih! I hear Thy just decree: Whilst 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!
18. A most righteous judgment, O Jehovih! Whilst I am in hell or in heaven, in hada or on the earth,

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will I pursue all peoples, mortals and angels, till I cast out the worship of a God and of a Lord and of a Savior. And Thou alone, Thou Great Spirit, Ever Present Person, Everlasting and Almighty, Thou shalt be All in All.

19. Again Anuhasaj went off in a swoon for the space of three days, and yet the Gods and Goddesses ceased not their fixed places. And again was the music 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 beheld first of all Ahura. Steadily and wildly he gazed thereon, until his eyes were clouded and as if dead. And he dropped again into a swoon.
20. Another day the Gods watched him, and sang for him; moved not from the sacred *Circle of Jehovih*.
21. Then Anuhasaj awoke, singing: Who was it taught me to love? Ahura! Who first proclaimed Jehovih unto mine ear? Ahura! Who was the last to plead Jehovih? Ahura! Who most of all that live labored for me? Ahura!
22. I broke thy heart, O Ahura! I was mad, O I was mad, Ahura! Because of thy love, Ahura, thou praisedst me; I was vain-glorious and unworthy of thee, O my beloved.
23. Thy vision hath raised up before me, Ahura. Second to Jehovih, O my love? O that thou knewest I am here, penitent and heart-broken! I know thou wouldst fly to me, Ahura. Thou alone do I know, who would never desert me, sweet Ahura.
24. Then again Anuhasaj relapsed into a swoon, wilted, breathless, like one that is dead. Ahura sang:
25. Behold me! I am Ahura. I am come to thee from afar, O Anuhasaj. Awake and behold my love, my love. My heart is broken for thee, Anuhasaj. A thousand years I have wept for thee. O that thou couldst awake to know me!
26. Anuhasaj looked up and beheld Ahura. The latter kept on singing: It is not a dream, Anuhasaj. Thy Ahura is here. Behold me! I am he. Break the spell, O Anuhasaj. By Jehovih's power put forth thy soul! Ahura is here!
27. Again Anuhasaj relapsed, but not to swoon; merely closed his eyes and sang: Blessed art

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Thou, O Jehovih! Thou hast given me a sweet vision! Thou hast shown me the face of my love, Ahura! His sweet voice fell upon mine ear! I am blessed, O Jehovih!

28. Even these hells hast thou blessed, O Jehovih! The darkness of endless death is made light by Thine Almighty touch. Thou alone shalt be my song forever. Thou alone my theme of delight. Jehovih forever! Jehovih forever and forever!
29. Then Ahura, seeing the spell was broken, said: Arise, O Anuhasaj. I will sing with thee. Behold Ahura, thy love is before thee. This is no vision. Come thou to the arms of thy love.
30. And he raised Anuhasaj up, and he awoke fully, but trembling and weak, and knew understandingly.

### Chapter XVI

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).
2. And he also saw not and heard not, but was wild, desiring to fly away. And they held him fast, and, after the same manner they delivered Anuhasaj to reason, they also delivered Chesota.
3. And when both of them were well restored to sound reason, though still timorous, 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 earth or in her heavens, and, withal, the much-loved friend of Ahura.
4. When they came before the throne of Jehovih and duly saluted, Lika said: Whence come ye and for what purpose, O my beloved?
5. Ahura said: Hell hath delivered up the bound. My friends are before thee. Then Lika said: In Jehovih's name, welcome. Whatsoever the Father putteth into your souls, that utter ye and be assured of His love, wisdom and power.
6. Anuhasaj said: That I am delivered out of hell it is well; that I was delivered into hell it was well

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likewise. Give thou me Jehovih's judgment. My purpose before thee, is to register my vows unto Jehovih, that my record and thy just judgment may be carried to the heavens above.

7. Lika said: My judgment upon thee, Anuhasaj, is that thou shalt judge thyself!
8. Anuhasaj said: Most righteous judgment, O Jehovih! But knowest thou not Jehovih's voice?
9. Lika said: Thou asked for a great heavenly kingdom. Behold, Jehovih gave it thee. As soon as order is restored, thou shalt have thy kingdom again.
10. Anuhasaj said: I want it not.
11. Lika said: Thou shalt not say, I want this or that; but say that thou will do whatsoever Jehovih hath given into thy hands. When thou hast raised up thy whole kingdom, behold, thou wilt also be raised up.
12. Anuhasaj said: Alas me, this is also just. Show thou me the way; I will henceforth labor for the thousands of millions who were my kingdom.
13. Lika now bade Chesota (Anubi) 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 worshipped me not, nor De'yus, nor the Lord God, I cast into hell, saying: Depart from me, ye cursed, into everlasting torments.
14. What, then, O Lika, shall be my judgment? For, behold, I cast a thousand millions into torments.
15. Lika said: Judge thyself.
16. Chesota said: Alas, the pains I gave can never be called back and undone. Have I, then, no hope?
17. Lika said: Whom thou hast pained, go thou to, and by thy good deeds hereafter done to them, so win their love that they will call thee blessed! When all of them have accepted thee, behold, it shall be well with thee.
18. Chesota said: O endless task! And yet, it is just. Teach me, then, O Lika, how to carry out this great judgment.
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, God of Hao-yusta, thee I crown in Jehovih's name, unto his service

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forever. Be thou with him, O Jehovih, in wisdom, love and power.

20. Anuhasaj said: Into Thy service, O Jehovih, I commit myself forever! Give me of Thy love and wisdom and power that I may glorify Thee and Thy kingdoms.
21. Lika stretched up his hand, saying: Light of Thy light, crown of Thy 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 thy way, and the Father be with thee!
22. Thereupon Anuhasaj and Chesota saluted and stood aside. And then Ahura saluted and stood aside also; whereupon Lika granted a day of recreation, during which time the visiting Gods departed for Hao-yusta.

### Chapter XVII

1. Wherein this history hath overlapped the running story, hear ye how it was with Ahura and his kingdom, Vara-pishanaha, which Lika visited prior to the deliverance of the hells of hada. For, 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 thousand million Brides and Bridegrooms for the mid-harvest.
2. Accordingly, at the same 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 and veiled without, 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. The propelling vortices were within the centre, 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.
3. Ye'a-Goo's compartment, and the place of the Holy Council, were in the midst; and her throne faced to the north, like the earth's vortex.
4. Ahura said to Lika, Son of Jehovih: My Brides and Bridegrooms I give to thee; honor thou this

dissolving kingdom by performing the marriage ceremony. Lika said: Thy will and Jehovih's be done. Thus was it arranged, and the twain, together with the Rapon hosts, ascended the throne together and sat thereon.

5. Ahura had previously provided his hosts, in all four and a half thousand million Brides and Bridegrooms, and arrayed them in white, so that they anxiously awaited the coming of Ye'a-Goo, and were on the look-out 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 fifteen hundred millions, being adopted wanderers, rescued from the various hells during the past hundred years.
6. The Brides and Bride-grooms were arranged in semi-circles facing the throne, leaving a place for the avalanza, but above them, so that when Ye'a-Goo descended from her ship's bottom she would be in the midst.
7. Whilst 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!*
8. Ye'a-Goo said: In Jehovih's name am I come to answer the call of His Son, to deliver the emancipated Sons and Daughters.
9. Lika said: Behold, O Daughter of Jehovih, the Brides and Bridegrooms are before thee. To thee I give them in Jehovih's name!
10. Ye'a-Goo said: My beloved, know ye the resurrection of the most high heavens?
11. Response: Reveal, O Goddess; our faith is strong.
12. Thereupon Ye'a-Goo instructed them, and then followed the usual ceremonies, but concluding with the seventh degree of emuth, in Jehovih's voice, to wit: To be My Brides and Bridegrooms forever?
13. Response: To be Thy Brides and Bridegrooms forever, O Jehovih! To labor for thee, and to be mouth-pieces for Thy commandments, and to be Thy expression forever! And to be in concert with Thy most high Gods for the resurrection of mortals and angels.

## Chapter XVIII

14. 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!

15. Response: And be Thy Sons and Daughters! To be one with Thee forever, Thou Most High, Jehovih!

16. Ye'a-Goo said: Behold the crowns the Father bestoweth upon His loves, to be theirs forever. (Hereat the Rapon Chiefs with Lika, gathered of the curtains of light and wove crowns and cast them forth, thousands of millions, and the power of the Great Spirit through their wills bore them upon the heads of the Brides and Bridegrooms.)

17. Response: Crown of Thy crown, O Jehovih! Glory be to Thee, Creator of worlds!

18. Ye'a-Goo: The Father's ship hath come for His chosen. Walk ye in and rejoice, for ye are His harvest. Gods and Goddesses are waiting for you, as a woman waiteth for her first-born. They will receive you with joy and love. Yea, they are crying out unto me, Daughter of Jehovih, why tarriest thou so long.

19. Lika now saluted the Brides and Bridegrooms, and said: Arise, O my beloved, and go your ways, the Father calleth.

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 thee!

21. Ahura responded not; only burst into tears. And now, whilst 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.

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 up from its foundation, amidst a universal shout of applause from the four thousand millions. Higher and higher rose the ship of fire, toward the bridge Chinvat, toward the ethereal heavens.

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 millions of his ethereal hosts to accomplish it. With these Ahura and Anuhasaj and Chesota accomplished the removal.

2. In not many days after this, Sudga was delivered from the hells of Auprag, of which event Ahura had been previously informed, as to the time thereof, and he accordingly went to Auprag, to be in readiness to receive Sudga, and help restore him if required.

3. Sudga, on his delivery from the knot, where there had been thirty millions 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 thousands of millions of slaves were piercing his soul from every quarter.

4. But they held him fast and carried him into the ship, which sailed for Hao-yusta, whither he was landed in the same condition. Ahura was with him, and Ahura caused a circle of deliverance to assemble and labor in the restoration. And it required thirty days and nights to bring him round, so he could even see and hear; but as for his judgment it was yet a hundred days more before it manifested.

5. So Ahura could not wait 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 herein was Ahura also disappointed, for Te-in was neither frightened nor wild nor mad; but limpid, helpless as water and without knowledge, more 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.

6. But yet, ere 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.

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 thither also to assist with all his wisdom and strength.

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.

9. But of all the angels delivered out of the hells and knots not one in ten was of sound judgment, whilst more than half of them were only drujas at best.

10. Thus was founded the new kingdom of Hao-yusta, but yet in charge of the ethereans, who were to commit it to Anuhasaj and his one-time confederates, for their deliverance.

11. It came to pass in course of time that Sudga and Te-in and Osiris were restored to judgment, and in this matter Anuhasaj and Ahura and Chesota were constant workers. And when they were all restored, they in turn fell to, to restore others, to which labor they were committed till the close of dawn.

12. Osiris and Te-in and Sudga all desired to go before Lika, to be adjudged and sentenced; and they all sentenced themselves, which was granted unto them. On this occasion Osiris said:

13. Thy 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 Thee. To throw government upon Thee, O Jehovih, is not this wisdom? To cast riches and kingdoms into Thy lap; to own nothing; to have nothing; is not this the sum of the highest happiness?

14. Whoso doeth this will battle against no man for anything in heaven or earth. But he who doeth otherwise will soon or late 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 Thou, O Jehovih, art the summit.

15. To go against Thee, O Father, is to go against one's fellows; to go against one's fellows is to go

against Thee. And who can go against Thee but will soon or late evolve his own fall?

16. Thou hast given to mortals, kings, queens, and shown them that soon or late their kingdoms will fall to pieces. And yet Lords and Gods, seeing these things, will not believe. Every one, in his own conceit, imagineth his particular kingdom will be governed more wisely than all his predecessors. And yet his also falleth.

17. Now will I turn to find Thee, O Jehovih, and the search shall be everlasting. Kingdoms are nothing to me; all possession, save wisdom and love, are but vanity and vexation. I know Thou art above all else, and yet Thou art that that hath given Thyself all away, so that none can look upon Thy face. Verily hast Thou hid Thyself away; to be like unto Thee is to hide away the self of one-self; and that that will remain will be Thy mouth-piece and Thy hand.

18. Then spake Sudga unto Jehovih, saying: Why was I puffed up, seeing that I created not even mine own self. Neither had I anything in earth or heaven to use or to work with, but the substance was made already. Yea, I leapt into Thy garden which Thou hadst planted.

19. I raised up my voice against Thee; because Thou wert too Holy for my gross senses to behold, I condemned Thee. I wanted Thee gross that I could look upon Thee; that I could walk around Thee, and behold Thy stature. I saw that all men were like unto me in this.

20. Therefore I made a figure-head of myself; I said unto Thy children: Behold me! And at first they were pleased, because they imagined they had found a Creator they could measure. But Thine eye was upon me, Thine hand pointed the way and the manner of my iniquity. And they searched me out and found I was but a man, like unto themselves. Wherefore they condemned me.

21. The fool acknowledgeth no person save he can grapple therewith, and find the arms, and the length thereof, and the feet and their standing place. How vain I was in this, O Jehovih!

22. He that professed Thy Person I denounced as a fool; because I saw not Thy completeness Thou sufferedst me to pursue my vanity. Because I had risen above acknowledging Thy Person I was forced to make man the All Highest; and



this drove me to make myself the all highest man. But Thou camest not against me to beat me from my iniquity, but gavest me full play to do my utmost.

23. On all sides hast Thou encompassed Thy creation with liberty. Even Thine enemy Thou hast not restrained. He standeth in public, saying: Jehovih, I deny Thee. If Thou art mightier than I, strike me down. Behold, I deny Thee and Thy Person! Thou Void Nothingness! Thou fool Creator, with Thy half-created world. Thou who hast created sin! And created misery! Thou Father of evil! O Thou dumb Nothing.

24. Yea, even to him hast Thou given free speech; and he buildeth up his own soul in his own way. And for a season he is the delight of the druk and the druj; yea, they fasten upon him, and he gaineth a multitude of evil ones, divided one against another, but the seed of his curses taketh root in them, and he becometh encompassed with foulness and bondage.

25. To find harmony in Thee, O Jehovih; to measure the Goodness of Thee; to rejoice in one's joys; to treasure Thy best gifts; to laud Thy love; to love Thee because Thou hast given me power to love, and things to love; to rejoice in Thy fruits and flowers and all perfected things; to harp forever upon Thy glories and the magnitude of Thy creation; to sing praises to Thee for harmony wherever found; to love to comprehend all good things; to find the food 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 unto Thee, my everlasting Father.

26. To seek not to find imperfections; to seek not to find inharmonies; to seek not to find evil; to seek not to find ugliness; to seek not to find evil in others, nor their darkness nor shortcomings; to seek not to prove imperfections upon Thee, O Jehovih; to find no fault with Thee; to complain not against Thee; to complain not for trials nor for hardships, nor for the evil others inflict me with; to quibble not, because I can not comprehend Thy vastness; to quibble not for myself; to speak not evilly against anything Thou hast created. O make Thou me strong and wise forever.

27. Te-in spake to Jehovih, saying: Wherein is the limit of experience, O Jehovih! And how short have I not been before Thee, My Father! Behold, I had learned all philosophies; I had been taught for a long season in the right way, but I rebelled against Thee, my Creator.

28. I had been taught to horde not up anything; to own nothing; to desire nothing but wisdom and love. And Thy 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. Yea, Thou sufferedst me to try in mine own way to the full.

29. I went not by peace but by war; I raised me up standing armies and great warriors without limit; by force I established myself, but only as a tree that groweth up and is cut down. But what was I in Thy great universe, O Jehovih. What was my experience but the repetition of others who had been before me.

30. Now will I be wise; most cautious in my wisdom, and slow to proceed. But how can I make my experience profitable unto others? Thou hast stood me afar off; whoso heareth me will say: Ah, had I tried it I had succeeded better. Thou prickest each one to go in and try, but they all fail. Yea, they reiterate their failure; but where is the profit of this experience unto others? How can I ever reach them, O Jehovih!

31. What profit have I more than a mortal that dwelleth on the earth? Have not the angels 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 hopeth 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 not these more powerful than experience; greater in the eyes of the ignorant than all the wisdom of earth and heaven.

32. Thou hast wisely shaped Thy creatures, O Father! Thou makest great servants of us in a way we know not of. Behold, I desired a mighty kingdom in heaven, and Thou gavest one into my hand. Yea, I flattered myself with my

success; I laughed at the Gods who had been before my time. How things are changed now, O Jehovih!

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33. Thou hast made me a servant of servants; yea, by mine own hand have I bound myself about. Have I not heard mortals say: O that I had a kingdom to rule over! O that I had great riches, how good I would be! And because Thou deniest them for their own good, they complain against Thee. Who shall answer for the vanity of men and angels! They have not patience with Thee, who created them alive and knowest what is best.
34. One saith: Yonder is a great king, why doeth he not a great good? Or, yonder is a rich man, why doeth he not a great good also. O that I were in their places.
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? Yea, by the very act of possession is he testimony in the opposite way. For he that is good giveth all; even as Thou gavest all and so made all things. And the greater the possession the greater the bondage. Who hath so small responsibility as he who hath nothing? This is the sum of wisdom, O Jehovih; and all men and angels soon or late will acknowledge it.
36. Better hast Thou 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 to know wisdom without experience, to accept the testimony of others' tortures in hell?
37. Behold, Thou gavest 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 hath nothing, and desireth only wisdom and love. To cultivate such a garden, what a harvest will ripen out unto him.
38. When the three had thus spoken before the throne and before the high Council, Ahura stood aside and spake also. He said:

**Chapter XIX**

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1. that I could sing Thee a song of delight, Thou All Highest. Or find the words to make plain Thy marvelous ways. But Thou has limited me as a shadow, of which Thou art the substance. Thy 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 Thee.
2. Today my soul is buoyed up with great rejoicing; Thou hast sent me my loves. I would bind them with sweet words; their wisdom would I feast upon forever. In Thy great mercy, Jehovih, Thou hast showed me a world of delight.
3. How can I repay Thee, or Thy countless millions make to understand the way of rejoicing. O that I could show them the secret way of bliss; or turn them in the direction of the All Highest! Could they be the Within; to know the dlight of that which proceedeth outward.
4. that I could make them understand; to look upward instead of downward; to look inward instead of onward. How Thou followest up Thy wayward children; Thy truants that strive to go away from Thee.
5. They wander away off, and Thou givest the slack of the leading line unto them. They go as if around a circle, and come to the place of beginning at last. O that I could prevail upon them in the start; that I could save them the first journey of the circle. O that they would go slowly and with Thee always, Jehovih!
6. But Thou enrichest them with Thy bounteous fields; they travel far and are foot-sore and weary; and the twain causes are as a new book of songs. O, that experience may never die! And Thy creations never cease to have adventurous Sons and Daughters!
7. O, that I could understand Thy Greatness, or find the darkness that glorifieth the light of Thy countenance. I drink deep of mine own folly, and mine eyes wander about because of the darkness. I come upon Thy pathway and burst forth with a song of delight. Yea, I rejoice for the darkness I have passed through; in this am I more buoyant in my love to Thee, my Creator.
8. How can I make all Thy people to sing songs unto Thee; or teach them to harp not forever 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 know not what is meant by singing praises unto Thee, and of Thy growth in them.

9. Why will they interpret me by words, or realize not that I sing of the exuberance of the soul? O that I could inspire them to talk good of all things; to harp forever on the beauties Thou hast 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?

10. that I could call them unto Thee, Jehovih! Or that I could lift their aspiration up from the shadows of death. I would follow them into Thy two great gardens which Thou hast created; that which is green, where they go and curse Thee; and that which is ripe, where I have found Thee full of love. Because I said: Sing unto Him forever; pray to Him with great rejoicing, they interpret me to mean words uttered as a mocking-bird. Yea, they grumble forever.

11. To find Thee, O Jehovih; to glorify the good that cometh along, this is the salvation of the world. Of this my songs shall never end; without a shadow of darkness Thou wilt tune my voice forever. I will sing and dance before Thee; the germ of happiness in my soul will I nurse as Thy holiest gift. For of all the trees which Thou hast planted in the soul of men and angels, this is the most glorious; for it is the perfection of Thy Voice, which singeth in all Thy living creatures.

12. When Ahura ended his song, then spake Lika, for the Voice of Jehovih was upon him. He said: Many leaders have I 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 them that I choose; with wisdom and power raise I them up from the beginning.

13. To a people on the earth I give a king; to the inhabitants of My heavens give I Lords and Gods.

14. Because ye have tried the fullness of self, and raised up mighty realms in heaven, but to come to naught before My hand, ye are as a new power in these heavens.

15. As by the name Jehovih, I have maintained the Faithists in earth and heaven, so shall ye rule over My enemies, in righteousness and 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 the heavens thereof.

16. Grieve not that ye have had great kingdoms, and been overthrown and cast into torments; for ye have been so prepared in My works, that I might reach them that are not of the flesh and blood of My Faithists. And inasmuch as ye have gone to the farthest limit of glory and of the darkness of hell, so will I give unto you wisdom, love and power accordingly.

17. For, to make ready for the kosmon era, I want not a few, but thousands of millions in heaven and earth, to inspire such as live in darkness.

18. As I delivered you, so shall ye deliver them; because they will accurse themselves with war and with standing armies for the sake of earthly glory unto their rulers, ye shall encompass them about, and break them up, and deliver them into My kingdoms, which are peace and love.

19. As ye have been delivered out of hell, so shall ye deliver the kings and queens of the earth out of their kingdoms wherein they will unknowingly bind themselves in condemnation before Me. They shall be made to understand that, whoso assumeth a kingdom, shall not rule it unto his own glory without reaping the fruits of hell.

20. When the king goeth forth, he shall not be afraid he will be cut down; nor shall his marshals stand about him to protect him, for My Person shall shield him, and his people will shout with great joy when his steps draw nigh. To serve Me is not in prayer only, or in rites and ceremonies, but in stretching forth the hand to do good unto others with all of one's might.

21. Because ye have proved that force and violence only establish for a day, and is not of Me, so shall ye make them understand that whoso useth force and violence or armies to sustain himself is not of Me, but is My enemy, and is on the way to destruction.

22. Whoso being 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; yea, a blasphemer in My sight; he provideth the way of his own torments. These are My creations; to answer force with force, violence with violence, mockery with mockery; alike and like as seed is sown, so shall the harvest come unto the sowers.

23. Neither shall evil and darkness and misery cease on the earth till I have disbanded the dealers in death; by My own hand will I liberate the nations of the earth; their armies shall go away, like the winter's snow in sun of summer. To which end ye shall be My workers, with wisdom and love and power.

**Chapter XX**

- 516 1. During the fourth year of dawn, the Voice of Jehovih came to Lika, saying: My Son, thou shalt provide thyself an army sufficient, and thou shalt take away from the earth all angels below the first resurrection, save such fetals as are under the dominion of My heavenly rulers.
2. And thou shalt provide them separate regions in My lower heavens, whence they can not return to mortals. And thou shalt appoint rulers and teachers over them, to deliver them out of madness and evil and stupor.
3. Of thy etherean hosts shalt thou appoint teachers and rulers for this purpose; but at the end of dawn they shall give over their places to atmosphereans selected from Theovrahkistan.
4. From this time forth My atmosphereans shall begin to help one another, not depending for all teachers to come from My etherean heavens.
5. Lika then called up At'yesonitus and told him of Jehovih's words, and further added: To thee do I therefore allot this labor. And I give unto thee twelve generals, for the different regions of the earth; and unto each of the twelve I allot five million ethereans, whom thou canst draw from the armies that were engaged in delivering the hells and knots.
6. At'yesonitus said: In Jehovih's will and thine, I am pleased. I will divide up the regions of the earth amongst the twelve generals, and give unto each one of them the five millions, according to thy commandments.
7. At'yesonitus then sent officers out into different regions in atmospherea to select the sixty

million deliverers, commanding them to report in Theovrahkistan, in the Valley of Tish, his heavenly place, whither he took the twelve generals that Lika had assigned him.

8. Lika gave to At'yesonitus a list of the spirits to be taken away from mortals, that is, the engrafted, the damons, the familiars, the vampires and the lusters, and such other spirits as 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 his perilous enterprise.

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9. At'yesonitus then ordered the ship-builders to provide him twelve thousand fire-boats, with bulwarks of fire, and with gateways.
10. In the meantime Lika sent Yussamis with four hundred geographers and mathematicians and surveyors to find the necessary plateau to which At'yesonitus could send his captured hosts.
11. Yussamis therefore founded the six heavenly plateaux known as the Ugadisspe, a name signifying the *Heaven of the Destroying Serpents*.
12. These, then, were the six heavens of Ugsadisspe, to wit: Tewallowalla, 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.
13. Yussamis provided these heavens with no roadways, in order to prevent the delivered spirits flocking together, in which case they might run into anarchy (hells). And, accordingly, appointed unto 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 terms of office not less than two hundred years, but subject to the limiting power of God of Theovrahkistan.

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.
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 and hospitals, heavenly places, and to founding cities and provinces through the primal Gods under him.

### Chapter XXI

1. Jehovih had said: All angels below the first resurrection, save infants, shall be known in heaven and on earth as drujas, for they are such as have not capacity in knowledge or strength of individuality.
2. As there are on earth paupers and vagrants and beggars and criminals who are druks, so are there, in hada, spirits that are a great trial to both mortals and angels.
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 whoso cometh into such house, the drujas come upon him to live on him and with him.
4. And if a mortal have greater wisdom and strength of soul than the drujas, he ruleth over them, to a good purpose, reforming them and raising them up out of darkness and hopelessness.
5. But if the drujas have greater power than the mortal, then they pull him down in darkness, making of him a man to lust after the affairs of earth. Sometimes they help man to riches and great power; and if he have sons and daughters who are brought up in idleness and ease and luxury, then the drujas fasten upon them, leading them in their own way, of lust and debauchery, or hard-heartedness.
6. The flesh-eater is their delight; and the drunkard their great joy. The man of riches, and kings, and generals, and fighting men, and 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 as great harvests for them to revel with.

7. On some occasion the drujas rule over their mortal, and his neighbors call him mad, and they send him to a mad-house, 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.
8. The pleader (lawyer) is a favorite to them, for his vocation bringeth them in the midst of contention and craft and lying; he is to them a fortunate habitation.
9. The magician that worketh 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!
10. The tattling woman that talketh of her neighbors is a good home for drujas; and if the woman be given to talk evil, they are rejoiced beyond measure. The man that is a great boaster, and liar, and slanderer, is a choice house for them to dwell in.
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.
12. They go not, for the most part, away from the mortal they inhabit whilst he liveth; nay, they have not 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 curse his neighbor to die, then such drujas as can go to that neighbor, seek out some poisonous infection and inoculate him to death, which is called casting spells.
13. Nay, there is nothing too low or foul for them; and for the most part they are but idiots, and deranged imbeciles, answering to any name or request like a man who is drunk, one so very drunk that he knoweth not and careth not.

14. A large city full of crime and debauchery, and rich and fashionable people, and people of evil habits, suiteth them better than a country place.
15. Drujas dwell as numerously among the rich and fashionable as amongst the poor; they fill the bawdy-house and the temples of the idolators; 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.
16. A laboring man that is good and honest is of little value to them, save he be a gross feeder or drinker of intoxicating wines.
17. A man that marrieth a rich, lazy woman, receiveth with his wife a hundred drujas, or more.
18. A woman that marrieth a rich, lazy man, or a gambler, receiveth with her husband a hundred drujas, or more.
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 amongst themselves; and to withdraw from other peoples, and make themselves a separate and exclusive people, that they might not be inhabited with drujas.
20. When a mortal dieth, and he had dominion over his drujas, not only his spirit will rise to the first resurrection, but his drujas also, whereupon they are all delivered into light.
21. When a mortal dieth, and his drujas had dominion over him, then his spirit becometh a druj also, and he becometh one with them, fastening on whoso cometh in the way; but if it be in a house and no mortal cometh, 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.
22. Jehovih gave certain signs unto both angels and mortals, whereby it shall be known both on earth and in heaven which is master over the other, a mortal or his drujas, and, consequently, such matter determineth to what place the spirit of a man will most readily fall after death.

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23. If the mortal can not control his habit of intoxication, or gluttony, or avarice, or debauchery, or laziness, or lying, or hypocrisy, preaching what he practiceth not, or sexual indulgence, or vengeance, or anger, or tattling mischievously, then is he, indeed, a victim in the hands of drujas, and at the time of his death, he becometh one with them.
24. For if he have not power to rule in such matters whilst he is in the mortal world, he will be no stronger by the loss of his corporeal body.
25. If the mortal, on the other hand, shall have risen to control himself over these habits and desires, then will he be indeed, at the time of death, already entered into the first resurrection; and the drujas, if he have any, will be delivered also.
26. And not the words and professions of either mortals or drujas, nor their prayers, nor religious rites and ceremonies are of any value unto them; but by the works and behavior of mortals are all things known and proven.
27. So that Jehovih's high-raised Gods but need pass over a corporeal city once, to determine whether it be in resurrection or declension. And such Gods put their angel laborers to work, sorting them as a mortal would his cattle.
28. And if a city be badly cast in drujas, dragging mortals down to destruction spiritually; then the angels inspire such mortals as are in the way of resurrection to move out of the city, and after that they cast the city in fire and burn it down.
29. And whilst it is burning, and the drujas distracted with the show, the angels of power come upon them and carry them off, hundreds of millions of them. And the mortals are thus cleared of them that would have bound them in darkness and death.
30. In this matter the infidel curseth Jehovih, because the houses are burned, for he judgeth matters by the things his soul was set upon. He saith: What a foolish God! How wicked to burn a city.
31. For he understandeth not that all things are Jehovih's; and that His Gods under him work not 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.



32. To accomplish the resurrection of the drujas dwelling with mortals on the earth, had Lika, Son of Jehovih, appointed At'yesonitus, with his twelve generals, very Gods in wisdom and power, each one to a certain division of the earth.

**Chapter XXII**

1. Jehovih spake to Lika, saying: These are My ways; reveal thou Me unto them. They that know Me not, shall be made to know Me; My labors shall rise up before them, and their understanding shall be opened.
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, that judgeth Me. His eyes are on the earth only, and in houses and riches. Because I take them away from him, he complaineth against Me.
3. I gave man an example in his own child that delighteth in sweets, and idleness, and vain pleasures. Man taketh these from his child, saying: Behold, they are not good for thee, save in great temperance!
4. Wherein have I injured thee, O man? Wherein destroyed I aught that contributed to thy spirit? Wherein have I suffered destruction to come upon thee, whilst thou followedst My commandments? Why shalt thou complain because I had great cities in ashes? Sawest thou the millions of drujas thou wert holding down in darkness by thy evil habits?
5. I am not in anger, nor pull I down, nor burn I up any place in a passion. As thou goest forth to destroy a row of houses to stay a great conflagration, shall the people murmur? For Thy hand is stretched forth to do a good work for the whole city.
6. My heavens are magnified cities, and when a mortal wing offendeth, behold, I clip it short. They are all Mine; and none can question My authority with Mine own, which I wield for the resurrection of the whole.
7. Thou hast wept because of the destruction of the books of great learning of the ancients; but thou knowest not thine own words. Saw I not, O man, that thou wouldst never wean thyself from the doctrines of the dark ages if the books of great learning were not destroyed!

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8. In all ages of the world thou hast been bound to the ancients; thou art forever searching backward for wisdom; and to the angels of the dead who pretend to be ancients. I behold the latter, and that they are drujas.
9. I send wise angels down to them to deliver them out of darkness. And they come and bear the drujas away from thee, for thine own good and theirs. My wise angels suffer mortals to burn up the books of the ancients; for I command them to make thee open thine understanding to the living present.
10. Jehovih spake to At'yesonitus, and through him to the twelve Gods of deliverance, saying:
11. Go forth, My son, in wisdom and power. Thy labor requireth great strength and strategems. For thou shalt find the drujas fast bound to mortals and to mortal habitations (houses). As a drowning man clingeth to a log, so cling the drujas to mortals. As a delirious man, mad with drunkenness, flieth in fear from his best friends, so will the drujas fly from thee, and thy hosts who shall attempt to deliver them.
12. They will inspire their mortals to dread an innovation of the ancient doctrines. Yea, the twain, not knowing it, will bind themselves together with great tenacity.
13. But thou shalt deliver them apart nevertheless, by stratagem, or persuasion, or with a strong hand. And when thou hast them separate, thou shalt surround the drujas with flames of fire, and carry them off to the boats, which are bulwarked with fire. And thou shalt deliver them in the places My Son, Yussamis, hath ready prepared for them.
14. Thou shalt not only deliver the drujas, but cause mortals to hate them.
15. Mortal kings shall issue edicts against magicians and prophets and 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.
16. At'yesonitus prepared a record to give to mortals, and it was by inspiration so given. And the nature of the record was to teach mortals to be guarded against drujas, and know who was afflicted with them.

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17. This, then, that followeth is said record, even as it standeth to this day in the libraries of heaven, to wit:
18. The man that saith: I pity my neighbors, they are surrounded with drujas!
19. The man that saith: Fools only believe in obsession!
20. The man that saith: There is no All Person!
21. The man that saith: My way is wisdom; thine is wicked!
22. The man that saith: Let no one dictate to me! I will have nothing but liberty to the utmost!
23. The man that saith: As the priest thinketh, so do I!
24. The man that saith: That thou hadst my knowledge!
25. The man that saith: The ancients were wiser than we!
26. The man that saith: The ancients were fools!
27. The man that saith: Whoso seeth not as I do is a heathen!
28. The man that saith: Whoso worshippeth not my God is wicked!
29. The man that saith: Wisdom is book-learning!
30. The man that saith: There is no wisdom in books!
31. The man that saith: My book is sacred; it containeth the sum of all revelation and inspiration!
- 524 32. The man that saith: There is no inspiration, nor words thereof!
33. The followers of the ancients only.
34. He who will have nothing to do with the ancients.
35. He who ignoreth rites and ceremonies and prayers.
36. He who dependeth on rites and ceremonies and prayers.
37. Whoso denieth the Ever Present Person.

38. Whoso followeth the counsel of angels or men.
39. Whoso will not learn from the counsel of men and angels.
40. Whoso feeleth prayers and confessions to be good for others, but not necessary for himself.
41. Or saith: I will lead and supervise; be thou my servant!
42. Or saith: Behold my rights!
43. Or: Behold my earnings!
44. Or: Behold my possessions!
45. Or talketh of himself and his experiences.
46. Or tattleteth of others.
47. Or judgeth his brother, or criticiseth him.
48. The self-righteous, who saith: Behold me, I am holy!
49. Or who desireth not new light, or saith: The old is good enough!
50. Whoso laboreth for himself only.
51. Whoso laboreth not for others in his wisdom and strength.

\* These three characteristics belong to the four great people of the earth: the East Indian, the Chinese, the Hebrew, and the North American Indian. Though there were different dialects to a limited degree, yet the North American Indian in the time of the Algonquin Republic spake the same language, and they worshipped the Great Spirit. The Chinese have virtually one language, and they worship only the Great Spirit. Even the worshippers of Buddha and Brahma call him the Great Spirit, save in provinces where the language is "polluted." Whilst India, on the other hand, so rich in languages, has also had such a multitude of Gods. The Hebrews have never worshipped but the Great Spirit. And even such of them as worship Him under the name God, do it in the faith of the Ever Present. And even the Christian is beginning to claim that Christ was and is the Creator. Thus is the Christian putting away his Christ in the most respectable way he can, and gradually coming over to Jehovih. Many Christians and Buddhans now deny the person of Christ and the person of Buddha, but say they were the Christ principle or Buddhist principle.—[Ed.]

52. That seeketh his own ease.
53. That considereth not others' welfare more than his own.
54. The hypocrite preaching one way and practicing another.
55. That speaketh not openly his doctrines, lest his words profit not his earthly means and associations.

56. At'yesonitus said: For these are all as much under the bondage of drujas as is the drunkard, or harlot, or murderer. And after death their spirits float into the same hada of darkness.

**Chapter XXIII**

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1. When At'yesonitus' generals and their hosts went through Vind'yu and Jaffeth and Arabin'ya, they concerted with the Gods who had in 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.

2. Jehovih had said: It shall be a testimony in the latter days unto 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; wherein 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 that knoweth his own children.

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3. Neither give I unto 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 save 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.\*

4. For in kosmon I will bring them together; and these diversities shall be as a key to unlock the doctrines and languages of times and seasons long past.

5. Man living away from other men becometh conceited in himself, deploring the darkness of others, and great nations become conceited of themselves and their doctrines.

6. Each one of the great peoples saying: Behold yonder barbarians! I was the chosen in His especial care. Those others are only heathens,

and have not been worthy of the Great Spirit's concern.

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.

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 the divisions thereof, into every nook and corner.

9. Day and night At'yesonitus and his armies labored, ceased not nor rested, but in good method went right on, filling all the lowest place of heaven with their transport boats of fire.

10. And the boats sped hither and yonder 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.

11. Some drujas were easily captured and carried away; some weak, helpless and harmless; but hundreds of millions of them mad, and most desperate; some evil, fearful in desperate oaths, and foul talk, and dangerous withal.

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 God-like souls to accomplish it.

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, the while all souls who look on are broken-hearted because of her love, even such is the bond betwixt the spirit of the dead and the mortal yet left behind.

14. But when My wise angels look upon them, and perceive they are carrying each other down in darkness, then shall they 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.

15. On the battle-fields of the earth were hundreds of millions of spirits in chaos, still fighting imaginary battles, not knowing their bodies

were dead; knowing naught but to curse and fight; roving over the battle-fields, and would not away, save by capture and being carried off.

16. Thus did At-yesonitus and his mighty hosts clear the earth. But of their great labors and wonderful adventures a thousand books might be written, and thousands of heroes singled out, whose great achievements overwhelm one's belief because of the manifested love and power.

17. And yet not much less were the labors and adventures of Yussamis in Ugadisspe and her six heavenly places, where his ethereal hosts labored unceasingly, preparing places, and keepers, and nurses, and physicians, and teachers for the delivered drujas, the thousands of millions.

18. Jehovih said unto Yussamis: Thou shalt assort the drujas; the peaceful to themselves; the dumb to themselves; the mad, the chaotic, and all other of My afflicted ones; provided sections and places for them. And teachers and nurses and physicians; for they shall be delivered out of darkness also. Yea, every one of them shall become as a star of glory in heaven.

19. And Yussamis and his Gods developed the six heavens of Ugadisspe; established places for the tens of millions of drujas; and provided order and discipline, and altars of worship, and schools, and colleges, and factories, and all things whatsoever required in a primary heaven.

#### Chapter XXIV

1. Jehovih spake to Lika, saying: Behold, the end of dawn draweth near; go thou once more around about the earth and her heavens, and examine into the labor of thy Gods. And thou shalt take with these thy Rapon hosts, and a sufficient number of heralds and attendants, and such musicians and messengers as thou desirest.
2. And when thou art come to Yaton'te, My subjective heaven, thou shalt halt a while with Kaparos, and re-establish it in greater holiness and efficiency. For this is Mine only subjective heaven in the regions of the red star.
3. Behold, the spirits of those that die in infancy call out to Me, saying: Tell us, O Thou Creator, how is it with the earth? How is it with mortals who dwell on the earth? What do they toil at? Have they schools and hospitals and factories,

like unto ours? Have mortals mishaps and trials? And have they roadways, and oceans of water on the hard earth?

4. How can these things be, O Jehovih? Why is it that mortals can not go down into the earth and into the bottoms of their oceans, even as we do in the heavens?

5. How didst Thou create us alive in the earth? What was the place like? Why do mortals carry around with them such earth-houses (bodies)? Can not they go in them and out of them at pleasure?

6. What do mortals mean, O Jehovih, by mortal life and mortal death? Doth 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 thine?

7. Shall every one 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, that they may have earth hair?

8. Why is it that they bring not up their bodies with them when they are dead? Wear they clothes over the spirit body only, or over the earth body also?

9. Great are Thy works, O Jehovih! Take me to Yaton'te, Thy great subjective heaven. We would learn by figures in pantomime the illustrations of the earth. We would learn by Thy 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.

10. Jehovih said: For which reason, O Lika, thou shalt see to it that Yaton'te be perfected unto this instruction, as well as to arouse from stupor the spirits of the dead who desire not to raise up from the earth.

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.

12. Accordingly, as soon as all things were in readiness, Lika committed the throne of Jehovih, in Theovrahkistan, to his vice-God; and



Lika and the Rapons, with their attendant hosts, departed on their journey.

13. Now, since the time of Lika in the plateau of Theovrahkistan, it had become habited by thousands of millions of angels, and they were high in the grades.
14. 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 rites and ceremonies most magnificent.
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.

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### Chapter XXV

1. Jehovih said to Lika: Finish thy visit and thy inspection, My Son, in all the places of hada on the earth, leaving the land of Jaffeth to the last. And thou shalt go thither, at the time of Chine's resurrection, and descend with thy ship and take him up from the earth.
2. And thou shalt bring him with thee to Yogannaqactra, where he shall remain the few days that dawn remaineth; and when thy hosts ascend to etherea thou shalt take Chine with thee and make thy home his home until such time as he may be taught the ways and powers of the higher heavens.
3. For since his corporeal life is a sacrifice for the resurrection of men, he shall receive especial care and assistance in heaven.
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 thereof. 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 should reach the field in time to raise up Chine before the multitude.

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.
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.
7. Of which matters Lika had been previously informed by the messengers; and Lika had in turn informed the God of Chine the time he would appear with the ship, that he might cause Chine to walk in the midst of the field and so be caught up.
8. And all these matters were carried out to the hour and minute, in the hands of these great Gods. 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 beheld the light of the ship they feared and trembled, and many of them fell down bewailing that the world was coming to an end.
9. And God caused Chine to walk out in the field, and Lika sent down a whirlwind and took him up into the ship, in presence of tens of thousands of mortals assembled.
10. And Lika bore his course now for Yogannaqactra, for the end of the dawn of Bon was at hand.

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### Chapter XXVI

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 ethereal hosts with them, save such as chose to volunteer to remain the next dan of two hundred years.
2. Lika had previously sent word by his swift messengers to etherea, to Lissa, Goddess of Teannakak, in etherea, next to Howgil. And he said unto Lissa: My resurrection will be eight links, each one equal to eight thousand million Brides and Bridegrooms. Send thou a cowppon to deliver them.

3. Lissa sent word back to Lika, saying: O Jehovih, I am delighted with the command of Thy Son, Lika, Chief of Vetta'puissa! I will deliver the chain of cowppon.
4. Then Lissa gave her commands in Teannakak, to have her builders construct the cowppon; and she also set her officers to work selecting such hosts as she would need for her great undertaking. For she had been notified in sufficient time; for it was a matter of great magnitude even in etherean realms.
5. And so perfectly were Lissa's commands carried out, that not one day's time too much or too little was wide the mark. And then she embarked with her hosts for the red star, the earth, with her thousand million trained resurrectionists; on her long journey, twenty thousand million miles!
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!
7. In the meantime Lika and his Hosts in Theovrahkistan were getting ready for the ceremonies and for the ascension.
8. The Gods, with their hosts, were now coming in from every quarter of the lower heavens, bringing in their harvests and quartering them in the places allotted by the marshals.
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 round the earth; and had firmly established the All One in the four great divisions of the earth, and had delivered from bondage all the Faithists on the face of the earth.
10. Great also was the work accomplished by At'yesonitus, and by Yussamis; and by the Gods that 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

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them in the five years' labor, would make a book that a man could not read in a life-time.

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, such as had not been for two thousand years.
12. The drujas of the earth were removed away from mortals; the battle-fields of the earth were cleared of the chaotic spirits slain in wars.
13. So that the whole earth and her heavens were delivered into a new condition, in the way and form of Jehovih's light.
14. And this was the Arc of Deliverance in Bon.
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 thousand million Sons and Daughters of Jehovih, stood, waiting, watching, nervous, but filled with inexpressible delight.
16. And they saw the cowppon coming; knew the mission of the mighty Goddess, Lissa, Daughter of Jehovih!
17. Arrayed in spotless white, the sixty-four thousand millions stood; shuddered at the etheric current, the whirlwind of the higher heavens, stood the exalted affianced of Great Jehovih!
18. Nearer and nearer came the mighty sea of etherean fire; and nearer, till it landed at the plateau of Theovrahkistan.
19. Then came forth Lissa, saluting; and, being answered by great Lika, Jehovih's Son, proceeded before Jehovih's throne.
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.
21. After this, each of the five Gods of the earth took their hosts and bequeathed them to Jehovih, through Lissa, His Daughter.
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 scarce could live, because of the enchantment.

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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 light, he made fast to the cowppon, and gave the word, the command to go.
24. Then raised up 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 thousands of millions of upraised Sons and Daughters of Jehovih. And thus ended the dawn of Bon.

End of Book of Lika, Son of Jehovih.

5. God commanded the angels to go down amongst mortals, and to dwell with them for six generations.
6. To the angels God said: By inspiration and otherwise, lead ye man and woman together as husband and wife, to the profit of the voice of God. Raise me up a man that can hear me, for I will deliver the Father's chosen.
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 to them certain places in the land of Vind'yu, where they were to dwell and to labor.
8. In those days the Faithists were known by the names: Vede, and Parsi'e, and Hiyah, and Syiattahoma, beside various other names of less note.
9. In some places they were slaves, in other places serfs, and in still other places hid away in wildernesses and amongst the mountains; being

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## 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 JHOVIH. AS THE BOOK OF LIKA IS OF THE HEAVENS, SO IS THIS BOOK CHIEFLY OF EARTHLY AFFAIRS IN THE ADMINISTRATION OF GOD.**

### Chapter I

#### HISTORY OF CAPILYA.

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.
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.
3. And God called aloud over all that land, but no man could hear his voice.
4. Then God called his angels, saying: Come hither. Behold, here is a great country, with millions of people, but they cannot hear the voice of God.

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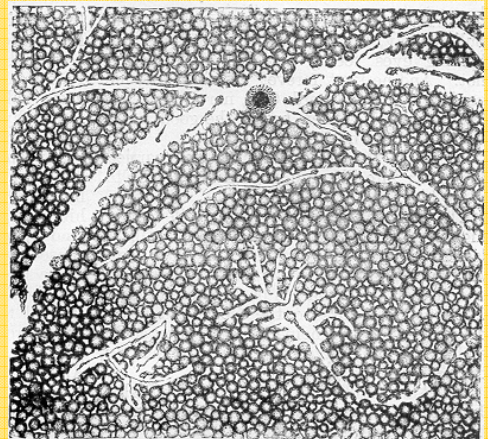


Plate 21. THE EARTH IN THE ARC OF BON.

Showing the es'ean position of the earth in the time of Capilya, Moses and Chine. Jehovih said: The time of My Arc of Bon shall be four hundred years. And it was so. And at the termination of that period, behold, the earth went into a dark region, and the Israelites, Brahmins and Zarathustrans forsook the higher light, Jehovih, and established kings and rulers, like other nations.

non-resistant and timorous, having suffered great persecution by the idolators of Dyaus and other false Gods and Lords.

### Chapter II

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1. These are the generations of the scattered tribes, contributory to the bringing forth of Capilya:
2. In Brahma, begotten of the Lord, Hathiv, who begat Runoad, who begat Yaid, who begat Ovarana, who begat Chesam, who begat Hottaya, who begat Riviat, who begat Dhor, who begat Avra, who begat Lutha, who begat Jaim, who begat Yanhad, who begat Vravishaah, who begat Hoamya, who begat Wotcha, who begat Saratta, who begat Hriviiista, who begat Samatray, who begat Gatonat, who begat Thurin, who begat Vrissagga, who begat Hesemwotchi, who begat Ratha, who begat Yoshorvat, who begat Capilya.



3. Know ye, then, the way of God through his holy angels, and profit ye in the light of his revelations.
4. Capilya was a natural born iesu; and also a natural born su'is and sar'gis.
5. God said: Behold, man shall not only learn to bring forth seedless fruits in his garden, but also learn that all flesh tendeth in the same direction, toward barrenness.
6. And as man draweth nearer and nearer to the light of Jehovih, so doth his race become less prolific. And when man attaineth to be one with the All Light, behold he is iesu also.
7. God said: By diet and by fasting, iesu can be attained, even by many who have it not. But the

natural born iesu standeth more to the way of Jehovih.

8. When Capilya was born, a light in the form of a crescent appeared above his head, and the voice of God spake out of the light thereof, saying: This is my son. By him will I overthrow the governments of the tyrants who have persecuted my people.
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, whereby the mother's soul ran constantly to heavenly things.
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, divided he the guardian angels.
11. So the angels of God taught Capilya from the time of his birth, and he became wise above all other children.
12. But, of the way in which God ruleth over nations for the glory of the Creator, consider ye the history of this deliverance.
13. Jehovih had suffered 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.
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.
15. For Hirattax, chief loo'is, had said: I will not only raise up an heir to Thee, Jehovih; but I will have dominion over Thy enemies, to Thine own glory. For by inspiration will I 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.



16. And in those days, whoso was of the seed of the worshippers of the Great spirit, Ormazd, was outlawed in receiving instruction. So that the chosen, the Faithists, were held in ignorance, lest a man of learning might rise up amongst 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.

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17. When the king consulted the oracle, behold, the angels of Jehovih had possession, and they answered the king, saying: Put thy wife away in a dark chamber for nine months, and she will deliver into thy hand a male child, who shall save the crown from thy brother's child.

18. The king told the queen, who was near the time of limit for women, 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 have an heir to the throne?

19. The queen acknowledged this, adding: What, then, shall I do, for of a truth I know I shall bear no child.

20. The angel said: Do thou as the king hath said, and the angels will bring a male child unto thee in thy dark chamber; and thy maids and thy servants shall see to it that no other woman entereth into thy place; and they will testify that the child is thine own. Neither shalt thou, under penalty of death, inform the king otherwise.

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 as the most hated of men. And the angels said, moreover: Neither shall ye grieve for loss of the child, for Ormazd will make of him a deliverer of his people. And it shall come to pass even in the day the child is delivered to the queen, its own mother shall become its nurse.

22. Thus it came to pass; and in 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 illumed the chamber, so that all the maids and servants saw

the child and the light withal, and they were frightened, and fell down, beseeching Dyaus for protection.

### Chapter III

1. When Yokovrana went to the temple to do sacrifice, the high priest besought him to consult the oracle in reference to the child, and for his kingdom's sake. And he so consulted the oracle, and the angels of

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Ormazd said unto him: O king, thou, before whom all people fear, hear thou the angels of heaven and be wise, for thy kingdom's sake, and for Capilya. Behold, thou hast maintained the custom of thy forefathers, and caused to be slain on the altar of thy God, Dyaus, twelve young men and twelve virgins for every day of the twelfth new moon, that by blood thy God might triumph on the earth, and that thou mightst be the most feared of kings. And thou hast subdued all the regions of the rich earth to honor thee and thy laws.

2. Therefore, the God of heaven saith thou shalt no longer pursue the sacrifice of human blood, but instead thereof make sacred the blood of the lamb, which shall be called the Lamb of thy God. And in the day of thy first sacrifice, thou shalt bring Capilya to the altar, and sprinkle the blood of the lamb thou hast slain upon his head, as a blood offering to thy God. And he shall be called *Capilya, the Lamb of Heaven*.

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 after mortals were no longer sacrificed to the Gods, by consent of the kings.

4. Capilya was called Yokovrana's son; and he was taught all things which it was 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.

5. Of the matters of Capilya, hereinafter revealed, know ye that in all things he was directed by the angels of Jehovih (Ormazd).

6. When Capilya had attained maturity, he besought the king for leave to travel, saying to the king: Is not the greatest wisdom that which

cometh 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 whilst 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.

7. To this the king replied: Thou art already wise, my son; thou knowest sufficient of the earth and her people according to the laws of the ancients. Therefore to travel for wisdom's sake would be great folly. Thine eyes and ears are too sharp already; better is it for thee that thou seest not the people of thy kingdom. For the time may come when thou shalt need to use great severity upon them; therefore, to be strange with them, thy sympathy will not lead thee away from justice.

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8. Capilya said: Thou reasonest will, O king; and because thou art wise, have I no credit in being wise also. For it must be true that a son hath his wisdom from his father. And since thou hast so wisely put me off with thy arguments, answer me this: Is it not profitable to a young prince, before he hath the cares of a mighty kingdom, to go abroad and enjoy the pleasure of the world?

9. The king said: There are but 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?

10. Capilya said: And yet thou hidest the true reason as to why thou desirest thy son not to travel.

11. The king said: If thou tell me the true cause, then shalt thou go whithersoever thou desirest.

12. Capilya said: First, then, I will say to thee that I rejoiced because thou didst deny me; for I so loved thee, O king, that I knew no joy but to remain with thee. And, moreover, thou so lovest thy son, thou wouldst not have him go far from thee?

13. The king was so delighted with this answer, he said: Of a truth, O prince, thou hast guessed aright. And if thou find it in thy heart to leave me for a season of travel, then will I indeed bear with thy loss until thou returnest.

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

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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 of these scattered people, but as yet he knew not he was of that race.

15. At the end of nine years Capilya returned to Yatinghadatta, rich in knowledge as to 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 of the country, its extent and grandeur, and its hundreds of great cities and innumerable people. To all of which wisdom the king lent a willing ear; and he declared Capilya was the wisest and most learned man in all the world.

16. And now was come the time 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 IV

1. The word of Jehovih (Ormazd) came to Capilya, saying: Son of heaven, hear thou the Voice of the Ever Present! Capilya asked: How sayest Thou? The Ever Present?

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.

3. Capilya said: Mine eyes and ears have proved these things. What shall Thy servant do?

4. Jehovih said: Thou shalt deliver the slaves unto freedom, and provide them places to dwell together, according to the laws of the ancients.

5. Capilya said: O Ormazd (Jehovih), why hast Thou put this upon me, Thy servant? Why gavest Thou not such matters into the hands of the Vrix?

