

Looeamong Alias Christ

Sunday, March 1, 2015

Looeamong Alias Christ

COPY 1

LOOEAMONG ALIAS CHRIST MANUSCRIPT

'The Truth About Jesus Christ'

A Shocking Expose' From God Himself

By Donald Richard Ballard
Faithist-In-Jehovih
"Messenger"

Copyright (c) 2010 by Donald Richard Ballard

TABLE OF CONTENTS

PREFACE

PART ONE: OAH SPE

PART TWO: NEW TESTAMENT

PART THREE: OLD TESTAMENT

PART FOUR: SUGGESTED READING

PREFACE

I want to say, right off the 'bat', this book is not 'primarily' against Christians. Sure, there are some things about Christians I don't like, but in the main, I believe Christians, as whole, are some the finest people on the face of planet earth, that - by the way, angels call the Red Star.

Why do they call the earth the Red Star? I don't know for sure but my guess is because of all the conflicts this planet has gone through as the result of the terrible unleashing of wars, and the blood shed, by man-gods against each other and against their own Creator, Jehovih, for the past many thousands of years.

Remember, it was Christ himself who said: "Think not that I come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." Ref: St Matthew, Chapter 10, Verse 34-36

Does that sound like the Prince of Peace?

I hope for your sake that you can read all the way through this book. Why? Because I am going to tell you things that no other person will tell you. When it comes to Christ and all other man-gods, the world does not need to be saved saved BY any of them. The world needs to be saved FROM them. And the only person who can ever save you at all, ANYWAY, is your own Heavenly Father and not some pretender who just wants to enslave you forever.

With that said, on with this Preface.

When I was an infant, my mother laid me down on a bed next to the family bible, which in this case happened to be a Christian Bible. That was a mistake. As she turned away from me to do something, the next thing she heard was the tearing of pages that came to her ears. She turned to the source of this sound and saw to her complete horror that I was tearing pages out of the family

Blog Archive

- ▼ 2015 (1)
- ▼ March (1)
- [Looeamong Alias Christ](#)

Bible.

There was something very symbolic and actually prophetic in what I had done. Little did she know, that her infant son would some day grow up and expose that bible for what it really is: The book of a man-god named Looeamong alias Christ. Much later on as an adult I asked her if I could have that old family bible and she granted my request.

Right now you are going to think I am as 'nutty' as a fruit cake. You are probably thinking, "What do you mean by a man-god?" and "Who ever heard of Looeamong?" so obviously you have never heard of a book named Oahspe, in spite of the fact that it was first published in 1882 over 100 years ago, has gone through numerous printings and has been read worldwide by tens of thousands of people since.

Oahspe is the new Bible written by God Himself. Oahspe is a history book going back over 74,000 years which was about 72,000 years before Christ was ever heard of. If any of the man-gods were actually the Creator, how come they were never mention in all those years? There are numerous historical characters that predate Christ, who people worship as the Creator, so Christ is a 'new kid on the block' when it comes to the vast majority of people mentioned in ancient history.

Oahspe tells what has been happening in heaven and on earth concerning the source of all religions and who started them. Haven't you ever wondered why there are so many gods and so many religions on earth when there can only be one Creator? Which one of these religions is right while all the rest are all wrong? Do you really believe that the Creator would start all these religions just have them arguing with each other continually about who was right and who was wrong?

Some of these religions threaten people with hell if they do not worship 'their' god. Do you really believe a loving Heavenly Father would ever throw his created humans in hell forever? Are the forces of darkness so great that this great book shall be lost to humanity forever. That is what I was wondering so many years ago when I typed this entire manuscript of 344 pages on an IBM Select II typewriter long before I ever had a computer.

Is humanity going to be forever a 'slave' to the darkness of man-god religions like Paul referred to when he said:

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles"? (Ephesians 3:1).

The answer to the last question is a definite 'no', thanks to computers, websites and the Internet. Oahspe websites can be found easily and so can copies of Oahspe and in the future, most of the people on this planet will hear of Oahspe and millions will convert to the Faithist religion. Why am I so sure of that?

America is in the process right now of becoming a Faithist nation and the American people don't realize that yet and won't for a long time. How do I know that? If you read Oahspe you will learn that America was set aside thousands of years ago by Jehovih where His Kingdom on earth will someday be founded. The early settlers of America were inspired to sail across the ocean to this new land for religious freedom by Jehovih and His Holy Angels. The Founding Fathers of this nation were under the inspiration of these Angles in the writing of the Declaration of Independence and the Constitution of the United States of America.

It was Jehovih's Angels that made sure Americans won the war of Independence from England. Because of what is happening under the Obama Administration, Americans in the thousands are wanting to go back to the principles under which this nation was founded the first place: Under God but NOT under Jesus Christ. The only reason any our the Founding Fathers ever referred to Christ was because the Christian Bible was all they had back then. Now, that has changed. Now Americans can read Oahspe and know the truth about Christ and kick him out of America forever. And believe me, it will eventually be done.

I was raised in the Christian religion and I was very unhappy in that religion, so for the past 50 years I have read numerous books covering all manner of religions and doctrines and I will say this with no doubt in my mind at all: If all the children in the world would be required to study all of the major religions (Christian, Islam, Buddhist, Hindu, etc.) instead of being indoctrinated in the religion of their parents, there is no doubt what-so-ever that the vast majority of those children would definitely embrace the Faithist religion for life.

I would like to ask 'now' - of you people - who worship a god who will throw everybody in hell if they don't worship him, this: Will you continue to love, worship and praise a god who would do that to other human beings? If you answered yes to that question, then you are just as evil as the god you serve. And I will tell you this: It is a fact, that those who threaten and consent to having other people sent to hell are the ones who are in danger of some sort of hell themselves.

As I have said, I was raised in the Christian religion and quite frankly my experience in that religion was hell from beginning to end. I got sick and tired of hearing the same old stories over and over until the monotony was suffocating. I got sick and tired of having to hear the some old Christmas songs every single year. I got fed up with the commercialization of Christmas where I

had to draw names for Christmas gifts I did not want to buy or even receive. The whole thing was mass insincerity.

I got sick and tired of some stranger wishing me a Merry Christmas when they did not even know what my religion was. I got fed up with going into a public store at Christmas time and having to listen to religious songs of some other religion against my will.

When I think of the billions of dollars Christians spend on decorations alone at Christmas time, while thumbing their noses at poverty all around them and then they have the gall to call it a season of giving. It nothing by blatant hypocrisy. And they say if it weren't for Christmas spending the merchants would have a bad year as if people are so stupid they would not spend that money at other times of the year in more constructive ways.

When I was but a child I was subjected to Christian doctrine way too much. My parents would read from the bible every night and after that we had to get on our knees on chairs and couches while both of my parents would pray. I had to go to Wednesday night prayer meeting at church every single week, Sunday school for an hour on every Sunday morning and then regular service for an hour after that. Then there was summer religious revivals every year. These preachers wanted to make sure no one would stray away from there steady income. All of these churches are nothing but 'religion stores' anyway.

Those Wednesday night prayer meetings were the worst of all. At the end of the whole thing we were subjected to an alter call to come down to this long bench, get on our knees and rededicate our lives to Christ in spite of the fact that we were already Christians in the first place. There was always a lot of preaching about back sliders, those people who just might start thinking for themselves and break away from the control this preacher had on his parishioners.

Many years ago when my kids were just entering their teens, we lived out in the country in an old farm house on one acre of ground. Every once in awhile some people would come by, knock on our door and start trying to convince us that their religion was the way to live. I would always tell them that we had our own way to believe and basically tell them to leave. Then there was this teenage guy who started to come around that we did not even know and he would start some argument about religion, basically telling us we were wrong and he was right. After telling him to leave several times I got fed up with this pest and had to find some way to shut him up and to leave us alone.

So the next time he came driving right into our driveway, while I was outside working on my truck, I was ready to do something which would finally keep this kid off our property for good. He started right in trying to jam his views down my throat. At the height of the discussion between us, I told him that God did not write his bible because God was not that stupid. Well this really got to him. He jumped back into his truck, backed hurriedly out of our driveway and went speeding down the road as fast as his car would go, burning rubber for about 50 feet.

A few days after this, when I was in the dinning room with my wife (at that time) and our kids, some man barged right into our home, without knocking and commenced to rail at us about religion, doctrine and how evil we were, on and on and finished that he demanded that we be in his church next Sunday morning , or else and stomped out of our home. My kids, at that time, ranged from five to sixteen years old.

And here is the most shocking thing about what happened to all of us that day. We never did say one word to each other at all about what we had experienced but just went on with our day and lives, as if it never had happened. Years later, after my divorce and our kids were on their own, did I finally recall what had happened so many years ago.

I studied psychology for many years, on my own and for a brief period in college and people can have terrible things happen to them and the mind can shut off the memory of a bad experience to protect a person's sanity and even their peace of mind.

If I had not found Oahspe, I believe I would have lost my mind trying to make sense out the teachings of Christ. The part that terrified me the most was the unforgivable sin - the sin against the Holy Ghost. In spite of the fact that the Christian religion is built on the Trinity: the Father, the Son and the Holy Ghost, three in one and still you can criticize God and Jesus and be forgiven but if you criticise the Holy Ghost, 'that's it buster', you will never be forgiven. The whole thing just doesn't make sense.

Besides that, Jesus himself destroys the Trinity right here:

The Holy Trinity in the Christian religion is made up of the Father, the Son and the Holy Spirit, but when Jesus says that "all power is given unto him in heaven and in earth" (Matthew 28:18), this destroys the Holy Trinity. If all power is turned over to Jesus, then the Holy Spirit has nothing to do, and God can retire, go off and play golf somewhere, while Jesus runs the whole Universe.

There has now been found approximately 100 billion galaxies in the universe (so far) and in each one of these galaxies there are approximately 100 billion stars, which are really suns and around these Suns astronomers are finding planets like ours, where people probably live just like we do. I don't think Jesus can handle a job like this, since he really only wanted to rule over the 12 tribes

of Israel and even then he had to have the help of his 12 disciples.

I do not think Jesus can step into the shoes of the Creator of the Universe, who is Jehovah, because Jesus never created so much as a "bug".

I never did really get over my fear of the Holy Ghost until I read Oahspe because there is where God tells exactly what the Holy Ghost means and who invented the term. When it comes to religion, no person can ever get their head straight concerning religion until they read and understand Oahspe.

Oahspe will not make sense to you at all unless you are adequately advanced mentally and spiritually to do so. Just like it says in Oahspe, this book will be accepted by only those who are ready for this advanced knowledge. It's like the way subjects in college are set up. You start at the beginning of a system of study and only can advance as you complete each step of the way.

All man-god religions were allowed to be here on earth because the Creator knew that humans would not be able to suddenly understand who He really is. Most humans needed a god that they could see with their eyes or believe they will be able to see when they die and see him sitting on some throne. Humans find it almost impossible to believe that the Creator is really a huge spirit that fills all space and everything in the Universe is inside of and a part of Him.

Faithists know that Jehovah (not Jehovih) is a Great Spirit like the American Indians worshiped but He is much larger than they could have ever imagined because they had never studied astronomy and many other branches of science that make the belief in Jehovah possible.

Oahspe is the Faithist Bible and here is how it was written.

Back in the 1800's, from 1848 until about 1900, spiritualism was very popular in America. It all started on the night of March 31, 1848 in Hydesville, New York when some young girls, of the Fox family, decided to try to communicate with a spirit that had been haunting their house. By a series of knocks, back and forth between the girls and the spirit, it told them he had been murdered in that house and his bones could be found buried in the basement. Sure enough, they dug up the floor and there they were.

Well, that started a frenzy of interest in "spirits of the dead" which continued all over America for the next 50 years. A certain John Ballou Newbrough, became fascinated in the phenomenon and delved into seances of his own. Newbrough found out he was a medium himself, in the sense that spirits could control his arms and hands and when they did that, he had no control of his arms at all.

After many years of his involvement in spiritualism, he was awakened in the middle of the night with a bright light in his bedroom. Startled, he saw angels at the foot of his bed. They asked him if he would do something for the Creator of the Universe, Jehovah. He asked them what did they want him to do? They told him to live a spiritual life for ten years. He asked them how to do that. They told him to stop eating the flesh of dead animals, dairy foods and do charity work and to never send a bill to his patients. Dr. Newbrough was a dentist.

After the angels told him that, they just left. Dr. Newbrough did as they asked him to do and at the end of those ten years, the angels came to his bedroom again. They told him to buy a typewriter, which had just been invented, and to sit at that typewriter every morning before sunrise. Dr. Newbrough, who did not even know how to type, did as he was told and a yellow light shown down 'through the ceiling' on his hands and started typing a manuscript.

After doing this for one year, the angels told him to publish it and call it Oahspe which means SKY-EARTH-SPIRIT. Dr. Newbrough said that one time he got up from the typewriter, as the light shown down on his hands, and as he held his hands out a window, he could see that yellow light going up in the sky as far as he could see.

Here is John Ballou Newbroughs' own words telling how Oahspe was written as he told the story to the editor of The Banner of Light in Boston, MA but there is a lot more to this story than what he told here:

The Origin of Oahspe
by John Ballou Newbrough

New York--January 21st, 1883.
To the Editor of The Banner of Light
Boston, Mass.

Dear Sir:

In compliance with your request that I furnish for publication a brief article in regard to the writing of Oahspe, the new bible, I cheerfully proceed to do so.

You have observed, no doubt, that in Oahspe no mention is made of the manner in which the

book was written, nor by whom. Well, was it not plain to anybody acquainted with such matters, that any statement on my part would not be believed by persons unacquainted with spiritual manifestations? And had I said that I myself wrote it, my own acquaintances would have known better. Had I said that the angels wrote it through my hands, then I would have been denounced as a pretender.

Again, if a book have merit, what matters it, as to who wrote it? And if it have no merit, then certainly it does not matter whence it came. The time has been when the name of an author clothed his product with some sort of authority. I rejoice that that day is past; that man-worship is at an end, and that all books, including Bibles, are perused not as authorities, but as pastimes, to lead us nearer and nearer to the Everlasting Light. And if a man turn out a good book, I accord him little more credit than I would a ripe apple for being on the sunny side of the tree. But I rejoice most of all because our Heavenly Father, through his angels co-operating with our forefathers, provided us a government that protects us in publishing our highest conceptions, regardless of creeds or dogmas.

Why, to-day we have Protestant preachers in their pulpits denying the inspiration of the Old and New Testaments, and only in the slightest possible degree less than Thomas Paine. They begin to judge so-called sacred books according to what they are, and not by a supposed authority. This is progress, undoubtedly.

On reflecting on these things, it was concluded to publish the first edition of Oahspe without any reference to its authorship. No attempt has been made to conceal the method in which, it was written, but most of the particulars have been told from time to time to inquiring friends.

Briefly, then, Oahspe was mechanically written through my hands by some other intelligence than my own. Many spiritualists are acquainted with this automatic movement of the hands, independent of one's volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased.

In my own case I discovered, many years ago, in sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, back-ward or forward, nor could I control them in any other way than by withdrawing from the table. Sometimes the power thus baffled would attack my tongue, or my eyes, or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate spiritualism, and I investigated over two hundred mediums, traveling hundreds and hundreds of miles for this purpose.

Often I took them to my own house and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In course of time, about ten or fifteen years, I began to believe in spiritualism. But I was not satisfied with the communications; I was craving for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things; I wished to learn something about the spirit-world; what the angels did, how they traveled, and the general plan of the universe.

So, after awhile I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half-an-hour before sunrise, recounting daily to my Creator my shortcomings in governing myself in thought and deed. In six years training I reduced myself from two hundred and fifty pounds down to one hundred and eighty; my rheumatism was all gone, and I had no more headaches. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands; instead of the angels holding my hands as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them) and a light fell upon my hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a typewriter, which writes by keys, like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success.

For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on those two years as an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both my hands on the back, and they went for the typewriter, for some fifteen minutes, very vigorously.

I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also before sunrise, the same power came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire towards the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel, with her hands on my shoulders. My looking did not disturb the scene; my hands kept right on, printing . . . printing.

For fifty weeks this continued, every morning half-an-hour or so before sunrise, and then it ceased, and I was told to read and publish the book Oahspe. The peculiar drawings in Oahspe were made with pencil in the same way. A few of the drawings I was told to copy from other books, such as Saturn, the Egyptian ceremonies, etc.

Now during all the while I have pursued my vocation (dentistry) nor has this matter nor my diet (vegetables, fruit and farinaceous food) detracted any from my health or strength, although I have continued this discipline for upwards of ten or more years. I am firmly convinced that there are numberless persons who might attain to marvelous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion.

Yours truly,

J. B. NEWBROUGH

Now you have it. That is the way Oahspe was written. Every single person who studies literature say there is 'no way' Newbrough had any type of personal background to have written a book like this and there are no other books on the face of this planet that any person or any group of person's could have compiled and written a book such as Oahspe. It's just like God said: The information in Oahspe came from the libraries of Heaven.

I am now going to start quoting from Oahspe and tell you about Looeamong but there is some information needed to build on. Since the beginning of recorded history there has been numerous religions, leaders, gods, lords, saviours, etc. Every single one of these has been a person in the shape of a MAN. That is why they are called man-gods. Every single one of these man-gods are false before Jehovih, Who is NOT in the shape of a man at all. Jehovih, the Creator of the Universe, worlds without end, is a Great Spirit that fills all space and 'has been' - 'is now' - and 'ever shall be' Infinite (unlimited). We as humans are finite (limited) and we can never completely understand our Creator.

We, as human beings will never be perfect like our Creator is, like some religions teach. That is a completely stupid idea in the first place. Since when is anything in all the world equal to it's maker or creator? Nothing is. Forever we will be learning new things, going to different places, meeting new persons in the spirit world, have new challenges put before us, having jobs and responsibilities place upon us, etc.

The first person I will introduce in this book is your own Creator. After all, He is the most important person is all the Universe and most people on earth don't even know who He is. In this book, "The Book of Jehovih", He Himself, will tell you who He is. Because so many people will not understand what He is talking about, 'sometimes', I will explain the meaning for you.

The first thing Jehovih says is this: " ALL was. ALL is. ALL ever shall be." In this statement, Jehovih is actually describing Himself with the term 'ALL'. Since He is the Creator of all the Universe and everything in it, including us, then everything is a part of Him. Since He is Infinite (unlimited) He did not have a creator and has always existed and will always exist. We mortals have finite (limited) minds and we will never understand this at all. So don't get a headache trying to figure it out. Oahspe says there are Arch Angels tens of thousands of years old and even they cannot understand it either.

OAHSPE - Book of Jehovih

Chapter 1

Wherein is revealed the three great worlds: Corpor, Atmosphere and Ethera. As in other bibles it is revealed that the world 'was' created, so in this bible it is revealed 'how' the Creator created it. As other bibles have proclaimed heavens for the spirits of the dead, behold, this bible revealeth where these heavens are and the manner and glory and work that the spirits of the dead enjoy, whereby the wisdom, power, love and glory of the almighty are magnified for the understanding of man.

"The universe is full; all things are members. Speech they have: bid them speak. The recorder of the words be thou. Such is Panic (Earth) language, the first language. What saith the bird? the beast? the stars? the sun? All? It is their souls speaking. The soul hear thou, and repeat it. This light leadeth thee to origin."

Jehovih, Creator of worlds without end, now tells you WHO HE IS.

(Note: Jehovih is spelled 'that way' in the Faithist Bible and spelled 'Jehovah' in the Christian/Jewish Bible.)

—

1. ALL was. ALL is. ALL ever shall be. The ALL spake, and Motion was, and is, and ever shall be; and, being positive, was called He and Him. The ALL MOTION was His speech.

2. He said, I AM! And He comprehended all things, the seen and the unseen. Nor is there aught in all the universe but what is part of Him.

3. He said, I am the soul of all; and the all that is seen is of My person and My body.

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

5. Of two apparent entities am I, nevertheless I AM BUT ONE. These entities are the UNSEEN, which is POTENT, and the SEEN, which is of itself IMPOTENT, and called CORPER.

6. With these two entities, in likeness thereby of Myself, made I all the living; for as the life is the potent part, so is the corporeal part the impotent part.

7. Chief over all that live on the earth I made Man; male and female made I them. And that man might distinguish Me, I commanded him to give Me a name; by virtue of my presence commanded I him. And man named Me not after anything in heaven or on the earth. In obedience to My will named he Me after the sounds the wind uttereth, and he said E-O-Ih! Which is now pronounced Jehovih, and is written thus:

Oahspe - Book of Jehovih

Chapter 2

(Note: As Jehovih describes how He creates worlds, ask yourself this: Does this sound like a BIG BANG? A big bang would create nothing but a mess.)

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

2. Jehovih said: I created the earth, and fashioned it, and placed it in the firmament; and by My presence brought man forth a living being. A corporeal body gave I him that he might learn corporeal things; and death I made that he might rise in the firmament and inherit My ethereal worlds.

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

4. Es I divided into two parts, and I commanded man to name them, and he called one etherea and the other atmospherea. These are the three kinds of worlds I created; but I gave different densities to atmospherean worlds, and different densities to the ethereal worlds.

5. For the substance of My ethereal worlds I created Ethe, the MOST RARIFIED. Out of ethe made I them. And I made ethe the most subtle of all created things, and gave to it power and place, not only by itself, but also power to penetrate and exist within all things, even in the midst of the corporeal worlds. And to ethe gave I dominion over both atmospherea and corpor.

6. In the ALL HIGHEST places created I the ethereal worlds, and I fashioned them of all shapes and sizes, similar to My corporeal worlds. But I made the ethereal worlds inhabitable both within and without, with entrances and exits, in arches and curves, thousands of miles high and wide, and overruled I them with ALL PERFECT mechanism; and in colors and movable chasms and mountains in endless change and brilliancy. To them I gave motions, and orbits and courses of their own; independent made I them, and above all other worlds in potency and majesty.

7. Neither created I one ethereal world like another in size or density or in component parts, but everyone differing from another, and with a glory matchless each in its way.

8. Atmospherean worlds I also created in the firmament, and I gave them places and orbits and courses for themselves. But atmospherean worlds I created shapeless and void of fixed form, for they are in process of condensation or dissolution, being intermediate in condition betwixt My ethereal and My corporeal worlds. Of three degrees of density created I them, and I commanded man to name them, and one he called A'ji, and one Ji'ay, and one Nebulæ.

9. But all of them are composed of the same substances, being like the earth, but rarified. Nor is there on the earth or in it one thing, even iron, or lead, or gold, or water, or oil, or stones, but the same things are in My atmospherean worlds. As I have given light to the earth so have I given light to many of them; and all such have I commanded man to call comets. And even so named he them.

10. And I also created atmospherea around about my corporeal worlds; together made I them.

Oahspe - Book of Jehovih

Chapter 3

(When I read this chapter I was reminded of a cartoon I once saw where this teenager was laying out on the ground on a moonless night, looking up at all those star and he said: If we humans on this planet are the only human beings in all the Universe, God sure wasted a lot of space.)

1. THUS spake Jehovih; by the light of kosmon proclaimed He these things amongst the nations of the earth.
2. Man looked upward in prayer, desiring to know the manner of all created things, both on earth and in heaven. And Jehovih answered him, saying:
3. The whirlwind made I as a sign to man of the manner of my created worlds. As thou beholdest the power of the whirlwind gathering up the dust of the earth and driving it together, know that even so do I bring together the a'ji and ji'ay and nebulæ in the firmament of heaven; by the power of the whirlwind create I the corporeal suns and moons and stars. And I commanded man to name the whirlwinds in the etherean firmament, and he called them vortices and wark; according to their shape called he them.
4. By the power of rotation, swift driving forth in the extreme parts, condense I the atmospherean worlds that float in the firmament; and these become My corporeal worlds. In the midst of the vortices made I them, and by the power of the vortices I turn them on their axes and carry them in the orbits I allotted to them. Wider than to the moons of a planet have I created the vortices, and they carry the moons also.
5. Around about some of My corporeal worlds have I given nebulous belts and rings, that man might comprehend the rotation of My vortexan worlds.
6. For each and every corporeal world created I a vortex first, and by its rotation and by the places in the firmament whither it traveleth, caused I the vortex to conceive the corporeal world.
7. A great vortex created I for the sun, and, within this vortex and subject to it, made I the vortices of many of the corporeal worlds. The sun vortex I caused to rotate, and I gave it power to carry other vortices within it. According to their density and position are they thus carried forth and around about the sun.
8. Think not, O man, that I created the sky a barren waste, and void of use. Even as man in the corporeal form is adapted to the corporeal earth, so is he in the spiritual form adapted to My etherean worlds. Three great estates have I bestowed on man: the corporeal, the atmospherean, and the etherean.

Oahspe - Book of Jehovih

Chapter 4

(In reading this chapter we find out that we humans are really 'two persons'. The physical part of us dies and decays and that is the end of that part, but the other part, the spiritual part lives on forever in the spirit world. In other parts of Oahspe, it says that when we are in our physical bodies, that is like a womb for the spiritual part and when we die, we are born into the spiritual world to continue on living forever.)

1. MAN perceived the general formation of the world, and he prayed that his eyes might be opened for a sign in heaven; and Jehovih answered him, saying:
2. The clouds in the air I bring into view suddenly; by different currents of wind make I thus the unseen visible and tangible to man's senses. In like manner do I cause etherean currents to bring forth a'ji and ji'ay, and nebulæ, prior to making corporeal worlds.
3. In all the universe have I made the unseen to rule over the seen. Let the formation of the clouds stand in the view of man on earth, that he may bear witness to the manner of the unseen becoming seen.
4. Man perceived, and he prayed for a sign of duration, and Jehovih answered him, saying:
5. Behold the tree which hath sprung up out of the ground and fulfilled its time; it falleth and rotteth, and returneth to the earth. But lo, the wind, which thou seest not, never ceaseth to blow. Even so is the comparative duration of all things. Think not, O man, that corporeal things are annihilated because they disappear; for as a drop of water evaporateth and riseth in the air as unseen vapor, so do all corporeal things, even earth, and stones, and gold, and silver, and lead, become as nothing in the firmament of heaven in course of time.
6. Things that man seeth, created I with a beginning and an end; but the unseen I made of

endless duration.

7. The corporeal man made I belonging to the seen; but the spiritual man made I as one within the unseen, and everlasting.

8. As the corporeal man beholdeth corporeal things, so doth the spiritual man follow upward the evaporated, corporeal entities of things. As corporeal things are tangible to corporeans, so are es things tangible to the spirits of the dead.

9. As I cause water to rise upward as vapor, and take a place in the air above, let it be a sign and testimony of other places in atmospherea whereon dwell the spirits of the lower heaven.

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

11. According to the condition of these different plateaux in atmospherea, whether they be near the earth or high above, so shall the spirit of man take its place in the first heaven; according to his diet and desires and behavior so shall he dwell in spirit on the plateau to which he hath adapted himself during his earth life.

(Note: When it comes to diet, and the influence the type of food 'we eat' has upon our bodies and especially our spirit. Oahspe make it very plain, all the way through, that the vegetarian diet is the [spiritual diet] and animal food the [earthy diet.] People who eat a majority of food that grows out of the ground will rise in the spirit world much higher than those persons who concentrated on food from the animal. BUT, from my own experience, going strict vegetarian is rarely possible and remain healthy. I personally do NOT eat any animal bodies at all, but I do eat organic eggs, organic butter, and organic milk keifer. My dreams have backed this up.)

12. For I made the power of attraction manifest in all things before man's eyes that he might not err, that like should attract like made I them.

13. Man sought to know the progress of things. Jehovih answered him, saying:

14. Open thy eyes, O man! There is a time of childhood, a time of genesis, a time of old age, and a time of death to all men. Even so is it with all the corporeal worlds I have created.

15. First as vapor the vortex carrieth it forth, and as it condenseth, its friction engendereth heat, and it is molten, becoming as a globe of fire in heaven. Then it taketh its place as a new born world, and I set it in the orbit prepared for it.

16. In the next age I bring it into se'mu, for it is ripe for the bringing forth of living creatures; and I bestow the vegetable and animal kingdoms.

17. Next it entereth ho'tu, for it is past the age of begetting, even as the living who are in dotage. Next it entereth a'du, and nothing can generate upon it. Then cometh uz, and it is spirited away into unseen realms. Thus create I, and thus dissipate planets, suns, moons and stars.

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

19. Let no man marvel because of the size of the mammoth and the ichthyosaurus, for there was a time for them as there is a time for the infusoria of this day.

20. I have given thee a sign, O man, in the queen of the honey bee; because of the change of the cell cometh she forth a queen, even from the same manner of germ as the other bees. Be wise, therefore, and remember that the earth is not in the place of the firmament as of old. Let this be a testimony to thee of the growth, the change and the travail of the earth.

21. Nevertheless, O man, the seen and the unseen are but parts of My person; I am the Unity of the whole.

Oahspe - Book of Jehovih

Chapter 5

(In this chapter Jehovih shows that evolution is false.)

1. MAN perceived the magnitude and glory of the corporeal worlds. He said, How shall I speak of Thy great works, O Jehovih, and of Thy wisdom and power! Shall I open my mouth before Thee! I look upon Thy countless stars, suns and moons, spread out over the heavens! The millions of years Thou hast rolled them on in the never-ending firmament! Processions in and out, and round about, of mighty worlds! By Thy breath going forth!

2. O Thou, All Highest! How shall I hide my insignificance! I cannot create the smallest thing alive! Nay, nor change the color of a hair on my head. What am I, that Thou has seen me?

3. Tell me, O my Creator, whence came life? This unseen within me that is conscious of being? Tell me how all the living came into life.

4. Jehovah heard the words of man and He answered him saying: Let a sign be given to man that he may comprehend se'mu. Thereupon Jehovah caused the jelly fish and the green scum of water to be permanently coming forth in all ages, that man might understand the age of se'mu, when the earth and the shores by the water, and the waters also, were covered over with commingled atmosphere and corporeal substance. And this substance was called se'mu, because by Jehovah's presence quickened He it into life, and thus made He all the living, both the vegetable and animal worlds. Not that se'mu is jelly-fish or the green scum of water; for the earth in this day produceth not se'mu abundantly; nevertheless the jelly-fish and the green scum of water are signs of that which was in that day of the earth.

5. Jehovah said: Because of My presence quickened I into life all that live, or ever have lived.

6. Because I am male and female, even in my likeness, thus made I them. Because I am the power to quicken into life, so, in likeness of Me thus, made I them, and with power to bring forth.

7. According to their respective places created I the living; not in pairs only, but in hundreds of pairs and thousands, and in millions. (Note: This proves that the creation story in the Christian bible is false.)

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

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

10. Let a sign be upon the earth, that man in his darkness may not believe that one animal changeth and becometh another.

11. Thereupon Jehovah gave permission for different animals to bring forth a new living animal, which should be unlike either its mother or father, but he caused the new product to be barren.

(Note: The mule.)

12. Jehovah said: And this shall be testimony before all men that I created each and all the living, after their own kind only.

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

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

(Note: Which came first, the chicken or the egg? This proves that the chicken came first.)

Oahspe - Book of Jehovah

Chapter 6

(When Jehovah talks about his son Uz, this is a very hard concept for the average person to understand. All this means is that Jehovah is using the term 'Uz' to represent our passing from the physical to the spiritual realm. Es also represents a part of Jehovah which is the spiritual realm.)

1. WHEN man comprehended the earth he looked upward; and Jehovah saw him and knew the desires of his soul. So Jehovah sent his son Uz, and Uz spake, saying:

2. Hear me, O man; the mysteries of heaven and earth will I clear up before thy judgment. Thou art the highest, and comest to the chiefest of all kingdoms; from Great Jehovah shalt thou learn wisdom, and none shall gainsay thee.

3. Bethink thee, O man, of the magnitude of Thy Father's kingdoms and His places in the firmament. Save I take thee up to the heaven, thou canst not comprehend the places thereof.

4. Man then rose up in spirit and ascended into the firmament, for his spirit had crystallized into separateness; and Uz and Es ascended with him, speaking in the voice of the Father. And man beheld that each and everything in the firmament was orderly, and still each to itself located.

Then spake Es, saying:

5. Behold, O man! As a farmer soweth corn in one place, and wheat in another, and roots in another, and flax—everything in a separate place; even so doth Jehovih store the ingredients of which worlds are made—everything in its place—the substance of the iron in one place, the substance of the stones in another, the substance of the vegetable kingdom in another, and even so of the substance of the animal kingdom; and the oils and sand; for He hath places in the firmament of heaven for all of them. These that thou sawest are the a'ji and the ji'ay and the nebulæ; and amidst them in places there is se'mu also. Let no man say: Yonder is hydrogen only, and yonder oxygen only. The divisions of the substances of His creations are not as man would make them. All the elements are to be found not only in places near at hand, but in distant places also.

6. When the Father driveth forth His worlds in the heavens, they gather a sufficiency of all things. So also cometh it to pass that when a corporeal world is yet new and young it is carried forth, not by random, but purposely, in the regions suited to it. Hence there is a time for se'mu, a time for falling nebulæ, to bury deep the forests and se'muan beds, to provide coal and manure for a time thereafter. So is there a time when the earth passeth a region in the firmament when sand and oil are rained upon it and covered up, and gases bound and sealed up for the coming generations of men.

7. And man said: I am ashamed in Thy sight, O Jehovih! I looked upward and said, Behold the sky, it is nothing! Then I said: It is true, the corporeal worlds are made of condensed nebulæ; but I saw not the wisdom and glory of Thy works. I looked Thee up in coincidences and happenings. Thy unseen world hath become seen; the unreal hath become the real.

8. O that I had been mindful of Thee! O that I had not put Thee afar, nor imagined laws and decrees. Teach Thou me, O Jehovih! How was the beginning of man? How was it with the first of the living that Thou broughtest forth?

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

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

11. Out of se'mu I made man, and man was but as a tree, but dwelling in ha'k; and I called him Asu (Adam).

(Note: Here we see that the term 'Adam' did not represent just one specific person as told in the creation story in the Christian bible but actually represents the name Jehovih gave to the first race of man (and women, of course) on earth. All the way through Oahspe the term 'man' means 'mankind', both male and female.

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

13. I spake in the firmament, and My voice reached to the uttermost places. And there came in answer to the sounds of My voice, myriads of angels from the roadway in heaven, where the earth travelth. I said to them, Behold! A new world have I created; come ye and enjoy it. Yea, ye shall learn from it how it was with other worlds in ages past.

14. There alighted upon the new earth millions of angels from heaven; but many of them had never fulfilled a corporeal life, having died in infancy, and these angels comprehended not procreation nor corporeal life.

(Note: As Oahspe points out in other books, many of those that died in infancy were from abortions.)

15. And I said, go and deliver Asu from darkness, for he shall also rise in spirit to inherit my ethereal worlds.

16. And now was the earth in the latter days of se'mu, and the angels could readily take on corporeal bodies for themselves; out of the elements of the earth clothed they themselves, by force of their wills, with flesh and bones. By the side of the Asuans took they on corporeal forms.

17. And I said: Go ye forth and partake of all that is on the earth; but partake ye not of the 'Tree of Life', lest in that labor ye become 'procreators' and 'as if dead' to the heavens whence ye came.

(Note: The 'Tree of Life' is the biological urge which all humans are born with. The Tree of Life is also the 'Life Force' in the human body. The primary purpose for this urge is for spiritual development and secondarily for procreation, without which the earth would not be populated.

However man and woman must learn to control, channel and eventually to overcome the desire to procreate and gratify this urge before they can ever rise up to enter the second resurrection, but

must remain in the first resurrection which is on the earths' surface.

In this condition they are like being 'dead' as to believing in God and/or have little or no desire to advance spiritually. Nudist cannot advance spiritually nor can those who are 'lovers of lust' and advocate sexual freedom, adultery, pornography, all manner of sexual deviations, sexual liberalism, incest, masturbation, bestiality, polygamy and every single form of sexual gratification humans can think of and do. This also includes any and all sexual activity in a persons' dreams, because dreams are but the shadow of what will be the life we will live, after we die and enter the spiritual world.)

Jehovih continues:

18. But those who had never learned corporeal things, being imperfect in wisdom, comprehended not Jehovih's words, and they dwelt with the Asuans, and were tempted, and partook of the fruit of the Tree of Life; and lo and behold they saw their own nakedness. And there was born of the first race (Asu) a new race called man; and Jehovih took the earth out of the travail of se'mu and the angels gave up their corporeal bodies.

(Note: Jehovih knew full well, that these angels would give in to this 'urge to breed' and produce offspring that were superior 'spiritually' to the Asuans. How else could He lift mankind up to a higher spiritual level? But still, he had to warn them in order to be fair about what they would have to deal with.)

19. Jehovih said: Because ye have raised up those that shall be joint heirs in heaven, ye shall tread the earth with your feet, and walk by the sides of the new born, being guardian angels over them, for they are of your own flesh and kin.

20. Fruit of your seed have I quickened with my spirit, and man shall come forth with a birth-right to My ethereal worlds.

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

(Note: Here is where Jehovih proves the evil of abortion at [any stage of life] of the fetus. We become a 'person' at the 'instant of conception.' All humans are that way.)

22. As the corporeal earth passeth away, so shall pass away the first race Asu; but as I pass not away, so shall not pass away the spirit of man.

Oahspe - Book of Jehovih

Chapter 7

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

2. And Jehovih caused the earth, and the family of the sun to travel in an orbit, the circuit of which requireth of them four million seven hundred thousand years. And he placed in the line of the orbit, at distances of three thousand years, ethereal lights, the which places, as the earth passeth through, angels from the second heaven come into its corporeal presence. As Embassadors they come, in companies of hundreds and thousands and tens of thousands, and these are called the ethereal hosts of the Most High.

3. Not as single individuals come they; not for a single individual mortal come they.

4. And Jehovih gave this sign to man on earth; which is to say: In the beginning of the light of dan'ha, the spirits of the newly dead shall have power to take upon themselves the semblance of corporeal bodies, and appear and talk face to face with mortals. Every three thousand years gave Jehovih this sign on earth, that those who learned the powers and capacities of such familiar spirits, might bear testimony in regard to the origin of man on earth.

Jehovih said: And when it shall come to pass in any of the times of dan'ha that these signs are manifest, man shall know that the hosts of the Most High come soon after. Let him who will become wise, enumerate the great lights of My serpent, for in such times I set aside things that are old, and establish My chosen anew.

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

6. Behold the work ye have taken in hand! It was commanded to you all, to partake of all the fruits of the earth save of the fruit of the Tree of Life, which is of the knowledge of the earth and heaven, lest ye lose your inheritance in etherea.

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

8. To which end ye shall be co-workers with one another in system and order. In My name shall ye become an organic body and known as the heaven of the earth, or lower heaven, which shall travel with the earth.

9. And I will allot unto you a Chief, who is wise in experience in founding heavenly kingdoms; and he shall appoint, from amongst you, officers, and messengers, and ashars, and asaphs, and es'enaurs and ye shall be numbered and apportioned unto your labor and places like unto My other lower heavens on other worlds.

10. And he who is Chief shall be called God of this heaven and the earth, unto his making bestow I them.

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

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

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

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

15. And God and his Lords shall raise up officers to be their successors; by him and them shall they be appointed and crowned in My name.

16. At the termination of the dominion of My God and his Lords they shall gather together in these, My bound heavens, all such angels as have been prepared in wisdom and strength for resurrection to My ethereal kingdoms. And these angels shall be called Brides and Bridegrooms to Jehovih, for they are Mine and in My service.

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

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

19. But at no other times, nor in any other way, shall My Harvests ascend to My emancipated worlds in etherea. Seven dans have I created for each and every dan'ha; and six generations of mortals have I given unto each dan.

20. The angels understood the commandments of Jehovih according to their knowledge in the ethereal heavens; being heirs of other planets, and having died in infancy, and having matured in the es worlds; but they understood not the Creator according to the practice of the lower heavenly kingdoms. Wherefore their knowledge was incomplete.

21. Jehovih said: I condemn ye not because ye have become joint procreators with the Asuans; for ye have done two services unto Me; which are to teach yourselves corporeal things, that ye may understand and sympathize with corporeans, and, secondly, because ye have caused the earth to become peopled with such as are capable of immortality.

22. Behold ye now what shall happen on the earth: such as are of your flesh and kin who cohabit together shall rise in wisdom and virtue; but such of them as cohabit with the Asuans will bring forth heirs in the descending grade of life. The first shall bring forth heirs unto everlasting life; but the second shall bring forth heirs that shall go out in darkness.

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

24. This also do I put upon you: That to rule over mortals to virtue, by your own wills governing them in all things, is contrary to my commandments. For what honor hath any man if made to do a thing?

25. But ye shall give mortals of My light, leaving them to choose. Better is it for them suffer some than to grow up in ignorance of the stings of disobedience.

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

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

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

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

30. Therefore such of you as are appointed by My God and My Lords as guardians over mortals shall be called Ashars, and ye shall report to your respective Lords, according to the section of the earth where ye may be. Of many watches shall be the ashars.

31. And such of you as are appointed to receive the spirits of the dead into heaven shall be called Asaphs, and ye shall report to your respective Lords and their kingdoms.

32. And the ashars shall make a record of every mortal, of the grade of his wisdom and good works; and when a mortal dieth, and his spirit is delivered to the asaphs, the record shall be delivered with him; and the asaph, receiving, shall deliver such spirit, with the record into such place in these heavens as is adapted to his grade, where he shall be put to labor and to school, according to the place of the resurrections which I created.

33. As ye shall thus become organic in heaven, with rulers, and teachers, and physicians; and with capitals, and cities, and provinces; and with hospitals, and nurseries, and schools, and factories, even so shall ye ultimately inspire man on the earth to the same things.

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

Oahspe - Book of Jehovih

Chapter 8

1. JEHOVIH said: And God shall cause a record to be kept in heaven, of his dominions and his Lords. And he and they shall enjoin it upon their successors forever to keep a like record.

2. And in the times of my harvest a copy of these records shall be taken up to My ethereal kingdoms and filed with My Oran Chiefs and Archangels in the roadway of the travel of the great serpent, for their deliberations as to the progress and management of the inhabitants of the earth and her heavens.

3. Think not, O ye angels, that the resurrection of your heirs, and their descendants that come up out of the earth, is an easy matter and of steady progress, devoid of mishaps and woeful darkness.

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

5. With the foul gases of atmosphere shall they make weapons of war and places of torment. With these elements shall they make suffocating hells in order to cast one another in chaos.

6. And mortals who shall be slain in war shall be born in spirit in chaos on the battlefields; in chaos shall such spirits enter the es world. And they shall not know that they are dead, (as to earth life), but shall still keep fighting right and left.

7. And enemy shall take enemy, in these heavens, and cast them in the places of torment which they have built, and they shall not know peace nor wisdom.

8. And the work of your heavens shall become as nothing. And ye shall turn to, going about delivering hells and the spirits in chaos. And your labor shall be exhaustive; verily shall you cry out because ye came and peopled the earth.

9. This also have I created possible unto My creations; for both angels and mortals shall learn to know the elements of the heavens and the earth, and to know the trials of love and misfortune.

10. Nor have I made wisdom possible unto any man or angel that knoweth not My elements, and the extremes of evil and good which I created.

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

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

13. As ye travel from heaven to heaven in this atmospherea, even so shall ye inspire mortals to build corporeal ships, and sail across the oceans, that the inhabitants of different divisions of the earth may become known to one another.

14. And when the inhabitation of the earth shall be completed, and the nations shall have established civil communion around from east to west, in that same time will I bring the earth into the kosmon era, and My angel ambassadors, Gods and Goddesses, shall render up the records of these heavenly kingdoms.

15. Through them will I reveal unto mortals the creation of My worlds, and the history and dominion of My Gods and Lords on the earth, even from this day down to the time of kosmon.

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

17. And Hored was situated over and above the mountains of Aotan in Ughoqui, to the eastward of UI, of that country hereinafter called the continent of Pan.

18. Thus endeth the inorganic habitation of the earth and her atmospherea.

End of the Book of Jehovih

Note: I am now going to skip ahead and bypass a lot of Oahspe in order to tell you about Loeamong alias Christ. Because of that, I will list the books I will be bypassing and give a summation about what is contained in each of those books.

Oahspe - Book of Sethantes

Son of Jehovih

Sethantes was the first God, of the first cycle, of the earth after man's creation. Each cycle is for approximately 3000 years. Sethantes is no different than you or I, in time to come, many thousands of years in the future, after we have passed into spirit life and gone through numerous trials, lessons, assignments and responsibilities until we too, will be in charge of some planet way in the future. Sethantes, himself used to be a human on some planet, way in the past, which has now served its purpose and has probably long been dissipated to be seen no more.

Oahspe - First Book of the First Lords

This book is contemporary with the Book of Sethantes, Son of Jehovih. That is to say, as Sethantes was God in Heaven, so in the same period of time his Lords had dominion over the earth. This is their book, even as the preceding one was God's book.

Any God in Heaven, who is a Son or Daughter of Jehovih, is the ruler over the whole earth for a period of 3000 years and during this time, each God has many Lords under Him or Her to be in charge of certain sections and nations on earth during this time period. Each of us too, will need to be Lords long before we could ever be a God.

And added to this, in past history, some of God's Lords have gotten impatient with Him, did not like the way he was running things, rebelled against Him and Jehovih and started kingdoms of their own. And THAT is the reason why I am sitting here at my computer on Monday, March 8, 2010 to tell you about the rebellion of Jehovih's own Lords. These Lords set themselves up as God's and started all of the religions we now have on earth, primarily: Christian, Muslim, Hindu, Buddhist and numerous other ones.

Oahspe - Book of Ah'shong: Son of Jehovih

Ah'shong was the God of the second cycle after man's creation.

Second Book of Lords

This is the Lord's Book of the second cycle after man's creation being contemporaneous with the Book of Ah'shong, Son of Jehovih.

Synopsis of Sixteen Cycles

Since each cycle is 3000 years, sixteen cycles is a period of forty eight thousands years, In each one of those cycles, a different God would be in charge with a totally different set of Lords.

This covers the period from the creation of man 'down to' the submersion of the continent of Pan, which the ancients called the flood or deluge, which was 24 thousand years before B. K. (Kosmon started on March 1848 A.D.) This information is selected from the records in the Libraries of Heaven.

Oahspe - Book of Aph: Son of Jehovih

This book contains the heavenly records of Aph, Son of Jehovih and his companion, Nin'ya, daughter of Jehovih as pertaineth to the submersion of the continent of Wagga (afterward called Pan, signifying earth), and this period was commonly called the deluge or flood of waters.

The Lord's First Book

This book is contemporaneous with the book of Aph, Son of Jehovih as the latter is of heaven, so is the Lord's book of the earth. For which reason one book is placed above the other.

The Book of Sue: Son of Jehovih

This book covers the second cycle after the flood.

The Lord's Second Book

This book is contemporaneous with the Book of Sue, Son of Jehovih. As the latter is chiefly of the angels of heaven, so is the Lord's book of man on the earth.

The Book of Apollo: Son of Jehovih

This book covers the administration of Apollo, Son of Jehovih who is an Etherean God

The Lord's Third Book

Being contemporaneous with the Book of Apollo, Son of Jehovih. As the latter book is of heaven, so is the Lord's Book of earth for the same period of time.

The Book of Thor: Son of Jehovih

These are the records of Thor, Apollo's successor, on the earth and in her heavens, from the arc of Mos to the arc of Dae, in the etherean heavens and of three thousand, two hundred years.

The Lord's Fourth Book

This book is contemporaneous with the Book of Thor, cycle of Thor, Son of Jehovih, as the latter book is of the higher and lower heavens, so is the Lord's Book of the lower heavens and the earth, both being for the same period of time.

The Book of Osiris: Son of Jehovih

This is the God of Lowtsin, an etherean world in the arc of Se'ing, known in the high heavens as Osire, Son of Jehovih.

The Lord's Fifth Book

This book is contemporaneous with the Book of Osiris, Son of Jehovih. As Osiris is of the higher heavens, so is the Lord's Book of the lower heavens and of the earth, for the same period of time.

The Book of Fragapatti: Son of Jehovih

This book covers the administration of Fragapatti, Son of Jehovih in Horub, an etherean world on the borders of the arc of Aza, in the procession of Sayutivi, Cnod and Gorce, a region of light, of ten thousand earth years, and one hundred vespere, where reigned Fragapatti, Orian Chief of Obsod and Goomatchala one thousand years; Surveyor of Gies, roadway and trail of Fetisi, and Mark, seventy thousand years; Prim of Vaga, Tsein, Loo-Gaab and Zaan, forty thousand years.

(Note: How old was Fragapatti? Remember...he was born on some planet, just like us, many thousands of years ago.)

The Book of God's Word

Being contemporaneous with the cycle of Fragapatti, Son of Jehovih. As the upper book is of heavenly things, so is the lower book of the earthly administration of God for the same period of time and it is called the Book of God's Word because it is of the first descent of God to the earth to establish His Word with man. Through Zarathrustra, a man of Par'si'e, came God to this end, eight thousand, nine hundred years before the Kosmon era.

The Book of Divinity

This book descended to the earth and became known by the names, Div, and Diva, and Divan Laws being God's labors in atmosphera (Hada), for a period of three thousand and one hundred years, during the passage of the earth from the arc of Loo to the arc of Spe'ta, in ethera and on the earth, from the time of Zarthustra to the time of Abraham and Brahma.

The Book of Cpenta-Armij: Daughter of Jehovih

This book covers the first deliverance of God's chosen people by Cpenta-Armij, Daughter of Jehovih, Goddess of Hao't-saiti, in Nirvana, in the arc of Spe-ta, Commander of the South fields of Abarom, in the Orian Plains of Bilothowitchieun, of a reign of two hundred thousand years; Surveyor for Otsias, ten thousand years; Leader of the Oixan, seventy thousand years; Captain of Geliyas' roadways, in the forest of Lugga, twenty thousand years; Founder and Ruler of Isaas, thirty thousand years; Trencher of the Haigusets swamps, four thousand years; Goddess of Nor, Goddess of Eunigi, Goddess of Poutu, each ten thousand years.

The First Book of God

This book is contemporaneous with the book of Cpenta-Armij, Daughter of Jehovih. As the upper book relateth to the higher heavens, so in like manner dealt the First Book of God with the lower heavens and with the earth, for the same period of time. For which reason this book is placed below the other. This book treateth fully of the four great persons chosen by God, namely: Po, of Chine'ya, inspired by Yima, Brahma, of Vind'yu, inspired by the God Div, Abram, of Parsi'e and afterward of Egupt, inspired by the God Vishnu, and Ea-Wah-Tah, of North Guatama, inspired by the God Os. And these inspirations were for the same period of time, known in the kingdoms of heaven as the time of the Arc of Bon. These four Gods were the chief Divan Gods of that day, Ha'chue being Div in Chief.

The Book of Wars Aganist Jehovih

This book covers God's labors in atmosphera containing an account of the establishing on the earth the names: Lord God, and De'yus, and Dyaus, and Deity, and Te-in, and Sudga, and Osiris, and Baal, and Ashtaroth. This covers a period of two thousand, four hundred years, that is, from the time of Abraham, and Brahma, and Po, and Ea-wah-tah, to the time of Moses, and Chine, and Capilya. This book of God pertaineth to both, the earth and lower heavens, and containeth an expositiion of the labors of the above false Gods, and their fall and enviornment in hells, all save Ball and Ashtaroth.

Book of Lika: Son of Jehovih

This period is 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 is my mark, that, from that time henceforth, man should turn from stone temples, and the hope of everylasting flesh life, to rejoice in spiritual abodes in my etherean heavens, and I brought the earth out of darkness and encomassed it around with the dawn of Bon.

Book of the Arc of Bon

This book is the history of Capilya, Moses and Chine, the three Great Leaders Forth of the Faithist in the time of Lika, Son of Jehovih. As the upper book is of the heavens, so is this lower book chiefly of earthly affairs in the administration of God.

God's Book of Ben

Sometimes called the Book of the Nine Entities, being the Tree of All Light namely: Jehovih, Tae, Corpor, Uz, Esfoma, Es, Ha'k, Kosmon, Seffas.

Book of Cosmogony and Prophecy

(Note: This is the book that will shock the scientific community, because it exposes many of their 'so-called' scientific facts as completely false.)

Book of Saphah

This book has the first written languages ever given to man by God.

Bon's Book of Praise

A Book of Praises to Jehovih and for His creation.

—

Finally I am able to get down to what this book is primarily about. What all this creation stuff really boils down to is this:

We humans were created by Jehovih, Creator of the Universe and everything in it. He even created things we make also, indirectly, in the sense that He created us with a mind to think with and a body for our soul to use to make things with and since Jehovih is ALL KNOWLEDGE, everything we know, came from Him originally, although passed down to us from others as time goes on.

For instance a car. People made the car but the knowledge to make the car came from Him because he is ALL KNOWLEDGE. People used their minds and bodies to make the car but He Created the mind and body too. The only thing people did was to use their "free will" to study and apply their knowlege and ability to build the car.

We were created with FREE WILL which gives us an independent mind of our own. Since we are in physical bodies, we are very much concerned with the desires of our bodies, which is usually contrary to what He wants for us, in order for us to leave the earth and go on upward to better things. I was told in a dream that "What is pleasing to man is sometimes an abomination to God."

Also, being human, we are cripled with many selfish attitudes, like jealousy, deceit, vanity, etc. In order for us to advance spiritually we must give up earthy foods from animals and overcome the Seven Tetracts, namely: Dibbah - the enticing evil, Ra - the flesh evil, Zimmah - the joking evil, Belyyaal - worthlessness, Aven - vanity, Anseh, delight in destruction, Sa'tan - desire for leadership.

A Lord of Jehovih once said of humans: "First they want to eat, then they want to have sex and then they want to control other people." This business of wanting to control other people is what got the false gods in so much trouble. They were like dictators who were all just a bunch of 'control freaks.'

But the problem here, is that these Lords of Jehovih have been having a tough time trying to lift mankind up to a higher level and things are not going well at all, so they keep coming to God's throne and complaining about all their troubles.

Oahspe - God's Book of Eskra

Chapter 1

Note: This book deals primarily with the false gods and more on Jehovih's Great Leaders Forth.

1. GOD said: This Book shall be called Eskra, because it is the history of the heavenly cycle, Bon. It shall contain the substance of the heavenly records of three thousand three hundred years, of the first regions of the resurrection of the dead. My words are not of the earth, but of heaven.
2. For of the history of the earth ye know already; wherefore I reveal things ye know not of. Be ye profited therein understandingly, for my heavenly kingdoms will be presently for your habitation.
3. As it hath been revealed to you already, in regard to the successions of the God, and the periods of dan, and the division of the higher from the lower heavens, it is sufficient unto you to know that which is given of God is of him who is Jehovih's voice, without regard to which administration, or which God. And to know also that that heaven referred to in Eskra is not of the higher heavens, etherea, but atmospherea, which heavens travel with the earth around the sun, which heavens were called the lower heavens by the ancients, and by some, the intermediate world. Through which heavens all souls must pass, being first purified and risen in wisdom, ere they can inherit the emancipated worlds in etherea.
4. Nor are these my revelations to mortals only, but to thousands of millions of the spirits of the dead, who know not the plan of the resurrection to higher heavens; but who wander about on the earth, not even knowing the organizations of the kingdoms in my lowest of heavens.
5. Whom I reach by coming to mortals, and to places on the earth where they abide.
6. For many such angels believe the heavens to be as an unorganized wilderness, void of government and instruction and discipline.
7. And by virtue of their presence with mortals, though invisible to them, do inspire mortals with

the same darkness. Wherefrom mortals have concluded there are neither Lords nor God, who are Jehovih's high officers in these kingdoms.

8. These matters shall be set forth in brief in Eskra; the fullness of which shall be opened unto mortals and angels in time near at hand; for they shall see and read the books in the libraries of these heavens, and learn to know of their own knowledge.

9. Therefore the light of this Book of Eskra is not of one God, or one Lord, or one recording angel, who are constantly succeeding one another, but of the body of the first heavens of the earth for the period of this cycle which is now at the close.

God's Book of Eskra

Chapter 2

1. GOD, Son of Jehovih, said: Give ear, O earth, and be attentive to the words of Jehovih's Son:
2. And ye mortals of the earth; for I have said: The time shall surely come when all things shall be revealed to the inhabitants of the earth.
3. Be patient and wise in understanding me; my words are for your resurrection forever, and for the glory of the Creator.
4. And ye angels of heaven, draw near; for I will reveal to you that which is for your own good. The multitude of my kingdoms shall be opened up to your understanding also.
5. And O ye, my high raised Lords and officers of heaven, call up your hosts from far and near. Hear ye the words of your God. Call ye up the mighty ones of Yogannaqactra and the inhabitants of Theovrahkistan.
6. And Hibin, the successor to Yussamis, of the six heavens of Ugsadisspe, to Tewallawalla, to Setee'song, to Go'e'dhu, to Ellapube, to Apax and to Fue. And call ye up the successors to Hibin, and the primal Gods under him of his six mighty heavens.
7. And Ong Woo, the successor to Anuhasaj, of the heavenly regions, the p. 665 a'ji'an forest, Turpeset, with her twelve heavenly kingdoms; the place of Negathogan and Shumat and Thorokak and Enisshappaga and Habor and Amga and Magossa and Dhi Wan and Seffakostrus and Inubib and Marh and Wischowitcha, and to the primal Gods and generals and captains.
8. And to Yusalithth, successor to Osiris, of Vrigginannah; and to Raxya, successor to Te'in of Ovella; and to Yadonya, successor to Sudga, of Tempissiv; and to Yima, successor to Egupt, of Rathyaya; and to Hidemmes, successor to Shu Wan Loo, of Wowahyotos.
9. And to their primal Gods and successors, and to their generals and captains.
10. And to Zhubon, successor to the line of Yaton'te, with her twelve subjective heavens, the Fiskadore, the Wooloo, the Yamyam, the Katiro, the Wannahogan, the Ravax, the Ginnewan, the Shawnea, the Wishogah, the Pottomatta, the Shiwasae and Muskadayan.
11. And to their primal Gods and successors, and to their generals and captains.
12. And to Yessotosissi, successor to Yodma, of the heavenly regions of Omababa, with seven mighty kingdoms, Gootha and Yembique and Waing T'soo and Ithya and Yorama and Hi'D'honyah and Wurtembogga.
13. And to their primal Gods and their successors, and to their generals and captains.
14. And to Pidissomo, successor to Savvaqactra, of the heavenly place Joisyama, with her eighteen heavenly kingdoms, You and Loo Sin and Kad and Rum and Jassak and Solomon and Ressa and Nibbakak and Hizeph and Sakkar and Sin Chong and Remthaxax and Avardissa and Kessadronakas and Hui'gammaksonad and Nu Lee Wing and Trasmas and Kissayaya.
15. And to their primal Gods and successors, and to their generals and captains.
16. And to all other Gods of the heavenly regions of atmospherea, the hada of the earth; and to their successors and generals and captains; and to the heavenly, hadan regions of Sho'e'gan, with her twenty-eight sub-kingdoms, and to the heavenly, hadan ragions of Ghi'e'wan, with her forty-four sub-kingdoms, and to their exalted officers and teachers, heavenly Sons and Daughters of Jehovih.
17. And to the plateau of Narid, in the second resurrection, with her two hundred heavenly kingdoms, their Gods and generals and captains and high teachers, Sons and Daughters of Jehovih.
18. And to the plateau of Yakabba, two thousand miles high, with her six hundred heavenly kingdoms, and their Gods and high officers.

19. And to the plateau of Yannurib, two thousand one hundred miles high, with her four hundred heavenly kingdoms, and their Gods and high officers.

20. And the seven plateaux of Havagamatris, with their two thousand heavenly kingdoms, and their Gods and high officers.

21. And the six plateaux of Vraggaomen, with their fourteen hundred heavenly kingdoms, and their Gods and high officers.

22. And the fourteen plateaux of Ghemayumaistra, with their three thousand four hundred heavenly kingdoms, and their Gods and high officers.

23. And to all other plateaux in the heavens of the earth, the atmospherean regions, and to the Gods of all heavenly kingdoms in these lower heavens; the intermediate world of the angels raised up out of the earth.

24. God said: Jehovih called upon me, His Son, saying: My Son! Call aloud in My name; with My Voice stir up all these heavenly regions I have named.

25. For My Gods and high-raised officers shall open unto thee their libraries of heavenly books which shall yield up My treasures. I will make the angels of heaven know Me and My word! They shall come together from their countless heavenly kingdoms and places; for My hand and My strong arm is upon them.

26. The labors of My lower heavens shall be clothed in mortal words, and handed down to mortals. My Gods and My primal Gods and generals and captains shall uncover their proceedings before the heavens and the earth.

27. They shall come together and be as one man with one voice, and their word shall be My word.

28. For My prophets have proclaimed it abroad, that the time would come when I would reveal all things unto men; and things that were dark made plain; and things in the light made as heaven, rejoicing.

God's Book of Eskra

Chapter 3

1. HEAR My voice, O angels and mortals! The words of the heavens of the earth are My words, orderly and well disciplined. No man can imitate Me; angels can not counterfeit Me. My words are from the Fountain, that erreth not forever.

2. Whoso seeth My way can not fail to understand; I quibble not, nor beat about the bush. Even Lords and Gods are as nothing in My hands. I trim them up, and prune their orchards in Mine own way; I sift and weigh and assort, for I am Jehovih, the Almighty!

3. I am the sum of the Voice of all the lower heavens; the doings of Gods and high officers; the Person of the word of three thousand years.

4. And My record shall be the standard for mortals and angels for thousands of years to come. Other books and other worlds will be written and spoken, and they shall pass away and be remembered not by angels nor men. But My words, the words of Eskra, will live and endure forever.

Then spake God, saying:

5. For I am His fountain, of the Tree of Bon; I am His cycle of the Great Serpent's e'spe, and can not die or go out of remembrance. I am as a link in a great circle, the section of Bon in the solar vortex.

6. During every cycle I come and speak, and my words are not like other words. I plant them on the low earth, and they take root, and grow into a tree that reacheth up into heaven. And the angels of heaven come thither and gather my words, for they are the fruit of everlasting life and of the resurrection of mortals and of the spirits of the dead.

7. Give ear, O ye nations of the earth, and magnify your understanding, for the wisdom of the Almighty.

8. He singleth not out one man or one God, and saith: Behold, by him judge ye Me and My works! Or giveth the history of all the living in one book; the pith of things is the unit sprung from all.

God's Book of Eskra

Chapter 4

1. GIVE ear, O man, and be wise in thy judgment, of sure perception and good discernment in the revelations of my words in the cycles past and present.
2. For I summed up all the Gods of the hadan regions of the earth, and all their high officers in the plateaux and heavenly kingdoms thereof, and I named them, GOD! And in their dominions with mortals I named them, LORD! As one, even God, made I them in my past revelations on the earth. That I might not confuse the judgment of men!
3. And all the heavenly places of the earth, the atmospherean heavens, which travel with the earth around the sun, I named, HADA, the intermediate world, the lower heaven. Through which none can pass to the ethereal heaven till purged of self, and made spotless, pure and strong in spirit.
4. Of this hadan heaven, and of her Gods and their labors made I two words, GOD and HEAVEN, and Eskra is the sermon thereof. In which ye nations of the earth, and ye angels of heaven shall profit in spirit; as by experience past, the future becometh fortified in wisdom and strength.
5. In which sermon all resurrection is of God, who is Jehovih's Son; but to distinguish from which (God) I named all that desired not resurrection in heaven, but loved more the earth, SATAN. And whoso loved evil and practiced it, I named, SATAN; and whoso combined, as angels or as mortals, to make anarchy, I named, EVIL WORKERS for hell.
6. As God and heaven are of the resurrection, so are satan, hell and the devil of the declension.
7. To one or other, resurrection or declension, belong all men on the earth, and to one or the other belong all the spirits of the dead.
8. None can stand still; all the living are on the move forever.
9. Jehovih is Life, Motion, Individual, Person! In proof of which, He gave unto thee life, motion, individuality, person.
10. To develop these four entities is resurrection toward Him, more and more, which is heavenly.
11. To neglect them, or pervert them, is to go away from Him, which is declension, which can lead to entire destruction.
12. No man can be life for another; nor motion, nor individuality, nor person for another. For himself, and to himself, hath Jehovih created him with these.
13. Nor can any of the Gods, however exalted, give to or take away these things.
14. For even though the highest-raised angels may attain to turn the earth over, or to dissolve it, as the air in the firmament, or create a new earth, yet none of these can create life, or motion, or an individual, or person.
15. These are from Jehovih and in Him; and all angels, the Gods and Lords, and generals and captains and chiefs in heaven are but the brothers and sisters of mortals and the spirits of the dead.
16. And yet, O man of the earth, and thou, angel of the heavens of the earth, be not puffed up or make light of the Gods, or Lords, or Saviors, or Chiefs of the heavens, for thou art compared to them but as a drop of water is compared to the ocean.
17. As a man amongst you employeth a thousand men to do his bidding, so have I, your God, thousands of millions of angels to speak in my name.
18. Put not off my words, saying: It is but your conscience speaking. My angels speak to you in spirit, with my very voice and words, which are Jehovih's also.
19. According to the capacities and talents of such mortals as practice my commandments, so do I appropriate them to assist in the resurrection.
20. And in the same way do I allot my ashars to abide with you; to the musician, angel musicians; to the philosopher, angel philosophers; to the historian, angel historians; to the cosmographer, angel cosmographers; to the revelator, angel revelators; even so unto all men who seek to serve Jehovih by doing good.
21. And these my ashars, which I place over you, are not individual angels, merely acting and speaking their own notions, but are organized companies of thousands of millions, who labor through a chief angel, called Lord; and all of them are in concord with me and my kingdoms, directed by my Holy Council, of millions of angels high in wisdom, which is directed by me, your God, even as I am one with other Gods, who are one with Jehovih.
22. What my angels do in truth and wisdom, for righteousness sake, these I ratify in heaven; what I do in heaven, my angels do and reveal unto you in my name.

Gods Book of Eskra

Chapter 5

1. THE Lord said: This is the labor of God after the dawn of the arc of Bon:
2. God crowned four thousand Lords, and titled them LORDS OF THE HEAVENLY HOSTS.
3. And God allotted to every one of them one hundred messengers and fifty heralds, and gave them authority to provide their own attendants in their own way.
4. God said: That I may hear the voices of my Lords, when ye are within your own kingdoms, ye shall appoint representatives unto my throne. And there shall be of such representative Lords one for every four hundred Lords of the Hosts.
5. And the representative Lords shall be speakers for the kingdoms that appoint them, and have power on important occasions to summon to my throne all their constituent Lords.
6. And the representative Lords shall be known in heaven and entered in the libraries thereof as the Holy Eleven, for they are symbolical of the seasons on the earth.
7. Now therefore the Lords of the Hosts elected the Holy Eleven, and God anointed them, and their names were entered in the libraries of the heavens. These then are the Holy Eleven, to wit:
8. Likar, Lakash, Yopes Loe, Vadhuan, Ah Cho, Zahawee, Eezen, Khan, Zedna, Yutemis and Ardolfus. And God gave authority to the Holy Eleven to speak before the throne, after the manner of the Councils of the higher heavens.
9. God said unto the Lords of the Hosts: Your work is a good work. So, the Lords of the Hosts departed to their several kingdoms. But the Holy Eleven were duly installed and took their places in front of the throne of God.

God's Book of Eskra

Chapter 6

1. AND God appointed two thousand supervisors unto each of the Holy Eleven; and eight thousand eight hundred surveyors; and four thousand four hundred captains of roads, and said unto them: Go ye and build roadways between all the heavenly kingdoms in atmospherea. And I give unto you two thousand million laborers, to be divided between you, according to the distances and places of the roads.
2. And God gave authority to Toyvraghah to examine the records and make the apportionment of officers and laborers on the roads, and he thus accomplished these things.
3. God said: My heavens shall be divided into eleven parts, one unto each of the Holy Eleven.
4. The said eleven divisions were accomplished and thus named, to wit: Sinyativi, Horak, Damaya, Ad'dam, Hosea, Harivya, Sinisyo, Amsset, Godessa, Itero and Aroqu.
5. Damaya, Ad'dam and Hosea comprised all the lowest hadan regions, bordering on the earth; and these three divisions extended around the earth, and were twelve miles high.
6. Sinyativi, Horak and Amsset comprised the next grade of heavenly kingdoms outward from the earth, and were one thousand miles high, more or less.
7. Godessa and Itero were the next grade of heavenly kingdoms outward from the earth, and were two thousand miles high.
8. Harivya was next, and was outward from the earth two thousand five hundred miles. And next after this was Aroqu, which was three thousand miles above the earth. Aroqu was therefore the highest of the atmospherean heavens in those days.
9. These five heavenly spheres, therefore, comprised the whole of the inhabited heavens of the earth. And yet there were thousands of plateaux still further away from the earth, and within her vortex, but uninhabited.
10. As for Aroqu and Harivya, they were inhabited mostly by angels of the highest atmospherean grades.
11. God said: From this time forth all heavenly marriages of Brides and Bridegrooms to Jehovah shall take place in Harivya and Aroqu, instead of as heretofore, in the thousands of heavenly kingdoms.
12. And all es'yans shall be hereafter maintained within the first sphere of hada, within the regions

of Damaya and Ad'dam and Hosea. And as they rise in wisdom and strength, they shall advance in place as well as grade, going in the direction of Harivya and Aroqu, from which all resurrections for the ethereal worlds shall take place.

13. And God caused the boundaries of Ad'dam and Hosea to embrace the eastern continents of the earth; but Damaya embraced the western.

14. To the Lords of the Hosts, God had said: The great love that mortals have for their kindred who are dead, is like a chord forever pulling their souls back to earth.

15. Neither do mortals understand my heavens, and that the soul of man should rise upward.

16. They cry out to me continually: O God, send thou back to me the spirit of my kin!

17. And they do not understand that their prayers are in opposition to the resurrection of spirits of the dead.

18. And likewise doth the es'yan cry out to me: O God, take me back to my mortal kin! For he also comprehendeth not the resurrection, but in the gratification of his love would linger forever on the earth.

19. Suffer ye not mortals to commune with the spirits of the dead.

20. And the Lords carried out the commandment of God.

God's Book of Eskra

Chapter 7

1. AT the time the roadways of the earth's heavens were completed, which was in the three hundred and ninetieth year of the cycle of Bon, this was the standing thereof, to wit:

2. There had ascended, as Brides and Bridegrooms, for etherea, thirty-six thousand millions; nearly one-half of whom were from the kingdoms of Anuhasaj and his sub-Gods.

3. And now inhabiting the five spheres, forty-eight thousand million spirits.

4. In the first sphere, or hada, in which there were two thousand four hundred heavenly kingdoms, the grades were from one to seven.

5. In the second sphere, which ranked first resurrection in those days, the grades were from seven to fifteen. In these regions there were ten thousand heavenly kingdoms.

6. In the third sphere the grades were from fifteen to thirty. In these regions there were four thousand heavenly kingdoms. And including the kingdoms of Anuhasaj, five thousand more kingdoms.

7. In the fourth sphere, the grades were from thirty to sixty, and there were one thousand five hundred heavenly kingdoms in these regions.

8. In the fifth sphere, the grades were from sixty to ninety-nine, and here were one thousand heavenly kingdoms.

9. And yet, not included in these, because of a different kind, were the kingdoms of Yaton'te, the subjective heaven, a visiting place, and with but a small fixed population, but whose visitors and students and teachers numbered three thousand million angels, graded from one to ninety-nine. But many of these belonged in other heavenly kingdoms.

10. Such then were the inhabitants of the bound heavens. And they numbered, all told, forty-eight times more people than the mortal inhabitants of the earth. But in those days not many women on the earth committed abortions; neither died so many very young children; so that the fetals sent back to inhabit mortals numbered, all told, only two hundred and thirty millions. Whilst of vampire spirits, of both classes, (that is, such as inhabit gormandizers, and gluttons, and drunkards, and harlots, absorbing their spiritual sustenance, and thus making them the breeders of infidels; and such as live on the atmospherean part of mortal food, thus causing their mortal victims to emaciate and to become insane), there were, all told, not more than forty-six millions.

11. Besides these, there were thirty-one million lusters, who feed on the secret vices of mortals; who were being forever pursued from place to place by ashars, and often captured and carried away to heavenly kingdoms; but would often escape and flee back to mortals. Yet, with all these fetals, and vampires and lusters included, never before had the earth remained so long in so pure a state.

12. When the roadways were completed, God proclaimed seven days recreation in all the kingdoms of heaven, in order that the inhabitants should sing and dance and render praise unto Jehovih for the great works that had been accomplished.

13. And on the last of the seven days, Toyvraghah assigned the roads over to God, and named them, ROADS OF PARADISE. Whereupon God crowned Toyvraghah, PRIMAL GOD OF THE ROADS OF PARADISE, of twelve hundred thousand miles.

14. God said: After the manner of the government of the etherean heavens do I these things.

15. And as the kingdoms and spheres of my heavens are situated, within and without, with their roadways and heavenly canals, forming one great kingdom with many parts, it shall be a type of the kingdoms in etherea, which are thousands of times larger. And it was so.

God's Book of Eskra

Chapter 8

1. JEHOVIH hath said: I gave to man legs and feet to walk; arms and hands to work; eyes to see, and ears to hear; and, withal, the capacity to reflect and comprehend and understand.

2. I gave none of these capacities to man to lie dormant or to be useless. Neither can any man advance to My highest kingdoms if crippled, or weak, or uncultivated, in all or part of these talents I have given him.

3. But he shall be perfected in all particulars before he is capacitated for companionship with My exalted ones.

4. The Lord said: It mattereth little what kind of workmanship a man doeth; for one may till the soil, and thus train his hands and arms to full development; and another may weave, or spin, or forge iron, and also attain full development. It is not the kind of labor, but the development that comes of useful practice, which maketh every talent to stand upright in heaven as a glory to the Creator.

5. For there be servants on earth, who neither read nor write, that are better developed in their talents and members than many of the rich, and kings and philosophers.

6. And when they die and enter my heavenly places, the ranks and caste in my kingdoms seem to them to be upside-down. The rich man, or the king, or the pleader (lawyer), or priest, or the philosopher, may be as a helpless child, whilst he who was as a pauper on earth may be as a very God over them to lift them up.

7. Neither is the preference to the rich, nor the poor, nor to the philosopher, nor the fool; for any of these may be as dwarfs in some talent or part, whilst also any of these may be a most perfect man in spirit.

8. So, God established, through his high-raised officers, schools and colleges and factories, heavenly, adapted to the spirits of the dead, even as similar places are established on the earth for mortals.

God's Book of Eskra

Chapter 9

1. THE Lord said: Aside from the orderly kingdoms of God, there were seven false kingdoms in hada, ruled over by false Gods and false Goddesses. Chief of these were Baal, with four thousand million angel slaves; Ashtaroth, false Goddess, with three thousand million angel slaves; Hi'lizar, with three thousand million angel slaves; Sodonius, Goddess, with two million angel slaves, and then came Fue-Sin, Hrivatza. Beside these there were six hundred false Lords and Lordesses, who had occupied the mortal temples of worship, and the oracle temples.

2. But the latter were driven away from mortals by command of God, that they might be induced to seek resurrection.

3. And God foresaw that the travel of the earth would cause her to pass through an a'ji'an forest of four hundred years, and that darkness would be upon the lower heavens.

4. And God sent down to the earth angel inspectors and numerators and recorders to prepare the record of mortals for the libraries of heaven. And there were of inspectors, four hundred thousand angels; of numerators, twelve thousand; and graders, ninety thousand; of recorders and scribes, forty thousand; and of bearers, six hundred thousand. Besides these were the messengers, heralds and musicians, of whom there were sixty thousand.

5. Such was the army sent down to the earth according to God's command. And they were in charge of Toyvraghah and Yulis and Hagonte and Rufus.

6. And God called up the great mathematicians, Yahimus, Menres, Fargawitha, Howitchkal, Jemima, Jordan, Molakka, Kossitus, Makkas and Agebon; and God said unto them:

7. The time of the fall of a'ji on the earth is at hand. Compute ye the regions of the earth where it will fall most; and having determined, go ye to the mortal prophets who are in su'is, and cause them to prophesy unto the inhabitants of the earth.

8. The mathematicians saluted and departed for the earth, as commanded of God.

9. Now when God foresaw that darkness was near at hand, for a period of four hundred years, he commanded his Holy Council and his heavenly kingdoms to pray to Jehovih for the space of one day, for wisdom and strength.

10. In answer to their prayers, there came a swift messenger from Lika, Orian Chief, Son of Jehovih; he came from Takuspe, in the ethereal worlds, in an ethereal arrow-ship, with thirty thousands. His name was, Yotaportas, God of Eriasa, in the plains of Woo'Sin. And when he had come before the throne of God, duly saluting, he said:

11. In Jehovih's name I come, greeting by His Son, Lika. God said: In Jehovih's name I am blessed by thy presence, God of Eriasa, Nirvanian Host. What wouldst thou?

12. Yotaportas said: By command of Jehovih, through His exalted Son, thou shalt withdraw thine emissaries from the kingdoms of Baal and Ashtaroth, and from all kingdoms on the earth, whose mortals pay obedience to false Gods. A'ji of four hundred years will reign upon the earth and her heavens. It is so determined and provided by the Holy Ethereal Dispensers of roads in Vragapathon. Of which matters I am sent to thee that thou mayest be duly provided therefor.

13. The time is also now at hand when the I'hins, the sacred people, the mound-builders, will cease to dwell on the earth. The darkness which is necessary to the earth will be too much for them. The heavens that have heretofore received their spirits shall be dissolved, and the plateaux thereof removed to the outer rim of the earth's vortex.

14. The Lords' reports showed there were at this time on the earth two million three hundred thousand I'hins. Of these, seven hundred thousand inhabited Egupt and western Arabin'ya; two hundred thousand inhabited Chine'ya, the Jaffeth of the ancients; and the balance, for the most part, inhabited North Guatama and toward Hon'ya-pan.

15. Such, then, were all that remained of a people that once covered over the whole earth, more than a thousand million of them.

16. God declared a day of recreation in honor of Yotaportas; and the angels of heaven had great rejoicing.

17. And on the day following, Yotaportas, with his hosts, departed for Eriasa, in etherea.

God's Book of Eskra

Chapter 10

1. TOYVRAGHAH and Hagonte and Yulis and Rufus, with their hosts, returned from their voyage to the earth, and brought records of the standing of mortals in all the tribes and nations of the earth, and of their numbers, and their grades and generations, and of the Faithists in all the different regions of the earth, and of idolaters, and of all matters pertaining to mortals, and these records were filed in the libraries of heaven, and a copy of them sent to the ethereal regions in the roadway of the earth and her heavens.

2. Of Faithists, there were thirty-one millions and three hundred thousand. In Chine'ya, thirteen million seven hundred thousands; in Vind'yu three million three hundred thousands; in western Arabin'ya (Kanna'yan), six million two hundred thousands, and in north Guatama, eight million one hundred thousands.

3. And of all the rest of the inhabitants of the earth, there were eleven hundred millions. Of these, upward of ninety-seven per cent, were capable of everlasting life.

4. Of the Faithists of Chine'ya, suffice this: Though they maintained the rites and ceremonies of the ancients, they lived not wholly as a separate people, save in a few places. But they were the head and front of learning and of teaching all the applied arts p. 671 and industries. Whilst the idolaters of Joss and Te'in and Po were less learned.

5. God said of Chine'ya: This is a good work. Whoso shapeth the education of a people will ultimately found them in their own doctrines. The Faithists will make these people a great people.

6. Nevertheless great wars are near at hand here. The idolaters, being warriors, will suffer most, and the Faithists, who practice peace, will greatly gain upon them. And it was even so, as will be presently shown.

7. Of the Faithists of Vind'yu suffice this: They lived in families and small colonies; they practiced the rites and ceremonies; nor were there any laws against them, as in the olden times. But because of the many languages in this country, all peoples were afflicted. God said: No people

can advance much whilst they have many languages.

8. Of the Faithists of western Arabin'ya, who, for the most part, called themselves Israelites, suffice this: The two branches still remained: those who lived under the oral law, and those who lived under the written law. The latter were called Leviticans, that is, hangers on, and of imperfect flesh and spirit.

9. The Leviticans were not scrupulous as regardeth war and the preservation of their seed. And in consequence of their sins they brought great shame upon the Faithists in general. And the Leviticans' examples were evil, and they gained in numbers faster than the Oralites. The Leviticans worshiped the Great Spirit under the names, Lord and God.

10. As for the Oralites, so called, because their doctrines and teachings were secret and only spoken, being taught, man to man and woman to woman, orally; they were non-resistants, and they owned nothing, giving all things to the rab'bah for the public good. Their practice was love and harmony; doing righteously in all things, and trusting to Jehovih, Whom they worshiped under the name E-O-Ih. All the prophets and seers were born of the Oralites.

11. And so great was the spiritual power of the Oralites, that during all these hundreds of years the Faithists, six millions, had lived without king or governor. Being as a multitude of communities.

12. Of the Faithists of Guatama, they were little learned, but were peaceful and industrious. And they comprised all the inhabitants, save the l'hins, in all the land. And they also lived without kings or governors. And every town was ruled over by a rab'bah, and a combination of towns by a chief rab'bah. And the tribes were made into states, with chief rab'bahs as representatives, and these states were united into a great government called, THE ALGONQUIN. And all the government were made and maintained for the benefit of tribes that might suffer by famines or fevers. And yet there was not amongst all these millions of people one tyrant or dictator.

God's Book of Eskra

Chapter 11

1. AND now came earth and heaven into the a'ji'an forest of Aghanodis, and the pressure was upon all sides of the earth's vortex, even beyond Chinvat.

2. And the heavenly kingdoms were stirred up; and the nations of the earth were in trial.

3. In the great city of Paradise, heavenly seat of God, were the multitudes of angels, the thousands of millions made to look upward, outward, to know the Almighty.

4. As a'ji driveth the weak angels of heaven to seek a lower field, so doth it on earth drive polluted nations to war and to avarice and to death.

5. When yet but the second shower of a dozen years had fallen, mortals in many nations of the earth rushed into war. And even the Faithists began to clamor for kings and standing armies, with great captains and generals, to lead them on to mortal dominion.

6. The Israelites made a mortal king, and by their behavior, said: Rather man than Jehovih. Behold, we will have the Lord with us to fight our battles!

7. And Baal, God of the idolaters, heard and saw, and gloried in the course; and he hastened to the scene with millions of his angel slaves to inspire the Israelites to glory in the Lord and God, whom he assumed to be.

8. And millions of the Israelites fell beneath his power and became his spiritual slaves. The others, still steadfast in the secret oral rites, remained true to the secret name and Person, Jehovih (E-O-Ih).

9. The which Ashtaroth saw; and, first time of all, after two thousand years friendship to Baal, she became jealous and filled with vengeful wrath.

10. She said: I see now how this traitorous God hath planned to beat me in the regions west of Heleste and Uropa. By the flesh of my thighs am I sworn, this thing shall not be! I will send a p. 672 hundred million warring angels down to Babylon and Tyre and Yedmon and Luce, and inspire their mortal kings to make war on the westward cities, the strongholds of Baal. And as to impoverished Egupt, I will send thither mortal armies sufficient to destroy everything in the land thereof.

11. Yea, I will send my legions also amongst the Israelites, and inspire them that I, Ashtaroth, am the only true Lord and true God. I will divide them up as a broken bundle of straw, and cast them to the four winds of heaven.

12. On the other hand, Baal said: Because of my success, I know Ashtaroth will be jealous and full of anger; therefore, I will place a standing army betwixt her heavens and mine; and if she but

dare to molest me, I will send my millions against her heavens and despoil her utterly, that she may be cast in hell!

God's Book of Eskra

Chapter 12

1. GOD, Son of Jehovih, through his Holy Council, in Paradise, his heavenly seat, now decreed:
2. To the Faithists of Arabin'ya, Ebenezer captain, with five million angels as a protecting host. To the Faithists of Chine'ya, Luiwatha, captain, with ten million angels as a protecting host. To the Faithists of Vind'yu, Li Chong, captain, with eight million angels as a protecting host. To the Faithists of Guatama, Manito, captain, with ten million angels as a protecting host.
3. And to each of the captains I give authority to draw additional armies from the Lords who hold dominions in the regions where they may be.
4. But it so happened that the lowest heavenly plateaus were also engaged in wars.
5. And in less than a hundred years of a'ji many of the Lords were without kingdoms, and, with a few chosen friends, were become involuntary wandering spirits, scattered about in all the heavens of the earth, or upon the earth.
6. God saw this, and he called out to them; through his messengers he called unto them, saying: Having lost your kingdoms, why will you lose yourselves? Is it not better that ye fall to, in the remaining kingdoms and by your steadfastness, help to maintain faith in Jehovih in the hearts of the less learned?
7. But satan (self) gained access to their souls, saying to each one of them: Thou, who hast been Lord of the hosts of heaven! Thou, take a place like a common laborer! Thou wouldst be laughed at! The non-resistant policy is good enough in times and places of peace. But now is war. And war can only be overcome by war. If great De'yus was overcome and cast into hell, why not our God also? So they heeded not God.

God's Book of Eskra

Chapter 13

Finally I am able to get down to what this book is primarily about. What all this creation stuff really boils down to is this: We humans were created by Jehovih, Creator of the Universe and everything in it. He even created things we make also, indirectly, in the sense that He created us with a mind to think with and a body for our soul to use to make stuff with and since Jehovih is ALL KNOWLEDGE everything we know, came from Him originally, although passed down to us from others as time goes on.

For instance a car. People made the car but the knowledge to make the car came from Jehovih because he is the source of ALL KNOWLEDGE. People used their minds and bodies to make the car but He Created the mind and body too. The only thing people did was to use their free will to study and apply their knowledge and ability to build the car.

We were created with FREE WILL which gives us an independent mind of our own. Since we are in physical bodies, we are very much concerned with the desires of our bodies, which is usually contrary to what He wants for us, in order for us to leave the earth and go on upward to better things. What is pleasing to man is usually an abomination to God.

Also, being human, we are crippled with many selfish attitudes, like jealousy, deceit, vanity, etc. In order for us to advance spiritually we must give up earthly foods from animals and overcome the Seven Tetracts, namely: Dibbah - the enticing evil, Ra - the flesh evil, Zimmah - the joking evil, Belyyaal - worthlessness, Aven - vanity, Anshah, delight in destruction, Sa'tan - desire for leadership.

A Lord of Jehovih once said of humans: "First they want to eat, then they want to have sex and then they want to control other people." This business of wanting to control other people is what got the false gods in so much trouble. They were like dictators who are all just a bunch of 'control freaks.'

But the problem here is where these Lords of Jehovih have been having a tough time trying to lift mankind up to a higher level and things are not going well at all, so they keep coming to God's throne and complaining about all their troubles.

We pick up the story of the false Gods 'now' in Chapter 13 in this Book of Eskra.

1. AND there came to Paradise, of Lords and high officers, whose heavenly places had fallen, different companies of tens and twenties and even hundreds, from various heavenly regions around about the earth, and having secured audience before God and his Holy Council, they said:

2. Since we have been faithful in all things, and dutiful servants to Jehovih, what have we gained? Our kingdoms and high places have fallen to pieces from no fault of our own. Yea, our angels have gone off into anarchy. Where, then, is the justice of Jehovih?

3. God said unto them: Of what profit under the sun is discussion?

4. If ye fail in one way, try another; and in no case seek to justify yourselves before Jehovih. He is Judge!

5. There are already hells that have been standing for years. Is it not wiser that ye join together, and go and deliver them? Behold, Jehovih hath furnished us roadways beforehand; and His Voice came to us prophesying that this same darkness would come upon us. And ye were advised, and had sufficient time to provide for the worst.

6. Go ye forth, then, not complaining, but rejoicing, and in Jehovih's name doing with all your wisdom and strength, regardless of favor.

7. Thus they came, group after group, for years, before God; but were forever rebuked in the spirit of Jehovih, and they went away, but not to work righteously, but to sympathize with one another, and to complain against God and against the Holy Council of Paradise.

8. In groups they assembled in places of their own, and began to philosophize on the ways of heaven and earth. And every one was sworn within himself to do no evil thing, but to find some more respectable way of serving Jehovih, than by going amongst the ignorant and depraved.

9. And they became habituated in their meetings, in three places in hada; in Haractu, over Vind'yu, in Eta-shong, over Chine'ya, and in Hapsendi, over Egupt. And these became like great heavenly cities, because of the congregating of the angels of heaven, which continued for many years.

10. Now, finally, they resolved to organize each one of these three places with a distinct head, and to unite the three heads as one confederacy; and the whole to be dedicated to the service of Jehovih. Thus was founded the CONFEDERACY OF THE HOLY GHOST. And by acclamation, three angels were raised to the three capitals, namely: Kabalactes, of Horactu; Ennochissa, of Eta-shong; and Looeamong, of Hapsendi. And each and every one of the three took the title, SON OF THE HOLY GHOST. These three had all been Lords, and were high in grade.

11. Ennochissa selected seven angels, and gave them the rank of Lord, namely: Haptu, Vazista, Mira, Erasiqi, Adamon, Amesh and Cacpa.

12. Kabalactes selected seven angels, and gave them the rank of Lord, namely: Li Wan, Amatar, Wenates, Howickam, Shong Tsee, Massaqactus and Enniseabab.

13. Looeamong selected seven angels, and gave them the rank of Lord, namely: Petubsetta, Rodi, Monulithens, Zitullia, Miriam, Zestes and Abarothmes.

14. Such, then, was the established confederacy, which was to play so great a part in the history of heaven and earth. And it differed from all other confederacies, because its members all professed to serve Jehovih. And it required of all its people an oath of allegiance to Jehovih, but under the name, Holy Ghost, for they denied His Person as such.

15. And God admonished them, saying: Though ye be wise in your own conceit, yet shall ye fail. For, having denied His Person, then will ye yourselves become the Person in the understanding of the multitude. And herein will ye, soon or late, come to grief.

16. But nevertheless, the confederacy heeded not the words of God. And God was grieved at heart, for Jehovih's sake.

The Book of Eskra:

Chapter 14

This book covers the birth of Ka'yu, one of God's Great Leaders Forth for Chine'ya (Now called China.)

GOD PROVIDETH FOR THE BIRTH OF KA'YU.

1. GOD said: Behold, three conditions are now within the heavens of the earth; Anarchy by the false Gods and their slaves, the confederacy of the Holy Ghost, and the Faithists in Jehovih and His resurrections.

2. Now, therefore, let my chief loo'is come before me, and hear the decree of God.

3. The Lord said: When the chief loo'is had come before the throne, God said unto him:

4. Know then, O Thoanactus, thou shalt go down to the earth, to the land of Chine'ya, and by inspiration bring forth a birth, capable of the All Voice, but not capable of su'is. And thou shalt accomplish this service so that he shall be born into the mortal world at the time a'ji ceaseth to fall upon that land.
5. And thou shalt provide him with great learning and great adversity and great experience withal. For he shall establish the fundamental doctrines of the nations of Chine'ya. For his followers shall become the most numerous and peaceful inhabitants on the face of the earth.
6. And as thou preparest for his birth by thy mastery over the generations of mortals, so shalt thou, through these, thy hosts, raise up such as shall become disciples. For however great a man thou mightest raise up, it is wisdom to have also born into the mortal world, at the same era, such hosts of philosophers as shall follow him, and indorse his doctrines.
7. For by this means the establishment of Jehovih and His light amongst mortals shall extend the whole length and breadth of that land. How sayest thou?
8. Thoanactus said: Jehovih's will and thine be done. This is a most welcome labor, O God. And I know, the voices of my hosts are with me.
9. God said: In Jehovih's name, thee I crown, CHIEF OF THE HOSTS OF LOO'IS, for the land of Chine'ya, for the birth of an heir for the All Voice of the Great Spirit.
10. Thoanactus was then crowned, and his hosts were provided with badges by God, for they were filed before the throne, and hosts saluted, and departed with due ceremony.
11. Such, then, was God's labor for having born into the mortal world, after many generations, one that hath become known to the uttermost regions of the earth as KA'YU. Of him, more anon.

The Book of Eskra:

Chapter 15

This book covers the birth of Sakaya, one of God's Great Leaders Forth in the land of Vind'yu (Now called India.)

GOD PROVIDETH FOR THE BIRTH OF SAKAYA.

1. AGAIN God called before his throne a million loo'is, and appointed Etchessa chief over them, saying:
2. Thou, O Etchessa, shalt go down to the earth, to the land of Vind'yu, taking these hosts with thee. And thou shalt establish a heavenly place of worship, which shall be thy head-quarters.
3. Behold, I have given thee many generations in which to bring about the desired result. Survey thou, then, the generations of Faithists in that land, and take thy choice as to place and caste and family.
4. He, whom thou shalt bring forth for this purpose, shall be of some royal family, a prince of high estate.
5. I shall prove through him, that for love of righteousness, and to serve Jehovih, he will forsake his kingdom and family and friends, and all earthly things and desires, and make himself as a poor man, dwelling with the poor, laboring with them, teaching them, and instructing them.
6. For, because of the idolatries that will be amongst these people, they will be bound in caste; but he, whom I will teach through, shall prove unto the world that the service of Jehovih requireth of men, that Jehovih shall stand uppermost, even above kin and caste. In the example of which willing sacrifice, man shall be taught, that all the evils of the earth can be overcome.
7. And thou shalt provide unto this man many disciples, and roadways for him to travel, and places to preach; and provide followers unto him, to go about with him. For without these, his preaching and practice would be of little avail. See to it, then, that thy hosts control the generations of men, that there may be born in the world a sufficient number, to be disciples and followers of his doctrines, that he may be a power in the world for re-establishing the Faithists in the Great Spirit.
8. And thou shalt so provide these births, that they will be of the same period of time. What sayest thou, Etchessa?
9. Etchessa said: In Jehovih's name I am thy servant, with rejoicing. And I answer thee also for these my hosts, that this is a joy unto them, for Jehovih's glory.
10. God said: To which end I crown thee, CHIEF OF LOO'IS, for the land of Vind'yu! And God crowned Etchessa; and he gave badges to the other loo'is.

11. And thereafter Etchessa and his hosts filed past the throne of God, duly saluting, and they also departed, going to the earth, to the land of Vind'yu. Thus were loo'is empowered of God, to bring into the world the heir, SAKAYA. More of him anon.

The Book of Eskra:

Chapter 16

This book covers the prayer to Jehovih, by Moses, to allow him the opportunity to remove the curse that he put upon the Pharaoh of Egypt.

MOSES IN HEAVEN PAYETH THE JUDGMENT OF JEHOVIH!

1. HAMONASTAS, one of the chief marshals of God, and for the heavenly city of Paradise, came before the throne, duly saluting, and saying:

2. O God, Son of Jehovih, I would speak before thee! God said: Speak thou, my son.

3. Hamonastas said: There standeth without the city of Paradise, beyond the pillars of fire, and in company with thy high-raised captains, one, Nu-ghan, delivered from one of the hells of Hassa, over Egupt, and he crieth out continually: O God, Son of Jehovih! Deliver me! Deliver thou me! O Moses! Moses! Moses!

4. He is distracted, continually using the same words over and over, without ceasing. Now behold, the nurses and physicians have tried all remedies they can invent, but failed utterly to break the spell upon him.

5. For seventy days have they labored, and, as a last resort, they have brought him hither, that they might learn from thee.

6. God said: Nu-ghan! Is this not one of the Pharaohs, who took up arms against the Faithists of Egupt? Return thou, Hamonastas, to the keepers of this man, and cause him to be blindfolded, that he may endure the light of the throne; after which thou and his keepers shall bring him before me.

7. Hamonastas saluted and departed, and after a certain time, returned with the keepers and with Nu-ghan, who was crying out unceasingly, even as had been said.

8. And now, when he was quite before the throne of God, God said to him: Behold me, I am God, Son of Jehovih: what wouldst thou?

9. But the man heard not what God said, but kept crying out as before. Whereupon God said unto the keepers: Remove ye the blinds a little, that the light may come upon him.

10. And they removed the blinds a little; but, lo and behold, the light made him more distracted than before. And when God saw his deplorable suffering, he inquired of his keepers, how long the man had been in hell, and they said: Seventy and six years, and in a knot, three years!

11. God said: I know that this is Pharaoh, who persecuted the Jews. Take him again without the walls, and there retain him. I will send one of my swift messengers to Lika, in etherea, who knoweth the abiding place of p. 675 Moses. Perhaps Moses put a curse upon him! If so, only Moses can deliver him.

12. And the keepers took the spirit, Nu-ghan, without the city, as commanded by God. And God sent Haeroponitis, sister of Raban, a swift messenger, in an arrow-ship of fire, to the etherean worlds, to Gussawanitcha, to Lika's sojourning place at that time, commanding her to lay the matter before the Nirvanian chief, Lika.