6. Jehovih said: Thou art thyself of the race of Faithists, and have been prepared for this labor from the time of thy birth. Go thou and find thy nurse that cared for thee in infancy, and when thou hast her alone, say to her: Nurse, the voice of heaven hath come to me, saying: Capilya, thou art of the race of Faithists: how sayest thou? And the nurse will say to thee: My son!

my son! Alas me! Thinkest thou I would by thy death, or thy mothers death? For is not such the law?

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7. Capilya went and inquired of the nurse, and she said to him: My son, my son. Alas me! Thinkest thou I would be thy death, or thy mother's death? For is not such the law? Capilya answered: Such is the law. But tell me the truth, and I swear unto thee, both under the name Dyaus and under the name of thy God, Jehovih (Ormazd), that thy words shall be secret with me, as the God's will. Am I an adopted Vrix?
8. The nurse said: Behold, thou hast loved me all thy days; from mine own breasts wert thou fed. Shall I, then, lose thy love, and so die of a broken heart?
9. Then Capilya made oath before the Gods, and thereafter she answered him, saying: I am thy mother, O prince! The angels of the Ever Present came to me in the moment thou wert born, and carried thee into the queen's arms; and the king knew not even to this day but thou wert his.
10. Capilya said: Why hath this been done unto me?
11. The nurse said: Hearken, O prince! The king's wife was barren; the king desired a son who should be heir to the throne.
12. Capilya interrupted: And thou barteredst thy flesh and flood with the queen for this?
13. The nurse said: Patience, O prince! I am of a race that owneth only One King, the Ever Present! Respect me, therefore, till thou hast learned the whole truth. The angels of Ormazd came to me before thy 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 unto the angels: What is this matter to me? Behold, I am myself but a servant, and can do nothing.
14. Then the angel answered, saying: Thou shalt have a son, and shalt call his name Capilya; and he shall be the deliverer of thy people. For which purpose he shall receive great learning. But because great learning is denied to thy people, thy son shall be adopted by the queen, and the king, believing it is his own son, will render unto the child learning and power also.

15. And I said unto the angel: Flesh and blood of me are nothing if I can thereby serve Jehovih (Ormazd).

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16. Capilya said: Since thou committedst me to thy God, then am I indeed his. Now whilst they were yet talking, Jehovih spake to Capilya, saying: I am not come to give new doctrines unto men, but to rescue My people from bondage, and to restore equal rights unto the inhabitants of the earth. For this purpose wert thou, O Capilya, sent into the world. Because thou wert of the race of the Faithists My voice hath come to thee.
17. Because the king imagineth thou art his son, and loveth thee dearly, thou shalt not suffer from his hand. Go, then, whither I will lead thee, and it shall be testimony to thee, that I am the Ever Present, \* [\(It will be seen in the Book of Lika that these angels were commissioned to speak in the name of the Ever Present. Otherwise mortals would worship the angels instead of Jehovih.—Ed.\)](#) moving them by means of the spirit to come to thee.
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 were ragged.
19. The prince, seeing they feared him, said: Be not afraid; I come not to persecute or drive you hence. As ye perceive by my dress, I am a prince, judge ye not me to be your enemy, come to destroy you. For, by the same power ye were led hither, am I come also. This land do I bequeath to you, to be yours forever. Cease ye, therefore, traveling about, but begin and till the soil.
20. Yatithackka, the rab'bah, said: How sayest thou? Thou wert brought hither by the same God? Then, of a truth, thou knowest the signs and pass-words?
21. Capilya said: None of these things have I learnt; but even as there is a legend amongst thy people that one would come of Jehovih and restore His chosen people, so declare I unto you, I am he. That thy Ruler is my Ruler; take me in private with thee, O rab'bah, and the Ever Present will

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give the signs and pass-words, and thus prove me.

22. Moreover, I say to thee in prophecy, ere three suns have risen and set, there shall come to this place hundreds and hundreds of thy people. Now when the rab'bah had examined Capilya, and found that he had the signs and pass-words, he wondered exceedingly. The prince then caused wood and stone to be laid in the form of a crescent, and its size was sufficient for seats for one hundred people. He said: This is the altar of Jehovih (Ormazd). Let us sit this night, for the Father's voice is with me.
23. During the day, many more came; so by night there were one hundred, men, women and children, and the prince commanded them to sit about the altar of Jehovih. And presently the Voice spake in the midst of the altar, saying: This is My Son, of whom it hath been prophesied, 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 ye steadfast in righteous works and love toward one another; and most just to a fraction with all other peoples. With you will I establish Myself, even as in the ancient days with your forefathers.
24. Capilya then appointed the oldest rab'bah as chief of the altar; and this was the first established family (community) since many a hundred years, that was assured by a prince that they should not be driven off.
25. On the next day the prince took the people a little way off, about half an hour's walk, and he said to them: Build ye here another altar, for yet, ere night comes, there shall come others even here. Let the Ever Present have an altar provided unto them. Accordingly the people fell to in faith, and built another altar; and when it was finished, and the sun gone down, there came many wanderers, Faithists, to the place.
26. Capilya said unto them: Come ye to the altar of Ormazd, for he desireth sacrifice of all whom he blesseth. And they went in and sang, and prayed, giving thanks to God. Jehovih said: Suffer him I have sent unto you to build three more altars at like distances apart;

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for I will bring My people together for three places of sacrifice.

27. On the next day there came many more wanderers, 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 to them he also appointed rab'bahs and chief rab'bahs.
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 unto them: Whoso hath faith in me of Jehovih, let him stand with me this night, for the Father will manifest unto us.
29. Not more than forty came to the place designated; for they feared Capilya was an imposter. And when they were assembled, Capilya tried them, and found of a truth they had faith. And he said unto them: Stand in a circle and join hands, and I will stand in the midst. Yet I know not what the Great Spirit will do for us.
30. And when they were thus standing, Jehovih sent a cold wind, and there came down from heaven an abundance of Ahaoma, \* sufficient to feed the whole of the people for many days. Neither knew any man of what ahaoma was made; but it was savory and nutritious.

\* 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.—[Eng. Ed.]

31. And the people came and ate, and also gathered up the ahaoma, and carried it home. Capilya said unto them: Because Ormazd hath done this, go ye into the altars and return thanks unto Him.
32. And the people did as commanded; and from this time forth not one of them lacked faith in Capilya. And thereupon he said unto them: This place shall be called Maksabi, for it is the first colony (Tarag-attu) in all the world where the Father hath 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!).



Chapter V

1. For forty days Capilya remained in Maksabi, teaching and helping the people; and on the fortieth day he said unto them: I go now; the Father desireth me. Be ye faithful unto Jehovih, and maintain the sacrifices (worship). The eye of Jehovih is upon you; His ear heareth not only your spoken words; but the thoughts in your hearts. In time after this I will come again unto you, and restore your rites and ceremonies.

2. Jehovih said unto Capilya: Even as thou hast done in Hosagoweth, so shalt thou do in Tibethkilrath; for thither will I also bring My chosen from the Province of Yusitra.

3. So Capilya went to Tibethkilrath, where were assembled more than seven hundred Faithists; and they feared him, saying to one another: Is this not some one sent of the king to entrap us?

4. But when Capilya beheld they feared him, he said unto them: He who hath faith in Ormazd feareth nothing in heaven or earth. For the Father appointeth a time unto all peoples; nor can they make it more or less. Throtona, one of the rab'bahs, said unto Capilya: Art thou indeed one of us? Capilya said: Because I am as I am, I cannot answer thee. If I say I am of thy race, then will not thy people be restored to liberty; for I would suffer death, being a teacher of thy people. If I say I am not of thy race, then thy people will not have faith in me.

5. I say unto thee, I am but a man, even as thou art; neither am I pure and good; for there is but One pure, the Creator. Therefore, put thy faith in Jehovih, and wherein my words and labors are good, render unto me even as to any other man, nor more nor less. And yet, even as thou believest in the Ever Present, so do I; as thou believest not in a man-God, so do not I.

6. Are not all men brothers, and created by the same Spirit? Because the kings acknowledge not this doctrine, they persecute and outlaw thy race. To restore thy people, who are my people also, am I sent into the world. My labor is now upon me; and for that purpose am I here with thee and thy people.

7. This land, around about, I bequeath unto 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.

8. Capilya built altars for the multitude, saying to them: First of all, thou shalt dedicate to God all things thou putteth thy hands to, for without the rites of bestowal upon the Great Spirit, thy people cannot be in harmony. To neglect the rites is to neglect all things. Know ye the doctrines of the ancients?

9. None of the rab'bahs could answer Capilya, and so he said: Ormazd provided your servant with great learning. For this am I sent to you. Know ye, then, the doctrines of the ancients, even from the time of Zarathustra and Brahma:

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 laying down to sleep.

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 laid in bed two hours; they ceased to bathe altogether, and as to eating, they halted not with fish-flesh, but ate of all flesh. And sin came upon them; by their behavior they cut themselves off from the Father.

12. Be ye scrupulous in following the texts; and as to him that openeth the door for disobedience, have nothing to do with him or his philosophy.

13. Capilya asked: Why doeth one man a good act rather than a bad act? Why doeth another man 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.

14. Capilya said: I am pleased with the answer; for which reason I have before commanded you to build altars and do sacrifice; for these are the expressions of your souls, which testify ye rather would serve the Creator than the destroyer.

15. This was also of the ancient doctrines of Zarathustra; but certain other philosophers, vain in self-knowledge, said: Can not a man worship in the soul, and without building an altar of stone and wood? And the multitude harkened unto them; and they afterward went further, and said: Why worship at all? So, they fell in

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darkness. A soul without an outward expression of worship standeth on the brink of hell.

16. To see an altar, as we pass along, enforceth upon us the thought of worship, and of Ormazd, the Creator; it leadeth 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.

17. Capilya asked: What is the first poison? The rab'bahs knew not how to answer, perceiving Capilya had great learning and wisdom. Capilya said: The first poison is self. One man saith: Rites and prayers are good for the stupid and unlearned; I need them not. I say unto you that that man is drunk on the first poison; let not his breath breathe upon you; for here entereth the wedge of destruction.

18. Capilya said: What is the second poison? But when he perceived none would answer, he said: The first leadeth 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?

19. Capilya said: Suffer 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.

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. Which, now, of the three, say ye doeth most for the Father's kingdom? The rab'bahs said: The last one. Capilya said: True! Be ye, then, like him even to one another; for by this course only is

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speech not dangerous, but of profit unto the world.

21. Sufficient is the number of evil men to relate the evils in the world; relate ye the good, for by constantly walking in clean ground ye shall remain clean, in word and deed.

22. Search ye both spirits and men, not for the brilliancy of speech, for oft its brilliancy hideth its poison, or stealeth on the senses unawares; but search their words as to holy ideas and good delights, to make man rejoice in his life. He who harpeth on deceivers and liars and debauchees, is a fireman for satan's hells. Reply not to him, lest your speech become a snare to entrap yourselves.

### Chapter VI

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 laid waste and not tilled; but he touched not any land whereon other people dwelt and tilled the soil.

2. And it came to pass, 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.

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 answereth; his words are bound words. Whatsoever cometh out of Capilya's mouth, Capilya holdeth as his. There be such as maintain that man, whose tongue is moved by the spirits of the dead, is irresponsible for his words. Capilya creepeth not through so small a hole. To be master of one's flesh, and desires, and passions and words, these are great gifts indeed. Capilya professeth these. Therefore, Capilya bindeth himself in every word.

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

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charges prefer that Capilya hath founded certain colonies which have attracted away the servants of the sub-kings and of the rich, and thereby sowed disobedience in the remainder.

5. Capilya is come to answer these charges. Hear ye, then, Capilya's answer: Capilya being heir to the throne besought the king for leave to travel, and the king said unto him: Whatsoever the soul observeth that may be good for the United Kingdoms, do thou. Said not the king this?
6. Yokovrana said: Yea, my son. Thereupon Capilya said: 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 beheld many forests and many plains where no man dwelt; and he said to himself: Let the poor come hither and live. Yet he called not any poor man. Was it, then, an evil for Capilya to say this to himself?
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, and yet more coming. So Capilya went amongst them to show them how to dwell together wisely. Was this an evil in Capilya?
8. The king said: Nay; of a 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, whereupon the servants of the governors, and the rich, ran away from them. Is it not just to say of the king and governors and rich men that they are driving their servants away from themselves, because of hardships which are greater than the hardships of the Gods?
9. The king said: A good proof. But why sayest thou, the Gods? These people for the most part believe not in the Gods. And many of them, I hear, are believers in the Great Spirit! Capilya said: Thou sayest truly, O king. But that is their matter, and not Capilya's. The king said: Thou art right, my son. But how sayest thou of education? Shall not the laws be maintained?
10. Capilya said: Art thou 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 hath Capilya sinned

against the law. But hear ye, who are of great learning; do ye 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 whoso became king afterward must need make new laws of his own. The law against educating the Faithists is a law of the ancients. Let Capilya's accusers find 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 hath not sinned against any law.

11. Yokovrana said: Thou art acquitted, Capilya. The laws of the ancients can not bind thy king nor the king's kings. Touching these matters, then, the Royal Council shall make new laws. And since Capilya hath not contravened any law, neither shall the new laws interrupt the orders of the state as they now are.
12. Because of Capilya's presence in the Royal Chamber, the power of Jehovih and His angels was great in that house.
13. After this manner, that followeth, were the speeches of the sub-kings and governors: To permit great learning to the Faithists is to overthrow Dyaus and his reigning Gods and Lords; for by great learning will the Faithists ultimately become members of the Royal Council; therefore, at all hazards, great learning must be prohibited. Great learning is inimical to good servitude.
14. Jehovih said to Capilya: Be thou 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.
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 unto him. This that followeth is, then, the substance of Capilya's speech.

## Chapter VII

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 To help the

helpless is the highest virtue. deserve our assistance because of helplessness.

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
3. To have the soil tilled, is this not greater than hunting and fishing? To throw the lands open in the east and west, north and south, to the tiller of the soil, this is the foundation of plenty. When the poor and ignorant are supplied with what to eat and to wear, with a place to live, there is little crime, but great virtue; and such are great strength in that kingdom.
4. To hold more land than one can till is to sin against them that have none, who have not wherewith to live or to earn a living. Yea, such a one is an enemy to the nation.
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 mighty. The former government seeketh to make itself mighty at the expense of the people. Such a government is in the throes of death.
6. To make government and people one, as to prosperity and peace; this is the highest government. For the government to render unto the people bountifully, as to land and water, and as to great learning, and to music, \* (Under the head 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.) this is the wisest, best government.
7. What man is there that loveth not liberty, the chief of all desires? Can a government abridge this without crippling itself or forfeiting the love and co-operation of its people? To bestow liberty, and maintain it unto all people, this is the greatest good thing a government can do.
8. But who shall say what is liberty, and the end thereof? A man shall not have liberty that offendeth his neighbor, or depriveth him of

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virtuous livelihood. No man should run naked; nor should a man have liberty to go into another's field and take his harvest. How, then, shall the government take a man's possessions against his will? But he who hath received great learning will not offend by nakedness, nor by taking that which is another's.

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 amongst 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; nay, there be men of great knowledge as to books, who are themselves gluttons and debauchees, and bigots, and tyrants, and base authority. Such men have not great learning; in fact, but great vanity.
10. Two kingdoms, lying side by side; in the one are great philosophers and colleges, but the multitude are in want; 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 of what consisteth great learning, but 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.
11. It is a common saying that such and such a king is a great king, because, forsooth, he hath founded colleges. And this is no small matter. But how much greater is the king who founded a thousand poor families, and taught them how to live wisely?
12. To make a law to prevent liberty; to bind slaves more rigidly, is to weaken the nation; to weaken the kingdom. For, see ye, a man had ten servants, and they were free; then he bound nine of them with chains, and complained because they served him not well. He was a fool.
13. To labor for one's self at the expense of the state, is to rob the state; to horde up possessions is to rob the poor. What treasure hath any man that he can take out of the world? Better is it to give it whilst one may, for tomorrow we die, leaving it to them that earnt it not.

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14. The highest peace is the peace of the soul, which cometh of consciousness of having done the wisest and best in all things according to one's own light. For after all, is not the earth-life but the beginning, wherein 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 seize upon the passing of time and appropriate it to doing righteous works to one another.

**Chapter VIII**

1. When the king and the Royal Council beheld 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 and have them turn upon us and bite us? Shall we not with our valiant arms defend Dyaus?
2. To this Capilya answered: Sufficient unto his own battles is the God of Vind'yu. If the king must need 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!
3. But thou art 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? Didst not thou thyself receive a commandment to stop the sacrifice of human blood on the altar? Is it, then, indeed a holier place on the battle-field, that these things must continue?
4. Man loveth vengeance; and more for this than for righteousness he desireth to inflict or destroy others. Nevertheless, all things are answered accordingly as they are; vengeance answereth vengeance; blood answereth blood; war answereth war. And the same rule applieth to virtue, which begetteth virtue; love, which begetteth love; peace, peace; good works, good works. For in these things our souls play a greater part than do our external bodies.
5. One of the Royal Council said: How sayest thou of 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 hath 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.

6. But it falleth not to my lot to say unto you what rites or what ceremonies; for these also come under the head of *Liberty*.
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 which thy philosophy offereth to them that practice righteousness and good works?
8. Capilya said: Could thine eyes see as mine have seen, or thine ears hear as mine have heard, then it were easy to answer thee. Nevertheless, I declare unto thee 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 that have great pleasures and enjoyments in this life, waken up as babes in heaven; whilst 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 causeth the soul to look upward; but the latter causeth the soul to look downward. Nevertheless, severe trials are a great injustice to any man.
9. When the king and Royal Council beheld that Capilya had greater wisdom than any other man, the king said unto them: No man in all the world hath wisdom sufficient to try my son. How say ye? And they answered: That is true. Whereupon the king said: Capilya, hear thou the king's decree, and it shall be a law unto thee in all the kingdoms of the world, which is, that thou hast been tried by the greatest king on the earth, and art acquitted and declared to be above the dominion of mortals. And thou shalt go whithersoever thou wilt in any land, doing whatsoever thou desirest, and no man shall arrest thee or forbid thee in anything whatsoever. And whatsoever law thou makest no king shall make another law, above thine, to set it aside. Wert thou not mine own son I would say thou wert begotten by the Gods!
10. The king's decree was recorded in the House of Records, and copies of the decree sent to the

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tributary cities and kingdoms throughout Vind'yu. Yokovrana had also a copy made of Capilya's speech, and it was also recorded and signed by the king and Council, under the name, *The Foundation of Laws*.

11. Jehovih said to Capilya: I have suffered this land to endure war for hundreds of years, that they might be ready for this. Behold, they are not slow to accept doctrines of peace and liberty.
12. Capilya inquired concerning the laws, and Jehovih said: Trouble not thyself more; My hand is upon the king and Council. They will pass laws endorsing what thou hast said. Go forth, then, My son, amongst My chosen, and thou shalt establish them anew in rites and ceremonies.

### Chapter IX

1. When Capilya had come to Wes-tu-chaw-aw, Jehovih said to him: Send messengers into twelve colonies which I will name to thee, to the chief rab'bahs thereof, summoning them hither, for thou shalt teach them alike and alike.
2. The colonies were: Tahdayis, L'wellaat, Ha'darax, Thowaka, Dorm stdatta, Ghiballatu, Yhon, Themmists, Vrach'hao, Ebotha, Ewen and Sravat, and each of them sent the high priest (rab'bah) with all three accompanying rab'bahs, so that in all, there were thirteen chief rab'bahs, and thirty-nine rab'bahs. And Capilya caused them to put on red hats, without brims, after the custom of the ancient Zarathustrians.
3. Jehovih said to Capilya: Choose thou twenty damsels who are young and well grown; and twenty dames who have borne children. And these shalt thou adorn with blue hats with ear-flaps, after the manner of the Daughters of the Zarathustrian law.
4. When Capilya had them clothed with hats and aprons, he caused the rab'bahs and the women to go with him to the summit of a mountain, so that they might not be approached by idlers or spectators without due warning. And on the summit of the mountain Capilya said: When ye were babes, I prayed for you; now that ye are mature ye 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, do ye.

5. They all took stones and cast them in a pile; and when they were yet standing near, Capilya raised his hands to heaven and said: Father, when I was weak, Thou providedst for me. My mother and my father and my rab'bah prayed for me, and taught me of Thee. Wherefore I praise Thee with thanks and glorification. Now that I am strong, I stand upright before Thee and praise Thee and pray to Thee with mine own words, and not as the heathen who have priests to pray for them.
6. Because Thou madest me a man (woman) I will labor to prove myself before Thee. As I have here cast down this stone, let it stand as my covenant to Thee that I will from this time cast away earthly passions and desires. And because I have raised up both my hands unto Thee, lead Thou me, O Father, in the right way!
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 be to Thee forever! Thou art on the mountain-top and in the valley; Thy circle is the circumference of the world. I walk in the circle with Thee; Thou art forever by my side; Thy light the glory of my soul. Praise Him, O ye mountains and valleys; sing to Him, thou moon, and ye stars; His hand holdeth ye up; His breath moveth all things!
8. In Thee I live; of Thyself madest Thou me! O that I may not dishonor Thy handiwork; or make myself ashamed before Thee. Because Thou art Ever Present, I fear Thee; because I can not hide from Thee, I will be most circumspect in my behavior.
9. Capilya then sat down on the altar, saying: Go ye hence a little way, and then return, 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 cometh?
10. Now herein are the questions and answers as Jehovih taught His children through Capilya:
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.
12. Who is Jehovih?

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13. The Ever Present. He filleth all place and space. He created me alive, and taught me to adore Him and His works.
14. Why comest thou to this place above any other? If He be Ever Present why not worship Him in any other place?
15. He sendeth guardian angels to abide with His children who are pure and good. These angels desire certain places and times, wherein my soul may be given to Jehovih. Through His holy angels He teacheth me in wisdom and love.
16. Why not worship the angels themselves, since they are thy guardians and benefactors?
17. To call not on the name of any angel who is Lord or God, is my religion; but to call on Jehovih, the Great Spirit. Whoso calleth on the name of angels, or Lords, or Gods, will be answered by them, but whoso calleth on the Creator will be answered by Him, Who is the All Highest.
18. How can Jehovih answer thee? Hath He lips, and tongue, and mouth?
19. Jehovih is the Soul of all things; He speaketh to Soul. His voice hath had many names; 489 by the heathen and the idolator he is called Conscience.
20. What profit hath thou in worshipping Him?
21. I am so created; because of the fullness of Him in me, I desire to express my adoration, and to commune with Him. Whoso hath not this desire is an evil man.
22. Will He answer thy prayers? Turn aside from His usual course and come especially to thee more than to another?
23. As a horse drinketh water from a trough and so enlargeth himself, so doth the soul of the righteous man drink from the Everlasting Fountain, Jehovih, and the soul of man thus enlargeth and accomplisheth in answer to its own prayer; nevertheless, it all cometh from Jehovih. Neither turneth He aside from His usual course, for He is Ever Present, and thus answereth the prayer of the soul of man.
24. What prayers answereth He? And what prayers answereth He not?
25. He answereth the prayer for purity and love and wisdom and virtue. Whoso prayeth to Him for

permission to do good unto others, He answereth without fail. He answereth not selfishness, nor the prayers of the wicked. Wherefore the wicked say: He answereth not prayer.

26. Capilya said: My beloved, when ye approach the altar of Jehovih, ye shall repeat the wise words I have taught you; but not aloud like the idolators, but in whisper or low voice.
27. What is the worship of Jehovih's chosen? and wherein differeth it from the heathen's?
28. Jehovih's chosen stand equal before the Father, and everyone 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 war not, resent not 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, 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.

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29. What is the Zarathustrian law of life?

30. To eat not 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.

31. What is the Zarathustrian fatherhood and motherhood?
32. To have but one wife; to have but one husband; to maintain sacred the maternal period. \* (One of the greatest doctrines of the Zarathustrians and their successors, the Jews, was that during pregnancy woman should not sleep with her husband, lest she have unholy desires; and that she should maintain herself in a holy state of mind.—Ed.)
33. What was the Zarathustrian compensation?

34. All things belong to Jehovih; man is but His servant. The fruits of the earth and of all labor shall be cast into the rab'bah's house, and by him delivered unto the needy.
35. Why were the Zarathustrians persecuted and destroyed?
36. Because they resisted not by violence, and because they worshipped not the idols of the heathens.
37. Had they no way of saving themselves?
38. To that end Jehovih gave them certain signs and pass-words, whereby they might know one another, and in time of distress assist one another to flee away.
39. Why did not Jehovih preserve His chosen people?
40. By the laws of circumcision the Faithists could only marry amongst themselves, in order to preserve a knowledge of Jehovih (Ormazd) amongst mortals. They who were holy were preserved; they who went after earthly things, and after the idolators, were cut off. But even in this Jehovih profited the seed of the Faithist, by raising up heirs of su'is amongst the heathen.
41. Capilya said: Teach ye these things to your children from their youth up, and enjoin it upon them to teach them to their children.

### Chapter X

1. Jehovih said to Capilya: Thou shalt remain with  
491 My chosen until they have learned these rites and ceremonies and doctrines; after which thou shalt go to another region whither I will lead thee, and there teach the same things, and in the same way. And Capilya obeyed the commandments of the Great Spirit in all these things.
2. In the fifth year of Capilya's preaching, the voice of Jehovih came to him saying: Behold, thy foster-father is near death's door. Go thou to him and have the law of protection established before his death; and after his death, and when thou art king, thou shalt ratify the law, and then abdicate the throne.
3. So Capilya returned to Yokovrana, the king, who was ill with fever. The king said: O my son, my son! I feared I should die ere mine eyes beheld thee. A few days more, and it will be over with me. Thou wilt be king. Bethink thee,

what wouldst thou ask of me, whilst yet I may accomplish it?

4. Capilya said: Call thy Royal Council guaranteeing Brahmins, the Zarathustrians (Faithists), the lands they have possessed and tilled and are now dwelling on, to be theirs forever.
5. The king assented to this, and the law was so enacted; and this was the first law granting land unto the Faithists, to be their own, by any king in all the world. And the law stipulated that the Faithists should worship in their own way; neither should they be impressed into any army as soldiers of war.
6. After the law was established, Yokovrana said unto Capilya: I was wondering why thou didst not wait till thou wert king, and then enact the law thyself, and it could not be set aside during thy life-time? I will die soon, and the law will die with me.
7. Capilya answered: I shall ratify thy 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 had been bound, according to my religion, which is that no one individual possesseth land, save what he tilleth, and then only by donation from the community in which he dwelleth, and only during his life-time, after which it reverteth to the community.  
*\* (This land law is still in existence in rural districts in India.—Ed.)*
8. Yokovrana said: Thou art wise, O my son! What is it that thou understandst not? After the king rested a while, he said: Capilya, thou hast often  
492 said thou hast seen the angels of heaven: Who sayest thou they are?
9. Capilya said: Persons who once inhabited this earth. Some of them once lived on the stars.
10. The king said: Since thou sayest so, it must be so. I thought, sometimes, they might be different beings that dwell in the air, and never dwelt here. Sayest thou, Capilya, all souls are immortal?
11. Capilya said: They are so born into life; nevertheless, not all inherit everlasting life. Even as the body goeth into destruction, so can the spirit of a man dissolve out of being. The fruit of them that have attained to faith in everlasting life is safe; but for them that have



fallen from faith in everlasting life, and from faith in the Creator, I pity them and their heirs.

12. The king said: Why do the oracles tell lies? They are the words of angels.

13. Capilya said: If a man will not think for himself, examine for himself, the Creator suffereth him to be the recipient of lies. He is a wise man who hath attained to disbelief in angels and men; for then he will turn to the Creator, Who is All Truth. This is the beginning of wisdom. Some fair men, with stunted souls, who look not about doing good in the world, require the serpents's fang in order to make them think.

14. The king said: I have killed many men in my day; sayest thou I have sinned? Capilya said: Inquire thou of thy Creator. I am not thy judge, nor any man's. The king asked: If a man be killed and his soul live, then the killing amounteth to little. We put away the body, but the soul may come back and retaliate. Is it not so? Capilya said: Yea, O king.

15. The king reflected a while, and then he asked:

493 My son, can the spirits of them we have slain catch us in heaven and injure us?

Capilya said: Yea, 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, they might do a great hurt. Know thou, Capilya, I have a great secret for thy philosophy; which is: When death draweth 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 thee! But then I remember I have no merchandise which he would accept. How strong we are in health and prosperity, and how weak in adversity and in death! Sayest thou prayers would make my case stand better in heaven?

16. Capilya said: I am not master in heaven; or if I were, my love to thee would shield thee from all darkness. The king said: The priest saith if I pay him money he can intercede with Dyaus and so secure me a high seat in heaven. I think he falsifieth, for Dyaus oweth him nothing. Two things I have found, even with my little wisdom; the caterer \* (These terms are used in other places. A caterer to the king is what we call a politician. A caterer to Dyaus is a priest.—Ed.) to the king and the caterer to the Dyaus make great pretences,

but do but little as to their promises. These two men, O my son, beware of them.

17. I owe my greatness more to this discretion than to wisdom. They are at the bottom of all wars and evils in this world. They can deceive even the Gods, I am told. When thou art king, Capilya, put thy wisdom in this matter; spare them not; they are the curse of the world. I regret that I slew not more of them; my conscience pricketh me for this.

18. Capilya said: Man's conscience being only part of the man, may it not err? Is not the conscience dependent for wisdom on other things? And after all, if we have done that which seemed the highest, best thing at the time, have we not fulfilled the law?

19. The king said: It would seem so. Conscience must depend for its errors or its justice on the education it hath received. But may not conscience be a disease in the heart? To regret for not having done a thing; to regret for having done a thing, these are irreparable complainings. 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 but 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 hath more mastery over us than we have over ourselves.

20. Capilya said: That is true; man at the best hath not more than half mastery of himself. Yokovrana interrupted, saying: I interrupt thee, my son, because my time is short. I would ask thee what is the greatest consolation to a dying man?

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 leaveth after him a noble son. The king said: Thou art 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. Thereupon I said to him: No honest man can have such faith; for such a fate would be cheating heaven with one's sins. Were I 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 as regardeth his soul. Thou alone, my son, hath told me the greatest consolation to a dying man.

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.
23. Capilya said: A man to know a thing of his own knowledge hath the greatest of all wisdom. To be as thou art, a philosopher in time of death, is evidence of a great soul. Few have attained to this.
24. The king said: Before thee I am nothing as to wisdom. Thou art a mystery to me. Thy 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 thou knowest the secret of love, which is a great thing. Thy name, O Capilya, will be honored long after mine is forgotten. Yet I am the greatest king in all the world. O thou, my most wonderful son!
25. Capilya said: Because thou gavest me great learning and a father's kingly care, why should I not be an honor to thee, O king? When thou art in heaven, and can look upon me, I hope thou mayest not lose thy hope for me.
26. The king said: It seemeth not wise to me that angels should see too closely their mortal kin, or else, forsooth, they would never raise up to higher heavens. The seers say heaven and angels are about us all the while. I think this is a lie, otherwise it would be more hell than heaven to them.
27. After the king rested a while he said: I have been surmising what to say to thee, for I feel the blood in my veins is nearly stopped. And this maketh me think more than ever that man at best is but a gaming ball for the Gods to play with. Who knoweth, perhaps even now they laugh in their sleeves as to how they have used me for some hellish game! O that man had some standpoint to judge things by! O that 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!
28. Capilya said: The small spark of light within our souls is right at the start; and if it be rightly cultivated it will grow brighter and clearer every day. For is it not in the nature of all things to grow by culture?

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29. The king said: To rightly cultivate! There is the matter, O my son. To settle that point the world hath been washed all over with man's blood. Rightly! Who knoweth that word? O that mine enemies were mistaken, and that I was clear in perceiving what was right!
30. Again he rested awhile and then he said: I had hoped when death came on, I should get glimpses of what is in store for me; but even death is silent and dark and deceiving. My members weaken evenly. This showeth I was begotten of good blood. Hadst thou not been my son I should rejoice more than I do. For then I should know that my family race had run out, and, so, I should have ascended the higher heavens. Now I may be obliged to dwell on the earth for a long season. As I understand myself now, with all thy wisdom and thy love, I had rather thou hadst been some other man's son. Then I could die easier and not care so much about leaving thee. I have no other kin.
31. Capilya said: O king! Thou has rent my heart in twain! Of a truth I am not thy son! When thy wife laid in the dark chamber, the angels of heaven stole me and brought me thither. She who nursed me was my mother; and her husband was my father. I am a Brahmin of Zarathustrian blood, a Faithist!
32. The king said: Is this true? It can not be! Go call thy nurse! Capilya called in the nurse, and the king said to her: Ere I doom thee to death, I charge thee, is this thy son, and is thy husband his father? She answered him: I am sworn to Jehovih and cannot answer thee. Therefore sentence me, for I have carried a great load many a year. Behold! An angel of heaven appeareth!
33. Jehovih's angel appeared before the king, and all saw the angel, which said: Capilya is not thy son, O king! Thereupon the angel vanished.
34. The king said: Were this not a counterfeit made by the Gods, then it was my angel wife. So, Capilya! Must here end our love? The earth is going fast from me now! Capilya said: Our love will never die! For the good thou has done for the Zarathustrians, the Great Spirit will provide thee a home suited to thy great soul. If thou hadst any faults, thou hast more than balanced them.

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 ye up the joke! My brother's oldest son knoweth nothing of it! A kingdom is but a farce. Hold me up, Capilya. I would have mine eyes feast on the sky only, after having seen thy sweet face.
36. Capilya lifted him up, and the king said to the nurse: I bless thee! Thou broughtest forth a good prop! O aden (sky), aden! All is something! All is nothing!
37. And the breath went out of him; he was dead.

### Chapter XI

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 through thee; and their families are My families.
2. Kings and kingdoms of men I give to the unrighteous; for they, perceiving not Me, for I am the higher law, shall have that that they can perceive, which is the lower law.
3. A kingdom is thrust upon thee; what wilt thou? Capilya said: What shall I do, O Jehovih? Jehovih answered, saying: Suffer thyself to be proclaimed at home and in the provinces, after which thou shalt ratify the laws, and then abdicate, and the kingdom shall fall into other hands.
4. Capilya was proclaimed, and thenceafter known as king Capilya, and he abdicated, and then Helopesus 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 Helopesus, nor could any laws be enacted affecting the Faithists without the consent of Capilya.
5. Jehovih had said: My people shall be a separate people; they shall live under My laws, for I am their King.
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 taught the lost arts of tilling the soil and of making fabrics out of hemp and wool and silk; and he established schools and provided teachers for the people.

7. Capilya said: The first virtue is to learn to find Jehovih in all things, and to love and glorify Him.
8. The second virtue is Cleanliness; all peoples, old and young, shall bathe once a day.
9. The third virtue is to eat no fish nor flesh, nor other unclean thing; for of what profit is it to bathe the outer part if one putteth filth within?
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 that ye may prove your soul's worthiness before Him. Without industry no people can be virtuous.
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 riseth; and to labor thereafter not severely but pleasantly until sunset, this is Industry. The industrious man findeth little time for satan's inspiration.
12. The fifth virtue is of the same kind, which is Labor. There shall be no rich amongst you; but all shall labor. As ye develop your corporeal bodies unto strength by reasonable labor, so doth the act of labor develop the spirit of man to profitable growth for its habitation in heaven. For I declare unto you a great truth, which is, that the idle and the rich, who labor not with the corporeal body, are born into heaven helpless as babes.
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 thou doest, not that it shall profit thyself, but whether it will benefit others, even as if thou wert not

one of them. Without the sixth virtue no family can dwell together in peace.

14. The seventh virtue is Love. Consider when thou speakest whether thy words will promote love; if not, then speak not. And thou shalt have no enemies all the days of thy life. But if thou canst justly say a good thing of any man, be not silent; this is the secret to win many loves.

15. The eighth virtue is Discretion, especially in words. Consider well, and then speak. If all men would do this, thou wouldst be surprised at the wisdom of thy neighbors. Discretion is a regulator; without it, man is like a tangled thread.

16. The ninth virtue is System and Order. A weak man, with System and Order, doeth more than a strong man without them.

17. The tenth virtue is Observance. With Observance a man accepteth from the ancients such things as have been proven to be good, such as rites and ceremonies. Without Observance a man beginneth back even with the earliest of the ancients, and thus casteth aside his profit in the world.

18. The eleventh virtue is Discipline, the Discipline for the individual and the family. He who hath not 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 practiceth them in unison with one another hath Discipline.

19. The twelfth virtue is like unto it, and is Obedience. All good and great men are obedient. He that boasteth his disobedience to discipline is a fool and a madman. Greater and better is the weak man of obedience, than the strong man of defiance. For the one promoteth the harmony of the family; but the other ruptur eth it.

20. Consider these twelve virtues; they are sufficient laws unto the whole world. Man may multiply books and laws forever, but they will not make the family, nor colony, nor state, happy, without the adoption of these twelve virtues.

## Chapter XII

1. Capilya said (being inspired of Jehovih): Let thy life be thy preacher. The behavior of one good

man, even in a sparse country, is of more avail than a thousand preachers.

2. The clamor of the tongue maketh speedy converts, but it changeth not the blood. They perform the rites and ceremonies, but their behavior is not of the twelve virtues.

3. One community (family) of a score of men and women, that dwell together in peace and love, doing good toward one another, is the manifestation of more wisdom than all the books in the world.

4. A man that hath learned sympathy is better learned than the philosopher that will kick a cat or a dog. \* Great learning is not only in books; he who hath learned to harmonize with Jehovih hath great learning.

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\* The restless 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 amongst the East Indians as evidence of foolish idolatry.—[Ed.]

5. The doctrine of the idolator is war; but My Sons and Daughters practice peace, resisting not any man with weapons of death, saith Jehovih.

6. My sermons are not in wordy professions, but in the souls of My people who practice My commandments.

7. Ye have witnessed that Sudga's followers said: Behold, Sudga is our Lamb of Peace! And they were nations of warriors; they built monuments to glorify their greatest slayers of men.

8. My people say little; profess little, as regardeth their virtues; but their practice is My Voice!

9. Capilya said: Whatever should be the character of one man, so should be the family (community); so should be the state. Harmony in a man's soul is his greatest blessing; and so of the family, and of the state.

10. Whoso will sacrifice self-gratification for good of the family is the greatest, best one in the family. Whoso triumphs in self-desire or in inflicting on others his opinions or doctrines, is the worst, bad man in the family.

11. My Father in heaven, is thy 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 hath, there is, nevertheless, but One Creator; and all peoples are His children. Call thou Him what name thou wilt, I will not quarrel with thee. I am a child of His



love; by love will I prove it unto thee. No man can prove this by war.

12. At death the real life beginneth; mold thyself well whilst thy soul hath a good anchor (the body). The highest, best life in this world, findeth the highest best life in heaven. To love thy Father Who created thee; virtuous happiness is little more than this. The happiness of lust, is hate to thy Creator.

13. The man learning to swim had better go in with corks, till he find the stroke; like this, thy Creator gave thee a corporeal body. Be not in haste to enter the unseen world; make sure that thou hast learned the stroke of the resurrection erst thou putttest aside thy flesh and bones.

14. Religion is the learning of music (harmony) in a community, in which the rab'bah is the key-note. Music is of two kinds: sounds and assimilation. Dumb instruments may make sound-music; but assimilation cometh to the real matter of putting one's behavior in harmony with the community.

15. Good works! Who knoweth 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, and praying, and singing, are not works; they are the blossoms, and with enticing fragrance. Yet satan persuadeth 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 can not tell what is the meaning of the words, good works. But a mother, with a child one day old, can tell; a farmer, that hath sowed and reaped one harvest, and given half of it away to the less fortunate, can tell also.

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, save in time of helplessness, is evil. To preach and not produce substance for others; such a man is a vampire. He selleth sermons and opinions to the ignorant, making believe his words are Jehovih's concerns.

17. The preacher shall dwell with the poor, taking hold with his own hands; teaching and helping; he who giveth words only, and not labor, is a

servant of hell. He findeth honied words, and drawleth his voice; he liveth in ease and plenty; he stretcheth out a long face seriously; he is a hypocrite and a blasphemer against his Creator.

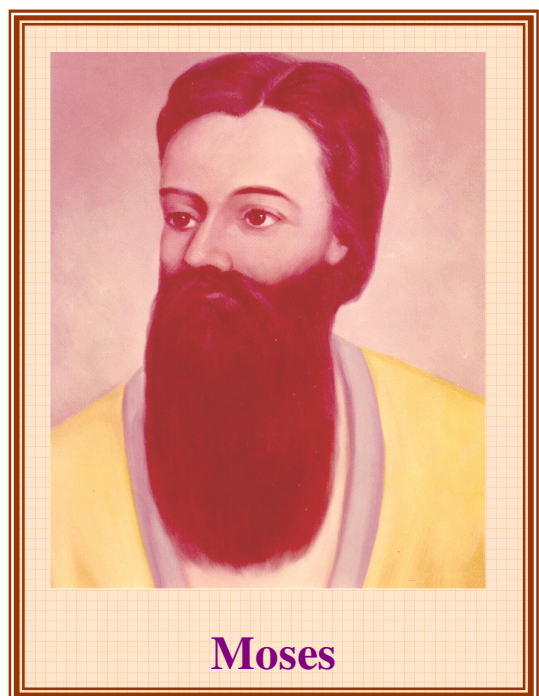
18. With love and rejoicing, and with willing hearts, stand thou upright before Jehovih; for thy preaching shall bear evidence of joyful light; and thy presence give to the weary and disconsolate assurance that thou art the Creator's son, come in earnest to glorify Him by righteous works and a helping hand.

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. Nor 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.

20. Thus closeth the history of Capilya, who was led in all things by Jehovih, through his angels, even to the words he uttered, though oft he knew it not. Such is it to walk with the Creator. Now whilst this was going on in Vind'yu, the Creator also labored through his angels in the land of Egupt, with Moses, of whom hear ye.

### Chapter XIII

#### History of Moses of Egupt.



1. God commanded his loo'is, in the high heavens, saying: Descend ye to the earth, to the land of Egupt, and raise me up a son capable of my voice.
2. The angels descended as commanded and searched over the land of Egupt and in the adjoining countries, examining into the flesh and souls of men. And they called unto 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.
3. God said: Go ye amongst my chosen until ye find a man capable of understanding betwixt truth and fable. Him inspire ye to an I'hin woman for my voice.
4. In Ellakas the loo'is found a man, Baksa, a Fonecean, a Faithist, born a su'is, and they said unto him: Why art thou alone in the world? Baksa said: Alas mine eyes have never seen God; mine ears never heard him. I am searching for God in the life of a recluse.
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.
6. The loo'is guarded Hasumat till he was grown, and they spake to him, trying him also as to his power to distinguish angel voices.
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.
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.
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, whereupon he was circumcised, and afterward called an Israelite, the name given to the Faithists of Egupt.

10. Kohath took to wife Mirah, a devout worshipper of Jehovih. Mirah bore him a son, Amram, who took to wife Yokefed, sister-in-la to Kohath, and she bore him a son, who was Moses.
11. Before Moses' birth the loo'is perceived that he would be capable of the Father's voice, and they called unto God saying: In the next generation, behold, thy son will be born.

#### Chapter XIV

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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 and marriages and deaths of people.
2. The languages of the learned were Fonecean and Parsi'e'an; but the native languages were Eguptian, Arabaic and Eustian and Semis. The times by the learned gave two suns to a year, but the times of the tribes of Eustin 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.
3. God said: My people shall reckon their times according to the place and the people where they dwell. And they did this. Hence, even the tribes of Israel had two calendars of time, the long and the short.
4. To 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, 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 matcheth every eleventh cycle. Whoever will apply these rules to the earth shall truly prophesy as to drouth and famine and pestilence, save wherein man contraveneth by draining or irrigation. And if he apply himself to find the light and the darkness of the earth, these

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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 standeth still on the north and south lines.

5. In consequence of these three calendars, the records of Egipt were in confusion. The prophecies and genealogies of man became worthless. And as to measurements, some were by threes, some by tens, and some by twelves; and because of the number of languages, the measurements became confounded; so that with all the great learning of the Egiptians, and with all the care bestowed on the houses of records, they became even themselves the greatest confounding element of all.
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 is become like a pearl that is lost in a mire.
7. Jehovih said: Because the kings of Egipt have outlawed My people and denied them the right to obtain great learning, behold My people are divided also. One tribe hath one speech, another tribe another speech, and so on, till they can not now understand one another save, in fact, in their rites, and signs, and pass-words.
8. Yea, 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, amongst 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.
9. Because the Israelites (Faithists) worshipped not the Gods and Lords, but the Great Spirit only, and because they resented not injury done by another, they had been limited into servitude by the Egiptian 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:

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10. The sun is a central power; its accompanying planets are satellites. In like manner the king of Egipt 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 the Sun laws; and all minor laws were satellites. A Sun law extended over all of Egipt, 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, and moon, and stars; and this was the accepted philosophy of the learned Egiptians of that period. Because the worlds run in circles (orbits), 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.
11. Amongst the Sun laws were the following, to wit: The God of Gods (i.e., Osiris) decreeth: Whoso boweth not down to me shall not partake of me. Behold, mine is the sign of the circle! My enemies shall not receive great learning.
12. They shall not hold sun places (be employers), but be as servants only all their lives. And these signs shall discover them:
13. If they worship not me, but the Great Spirit;
14. If they deny that the Creator is in the image of a man;
15. If they circumcise, and will not serve as soldiers;
16. Then their possessions are forfeited already; nor shall they possess houses in their own names; nor send their children to schools; for they shall be servants and the servants of servants forever.
17. Under the Egiptian laws it was accounted a sufficient crime of idolatry to worship the Great Spirit, Jehovih, that 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 unappealable.

\* Osirians here allude to the worshippers of Osiris. And Osirian worshipper meant one who looked upon the Osirian philosophy as the highest; not necessarily one who prayed or sung or bowed down to an idol.—[Ed.]

18. Now at the time of the birth of Moses, there were in Egipt thirteen millions of inhabitants; and of these, four millions were Faithists (Israelites), more or less. For amongst 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.

19. For which reason the Sun King (Pharaoh\*) (*The word Pharaoh is Phonician for Sun King.—Ed.*) feared the time might come when the Israelites might revolt against the Sun laws or become soldiers and confederate with foreign kingdoms for the overthrow of the Egiptian dynasty.

20. For more than three hundred years the God Baal and the Goddess Ashtaroth had driven the foreign kingdoms to war; and in consequence of these wars the Faithists had fled into Egipt, and even accepted servitude rather than be slain elsewhere.

21. Jehovih had said: Behold, mine enemies in killing one another, frighten off My chosen. Now will I lead them into Egipt together and give unto them a great leader, and he shall restore My doctrines unto them, and I will afterward deliver them into lands of their own.

### Chapter XV

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 of sufficient breadth for twelve men to walk abreast thereon, and the height of the wall was equivalent to twelve squares \* (*about 32 feet.—Ed.*). On the summit of the wall were twelve houses for the accommodation of the soldiers who patrolled the walls. And in each and every gate-way were houses for the keepers of the gates. So that no man, nor woman, nor child, could come into the palace or palace grounds without permission.

2. And it came to pass that when Leotonas, the king's daughter, walked near the river, accompanied by her maids, she beheld a child in a basket amongst the bullrushes. Leotonas commanded her maids to fetch it to her; and when she looked upon it and beheld it was an Israelitish child, she said: The Gods have sent him to me, and he shall be my child.

3. And they bore 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 Gods only know how it came or how it scaled the walls. The king said: Keep thou the child and it shall be both a brother and a son to thee. Nevertheless, my guards shall find the way my grounds were entered or blood will be upon them.

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 amongst the rest, unless the mother of the child Moses came and acknowledged as to the manner of ingress. The king allotted three days in which time the matter should culminate; but nevertheless the mother came not and acknowledged.

5. And the king called his daughter and said: What shall be done? Leotonas said: The king's word must not be broken, nevertheless thou gavest the child to me saying: Keep thou it and it shall be a brother and a son to thee. And straightway 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 an oracle as to the matter, for I saw that thy mandate must be fulfilled.

6. The king said: And what said the oracle? Leotonas said: Give word abroad that the nurse of the child is its mother. Now I beseech thee, O King, let it be heralded abroad that all is acknowledged.

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 therefore. Such then was the Egiptian explanation.

8. Now the truth of the matter was, the angels of Jehovih came to Yokebed and said: Thy son's name shall be Moses, signifying a leader-forth, \* for he shall deliver the Israelites out of bondage. But he shall be taken from thee, and

\* See Book of Exodus, Ezra Bible, chap ii., v. 10. 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, save so far as the facts corroborate the Israelitish account.—[Ed.]



thou canst 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.

9. Yokebed feared, for in those days male children of Israelitish parentage were outlawed, nor could any man be punished for slaying them. And Yokebed prayed Jehovih, saying: Thy will be done, O Jehovih, for I know Thy hand is upon my son. But I beseech Thee, O Father, that I may come to the princess and be her nurse for the child. The angel of Jehovih said: Swear thou before Jehovih thou wilt not betray to the child that thou art his mother!

10. Yokebed said: Though I be commanded by the king, yet will I not own that I am the mother, and it be Thy will, O Jehovih!

11. And Jehovih's angels fashioned a basket and carried the child and placed it where it was found by Leotonas \*and her maids. And

\* 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 and in England, of hundreds of full-grown people being carried by the angels.—[Ed.]

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.

12. And when Yokebed had come before the princess, the latter said unto her: Nurse thou 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 child; I will nurse it for thee.

13. Moses grew and became a large man, being a pure Thuan, 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 men of great learning to teach him. Moses was master of many languages, and withal 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.

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 the king for his removal, and Moses was so removed from office under the king.

15. The king said to Moses: My son, this is a double infliction on me in my old days; in the first place, it is as a sword-thrust to cut off my love to thee, lest thou some day become king; and in the second place, it is hard for a Pharaoh to be dictated to by his own court.

16. Moses replied: Fear not, O king, that my love and thine can be severed. Oft it happeneth that men are tried in a way they know not the wisdom of, but which, afterward, we realize to be the best thing that could have taken place.

17. As for myself, I think this rebuke is put upon me by Jehovih because I labored not for mine own people.

18. The king said: How so? Moses replied: For many days a great heaviness hath come upon me; it is as if the wind of heaven bore down on my heart saying: Moses, Moses, lift up thy voice for thy people. For behold, the king, thy father, will favor thee!

19. Pharaoh said: What wouldst thou, my son? And if it be possible to be done it shall be done.

20. Moses answered: Until I have gone amongst them and ascertained their grievances, I know not how to answer thee. The king said: Go, and keep thy counsel to thyself until thou art returned.

21. So Moses departed and traveled over the land of Egupt, and was four months absent, and returned unto Pharaoh. And to him Moses related all the grievances of the Israelites, explaining the tasks put upon them, their denial before the courts, their forbiddance to education, and withal extolled them highly for being a peaceful and virtuous people.

22. The king said: It is a pity; it is a great pity. But what can I do, O Moses? Thou beholdest how even thyself is chastised by the king's court. If I demand the repeal of the laws, the court will heap coals of fire on thy head and on mine.

23. Moses said: Neither know I, O king, what to do. And Moses was in great trouble of soul; and after he waited a while for his thoughts to come to him, he said: O king, this night thou and Leotonas shall reason with me, for I feel it incumbent because of the pressure on my soul.

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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:
25. Behold, O king, and thou, Leotonas, and Thou, Moses, now is the beginning of My power on the face of the earth. Moses, My son, thou shalt take thy people out of the land of Egupt; and I will bestow upon them the lands of the ancients, even whither I will lead thee. Change not thy laws, O king; let Egupt have her way; and let the Israelites have their way also.
26. The king said: To deliver four millions of people! O what a labor!
27. On 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 am I, and I heard Thy Voice.
28. The Voice said: I am the God of Abraham, and of Isaac and Jacob. Moses said: What wouldst Thou?
29. The Voice said: Go thou once more amongst thy people and say thou: I, Moses, am come to deliver you out of the land of Egupt and into an inheritance which shall be your own.
30. Moses said: My people will ask of me: By whose authority speakest thou? What then shall I answer them? The Voice said: Say thou to them: The *I Am* sent me. And if they question further, saying: Thou has a deceiving spirit, like the Eguptians, then shalt thou say to them: How can ye distinguish one spirit from another? and they will say: Whoso laboreth for himself will deceive us. And thou shalt say to them: Whosoever hath faith in Jehovih, let him give up all, even as I do; and let them follow me; for if a multitude go forth in Faith for the Father, then will the Father provide unto them. (For this is the meaning of Faith, from which ye were named Israelites\*.) (Iz-zerl.—Ed.)

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31. So Moses and his brother, Aaron, traveled about in the land of Egupt, calling together Raban families, \* (A family of ten, i. E. thirty people; a small community.—Ed.) explaining to them and urging

the people to get ready and depart out of Egupt. For three years they thus labored, and it became known far and near that the project was on foot.

32. And the oracles of the Eguptians prophesied that when the Israelites were once out of the country they would unite with the kingdoms whereto Moses had been ambassador, and then return and overpower the Eguptians.
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.
34. Moses was of tender heart and he inquired of the Great Spirit, saying: Will ever a voice of justice speak in my behalf? Jehovih, through his angel, answered Moses saying: Suffer thy enemies to put on record what they will, for the time will surely come when the truth shall be revealed unto men. Pursue thy course, for it shall be shown that thou dost still visit the king; wherefore, hadst thou fled as the records state, thou woulst not return, with the report hanging over thy head. \*

\* It is strange indeed that the world has endorsed the 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.]

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35. In those days Egupt was a land of glory and 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 stood not 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.
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.
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.