13. Hereupon the report continueth in the words of Haeroponitis, that is, these are her words, to wit: In not many days' time I came before Jehovih's throne, whereon sat Lika, through whose etherean provinces the solar phalanx was now traveling, and I told him the story of Nu-ghan.

14. Whereupon Lika, Son of Jehovih, said: Let my reporters of destinations go find Moses: and it if be that Moses put a judgment on Nu-ghan, then must Moses return to the lower heavens, and deliver him. The justice of Jehovih reacheth to all time and place.

15. Haeroponitis continued: Whereupon I saluted before the throne of Jehovih, and in company with the reporters of destinations, started forth again in the etherean realms, and after passing through seven worlds, and upward of three hundred Nirvanian kingdoms, we entered the plains of Sapeas, where are situated the colleges and schools of Embassies, belonging to the Ghiturpsan board of Ritivius. And here we found Moses!

16. Who no sooner looked upon us, having been told that he was inquired after, than he prophesied the cause.

17. Moses said: Alas me! Because thou hast come for me, thou hast awakened in me that which

slept all these hundreds of years. Yea, it is true, I put a curse upon Pharaoh; for I said unto him: Thou shalt yet call upon me to deliver thee out of torments. And I added thereto, afterward, saying of the blood of the sacrifice of the lamb: This shall be the testimony of innocent blood against thyself and thy people for what the Hebrews have suffered.

18. Instead of this, I should have forgiven him. O Jehovah! Jehovah! I have sinned before Thee! And Thou hast searched me out after all these years, and brought the matter home to me.

19. Thou art just, O Thou Almighty! In Thy name and by Thy wisdom and power will I return to the lower heavens, and take in charge the man and people I adjudged!

20. And Moses wept; and he gave command to the builders to provide him at once with a suitable boat of great fleetness. And then Moses procured thirty thousand volunteers to go with him.

21. And when all things were in readiness, Moses took leave of his companions, and he and his hosts entered his fire-boat, and presently our two vessels were underway, as if in a race, for the red star, the earth. And, after some days, we arrived in the heavens of the earth, even at the city of Paradise, the abiding place of God.

22. Such is the brief heavenly report of Haerophonitis, for, on her arrival in Paradise, her mission was completed for the present.

23. When it was known in Paradise, that Moses was coming, great joy was manifested, for God and the Holy Eleven and the Holy Council, all desired to see Moses. And God commanded the full board of marshals and also the musicians to go without the capital, and meet Moses, and escort him before the throne. And they accomplished these things; and Moses came before the throne of God, saluting in the sign, JUDGMENT OF TIME! And God answered him under the sign, THY LABOR IS OUR JOY AND GLORY!

24. And God said: In Jehovah's name, O Moses, come thou, and honor my throne.

25. And Moses went up, and sat on the throne, on the right hand of God. And Moses said unto the Holy Council and to the Holy Eleven:

26. Your God shall be my God. In his love and dominion am I cast by Jehovah's will, to deliver those that have suffered from me and my words.

27. God said: Shall we not have a day of recreation first?

28. Moses said: Nay; till I have delivered Nu-ghan, that was Pharaoh, there can be no peace. Suffer, therefore, thy marshals to go to the keepers of this man, and bring him before this throne.

29. And now again, after awhile, Nu-ghan was brought in, all muffled up, to keep the light from hurting him. And he was still crying out: O God, Son of Jehovah! O Moses! Moses! Moses!

30. And when Moses beheld this, he was nigh overcome by the pitiful scene. And Moses brushed away his tears, and rose up, raising his hands to Jehovah, saying: Light of Thy Light, O Jehovah. Power of Thy Power, O Jehovah! Deliver Thou him, whom I accursed! Put his griefs and sorrows upon me, that hath sinned against him!

31. A mantle of yellow light, cloud-like, descended upon Moses, as he stood transfixed before Jehovah. All the place was still as death!

32. The blinds and muffles on Nu-ghan fell off, and he stood silent and motionless, gazing with fixed awe upon the holy scene, and upon Moses on the throne of God!

33. The spirit of Jehovah moved upon the holy place, and the musicians felt the power. It was the light of one who was mighty, from the ethereal worlds!

34. Gently, then, the music of ten thousand voices fell upon the holy audience. First mild, as if far off, then louder and louder, as if coming near, till soon the words of the anthem proclaimed Jehovah's praise.

35. Nu'ghan turned not his eyes from the glory of Moses and the ethereal mantle, for he knew Moses, even as it were but yesterday they parted in Egypt, on the earth.

36. Slowly, now, Moses lowered his upstretched arms, and his hands were brilliant, like yellow fire. And Moses said, solemnly: All praise to Thee, Jehovah! (Eloih!) Thou art just, Thou Almighty Creator!

37. Nu-ghan added: For through Him is all deliverance, worlds without end. In Thy praise will I sing forever, O Jehovah. Thou, Most High God of Moses, my Deliverer. Make me strong, O Jehovah, that I can look upon him, whom I persecuted and abused.

38. Then Moses looked upon Pharaoh (Nu-ghan) and said: These things had to be. Thou wert the last of the pyramidal age of man, and I the first founder of the migration of the righteous. All things

are done by Jehovah, in His own way and time.

39. As, by my curse upon thee and thy people, have I been bound to come back to deliver thee and them; so, by thy curse against Israel, shalt thou now return down to the earth, and labor to lift up Israel.

40. For Israel hath fallen from communities, and hath taken to kings, after the manner of the heathen and idolater. Her people are divided and broken up, and many of them have become worshipers of the false Gods, Baal and Ashtaroth.

41. Yea, they are forgetful of my commandment of peace and love, and have taken to war and to earthly aggrandizement.

42. And thou shalt take with thee ten thousand angels of exalted grades, and go down to the earth, to the habitations of the Israelites; and, by inspiration, thou and thy hosts shall select and inspire such of the Israelites as are within reach of inspiration, and thou shalt take them away from all other of their people, and from the heathen and idolatrous tribes, that are around about them.

43. And thou and thy hosts shall abide with these mortals hundreds of years; re-establishing them in peace and non-resistance, after the manner of the doctrines in the es'sean worlds. And thou shalt call them, Es'seans, that they may be distinguished from all other peoples.

44. Nu-ghan said: Thy decree is most just, O Moses, and I know of a truth thy words are Jehovah's. I pray thee, how long shall this labor be for me and my hosts?

45. Moses said: Some hundreds of years! Until thou hast raised a light sufficient unto Jehovah, that peace and love and the doctrine of good for evil be again re-established from the blood of the Israelites, even as by the blood of the lamb, I delivered Jehovah's people out of Egypt.

46. And when thou hast perfected the generations of the Es'seans, thou shalt have sent to thee from the throne of God certain loo'is, and they will labor with thee until an Israelite is born into the mortal world capable of the Father's Voice.

47. Nu-ghan said: Hear me now in my plea, O Moses, thou, Son of the Most High: When I died, as to the earth, and entered heaven, as to these worlds, I found my kingdom, as to what was before me, in heaven waiting for me.

48. And they were miserable, being beggars and slaves and idiots, because of the slavery I had put upon them in the earth-life. And I could not escape them, or put them aside. If I went away objectively, then subjectively I remembered them, and was drawn back to them.

49. Yea, I was like a young colt that first being haltered, pulleth away, but failleth; then pulleth again, and failleth, and so on, until he findeth he can not escape, then tamely submitteth; even so was I bound to my kingdom, and obliged in the end to yeild and become a slave unto them, to provide for them. For I had so dispoiled them of their talents, they were as helpless as infants; and many of them wicked in the extreme.

50. Nevertheless, I accepted that which I could not escape; I toiled with them hundreds of years, restoring them as well as I could. And in time a ray of happiness came to me, in the hope that in hundreds of years to come I should find my way out.

51. But, alas me! darkness (a'ji) came upon my already dark heaven. My evil ones, such as I had had slaughtered on earth, came upon me for vengeance sake. Anarchy overflowed me and my people. They became very demons of madness, and they seized me, and bound me, and bruised me and suffocated me with their horrid smells. Millions of them! And their curses pierced me like poisoned arrows. Long I fought them; and I cried out unto thee and to Jehovah! But, alas! I was in hell. None could hear my prayers. For days and months and years I held out, but only to experience new and more terrible horrors!

52. How long this woe was upon me, I know not. I only remember, that my soul sickened within me; and I felt a sinking and a fainting, like an endless death, that could not extinguish me. To me it seemed ten thousand ages!

53. Suddenly I find myself here! Distracted before thee, thou holy Son of the Great Spirit! Whence came I? What hath occurred? Or is this but a spell of delirious dream? And will I relapse again into yonder terrible nightmare of horrors? How can I go hence, that mine old kingdom come not upon me?

54. Do they not wait hereabout somewhere? To seize me again, for renewed torments? O teach me, thou, Moses! How can I fulfill thy righteous judgment? And not be entrapped again, and, perhaps, forever!

55. Moses said: I will give thee a new name, and I will clothe thee in garments of mine own making, so they will rather flee from thee, than come to thee.

56. And Moses gathered up of the yellow, cloud-like mantle, and made a mantle, and clothed Nu-ghan; and he named him, Illaes, signifying, Servant of Light. And after that, he was provided with ten thousand co-laborers, assisted by Gafonaya, and sent back to the earth, on his mission.

57. And God appointed one hundred messengers unto Pharaoh, that word might be transmitted every month to Paradise.

The Book of Eskra:

Chapter 17

1. GOD proclaimed a day of recreation in Paradise, that the inhabitants might meet Moses and his hosts, and rejoice therewith. And great was that day in Paradise.

2. On the following day, Moses departed for the Egyptian people, that had been in hell with Nu-ghan, going to the place of deliverance. And there were of these spirits, eleven millions four hundred thousands. And Moses conferred with the inspectors as to places, and having decided on a convenient region, Elaban, he ordered their removal thither.

3. And Moses went with them to Elaban, an isolated region on the Aratesaian plateau, and remained with them one hundred and twelve days, establishing them with nurseries, hospitals and factories; and he appointed officers for them, to every group and series, going amongst them in person and ministering to tens of thousands of them, and providing them places of worship.

4. After that, Moses appointed Salesmon as captain over them. Thereafter, Moses departed, and returned to Paradise, where he remained two days more, and then took leave, and departed for his own heavenly place in Nirvania. But ere he departed, he said: When the a'ji'an forest is past and gone, and it be Jehovah's will, I shall return again to look after my hosts.

5. And now was God's attention directed to the Hebrews, the Faithists of western Arabin'ya, where the God Baal had gained access and power; having affiliated with one, Dagon, a false God, located in those regions, who maintained six earthly oracle-houses and a small heavenly kingdom of his own.

6. And it came to pass, that the Hebrews were a divided people. A small minority of them still worshipped Jehovah, having colleges of prophecy and places of learning. But the great majority of them were worshipers of the Lord and God, believing the Great Spirit was only a large man in heaven, after the manner of Baal, or Dagon, or Ashtaroth, or any other God.

7. God said of them: Though they pretend to be of many kinds, I see but two: Those who worship the Ever Present, Jehovah; and those who are drifting into heathenism.

8. Mine eyes behold the true Faithists with colleges and with books of learning; but, as for the others, they are becoming consulters of the oracles (spirits), the same as the heathens.

9. How can they remain a united people? The Gods of one city and temple teach one doctrine, and the Gods of another place teach another doctrine.

10. God had previously sent to Ebenezer one, Jerub, with ten thousand assistant angel strategists, to be with the king of the Faithists. Jerub now p. 678 asked for other ten thousand, and God sent them to him. And God said unto Jerub:

11. A war will presently result between Baal and Ashtaroth and Dagon and Haughak; and these Gods will not only war in heaven, but they will carry their battles down to mortals.

12. And the Israelites will not only forsake their ancient doctrine of peace, but will become great warriors, both against other nations and peoples, and against one another.

13. Take thou heed, O Jerub, of the words of thy God; and whilst Baal and Ashtaroth are in conflict and neglectful of the temples and oracles, possess thou them.

14. Better is it, that these false Gods win unto themselves as dutiful subjects, five angels, than one mortal.

15. Guard thou well all the colleges of prophecy against the emissaries of these false Gods. And see to it, that the worshipers of Jehovah have born unto themselves a goodly number of prophets

This book covers Moses, as he delivers the Egyptian people, that had been in hell with Pharaoh (Nu-ghan), and there were of these spirits, eleven million, four hundred thousand (11,400,000).

God's Book of Eskra:

Chapter 18

This Chapter Reveals the Meaning And Origin of The Term, 'Holy Ghost!'

1. I HERE came to Paradise, God's heavenly place, one, I aenas, a messenger from the chiefs of the so-called Holy Confederacy. God's chief marshal conducted him before God, and, being commanded to speak, he said:
2. Greeting to thee, O God. In behalf of the Three Sons of the Holy Ghost I come before thee to proclaim their words. I have been instructed by them, what to say, and I declare unto thee, O God, my words are their words.
3. First, that thou mayest hear us before we are adjudged; second, as thou claimest liberty to think and to speak for thyself, so do we all. And wherein error cometh of our proceedings, it is our own matter, and not thine.
4. As thou sayest: Behold the All Person, so do not we say; but we say: Behold the all expanse; it is but a shadow, a ghost. And for convenience sake, we name it, Holy Ghost.
5. Is not this our privilege? Who can deny us? Hath one man rightful dominion over another? Or one captain, or one God?
6. God said: Proceed.
7. Taenas said: And we be right, then shall we of our own selves judge what we will do. But if thou be right, and this thing be an All Person, thou art then His servant to do His will. Are these points true?
8. God said: It seemeth so.
9. Taenas said: And liberty to both sides?
10. God said: Yea.
11. Taenas said: When I was a child, I was helped to walk; but now I am strong, I walk alone. Wherein then shall not my judgment also walk alone?
12. God said: Proceed thou, and I will speak afterward.
13. Taenas said: We have seen in ages past, that peace hath been forever proclaimed by the followers of Jehovih; and that both on earth and in heaven such people become the sufferers and victims of tyrants of earth and of false Gods in heaven.
14. We propose war, in the name of the Holy Ghost, both on earth and in heaven. We can have no war with thee or thy people, on earth, or in heaven; for thou and thy people, angels and mortals, are all peace, warring not.
15. Our wars can be only with warriors. I put the matter thus: Thou hast a virgin daughter, and a villain assail her; thy doctrine is, to rush in and take thy daughter away from him; our doctrine is, to beat him away from her.
16. We behold evil Gods and evil spirits, assailing virtuous people on earth and in heaven. We propose to war them to destruction, for righteousness sake. More then are we to thy favor, O God, than against thee.
17. We dip our hands in blood, for sake of peace and virtue, for sake of liberty and knowledge. We shall say to the man of earth: Thou shalt become learned: To the es'yan in heaven: Thou shalt not return to mortals, but remain in thy place, and become learned and virtuous.
18. For which reason we come to thee, O God, that thou mayest know our foundation.
19. God said: Who then sayest thou, men and angels shall worship?
20. Taenas said: In this, we command them not. But we give them liberty to worship whomsoever they will.
21. God said: Thou hast said: Our doctrine is, to beat the villain away from the virgin; but what wilt thou, or thy example, teach?
22. Taenas answered: That an assailant deserveth punishment.
23. God said: And wilt thou say to the peaceful and virtuous: Take up arms, give your enemies torments?
24. Taenas answered: Yea, verily.
25. God said: And by what authority, if they inquire of thee?
26. Taenas said: By authority of the Holy Ghost, and the Father (the Confederacy), and by the Son, that is, each and every Lord of the Confederacy.

27. For we shall teach mortals and angels that all things are by law; and the word, law, shall take the place of the term, Great Spirit, or Jehovih.

28. God said: Hear me, then, O Taenas, and in love bear my words to thy so-called Triune Confederacy, and to the high leaders, saying to them: thus saith God of Paradise, Son of Jehovih, according to the light of this throne:

29. Ye shall triumph for a long season on earth and in heaven; but not in the way ye suppose.

30. For ye will be forced to provide a worshipful head for mortals and angels. And it will come to pass, your three heavenly places will become known on earth and in heaven as the Triune Gods, or Trinity!

31. And the people will worship an imaginary figure of three parts, Father, Son and Holy Ghost. And this will become their idol; and he will be accredited with love, anger, jealousy and favoritism, war and destruction.

32. Because ye say: Give punishment to the wicked, ye open the door of all evil. For he, who hath a quarrel with his neighbor, will accuse him as deserving punishment. They, that are in darkness, and being mighty, will fall upon the weak, and slay them.

33. A quarrel will ensue in your three heavenly kingdoms, and ye will become as three false Gods. And since ye profess not the All Person, each of ye three Gods will be forced to announce himself as such.

34. For the rule applieth to all men and to all angels, that they, who deny an All Highest Person in the Creator, become establishers of idolatry unto themselves.

35. Thou hast said: We shall leave mortals and angels to worship whom they will. Why, then, is it not well to worship Baal? And Dagon? And Ashtaroth? And yet, these Gods make slaves of their subjects, that worship them.

36. Taenas said: Nay, they are evil Gods. We will deliver their slaves into freedom.

37. God said: Who is master, and who is slave? Either on earth, or in heaven? Why not abolish your Triune Confederacy, lest ye rule over others? And you profess liberty, why not practice it?

38. Because ye proclaim liberty as your chief object, ye will entice the unlearned and the truant and the idle and the lazy; for all these claim their weaknesses as the boon of liberty.

39. It shall come to pass, in the far-distant future, your kingdoms will be made up of the lowest grades. And they will pull you all down from your present high resolves; and ye will become tyrants and evil Gods yourselves, and meet the fate of all your predecessors.

40. The earth and the heavens thereof were given into my keeping, for the resurrection of all the inhabitants; but I have neither commission nor desire to accomplish dominion by violence. As ye have withdrawn from my kingdoms, it is an act of your own.

41. Even mine own grief at your secession showeth me, how short I am in comprehending Jehovih's ways. For I declare unto thee, O Taenas, and through thee to thy chiefs, that though your course seemeth evil in my sight, yet will it be proven in the distant future, that Jehovih will appropriate your labors to an ultimate good.

42. Thus said the God of heaven and earth: Go thou therefore with my words to the chiefs of the Triunes. I part with you all, as a father parteth with a son, that goeth into a consuming fire.

43. Taenas said: In reverence to thee, O God, I go to them, that pity thee for thy too peaceful ways.

44. Thereupon, Taenas saluted in reverence, and departed, going his way.

Book of Eskra:

Chapter 19

1. GOD called up Erastes, prince of messengers, and he said unto him: Thou hast heard the words of thy God and of Taenas. Take therefore thirty thousand and four hundred messengers, that is, one for each and all of my remaining kingdoms, and go and proclaim the same unto them, that they, having due notice, may manage their affairs with wisdom and foresight. Erastes said: Jehovih's will and thine be done! And he saluted and withdrew, going to the palace of the messengers, and choosing his hosts, whom he instructed in regard to the message. And he gave to each of them power to choose their own officers, and to provide their own vessels of travel. And in not many days thereafter, they all departed.

2. Now it came to pass, that the following kingdoms soon fell to pieces, and drifted into the Triune

Confederacy, p. 680 namely: Sho'e'gan, and her twenty-eight sub-kingdoms, all in the hadan regions; Ghi'e'wan, and her forty-four heavenly hadan kingdoms; Haotus, with seven heavenly hadan kingdoms, and five sub-kingdoms; Tuwahtal, and thirty kingdoms in the first resurrection in the plateau Theovrahkistan; Livragga, and seventy-one heavenly sub-kingdoms, of which thirty-eight were ready to enter the second resurrection; Jahkin and Mouru, with ninety-seven heavenly hadan kingdoms, of which eighty-seven were promoted to the second resurrection; Ganzoe, with four hundred hadan kingdoms, of which many were below the first resurrection; Hapsu, with four heavenly kingdoms of seventy million angels in the second resurrection; Iturba, with twelve heavenly kingdoms of one hundred and four million angels in the second resurrection, half of whom were as high as fifty in the grades; Wantawacha, with thirty heavenly kingdoms, with three hundred million angels in the second resurrection, three-fourths of whom were upward of grade fifty.

3. Of the seven lower kingdoms of the second sphere, there were eight hundred million angels of the first resurrection, who migrated from their provinces to the Triune regions, Amesha; and they destroyed the road behind them.

4. Now, when God saw the great secession of his heavenly kingdoms, and their allegiance to the Triunes, his soul was filled with sorrow. And the Voice of Jehovih came to him, saying: Why takest thou sorrow to thy soul for these things? Shall a God grieve, because his burden is made lighter? Behold, in this day and hour the Gods and Lords of the Triune are rejoicing with great joy, because of these accessions. Yea, they perceive not, what a load they are taking on their own shoulders.

5. But thou shalt send agents amongst the Triunes, especially into their capitals and their chief kingdoms.

6. So, God appointed many agents, different from messengers, for they were to be under the command of none but God. God said unto them: Ye shall go to the places I appoint unto each one of you, as travelers and sojourners in your own way, and observe the doings of the Triunes, especially the chiefs and leaders, Lords and Gods, and their teaching and government, and in your own good time depart out of the place and return hither and inform my Holy Council and my Holy Eleven.

7. And the agents went forth as commanded.

God's Book of Eskra:

Chapter 20

More of The Confederacy of The Holy Ghost, Called The Trinity.

1. The Lord said: The three heavenly kingdoms, Heractu, Eta-shong and Hapsendi, of the Triunes, were independent, but allied for offence and defence against the evil Gods, Baal, Dagon, Shulleth, Ashtaroth and others, whose angel subjects were kept in slavery, and for evil purposes.

2. Now, therefore, the Triunes jointly declared war, to the end that peace might be secured in these heavens.

3. Nevertheless, each of the Triunes had charge of his own heavens and over such part of the earth as was covered by his heavens.

4. For they had divided up and appropriated both, the earth and the heavens, into three parts, one to each of them.

5. Here followeth, then, the history of the wars of the Triunes:

6. First, of Looeamong and the false Gods he overthrew:

7. A triangular war was going on in hada and on earth betwixt the angel armies of Baal, Dagon and Ashtaroth, in which ten thousand million angels were engaged under them.

8. Looeamong declared war against the whole of them, and impressed into his service eight thousand million angel warriors.

9. Ashtaroth, the most vengeful Goddess, had previously sent hundreds of millions of her warring angels down to the apostate Jews, to inspire them to wars and cruelties on one another, hoping, to exterminate them, lest they become Baal's subjects. And yet other millions of warring angels had she sent to the Parsi'e'an cities, and to the Egyptian cities, Daskrath, Babylon and Gonassah and Tyre and Romaxain and to the kings and queens of many other great cities, to inspire them to send forth armies to destroy, not only the worshipers of Jehovih, but all people that worshiped Baal, or Dagon, or any other God.

10. Baal, on the other hand, had sent hundreds of millions of his warring angels down to the earth, to Heleste and the west regions, and to the Israelites as well, inspiring mortals to war against the east kingdoms, especially Babylon and Daskrath, two mighty cities in the dominions of the

Goddess Ashtaroth.

11. And the armies of mortals were moved forth by the armies of angels, whom they saw not; war raged east and west and north and south.

12. Looeamong, the Triune, said: I will spoil them both. I will send an angel army of warriors down to the middle kingdoms, to the great tyrant, Cyrus. I will possess the oracles and direct Cyrus to march against Parsi'e. He shall make an alliance with the Argos'yans.

13. Hatchesan and Karsoka shall be my countries. And the cities of Hemia and Babylon and Nine'vah and Gassakad and Hannedan and Saluem shall bow down no more to Baal and Ashtaroth, forever.

14. Belus shall be mine, and the cities and temples of Hina and Maroth and Hovan and Torres and Delfi; and the habitations of Phires and Somak and Macedon and Thues, and the great oracle-houses of Myrsilus and Myrsus and Gyges and Simon and Gamma and Fabiyan and Sulus and Craz'ya and Wakadya and P'hrid and Gemnae and Ma'zan and R'hodae.

15. By force will I possess them; yea, by force drive hence all other angels and Gods. And my warrior angels shall possess these temples, so that whoso cometh to consult the Gods shall receive mine own answers. I will drive mortals to war in mine own way, and to whatever place I determine to subdue or destroy.

16. Equally menacing were the boasts of the Goddess Ashtaroth; she had said: Whether I despoil heaven and earth, I care not. If I can not possess them, I will destroy them, so that no God shall possess them.

17. Into festering knots and hells will I cast tens of thousands of millions of angels, in case I do not succeed in winning all.

18. I will send millions of warring angels down to Xerxes, the Parsi'e'an king, and to his kingdom, and they shall obsess every man, woman and child to desperate madness against the Argos'yans and the middle and west nations.

19. I will lead Xerxes forth with the mightiest army that has ever been on the earth. And they shall despoil all regions, whithersoever they march.

20. For I will make Xerxes and all the Parsi'e'ans believe, they are doing these things for their own prosperity and glory, and for despoiling their own enemies.

21. And, after Xerxes hath despoiled and conquered all the earth regions, Baal and all other Gods shall be driven away from the oracles and temples. Xerxes shall issue a decree, abolishing all other Gods but me, Ashtaroth.

22. And, when I am thus well anchored on the earth, I will turn my legions against this new upstart God, the Triune, Looeamong. And I will cast him into a hell, from which he shall not escape forever.

23. So, Ashtaroth concentrated her heavenly warriors into this great and desperate work. For she had been maturing her plans, even before Xerxes came to the throne of Parsi'e. And, since, in those days, the kings and rich men in all those countries consulted the spirits, in reference to all important undertakings, it was not a difficult feat for Ashtaroth to obsess the millions of Parsi'e'ans to carry out her project.

24. Accordingly, Ashtaroth commanded her marshals to summon two thousand million angel warriors, men and women, for the work in hand. And when they came to Neabissa, a heavenly region to the north, over the earth-mountains Afflo'yagga, she caused Mateus, her chief orator, to prepare a speech in her behalf, and have it declaimed before the angel warriors.

25. Mateus, a one-time Lord to Osiris, nine hundred years previous, now made the speech, and this that followeth is a synopsis, to wit:

26. I, Goddess of all the heavens and of the whole earth. Behold, me, Ashtaroth! The earth and the heavens are mine, saith Ashtaroth! I clove the sun in twain; for it is mine. I clove the pieces again; for they were mine. From these I made the stars and the moon. But the great earth I made as my foot-stool; for it was mine, and ever shall be.

27. I peopled it over with all the living; they were my creation. And ye also are mine. I peopled the stars, and gave to the inhabitants thereof great delights. And the earth and my heavens were places of great delight. For I gave bountifully to all my children.

28. But the inhabitants of the far-off stars quarreled because of an evil God, Baal. And they cast him out. And he came here to despoil me and my heavenly places. Witness ye my beloved. I could destroy him with my little finger. But he is unworthy of your Goddess. To you I give the glory to capture him, and cast him into hell, and torture him forever.

29. But lest other evil Gods take possession of his earthly places, they shall also be destroyed. Hear ye then the command of Ashtaroth, which is, that ye shall go down to the earth, and obsess and inspire the Parsi'e'ans to march forth and destroy all other people on the earth, beginning first with the stronghold of Baal, in Argos, where he hath many sub-Gods under him, where the Argos'yans, not knowing him, call him, Zeus.

30. And to whoso proveth valorous amongst my angel warriors, will I give great promotion and glory, and thousands and millions of slaves. For when Baal is overcome and cast into hell, ye shall take his angel slaves, and possess them yourselves, according to your valorous deeds.

31. Ashtaroth then officered her angel hosts, and sent them down to the earth, and they were distributed by the captains and generals around about Parsi'e. Being directed to preside in the presence of mortals by day, inspiring them to war against Argos, and to be with them at night, and talk to them spiritually in dreams and visions.

32. And it came to pass, that Xerxes and the people, the Parsi'e'ans, were moved to go forth and destroy the Argos'yans. And king Xerxes took two and a half million soldiers with him for his army. And so great was the inspiration and obsession of Ashtaroth's angels, that they caused another two and a half million of Parsi'e'ans to go with Xerxes' soldiers. So that Xerxes' whole army was five millions of souls, which was the largest army on earth, that ever had been, or ever shall be.

God's Book of Eskra:

Chapter 21

1. Baal, God of the Argos'yans (Greeks), called together two thousand million angel warriors, and after properly officering them, caused them to assemble in Beth'hagas, a sub-kingdom of heaven over the Tillag mountains, to the north of Macedon, and he said unto them:

2. Behold, your Creator, who I am! By my breath upon the earth ye came forth. I am he, who was of old called, De'yus, Lord God of heaven and earth. All places are my places, all dominion is mine.

3. My heavens gave I unto you for your inheritance forever. But an evil Goddess, Ashtaroth, hath come to despoil you.

4. And she hath sworn upon her thighs to cast you into endless torments.

5. Behold, I have sworn a new oath on the sun and moon and stars! Ye shall capture her, and cast her and all her angels into hell, to so abide forever.

6. For I will clear the heavens and the earth, and they shall be clean and full of delight.

7. Hear ye, then, the commandment of your God, Baal, ruler of heaven and earth: Ye shall go down to the earth, to the Argos'yans, and obsess them, man, woman and child, and inspire them to terrible deeds of blood and havoc and death against the Parsi'e'ans who are coming against them.

8. And whilst ye are thus providing corporeal destruction for this evil Goddess, my heavenly hosts under Yaawochad, my Lord of Agansetha, shall attack her angel armies in every quarter of these heavens.

9. And as fast as her drujas are captured, they shall be cast into the hells of Gotha, which I have prepared for them. And to all my valorous workers will I give great promotion and power. Ye shall have servants and slaves without number.

10. Now, it came to pass, that many years of war and destruction ensued; but Baal's hosts were too powerful for Ashtaroth. And so Baal not only overcame her angel warriors on the earth, but in her heavenly capital also. And his legions rushed upon her, and captured her. Whereat her own angels turned against her, perceiving now that she was an imposter, and not the Creator.

11. And they bound her, and carried her and her Lords and Gods off to Toosemmes, a heavenly place of foul smells, in Gotha, and they built here a place of torment for her and them, and cast them in. And they brought hither tens of thousands of her officers, and cast them in, and also the spirits of kings and queens and of generals and captains who had been her devotees, who were slain in battle, and who were yet in chaos.

12. Thus ended the God-ship of Ashtaroth. And there were thus cast into this hell, voluntary and involuntary, two thousand million angels.

13. Looeamong, the Triune God, said: This is the end, number one; next shall fall Baal; and him will I cast in hell also.

14. As to mortals, Xerxes' mighty armies lived not to return to Parsi'e, but were scattered and destroyed. As to the Argos'yans, they were a ruined people.

15. And all those countries were covered over with the spirits of the dead, in chaos.

16. For these wars had been going on for many, many years.

17. Hear ye, next of Kabalactes, Triune God of Vind'yu and her heavens.

God's Book of Eskra:

Chapter 22

More of Kabalactes, Triune God of Vind'yu (India) and her heavens.

1. Kabalactes said: Since Vind'yu and her heavens are to be mine, forever, I will take mine own time, and make a sure foundation. First, then, I will build me a heavenly city, Haractu, above the mountains of Yammalaga, twelve miles high, and the wings thereof shall spread out, broad as the land of Vind'yu.

2. And I will build me a heavenly palace in Haractu, and adorn it in splendor; and it shall also have wings on every side; and the wings shall be the habitations for my officers, my select and Holy Council.

3. And when Haractu is thus completed, I will send word into all the heavens of the earth, saying: Come and see Haractu, the heavenly seat of the Holy Ghost; the most glorious city of the Holy Confederacy of the Triune.

4. And then shall my legion of angel warriors go forth to battle in these my heavens; and they shall despoil all the false Lords and false Gods worshipped in Vind'yu. One of the two choices will I give unto them, to bow down in obedience to me and to the Triune and to the Holy Ghost, or to be cast into hell.

5. One by one shall Gods and tyrants fall by my hand; I will destroy them utterly and forever.

6. Kabalactes then organized his heavenly kingdom; creating his officers and apportioning his angels amongst them, according to the labor allotted to them.

7. And he build the heavenly city, Haractu, and adorned it in great splendor. And he provided hospitals for the sick and imbecile, and nurseries for es'yans, and factories for workmen and schools and colleges for great learning.

8. Look, he said, I have provided places for the poor, the sick, the unlearned, the helpless and the imbecile, even before I provided a place for myself. There is a God for you. Behold, I am the servant of the Triune, the Father and the Holy Ghost.

9. My doctrine is: To labor for others first, and for one's self afterward. And since ye perceive that my doctrine is a holy doctrine, ye shall establish it, come what may. For, though I am good, I am also power and majesty, in great anger to overcome evil, and establish righteousness and liberty.

10. These, then, were the chiefs of Kabalactes' staff, to wit: Pedmon, Laer, Yodava, Craosha, Varaga Sin Tse, Karapa (the false Mithra), Haekiha, Yutobis (the false Christna), Lumbothia, Doravva, Etchwalactcha (the false Vishnu), Myrhes, Sepia, Tidon (the false Ari), Onatuhu, Durhea (the false Durga), Indra, Kali, Hosanne, Wahtissa (the false Agni), Owella (the false Rana), Gur (the false Siva), Hiak, Cassavragga (the false Trimurthi), Howgotha and Ithra. And as captains: Sarama, Janessa, Anatheia, Thodica and Janurs.

11. But all the foregoing assumed many false names, both on earth and in heaven, so that no history could reveal who they were, or by their names distinguish where their dominions lay.

12. Kabalactes had said unto his chiefs: Behold, mortals have many favorite names for worship. Go ye down to the earth, to Vind'yu, and possess the temples of spirit communion, the oracle houses and whatever places mortals come to worship in, and these places shall be yours.

13. And to whatever Lord or God, mortals most incline to bow down, take ye the name of that Lord or God.

14. For I give this law unto you, that ye shall possess the land of Vind'yu, not with new names, but with the old, but all unto one end, which is the establishing of the Triune Godhead.

15. Kabalactes then made Pedmon commander-in-chief over his angel warriors, and dispatched them down to the earth, to Vind'yu.

16. After this, Kabalactes raised an army of two thousand million angels to fight his heavenly battles. Over these he crowned Yettaba, Lord in chief.

17. In addition to the heavenly attractions of war, Kalabactes provided six groups of musicians of half a million to each group.

18. He also instituted times and places for tournaments, processions and the display of great pageantry.

19. He said: I will not only be powerful in might, but powerful in attractions, above all other Gods.

20. Now, even as hath been told of the wars of Looeamong, even so, but in a different place, were the terrible conflicts in the heavens of Kabalactes, p. 684 which were also manifested on the mortals of Vind'yu.

21. So it came to pass, in a few hundred years, that that country was but a land of ruins, but over it, in every direction, were hundreds of millions of angels in chaos, being the spirits of those slain in the wars.

22. Kabalactes said: Now will I clear away the ruins, and build my everlasting edifice on the earth.

23. Behold, I will remodel the sacred books of mortals in mine own way.

24. In these signs will I rebuild: The triangle, representing the three lights, the Son, the Father and the Holy Ghost.

25. I will re-establish the tau (bull), as the sign of my power. And because my heavens are The All Pure, the tau shall be white.

26. The wheel (jaugemot) shall be my road-mark.

27. These signs shall be given unto my mortal subjects, to be theirs forever.

28. And whoso paradeth my signs, shall know that they are my covenant which I have made unto mortals.

29. Kabalactes then appointed twelve thousand four hundred and eighty-eight angels, to go down to Vind'yu, to re-write the sacred books of mortals.

30. And he crowned Gaonaza chief of the inspiring host.

31. To write the five great books, five mortals had been previously chosen from before their birth, by the guardian angels appointed for the purpose.

32. These men were: Haritza, to write the Avesta; Vraghettes, to write the Vendidad; Royhoh, to write the Vispered; Yathavah, to write the Yacna; and Uzariah, to write the Khordavesta.

33. The angels chosen by Kabalactes in heaven, were sent down to these mortals in infancy, to guard them for the time of their birth upward. And the angels were divided into watches, sufficient to keep away all other angels, to be with their mortal wards day and night, to converse with them in their dreams, to give them visions and good habits and virtue and truth and wisdom.

34. And it came to pass that when these mortals were grown up, and the time came for their work, they were with their guardian spirits as one, knowing and comprehending the voice of their master, Kabalactes, whom they were inspired to call Ahura'Mazda, because this name was pleasing to mortals.

35. Gaonaza, commander of the inspiring hosts, distributed the twelve LIGHTS OF THE THRONE, the angels in rapport with the five mortals, to each of them, save to Haritza, and to him he gave four.

36. And now, when the writing was to be done, the following was to be the manner of inspiration, to wit:

37. The writer was previously inspired to be at his post at dawn in the morning, and to have all things in readiness for writing half an hour before sunrise, and to write until sunrise.

38. And the angels in rapport stood beside him, lying their hands upon him. Next to these angels stood another angel, with hands upon them; and, after that one, stood another, and so on, for one thousand angels in a line, extending in a direct line toward Haractu, the heavenly seat of Kabalactes. And from the extreme thousandth angel in line on, up to the heavenly throne, were stretched three cords of es'ean light, even to the Holy Council, before whom spake the chief of the ten thousand, as previously instructed by Kabalactes.

39. And, as this chief spake in heaven, the es of his voice passed down to the mortal, who framed in earth-words that which was spoken in heaven.

40. Jehovih hath said: Two kinds of spiritual inspiration have I created for mortals: To the individual man, individual spirits; but, to him that laboreth for the resurrection, a line of angels extending to the kingdoms in heaven.

41. And it that line have a good work on hand, I break it not; but if it be for self, it will break of its own accord.

42. Thus were written the sacred books of Vind'yu, the mutilated remains of which survive to this day. And copies of these books were written on cloth and on paper and on stone; some of which were carried in different directions over Vind'yu.

43. In eighty-seven years Kabalactes completed the sacred books, and disbanded the inspiring hosts.

44. So far Kabalactes had destroyed nine million men, women and children in the wars. He had also destroyed four thousand heathen temples, and more than three hundred cities. And he suppressed over two hundred languages, and banished six thousand two hundred false Lords.

45. He also commanded all languages to be hereafter made out of Vedic, Yi'ha and Zend, from which Sanscrit descended, as it is to this day.

46. Hear ye next of the Triune God, Ennochissa, of the heavenly place, Eta-shong, over Chine'ya.

God's Book of Eskra:

Chapter 23

More on Ennochissa, the Triune God, in the heavens of Eta-shong, over Chin'ya (China).

1. Ennochissa said: According to the splendor of a kingdom, so is the ruler thereof glorified: this I have learned. Therefore Eta-shong shall surpass all other heavenly places. Thus spake he before his Lords.

2. Vazista said: Thy Lords are of the same mind. As for Looeamong and Kabalactes, they are more bent on the affairs of earth than of heaven.

3. Ennochissa spent two hundred years in building and beautifying his heavenly city, Eta-shong, employing more than two thousand million slaves for that purpose.

4. And, as to his heavenly palace, and the palace of his Holy Council, in grandeur and magnificence, the like had not been before in any of the lower heavens.

5. The circuit of the columns of fire, of which there were one million, was equal to half the breadth of the land of Chine'ya. In the front of his palace were four hundred thousand arches and pillars, and leading up to the foot of the throne, seventy rises (stair-steps), with a breadth of one thousand lengths. In front of the arches was an arena, four thousand lengths across, and this was ornamented with one hundred thousand fountains of fire and water. Interspersed, here and there, on the walls and arches, were hanging gardens of flowers, and drapery of gold and silver.

6. And as to the workmanship displayed, it was so fine that no language can convey an idea thereof to mortal understanding, save, indeed, it be said, everything was represented that is on the earth and in the heavens thereof.

7. The officers of the palace, next in grade below the Holy Council, the Lords, marshals and recorders, were generals, captains, inspectors, surveyors, receivers and builders, and these were all above grade ninety.

8. There were maintained within the palace arena half a million es'enaurs and trumpeters, four million fire and water servants, and three million bearers of burdens; and yet, beside these, there were six million caterers and servants.

9. Only officers of rank could cross the arena, or approach the arches by walking upright; all others had to crawl on their bellies in approaching the throne, saying prayers the while.

10. Now, although the other Triunes had great capitals and palaces, they were not to be compared with Ennochissa's.

11. Thus labored this Triune, even to the neglect of his earthly dominions.

12. And it came to pass that God, Jehovih's Son, in Paradise sowed the seed of faith in Chine'ya in favor of the Creator; so that, by the end of two hundred years, nearly all the spirits of the dead went not to the Triune, but to God in Paradise.

13. And God's angel missionaries went into this Triune's heavenly kingdom, and won many converts to Jehovih.

14. So that Ennochissa discovered, indeed, that his heavenly kingdom was losing ground.

15. Thereupon he resolved to enter the field of war, and to destroy all mortals in Chine'ya that worshipped the Great Spirit. And he also resolved to drive out from his heavens all angels who

believed in Jehovih, or who were missionaries unto the kingdom of God.

16. Of all the Triunes, Ennochissa was the first to declare war against Jehovih, which was exactly in opposition to his own professions, when the Confederacy was first formed.

17. From this time on, Ennochissa was called by the Faithists in heaven, a false God.

18. As yet, the other two Triunes had fought more for Jehovih than against him.

19. After this, both mortals and angels in Chine'ya, knew no peace. And when no war existed betwixt any two or more cities or states, and the people were Jehovians, Ennochissa, with his hundreds of millions of angel warriors, obsessed such mortals, and plunged them into war, to make them destroy one another.

20. From these scenes of horror turn ye now, and learn of the kingdom of God, Jehovih's Son.

God's Book of Eskra:

Chapter 24

More on the labor of God, Jehovih's Son.

1. Sakaya was born in Hagotha, province of Nao'wan, on the borders of Nepal; but because his birth had been foretold by the Faithist prophets, and that he would re-establish the doctrines of Capiya, the place of his birth was afterward called Capiya'wahtu.

2. Sakaya's father's name was Metanga, and he was of the twelfth generation of Suddhodana (that is, of pure vegetable food). During which time none of his forefathers ate fish or flesh, or of anything that breathed the breath of life.

3. Metanga was very old when Sakaya was born, but the wife of Metanga was but fifteen years old; for which reason, the people nicknamed the child, Sramana Gotama, that is, passionless from father and mother.

4. Metanga was High Father of the province of Nao'wan; consequently, Sakaya was born a prince, as commanded of Jehovih, in heaven, he should be. Wherein He said: He that I will raise up, shall have the glory of the earth before him; and he shall grow up as learned as a king and a priest, and he shall re-establish peace and good will on earth.

5. Now there had been bloody times in Vind'yu for four hundred years; during which time a warring sect, who falsely called themselves Brahmins, had overrun the land with sword and spear, lance and fire, destroying temples, oracles and languages.

6. These were the destructions, previously mentioned, done by the God Kabalactes, mortals supposing, they were under the God Brahma.

7. God, Jehovih's Son, had said to Etchessa, chief guardian angel over Sakaya: Thou shalt cause thy ward to learn Brahminism, asceticism, and all other religions.

8. Thus was Sakaya educated; and at twelve years of age, he took vows of Brahminism.

9. At fifteen, he desired to acquire the ecstatic state, and he joined a band of seven Brahmin priests, and went about for three years with the alms-bowl, begging for the poor, living as the poor, and fasting and praying, and studying with his teachers and priests.

10. And, yet for other four years, he excluded himself from speech, save to the Holy Ghost, dwelling out of doors, night and day.

11. But Jehovih suffered not the ecstatic state to come to Sakaya. And one night, his guardian angel, Etchessa, spake to him in a dream, saying:

12. Behold, I am Jehovih, and not the Holy Ghost! Why hast thou put Me off? Did I not create thee alive, and make thee a person also? Thou art born of the race of Suddhodana. Thy labor is not to seek the ecstatic state for thyself, which is selfishness, but to renew My light on earth.

13. Therefore, give up this, thy most useless life of going about praying, and return thou to thy father's house, and take thee a wife. For how canst thou attain the wisdom of the earth, without becoming a husband and father?

14. Sakaya awoke, remembering his dream, and he told it to his priests, and asked them to interpret it. And they said unto him: This was not a dream, but the voice of satan; put thou it aside.

15. But Sakaya was more convinced of his dream than of his priests; and he, therefore, gave up his fasting and praying, and returned to his father's house, saying: Father, thou art wise after the manner of thy generations. Henceforth I will be no more a priest, nor in fact a Brahmin, for that

matter, but pursue thy doctrines, which are of deeds more than words. I thou shalt, therefore, choose me a wife, for I will wed and become a father.

16. So Sakaya wed, and his wife bore him a son. When he looked upon the child, he said: Thou art the greatest of sermons.

17. Now, because of the strange life Sakaya had lived, being a prince, he was the wonder of the city of Hagotha, and was much loved by the people, especially the poor, for his alms-bowl had oft relieved them from hunger.

18. Consequently, when it was known he was a father, there came before the royal palace thousands of the poor, singing songs of praise to Sakaya and his child and his wife. And the poor women had infants in their arms. When Sakaya saw the infants, he burst into tears, and came out before the multitude, and spake to them, saying:

19. This day I have sinned before heaven and earth! Behold my tears! Would that they were drops of blood, and I could shed them to do you good! For I have looked upon mine own son, and said within my soul: This is mine! And I considered how my son was born a prince and above want; but I considered not this great multitude of babes, who have no assurance against starvation.

20. Why, then, shall I remain with one, who hath sure provision, and glut myself in ease and the selfish joy of my own house? And leave this multitude of babes to the hazard of precarious life?

21. Is not Sakaya of broader soul than this? Have I any right to bring more children into the world, until I have provided sure happiness to them that are already born? What is my family and my kingdom, though I win the land from Yaganosa to the ocean, if this burning within mine own soul will not away, but crieth out forever: Heal thou the sick earth!

22. From this time forth do I covenant with Thee, Thou All Light, to give up all the earth, and to serve Thee! Beasts can bring forth young; and they do set their hearts on their begotten only! Thy Light moveth me to a more noble course!

23. This day I quit the earth and the passions for earthly things; I will be Thy Son, O Jehovih! And all my days henceforth on the earth, labor to ameliorate Thy abundant offspring! Behold these young babes turned upon me, with Thy smile, O Jehovih, in their innocent faces! calling to me: Help! Help!

God's Book of Eskra:

Chapter 25

Sakaya re-establishes the Zarathustrian law.

1. Thoanactus, angel chief of the loo'is, that brought forth Sakaya, seeing the resolution of Sakaya, departed at once to Paradise, before God on the throne, to receive the commission of Jehovih, and to establish a line of es'ean light to the mortal sphere.

2. And thereupon, God caused his officers to select from the volunteers the highest grades, and to arrange them in a line of light down to the earth, to Sakaya, that the voice of God and his Holy Eleven might speak through Sakaya, with the wisdom of Jehovih. The hosts to be under the direction of Thoanactus.

3. The million loo'is were also summoned to their places in the line; and in five days' time, the light of the throne of God was made one with the soul of Sakaya, and he began preaching, even from the steps of the palace of the king, his father.

4. In the meantime, the loo'is of the hosts of Thoanactus inspired their mortal wards, men and women, who had been born into the world to become disciples and followers of Sakaya, to come before him.

5. And it came to pass, that presently, there assembled in Sakaya's native city, to hear him preach, men and women from remote distances. So that people said, one to another: Such coming of strangers, proveth that the Great Spirit is with Sakaya.

6. These, then, that follow, are the substance of the doctrines preached by Sakaya, being a re-establishing of the Zarathustrian law, that is to say:

7. I am but a man; worship not me. Neither honor ye me for my words; for they are not my words in fact.

8. All men's wise words are the accumulation of things previous; nothing is new. Nor do I proclaim any new doctrine or new rites and ceremonies.

9. On the contrary, I declare my follies publicly before you. Inasmuch as I have been an example of folly, learn ye to be wise by not following my past footsteps.

10. In my youth, I was quickened to see the miseries and sorrows and afflictions of mortals. And I cried out unto Ahura'Mazda, as the priests had directed me, to find some sure way to do great good in the world.

11. But in the legends of the ancients I beheld that certain signs and miracles had attended Capilya and Zarathustra. So I grieved to attain to signs and miracles.

12. Ye know the rest. I fasted and prayed and tortured my flesh, to make the earth abhorrent in my sight, even according to the rules of the Brahmin priests.

13. But nothing came to me more than to the commonest magician.

14. So I declare unto you, I have renounced Brahminism and asceticism, and taken up the Zarathustrian religion, which is, that good works are the only salvation.

15. To know, then, what are good works, and to apply the same unto the inhabitants of the earth, should be the chief study of a preacher.

16. And, since most crime and misery come because of poverty, and because of the division of the affairs of men, it is wise to devise, first, a remedy against poverty, and second, a means of attraction to bring about a brotherhood between men.

17. To accomplish which, the association of families of tens and twenties and hundreds and thousands, with rab'bahs (priests), unto each, as Capilya taught, is the highest and best plan.

18. In which families, there shall be neither buying nor selling, nor ownership, nor divisions, nor castes, nor privileges of one above another, nor rich, nor poor.

19. When Sakaya was asked: How about such as can work fast, and are strong, and can accomplish much, shall they not have preference over those that produce little?

20. Sakaya said: A certain man had two sons, one was strong, and the other weak, and yet that father distinguished not between his sons in his will. Was he then just?

21. They said: A most just father.

22. Sakaya said: So declare I unto you the Ormazdian law: to give unto one another all things required, and without distinction as to strength, or as to expertness.

Gods Book of Eskra:

Chapter 26

SAKAYA'S DOCTRINES

1. SAKAYA said: Ye cannot associate with all men; for many are of diverse tastes and habits.

2. Nevertheless, refuse ye not all association because of this, for there are such, as are consonant with you. And such, as are disagreeable to you, are nevertheless compatible to others.

3. Ormazd hath created a large field; His people are numerous, and there are many in the world so like unto others, they are as one in all things.

4. Choose ye such, and as ye are one with one another, so are ye one with the Creator.

5. But most of all, will virtue and industry and good works come into the world by the examples ye place before the young. Better is it to hide and subdue your temper in presence of the young, than to conquer a whole state by force of arms.

6. The young are your angels given you by the Creator; and ye are their Gods. Consider ye, then, what kind of a kingdom ye raise up.

7. Happiness on earth is answered by happiness in heaven; and that which is planted on earth, is reaped in heaven.

8. Touching charity: I say, it is good to take the alms-bowl, and go about begging for the poor; and yet, in the same breath, I say, it is an evil.

9. This I have found of all charity: It hath two great evils: First, it flattereth him that giveth, that he hath done a good work, and this is an injury to his own soul; second, charity injureth the poor, because it destroyeth manhood, and giveth good caste to a beggar.

10. Though this kingdom is filled with hospitals and houses of charity, it is none the less free from vagrants and helpless ones.

11. And though ye build a thousand houses for the poor, and feed them withal, yet ye will have just as many still unprovided for, as when there was but one poor-house.
12. The law is unalterable in heaven and earth, that, whatsoever ye nurse, will grow.
13. I also declare unto you an equally severe law, which is: That if ye do nothing to benefit the afflicted, distressed and helpless, ye can not escape the damnation of earth and heaven.
14. To remedy which, it devolveth upon you, to find a remedy in society itself, whereby there shall be no rich and no poor.
15. For it is also law, that where there are rich, there must be poor. Where there are masters, there must be servants.
16. In which the rich man is a sinner before heaven and earth, even more so than the poor man.
17. Some of them asked Sakaya: Suppose a rich man do not feed the poor and helpless, but he give employment to a thousand hired servants; is he not good?
18. Sakaya said: A man may feed his cattle, caring for the sick ones, but still he treateth them as cattle. A man may employ many cattle, but still he treateth them as cattle. And he who doeth this to his brothers and sisters, the curse of the Creator is upon that man.
19. But if he give up, what he hath, and maketh himself a father over them, to develop himself in manliness and wisdom and virtue, then his charities are as virtue.
20. In whatsoever a man doeth, and his own self receiveth prestige over others, that man offendeth in the sight of Jehovih (Ormazd).
21. Yet these things are not new in the world; they were the doctrines of the ancients. And in this day, the Brahmin priests preach them in languages ye understand not. Behold, I break away from their languages, and preach the truth in your native tongue, and it soundeth new to you.
22. I have tried, and proved in mine own person, and I declare unto you, that preaching alone is of little avail in the world. Spoken words are a breath of air. They blow away. Written words lay in silence. they are dead.
23. I am not come to preach, nor to build up a new order of preaching, but to found a practice in life, whereby crime and misery and starvation may be averted.
24. Capilya covered the earth over with families of communities, and the earth became as a garden, rich in fruit and flowers. Pauperism was taken away from this land. Then came cruel wars and the destruction of harmony and of learning.

God's Book of Eskra

Chapter 27

1. PURIFICATION is the first law I give unto you, and is the same as with the ancients, in which:
2. Ye shall not eat the flesh of any creature that breathed the breath of life; nor of fish that lived in the water nor under the water.
3. Ye shall bathe once every day from the crown of the head to the sole of the feet. And before bathing, ye shall say: Before Thee, O Jehovih (Ormazd) I will put away the filth of my body and the evil of my spirit. And after bathing, ye shall say: As I have with water washed clean the outer man, O Thou Jehovih, help me to make clean my spirit.
4. In the morning, when thou wakest, thou shalt say: Help me, O Jehovih, to keep my thoughts pure this day; and my soul full of love and tenderness.
5. In the evening, before sleeping, thou shalt say: Whilst my corporeal body sleepeth, O Jehovih, help my less encumbered spirit to see the ways of Thy righteous judgment.
6. Without purity, no man can see the Creator; with purity, all men can see Him, and hear Him.
7. It is easier to purify the corporeal body than the spiritual. For diet and baths can accomplish the former, but pure thoughts are required for the soul.
8. A man may be clean as to the flesh; but if he have impure thoughts, he is impure in spirit. Whoso speaketh cruelly or unjustly of his neighbor, is foul in spirit. If he speak of the shortcomings and deceptions of his neighbors, he is foul in spirit.
9. Whereas, first of all, purification is the first law of man's own self.
10. The second law is, after being purified, to strive constantly to do good unto others.

11. Some of the multitude asked: What meanest thou, by doing good unto others?

12. Sakaya said: To inspire others unto purity first; and then to attain individuality. It hath been said, from time without end, that to help the poor, to give to them, to serve them, is good works done unto others. But I say unto you, this is but half-way to that which is good. For ye shall not only help them, but shall go and teach them, how to help themselves. This is doing good unto others.

13. It hath been said: Whoso saith the ordinances of the priest, repeating a certain number of prayers daily, doeth a good work. But I say unto you, whoso teacheth a man to invent prayers of his own, hath done a greater good.

14. To put a man in the way, to be his own salvation, this is the best good work. As ye have depended on the priests to pray for you, I come to teach you, to pray for yourselves.

15. The third law is: To abnegate one's own self; being willing in heart, to sacrifice one's own desires, possessions and opinions for sake of peace and the good of the family. This is the most difficult law. For the selfishness of man causeth him to say: I have such a love of liberty. Let me be the dictator, and do thou my decrees.

16. But for this evil amongst men, they could dwell together in peace, the world over.

17. The fourth law is: To love all men, women and children, as brothers and sisters.

18. The fifth law is: To return good for evil; to give pleasure to those, that give pain.

19. To practice those things, holding all things in common, is sufficient unto the redemption of the world from darkness, war and evil, unto peace and light and happiness to all the living.

Gos's Book of Eskra

Chapter 28

1. SAKAYA said: Without rites and ceremonies, a people is like a collection of musicians, with every one playing a different tune.

2. Without pledges to general rules, a community is like a farm without fences, where cattle roam about, destroying the harvests.

3. Two things stand prominently before all men, about which there need be no dispute, Light and Darkness. Whether ye call the Light, EOLIN, or ORMAZD, or GOD, or SUDGA, it mattereth little, provided the idea eliminated hath reference to that which is THE HIGHEST CONCEIVED OF, Who is Ever Present, and is the Person from which all persons sprung. And whether ye call darkness SIN, or EVIL, or SATAN, it mattereth little, provided the idea eliminated is that which is the extreme opposite of light.

4. Without these two entities in view, to shun the one, and strive for the other, a community is like race-horses striving for a prize by running in circular capers, instead of going on a well provided track.

5. Take no man nor woman into the family till first pledged to serve the All Person, Jehovih (Ormazd), with a full and willing heart.

6. To shun satan and his emissaries, be circumspect.

7. And when ye are come together, choose ye the oldest, wisest, best man, to be the father of the family (community).

8. When matters come up for discussion, whoever speaketh thereon shall p. 690 speak in the direction of light, and not of darkness.

9. When asked further explanation on this, Sakaya said:

10. There are two modes of discussion before all men: One is to impart light, and the other is to abuse the opponent. The first is Jehovih's, the second is satan's method. In the family discussion, the latter method shall not be tolerated by the father.

11. After the discussion is finished, the rab'bah shall decree according to the light of the Father in him.

12. Sakaya was here asked: Why not decree according to the majority vote?

13. Sakaya said: That is the lower light, being the light of men only.

14. For I declare unto you, ye can not serve both Jehovih and men. It is incumbent on every man

in the community that entereth the discussion to speak from the higher light, as he perceiveth it, without regard to policy or consequences. And the same law shall be binding on the rab'bah; and though nine men out of ten side the other way, yet the rab'bah's decree shall stand above all the rest.

15. When the discussion turneth upon rites and ceremonies, which the community may adopt, or the music, or the discipline regarding funerals, or marriages, or births, the speakers shall remember that a family is composed of old and young; of sedate and jocose; and that every talent is created for the glory of the whole, and for the glory of the Creator; and they shall enlarge their understanding, to embrace the whole. Remembering, it is easier to walk beside a bull, and turn him in his course, than to come against him for the same purpose.

16. One man hath joy in sacrifice (worship) by clapping his hands and dancing; another, in poetry; another, in singing; another, in silent prayers. And yet, one hath no preference over another in sight of Him Who created them, for they are His own handiwork.

17. Consider, then, that ye provide a time and place in the community for all of these in their own way, directing them holily. For if ye strive to bind them, that are of exuberant spirits, not to dance and clap their hands, they will find vent in secrecy and to an evil end.

18. Herein have the Brahmin priests been aiders and abettors of bawdy houses and of drunkenness and licentiousness; because they have sought to make you ascetics by overthrowing your natural talents.

God's Book of Eskra

Chapter 29

1. SAKAYA said: Of a truth, I declare a new thing to you, but which was old thousands of years ago.

2. That religion is nothing more nor less than rites and ceremonies in the discipline of a community. As when an army of soldiers are in training by their captains, when certain commands and manouvers cause the soldiers to be as a unit in movement; so is religion in a community, through rites and ceremonies, made as a unit to carry out works of charity and harmony and love and righteousness.

3. And every member of a community, that taketh no part in its religion, is like an idler mixing in with a company of soldiers, where his presence tendeth to evil.

4. Brahmin priests go about preaching, singing and praying before audiences, making great show in the temples; yet none of these practice what they profess.

5. From these evils learn ye, to do good; first, by living only in families, where all the members practice what they profess.

6. As the world goeth, it is easy to preach and call it religion; but the fruit must be measured by the city or the state, that is saved from sin. Who then, of all the priests in the temple, can say: Here is a community saved from sin!

7. If they can not do this, then they are themselves hypocrites and blasphemers.

8. Satan calleth out from a dark corner, saying: Remain thou within the wicked world, and leaven the whole mass.

9. Again he calleth out from a dark corner, saying: Go thou away from the wicked world, and live as an ascetic, praying alone, living alone.

10. Again he calleth from a dark corner, saying: Thou and thy friends are too pure to mix with the world; go ye away privily, and let the world take care of itself.

11. Now, I say unto you: Do none of these things; and, in the same breath, I say: Do all of them.

12. Let your community remain within the world, that it may be a proven example that love, peace, plenty, and happiness are possible on the earth. Let the community be sufficiently ascetic to attain the beatific state, which is the triumph of spirit over the flesh.

13. And, as to the third proposition: Take ye no part in the governments of men, of kings, or queens. Neither fight ye for them, nor against them.

14. For they live under the lower law; but ye shall live under the law of Jehovih as He speaketh to the soul of man.

15. Neither shall ye have kings, nor queens; these belong to the world's people.

16. Lastly, and above all things, live not for the corporeal man, but for the spiritual man;

remembering ye are not yet born, but are in embryo, shaping yourselves for the everlasting life.

17. Whoso practiseth not the higher law, will not escape the tortures in hell; but whoso liveth the higher law will pass on to Nirvania, where dwell Gods and Goddesses of endless light.

18. Flatter not yourselves that ye shall suddenly reform all the world. Ye can at most but reach an arm's length.

19. Three doctrines have been, now are, and ever shall be on the earth; they are: First, the Faithists', who know the All Person, Ever Present; second, the idol worshipers', who make the Creator into a man in heaven, and not present but by proxy of certain laws; and, third, infidels', who believe in nothing they cannot take up in the hand, and weigh.

20. The Faithists beget Faithists, the idolaters beget idolaters, the infidels beget infidels. For these three conditions are but outward manifestations of the spirit; the infidel is nearly devoid of spirit; the idolater hath one grade more of spirit; but the Faithist hath spiritual ascendancy.

21. Since the highest best good things done in the world, come of the order of Faithists, be ye circumspect as to marriage, that your offspring incline more to spirituality than to earthliness.

22. But such matters come under the higher law, and can be understood only through the soul.

23. Also, hath practice proved that the laws of a community must die with the death of the rab'bah, and that new laws must be made by the new rab'bah. And, in no case, shall the law of precedent, of things past, apply to things present. For this is making slaves of the living, to those that are dead. It is making the wisdom of the dead greater than the wisdom of Jehovih.

24. When a rab'bah retireth from office, it shall be considered the same as a death, for it is the termination of his rule.

25. Nor shall a rab'bah have any privileges or emoluments, over and above any member of the community; nor one man above another; nor one woman above another; for there shall be no partiality, even in favor of the learned and good, over and above the ignorant and the less good. For ye are all brothers and sisters; children of One Father, created by Him in His own way and for His own glory.

God's Book of Eskra

Chapter 30

1. FOR four years Sakaya preached, traveling from the east to the west, and from north to south; and wherever he went, great multitudes came to hear him, for God had so prepared them.

2. And there went with him seventy-two disciples, who were also inspired of God, to learn the wisdom of Sakaya's words. And the people of Vind'yu were stirred up as they had not been from the time of Capilya.

3. And it came to pass that the priests and magicians of Brahma sought to condemn Sakaya, saying: The oracles and the spirits of the dead declare, his words are not true words. Moreover, if he were of the Holy Ghost, he could show signs and miracles.

4. So God gave Sakaya signs and miracles, even to showing the spirits of the dead, who came and stood beside him whilst he preached; and the spirits spake also, declaring Sakaya's words were of Jehovih. And the multitude saw the spirits, and heard them speak.

5. Sakaya said: Of a truth, I do not come of the Holy Ghost; I come of the actual Person, Jehovih (Ormazd).

6. Then God gave to Sakaya power of the DEATH CAST, whereat his own spirit went out of his corporeal body, and stood in the presence of many men, and was seen by them; and his spirit spake to them, and they heard his words.

7. And whilst his spirit was thus out of his corporeal body, another angel of God came and inhabited it, and spake before the multitude.

8. Now, after these signs came to Sakaya, he preached again, and traveled four years more, showing these things wherever he went.

9. And on these occasions he explained the spirit of things, and the different heavens which he had visited. And he showed unto many that it was not imagination; for he left his corporeal body, and went in spirit to far-off cities and country places, showing his spirit in regions hundreds of miles remote, and he was recognized in the communities where he appeared.

10. For there were learned men in those days, and they traveled to the places named to see his spirit, to witness if such a thing could be; and hundreds and thousands of them testified it was true.

11. Sakaya said: Of these matters be ye most expert in observation; for though they be proved to you, yet I declare to you, they are as nothing. For even magicians and spirits of darkness can attain to the same miracles.

12. Nor is there in such wonders one single virtue, that would contribute to make the world better, or happier.

13. For the spirits of the lower heavens, like mortals, have multitudes of doctrines; and, for the most part, they know nothing of the higher heavens, Nirvania, which I proclaim unto you.

14. Nor is the testimony of a spirit more valuable to you than is the testimony of a mortal.

15. But consider ye the words and doctrines of spirits and men; for that only is good which provideth for ameliorating the condition of the family and the state.

16. For it is given unto you by the Father, that ye can begin your own resurrection whilst ye are here in the corporeal body.

17. Consider, then, what ye can do that will raise you in spirit; for this is resurrection. First, to purify yourselves; second, to do all the good ye can; and third, to affiliate. Without these, there can be no resurrection.

18. Or, having two of them, and lacking in the third, there can be no resurrection.

19. To live the highest best one knoweth; to practice sharply the convictions of the heart: these are the working-tools of resurrection. To live not the highest best one knoweth; to practice not what one is convinced of, is hypocrisy; these are like stones tied to the neck of a man in deep water.

20. In all, Sakaya preached and practiced fourteen years; and he founded seventy-two communities.

21. And all the members thereof were sworn against war, and against caste, and against idleness, and to worship only the Great Spirit, Ormazd. And he gave them many rites and ceremonies.

22. And then Sakaya said unto the Creator: I know Thou hast in some mysterious way inspired me to do all I have done. Therefore, all the glory is Thine. How best, O Father, may these great truths be impressed upon mortals, that they will not soon forget Thy words through me?

23. Then answered God to Sakaya, saying: By thy death by the hand of the idolater.

24. Sakaya said: Then, O Thou, Who createdst me alive, provide Thou my death as Thou desirest.

25. Then God cut asunder the cord of light that extended to the heavenly throne in Paradise. And suddenly now the Brahmins conspired against Sakaya, and they went privily and poisoned his food with the blood of swine, killed with poison.

26. And Sakaya ate thereof, not perceiving it; and he was taken with a bloody flux and died.

27. And his disciples took his body, according to the custom of the country, and burnt it, and scattered the ashes thereof to the four corners of the world.

28. And in the night thereafter, God sent a million angels into the field of ashes, with a heavenly ship of fire, and they took the spirit of Sakaya therein, and bore him up to the throne of God.

END OF THE HISTORY OF SAKAYA.

God's Book Of Eskra

Chapter 31

BIRTH OF KA'YU, OTHERWISE CONFUCIUS.

1. THOANACTUS, Chief of the million loo'is sent by God down to the earth, to Chine'ya, to raise up an heir capable of the voice of God, sent word to God in Paradise, saying:

2. Greeting to thee, O God, in the name of Jehovih. Thy Son is born! And his name is Ka'yu. He is son of Heih, who is sub-king of Te'sow. Behold, thy son Ka'yu is k'te'sune (iesu) in the borders, whose mother, Ching-tsae, is not fifteen years old. And Heih was father to twelve children previously.

3. Let us rejoice before Jehovih, who hath quickened into life this tree of universal knowledge.

4. Also my hosts have brought about more than three thousand births, who shall become his

disciples in time to come.

5. God returned answer to Thoanactus, saying: In Jehovih's name all praise to thee and thy hosts. Thy words have been proclaimed in Paradise! There is great joy in heaven. Send the grades of mortal resurrection in Chine'ya, with doctrines and rites and ceremonies and the dominion of the spirits of the dead.

6. Thoanactus then applied to the angels who had charge of the numerating and appraising of mortals as to their grades and spiritual intercourse; and having obtained the reports, he made selections, and reported as followeth, to wit:

7. Thoanactus, greeting to God, Son of Jehovih: Ling, sun king of Chine'ya, with twelve sub-kingdoms, one to represent every month of the year. Four hundred and six millions of mortals; twenty-seven hundred million angels, not fettered by angel tyrants. Of the angel emissaries of the Triune God, fifteen hundred millions.

8. Mortal grade, eight; maximum, eighty; minimum, nothing. Of fifties, one to seven. Of twenty-fives, one to three; of tens, one to one; but of seventy-fives, on to forty, mostly guardian births.

9. The rise in the eleventh year, two; in the twenty-third, five; in the hundredth, twelve.

10. Of rites and ceremonies, seventy-two; of sacrifice without compunction, thirty-five.

11. Funeral rites, ninety-eight; observances in full, forty-five.

12. Perception in su'is, one to three hundred and sixty-two; in sar'gis, one to six thousand two hundred and eight.

13. Of spirits in sar-gis, one to thirty-three thousand; of first and second resurrections, mostly ashars.

14. Thoanactus saith: Because Chine instituted reverence for the dead, the funeral rites have become worshipful.

15. After the body is put away, either buried or burnt, mortals read prayers on three succeeding days, at sunset, chanting the virtue and love of the dead; and oft the spirit returneth to them in the house, taking on sar'gis, like a mortal, and talking to their mortal kin.

16. Of drujas, not attained to live alone, seven hundred millions. Of these, thirty per cent are in declension, and seventy in ascension.

17. Of mortals in druk, sixteen per cent; of mortals in idleness, including druks, twenty per cent.

18. Of such as are addicted to secret evils and pollution, seventy per cent; of abortionists one per cent, of one half.

19. Thoanactus saith: Owing to the veneration for, and to the rites of the dead, is speug's increase attributed.

20. Furthermore, thy servant herewith sendeth to thee, for the libraries of heaven, a full record of the cities and country places of Chine'ya; and the grade and rate of every mortal.

God's Book of Eskra

Chapter 32

1. KA'YU grew up to be a man, in every way adapted to the work for which the loo'is had had him born into the world by command of God.

2. And it also came to pass, that disciples were also born, and duly prepared by the angels of God to become co-workers with Ka'yu. Of these disciples, seventy-two were called, chief disciples, that is, six from each of the twelve kingdoms and sub-kingdoms of Chine'ya.

3. God had said: Suffer not Ka'yu and his chief disciples to know they are instruments in my hands. Neither suffer them to know that my angels inspire them, nor suffer them to know that they come from their respective kingdoms by my voice through my angels.

4. In one age, to say a matter cometh by inspiration or by the angels, is to render the matter impotent; and yet, in another age, to not profess inspiration or angel-presence, is to render the matter impotent.

5. The latter condition is now upon Chine'ya. Let my angels heed this.

6. When Ka'yu was ready for the work of God, there came to him from the twelve provinces of Chine'ya seventy-two men and women of great learning, having heard of Ka'yu's wisdom. None of these knew, they had been inspired to come.

7. Ka'yu said unto them: Why have ye come? Some gave one reason, and some another.

8. Ka'yu said: These great happenings are the work of the Ever Present.

9. Let us conduct ourselves as Gods; the Great Spirit will then answer us.

10. Let us sit in crescent, after the manner of Gods.

God's Book of Eskra

Chapter 33

1. GOD established a line of light from his throne in heaven down to Ka'yu; by the presence of half a thousand million angels maintained he this light of heaven with mortals.

2. That which was inspired of God, came to the soul of Ka'yu; what God spake, that spake Ka'yu.

3. And God so spake through Ka'yu, that man might not know it was God speaking; for he desired to inspire men to self-culture, instead of relying on Gods and angels as heretofore.

4. In the language of Ka'yu, the p. 694 Great Spirit was called Shang Te; but the word, Te, was God; the words, the Shang Te, were the Gods.

5. Ka'yu said: Behold, man hath blockaded the road to wisdom. In one place he hath heaped up thousands of books of the ancients; in another place, he wasteth time in rites and ceremonies.

6. Our labor is to remodel the whole, by choosing from all the past that which is the best. Te will guide us in this.

7. We must, therefore, make one book acknowledging the EVER PRESENT GREAT SPIRIT, and His one, SHANG TE (True God). And this book must contain all the glory and beauty now contained in the seven hundred sacred books of the empire.

8. And since there are four hundred and eighty-six books on the intermediate world, which no man can learn, we must take from them all their soundest parts, and make one book thereof.

9. And in the same connection, there being twelve hundred and seventy books on the spirits of the dead, and their testimonies of the lower and the higher heavens, we must make one book thereof.

10. And of the two thousand two hundred books on magic, and on conjuring spirits, and on second sight and second hearing, we must make one book thereof.

11. Of books of families, there are more than four thousand, which shall also be condensed into one book.

12. Of histories, there are more than four thousand books, which shall be condensed into one book.

13. Of law books, there are more than twelve thousand books, and of the precedents of judges' decrees, there are more than thirty thousand books. All of these shall be condensed into one book.

14. Of provinces, and of the empire, and of the governors and emperors thereof, there are two thousand seven hundred books, which shall be condensed into one.

15. And of government, there are seven hundred books, which shall be condensed into one.

16. Of caste, there are four hundred and ninety books, and of propieties, three hundred and twenty, and all of these shall be condensed into one book.

17. Ka'yu, continuing, said: My work is to bring confusion to a termination. Of doctrines and laws and rites and ceremonies and philosophies, of both heaven and earth, we have had enough.

18. In a dark age, Shang Te (True God) giveth his commandments in injunctions; he showeth the people, what is right, and what is wrong. In my day, the people know these things, but they do not practice them.

19. Even the preachers and conductors of ceremonies in the temples, who proclaim righteousness and charity and good works, do not practice what they preach. They live in ease and luxury, but tell us to go give to the poor. Yea, and they threaten us with hell, if we do it not.

20. Of these different doctrines, there are seven hundred kinds in the sacred books; and they all condemn the followers of the others. Whereupon, to escape the damnation of hell, a man would need to do sacrifice more than four thousand days every year! This is not possible to any man.

For there are but three hundred and sixty-five days in a year:

21. Nor is it possible for any man to learn all the books; nay, a thousand years would not suffice.

22. God (Te) forbid that I may add more to the burden we have already. And I know he will preserve in our abridgement all that is good in the whole of them.

23. Since we can not live according to the multitude of doctrines and philosophies, we must abridge them within the scope of man. Neither must we cut any of them off entirely, or we lead the followers thereof into rebellion.

24. Since we have so many law books and so many judges' decrees, all of which a man must learn before he can become a judge of the court, the which is impossible, we must cut them down into a few simples, but sufficient to cover the rules of discretion in judgment. Better is it to throw the judge of the court partly on his own judgment and responsibility, than for him to be a blank as to judgment, simply reading the decree of a preceding judge.

25. And as to the religion of this man, or that man; behold, it hath come to pass, that each, in his own order, performeth his rites and ceremonies and sacrifices and prayers, like a trained horse in a showman's circle, going round and round, and knowing not the meaning thereof.

26. For it is come to pass that the religions have made machines of the worshippers; the law books have made machines of the courts; the books of government have made machines of governors and emperors.

27. I am sent into the world to make men of men, and women of women.

28. There is no religion to suit me, therefore I make one. There is no government of the empire to suit me, therefore I devise one. There is no system in society, therefore I make one.

29. I am not sent into the world to destroy what is, or what hath been; there are enough evil men to do that. I am sent to cull the harvest, and to gather choice seed from what now is, and what hath been.

30. For the seed I plant is selected, not to be planted in the ocean, nor on the moon, nor in a far-off country; but to be planted in Chine'ya, and in Chine'ya I will plant it.

God's Book of Eskra

Chapter 34

Doctrines of the base.

1. WHAT were the old foundations?

2. To dwell in families (communities), with a father to each and every one.

3. And what of the ancient states?

4. The fathers had families, with chief fathers over them.

5. What of the empire?

6. The chief fathers elected one over them, and he was called, the Sun Father. Because, as the sun is the glory and beauty of the phalanx, ruling over the planets, so was the emperor the sun of mortals.

7. What was the scope of responsibility?

8. As a father is responsible for the behavior of his own child, so was the rab'bah responsible for the behavior of his family; so was the chief rab'bah responsible for the behavior of his family of rab'bahs; so was the emperor responsible for the behavior of his empire.

9. What was the responsibility of a child to its natural father? of a man to the rab'bah? of the rab'bahs to the chief rab'bahs? of all the people to the emperor?

10. The child shall be taught to love, to revere and to obey its own father (and its mother, who is its vice-father); the man to love and revere the rab'bah; the rab'bahs to love and revere the chief rab'bahs; the whole people to love and revere the emperor.

11. Why this order?

12. It is the doctrine of the ancients, handed down from generation to generation, and hath proved to be a good doctrine for an empire.

13. How knew the ancients these principles?

14. The Creator taught them. The Creator sent His high angel, Te, who hath charge of the intermediate world, down to mortals to teach them.
15. How is this proved?
16. By the sacred books of the ancients.
17. Who wrote the ancient sacred books?
18. Men inspired by the angel of the Creator.
19. How is this proved?
20. It is proved negatively, because men can not write so beautiful nor in the style.
21. What were the fundamental doctrines of the ancient sacred books?
22. To worship none but the Creator.
23. To have no images nor idols.
24. To keep the day of the change of the moon as a sacred day, and to do no work on that day, but to practice rites, processions and ceremonies, for the glory of the Creator.
25. To love the Creator above all else.
26. To love one's parents next to Him.
27. To kill no living creature maliciously or for food.
28. To tell no lies, nor to steal, nor to covet anything, that is another's.
29. Do not unto others what we would that they should not do unto us.
30. To return good for evil.
31. To feed and clothe the stranger, the sick and helpless.
32. To be not idle, but industrious.
33. To say no ill of any man nor woman nor child.
34. To practice the highest wisdom one hath.
35. To respect all people, as we desire to be respected.

God's Book of Eskra

Chapter 35

1. WHAT were the ascetics of the ancients?
2. That heaven and earth are warring elements, one against the other.
3. That all men must choose to serve one or the other, and at once engage in the battle.
4. If a man desire everlasting life and bliss in heaven, then must he battle his earthly parts with great vigor.
5. He shall torture his flesh, by fastings, and by lying naked on sharp stones, and by flagellations, and otherwise showing before the Gods how displeased he is with his corporeal body.
6. He must live alone, deny himself all pleasures, sleep not in a house, nor eat cooked food.
7. What is the extreme of great learning?
8. To devote one's whole life to learning what is in the books. To cultivate the memory, that one may repeat all p. 696 the words in four thousand books is a great learning. But it is greater learning, to be capable of repeating eight thousand books, word for word.
9. What is the extreme of loyalty?
10. To love the emperor, so one can not see his faults; to love the rab'bahs, so one can not see their faults. To love discipline, so that one hath no time for anything else; and, on the contrary, to have no time for discipline nor rites nor ceremonies.

11. What is the law of life?
12. The spirit of man is the man; to live for the growth of the spirit, this is the highest of living.
13. What manner is spirit communion?
14. The spirit of one person can commune with the spirit of another, if they be not encumbered with grossness. The spirits of the dead can commune with the spirits of the living, even without one's knowing it.
15. What is the destination of the souls of men?
16. When man dieth, his spirit is born into the air of the earth, which is the intermediate world, whither it sojourneth until sufficiently purified, and is reverential to the Creator; and then it is taken up by His angels to dwell in the higher heavens forever.
17. What shall mortal man do for the benefit of his own spirit?
18. He shall love the Creator with all his soul, and strive to emulate Him in good works and gentleness and love.
19. But if he do not this, what then?
20. His spirit will be bound in hell after death; he will become a victim for the delight of demons.

God's Book of Eskra

Chapter 36

1. KA'YU said: Such is the base the ancients have given into our hands, but who could follow them into detail?
2. I was not born into the world for this; but to choose from each and all of them, what all of them will accept.
3. In the ancient days our country was sparsely settled; families were a good convenience. But, behold, the land is full of people. I have not to deal with a few scattered barbarians.
4. I have to deal with a learned people, who have scarcely room to stand. I am only one man; and ye, but seventy-two.
5. Of ourselves, we can do nothing. Shang Te (the true God) hath shaped the times to our hands. Whether we live to see it, it mattereth little. The time will surely come, when the emperor will be obliged to destroy the books of the ancients.
6. Let us therefore take the cream of them, and provide for their preservation while we may.
7. Ka'yu then divided up the labor amongst his seventy-two disciples; apportioning the books of the ancients justly amongst them.
8. And so great was the wisdom and scholarship of Ka'yu, that in twelve days' time some of his disciples were ready with their reports to begin. And from these reports Ka'yu dictated, and the scribes wrote down his words.
9. And it came to pass, that when a committee presented a revision before Ka'yu that he even knew it before it was read in the Council. And he dictated thereon, making the necessary alterations. After which, the subject was given to the scribes to re-write out in full.
10. Now the whole time of the first sitting of the Council was eight and a half years, and then they had been over all the work.
11. But so great was the wisdom and memory of Ka'yu, that he called out from the missings of his disciples sufficient to require yet two years' more deliberation.
12. And there were thus produced, from the lips of Ka'yu, twenty books, which contained the digest of upward of eighteen thousand books. Nor had any man in all the world ever done the one-tenth part so great a feat of learning.
13. The scribes wrote six copies for every one of the disciples; and when they were thus provided, and were ready to depart, Ka'yu spake to them, saying:
14. What say ye, is the highest, best satisfaction? And when the disciples had answered, some one thing, and some another, then the master said:
15. To know that one hath done the highest thing within his power, this is the highest, best

satisfaction. For what is any man at most, but an agent of the most High?

16. To be true to one's own highest idea, is this not serving the Father? To be neglectful in such conviction, is this not the sickness of all the learned?

17. What honor say ye hath any man? The disciples answered, some one thing, and some another. After a while, the master said:

18. If those beneath him honor him, then it is no honor to him. If those p. 697 above him honor him, then it is a reproof of his other deeds. But if he honor himself, he hath great honor indeed. But who can honor himself, save he is perfect in his own sight? He can not do this, therefore he hath no honor in extreme. To choose little honor, to choose a medium line, is this not the highest, any man can attain to?

19. To grieve with one's own self, because of imperfection, this is great folly. To eat fruit and herbs and rice, these are the purest diet, but only a fool would starve rather than eat flesh. Rites and ceremonies are useful, but even these a man had better dispense with, than to go to war for them.

20. To rest on the ancients only, this is great folly. To honor the ancients only, and to believe that they alone received revelation, these are the extremes of a foolish understanding.

21. To remember that the Creator is Ever Present, and with as much power and love and wisdom today as in the ancient days, this is wisdom.

22. To try to find some good thing one can do, this is creditable. But to do nothing good, because one can not do it in his own way, this is execrable.

23. He who findeth a good work to do, and doeth it, hath much satisfaction. But he should not exult therein; for he hath only done his duty. I have no honor in these twenty books.

24. Two kinds of men I have found; those who are predestined by the Gods to accomplish a certain work, and those who are born with no predestination. The first are erroneously called the highest, because they are at the head of great undertakings; but they are nevertheless but instruments in the hands of the Gods. The others, who are born without a predestined work, never can understand the former.

25. To be born near enough to the Light to see it, and believe in it, and have faith in it, this is a great delight. To be so far from the Creator that one can not believe in His Person and Presence, this is pitiable.

26. I divorced my wife because I discovered she could not bring forth heirs to belief or faith. No man should be bound to a woman whose desires lay in the corporeal self. And women should have the same privilege.

27. He who is wed to the Great Spirit, how can he dwell with one who is wed to the earth?

28. To one man, celibacy is the highest life, because he hath joy in his Heavenly Father. But to one who hath not this joy, celibacy is a great punishment. The society must admit both conditions.

29. There is no mean betwixt these two; therefore, both must be provided for.

30. Those who desire celibacy, approach the termination of the race; those whose desires are the other way, are of a breed not so far on.

31. There need be no quarrel betwixt them. The destiny of both must be completed some time.

32. When a country is sparsely settled, those of extremes can go and live aside; it is nothing to govern such a state. Or to proclaim extreme doctrines before them. But when a country is full of people, the two extremes and the mean must dwell in proximity. It is not an easy matter to govern them wisely.

33. Whatever people can dwell together in great numbers on the smallest piece of ground, and yet have peace and plenty, such a people are the highest of all peoples.

34. Where an extreme doctrine can not be carried out, it is better to have a less extreme doctrine. People, like a drove of sheep, are much inclined to follow a leader. Herein, politicians and lawyers and judges run the state into war.

35. To legislate in such a way, that leaders can not lead the multitude into evil, this is wisdom. Were all leaders dead, the people themselves would not be very bad. Yet it is wrong to take any man's life, for life is something man hath no property in. Life resteth with Jehovah only; it is His.

36. Before the ignorant, and before fools, we speak by commandment. Chine'ya hath passed that age; our books must go persuasively, yea, in the mean.

37. To dictate to the learned, is to cast one's treasures into the fire. By asking them questions, we can often lead them.
38. Coaxing, with effect, is greater than dictation unbeyed. We preach to the rich man, that he should give all he hath to the poor, and he walketh away, giving nothing. When we say to him: Give a little, he doeth it. Herein the higher doctrine is the lower, and the lower doctrine is the higher, because it hath potency.
39. The ancients said, the first best thing was to love the Creator. I think so too. But when a philosopher asketh me to prove that the Creator is a Person, and is worth loving, I am puzzled. To accept Him as a Person, and as All Good, without criticism, this I find giveth the greatest happiness.
40. I have seen men who would pull the Creator to pieces and weigh His parts to know His worth, but such men end in disbelief in Him. One such man who accomplished any good in the world, I have not found. He is in the presence of goodly men like a fly that delighteth in breeding maggots; pretty enough in himself, but a breeder of vermin in the state.
41. Yet he who saith: Let the evil practice evil, because the Creator created them, is of a narrow mind. Or, if he saith: Jehovih sent the rain-storm to destroy the harvest; or, Jehovih sendeth fevers to the dirty city; such a man lacketh discretion in words and judgment.
42. But he who perceiveth that man is part of the creation, in which he must do a part of the work himself, or fevers will result, such a man hath his understanding open in regard to the Father.
43. Betwixt the two, much casting of all things in Jehovih's face, and too little belief in Him, lieth the mean, which worketh the perfection of man.
44. To try to find the Creator with love and adoration, instead of with a dissecting knife; this leadeth man on the highest road. To trust in Him, wherein we strive to do our best; this is good philosophy. To lay about idly, and not plant our fields, trusting in Him; this is great darkness.
45. A wise man, perceiving the defects of the society, will not censure it, but turn to and find a remedy. It is for such purpose the angels of the higher heavens raise up great men in the world.
46. I have seen many people in many different kinds of worship, and they go through their parts in the sacrifice without perceiving the spiritual idea of the founders, and they are neither better nor worse for it. The infidel, with little discretion, seeing this, abusethe all the doctrines, but a wise man goeth between them to find the good which others lose sight of.
47. To find all the beauties in a man or woman, or in their behavior: this is God-like. To find their faults and speak of them: this is devilish. Yet, consider the man reverently, who speaketh not of persons. Who knoweth, may not all men be as automatons, some in the hands of Gods, and some in the hands of devils?
48. Such a doctrine would make us less severe with those who err, or who do evil. We hope for this.
49. I have seen the criminals being whipped, and I have said to myself: Only by a mere circumstance of birth, the wrong ones are being lashed. Otherwise, they had been governors of the states.
50. I once helped a bad man to elude his pursuers, and he escaped whipping, and he reformed himself. Since then, I have been a convert to great leniency.
51. The time will come when bad men will not be whipped nor tortured, but be appropriated to benefit the province; to shape our laws for such interpretation, is the beginning of wisdom in the government.
52. To appropriate all men to the best use; this is the wisest governor. To punish a bad man for vengeance sake; this is devilish.
53. If a man slay my sister, I raise my sword up before him, that he may run against it but I strike him not. To reform a man is better than to kill him; to lock up a bad man where he can do no harm, is sufficient for the state.
54. I have watched the soldiers in drill, and I said: This is a beautiful sight! For I saw the colors of their clothes, and the poetry of their manouvres.
55. But I watched them again, and I said: This is wicked! For I looked into the object of the drill, and I beheld blood and death. The state useth power by violent means, but the soul within us desireth to accomplish peacefully.
56. The standard of a wise man, to judge wisely, requireth of him to imagine he is a God, high up in heaven, and that all men are his children. He should consider them as a whole, and

beneficiary.

57. This I perceive: There were a few wise men among the ancients, as wise as the wisest of this day. But today there are more wise men than in the ancient times. Doth this not lead us to believe that a time will come, when all people will be wise?

58. I should like to see this; it would settle many vexed questions. The seers tell us the soul of man is immortal; moreover, that they have seen the spirits of the dead. I tried for many years to ascertain if this were true, but I could not discover.

59. Nevertheless, I said: It is a good doctrine; I will appropriate it. The Creator must have perceived it also. It is reasonable, then, that He created man immortal.

60. The priests have appropriated this doctrine also. Moreover, the ancients say, the good are rewarded in p. 699 heaven, and the evil punished in hell. The people have been told this, and yet they will not be good.

61. Chine said: To deny one's self, and to labor for others with all our wisdom and strength: this is the highest doctrine. I saw a man on a mountain, calling to his flocks in the valleys, but they understood him not, and came not. Then he came mid-way down the mountain, and called, and the flocks heard him, and understood, and they went up to him.

62. It is easy to plan out high doctrines, but not so easy to give an efficient doctrine. He, who is mid-way, is the most potent. I have observed, that all peoples have higher doctrines, than they live up to. Yea, the boast of one religion over another is relatively of its superior height in the doctrines enunciated. And yet, they, who boast thus, practice neither virtue nor sincerity, for they live not up to the commonest doctrines.

63. On the other hand, the boast of a government is not of its virtues and goodness, and its fatherly care of the helpless, but of its strength in arms, and its power to kill. And these are the lowest of attributes.

64. To reach the government, and make it virtuous and fatherly, I was born into the world. This can be done only through the family, then to the hamlet, then to the province, and then to the empire.

65. But I could not do this without sincere men, who would faithfully practice my doctrines.

66. That ye are sincere, it is proved in your being with me; that you are virtuous and discreet, with propriety, is proved in you giving ear to my words. Yet, in this, how can I be sincere? I say, my words, when, in fact, I feel that no words I utter before the Council, are my words in fact.

67. Is this not true of all good men? wherein they are mouth-pieces for the Gods, or for the circumstances surrounding them? We open our mouth and speak, but where do our ideas come from?

68. When the sun shineth on the field, the herbs come forth; is it not the Creator's light falling upon us, that causeth our ideas to come forth? And if we keep away the grass and weeds, we receive a profitable harvest.

69. I would that all men would write a book on the Creator. Thought, directed in this way, will not go far from the right road.

70. To feel that He is with us, hearing all our words, seeing all our deeds: is this not the surest foundation to teach our children? To make them sincere, and to behave with propriety, what is so potent as faith in the Creator, and in His Son, Shang Te?

God's Book of Eskra

Chapter 37

1. THE following are the books of Ka'yu, to wit:
2. OF THE CREATOR, the Great Spirit, Eolin, and His Creation.
3. OF THE PLAN OF CORPOREAL WORLDS, the sun and earth and moon and stars, and their sizes and motions, and their power to hold themselves in their places, by the velocity of rotation.
4. OF LIGHT AND HEAT and thunder and lightning.
5. OF THE UNSEEN WORLDS; the upper and lower heavens; the habitations of the Gods.
6. OF THE INTERMEDIATE WORLD, or lower heaven, which resteth on the earth.
7. OF TE, who hath charge of this world and her heavens.

8. OF FALSE GODS, and their kingdoms in the lower heavens, and their power to catch the souls of men after death.

9. OF HELL, where the spirits of bad men are tortured for a long season.

10. OF THE HIGHEST HEAVENS, the Orian worlds, where the spirits of good mortals dwell in everlasting bliss.

11. OF THE ADMINISTRATION OF GODS and drujas over mortals; how nations are built up, or destroyed by the Gods.

12. And these ten were such as in after years were recorded as the BOOKS OF GREAT LEARNING, and were made by the Sun Emperor THE STANDARD of the empire.

13. The following books of Ka'yu were such as were called, THE LESSER SCHOLARSHIPS, to wit:

14. AXIOMS, being the simples of problems.

15. THE PERFECT MAN (TAE), or HIGHEST REPRESENTATIVE.

16. THE MEAN MAN.

17. PURIFICATION; to purify the flesh; and to purify the spirit (or soul).

18. DIVINATION; consultation of spirits; legerdemain; sa'rgis; su'is; power of the spirits to give man dreams and visions.

19. MAXIMS, propriety, sincerity, rites p. 700 and ceremonies, reverence to age, respect to the dead.

20. LOVE; to love the Great Spirit; to love the parents; to love discipline and industry; marriage; marriage for earthly sake being wicked; marriage for spiritual redemption of the world by generations of holier men and women.

21. BOOK OF HISTORIES, of Gods and Saviors, of kings and emperors, of wise men, of law-givers, of the rise and fall of nations.

22. BOOK OF HOLIES, in six parts: Omnipotence, Worship, Jehovih's (Eolin's) Judgments, Progression, Reverence to the priests, and Obedience to the sacred commandment.

23. BOOK OF GEMS, also in six parts: Proverbs, Poetry, Morning and Evening Devotion, Association, in the family, the community, the state and the empire, Confession of Sins, and Praise and Rejoicing in Eolin, the Great Spirit.

24. Such were the twenty books of Ka'yu, which were the pith and cream of the eighteen thousand books of the ancients, together with all the light of the latter days added thereto. And in not many years, these also became the standard books of the Chine'ya empire.

25. And the Council of Ts'Sin'Ne came to a close, and the disciples of Ka'yu departed to their respective provinces, taking copies of the books with them.

26. God had said to his inspiring angels: Suffer not Ka'yu to know he receiveth light from heaven, for he shall be as an example to men, to inspire them to perfect the talents created withal.

27. And it was so; and during all these years of labor, Ka'yu knew not that he was inspired.

28. And God looked upon the empire of Chine'ya, and he said: Behold, my son shall write other books, but less profound.

29. And God inspired Ka'yu to write:

30. A BOOK OF FAMILY SAYINGS;

31. A BOOK OF ANELECTS;

32. A BOOK ON GOVERNMENT;

33. A BOOK ON LIFE;

34. A BOOK ON PUNISHMENT;

35. AND A BOOK OF INVENTIONS.

And these were all the books Ka'yu wrote.

36. nevertheless, his fame became so great that many men followed him about, even when he traveled into distant provinces, and they watched for the words he spake, and they wrote them down, and these were also made into books.

37. Because of the presence of God and his angels, Ka'yu saw clearly and heard clearly; nevertheless, his inspiration was God by proxy, and not like the inspiration of Chine, to whom God came in person, dwelling with him. Wherein, on many occasions, Ka'yu did things of his own accord, and committed some blunders.

End of the history of Ka'yu.

God's Book of Eskra

Chapter 38

AGAIN OF THE TRIUNES.

1. WHEN the Triune Gods perceived the great work accomplished by God, Jehovih's Son, in Vind'yu and Chine'ya, thus going to the root of the resurrection, they were sorely troubled for the ultimate prospect of their own heavenly kingdoms.

2. Ennochissa, Triune of Eta-shong, the heavenly kingdom over Chine'ya, sent an invitation to his two brother Triunes, to come to his heavenly city, to confer as to what should be done.

3. Accordingly, Kabalactes and Looeamong went to Eta-shong, where they were received in great grandeur, by one thousand million angels, and conducted to Ennochissa's heavenly capital and to his throne.

4. After due salutations and ceremonies, the Triunes all took seats on the throne. Whereupon the Holy Council retired from the presence, leaving only the Lords-in-attendance and the chief marshals within the crescent of the throne.

5. Ennochissa said: My brothers, peace be with you, because of my great joy for your presence.

6. Behold, Chine'ya, my earthly kingdom is being sapped in the foundation by the Ka'yu'an (Confucian) doctrines. What more will these people care for the Trinity? Jehovih is triumphant.

7. Kabalactes said: As thou hast spoken of Chine'ya, so say I of Vind'yu: The doctrine of the Trinity is being entirely destroyed by the Sakaya'yan doctrines. Our heavenly kingdoms will lose their base of supplies for subjects. Jehovih is triumphant.

8. Looeamong said: My brothers, it is not my place to point out the mistakes of others. But ye twain have built great heavenly capitals and palaces. Your kingdoms are embellished, as these heavens never were before, with magnificent cities.

9. Now, whilst ye were thus building, p. 701 behold, I went with my legions down to the earth to war. I have not only overthrown many of the false Gods and Lords, but driven the worshipers of Jehovih to death.

10. Therefore, I have done little to beautify my heavenly kingdoms; but I rest above fear and apprehension. Nevertheless, whatsoever ye would, that I can do, to assist you out of your dilemmas, that will I do.

11. Now, after many suggestions and proposals, which were not accepted, Ennochissa said: As God, Jehovih's Son, hath taken an earthly course to insure his success, why shall not we also?

12. Behold, let us seek out a number of mortals also, and through them, establish our doctrines with mortals.

13. Looeamong said: A most wise suggestion.

14. Kabalactes said: This have I seen, since a long time, would be necessary to accomplish.

15. Thereupon a coalition was entered into by the three Triunes to give to mortals forty-nine Saviors, in order to establish the Trinity.

16. Which labor should be accomplished within two hundred years.

17. And it was also stipulated, that the whole forty-nine Saviors should be put to death ignominiously in order to win mortal sympathy.