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 dared any man to arrest them, because Moses bore with him the king's seal.
39. Of the miseries of the land of Egypt the half hath 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.
40. Suffice it, 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 amongst the people, taking to themselves corporeal forms for evil's sake, also eating and drinking with mortals daily.
41. When Moses beheld 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 herein and escape affliction. Moses explained this matter to the Israelites.
42. Jehovih said: Moses, thou and thy brother shall return to the king, for he is worried concerning thee and thy labors. Be hold, the nobles have complained before the king unto thee.
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 whilst they were talking the king was overcome and fell in a faint, whereupon Moses raised him up and restored him; and then carried the king into the palace, in his arms carried he him.

44. Leotonas said: Moses, my son and brother, thou shalt not more leave us alone? Behold, my father is old, and he gave his heart to thee when thou wert a child. Be thou to him his son. Behold how he revives in thy strong hands!
45. Then spake the king, saying: My son, with all thy wisdom, canst thou understand a woman? Moses said: Alas, O king, save the princess, I have not studied them. But why asketh thou?
46. The king replied: Leotonas had not said one word about the affairs of the kingdom. What is uppermost in a woman's heart, that speaketh she first; but as to man, he speaketh first that which lieth at the bottom of his heart. I love thee, Moses, and delight in thy presence; but my kingdom concerneth me deeply. The nobles have complained against thee for meddling with their slaves, and for this I have desired to see thee.
47. Moses said: The Voice came to me informing me of what thou sayest, and then commanded me to come to thee, for thou wert ill with fever. And the king replied saying: If I should die before thou has accomplished the migration of thy people, I fear my successor, Nu-ghan, will make it hard for thee. Tell me then, therefore, how matters stand with thee?
48. Moses said: Jehovih hath planned this migration; it cannot fail. For, witness thee 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.
49. The king said: Everywhere the oracles declare against thee and Jehovih, saying thou art in the hands of evil spirits.
50. Moses said: What are the oracles to me? To feel assured one is in a good work; this is better than oracles.

### Chapter XVI

1. The Voice of Jehovih came to Moses saying: Have the king give thee commissioners who will go in advance and examine the countries whither I will lead thee; and when the commissioners have returned, thou shalt proclaim to My people what the commissioners say, and the people will be convinced and rise up and follow thee. So Moses asked the king for

a commission of Eguptians, and the king appointed thirty-three men, and allotted to them seven months to accomplish the inspection; and he gave to the commission camels and asses to ride upon and to carry food to eat on the journey.

\* The student must not forget that the Egyprians were the worshippers of the Lord and God, and that the Israelites were not.—[Ed.]

2. Meanwhile, Moses sent Aaron around about through Egupt to inform the people of the commission, and also as to how they should make their outfits. And Aaron said unto the rab'bahs: Be ye circumspect as to the outfits of our people, observing that they carry not away with them anything that is another's, even to a fraction; for thus hath Moses commanded me to say to you.
3. When the commissioners returned and made their report, which was favorable, Moses had the report sent amongst the Israelites; and Moses added: For there be such, as having little faith in Jehovih, will have faith in the words of the commissioners.
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.
5. The courtiers and nobles, therefore, importuned the king to choose one of two things: 516 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 overflowed not, so that a famine was sure to fall upon many parts of the country.
6. The king answered the demand of the courtiers and nobles with these words: I am Pharaoh, king of Egupt! Look ye to the threatened famine; provide the stores for my people. I declare to you all, a new thing is come unto the world, which is: Migration from Bondage! Nor is it in the power of nobles or courtiers or kings to stay this invention.
7. When the courtiers received this answer they said to one another: These are Moses' words, fashioned for the king's mouth. Certainly he hath lost the fear of the Lord, \* and hearkeneth to the Great Spirit of the Israelites!

8. Jehovih, through His angels, spake to Moses, saying: Now is thy time. Go to the Heads whom thou has chosen and appoint a time unto them of one place, and a time unto others of another place, and so on unto all the Heads. And thou shalt make the armies going forth so numerous that the Eguptians will be overwhelmed.
9. These, then, are the Heads, the chief rab'bahs appointed by Moses, and the places in Egupt whence they were to depart from:
10. Rasak, son of Ubeth, of the place Hagar; 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 Apan; Jokai, son of Keddum, 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 Barraha, of the place Hezron; Oasharrak, 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.
11. Jehovih said: And the Heads shall have notice seventy and seven days; and they shall notify the rab'bah of their places, that due preparation shall be made for the start. 517 Nevertheless the time appointed unto thy people shall be kept secret with the Heads and the rab'bahs. And whatever number the rab'bah can send forth, he shall notify the Head; and when all things are in readiness, that number shall go forth on the day appointed, every one on the same day.
12. And Moses appointed the month Abib and the tenth day thereof, when all the people should start; and moreover, he said unto the Heads: Ye shall see to it that the night before they start, even at the hour of sunset, and the moment thereof, every family shall offer a lamb in sacrifice, and every man, woman, and child that



can speak shall covenant unto Jehovih in the blood of the lamb.

13. When the time of the slaughter is at hand, the family shall stand around, and the lamb shall be in the 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 hence with Israel, but Egupt shall be accursed from this night! Accept this, my covenant, with thee, O Jehovih (E-O-Ih!) for innocent blood hath been shed as a testimony before Thee that, with tomorrow's rising sun, I rise to lie not down again in Egupt forever!

14. Thus went Aaron and Akad, bearing this message in secret to the Heads of the Houses of Israel, saying unto them: Thus saith Moses: This is the commandment of Jehovih, Who is Almighty!

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 they people are gone, thou wilt have great bother; for my successor, Nu-ghan, hath a great hate toward Israel.

16. Moses said: What, then, shall be done? The king said: Behold, the pestilence hath overspread Najaut and Arabenah. Thy people will be cut off from traveling by 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.

17. Leotonas, learning that Moses was with the king, went in to see him. She said: O my son and brother, thou art 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, even in Moses' arms.

**Chapter XVII**

1. Jehovih, through His angels said unto Moses: When the body of the king is embalmed and put away, thou shalt go quickly to thy people; for he who cometh 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.

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 hath raised his voice in my dominions saying: Hail thou, Sun King of the corporeal world: Behold, I gave to thee all the living that are on the face of the earth, and in the waters of the earth, to be thine, to keep forever. And I say unto thee, what is thine own is thine own, and thou shalt have dominion in thine own way, for I made all that are alive on the earth to be thine forever!

3. Whether of beasts of the field, or fish in the waters, or man on the earth; all the living I created for thee, and thou shalt possess them from everlasting to everlasting. And the life of the living gave I into thy keeping; and I said unto thee: The house of Pharaoh have I created, and it is my house also.

4. And whoever ruleth on the throne of this land, the same is my son, and is the possessor whilst the breath of life is in him. But when he dieth and the throne fall to his successor, the rights and the powers and possessions of thy kingdom shall not die nor be set at naught. But the successor shall be my Pharaoh whom I raised upon unto my dominions; thus saith the Lord.

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 oall the living, am today, yesterday, and forever, the same everlasting king and Lord of all. And I decree unto my people, who are mine by virtue of my authority from God, that only by my gracious indulgence hath any man or people right to put one foot before the other on this my sacred earth.

6. And whoso goeth here or there, save by the sign of the signet of my seal, shall surely be put to death.

7. Any any multitude of my people, who are my servants, whom the God of Gods hath 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 all works whatsoever, who may design to escape out of Egypt, to go to my enemies, the foreign kings, shall be deemed guilty unto death. And if such people start forth to quit my service, to go out of my holy land, then shall my loyal slaves fall upon them and slay them, right and left, sparing neither man, woman nor child. For thus commandeth the Lord God, whose son I am.

8. Jehovih, through His angels, spake to Moses saying: Go thou; take Aaron thy brother, and go before the king and plead thy cause. Moses said: O Jehovih, Thou Almighty, why hast Thou said this unto me? I have no argument in me, like other men, nor have I courage to face 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 but stomp his foot at me I am helpless before him.

520 9. Jehovih said: For that reason, My son, I can give thee My words. Go and fear not.

10. Then Moses went before Pharaoh, taking Aaron with him. The king asked: What is thy will? And Moses said: I am come to beseech thee to suffer my people to depart out of Egypt. The king replied: The Lord is with me; he saith thou shalt not go; and I repeat the words of my God.

11. Then spake Moses, the power of Jehovih being upon him: Think not, O king, that bondage is for this world only; here doth not the matter end. Thou hast here said in thy decree, even from the Lord hast thou spoken, saying: The life of the living gave I into thy keeping. Saidst the Lord this to thee? Wherein, then, is justice, since pestilence and death are coming upon thy people? Callest thou this keeping them? I declare unto thee, that even in the words of thine own God thou hast failed utterly, and this sin is upon thee. Suffer then my people to depart, that thine own shortness may not be magnified unto thee in the afflictions which will surely overspread this land.

12. The king said: Thou hast no authority; thou art a frozen serpent that was taken into the house of the king, and being thawed out, thou turnest to bite thy benefactors. Thou art outlawed by men

and accursed by the oracles. It is said of thee, thou hast been to Hored, and there wed for sake of alliance with my high priest, Jethro, for conveyance of my lands unto thy people. Who art thou, that pretendest to hear a voice and to be led by the Unseen? Thou slave!

13. Moses said: I am not here to plead mine own cause O king, but my people's. Suffice it though, that even as thy Lord God standeth upon miracles, I bow not down before him. For these are evidence that thy God and thy Lord are but angels of the dead who labor for thee and thy aggrandizement, and not for all men's welfare.

14. For I have miracles also; and whatsoever thy magicians can do, that can I do also; have I not eyes and ears even as the oracles? Now I declare a miracle unto thee, which is that thou thyself shalt yet not only consent to my people going out of Egypt, but thou shalt 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 they that are of rotten flesh can do such things!

521 15. Pharaoh said: If the oracle hear God, is not this the greatest? Moses replied: He who uttereth what an angel bid him is that angel's servant; he who uttereth a good truth hath spoken with Jehovih's voice. Pharaoh asked: Sayest thou thy words are the Creator's?

16. Moses replied: I am as all good men who speak truth; all that is good, and all truth, are Jehovih's words. In a rose He findeth 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, giveth 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 thee; by His command open I my mouth before thee. And in His name declare I unto thee thou shalt not only suffer my people to depart out of Egypt, but thou shalt send thy armies to drive them out.

17. The king said: Moses, Moses, thou art mad! For though all Egypt run blood, yet will I not do as thou hast said. Then Moses replied: I tell thee, O king, there be 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 lift off His protecting hand from Egypt, she shall in that day become the plague spot of the earth. Thou dost remember, when in the ancient days great Thothma built the first pyramid, thy forefathers decried the power of heaven; and straightway all the land and the great pyramid itself was flooded over by evil spirits. And then came foreign kings and robbed and plundered Egypt. Think not, O king, these legends are but idle tales; there be 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 Egyptians; and in that same night not one of the Israelites shall go down in death. Jehovih saith: I will show My power through My people in the time of My covenants.

18. Pharaoh said: Were these things to be, God would come to more noble quarters. Thou art beside thyself. And I banish thee; nor will I again look upon thy face.

19. Moses said: Whether in this world or the next, thou shalt yet call unto me to deliver thee from torments. Nevertheless, I do thy bidding; neither will I come to thee again, nor shalt thou look upon my face for a long season. With that, Moses and Aaron saluted the king and departed.

### Chapter XVIII

1. Pharaoh called his chief superintendent and said unto him: As to the Hebrew brickmakers, thou shalt 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, thou shalt no longer suffer them to have cattle to 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.
2. Moses perceiving this cried out unto Jehovih saying: O why didst Thou send me before Pharaoh? Behold matters are worse than before. O that I had guarded my tongue and been of more persuasive speech!
3. Jehovih said to Moses: Rebuke not thyself, for thou hast done My commands. And it shall come to pass now, what otherwise would not.

For such Israelites as hesitated about going out of Egypt will now decide for themselves as to what they will do. And the hardships that Pharaoh hath newly added shall be a blessing to thy people.

4. And it came to pass that the Israelites went away from their task-masters, and the rab'bahs sent them to the Heads; and the people of Israel were stirred up from one end of Egypt to the other. And as for the Egyptians, save the courtiers and nobles, they were likewise stirred up, but without any purpose or order, so that all the great land of Egypt had no tillers nor builders; and cleanliness departed away from them; and the country stank as a dead carcass so that insects and vermin filled all the air of heaven.
5. But of the Faithists, the flesh was good and vermin came not upon them, nor were they stricken with fevers, or lepers, or scabs, like the Egyptians.
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.
7. Jehovih spoke to Moses, saying: Now will I 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 of a truth there is no cloud; but whilst they look up, they shall see a cloud high up in the heavens, and it shall be broad as the land of Egypt, a very black cloud. 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. Neither 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.
8. Moses sent with a herald this prophecy to the king, and he added thereto: Why hast thou put more hardships on my people? Seest thou not that the evil thou hadst hope to accomplish hath cured itself even before it came to pass? For the Israelites now work not at all, and their task-

masters are left in the lurch. Again I call upon thee to let my people go.

9. The king replied not to this, but silently put his officers to work, drilling and equipping his armies and collecting them together; the which, when Moses beheld 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 was even as a snow-storm that covereth the land of the earth; in places to the depth of the shoes and ankles. And they fell to, eating every green leaf, and herb, and grass, so that in two days there was not a leaf to be found far or near. And on the third day, the locusts being still unappeased as to hunger, fell upon the Eguptians, old and young, feeding upon their clothes and even upon the flesh of the Eguptians.

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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 now my words and be wise. I have told thee that the hand of the Creator is upon this land. In thy heart thou sayest: Moses is a fool! Only a wind storm fetched the locusts from a far-off country.

11. But I say unto thee, O king, this is not so. And thou shalt still further behold Jehovih's power. For as the locusts came down out of the firmament, and thou hast a philosophy for the occurrence, behold, now another mirace shall come in another way; For there shall suddenly come up out of the water frogs and reptiles, and they shall likewise be so numerous on the land that man shall not find where to put his foot that it shall not come 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.

12. Nor shall any man find whence came so many frogs and reptiles, for they shall not be like the seed of other frogs and reptiles. And on the fifth day they shall suddenly disappear, neither by

wind nor rain. But a stench, as of rotten flesh, shall strangle the Eguptians nigh unto death.

13. Again I appeal unto thee, O king, to suffer my people to depart out of Egupt in peace. This is the last time I shall solicit thee. And if thou answerest not me, then shall it come to pass in the month Abib, and on the ninth day and night thereof, Jehovih will raise His hand over Israel; but as for Egupt, thy Lord shall strike her in death. For in every family of Eguptians, far and near, on that night shall the first-born fall dead; and that thou shalt not say the prophecy killed them, behold the first-born of every beast shall die also, even of goats, and sheep, and cattle, and asses, and of dogs and cats, and of every living creature man useth. For on that night, behold, four millions of Israelites shall make with Jehovih the covenant of death. And on the morning thereafter they will rise up to not lie down again in Egupt. And this shall be the testimony of innocent blood against thyself and all thy people, for what the Hebrews have suffered.

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14. The king answered not Moses; and it came to pass that Egupt was overspread with frogs and reptiles, in every particular even as Moses had prophesied. Nevertheless, Pharaoh pursued his course.

15. Jehovih spake to Moses, saying: Moses, My son, look upon man and pity him, for he believeth not in Me, though I multiply signs and omens continually and give him prophecies without end. One thing only turneth man's eyes inward; that is, flesh of his flesh, lying dead before him.

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.

17. Pharaoh was now stricken, but not unto repentance, for evil was in his heart, and he cursed Moses and the Israelites, and he swore an oath to destroy Israel, man, woman and child, so that never more should there be one on the



earth. And such a commandment he sent to his officers, to fall to and begin the slaughter.

18. As for the Faithists, not many of them had slept all the night, but were providing for the journey; so that when morning came, and at the time of sunrise, they everyone started. From all the different regions of Egupt they went forth to Sukkoth, westward. 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 spake through their leaders, saying: In thy name, O Jehovih, we depart out of the land of our birth, where we were born, to return not forever! Neither shall Egupt prosper more till Thou hast subdued the whole earth unto Thee.

19. But things had changed wonderfully as to the Eguptians, for when they beheld 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: Nay, and we take these things we will be under obligations to the Eguptians. The Israelites accept not what they cannot pay for. Then the Eguptians bewailed in fear, saying: That we be not accursed by the Gods, take them, we beseech you in the name of your God also.

20. So the Faithist women accepted the presents of asses and camels, and of other things besides; and they mounted the asses and camels, and rode them.

21. When Moses heard of this afterwards he rebuked Israel, saying: Because ye have accepted these things it will be said, ye borrowed them and begged them so as to despoil the Eguptians.

22. When they arrived near Sukkoth, Jehovih spake to Moses and Aaron, saying: Stand ye here for twelve days that ye may behold my people as they pass, and that ye in turn may be seen by them. So Moses and Aaron pitched their tents by the way, on a high piece of ground, and remained there twelve days, and Moses showed himself before them, speaking and encouraging.

23. After this the Israelites passed through Etham, on the borders of the wilderness, and thence 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.

24. Now as for Pharaoh he had not made any attack on the Israelites, for the Lord held his army in confusion. Pharaoh, finding that the Israelites were not injured, decided to take the field himself; and accordingly, having impressed all the chariots of Egupt, went ahead, leading his army in person. The Israelites were wearied and foot-sore, and discovering that Pharaoh was after them, many of them complained and grumbled, saying: O Moses, why broughtest thou us from home? Better was it for us to have remained in servitude to the Eguptians than to be slain.

25. Moses rebuked them, saying: Profess ye to be Faithists but yet have not faith in Jehovih? Put your trust in Him; for he will deliver ye safely, as He hath promised.

26. Jehovih spake to Moses, saying: They shall behold the salvation of My hand; for the Eguptians who pursue them this day shall pursue them not again forever. For when thou fetchest them to the sea, thou shalt lift up thy 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 it so came to pass.

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 drowned.

28. Thus delivered Jehovih the Israelites out of Egupt; and Israel believed in Him and in Moses, his servant.

29. Now from the place Sukkoth unto 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 thereon and saw, every one, 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.

30. From the time Moses began to put on foot the migration of Israel until he reached Shakelmarath, was four years two hundred and

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seven days. And the number of Israelites that thus went forth out of Egypt 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 named them Levites, i.e., imperfect flesh.

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 descendents of Abraham.

32. And Moses made a song unto Jehovih, and Miriam his sister sang it and played on the timbrel, and the women of Israel danced before Jehovih.

33. This, then, is the song of Moses:

### Chapter XIX

1. Eloih, Almighty, Thou, my God, Who hast delivered my people! I will sing unto Thee a song; and the children of Israel unto Thee, O Eloih!
2. Thou art a great strength and salvation; unto Thee, O Eloih, will I build my habitation; Thou, my father's God, O Eloih!
3. Thou art my Warrior; Eloih is Thy name, forever!
4. Thou has encompassed Pharaoh and his hosts; they are swallowed up in the sea, his chosen captains and his warriors in the Red Sea.
5. The depths covered them up; they sank to the bottom as a stone, O Eloih!
6. Almighty Eloih; Glorious in power in Thy right hand that passed over innocent blood!
7. Thou, my God, Eloih; Wise in majesty, in Thy right hand that dashed in pieces Thy enemy!
8. Excellency, O Thou Eloih; in graciousness that came upon them that rose up in Thy way; Thou sentest Thy breath upon them; as stubble they were cut down by thy righteous sword!
9. By the breath of thy nostrils, Thou heapedst up the waters of the sea; and the floods stood upright by Thy voice, to entrap them in the heart of the sea!

10. Thine enemy said: I will pursue; I will overtake them; the spoil shall be mine; I will draw the sword; my hand shall destroy them!

11. Thou didst blow with Thy wind; the sea covered them; they sank as lead in the mighty waters.

12. Who is like unto Thee, Eloih, amongst the Gods? Who is like Thee, Glorious in Holiness, fearful in praise and wonders, O Eloih! Thou stretchedst out Thy right hand, and they went down into the earth.

13. Merciful Almighty, Eloih, my God, and God of my fathers; Who hast led forth Israel and delivered her into the land of her fathers, O Eloih! Who hast guided them to a holy habitation and peaceful one.

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! The warrior of Moab; trembling shall take hold on them, and the wild men of Kana'yan shall melt away!

15. Thou, O Eloih, shalt strike them with fear; in the magnitude of the strength of Thine arm will they be amazed and helpless as stone. For this land is Thy purchase, O Eloih; in the passover of the blood of the lamb purchased Thou it; and Israel shall pass over in fear.

16. And Thou shalt bring them to the mountain of their inheritance, to Thy place, Our God, Eloih. To dwell in Thy sanctuary, which Thou has established for Thy reign, forever and forever.

### Chapter XX

1. Moses called together the Heads and the rab'bahs, privily, and spake before them, saying:
2. What have I taken upon me, O Jehovih? Behold Thy sons and daughters have followed me out of Egypt; how shall I bind them unto Thee and not unto me, O my Father in heaven?
3. Jehovih said unto me: Moses, Moses, what I say unto thee, say thou unto the rab'bahs and unto the Heads; saying unto them: Not Moses, nor the Heads, nor the rab'bahs, brought ye out of Egypt; ye were brought out by the Creator, Jehovih, Who is God of all, Captain of all, Head of all, Rab'bah of all.
4. For herein have I drawn the line betwixt My people and My enemies, the idolators of men. Because of signs and miracles, the idolaters

make a man-God of their magician and worship him. But who is like unto thee, Moses, My son; in miracles who can match thee in the magnitude of thy proceeding?

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5. Who led forth My millions; and delivered them out of a great power without loss of a man, woman or child?
6. But I declare unto thee, thou shalt do a greater miracle than any of these; for thou shalt preserve thyself from becoming an idol before men. For thou shalt proclaim Me unto thy people in all things, teaching them that thou art but a man. And thy Heads and thy rab'bahs shall likewise teach them after the same manner; for I will put away all idolatry from the face of the earth.
7. Neither will I have kings nor queens; I am sufficient unto all men.
8. As Abraham apportioned My people into families (communities), with rab'bahs and with chief rab'bahs, so shalt thou re-establish them.
9. And My commandments, which I gave unto Abraham, will I give unto thee; and My crescent will I re-establish with My rab'bahs. And My crescent shall be the fullness of My law unto the rab-bahs and chief rab'bahs.
10. Moses said: I cried unto 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 north-east God, to the south-west Lord, to the north-west Baal; to the south-east Ashtaroth. \* (See tablet *Emethachavah, Book of Saphah*.—Ed.) For Osiris is dead already.
11. To this end, then, prepare ye a place this night, that the Great Spirit may bless us. The rab-bahs and the Heads said: It is well.
12. And when it was night Moses and the rab'bahs and the Heads went away aside; placing sentinels that they might 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 he anointed them.

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. Wherefore it was said: The Hebrews have two laws; one which no man else knoweth; and one for them who are not eligible unto faith, being such as were called Leviticans, but not Leviticans in fact, but hangers-on who had followed the Israelites out of Egypt and who for the most part had no God, little judgment and no learning.

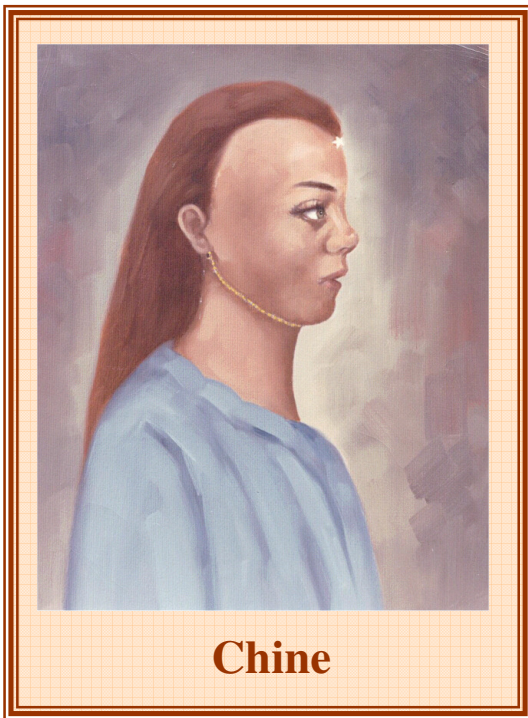
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14. But of all that Moses did, and taught, and how he labored with his own hands, many books might be written. And it is doubtful if the world ever produced so good and great a man.
15. At the time Moses reached Shakelmarath, he was forty-four years old by the Hebrew sun, but by the Egyptian he was eighty-eight years old.
16. Of Pharaoh and his hosts who were not destroyed in the sea, be it said, 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 of The Holy Ghost*.
17. The scribes and recorders assembled in Kaona and appointed Feh-ya (An Egyptian) to write the departure of the Israelites out of Egypt. 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 Egypt. Feh-ya's record was afterward accepted by Ezra, and is that which is known to this day as the First Book of Exodus.
18. The Book of Genesis, as it stood in the Egyptian 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 emmissaries, chief of whom were Yotabba and Egypt, who were angel servants to Osiris. And so far as the records now stand the spirit of both books was the Egyptian version of the whole subject.
19. Touching genealogies, in which men seemed to have lived to so great an age, this, then, is the explanation thereof:

20. Thothma had said to his recorders: In searching for the truth of legends, give ye the latitude thereof. For one legend will say, such a man lived seven hundred years ago, another legend will say he lived ten hundred and fifty years ago. The latitude between them is, therefore, three hundred and fifty years, which shall be the time of that man's life.

21. And in this way latitude became confounded with fact, and with no intent to deceive. and behold, it came to pass that the records were worthless; and to make matters worse the

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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; wherein the testimony of the miracles is none the weaker.

22. Thus endeth the history of Moses' deliverance of the Faithists out of Egypt.

23. Hear ye now of Chine of the land of Jaffeth:

**Chapter XXI**

HISTORY OF CHINE (Tschin'e),  
OF JAFFETH, FOUNDER OF CHINA.

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:

2. Tse'wong begat Hi-gan, who begat Ah So, who begat T-soo Yong, who begat Ah Paing, who begat T-chook Lee, who begat Tschine Loo, who begat Ah Sho'e, who begat Tschin'e (Chine), gifted in su'is and sar'gis of six generations.

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.

4. Ah Sho'e was a basket-maker, and after the manner of 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.

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.

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6. Whereof I told the physicians before the birth, 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.

7. These physicians came to wit: Em Gha, Tse Thah, Ah Em Fae, Te Gow, T'si, Du Jon, Foh Chaing, and Ah Kaon, and they beheld the child born, whereto they made oath, and a record thereof, 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 record belonging to the Sun King.



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 youthhood of Chine.
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.
10. Second, he ate less than a small bird (Fa'ak), and grew so thin we were ashamed of him in his childhood; verily was he nothing but skin and bone, with a large head.
11. Third, when he walked about, the stools and tables moved out of his way; and yet no hand touched them.
12. Fourth, the angels of Jehovih oft carried him about the hut, and would lift him up to pick fruit from the trees.
13. Fifth, he never laughed, but was serious and pleasant, like an old man that had abandoned the world. But he spoke so little no man knew whether he was wise or stupid.
14. When he was three years old his mother weaned him, or rather he weaned himself. And from that time forth he never ate 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. Whereat I procured a teacher for him; but lo, and behold, he could learn a whole book in a day. He learned by hearing once; neither forgot he anything he learnt.
15. In his twenty-second year he began to talk, and the angels of heaven spake through him also. And great was his speech.
16. From sunrise in the morning until late at night his tongue ceased not to speak. And his mouth moved as if it were the mouth-piece of heaven. For when one angel had discoursed before the audience for a while, then came another and another, and so on; and when none came, then spake Chine himself.
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. Neither was it possible to ask him a question he could not answer correctly. Whether it was to read a tablet or to reveal the size and build of a temple he never

saw; or the sickness of a man who was far away; for all things were to him as an open book.

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!
19. Thus was the country named Chine (China), which it beareth to this day.
20. Ah Sho'e said: Suddenly Chine's abundant speech ceased, and he answered only yea and nay to all things. And he was silent for seven years and eighty days. And then the angels from the second heaven came to him. After that he spake not as man (save in private), but he spake as the All Light, whereof the world knoweth the rest.

### Chapter XXII

1. Chine said: I am a man only. I am the All Light. My voice is that that liveth forever. Worship not Me; worship not man; worship All Light. I am Jehovih (Ormazd) Ever Present. Because of My abundance in man, man openeth the mouth; maketh words.
2. To know Me is to know all things; he who striveth to Me is My chosen. He who knoweth not Me proveth not Me; he who knoweth Me can not prove Me. To every self am I *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.
3. Hear Me, O man! I come every three thousand years; I newly light up the world. My voice cometh upon the souls of men; thy All Highest is Me; thy all lowest is sin. Two things only set I before thee, O man; the Self that is Myself, and the self that is thyself. Which wilt thou serve? For hereon hangeth either thy resurrection or thy hell.
4. In the time of the first of ancients I asked the same questions. Whoso said: I will serve Thee, Ormazd, Thou All Self, he was My chosen. Whoso 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.

5. They fell upon My chosen; like tigers have they pursued them. I called out in the ancient days: Why persecute ye My chosen and destroy them? And they answered: They will not war; they serve not our king; they serve the King of kings; they practice peace; they uphold not our God.
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 unto the sons of men, and wisdom and peace and great rejoicing.
7. And Ma-lah blossomed and was fragrant as new honey, and cleanly and full of virtue. Her daughters hid the thigh and ankle; their full breasts were concealed and their words were of modesty.
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 as the sweet blossoms of an orchard; as the fragrance of red clover. I said unto them: Fear not; thy sons and thy daughters are a great glory to thee. Count thou the days of thy wife; and rejoice when the birth draweth near; for it is fruit of Me and of thee.
9. And they taught the little ones to clap their hands and rejoice; I made them for this. Sing, O earth! Hold up thy 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.
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. Nor war, nor weeping was there; nor hunger nor thirst; nor famine; nor fields lying waste; nor sickness, nor evil diseases; nor cursing, nor swearing; nor lying; nor deceit; nor hardships and sore toil, nor any evil thing under the sun.
11. I, the All Light, Jehovih, have spoken. Will they hear My words? How will man judge Me, the Creator? Hath he gone amongst My beloved; and My upraised who obey My commandments? Hath he seen the beauty of the earth in the hands of My chosen?
12. man! Thou fool! Thou goest into a dark corner and sayest: How dark! Thou goest before my enemies and sayest: What a vain creation! Or searchest amongst them that serve not Me, and sayest: Miserable world! Amongst them that hat Me, and sayest: How wickedly they kill one another. O that Jehovih had made a better creation!
13. Thou criest out: There is no happiness on the earth; all is misery and sorrow and pain and death! And this is thy standard, O man, to judge thy Creator! Thou sayest: There is no peace, nor delight, nor love, nor harmony on the earth!
14. Stubborn man! And contrary, and of narrow judgment! O that thou woulst stand in a clean place and high, and then judge! Hast thou measured My chosen, who have faith in My Person! Why hast thou treasured thyself? And put thyself uppermost of all things? Who hast thou found that denied My Person, but dwelt in lust and self-conceit?
15. Where is thy standard, save the All High? What is thy dispute about the all low? If I call Myself the All High art thou better pleased? If satan calleth himself the all low, wilt thou 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?
16. Thy wicked hand riseth up against My chosen, to lay them in death. And when thou hast trailed the earth over in blood; and thy hand is wearied with destruction, and thy little ones have not wherewith to eat, thou prayest: O Father, help Thy little ones!
17. I have spoken.

### Chapter XXIII

1. Chine spake Jehovih's words, saying: They have sought after pleasure, and after thee, 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 thy spear, and thy strong bow and arrow, and come with me. I will show thee great delights; thou shalt slaughter my enemies; and I will give thee wages.

2. And they ran to serve the king; yea, they washed their hands in the blood of My innocent ones. Because the king said: Brave! Good slaughterer! Then were they pleased, highly recompensed!
3. I have said: Ye are on the wrong road; serve only Me, for I am Good Delights. Because ye slay one another, the land will not be tilled; ye are hungered and ragged. And they queried: What will Jehovih give for wages? More than the king?
4. Herein is thy weakness, O man! Thou sayest: Wait a little while, I will serve the man first; and afterward Jehovih.
5. What profit hast thou in thy brother's death? With all his treasures of gold and silver, what hast thou?
6. Behold, even they that choose Me and My ways, thou wilt not suffer to live in peace. Because they say: My Creator is my King; Him will I serve. The king saith: Go for them; slaughter them! They put Jehovih higher than me!
7. And thou sayest: 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!
8. But the voice of My beloved rose up to Me; My lambs fleeing before the wolves, and driven away from My goodly pastures. Behold Me, I am 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 unto them, and is not dead.
9. I will call them together; they shall again hold up their heads and rejoice because of My Presence.
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 after the same manner, for peace and love, and against war.
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 naught more than a child would say.
12. Then came a change upon Chine; he was as a new man in the world, and not as a God. And he rose up, saying: My Father, Creator of men, calleth me. I hear His voice. It is like a burning fire in my soul, moving me. Not with pain, but with great power. He saith:
13. Chine, My Son! Chine, My Son! My house is on fire! My little ones are burning. Go thou, Chine, to them. They are in fear and trembling; they know not what way to turn. The kings of the earth have outlawed them; they are hunted down, and are famished. Go thou to them, O Chine! For that end created I thee alive in the world; thou shalt be My Voice unto them.
14. Chine said: Jehovih saith: Who can overcome the fire when he remaineth in the house? He goeth outside where there is water. Call thou My people out of the house of My enemies. Give them a well spring of clean water; they are parched up and athirst. Say to them: Jehovih liveth! His love aboundeth; come ye to My fountains that are not dried up. Come ye and hear the covenant of My Son, Chine.
15. I swear to Thee, O Jehovih, Thou my Almighty! I will have no other God but Thee, Thou Creator! All Light, Most Glorious! Thou art my King! Holy, Holy, Ever Present! O my Captain, my All Highest Captain! I salute Thee in the Rising Sun! In the High Noon, most Mighty! And in the sweet Setting Sun!
16. I know nothing but Thee; to Thee I swear this my most solemn oath, O Jehovih! Call Thou up Thy angels, holy and most wise; Thy recording angels! They shall hear my covenant unto Thee, My Creator! They shall write it in the books of heaven, O my Master! And whilst the sun standeth, and the moon and the earth and the stars, my oath unto Thee shall stand up against me:
17. Thou only shalt be my King; Thou only shalt be my God and Heavenly Ruler. All other kings I forswear, and all other Gods and captains and great rulers: None of them will I bow down to or worship, forever. I, Chine, have spoken.
18. I swear unto Thee, Thou Great Spirit, Thou art my bond to the end of the world. I will not war nor abet war; to peace forever am I sworn. And though they impress me and torture me, or slay me outright, they shall not force me; I will not draw one drop of blood in any man or woman or child whom Thou hast created alive on the earth.

19. I swear unto thee, Thou All Person, Who art so large that the earth and sun and stars would not fill the hollow of Thy hand; to be like unto Thee, O Jehovih. Fair dealing unto all men, as Thou wouldst; good, forgiving and without anger, forever. And equally in all possessions with Thy chosen, O Jehovih.
20. To raise them up that are cast down; to deliver the afflicted and helpless; to render not evil, nor the fruit of anger, unto any man, forever, O Jehovih. And good to them that abuse me; and in my actions steadfast in Thy course, my Creator.
21. In my blood do I covenant with thee; by the veins in my flesh make oath forever. To wed not out of Thy Order, the Hi-tspe. \* (One of the orders of Faithists in China. Equivalent to Hi-dang in some regions.—Ed.) Blood of the blood of Thy chosen shall be my heirs and my heirs after me, forever.
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 as scalding blood in my veins; I will not sit down and rest, nor take my ease, nor hold possessions whilst they are in want.
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, but whilst I am doing good unto them.
24. that my covenant were set with swords, pointing every way; that I could find no peace but in serving Thee, my Creator, Ormazd. And I were pure and strong and wise and swifter than life and death, and as unfailing.
25. And that my oath reached unto thy chosen, and they heard me; that my voice was sweet unto them, and enticing like an early love.
26. That they would come forth from their hiding places, Thy faithful children, and be not afraid.
27. I would go to them as a lover, and bow my head down to them for their long suffering, and their faith unto Thee, Jehovih.
28. As a father that has lost his son and found him again, I would take them in my arms, Thy worshippers, Thou All One, Everlasting Spirit.

29. As a rose-bush trampled in the mire; how they have been scourged, O Jehovih. Poor unto death, and ragged and scattered. But I would wash them clean, and give them new soil; their voices in song and praise should gladden the whole earth.

#### Chapter XXIV

1. The great cities of the ancients in Jaffeth were 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 thousands of cities, standing beside the broken walls, were spread over the entire breadth of the land.
2. Jehovih spake to Chine, saying: Now is a good time for My chosen. Behold My enemies, the idolaters; know thou 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.
3. Say thou unto them, O Chine, there is no Joss, no Ho-Joss, no Te-in, no Po, no Po-Te-in, to make you afraid. And whilst the enemy resteth, bid My sons and daughters arise! They shall inhabit the land that is spoilt, 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.
4. Chine went to A'shong and gathered up many converts, descendants of the Faithists, the pure Brahmins, the line of Zarathustra, the people of the Great All One, who accepted not Gods and Lords. And he established them, and invented plows and mattocks for digging the ground; for these implements had been lost and destroyed, hundreds of years, and no man knew how to make them.
5. Chine said unto them: This is a good philosophy; wait not till ye are well fed and clothed before ye bow down your heads at the altar of Jehovih. When ye have prayed and sung before Him, then go forth into the field to work. And He will bless you.
6. Remember the heathen, they say: First provide the natural body, and then the spirit. But I say unto you, Jehovih created them both together. And he who saith: First provide the natural body, never looketh to his spirit afterward.



7. In all things give ye 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.
8. Herein laid the foundation of the wisdom of your forefathers, the Zarathustrians. For the heathen and idolater, who labor for self, what are they but servants unto the flesh?
9. Some people labor for the raising of the spirit, which is purity, and love, and goodness, and justice; such people are on the right road to become a great people. But when they strive, every man for himself, such people are beginning to fall.
10. Her boundaries may be large, and her people increasing, but she hah a canker worm within, that soon or late will let her down suddenly.
11. Two extremes meeting are always dangerous: great wealth, and extensive poverty. It not only devolveth on the rich to give their substance to the poor, but they shall go amongst them, teaching them and lifting them up.
12. He who doeth not this, consider how vain it is for him to pray to Jehovih. His prayer riseth not upward. Let him himself first answer the poor. This is the opening of his own soul, so Jehovih can reach him.
13. Remember thou that all men have judgment, and that they should be perfected to see things from their own standpoint, and not from thine. Consider, then, how unjust it is to foist thy opinions on any man, uncalled for.
14. Chine established families of the chosen, but limited them to two hundred; and to each family he gave one priest. But he gave privilege to four thousand people to dwell in one city.
15. Chine said: Ye have been afflicted with Gods; I was sent into the world by the Creator to deliver you unto liberty in the family. I am only a man. I have no authority in myself. Jehovih, the Creator, dwelleth freely in me. Ye can attain the same.
16. Because He is within me, this shall be called Chine-land. There is a time for this. My name is as a post to mark the time when the Creator began His temple of peace, which shall extend over all these people.
17. Jehovih saith: Why will man be vain of himself? Verily have I not created one man on the face of the earth that is himself. He is made up of all oddities, soul and body. Consider his flesh; whence he received it and sustaineth it. Not so much as one hair on his head is of his own making; neither is it made out of new material, but hath been used over and over forever.
18. Even so is his mind not his own; not even his simplest thought; but he is made up of borrowed things from beginning to end, for so I created him.
19. He imagineth I, Who created him, am nothing; but even his imagination he picked up from someone else. He gathereth a little here, and a little there, and then proclaimeth what he knoweth.
20. Chine said: One man saith: I am normal; neither angels or mortals rule over me! Yet he hath only boasted as a crazy man, who will say the same thing. Another saith: Behold my wisdom! the highest of angels course through me. Yet he knoweth not whether it be true or not. Neither do any of them know the fountain head. For if an angel say it, the angel himself is made up of borrowed knowledge.
21. Chine said: I saw a great mathematician one day, and he said: There are no Gods, nor Lords, nor angels, nor any All Person. Everything is void. He showed me a book he had, and I asked: Who made the book? He said: I made it; nay, I made not the cloth, nor the binding; I mean, I made the philosophy that is in the book; nay, I made not the philosophy, but found it; nay, it was not lost; I mean I led myself to find the philosophy; nay, a man cannot lead himself; I mean that I searched and found what was new to me. So, but little of that book was his, after all.
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: Nay, the thoughts were ours. And had I looked further I had seen angels back of them, claiming the same things. Yet, even such are not the highest.
23. Wherefore I say unto you: All things come from an All Highest, name ye Him what ye will. He who saith: Jehovih spake to me: He is the nearest the mark of all. For all good knowledge that cometh to man, is Jehovih's word to that man. Whether it come by an angel or by another

man, or by the commonest corporeal thing, it is nevertheless from the All Highest.

24. For which reason bow ye not down in worship to man nor angels, but only to the Highest, Jehovih, for He is the Figure-head and Pinnacle of the All Highest conceived of.

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And in contradistinction, the all lowest; the foot of the ladder, call ye darkness and evil, and wickedness, and sin, and death and satan.

25. Attribute not to men or angels this or that, for they themselves are not first causes nor responsible but in part; but attribute all good, high, best and wise things unto Jehovih; and all evil, dark, wicked, low things to satan.
26. By these terms ye shall make plain to one another what ye mean; and it is an easy matter to look into your own souls and comprehend as to which of these two ye most incline.
27. The soul may be likened unto a vine, which can be trained either upward or downward. And if ye desire to know if a vine be up or down, look ye 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 XXV

1. Chine said: One man waiteth till he is rich, before helping the poor; another man waiteth for the angels to inspire him, and give him wonders, before he teacheth the unlearned; another waiteth for the multitude to join in first; and yet another waiteth for something else. Beware of such men; or put them in scales where straw is weighed.
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 (my part).
3. Consider ye the foundation of things at all times. Jehovih saith: I created all the living to bring forth their own kind. Be ye perceiving as to whom ye marry, considering as to the All Highest inspiration common to your choice.
4. Neither judge ye the All Highest inspiration of any man or woman by their words, but by their works. For the raising up of the world shall be mostly accomplished by the fruit of judicious marriage.

5. Chine said: I declare a bondage unto men that they know not of, for it belongeth in the next world; which is the begetting of selfish offspring in this world. For whilst their heirs are in darkness they themselves cannot rise in heaven.
6. And like unto this, I also declare a glory in heaven to them that wed in self-abnegation, who do good unto others constantly and with delight; for they bring forth heirs to glorify Jehovih in good works also.
7. To this end was the mark of the circumcision given unto your forefathers, lest the Faithist women be led astray by idolaters. And yet, with all precautions, many fell, being tempted of the flesh. And their heirs descended lower and lower in darkness, until they lost sight of the All Person, and believed not in Him.
8. The hand hard with toil will insure a better heir than the dimpled hand of a proud woman. The latter hath a soul of passions and her offspring will have souls like a mixture of gall and sugar; though they be sweet, they will prove to be bitter in time to come.
9. Consider thy heir; show him a house with a head, orderly. That he may grow up understanding the discipline of earth and heaven.
10. The father shall be master in all things; and the mother shall be vice-master in all things, to rule in his absence.
11. For each family shall be a kingdom of itself; but no one shall be a tyrant, though he have precedence in all things.
12. Sit not down by the table to eat until all stand about; and when they are seated, thou shalt say: In Thy praise, O Jehovih, receive we this, Thy gift; be Thou with us unto Thine own glory, forever, amen!
13. For the chief virtue of the words lieth in the discipline of the young mind; holding him steadfast after the orderly manner of the angels in heaven. And because he repeateth it with thee, he learneth to honor thee with good rejoicing.
14. And when the sons and daughters are yet small, thou shalt teach them to work; inspiring them

above all things not to fall into idleness, which lieth at the borders of hell.

15. But overtask them not, nor give them pain; remembering they are to be thy glory, which Jehovih bestowed unto thee to be in thy keeping, not for thy self-aggrandizement, but for their own delights and holy pleasures.

16. For they shall sing and play, and clap their hands and rejoice and dance, for these are their thanks unto the Creator; and the earth shall be glad because they came into the world.

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17. Remember thou that labor shall be delight, and toil a great delight; to have it otherwise to thy children and to thyself is to prostitute man to be as a beast of the field. But thou shalt bring them into groups, and their labor shall be a frolic and full of instruction.

18. And even thy little ones shall learn that thou art but a brother, an elder brother, and one of the same Creator's children; teaching them that one who hordeth and keepeth things in his own possessions is as a cannibal that eateth his kindred, flesh and blood.

19. Above all things thou shalt teach them to keep holy and pure the body created withal; for herein lieth 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 as 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.

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 can not see it. Or the sound of its voice? I can not hear it. And there be a Great Spirit, let Him come before me! I would see Him. Yea, in their filthy bodies they say this. Let them be pure and they will understand the vanity of such words.

### Chapter XXVI

1. Jehovih said unto Chine: Now will I stir up the nations. Through thee will I show them the glory and dominion of My kingdoms.

2. For thou shalt walk without feet; write without hands; hear without ears; see without eyes; and

thou shalt rise in the air as a bird; by thine own will go withersoever thou wilt.

3. And thou shalt bring down the thunder cloud, and at the sound of thy voice the rains shall fall.

4. And thou shalt say: Go away, ye clouds; and the sun will shine in the place thereof.

5. And thou shalt come to some that are hungered, and thy voice shall rise up to Me, and I will send down from heaven the food of heaven; and thy people shall eat thereof and be appeased.

6. And thou shalt stretch up thy hand over the dead that are ready for the furnace, and they shall come to life again and be made whole.

7. For these are the testimonies that thou art My servant, and hast kept my commandments:

8. In which thou shalt say to them: Behold me; I am but a man! Why fall ye down before the Gods and worship them. For I charge you, O all you people, ye shall not worship me nor call me but a man striving to do the will of my Father, the Creator.

9. For whosoever cometh one with Him; to such a man are many miracles possible; howbeit, I declare unto you they are not miracles in fact; but possibilities granted by Jehovih unto the upright who serve Him in act and truth.

10. Jehovih said to Chine: And when thou hast shown these things unto many, know thou thy time on the earth is finished. For I will cast thee in a trance, and the people shall bewail, saying: Alas, he is dead! And they shall cover thee and cast thy body into the furnace in the way of the dead; and the fire shall blaze and consume thy body before them. But thou shalt have previously bid them watch by the furnace, for thou shalt gather together the elements of thy burnt body and restore them, and again inhabit it and go about, preaching before men.

11. Therefore get thee ready; declaring these prophecies beforehand, that they may be testified to by men, and so be recorded in the libraries of the kings and queens.

12. Chine related unto the congregations of Faithists, the true Zarathustrians, what Ormazd (Jehovih) had said, and many of them wept bitterly.

13. In years prior to this, when Chine had traveled and preached by the voice of Jehovih, he visited

the kings and princes and rich men in many regions; and whilst 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 and queens and nobles said: Chine hath preached a dangerous doctrine; for he said: Thou shalt have no king but the Creator, Who is King over all. Will not this 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?

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 seers and prophets without number. And the kings, being on the alert, went into the matter, inquiring of the spirits, as to whether the doctrines of Chine were true.

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 saw not any Creator, or All Person. There is no Great Spirit, save Te-in, who was a one-time mortal, but hath risen to all power in heaven and earth.

16. And other spirits said: There is nothing in heaven that we have not on earth. How shall we find Ormazd? Waste not 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.

17. Tee-zee, king of A'shong, the capital city of the Province of Aen-Na-Po'e, who was withal a great philosopher, had previously heard Chine preach, and was greatly interested. Some time 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?

18. Loo Sin, the magician, answered: Te-zee, O king, thou knowest not how thou hast embarrassed me, thy 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, or word, or mark, or written character, anything that will reveal any of our signs and mysteries, binding ourselves under great penalties, which I can not name to thee.

19. Know then, O king, I can answer all thy questions, and am desirous to serve thee, but what shall I do?

20. The king said: I, being king, absolve thee from thy oath. The magician said: Compared to my power, though I only beg from door to door, thy power, O king, is but 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 thee to absolve, for I can not even absolve it myself!

21. Te-zee, the king, said: Since, then, thou canst not do all things, and especially, absolve an oath, thou art not sufficient for me to deal with. Loo Sin, being desirous of earning something, said: As for that, O king, I tell thee I can not reveal all, for the virtue of my art dependeth much on its secrets and mystery. Nevertheless, as I am very poor, I might reveal an index to thee, to which, if thou wouldst apply thyself diligently, thou mightest attain the remainder.

22. The king thereupon commanded him to perform before him, agreeing to award him according to the decree of the fates (spirits). And Loo Sin at once fell to work, performing wonderful feats, such as causing the tables, and seats, and desks, to move about and to roll over; and to cause 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.

23. The king said unto him: All these things I have witnessed from my youth up. Show me now, whilst thou remainest here, how thou canst see into my neighbor's house?

24. The magician said: Yea, O king; but for that feat it is necessary to enter the state of the holy ghost (trance), and the price is expensive!

25. The king said: I will pay thee; therefore enter into the state of the holy ghost.



26. Loo Sin turned up his eyes and gave a shudder, as one dying, and having stretched himself on the floor, bade the king question him.
27. The king said: Here is chalk; mark thou on the floor the character which is on the top of my tablet, on the left of the throne! Thereupon 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: Canst thou also show the spirits of the dead?
28. Loo Sin said: Of a truth I can, O king. But that requires me to enter the sublime state of creation, and is even yet more expensive!
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29. The king said: Have I not said I will pay thee? Go to, then, enter thou the sublime state of creation at once!
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 still, 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 spake out the the light, saying:
31. Who art thou that callest up the spirits of the dead? Beware! He whose body lieth stiff and cold beside me, is one of the heirs of the immortal Gods! What wouldst thou, man of earth?
32. The king said: Who art thou? The voice answered: I am Joss, Te-in! Ruler of heaven and earth! The Great Spirit personified! Creator of all things!
33. The king in satire said: Thou art welcome, O Te-in! I am one of the most blest of mortals, because thou hast made my place a holy place.
34. The spirit then assumed mortal shape and stood before the king, even whilst the magician's body lay on the floor in sight also. The spirit said: What question is it troubleth thee, O king? Speak thou, and I will answer thee, for I am All Wisdom and Truth personified.
35. The king said: Why hast thou not appeared to me before this? Why have I been left in the dark as to thy real existence? Answer thou me this, for it is the foundation on which I desire to rest many questions.
36. The spirit said: My son, Te-zee, I have been with thee from thy youth up, watching over thee, for thou shalt become the greatest king in all the world. Yea, there are great works for thee to do. And if thou desire to extend thy kingdom, or to gain great battles, I will show thee the way. Or if thou desire another woman to wife I will find her for thee.
37. The king said: Thou art a great heavenly ruler, I fully believe, but thou answeredst not my question. Moreover, thou questionst me about my kingdom and about another woman to wife, and these things are not what I desire of thee. And for the matter of women I have not yet one wife; consequently I desire not another.
38. The spirit said: Who sayest thou I am? The king replied: I am at a loss to know if thou art a fool or a devil; and I say that I have either seen one like thee, or else thee, through many a magician. But, alas, there all knowledge endeth.
39. The spirit said: Thou saidst thou would pay what the fates decreed. Hear me then, O king; thou shalt give to Loo Sin four pieces of gold. And after that I will explain all things to thee.
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 thine oath, thou wilt not reveal?
41. The king said: I solemnly swear to reveal naught of what thou teachest me. The spirit said: Know then, O king, I am Loo Sin, the magician! By long training, the magician attaineth to go out of his own body in spirit, and to appear in any form or shape desired. Wilt thou try me? The king said: Show me the spirit of Ha Gow-tsee.
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 but one person in fact.
43. The king asked: What becometh 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.

44. Thus came all people into the world. A child that is still-born is one in whose body no spirit re-incarnated itself. There are no new creations. The same people live now on 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 more nor less unto any man, woman or child in all the world.
45. The king asked: What, then, is the highest, best thing for a mortal man to do during life.
46. The spirit said: To eat and drink, and sleep and rest, and enjoy begetting numerous offspring.
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 be buried, and rot, and return to earth, then that is the time; if the body be embalmed, and keepeth well, the spirit goeth back in the embalmed body and remaineth till that body is moldered into dust, or burnt to ashes, then is the spirit set free, and ready to either re-incarnate itself or to dissolve and disappear forever.
48. The king asked: As it is with thee, is it the same with all magicians? The spirit said: Thou hast only given four pieces of gold; if thou wouldst have more, the price is expensive. The king said: I have told thee 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 thou canst preach like Chine.
49. The spirit said: Thou shalt ask me questions, and I will preach on them.
50. The king asked many questions, and the spirit spake thereon. Finally the king said: That is sufficient; I will pay thee; go thou thy way. As for thy preaching and thy doctrines, they are nothing. Now will I send and find another magician; for out of a counsel with many I shall arrive at the truth.

### Chapter XXVII

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 whilst it was shut; then a small serpent he created out of a rod, and caused birds to come and sing to the king; then changed vinegar into water; then writing on a stone tablet without touching the tablet, and even whilst the tablet lay under the king's foot.

2. Now after he had exhibited many more feats of like character, he demanded his money, saying: The angels are gone; I can do no more. The king said: And hast thou not power to fetch them back?
3. Wan-jho said: How much wouldst thou give? The king answered: Three pieces of gold. And Wan-jho said: Ah, in that case, behold, they are come again! What wouldst thou? The king commanded him to show the spirits of the dead, so he might converse with them.
4. Wan-jho went into the same place where Loo'Sin had exhibited, and, laying down, cast himself in the death trance. Presently an angel, robed in white, appeared, and came and stood before the king, saying: Most mighty king, what wouldst thou? Behold me, I am the Goddess, Oe-tu Hent, come from my throne in high heaven. And be thou desirous of conquest in war, or to attain great riches, or more wives, most beautiful, then will I by my most potent will give unto thee.
5. The king said: I am blest, O Goddess, because thou hast come to see me. But alas, none of the things thou hast mentioned suiteth me. I desire nothing as regardeth this world. Give me light as to the place in heaven where dwelleth king See Quan?
6. The spirit said: Were he thy friend or thine enemy? The king answered: He was my deadly enemy. The spirit said: Because I asked thee, is he thy friend or thine enemy? for 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 that is in hell.
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.