18. To accomplish which, the Holy Confederacy provided, that each kingdom should supply one million angels for the army of inspiration, and that the same doctrine should be enunciated through every Savior, raised up for the work. And, accordingly, the three million inspiring angels were selected, all being above grade eighty, and these, being in three armies, were provided with one general officer to each army, called captain of the hosts.

19. For Looeamong's hosts, Thoth was made captain.
20. For Kabalactes' hosts, Yima was made captain.
21. For Ennochissa's hosts, Satree was made captain.
22. Accordingly, these three, Thoth, Yima and Satree, with their three millions, were sent down to the earth, to cover it around about in their own way, to raise up amongst mortals the required Saviors.
23. And there were thus given to the earth, in the space of less than two hundred years, forty-nine Saviors, to wit:
 24. Rita, Gibbor, Gaal, Efrokin, Gargra, Thules, of the house of Thules, Etrus, Gadamon and Shofal; and all of these were of Egupt, and performed miracles, such as healing the sick, giving sight to the blind, and hearing to the deaf, and raising spirits of the dead to life; and they preached the doctrine of the Father, Son and Holy Ghost. And the angels inspired their enemies to put them to death, that their doctrines might be sealed in blood. And this was done.
 25. Of the land of Parsi'e, the following men: Adakus, Mithra, Bali, Malopesus, Gonsalk, Hebron, Belus, of the house of Belus, Megath, Yodoman and Beels. And these preached the same doctrines, and were also put to death in order to seal their words in blood. Some of them were boiled in oil; some given to the lions in the dens, and some nailed on the ugsa, and left to perish.
 26. Of Vind'yu, the following: Indra, Yuth, Sakai, Withoban, Aria, Devatat, Chrisna, Laracqu, Hagre, Anathia, Jannassa and Janeirus. And these performed the same kind of miracles, and preached the same doctrines, Father, Son and Holy Ghost. And they likewise suffered ignominious deaths, through the inspiration of the angel hosts.
 27. Of Chine'ya, the following: Sam Sin, Ah Wah, Ah Chong, K'aou'foor, King Shu, Shaou and Chung Le. And these performed miracles, and preached the same doctrines. And they were also put to death ignominiously, being killed on the fetes, in order to seal their doctrines in blood.
 28. Of Heleste and Uropa, the following: Datur, Prometheus, Quirmus, Iyo, Osseo and Yohannas. And these taught the same doctrines, performing miracles also. And they were killed on the fete in like manner, that their teachings might be sealed in blood.
 29. Of Guatama, the following: Manito, Quexalcote, Itura, Tobak and Sotehoo. And these performed miracles, taught the same (Triune) doctrines, and were all put to death ignominiously, that their doctrines might be sealed in blood.
 30. By the same army of angels that inspired these priests and magicians to miracles and the preaching of the Triune doctrines, were they also betrayed, suffering death by enemies who were inspired by the same angel hosts to that end.
31. Now so far as the Triune doctrines affected mortals, it related chiefly to war. The confederate Gods had said:
 32. War for righteousness sake is just. We go to the earth to put swords and spears in the hands of the innocent and upright, saying to them: Defend p. 702 yourselves! Establish yourselves! There is no Ever Present Person. All things were created out of the Holy Ghost. Depend upon yourselves. Rise up and be men, mighty to do the will of the Son, the Father and the Holy Ghost!

God's Book of Eskra

Chapter 39

1. WHEN God, Son of Jehovih, saw the work of the Triunes, he bewailed the ways of heaven.
2. Jehovih said to him: Bewail not, My Son, nor grieve for what they have done. But make thou a record of their works; for mortals will preserve a history of this period, which shall be called, the Era of Saviors. And it shall stand as the darkest era in the cycle of Bon.
3. But it shall come to pass on the earth, that the Triunes will cut themselves off in a way they see not. For mortals will worship the Saviors. Whereupon the Triunes will become divided in their heavenly kingdoms.
4. So God bewailed no more, but prepared a new army of a thousand million angels, to go down to the earth, to provide for receiving the spirits of such as were sure to be slain in wars near at hand.
5. Of these hosts, Eyodemus was given command, and he appointed the following officers (to each hundred million), to go with him to wit:
 6. Sogothwich, Yutempasa, Loo Wan, Thagaik, Maratha, Wein, Shuberth, Le Shong, Taivi and Duraya.

7. Nor did they reach the earth any too soon, for war soon circled the whole earth around, and every nation and tribe and people were immured in bloody carnage.

8. This period was practically the end of the good works of the Triune, but equally so the beginning of their mighty kingdoms in heaven, which were destined, ere long, to overshadow the whole earth.

9. The war, they set on foot on earth, extended into their own kingdoms. And these three Gods, the Triunes, saw, that only by might and desperate vigor, could they preserve their heavens from anarchy.

10. Five of the sub-Gods of Kabalactes, of Vind'yu, revolted within his own kingdom, and set up places of their own. And they falsely assumed the names of the Saviors, who had been put to death, in order to establish the Trinity.

11. Kabalactes summoned his remaining chief officers to Haractu, his heavenly city, before his throne. And when they were before him, he said unto them:

12. This is the emergency of the Gods. My voice and my strong arm are raised up. Miscreants, whom I elevated to official positions in heaven, have betrayed their trust. With their legions they have seceded, and set up kingdoms of their own.

13. I have called you before me, that ye may jointly hear my decree, and obey. I will have order and harmony in my heaven. Neither shall there be but one God in my dominions, even myself. It is my will, therefore, that ye pursue these rebellious captains down to the earth, to their heavenly kingdoms, and despoil them utterly.

14. And if need be, ye shall capture them and their chief leaders, and cast them into hell. For they shall understand that I am not a God of peace, like the Jehovihian Gods, but a God of war.

15. For this purpose, I appoint Yima as my Holy Ambassador and Earth Warrior. And I give to him two thousand million warriors, that he may make quick work of my rebellious chiefs.

16. My marshal shall select, therefore, for thee, Yima, the two thousand million angel warriors; and thou shalt appoint thine own generals and captains, and go at once down to the earth regions of these miscreants, and carry out my commandments.

17. Yima and his hosts did as commanded, but not suddenly; for an angel war ensued which lasted forty-six years, before the five rebellious Gods were beaten from their strongholds. And, even then, they were not captured and cast into hell; but they escaped, taking half a million angel warriors with them, and they migrated to Uropa, to the city of Roma, where they established themselves in security. Thus the deposed Vind'yu Gods became Gods of Roma.

18. Immediately after Yima succeeded in clearing Vind'yu, Kabalactes summoned him again to Heractu, his heavenly seat, before his Holy Council. When he had thus come, Kabalactes spoke from the throne, saying:

19. Because my wisdom hath triumphed in heaven and earth, I now take unto myself a new name, BUDHA. And from this day and hour I shall be called by no other name forever. And my heavenly place, my city p. 703 and my heavens, shall be known henceforth, forever, as Haractu, the Buddhist heavenly kingdom, the All Highest Heaven of Heavens!

20. Thou, Yima, shalt repair again to the earth with thy two thousand million warring angels, and establish me, as the Budha. By fire and by sword, by blood and death shalt thou establish my name on the earth.

21. And thou shalt find a way to teach mortals, that I was Sakaya, and Sakaya was and is the Budha, Son of the Triune, Son of the Holy Ghost.

22. Jehovih had said: Behold the time will come unto both Gods and men who deny My All Person, when they will espouse even falsehood for sake of their own selfish ends.

23. And Kabalactes shall falsely assume, that he was Sakaya, and that Sakaya was and is Budha.

24. Jehovih spake to God, saying: Behold, he commandeth himself to be called Budha. Now I say unto thee, suffer this also to be, neither accuse thou him before heaven or earth of his falsehood.

25. Nay, but thou shalt also henceforth call him Budha, signifying ALL KNOWLEDGE, for it is his choice.

26. So it came to pass from this time after, Kabalactes was called Budha in heaven. And his angel hosts under Yima, who descended to the earth, inspired mortals, both through the oracles and by direct contact, to call Sakaya, Budha, and Budha, Sakaya. And these things were so. And in not many generations, mortals forgot that they were two persons; but they accredited all things

to Budha of the spirit, and all things of the flesh to Sakaya, although the whole matter was false in fact.

27. Wherein, it came to pass, that the followers of Budha professed peace, but practiced war and conquest, setting out by blood and carnage and destruction to establish Buddhism in Vind'yu.

28. Jehovah said to God: Even this shalt thou suffer them to do. For herein will they lay the foundation of the final overthrow of this false God, Budha. For they will put aside the Trinity of their own accord, retaining Budha and the Holy Ghost. Yea, they will ultimately teach, that Budha is itself but a principle, and that the Holy Ghost is but as nothing. They will say: War for Budha, and thou shalt attain Budha, which shall be followed by Nirvana, which they will also call nothing. And these things came to pass.

God's Book of Eskra

Chapter 40

1. NOT less were the trials of Ennochissa; for his sub-Gods also revolted, and many of them assumed the names of the Saviors he had given to Chine'ya. And he also sent an army of two thousand million angel warriors down to the earth to destroy them, and break them up, and if need be to capture them, and cast them in hell.

2. Of these hosts, he made Ya'deth chief captain, giving him power to select his own captains and generals. And it came to pass, that a heavenly war ensued on the earth, in Chine'ya, betwixt the hosts of Ya'deth and the rebellious sub-Gods and their hosts, which lasted seventy years.

3. And Ya'deth gained the victory, clearing away all the rebel angels of the sub-Gods, and putting them to flight. Four of these rebel Gods fled into Argos, to Athena, where they established themselves securely.

4. Ennochissa now summoned Ya'deth and his victorious army to Eta-shong, his heavenly kingdom. And when he was before the throne, Ennochissa said unto him:

5. Thou hast beholden the machinations of my brother Triune God, Kabalactes, who hath falsely assumed the name, Budha, and proclaimed himself the All Highest God, and his heaven the All Highest Heaven of Heavens. Two things do I decree, this day and hour: An army of angels, for the earth, of two thousand millions; and thou Ya'deth, shalt be their commander, to do my will. And another army of angel warriors, for my heavenly kingdom of Eta-shong; and for my kingdom of Damaya, over Guatama.

6. For my heavenly army, thou, Loo Wan, shalt be commander for Eta-shong; and thou, Biwawotha, shalt be commander for Damaya.

7. And to ye of heaven, I assign the care and protection of my kingdoms with your armies. And ye shall wall your places around, and fortify me on every side with angel warriors. Yet, menace not the angels of Budha, nor of Looeamong. Nevertheless, if they offend, or are disrespectful of me and my kingdoms, ye shall arrest them, and provide places of torment for them, and cast them in.

8. But as for thee, Ya'deth, thou and thy hosts shalt return again to the earth, to mortals, and establish me as BRAHMA, which shall be my name on earth and in heaven from this time forth forever. And thou shalt possess p. 704 the oracles, and by all possible means establish me amongst mortals, as well as in Vind'yu and Chine'ya. And all who profess Brahma hereafter, shall be my subjects on their entrance into heaven.

9. And if it come to pass that Budha's mortal warriors fall upon the mortal Brahmins, to destroy them, then shalt thou consider that Budha is my enemy.

10. And thou and thy angel warriors shall obsess every Brahmin to take up arms, and war to the death every aggressing Budha. For Budha shall learn that I, Brahma, rule these heavens in mine own way.

11. So it came to pass, the four thousand million warriors of Ennochissa (now falsely named Brahma), were selected, and apportioned and marched off to their several places in great pomp and glory. To describe even one of these armies, with their music and their implements of war, their manual and procession, would require a large book. Then their vessels of war; their implements of fire and water; their banners and flags; and, above all, their enthusiasm. For many of them had been warriors in earth-life, and knew no other trade, and now exulted in the prospect of mortal blood and death.

12. Of the sub-Gods of Vind'yu and Chine'ya, Jehovah said: For this, alone, these things are good. For, in time to come, man of the earth will look abroad over the earth and say: How came the Vind'yu Gods in Roma? How came the Chine'ya Gods in Athena?

13. For, since they will not be able to answer their own questions, they will perceive, there must have been a heavenly cause that mortals knew not of.

14. For in time of the fulfillment of my revelations, it will not be sufficient unto either heaven or earth to re-establish spiritual communion; but it shall also be shown unto them that there are kingdoms and principalities in heaven. And they are ruled over by both good and bad Gods. Moreover, they shall understand that of a truth whoso worshipeth Budha shall go to Budha to be his slaves; and whoso worshippeth Brahma shall go to Brahma, and be his slaves.

15. I will make it plain to them that to worship a spirit, though he be a God, is but the giving of their own souls into bondage. For they shall in that day understand that the Great Spirit, the Ever Present, is not an idol in the figure of a man, sitting on a throne.

16. Moreover, spirits and mortals shall perceive that to deny My Person, will, soon or late, bring the doer into a trap from which he can not escape. Give then to Ennochissa the name Brahma, for it is his choice. And thou shalt perceive that the time will come, when he will seek to throw aside even this name, and even his own person, in order to escape hell.

17. Thus was established the two false Gods, Budha and Brahma. And at once there was a war in heaven, as well as on earth. And this was virtually the end of the schools and colleges in these heavens, and also the beginning of the breaking up of the factories and places of industry in the two kingdoms, Eta-shong and Haractu, in atmospherea.

18. As to the earth regions, Vind'yu and Chine'ya, this is how they stood in that day:

19. Chine'ya was so well established in the doctrines of Chine and Ka'yu, that the people shunned war and idolatry. The Saviors had gained but little footing. And now, when the Gods sought to inspire the people to war, in order to establish themselves, Brahma and Budha, only the most barbarous regions could be influenced.

20. Brahma, the false God, now perceiving the potency of Ka'yu's books, sent his angel warriors to inspire the Sun King, T'sin, to have all the books in Chine'ya destroyed, in order to reduce the empire to ignorance. Accordingly, the Sun King, T'sin, issued a decree, commanding all the books and tablets of Chine'ya to be destroyed.

21. Brahma said: I will have all, or destroy all. My angels shall not let sleep in peace, any king or governor in all this land, until he engage in the work of thus destroying mine enemy, Learning.

22. And there were destroyed, in one year, more than five million books, and one million tablets of stone and copper; being the destruction of the books of the ancients, for upward of twenty thousand years. Besides these, there were destroyed many of the books of Ka'yu, but not all of them.

23. In the meantime, the anti-war spirit of the people had cried out to the Creator: O Father, what shall we do to avert war, and to preserve the revelations of Thy holy ones of old?

24. And Jehovih answered them, through God of Paradise, Jehovih's Son, saying: Build ye walls against the barbarians. And your walls shall stand as a testimony of what ye are willing to do, rather than engage in war, even for self-preservation.

25. Because ye have faith in Me, I will be with you even unto the end.

26. And it came to pass that the Faithists of Chine'ya built stone walls, the greatest buildings in all the world. And they stand to this day.

27. Jehovih said: Behold the works of My chosen. As long as these walls stand, they shall be testimony of the struggle of My people, to maintain themselves, by means of peace instead of war. And the walls shall be monuments to the Faithists of this land, who have perished by the false Gods, Brahma and Budha.

28. Yea, the testimony of these walls shall be stronger, in time to come, against Brahma and Budha, than though every stone were a sword and spear. And the followers of My Son, Ka'yu, shall loathe them with pity and hate.

29. In Vind'yu also, did the machinations of Budha and Brahma work sore mischief on mortals. In this country both of these false Gods decreed the destruction of all books and tablets, save such as looked favorable to their own doctrines. And there were here destroyed more than two million books and one million tablets, of stone and copper.

30. And the schools and colleges of the people were well nigh destroyed, the whole length and breadth of the land.

31. And in both, Chine'ya and Vind'yu, were there slain in war, in order to establish the names of these Gods amongst mortals, more than one hundred and forty millions of people, men, women and children.

32. By the angel warriors of these two Gods were mortals thus inspired in the work of destruction. Not only against the Faithists were these Gods, but against each other also. And mortals were their victims, for the glory and exaltation of the two heavenly kingdoms, Haractu and Eta-shong.

Chapter 41

1. GOD said: Hear ye, O earth, and ye, O heaven, of Looeamong, the other of the Triunes, the founders of the doctrines of the Holy Ghost and Trinity.
2. My word is gone forth; the kingdoms of the spirit of the dead shall reveal through me unto all men; their libraries shall be as an open book to Jehovih's Sons and Daughters in heaven and earth.
3. Because Looeamong pursued Ashtaroth in conjunction with Baal, and overthrew her and her kingdom, and cast them into hell, he became as a lion, savage at the taste of blood.
4. And I cried out unto him, saying: Hold, hold; enough! But he said: Nay, till I have Baal also cast into hell, I will not cease the carnage of mortal blood.
5. And he cast about in Hapsendi, his heavenly place, calling up angel warriors, tens of millions, hundreds of millions. But Baal, the self-God of Heleste, called his mighty legions in heaven, and sent them down to the earth, redoubled, to inspire mortals to bloody deeds.
6. Baal said: Mine is an easy doctrine to understand. All mortals that worship not Baal shall be put to death. The worshipers of the Trinity, the Father, Son and Holy Ghost, are my enemies. Such mortals shall die! Such angels shall go the way of hell.
7. The Faithists, the worshipers of Jehovih, are also my enemies. Such mortals shall be tortured and sawed in halves. Such angels shall be bound in knots in hell, and suffocated forever! I will have them know that Baal is the All Highest God of heaven and earth.
8. All the land of Arabin'ya, Heleste and part of Uropa, was as one great seat of anarchy and war.
9. Looeamong said: I come not to bring peace, but war! I come to set nation against nation, people against people, man against man. For righteousness sake will I purify the earth with human blood.
10. I will not have a half-way peace; I will destroy my enemies, east and west and north and south. By the Holy Ghost have I sworn it!
11. And the kingdoms of Egipt, and of Media, of Armenia, and Phrygia, and Argos, and Scythia and Noamedia, and of all the regions of Arabin'ya and the west, shall know no peace till I have destroyed the worship of all Gods but the Triunes.
12. And it came to pass, that there was no peace in any of those lands. Neither was there system to the warfare, looking to any important result.
13. Jehovih hath said: Let this stand as a testimony unto coming generations. For they shall look back to these times, and behold, that the wars raged without purpose on the part of any king. And that mortals were the instruments in the hands of the angels, who ruled over them. And it shall be testimony unto them of what p. 706 cometh upon peoples, who deny My Person. For they shall compare the peace and rejoicing of My people, whilst they had no king, but kept My commandments, with such as put Me away, and tried to make themselves strong in kings and standing armies.
14. Baal now established two more heavenly kingdoms, one over Jerusalem, and one above the Apennine mountains, off from Roma. And in the latter kingdom, which he called Arkoli, he made an alliance with the Vind'yu Gods that escaped from their own heavenly regions and fled to the mortal city, Roma. And near Athena, he founded a sub-kingdom of five hundred million angels, and made an alliance with the Gods that escaped from the Brahmin kingdoms.
15. In this emergency, Looeamong, the Triune God of the Holy Ghost, beheld, with fear and trembling, his formidable enemy, Baal. And so he determined, to send to Buddha for assistance. Thus he solicited, to wit:
16. To the Triune, the Holy Budha, Son of the Holy Ghost, greeting in love and majesty.
17. By the power of the Triunes are we sworn to each other, to establish the Holy Ghost in heaven and earth. By which confederacy are we three Gods powerful above all other Gods.
18. Now behold, Baal, the most fiendish of all Gods, wabeth war against our holy doctrines in all the regions of my heavenly kingdoms and on my dominions of the earth also. But my forces in heaven and earth need re-inforcement. And I come to thee, according to our original compact, asking thee for a thousand million angel warriors.
19. By messengers Looeamong sent this to Budha, who answered him as followeth, to wit:

20. It is said that great trials are the making of angels and mortals. I need my hosts for mine own purposes. Nevertheless, if thou wilt cede Egypt to me, thou shalt have the army thou asketh for, for the space of one hundred years.

21. Insulting as was this proposal, Looeamong was obliged to accede to it, or to have his kingdom destroyed by Baal.

22. Accordingly, such an alliance was entered into; and so, Looeamong removed his heavenly city, Hapsendi, westward, and cast it over Naomedia. And immediately thereafter, Budha established a heavenly kingdom in Egypt, and called it, Celonia, giving its management into the keeping of Thoth, the Bertian, an angel, so named, because he was cunning, like a fox.

23. With these additional forces, Looeamong now renewed the assault on Baal on every side, even more violently in his heavenly places than on the earth.

24. And it came to pass, that Looeamong routed Baal from his heavenly kingdom, and from his sub-kingdoms also, but he did not capture him, or subdue him. And the angels of Looeamong obtained Jerusalem and Athena, besides two hundred small cities with their oracle-houses and temples also. And Looeamong's angel warriors took possession of them, so they could answer the oracles, the magicians and priests, in their own way.

25. Baal still maintained an army of three thousand million angel warriors; and he established himself in the city of Roma and Hieadas, that is, Bizantium, but used most of his army as rambling marauders.

26. Now, when Looeamong beheld, that the other two Triunes had taken new names falsely, and that they had gained power thereby, he resolved to adopt for himself the names, Lord and God.

27. Thoth, his chief warrior angel, fighting against Baal, had said: Most Holy Triune, I must give mortals a name to fight for. The term, Holy Ghost, is not potent.

28. So, Looeamong falsely assumed to be God, the Lord of heaven and earth.

29. He said to Thoth: Go tell mortals I am the same, who wrought wonders for the Israelites. And, forsooth, the Israelites will fight for me.

30. Thoth did this. And furthermore Looeamong inspired one, Ezra, to gather all the records he could, to be proof of his labors for the Israelites.

31. To accomplish this, Thoth employed seven hundred thousand angels, to be with Ezra and the numerous scribes whom Ezra employed. And by their inspiration were the books of the Ezra Bible written and compiled, according to the commandments of Looeamong. And there were thus collected seventy-two books, and they were put on file in the king's library in Jerusalem, after the manner in which the ancients preserved important records of events, and these books were named by Ezra, The Holy Library, of which number fifty-four remain to this day.

32. But, of all these, not one book was inspired of Jehovih, or His Son, God of heaven and earth. Nevertheless, there are many things within p. 707 them, that were of Jehovih and His angels. Howbeit, though they were put on record by men, and interpreted by men.

33. Looeamong, in these things sinneth not against Jehovih, for he did not cause his own name, Looeamong, to be made worshipful.

God's Book of Eskra

Chapter 42

1. GOD, Jehovih's Son, was wise above all these trials, for he had the light of Jehovih's kingdoms with him.

2. And it will be shown, presently, how much further ahead are the plans laid out by Jehovih's Sons, than by His enemies.

3. Because Pharaoh persecuted the Israelites, Moses put a curse upon Pharaoh. Now, after hundreds of years in the lower heavens, behold, Pharaoh was cast into hell, and then into chaos, and none but Moses could deliver him, as hath been previously described.

4. So, Moses descended from the higher heavens, and delivered Pharaoh, and he provided Pharaoh a new name, Illaes, and sent him back to earth to labor with the Israelites, in order to fulfill his shortness in righteous works. Illaes, therefore, became a willing volunteer, and many angels with him.

5. And these angels inspired seven hundred Israelites to separate themselves from all other people, and to go and live by direction of the angels of Jehovih. Moreover, the angels inspired these people to call themselves Es'eans, as commanded by Moses in heaven.

6. These Es'eans were, therefore, a separate people, pledged to Jehovah, to have no king nor earth-ruler, save their rab'bahs. And they dwelt in communities and families of tens and twenties and hundreds, holding all things in common. But in marriage, they were monogamic; neither would they have more than one suit of clothes each; and they lived on fruit and herbs only; nor ate they fish nor flesh of anything that had ever breathed the breath of life. And they bathed every morning at sunrise, and worshipped before the altar of Jehovah, doing, in all things, after the manner of the ancient Faithists. By virtue of the angel hosts, who were with them, did they these things. And they held communion with the angels of heaven, every night before going to sleep.

7. Illaes had said: Because I persecuted the Faithists, and raised up my hands against them and against Jehovah, I was instrumental, in part for their fall. Now will I labor with them, to re-establish them in purity and love. And he so labored.

8. And Illaes and his angel hosts made the camps of the Es'eans their dwelling places, watching over these few Israelites, day and night for hundreds of years. Yea, without leaving them, these faithful angels guarded them from all the warring hosts of angels, belonging to the armies of Baal and Ashtaroth, and to the Triune God, Looeamong, and his hosts.

9. And, though the Es'eans lived in great purity of body and soul, yet they were evilly slandered by the world's people around about them on every side.

10. But Jehovah prospered the seed of the Es'eans, in holiness and love, for many generations.

11. Then came Gafonaya, chief of the loo'is, according to the command of God, to raise up an heir to the Voice of Jehovah. And, in four generations more, an heir was born, and named, Joshu, and he was the child of Joseph and his wife, Mara, devout worshippers of Jehovah, who stood aloof from all other people, save the Es'eans.

12. And, because of the extreme youth of Mara, the child was of doubtful sex, whereupon the rab'bahs said, the child was an iesu, signifying neutral.

13. The time of the birth of the child, was three days after the descent of a heavenly ship from the throne of God. And many of the Es'eans looked up and beheld the star, and they felt the cold wind of the higher heavens fall upon the place and around about the tent, where the child was born. And they said, one to another: Jehovah, remembers us.

14. Gafonaya, the chief angel of the loo'is, knew beforehand what the birth would be, and he sent out around about the Es'ean encampments extra guardian angels; and these notified the descending hosts of heaven of what was near at hand.

15. So the messengers from heaven tarried until after the child was born, acquainting Illaes of the time ahead when Moses and Elias, with their hosts would come to complete the deliverance of the spirits of the Eguptians, whom Moses had colonized in atmospherea.

16. Illaes said: Thank Jehovah, I shall once more look upon Moses' face.

17. When the birth was completed, the angels of heaven re-entered their star-ship and hastened back to Paradise, God's heavenly seat.

God's Book of Eskra

Chapter 43

1. WHEN Joshu was grown up, and ready for his labor, God provided a host of one hundred million angels to make a line of light from his Holy Council down to the earth; and they so made it.

2. And God provided a guardian host of two thousand million angels to protect the line of communications; for it was war times in heaven and earth.

3. Then came Moses from his ethereal realms, accompanied by Elias and a sufficient host. And he came to Paradise, to God on the throne, where due preparation had been made for them. For the heavenly kingdoms of God were stirred from center to circumference, when it was heralded abroad that Moses and Elias were coming.

4. And Paradise was like a new heavenly city, being acceded by an influx of more than a thousand million visitors for the occasion.

5. And heralds and receivers and marshals and musicians extended every way.

6. A whole book might be written on the glory of the occasion, when that ethereal ship descended from the higher heavens. Suffice it, Moses was received according to the custom of Gods. And God said to Moses and Elias: Come ye, and honor my throne; and I will proclaim a file before the throne, to be followed by two days' recreation.

7. Then Moses and Elias went up, and sat on the throne of God, that they might look upon Moses' face. And Moses stood up before them. Moses said: I remember standing on the earth whilst the

hosts that came out of Egypt passed before me: Great Jehovah, what symbols of things thou givest. And ever with a new thrill of joy to the soul. O Thou Almighty!

8. That was all he said; but so great was the love and glory in his face as he stood on the throne of God that every soul that passed said: Moses, blessed Son of Jehovah!

9. And God granted two days' recreation, during which time the ethereans mingled with the atmosphereans in great delight. After that, Moses, with his hosts, went to Elaban, his colony of Eguptians, who were now raised high in the grades. And Moses had them removed to Aroqu, where they were duly prepared and adorned as Brides and Bridegrooms of Jehovah. And, after suitable preparation, Moses provided for their ascent to the Nirvanian fields of Metapotamas, in etherea, sending them in charge of his own hosts.

10. After that, Moses and his remaining hosts descended to the earth, to Kanna'yan, to the tribes of Es'eans, which had been raised up by Illaes (Pharaoh). And great was the meeting betwixt Illaes and Moses. The former broke down with emotion. He said: All praise to Thee, O Jehovah! Thou has remembered me at last.

11. Moses came to him, and said: I have come for thee, O Nu'ghan! I have a place prepared for thee and thy hosts in my etherean kingdoms! Thou hast done well!

12. Then Moses and his hosts drew their otevan down to the angel camp, which was near the camp of the mortals, the Es'eans, and they made the light to fall upon the boat; and it came to pass that many of the Es'eans looked up and beheld the otevan, calling it a chariot.

13. And Moses and Elias went and stood before Joshu, and he saw them.

14. Moses said unto him: My son! my son! The light of Eloih is upon thee. Israel, through thee, shall regain the All One, which was lost.

15. Thereupon, Moses and his hosts, together with Illaes and his hosts, went into the otevan, and immediately took course for Paradise, God's heavenly seat, where they arrived in due season. And, after three days, they again entered the fire-ship, and took course for Moses' etherean realms.

God's Book of Eskra

Chapter 44

DOCTRINES OF JOSHU AND HIS DEATH.

1. GOD said: These were my doctrines, as I taught through Joshu:

2. Thou shalt keep the ten commandments of Moses.

3. Thou shalt not engage in war, nor abet war.

4. Thou shalt eat no flesh of any animal, or fish, or bird, or fowl, or creeping thing which Jehovah created alive.

5. Thou shalt dwell in families, after the manner of the ancient Israelites, who held all things in common.

6. Thou shalt have no king nor queen, nor bow down in worship to any, save thy Creator.

7. Thou shalt not call on the name p. 709 of angels to worship them, nor to counsel with them on the affairs of earth.

8. Thou shalt love thy neighbor as thyself, and do unto thy fellow man as thou wouldst have him do unto thee.

9. Thou shalt return good for evil, and pity to them that sin.

10. It hath been said: An eye for an eye, a tooth for a tooth; but I say, return good for evil.

11. And if a man smite thee on one cheek, turn the other unto him also.

12. The man shall have but one wife, and the woman but one husband.

13. As the children honor the father, so will the family be blest with peace and plenty.

14. Remember, that all things are of Jehovah, and ye are His servants, to help one another.

15. And as much as ye do these services to one another, so serve ye Jehovah.

16. Behold only the virtues and wisdom in thy neighbor; his faults thou shalt not discover.

17. His matters are with his Creator.
18. Call not on the name of any God or Lord in worship; but worship Jehovih only.
19. And when thou prayest, let it be after this manner:
 20. Jehovih, who rulest in heaven and earth, hallowed be Thy name, and reverent amongst men. Sufficient unto me is my daily bread; and, as much as I forgive those that trespass against me, forgive Thou me, and make me steadfast, to shun temptation, for all honor and glory are Thine, worlds without end. Amen!
 21. To visit the sick and distressed, the helpless and blind, and to relieve them; to provide for the widow and orphan, and keep thyself unspotted before men; these are the way of redemption.
 22. Thou shalt take no part in the governments of men, but observe the will of Jehovih, being obedient unto all governments for His sake.
 23. All men are the children of One Father, who is Jehovih; and whosoever chooseth Him, and keepeth His commandments, is His chosen.
 24. To preserve the seed of His chosen, thou shalt not wed but with the chosen.
 25. Contend not with any man for opinion's sake, nor for any earthly thing.
 26. And let thy speech be for other's joy; nor open not thy mouth, if thy words will give pain.
 27. Therefore, be considerate of thy speech; teaching others by gentleness and love, to be respectful toward all men.
 28. Preserve the sacred days of the rab'bahs; and the rites and ceremonies of emethachavah.
 29. For three years, Joshu traveled amongst the Israelites, preaching, and restoring the ancient doctrines.
 30. And there were gathered in groups, of tens and twenties and fifties, more than two thousand Israelites, of the ancient Order of Moses, who became steadfast followers of the teachings of Joshu.
 31. But, because of persecution, by the apostate Jews, they kept themselves aloof from the world, having signs and pass-words, whereby they knew one another.
 32. First, the God, Baal, and after him, Thoth, inspired the kings and rulers, against these Faithists.
 33. And they proved them by commanding them to eat flesh, even swine's flesh, the which, if they refused, was testimony sufficient before the laws, to convict them of being enemies against the Gods.
 34. So, they were scourged, and put to death, whenever found.
 35. Now, it came to pass, that Joshu went into Jerusalem to preach, and in not many days thereafter, he was accused of preaching Jehovih.
 36. And he was arrested, and whilst being carried to prison, he said:
 37. Ye are hypocrites and blasphemers! Ye practice none of the commandments, but all the evils of satan.
 38. Behold, the temple shall be rent in twain, and ye shall become vagabonds on the earth.
 39. At that, the multitude cast stones upon him, and killed him!
 40. And Jehovih sent a chariot of fire, and bore his soul to Paradise.

God's Book of Eskra

Chapter 45

1. THE Lord said: Now, behold, Looeamong stood no longer upon the practice of righteousness, but upon might.
2. Neither considered he more the resurrection of mortals or angels.
3. The craft and wisdom of Baal baffled Looeamong, in both his heavenly battles and his battles for mortals.

4. Behold, the whole of the countries of Egypt, Parsi'e, Heleste and Uropa were in war; and the heavens of these countries were also in war, with hundreds of hells within them.

5. Looeamong fought no longer for the Trinity nor the Holy Ghost, but to save his heavenly kingdom, lest he be captured, and cast into hell.

6. And even more desperately was Baal situated against him.

7. In the meantime, the other two Triunes began to war against each other in their heavenly kingdoms, contending for boundaries and subjects.

8. Thoth sent the following message to Looeamong, to wit: Greeting to thee, thou Most High Triune, in the name of the Holy Ghost.

9. Wherein I am embarrassed, I pray thee, give me leniency. My suit is not without due deliberation and through prayers to the Holy Ghost. Long have I fought thy battles, and I have gained great power and authority in many kingdoms, in heaven and earth.

10. But, behold, I labor against Gods who have the advantage of me. The Chine'ya rebel Gods and the Vind'yu rebel Gods, that fled from the Triune kingdoms in the east, have taken upon themselves names popular with mortals. Witness these names: Nestor, alias Puith; Neptune, alias Poseidon; Oileus, alias Pendre; Priam, alias Hogath; Phoebus, alias Onewakax, alias Apollo; Pales, alias Shugansitha; Pelides, alias Peleus; Saturn, alias Kronos; Thaleia, alias Musae; Thestor, alias Suko, alias Bayrith, alias Calchas; Thetis, alias Arama, alias Mi, alias Mara, alias Achill'ya, alias Argos; Venus, alias Seinalt, alias Vishnu, alias Mira, alias Thor, alias Theo; Vulcan, alias Anawahah, alias Ir, alias Agni, alias Hefaste'yan; Calianessa, alias Vritta; Hecla, alias Jah, alias Tyronia, alias Nileus; Nemertis, alias Itra, alias Prometh'ya, alias Ari, alias Mithra; Opsendes, alias Miletus, alias Brahma, alias Ishaka, alias Davetat, alias Sakaya, alias Morototha; Pherna, alias Holasa, alias Iao, alias Crite, alias Thammus; Spieo, alias Pelides, alias Hecla, alias Vulcan; Thor, alias Padua, alias Hermes, alias Belus, alias Hiroth, alias Yossammis; Thoa, alias Thor, alias Neptune, alias Orion, alias Aph, alias Thulis; Quiumus, alias Vishnu, alias Ahambre, alias I'isna, alias Atys, alias Etus.

11. Thoth continued: And yet these are not all. For these Gods have no fear of the Holy Ghost, and they choose any name that will be flattering to mortals. And the magicians and priests, and such others as have power to hear the voices of spirits, are led to believe that they hear the very Gods whose names are given.

12. This, then, is my misfortune, thou most Holy God of the Triune: I am commanded to give but one name, even the Holy Ghost, or the Father, to mortals. Or, whether my angel hosts speak to the oracles or to persons capable of hearing spirits, and say to them: Fight ye for the Holy Ghost, or fight ye for the Creative element, mortals heed us not. Or, they irreverently mock us, saying: What care we for a God that is but a ghost, a shadow, a creative element? Give us Gods that talk, and of themselves. We want no angels from the Holy Ghost. Bring your Gods, and let the oracles tell us what they say.

13. Looeamong then sent messengers and a suitable escort to Jerusalem, on the earth, where Thoth was stationed at the time, with an angel host of warriors, commanding his presence before his Holy Council in Hapsendi, Looeamong's heavenly city and kingdom.

14. Now, after Thoth went thither, and they held a Council of many days, a disturbance arose in the Council in consequence of the heat of the debates.

15. For the Gods of the Council, for the most part, said: What better are we than the Jehovians? What greater power have we than the Jehovians? Who can answer the philosophy of Thoth? It is a truth, mortals have never been satisfied with AN ANGEL FROM THE GODS. They want the God himself.

16. Was not this forever the weakness of the Jehovians? Such angels could give no name that mortals knew, save they falsely assumed a name. Hence their weakness, compared to such angels as unscrupulously assumed to be Gods.

17. We all knew these things before our Holy Confederacy was formed. Yea, one of the chief reasons for forming a confederacy in heaven was that we might more effectually overcome the power of evil spirits over mortals.

18. In that day, we said: The three persons, the Son, the Father and the Holy Ghost, would enable us to appear in person and with authority unto mortals.

19. Behold, it hath now come to pass mortals desire a more definite God, one known unto them. We can not truthfully take the name of any God Thoth hath named, nor of any other God worshipped by mortals.

20. Looeamong then drove hence from the palace his Holy Council, that he might have an opportunity to reason with himself, as to what he should do.

God's Book of Eskra

Chapter 46

SATAN ENTERETH THE HOLY COUNCIL OF HAPSENDI, AND SPEAKETH UNTO LOOEAMONG, THE TRIUNE.

1. HEAR me, O thou most upright of Gods. Mine is a tale of pity and of horrors for thy people.
2. Behold, thy one-time brother Triunes have had great advantage of thee from the start.
3. They had more populous kingdoms and subjects of higher grades.
4. Nevertheless, wherein they have prospered thou shalt be wise.
5. They also found it necessary to have a name, that mortals could call unto.
6. And they took upon themselves the names, Brahma and Budha, both of which signify knowledge, no more nor less.
7. This hath satisfied mortals.
8. Now, thou shalt chose the name, Kriste, which is the Ahamic word for knowledge also.
9. In this, then, thou shalt have truth on thy side in heaven before thy Holy Council, and on earth thou shalt have a personal embodiment.

God's Book of Eskra

Chapter 47

LOOEAMONG FALSELY ANNOUNCETH HIMSELF THE KRISTE (CHRIST).

1. THE Lord said: Behold, it came to pass as had been foretold by God, Jehovih's Son: The Triunes will all become false Gods, because they have denied the Almighty.
2. God said: There is but One, who is All Knowledge. Whatsoever angel or God announceth himself to be All Knowledge, is false in presence of Jehovih.
3. Nevertheless, Looeamong had it proclaimed in heaven and earth that he was The Kriste, which is the Ahamic expression for All Knowledge.
4. The Lord said: Now, therefore, Looeamong was from this time forth a false God in heaven and on earth.
5. And Looeamong commanded Thoth, his angel warrior in command of his earthly dominions, to raise up tribes of warriors amongst mortals.
6. And, by the inspiration of said Thoth, these warriors were induced to call themselves Kriste'yans (Christians).
7. God said: That man may know, this is true, behold, the followers of Jehovih are not warriors, nor have they ever been.
8. Jehovih said: This mark put I upon man from the time of Cain to the present day, that whoso raiseth his hand against his brother, raiseth his hand against Me also. And this mark shall distinguish My servants to the end of the world. Behold, I alone, am All Knowledge.
9. Now, it came to pass, that from this time forth great success attended the wars of Looeamong for the glory of his heavenly kingdoms.
10. And, for the space of three hundred years, Looeamong gradually gained on Baal and his alliances, both on earth and in heaven.
11. And Looeamong captured and cast out of his dominions more than seven hundred false Gods and false Lords.
12. And he broke up six hundred and eighty oracle-houses and temples, used for consulting the spirits, who called themselves Gods, whose only service was to advise on war, conquest and destruction.
13. So, that, even in Looeamong's falsity to himself, he rendered a great service to Jehovih, against whom he was doing battle.
14. For three hundred years more, Looeamong, with upward of six thousand million angel warriors,

persecuted war in heaven and on earth, and he had captured mostly all the earthly strongholds of other false Gods. Baal, however, still maintained himself in Roma, and as God of the Roman empire, but under many names.

15. God, Son of Jehovih, said: Now, behold, even Looeamong, the false God, bewailed the wars, and he also bewailed his own doctrines.

16. Looeamong cried out in his despair, saying: To whom shall I pray, O thou Holy Ghost? Thou shadow, thou nothing, thou void?

17. Shall I say: O thou all nothing? Thou inconceivable? Thou unknowable? Thou all hidden?

18. Or shall I say: O thou nature? Thou God of nature? Thou senseless? Thou scattered?

19. Thou that hearest not? Thou that knowest not? Thou that seest not?

20. Thou essence? Thou fountain, that is dumb? Thou accident? Thou shapeless?

21. Thou imperson? Thou shortness in all? That beguileth us to come hither, to find thee? Or to go thither to find thee?

22. And find of a truth, that we find thee not? Yea, to understand that thou art the waste and desolate of all that is?

23. And, as for the Father, which we three built up, is He not dead? A divided kingdom, with three astrayed sons? And every one for himself?

24. O thou Brahma, thou hadst a peaceful division. And thou Budha, a place of great profit.

25. But I, your equal, with an unprofitable division of these western heavens. Mine are warriors in heaven and on earth. Yours, peace and profit. How can I embellish Hapsendi, my heavenly seat? And make it a place of grandeur, like unto yours?

26. Behold, my thousands of millions of angels are needed for warriors. How have I time to embellish my throne, and my heavenly city? No wonder, ye twain point the finger of mockery at me, for the poverty of my heavenly kingdom.

27. Have I not been fighting battles with satan all these hundreds and hundreds of years? Did I not find heaven, even from the first, a place of war?

28. Shall these things continue forever? Who shall I inquire of? Have I not declared, I am one with the Father, and one with the Holy Ghost?

29. Why, then, shall I not look to myself? And is this not the sum of all? Every one for himself? Was not myself a self from the first? And to continue a self for itself forever?

30. Henceforth, I go not down to send peace on earth; I go not to send peace, but a sword.

31. I go to set man at variance against his brother and father, and woman against her sister and mother, and a daughter-in-law against her mother-in-law.

32. I will make the foes of a man, they of his own household.

33. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

34. And he that will not take up his sword and proclaim me, is not worthy of me.

35. My signs shall be a sword, a skull and cross-bones, and a bull.

36. My edicts shall be bulls; by these shall mine enemies be destroyed.

37. Before me shall every knee bow down, and every tongue confess me, Lord of all.

38. Behold, I will give them a book and a guide, whereby they shall know me; in blood will I seal them to the end of the world.

God's Book of Eskra

Chapter 48

1. THE Lord said: Whilst Looeamong, the false God, was yet bewailing, behold, Thoth, his chief warrior God, came upon him, saying:

2. Alas, O master, thy followers have no king or queen on earth to protect them.

3. Thy mortal Kriste'yan warriors, who drew the sword to establish thee, have been slaughtered in Cardalia, Cyprus, Aitina, Thessalonica, Dalmatia, Laconia, Napla, Selucia, Macedon, Galati and Scythia.

4. In Thebes, six thousand Kriste'yan warriors were massacred by the armies of the emperor Maximum, inspired by Baal.

5. In Eocla, the Gods Jupiter and Ira inspired the king Hoethus to slaughter three thousand seven hundred Kriste'yan soldiers.

6. In Utica, the God Jupiter, with seven thousand angels caused three hundred of thy soldiers to be burned in a lime kiln. And they were soldiers battling for thee.

7. In Damascus, two thousand seven hundred of thy warriors were cut to pieces with the sword. And the only charge against them was their fighting for thee. Yea, their sacred bull was taken from them and roasted alive. And their bloody cross, which thou gavest them as a sign of the battle-cry, was broken and burnt.

8. In Crete, one thousand eight hundred of thy warriors, who had served thee well in slaughtering pagans, were walled around with fire, and roasted alive.

9. On the plains of Agatha, where thy soldiers, three hundred and eighty of them, were returning with their booty, having done thee great service in destroying heathen temples, they were set upon by the Gath'yans and destroyed, and for no other cause than that they served thee.

10. Looeamong cried out: Enough! Enough, O Thoth! I, too, will have a mortal emperor.

11. Descend thou again to the earth, to Hatuas (Constantine), and inspire thou him to raise a mortal army of forty thousand men, and move upon Roma.

12. Behold, I will prove myself before p. 713 Hatuas, and he shall covenant unto me. Through him will I drive Baal out of Roma. And, as I make myself Kriste of heaven, so will I make Hatuas (Constantine) emperor of the whole earth.

13. Thoth then descended to the earth, to Hatuas, who was a su'is, and could both see angels and hear them talk; and Thoth induced Hatuas to raise an army of forty thousand soldiers, and set out for conquest.

14. And when they had come to the plains of Agatha, even where the Kriste'yans had been massacred many years before, behold, Looeamong and his angel hosts appeared in the heavens above Hatuas' army, so that all the soldiers thereof beheld the heavenly visitors.

15. And Looeamong showed unto Hatuas, in the air of heaven, a true cross, on which was written in letters of blood: IL'KRISTE.

16. Nevertheless, there was no man present who could read the inscription; and many were the conjectures thereon. In the evening, Looeamong descended to Hatuas, and said unto him: This is the interpretation of the sign and the cross I showed thee:

17. IN THIS THOU SHALT CONQUER! And when thou arisest in the morning thou shalt cause to be made a cross, of most excellent workmanship; and thou shalt have it inscribed: THE KRISTE, OUR LORD, SON OF THE HOLY GHOST.

18. And this cross shalt thou cause to be carried at the head of thy army. And thy edicts shalt thou call, bulls, and they shall be written with lamb's blood, in remembrance of the sacrifice of the Jews in Egupt, through which sacrifice the Father in heaven delivered them. For I am Lord of heaven and earth.

19. Accordingly, a cross was made, and highly decorated, and inscribed as commanded, and Hatuas and his soldiers went forth with renewed courage. And so great was their zeal, that everything fell before them.

20. And now, that Looeamong's angels had an anchorage on earth, they were in all respects the equals of angels of the pagan Gods. So that, whilst Hatuas was victorious on earth, Gabriel, otherwise Thoth, was victorious in heaven.

21. And it came to pass in not many years, that Looeamong, through Gabriel, captured Baal and all the false Gods in all the regions far and near. And Gabriel took, along with the captured Gods, seven million and six hundred thousand warring angels, and carried them altogether to Makavishtu, in hada, and cast them into hell, where there were already more than ten millions who were in chaos and madness.

22. And Gabriel had the place walled around with fire and noxious gases, so that none could escape.

23. Such was the end of the earthly dominion of Baal, who had ruled over mortals for evil, for

upward of three thousand years. And, in fact, it was the final confirmation of the century Gods that ruled over mortals through oracles and pagan practices.

24. The earth was now clear of evil Gods, whose chief labor had been for thousands of years to capture the spirits of the recent dead, and make slaves of them for the glory of the hadan kingdoms.

25. Thus had Looeamong done a good service; for the earth and lower heavens had now nothing to suffer from any Gods, save the Triunes.

26. Looeamong inspired Hatuas, the mortal emperor, to call together a council of wise men from all the kingdoms of Arabin'ya, Heleste, Parsi'e and Uropa, to select from all the religious doctrines in the world, that which was the wisest and best, that it might be established by kings, emperors and governors by the sword and spear, so there should never more be but one religion.

27. And, in course of time, there assembled a council of seventeen hundred and eighty-six learned men from all the regions named, and they placed themselves under the rules and presence of Hatuas. And he selected from them one hundred and forty-four speakers.

28. As for the others, they were divided into groups of twelves, besides a goodly number being appointed scribes and translators. But many, having the appearance of Jews, were rejected altogether.

29. Now, the council had brought with them, in all, two thousand two hundred and thirty-one books and legendary tales of Gods and Saviors and great men, together with a record of the doctrines taught by them.

30. Hatuas, being under the inspiration of Looeamong, through Gabriel, alias Thoth, thus spake:

31. Search ye these books, and whatsoever is good in them, that retain; but, whatsoever is evil, that cast away. What is good in one book, unite ye with that which is good in another book. And whatsoever is thus brought together shall be called, THE BOOK OF p. 714 BOOKS. And it shall be the doctrine of my people, which I will recommend unto all nations, that there shall be no more war for religions' sake.

32. Thoth (Gabriel) and his angel hosts formed a circle around about the mortal council, a thousand angels deep on every side, and extending upward densely for a long way, and thence, by a line of light, extending to Looeamong's throne, in Hapsendi, his heavenly kingdom.