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 thou hast called me I have come. Know thou when I come, and I decree four gold pieces to Wan-jho my prophet.
9. The king said: Most just, God! I will pay him. Tell me now whence cometh man, and what is his destiny?
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 no larger than the smallest living insect on the earth. Their size denoteth 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.
11. Now whilst a child is yet within the womb, one of these elementaries entereth in the child, and straightway there is the beginning of the man. And in like manner are all things produced which live on the earth.
12. The king asked: Before such time when man beginneth, whilst these elementaries are floating about, do they know anything? The spirit said: Many of them have great wisdom and cunning, and are withal great liars and thieves and rascals. Knowest thou one Loo Sin, a magician? The king answered, Yea. 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 thee, O king, these elementaries are the curse of the world; they are anxious to be born into life, so they may have souls, and they inspire mortals to paternity and maternity that they may have an opportunity for incarnation.
13. The king said: Thou hast answered well, O Goddess. I will pay according to thy decree. And thereupon 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.
14. Hi Gowh then exhibited after the same fashion as the others, doing great wonders. And him also did the king command 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 thee, O king! Whether thou desirest conquest, or riches, or more women, name thou to me, and I will give abundantly. Know thou I am the spirit of the great Zarathustra.
15. The king said: Great Zarathustra, thou art most welcome. But, alas, none of the things thou has named are what I desire. Tell me, O Zarathustra, what is the origin and destiny of man?
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.
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 re-incarnated itself, and this made grass; and the grass died; but the spirit of the grass lived and re-incarnated itself, and thus made the trees.
18. Then the trees died, but the spirit lived, and it re-incarnated and became animals; and they died, but their spirits lived and re-incarnated and became man. After that the spirit no longer re-incarnateth itself, but floateth upward into peace, and resteth for a long time, when it finally mergeth back into the sun and is extinct, like a lamp burnt out.
19. The king asked: How, then, is it with thyself? The spirit replied: I was the original Sun God, that 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 stayeth with the sun?
20. The spirit answered: Because thou asketh many questions, O king, thou shalt pay more money. The king assured the spirit that the money, to

any amount, would be paid: whereupon 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, save the earth, and I came here of my own accord, because it was larger and better than any other world.

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 even like the others. Then the king commanded Gwan Le to call the spirits of the dead.

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, stiff and cold.

23. Presently an angel appeared, saying: Behold me, O king, I am Brahma. And if thou desire conquest in war, or greater riches, or more women, I will grant unto thee. I can tell thee of hidden treasures, and of rich mines, and of women greatly to be desired. Also I can tell thee how thy armies can overcome thy enemies with great slaughter.

24. The king said: I am delighted, O Brahma. But I desire nothing of which thou hast mentioned. Tell me of the origin and destiny of man.

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. Thou, O king, wert first a stone, a very large stone; then when it moldered into dust thy soul went into silver, a very large piece; but when the silver rusted away, thy soul went into gold; and when the gold was worn away, thy soul began to run into animal life, then into a low order of man, then into the high order of man, as thou now art. Thus came man up from the beginning, re-incarnating himself over and over, higher and higher and higher. And when he is perfected in spirit as thou art, he never more returneth to re-incarnate himself. The king asked: What doth the spirit after leaving this world? The spirit replied: Thou shalt then meet thy sexual partner, thy soul-wife; and shall do nothing ever after but have sexual indulgence,

peopling the spirit realms with delightful spiritual offspring.

26. The king said: It is well; thou hast a wonderful doctrine. Thereupon the spirit departed, and the priest also. And the king sent for still another priest, Tseeing, A Brahman prophet. And the king asked him: What seest thou for thy king?

27. The priest said: By the rites of my order I cannot disclose any of the secrets of heaven or earth until thou hast paid the price of indulgence, which is two pieces of gold. So the king paid him. Tseeing said: And thou desire riches, or success in war, or new wives, speak thou and I will grant unto thee 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.

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 came not up as one only, as he expected, but he came up in ten millions 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.

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 that justice might be done he called all the nations and tribes of men before him. And when they were come he said unto them:

30. Whoever delighteth in the earth, it shall be his forever. And though he die, his spirit shall have power to re-incarnate itself into 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.

31. But whosoever delighteth in spirit shall be blest in spirit. He shall not, after death, re-incarnate himself and live over again, but shall dwell forever in heaven and have heavenly delights. But since heavenly delights are not after the manner of earthly delights, then shall the spiritual choser not live like earth-people.



32. But he shall live secluded, and shall torment his flesh with fastings and with castigations. Neither shall he marry or live with woman, nor beget children, nor have any indulgence on the earth whatever, save merely to live, for the earth is not his, nor is he of the earth. And the more he tortureth the flesh, the higher shall be his bliss in heaven.
33. Now, when Brahma had stated the two propositions unto the children of the earth, he further added: Choose ye now which ye will, for after ye have chosen, behold, there is the end. For ye that choose the earth shall be of the earth, even unto all succeeding generations. But whoso chooseth heaven, to him and his heirs it shall be final, and forever.
34. Thereupon mortals made 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 become too full of people, and they were sinful beyond bounds. And Brahma sent a flood of waters and destroyed ten thousand million times ten millions of them. And he sent Zarathustra into the world to give new judgment.
35. Zarathustra opened the door of heaven anew, saying: Whoever after this chooseth Brahma, and will torture his flesh, and hate the earth, and live away from the world, him will I save from the earth and from hell also, for I am very efficient and influential with the Creator.
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 unto all, to choose which they will, earth or heaven.

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### Chapter XXVIII

1. Te-zee pursued his researches for a long while, and with many prophets, magicians, seers and priests. Afterward he said:
2. All is vanity; all is falsehood. No man hath answered me aright, as to the origin and destiny of man. Even the angels, or whatsoever they are, can only inform me of the things on earth; they only see as man seeth. And it may be true that these angels are nothing more than Loo Sin said, i.e. the spirit of the magician only. Because his body entereth this trance it seemeth reasonable.
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 quit the province, under penalty of death. And they thus departed out of his dominions.
4. Now it so happened that in five other great provinces, the kings did precisely the same, and about the same time. And these were the provinces, to wit: 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 provinces comprised the chief part of Jaffeth. And all these kings issued edicts after the same manner. So that the magicians and seers and priests were obliged to abandon their callings or go beyond these provinces, where dwelt barbarians.
5. Jehovih commanded Chine to go before king Te-zee, and when he had come, the king said unto him: Some years since I heard thee, and thou wert profound. I am delighted thou hast come before me again, that I may question thee.
6. Chine said: When thou heardest me before, the Great Spirit spake through me. Now I am well learned, and He commandeth me to speak of my own knowledge.
7. First, then, I am a man as thou art; yet every man hath a different work. Thou art king of this province, and I am told, moreover, thou art good and wise. I hope thou art. Otherwise my words will not please thee. 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 that accept the Great Spirit. For Chine'ya and her people shall remain a different country and different people from all the world.
8. Know then, O king, I come not in vain-boasting that I, Chine, am much or can do much; on the contrary, I say unto thee, I am one of the weakest of men; and yet I have more power than any other man in the world. And yet, mark thee, of myself is there nothing whereof to boast. For I am but as a tool in the hands of Jehovih (Ormazd), and not I myself do anything, but He through me.

9. I look upon thee and see thou hast been questioning magicians and priests, and that thou art unsatisfied. Know then, O king, this is thine error, in not magnifying thy judgment.
10. Thou hast worked with magicians who are under the power of angels of the first resurrection, and even angels below them.
11. All such angels teach on their own individual understanding; as wandering individuals they go about. And their miracles are of the same order, merely individual miracles.
12. He, Whom I teach, worketh miracles, not in a small corner but in the affairs of kingdoms and nations; not through magicians only, but through kings and queens, and even through common people. Thou thyself art an instrument of His hand.
13. Behold, in the same time thou issueth thy decree against magicians and asceticism, even in that same time five other great kings do the same thing! This is a miracle indeed! No man can counterfeit His miracles. Neither flatter thyself 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.
14. Te-zee said: Thou art great, Chine; or else thy sudden philosophy turneth 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 betwixt the first and second resurrections?
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 knoweth that the spirits of the dead do live. For I declare, O king, of a truth, that the spirit of my body hath emerged from my body on many occasions, sometimes going subjectively and sometimes objectively. Neither is this a special creation to me only; but it is that which thousands and tens of thousands can attain to by discipline.
16. Touching the first and second resurrections, know thou, O king, spirits that dispose individual things, or earthly things; or propose riches or personal gain, or marriage, discanting to this man or that man as to what is good for him as an individual; spirits giving great names, professing to be this or that great person long since dead; all such 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 thee, telling thee thou wert this or that great man in a former re-incarnation. They labor thee to make profit to their own magician; they are without truth or virtue, and of little wisdom.
17. The second resurrection cometh not to an individual as an individual; it cometh 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 doth that organization work with virtuous organizations of mortals.
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 thou makest thyself one with many to this end, so laboreth the Father with thee and them. As thou keepest thyself as an individual self, so do individual angels come to thee as individuals.
19. Individual answereth to individual; the first resurrection to the first; the second to the second. Moreover, the All Person is over all, and worketh each in its own order, unto a great purpose.
20. Think not, O king, I am making a new doctrine; I am but declaring that which was also proclaimed to the ancients. And as many as came forward and had faith were called Jehovih's chosen people, because, forsooth, they chose Him.
21. Judge thou, then, whoso denieth the All Person is not of His order; neither hath such an one the light of the Father in him. But he who hath attained to understand that all things are but one harmonious whole, hath also attained to know what is meant by the term, All Person, for He is All; and, consequently, Ever Present, filling all, extending everywhere.
22. In contradistinction from Him, two philosophies have run parallel, which are darkness and evil. One saith the All is not a person, being void, and less than even the parts thereof; the other

saith the only All High is the great angel I worship, who is as a man, and separate from all things.

23. These comprise the foundation of all the doctrines in the world, or that have ever been or ever will be. The latter is idolatry, which is evil; the second, unbelief, which is darkness; and the first is faith, truth, love, wisdom and peace.
24. Under these three heads are all men classified by Jehovih and His angels. And they may be likened to three men looking across a field; one seeth a light and knoweth he seeth it; another hopeth he seeth it, but he only seeth a white leaf; but the third seeth nothing at all.
25. As a witness, therefore, the latter is worthless; the second is a circumstantial witness; but the first is positive, and standeth the highest and firmest of all. He knoweth his Heavenly Father. He seeth Him in the flowers; in the clouds, and in the sunshine; in the fruits and herbs; and in the beasts of the field, and in every creeping thing; and in the stars and moon and earth and sun. In sickness, in health, in sorrow and in rejoicing; verily he findeth Jehovih in all things; he knoweth Jehovih's eye and ear are forever upon him; and he walketh upright in fear, but in truth and faith and pride and rejoicing!
26. Te-zee, the king, asked: Tell me, O Chine, what is the origin and destiny of man?
27. Chine said: The Ever Present quickeneth him into life in his mother's womb; 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 createth him.
28. His destination is everlasting resurrection; in which matter, man can have delightful labor as he riseth upward forever and ever.
29. The king asked: If Jehovih is all the time creating, will not the firmament become too full of angels?
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, filleth a place. Thought, which may be likened unto the soul, is the opposite of this. Ten thousand men may love thy flower-garden, yet thy 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.

31. The king said: I would that I were as thou art! For which matter, if thou wilt use thy wand and make me even half as wise, I will give away all my kingdom!
32. Chine said: Thou canst not bargain for Faith, or purchase it, as a coat or as 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 thou hast Faith thou wilt cast away thy kingdom and choose heavenly treasures instead. Until thou hast attained Faith thou wilt retain thy kingdom. This is a judgment unto the rich man in the same way.
33. Riches and a king's kingdom may be likened to balls of gold tied to a man's feet in deep water; he cannot rise until he cutteth himself loose, and casteth away that which bindeth him. So, also, are men bound in spirit, and until they put their own hands to the matter there is no resurrection for them.

### Chapter XXIX

1. Te-zee, the king, said unto Chine: Because thou hast given me this great light, it seemeth to me I should issue a decree commanding all my people to accept thy doctrines.
2. Chine replied: O man! How short thou art 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 cometh not with sword and spear, like the idol-Gods; He cometh with education, the chief book of which is the example of good works, and of peace and liberty to all.
3. Te-zee said: Thou reasonest well. Hear me, then, thou greatest of men; command me even as if I were the meanest of servants, and I will obey thee.
4. Chine said: O king, thou tormentest me with my own inability to make thee understand! Thou shalt not make thyself servant to any man, but to Ormazd, the Great Spirit.
5. The king said: Then I will put away my kingdom. But Chine said: Consider first if thou can best serve Him by doing this way or that

way, and then follow thy highest light, and thou shalt not err.

6. The king asked: How, sayest thou, shall I put aside my kingdom and my riches and do as thou dost?
7. Chine said: Thou shalt be thine own judge. If I judge for thee, and thou follow my judgment, then am I bound to thee. Suffer me to have my liberty also.
8. Te-zee said: If the Great Spirit would give me thy wisdom, then would I serve Him. How long, sayest thou, a man shall serve Him in order to reach great wisdom?
9. Chine said: Suppose a man had several pieces of glass; some clear, some clouded with smoke and grease; how long, sayest thou, would it require to make them all clear alike? For such is the self in man; it cloudeth his soul; and when he hath put self away, then is his soul clear, and that is wisdom, for then he beholdeth the Father through his own soul; yea, and heareth Him also. And until he doeth this, he believeth not in His Person or Presence, no matter how much he professeth.
10. The king kept Chine many days, and questioned him with great wisdom and delight. One day Chine said to him: Jehovih saith to me: Go thou quickly unto the five other provinces of Chine'ya, and explain to the kings thereof Who I am. Chine added: Therefore, O Te-zee, I must leave thee, but after many days I will return to thee and exhibit to thee the testimony of immortal life.
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 can not decree Chine's doctrines, I see no reason why I can not decree the extinction of Te-in and other idol-Gods. And thereupon he did as he thought best, prohibiting the priests from doing sacrifice to Joss (God), or Ho-Joss (Lord God), or Te-in, or Po, or any other ruler in heaven, save and except the Great Spirit.

### Chapter XXX

1. In course of time Chine completed his labor

with the six kings of Jaffeth, and returned to Te-zee, to die.

2. At this time there had been established in different places more than a thousand families (communities) of Faithists, either through Chine or his followers, the chief rab'bahs. And when Chine returned before the king, Te-zee, there came from every quarter of the world men and women to meet him and learn wisdom.
3. And all that were in any way sick or lame or 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 he showed before men power to accomplish anything whatsoever. Yea, he rose up in the air and walked therein and thereon over the heads \* of the multitude. ([Thousands of Spiritualists have witnessed this feat to a certain extent within their own houses.—Ed.](#))
4. And whilst he was up in the air he said unto the multitude: I will now come down amongst you and die, as all men do die. And ye shall suffer my body to lie five days, that the eyes may be sunken and black, showing that I am dead, of a truth.
5. And on the sixth day ye shall cast the body into the furnace and burn it to ashes. And the ashes ye shall take into the field and scatter this way and that, that no more of me is seen or known on the earth.
6. And on the seventh day, which shall be a holy day unto you, behold, ye shall witness in the field of my ashes a whirlwind, and the whirlwind shall gather up the ashes of my body; and my soul shall inhabit it and make it whole, as ye now see me, and I will break the whirlwind and descend down to the earth and abide with you yet other seven days, and then ye shall behold a ship descend from heaven in an exceeding great light, and I will enter therein, and ascend to the second heavens.
7. Neither shall any man or woman nor child say: Behold, Chine was a God. Nor shall ye build an image of me, nor monument, nor in any way do more unto me or my memory than to the meanest of mortals. For I say unto you, I am but a man who hath put away earth possessions, desires and aspirations.



8. And whatsoever ye see me do, or know of me having done, the same is possible unto all men and women created alive on the earth.
9. Remembering that all things are possible with Jehovih (Ormazd); and to Him only is due all honor and glory forever.
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.
11. And on the seventh day, whilst the multitude surrounded all the place, a whirlwind came and gathered up the ashes in a small degree; and the ashes were illumed, and the soul of Chine went therein, and he burst the whirlwind and came down even at the king's feet.
12. And Chine said: Knowest thou who I am? And the king answered, saying: Of a truth thou art Chine. And because this hath come to pass I decree that this, thy native land, shall henceforth forever be called Chine'ya! And I will send unto other kings also, and they will decree the same thing.
13. Chine said: Even so, do thou. And since the Father hath allotted me seven days to remain with His chosen and with thee, O king, apprise thou, whom I will name to thee, to come and see me. And thereupon Chine told the king whom he desired to come.
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.
15. On the last day that he was to remain, he called Te-zee and the persons he had selected, and thus spake unto them, saying:

**Chapter XXXI**

1. My brothers and my sisters, in the name of the Great Spirit, hear me: These are Chine's last words, for the Father calleth me. Be ye attentive, that ye may remember my sermon; be also considerate, for I am no more nor less than one of you.
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 unto you peace and liberty;

- I have drawn a veil over the bloody past, and taught you to love and respect one another.
3. Chine'ya shall become the most numerous nation in all the world; this is the miracle of the Father unto you. On the foundation I have given you, shall your doctrines be henceforth forever.
  4. Be ye watchful against Gods (Josses) and Saviors, and especially wary of spirits of the dead who profess not the Great All Person.
  5. All such are instigators of war and lust after earthly things.
  6. Be ye exclusive unto one another; suffering not outside barbarians to come amongst you, especially to marry with my people.
  7. Yet ye shall not war against them.
  8. But it is lawful for you to build walls around about, to keep them away. And these walls shall stand as the Father's judgment against all people who molest you or injure you.
  9. And every change of the moon ye shall renew your covenant, which was my covenant, with Jehovih.
  10. Teaching it to your children, and commanding them to teach it to theirs after them, and so on forever!
  11. Swearing ye unto the Great Spirit to ignore all heavenly rulers but the Creator, the *I Am* who is everywhere.
  12. And though idolaters come amongst you, proclaiming their God, or their Lord, or their Savior, hearken not unto them. But nevertheless, persecute them not, nor injure them, for they are in darkness.
  13. Neither be ye conceited over them; for your forefathers were like unto them.
  14. The Father hath made a wide world, and fruitful and joyous, and He giveth it unto man's keeping.
  15. Unto one people one country; unto another people another country, and so on, all the world over.
  16. Chine'ya He giveth unto you, and He saith:
  17. Be ye as brothers and sisters in this, My holy land.

BOOK OF THE ARC OF BON

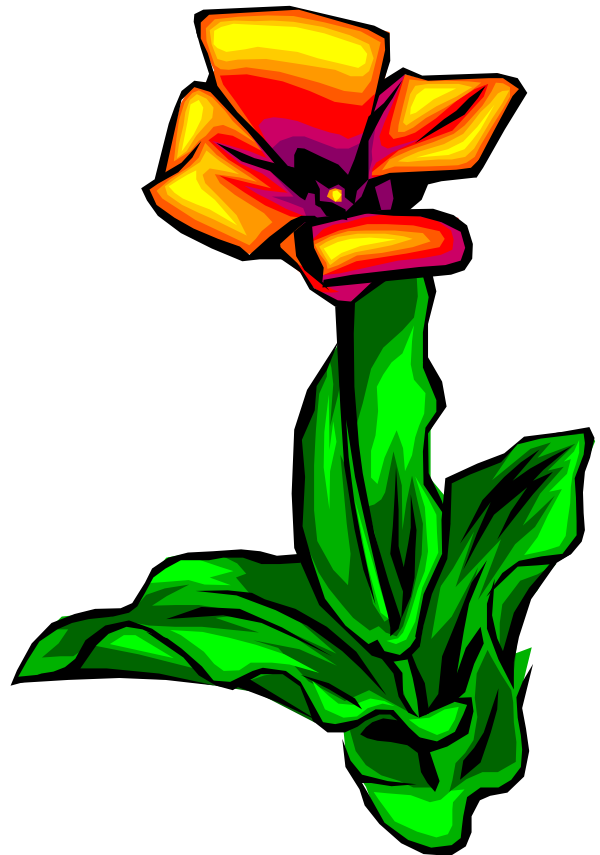
18. Which in the ancients days was made to bloom as a flowery kingdom by my chosen, the Faithists of old.
19. But they were neglectful of My commandments.
20. Idolaters came upon them and destroyed them, and laid waste their rich fields; yea, the bones of My people were strewn over all the land.
21. But ye are now once more delivered, and ye shall make Chine'ya bloom again as My celestial kingdom.
22. And ye shall multiply, and build, and plant, and make this heritage, which I give unto you, as an example unto all peoples, of industry and peace and thrift.
23. And of the multitude that can dwell in one kingdom, manifesting love, patience and virtue.
24. And by your neglect of war and of war inventions, ye shall be a testimony of my presence in this day.
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 unto the whole world.
26. Chine hath spoken; his last words are spoken. Jehovih's ship of fire descendeth from His highest heaven!
27. Chine will rise up in this; and even so shall ye who are pure and good and full of love.
28. A light, like a great cloud, but brilliant, blinding with holy light, descended over all the field where the multitude were.
29. Many fell down in fear; and many cried aloud in great sorrow.
30. Then Chine went and kissed Te-zee, and immediately walked toward the midst of the field, and was lost in the exceeding great light.
31. And the light turned around like a whirlwind, and rose up, higher and higher, and then was seen no more.
32. Chine was gone!
33. And now were manifested the power and glory of Jehovih. 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.

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 BEN,

SOMETIMES CALLED BOOK OF THE NINE ENTITIES, BEING THE TREE OF ALL LIGHT.\*



Jehovih, or, Jehovih said. And is equivalent to THE ALL HIGHEST LIGHT. The All Knowledge.



Tae, or, Tae said. The word TAE is equivalent to the words, THE HIGHEST GENERAL EXPRESSION OF MANKIND, OR, THE UNIVERSAL VOICE WAS.



Corpor, or, corpor said. Corpor signifieth whatever hath length, breadth and thickness.



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.



Esfoma, or, Esfoma said. Equivalent to THERE IS SOMETHING IN THE WIND; OR, AS THINGS SEEM TO INDICATE. Signs of the times.



Es, or, Es said. Equivalent to, THE UNSEEN WORLD, also to, THE SPIRIT WORLD. The testimony of angels. Also spirit.



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.



Kosmon, or, kosmon said. THE PRESENT ERA. All knowledge in possession of man, embracing corporeal and spiritual knowledge sufficiently proven.



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.

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 groweth older, is the tree of light.

## \* EDITOR'S REMARKS ON THE BOOKS OF THE INTERLUDE.

Here follow: First, God's Book of Ben; second, Book of Cosmogony; third, English version of Vedic Book of Praise; fourth, Book of Saphah. After these, which constitute an interlude, the history begins again, in Book of Eskra, from the time of Moses, Capilya and Chine, and continues down to the present. The first book of the interlude would apply to any age of the earth. The nine entities mentioned, figure in all ancient literature as Gods, or Lords, or Saviors. I have omitted the word Tae or Tah, substituting the word man. Uz I have retained in preference to the word, Destroyer. Es I have used instead of the cumbrous expression, Spirit-world. Esfoma I have retained, instead of Æolean, God of the wind. I think the word man, in such an argument, is to be preferred above the word Job. 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. I have seen English interpretations of Vedic books that gravely asserted those beautiful expressions of the MOUNTAINS OF HEAVEN to be barbaric descriptions of places on the earth. As for the battles of the beast they have been related in all the ancient sacred books. The Book of Cosmogony sets aside nearly all our present philosophy of the structure of the universe, and the powers and causes of the movement of the suns and planets. The attraction of gravitation, which we have been taught from our youth up, is all set aside. It was left to my option whether to call it Book of Cosmogony, or Book of Prophecy. What we call mathematics to-day, was by the ancients, called prophecy, especially as to foretelling the movements and changes of the heavenly bodies. The Book of Praise, except as an extravaganza, is really a recapitulation of the wonders of the universe as illustrated in Oahspe. The Book of Saphah is a discourse on philology, and on rites and mystic orders, from the earliest age of man down to the present. Many of the pass-words, signs and regulations of the degrees are omitted, out of respect to the Faithists of to-day, with whom they are sacred in the order. A sufficiency of many of the degrees is given to enable the student to perceive the qualifications necessary, in order to be a member, as well as to see the objects and aims of the ceremonies. I have witnessed many of these degrees being worked, and they surpass anything that can be written for the public. Not only in sublimity and devotion are these rites wonderful, but in the knowledge the students obtain of the dominion of Gods and Saviors over mortals, and of the different heavenly divisions of Jehovih's judgments. Only by witnessing these things can any one realize the ground on which the members know their power.

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# GOD'S BOOK OF BEN

## CHAPTER I

550 1. God said: Before the arc of Bon the earth was rank.

2. The seed of the tree of light had been planted many times, but the rankness destroyed it.

3. In the time of the arc of Bon, the earth reached maturity.

551 4. Jehovih said: I gave to the inhabitants of the earth Capilya, Moses and Chine.

5. Through them the tree of light was made everlasting on the earth.

6. The great peoples then knew I was God, and my word was with them.

7. Es had spoken before that day, and man knew the presence of angels. But he heeded them not.

8. When my word came, man gave heed. Mine was with authority.

9. Emblems, signs and symbols were the letters of man's alphabet to lead him upward in wisdom.

10. Wisdom cometh not suddenly; as darkness goeth away, light cometh.

11. Great knowledge is all around about; to make man perceive it, is the labor of God.

12. Man said: I have looked in corpor, but found not knowledge.

13. Corpor said: Doth thy flesh know? Have thy bones knowledge? Is it in the blood?

14. Jehovih said: I am Knowledge; come thou to Me. I am the Unseen. Behold thyself, O man! Canst thou put thy finger on the place, and say: Here is knowledge? Hath wisdom bulk, and a place?

15. Ha'k said: Who knoweth the boundary of Light? Behold, I cannot hide away from Him. What is my small corner compared with the All Light of etherea?

16. Jehovih said: Think not that the vault of the firmament is nothing; for thither have I created etherean worlds, of sizes equal to the corporeal sworlds; but they are independent of them.

These are My kingdoms, prepared for the spirits of man and 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, that they may be suitable for the varied advancement of My children.

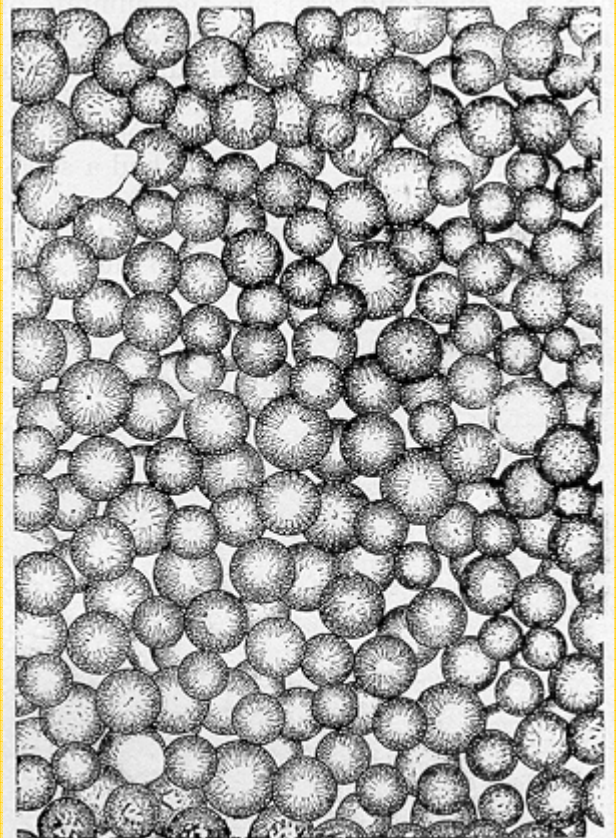


Plate 22.—ETHEREA.

17. Man said: O World, give me light. Give me substantial knowledge, that I can put my finger on it and say: Here is the real!

18. Uz said: O man! Behold thy folly! All things thou seest and hearest and touchest are my abode.

19. Man said: How sayest thou? Thou art vanishment! All things perish; thou art that that is without foundation.

20. God said: Thou art both a flesh-man and an es-man. How hopest thou for thy flesh-talents to acquire substantial knowledge? All substance is evanescent. The real is the All Light, which thou canst not comprehend.

21. Man said: Why, then, this craving in my soul for all wisdom? Was my creation in vain?

22. Jehovih said: Because I created thee craving for light, thou goest forth searching. Thou art on a

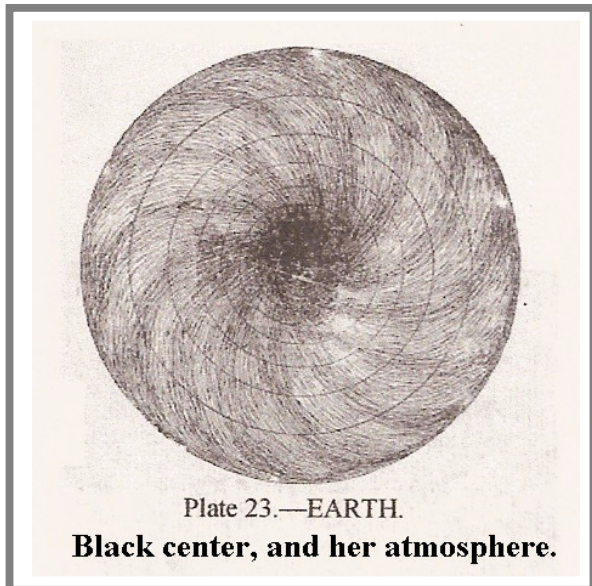


long road; to the summit of All Light, even Gods have not attained.

23. Man inquired: Why, then, was death created?
24. Uz said: Behold, even stones molder into dust. Wouldst thou have had a separate law for man?
25. Es said: I am within thy corpor; when thy corpor moldereth into dust, behold, I am the es-man, thy real self. I am thy spirit; and like a seed planted, I dwell within thy corpor.
26. Jehovih hath said: The corpor of man I created as a womb for the es of man. By death, behold, the es is born.

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27. Around about 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 atmospherea the substance for a womb for the souls of men.



28. Man said: If, when I am dead, I shall see the place, is not the germ of that light already in me? How am I made that I see, but see not this? Hear, but hear not 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?
29. Jehovih said: To man I gave a corporeal body that he might learn corporeal things; but death I made that man might rise in spirit and inherit My etherean worlds.
30. Two senses gave I to all men, corporeal senses and spiritual senses; nevertheless, the twain are one person. A man with corporeal senses transcending, chooseth corporeal things; a man

with spiritual senses transcending chooseth spiritual things.

31. Two kinds of worlds have I made: corporeal worlds and es worlds. He who desireth of corpor shall receive from corpor, for he is My Son, in whom I am well pleased. He who desireth of es shall receive from es, for she is My Daughter, in whom I am well pleased.
32. Kosmon said: Because man liveth on corporeal worlds, corpor is called son; but because man in spirit liveth in the es worlds, es is called daughter.

## Chapter II

1. God said: Hear me, O man. I am come to teach thee wise dominion.
2. Man said: The aborigines were free. Why shall man with more wisdom learn dominion?
3. Seffas said: My peace is forced peace; I am the light and the life.
4. Man inquired: Behold, the air of heaven is free. Can dominion come down out of nothing (as it seemeth) and rule over something (that is roven)?
5. How can God rule over solid flesh?
6. Uz said: O vain man! Do I not come in the winds of heaven and cast cities in epidemic? And yet man seeth me not.
7. I inoculate in the breath; I cast fevers in the bright sunlight, and yet no man seeth me.
8. Jehovih said: All power gave I to the unseen to rule over the seen.
9. Kosmon said: Why wilt thou, O man, search forever in corpor for the cause of things? Behold, the unseen part of thyself ruleth over the seen.
10. God said: Think not that the es worlds are less governed by system than are the corporeal worlds. The same Creator created all.
11. Behold, all things are in dominion. Thou wert in dark dominion before the time of Bon.
12. By mine own light gave I thee a dominion of light in the time of Bon.
13. Man inquired: If the unseen rule in man, what ruled the substance of man before he was made?

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14. Jehovih said: I created all things, seen and unseen. My hand was forever stretched forth in work. I make and I dissipate everlastingly.
15. Behold, I make a whirlwind in etherea, hundreds and hundreds of millions of miles across, and it driveth to the centre a corporeal world from that which was unseen.
16. I blow my breath upon the planet, and lo, man cometh forth, inquiring: Who am I, and what is my destiny?
17. I send an elder brother of man, to teach him, and show him the light.
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.
19. Jehovih gave to me, thy God, to have dominion over the earth and her heavens.
20. Man said: I have found truth in corpor; I know that I live; that trees grow and die.
21. This is true knowledge. Give me truth in regard to the unseen, that I may prove it truth.
22. Why, O God, givest thou the matters of heaven and earth in signs and symbols? Give me the real light, I want no figures.
23. God said: Thou art vain, O man. What, then, hast thou learnt? Canst thou 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? Whence came the thought of shame? Even thyself thou dost not comprehend, nor know of thine own knowledge the time of thy beginning. Thou knowest three times three are nine; and even this thou canst not prove but by symbols and images.
24. Nor is there aught in thy corporeal knowledge that thou canst prove otherwise, save it be thy presence; and even that that thou seest is not thy presence, but the symbol and image of it, for thou thyself art but as a seed, a spark of the All Light, that thou canst not prove to exist.
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 flieth not away, the spirit?

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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.
27. Esfoma said: Thou hast written but two strokes, and called them ten. Now, I will show thee ten. (Esfoma wrote: / / / / / / / / / / .) Yet, be not surprised, for now I will convict myself, also, inasmuch as I have deceived thee. I said I would show thee ten, and straightway, I made ten marks; but I should have written the word ten. Now, thou art wise! Nay, hear me further, for all I have spoken is false; for have I not tried to persuade thee that the one uttered word, *ten*, was ten; wherefore, I should have uttered ten utterances. Thy supposed exact science is nothing, and thy supposed truth is only falsehood compounded and acquiesced in.
28. Jehovih said: Man's wisdom is but the experience of my creations, expressed to man's understanding in signs and symbols.
29. Man said: If I search for the real, shall I never attain it? Why, then, this craving? Is truth only that which flieth away?
30. Behold, thou hast said: Thou shalt love the Creator with all thy heart and soul! How can I love that which I cannot comprehend?
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.
32. To rejoice because thou art created; to seek after exalted rejoicing, to cultivate the light of thy life; to turn away from dark things; these are to love thy Creator.
33. Man said: Why, then, if truth can not be found, and mathematics can not be proven but by things that are false in fact, I will search for goodness; I will shun sin. Is this not wise?
34. God said: This is wise. But what are goodness and good works?

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### Chapter III

1. Man said: Behold, I have struggled hard all my days, and met many crosses and losses. To provide my son that he shall fare better, this is goodness.
2. Uz said: Vain man! Thou understandest not the creations. Thy trials, thy losses and crosses, have built up thy soul. To provide thy son that

he shall have no trials, nor losses nor crosses, will not be good for him. This will not be goodness. Give him experience.

3. Man said: Then I will teach him to sin not. To tell no lies; to steal not; to preserve his body pure. This is goodness.
4. Uz said: What canst thou do, that is not a sin? What canst thou teach, that is not falsehood?
5. Thou paintest a picture, and sayest: Behold, this is my farm! In this thou utterest falsehood. Thou givest a book to thy son, saying: Here is a good book! This is also false. Can paper be good? Thou sayest: Here is a book of wisdom! This is also false. Wisdom dwelleth not in paper.
6. How, then, canst thou teach thy son to tell no lies, since no man can speak without lying?
7. God said: One only is Truth, Jehovih. All else are false. One only is without sin, Jehovih. All else do sin every day.
8. Man said: To understand the laws of the universe, this is great wisdom.
9. Es inquired: What is a law of the universe?
10. Tae said: That an apple will fall to the ground.
11. Uz said: By my hand the apple rotteth; the earth to the earth; but moisture flieth upward.
12. Jehovih said: By My touch the substance riseth up out of the earth and becometh an apple. Sayest thou, law is My opposite?
- 556 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.
14. Is this the creation? One law to pull one way, and another law in another way?
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?
16. Jehovih said: I make no laws. Behold, I labor with Mine own hands. I am everywhere present.
17. Es said: All men may be likened unto green fruit, and on the way toward ripeness.
18. What more is man's earth life than a tree? It hath its winters and summers for a season, and then the end cometh.

19. Jehovih said: Behold, I created light and darkness, and one followeth the other.
20. I give dan to the earth for a season, and then I rain down ji'ay for a season. Even so created I the soul of man; to-day, light and joyous; to-morrow in gloom and melancholy.
21. Man inquired: How can I know if a thing be of God or if it be of nature? What is Jehovih more than natural law?
22. Corpor answered: What is nature, O man? Why wilt thou use a name for the members of my body?
23. Behold, the trees are mine; the mountains and valleys; the waters and every living thing, and everything that liveth not; they are me.
24. Why sayest thou nature? Now I say unto thee, the soul of all things is Jehovih; that which thou callest nature is but the corporeal part.
25. Man said: I mean the laws of nature. Certain combinations under certain conditions give the same result. This is law.
26. God said: What hast thou gained by the word law, instead of the word Jehovih? If that that doeth a thing, doth it of its own accord, then it is alive, and wise withal. Therefore it is Jehovih.
27. If it do it not 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.
28. Within atmosphaera, wark becometh organic and falleth to the earth.

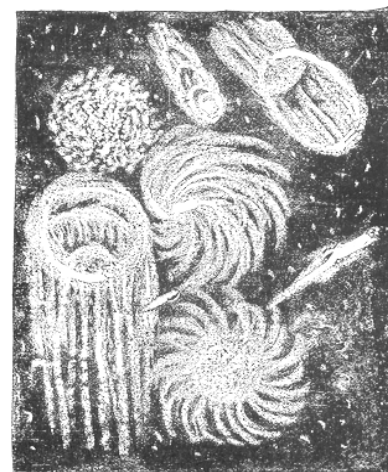


Plate 29.—ORGANIC WARK.  
Within the earth's atmosphere.  
The origins of meteors.



29. Wark in etherea becometh an a'ji'an cloud, and shattered.

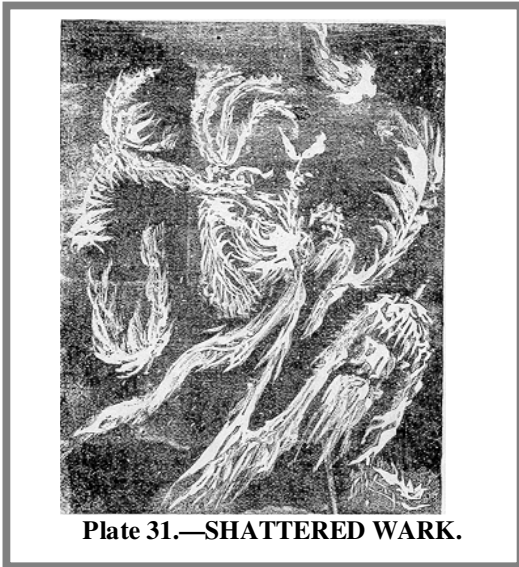


Plate 31.—SHATTERED WARK.

30. Men make laws, as betwixt themselves; these laws are rules governing action, but they are not action itself.

31. Jehovih is action. His actions are manifested in things thou seest. He is Light and Life. All His things are a complete whole, which is His Person.

#### Chapter IV

1. Man said: What, then, shall I believe? If great learning have not proven anything real; if science is based on falsehood, and if there be no natural laws, shall I not give up my judgment? Whatever is at variance with my judgment, shall I not turn away from it?
2. It hath been said: The soul of man never dieth. No one can know this, save Jehovih.
3. It hath been said: Jehovih is a person. No one can know this, for His magnitude is incomprehensible.
4. Is the soul of man made of oxygen or hydrogen? Give me light that is real. I can say of what man's mortal body is made.
5. Jehovih said: My divisions are not as man's divisions. Behold, I create one thing within another. Neither space, nor place, nor time, nor eternity standeth in My way. The soul is es.
6. Man inquired: If the dwelling-place for the spirits of the dead be up in the firmament, how is it created? What resteth it upon?

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7. And how dwelleth the soul of man in heaven? If the es-man hath feet and legs, how doth he walk?
8. Hath his arms changed into wings? Or rideth he on the lightnings?
9. God said: Already goeth thy soul thitherward, but it can not take thy body with it. Thy corporeal judgment can not cope with spiritual things.
10. As thought traveleth, so is it with the spirit of the dead. When thou hast quit thy corporeal body, behold thy spirit will be free; whithersoever thou desirest to go thou shalt go.
11. Nevertheless thou shalt go only as thought goeth. And when thou hast arrived at the place, thou shalt fashion, from the surroundings, thine own form, hands and arms, and feet and legs, perfectly.
12. The Gods build not only themselves, but plateaux for the inhabitation of millions and millions of other souls risen from the earth.
13. Man said: Alas, me! Why was I born in darkness?
14. Why was I not created knowing all things from my youth up?
15. Why did not the Creator send His angels with me every day, to satisfy my craving for light from the Almighty?
16. Kosmon answered: Hadst thou not craved for light, thou hadst not been delighted to receive light. Hadst thou been created with knowledge, thou couldst not be an acquirer of knowledge.
17. Had the Creator given thee angels to be forever giving thee light, then they would be slaves.
18. Liberty is the boon of men and angels; the desire for liberty causeth the soul of man to come out of darkness.
19. Whoso feeleth that he hath no need of exertion, groweth not in spirit. He hath no honor on the earth or in the heavens thereof.
20. Man said: This is my comfort. Man nowadays is not so foolish as the ancients.
21. They worshipped before idols of stone and wood.
22. They built temples and pyramids so costly that they ruined themselves.



23. Seffas said: O vain man! In the day thou abusest the ancients, thou sendest thy son to college, and enforcest him to study the ancients.
24. Thy standing armies hold the nations of the earth in misery greater than did the temples and pyramids. And as for drunkenness and dissolute habits, and for selfishness, thou art worse than the ancients.
25. God said: O man, turn thou from the dead past; learn from the Ever Living Present!
26. What is thy wisdom for the raising up of the poor and the distressed, more than was that of the ancients?
27. Is it better for thee to hold up a book and say: Behold a most sacred and holy book! than for the ancients to say: Behold a sacred and holy temple!
28. Seffas said: Consider the established things; in one age one thing; in another age another thing.
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?

### Chapter V

1. Jehovih said: In the time I created life on the earth, and in the waters, and in the air above the earth; I brought the earth into [hyarti](#) for a thousand years.

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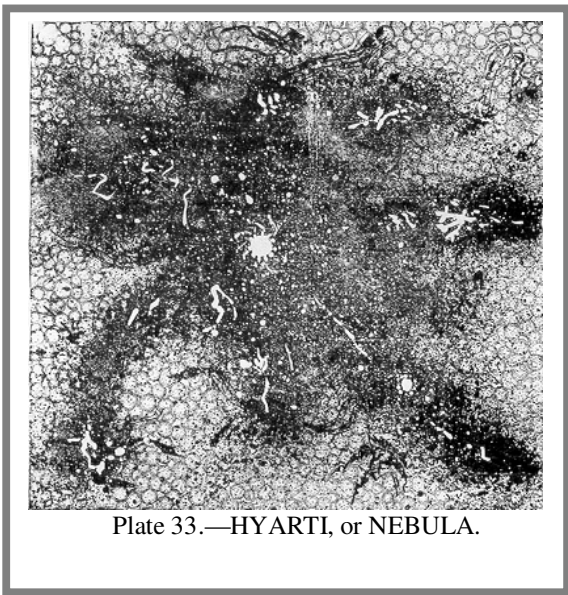


Plate 33.—HYARTI, or NEBULA.

2. And the earth gave out light because of the darkness of the heavenly forests whither I had brought her.

3. Man said: To know the beginning of things; what greater delight than this?
4. To know when the earth was made; and how the living were created!
5. The thousands of millions of kinds and species!
6. God said: Was not this answered unto thee? According to the light that man was capable of receiving, so was he answered.
7. Man inquired: But why was not the truth told? Why the six days? And why the rib?
8. God said: That which man can accept, and is good for him, is given unto him. That which man can not comprehend, can not be revealed to him.
9. Behold, even now, as hath been shown, thou usest false symbols to illustrate the number ten.
10. Wouldst thou make man worship angels because they took on forms by his side?
11. Then thou wouldst lose influence over him, and angels would be his guides.
12. All teaching shall be to make man comprehend the Almighty's dominion upon man.
13. Symbols and images that do this, are true lights, though false in fact.
14. Man said: How shall man find light, knowledge, wisdom, truth? Is there no all teacher? Learning is void, because based on false grounds? The senses are void, because they themselves are perishable and imperfect?
15. The insane man knoweth not his insanity. May not any man be also insane, and know it not?
16. Where shall man find a true standing point to judge from?
17. Uz said: All thou seest and hearest, O man, are but transient and delusive. Even thine own corporeal senses change every day.
18. To-day thou triest to raise up thy son in a certain way; but when thou art old, thou wilt say: Alas, I taught him differently from what I would now.
19. Man inquired: Is this not then the best course, to devote myself wholly to doing good?
20. Es answered: Who shall tell thee what doing good is? Knowest thou?

21. Man said: To provide the best of everything for my wife, and for my sons and daughters, and contribute to the poor.
22. Es said: Hadst thou created man, thou hadst given him hair or feathers and a cushion for his head?
23. Bethink thee, then. Give thou one thing too much to thy wife and sons and daughters, thereby preventing the calling out of their own talents, and, alas, thy works will be bad instead of good.
24. Contribute to the poor one fraction too much, and thou injure instead of doing good.
25. Give him one fraction too little, and thou shalt rebuke thyself.
26. Man inquired: What, then, are good works? Shall I preach and pray for others?
27. God said: Man, thou shalt judge thyself as to what thou shalt do.
28. Within every man's soul, Jehovih hath provided a judge that will soon or late become triumphant in power.
29. Man said: Hear me: I am tired of reason and argument.
- 559 30. Now will I covenant with Jehovih. He only shall answer me; He will give me light:
31. To Thee, O Jehovih, I commit myself, to be Thine forever.
32. To serve Thee by doing nothing for mine own selfish ends; but by doing the best I can for others, all my days.
33. My flesh body will I baptize every day in remembrance of Thee; for my body is Thine, and I will keep it clean and pure before Thee.
34. Neither will I suffer my spiritual body to be injured by wicked thoughts or passions of lust; for my spirit is Thy gift to me also.
35. Twice every day shall my spirit body be covenanted to Thee, in which times all earthly thoughts shall depart away from me. And whatsoever light Thou bestowest on me, that shall be a guide and ruler over me for the day thereof.
36. In the morning at sunrise will I turn to Thee, that I may be spurred up to swiftness in doing good and in manifesting Thy light in my

behavior. And at night before I sleep will I recount my day's labor, that I may see wherein I was short in doing with all my wisdom and strength.

37. Thou, O Jehovih, shalt be my Confessor and Advisor; to Thee will I give praise without ceasing. My prayers and anthems to Thee shall be without number. This do I perceive is the highest of all aspiration.
38. For what better is it for God or the spirits of the dead to tell me a thing than for mortals to tell me? Is not all wisdom necessary to be proved within each and every man? Is it not better that my vision reach up to heaven and see it myself, than to be told of it by the angels?
39. It is wiser for mortals to become pure as angels, than for angels to become impure as mortals. Nay, I will not drag the spirits of the higher heavens down to the earth. If they came and told me, it would be but hearsay testimony at best.
40. I will commune with them and weigh their words, as to whether they be wise and adapted to founding Thy kingdom on earth.
41. Am I not done, O Jehovih? Thou hast sealed up thy kingdoms from me. Henceforth I will neither preach nor hear preaching. Only to labor and to do good, and be in peace within my own soul, and with my neighbors, and to glorify Thee.
42. I will do no more, nor will I multiply words with any one under the sun.

## Chapter VI

1. God said: I declare in the name of Jehovih, the Whole. Through Him, and by His hand have I been lifted up. hear me, O mortals! Give ear, O ye spirits of the dead! The Father hath spoken; Him do I reval; in Him bestow the tree of light.
2. I was in darkness, but am now in light. His presence is upon me. Hearken, then, to my words, and be wise in your lives.
3. Seek not to disprove Him; seek not to prove that these things can not be; seek not to deny His person, nor His spirit. Of such was my bondage. In bitterness of heart was I bound in darkness. Those who deny, those who try to disprove Him, are in darkness.

4. He is the same to-day and forever. The prophets of old found Him; so also can ye. But He cometh not to the denier, nor to the disprover.

560 5. He who will find His Person must look for Him. He who will hear His Voice must hearken. Then cometh light.

6. All argument is void. There is more wisdom in the song of a bird than in the speech of a philosopher. The first speaketh to the Almighty, proclaiming his glory. The second ploddeth in darkness.

7. By my hand were the ancient libraries burnt, to draw man away from darkness.

8. Kosmon said: What hath great learning found that is valuable?

9. Shall learning, like riches, be acquired for one's own selfish gratification?

10. If a rich man with his horded wealth do little for the resurrection of man, how much less doth the learned man with a head full of knowledge? It neither feedeth nor clotheth the sick and distressed, nor stayeth the debauchery and drunkenness of the great multitude.

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?

12. Yesterday it was said, a man can not fast forty days and live; to-day it is proven possible.

13. Yesterday it was said, there is attraction of gravitation betwixt the sun and the earth; to-day it is proven that there is no such thing. That no man can see without eyes or hear without ears, in su'is (clairvoyance and clairaudience); to-day hundreds of thousands know it to be so.

14. Yesterday it was said, thou shalt eat flesh and oil, because they supply certain things for the blood, without which man can not live; to-day it is proven otherwise.

15. Yesterday the physician said: Take thou this, and it will heal thee; to-day the same thing is proven to have no virtue.

16. This only is proven: That man is vain and conceited, desiring to make others believe he is wise when he is not.

17. What healed the sick yesterday, will not to-morrow.

18. Philosophy that was good yesterday, is folly to-day.

19. Religions that were good for the ancients are worthless to-day.

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.

21. The physicians have not lessened the amount of sickness on the earth.

22. The lawyers have not lessened the rascality of the wicked, or depleted the number of defrauders.

561 23. The march of Jehovih and His peoples is onward; it is like a tree of light, forever growing, but man heedeth not the growth.

24. Man bindeth his judgment by things that are past; he will not quicken himself to see and understand the All Light.

## Chapter VII

1. Esfoma said: I am the signs of the times.

2. By my face the prophets foretell what is to be.

3. I am the living mathematics; the unseen progress of things speaking to the senses of man.

4. My name is: *The Signs of The Times*.

5. Why have ye, the inhabitants of the earth, and ye angels of the heavens, not beholden me in my march?

6. I called out in the days of the pyramids: O ye kings and mighty ones! Behold the signs of the times!

7. And ye men of great learning, give ear; a voice speaketh in the wind!

8. Behold, Osiris and Isis shall go down. Anubi shall not judge the people of the Almighty!

9. I sent a storm into colleges of learning; the wise professors held up their heads and said:

10. I doubt the person of Osiris! I doubt Isis! Are they merely a principle?

11. The prophets looked here and looked there. They said: Behold the signs of the times! Let us measure the increase in the growth of skepticism to these ancient Gods.

12. They said: Osiris shall go down; and so shall Isis and Anubi, and Baal, and Ashtaroth, and Thammus.
13. But kings heard not; they called their councils for stern legislation.
14. They saw, but denied my person and the power of my hand.
15. Man calleth out: Give me a key for prophecy. Show me the way to find the destiny of Gods and angels and mortals.
16. Show me the key for the rise and fall of nations and empires.
17. Then I come forth over all the land. Man beginneth to doubt, then to disbelieve, and then to deny the popular Gods and Saviors of his forefathers.
18. They will not see which way the wind bloweth; with strong arms and bloody hands they raise up against Jehovih.
19. Then they go down in destruction; they and their Gods are known no more.
20. Jehovih hath said: All things are like a tree; which springeth up from a little seed to become mighty; which beareth fruit for a season, and then falleth and is turned to dust.
21. One by one My Gods, and My false Gods, rise up and are powerful for a season, and then are swept away in Esfoma's hands.
22. Behold My thousands of Saviors, which I have sent to raise up the inhabitants of the earth. Where are they this day?
23. I give to mortals Gods and Lords and Saviors; according to the time and place of the earth in My ethereans, so, bestow I them.
24. But when they have fulfilled their time, lo, I take away their Gods and Lords and Saviors. Not suddenly, nor without signs of the times of their going.

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### CHAPTER VIII

#### THE BATTLE WITH THE BEAST OF THE ARC OF BON.

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.

2. Nations that had not known Him, now knew Him. Acceptable, and with loud rejoicings, they shouted: Jehovih! Jehovih! Almighty and Everlasting! Glory be to Thee on High! Creator, Father! all praise to Thee forever.
3. And Jehovih went far and near swiftly, quickening with a new power both the living and the dead. And the peoples raised up, and heard His voice from every corner, calling: Come forth! Come forth! O My beloved.
4. And in the stirring up of things long past, it was as if a cloud of dust and darkness, foul and poisonous, overspread heaven and earth, was to be cleared away and make room for other Gods and Saviors.
5. High above the clouds, and deep down in all the 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.
6. Jehovih said: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand.
7. And the dead came forth, clothed in the raiment of heaven; and they walked upon the earth; yea, face to face talked with the living, proclaiming the fullness of Jehovih, and his everlasting kingdoms.
8. Little infants that 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.
9. Then rose the cloud of darkness, 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.
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.

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11. Still struggled the beast, awful in the smoke and dust of his blood-stained mantle, till the earth around became as 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.
12. And then, as the cloud of darkness stretched up out of the earth, girdling it all around, as a venomous reptile secureth his living food, lo and behold, the monster beast stretched forth four heads with flaming nostrils all on fire!
13. On each head were two horns, blood-stained and fresh with human victims' flesh macerated. Their tongues darted forth in menace, and their open mouths watered for human souls; and with suspicion mad, and much distrusted, their blood-shot eyes pierced the temples of kings, and laid them in ruins.
14. And the names of the beast, now falsely assumed, to beguile Jehovih's chosen, were Dyaus, Lord God, Osiris and Te-in; and their horns were named, one Righteousness and the other Militant.
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!
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!
17. The beast, rattling his hideous bones, bated some his breath to see the great awakening light of the tree of Jehovih!
18. And as the beast looked along, behold his four heads saw one another, and burst forth in a new tirade of horrid curses.
19. Each to know the others' bold presumption.
20. First spake Anuhasaj, the false Lord God, to the east: Behold thou, Ho-Joss, thou bloody Te-in, God of hada, thy heavenly kingdom shall down. Know thou that I, the Lord God, am God of all. It was I, drove the Great Spirit from earth and heaven, and made the name Lord God worshipful in the broad universe.

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21. The false Te-in, mocking, said: And thou wilt bury it in the depths of hell, thou, of woman born.
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, Hold! Thou false Lord God! Never shall thy name be honored on Chine'ya soil or in her heavens. Behold me! I am Dyaus!
23. Ashtaroth, greedy Goddess, now urged her consort God, Baal, to rush in for the heavenly spoils. And the twain, in the terrible tumult, drew hence ten thousand million angel slaves.
24. Anuhasaj said to Dyaus: Thou miscreant God! That dared steal my name, De'yus, and now confront me with thy hellish taunts! Down! Down!
25. At that their bloody swords clashed, and Dyaus thrust his adversary through, even as the false Lord God's sword clipt off Dyaus' traitorous head.
26. Meanwhile Osiris, the dragon-head, started 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!
27. Ashtaroth, cunning Goddess, flew suddenly down to the earth, to the mortal king of Egupt, Pharaoh, and through the oracle proclaimed:
28. There is war in heaven! Osiris, thriftiest of Gods, hath won the victory, and standeth master of all the heavens' broad kingdoms.
29. To earth he shall come no more. Proclaim thyself the Savior's vice-gerent on earth, and king of the world!
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.
31. And now, behold, whilst 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!
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

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new tortures for the non-flesh-eating tribes of men.

33. But Jehovih's light broke across the world. The smoke and clouds from the battle cleared away.
34. Osiris fled from the earth. Another group of false Gods had cleared away before Jehovih's light.

### Chapter IX

1. Jehovih said: When the Gods have fulfilled their time in earth and heaven, behold I put them away.
2. And in 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 becometh overrun with miracles.
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 one denieth all Gods, and even the person of the Creator; the other becometh a runner after the spirits of the dead, consulting seers and oracles.
4. Esfoma said: These signs are my signs. When these come, behold, the Almighty hath a new deliverance on hand.
5. None can stay Him, or hold up the Gods and Lords and Saviors of the past against Jehovih.
6. I speak in the wind, and man saith: Behold, something is in the wind; the Gods are at work; a new light breaketh in upon the understanding of men.
7. Out of the tumult, Jehovih riseth Supreme in every cycle.
8. He leadeth forth a few who know Him. He foundeth them as a separate people in the world.
9. Uz said: And in the time of Jehovih's triumph, I come and make myths out of the deposed Gods and Saviors.
10. Then I stretch forth my hand against the libraries, and houses of ancient records, and I destroy them.
11. And man is compelled to give up the things of old, and to look about him, and rouse himself up to the ways of the Almighty.

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12. that the prophets would apply my

lessons of the past, in order to foretell the future.

13. Behold, there is no mystery in heaven and earth. They march right on; cycle followeth cycle, as summer followeth winter.
14. In the overthrow of the departing Gods, behold, there is the beginning of a new spring-time in Jehovih's seasons.
15. He planteth a new tree in His garden; it is a tree of new light for the righteous.
16. His chosen go out, away from the flesh-pots of the past, and they have neither kings nor emperors; only the Almighty!
17. Into the wilderness they go forth, persecuted and beset on all sides by the followers of the mythical Gods.

### Chapter X

1. God said: Here is wisdom, O man: To be observant of all things and adapt thyself thereto on Jehovih's side.
2. To obtain great learning that applieth to the resurrection of thy soul in comprehending the works of the Almighty.
3. To suffer not thyself to be conceited in the wisdom of the moderns over the ancients, nor of the ancients over the moderns.
4. The Creator created man wisely for the time of the world in which man was created.
5. Thou art for this era, and not for the past.
6. The ancients were for the past era, and not for the present.
7. To know the present; to be up with the signs of the times, this it is, to see Jehovih's hand.
8. Make not a God of riches, nor of thy supposed sciences and learning.
9. For in the time thou seest men doing these things, behold, that is the time of a cyclic coil in the great beast.
10. Thy God and thy Savior shall surely be swept away.
11. Make Jehovih, the Creator, the idol of thy soul; neither setting up this or that as impossible.
12. Opening up thy understanding to find the tree of light and righteousness of soul.

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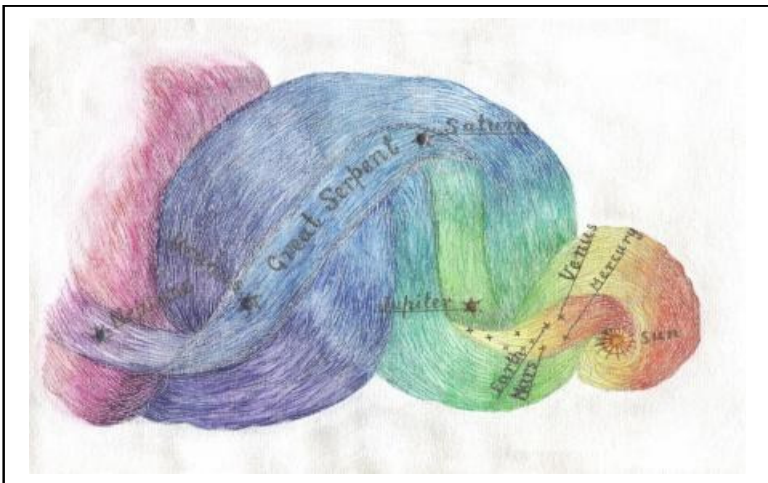


Plate 48.—THE CYCLIC COIL.

(See Book of Cosmogony.) The numbers of the beast shall be sixty-six, and six hundred and sixty-six, and the parts thereof. Because in the coil of the cycle, behold the distances are two-thirds of a circle, whether it be a hundred or a thousand, or three times a thousand. Jehovih rolleth up the heavens, and braideth 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 encompasseth the universe.

13. Admitting that all things are possible in Jehovih's hands.
14. Then thy God shall surely not be swept away.
15. Look about thee, O man, and learn from the Sons and Daughters of Jehovih, the march of the Almighty's kingdoms.
16. Who shall make a system or a philosophy like Jehovih? What hast thou found that is infallible?
17. The truth of yesterday is not a truth to-day; the truth of yesterday is the truth to-day.
18. Thou shalt come to understand even this.
19. To learn how to live; to rejoice, and to do good, and make thy neighbor rejoice also, this is wisdom.
20. Let these be thy loves and the glory of thy speech, and thou shalt learn to prophesy concerning the ways of Jehovih..

END OF GOD'S BOOK OF BEN.

## REMARKS ON THE BOOK OF BEN.

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 aji, but to some obstruction of sun light. The Book of Cosmogony, however, shows how such an error might easily occur.

Humboldt, vol. iv., page 381, gives quotation to the following notes:

"45 B. C. At the death of Julius Cæsar: after which event the Sun remained pale for a whole 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. Cæs. cap. 87; Dio Cass. xliv.; Virg. Georg. i. 466.

"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 202d 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 can not therefore have been darkened for three hours by the Moon. The Jesuit Scheiner thinks the decrease in the light might be ascribed to the occurrence of large Sun-spots.



"358 A. D. A darkening continuing two hours, on the 22d 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.

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 auroræ 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 cœlestis operiretur, e mundi conspectu penitus luce abrepta, defecisse diutius solem pavidæ mentes hominum æstimabant: primo attenuatum in lunæ corniculantis effigiem, deinde in speciem auctum semenstrum, posteaque in integrum restitutum. Quod alias non evenit ita perspicue, nisi cum post inæquales cursus intermenstrum lunæ 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' experienced in all the provinces of the East?

"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.

"536 A. D. Justinianus I. Cæsar 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 Justin 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 Historiæ Dynastiæ, 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),\* has in many cases not been satisfactorily explained.

"567 A. D. 'Justinus II. annos 13 imperavit (565-578). Anno imperii ipsius secundo apparuit in cœlo ignis flammans juxta polum arcticum, qui annum integrum permansit; obtexeruntque tenebræ 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 Justinian 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 over the world from three o'clock until night, so that nothing could be seen: and something resembling dust and ashes fell down from the 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?

"626 A. D. According also to Abu'l-Farag. (Hist. Dynast., pp. 94, 99), half of the Sun's disc continued obscured for eight months.

"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.

"807 A. D. A Sun-spot was observed, which was believed to be the planet Mercury.—Reuber, Vet. Script., p. 58 (see p. 375).

"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 Al-Motassem reigned from 834 to 841, when he was succeeded by Harun-el-Watek, the ninth Chalif.

"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.

"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.

"1096 A. D. Sun-spots were seen by the naked eye on the 3d of March. 'Signum in Sole apparuit V, Nono Marcii feria secunda incipientis quadragesimæ.' Joh. Staindelii, Presbyteri Pataviensis, Chronicon generale, in Oefelii Rerum Boicarum Scriptores, tom. i. 1763, p. 485.

\* A kind of thick, yellowish fog, common in North Germany.



“1206 A. D. On the last day of February, there was, according to Joaquin de Villalba (*Epidemiologia española*, 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.

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 factæ sunt tenebræ, ita ut stellæ viderentur in cœlo, circa festum S. Michælis 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), Pez, *Scriptores rerum Austriacarum*, Lips. 1721, tom. i., p. 458.

1547. A. D. The 23rd, 24th and 25th of April, consequently the days preceding, and immediately succeeding the battle of Muhlbach, in which the Elector John Frederick was taken prisoner. Kepler says in *Paralipom. ad Vitellium*, quibus *Astronomiæ 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 Saxonix Duce, Solem per tres dies ceu sanguine perfusum comparuisse, ut etiam stellæ 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 can not 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 nebule densitate infestari, quoties sibi cum hoste pugnandum sit.’ (Lambert, *Hortens de bello germano*, lib vi., p. 182.) Horrebow (*Basis Astronomiæ*, 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.)”

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 bodies betwixt 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; 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 dissensions occurring amongst mortals during the same periods of time. Whilst 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.

History shows us that there was a time when other Gods and Saviors were believed in and worshiped; 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. 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.]



# BOOK OF COSMOGONY AND PROPHECY.

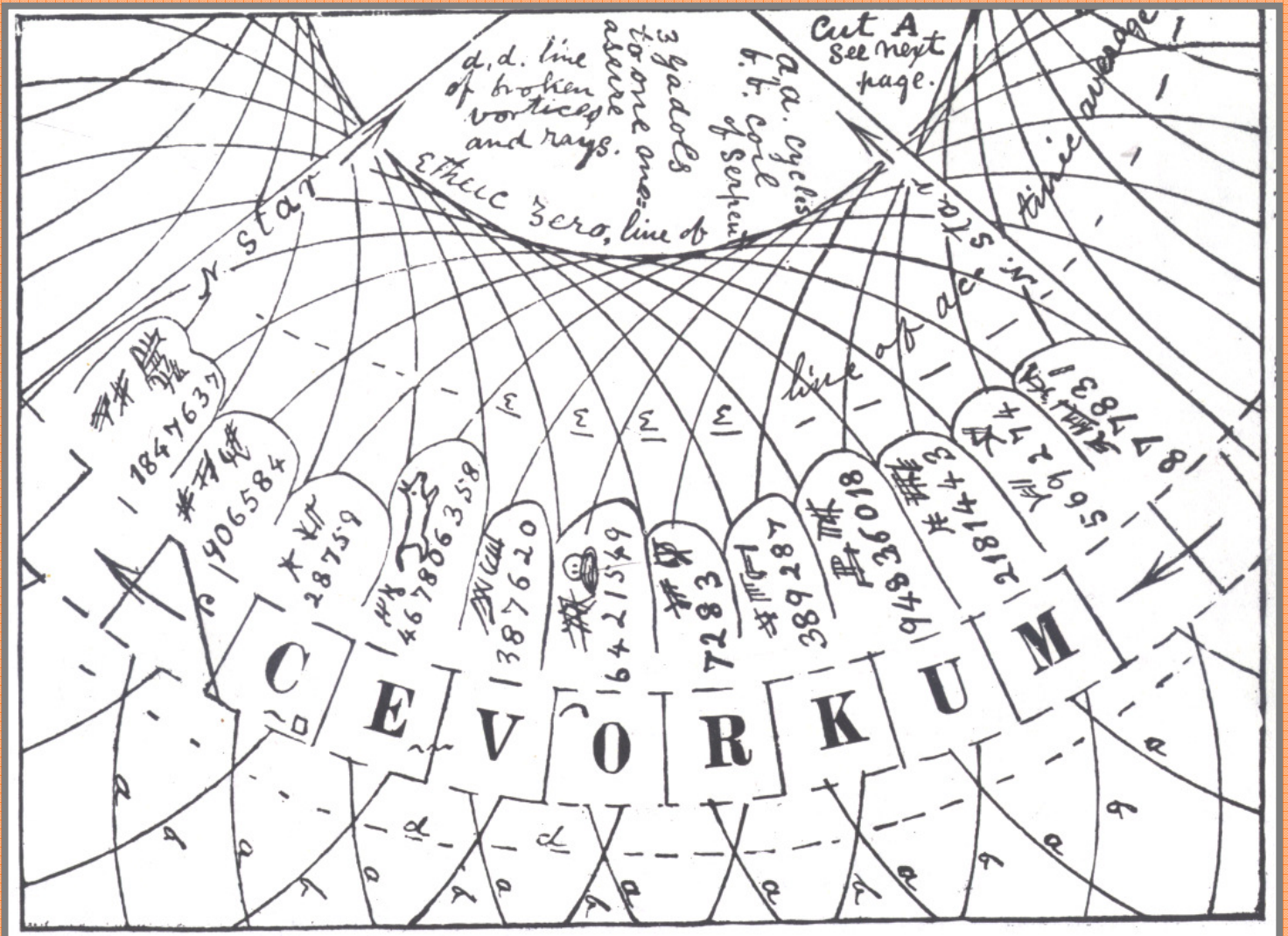


Plate 49.—Cevorkum, roadway of Solar Phalanx.

a, a, a, lines of different currents; b, b, b, transverse currents. The crossings denote the localities of the highest ethereal 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 one thousand times in order to be apparent to the eye, i.e., one to 4,700,000.

## Chapter I

1. The same principles apply to all the stars, suns, planets and moons, differing in manifestations on account of size, motion, density and relative place.

2. The earth floateth in the midst of a vortex, 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 hereafter. Vortices are not all closed at the ends; some are open at both ends. ([See illustrations of vortices, Book of Ben.](#))

3. The vortex turneth the earth on its axis, with its own axial motion. Consequently the outer part of the vortex hath greater velocity than near the earth's surface, which hath an axial motion of one thousand miles an hour.

4. The moon hath a vortex surrounding it also, which hath a rotation axially once a month, but being an open vortex turneth not the moon. All vortices do not lay in contact with the planet, in which case it is called a dead planet. The moon's vortex is ten times the moon's diameter, and the earth's vortex thirty times the earth's diameter, with variations which will be explained hereafter.

5. The outer rim, forty-two thousand miles broad, of the earth's vortex, hath 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.

6. From the swiftest part of the earth's vortex, its force is toward the earth's centre. And if there were no earth here at present, the vortex would make one presently.

7. Things fall not to the earth because of the magnetism therein, save as hereinafter mentioned, but they are driven toward the centre of the vortex, by the power of the vortex.

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.

9. The name of the force of the vortex is called vortexya, that is, positive force, because it is arbitrary and exerteth east and west. As in the case of a wheel turning on its axis, its force will be at right angles with its axis, the extreme centre of which will be no force.

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 gathereth up straw and dust, which travel toward the centre of the whirlwind, and to the poles thereof, even so do corporeal substances incline to approach the poles of the earth's vortex. Which may be proved by poising a magnetized needle.

11. In the early times, 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 east and west, then it again turned, to adapt itself to the polarity north and south.

12. In these various turnings of the earth, the same force of the vortex exerted over to the east and west. By which behavior every portion of the earth hath been to the east, to the west, to the north and to the south. Which is proven in the rocks, and boulders, and mountains of the earth.

13. Wherefore it is shown there is no north and south polar power in the earth as such. Furthermore the iron mountains show they attract east and west and north and south, without any regard to a central polar force in the earth.

14. Wherein mortals have been taught erroneously in regard to two powers which do not exist, as they have been heretofore set forth: These are the attraction of gravitation in the earth, and a north pole magnetism in the earth.

15. The positive force of the vortex is, therefore, from the external toward the internal; and the negative force of the vortex is toward the poles, and in the ascendant toward the pole external from the sun centre.

16. Whereof it may be said the force of the vortex is toward its own centre, but turneth at the centre and escapeth outward at the north pole. As one

may draw a line from the east to the centre of the earth, thence in a right angle due north, which would be the current of the vortex until the centre were filled with a corporeal body. After which the same power applieth, and is all one power, although for convenience called positive and negative. ([See cut C, Fig. 2.](#))

17. Vortexya can be concentrated in iron and steel, and in 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.

18. Vortexya in the atmosphere will combine oxygen and hydrogen, and an explosion ensueth, which is called thunder. But if an iron wire be raised up in the air (a lightning rod), it formeth a negative centre, to which the vortexya flieth quickly, following it down into the moisture of the earth, where it is dissolved.

19. If an iron wire extend from city to city, and vortexya be charged at one end, it will manifest at the other pole, and at times even escape in a flame of fire (electric flash).

20. In like manner the vortex of the earth constantly chargeth the earth with its vortexya in the east and west, and it manifesteth in the northern pole of the vortex in flames of fire, which are called Borealis. But it sometimes happeneth, over high iron mountains, that the light is manifested in other directions. A su'is can see vortexya, as is proven by placing a horseshoe magnet before him in the dark, and he will describe the polar light escaping, even though he hath not been previously informed.

21. When vortexya is manifested in flames of fire it is called electricity. But when it lieth dormant, as in iron, it is called magnetism.

22. Where two corporeal substances are rubbed quickly together, friction and heat result; this is a manifestation of vortexya.

23. In the beginning of the earth's vortex, the current concentrated certain substances (which will be described hereafter) in the centre thereof, where, by friction, the vortexya manifested in heat, so that when the congregation of materials of the earth's substance were together, they were as a molten mass of fire.

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.

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.

26. By vortexya was the earth first formed as a ball of fire. By the same power is the warmth of the surface of the earth manufactured to this day. Think not that heat cometh from the sun to the earth; heat cometh not from the sun to the earth. Of which matter mortals in part still dwell 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? Nay, without examination, they also talk about the attraction of gravitation of the sun extending to other planets!

27. Corpor, as such, hath no power in any direction whatever: Neither attraction of cohesion, nor attraction of gravitation; nor hath it propulsion. But it is of itself 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 lieth not in the ships or the balls, but in what is external to them.

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 lieth coated with dust, with a piece of cloth, and instantly the globe of water breaketh and climbeth 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 which accomplished this was external to both, and was the same in kind as the vortexya that brought the earth to its centre and maintained it therein.

29. Withdraw the vortexian power, and the earth would instantly go into dissolution. When the cloth approacheth the drop of water, it breaketh the vortex thereof, and the water goeth into divisible parts into the cloth, in search of negative polarity.



30. What is called corporeal substance, which has length, breadth and thickness, remaineth so by no power of its own, but by vortexya external thereto. Exchange the vortexya, and the corpor goeth into dissolution. This power was, by the ancients, called Uz, or the fourth dimension of corpor. (See Uz, in Saphah.)

31. Wherefore it is said, the tendency of corpor is to uncorpor itself (dissolve or evaporate). From the surface of the ocean, and from the earth also, moisture riseth upward. Turn a wheel slowly, with water on its periphery, and the water flieth not off; let the wheel stand idle, and the water runneth off; or turn the wheel very swiftly, and the water flieth off. The same results would follow, as regardeth water, 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.

32. When the earth's axial motion

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and the vortexian power are equivalent, there is no evaporation of moisture outward; when the vortexya exceedeth, there is great evaporation; but when the vortexya is less, there is rain. According to the vortexian currents, so are the winds (save as hereinafter mentioned), and when these are discordant, small vortices ensue in the cloud regions, and each of these small vortices formeth a drop of rain, which is an infinitesimal planet. Nevertheless, all of them are under the propelling influence of the earth's

vortex, and are thus precipitated to the earth. But neither the earth attracted the rain drops, nor do the rain drops attract themselves to the earth.

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 within sub-vortices, and the combination of all these vortices within the sun's vortex are known by the names great serpent, or solar phalanx. For which reason the sun's vortex was called the *Master*, or *Tow-Sang*, by the ancient prophets. (See plate 36, Book of Ben.) page 806

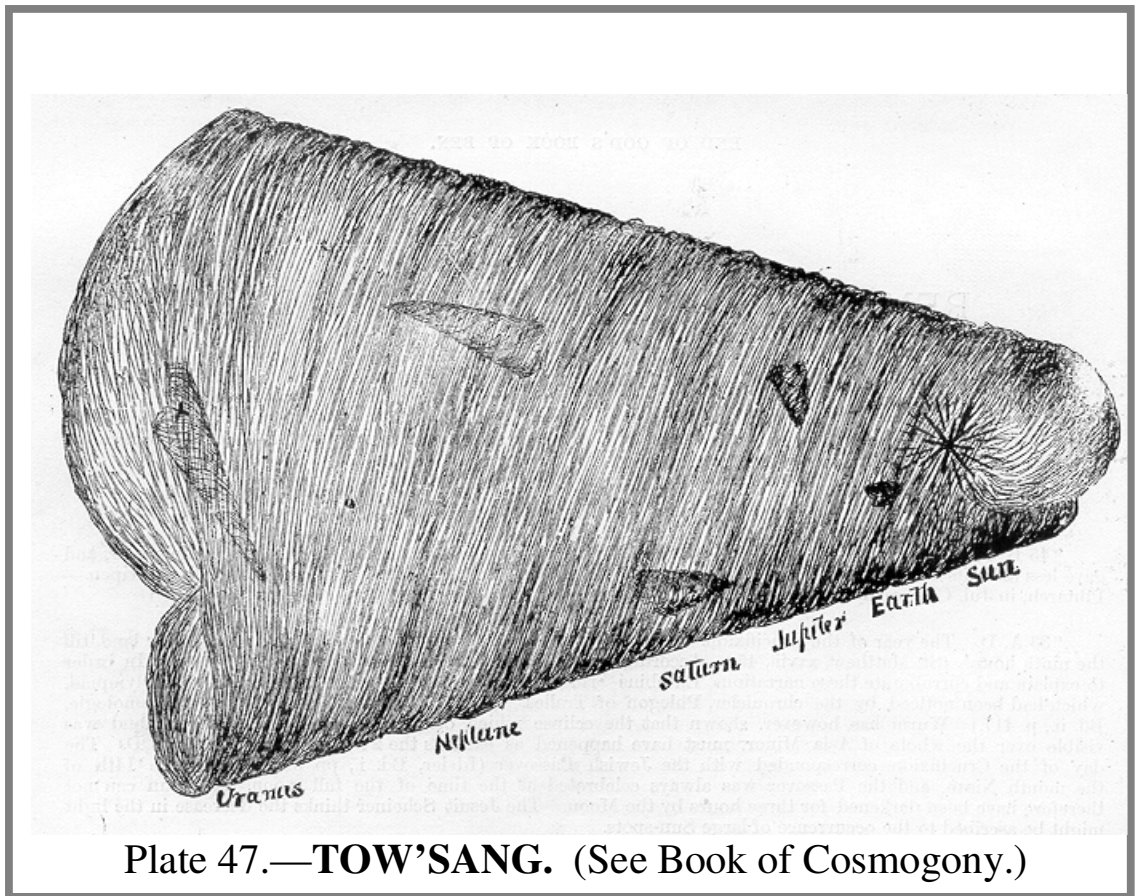


Plate 47.—TOW'SANG. (See Book of Cosmogony.)

34. Were the sun planet extinct, the master vortex would instantly make another sun. As the lines of vortexya are in currents from the outer toward the interior, so do the solutions of corpor take the shape of needles, in the master, pointing toward the centre, which condition of things is called *Light*; and when these needles approach the centre, or even the photosphere, the actinic force thereof is called HEAT.

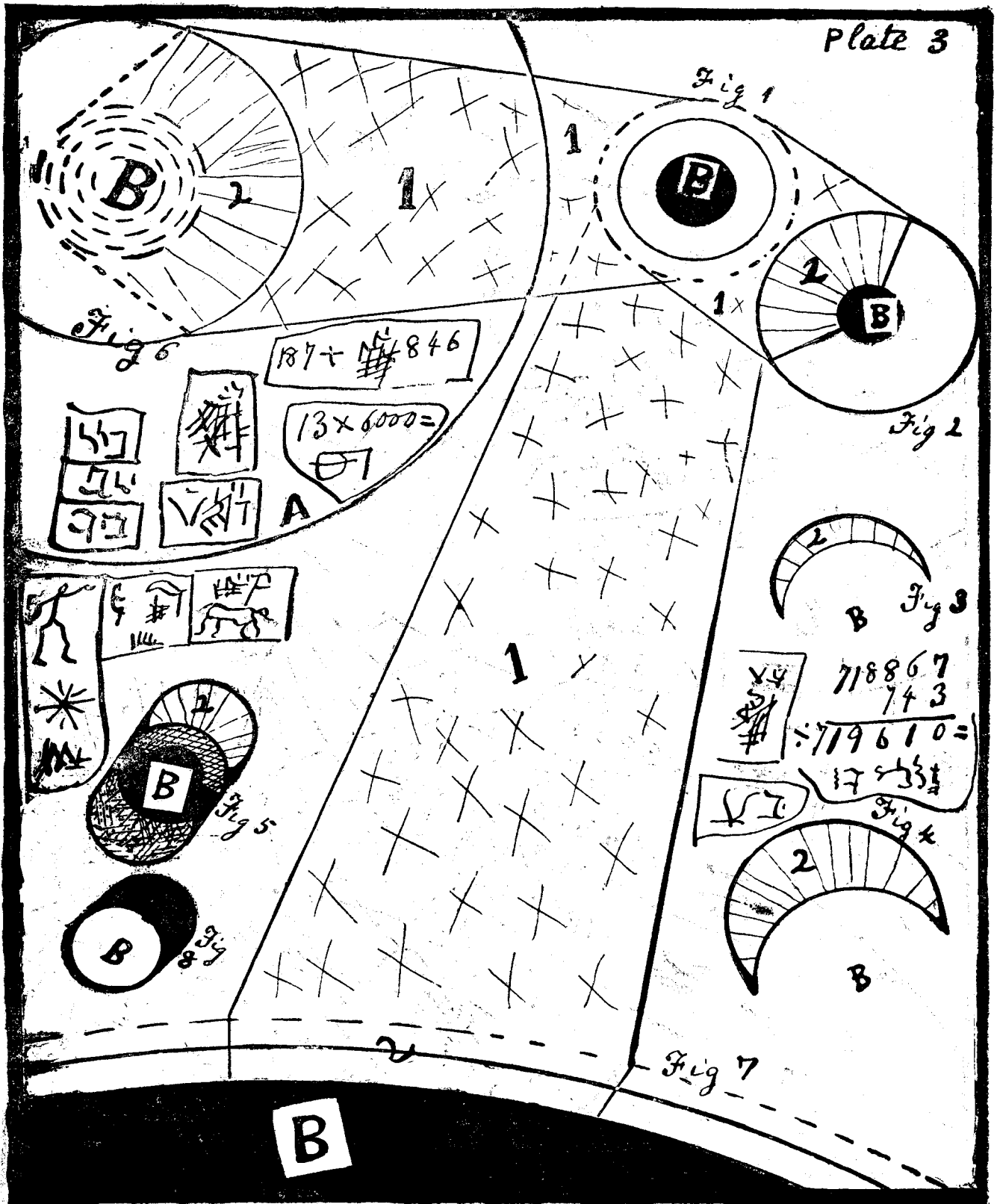


Plate 50.—B, B, B, B, B, planets. Fig. 1, photosphere, or light on every side; Fig. 2, negative currents; Fig. 3, relative enlargement of a planet on the illuminate side; Fig. 4, enlargement illustrative of age of planet; Figs. 5 and 8, variation in vortex, called variation of needles; 1, 1, etherea, or inactive space; 2, 2, 2, 2, place of actinic force. The Panie signs denote the expression in numbers.

35. Neither light, nor heat, nor attraction of gravitation cometh from the sun to the earth. Heat decrease in force in proportion to the square of the distance from the place of generation; nevertheless, an allowance of decrease must be added thereunto of one to the hundred. Light decrease in proportion to the divisibility of rays, as will be mentioned hereafter. Though a man see the light of the sun, as he seeth 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 requireth a certain time to polarize these infinitesimal needles, and for convenience sake such lapse of time is called the travel of light. When the flash continueth, as in the case of the sun centre, the master's infinitesimal needles remain poised from the sun centre outward, even to the earth, and may be compared to telegraph wires, with a battery at each end. But there is no travel in any sense whatever. 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. Night is manufactured by the earth coming betwixt the master's focus and the outer extreme. So that both night and day continue all the time; and we realize them both alternately in consequence of the axial motion of the earth. As in the case of night, or of any darkness, when the needles of atmospherean substance are disturbed in polarity, or when the lines of needles are cut, as in eclipse, there is no direct manifestation of the earth's vortexian currents, and such is the cause of darkness. For which reason nitrogenous plants grow rapidly at night, whilst the ripening of certain fruits and grains require the light of day. For by this vortexya are seeds and grains and fruits charged with it. Whereof when man eateth, or, as in breathing air, these things go into dissolution, as hereinafter mentioned, the heat is eliminated, and lodgeth itself in man. Or if certain herbs be piled together, and they commence dissolution, their heat is evolved, and is called spontaneous combustion.

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36. Nevertheless, the herbs as such, have no power to produce heat; by their rapid dissolution, the vortexya in them endeavoreth to escape to some pole. The heat in herbs, and seeds, and plants, and other growing things, is because they are the objective points of the actinic force of vortexya. And this heat in herbs is equivalent to the same thing in iron, which is called magnetism. And its liberation or polar manifestation is, after all, one and the same thing as that which is discharged in a magnetic flame called electricity.
37. So that the cause of all these things springeth from the vortex, the power and force of which is vortexya. By a sudden dissolution of vegetable substance, as wood or straw, we have what is called fire, or burning. There is no substance of heat, nor of fire; a dissolution occurreth in which the vortexya is liberated. Corporeal substances all contain heat (vortexya proper); even snow and ice have it in infinitesimal quantities; and oils, and herbs of all kinds; but the diamond containeth the highest percentage of charge.
38. Wherein they have taught erroneously that heat cometh from the sun. As may be proved in all the earth that heat (so-called) is evolved at the expense of destroying something, which is, in general, called combustion. And there is not in all the universe anything that can give off forever without receiving a supply forever. Heat had to be stored up in the first place in anything in heaven or earth before it could be liberated.
39. Though a man burn a stick of wood, he can produce no more heat therefrom than what was stored therein.
40. Allowing the sun to be four and a half millions of miles in diameter, 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 not of any such quality as a diamond. Even not more so in quality than is the earth. But suppose it were even as a diamond, or as the highest conceived-of centre of heat; then that heat had to be previously given to it. Whence came it? To suppose that heat existeth of itself is folly; to suppose that heat can be produced forever without supply is not supported by any fact in heaven or earth.



41. Friction produceth heat; but it is because the abrasion liberateth stored-up vortexya. Or as in the case of glass on leather, vortexya is manufactured. In the case of the sun no such manufactory, nor one approximating it, existeth.
42. Wherein they have observed sun-spots, and said that during their presence, the temperature of the earth decreaseth, thereby reasoning that sun-spots prevented the heat of the sun 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. (Of which matter further remarks will be made hereinafter.)
43. The same errors, in regard to the light of the moon, were made in the conclusions of Kepler and Humboldt, in attributing the eclipse thereof to be governed by the sun's rays being inflected by their passage through the atmosphere and thrown into the shadow cone.
44. The superstitions of the ancients still cling to philosophers; they seek, first, to find the cause of things in the sun; or if failing therein, turn to the moon, or if failing here, they turn to the stars.
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, existeth not in



any corporeal substance as a separate thing. There is no substance of attraction. Nor is there any substance of gravitation. These powers are the manifestation of vortexya. If vortexya be charged into a piece of iron or steel, it is called a magnet, because it *apparently* draweth its own kind to itself. When two pieces of steel, alike in quality, are charged with vortexya to their utmost, their power will be in proportion to their dimensions. If one be twice the size of the other, its magnetic force (so-called) will be in the main two times more powerful.

46. The form of a true magnet of steel, to manifest the greatest positive, and greatest negative force, should be nearly a right-angle triangle, after the manner of a line of vortexya from the equatorial surface of the earth to its centre, and thence toward the north pole. By having two such magnets, and bringing their poles together, a square is produced, which now balanceth its recipency and its emission of vortexya. [\(See cut C, Figs. 2 and 3.\)](#)
47. As in the case of an iron mountain, it is forever receiving (feebly) equatorially; and forever emitting (feebly) polarly the vortexian current; though, for practical observations, the force may be said to be in a dormant state. And in this sense should the earth and other planets be considered. They are not in the shape of triangles or horseshoes, but as globes. Hence their positive and negative vortexian power (magnetism, erroneously called) is less than the horseshoe form.

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48. The power of a magnet decreaseth in proportion to the square of the distance from it. Under certain conditions one leg of the magnet repelleth things from it. As previously stated, this is nevertheless one current; which vortexya floweth through the magnet, even as water floweth through a tubel. This propelling power of the magnet also decreaseth in proportion to the square of the distance from it. If the poles of a single magnet be exposed, it will in time decrease from its maximum power until it ultimately becometh of the same capacity (as to external things) even as if the poles were closed by juxtaposition with another magnet.

49. Wherein it will be observed that were the sun or moon or earth the most powerful steel magnet, it would not take a long time (as to the time of

worlds) when its magnetic attraction would not exceed native iron ore. Wherein it will also be observed that were the moon a globe of magnetic iron ore, it can be shown approximately how far would extend its power of magnetic attraction external to itself.

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.
51. By suspending a ball of magnetic iron along side a suspended cup of water, it will be discovered there is no magnetic attraction between them, more than between two cups of water, or between two vessels of clay.
52. The highest magnetic power that can be imparted to steel in the form of a ball, to its equatorial dimension, to manifest in moving 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 were the moon a steel magnet it would not exert perceptible power more than nine thousand miles. Her shortest distance from the earth is two hundred and twenty thousand miles.
53. Wherein 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.
54. Were there such a thing as magnetic attraction between the iron and water, or between water and water, a still further discrepancy would result. Admitting the general parts of the moon, as to iron and stone and clay and water, to be alike and like unto 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 different sizes of the two bodies, and their respective distances from the water contended for. In which case there would be more than four thousand million 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 centres from the point in contention, the ocean's tides!
55. The same philosophy holdeth in regard to the sun, and to jupiter and saturn and mars, and all

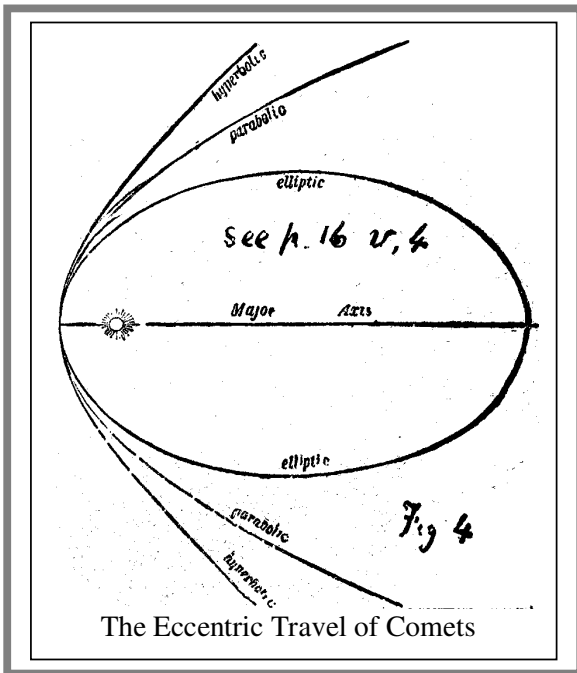
other planets, making allowance for their different densities and velocities.

56. As to the attraction (so-called) between two earth substances, as granite, or sandstone, or lead, or gold, or clay, or water, it is far less than between two steel magnets. Wherein it will be observed, that it is utterly impossible for any attractive force to exert from one planet to another; or even from a planet to its own satellite.
57. And though the most extravagant supposition, based on measurement, be given to the sun's supposed attractive force, it doeth not extend to the earth by more than seventy million miles! Wherein they have taught error in place of truth!

## Chapter II

1. There are two known things in the universe: ethe and corpor. The former is the solvent of the latter.
2. For comparison, take a lump of table-salt, which, though white, is impervious to the sight of man. Cast it into water, and it is lost to sight; though it still existeth, the sight of man can see through it.
3. Earth substance, as such, is equally soluble in ethe. And the great ethereal firmament is thus constituted; being a dense solution of corpor. In the main, etherea is transparent; but in some places translucent, and in others, opaque.
4. Here are iron, and copper, and granite, and water, and lead, and clay, and nitrogen, and oxygen, and 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 holdeth them in solution; even after the manner that the air holdeth the substance of clouds, which is water in solution. And as some clouds are so rarified as to be imperceptible, whilst others are opaque, and even black, so are the comparative conditions of etherea; of which matters more will be said further on.
5. In the case of a vortex in etherea (that is after the manner of a whirlwind on the earth), the corporeal solutions are propelled toward the centre thereof in greater density.

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.
7. When as a comet (or nebula) the m'vortex hath 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. (See cut C. Fig. 4.) Hence the so-called eccentric travel of comets.



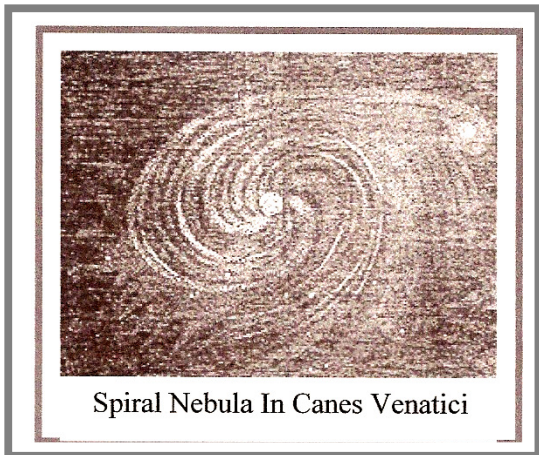
8. At this age of the comet, it showeth nearly the configuration of its own vortex; its tail being the

m'vortexya. If it appear to the east of the sun its tail turneth eastward; if west of the sun, it turneth westward.

9. Two directions of power are thus manifested; and also two powers: First, that the vortex of the sun hath power from the east to west, and from the west to east, to which the comet is subjected: Second, that the comet hath a vortex of its own, which is sufficient under the circumstances to maintain the general form of the comet. The ordinary comet hath its tail away from the sun, but some comets have two tails, one toward the sun and one away. In the case of Biela's comet in the year 4 B.K. (1846 A.D.), which was broken whilst the observer was looking on, is sufficient evidence of the sub-power of the comet vortex.
10. Interior nebula is generally described as comets; whilst exterior nebula is usually called nebula. Nevertheless, all such solutions of corpor are of like nature, being as the beginning or as the incomplete condensation of a planet.
11. They do not all, nor 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.
12. But nowhere in etherea is there a solution of corpor sufficient to put itself in motion; nor sufficient to condense itself; nor to provide the road of its travel. But its road of travel showeth the direction of the lines of the sun's vortex. Save and except in such case when a comet's vortex cometh within the vortex of another planet's vortex of greater power than its own.
13. As a cyclone, or whirlwind, on the earth, travelth with the general current of the wind, so travel the sub-vortices in etherea within the axial lines of vortices in chief.
14. Whether within the sun's vortex, or external thereto, the rules apply, so far as nebula or comets are concerned, and the vortices that carry them.
15. Axial velocity belongeth to all of them; and the tendency of all of them is to orbits; the which they attain to or not, according to their strength compared to the master.



16. When a nebulous planet is sufficiently dense to have its corpor polarized, but so that its polarity correspondeth to the polarity of the master, it is transparent, and possesseth no eclipse power.
17. But when nebula is polarized transversely, it is as a cloud in etherea, with power to eclipse stars; and even to eclipse the sun itself, provided it be within the solar vortex.
18. Of external nebulae, of sufficient size to be self-sustaining, and to ultimately become planets, there are at present visible from the earth more than eight thousand. These are in process of globe-making, even as the earth was made. Of nebulae within the sun's vortex, where they are usually called comets, there are upward of eight or ten new ones every year. Some of them survive but 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 bursteth, the corpor of the comet flieth instantly into dissolution more sublimated, and is lost to mortal sight.



Spiral Nebula In Canes Venatici

19. Where nebula is transparent and lieth between the earth and master centre it is not discernible, either with the naked eye or with a telescope. Amongst the most sublimated forms of 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 lieth between the earth and sun centre, and an observation of the sun be taken, the observer is apt to erroneously suppose he hath discovered nitrogen, oxygen and hydrogen in the sun atmosphere or photosphere. And if the solution contain iron and gold and platina, and other metals, the observer is apt to erroneously

suppose he hath discovered these things within the photosphere or atmosphere of the sun.

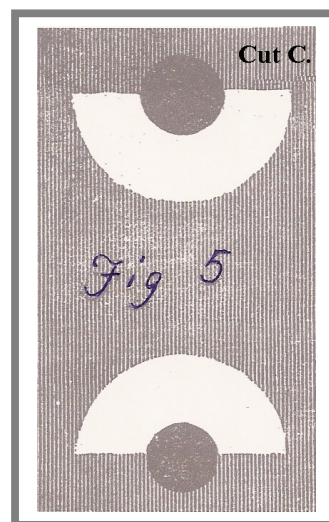
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20. Wherefore all observations made to determine such matters require that the observer shall first understand what lieth between the earth and the sun at the time of observation.
21. But some of these sub-vortices in etherea, require forty years' time in which 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 be taken the breadth of the earth, unless it covereth a period greater than forty years. But it also so happeneth that, perhaps, when such an immense vortex is about passing away from the line, that another one, equally large, and perhaps of different density of solution, cometh within the line. And it may thus occur that hundreds of years will elapse before a good view of the sun can be obtained. Some of these traveling plateaux are opaque (dark), so that the sun is kept in a dim eclipse for a year or two, and sometimes for hundreds of years.
22. Wherefore philosophers have erroneously attributed their observations as having proved certain gases and certain metals within the sun's atmosphere.
23. The same remarks apply to observations made of the stars; and even of the moon.
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). But in an eccentric magnet (horseshoe) the two lights are manifest at the terminus of the two legs.
25. A complete planetary vortex is a globe, or nearly so, and its manifested light like a complete magnet. But an immature vortex, as in the case of a comet or other small vortex, will manifest light at both poles, and sometimes in the middle, if it hath 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 it own, but containeth corpor in a gaseous state which of itself may have infinitesimal polarities refracting the normal light of the master vortex.

26. By observing the new moon, it will be seen that the light portion thereof describeth a larger circle than the dark portion. The bulge of the light side of the moon always pointeth toward the sun. It is an error to say that light cometh from the sun and striketh on the moon, and is then reflected on 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 is comparatively all one light, with a central focus. The reason one side of the moon is dark and one light, is because it hath a positive and negative manifestation of the c'vortexya; for the moon also manufactureth its own light.
27. As the moon advanceth to the next quarter, the same discrepancy in the two apparent sizes is manifest; and this continueth 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, or refraction, or reflection, but of manufacture.
28. Light bodies (so-called) manufacture light of their own, ever so infinitesimal, which is as an envelope external to themselves. The eye of the observer seeth this as well as the corporeal body, and consequently it appeareth larger than it really is.
29. The same rule applieth in regard to the sun and his photosphere, and to comets, and to all bodies that manifest light. Suitable deduction must be made, in endeavoring to determine the size of a planet.
30. Shadow is usually divided into two expressions, *umbra*, as the shadow of a man standing in sunlight; and *darkness*, as the shadow of the earth in a cloudy night. Nevertheless, they are but one and the same thing, but in different degrees, both of which are here included in the word shadow. In a clear night, when the full moon shineth, two conditions are manifest on the earth: first, that a shadow is vertical to the moon, and the light side is not as light as when the sun shineth at noon.
31. The density of shadow from sunlight and the density of shadow from moonlight correspond exactly to the comparative difference between sunlight and

moonlight.

32. When it is full moon at midday, the light of the sun (so-called) 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 be 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. If it be premised that the light face of the moon is not a mirror, but is opaque, observe the following result from the moon when it is half full: The half of the moon is equivalent to half a globe; if the light of the sun fell on the bulge, the rays thus landed on the moon would cause that part of the moon to be a trifle more than four times lighter (or brighter) than on the slopes.
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 centre for rays to emanate in very direction; and the slope rays would refract at the same angle as received from the sun.
34. The fact is, however, there is no intense centre light manifested on the moon's surface, in the place where it directly faceth the sun. Hence there is no possibility of the light of the moon being produced by light from the sun, or from the sun's centre. The light of the moon faceth the sun centre, but the latter is not the cause thereof, 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.

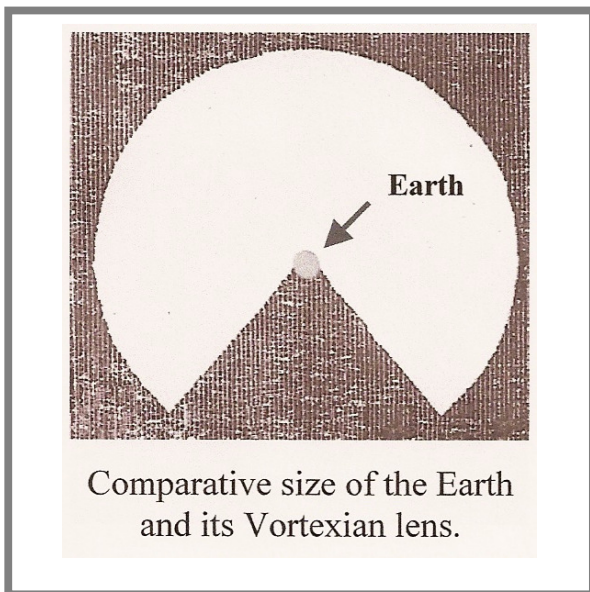


35. The same rules apply to all planets whose vortices are negative.

### Chapter III

1. Here followeth the method of manufacturing light and heat as they are on the earth and moon and sun, and all other planets:

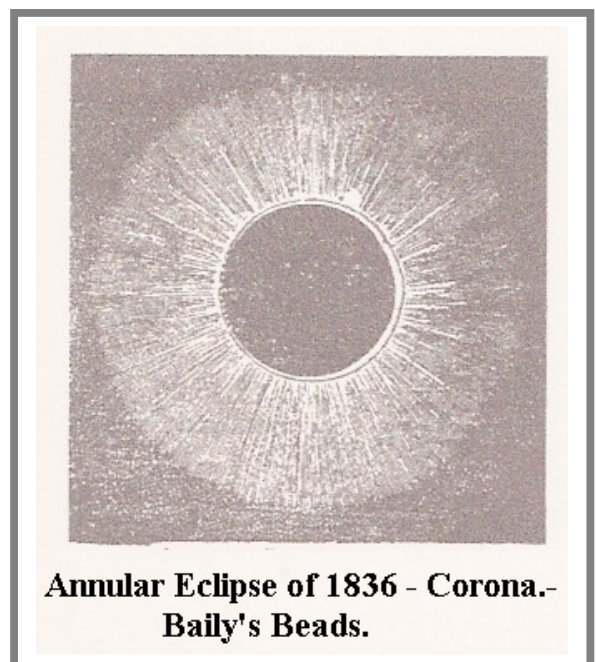
2. The half of the earth's vortex (for example) which faceth toward the sun is a concave lens to the earth. A similar lens, but far larger, is at the sun-centre: The convex faces of the two lenses are toward each other forever. They are ethereally connected by solutions of corpor needles linear in position. [\(See cut C, Fig 5.\)](#)
3. The vortex is larger than the earth, so that 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.



4. The vortexya rising up out of the earth at night is negative, or less than the vortexya descending in daylight, and their conjunctive line is near the earth's surface. Hence, five or six miles' altitude is intense cold; whilst five or six hundred is so cold that mortals could not possibly measure it.
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 after the same manner it is to-day, by the vortexian lens referred to. And as of the heat, so also of the light.
6. In the sum of all the universe there was, and is now, and ever shall be, the same latent amount of heat and light. The vortex in formation driveth them to the centre for a period of time; nevertheless a time cometh when the heat and light escape outward. And though the vortexian lens recast them back in a measure, thus

producing day and warmth on the face of the earth, yet there is ever a trifling loss toward perpetual coldness and darkness.

7. This great hemispherical lens, atmospherea, not only thus manufactureth light and heat, but it also affordeth man the means of seeing the sun and moon and stars. It hath the power also of magnifying millions of comparatively dense etherean worlds, so that man can see through them. The student should consider this from the standpoint of a magnifying lens in a microscope, which hath power to distend many things so one can see through their fibres, which to the naked eye seem dense. For etherea is not nearly so rarified as mortals suppose. Without the sun's atmospherean lens, man could not even see the moon, nor stars; and the sun itself would seem as a pale red star.
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.
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, by philosophers hath been erroneously called the earth's shine. 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 in consequence of the action of a sub-lens on the moon, facing the earth's vortex, which operateth after the same manner as the other.





10. When the moon produceth a full eclipse of the sun (by which philosophers ignorantly believed the light and heat of the sun were cut off from the earth), it causeth darkness on the earth by breaking the linear connection betwixt the earth's vortex and the sun-centre, so that the positive current in the earth's vortex is cut off, and that part that would otherwise be a lens becometh negative in its action, in the linear space. (See cut C, Fig. 6, [eclipse of sun.](#)) But when the eclipse falleth far in the north or south part of the earth only, then the action of the moon's shadow will fall in the direction of the earth's lens, so that a sub-lens is impossible. Whereas, were there such a thing as earth's shine, in time of total eclipse of the sun, the equatorial light would make the moon shine at that time also.

11. As light, and heat, and magnetism, and electricity, are all one and the same thing, which are 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.

12. Vortexya can be charged, as before mentioned, into iron and other substances. When it is charged in iron it is called magnetism; when charged in phosphorus it is called light (inactive); when charged in nitrate of silver it is called darkness. If its application be continued on phosphorus, the latter will combine with common air and ignite. With phosphorus and without it, it will, as before 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.

13. As previously stated, ethe holdeth 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, more than is a whirlwind, or as a whirlpool in the water. As a whirlpool can not exist without water, or a whirlwind exist without air, so can not a vortex exist without the etheic solution. As previously stated, in the beginning of a vortex it is long, but in course of time it hath a tendency to become round like a globe,

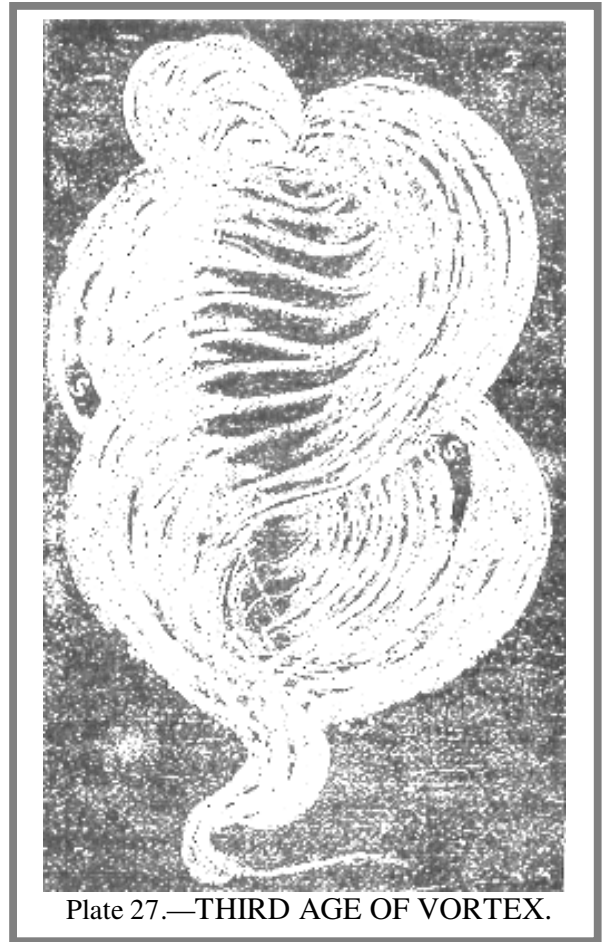


Plate 27.—THIRD AGE OF VORTEX.

but flattened a little at the poles. This also happeneth to every vortex that carrieth a satellite: That the periphery of the vortex is undulated; and the extent of its undulation can be determined by the minimum and maximum distance of the satellite from its planet.