33. By day and by night, Thoth and his hosts watched over the mortal council, over-shadowing their every thought and word.

34. For four years and seven months the council thus deliberated, and selected from the two thousand two hundred and thirty-one books and legendary tales.

35. And, at the end of that time, there had been selected and combined much that was good and great, and worded so as to be well-remembered by mortals.

36. As yet, no God had been selected by the council, and so they balloted, in order to determine that matter. And the first ballot gave prominence to the following Gods: Jove, Jupiter, Salenus, Baal, Thor, Gade, Apollo, Juno, Aries, Taurus, Minerva, Rhets, Mithra, Theo, Fragapatti, Atys, Durga, Indra, Neptune, Vulcan, Kriste, Agni, Croesus, Pelides, Huit, Hermes, Thulis, Thammus, Eguptus, Iao, Aph, Saturn, Gitchens, Minos, Maximo, Hecla and Phemes.

37. Besides these, there were twenty-two other Gods and Goddesses, that received a small number of votes each.

38. In seven days thereafter, another ballot was taken, and the number of Gods was reduced to twenty-seven.

39. In seven days thereafter, another ballot was taken, and the number of Gods was reduced to twenty-one.

40. Thus was the number reduced each ballot, but slower and slower. Six days in the week were allotted to discuss the merits and de'merits of the Gods. But many weeks elapsed towards the last, when the number was not reduced.

41. For one year and five months the balloting lasted, and at that time the ballot rested nearly equally on five Gods, namely: Jove, Kriste, Mars, Crite and Siva. And here the ballot changed not for yet seven time more, which was seven weeks.

42. Hatuas spake before the council, saying: Ours is a labor for all the nations of the earth, and for all time. I know the angels of heaven are with us in this matter. We have found five Gods, good and acceptable before the world. What say the council, that the angels give us a sign? For we all do know the angels' signs of these Gods.

43. THE COUNCIL SAID: WELL SAID, THOU WISEST OF THEM: SUCH A GOD SHALL BE OURS, NOW AND FOREVER.

44. And immediately, there and then, LOOEAMONG AND HIS ANGELS GAVE A SIGN IN FIRE, OF A CROSS SMEARED WITH BLOOD, AND IT RESTED ON A BULL'S HORNS, even as a cloud of fire on a cloud of fire!

45. Whereupon Kriste was declared GOD AND LORD OF ALL THE NATIONS OF THE EARTH.

46. And the council agreed thereto, unanimously, and, moreover, to reject all the other Gods.

47. The next question was, what mortal representative should be chosen?

48. The first ballot brought out the following men: Zarasthustra, Thothma, Abraham, Brahma, Atys, Thammus, Joshu, Sakaya, Habron, Bali, Crite, Chrisna, Thulis, Witoba and Speio. Besides these, there were included in the ballot, forty-six other men, who received a small number of ballots each.

49. God, Son of Jehovih, said: Behold, the Council of Nice balloted for a twelve-month, as to what man heard the Voice? Sayest thou, Jehovih sendeth His matters to a council of men?

50. Hatuas said: The Gods will not let us choose any man. Now, therefore, hear me: All the law-givers chosen by the Gods, have been iesu. Now, since we can not make preference as to a man, let us say: THE MAN, IESU?

51. Thereupon, the name, Iesu, was adopted, and the sacred books were written accordingly.

52. God, Son of Jehovih, said: The Council of Nice sinned not, for the doctrones set forth, as Iesu's, were for Jehovih.

53. But, wherein their words made worshipful the names of Kriste and the Holy Ghost, behold, that matter was with Looeamong.

54. God said: My testimonies were previously with Abraham and Brahma and Moses, and I spake not of Kriste nor of the Holy Ghost, I spake of God and of the I AM.

55. They have said: Whosoever speaketh a word against the son of man, it shall be forgiven him; but, whosoever speaketh against the Holy Ghost, it shall not be forgiven him.

56. Therefore, suffer ye Looeamong to bear his own testimony to the kingdom whence it sprang. The Holy Ghost was his labor.

57. Jehovih said: Had I weakened since the time of Moses, that I need to incarnate Myself, in order to make man understand Me?

58. God said: Sufficient unto a time is the work of Jehovih; because the Triunes over threw the oracles and hundreds of false Gods and hundreds of sacred books full of error and evil, behold they fulfilled their time.

59. Sufficient unto another time, even the present, is another work of Jehovih, which is to establish His Presence with the living generation.

60. Jehovih said: Behold, I created; and I am sufficient unto all men.

61. In the olden times, man worshipped all the spirits of the dead, and I cut him short, giving him many Gods; and, again, I cut him short, and gave him three Gods, and then, three Gods in one.

62. This day, I cut him short of all, save his Creator. Behold the signs of My times, My preachers are legions.

God's Book of Eskra

Chapter 49

ORIGIN OF MOHAMMEDANISM (ISLAM)

1. THE Lord said: After Looeamong had cast out all other false Gods in his earth dominions, he set to work enriching his heavenly home, employing no less than seven thousand million angel slaves for that purpose.

2. Now, the place and extent of his heavenly capital was from Hasetus to Roma, and thence northward to the Aquarian Mountains.

3. His palace was modeled after Ennochissa's, at Eta-shong, and of equal magnificence.

4. His greatest warriors were now exalted as Lords, generals, marshals, and so on. And he provided rites and ceremonies, and tournaments, and all manner of heavenly diversities.

5. But he made the rules of entrance to his palace so rigid, that only his highest officers and visiting Gods could gain access to him.

6. Now, for upward of a thousand years, the angel warrior, Gabriel, alias Thoth, had been to Looeamong his most faithful sub-God.

7. And Looeamong had promised Gabriel that, when he overthrew Baal, and cast him in hell, he would give to Gabriel a great heavenly kingdom, with an earthly base.

8. Accordingly, Gabriel applied for Jerusalem (his station), and for the heavens thereunto, and for one thousand million slaves.

9. But Looeamong postponed the matter from time to time, for more than six hundred years.

10. Thoth, alias Gabriel, then sent this message to Looeamong, to wit:

11. By virtue of mine own worth before the Gods of heaven, I greet thee in peace and love. First, in remembrance of thy many promises to me, in which thou hast kept no part thereof faithfully.

12. Second, that thou art not Kriste, which is All Knowledge, but a usurper and pretender.

13. Third, that I made thee what thou art; and by mine own hand helped thee to cast out Baal and Ashtaroth, and all the Roman'yan and Argos'yan Gods. Of which matters it is known in these three great heavens, thou didst promise me for more than seven hundred years, to give me a kingdom of a thousand million subjects.

14. And, fourth, since thou art safely raised up above all Gods within these regions, thou hast affected to not know me. Yea, and in thy great heavenly recreations and tournaments and receptions, thou hast not commanded my presence, or in any way shown more remembrance of me than as if I were an es'yan.

15. And, fifth, thou didst long promise me that, if thou shouldst succeed in establishing a sub-kingdom on the earth, or in hada, near the earth, thou wouldst hand the same over to me, to rank thee in all things. But thou hast greedily kept both kingdoms to thyself, making either place thy residence, according to the times and seasons most propitious to thine own glory and ease.

16. And, lastly, that thou sacrificest the liberty of thy subjects, making them thy laborers to embellish thy kingdom, and making them little better than slaves, in forever parading in the ceremonies given in thy applause.

17. These things have I often desired to speak to thee about; but thou ever affectedst to be overrun with other matters, so as to put me off from my opportunity. Whereupon I have prayed to the Holy Ghost, for hundreds of years, to have my suit just and honorable and holy.

18. But I shall search no further. Hundreds of millions of thy highest grades, who went down to the earth with me to fight thy battles, and who know the justness of my cause, will, p. 716 at a word from me, withdraw from thy kingdom, and join me in an enterprise of my own.

19. I shall await patiently for thy reply.

20. But Gabriel received no reply to his message. And so, in course of time, he called together ten thousand angel warriors, and they assembled in a place called, Kalla-Hored, the place of seven steps, in hada. Gabriel spake before them, saying:

21. Here will I establish my kingdom of heaven, and forever. I will show this false Kriste, what I can do. Mark ye, the great power of a God is to establish a good foothold on the earth. The natural increase will soon populate a heavenly kingdom.

22. I will raise me up a prophet and seer of mine own on the earth, and establish a new doctrine amongst mortals. Behold, I have a sword that will cut to pieces Looeamong's kingdom on earth. For, listen! In the old Egyptian libraries are books and tablets and manuscripts, that will show the perversity of the Constantine bible.

23. Now, when I have established my prophet, I will cause mortal legions of Arabin'yans to possess these libraries, especially Alexandria's. And I will raise up mortal scholars, who shall establish the truth of my prophet's doctrines, and the falsity of this false Kriste's doctrines; and I will thus overturn his earthly kingdom, and possess all these mortal regions myself, to be mine forever!

24. After that manner, the angel, Gabriel, boasted. And he made the ten thousand his Holy Council, and from amongst them he appointed marshals, captains, generals, heralds and officers in general. And they built a throne in heaven unto Gabriel, and called it, the THRONE OF KALLA-HORED; and he went and sat thereon, and then crowned himself, GABRIEL, GOD OF HEAVEN AND EARTH.

25. And then he crowned ten Lords, to wit: Ateiniv, Es'Omang, Taddi, Kamm, Hankaya, Treenon, Yademis, Stu'born, Wolf and Gussak. And Gabriel thereafter commenced the initiation of members to his kingdom. And there thus acceded to his heavenly place upward of five hundred thousand angels every day, and this continued until Kalla contained more than eight hundred million angel subjects.

26. Of these, certain selections were made, according to grade, who were appointed as officers over the rest; and immediately they were put to work, building heavenly mansions, and constructing streets and roads, and all things required in an exalted heaven, and in the meantime Gabriel's palace and throne were extended and beautified beyond description.

27. Gabriel knew the power of rites and ceremonies, and he provided unto his heavenly kingdom accordingly, so that his people were kept in a constant state of excitement, because of his wonderful inventions. So that millions and millions of them truly believed he was the veritable Creator of heaven and earth, thus in form of an angel.

28. Gabriel perceived this, and for these he provided places of trust and nearness to him, that his miraculous power might be the better strengthened with the unbelieving.

29. Now, the time came when Gabriel's kingdom was sufficiently established, and he began to provide for his great scheme to establish himself with mortals, that their spirits after death might be brought to his kingdom. For such is the order of Jehovih's creation, that whosoever man worshippeth whilst he is on earth, to that God will his spirit float after death; and without resistance become a dutiful slave, not knowing there be other Gods and other heavens.

30. And Gabriel made Ateiniv Chief Lord of Lords to go down to the earth, and find a mortal capable of the required inspiration. And he gave to Ateiniv to be his co-laborers, Yademis, Stu'born, and Wolf, and with them, at their call, three hundred million warrior angels.

31. And with this host, Ateiniv departed for the earth, for Arabin'ya; and as he went forth he dropped of his hosts, at certain distances, groups of angels, which formed the line of light from Gabriel down to the earth.

God's Book of Eskra

Chapter 50

1. THE Lord said: Gabriel raised upon the earth one Mohammed, and inspired him through his angel hosts. And the angels inspired Mohammed to go once every month in the year into the cave of Hara; on which occasions, Gabriel came in person, and talked with Mohammed, who had su'is in great perfection.

2. Twelve years in peace did Gabriel inspire mortals through Mohammed. But, at the end of thirteen years, Mohammed attained to sufficient strength to draw the sword for Gabriel's doctrines. And Gabriel, through inspiration, caused the Mohammedans to commemorate this as the beginning of p. 717 his kingdoms on earth. And they, therefore, consecrated the said period of time.

3. And, on this first meeting of the faithful in Gabriel, Mohammed, being under inspiration, spake before the multitude, saying:

4. There is but one God, and he is God. Heaven is his. The earth is the Lord's, through the angel, Gabriel. This is the sum and substance of all things. This was the doctrine of Abraham and of Moses, our forefathers.

5. But evil men have invented other Gods, which have no existence. They are idols, which exist only in superstition and ignorance.

6. Revere me not, nor call me wise. I am not wise; I have little learning. Knowledge cometh to me from the Unseen. My eyes are open, my ears are open. I see and hear spiritual things. The angels of heaven tell me things of wisdom.

7. I do but repeat them. Therefore, I am not wise, nor great. I strive to be honest and upright before God, but I am weaker than a child in these respects. Therefore, worship not me, nor bow down before me. I am nothing.

8. As I am an instrument in the hands of God, through his angel, Gabriel, so also were Abraham and Moses and many of the prophets. They could work miracles. I can not. Therefore, I am the least of God's prophets.

9. That ye may become exalted before God, I am sent into the world. Shall I reveal what Gabriel hath told me? Or do ye believe God is dead, or gone afar off? Believe ye, that he can not raise up a prophet in this day? Is God weak? or hath he forgotten the world he created?

10. Why hath this thing come at this time? No man can answer that. Gabriel saith: There is a false God in heaven, and he hath falsely called himself, Kriste. Gabriel saith, that he himself,

Satan, provided the way for the gathering of the lost sheep of Israel, through an idol.

11. Brothers, I will tell you why I am chosen of God: It is to circumvent the Kriste'yan's idolatry from coming into Arabin'ya and the countries north and south and east.
12. These countries were given by God to our forefathers, Abraham, Isaac and Jacob, and thence down to Moses, and thence down to us.
13. There is but one God, and Gabriel is his angel of all the world.
14. And God raiseth up a prophet from time to time, to bless his chosen people.
15. He put this matter upon me; I know only to serve God.
16. The Kriste'yans are merciless warriors. This false Kriste and his worshipers are working for the Romans, and not for salvation. Wherever they go, they destroy the libraries and all manner of learning.
17. Will ye submit, like slaves, to have them despoil you? Is there no Arabin'yan blood in your veins?
18. When asked to state the Mohammedan doctrines, he said: To tell no lies; to not commit fornication; to preserve the ceremonies; to give to the poor freely; to observe the sacred days; to aggress not; but to war for the innocent and oppressed; to maintain the liberty of the people; to steal not, and to deceive no man.
19. Mohammed, being under inspiration of the God, Gabriel, and his angels, collected together thousands and tens of thousands of warriors, and went forth to conquer. And the angel hosts of Gabriel went forth with Mohammed's army, and inspired them to such degree that they were without fear or hesitation. And Gabriel's hosts of angels went into the armies that fought against Mohammed, and inspired them with fear and cowardice and panic.
20. And it came to pass, that wherever Mohammed went, there was sure victory, the like of which had not been for many centuries.
21. Now, Looeamong, the false Kriste, had previously destroyed, for the most part, the Alexandrian library, having inspired a mortal priest, Coatulius, to do the work.
22. And Looeamong, now perceiving the triumph of Mohammed, inspired three hundred monks and priests to go throughout Heleste and Arabin'ya, and destroy the ancient state records and libraries. And they went thither, and accomplished the destruction.
23. Mohammed was shown this by Gabriel, and he used it as a battle-cry for his soldiers.
24. Looeamong now declared war in heaven against the false God-Gabriel; and, in not many years they both carried their war down to earth, contending for certain localities on the earth.
25. As for the other two false Gods, Kabalactes, alias Budha, and Ennochissa, alias Brahma, they had been in war against each other for over six hundred years.
26. Now had these four false Gods possession of the whole earth, at least, wherever there were mortal kingdoms and empires.
27. Now, in reference to the Faithists: In Chine'ya and Vind'yu, they were no longer identified with the kingdoms or governments, but lived about in scattered families. In Arabin'ya, Heleste and Uropa, they were scattered in all directions. From the time of Joshu's death, in Jerusalem, they began to migrate, mostly toward the west.
28. And these called themselves, Israelites and Jews.
29. Nevertheless, many of the Israelites and Jews, so-called, were apostates in fact; eating flesh, and marrying with other peoples.
30. Now, after the fall of the great empire, Egupt, her people migrated westward, hundreds of thousands of them, and they settled in western Uropa, where these people married with the aborigines. Their offspring were called Druids, Picts, Gales (Gaelic), Wales (Welsh), Galls (Gauls), and Yohans (Johns), all of which are Eguptian names, preserved to this day.
31. Now, when the Faithists were moved by the inspiration of God to have no more kings, and to flee away from the Kriste'yan warriors, they came amongst the people above mentioned. (The apostate Faithists married with them, and their offspring were the forefathers of those now called, French, German, Russian and English.)
32. God, Son of Jehovih, had said: Suffer the apostates to so marry, for here will I find a way to raise up disbelievers in the false Kriste; and they shall ultimately become believers in Jehovih only.

33. For, inasmuch as I have suffered them to become scattered, so will I appropriate them as seed to quicken all the races of men to comprehend the All One.

God's Book of Eskra

Chapter 51

1. FOR five hundred years more, the wars lasted between the four false Gods, Looeamong, Thoth, Ennochissa and Kabalactes. And then they came to terms, and ratified a division of the earth and her heavens into four great parts, with fixed boundaries.
2. And it was stipulated by them, that the spirits of all mortals at time of death, should go to the heaven which reigned on the portion of earth where they had lived. (Unless carried away by God, Son of Jehovih, to Paradise.)
3. So comparative peace reigned in the heavens of the earth. And after this, there was nothing in common between them. Their respective heavens and their earth possessions were under each one in his own way.
4. And they now fell to work in earnest to adorn and glorify their heavenly kingdoms, their cities, their palaces, and thrones. And each of them exalted their great war captains who had fought so long for them, and they all had councils of millions and millions; and marshals and heralds, and masters of ceremonies, and musicians, hundreds of millions.
5. And they all had thousands of millions of subjects; but as for themselves, they kept aloof from their people. The private palaces of these Gods, and their private heavenly seats of splendor were exclusive to themselves and their favorite Lords and high officers.
6. And all angels else, who desired to see these Gods, were obliged to pass through rigid examinations, and solemnly bind themselves in oaths and castigations before they were permitted to pass the outer columns of fire. After this, they were permitted to walk on their knees to the second columns of fire.
7. Here they were obliged to repeat a thousand prayers and a thousand anthems ere they could pass within. And now, when within the arena, they were obliged to crawl on their bellies; and, for every length crawled, they had to repeat seven new prayers. And it was a thousand lengths from the inner pillars of fire to the arches of the palace, especially of Kabalactes' and Looeamong's. Of these arches, there were three million three hundred and thirty-three thousand three hundred and thirty-three in number. And there were four marshals for each arch, and these four had two relief watches for each twenty-four hours.
8. To pass the arches, another examination had to be undergone; and, after this, the person must again crawl on the belly till merging into the under arch, where stairs began, of which there were seven steps. On each of these steps he must lay one day, repeating prayers and praises to his God. On the upper step, however, he was not required to pray, but might look in silence at the throne, on which, at times, his God came and sat, his Holy Council sitting to the west, facing to the east, to the throne.
9. From the place of the person on the upper step to the throne, was five hundred lengths, nearer than which none were permitted to come, save by the God's special decree.
10. And, if the God was not on his throne, and his Holy Council sitting, then the person must wait, not moving from his place, perhaps for a day, or more.
11. But, after he had observed his God, he was not permitted to remain longer than to say seven prayers. After this he must return, and depart in the same way he came.
12. Now, as to the throne and its brilliancy and grandeur, no mortal words can convey a knowledge thereof to mortal understanding; for it was so vast, and withal adorned with elements not found on the earth. Thousands of millions of which gems had been captured from the dispossessed false Gods of centuries before, and even from heavens from other star worlds.
13. And equally astonishing and overwhelming were the seats and places and robes of the Holy Council, which also baffled mortal words to convey an idea of. Only to look on, to be overcome with emotion, to remember what great effects can be accomplished by concentrated labor, and to feel the insignificance of isolation, one's wonder was swallowed up in silent awe before the scene.
14. Such was the magnificence of each of the four heavenly places of the four hadan Gods, and not differing but little from one another.
15. In order to obtain the privilege of thus going to look upon the throne and the God thereof, one had to first serve a hundred years in the labors of that heaven, and to have his record good during all the while.

16. In the mortal life, a man has served the God, by preaching and praying, or by fighting battles for him, and had thus attained a good record, one hundred years' servitude in heaven entitled him to visit his God on the throne, at the distance named above.

17. But if the mortal had been an enemy to the God during his earth-life, he could not attain to approach the throne in less than three hundred years' servitude. Which servitude consisted in laboring in building mansions, or in paving roads in heaven, or in bringing produce up from the earth, or in bringing up other atmospheric elements for the gratification and glory of the God and his tens of millions of high officers.

18. So great and grand and far-reaching were these four kingdoms, that angels dwelt therein, hundreds of millions of them, never even hearing of any other heaven than the one they were in.

19. Now, for the most part, the Brahmins of the earth, on entering the es world, went to the Brahmin heavens (Eta-shong), ruled over by the false Brahma, alias Ennochissa.

20. And the Budhists of the earth, on entering the es world, went to the Budhist heavens, ruled over by the false Budha, alias Kabalactes.

21. The Kriste'yans of earth, on entering the es world, went to the heavens of Looeamong, the false Kriste.

22. The Mohammedans went to Gabriel's heavens.

23. God, Jehovih's Son, said: Behold the stubbornness of the angels of the heavens! To whom they bound themselves on earth, they were bound in heaven. Neither would they admit they were bound, though they were slaves. Their priests and monks and bishops, arch-bishops and popes, marched in the processions of heaven, praying, singing, and even carrying burdens, hundreds of years, for the privilege of ultimately approaching the throne of Ennochissa, or Kabalactes, or Looeamong, or Thoth, honestly believing they were to look upon the very Creator.

24. God said: Their minds were in bondage to so great an extent, that even after they had attained to view their God (at such a distance and in such artificial splendor), they could not receive truth.

25. And when an angel of Jehovih came to the, and said: Behold, this is only one heaven, of which there are millions, they would not believe. And when he said to them: Behold, this heaven, with all its magnificence, is only one of the lowest of heavens, they would not believe. And when he said to them: Behold, this God, with all his glory, is only one God, of which there are many, they would not believe. And when he said to them: Behold, there are higher Gods than this, they would not believe. And when he said to them: Behold, the All Highest God is not thus, but One not in shape of man, they would not believe.

26. These subjects would say: I want not your Jehovih! Behold, I can see my God; he is the Creative element personified. This is the all highest heaven; here is the place and person of the Lord!

27. God said: Man sinned not in this; neither sinned the angels of the heavens.

28. The fault was with these false Gods.

29. Because they had taught men that the Creator was in the image of a man, and sitting on a throne, behold, their subjects would not believe otherwise.

30. And it came to pass, on earth, when a man died, his neighbors said: Behold, he hath gone to see the Lord, who sitteth on the right hand of God.

God's Book of Eskra

Chapter 52

GOD JUDGE THE FOUR FALSE GODS.

1. THE Lord said: Hear, O ye of earth, and ye of the heavens thereof; hear ye of the labor of God, Son of Jehovih.

2. For what was given me by Jehovih, to be in my keeping for the resurrection of men and angels, was gone away from me.

3. My kingdoms in heaven were scattered and broken up.

4. I, the God of the heavens of the earth, sent my appeal unto the four false Gods, saying:

5. In the name of Jehovih, greeting unto you. Behold, what ye have done, and also what hath come to pass!

6. Wherein ye have copied after my ways, ye have gained dominion; but of what profit unto

mortals of angels:

7. Because ye knew that Jehovih's God appointed ashars unto mortals, ye have also appointed ashars unto them, though not for their resurrection, but to raise up mortals with faith in yourselves.

8. Ye have thus built on the earth for the glory of your own kingdoms; for your ashars teach mortals not of eternal resurrection, but of attaining unto your heavens only.

9. Where and when I send angels to inspire mortals to obtain education and knowledge, ye send contravening angels, and they incite mortals to destroy their own libraries and places of learning.

10. Ye persuade mortals that the only good and necessary knowledge is contained in your sacred books; for ye desire to prevent mortals from knowing there are other heavens than your own, and other Gods than yourselves.

11. When I have gathered together wandering spirits and chaotic spirits, and provided ways for their resurrection, ye have sent angel emissaries to thwart my labors.

12. Ye have provided wicked heavenly pastimes, and disgusting tournaments, within your heavenly places, in order to win subjects for your dominions.

13. Ye provide excursions from your heavenly places down to mortals, for your angels to witness battles between mortal warriors, that these angels may satiate their own evil curiosity.

14. Ye thus degrade your own angel subjects by causing them to rejoice in the havoc of mortal flesh and flowing blood.

15. Ye thus call away from my heavenly schools and colleges angels who had begun resurrection, flattering yourselves that you are thus augmenting your heavenly kingdoms by additional subjects.

16. On mortal battle-fields, where there are hosts of chaotic angels, the spirits of the slain, I send my angels with heavenly ships to gather them up and restore them. But your emissaries come and destroy my ships for wickedness' sake, calling it glorious sport.

17. Of these great evils ye have been notified times and times again, but ye put not forth your hands to remedy the wickedness.

18. Ye sell indulgencies to your angels to engage in wicked practices; and ye suffer your ashars to inspire mortal priests to sell indulgences to their followers in the same way.

19. Thus do ye compound sin.

20. Ye profess to confess the sins of your angels in your heavens, exacting servitude of them as a purchase of your excuse.

21. And your ashars inspire mortal priests to do the same things for their mortal followers, for stipulated prices in money.

22. Thus do your ashars prepare mortals to become slaves in your heavenly kingdoms, that they build unto your own personal glory.

23. For ye take advantage of the infant mind, to bend it away from Jehovih, and away from eternal progress, that ye may inherit it as your dutiful subject.

God's Book of Eskra

Chapter 53

GOD CONTINUETH TO JUDGE THE FOUR FALSE GODS.

1. IN the name of the Almighty, greeting unto you.

2. A thousand years ago, the grades of your heavenly subjects were from thirty to fifty; now, they are fallen to fifteen.

3. As ye have declined the grades of the angels in your heavens, even so have ye declined the grades of mortals within your dominions.

4. Instead of well-tilled fields and good orchards, ye have given them war, widows, orphans, paupers, debauchees, thieves and murderers.

5. Instead of giving them good harvests, ye have given them famines and pestilences.

6. For your ashars inspire the priests, and they in turn entice their followers away from the fields, to come and dwell in the cities, where they can be conveniently absolved from neglect in not confessing you.

7. Thus have ye set aside good works and instruction and the desire for the knowledge, both within your heavenly kingdoms and on the earth also; and, instead thereof, ye have given them rites and ceremonies, leading angels and mortals as if they were cattle for your markets.
8. Instead of teaching angels and mortals to think for themselves, ye have prohibited them from thinking, save as your leaders think for them.
9. Thus have ye thwarted, with all your might, the cultivations of the talents Jehovih created with all.
10. Say not, that I, Jehovih's Son, desire subjects or worshipers; behold, I prohibit both angels and mortals from worshipping me, or announcing me or my kingdoms, as the all highest.
11. I teach them, One only is the All Highest, even Jehovih.
12. I teach them, that I am but Jehovih's servant, working for the resurrection of mortals and angels.
13. I teach both angels and mortals, they shall not worship any one born of woman.
14. And behold, my foot-prints can not be mistaken; I raised up Zarathustra, and the man Brahma, and Abraham and Moses and Po and Chine and Capilya.
15. Yet, not one of these, with all the wonders they accomplished, was worshipped by their followers
16. Yet, who was greater than Moses? that stretched forth his hand, and said: Come! Come!
17. And four millions of people, in bondage, marched out of Egypt!
18. Yet none worshipped Moses.
19. Behold, the seventy colonies founded by Zarathustra, and yet they worshipped not him.
20. Behold Chine, who named the empire, who turned three hundred millions of warriors to a people of peace.
21. Behold Capilya, who overturned the laws of thirteen kingdoms in Vind'yu, and gave peace and plenty to a hundred millions of people.
22. Yet, not Chine nor Capilya were worshipped.
23. But ye harp on the idle tales of obscure magicians, and teach mortals to worship them.
24. Nevertheless, ye have caused to be preached, in your heavens, that I am a God like unto yourselves, working for mine own glory.
25. Now, behold, I prepare my angel hosts in wisdom and virtue, that they may go away from me, and inherit the etherean heavens above.
26. For this was my labor for which Jehovih, through His exalted Gods, made me God of the earth and her heavens.
27. And I have sent thus away, as Brides and Bridegrooms to Jehovih, thousands of millions of angels, whom I had raised to grade ninety-nine.
28. Yet, in all the time of your dominions ye have not raised one angel to the emancipated grades.
29. Such as are wise within your dominions, tire of your pomp and splendor, and, in course of time, come to my heavens, and renounce all Lords and Gods, and betroth themselves to Jehovih only.
30. And I give them places in my schools, colleges, hospitals and factories, and thus educate them, that they may, indeed, in time, become fit companions to Gods and Goddesses.
31. Thus are your kingdoms forever depleted of your highest grades. So that your heavenly kingdoms and your earthly dominions have chiefly the ignorant and depraved as your idolaters.

God's Book of Eskra

Chapter 54

GOD CHASTISETH THE FOUR FALSE GODS SEPARATELY.

1. IN Jehovih's name, greeting unto thee, Looeamong.

2. Thou hadst a warrior angel, Thoth, alias Gabriel, who labored for thee more than a thousand years, in order to make thee under thy false names worshipful on earth.
3. And thou didst promise Thoth, that when he overcame Dagon, Ashtaroth, Baal and other false Gods, thou wouldst give to him a heavenly sub-kingdom, with a thousand million subjects.
4. And Thoth did thus accomplish thy desire, but thou didst not give him anything.
5. But thou didst further exact of him the destroying of idol worship amongst mortals, and the destroying of the oracle-temples for consulting spirits, re-promising him, that when he had fulfilled these things, thou wouldst give unto him the promised heavenly kingdom.
6. And Thoth did accomplish these things also; but thou didst refuse again to fulfill thy promise.
7. Whereby Thoth rebelled against thee, and set up his present heavenly dominions, inspiring his followers under the name of Mohammed.
8. And now, behold, thou hast since that day tried to destroy him in heaven and on earth.
9. But Thoth was anchored in earthly possessions, in Jerusalem and Te-theas and Egypt.
10. And thou didst inspire mortals in western Uropa to made crusades against Thoth, in order to possess Jerusalem and Te-theas, whereby millions of mortals were slain, and vast regions of country laid desolate.
11. Behold, thou hadst pretended thou wert the all highest God, and yet thou wert unable to take a small earthly kingdom.
12. Thou didst also inflict dire punishment and torturing of the flesh on Jehovih's worshipers and on infidels, against thy doctrines. With red-hot pincers pulled the flesh from the bones; or in boiling oil slowly dipped them; or from precipices hurled them; or in boxes lined with pricking spikes of iron bound them, thus to blot all knowledge and learning and opposition. Millions and millions hast thou thus cast in death in thy earthly regions.
13. In Es'pan (Spain) and Itius (Italy), thou hast thus put to death more than seven million mortals.
14. Nevertheless, these angels will come home to thee in after-time, with vengeance in their souls.
15. Behold, thy false promises to Thoth are already visited upon thy kingdoms.
16. But, as for Thoth, who became thy willing tool to do destruction for thy glory, what merit hath he?
17. How shall I judge thee, O Thoth?
18. Because thou hast a heavenly kingdom, and withal art master on earth, of Jerusalem and Te-theas and Egypt and Punjab, thou flatterest thyself thou art a great God.
19. But thy heavenly kingdom hath become a place for lusters and foul-smelling spirits in the lowest of grades.
20. And thy heaven is surely and steadily declining in grade.
21. Now, as to thee, Kabalactes, though thou hast destroyed a thousand mortal libraries, and put to death sixty millions of people, in order to establish thyself as Budha, still thou hast steadily declined in grade, and thy kingdoms with thee.
22. Thou has fashioned many sacred cities, and framed many tales as to who thou wert in mortal life.
23. Thou hast falsely called thyself, Budha; and doubly false hast thou taken the name, Sakaya Muni.
24. Thou hast tortured to death millions of mortals who rejected thee.
25. And when my heavenly ships rescued their distracted and chaotic spirits, thou didst wantonly connive with thy drujas to despoil my ships, and cast these helpless spirits into darkness.
26. Thou hast done these things for pastimes and diversities for thy falling heavens.
27. And even so hath it been with thee, Ennochissa.
28. Never had a Lord a fairer opportunity in all the earth's heavens to do a good and great work, than what fell into thy hands.

29. But, behold how thou hast harvested thy heavens!

30. A thousand years ago, thy grades were from forty to sixty-five; and this day, they average but ten.

31. It needeth no prophet to foretell that thy declension will lead to destruction in the end.

32. Now, lastly: O ye false Gods, ye deceivers and hypocrites, ye have divided the earth and the heavens thereof between yourselves, and re-confederated together for a balance of power.

33. Ye have also persuaded mortal kingdoms to divide the earth into sections and regions, and to clamor for a balance of power between different kingdoms.

34. Ye have thus caused mortals to provide standing armies to protect themselves, kingdom against kingdom, after the manner ye protect your own kingdoms in the heavens.

35. Kriste'yans against Kriste'yans; Brahmins against Brahmins; Budhists against Budhists; Mohammedans against Mohammedans; yet all of these four have ye arrayed against one another. In very likeness of your heavens, have ye built on the earth.

36. Ye have inspired mortals to keep, as standing armies, forty million soldiers.

37. Ye have inspired mortals to build military schools and colleges, where the young may be trained in the art of war and destruction.

38. Ye have inspired mortals to build monuments to their generals and captains, because of their courage to destroy.

39. Ye have inspired the wickedest of mortals to believe that, if they would read your sacred books, and call on your names, ye would surely save them, and, after death, take them to the highest of heavens.

40. And, yet, when they die, your hosts are not there to receive them.

41. And when they call out for you, your emissaries kick them, and beat them,

42. And they return with vengeance, to afflict mortals.

God's Book of Eskra

Chapter 55

GOD CONTINUETH HIS CHASTISEMENT AGAINST THE FOUR FALSE GODS.

1. GOD said: In the name of Jehovih, wherein shall I find an excuse for your behavior?

2. When my angels taught man how to make a capstan and a screw and a telescope and a compass, behold, your emissaries inspired my chosen to be tortured, or put to death.

3. When my angels inspired man to comprehend and announce the glory of the stars and planets, ye put my chosen to death; through your vindictive angels against Jehovih were these things accomplished.

4. When my angels taught man by inspiration that the earth was round instead of flat, ye sent spirits of darkness to inspire the death of my philosophers.

5. Because, forsooth, my inspiration agreed not with the sacred books which ye compounded for your own glory.

6. Yea, ye palmed off your compilations from other false Gods as being Jehovih's; and ye played upon the honest innocence of man's understanding, contrary to the will of the Almighty.

7. Ye have holden your sacred books up, and said: Here is the ultimate; beyond this, no man shall go!

8. And ye knew, the while, that any fixed revelation could not be true, because all the universe is in constant progress.

9. Ye have holden up your own sacred books, and said: Here are rules and a sure guide to reach the all highest heavens!

10. Knowing the while that your heavens were the lowest of the bound heavens of the earth.

11. Now, behold, the same rules apply unto you as to the least of Jehovih's children; which are, that whoso setteth up a mark, with himself as the highest, and he, the interpreter thereof, is

...and, on the contrary, great.

12. And whoso seeketh to glorify himself by his kingdoms, or by the magnificence of his possessions, taketh a burden upon his shoulders, that will, soon or late, fall upon him, and crush him.

13. And whoso fortieth himself by armies, whether in the heavens or on the earth, bindeth himself therewith for his ultimate sorrow.

14. And whoso turneth away from Jehovih, and saith: I will go not after Him, nor search to find Him more; but I will build unto myself, planneth an edifice that will tumble down upon him in time to come.

God's Book of Eskra

Chapter 56

GOD CONTINUETH HIS CHASTISEMENT OF THE FOUR FALSE GODS.

1. IN the name of the Almighty, my brothers, look at the glory ye boast of!
2. Ye say: Behold, we have scattered Jehovih's Faithists into all the places of the earth; they are without a kingdom; they have not left one community to themselves on the whole earth!
3. Think ye, Jehovih hath appropriated them?
4. Behold, it is true, ye have despoiled them, and scattered them abroad.
5. Ye have hunted them down in Chine'ya, Vind'yu, Arabin'ya, Parsi'e, Heleste and Uropa.
6. Ye have denied them the right to own lands, the right to follow their choice of avocations.
7. Ye have denied them justice, and even a hearing, in courts of trial.
8. And your accusation against them was: They worship not Gods born of woman.
9. But behold the wisdom of Jehovih; because ye thus dispossessed His people, and they were scattered abroad, they have sown the doctrine of the All One over all the earth and in the heavens thereof.
10. They have been as a leaven, to work in the foundations of mighty kingdoms and empires.
11. They have given learning unto all peoples, to show the magnificence of Jehovih's universe.
12. Behold, inhabitants of the earth now look upward, and ask: May there not be other worlds? How long hath been the earth standing? Could the p. 724 Creator of thousands of millions of worlds, which have stood for thousands of millions of years, be so young as any one of these pretended Gods? And descend to earth, and do a work so imperfectly that only one small kingdom heard of him?

God's Book of Eskra

Chapter 57

GOD PROPHESEIETH OF THE FOUR FALSE GODS, LOOEAMONG, ENNOCHISSA, KABALACTES AND GABRIEL.

1. GOD said: In the name of the All Highest, greeting, my brothers.
2. When ye first established your Holy Confederacy, behold, ye professed to be in service of Jehovih, and that your confederation was to raise up sons and daughters for the etherean heavens.
3. But, even before ye had completed your organization, ye modified the name, Jehovih, signifying the All Person, to the name, Holy Ghost, signifying no person, but a principle only.
4. Thus, in the very outset, ye prepared your kingdoms without distinctive purpose, and resurrection guided toward unity:
5. For, to declare, all things are not parts and principles comprising one universal All is to found a base for discord.
6. (As the players, when each one turneth away from the tune, playing a strain on his own account.)
7. Whereas, what ye declared of Jehovih, will also be declared of you, as ye denied His Person,

come upon you all.

8. As ye put away Jehovah, so will mortals put you away.
9. As ye declare the Creator to be but a principle, a nonentity, without sense or unity of purpose, so shall mortals declare of you all.
10. They will say: Behold, Brahma is not a person, but a principle; Budha is not a person, but a principle; Kriste is not a person, but a principle; God-Gabriel is not a person, but a principle.
11. Because ye labored to pull down Jehovah's name, behold, the names which ye falsely assumed, will be pulled down, and cast out also, both on earth and in heaven.
12. Because ye have sought to confine in Jehovah's firmament the spirits that rise up from the earth, your kingdoms are falling lower and lower.
13. Because ye sought to confine the talents of mortals to your sacred books, your sacred books have become worthless before Jehovah.
14. Mortals, as well as angels, will repudiate you and your books. Only druks and drujas will be your followers.
15. And thou, Thoth, shalt be the first to be cast down, and thy heavenly kingdoms with thee.
16. And thou, Ennochissa, shalt be next, and thy heavenly kingdoms with thee.
17. And thou, Kabalactes, shalt be third, and thy heavenly kingdoms with thee.
18. And, last of all, thou, Looeamong, shalt go down, and thy heavenly kingdoms with thee.
19. Nevertheless, thou shalt conquer all the earth, and trail it round with mortal blood. And, after that, thou shalt be hated above all other false Gods, that have ever been.

Gods Book of Eskra

Chapter 58

GOD PLEADETH WITH THE FOUR FALSE GODS.

1. GOD said: In the name of Jehovah, greeting unto you.
2. Hear the plea of God, Jehovah's Son.
3. Like one that is whipt and beaten in a great contest, I cry out, because of the Almighty, whom I serve.
4. What is the fault of Jehovah, that ye have turned away from Him?
5. Behold, I will plead for Him. Was not His name good enough? What name is greater than the word, Creator?
6. If ye rejoice that ye live, then are ye not beholden to Him?
7. Why have ye substituted other names? Who was to be the gainer thereby?
8. Certainly not Jehovah.
9. What excuse can ye assign, that ye have made other names than Jehovah's worshipful on earth and in heaven?
10. Mortals will ask these questions in time to come.
11. Did not the Almighty, before your times, find a way to reveal Himself and his commandments?
12. Why have ye persecuted, abused and put to death mortals for worshipping Jehovah?
13. Behold, all ye four profess to be the Prince of Peace; but ye carry concealed daggers, and ye strike to death those who glorify the Creator.
14. I run after my children, as a father would, to snatch them away from a serpent; but ye slaughter them before my eyes.
15. I weep for them.

to whom these were given in charge, how incompetent thou art against the flood of evil!

17. And I pray unto Jehovah, that your hearts may be turned to pity. I see, before you all, certain ruin and terrible hells; and I cry out to Jehovah, to give me the means to save you.

18. I pray, that I may be even unmolested in rescuing and saving the helpless and distressed, but ye frustrate all my inventions.

19. I am weary with my labor, and with the great kingdoms given into my keeping.

20. Alas, I am shut off on all sides from doing good, and yet, that is all I desire to do.

21. Now, I beseech you, O ye false Gods, make ye concessions unto Jehovah.

22. Save yourself from certain destruction, and Jehovah's Son from humiliation, before the high-raised Gods of other worlds.

Gods Book of Eskra

Chapter 59

THE FOUR FALSE GODS' REPLY TO GOD, JEHOVIH'S SON.

1. IN the names of the Son, the Father and the Holy Ghost, greeting unto Thee, God, Jehovah's Son.

2. In confederation assembled, we reply unto thee, with patience and mercy.

3. We sat not up our kingdoms for self-glorification, but righteousness and good works.

4. Behold, the firmament was overcast with falling a'ji, and our former Lord-doms were broken up and gone.

5. And we chose our several places in uninhabited heavenly regions; therefore, we took nothing from thee.

6. We admit the goodness of thy heart and the honesty of thy purpose, but we do not acknowledge thy wisdom a sufficient guide unto heavens like our own.

7. The wise and exalted may rise in wisdom, purity and power, by the policy of love and non-resistance and by the example of good works.

8. But where such inhabitants, either on earth, or in the heavens thereof, comprise but a small per cent of the population, they become the victims of the lawless.

9. And this is the reason thy followers, both on earth and in heaven, are persecuted and abused.

10. We admit the declension of our grades, as thou hast said; but, behold, thy emissaries carry off our highest grades.

11. If thou would carry away our drujas only, we would not interdict the travel of thy ships in our heavenly dominions. But, as soon as thy ships come, behold, our highest grades rush for them.

12. For which reason, we have been obliged to prohibit thy laborers within our midsts.

13. Touching our slaves, of whom we have more than eighteen thousand millions, without slavery they would do nothing in heaven, and, for the most part, would inhabit mortals as vampires, familiars, demons, engrafters (re-incarnaters) and familiars.

14. Only by holding them as our slaves can we restrain them from these vices.

15. Forget not, that ere our heavenly kingdoms were established, the earth was covered over in many places with oracles and temples used to consult the spirits.

16. And these spirits were in darkness, holding mortals down in darkness.

17. We broke them all up, and thus cleared the earth from innumerable self-Gods and self-Lords.

18. Touching the matter of the name, Holy Ghost, have we not freedom, as well as thou, to choose a name to please ourselves?

19. Thou hast prophesied our downfall, and yet pleadst for us to prevent it. If we are to be overthrown, how, then, could we avert it; then thy prophecy would not realize truth.

20. Nevertheless, we propose unto thee, if thou wilt renounce the Person of the Creator, and style

ly, the Holy Ghost, we are prepared to treat with thee.

21. Otherwise, no more!

God's Book of Eskra

Chapter 60

1. THE Lord said: In the same hour, when God, in Paradise, received the epistle from the four false Gods, a light appeared in the firmament above, descending from the ethereal heavens.
2. It was a star-ship from the Nirvanian heavens of Chia'hakad, only four hundred years from the dawn of the arc of kosmon, of the era of kosmon.
3. Like a crescent, made of stars, with a sun betwixt the horns, it came, a very world of light, swiftly coming toward Paradise.
4. Down came the ship of fire far below the moon's orbit, and then halted. p. 726 For two whole days it halted, as if to warn the false Gods, the pretended Saviors of angels and mortals, that Jehovih had spoken in the higher heavens.
5. Then came again the star-ship, till it anchored near the throne of God.
6. And the lights and the ethereal waves of higher worlds were opened, and there came out of the midst of the arches of ships, a million angels, well trained in the management of worlds, and they were headed by Hyaponitissa, Goddess of Vaigonataj, in the plains of Myagoth.
7. And God of Paradise raised the lights of his heavens, and opened his palace and throne to the approaching Goddess and her hosts. God's Holy Council made way, and Hyaponitissa and her hosts entered the palace of God.
8. God said: Hail, Daughter of Jehovih! in His name, welcome to my throne!
9. And God saluted on the sign, THE CIRCLE AND TRIANGLE. Hyaponitissa answered in the sign, CHAIN OF THE CIRCUIT, saying: All honor and praise to thee, O God, Jehovih's Son.
10. Then she went up, and sat on the throne of God; and her hosts filed in front in a crescent, maintaining the chain of ethereal light to the ships, and thence to the worlds above.
11. The es'enaurs chanted an anthem to Jehovih, and, after that, the Goddess rose up on the throne of God, and said:
12. Praise be unto Thee, Jehovih; mine eyes have beholden a Son of Thy love; the glory of the red star and her heavens, Thou hast uncovered before me.
13. The toils and trials of thy God, Thou has opened as a book is opened. And the dark ages of hundreds of years Thou hast made transparent by the light of Thy countenance.
14. Thou hast appropriated those, that labored for their own glory, to sweep from off the earth and her heavens, oracle worship and idolatry; and these curses shall return not again forever.
15. The prayer of Thy God reached up to the heavens Chia'hakad; the Gods of other worlds hearkened unto his voice.
16. And Thy Voice, Jehovih, came upon me, saying: Daughter of Vaigonataj, haste thou quickly to the red star; My God is calling!
17. And Thou gavest into my hands a million of Thy Holy Sons and Daughters, with a great ship of fire.
18. And I sped through Thy ethereal seas and wide roadways, glorying in the work Thou gavest me.
19. Now, behold, I am honored before Thee and before Thy God and his Holy Council.
20. My love is to them, like a sister's, who had found a long lost brother; the glory of Thy handiwork, Thou hast manifested in them.
21. Thereupon, the Goddess gave the sign, LOVE TO ALL, and she sat down. Then, God rose up, and said:
22. Because Thou hast blest my people, O Jehovih, I am abashed before Thy Goddess, who hath come so far to see me.
23. Behold, in the last hour of my trials, Thou sent unto me; in the time I was heartbroken, Thou thrust into my kingdom the chain of Thy ethereal light.

24. How can I be unmindful of Thee, Jehovih; how can I doubt the triumph of the Almighty. Thou hast dwellers in Thy Orian realms, whose presence are as a power to overturn a world.

25. And Thou hast found one that rusheth forth at Thy command to show me the way of succor.

26. Thereupon, God gave the sign, A GRATEFUL HEART, and he also sat down.

27. Again the es'enaurs chanted; and, presently, a ray of light passed over the head of Hyaponitissa, the Goddess, and it formed above the throne like a brilliant star.

28. And the Voice came out of the star, saying: My Son, God of the red star and her heavens, all honor and glory be unto thee.

29. The measure of thy labor is known to My Sons and Daughters in the higher worlds.

30. From this time forth, concern not thyself more about the four false Gods; sufficient unto them is the work they have undertaken.

31. Behold, they have appropriated four great divisions of the earth unto themselves; and the heavens thereof have become their dominions. Suffer them, therefore, to keep what they have taken.

32. Because they have bound mortals by their religions, and established themselves by mortal laws, and by force of their standing armies, thou shalt give unto them even all they have bound on earth and in the heavens.

33. But, behold, I have another continent, laying beyond the ocean, Guatama, where My people know Me, and worship Me.

34. Thither shalt thou inspire mortals to go from the east and find Guatama, and inhabit it.

35. And thither, it shall come to pass, none of the false Gods shall establish their doctrines by mortal laws, and bind My people.

36. And, as for the spirits of such mortals as the false Gods caused to be slain in the inquisitions, leave them to those Gods that took them.

37. And, though such spirits have vengeance in their hearts, and will be the means of ultimately casting the false Gods into hell, yet thou shalt not go near them.

38. But thou shalt look to the mortals whom thou shalt take over to inhabit the western continent.

39. And thou shalt send loo'is thither, and raise up, by birth, certain mortals, who shall ignore the doctrine of enforced worship for any God or Lord or Savior.