14. In consequence of this discrepancy, the lens power of the vortex of the earth varies constantly, even daily, monthly and yearly. Nevertheless, the sum of heat and cold and the sum of light and darkness are nearly the same, one generation with another. This was, by the ancient prophets, called the *First Rule in Prophecy*. This was again subdivided by three, into eleven years, whereof 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*, whereto was added one year.

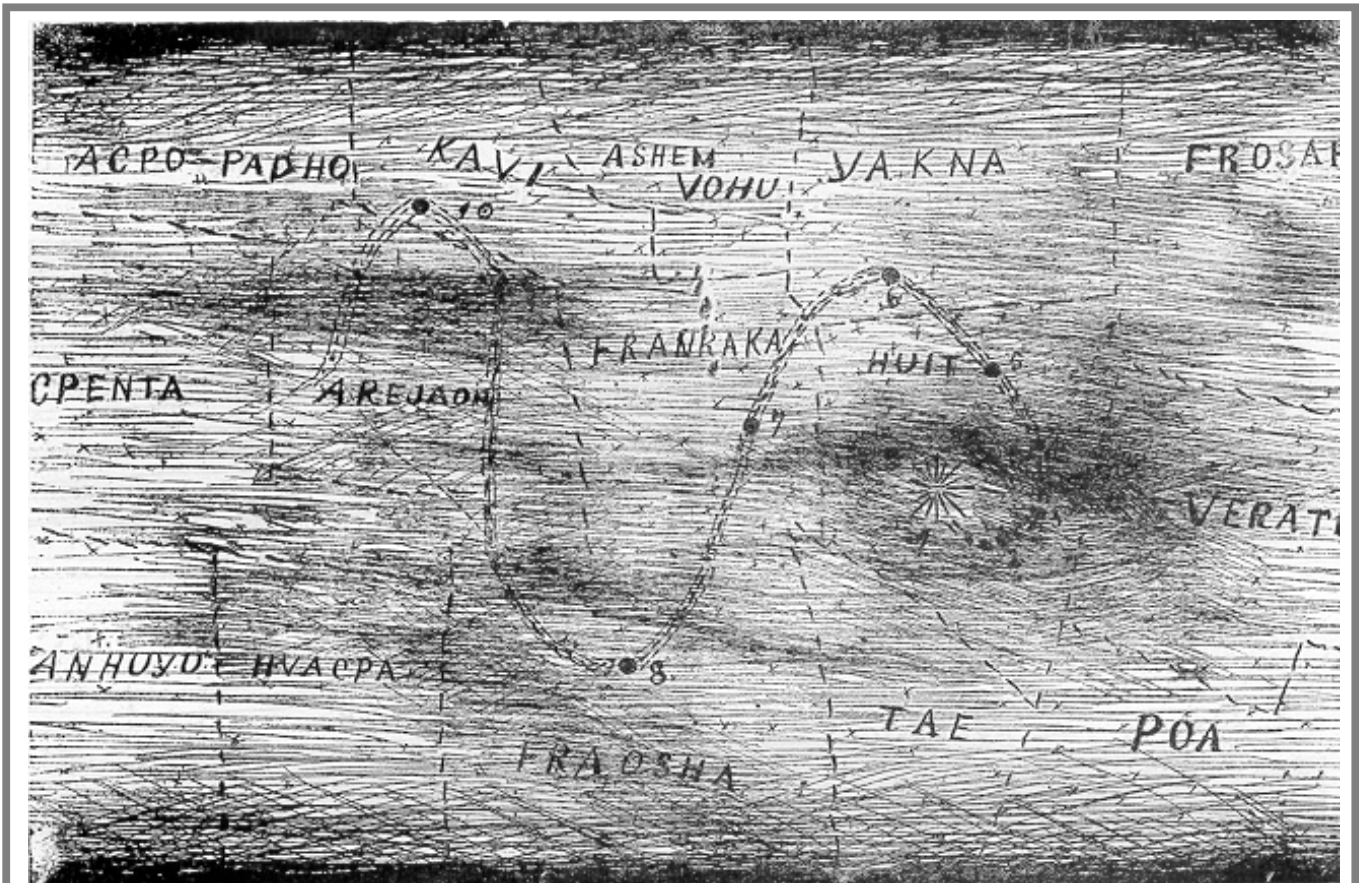
15. In the case of the tides, a still further allowance of six years was found necessary to two hundred; but in the succeeding four hundred years a deduction was required of five years. Whereupon the moon's time was eighteen years.

16. As the lens power loseth by flattening the vortex, and increaseth by rounding the vortex, it will be observed that the position of the moon's vortex relatively to the earth's, is a fair conclusion as to the times of ebb and flood tide. In periods of thirty-three years, therefore, tables can be constructed expressing very nearly 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 such a basis are superior to calculations made on the relative position of the moon.

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17. But where they have prophesied ebb and flood tide to be caused by certain positions of the moon, they have erred in suffering themselves to ignorantly believe the cause lay with the moon. A man may prophesy by a traveling wagon what time it will reach town; but the correctness of his prophecy 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 can not discover by any corporeal 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. (See Humboldt's Cosmos, vol. iv., p. 357.) Other discoveries have been made in the same way; whereupon they have believed the said disturbances to be caused by one planet's power on another.

18. Planetary disturbances are not caused by any power or effect of one planet on another; the



**Plate 37.—PROPHETIC NUMBERS.**

Equivalents: Arejaon, 49. Kavi, 7. Froasha, 76. F'roasha, 76. F'ranraka, 84. Yakna, 13. Huit, 64. Velocity, =3,072. 7=8,021. 7=4716. 76=1,085. 84=12,008. 13=6,047. 64=18,765. Duration=Huit2,780 years for the earth. F'ransaka 3,142 years. Example—To find population in Atmospherea belonging to the earth in Huit, thirty-three years=788,000,000x 2,780÷3-100=83 1-33x=65,666,333,333 1-3 souls.



**Part B.**

allow two oscillations to the earth every year and 286 000 000 miles in ex. 67843

see of possible a a a b b

67456 +

786 x

772 x

2831 g

772 g

987386 f

24

8,488,643-

550

2391

11, 33, 99, 200, 47.5

To find the oscillation of the solar phalanx, for a given year

Symbols to questions

To find the lens power of an atmosphere, v	☉	Nebula	x	77 77	☐ ☉	↓
To find the dia. of vortice	☉	Aji-	ya	77 77	x 50	☉
To find " equinat v	☉	gi-ga-	*My	A	250,000	☉
" " photosphere	☉	☉	*80	☉	772	☉
" " serpente coil	☉	cele	?mm	☉	+v n	8000
" " whn a cycle will com	☉	☉	=X ↑	☉	ff, 99.	☉
" " sup-cycle	☉	☉	+80 = n	☉	m 99	☉
" " what part of the earth	☉	☉	780 = 1	☉	To 11	☉
" " duration of	☉	☉	*1m	☉	267000 = 8900 ye	☉

Line of velocity

x star

Plate 52.

Zero (line of velocity), with the two arrows, and the parallel lines crossing are the signs of boundry 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.

cause of the disturbances lieth in the vortices wherein they float. Mortals can not see the vortices; their only means of prophesying lieth

in corpor. A man may prophesy of the moon by calculations of the disturbances of the tides. But to attribute to the tides the cause of the moon's



position would be no more erroneous than to attribute the cause of tides to the moon.

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 prophesy by a vortex or by a planet. Wherein he erreth in regard to judging the cause of things, he should be put on the right road. Wherein he hath had no knowledge of the forces and currents of the unseen worlds and their dominion over the seen worlds, revelation only can reach him.
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 them, discover them, 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 a world is destroyed, or a star is destroyed. Nevertheless, in any of these operations, no one ingredient as such is annihilated. What is creation more than to make a drop of rain; or the dissolution of a world more than the evaporation of a drop of water?

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 applied to such as are not things in fact, but which are forms and figures. A ray of light (so-called) can be annihilated; but that that comprised it can not be annihilated.

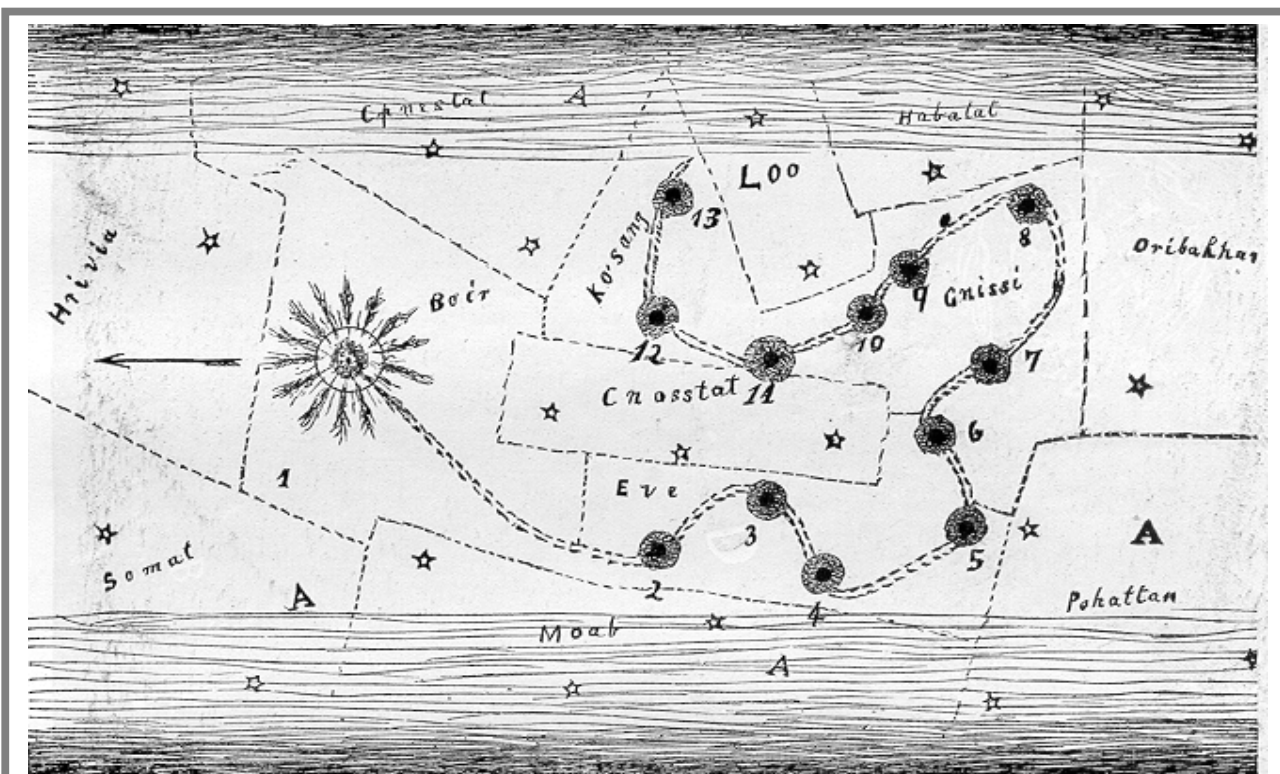
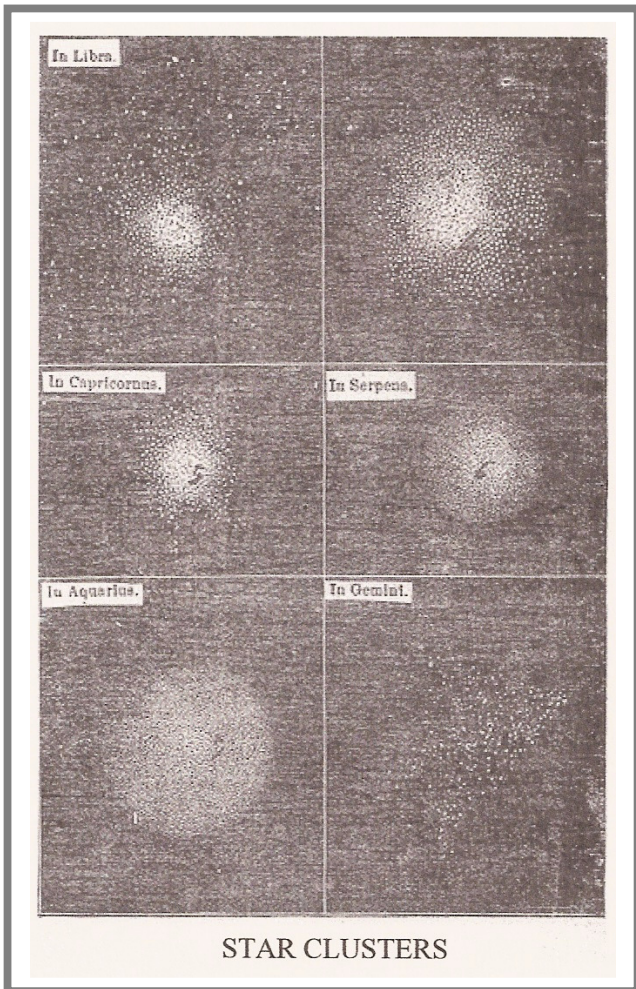


Plate 40.—SHA' MAEL.

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 therein that the vortex of the earth shall burst, even as a whirlwind bursteth, and lo and behold, the whole earth shall be scattered and gone, as if nothing had been. But ere the time cometh, 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, shall some of My far-off worlds 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.)

22. Were the earth's vortex to break, the earth would be precipitated into dissolution, under ordinary conditions. But were the earth's vortex to be swallowed in the vortex of another planet, then the earth would be precipitated as a globe to such planet. Such is the case as regarded double stars, and triplets and quadruplets, especially where they are in contact. The same principle holded in regard to the vortices of some nebulae and comets; one is frequently swallowed up within another. But in such case the corpor commingleth.
23. In the case of double stars, and triplets, and so on, if conjoined, the centre of gravitation (so-called) is not to each one, but to the intervening centre between them. The polarity of such agroup is as to the vortex. Think not, however, that double stars or triplets or quadruples are the

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 such expression of known forms and figures and motions can not be annihilated.
25. Though the general form of a vortex, as before stated, in its beginning is long, funnel-shaped (like a whirlwind), its ultimate is toward a globular form. And though the current of a



limit of combinations in one vortex. There are clusters of planets, hundreds of them, thousands, and even millions, that sometimes occupy one vortex.

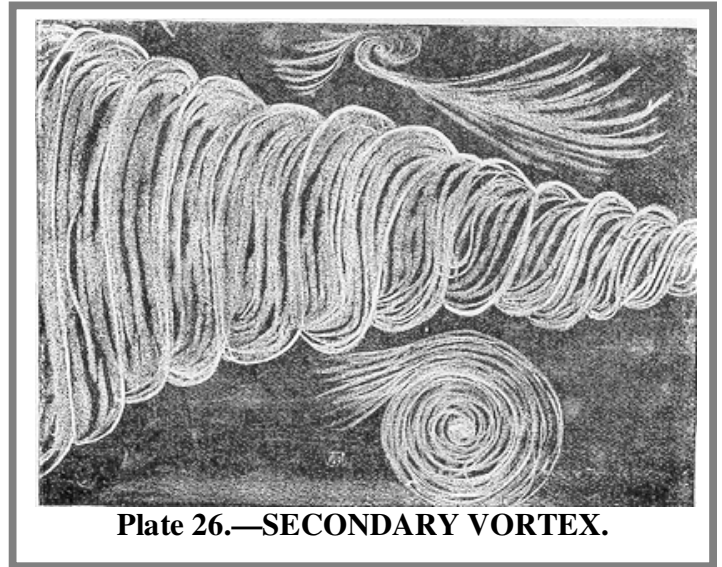


Plate 26.—SECONDARY VORTEX.

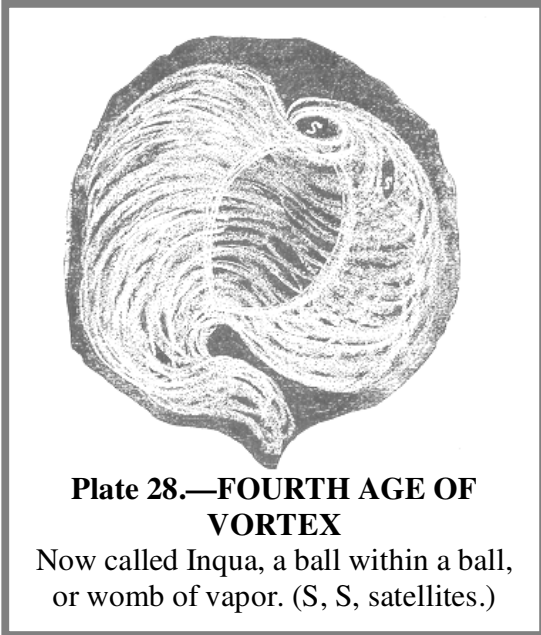
vortex is spiral, at first, its currents ultimate toward less spirality. If one could imagine a very long serpent in spiral form, constantly turning its head in at one pole, and its tail at the other, and forever crawling upon its own spirality, such a view would somewhat illustrate the currents of a vortex. [\(See cuts in Book of Ben.\)](#)

26. In one plate the black centre representeth a planet, and the black spot with the letter "S" representeth 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 resteth, and secondly, to show the head turning in at one end, and the bulge of the tail ready to overlap itself, wherefrom there is an excess of light manifested in the tail (northern) regions.

27. Were the currents of the vortex to attain due east and west lines, without polar out-cropping, the winds would cease to blow on the face of the earth. The air and the earth would ultimate in equilibrium in axial revolution.

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28. Herein lieth the cause of the winds chiefly; nevertheless, high mountain ranges of irregular forms, and places on the earth's surface, add considerably to breaking and changing the currents that would otherwise result. The transcendent 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.
29. As previously stated, in describing the positive current of vortexya being in the form of a right-angle triangle, with the angle in the centre 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 can not 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 negative currents of vortexya and m'vortexya, and corresponding to the atmospherean lens of the earth.

### Chapter IV

1. The currents of the vortex of the earth being 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, like little planets or meteoric stones, varying in size from a pin's head to ten or twenty miles in diameter. And the little broken currents in the vortex lose their prey, and the meteoric stones or little planets are carried by the vortexian current down to the earth's surface. ([See plates Wark, Book of Ben.](#))

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 ascendeth a thousand miles. But at other distances upward other belts exist; and others still beyond, and so on.
3. Another result that happeneth from these overlapping currents in the vortex, is the production of rain and snow and hail. Certain parts of the earth are given to snow; certain parts to rain and hail; and other parts to drouth. In drouth 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 either up or down a current of water, they are termed water-spouts. In regions where there are rain, hail and snow falls, the vortexian commotion taketh place from half a mile to three miles above the earth's surface. Here the discord resulteth in liberating the moisture which was in transparent solution, and clouds result. But if the commotion continue, these are, atomically, still further liberated, and either rain or snow or hail resulteth, which is carried down to the earth.
4. The places in the vortex of the earth where these discords result are nearly uniform in their relative distance from the earth, and in the times of the occurrence, having special reference to the prophetic periods previously given.
5. Refer to [plate 44](#), in Book of Ben where will be seen a variety of representations of the forms and figures of snow-flakes. But these are not all; there are thousands of millions of them, differing so much from one another that description is not possible. As previously stated, corpor being in solution in ethe, hath in the main the shape of needles, but of such infinitesimal size that corporeal knowledge of them can only be, at most, subjective knowledge. But in the



snow-flake are both the casting and the mold of discordant m'vortexian currents.

6. But it must be borne in mind that where one snow-flake is molded in one moment, another snow-flake molded in the same place the next moment, and so on, would display no two snow-flakes alike. Three

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7. In the meteoric regions (which are above such clouds as produce rain) corpor also presenteth 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

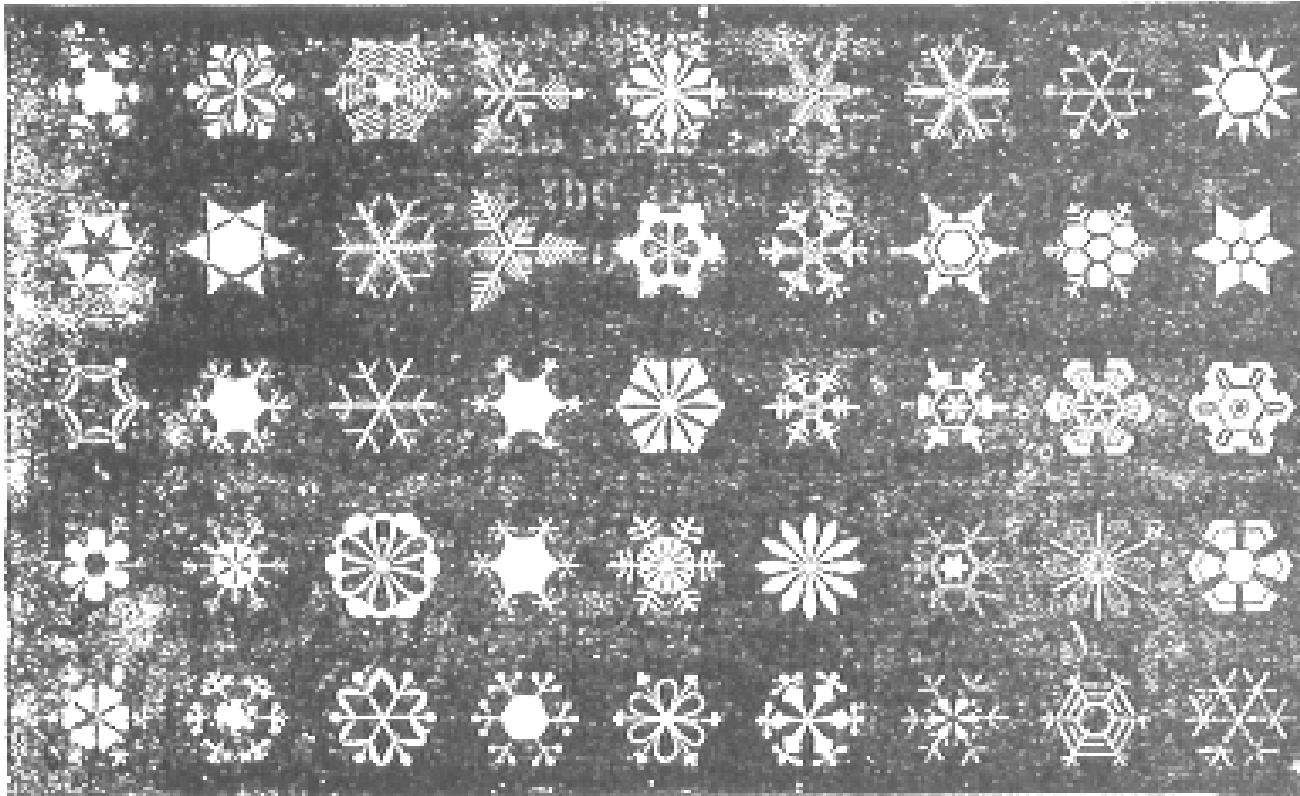


Plate 44.—SNOW FLAKES.

Jehovih said: The corporeal worlds I created round, with land and water, and I made them impenetrable, for I bring forth the living on the surface of them. Let not man imagine that My etherean worlds are also round and impenetrable; for, of all I have created, no two alike created I them. Now, it came to pass in the lapse of time, that the atmosphereans so loved the lower heavens, that they strove not to ascend to the emancipated heavens in Nirvana, never having reached the bridge of Chinvat. But they oft returned to the earth and held converse 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 works of the Father. Yet these were bounded spirits. Then Jehovih made the snow-flake and caused it to fall, that man might 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 to light, compared to the beauty and majesty of the etherean worlds. And the ethereans held up snow-flakes, saying: In the name of Jehovih we declare unto you, that the etherean worlds are larger than the earth, and penetrable, and 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 hath tens of thousands of millions of etherean worlds. Let the snow-flakes be before your eyes as microscopic patterns of the worlds in high heaven; and ye shall tint them as 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.

stages may be described in the discordant results: first, the cloud; second, the frozen cloud, which is snow; and third, the rain-drop or hail-stone.

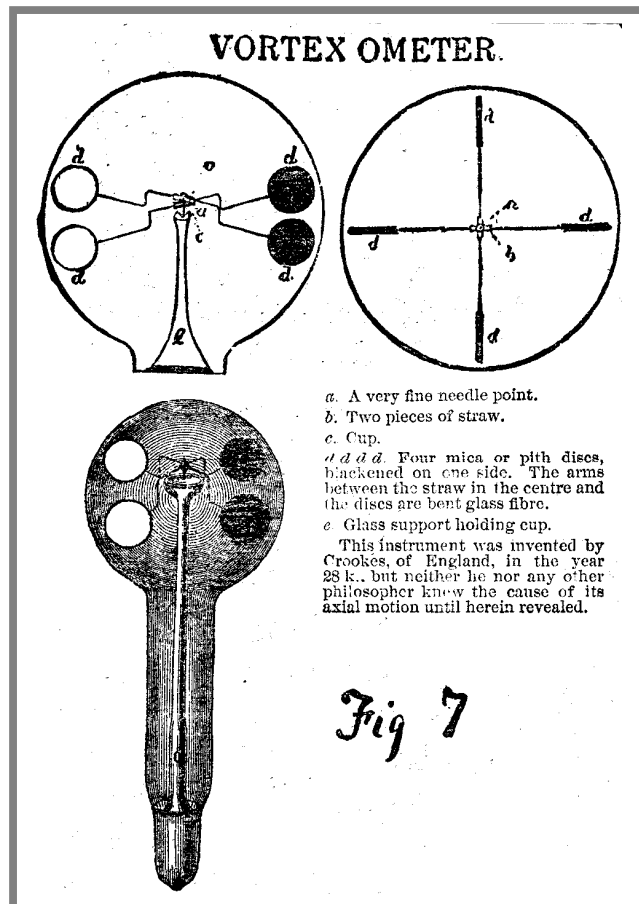
corpor are also precipitated to the earth.

8. Allowing a certain size to rain clouds, which are near the earth, 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 also are the discordant waves proportionally longer, wider and deeper.

9. It is an error to say that the atmosphere of the earth decrease gradually and continually in specific gravity according to the distance above the earth.
10. It is an error to say that there is any gravity in it, save only that it precipitate formations like rain, snow, hail and meteoric stones. As before shown, these things 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. But the point herein now considered is, the commonly expressed knowledge of men, that the atmosphere hath 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 ethic solution of corpor is more sublimated by swifter axial motion in the higher regions, and because the lower regions contain less perfectly dissolved corpor, the difference hath been improperly described. Air is no heavier because of rain; the weight lieth in the rain only.
11. Hence the gravity (so-called) of the atmosphere hath reference only to imperfect solutions of corpor. And it is true that a superabundance of these imperfect solutions are near the earth.
12. At the sea-level a certain pressure seemeth to manifest, as in a barometer; on a high mountain a less pressure seemeth to manifest. There is also a variation in the barometer according to certain conditions of the atmosphere. 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 (sublimated solution of corpor), and hath no reference to pressure as such. This capacity to distension 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, showeth the pressure of the atmosphere upward as well as downward, and showeth what the pressure is.



13. Wherefrom 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, or snow or rain, that excess is that which balanceth toward the earth. But this also only applieth in regions close to the earth's surface. Fifty or a hundred thousand miles up from the earth, the axial velocity of the vortex is so great that rain or snow would be instantaneously dissolved, distended and lost to sight. Consequently the solutions in the higher atmosphere not only contain moisture, but they contain iron, lead, zinc, gold, platinum, clay, granite, diamonds and all other things known to exist on the earth, and many others besides.
14. In the early age of the vortex of the earth, so swiftly flew the outer rim 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.

15. But to return to the snow-flake and to the needles of the corpor whilst in the etheic solutions: On a cloudy day these solutions or needles (mist, or dull atmosphere) are more or less transverse to the vortexian lines. In a clear day the needles are linear to the earth, and this is the reason it is a clear day. The latter direction of the needles may be called direct, and the former indirect. Wherein they are direct, and they fall on the photoplate, the force of their blows is called actinic force, 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; hence the bleaching power, and also the power to blister an exposed skin which hath been kept for years in the dark (negative).

16. If a solution of iron, transparent, or of quinine, or other recipient of negative electricity, be 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.

17. Wherever the vortexian current falleth, corpor is more or less damaged or dissolved, or changed in its combinations. On a piece of iron, fresh broken, it produceth rust. Because the vortexian solution contained oxygen, this effect hath been called oxidation. Nevertheless, in point of fact, oxygen of itself is inert: The break of its needles liberateth vortexya, which result is a minor representation of the discharge of an electric spark from the pole of a battery.

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 centre of the earth (from the east) and toward the north pole afterward. The following result happeneth: For example, a pool of water is charged during the day with the positive current; during the night the negative current escapeth upward from the water. The decomposition resulting therefrom is called se'mu (green scum), a mucilaginous substance which floateth on the surface of the water. In some days' time this se'mu, by motion (from some external

cause), assumeth certain defined shapes, crystalline, fibrous and otherwise, after the manner of strange configurations of frost on a window-pane. In some days after this, if the se'mu be examined with a lens it will be discovered that here are miniature trees, even forests, with vines and grasses. No seed was there.

19. This new property is called *Life*, and because it existeth 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 by man. The se'mu (green scum) floateth against the ground; its infinitesimal trees and vines and grasses take root and grow, and live a season and die; but from the roots and seeds a larger growth succeedeth. Thus becometh all the world inhabited over with living creatures. Nevertheless not one thing of all of them mergeth into another; but every one bringeth forth after its own kind.

20. Man inquireth of the earth, the rocks, the air, and of all things: Who is this Life? This Omnipresent that quickeneth into life all the living? But none can answer him. Then man inquireth of *Life*: Who art Thou, O Life? And the answer cometh to the soul of man: I AM LIFE! I AM THE I AM! I AM THE EVER PRESENT! All that thou seest in earth or heaven, and even the unseen worlds, also, are My very Person! I am the Whole!

## Chapter V

1. In the transposition of needles of corpor from parallel polarity to mixed or transverse positions, are produced all kinds of colors. 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 can not 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, save at angles, for where every two ends join there will be an angle: Be the needles ever so short there will be no bend in fact, but a succession of arbitrary lines and elbows.
2. Such is not, however, the juxtaposition, save when they are in a line direct; otherwise the



ends of the needles do not bend like joints, but each one turneth 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, as to mortal observation.

3. In regions of the earth's atmosphere where they have cyclones, reddish lights appear in the firmament, even before the cyclone manifesteth on the earth. And these lights travel with the cyclone, manifesting great heat on the earth. In the regions of monsoons, a similar manifestation occurreth, but generally with pink or bluish lights instead of red, if over the ocean; but if over the land, a smoky atmosphere resulteth.

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 altitudinous that their manifestations are imperceptible to mortal observation, save that, for example, the moon or the sun shineth less brightly. When one of the transpositions is dark and is high up in the atmosphere at night, they say the moon is surrounded by a haze. And yet, the while, the atmospheric stratum next the earth may be clear.

5. The earth's vortex hath millions of these strata, and of various colors, shades and tints. In taking photographs of the moon or the sun, these often interpose, and the picture taken deceiveth the observer, that he hath made a picture of the oxygen or hydrogen of the planet's atmosphere.

6. The same state of affairs belongeth also in the sun's vortex; so that, with these clouds of color intervening in etherea, the telescope encountereth much travail.

7. As a vortex groweth 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 light, or blue light, or other color, will overspread the earth for periods of a thousand or more years without interruption. And in some cases, darkness for as long a period. Whatever living thing, as herbs and trees, grasses and so on, 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.

8. Where se'mu was quickened into life in lighter times, it focalized toward the light, and this focus was called an eye. And such as were thus quickened into life, and not attached to the earth by fibres or roots, were called animals. And the *Life* they inherited gave power unto them, 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.

9. Hence the first organs of sense created in any animal were the eyes; whereof it hath 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 doeth 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. As may be proved by looking on the eyelids of a person sleeping, who will awake because thereof.

10. Since, then, the eye of man can go forth with intelligent power, controlling things, it hath been concluded since 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.

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 were colored the skins of mortals, and according to their surroundings, some light, some dark, and some red, or yellow, or copper-colored.

12. And all of them propogated 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 applieth to whites and browns, and all the races of man.

13. But because they can mix, and because that mixture can propogate, all the races of man are one and the same in all their organs and capabilities. Now, as previously stated, white things manufacture a white atmosphere around them; whilst 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 recoileth upon himself, and he suffereth with heat. So also with the white bear. The black man and black bear are the reverse.

14. Wherefrom this rule will now be plain to the student: When a planet hath attained to so great age she no longer giveth forth light or heat to radiate upon herself, she can not be seen in the heavens. Of which kinds of planets there are millions in the ethereal firmament. Some of these move slower than any of the planets man can see. Some of these at times eclipse the sun, and are taken for sun-spots, although, perhaps, not a million miles from the earth.

15. Like unto these, in darkness, are there plateaux of nebula floating in the firmament, which also produce eclipses of the sun and of the moon. For convenience, let such planets and nebula be called dead planets and dead nebula. And that there are millions of such bodies, sufficient to eclipse the sun, or a star, or the moon, the different periods of darkness on the earth will prove. (See notes at end of Book of Ben.)

16. In prophesying the tendency of a planet's approach to death, refer once more to the moon: Now the moon hath, as to the earth's face, no axial revolution. But it must be remembered the moon can not 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, for the light of the moon is much stronger (as seen from the earth) some times than others.

17. Place the se'muan age at ninety-nine degrees, the time of quickening animal life. It will be found that the moon at such period must have had an axial motion, facing the earth, of three and four-sevenths' times faster than the earth. Whilst 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, as compared to the se'muan age. Consequently

large animals, which are now extinct, had a temperature (average) higher of two and a half degrees than at present. Wherein we perceive three hours and seventeen minutes' loss in axial motion produced a loss of two and a half degrees of vortexian heat.

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 hath fallen to a temperature far below zero, yet it emitteth both light and heat.

19. To find the se'muan age (especially of man), place his temperature at ninety-eight (for good health), and one hundred and two at inflammation or death. Four below normal will, therefore, be the period of man's inhabitation of the earth. After the vortexian radiation reacheth this period, man will cease to propogate, and, so, become extinct as to the earth.

20. This giveth man eight degrees of vortexya as the sum of his existence. One degree is equivalent to twelve million seven hundred and sixty thousand radi c'vorkum. The serpent's coil would be one and one-fourth. That is, twenty-four thousand years to the time of completion. Thus, 12,760,000 divided by 260,000 add 1,402 1-2 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.

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 3-340ths 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.

## Chapter VI

1. To return to the master vortex; refer to plate [Tow-sang, Book of Ben](#). It is an error to say that the eye seeth 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 cometh from the sun to the earth, or to any other planet; which hath given rise to the still greater errors of computing the time of travel of light, and the

degree of heat of a planet by its proximity to the sun.

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 the earth than its measure would indicate. The same rule applieth to all planets save the moon. And even this is seen by means of the curved lines of the earth's vortex.
3. As the moon's vortex rideth around on the outer part of the earth's vortex, we discover the elliptic course thereof; so by the roads of a comet do we discover the spirality and curve of the master's vortex. Observe a comet in different positions as it followeth the sun's vortex.
4. When the head of a comet falleth within the overlapping waves of the sun's vortex, the head is sometimes swallowed up and sometimes driven backward, spitting flames of fire the while. The nearer the comet approacheth an elliptic course, the longer will it live; the opposite condition applieth to hyperbolic comets, for they oft die or dissolve in one journey. If a comet be seen today in hyperbole, and in any angle of the heavens; and if, in ten years or a hundred years, a comet be seen in the same place, it would be an error to say it was the same comet.
5. It is an error to prophesy, 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, save and except when very near the sun's photosphere, that is to say, within one or two thousand miles at most.
6. There is a sun planet in the centre of the photosphere, at a distance interior, from three thousand miles to thirty thousand miles, 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. These are usually called sun-spots. Because when they present their negative surface toward the earth they seem black. For the most part these planets in the photosphere are rather external than internal at the times they appear as spots. They have independent motions in their respective places.

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7. Wherefrom it may be said: When an unlearned man saith: *The Sun*, we know what he meaneth; but when a learned man saith: *The Sun*, we know not what he meaneth, whether the whole central group, or the sun planet only.
8. If one were to go into a circular field, a little way from the middle, and there construct an electric battery, from which he extendeth outward a multitude of wires, to small batteries in distant parts of the field, his batteries would then represent somewhat the solar phalanx, the central one being the sun. There would be more volume of electricity 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.
9. Neither is there more intensity of heat at the sun, than in any electric flash. Neither must it be surmised that the sun centre is an electric battery; nor that it supplieth in any sense anything to any other planet. As previously stated, there are two things, corpor and ethe; the latter is the solvent of corpor. Whirling vortices of the solution make planets. And these are the sum and substance of all things manifested in the universe. (As to the cause of these whirlpools, see [Book of Jehovih.](#))
10. It is an error to say the sun threw off rings or planets. No thing hath power to throw off itself, or a part thereof, save some living creature. They have instanced water flying from the periphery of a rapidly rotating wheel. This would merely imply that some one was trying to fasten worlds on the sun's periphery, but that the sun cast them off. Who that *some one* was they say not; 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.
11. It is equally erroneous to say that the presence of this planet or that, throweth an influence on mortals, according to their birth under certain stars. It is this same astrological ignorance that attributeth 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.
12. Man hath ever sought in corporeal things for the cause of this and that; he buildeth up certain tables and diagrams, and calleth it science or



philosophy. If, on one morning, he put on the left shoe first, and something happen that day, he proveth by that shoe a new philosophy. By the tides he proveth the cause of the moon; or by the moon the cause of the tides. Anything under the sun that is corporeal, rather than search in the subtle and potent, unseen worlds.

13. Let it be premised, then, that the ethereal firmament 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 ethereal worlds are large as the earth, and some a thousand times larger. Some are as immense fac-similes of snow-flakes; with arches a thousand miles high and broad. Some of them are as oceans of water; some transparent and

Yet, by the telescopic power of the earth's vortexian lens, these worlds are magnified so as to seem to be nonentities.

14. Worlds in solution, the ethereal heavens, are therefore governed by no power in, or escaping from, corporeal worlds. In the language of the ancient prophets, they are a law unto themselves. And yet these unseen worlds have much power and influence on the vortices of corporeal worlds.

15. In making observations with the spectroscope, these otherwise unseen worlds are sometimes seen; but in a general way the spectroscope revealeth only the refraction of high altitudes in the earth's vortex. It is an error to say the spectrum divideth the sun's rays *per se*. It is an error to say the spectroscope hath revealed certain colors in the atmosphere or photosphere of the sun or other stars. Its revelations for the

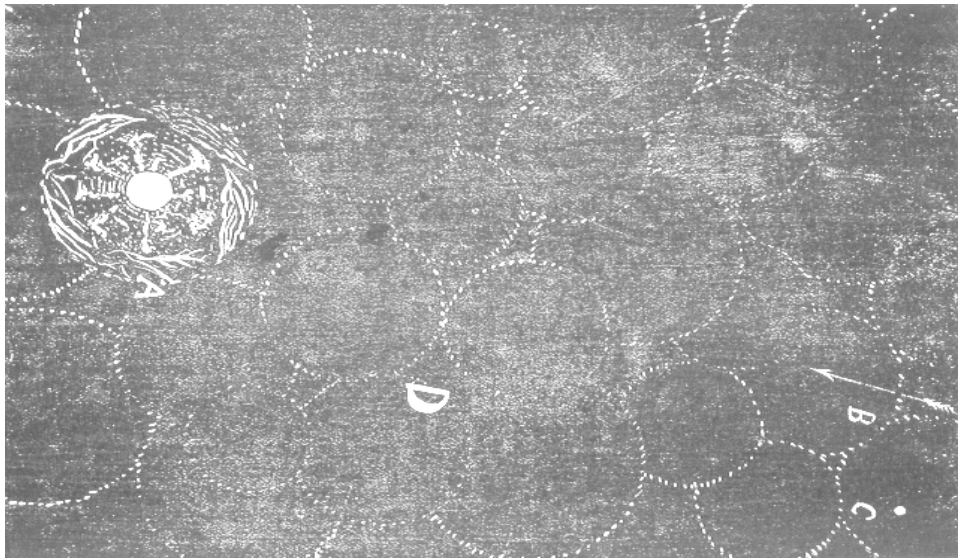


Plate 41.—PHOTOSPHERES

Jehovih said: Let the sign of the corporeal worlds be as the signs of the ethereal worlds; nevertheless they shall be independent of one another. Neither shall the travel of corporea disturb the motions and positions of ethereal, but pass through , as if there were nothing. But the behavior of the ethereal worlds on corporea shall be to bring them to maturity and old age, and final dissolution. And it was so. And there floated in the midst of ethereal certain densities, so called a'ji and Ji'ay and nebula, which sometimes augmented the size of the traveling corporeal worlds, and sometimes illumed them on the borders of the vortices, and these were called photospheres, because they were the places of the generation of light.

some opaque; and some of them dense clouds of ashes. But so great are the numbers and so vast the varieties of these thousands of millions of ethereal worlds, that description is impossible.

most part pertain to what is contained in the vortexian lens of the earth, no matter whether the view be toward the sun or another star.

Chapter VII

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 becometh a part of these revelations to put the student in the way to learn from the unseen forces which govern all corporeal things, man included, as a general and important part.
2. When a heavy stone falleth on a man and holdeth him down, it is sufficient to say the stone ruleth over the man. If an epidemic come upon a city because of uncleanness, it is well to consider that cause also. Nevertheless, if an epidemic be periodical to a certain city, even when not unclean, it is wise to prophesy an unseen cause. The same rule applieth in comparing one locality with another.
3. In certain regions of the earth, certain diseases are common; in certain times of the earth, as to cycles of three thousand years, certain diseases were common. In certain places of the earth man hath at times, thousands of years ago, attained to great knowledge and virtue. But his whole country in after centuries became a wilderness.
4. It is not the place of a prophet to answer these things by the accusation of 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.
5. At certain periods of time, for hundreds of years, nations have dwelt in peace, and have risen in virtue; then turned to war within themselves and gone down in death.
6. The prophets of old divided time into cycles of three thousand years, with slight variations. And they found that at such periods of time, some certain impulse came upon the people, causing them to try to be better and wiser. Even as the same feeling is this day manifesting itself in many nations.
7. The scale then riseth for four hundred years, more or less; and, after that, wars and epidemics come upon the people. They begin then to decline, especially in virtue and peace, but the general intelligence suffereth 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 followeth a darkness of one thousand or more years, with slight intermissions. In other six hundred years the corporeal senses begin to ascend. Self-conceit cometh upon them; they think they are the beginning of wisdom on earth. Then cometh another cycle of light. Angels descend from the unseen worlds. New revelations crop out in every quarter. Inspiration cometh upon mortals, and they go to the opposite extreme; superstition and obedience to unseen influences.
8. Such, then, is the general character and behavior of man during a cycle. And he riseth and falleth in all these particulars as regularly as the tides of the ocean.
9. That man may 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, these revelations are chiefly made.
10. As previously shown, there are positive and negative forces forever going to and escaping from the earth. Without these no creature could live on the earth. The negative imparteth to man his corporeal growth, and corporeal desires, passions, and so on.
11. According to the corpor solutions in the firmament and their precipitations to the earth, as to quantity and quality, 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. By a bright day man is inspired to energy.
12. A su'is is so susceptible to vortexian currents, he can realize the qualities of a medicine whilst 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.
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.
14. It is an error to say whilst 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 are the corporeal worlds. Their times and seasons are regular and well provided.

15. In the passage of the earth in its own roadway, it goeth amongst these ethereal and atmospherean worlds regularly; so that the periods of inspiration, and periods of darkness, are not haphazard.

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.

17. In orachnebuahgalah the student will draw a curved line, representing the travel of the great serpent for three thousand years. This shall be cut across in eight places, to represent the periods of light. The places between them shall be made dark and light according to the history of man's behavior during said 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. For every great division of the earth make one orachnebuahgalah. 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-cen-ti).

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:

- Ain, 16.
- Alia, 248.
- Anos, 74.
- Atu, 441.
- Alex, 11.
- Alef, 100.























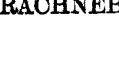








faith		dawn of dan
50 arbitration		mira 100
680 worship		plenty
90 learning		plenty
change		C'ta 126
700 worship		famines
1000 peace		a'ji 20
200 learning		dawn of dan
change		a'ji 36
faith		a'ji 30
66 war		dawn of dan
408 destruction		foos 66
change		plagues
faith		haas 365
change		dawn of dan
480 learning		ni 88
anarchy		anos 74
faith		epidemics
arbitration		dawn of dan
change		a'ji 280
644 worship		plagues
faith		ji'ay 999
88 war		nebula 840
66 war		dawn of dan
change		rhi 744
999 war		tae 999
faith		dawn of dan
change		nestor 111
666 war		ji'ay 66
66 war		a'ji 666
faith		epidemics
66 war		hagga 99
750 learning		nebula 360
war		cere 11
change		hi'dan
66 war		dawn
10 arbitration		foos 333
change		a'ji 66
99 war		dawn of dan
88 worship		
peace		
faith		
100 order		
66 war		
16 worship		
20 arbitration		
48 peace		
faith		

Plate 48.—ORACHNEBUAHGALAH.

- Abram, 9.
- Airi, 36.
- Ba, 467.
- Bais, 74.
- Beth, 999.
- Braahen, 99.
- Boi, 476.
- Ban, 666.
- Cere, 11.



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Ceres, 111.  
 Ceret, 112.  
 Ceriv, 48.  
 Cra, 98.  
 C'ta, 126.  
 Dhu, 69.  
 Dhi, 408.  
 Driviis, 6.  
 Dian, 244.  
 Diais, 240.  
 Die, 100.  
 Etus, 42.  
 Earas, 80.  
 Eta, 344.  
 Edith, 111.  
 Emon, 44.  
 Emmon, 444.  
 Feis, 11.  
 Foe, 666.  
 Foor, 333.  
 Goe, 400.  
 Gow, 600.  
 Gow, 500.  
 Gow, 200.  
 Gow, 111.  
 Gu, 888.  
 Ha, 10.  
 Hai, 110.  
 Haa, 120.  
 Hawh, 464.  
 Hy, 964.  
 Hi, 666.  
 Ham, 7.  
 Ho, 999.  
 Hoho, 99.  
 H'ho, 9.  
 Hagar, 33.  
 Hag, 11.  
 Hagg, 99.  
 Haig, 18.  
 Haas, 365.  
 Hoi, 12.  
 Hooh, 200.  
 Hoit, 950.  
 Ine, 27.  
 Ines, 274.  
 Itu, 674.  
 Ka, 6.  
 Kabal, 66.  
 Kaballa, 666.  
 Kaax, 33.  
 Ki, 4.  
 Kii, 999.  
 Kisiv, 18.  
 Loo, 999.  
 Lo, 11.  
 Loos, 33.  
 Loos, 66.  
 Loos, 666.  
 Lu, 10.  
 Lulu, 100.  
 Lens, 200.  
 Mas, 1.  
 Mas, 4.  
 Mas, 18.  
 Ma, 600.  
 Mat, 500.  
 Mi, 1.  
 Mara, 66.  
 Mira, 100.  
 Mithra, 666.  
 Mieuse, 40.  
 Ni, 88.  
 Ni, 888.  
 Niiv, 846.  
 Nes, 11.  
 Nestor, 111.  
 Nice, 33.  
 Nu, 880.  
 Nyi, 500.  
 Oh, 1.  
 Oho, 33.  
 Oise, 91.  
 Oise, 991.  
 Pneu, 9.  
 P'euta, 8.  
 Ra, 44.  
 Rhi, 744.  
 Ras, 600.  
 Rus, 400.  
 Rufus, 66.  
 Su, 248.  
 Su'is, 999.  
 Si, 16.  
 Sa, 441.  
 Tae, 999.  
 Tae, 666.  
 Ti, 33.  
 Tus, 18.  
 Vri, 111.  
 Zed, 66.  
 Zudu, 4.  
 Zedeki, 44.

YA-LA-PESTA.

[The student is referred to Book of Saphah for interpretation of the symbols.- Ed.]

2274, 821 - Seven changes, i.e., Howt, oat, bun, lis, vu, mi, 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.

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, 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.

**Chapter VIII**

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.
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.
3. There is still another period to all corporeal worlds, *luts*. In the time of luts there falleth on a planet condensed earthy substances, as clay, stones, ashes, molten metals dessiminated, and so on, in such great quantities that it can be compared to snow-storms, piling up corporeal substance on the

earth in places to a depth of many feet, and in drifts to hundreds of feet.

4. Luts was by some ancient prophets called *uz*, 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. Thus were made, for the most part, the coal-beds and oil-beds in the earth.
5. Luts belongeth 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.
6. The time of dan is the opposite of this; and although it is the time of spirituality amongst 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.
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 ever a percentage in his behavior inclining to one or the other, and they correspond to the vortexian currents of the earth.
8. The student must not consider merely individuals, but nations and peoples belonging to continents. And the relationship that cometh of a'ji or dan, or their percentage, must have reference to such nations or peoples as manifest to its influence.
9. Thus, suppose a grade to run 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, war, destruction, death and lust will come upon that people. But suppose the same fall of a'ji come upon a people graded above thirty-three, to sixty-six, 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, they will manifest in multitudinous Lords, Gods and Saviors, and in superstitions, rites and ceremonies, which will all more or less pertain to sexualisms.

10. The prophet is thus enabled to determine, by the vortexian currents, the rise and fall of nations, and to 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-sake. But if above sixty-six, they will become true prophets, abnegating self for sake of righteousness.
11. Let the student compare the Faithists of Capilya in India with the Cojuans of the same country; and the Faithists of Moses in Egupt with the Eguptians of the same country. 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.
12. So that whether the vortices show approaching light or approaching darkness the prophet must bear in mind the grades of peoples. Any given light amongst mortals as to the past, will thus show the date of its occurrence; whilst the heavenly lights will equally foreshow what will come upon any people.
13. It is not sufficient for man to know how to prophesy; but to learn how to overcome the elements of his surroundings. As previously set forth, there are regions of drouth on the earth, which 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.
14. And when an epidemic is prophesied to a city, man shall dissipate the falling se'mu, and thus save it from destruction.
15. The inoculation, or vaccination, of flesh with poison, to save it from poison, is to use the battle-ax of satan. Man shall learn the higher law; to save by virtue instead of vice.
16. As to the grades, the student is referred to the Book of Es.
17. Prophecy is not guess-work. Absolute rules govern all things. A few individuals in a nation, or of a people, are a small matter. Nor must the prophet swerve one jot or tittle by the pretensions of a people. As for example: the Brahmans, the Buddhists, the Mohammedans and the Christians, all profess faith in their respective Gods and Saviors; but their professions are false. Their faith is in soldiers and standing armies, and in implements of destruction. The prophet must not, therefore, suffer himself to hearken to individual explanations. He must grade them in their entirety; whether they manifest below thirty-three, or above sixty-six, without regard to pretensions.
18. When the student hath 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.
19. And when he hath 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 IX

1. The same force, vortexya, pervadeth the entire universe, but differently, according to volume, velocity and configuration.
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 (primaries), yellow, blue and red, corresponding to the times, 11, 33, 99, and so on.
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 are manifest in man, whether singing or talking, according to the kind of vortexian currents that fall upon a country and the grade he holdeth in resurrection. So that



even a whole people in one country will utter sounds higher or lower than in another country, some through the teeth, some in the throat, and yet others through the nose.

4. Sounds, as in music, are not substance, but currents of air in motion, which register their broken discharges on the drum of the ear. So that it is possible for the ear to be so cultivated that it can detect these velocities, so as to determine colors thereby. For, of a truth, in entity, sounds and colors are one and the same thing, but registered, one on the eye and one 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.
5. If a man be given to reverie because of music or colors, his soul traveth in the currents thereof, and he becometh oblivious to his surroundings. The vortexian currents in that case pass through him uninterruptedly.
6. If one instrument in a same room be played upon, and other instruments in the same room be in tune therewith, the currents of vortexya will cause the others to give off sounds faintly. If said instruments be connected by wood fibres, the sounds will be louder. If the person in reverie holdeth the hands of others in the room, the same current will run through the whole. Hence music is the greatest of all harmonizers. A person may be a great lover of music, but be so discordant in his disposition as not to enter the ecstatic state of reverie. Another person may not know how to sing three notes, but have so concordant a disposition that he is at once carried into ecstasy by music, or by colors, or by viewing the great harmonies of creation.
7. The true prophet is such as hath attained concordance. The vortexian currents of any and everything pass through him. He seeth and feeleth with his soul. He is a perpetual register of everything near at hand. And if he cultivate his talent so as to estimate results therefrom, the future and the past are as an open book to him.
8. That which is erroneously called instinct in animals, is the capacity to be moved by the positive and negative vortexya.
9. Were the positive and negative currents 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

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more positive the female, the less fruitful; but the opposite of this is the male's power.

10. Herb-food for man cultivateth the negative condition; flesh-food for man increaseth the positive: Which is to say, flesh-food carrieth 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 can not understand; to them the world is vanity and vexation, if poor; or, if rich, a place to revel in for lust's sake.
11. Let the prophet steer clear of them; nor marry with them; nor have anything in common with them. For though a man learn all the motions and powers of the corporeal worlds, his information is still but as a drop of water compared to the ocean, when measured by the seer and prophet that seeth the atmospherean and etherean worlds.