40. For the people of that land shall be free, not only in body, but in spirit also.

41. And it shall be guaranteed unto them to worship in My way, that their conscience may dictate.

42. And, when the dawn of the arc of kosmon cometh, behold, I will open up My heavens unto mortals, and prepare the foundation of My kingdom on earth.

43. The Voice ceased, and now God declared a day of recreation, that the ethereans and atmosphereans might mingle together, and rejoice before Jehovih. And this was done also. And on the next day Hyaponitissa departed, leaving the requisite etherean laborers with God.

END OF GOD'S BOOK OF ESKRA

Book of Es: Daughter of Jehovih

Note: There is no such person as a 'daughter of Jehovih' in the way that mortals breed and have a daughter. Jehovih is the Creator of the Universe and does not get married in the way mortals do. When mortals die, enter the spirit world and go through many years of training and assignments, they eventually reach a point where they have been raised up to be brides and bridegrooms to Jehovih. This simply means that these spirits have given up all ties to earthly relatives, negative thoughts and a reduced sense of SELF and are ready to dedicate the rest of eternity in the service of Jehovih. Es means the unseen world, the spirit world and the testimony of spirits.

Chapter 1

THIS BOOK COVERS THE HEAVENLY HISTORY OF THE EARTH AND HER HEAVENS, AND OF ETHEREA, SINCE FOUR HUNDRED YEARS AGO, DOWN TO THE DAWN OF THE KOSMON ERA.

11. When I shall bring the great serpent (great python), along the coast of Yeman, in Sabea, behold, the earth passed into the light of the Arc of Kosmon, rising upward, higher and higher in the dawn thereof.

2. To His ethereal Gods and Goddesses, Jehovih said: As ye have founded arcs of light in my ethereal heavens, to determine the travel of My corporeal worlds, so shall My God of the earth inspire mortals to build light-houses for man's ships that travel on the oceans. And they that travel in the ships, and they on the land shall know when a ship neareth the port, even as ye behold My traveling earth approaching the place of kosmon.

3. For this shall be an illustration unto mortals that I have appointed cycles of times and dawns of times, with Gods and Goddesses to superintend My creations in tenderness and love. (Lest peradventure man become despondent, saying: Alas, Jehovih provided not in wisdom commensurate with the magnificence of His creations.)

4. Behold, the time draweth near when the nations of the earth shall course around the whole earth in ships, crossing the seas and oceans, to all the places I created.

5. And those that have built in one place shall no longer say: This is our country.

6. For I will no more have the nations of the earth locked up unto themselves; nor one continent exclusive to one people; nor one ocean, nor sea, nor port, nor river, for any nation or tribe of men.

7. They shall know that the whole earth is Mine, and all the waters of the earth, and the air of the firmament; and that I created them for all My people, to receive them, and enjoy them unto Mine own glory.

8. They shall throw open their places, and say to one another: Welcome, my brother. Wheresoever Jehovih prompteth thee to dwell, be it so with thee, and I will give unto thee also.

9. Now, it shall come to pass, when the different nations and peoples begin to travel from one country to another, they will scornfully say of each other: Thou heathen; thou outside barbarian!

10. For they will judge with men's eyes, and with men's understanding; not comprehending the magnificence of the plans of My resurrections, which I provided unto them through My Gods and Goddesses.

11. As in former cycles, I sent unto the nations separately; so in kosmon, I shall not send separately, but unto the whole world. As in former cycles, I sent leaders and commanding Gods; so in kosmon, I shall not send either earthly leaders or a worshipful God or Lord.

12. When man was in great darkness, I sent Saviors and deliverers unto him. And My Saviors taught man, by certain commandments and by prayers, how he should live, to be saved from sin.

13. But in kosmon I shall send nor Savior, nor archangel, with a loud-sounding trumpet; but I will come to man's understanding through the light of Mine own wisdom. And man shall interpret My words as I speak to his own soul; and such shall be his sacred words.

14. Man shall pray to Me, and speak to Me in his own way, and not according to the dictation of any man, nor priest, nor sacred book, save the book of My creations.

15. Neither shall man longer accept any of the former revelations, and bow down unto them; for, as I was sufficient unto the ancients to speak to them things that were good for them, even so will I speak to My chosen of the kosmon era that which is good for them also.

Plate 94.--ARC OF KOSMON

Showing the earth in the thirty-second year of the kosmon era. Jehovih said: When the world approacheth dan'ha in Sabea, the nations shall be quickened with new light; for kosmon cometh out of the midst. And my ethereal hosts shall press upon the understanding of men, and they shall fill all the nations and kingdoms with new discoveries and inventions and books of learning. And men shall be conceited of themselves above all the ages past, and they shall deny Me and quarrel with My name, and cast Me out. But I will come upon them as a Father, in love and mercy; and My hosts of heaven shall cause babes and fools to confound the wise, by signs and miracles. My hosts from heaven shall cause chairs to speak; and inanimate things to walk and dance. The dead shall re-appear to the living, and talk with them face to face, and eat and drink, and prove themselves to the children of earth, and make My kingdoms known. Yea, they shall encompass the whole earth around about with signs and wonders, and set at naught the philosophy of men and the idolatries of the ancients. For both, the living and dead, shall know that I, Jehovih, live and reign over heaven and earth. This shall be a new era, and it shall be called, kosmon, because it embraceth the present and all the past. Then will I reveal Myself; and they that deny Me shall accept Me; of their own accord will they put away their Lords and their Gods and their Saviors; nor shall they more have idols of Me, either on earth or in heaven, for I am sufficient unto all.

be taught how to see and comprehend My heavens with his own judgment, and not according to what any other man saith My revelations are.

17. Behold, in the ancient days, I provided Saviors and rab'bahs and priests to pray for man, and confess him of his sins; but these things will I put away, and no one shall pray for the living, nor confess him of his sins, by words or signs or ceremonies.

18. But every man shall pray for himself, in his own way, and confess his sins unto Me for forgiveness.

19. And instead of praying in words for his brother, saying: Jehovih, help him, he shall go in person, and help him with his own hands.

20. Neither shall man sit idly and say: O Jehovih, help Thou me; come and save me!

21. But he shall rise up in the majesty I created him, saying: Behold me, Jehovih! I will save myself. Guide Thou me, O Father!

22. And he shall walk forth, proudly in My sight, scorning evil and sin, doing with all his might for his own salvation. And I will come unto him, for of such shall be My chosen.

23. In kosmon, I shall not come to make a servant of man unto man; nor to make him afraid, when the priest speaketh. I will make man hold up his head fearlessly before men, in remembrance of his daily covenant unto Me, his Creator, in the practice of righteousness.

24. In that day, the preacher and the priest shall be of little avail; My standard shall be of good works, and not of words.

25. Neither shall My hand be unto individuals only, but unto nations, kingdoms and empires.

26. Whatsoever people embrace Me, the same will I embrace also. And a sign shall be unto them: their ports and lands and waters shall be thrown open unto all other people.

27. And they shall prosper, and become numerous, thriving in peace and plenty. And My Holy angels from My exalted heavens shall minister unto them, and they shall grow in wisdom, good works and in learning and in inventions and discoveries.

28. But whatsoever people will not embrace Me, the same will I not embrace. Their ports shall be bound up, and their lands and waters shall not be opened unto others. Verily, shall they attempt to be an exclusive people; and I will withdraw My exalted angels away from them, and they shall be encompassed with darkness.

29. These signs shall be before the world as My living testimony; and My prophets shall use these signs in determining which nations and peoples My hand covereth over to protect, and save them.

30. My prophets shall remember the countries of old which strove against Me and My chosen, how they went down in darkness.

31. When My dawn of a cycle cometh, I ever put away the ancient doctrines, and the established Gods and Saviors; none have ever stayed My hand. Now, behold, man shall look about in the kosmon era and see My foot-prints in the ancient times, how I ministered unto the races of men. And he shall apply with judgment the history of other days.

32. This also will I accomplish: Kingdoms and nations shall judge their own strength by their rigid laws and standing armies.

33. And they shall look upon My people, and say: Alas, they are weak; they have neither kings, nor armies, nor rigid laws!

34. But My prophets shall remember My chosen of old, who had faith in Me. And My prophets shall say to the kings with mighty armies: Behold, ye are the weakest; and those that have no armies are the strongest. And their prophecies shall not fail.

35. That which applieth in My heavens of the earth, shall apply on the earth; that, which applieth on the earth, shall apply in the heavens thereof.

36. The bondage of of kings and queens and emperors and rich men and leaders of men, shall be with them in the heavens of this earth. Until they have undone the tyranny they had over others, their heavens shall be without liberty to them. Whom they sought to lead on earth, they shall lead in heaven; neither shall there be exalted resurrection for them, until the lowest of their subjects have risen before them.

37. And they that live isolated and alone on the earth, shall be isolated and alone in the heavens of the earth. Man shall learn that affiliation and brotherhood unto others on earth, shall find

38. Whosoever openeth his soul in love and harmony unto others on earth, shall find love and harmony in heaven.

39. And the same rule shall apply to nations and peoples: according to their love and harmony and the breadth of their liberality unto other nations and p. 730 peoples, even so shall be the heavens of the earth, whither they shall migrate after death.

40. All these things of heaven and earth shall be made plain to man in kosmon; with his own eyes he shall behold the justice of his Creator.

Book of Es: Daughter of Jehovih

Chapter 2

1. To His ethereal Gods and Goddesses, Jehovih said: Behold, in twelve generations My dawn of kosmon will reach the earth.

2. Go ye down to the earth, and provide mortals and angels unto the work of My cycle.

3. In other times, My Gods and Goddesses said unto man: Thou shalt, and thou shalt not. Behold, in kosmon, ye shall declare the glory of My works and the plans of My heavens unto the nations of the earth. In all My fullness shall ye declare the glories of My creations.

4. But ye shall not say to this man nor to that man: Thou shalt believe, nor that thou shalt not believe.

5. Neither shall ye say to man: Thou shalt do this, and thou shalt not do that.

6. Such were the ancient cycles and the custom of My revelators; but such shall not be the custom of My revelators in this day.

7. But man, having heard and seen, shall judge what he will do; he shall believe, or not believe; and do, or not do, according to his own judgment.

8. Because I hold man responsible, even so should he have liberty to choose.

9. And if he strive to choose Me, by doing righteously, he shall not fail.

10. Though he accept none of the ancient doctrines, nor rites, nor ceremonies, nor Gods, nor Lords, nor Saviors, but strive for Me in doing good unto others, he shall be My chosen, even though he accept not My name.

11. Liberty, first of all, unto all people; then discipline and harmony, and then the improvement of all the talents I created with all.

12. Next to this, to have no leader, nor any one to think for another; nor to abandon one's own judgment contrary to wisdom and truth.

13. But to contend not, nor to be stubborn and positive as to the righteousness of one's own opinion. For I created no two men to see alike the same thing on earth or in heaven.

14. As to which matters, the highest wisdom is to suffer all men to have full liberty to think on all subjects in their own way.

15. In the olden times, they had inquisitors, to watch as to what another did, or said, or intimated; now, behold, in kosmon, exactly the opposite of this shall be the behavior of My chosen.

16. Though man seeth his neighbor do differently from what he himself would, he shall look the other way; or, if he speak to him of the matter, it shall be with respect, even as he would to his own mother or father.

17. And for any shortness of speech, or error, or evil expression, man shall not reprove his neighbor, nor find fault with him, more than he would with his own mother, or father, or sister, or brother. Rather shall he strive, not to see, nor hear the shortness of any man.

18. They shall be taught to see the good that is in others; to speak of the delights of all My living creatures.

19. To reprove with words, to circumspect the doings of one's neighbors, their opinions and behavior, these shall I put away in kosmon.

20. Neither shall one man advise another without becoming bound to him that followeth his advice. This, also, shall man be made to understand in kosmon.

commandments unto others. In kosmon, behold, I shall not raise up any great leader-forth; My light shall fall upon thousands and thousands. Of many varieties of talents shall be My chosen in that day.

22. For which reason, when ye have descended to the earth, ye shall appoint loo'is unto millions of mortals, and they shall raise up a numerous offspring unto Me.

23. And it shall be born with them to see and feel, that a new era is at hand; and they shall be born skeptical to the ancient doctrines, Gods, Lords and Saviors.

24. Nevertheless, they shall be the best of men, and wise and charitable and most considerate of the opinions of others.

25. And it shall come to pass, that when the western continent is inhabited across from east to west, all the earth will be circumscribed with men of wisdom and learning.

26. And the year of the circumscribing shall be the beginning of kosmon.

27. And the heavens of the earth shall be opened, and the angels thereof shall descend to the earth, and make themselves known to mortals; even through them which your loo'is shall have born unto the work.

28. And from that time forth, the old order shall decline, to be put away forever; and the new order shall take its place, to triumph over all the earth.

29. Thereafter, shall the virtue of preaching come to an end; but practice, in fulfilling good works and living up to My commandments, shall be all that will avail for the establishing of My kingdom on earth.

30. Go ye forth, My beloved; fulfill the seasons of the earth, that My people may rejoice in their lives, in peace and love, for the glory of My heavens, which I created for them.

Book of Es: Daughter of Jehovih

Chapter 3

1. ES said: Far up in the vault of the firmament, in the ethereal realms of Jehovih, the Voice of the Almighty had spoken. The Orian Chief of Huamat and Balis called unto the Gods and Goddesses on the plains of Thessalona and Nadab and Vraghaoma, called for ten million volunteers.

2. Chonling, Son of Jehovih, Chief of Fabi'wotch'osi and Balis, said: Come, O ye Gods and Goddesses; come with me down to the red star; the earth is near the arc of kosmon, era of kosmon. Come and think for mortals; inspire them with holier thoughts; make them comprehend the light of Jehovih.

3. Then spake Thetchaya, Chieftainess of Huamat and Dikaddonas, saying: Come, O ye Gods and Goddesses, I will lead you yonder to the rising red star, the little traveling earth. Behold, she cometh our way; she will cross the Arc of Kosmon in four hundred years.

4. Litabakathrava, Orian Chief of Yohamma, of two hundred thousand years, God of Ithwan, forty thousand years, said: Come, O ye Gods and Goddesses, come to the red star. Behold, my otevan, my fire-ship, goeth that way on her cruise of ten thousand years. Come with me, my otevan will carry a thousand millions; I will halt and leave you on the earth with mortals.

5. Che Sin, Chief of Ahwentaba, of sixty thousand years, called a host of his swift messengers, ten thousand. Unto them he said: Provide an arrow-ship of great velocity, and go ye in the former roadway of the earth, in the regions whither she traveled thousands of years; proclaim it in the ethereal heavens, another corporeal world, the earth, near the time of kosmon.

6. Mortals on the earth are to be illumed and, like Gods, made to comprehend the glorious plans of the heavens of the Almighty. In four hundred years, the Father's kingdom is to be founded on the red star.

7. Bornothetes, Chief of Guaga, called his Holy Council, in the palace of Nu, gardens of Lasanitizi. And they looked across the firmament, far off, to see the slow rolling earth, where mortals still groped in darkness; whose people could not read the unseen heavens.

8. Here they deliberated; some to wonder how it was, that the earth, in all the time of her being, had only sent a few hundred thousand million angels into the ethereal heavens; and as to where they dwelt, that they had as yet never been heard of in these fruitful gardens, in etherea. Others surmised the lowness of her grades.

9. Then spake Atavia, Goddess of Peronitus. She said: O, I remember the earth! Her side was crushed, and the form of her lands changed by Aph, in the Arc of Noe, twenty four thousand years

ager, in fact, Goddess of the flying thing, was there, and I with her, in her entourage, in the glorious world. I will be one, a volunteer, to go thither, for the four hundred years.

10. Atavia was the first volunteer; but now, the names enrolled like sparks of fire, flashing in the firmament.

11. Presently the numerators sent up rockets, the signals, that the ten millions had responded to Jehovah's call.

12. These, then, were the ethereal kingdoms who contributed: Jaison, in the swamps of Loe; Rodus, of the mountains of Kembak; Tisain and Carwa, of the plains of Tassahacha; Amos, the Chosone Resort, and Sagamma, the kingdom of Methiasi, Goddess of Tuesta.

13. Bornotheles sent swift messengers to these kingdoms; some were half a million miles distant, and some lay on crooked lanes, and hid amidst nebulous forests, and yet others over and beyond mountains, thousand of miles high and broad. And he called them, to assemble in Piatyu, the port of Nabrokaxax, under the arches of Geddis, to consult together, and prepare for the journey.

14. So, when the hosts were assembled in Piatya, Jehovah appointed Thotagawawa as God of the cruise and mission.

15. And Litabakathrava ordered his fire-ship to be brought to Piatya, where it no sooner arrived than the hosts of the mission, the ten millions, went aboard, as guests and companions to Litabakathrava's fifty million traveling visitors to worlds, ten thousand times further on.

16. And now began the trumpeters and the es'enaurs in songs of praise, the two bands of musicians, a million performers.

17. Then upward, outward, rose the airavagna, the ship of fire, whose photosphere, as to size, was like a world; rose up higher and higher, heading for the far-off red star, that coursed in the serpent's coil, a million and a half miles a day.

18. Two thousand million miles off, lay the red star, the earth, seen by the magnifying instruments of the Gods, seen in its little orbit round the sun, of half a thousand million miles.

19. Four hundred million miles a day, sped the airavagna through the ethereal worlds; like a flash of light shot forth the ship of Litabakathrava, Orian Chief of thousands of years, coursing the ethereal heavens of Jehovah! A God that, but to look on a corporeal world, knew the grade of her mortals and angels, even as in his flight he passed on.

20. Five days and nights traveled the hosts of the emancipated heavens, to reach the earth; traveled through thousands and thousands of ethereal worlds, of forests and swamps of ji'ay, and of nebula, and a'ji, and regions of light, and mountains and rivers and plains; countless places, inhabited and uninhabited in the great expanse of Jehovah's kingdoms.

21. Then, they came to Chinvat, the bridge of the boundary of the earth's vortex, and there halted to survey the earth and her unruly heavens, where the four false Gods proclaimed themselves monarchs of the universe! A day they rested, in a day they measured the grade and standing of the earth's mortals and angels, and then, they descended straight to Paradise, the place of God, Jehovah's Son.

Book of Es: Daughter of Jehovah

Chapter 4

THE ALARM IN HARACTU, HEAVENLY PLACE OF KABALACTES, THE FALSE, BUT REIGNING BUDDHA.

1. KABALACTES said: My most high Holy Council, Lords of heaven and earth, give ear. This day, my scouts on the borders of Vridat, my suburban kingdom in Tua, saw a light descending, like a world on fire. Consternation came upon my dutiful subjects, fearing some foreign God menaced their liberties. To appease them, Hathav, my Lord in command, dispatched hither messengers, to know my will.

2. But when they arrived, others came also, but from the heavenly plateau, Itussak, my northern kingdom, with the same ominous tale. Then others, from other kingdoms in my heavenly regions. Some have seen the light but faintly, some have seen it brilliant as a pillar of fire. Whilst here, within our well secured heavenly seat, it hath been only as a falling meteor.

3. Speak, my Lords, know ye more of this?

4. Maithivi, Lordess, said: All Highest of Gods, be considerate of womanly fears, and detract accordingly from my magnified expressions. To me, this descended star is some far-off ally with God, Jehovah's worshiper in Paradise. For by the course of the falling light, it landed thither. Is not this some strategem to re-establish Jehovah, whom we have chased from earth and heaven?

Behold, this last one cometh from the same angle beyond Chinvat. Peradventure, the former was but a scout sent from some realm, which hath now answered this mighty airavagna?

6. Sin Loo, Lord, said: It was said of old: When the heavens clear, look out for Jehovah's worshipers, the infidels against the reigning Gods. Now, behold, in the very season when a'ji flieth away, and our souls are on the eve of rejoicing, here cometh an ominous meddler with our slaves, to do us mischief.

7. Thus spake many Lords, alarmed; for a secret sin, as slavery, justified by the master's conscience, being held down, is easily tormented with suspected griefs, not yet come to pass.

8. And more than this; in Kabalactes' Holy Council of one million members, were many who had been long promised preferment and higher dominion than to legislate for another's kingdom; and they had received nothing worthy of the name, for more than a thousand years.

9. And these had a small spark of hope left, that some external disaster to Kabalactes' extensive kingdoms would open the way for rich adventures in their own behalf, with millions of slaves to do them reverence.

10. So, even whilst their tongues upheld their monstrous idol, Buddha (the false), their own souls were equally perfidious.

11. When many of the Holy Council had spoken, than again Kabalactes went on: My marshal in chief shall select a host a million strong, and provide them an arrow-boat; to which command I appoint, Teanvettas, general, to go to p. 733 Paradise in my name, greeting, to learn the will and pleasure of this adventurous God that cometh to the vanguard kingdom of Jehovah's Son; to offer him the freedom of my kingdom for a monthly visit. Perchance, he hath never seen a city built of gems and precious stones; and the palace and throne of the all highest God. The which to look on may abash him from undertaking some foolish scheme.

12. Now, accordingly, from the false Buddha's magnificent heavenly kingdom, there went out an arrow-boat, the most precious gem ever built in these heavens. And in it a million hosts, arrayed as very Gods and Goddesses in splendor. Whilst Teanvettas, with his shining crown and blazing jewels, bespake his general-ship as from a rich kingdom.

13. Two hundred thousand slaves worked the boat, and many of these had been in earth-life Buddhist priests, and were now serving their apprentice-ship of two hundred years, in order to have the privilege in future time of crawling on their bellies to see the throne of Buddha (the false), and see their all highest ideal God.

14. Thus, then, went the arrow-boat, in all its glory, to Paradise, seat of Jehovah's Son.

Book of Es: Daughter of Jehovah

Chapter 5

THE ALARM IN ETA-SHONG, HEAVENLY KINGDOM OF ENNOCHISSA, THE FALSE, BUT REIGNING GOD, BRAHMA.

1. WHILST Ennochissa and his Holy Council were assembled in the palace of Eta-shong, there came messengers from no less than thirty and six of Ennochissa's sub-kingdoms, alarmed, and with magnified accounts of the fire-ship seen descending to Paradise.

2. And each and all of these messengers told his tale before the throne; expressing the fear of the sub-kingdoms' Lords, and praying to know Ennochissa's will and pleasure.

3. Now, here, even as at Haractu, the Lords of the Holy Council spake expressive of their hopes and fears. And here also were many Lords, who had long been promised exaltation, but never received it. And they pretended heart-felt loyalty to Ennochissa, the false Brahma, even whilst with secretive hope they prayed some adventurous God might come and break up Ennochissa's kingdom, feeling, that in the spoil they would profit in heavenly kingdoms of their own.

4. Then spake Ennochissa, saying: In the name of the Holy Ghost, I thank you all. And for your loyalty make myself your humble God to do your wills and pleasure.

5. First, then, that our unapproachable kingdom shall ever remain the all highest heaven, where ye shall rest secure forever, I will prove most alert to learn the designs of this visiting God.

6. Behold, I will send thither an arrow-boat, with a million Lords, arrayed in splendor, and every one crowned; and over them, Kosimathara, Lord in chief.

7. In my name and in the name of the Holy Ghost, my hosts shall greet this God, and invite him hither on a monthly visit. Perchance he hath no knowledge, as to what the all highest God is.

8. So, it came to pass, an arrow-boat was made, the most magnificent ever seen in Eta-shong;

chief, and they sped off for Paradise also.

Book of Es: Daughter of Jehovih

Chapter 6

THE ALARM IN KALLA-HORED, THE HEAVENLY KINGDOM OF GOD-GABRIEL, ALIAS THOTH, IN THE MOHAMMEDAN HEAVEN.

1. WHEN the Lords of the Holy Council of Kalla-Hored, the heaven of the false Mohammed, had expressed their hopes and fears as to the fire-ship descending to Paradise, Thoth, alias Gabriel, said:
2. Who here feareth, let him speak; who here feareth not, let him speak also. I will know my Lords and Holy Council.
3. Behold, I am a warrior God. I profess not peace, like the Triunes, and practice war. I profess war, and I practice it.
4. I made Looeamong. When he chose to have himself established as Kriste, I established him. When he denied me justice, I exposed him in heaven and on the earth as the false Kriste. When he refused me the heavenly kingdom which he promised, I took it, and established myself.
5. I made ye Lords of my Holy Council; I drove away from the earth a thousand false Lords, and broke up the oracle-houses of mortals.
6. What, then, have I to fear from a foreign God, coming to the heavens of the earth? Behold, these heavens belong to such as are born of the earth. Let the foreign Gods return to worlds where they were native born.
7. If this God hath come to battle me, in behalf of Jehovih's god, let him come. Til he or I shall be cast into hell, let the battle wage.
8. Did I not the daring Goddess, Ashtaroth, send to hell? And the mighty Baal after her? And all the Argos'yan Gods; and the Gods of Roma silence and cast into torments?
9. Now, behold, I will send an arrow-boat, a million strong, to Paradise, and banter this adventurous God to give me battle. Better try our respective powers, as to who shall go down, than to live in uncertain surmises as to such a God's business in another God's heavens.
10. Then let my marshal provide an arrow-boat, armed with shafts of fire and water, and choose a million warriors for this adventure. Over them, my warrior Lord, Justin, shall hold command.
11. And he shall go to Paradise, greeting, in the name of God-Gabriel, to know of the coming God by what right he hath ventured near my holy kingdoms.
12. So, it came to pass, Thoth dispatched a boat to Paradise, as he had commanded.

Book of Es: Daughter of Jehovih

Chapter 7

THE ALARM IN HAPSENDI, HEAVENLY KINGDOM OF LOOEAMONG, THE FALSE KRISTE.

1. EVEN as at the heavenly kingdoms of the other three false Gods, so was the alarm in Hapsendi, capital of the heavenly kingdom of Looeamong, who had falsely assumed to be Kriste.
2. After Looeamong's hundreds of messengers, from his various sub-kingdoms, had made their reports as to the appearance of the great light that had descended to Paradise, and of the consternation of the sub-Lords, then spake the Holy Council before the throne of Looeamong. Some magnified the omen as a menace; some suggested doubling the number of the standing armies of Looeamong's heavenly kingdoms, and yet others suggested numerous other things.
3. After thousands of them had spoken, then spake Looeamong, saying:
4. Wise and Holy Lords and Gods of the all highest heavenly kingdom, great have been your wisdom and suggestions. Now, therefore, by the light of the Holy Ghost, hear ye of my decrees:
5. I will send unto this stranger God, who hath come to Paradise, a fire-boat a million strong, and every one shall go crowned and arrayed with jewels and diadems, and weapons of warfare; and they shall have shields and figure-heads of tau (bull) and aires (lamb), as symbols of my attributes.
6. Behold, I send unto him as a lamb of peace, but I send also the spear and sword.

mitre and the triangle and the cut ring.

8. And this shall be my message to the stranger God, to wit: In the name of the Holy Ghost and of the Son, greeting and love. Behold the kingdom of Hapsendi, the all highest holy heaven, is open, and free unto thee. The all highest God and ruler of the greatest heavenly kingdom would know thy will and pleasure. And if it be thy purpose to engage in a good and holy work, behold, I have employment for thee, for thy profit and honor and glory. And, for whatsoever thou canst accomplish for the resurrection of my people, shall receive a just reward from my hand.

9. Accordingly, a fire-boat of excellent workmanship was provided, and equipped in gorgeousness and splendor. And into it the million hosts, crowned as Lords, and commanded by Ajudus and Justin, embarked, and set sail for Paradise, the heavenly place of God, Jehovih's Son.

10. To work the fire-boat there were four hundred thousand slaves, composed of the spirits of such as had been on earth, popes, archbishops, bishops, cardinals, priests, and others who were serving their bondage of two hundred years (as they verily believed in purgatory), for the privilege of ultimately crawling on their bellies through the arena of the palace, and to approach near enough to look upon Looeamong, their supposed all highest God and Savior.

11. Such, then, was the magnificence and the object of the fire-boat sent to Paradise.

Book of Es: Daughter of Jehovih

Chapter 8

OF GOD IN PARADISE.

1. ES said: After the Light of Jehovih came to God, saying: Go, provide mortals to cross the ocean, to build up the western continent, God ceased striving to redeem the four heavenly kingdoms of the four false Gods, but directed his energies, to regain a broader earth-anchorage, for sake of Jehovih's kingdom.

2. So, God sent down from Paradise, one Melkazad, crowned as Lord, with p. 735 ten thousand angels in his command to inspire migration to Guatama, and to make the country known to the eastern peoples.

3. And Melkazad, with his hosts, came and ascertained the grade and choice of mortals for such purpose. And Melkazad and his hosts did raise up Columbo (Columbus), a mortal from Genoa, together with crews, sufficient in number, whom they inspired to go with ships to the westward, across the ocean, in search of the lay and plan of the world.

4. And it came to pass, that Columbo, thus inspired of God, through his holy angels, did discover the western continent, not knowing, he was under inspiration.

5. It was shortly after this, that the angel hosts from etherea came down to the throne of God in Paradise, to labor with him in providing for the approach of the kosmon era.

6. Now, whilst God and his angels in the heavenly kingdom of Paradise were rejoicing because of the success of Columbo, which had been reported by Melkazad to God, behold, in that same time it was, that the etherean ship of Litabakathrava arrived.

7. And God received the ethereans with great rejoicing; and, after due ceremonies, God declared a recreation of three days, that the angels of Paradise might rejoice, before Jehovih, because the a'ji of so many hundreds of years was breaking away, and because of Columbo's success, and because of the coming of the ethereans.

8. Great, indeed, were the rejoicings, the praise, the music and glee of the thousand million angels of Paradise.

9. At the end of three days, the trumpet called the Holy Council of God, to resume labor before the throne. Then, the marshals from various places in Gods kingdoms called their students and laborers, and withdrew to their several departments. The Holy Council resumed their places before God, and God ascended the throne, and order was.

10. Then, God called the ethereans, Chonling, Thetchaya, Che Sin, Bornothes, Atavia and Thotagawawa to come and honor the throne. Whereupon, these visiting Gods did as commanded.

11. Then spake God, saying: What tribute, O Jehovih, can I pay to Thy Son, Litabakathrava? For the light and glory of his presence provide Thou unto me and my Holy Council.

12. Thereupon, all the Holy Council, one million, rose to their feet, and then all the Gods rose up also. God said: Come thou, honor my throne.

13. Then, Litabakathrava walked up, and sat on the throne of God. When he was seated, God commanded all the rest to be seated. And thereupon, Litabakathrava rose up, and said:

14. Thou hast given me great honor, O God of the earth and her heavens. May be light of the Person of Jehovih dawn upon all the kingdoms of heaven and earth.

15. Yet, O God, be not puffed up with the hope of sudden success. I have seen many corporeal worlds arrive at the kosmon era. But it is like a new birth, brought forth in pain, and with much labor.

16. Thou hast yet several generations of mortals to be born ere kosmon come. The four dark corners of the lodge will bound upon thee, to destroy the work of thy hand and of Jehovih's.

17. The four false Gods will fight thee to the death; only till they go down in hell, can Jehovih's kingdom come.

18. On all the planetary worlds it is ever the same; certain four false Gods rise up to possess the corporeal worlds and her heavens.

19. They will profess truth, but practice falsehood; profess peace, but practice war. They will incite mortals and angels to all manner of evil for sake of thwarting Jehovih's Person and proceedings. Yea, they will even yet assume that they themselves are Jehovih, the veritable Creator. And they will inspire mortals, to consider them as such.

20. And when thy people profess Jehovih and not them, behold, they will inspire others to fall upon thy people to destroy them, or to torture them with great suffering.

21. Nevertheless, it shall come to pass with thee, Jehovih shall triumph over all the earth and in the heavens of the earth. Men and angels shall be free, and none shall make them afraid.

22. Litabakathrava ceased, and sat down, and suddenly a great shining light gathered above his head, and a Voice spake out of the light saying:

23. All the earth is Mine, and the waters, and the air above the earth. These are members of My body and Person. Man I created not to possess them, but to dwell thereon and therein. Unto all men alike gave I of these inheritances; nor to any man a part, nor to any nation or people a part.

24. But with liberty and privilege unto these, gave I man the right to draw sustenance and support.

25. All men are My children; into conscious being created I them alike, privileged unto all the earth, and the waters of the earth, and the air in the firmament above the earth.

26. Brothers and sisters created I them; of various tribes and races and colors and sizes, but nevertheless, in Mine own way I created them, every one for a glory in the way I made them.

27. In the early days, behold, I kept man on certain continents and places, that I might unfold him in the glory for which I designed him.

28. But in kosmon, I open the gates of the oceans, and the seas, and the rivers, and I say unto all My people: Come forth, behold your brethren; go ye into this country, and into that, and learn wisdom from that which I have proved in the family of My house. Be ye profitable unto one another, in the experience and practice of My hand upon all peoples.

29. In one, tallness; in another, shortness; in one, sound teeth and bones and well-formed limbs; in another, sagacity; in one, a dense population and well-tilled lands; in another, plain food and long life; for in kosmon, man shall go abroad into all countries, one nation with another; and they shall profit by wisdom, to bring forth a new race with all the glories selected from the whole.

30. Neither shall man be bound more by the doctrines of this God or that God, or by this Savior or that Savior, nor by any of the ancient books, nor by inspirations of the olden times. But he shall know how to obtain inspirations from My Gods, and My heavens for his own good, and for his own wisdom.

31. Neither shall one nation judge another, and cry out, heathen; nor one people judge another and cry out, pagan.

32. Behold, I alone shall judge; My mark is upon all those that engage in war, or who keep warriors; or who keep forts and arsenals, and use weapons of death; and upon all who kill, and eat the flesh of anything I created alive; for all such are pagan and heathen in My sight.

33. Neither shall they go from nation to nation to find evil, but to find goodness and wisdom and virtue.

34. My Gods shall minister unto all nations and peoples to these ends, to bring them together in peace and harmony, to open the ports of those that have been seclusive nations and peoples, to persuade them to put away war and the glory of destruction, to make nations and peoples acceptable to one another.

36. The time for the departure of Litabakathrava and his hosts had arrived. Accordingly, he went down, and sat on the foot of the throne, and then, God descended, and took his hand, saying: Arise, Orian Chief, Jehovih's Son, and go thy way. The Father calleth thee and thy people.

37. So Litabakathrava passed down into the arena, and saluted on the sign, DAWN OF KOSMON, and God answered in the sign, FORTIFIED IN JEHOVIH'S NAME!

38. Litabakathrava and his hosts then went into the otevan, the monster ship, with its photosphere, large as a continent. And presently, whilst the es'enaurs and the trumpeters chanted, PRAISE TO THE ALMIGHTY, the vessel started from its foundation, and rose slowly upward, applauded by the thousands of millions assembled in Paradise.

Book of Es: Daughter of Jehovih

Chapter 9

1. ES said: Now, behold, just as the ship of Litabakathrava had risen upward, and was on its way starting forth, the fire-boats of the four false Gods arrived in Paradise.

2. And the hosts, in the boats, were discomfited and angry withal, because their boasted audacity was thwarted from having an interview with the Orian Chief and his hosts.

3. And they of the fire-boats saw one another, and were incensed and jealous, and puzzled to know what to do. Neither would any of them confer with God, Jehovih's Son, for they had been thus commanded by the respective false Gods.

4. Now, therefore, after the fire-boats had cruised about awhile, displaying their splendor, three of them departed, leaving only the fire-boat of Looeamong's hosts remaining.

5. The captain of this boat had said: It is not sufficient that I come hither, and find the foreign God departed. I will ascertain what hath been said and done, and what these Jehovih worshipers are up to.

6. So, he went aside, and made his boat fast and he and his hosts, arrayed in splendor, went and talked with the inhabitants of Paradise, inquiring, amongst other things, the cause of such great rejoicing amongst the people.

7. And one of the people, being unguarded, said: Behold, it is well with us that we rejoice; God, Jehovih's Son, p. 737 hath inspired a new mortal anchorage. He hath taken Columbo, across the ocean, and showed him a new country, where only the Great Spirit, Jehovih, is worshipped.

8. The captain of the fire-boat thus discovered one of the plans of God for redeeming the world; but the captain disclosed not his joy, though presently, he and his hosts went aboard and departed, making all haste to Hapsendi, the heaven of Looeamong, the false Kriste.

9. On the day after Looeamong learned this matter, he sent a war-ship with seven million warring angels to stir up a mutiny amongst mortals in countries whence Columbo sailed.

10. And, by inspiration, Looeamong's warrior angels did set the rulers of Spain against Columbo, and had him cast in prison, thus breaking the chain of inspiration betwixt Columbo and the throne of God.

11. In the meantime, Looeamong's angels made all haste to have mortal ships and ship-masters of their own kind cross the ocean to the countries Columbo had discovered.

12. Thus did Looeamong's mortal worshipers cross over to Guatama, and, with them, Looeamong landed and stationed in Guatama one thousand million angel warriors, sworn laborers to the false Kriste, to establish him in these great lands.

13. When God saw how evil had already taken root in these countries, behold, he was doubly resolved to obey Jehovih's commandment, in regard to the inquisitions, in which Jehovih had said:

14. Suffer Looeamong to carry out the inquisitions, to put to death whosoever he will. For it shall come to pass that the spirits of those he slayeth in Roma and Venice and Napla and all other cities and countries will remain in their places with vengeance on their souls. And the time shall come when thou shalt withdraw thy protecting angel hosts from these cities; and, behold, these angels of vengeance will come forth and visit their wrath upon this false God and his kingdoms.

15. So, God was strong in resolution to let evil take its course; and, so, in all countries where the false Kriste had been afflicting mortals, God withdrew his protecting hosts, leaving those countries and those heavens to take their course.

16. And it came to pass, the angels of vengeance came forth for battle; to battle other angels, and

17. Thus was opened the door for the split in Looeamong's doctrines, which was to ultimate in the entire overthrow of the Trinity, and of the Holy Ghost, and of Looeamong also, under his false name.

18. Thus did war begin again on earth, and in Looeamong's heavens, about himself and his doctrines.

19. To make matters worse for himself, he established angel emissaries in his earthly kingdom, in Roma, to inspire the popes to cause mortals to be scourged, imprisoned and put to death for heresy, and these things were done in the name of Kriste and the Holy Ghost.

20. And it came to pass that no man could express a word, or thought, reflecting upon Looeamong's earthly doctrines or government, without falling a victim to mortal and angel emissaries of this false Kriste. Verily were many of these mortal cities obsessed by angels of darkness and evil.

21. In course of time, behold, mortals, inspired by vengeance-loving spirits, rose up against Looeamong's popes and cardinals, and protested against the abnegation of man's right to think for himself; and these people called themselves, protestants, professing that there were two Kristes, a true one and a false one, and, moreover, that they themselves were worshipers of the true Kriste.

22. Nevertheless, they were also under the inspiration of evil angels, for they fell to work burning and flaying their opponents also.

23. And God foresaw that now was the time to inspire the western nations of Uropa to great learning and to science and to philosophy and to western migration.

24. So, God sent angels to teach man once more the telescope and the art of printing; and to inspire man to question the spiritual powers of kings.

25. Thus was Looeamong's power in great measure locked up in managing his disrupted kingdoms, whilst God's holy angels pursued the road of righteous development for the coming era of kosmon.

Book of Es: Daughter of Jehovih

Chapter 10

1. ES said: When God saw that Looeamong's warrior angels had come upon the earth regions, discovered by Columbo, God withdrew, saying:

2. Behold, I will use this as a testimony unto Jehovih and against this false Kriste, in time to come. For I will withdraw my angel hosts and give up, for a season, the central lands of Guatama.

3. And it shall come to pass, that mortals in these lands shall not prosper in peace, nor righteousness, nor in learning, nor in science, nor in inventions, nor in anything good under the sun. For Looeamong's warrior angels shall obsess them, and they shall build up, and then destroy, and the people of Aliattes, the Yodopans, shall be destroyed, and the l'tuans and their cities shall be ruined.

4. Now it did come to pass, as spoken by God, the central lands of Guatama, from sea to sea, fell under the dominion of the warrior angels of Looeamong, the false Kriste, and they became warriors and destroyers; nor rose they in peace, nor wisdom, nor in anything good under the sun. But they lived as pilferers, debauchees, warriors, murderers and idolaters of the false Kriste.

5. God had said: I will go to the northward, to the western coast of Uropa, and my angel hosts shall inspire another people to migrate to Guatama for conscience sake (Jehovih's sake).

6. And it shall be proved, in time to come, that they whom I shall take across the ocean, shall inherit Guatama; and they shall prosper in peace and virtue and wisdom and learning and inventions. And man, in after time, shall witness the difference betwixt the people of Looeamong's possessions as compared with mine own in the northern regions.

7. And so, God sent his angel hosts amongst the factions of western Uropa, and inspired mortals to rise up, and depart out of that country for conscience sake. And they that were inspired of God crossed over the ocean, and landed in Guatama, and they named the place of their landing Plymouth Rock, saying: For God's sake and for liberty, help us, O Thou, our Creator.

8. But they said not: For Kriste's sake, nor for sake of the Holy Ghost.

9. Nevertheless, Looeamong's angel warriors had accompanied them across the ocean; and, when they beheld what mortals had done, they departed, by means of the mortal ships returning to Uropa, for these angels were too low in grade to cross the ocean without the presence of

10. And, when they had come to the other side, they reported to Looeamong's angel generals what had been done by mortals, in Guatama, and these angel generals sent a dispatch to Hapsendi, Looeamong's heavenly kingdom, to learn his will and pleasure.

11. Looeamong sent back word as followeth, to wit: Send thou a sufficient inspiring host to obsess all mortals who have thus possessed Guatama, lest the country fall into Jehovih's hands. Spare them not; possess all, or ruin all, in the name of Kriste and the Holy Ghost.

12. And thus it came to pass, as regardeth this false Kriste and his affairs with God:

13. The latter had inspired, for sake of Jehovih, certain other people in north-western Uropa, who were Faithists in heart, but not practisers of the rites and ceremonies, who called themselves Quakers, to migrate to Guatama, to shape the destiny of the inhabitants to peace and virtue and wisdom; and these Quakers were covenanted to Jehovih, to never engage in war, nor to quarrel, nor to contend with any man for opinion's sake.

14. So Looeamong's obsessing angels did fall upon the colonies of settlers in Guatama, and obsess them to flay and to burn and to exterminate the Quakers, for Kriste's sake, as mortals said.

15. And the angels of Looeamong inspired mortals to lay in wait for any such other Faithists as might migrate to Guatama.

16. God had said: Suffer these hardships to my people to be recorded, for in kosmon, they shall be testimony of the power of heaven on mortals.

Book of Es: Daughter of Jehovih

Chapter 11

1. ES said: Hear ye, O earth, and ye, heavens of the earth, of the ways of Jehovih, through his God, in this, His kingdom. Understand ye how all things are accomplished for the ultimate triumph of righteousness.

2. Now, after the ethereal angels came to Paradise, in answer to God's prayer for help, God divided his hosts unto all the earth and the heavens thereof, not for sudden triumph by violent means, but to the end that man should, in after years, comprehend the wisdom and glory of Jehovih.

3. So, God made eleven divisions of his hosts, four divisions for the earth, and seven for the heavens of the earth.

4. And as chiefs of the four divisions for the earth, he appointed, Eezen, Khan, Ah Cho and Lakash, to go to hada, the heavenly kingdoms of the four false Gods, to establish a guard, thence to the earth.

5. And God gave to each of them one thousand million hosts to labor with them. And when these were all selected, and had come before the throne of God, he said unto them:

6. Because the four false Gods have accomplished all the good they can accomplish, and are now only leading mortals and angels down into darkness, I shall presently cut them and their supplies off from the earth. In that day and hour there will be danger in heaven.

7. For there are more than three hundred million spirits in the hadan heavens, who were put to untimely deaths, in order to establish the false Brahma, the false Buddha, the false Kriste, and the false God-Gabriel.

8. Go ye, then, to your places, and provide yourselves in wisdom and strength. Guard well these spirits, for once they congregate for vengeance sake, they will cast their Gods in hell.

9. They answered with one voice: Jehovih's will and thine be done! And they saluted, and departed.

10. God then called up the other seven of the Holy Eleven, to wit: Yopes Loe, Likar, Vadhuan, Ardolfus, Yutemis, Zahawe and Yedna, together with their seven thousand million hosts, and he said unto them:

11. Behold, the eleven kingdoms which have been preparing for more than two thousand years shall now be opened up, and established, with roadways to the kingdoms of the four false Gods. For the time is near at hand when I shall cast them out, and remove them and their kingdoms away from the earth, and forever.

12. That a revolt may be prevented, ye shall provide places and vessels for the removal of their drujas, of which there are more than twenty thousand millions. Go, then, to your respective

13. They answered unanimously: Jehovah's will and thine be done! And they saluted, and departed also.

14. After this, God appointed twelve of the ethereal Gods and Goddesses as a Severing Host, and he allotted to them six thousand million angels to work with them, when the time should require them.

15. To these twelve Gods and Goddesses, God said: When the time is at hand, behold, ye shall take your six thousand million hosts, and cut off all the earth supplies on which the four false Gods and their kingdoms subsist.

16. And their kingdoms shall fall in anarchy and ruin. Their drujas shall be liberated; none shall stay them; and they shall fall upon their Gods' kingdoms, and despoil them utterly, and cast their false Gods into hell (anarchy).

17. Go, therefore, to the places whither I have provided, as my messengers will show you, and make ready in all things, for the time and the signal of my hand.

18. So, these twelve Gods and Goddesses saluted and departed for their labor also.

19. Now, as yet, none but the Holy Council and the Gods and Goddesses knew the plans of God, Jehovah's Son, nor the object and labor provided unto the hosts sent thus forth to all parts of the earth and the hadan (lowest) heavens.

20. Nevertheless, God had commanded the officers to maintain lines of light with his throne in Paradise, so that concert of action would manifest all around the earth, in the same moment of time.

21. Now, therefore, be it known, that of the fire-boats and crews sent by the false Gods to Paradise, only one, Looeamong's, returned to tell the tale of chagrin and disappointment in not meeting the ethereal God, Litabakathrava.

22. As for the other three, fitted out so extravagantly, with a million hosts, crowned and adorned in such magnificence, they concluded to go away, each into a different heavenly region, and establish three independent kingdoms of their own.

23. Many of these angel hosts had been promised, for hundreds of years, that they should have sub-kingdoms, with millions of slaves, but had ever been put off, until they were discouraged.

24. Accordingly, they resolved to appropriate their outfits in founding thrones and capitals.

25. So, the fire-boat sent out by Ennochissa, returned to his heavenly regions, but not to Ennochissa. And that of Kabalactes went to his regions, but not to Kabalactes. And that of Gabriel (Thoth) returned to his regions, but not to him.

26. And they all proceeded much after the same manner, which was, after having found a place, to go about in the fire-boat, enticing subjects to come to their places.

27. And it came to pass, ere their respective masters were aware of it, they had heavenly kingdoms, with hundreds of millions of slaves.

28. When the three false Gods, Ennochissa, Kabalactes, and Gabriel-God, heard of the proceedings of their traitorous subjects, they, separately, declared war against the pretenders.

29. In not many years, therefore, from this small beginning, great wars engrossed these three false Gods' kingdoms on every side, but wholly interior to each one's kingdom.

30. Which enabled God, Jehovah's Son, to pursue the two great plans for the redemption of mortals and angels. These plans were, to provide protection to the Ka'yuan (Confucians) of Chine'ya, the worshipers of Jehovah, and to found the country of Guatama free from the grasp of Looeamong.

31. So, as soon as God had provided a sufficient protecting host of angels for the Ka'yuan, he devoted his energies to Guatama and her heavens.

God's Book of Es: Daughter of Jehovah

Chapter 12

1. WHILEST the heavens of the earth were thus stirred up with war and with anticipated misfortunes and strange doctrines, there came to Paradise, before the throne of God, a host of seven thousand angels who had been victims of the inquisitions under the inspiration of the false Kriste, Looeamong, praying an audience with God.

God commanded them to approach, and speak.