### Chapter X

1. It is not the part of this book to deal with spiritual matters, only so far as enableth the student to begin etheic knowledge.
2. First, then, there are two kinds of prophecy, or two ways to prophesy. For example, the ant and the bee, and many animals, prophesy in regard to an approaching winter. Even birds begin to fly toward tropical regions whilst it is yet warm weather.
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.*
4. Man can learn to acquire the same kind of prophecy. And this is different from the prophecy herein before mentioned, because he prophesieth in this last method without rules or calculations.
5. To attain this kind of prophecy, the following discipline is requisite:
6. To live in the fields and forests, and study the action of unseen forces upon himself; to eat not fish, nor flesh, nor any food that cometh of animals; 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.

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.
8. Not all persons can attain to this; but some are born closely allied to it.
9. There is also another kind of prophecy, wherein man prophesieth by spirits speaking through him. This is dangerous, for lying spirits may come to him.
10. Rather, let man seek to become one with the Father, making close observations of the rules of vortexya; for in this he provideth for the development of all his faculties.

## Chapter XI

RULES IN COLLEGE OF PROPHECY (PRIMARY).

1. The following signs are given in words, to wit: Flag, rising sun. Salute the East! children of dawn. The signs are, first, the folded hands; second, the soothe, and third, the supplication. O thou setting sun! Response: In Jehovih's name! How many chiefs dwell in dawn? Response: Three or more. How stationed, O Thou High Noon? Response: The three lights are east, west and south. The smoke and fire rise from the altar!
2. Here followeth 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*, riseth in the east to adorn the day; and ascendeth to the south at high noon as the glory thereof, and setteth in the west, so, *in remembrance of Jehovih*, are stationed the representatives of a lodge of dawn. What is dawn? Three years or more at the youth of a cycle.
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.
4. With Moses and Capilya both the above were merged into one lodge.
5. The second began with flag at High Noon: O thou Fire of Heaven! How many chiefs

(rab'bahs) mark the altar of Jehovih? Four or more. Thou Setting Sun, speak: How stand the fathers? 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 twice across, *Who hath 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? Three thirty-threes, and one ninety-nine! Wherefore these signs of blood and death? They are the four heads of the beast. They are always stationed in the four corners of the lodge. Why in the four corners? Because of darkness upon them. They profess peace, but practice war. How are they numbered? One, eleven, and six hundred and sixty-six, the number of the beast. In Thy name are we assembled, O Jehovih! Give us strength, wisdom and love, that we may avoid the fatal numbers; and that we may glorify Thee and Thy dominions. Amen!

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6. There is no such thing as separating science and religion. To obtain knowledge and to do good; these are valuable.
7. Without discipline knowledge can not be obtained; without discipline little good can be accomplished. Forms and ceremonies must accompany discipline; otherwise inharmony overcometh all. These are religion.
8. To be not puffed up with self-concern; and to be willing to become good; these are the foundations for a good prophet.
9. But in all gifts, the rules of prophecy should apply. If a man be 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. 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.
10. He that healeth by laying-on of hands, only giveth off the vortexya he hath previously received. Let him see to it that he replenish himself by sunlight (so-called), and trees and

BOOK OF COSMOGONY AND PROPHECY

herbs and ground to walk upon. For giving away, without replenishing, will soon result in



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 gainsay the work of my hand. And above the earth, to the north and south, he placed polar lights, that man might bear witness that light depended not on corporea, and had no part therewith. But the sun He placed in the midst of the great vortex, so that every side was as 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 should manufacture its own light, on the side poling to the sun, by the rotation of its wark and vortex. And man saw that atmosphaera turned the earth and that the earth turned not atmosphaera.

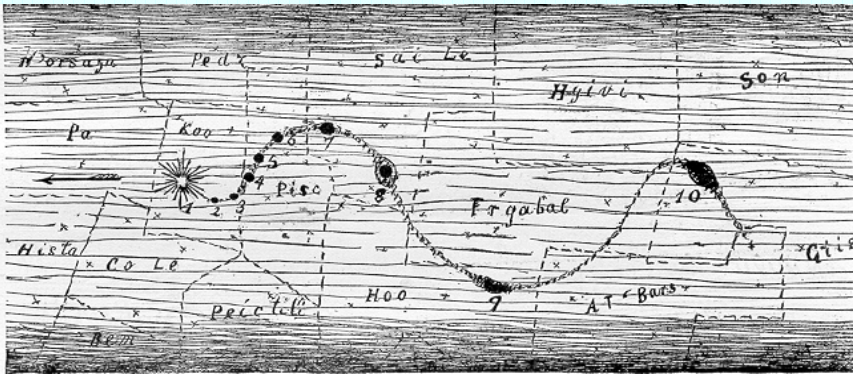


Plate 36.—SERPENT.

1. Sun. 2. Mercury. 3. Earth. 4. Mars. 5. Artea. 6. Vesta. 7. Cerea. 8. Jupiter. 9. Saturn. 10. Uranus. Equivalent: Koo, 28. Sai'Lee 44. Pisc, 22. Hoo, 85. Frgabal, 114. Ar'bars, 8. Gii'S'Smak. 198.

13. The ancient prophet caused the worshipers 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 bade them sit in crescent, whilst he sat betwixt the horns. Wherefore the decrees of the prophet were called Tau. In this form of the altar the prophet was

nothing.

supplied somewhat with vortexya by the audience.

11. As a young child sleeping with a very old person loseth its 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.

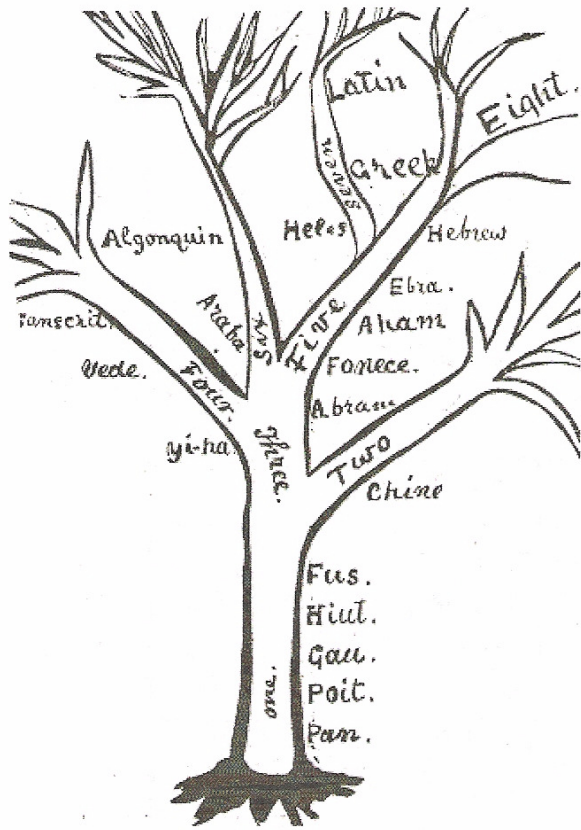
14. It cometh to this: Vortexya is unseen power, but it is without sense or judgment. Next back of this standeth the life of every living thing; and next back of all standeth the Creator, Jehovih. All learning, science and religion are but far-off stepping-stones to lead man up to Him. To acknowledge this, and to call on Him constantly, is to keep open the road to receive His hand and hear His voice.

12. When a prophet hath attained to discharge vortexya, so as to make raps at will, he is also subject to the presence of people from the unseen worlds. And these people, spirits, or angels, use this vortexya for a foundation for sar'gis.

End of Book of Cosmogony and Prophecy.



# BOOK OF SAPHAH



**Tree of Languages.\***

Pan, (of language) the first guttural sounds approximating words. Huit, first labial word-sounds. Huit, first acquiesced language. Fus, first written word-signs.

Chine, monosyllabic. Yi-ha, combination words. Abram, first words; original text. Fonece, following the sound, but not the signs (writing). Aham, amalgamation. Ebra, the old; the sacred. Sanscrit, mixture.

1. I am to perish. I, being Saphah, am of the perishable. I am of the earth perishable history. I am the dying history not dead; the legends; the skeleton of a one time giant. In my youth I was science and philosophy, religion. I reach into all the nations of the earth; distance with me is nothing; time nothing. I was as a tree of life in time long past, the devotedly loved Son of Light. The fruit I bore fed all the inhabitants of the earth. But the flesh of the fruit hath perished; the seed still liveth. My seed is in languages, in words, in rocks and ruined walls; in fallen temples and buried cities. These are the remnants of my corporeal body; in these my last

days my remnants, that were once the living members of my body, shall forth and speak their parting words to the new born Kosmon. Hear ye these, my sons and daughters; O ye that search for the light of ages past, but find not. I am the book of the past, of the things that are past; of the corporeal world perishable.

\* PRONUNCIATION.— 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 *AUG* is almost the same as the *ONG* of the Algonquin. *U* long often has the sound *YU*, and soetimes of *E* only. *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 Indian and Chinese. For house, the Chinese word is *OKE*, and the equivalent in Hebrew is *OHEL* (home), 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 amongst 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 amongst the illiterate Chinese, Hebrews, and North American Indians (the Algonquin) more truth of the origin and use of the primitive language can be learned than in the wisest of the classical books. The letter is arbitrary and unable to give the phonetecy, 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 an afterthought. 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 *BAYITH*, because a home was first invented. 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, and then not more with the learned than with the rural and unlearned.



BOOK OF SAPHAH

<p>Reduction of sounds from Panic down to English.</p> <p>a, as in ate } h, 74; j, 77; k, 25; ta, 74          " " " at }          " " " awe }          " " " far } r, 9.          e, as in ee } b, 4; c, 10; d, 10; g, 27; p, 2; t, 4, 3 44.          " " " et } f, 2, m, 4; n, 4; s, 10.          i as in ine }          " " " in }          o as in no }          " " " oo }          u as in tube } g @; lu }          " " " tub }</p>		
		<p>Fastenings.</p>
<p>Value of sounds.</p>	<p>Dissipators</p>	<p>Aggregators</p>
<p>Primaries.</p>	<p>How to read sounds, ... How to write words, ... For further information the student is referred to Saphah</p>	

Panic, Yi'haic, Vedic, Hebraic, and Sanscrit Primaries

2. Pan said: I am the key to unlock words. I make all things speak. Asu, the first men, were thus taught. As the camel uttered, so was he called; and the cat and dog and all the living. As the child called his father, so was the name 'man' made. This was in some places, Ghan, and Egan (China); Edam and Edan (Foncece); Adam (Ebra, Hebrew); Puam (Sanskrit); Pam (Vede); Sam (Kii); Ang (Algonquin); Anger (Poit); and Man (English).



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Se'moin

Ah	Oh	Esk	Esak	Esyo	Hoi	Druk	Loih	Eloih	susa	Druk.	
San	Uhga	Uh	Some	Jote	a Dang	hak	sa	su	oke	Hiss	
'Samta	Jul	Jufong	guy	Sarji	Sau	Kyam	Duh	Jehe	Ju'fa	Inqua	
Isu	Uk'sa	Sit	Git'ow	Sang	Mgit	Bit'sang	Ex	Mgit'ow	M'dang	whak	
Worh	U Worh	Jot'ang	ang	K'ponji	Ouk	sed	Kigit	E'git	M'git	Jau	Mi
Ajl	Si'ay	Sanka	Wh'sak	She	Mai	See	J'si	Jam	J'ong	Bak	
Fete	fi	Pau	Gow	su'tau	Agni	Sam	woga	D'hor	Ug	Sa'foue	
Sun	au	K'un'da	Sam'hoi	P'hou	Gung	Hiss'hak	Yah	His'sa	M'oh	Dangan	Mug
Wojoss	Plaw	Gug	Ung'wan	Shi	Mek	Je	Mije	Sammije	Che	Chin	
Unk'ing	Sar'eng	Sam'eng	Jek'eng	Jek'eng	Jek'eng	Jek'eng	Jek'eng	Jek'eng	Jek'eng	Jek'eng	
Yan	M'gan	M-be	Be	Hiss'he	S'he	Yehg	sh'i	sgant	S'he'su	Ch'wat	



## BOOK OF SAPHAH

### INTERPRETATION.

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 (Sanskrit). The first name applied to earth; as a man in looking forth saith, Ah! Ha'd'n (Chine). Wh'ah (Algonquin). Written with a straight line horizontal.

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.

3. **Esk**, earth and sky, third combination. One corporeal world and its canopy (Panic). I'dek (Poit). Ex (Fonece). Ska (Algonquin). The near world.

4. **Esak**, the kosmos. The all world, the sun and moon and earth and 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 (Sanskrit). A'sah (China)

5. **Ea'yo**, from below forever, from upward forever (Panic). E'do (Bakie). M'yo (China). She'go (Algonquin). U'do (Vede). Udoche (Sanskrit). Upward and downward forever. None can measure the extent.

6. **Hoi**, the penetrable and impenetrable; the cr and the Uz (Panic), Joy or Woe (Gau). Oi (Zerl), Yoii (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 (China). Ang'hoi, medicine man (Algonquin).

7. **Druh** or druk or drug, that that leadeth to destruction; the four dark corners of the world, north-east, south-east, north-west and south-west. The temple is sacred to the south and north and east and west. The serpents and devouring beasts come 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), cross-bones; 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.

8. **Eoiih**, 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 Boundless and of Life.

9. **Eloiih**, synonymous with E-O-Ih, the Creator, the person who moveth the wind. The All Soul. The All Self. The Second Self, more subtle than the wind. It is the circumference of all; it extendeth 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 holdeth the emblem of life (Panic and Gau). E-go-quin (Algonquin). Je-oes (China), Je-ovih (Fonece), Jehova (Ebra), Geo-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 have not 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 that he who passeth may turn it in remembrance of the *I Am*. This shall be a prayer from the unlearned, and I will hear them. [Zarathustra]

10. **Susa**, the Complete. Without evil the All World would be incomplete; spirit of Corpor; Spirit of Es (Panic). Soo'a (China). Lu'la (Hiut). Hiss-tu-oh (Fonece). The wheel hath both good and evil. It hath the leaf of life. The priest shall be proved on the wheel. If he be released he is holy. If he be not released he is unholy and shall perish. Though an evil man die by the wheel it is not bad for him. Only the man that loveth Jehovih feareth not to have the wheel roll over him. Druk-a-naw (Vede). Drujiy-hogan (Semak). Jaugernacht (English). Su'sa, living death (Chine).

11. **Druk** (Panic), earth evils. Poisons, plagues. Rosh (Fonece), snake poison. Poison lurketh on the earth. Ruks (Algonquin and Kii). Ruts, the time of females (Ebra). When the signs are down, be ye patient. Usk, the outer covering is evil. Husk (English). All flesh is druk (evil). Hoey'e (Chine).

12. **Gan** (Panic). Ghan (Chine). Egan, mankind (Chine). Edam and Edan (Fonece). Adam (Ebra). Puam (Sanskrit). Pam (Vede). Sam, speaking animal (Kii). Samuel, prophet (Ebra). Gang, rich



## BOOK OF SAPHAH

land-owner (Chine). Ang (Algonquin). Anger (Poit). Ong'ee (Kii). Man (English).

13. **Uh'ga**, the test (Panic). If the Es release him then is he our true prophet. He hath 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 be proved on the cross, the druh, and he dieth not. Let him answer on His name that that he hath professed. If he be a false prophet he will fear Uh'ga (Test). False prophets' bones hang on the druh, the cross. The true are released by Eolin.

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).

15. **Fome**, wind (Panic). Foam (Chine). Ome' Eri (Algonquin). Evil wind, Ruak (Ebra). That that speaketh without lips, fume (Vede). He fumes, Ome (Ku).

16. **Yote'a** (Panic), water. Voet'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).

17. **Dang**, light (Panic). Hi'Dan (Kii). Orang (Fonece). Orah (Ebra). Ang, ji (Chine). Ang'ni (Vede). Ag'ni, fire-light (Sanskrit). Ong (Algonquin), spiritual light. Yong, day-light (Hebrew).

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).

19. **Sa**, the cross-bones. 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, 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 (Sanskrit). This shall be the sign of war. It shall be on the banners of the righteous. They shall go forth shouting, Isa'b! (Ebra). Die, Sa (Chine). Death, Sa (Kii). Let us perish for righteousness' sake rather than do evil. [Abraham.]

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 standeth betwixt us and the All Light; T'su (Gau). Su'chi, perceiving by the Unseen (Sanskrit). The interior bright, Soo (Fus). One who can not sin, Su (Onia). The purified Son.

21. **Oke**, a house (Panic). Oak (Chine). Okel (Fonece). Ohel (Ebra). Oik (Kii). Hoik (Gau). Oikon (Heliac). Croke (Vede). Koik (Aribanya). Oikos (Greek). Teach my people to have homes (Oke); the migrant is an abomination to the All Eye (Aham).

22. **Hiss**, serpent's word. He maketh 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 descendeth. His food is of the earth. That that tempteth to the earth is hiss. The hiss that crawlth have I made as an emblem of the hiss that teacheth lust (Panic). Hiss (Chine). Hees (Algonquin). Cvees (Vede). The sign of treachery, of poison unseen. A danger that man can not heal. First I made poison air; from that I made poisonous weeds, and from them I made hiss; to crawl on his belly commanded I him. The lowest made I him; he biteth himself and dieth therefrom. [Abraham.] The sum of evil is to be its own destroyer. [Confucius.]

23. **Sam'tu**, triangle (Panic). The sign of Corpor and Es and Eolin. Also the Soul-light, Eolin, the Corpor light, the Sun, and the burning flame. Also an instrument for measuring.

24. **Fui**, a square, a box. A sign of righteousness (Panic).

25. **Sui** (Chine). Tu'fong or Sam'fong (Panic), a measure with two lengths and one angle, Yu'on (Vede).

26. **Guz**, hypotenuse, a line from the top of an upright to a distance from the base of the upright. Guys (Panic). The mean between upright and horizontal. Gui (Kii). Zy (Vede). The man who is not upright and yet not all evil. The mean betwixt Su and Hiss. Kur (Algonquin). Zhi (Chine). Dji (Huit). All men are Dji. An angle of support, a sign, a line, a rope.

27. **Sarji**, sarguz, a pyramid (Panic). My sides guy, but I am the centre shaft. The temple was built east



## BOOK OF SAPHAH

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.

28. **Gau**,\* a measuring instrument; a plumb and level combined. Gau said: They gave my base a level, and the sights on the angle of the plumb-line were level also, and in the distance of Tek Gos (about twenty miles) discovered the rounded earth. By the Gau was the earth proven to be a globe. By Gau have I 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 that can not err. My sacred temples shall be built by Gau. Dau'sin (Chine), plumb-line. Ann'ak (Fonece). Ahm'uk (Ebra), a plumb-line. A Gau'Yi shall be placed by the altar. By the Sign Gau'i shall man learn to prove all things (Vede). It shall be the symbol of proof. Be patient that your sight may not err, saith Gau.

\* (Footnote: 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 declension in proportion to the distance sighted, and gave the horizontal centre of the earth as 6,000 miles from the starting point in every direction. By this instrument were the temples built; the stars observed

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.

30. **Puh**, to pull, a cap-stone (Panic). The stones of the temple shall be drawn up with a push (Poit). Zuz (Vede). Uuh (Fonece). Uhe (Algonquin).

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 knoweth the Hand of the Great Spirit. His hand is over all. (Perah). A lazy man shall not have me for a sign, saith I'cho (Kii).

32. **Tu'fa**, a compass (Panic). An instrument to measure circles; circumference without any part of a square.

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). Race-horse (Chine).

34. **I'su** (Panic). Ie Su, a young child that 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 knoweth all men and women alike. Gee'soo'gan (Chine). Iesu, one who is born sexless. \*

\*(Footnote: See Christian Bible, Matthew, chap. Xix., v. 12, in regard to natural-born eunuchs and others. Ed.)

35. **Uhk'sa**, the evil cross (Panic). The written sign of Sa. (See Sa.)

36. **Git**, the moon (Panic). Git the moon (Chine). The second light Egs'git. She sendeth 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 sendeth forth the gold light, the or (Ebra).

37. **Git'ow** the sun (Panic). Git'how, the sun (Chine). The central light. Let the sun stand to the corporeal world as Jehovih standeth to the All Unseen.

He, the Gitow shall be on the beam betwixt the pillars as a symbol of my power. As he bringeth forth grass, so bring I forth the souls of men. He sendeth forth Karang'kwa, the All Heat, Haw'git (Algonquin). He sendeth white light, or H'wit (Ebra). Or, the corporeal sunlight; Git'fume, the driving (Aham). M'Git (Kii). Hog'git or git-hog (Aribania).

38. **Sang** or Sa'ang (Panic), stars. The small shining that sendeth forth the Ogistok, i.e., the twinkle. Anga (Algonquin). Seng or Seng'sope (Chine).



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Eng'ho, the twinkler, i.e., Kokab (Fonece). Hy'ang (Vede). The far-off worlds, Esk'ang (Poit).

39. **M'git** (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 straightway, 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)

\* (Footnote: 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.)

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.

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).

42. **M'git'ow**, morning, sunrise (Panic). Dawn, M'git'ow (Algonquin). Tigiadow (Vede). At dawn fly away the evil spirits; at dawn come the shining, full of holiness (Kii). The wise man hath found Git'm'ow full of cow, i.e., receptivity, and Tau, the bull, i.e., force-giving. He maketh a book at dawn. The seventh heaven cometh in M'git'ow, the morning light (Poit).

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 as is the Great Spirit of the soul world. As ye bow before him do it in remembrance of Him that ye see not. He is of my body and life, and as much as ye glorify Him, so will I, Eolin, the Creator, glorify ye in the heavens above (Gau). See to it that ye worship not the corporeal sun, but glorify my works in remembrance of me. Keep this symbol covered, save on the days of sacrifice, lest

your enemies accuse ye of worshipping corpor. (Chine).

44. **M'hak** (Panic). M'hock, or Mo'ock, or Mowk (Algonquin). O'Shak (Fonece). Koshek or Chosek or Chashek or Choshek (Ebra). Night, darkness. The time of the Es'win ceremonies. Let us meet privily on the mountain-top in Choshek; the angels require it of us. Chosek (Hebrew). Ta'ren'zewagon, in some Luwick. Not having mountain-tops they met in Ta'rew'ze, the swamps, and had the Es'win. Ta'ren'zewagon, became a law for M'hak (a tribe of Algonquin). When the drouth destroyeth let the faithful hold Narshka on the mountaintops, and the rains will I send from heaven (Sanskrit). Ah'shah (Kii).

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, i.e., without hands.

46. **V'work** (Panic). The sign of Es at labor. The make of a corporeal world. A corporeal world within a whirlwind.

47. **Yot'ang'd'ang**, water, earth, air and ether (Panic).

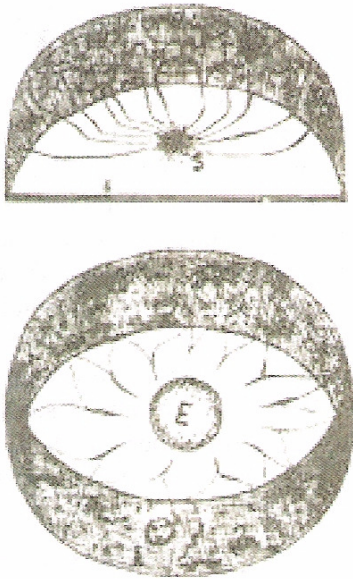
48. **Ka'fom'ji** (Panic), earth, lower heaven and upper heaven.

49. **Onk** (Panic). Sun belt of the earth. That portion of the earth subject to vertical rays. Onk, direct. Owk, oscillating. Onk gave I unto you that ye might 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).





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### Onk, or Zodiac

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 winneth 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. The corporeal sun ye can behold at high noon, but My Son Sed standeth above this. All that are gentle and good draweth he to My kingdom, Nirvana. Do not unto another what ye would not desire done unto you, or ye shall not behold My Son Sed, who standeth on My right hand. The earth is Mine, saith Sed; by love will I 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 speaketh. A'nah (Hebrew). ba'ba (Chine). Hy'sed (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 hath Sed in him returneth good for evil (Chine).



### Aries.

(See also Book of Jaffeth).

51. **K'git**, new moon (Panic). Watch ye for the new moon and glorify the Great Spirit that He may prosper ye. Ka'git (Chine). It shall be a holy day of rest.

52. **E'git** (Panic). At the change of the second quarter of the moon is the relief watch of my angels who abide with mortals; let that be a holy day of rest.

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 do 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 of four quarters to each moon, so do I give to you four Sab'da, which shall be days of worship. (Abram).

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). Opposite from cow (receptivity). Tau, e.i., Osiris, is oft confounded with Aries, a God of the lower heavens. [See illustration, next page.]

### OSIRIS.

*Osiris*, being interpreted, is: I am the Light, the Life and the Death. Out of myself made I all that live. The sun I placed in the firmament as a sign of my power. The stars and the moon and things that speak not and know not 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;



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to enslave; to master others per force. Tow (Aii). 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 Nirvana, my upper heavens. Through my good-will only shall any man ascend. I am the Judge and Savior of men. On my forehead resteth the sun; the stars are my cattle. In worship of me the stars and the sun plead before me. The horses have I placed over the cows. The moon (Mas) cringeth beneath my feet. I am war, I am Thaw, a bull. My bulls shall be the edicts of kings. Who worshipeth not me, him will I destroy (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.



**Tau.**

55. **Mi**, or Mira (Panic). Mi, spirit, My'ra, spirit of earth (English). Mary, lamb (spirit). Mi'ra, a virgin, was before man a dweller on the earth, 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).

\* (Footnote: The feminine of earth is MI. The spirit of a mortal dwelleth 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. But the perversion of this truth is in attributing to some mortal woman the maternity of some mortal man. In Hebrew the Mi-chal has the same oriigin but masculine. Amongst the Israelites it was common for pretenders and magicians to claim a woman by the name of Mi for Mother, which, in mockery, the word Mi became Marah, signifying bitter. In derision the mother of Jesus was called Marah by the Jews.—Ed.).

The earth was Mi, and Mi was the earth. The Great Spirit moved on the earth and the earth conceived

and brought forth man. Mithra (Vede). Mother of Gods (king spirits). The sons of Mi were all I'su, free from sin. Save ye pray to Mithra, then will not Tau 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.

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 passeth through A'ji (Panic), it aggregateth and groweth. An abundance of Dar'ji in the firmament giveth 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 encountered not Ha'ji (Chine), and war ceased on the earth, and men were gentle, and killed not any living thing. Out of A'ghi maketh Jehovih a new world. Save your prophets understand A'ji, they can not tell what the next year will be. Let man build consecrated chambers in my temples that my spirits in heaven may come and explain Ha'jhon, and they shall be provided against famine and pestilence (Algonquin). The foolish man knoweth not A'jon, for mortals can not see him.

57. Ji'ay (Panic). Ji'ya (Gau). Semi-light. There are three places in the firmament, light and semi-dark. The fourth is Corpor. Thus, ether, the most rarified place; Ji'ay, the second place, less rarefied; A'ji, the third place (nebulous places in the firmament), and fourth, the corporeal worlds. As out of the ether I make A'ji, so out of Jy'ay make I corpor. (Kii.) 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. (Chine.)

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 made I as the body of a serpent; thus made I the great corporeal serpent. To him gave I a circuit to travel in, and I numbered his time a thousand tuos and seven aka and four bi'jus, for the sun coil. On the circuit have I placed my A'ji and my Ji'ay in many places, but my Dan'ha have I placed only in one thousand six hundred places. (A 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



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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.

	YEARS
From Kosmon, the present time, to Moses and Capilya.....	3,400
From Kosmon, the present time to Abraham and Brahma.....	5,800
From Kosmon, the present time to Zarathustra .....	8,900
From Kosmon, the present time to Osiris (the first)....	12,200
From Kosmon, the present time to Thor (the first)...	15,400
From Kosmon, the present time to Apollo (the first).	18,200
From Kosmon, the present time to Sue .....	20,400
From Kosmon, the present time to Aph .....	24,000
See the origins of these names.— Ed.	

Dan'ya, the orbit of the solar phalanx (Gau). Dian'ya, the course of the cosmical phalanx (Puit). The light of Dan'ga is my timekeeper (Vede). Dh'a'yi, the light shining; the soul-fructifier (Pali). When Dang'hi cometh, the All-men grow in spirit; when he is past, man whetteth the sword and spear and entereth into blood. Deny Dang'hi and die in stubbornness of heart. (Poit.) Dan'ya foldeth Corpor in his arms, but yet man seeth not 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 Mysymbol, saith Jehovih (Vede)

59. **Uh'Sauk**, battle-ax (Panic). Yu'Sau (Poit).

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 (Sancrit). Ay'ke or Ay'ke'ra (Algonquin). Ayin (Hebrew). That that feeleth at a distance. I understand, I comprehend. Ay'ghin (Panic).

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 hath said, as the mouth openeth and uttereth, like an animal speaketh, Mai'ah (Algonquin). Expression, Ma (Chine).

62. **Gee** (Panic), ear (English). She (Kii). She'ma findeth azam. She, ear, Azam, that that cometh 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 heareth. I'gee'how (Chine). The ear heareth. Pan'gee (Algonquin). Che (Ayn). Hy'che (Vede). Gee (Chine).

63. **F'si** (Panic), west. F'si (Chine). Te'si (Algonquin). Ty'sy (Vede). In the west.

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 standeth in Enam.

65. **T'ong**, south (Panic). T'ong (Zerl). Se'ong (Iz). T'ong (Thath). D'room (Fonece). Daroom (Ebra). Tse'ong (Chine). Hi'se'enga (Algonquin).

66. **Bak**, north (Panic). A'dak, a cold place, a mountain.

67. **Fete**, sign of santification (Panic). Only the prophets shall wear my badge Yete (Chine). Second symbol in rank after dawn, Eloih. The Fete cometh on the Mas day. (Vede). The Fete (high priest) giveth sacrifice before the multitude. The Fete, fates, the high priests, are next to Eolin. One of the sacred emblems.

68. **Ai** 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.

69. **Pau** or paw (Panic). Hand (English). Pop or quab or yaub or yod, as the hands speak when struck together (Poit). (Ebra.) (Kii.) Osnosa cometh out of Yod (Algonquin). Showh (Chine). Iy'yoh (Vede). By his hands he answered, Y'yop. (Fus). The sign of the hand be good aback, but the palm dealeth in mystery. He pointeth, and by his hand's course shall he be read; to a heart, love; to a spear, war, etc.



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70. **Cow** receptivity (Panic). Cow, an animal (Panic). Any person who is receptive of new things. Not bigoted. Haoma spake to the cows in the name of the Great Ormuzd, Eolin (Vede). Cow (Chine). Cow (Poit). Cow (Kii). Gow, animal (Chine). He who hath found the cow, etc. (Pali). How can the truths of Zarathustra approach them; the cow is not in them (Pali). Save ye refrain from fish and flesh ye shall not find the cows, i.e., receptivity. They feasted on flesh and wine and the cows went astray, i.e., receptive to spiritual things (Pali). As a cow uttereth; a sign of a female. Save your spirits become as cows ye can not be impregnated with new things. The much-learned man hath 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 (Craosh). Save ye find the (receptivity) ye shall not, etc. (Fus.) All men become mares in time to come (receptive). (Hiut.) (Zarathustra.) [See horses.]

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 that teach things that can not be proven. Many of the people were converted by Sa'tau, and their souls thus enslaved in heaven. Eolin said: Su'tau is mine enemy; he leadeth astray my innocent ones. (Vede.) The same as Tau, but applied to spirit teaching. [See Tau.] A sign of a profile, face, mouth closed.

72. **Agni** (Panic), fire. Ah'gni (Chine), to burn. Ogná, as the fire speaketh, Uha'gni (Vede). Flame of fire saith, 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 of the escape of the potent power within. Emblem of mine own mortal dissolution and the ascent of my soul, but whither, O Eolin! O Agni, O A'gni, reveal thy 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) breathed forth poisonous air. (Vede.) Hagni (Algonquin).

73. **Gam**, sacrifice (Panic), in triumph.

74. **Woga**, sacrifice (Panic), in repentence. O Woga, how can I forget thee, for in thy obedience to Agni is my great sin burnt up. From this day I will sin no more (Hiut). Let my chosen repeat the holy words of repentance whilst Agni feasteth in Gam or in Woga, for in that self-same hour do I hear them and absolve them their sins (Vede).

75. **D'shom**, mountain (Panic). Dhi'shon (Chine).

76. **Ug** (Panic) a valley low down. Emeg (Aribania and Fonece). A deep gorge. Go'ug (Algonquin). Also Go'meg. Y'ng and Yu'hi'guag (Vede).

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. 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 cross-bones. Vengeance is mine, saith 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 fasteneth not 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 ye 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 ye them; for do they not engage in war, and are they not all idolatrous warriors? (Fus). A figure by the door-way of heathen temples.



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78. **S'un** (Panic), spring, or beginning. (Chine.)
79. **Ka'un** (Panic), summer, beauty. (Algonquin.)
80. **Sam'hoi** (Panic), Sam'howh (Chine), autumn.
81. **P'boa** (Panic), the destroyer, winter. M'boa (Chine). Peboa (Algonquin).
82. **Gung**, love-offering (Panic). Oe'gwong (Chine). Go'ongwe (Algonquin).
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).
84. **Goh** (Panic), one who rejoiceth. Gul (Ebra), to leap with joy, joyous. E'goh (Chine). A sound the mouth uttereth in sudden joy, as Gah, ha, or E'goh'e. He'ha! (English). The figure of a man laughing, with nothing near him. If the figure point to something, as a man, then it is pronounced Gah'gan, or to a house, Gah'oke, etc.
85. **Hiss'sa**, a lawyer. One whose soul is full of serpents. The figure of a man with a serpent's head issuing. Yi-saga (Vede).
86. **M'oh**, prayer. Also a woman preacher. Ni'Ghoo (Chine.). Ni'oh'Ghoo (Algonquin). A'ho'en (Fonece). Kohen (Hebrew). Yoh, hadragi (Vede).
87. **Dan'gan** (Panic), prophet. A man of light. Clear sight. Es'sight. An inter-seer (Vede). Yajvan, one who by much sacrifice hath attained to soul-seeing (Pali). Wa'gan-wag (Algonquin).
88. **Mug** (Panic), a philosopher. The sign of a man resting on his elbows. The subject depends on his relative place in a tablet.
89. **Ho'Joss** (Panic), a man-God (Ghad); a human face with horns. A God of the lower heaven. Think not I am come to send peace on 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 (Christ). Ho'Joss shall reign in my temples; before him shall every knee bow 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. Save ye be tried on the cross ye 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 saith, Whoever professeth the sword and the spear and the sling and the pitchfork shall perish thereby. (Zarathustra.) Overthrow of Osiris in the lower heaven. Because Osiris hath said, I am Ho'Joss, the Savior of men, and none shall ascend to the Father but through me, so shall Osiris be hated of 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 that proclaimeth the sword shall perish by the sword? Behold ye then the Ghad they worship (Osiris).

90. **Plow** (Panic), ship; Oniyah (Fonece). The sound the sailors utter. They watched the star Hiyalavi to know whether the plow sailed. A vessel or tool or instrument that divides its own road. His spirit was as 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 hath been awarded, or he hath the degree of plow (ship). He is the king's plow (Ayria).

91. **Oug** (Panic), spear. Gag or gagged (English). Gug (Algonquin), an instrument of war with blades. A symbol of defence and offence.

92. **Ung'wan** (Panic), a symbol to an enemy.

93. **Shi** or **Ski** (Panic), woven fabric, cloth.

94. **Mek** (Panic). Spider's web. An emblem of industry. O'shel (Fonece). Oshel (Fus). M'meka (Kii). Gow'mek (Chine). Place the mek at the pillars of the altar that my followers may learn industry (Zarathustra). When they had conferred the degree of dawn upon them the king said: Inasmuch as ye of the haunted chamber have been found worthy, receive ye this sign of industry in the name of the All Pure Zarathustra (Vede). A badge bestowed in the second degree of Iz (Faithist), with a spider's web engraven. One of the graven images forbidden to the Leviticians by Moses.



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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.

96. **Miji** (Panic), a screw. One of the sacred emblems of power, belonging also to the third degree of Faithist (Zarathustra).

97. **Sam'miji** (Panic). The wedge. The seventh emblem in the third degree of Faithist (Chine).nic). Pitchfork, an implement for farmers. A war weapon in olden times. Also a country of warriors (Chine). Monosyllabic. An iesu.

98. **Che** or **Kouak'che** (Panic). A compass and calliper. Koakchah (Chine). K'cho (Algonquin).

99. **Chine** (Panic). Pitchfork, an implement for farmers. A war weapon in olden times. Also a country of warriors (Chine). Monosyllabic. An iesu.

100. **Unh'eng**, fifth size (Panic), designated by a line.

101. **Sar'eng**, fourth size (Panic), designated by a line.

102. **Sam'eng**, third size (Panic), designated by a line.

103. **Tek'eng**, second size (Panic), designated by a line.

104. **Esk'eng**, first size (Panic), designated by a line.

105. **Eng**. Size in abstract (Panic), no line.

106. **Um** (Panic), direction of motion. As the spear pointeth, so shall the tablet be interpreted.

107. **Gan'um**, direction of flight. Profile signifieth going; portrait, coming.

108. **Git'um**. The high priest shall set the sign on the moon that the unlearned may also know the sacred days of Man, i.e., Mas.\* [See Git.] (Zarathustra.)

\* Mas in Sanscrit now means moon; in Rome it means a religious service. Amongst the Vedic race, the religious service was said on the day of the moon's change. In another part of this work, it is shown how the Mass became adopted in the Christian Church, and thus became an English word. The sound "a" in Mas is as "a" in "far." – [Ed.]

109. **Git'ow'wn** (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

and moon and stars, so that when the unlearned come to the temple to worship they may also learn of my lights in heaven. (Zarathustra.)

110. **V.Work-'um**. (Panic) Course of vortex. [See Work.]

111. **Gan** (Panic) Man. Profile, man or mankind. Portrait, man only, and not woman.

112. **M'gan** (Panic), a woman; i.e., less than man, or little man.

113. **M'be** (Panic). The word beast or female.

114. **Be** (Panic), Beast. The written symbol as applying to the animal man in contradistinction to spirit.

115. **Hiss'pe** (Panic), serpent-like, especially of spirits. The spirits gained dominion over mortals by giving them counsel in getting earthly things. (Brahma.) Rather shall my chosen consult the spirits to learn to purify themselves, and to grow in spiritual things. (Moses.)

116. **S'pe** or **spe** (Panic), spirit. Let the prophets observe in the temple those that come for wisdom, perceiving if their souls be set on things of earth (Zarathustra). Many of their women had familiar spirits, and they prostituted themselves in counseling with the multitude on earthly things (Moses), and they thus invited into Egypt spirits of the lower heavens who would not raise up from the earth; and when young babes were born they were obsessed, and these evil spirits in justification of their sins, taught re-incarnation. (Moses, in reference to the Egyptians.) An open figure of a spear, signifying a spiritual man or realm. A written character.

117. **Y'eng** (Panic), signifying a spirit with a corporean.

118. **D'hi** (Panic), signifying ascent.

119. **D'gani** (Panic), signifying man ascending; progress.

120. **S'pe'su**(Panic), signifying angels descending.

121. **Che'vot** or **Chinvat** (Panic). A word signifying the boundary of Work or Vortex (See verse 45). The supposed boundary of the lower heavens or atmospheria, and the inner boundary of the

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emancipated heavens, etherea. A bridge between the atmosphereans and ethereans. Eolin, the Great Spirit, said: On Corpor bring I 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 becometh an inhabitant of da'fome (atmospherea), where he abideth for a season, and I deliver him into Dan'gi (etherea), which lieth beyond Chinvat (Poit). A supposed line between the rotating atmosphere of a corporeal world and the ether that lieth beyond the Vortex. Beware of spirits and Gods who profess to save the souls of men, saying: Only through me shall ye escape the labor of atmospherea and arise to Chinvat. I declare unto you that all such spirits and Gods belong to the lower heavens, where they have kingdoms, and they are the tyrants thereof

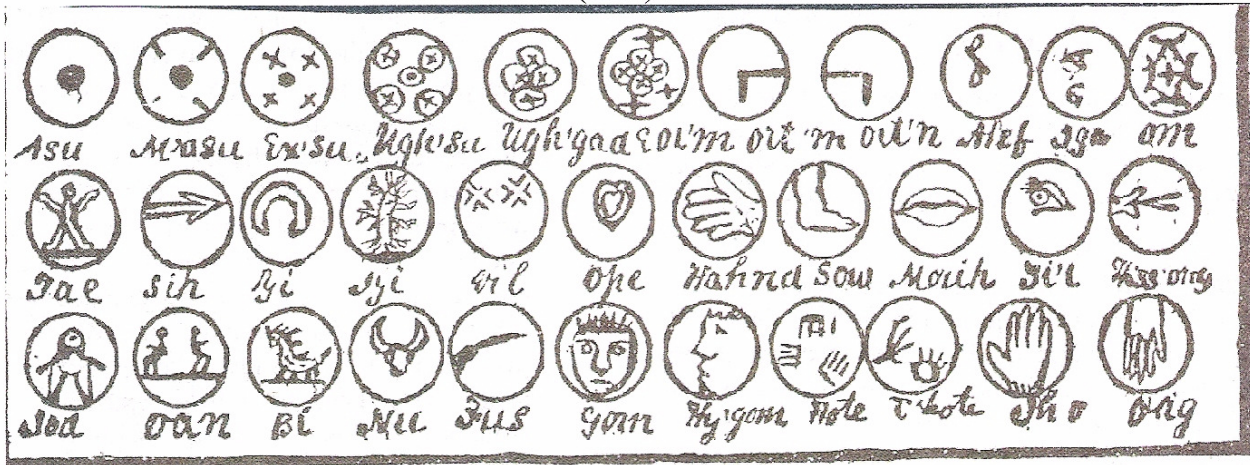
(Zarathustra). No man shall reach Chinvat but by perfecting himself either on earth or in the lower heavens (Abraham). What company judge ye ye are suited for in heaven (Confucius). Ye are neither wise nor strong (Kii). Being lazy they catch at the promises of Saviors, hoping to fly from the earth direct to Chinvat (Fus). Save ye have learned to perfect your own selves in wisdom and goodness ye shall not rise to Chinvat (Abraham). If a child can not reach manhood but by growth, how hope ye 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 hath been subdued by his own sins; and in a thousand years he can not reach Chinvat (Brahma).





# BOOK OF SAPHAH

## BIENE. (Poit)



Tablet of Biene

1. **A'su** (Panic). A man in aboriginal state; before he used words; before he congregated. A very young child; one that knows no word of expression. 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.)
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 ye 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: Call not any man evil; but call ye him unripe fruit (Kosmon). Because man cut himself off from Me and choose war, condemn him not, but deliver ye him (Moses).
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).
4. **Ugh'sa** (Panic). Standing armies. Is not justice 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, ye that have faith in Jehovih, and I will deliver you into another country (Abraham). Rather than that ye be impressed in war, come whither I will lead, and dwell in peace (Brahma). A symbol of standing armies (Gau).

5. **Ugh'gad** or **U'ghad** (Panic). A war to establish a certain Ghad (God). Ye not only desire to make slaves of men on earth, but to bind them unto 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 saith, I will war for Egypt, for this is my country; but I say unto you, all countries are Jehovih's (Moses). Be not slaves to any country, nor to any king, nor to a Ghad, but serve the Great Spirit. (Abraham.) A nationality, a symbol. (Gau.)
6. **Eoi'm** (Panic). Heaven against heaven, war in heaven and on earth. Warring spirits serving false gods battle one another for the lower heavens, and to win the right to make slaves of men on earth, and of drujas in the lower h e a v e n s .
7. **Ort'n** (Panic). By the sea; or sea-land.
8. **Ort'm** (Panic). By the forest; or forest-land.
9. **Alef** (Panic). A new beginning. Those that were delivered from evil spirits were given Alef as a



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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).

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.
11. **Om** (Panic). The negative of Jehovih. The female. That that projecteth is positive. That that receiveth is negative (Gau). Let those that desire to receive spiritually ask of Om; and those that go forth in might return thanks to Eolin (Zarathustra). Power cometh not by supplication, but by going forth; spiritual gifts come not by going forth with might, but by waiting in supplication (Brahma). Nevertheless the *All One* is but *One*, but with two attributes (Kosmon). Brahma said: *O Om*, give thou to my soul; *O Eolin*, I am going forth to labor; be thou with me. (Vede.) The ever present *Om*, the ever present *Eloih*, said: Two attributes gave I, the all-self, to every man-self, the Om and the Na (negative and positive), that he might hold discourse within himself. (Vede.) In seeking a wife, see to it that *Om* is her transcendent virtue; otherwise she will be as a thorn in thy side. (Abraham.) Until a man have *Om* in the ascendent he shall not hear nor see the Great Spirit. (Zarathustra.) Let your young men seek employment that calleth not forth *Na*, but rather *Om*. (Brahma.)
12. **Tae** (Panic). A representative man. The universal prayer of mankind. Also one who is chosen by ethereal spirits for an earth cycle; as Zarathustra, Abraham, Brahma, Moses, Capilya, Confucius, etc. I provided for the nations in their darkness, saith Jehovih. For I bring the earth into a light region in the firmament, and I send My ethereal angels to deliver them out of darkness and bondage. In My name raise they up men with eyes to see and ears to hear, and I proclaim unto all the inhabitants of the earth (Kosmon). Mankind.
13. **Sih** (Panic). One whose faith is low. One whose spirit acknowledgeth the gift of spirits, but not the All Person. Three persons have I found; one believeth only in earthly things (material); one in spirits of the lower heavens (spiritist), and one who hath faith in the All Creator (i.e., the Faithists). (Confucius.) They all rise to the destiny they have chosen. (Confucius.) The worshiper of a Savior is Sih (Vede). The worshiper of a God born of a woman is Sih (Vede). Save a man put away the Sih that is in him he can not rise to My emancipated heavens, saith Jehovih. Save a man put away the Pan (materialism) that is in him, he can not rise even in the lower heavens; but his spirit after death remaineth in his own house, saith Jehovih. A symbol of a horizontal spear.
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.] Tu'shiy'a (Fonece). Tushiy-yah (Hebrew). The secret pass-word to the dark chamber (Kii).
15. **I'yi** (Panic). Life, per se. I'yii (Zerl). Chiy (Gau). Ka'y (Fus). Cha'iy (Fonece). 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 knoweth? (Panic.) Jehovih said: Infants 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 unto giving mortal birth to man these angels alighted on the earth. Jehovih said unto them: Eat ye not of the Tree of Life, lest in that day ye become bound to the earth. In that day angels could clothe themselves with corporeal forms by 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 did eat of the fruit of the Tree of Life, and they beheld their own nakedness. Jehovih said: By the love ye bear unto your own heirs ye shall be bound to the earth six generations. And it was so. (Abraham.)



## BOOK OF SAPHAH

16. **Vil** or **Vril** (Panic). Earthly desire in abstract or per se. By indulgence in begetting shall man be bound after death; by not begetting, 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 saith: Seek to do all possible things; for this reason have I given earthly desires. (Gau.) Shall a man not eat and drink and sleep? Now I say unto you, there is an earth body and a spirit to all men, and whatever ye do unto one for its good, rendereth good to the other, and whatever ye do unto one for its injury, injureth the other also. (Moses.) If the spirit man maketh the corporeal man to move, doth it not also make the desires of the flesh? Is the flesh capable of desire? If so, is not flesh father to spirit?
17. **Ope** (Panic). The central cause; love. By love only moveth any man; even in anger he moveth not but by the love that appeaseth it (Abraham). The All Good, to be (Fonece). Tob (Ebra). Oe (Chine). Gu'oe (Algonquin). The good that bringeth together, Hy'yoep. (Vede.) If man love not, he would not congregate, and therefore war not. But since he delighteth in war, I will be ruler over him to that end (Anra'mainyus), i.e., satan. Man would not give but because he loveth to do so. What honor, then, shall a man take to himself for helping his neighbor? (Confucius.) Did not the Great Spirit make all things by giving? What but love actuated Him? Wherefore, then, shall man applaud Him? (Confucius.) By glorifying the Father for his love, do we not all grow in love? And is not this the highest virtue? (Confucius.) The fool saith: Why shall I praise the Creator? Had He not gratified His love by creating, then would He 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 can not love all men, is it not wise that they who love one another, having some virtues alike, shall become a people unto themselves. (Moses.)
18. **Hah'nd** or **Han'hd** (Panic). A hand (English). A symbol of values.
19. **Sow** (Panic). A foot. A symbol of values.
20. **Mouh** (Panic). A symbol of values. Mouth (English).
21. **Fi'i** (Panic). A symbol of values.
22. **Hiss'ong** (Panic). A serpent's head and tongue. A symbol of values.
23. **Iod** or **Ghad** or **God** (Panic). A figure or form. A female figure unlike anything under the sun (Poit). Both male and female made they their Iod'ha, 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 worshiped, 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 was the Unseen Creator, and all the kings were called Gee'od (Vede). Because ye have made idols of kings, calling them Gods, so call ye the All Light God (Abraham). Whoever saith the Incomprehensible is God, blasphemeth before Him. (Zarathustra.) Is He small like a man? (Gau.) They have blasphemed, calling their Iod'a the Elohim, the Creator (Aribania). I say unto 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 not many spirits appeared within the temples, saying: I am God, and ye are in my keeping? Yod, a mortal king. Yod'a, king spirit in atmospherea (Gau). As it hath been declared of old so do I now declare unto 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. Whosoever saith, Before thee, O God, I bow my head, selleth himself to Osiris (Moses.) Whoever amongst you doeth sacrifice to the Lord are of his dominion; suffer none of my people to marry therewith (Abraham). Have not many of the tyrants of I'em (Hades) returned to earth and proclaimed themselves Lord and God? What more testimony requireth any man that none of



## BOOK OF SAPHAH

them are the All Light? Is not E-O-Ih wider than all the earth? (Fus.) We swear unto thee, O Jehovih, that we will not call on the name, nor worship, nor adore any person or thing called God or Lord, but Thee only, O Jehovih. (Moses' ceremonies.) Moses being old, said: Above all things preserve the sacred pass-word, E-O-Ih, inviolate; neither suffer 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 that the Levites may be friendly with me suffer 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. 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 worshiped, 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, hath become a king in one of the corners of the lower heavens (Vede). O Om, thou All Present 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.

24. **Oan\*** (Panic). Faith in man only. Sign, two men leaning against each other. Persons who have risen in intelligence, but not in Es.

\* The Vedic race, which preceded the Aryans, and founded them, were called a sacred people. Not only would they not war, but they would not kill any living thing. Bordering on the Vedes were several barbarous tribes, called Turanians, and these constantly plundered the Vedes and ultimately destroyed them. The Aryans, less scrupulous in religious matters than their forefathers, the Vedes, engaged in war against the Turanians, and established themselves and became a mighty people. Some centuries afterward, they endeavored to gather up the lost literature of the sacred people who were destroyed,

and by stone tablets and by secret ceremonies, which had been partially preserved by the half-breeds, they recovered that which is called the Avesta, the Vendidad, the Vispered and Yaena, and the Khordah-Avesta. This fragmentary literature is still preserved to this day, and comprises the remains of the Zarathustrian (Zoroaster) religion, out of which the Brahmans and Buddhists make their religions.— Ed.

25. 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 whatsoever 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 to, nor of, nor for any person, save man; and especially not to the Gods nor Lords of heaven, nor to the Unknown, and Imperishable. (Rite of Sodom.) Ho'an, that that 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 the A'su of old, saying: Is not all indulgence my heritage? (Miac.) They fell from industry and decency, saying: We shall have no forms nor 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 re clothed themselves in mortal forms and indulged in lust with them, and Moses forbade them from coming amongst his people. (Aribania.) The Cow'ans said: Let us go stealthily 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 not the spirits who come to us 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 will I have sexual indulgence. Who can restrain me? Are not my desires well created? I should not deny them? (Vede.) And the druks came upon the Yo'anyi, for their philosophy had divided them amongst themselves, one against another, and their progeny became Tur'anyi (Turanian).

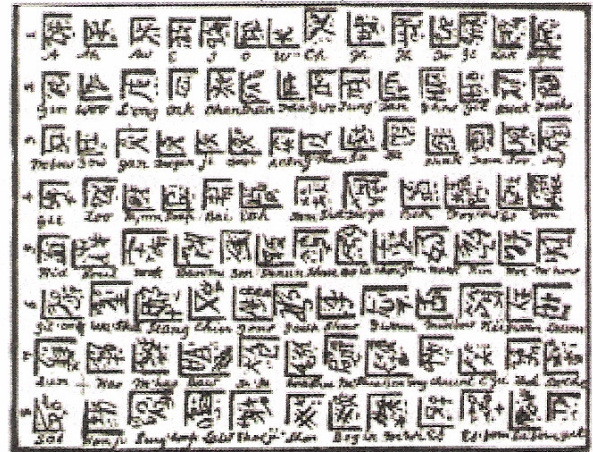


BOOK OF SAPHAH

- 26. **Bi** (Panic). Two in one. A sign in the order of O'an, in mockery of Ahnra'mayda.
- 27. **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 but *Nu*? And they made images and idols of Nu and set them by the roadsides, both in their cities and in the country. Yea, they made small images of Nu, and their women and children went into the market-places selling them. Egypt in time of Moses. (Gau.) Some of them having shame in their souls made another image of Nu and gave it head and horns. (Kii.)
- 28. **Fus** (Panic). An enforced religion. By sword and by fire am I established (Fus). The court language of a period. The written law.
- 29. **Yom** (Panic). An idol made the heathen to represent Om (Vede). Yom, profane (Fonece). Also Gom (Panic). Goddess of lust. (Fonece).
- 29. **Hy'Gom** (Panic). A heathen man who worships Yom (lust)..
- 30. **Hote** (Panic). The recording of numbers. The measuring of what is near man, as well as what is far away. Mathematics.
- 31. **E'hote** (Panic). 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).
- 32. **Ih'o** (Panic). Upward, a written sign.
- 33. **O'ag** (Panic). Downward, a written sign.

KII.

(PANIC)



Tablet of Kii.

- 1. Alphabetical sounds, Panic and Chine.
- 2. Gin, river. Woo, small lake. Long, larg ke. e laOak, house. Chan, city. Shan, country. F'da, the earth. Gwo, sun-light. Fung, wind. Dan, light, human understanding. Git'how, sun. Git, moon. Salock, stars. Fuche, the firmament.
- 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.
- 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.
- 5. Hid, interview. Hout, dissatisfied. Work, spinal. Bow'mi, Goddess of cattle. Son or songa, one who gives alms grudgingly. Shawn or shon, a stone-cutter. Shaw, a servant. Go'ta, a plowman. Chon'gum, flax. Hark, dark. Kin, roots, edibles. Hoe or hoa, pressure. M'how, priestess.
- 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,





## BOOK OF SAPHAH

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.

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, 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.

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 can not 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.

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.

Ze 31. Ez or es 3. Thus: Jehovih one, Corpor two, Es three, or third entity; the unseen, the air and ether. Go 120, that that lifts up. Ego 68. Muk 88. Hiss 19. Bo 93. M'bo 94, 17. Wot, the seasons. Zhe, 62. Kain, to kill. My 55. Yim 55, 5. N'os 58, 25, 99.

Dawn 42, 43, 44. Dan 77. Git 39. Git'don 58, 70. Toe 95. Hand, hand, X'hand, palmistry 91. M'hand, pledge. Chaw, to scratch, treachery 22, 89. N'sau, infidel. F'se 62, 64, 65, 66. Roe 90, 56.

Anube 37, 24, 25. Fi 54, 73. Jew or Ju 75, 76, 47, 48. Sisu 79. Ho'am 81, 11. Rit 23, 3. Lodge 21, 78,

79, 80. Por 28, 29, 59, 22. Cha'pop 59. Umb, plumb, 28. Er 25. Ya 98.

Owif (Aleph) 1, 100, 101, 102, 103, 104, 105, a prefix. Fow 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.

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 darkneses. 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.

Dom 7, 11, 47. All the world save the Great Spirit. Let any man enumerate the things thereof. Sam'aoms 23, 70. Sig 68, 58, 26, 27. G'ex 41, 14, 18. D or dix 4, 6, 67. But or bat, corner-stone. Li, beginning. Alef, especially laying a foundation for a house. Ga, an earthly house. Vil, invention. Sias, altar of incense 72. Kiyi, faithful. Esk'gan 3, 111. O 2, sky. On'm or om, all things under the sky. All the corporeal world is a womb and the voice thereof is the sum of all. Ioo, the Mover of all.

Gan'iss 22, 111. Sa 41. Uss 41, i.e., Sa'uss, all things are against all things. Why repineth my soul 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 speaketh others tremble. Gan'ben, a fallen foe. Gon 118. Os'so, stone instruments. Ax, hatchet, a threat of war. Do'wa 33. Qu'ag, food.

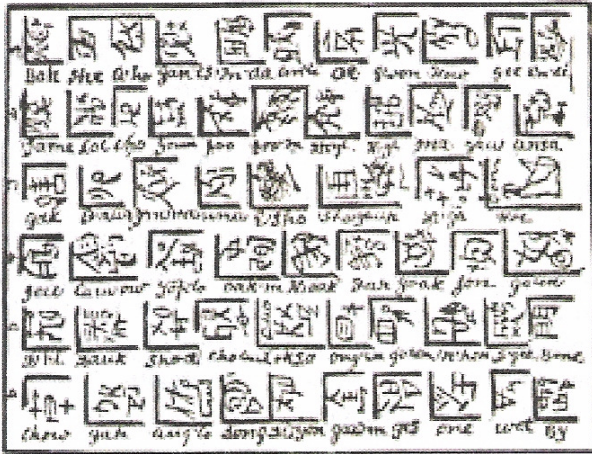
Ax'm, sword, knife. Dan'hiss, even in darkness, the light of the Father shines. Sue, His voice is in the birds. Ray, truth. Con or kon, low down. Jaf, that that unfoldeth the two great lights, Om and Jehovih. Owng, all growth cometh out of darkness. Hoa'u'in'u 6, 78. Pi'su, earth-man and angel man. Who shall find the way for their coming together? Toi, time. Bek 66. Sacx, harvest. W, all for man.



BOOK OF SAPHAH

ZERL.

RADICAL WORDS IN CHINE, AND IZ, AND ALGONQUIN.



Tablet of Iz and Zerl.

1. Git, Oaw, sun. Washa, priest. Seang, stars. Chin, throne. Gone, silver. Goap, foot. Show, hand. Gwoon, heart. Min'bo, bread. Kin, take. Gwan, food. Lam, woods. Hoo, good. M'hoo, bad. Baw, wise. Di'sa, captain. Wa'shu, high priest. M'wa'shu, woman, high priest. Bewong, church. Chaunt, sing. Se'yu, laugh. Hook, cry. Sa'she, starve. Sai, die. Hon'ji, birth. Sing-sope, twinkling stars. Law, fixed. Sho'ji, ax. 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.

2. Bah, father. She, stone. A'ho, steam. Gan'es, manhood. Nida, land. An'hi, lord. Oe, love. Gwan, shine. How, light. Gee, ear. Endi, brother.

Ja'me, sister. Loi, afterward. Cho, where. Youn, how. Foo, husband. Foo'm, wife. Shu'yi, tyrant. Aji, see. Ma or mi, mother. Jaw, I. Ad'sa, ashes.

Jak, ark or chest. Fan, fire. Gan'mi, widow. Ma, thou. E'sho, clothes. Sho'gaup, shoes. Di'ga, flood. Hoe, waters.

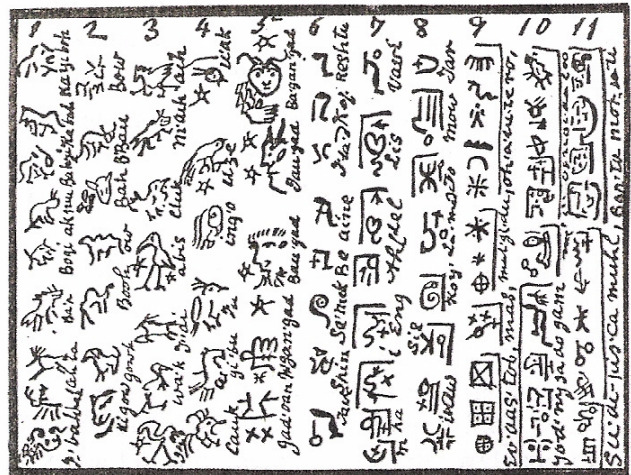
Ten, empty. Cam'ow, cattle. Yop'lo, come. Oak'm, bad house. H'oak, to build. Fah, hail. Goke, flesh. Gon, daughter. Go'en, daughter-in-law.

Dhi, large. Dank, great. Shod, belly. Cho'in, garden. Lok'so, rain. Ong'wa, speaking animal. Go'wa, word. M'how, honey. Se'fice, fish. Bone, door.

Chow, grass. Gah, splendor. Ong'hoo, walking man or traveler. Dang, turn. Diyon, mountain. Igwam, gold. Jes, remember. Won, sweet. Wot, seed. Oi'wot, planted seed.

The offspring of these two tribes were called Izere or Israel. Made out of the same are these, with Chine root, to wit: Peu'gwa, fruit. She, book. Say'tzoo, write. Hon'she, read. Mon'ke, forget. Nug'sa'lo, think. Gow'loo, a fool, a walking animal.

Din'quan, deranged. Him, sweet. Bo'jin, tent. Gak'mhi, grain or corn. Lon, rotten. Go'ma'git, crescent. Bah'jow'fi'fi, a race-horse. Shon'yong, goat. Bin'yong, sheep. Loke, deer. Ji'jow'gon, ibis. Lo'foo, tiger. Iho'ji, hammer. Bog'wi, evil spirit. Won'eng, spirit. Fooche, trowel. Roak'cha, compass. Gowh, dog. Shike, stone. Ja'moi, sister. Jeang'foo, husband. Hijn, see. Fawh, fire. Han'she, ashes. Di'wa, war. Howh, rest. Sijoh, little. It'zoo'gon, servant. Box'shong, naked. Jaw'jake, pain. Gwat, home. Mi'sa, buried. Shoo, sleep. Ha'unh, sound. She'ugh, burn. See'ung'fan, joy. Chong, river. Go'e, world. Gah'ji, magnificent.



Tablet of Zerl.

For interpretation, see Biene (Poit), and Se'moin (Kii). Begin at 1, and read downward; then at 2, ect.]

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. The tame quadrupeds had fewer names. In Iz or Ez there were but twenty-two tribes, and, being the most sacred tribes of the west of the continent, their



## BOOK OF SAPHAH

pronunciation varied less. Eolin said: Because Iz hath kept my commandments holy, I have bestowed a new tablet (Kii).

### QADETH IZ; OR, DIVAN SEAL.



#### The Divine Seal.

[Begin at 1, right, and read downward; then at 2, etc.--  
Ed.]

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.
2. Le'bab, heart. Re'gel, foot. Be'ged, clothing. Dad, breast. Gad'ta'ah, the hand showeth the way as this tablet showeth; i.e., this is my hand. Ekef, palm of the hand.
3. A'bad, destruction. E'dam, man. A'yin, eye, and also to perceive. O'zen, ear, to hear. Taf, family. Resh, head.
4. Off, the birds or feathered tribes. Le'bashed, to be clothed. Toff, timbrel; also psalmist.\* 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).

\* In those days, words and tunes were both extemporized at the time, and timbrel or Toff was the accompaniment. – Ed.

5. Seffer, 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. A l e f , f o r e m o s t . M a n or maun, vessel.

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'kut'so, angular, corner. Kar'tugh'nuin, magician; one with familiar spirits. Maqatteroth, an utensil for burning incense. Nasag, to ascend.

7. Te'ke'ua, 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.

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.

9. Lechen, bread, or bread-basket, or food, or food-basket. Asen, evil hand, or power to cast spell. Assogen, evil foot, or power to walk around one's 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.

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.





## BOOK OF SAPHAH

### FONECE.

(THE SEVENTH DEGREE IN THE ORDER OF ISRAEL.)



**Tablet of Fonece.**

[Begin at 1, and read downward; then at 2, ect. – Ed.]

1. Master: Who art thou?
2. Pupil: A Son of Light. Behold the sign and emblem.
3. What sawest thou in the light?
4. The altar of Eolin.
5. What was the fashion thereof?
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 south-west. In the midst stood the cross of Eolin, studded with pearls and diamonds.
7. What more sawest thou?
8. In the south-east floor of the temple, satan, black with the smoke of blood and war, demanded my surrender. And he drew forth the flaming sword.
9. What didst thou?
10. I said, I pray to none but the Ever Present Creator. In Him I have faith. Thou I fear not.
11. What next?
12. I came to the chamber of industry and I was taught a useful trade. After that I traveled north-west.
13. And was honored for thy good work and love of peace, I suppose?
14. Nay, Master. I was confronted by a crowned king. He bade me halt, and ordered me to pray to the God he served. I remonstrated, saying: I only pray to the Great Spirit, trusting only in good works done unto all men. Thereupon he flew into a rage, saying: Thou art the worst of men; thy soul shall feed the fires of hell. With that he hurled a javelin at me.
15. I escaped and traveled north, and came to a country most rich and prosperous, where many Israelites had gone before me.
16. Why didst thou not tarry there?
17. I did, for a season, but warriors came and possessed the land and drove the Israelites away.
18. What next?
19. I fled to the north-east, and came amongst savages, where I barely escaped being slain and feasted upon.
20. Which direction, then?
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.
22. Why didst thou not remain with them?
23. I was too poor to live with the rich, and too ambitious to live with the poor, who were little better than slaves.
24. Whither next didst thou travel?
25. Toward the north part of the middle kingdom, where I came amongst magicians and necromancers.
26. What of them?
27. They consulted the stars, and the moon, and the palms of their hands, and called up the spirits of the dead, who did appear before them. There was no industry amongst them, and I could find no employment with them. Neither did they assist one another.
28. Where next?



## BOOK OF SAPHAH

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 and valleys, and countless singing-birds, all things raising up the ceaseless voice of glory to Great Eolin. Here I sat down and wept.
30. What, wept in so fair a place?
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.
32. And certainly found a good place next?
33. Alas, me. The country was good, the climate warm, and all things grew abundantly without labor.
34. And why not most excellent?
35. Voluptuousness was an ocean for them to bathe in. And for all sins, their priests taught them, that, 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. Not myself loving indolence nor lust, I departed out of that country.
36. Whither next?
37. Toward the south-east, coming into a land afflicted with priests, soldiers and beggars. So I fled further east.
38. And what then?
39. I came to a small settlement of Israelites where I was received by warm hands.\* Here I prepared to settle down in peace during all my days. But the state soon became attractive by its places of learning and the beauty of the gardens and glory of its manufactories. There being no idle people nor beggars amongst us, the idolaters of Hemah, Savior of men, accused us falsely 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.
40. Thy fate hath been hard. Why smilest thou?
41. Because, however hard hath been my fate, it is nothing to that which I saw had once befallen another people where I came next.
42. What of them?
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 moldering walls I read that these people in ancient times long past were worshipers of idols and of 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?
44. Most pitiful place! Whence then?
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. Thus did he expound the philosophy of miracles, even to dying and coming to life again.
46. Wonderful philosophy. Wilt thou show me some of these miracles?
47. I will, O Master, but the secret of their workings I can not show. (The pupil exhibits.)
48. It is true, O friend! Surely, too, thou hast taught this wisdom to the world?
49. Nay; my teacher sent me south, to a school of prophets, where I learned the mysteries of invocation and prayer.
50. For what purpose hast thou visited my temple?\*

\*Initiate here reads from the top of the first row of the tablet downward.—Ed.

\* Initiate here reads from the top of the fifth row of the tablet.—Ed..



BOOK OF SAPHAH

- 51. To make pots.
- 52. What, with all thy wisdom?
- 53. A useful employment is the highest service to the Maker of all.
- 54. Thou and thy people shall be my people; my harvests shall be thine; and my gardens and orchards; for He whose eye seeth all, is upon me, and I am His servant.
- 55. \*There are three more chambers in my temple: The first preserveth the wisdom of the ancients. The second is the chamber of industry and inventions.

\*Tusk'kred becomes minod. (see Poit.) The earth's position would be *Hy-em'suat-tor*, or equivalent to 9,000 years before Kosmon. The Phœnician sound "aw" required 16,000 years to become the English "A," long sound. The word *Ong'wa* (the speaking animal) required 10,000 years to become man (English), and 7,000 years to become *ghan* (Chinese) The inscriptions of Fonece are in part found in China, India, Persia, Arabia, and belonged to the Mound Builders of America. *Ga'hoē ah mak*, the position of the great serpent (solar phalanx), would therefore make these Phœnician 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.

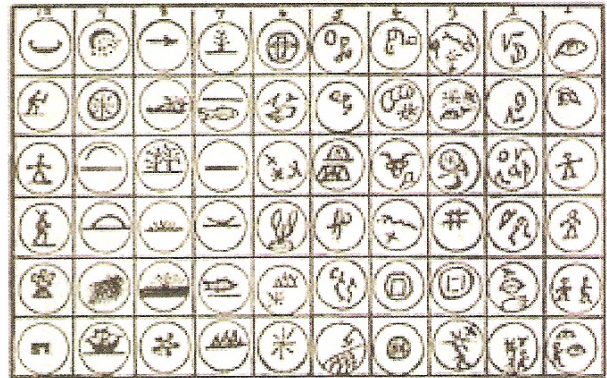
- 56. In the third and last chamber are the secrets of the fullness of worship. The name of this chamber is Om, because it is here the recipients repose in spirit from all the cares of the earth.

(Signs and pass-words, and form of initiation, withheld from publication, because the rites are still practiced.)



I'HIN.

HOUBRI. PAN. ALGONQUIN. HOA'TU.



Tablet of I'hin.

[Read downward, beginning with column 1. Refer to Se'moin and the other tablets.]

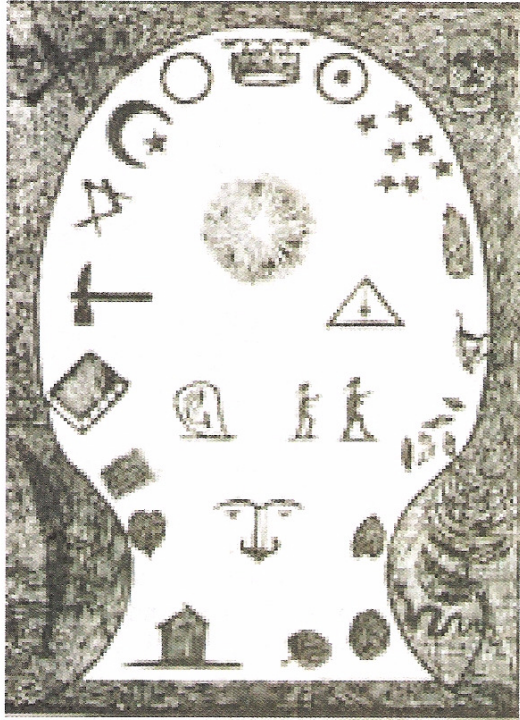
1. These, then, are the chief tribes, being some Faithists and some Idolaters, and these are such as were revered in after generations, to wit:
2. Hode, Si, Iz, Koo, Puit, Poit, Huit, Sem, Ham, Zerl, Haka, Shem, For, Gau, Park, Bah, Loo, Ong, Gam, Dan, Ine, Both, Asch, Howh, Bon, Art, Ia, Gaub, Don, 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, Dav, She, Ji, Ish, Fush, Ab, Ak, Gan, Loo, Mish, Woo, War, Hiss, Sout, Bir, Hush, Yiam, Duji, Gug (Ghard), 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.





## BOOK OF SAPHAH

### ARIBANIA'HIAYAUSTOYI.



**Aribania'hiayaustoyi,  
Tablet of Ancient Egypt.**

The invocation interpreted readeth:

1. Now am I strong in Thee, O Jehovih. Thy bow in the firmament encompasseth me on all sides. The follies of earth have turned mine eyes up toward thy holy place.
2. I have beholden Thine enemies bowed down. The king and the mighty man of valor with the two-edged sword are hid away in a dark corner. There is no light for them. Sweet-scented flowers hast Thou grown up in the way of him who will not look upward; but a serpent cometh upon him and he crieth out against the vanities of the earth.
3. In the far-off corners of the world hast Thou sown the seed of evil and death, and the man of darkness hurrieth thither; but Thy glories he will not behold. He buildeth his foundation in perishable things. But the hope of the righteous man lighteth up the inner chamber. He beholdeth Thy judgment seat. He seeketh Thee in all good things and durable; he glorifieth Thee in Thy works.
4. I will turn away from my house and my lands and look upward all my days. Yea, the fruits of the earth

shall be my servants; my crown shall be woven by Thy hands.

5. My heart pointeth up toward Thy kingdom; but the heart of the man of darkness is downward to things that perish? Thou hast set Eon (Aries or Te) in the midst, and he shall judge the living and the dead.

6. Thou hast made me above the diamond and above all precious stones; but the man of darkness goeth after these. Thy children he careth not for; he seeth not. Verily, will I run quickly to them and lift them up. They shall be gems for my raiment; they shall become a glory in Thy sight. Yea, I will turn their eyes up toward Thy holy place.

7. Before them will I set up Gau,\* and the magnitude and glory of Thy worlds shall entrance them.

\* Those who sat around the table for spirit communion kept their eyes riveted on the graven characters. He who say 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'bay led off, but all the circle joined in the reading of it. The *gau* (the plumb-line) was removed by the spirits in answer to the questions of the rab'bah. In some countries, the gypsies, who are supposed to be descendants to ancient Egypt, still invoke spirits in this way.—Ed.

8. Thy unseen hand shall become seen, and my brothers and sisters shall read the diadems in Thy firmament. Thine hand hath quickened my eyes to see and mine ears to hear Thee, O Thou Life of my life!

9. My understanding cometh out of Thy tablet (book). Its pages are graven with the sun, moon and stars. Yea, all things proclaim the words Thou hast written. None can counterfeit Thy handiwork. From Thy tablet will I read from the rising of the sun till the going down thereof.

10. My hands shall be skilled with tools to do Thy labor. Fabrics will I weave, and my house shall be built within the square of Thy compass, for it shall be righteous work. My eye shall look toward Thy dwelling-place. I know Thy sight is upon me. I will be joyful before Thee, my Father!



## BOOK OF SAPHAH

11. To none other will I bow myself in supplication and worship. Before Thee will I labor for peace on all occasions.

12. My hand will I uplift in Thy behalf, and yet no man shall feel the weight of mine arm upon him. By Thy crescent am I sworn unto Thee. By the seven stars and by the sun which is in the midst of the firmament and is the glory thereof, and by the moon, have I spoken.

13. Before Rea (Es, the air and ether), in Thy name have I sworn. I have lifted up my voice. I will have no diadem but that that is woven by Thee!

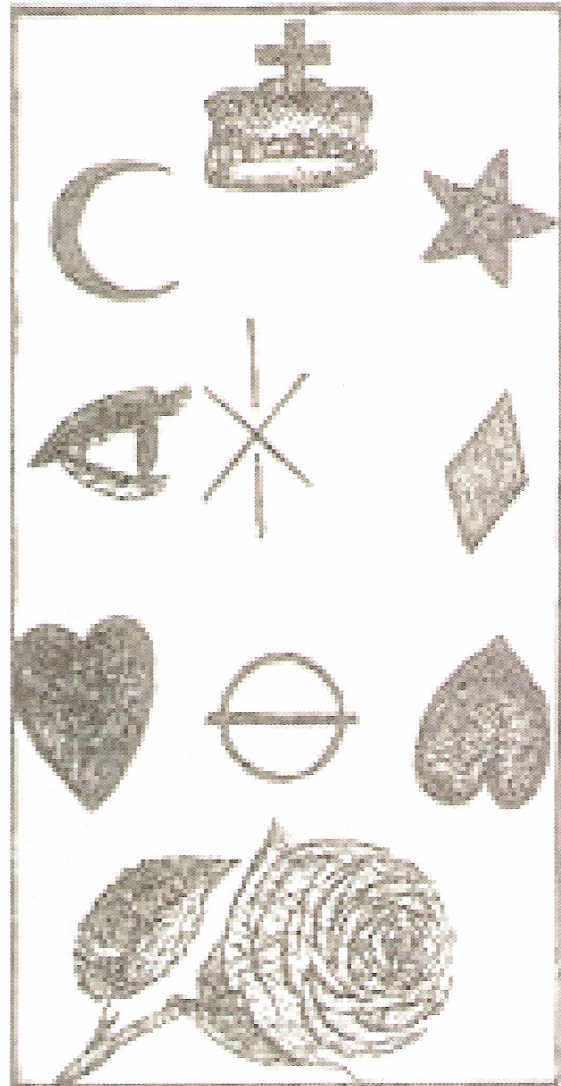
14. I will sing Thee new songs every day, and find new words of praise for Thy glories. My trials shall be as whet-stones and a hewing-ax. My talents shall increase in wisdom and in whatsoever way Thou leadest me for my own good.

15. Before Thy sacred altar will I come, knowing Thy angels will come also. Yea, they shall teach me thy decrees.

16. Thy gifts shall be my gifts, my portion, whatsoever seemeth just in Thy sight.

17. Thy messengers shall come to me, and my house shall be their house, they shall behold my labor; they shall admonish me wisely.

18. They shall teach me wisdom in all Thou desirest of me. The secret of my love to Thee will I tell them, and I know they will lift me up for Thy glory. In Thy praise will I sing forever, O Jehovih! Amen!



**Tablet of Hy'yi.**

### HO'ED.\*

\*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 Isralites left Egypt, the graven tables were abolished, but invocation at the family table was contined, and is even to this day amongst some of the Jews—Ed.

[MITHRA THE FIRST WAS ABOUT 4,000 YEARS BEFORE KOSMON. MITHRA THE SECOND WAS ABOUT 2,000 YEARS BEFORE KOSMON.]

#### Invocation readeth:

1. Mithra said: Ye that 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:
2. Behold, the rose, deep rooted in the earth. Jehovih riseth in majesty of All Light. His colors no man maketh, nor knoweth any man the cause. This subtle perfume, whence cometh it, and whither



## BOOK OF SAPHAH

goeth it? What power fashioneth it, and propelleth it?

3. O Thou, unseen Om! Is my spirit like perfume? Whence cometh it, and whither goeth it? Give me of Thy Mithra, O Om! \*

\* Mithra the first was about 4,000 years before Kosmon. Mithra the second was about 2,000 years before Kosmon.

4. Make my heart look upward to Thee, Thou all Pure, Heavenly! Wife, and Spouse and Mother! Thou that cometh, I adore Thee!

5. The corporeal world hast Thou, O Jehovih, placed in the midst of the lowest places, bringing forth. Bind my soul not to it, Thou All Going-forth.

6. My heart no longer looketh downward; my corporeal passions have I subdued. Yea, even the diamond binds me not, the highest shining corporeal thing.

7. Thou, O Corporeal Sun, burning and full of flame, that bringest forth the corporeal, growing harvests, hear me proclaim the All Eye that createth, making the souls of men. Thou, O Corporeal Sun, that makest of the things that are made, what a glory is thine! But far off, and nearer than Thou art, O Sun, is Jehovih, Who createth without things that are made, the All First Creator. He goeth forth, Jehovih. He cometh Om, the Bride and Mother, nursing with full breasts.

8. O thou Moon, hear my upward soul aspiring above all corporeal things! Thou, my Love and Majestic and ruler of waters and winds, I adore Thee. But a greater, the All Great Om, fed thee. From her breasts wert Thou, O moon, high upraised. Eolin, the Mighty, touched Thee with his little finger and Thou hast sped on. Come Thou to me, O Om, spouse of the Seen and Unseen.

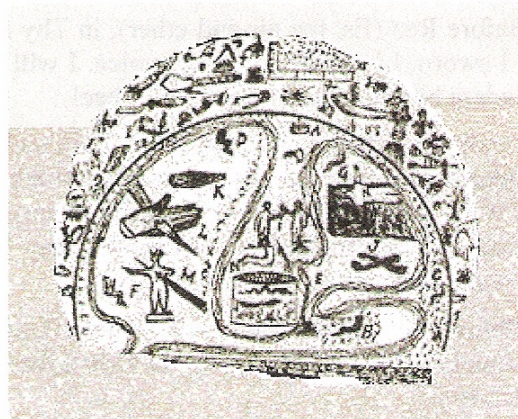
9. O ye Stars, full of shining in the high heavens. Who can measure your far-off places? Who can see your great corporeal majesty? O what a glory is yours, thrown in the high heavens! Thither, far, the soul of my forefathers roam full of praise and prayer. Make me all pure, O Thou Om, that I may ascend.

10. Send forth Thy Crown, O Eolin, Creator of all moving things. O Thou Incomprehensible and full

of glory! Make me oblivious to all corporeal things, and fill me with Thy going-forth forever.

11. Make me to look not backward nor to myself, but to behold Thee, O Jehovih, and Thy Lords and Thy Gods, strong in majesty and spirit high-soaring, forever! Amen!

### CHINE. ZERL.



**Ceremonies in Sun Degree.**

A, Master. B, initiate. C, first gate. D, second gate. E, third gate. G, fourth 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 represented 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.

### INTERPRETATION.

1. Master: Who art thou, and thy business?
2. Initiate: A weaver of fabric (or whatever labor he followeth) and lover of wisdom. I have come to learn of the wisdom of the Gods and Lords of heaven.
3. For thy labor thou art honored by the Gods and Lord of heaven. But erst thou canst learn of heaven thou shalt be proved in corporeal parts. What are the elements?
4. Earth, air and the other above the air.



## BOOK OF SAPHAH

5. What is man and his destiny?
6. Born of the earth, earthly; freed from the earth his inner part, the soul, ascendeth and dwelleth in the soul of things.
7. What, shall a dead man live?
8. Yea, and rejoice that he so liveth. I have witnessed the souls of men returned to the earth, reclothed in corporeal substance, and talked with them face to face in presence of witnesses.
9. Then thou fearest not to die?
10. I am in the keeping of Hong-she, Savior of man.
11. Who was Hong-she?
12. 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 was descended from the far-off star, Tristyia.
13. For what purpose came He? And whither hath He gone?
14. 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 abideth still in spirit on this corporeal world.
15. Where and when lived He?
16. In the ancient days He lived in the far east.
17. What was His labor?
18. To do good. In Him was no evil; 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.
19. What became of Him?
20. 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 consume, 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.
21. What became of Him finally?
22. He still abideth on the corporeal earth, and at times taketh on a corporeal body and showeth Himself, He and His mother Mi, also.
23. What did He preach?
24. To do good unto others; to harm no man, woman, nor 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 these sacred words and signs that I have come to this holy temple.
25. Before thou canst be intrusted with such signs and words, thou shalt be proven on thy God and Savior, that thy faith be manifest. Know, then, that although thou art blindfolded and seest not, yet thou art surrounded by Gods and Lords of heaven and earth, and by a mortal priest most holy and powerful. If thou hast faith in thine own words, and thus knowest the Son of the Sun, thou hast little to fear. Follow, therefore, thy attendants to the places of sacrifice, that we may bear testimony that thou art 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.
26. I trust in Thee, 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 lighted under him, and he thrusteth his right arm down into the flames until it be proved he hath power over fire and will not burn.\*)

\* These were the ceremonies of the third cycle past, 9,000 years before Kosmon. Persons who have witnessed the first-test miracle of modern spiritual mediums, can really comprehend this initiation.—Ed.

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). Release him, O ye Lords of the Heavenly Host. As the All Holy Savior of men penetrateth the corporeal part, so shall the corporeal part be divided.
28. I.: In Thee, O my Savior, God of this corporeal world, put I my trust. Lead me forth, O ye 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 nor blood.)



## BOOK OF SAPHAH

29. M.: By Thy 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 yet a greater gift hast Thou for him. Lead him forth, O ye Lords of the corporeal world, and thrust a sword through his body.
30. I.: Go forth, O ye Lords of the corporeal world, ye know not what manner the spirit is of. Forgive them, O Almighty, Hong-she, Son of Eolin, Creator of worlds. This is Thy body, this Thy blood. Let them eat and drink of them, in remembrance of Thee. Thy hand will deliver; my soul shall never die! (A sword is then thrust through the body and withdrawn, but there is no wound nor blood.)
31. I.: In remembrance of Him do I these things. Behold the power of faith. By faith the All Creator created.
32. M.: By thy words shalt thou be proven. O ye Lords of the corporeal world, bring him sand and water and a veil. By His command shall a rose bloom in our midst.
33. I.: O Thou, 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 Thy power for the blessings of the corporeal world. (Sand and water and a veil are brought before him, and he covereth the sand and water with the veil and repeateth thus:)
34. I.: As Gau from nothing sprang and stood triumphant on the corporeal world; so, forth, come thou, the fibre of corporeal parts, and clothe the spirit-rose mine eyes behold. (The rose or roses are then beholden, fresh grown amid the sand and water.\*)
- \* Spiritualists who have witnessed these things know the possibility.—Ed.
35. M.: This day Thee I crown my brother He'den'loo (Magi), of the Savior empowered on the corporeal earth to dwell by holy land and water! (The initiate then taketh of the water and sand and sprinkleth the attendants.)
36. I.: This is My blood and My Body, saith Hong-she, i9the All Quickener. Take ye of them in my name.
37. The Lords (together): Behold the Es that ruleth 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.
38. (The Lords conduct him to the middle chamber, where he taketh the oath.)
39. I.: To celibacy I am sworn, for he who begetteth a child is bound in spirit, after death, unto his own offspring.
40. To the Es world I am all remembrance. To the corporeal world all forgetful henceforth forever.
41. All vain words do I renounce; all idle laughter do I renounce; all love of corporeal things do I renounce with abhorrence.
42. M.: What of the Es, the great Unseen?
43. I.: Two heavens there are: one resteth on the corporeal earth; one standeth high in the firmament.
44. Betwixt the twain lieth the bridge Chinvat, where standeth Hong-she, Savior of men. By His love can the children of men pass; by His curse must they return to the lower heaven till purged of all corporeal thoughts.
45. By the trumpet, loud sounding, of Fo'e'tses, Chief of the Heavenly Host, knowest the Son of the All Light the secrets of the souls of men.
46. (The Gods (angels) stationed at the four gates now come forward and salute. Then come the Lords (angels) of the outer host, with the working tools, and, together, they sing to the Great He'jo'is.)
47. M.: For what purpose is this coffin?
48. I.: That I may be coffined and buried in the corporeal earth.
49. M.: Let the lords of earth bury him in the name of Anra'mainyus (or Ugh'sa), the all corporeal death.
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. Thereupon he is bestowed



## BOOK OF SAPHAH

with regalia and implements, and with signs and holy words, the which can not be given outside the Sun degree of Faithists. Neither can the implements and working tools of the Lords and Gods of the outer circle be revealed save to such as have been duly prepared by fasting and by prayer, and by a knowledge of the motions and positions of the corporeal worlds. Jehovih saith: Only to the wise, the pure, and the just, do I reveal the mysteries of My kingdoms.

### INITIATION CEREMONY.



#### Tablet of the Kii Initiation Ceremony.

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.

Interpreted, readeth thus:

1. Master: What seest thou?
2. Initiate: The world lieth before me. Yea, 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.
3. M.: Seest thou nothing more?
4. I.: Yea, Master, the canopy of the firmament of heaven. In the midst thereof the light, burning sun, propeller of the vegetable world; the glory of day, and maker of light.
5. On either hand, in the vault of the firmament, countless stars, saying: In the glory of our magnitude, O man, forget not Him whose finger upraised the firmament!
6. M.: What more beholdest thou?
7. I.: The moon, who changeth her size and place according to the nightwatch of the Ghads who minister to the wants of mortals.
8. M.: Is this all?
9. I.: Nay, Master, on either side I behold a hand, one pointing upward and one downward.
10. One side of the world is all light and one side all black, and the hand that pointeth upward is on the light side, and the hand that pointeth downward is on the dark side. Here lieth the brush that wrote, and the sacred Gau, and above them the symbol of the burning candles of the ancients. Above these I behold the ark of M.: Why haltest thou in thy speech? What seest thou?
11. I.: Alas, O Master, above the world I behold an evil foot, black and clothed with serpents.
12. Above the twin swords, crossed, is the sacred name, Elohim.
13. M.: What seest thou in the midst of the tablet, black and as with a net woven around?
14. I.: A new corporeal world, rich in growing things; sprung from the surface thereof, hang the sacred signs of holy Lords and Gods, appointed the prophecy.
15. by the most high Elohim, apprised and guarding over the morning and evening of the first days.
16. Here the trumpet calleth 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.
17. Fabric woven in the firmament of heaven is descending to the infant a'su. Thirsting for a kingdom in the lower heaven, standeth Baugh-ghan-ghad, the tyrant of newborn spirits in the lower heavens, watching the new earth.
18. His tablet is a coffin filled with serpents' tongues. In his footpath millions of dead that sang his name, to make him triumphant over Elohim, creep, accursing him in high heaven.



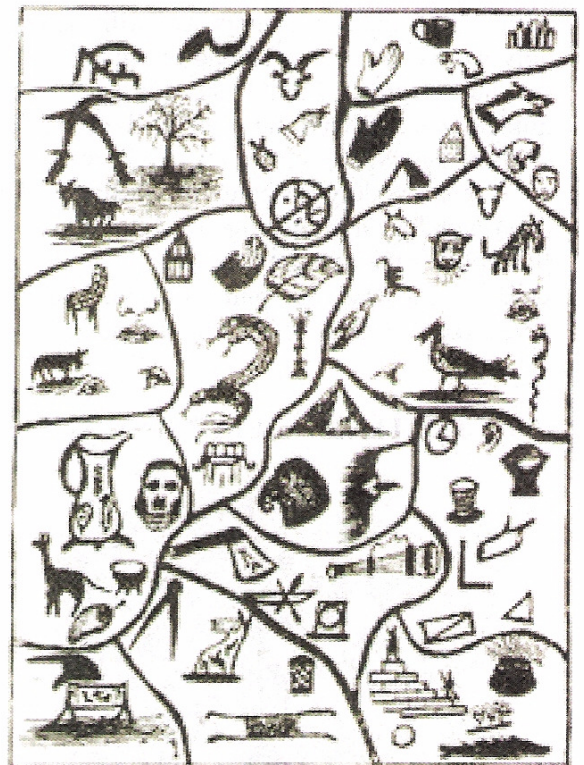
## BOOK OF SAPHAH

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, yea, 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.
20. M.: What are the working tools of man born of woman? What of the Gods and angels beside Elohim?
21. I.: Alas, O Master, I know not.
22. My friend, since thou art learned in Gau, why comest thou to learn the signs and ceremonies of the ancients?
23. That I may unite myself with other men, and thus become a greater power to do good unto mortals.
24. Thou art wise. Repair now before my proper officers for further examination, and, if thou art proficient, come again before me and I will conduct thee into the chamber of Ophra'or'jhi, and there initiate thee according to the rite of the ancients.

[Signs and pass-words, and mystic ceremony, withheld from publication.]

[For the reading of the entire tablet, refer to the revealed tablets.]

### PORT-PAN ALGONQUIN.



**Tablet of Port-Pan Algonquin.**

The sacred people, I'hins, or Mound-Builders.

THE SACRED PEOPLE, I'HINS, OR MOUND-BUILDERS.

Readeth as follows:

1. Which way, man?
2. To the tree of knowledge.
3. I go thither, also.
4. Where, then, is thy treasure?
5. I bring this pitcher and pot, a tame gowt and a dead man's skull. I have no more.
6. Seffas bows down in thy favor. Hast thou slain any living creature?
7. Nay, Ong-a-pa, but housed in a mound high-built, and steep, I have slept my nights away in peace, slaying naught.
8. Hast thou the Hagaw'sa (the head compressed), from infancy?
9. On my breast, engraved, the sign single standeth 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

## BOOK OF SAPHAH

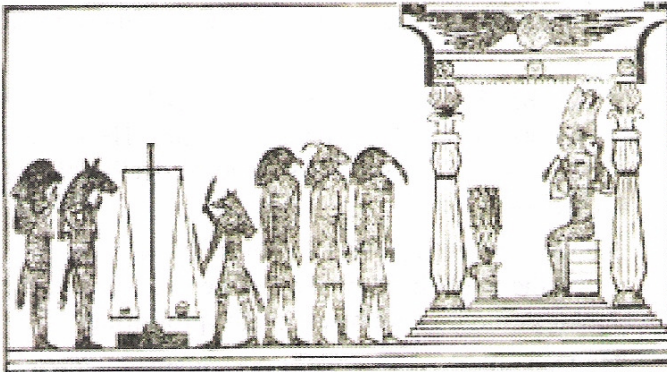
- have seen the Es world and the angels of the dead.
10. Hold up thine hand, and show me, too, the leaf sign of Egoquim. Then the burning flame of sacrifice and monstrous serpents thou wouldst rather feed than destroy?
  11. To engrave the sacred symbols in Corpor I was well-educated. Behold I write (He then displayeth his skill.)
  12. Thy skill is excellent. Go thou to the south-west corner, and in the ark of the black hand thou shalt find a charm for venomous serpents. Bring it hither.
  13. Alas, O Onga, ask of me any service but to deal in charms against anything.
  14. How sleepest thy father and thy mother, and thy wife and thy sons and daughters?
  15. On the mounds and in the mounds, O Onga. Hid are we all away from the devouring hiss-sa (serpent), and bough and mieuh (lions and tigers).
  16. How was it with thy forefathers and foremothers?
  17. In the mounds and on the mounds, O Onga. For a thousand generations my ancestors killed not any living creature Egoquim had created.
  18. What is yonder building in the north-east?
  19. The temple of Egoquim.
  20. What meaneth it?
  21. It is the sacred house of Dan. (Faithists.)
  22. What are the signs?
  23. The All Light hand teacheth mortals to ever reach upward; the cup, that all the firmament is filled by the presence of Egoquim.
  24. What is the sign of half a dog, of half a horse, and a man's head?
  25. What is the sign of the black hand and black onk, the slaying tool?
  26. The mortal who slayeth the wolf and serpent hath a hard That man at best is two beings, a beast and a spirit.
  27. time in heaven.
  28. What is the hard time of the slaying-man in heaven?
  29. In the firmament of heaven he is haunted; the spirits of the slain come upon him. He findeth no place. With his black hand of death uplifted he crieth out.
  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?
  31. That all the earth must be subdued by man. Even the blackness (slander) that issueth out of man's mouth must also be subdued.
  32. What are the signs of the ear, the triangle and the square, the evil quarters, the wedge and the vessels of copper?
  33. Alas, O Onga, I know not.
  34. What are the signs of the trumpet, the windlass, the hewing-ax and the altar of fire?
  35. Alas, O Onga, I know not.
  36. What are the signs of the Az-aj (stretcher), and the basket?
  37. Alas, O Onga, I know not.
  38. What is the sign of the men ascending the Orugh (the stairs), and lamp and the trees and the black fish?
  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 learnt of Egoquim, ever after.
  40. Thou art wise, and now, by virtue of my power and wisdom and love, do I crown thee brother of the Hoanga (prophets). Peace be with thee, Amen!
  41. He who taught thee all the other signs will now teach thee three thou knowest not. After which the Oi will invest thee with cloth and with the signs of Chaigi (words of enchantment), that when thou travelest in far-off lands thou shalt be received as a brother.

(Signs and pass-words withheld from publication.)

**ANUBIS.**



## BOOK OF SAPHAH



**Anubis and the Haunted Chamber.**

### THE HAUNTED CHAMBER

Antechamber examination omitted.

Second part in the dark chamber, to wit:

1. *Mars* (alias Death): What is this noise and confusion? Who comes here to disturb our haven of rest?
  2. *Jupiter* (alias Aises, a leader): Hark! I heard a voice! It is true, this place is haunted! Say thou, spirit or angel, speak! Who art thou?
  3. *Mars*: I am Death! All who enter here must die! Are ye prepared?
  4. *Mercury* (alias Saug, heavy): Hark! What fearful words!
  5. *Mars*: Silence!
  6. *J.*: Alas, O Death, spare us! Command us as thou wilt, but slay us not.
  7. *Mars*: Impious mortals, know ye this place is consecrated to the spirits of the dead? All who enter here must die!
  8. *Mer.*: We implore Thee, O Death! Is there no respite?
  9. *Mars*: Over your heads I hold the two-edged sword. Fear ye, and tremble when I command.
  10. *J.*: Alas, O Death, we and all mortals fear thee. What shall we do?
  11. *Mars*: There is one respite. Sit ye at my feet in token of your submission to a higher power than mortals. (The initiates sit down.) Bide ye there till I call my fellow-God, Life. Ye shall know your doom! All hail, O Life! Hither, hither!
- Mortal intruders have profaned our sacred chamber! Come thou and deal with them, that I may receive their souls!
12. *Sun* (alias Dan, a light): Hail, O Death! I come! Mighty art thou, O Death! Were it not for thee mortals would esteem themselves Gods. Take me, brother, to them. (M. conducts S. to another part of the chamber.)  
*S.*: Mortals, for what purpose are ye here? Speak to me, I am Life.
  13. Pity us, O Life! We are friends to the spirits of the dead. We have come hither to unite ourselves in a common brotherhood, especially to improve ourselves in spirit communion. Deal thou mercifully with us and we will be faithful and true.
  14. *S.*: On one condition only can I save you from Death's hand. I have here scales on which I weigh mortals, and by your words shall ye be weighed, for all words manifest the spirit within. If, therefore, ye repeat after me the words I utter, ye shall live. But if ye do not so utter them, ye shall be handed over to Death. Neither will I utter aught but what all good men and true, may utter my words after me.
  15. *J.*: Speak, O Life! We will repeat after thee.
  16. *Mer.*: We will repeat after thee.
  17. *Venus* (alias due'ji): We will utter thy words!
  18. *Ceres* (alias hyastra): Speak, O Life, thy words shall be our words. (Many of the stars repeat expressions in like manner, the initiates being previously named as some star.)
  19. *S.*: My friends, repeat your own names and then these words (the initiates give their names): Of my own free will, in presence of these spirits and mortals, do 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 here present, and all who have been heretofore initiated, or may be hereafter initiated, as fully and entirely as if they were my own blood and kin. That I will not from this time forth utter one slanderous word against these my brethren, nor against any man nor woman nor child belonging to them or that is dependent on them. That I will protect their honor and virtue and love as



## BOOK OF SAPHAH

sacredly as I would my own mother. That I will from this time forth 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, Thou, who makest and rulest 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, yea, by Elohim!

20. *S.*: My friends, you have been weighed, and the scales bear to your favor. You shall live. What more desire ye!

21. *All*: Light! (The ceremony so far being in the dark.)

22. *S.*: Let my servants make a light. (The servants emergency, what shall be done?)

23. *Second Servant*: Alas, O Master, we know not.

24. *S.*: Let this be a lesson to both spirits and mortals, for as I do now, so in all great trials, do ye also. (*Aside*:) Hither, O brother God! Hither, O my brother!

25. *Mars*: Here, O Life! Here, O Life, I come! (*Walking to a different corner*.)

26. *S.*: My attendants can not make a light. The oil will not burn. The lamps are cold. What shall be done?

27. *Mars*: Let us supplicate Him who is greater than life and death!

28. *S.*: It is well.

29. *Mars*. and *S.* (together): O Thou, Almighty and Everlasting Creator of Life, and Master of Death, give us light! Give us light, O Father!

30. *S.*: Let my servants try once more. (The servants now make a light. The initiates behold their strange apparel, which was put on them in the dark.)

31. *Mars*: Behold, O mortals, by the light of heaven, man hath risen above the beasts of the field and fowls of the air. But for the light of Uz

(Osiris) your heads would have this day been as your hoods. (With his sword he knocks off the head-covering.) Be as beasts no more, but men and women. In token of your fidelity to the covenant, drink ye of this nectar of life. (Because they were saved from death.) (The cup is then passed from one to another, and all drink of it. In the Algonquin tribes of America the ceremony was the same, save 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.)

32. *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 thee in the name of \_\_\_\_ (withheld from publication).

33. *Mars*: As ye are now raised up on earth, so shall ye be raised in heaven, where, it is represented by the spirits of the second heavens, are scales to weigh the spirits of mortals recently dead. And he who presideth over the scales in heaven was called \_\_\_\_ (alas me, how shall I repeat his name?) Let him who conducted you hither answer me: Who is the God of the Scales in heaven?

34. *Fourth Servant*: I can not so answer, Master.

35. *S.*: Knowest thou?

36. *Fourth Servant*: I am wise.

37. *S.*: What wilt thou?

38. *Fourth Servant*: (Withheld from publication.) (And when Anubis appeareth, the Master saith): All words sprung from the fullness of the spirit within. Be exact in observing your covenant, and guarded in your words toward all men, for as ye were here weighed by your words, so shall ye be both in this world and the next. (The *S.* and *M.* now bestow the pass-words and signs, here withheld from publication.)

39. *M.*: Thus endeth your initiation, and may the cross of the Wheel of the Great Spirit be the centre of your action, and the angle of your behavior toward all men. Amen! (All respond, Amen!)

40. *First Initiate*: Why, this is just the brotherhood we desired!

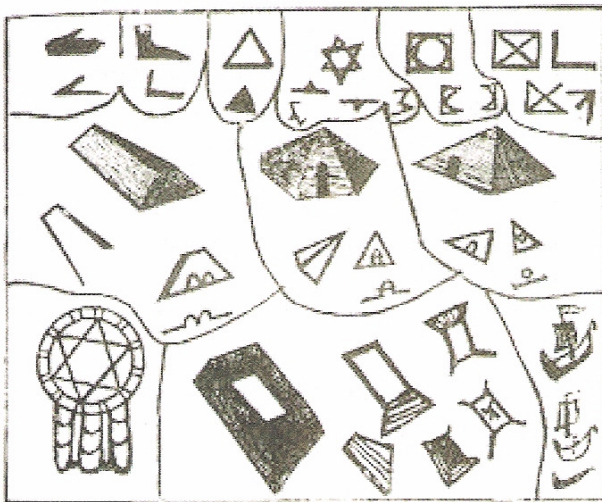


## BOOK OF SAPHAH

41. *Second Initiate*: Just what we set out to accomplish!
42. *Third Initiate*: And better done than we could have done it!
43. *S.*: Remember, then, this lesson: That in all good works inclining to brotherhood, especially that which inclineth 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. Ed.)



**Tablet of the Mound-Builders.**

[Read from left to right, beginning at the top.]

1. Agoquim said: These are My divisions for the twelve feasts of the Gods of heaven. Observe ye them in My name, for they are My inheritance, bestowed to enrich the wisdom of men.
2. All labor is Mine, saith Agoquim. By My hand moveth all that is.
3. The earth is My footstool, and I have made it square to the north and south, east and west.
4. Three things made I: air, earth and water. The angle with three sides made I in remembrance thereof. Three things bestowed I on man: the earth body, which is dark, and none can see through it; the spirit which liveth after the earth body is dead;

the third part I gave to man is the soul, which joineth him to Me.

5. The sun I made, and I set him high in the firmament that I might see from afar and behold My earth-born children. And the lakes and forests and rivers, and the caves in the earth, made I for man.

6. All that I have made is good, and round, or square, according to the place I made for it.

7. But in the very young days of the world, the impatience of men led them to perceive not Me and My good works, and they set about to do My labor. Thus came evil into the world; but I separated the evil from the good. Into the four corners of the world separated I them. I gave to the evil, where all is coldness and hunger; where they have invented the evil-killing bow and the flint-dart, destroying My living creatures.

8. My righteous shall live in mounds of earth and stone and wood, where the Ugha (serpent and tiger and all other evil-devouring beasts) can not come upon them.

9. But for the light of My angels to come and abide with My people, ye shall provide the hoogadoah,\* the well-covered house, and it shall have but one door, and pieces shall be put therein, so that when My chosen are within, all shall be dark, that My angels may teach them.

\* Many of the tribes of the North and South American Indians still build their spiritual wigwams in this manner.—Ed.

10. But the dwelling of the Hoonshawassie (the prophet) shall have one Ongji (window).

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 will I exalt in heaven. Only the poor have I made to be My prophets.

\* The jewels were made illustrative of the Gods. From one god to another, were four moons. The sacred words belonging, to each and every god for the month, were repeated during the month. Whilst the words were being repeated in concert, the sacred people trotted or danced around on the top of the mound, clapping their hands at every step. These ceremonies were often nightly, and never less than once for each quarter of the moon. On the following month, the next verse (to other gods of other months) was repeated in like manner. After the extermination of the sacred people, (*the mound-bulders*), the worshippers of Egoquim, i.e., E-lo-him,



## BOOK OF SAPHAH

the succeeding people, the the Indians, kept up the dance, and even to this day some of the tribes have preserved the whole twelve dances and the general spirit of the invocations. Although, however, they are slayers of the Ugha and of one another also.—Ed.

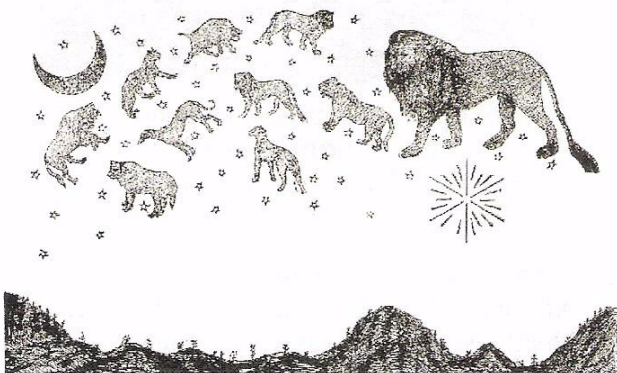
12. Over the mounds My angels shall keep watch against the evil approaching Ugha, and they shall awaken My sleeping children, and they shall not suffer.

13. Agoquim said: Boats have I 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.

14. Agoquim said: To the priests have I given authority to make My signs and symbols, and to bestow them on My righteous children.

### BAUGH-GHAN-GHAD.

[Alias Baugh-gan-ghad.]\*



Tablet of Baugh-ghan-ghad.

\* These rites and ceremonies, according to the tables relating to the solar phalanx, must have been 15,000 years before Kosmon, and located in eastern Asia and Africa. There are philosophers of today who hold that in national affairs might is right. Witness the U. S. government against the Indians, and the British in the East Indies.—Ed.

1. Baugh-gan-ghad said: I go forth. All who follow Me, are of Me. By will only is anything accomplished. That which I desire, I do. Without Me nothing is done. My name is *Might*.
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 created He the creation. Like a lion goeth He forth. The sun is under His feet;

so is the broad earth. Whatsoever liveth or is dead (inanimate objects), fleeth before His breath. Even Death cometh and goeth by His command.)

3. B-G-G. said: Go forth, My sons and daughters, multiply, fearing naught. Inasmuch as ye do these things, so will I exalt you. Inasmuch as ye do not these things, I will bind and enslave.
4. B-G-G. said: Think not I choose a weak man or a coward to be king. I choose only the valiant, that fear not. Think not 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.)
5. B-G-G.: Who dareth My power? Down on your bellies and crawl like serpents before My throne! Down and speak! I command!
6. First Initiate: By Rux I swear! I will not down!
7. Second I.: By Him who standeth above the Sun, I will not down.
8. Third I.: Nor I, though thou drinkest my blood. (Similar ejaculations from other initiates.)
9. B-G-G.: Then must I from My throne of skulls descend to raise the seat another row. Bring here my battle-ax (to servant). (The ax is brought, and the Master, clothed in a lion's skin, with a serpent's skin coiled about his head, descendeth from the throne, and seizing the battle-ax, falleth 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. The Master knoweth this, and (the initiates not knowing it) hath the advantage. The fray of skill lasteth about an hour, during which the initiates are mostly sent below.)
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 maimed bodily, they are slain with the battle-ax.