3. And those who were leaders then came, and spake. These were: Rochus, Estella, Coceicas, Martin, Ajedio, Burton, Gardener, Oguier, Isagades, Thornton, Wincelaus, Hepburn, Autonus, Hague, Bothna, Hijas, Sedasius, Prague, Septullus, Thilinae, Portia, Fuessa, Barm, Donia, Sarekka, Solomon, Jolif, Gallileo, Segal, Spinola, Sutton, Jinuthes, Sirach, Obenaes, Pelachon, Bertimo, Feirdonas, Pubertas, Quidonatus, Paglia, Suzarathga, Wotchganheim, Givier, Dospastonitus, Leiberanz, Jasman, Orolf, Meyer, Litz, Herman, Dolche, Mogan, Ruchtevolt, Yokamsteimer, Bolch, Calas, Radby, Yan'tos, Le'chaim, Fetch, Bliney, Catherine (queen), Lambert, Holt, Renn, Savicht, John, Barnes, Sanwalt, Biers, Drumfoldt, Nekairo, Hemsted, Wight, Thuce, Kerby, Askew, Wolfe, Bartholf, Brown, Wishardt, Mille, Sadarak, Gaepon, Hutton, Somerset, Railif, Bedford, Wehlen, Gaison, Darcy, Wallace, Tudon, Taylor, Farrar, Jones, White, Myers, Henry, Atino, Percy, Alies, Flower, Joseph, Milne, Warne, Simpson, Latimer, Ridley, Cranmer, Lang, Pesth, Bradbridge, Walstein, Allin, Jesse, Ormes, Staveson and Donald. And this is the substance of what they said:

4. Most Holy God, Jehovih's Son, greeting in love, in pity and in anger!

5. We are not Gods, nor pure, nor holy. Therefore pity us.

6. We are not happy, and feel that in our struggles to find the truth we have been unfairly used. Therefore, pity us.

7. We were born in mud-holes, and have soiled garments. Therefore, have compassion upon us.

8. We are in search of clean water, that we may go wash ourselves. Therefore, guide us.

9. We have such strength as a mad wolf might be proud of. Therefore, use us.

10. We have not such mercy and forgiveness as becometh Gods. Therefore, give us rough work to do.

11. Such work, in fact, as would require no one to split a hair to discern right or wrong.

12. Not that we desire to glut ourselves in vengeance against the false Kriste. One step higher, O God.

13. As such a matter, if an innocent lamb were pursued by a wolf, give us to rush in, and save the lamb.

14. Now, behold, the rumor hath come to us, that thou wilt establish Guatama free from the dominion of Gods and Saviors.

15. And it cometh to this: we are so far on the road to purification, that we can no longer catch the false Kriste's angels, and hurl them into hell.

16. Nevertheless, we are not so fastidiously pure, but we would seize his evil-working angels, and hold them by the throats till thou hadst thy great country founded safely for Jehovih's kingdom.

17. If, therefore, thou canst appropriate seven thousand angels in some loose and unscrupulous corner, to do thee good service against the tyrant and remorseless Looeamong, behold, we stand before Jehovih and thee, to do thy will as thou mayest command.

18. God said unto them: My brothers and sisters, in the name of Jehovih, I welcome you.

19. What ye can do, that shall ye do; nor shall any but yourselves judge yourselves.

20. As far as ye have the light of the Father, so shall ye serve Him.

21. To Him only are ye responsible; for His triumph shall be the redemption of heaven and earth.

22. Behold, Looeamong will surely inspire a war, both in Guatama, with mortals, and in the heavens thereof, with the angels.

23. My angel hosts shall inspire the mortals of Guatama to found a government free from the dominion of Gods and Saviors.

24. War will follow. Now, behold, I have appointed Yotahiza, as my Lord for those regions. Repair ye thither with my messengers who know the way, and Yotahiza will receive you in my name, and give you work in justice, truth and wisdom.

25. The army of the inquisition then saluted, and departed, and they came to Yotahiza's heavenly station with the colonists in Guatama.

God's Book of Es: Daughter of Jehovih

THE REPUBLIC ESTABLISHED.

1. ES said: Since three hundred years, the loo'is of God's allotment to the earth, had been providing the generations of men unto the coming work of God.
2. And through these had God, Jehovih's Son, raised up one thousand two hundred men, to be directly under the inspiration of the second resurrection, for establishing an emancipated government for mortals.
3. And these one thousand two hundred men were raised to grades above sixty, and some of them to eighty.
4. Chief of these men raised up by God, to establish the foundation of Jehovih's kingdom with mortals, were the following, all of whom stood above grade eighty, to wit:
5. Paine, Jefferson, Adams, Franklin, Caroll, Hancock and Washington.
6. Into the hands of these seven men did Jehovih, through God, His Son, place the leadership of the mortal hosts; and they were under the guidance of Jehovih's Lord, Yotahiza.
7. And the Lord caused Paine, to proclaim the new doctrines, as against Looeamong and the sacred books, on which the inquisitions had been carried out.
8. These, then, were the doctrines of Paine, inspired by the Lord, Jehovih's Son, to wit:
9. One, the Creator, who is Almighty, matchless in wisdom, truth, power and unity of purpose; the author of all things, on the earth and on all other worlds, seen and unseen.
10. That the soul of man is immortal and everlasting, and shall ultimately attain to peace and joy in the heavens of the Almighty.
11. That, according to man's good or evil deeds, words, thoughts and actions whilst on earth, even so shall he inherit in heaven, light or darkness, joy or unhappiness.
12. That all the world is my country, and the same right alike to all men.
13. To do good, with all of one's wisdom and strength, is the highest religion.
14. That man hath a natural right, above all kings, priests and sacred writings, to serve his Creator in his own way.
15. That this is an age of reason, in which all men should be inspired, to read and think, and judge with their own judgment and not through any priest or church or Savior.
16. That the doctrine of a Savior is unjust; that no honest man should accept another's dying for him.
17. That the so-called sacred books are not the writings of the Creator; that their multiplicity of defects prove them to have been manufactured by corruptible authors.
18. That, in practice, the said sacred books have been used by unprincipled priests to promote wars, inquisitions, tyranny and destruction.
19. That man should rise up in his might to embrace his Creator, by the practice of good works, and by promoting brotherly love toward all men; and by charity and independence elicit the protection, the pride and the glory of the Almighty.
20. The doctrines of God, Paine proclaimed publicly; and they were printed, and circulated amongst the inhabitants of Guatama.
21. And it came to pass, that they fell into the hands of such men and women as had been previously prepared by God to receive them. And these people applauded the new doctrines to so great an extent that the colonies repudiated the Divine right (Divan laws) of kings to govern without the consent of the governed.
22. Looeamong, the false Kriste, perceived the design of God, Jehovih's Son, and immediately sent down to the earth, to Guatama, two thousand angel warriors, to overthrow Paine's doctrines, and to precipitate the colonies into war against the home government in western Uropa.
23. So, war in Guatama, on earth, and in the heavens thereof, set in, mortals against mortals and angels against angels.
24. The Lord, Yotahiza, now assigned the army of the inquisition, the seven thousand angels sent

25. Besides these angels, who were generals and captains of the hosts, there were of non-commissioned angel officers, two thousand seven hundred p. 742 and eighty-four, who had also been martyred as to earth-life, by scourging, and by the rack, and by being pulled in quarters, and by being burnt, who were distributed amongst the mortal armies of soldiers. And these angel officers had angel armies and companies, disciplined and quartered in the camps of the mortals with the soldiers.

26. Such, then, were the inspiring hosts, varying in number from six millions to twelve millions, who remained with the soldiers of the republic during the war, day and night, inspiring them to fortitude, and manipulating them to give them health and strength and endurance.

27. God spake to the angel commander of these hosts, saying: Though thy hosts inspire these mortals to liberty as to earthly things, yet thou shalt also take advantage of this opportunity to sow the seed of higher spiritual light amongst them. Remember, then, the sermon of the All High: There is but one Great Spirit, Jehovih. And this shall thy hosts forever inspire the mortals with.

28. For seven years the war lasted, and during all the while, the earthly commander, Washington, was under the guardianship of the commander of the angel hosts. And there were detailed to guard Washington, day and night, one thousand angels. And though he was shot at, and in many ways sought for to be destroyed, these angels saved him, even catching in their hands the bullets that were fired at him.

29. And in like manner were many other mortal leaders and privates in the war protected and saved from harm by the angels.

30. And yet all this while the angels of Looeamong fought on the other side, endeavoring to pull away the guardian angels, and so make the mortal leaders vulnerable.

31. But these angels were lower in grade and less potent, and, withal, not so enthusiastic, for they had not suffered martyrdom.

32. Jehovih hath said: Rather let a man glory in martyrdom for righteousness' sake; for herein he taketh high resolves against evil; which resolves are a great power to the soul when it entereth heaven.

33. And it came to pass that the republic was established.

34. And God caused the commander of the angels who had accomplished this work, to call his hosts together, that they might hear the voice of Jehovih. And there thus assembled eighteen million three hundred and forty thousand in number, in an extemporized heaven above the Hagan mountains, where the chiefs of Paradise had already prepared an altar to Jehovih for the occasion.

35. Of the higher grades from other plateaux, were here assembled in the sacred circle, seventy million angels, to promote the Voice. Of which matters God had previously sent word to Aroqu, that a chain of light might be made to the upper heavens.

36. Now, when the angels of the inquisition were thus assembled before God, and duly placed by the marshals, God caused the light to be lowered, so that they might rejoice rather than suffer because of its brilliancy.

37. And when God sat on the throne, and the es'enaurs had chanted unto Jehovih glory for having founded the republic of mortals, a ray of light was seen descending from the upper realms, and it extended down to the throne of God, where now, on all sides, the illumination was in splendor. Presently, just above the throne, a single star of light was formed, and out of this came the Voice of Jehovih, saying:

38. Peace, My beloved. The way is open: liberty to the conscience of mortals is founded on earth. Ye have lifted them above the bondage of Gods.

39. Because ye were cut down before ye had finished your labor on earth, I suffered ye to come back to mortals to complete your own aspirations.

40. Because ye united with one another in companies and phalanxes for a good work, instead of working single-handed, ye are now admitted into the second resurrection of My kingdoms.

41. By the light of My throne are ye this day absolved from the bondage of earth and first resurrection.

42. The Voice ceased; but God spake unto his marshals, saying: Provide ye an avalanza sufficient for the ascension of these my beloved angels, and take them to the fields and forests of Attusasabak, in the Ortheon plateau, where I have already provided them ample residences.

43. And, after they are delivered, grade them, and give unto them suitable instructors and

to the emancipated kingdoms in the ethereal worlds.

44. Suffer them now to pass before the throne, that they may receive badges from the Most High! For these will be to them a connection with the exalted kingdoms.

45. The marshals then filed them past the throne, and there fell, from the heavens above, upon them, badges of immortal light, unchangeable.

46. And the builders in Yutis brought them an avalanza, and they went therein, to the sound of the singing of three millions of voices in Jehovih's praise. And when they were within, God again spake to them, saying:

47. Ye go now far off from the earth. But as ye freed this land unto itself, and now go away, behold, I will call ye back again before another hundred years, to free the people from the doctrines and creeds of the ancients. No God nor Lord nor Savior shall be enforced in this land! Till then, Jehovih be with you all, and give you joy and happiness!

48. Thereupon, the officers of the avalanza set it in motion, rising upward. And the musicians, they that remained and they that ascended, sang and trumpeted until the fire-ship ascended out of sight.

OAHSPÉ - God's Book of Es: Daughter of Jehovih

Chapter 14

1. FOR three hundred years prior to the above transactions, the four false Gods had been in war to a limited extent in their heavens, and for certain earth possessions also.

2. In Chine'ya, the Ka'yuan (Confucians) had made great progress, to the injury of the false Brahma, Ennochissa. But the latter had pushed his people into Vind'yu and Parsi'e.

3. On the part of Kabalactes, the false Buddha, he had pushed his people into Chine'ya and Parsi'e also. And in many parts of Vind'yu, these Budhists had treated the Brahmins with great slaughter.

4. But neither of the above false Gods was a match for Thoth, alias God-Gabriel. Under the name and doctrines of Mohammed, he had made great inroads upon the possessions of the other two false Gods, both as to the earth and the heavens thereof.

5. And yet, on the other hand, Looeamong, the false Kriste, had taken advantage of all the other three false Gods. He had found mortal emissaries in Britain (western Uropa) whom he had inspired under the name, EAST INDIA COMPANY. To these he had said: Come, I will lead you where there is great wealth and most luxurious enjoyment. Behold, ye shall possess the place, and overcome the heathen of a rich country.

6. So, Looeamong led them, and they took with them missionaries and bibles and swords and cannons and war-ships. And when they arrived at Vind'yu, Looeamong, through his angel hosts, said unto them: Tell these heathen, ye are worshipers of the Lamb of Peace; that ye have come in love and for righteousness' sake. And, behold, they will receive you. And it shall come to pass, when ye are once within, ye shall fall upon them, and destroy them by the million, men, women and children. And ye shall fall upon their aqueducts, which irrigate the lands, and ye shall destroy them also; and, behold, millions of these heathen shall starve every year, because of the famines that shall surely come upon them.

7. Now, all these came to pass; the idolaters of Looeamong did fall upon the Budhists' earthly possessions, and did possess the land of Vind'yu, and, in the name of Kriste and the Holy Ghost, did kill seven million men, women and children.

8. And they also destroyed the aqueducts, whereby famines came upon the Vind'yuan, so that, in course of time, thirty millions more perished of starvation.

9. Now, although Kabalactes thus lost, in a great measure, his earthly possessions, he still maintained the heavens of Vind'yu, so that Looeamong really gained but few souls, in heaven, after all his destructions.

10. Looeamong had also led his mortal emissaries into Chine'ya, in hope to possess that country also. He had said to them: Go thither, and enforce upon them the opium trade. And it shall come to pass, they will become a drunken and worthless people, and ye shall fall upon them, and overcome them, and possess all their country, wherein there are stored great riches.

11. And the idolaters of the false Kriste did fall upon the Chine'yans and enforce the opium trade, and did also make many of them a drunken and worthless people. And after they were thus drunk, the idolaters of the false Kriste raised the cry: Behold, the drunken heathen! The indulgers in opium!

emissaries in all further encroachments.

13. Now, although Looeamong had been beaten by the wisdom of God, in possessing the colonies of Guatama, nevertheless, Looeamong still hoped to regain the country to himself. And to carry out his designs, he sent two thousand million angel warriors to accomplish p. 744 the destruction of the Algonquin tribes that inhabited the country.

14. And this also came to pass, the idolaters of Looeamong did fall upon the Algonquins, and caused three millions of them to be put to death, men, women and children.

OAHSPE - God's Book of Es: Daughter of Jehovih

Chapter 15

GOD, JEHOVIH'S SON, CASTETH OUT THE FOUR FALSE GODS.

1. WHEN the right time came, Jehovih spake to God, saying: My Son, behold, the kosmon era is near, and the light of the arc of su'is entereth the fields of Paradise. Stretch forth thy hand over the nations of the earth and over the heavens thereof, and sweep clean thy kingdoms for My everlasting light.

2. The four false Gods, the perpetuators of the beast, will call out in agony, but thou shalt heed them not in My judgments.

3. Then God sent forth his disciplined hosts, twelve thousand millions, to cut off the supplies of the earth. Even as a mortal general cutteth off the supplies of a wicked city to subdue it, so was the accumulated power of the All Light upon the four kingdoms of the four false Gods, they that had proclaimed themselves the Saviors of mortals and angels.

4. And the angels of God spread around about the whole earth! In armies of millions and tens of millions, well disciplined, they gathered together in the mortal cities, and in the country places, amongst all nations, tribes and peoples.

5. And these angel armies were officered and drilled to work in concert, with lines of light extending to the throne of God.

6. And God spake in Paradise, by means of the lines of light, and his voice went into all the mighty armies of his hosts, the twelve thousand million, saying:

7. Cut off the earth supplies of the four beasts of the earth. They and their countless legions of followers have become profitless in the resurrection of mortals and angels.

8. Their names have become a stench upon the earth. Their mortal followers are grovelers in all manner of uncleanness. Their spirits have become as vagabonds on the earth and in the heavens thereof.

9. My hosts have tried to persuade them, but they will not hear; the light of the upper kingdoms, they will not receive.

10. But I will make them look up. Like beasts that are untamed, they shall cry out for sustenance, but they shall not find it in the places of their old haunts.

11. Then, the hosts of God marched in betwixt the drujas, the worshipers of the four false Gods, and their mortal harvests.

12. And the drujas turned to their respective Gods, the false Brahma, the false Buddha, and Gabriel of Kalla, and the false Kriste, crying out: Behold, our supplies are cut off! Is not the earth thy kingdom, and the place of thy footstool. Saidst thou not that thou wert the Almighty? How, then, hath another God come between? If thou art, indeed, our Savior, now save us! But if thou hast been all this while deceiving, then shall hell be thy portion!

13. The four false Gods heard the cry of anger and suspicion in their mighty kingdoms; heard the wailings of the sixty thousand millions. And they feared, and trembled.

14. Most of all in fear was the false Kriste, for, for sake of aggrandizing his own kingdom, he had had it proclaimed on the earth that: Whosoever believeth in me, shall be saved; but whosoever believeth not in me, shall be in danger of hell-fire!

15. And countless millions of mortals had taken no thought as to self-resurrection, but taken him at his word; and so had lived and died and become his slaves for hundreds of years. Millions of these angels had heavenly banners made, with the promises of this false Lord inscribed thereon, and with these went in processions in heaven, crying out: Bread or blood! Bread or blood! We come not to bring peace in heaven; we come to bring a sword! We come to set angel against angel! Give unto us, O thou, our God, or hell shall be thy portion!

encompass your heavenly kingdoms, and ye shall yet own that ye are false before Jehovih.

17. And the four false Gods, fearing the fires of hell, went about, crying out: I am not the true Brahma! I am not the true Budah! I am not the true God! I am not the true Kriste!

18. For they hoped thereby to save themselves. But, alas, for them. Their thousands of millions fell upon their heavenly cities, palaces and thrones, and robbed them.

19. And, when their fury was started, behold, the vast multitudes rushed for p. 745 the false Gods, and fell upon them, beat them, suffocated them with foul smells, covered them up with suffocating gases, walled them in with sulphurous fires.

20. And they brought the officers and priests and monks and high officers, and cast them into hells also, millions and millions of high-ruling angels of the false Gods.

21. Thus were these four false Gods hemmed in, even within their own dissolute kingdoms, and every day and every hour grew more terrible. It was the infuriated madness of sixty thousand millions of deceived angels, broken loose from slavery, turned upon them.

22. Then Jehovih's God, from Paradise, went forth in a ship of fire, brilliant, past the endurance of drujas; went forth with ten millions high in the grades; ten millions against sixty thousand millions. God brought these from the realms of Aroqu and Harivya, well disciplined for the purpose.

23. And on the ship, and on the banners thereof, were inscribed these words: THERE IS BUT ONE GREAT SPIRIT, JEHOVIH. TO ASSIMULATE WITH HIM, IS THE SALVATION OF MORTALS AND ANGELS.

24. He crieth out: Come unto Me; My kingdoms are ample unto all the living. Be ye strong in resurrection, for I am come to deliver.

25. And God gathered in from the highest grades of the disrupted heavenly kingdoms thirteen thousand million homeless angels, who had been worshipers of the four false Gods. And God had them sent to Luana, on the plateau, Hivestos, where he officered them in colonies, with places for education and labor.

26. God said unto them: Ye hoped to ascend to Jehovih's highest kingdoms by prayers and confessions to false Gods. Behold, I say unto you, there is no resurrection but by developing the talents Jehovih created unto all men. Go ye to work, therefore, and to places of education, that ye may become fit companions to Jehovih's exalted angels.

OAH SPE - God's Book of Es: Daughter of Jehovih

Chapter 15

GOD, JEHOVIH'S SON, CASTETH OUT THE FOUR FALSE GODS.

1. WHEN the right time came, Jehovih spake to God, saying: My Son, behold, the kosmon era is near, and the light of the arc of su'is entereth the fields of Paradise. Stretch forth thy hand over the nations of the earth and over the heavens thereof, and sweep clean thy kingdoms for My everlasting light.

2. The four false Gods, the perpetuators of the beast, will call out in agony, but thou shalt heed them not in My judgments.

3. Then God sent forth his disciplined hosts, twelve thousand millions, to cut off the supplies of the earth. Even as a mortal general cutteth off the supplies of a wicked city to subdue it, so was the accumulated power of the All Light upon the four kingdoms of the four false Gods, they that had proclaimed themselves the Saviors of mortals and angels.

4. And the angels of God spread around about the whole earth! In armies of millions and tens of millions, well disciplined, they gathered together in the mortal cities, and in the country places, amongst all nations, tribes and peoples.

5. And these angel armies were officered and drilled to work in concert, with lines of light extending to the throne of God.

6. And God spake in Paradise, by means of the lines of light, and his voice went into all the mighty armies of his hosts, the twelve thousand million, saying:

7. Cut off the earth supplies of the four beasts of the earth. They and their countless legions of followers have become profitless in the resurrection of mortals and angels.

8. Their names have become a stench upon the earth. Their mortal followers are grovelers in all manner of uncleanness. Their spirits have become as vagabonds on the earth and in the heavens thereof.

9. My hosts have tried to persuade them, but they will not hear; the light of the upper kingdoms, they will not receive.
10. But I will make them look up. Like beasts that are untamed, they shall cry out for sustenance, but they shall not find it in the places of their old haunts.
11. Then, the hosts of God marched in betwixt the drujas, the worshipers of the four false Gods, and their mortal harvests.
12. And the drujas turned to their respective Gods, the false Brahma, the false Buddha, and Gabriel of Kalla, and the false Kriste, crying out: Behold, our supplies are cut off! Is not the earth thy kingdom, and the place of thy footstool. Saidst thou not that thou wert the Almighty? How, then, hath another God come between? If thou art, indeed, our Savior, now save us! But if thou hast been all this while deceiving, then shall hell be thy portion!
13. The four false Gods heard the cry of anger and suspicion in their mighty kingdoms; heard the wailings of the sixty thousand millions. And they feared, and trembled.
14. Most of all in fear was the false Kriste, for, for sake of aggrandizing his own kingdom, he had had it proclaimed on the earth that: Whosoever believeth in me, shall be saved; but whosoever believeth not in me, shall be in danger of hell-fire!
15. And countless millions of mortals had taken no thought as to self-resurrection, but taken him at his word; and so had lived and died and become his slaves for hundreds of years. Millions of these angels had heavenly banners made, with the promises of this false Lord inscribed thereon, and with these went in processions in heaven, crying out: Bread or blood! Bread or blood! We come not to bring peace in heaven; we come to bring a sword! We come to set angel against angel! Give unto us, O thou, our God, or hell shall be thy portion!
16. Thus, it came to pass, as had been foretold by God, whereof he had said: Anarchy shall encompass your heavenly kingdoms, and ye shall yet own that ye are false before Jehovih.
17. And the four false Gods, fearing the fires of hell, went about, crying out: I am not the true Brahma! I am not the true Budah! I am not the true God! I am not the true Kriste!
18. For they hoped thereby to save themselves. But, alas, for them. Their thousands of millions fell upon their heavenly cities, palaces and thrones, and robbed them.
19. And, when their fury was started, behold, the vast multitudes rushed for p. 745 the false Gods, and fell upon them, beat them, suffocated them with foul smells, covered them up with suffocating gases, walled them in with sulphurous fires.
20. And they brought the officers and priests and monks and high officers, and cast them into hells also, millions and millions of high-ruling angels of the false Gods.
21. Thus were these four false Gods hemmed in, even within their own dissolute kingdoms, and every day and every hour grew more terrible. It was the infuriated madness of sixty thousand millions of deceived angels, broken loose from slavery, turned upon them.
22. Then Jehovih's God, from Paradise, went forth in a ship of fire, brilliant, past the endurance of drujas; went forth with ten millions high in the grades; ten millions against sixty thousand millions. God brought these from the realms of Aroqu and Harivya, well disciplined for the purpose.
23. And on the ship, and on the banners thereof, were inscribed these words: THERE IS BUT ONE GREAT SPIRIT, JEHOVIH. TO ASSIMULATE WITH HIM, IS THE SALVATION OF MORTALS AND ANGELS.
24. He crieth out: Come unto Me; My kingdoms are ample unto all the living. Be ye strong in resurrection, for I am come to deliver.
25. And God gathered in from the highest grades of the disrupted heavenly kingdoms thirteen thousand million homeless angels, who had been worshipers of the four false Gods. And God had them sent to Luana, on the plateau, Hivestos, where he officered them in colonies, with places for education and labor.
26. God said unto them: Ye hoped to ascend to Jehovih's highest kingdoms by prayers and confessions to false Gods. Behold, I say unto you, there is no resurrection but by developing the talents Jehovih created unto all men. Go ye to work, therefore, and to places of education, that ye may become fit companions to Jehovih's exalted angels.

OAH SPE - God's Book of Es: Daughter of Jehovih

Chapter 16

GOD DELIVERETH THE FOUR FALSE GODS OUT OF THE FOUR HELLS.

1. ES said: Now, was God, Jehovih's Son, master of the whole earth and her heavens.
2. And, behold, the era of kosmon was at hand.
3. The light of the arc had fallen on the throne of God. Jehovih's Orian Chiefs from the emancipated heavens had come!
4. Paradise was like a new kingdom. A thousand million ethereans had arrived to labor with God, in clearing away the hells of the lower heavens, and in providing for opening the gates of the heavens for the angels to appear unto mortals.
5. Metahazi, Goddess of Alefad, in the roads of Loo, in etherea, had brought back the armies of the inquisitions. Hativi, Goddess of the Lutian swamps, in Wessatow plains, in etherea, was there, with Massecred of Bow-gan-ghad. Monetgian, Goddess of Tuissa, was there, with the persecutors of Zarathustra. Norwothchissa, Goddess of the forest of Nidea, in etherea, was there with the persecutors of Brahma (the pure and true) and the persecutors of Moses and Capilya.
6. Besides these, there were forty-six other Goddesses, each with a host of angels who had in the ancient times striven against Jehovih, in favor of some false God.
7. But now, in the coming of kosmon, behold they returned as pure and exalted Gods and Goddesses.
8. And God, Jehovih's Son, called forth all these one-time persecutors, and he said unto them:
9. Behold, there are four great hells and six smaller hells and fourteen still smaller hells, still existing in these lower heavens.
10. Since ye were once cast into hells, and afterward delivered by the angels of Jehovih, go ye now, and deliver the hells of these heavens. And bring ye the chief false Gods before me. My marshal will allot you to the respective places, I have appointed unto you.
11. Then went forth the Gods and Goddesses as appointed by God to deliver the twenty-four hells of the heavens of the earth. And they took with them unto this labor six thousand million angel laborers well skilled in such matters.
12. And, in thirty-four days, the hells were delivered, broken up and gone. And from these hells, there were thus delivered more than seventy thousand million angels; who were carried to the plateaux, prepared for them by God, Jehovih's Son.
13. And God had also provided unto them, in their new heavenly places, divisions and sub-divisions, with generals, captains, overseers and other such officers, necessary to prevent them running into knots and hells again.
14. Of the false Gods and Goddesses thus delivered and brought before God, p. 746 in Paradise, for judgment, the chiefs of them were: Ashtaroth, Dagon, Ashdod, Yotemas, Sathias, Goluth, Plutoya, Itis, Hamgad, Moak, Hoar, Baal, Ennochissa, Kabalactes, Gabriel and Looeamong. Besides these, there were seventy other false Gods and Goddesses delivered, but who were not brought before the throne of God, but were sent to hospitals, because they were in chaos.
15. God had previously provided Paradise, through his Holy Council, for the time of the judgment of the false Gods, that were brought before him.
16. So the Holy Councils were formed in crescent, so that the throne of God laid betwixt the horns thereof, in order to promote the Voice.
17. The marshals, then, brought the false Gods and Goddesses into the arena of circle where the light should fall upon them.

OAHSPE - God's Book of Es: Daughter of Jehovih

Chapter 17

JEHOVIH JUDGE THE FALSE GODS AND GODDESSES.

1. ES said: The Voice spake out of the light over the throne of God, saying:
2. Because, I admonished both, earth and heaven, saying: Whoso setteth up more than the I AM, shall be bound: And whoso hearkeneth unto them, and runneth after them, shall be bound unto them. And they heeded not my commandments, but made worshipful other Gods than Me, so shall they reap the harvest they have sown.
3. Because they drew the sword to establish themselves, they were bound by the sword.
4. Because they took upon themselves heavenly kingdoms, I bound them thereunto.

5. Because they professed salvation in the names of false Gods, I let them run their course; and, lo and behold, they have shown no salvation in heaven or earth.
6. They have built up kingdom against kingdom, standing army against standing army. Verily, they have brought judgment upon themselves.
7. Hear the words of Jehovih, O ye false Gods and Goddesses, who set up heavenly kingdoms against Me.
8. Who slew hundreds of millions of mortals, in order to make other names than Mine worshipful on earth and in the heavens thereof.
9. Ye, who cried out falsely: Behold me; I am the light and the life; through me is the way of salvation.
10. Ye, who have used your names to lead mortals and angels away from the Creator; saying of yourselves: Behold me, I am the Lord; I am God; my heavenly place is the all highest.
11. Behold, I had spoken in the olden times; I had said:
 12. Whoso aspireth to be a king of the earth, or queen, or emperor, or ruler over a nation or people, and I give to him his desire, he shall be bound with the people of his administration. Neither shall he rise to My emancipated heavens, till he hath carried up with him every soul that he had dominion over. But he shall be bound unto that people in the first and second resurrection, until even the lowest of them are raised in wisdom and virtue and good works, sufficient for the grade of Brides and Bridegrooms to My ethereal realms.
 13. And if a king stretch forth his arm to subdue and annex other countries unto his own, suffer thou him to do so, for he is magnifying his bondage for the resurrection of the low.
 14. And, thou shalt apply these rules unto all earthly rulers, be they kings, or queens, or emperors, or presidents, or governors, or legislators, or judges, or popes, or priests, or preachers, or whosoever presumeth to rule over, or to lead, or to exact servitude from others. And the term of the bondage unto them in the lower heavens shall be in proportion to the magnitude of their dominions.
 15. But, to whomsoever attaineth dominion by the sword, or extendeth dominion by the sword, and by blood and death, his bondage shall be a hundred-fold.
 16. And whosoever maintaineth his dominion by standing armies, thou shalt compute the number thereof, and to him and his high officers, the bondage in the lowest heaven shall be equal to ten times the number of soldiers thereof, and ten times the number of years of the servitude of the multitude of his armies.
 17. For, whosoever taketh from My people for his own glory or dominion, shall render unto Me the just value.
 18. Whosoever engageth in war, or leadeth in war, or is a captain, or a general, and causeth the death of whom I created alive, he shall not rise to inherit My emancipated heavens as long as there remaineth war upon the earth. But he shall toil in the lowest heavens of the earth to educate and raise up the drujas thereof, which shall be his labor.
 19. And whoso hath great riches, and many servants, his resurrection shall be no faster than the resurrection of those that serve him.
 20. And whoso hath great riches and yet no servants, but liveth for himself, thou shalt apportion his place in the first resurrection even according to the good he might have done, had he obeyed My commandments; and he shall do in heaven, what he neglected to do on earth. And he shall not rise to My emancipated heavens, until he hath appropriated according to that which I gave him into his keeping.
 21. God said: The words that come out of man's mouth, even though they profess prayers and repentance, are of little avail before Jehovih. But the words that come out of good works done unto others to raise them up, are as the sound of a trumpet that reacheth beyond the stars.
 22. For, in all ages of the world, there have been deceivers and hypocrites, with temples and churches to worship in, professing to serve the Creator, but, in fact, serving an idol.
 23. And their priests and preachers speak good doctrines, but they practice them not, save a little, as a blind to lead the multitude astray.
 24. And they live in fine houses, and fare sumptuously every day; and are skilled in oratory and in doctrinal precepts; but they will not go, and serve the poor, teaching them how to live. Again the Voice spake, saying:

they themselves live above want. When such men die, and enter the first resurrection, they shall be handed over to those that are in darkness, and their bondage shall be a hundred-fold. For they preached words of righteousness with the mouth, but, in their behavior, they laid their foundation for the kingdom of hypocrisy. Verily, I give unto them the harvest that cometh of their own sowing.

26. These, then, have been My doctrines since thousands of years, and known unto you before ye deserted My kingdoms.

27. If such, then, by My judgments unto mortals who serve false Gods, how much greater, then, must be the penalty upon the false Gods, who set themselves up to establish these iniquities?

28. Hear ye, then, the judgment of Jehovih: Whosoever hath established the name of any God but the Creator, and made it worshipful on earth or in heaven, shall be bound on earth or in heaven, shall be bound in the first resurrection till that name is no longer worshipful on earth or in heaven.

29. And whatever God or Goddess hath said: Come unto me, ye that are heavily laden, and I will give you rest, for I am the way of salvation and of light and of everlasting life, then, that God or Goddess shall be bound in the first resurrection as long as mortals or angels go unto him or her.

30. Behold, as such a God called, and they answered unto him, so do I give unto both, the God that calleth, and the subject that runneth unto him. (For I give liberty even unto Mine enemies.)

31. But, when a subject goeth to a God, and saith: Behold, thou hast said: Whither I go, I will call all men unto me, and I believed in thee,--then that God shall not put him away.

32. Whilst Osiris was worshipped, I gave unto Osiris (the false).

33. Whilst Ashtaroth was worshipped, I gave unto her.

34. Whilst Baal was worshipped, I gave unto Baal.

35. But, when any of these Gods were no longer worshipped, behold, I gave them no more subjects.

36. As long as Brahma is worshipped, I will give unto him, who is before me.

37. As long as Buddha is worshipped, I will give unto him, who is before me.

38. As long as Kriste is worshipped, I will give unto him, who is before me.

39. As long as Mohammedans are upheld on the earth, I will give unto him, who built up Mohammed.

40. And, when all of you have purified, and raised up all those who idolize you, in that same time, will I raise you up to higher heavens also.

41. Es said: And now, when the Voice ceased, and all was still, the false Gods and Goddesses raised up their heads, and they spake with one voice, saying:

42. Thou art just, O Jehovih. Unto thee do I now covenant that I will serve thee forever. Neither will I aspire to rise to higher heavens till I have raised up all whom I have led astray.

43. Make me strong, O Jehovih, in this my everlasting covenant!

44. Teach me, O Father, the labor I should do, that Thou shalt be glorified forever!

45. Thus ended the judgment. God's marshals removed them to the places allotted for them, and they went to work.

OAHSPE - Gods' Book of Es: Daughter of Jehovih

Chapter XVIII

1. ES said: Such, then, was the fate of the chief false Gods in the lower heavens.

2. But, during the last three or four hundred years, many of the officers of these false Gods had seceded from them, and had set up small heavenly kingdoms of their own. And their mortal followers were called, sects.

3. These little heavens were, for the most part, situated on the earth, and usually these small Gods inhabited the churches where mortals came to worship.

4. And the preachers within these churches fell under the inspiration of these itinerant Gods and their gangs of wandering spirits.

5. In Guatama, these inspirations were carried to such an extent, by these drujan Gods, that the mortals of one sect were made hostile, one sect against another.

6. An enmity, therefore, existed betwixt protestants and catholics, and betwixt protestants themselves, and betwixt all of these and the Jews. And, not only on earth, betwixt mortals, did these things take place, but these petty Gods had small kingdoms of their won; as a presbyterian heaven; a methodist heaven; a baptist heaven, and so on. And, when a mortal member died, his spirit fell into his heaven, where he had lived, becoming a servant to these drujas. And, when he cried out: I want to go to Jesus, I want to go to Kriste (Christ), he was shown the drujan God, and told: That is he! The which he would believe to be true. For what is bound on earth, is bound in heaven.

7. A drujan God, Piad, established a sect, and named it, Mormon, and he located his kingdom on earth with his mortal followers, and he became master over the spirits of his mortal followers in the same way, calling himself, the TRUE KRISTE.

8. Piad taught, that all good Mormons would ultimately attain to rule over some planet and her heavens. But, he never permitted the angels of his kingdom to go out of his reach. He also taught mortals, that the more numerous progeny a man begot, the greater would be his heavenly kingdom, in time to come. For this was Piad's scheme, to make his own heavenly kingdom large and powerful.

9. Another drujan God, Lowgannus, established a kingdom on earth, and named it, Shaker Heaven, pretending, he was the TRUE KRISTE. And his place became a heavenly bondage unto himself.

10. Another drujan God, Sayawan, established a heavenly kingdom on earth, and called it, THE ALL HIGHEST HEAVEN.

11. This Lord called himself, THE LORD. He raised up a mortal, Swedenborg, whom he took in spirit, subjectively, into many of the lowest heavens and hells, saying to him:

12. Behold, they that serve not THE LORD! How hard it is with them! And he further said: This place of darkness is the Brahmin heaven; that place of darkness is the Budhist heaven! But this place of light is my heaven, I, THE LORD.

13. Thus did this drujan God establish a Swedenborg heaven, and mortals looked upon him as the true Kriste, and, after death, their souls went thither.

14. So, it came to pass, as had been prophesied of old: Lo, Kriste, here! Lo, Kriste, there!

15. And, as it was with Looeamong's heavenly kingdoms, thus split into hundreds of remnants, even so was it with the heavenly kingdoms of the other false Gods, Brahma, the false, and Buddha, the false, so that there were on the earth thousands of petty Gods' heavenly kingdoms of darkness and misery.

16. Now, all of these drujan Gods, whether of Chine'ya, or Vind'yu, or Arabin'ya, or Uropa, or Guatama, rejected Jehovih, but took the name of some one of the four false Gods, and protested that he himself, was the real and true God and Savior.

17. And mortal sects, that followed them, did the same thing. The presbyterian professed the true Kriste, but denounced all others as false; the methodist professed the true Kriste, but denounced all others as false; the Mormon professed the true Kriste, but denounced all others; the Roman catholics also professed the true Kriste, but denounced all others as false. Even so was it with all of them, and none of them practiced righteousness and good works, but were warriors and money-getters, for self sake.

18. God had said: Behold, I give a new testimony unto the nations of the earth: In the time I overcame, and cast out the four heads of the beast, the acrimony existing between different sects began, suddenly, to die out, and they spake friendly to one another.

19. And it was so.

Oahspe- Gods' Book of Es: Daughter of Jehovih

Chapter XIX

THE DAWN OF KOSMON.

1. ES said: Now, whilst the Holy Council were still sitting in Paradise, a light, like a star, came, and stood above the throne of God. And the Voice came out of the light, saying:

2. Behold, the false Gods are cast out, and sent unto their places.

3. Never more shall there be any other false God, or Lord, or Savior, to lead my people away.

4. I am sufficient unto Mine own creations.
5. Let this, therefore, be the beginning of the kosmon era.
6. My people have settled the whole earth around, from east to west; the lands on the western borders of Guatama have become inhabited.
7. Go, then, My God, My Son, open the gates of heaven unto mortals.
8. Let My angels meet them, and talk with them, face to face.
9. Behold, My etherean embassadress, Che'sivi'anathaotes, cometh in a sea of fire!
10. The ships of the etherean Goddess were seen descending from the higher heavens, coming as an open ring, to embrace the whole earth.
11. Again, the Voice spake out of the light, saying:
12. I know no distinctions of men, of races, or sects, or doctrines, or past revelations. All people are My people!
13. Open the gates of heaven; let my angels speak to mortals!
14. Swifter and swifter came the etherean archangels, till all the heavens of Paradise were encircled in the love of the Almighty.
15. Then, God called out the legions who had the matter in charge, where mortals had been born for the work of Jehovih's kingdom. And God said:
16. Open the gates of heaven; let the angels of heaven speak with mortals; the time of the Father's kingdom is at hand!
17. Open the gates of heaven! Let the angels come forth in power!
18. And in Hidesville, in Guatama, on the earth, the angels opened the door in Jehovih's name, to be not closed again forever, forever!

OAHSPE - Gods' Book of Es: Daughter of Jehovih

Chapter XX

JEHOVIH OVERTHROWETH SLAVERY IN GUATAMA.

1. ES said: In the olden times, and in the eastern countries, Jehovih began His revelations. The western continent He left for the finishing thereof.
2. Now, when God looked abroad over Guatama, he saw four millions of people in bondage, as slaves; and he saw that they must be liberated. And so, God inquired of the chief mathematician in the Holy Council, one Arak, saying: Who, of all the kings of earth, hath had the greatest number of slaves?
3. And Arak said: Xerxes, who dwelleth in Yope'gah, in atmospherea.
4. God said: Send thou a heavenly ship for him, and for a thousand million of his angels. And send also for the Argos'yan, Leonidas, and for a thousand million of his angels. And, when they are brought here, they shall descend to the earth, to these barbarians, and liberate their slaves.
5. Arak saluted, and departed, giving his instructions to the heavenly marshals, who at once sent ships and messengers as directed.
6. God, then, said: I will now recall the ashars, who hold guard over these mortals; and, for a season, they shall dwell in drujan darkness.
7. And this was accomplished, and straightway a war ensued betwixt the owners of the slaves and the neighboring states.
8. Then, came the Gods and angels, high in the grades, to witness the play of mortal death, and to determine how best to win to liberty and to Jehovih, the inhabitants of this great land.
9. God had said: It is an easy matter to win in war; but to make mortals see the triumph of righteousness, is not so easy. Therefore, be discreet in appropriating testimony unto Jehovih.
10. And, there rose up two million men in arms, pushing on in war on every side, coursing the rich soil in mortal blood. And yet, neither side had defined its principles, or taken stand for righteousness sake. But went on in fearful destruction, laying in death tens of thousands, and

11. Jehovih said: Send thou, thy Parsi'e'an and Argos'yan angels, down to these mortals, and, by inspiration and by dreams and by visions, thy angels shall say to them: Whoso professeth the earth, shall battle in vain; but whoso professeth righteousness in My name, shall win. And millions of angels descended, and tried to persuade them.

12. But mortals would not hear. Even the chief general, on liberty's side, closed his soul against Jehovih. Aye, himself, enforced slavery with his mighty army.

13. And years went on, and all the people began to perceive that, without righteousness, there would be no end to the war.

14. Jehovih had said: Only death can reach these people, or make them behold my hand. Yet, thou shalt send thy angel hosts over all the north regions and inspire them, to call out for liberty.

15. Then went forth Xerxes and Leonidas, with their two thousand million angels, to overspread the north, to inspire mortals to a more heavenly stand, to make them see justice and liberty.

16. And, for a hundred days, these angels dwelt with mortals; but many mortals were too gross in the earth to comprehend. Then, Xerxes came to New York, and took hence the guardian angels, those of holiness, and he left the city in the hand of drujas. And, at once, the city was plunged in hell, and the people were as a mad people, wild and fearful.

17. Again, Jehovih spake in the Holy Council in heaven, saying: Let My angels go once more, and inspire mortals to rise to the light of My will.

18. Again, the angels overrun the land, inspiring mortals day and night to demand freedom for the slaves. And the Embassadress of Jehovih said to her inspiring hosts of angels: Number ye the mortals, north and south, as to their majority voice for freedom.

19. Now, when the Gods numbered the mortals and graded them, they discovered the majority had turned to freedom's side.

20. Jehovih said to his Embassadress: Take thine own inspiring host, and go down to the earth, to Washington, to Lincoln, the president, and hold this matter up to him, that he may understand Me. For he is not bound in doctrines. For which reason My angels made him president, and for this purpose which I have in hand.

21. And it shall come to pass that Lincoln will hear thee, and he shall resolve in his own mind unto freedom for the slaves. But he will seek for some external sign, fearing he may have mistaken the angels that minister unto him. But I will provide a way for this end also.

22. And the angels of Jehovih went to Lincoln in a vision, like a dream, and they said unto him: Lincoln! Lincoln! And he answered and said: Who art thou?

23. And the angels said: Such as come in Jehovih's name for freedom's sake. Behold, millions of his angels look down from heaven, and would come to thy armies, if thou wouldst but proclaim freedom to the slaves. Jehovih's hand is in this matter.

24. Lincoln awoke, and was troubled with his dream.

25. The next night, the angels came again, and re-told their words, and added thereunto: The great majority of the country is ripe for this matter. Thou fearest this is but a foolish dream. Behold, we will give thee proof tomorrow.

26. Lincoln awoke more troubled than before, but remembered, the angels said: We will give thee proof to-morrow.

27. Jehovih said: I will make this matter a testimony to this nation, so that no man may gainsay it. And I will show also how My angels work singly and in mighty legions.

28. Now, at that time, there was living in Washington, a seeress, Nettie Mainard, through whom spirits spake in her entrancement. And on the day mentioned, the angels spake through her, saying to one Kase: Go thou, and fetch the president into the presence of this woman.

29. And Kase went to Lincoln, and told him what was said. And when Lincoln was before the seeress, the angel of Jehovih entranced her, and said unto him: We said, we would give thee proof to-morrow. Behold, we repeat unto thee, Jehovih is in this matter. Save, thou proclaimest the freedom of the slaves thou shalt not succeed. Do thou this, and the enemy's armies shall melt away like snow in the sun.

30. Lincoln's eyes were opened, and he went straight away, and proclaimed freedom to the whole four million slaves.

31. Xerxes said to Leonidas: Thou, great conquerer, thou shalt conquer me again. Take thy

them such strength and courage as they have not before manifested. And, as for myself and my hosts, we will go to the armies of the south, and we will inspire them to believe they are conquered, and so make them flee before thy soldiers.

32. Thus, these great angel warriors allotted themselves to the work. And, lo and behold, the northern armies ran forth over the enemy's country as if war were but play; and the southern armies vanished, disarming themselves, and returning to their homes.

33. The slaves were free!

34. Jehovah said: Let this be a testimony, that this land is the place of the beginning of the kosmon era. There shall be no caste amongst my people.

35. Behold, I went to the Israelites, p. 751 and in that day, I said: Keep yourselves as a separate people! For I had work for them, which was to travel westward, and establish Me, the All One. And they came westward, and fulfilled My commandments. Wherefore I have blessed them.

36. And I went to Chine'ya, and I said: Let the followers of Chine keep themselves as an exclusive people; for I have a work for them; which was to establish Me, the All One, and to demonstrate the most numerous people in all the world united as one people, peacefully. And they have accomplished their work. And I blessed them. And I went to Vind'yu also, and established a mighty people with a multiplicity of Gods and languages. For I had a work for them to do, which was to preserve My revelations of some of the divisions in My heavens above; and to prove, in after-time, things which I had revealed to the ancients. They have accomplished their work also, and I have blessed them.

37. But, in this era, I come not to an exclusive people, but to the combination of all peoples commingled together as one people. Hence, I have called this, the KOSMON ERA.

38. Henceforth, my chosen shall be of the amalgamated races, who choose Me. And these shall become the best, most perfect of all peoples on the earth.

39. And they shall not consider race or color, but health and nobleness as to the mortal part; and as to spirit, peace, love, wisdom and good works, and one Great Spirit only.

40. Leonidas said to Xerxes: It will be revealed ere long that we have been here with our angel hosts. As a testimony of this, let us allot a number of our angels to remain a season with mortals. And they shall inspire them to athletic sports peculiar to the Argos'yans and Parsi'e'ans.

41. To this, Xerxes consented, and they asked for six hundred thousand angel volunteers; and they received them, and officered them, and distributed them in such way that their inspiration should develop mortals in health, strength and endurance, by means of athletic games.

42. And it came to pass that the angels of heaven established athletic games amongst this people, far and near. Jehovah said: Even in this shall man behold the Cause of causes which lieth behind all things done on the earth.

43. And man searched as to the Cause of these things, and tried to persuade himself of any cause but the true one!

44. Jehovah said: I will show these people, that the chief causes of great affairs amongst mortals come from the angels of My heavens.

45. I come in kosmon not to free only the corporeal man, but the spiritual man. I raised My hand against a God being founded in their constitution; neither will I have them to fight battles for Me. The past is past; angels and mortals shall be free!

OAHSPE - Gods' Book of Es: Daughter of Jehovah

Chapter XXI

ASCENT OF THE ETHEREAN HOSTS.

1. ES said: God, Jehovah's Son, was relieved of his arduous toils over the earth and her heavens; and his successor, and the Lords were duly crowned.

2. Then, the Chieftainesses and high Gods and Goddesses, from the ethereal heavens, prepared for the marriage of Jehovah's Brides and Bridegrooms.

3. And God and his Lords and high officers called in all heavenly grades prepared for the third resurrection; and there were, in all, twenty-seven thousand million Brides and Bridegrooms.

4. Beside these, there were in Paradise, to witness the ceremonies, more than thirty thousand million angels of lower grades.

Bridegrooms were conducted into the avalanzas, of which there were eleven in number. Then went in the ethereal hosts, who had brought forth the birth of kosmon. And, after them, God and his Lords and high officers.

6. In the meantime, the es'enaurs and trumpeters, two thousand millions, chanted and played before the hosts in glory to Jehovih.

7. After that, the Chieftainess gave the signal for the ascent, and, with one voice, the mighty hosts said: Arise! To Thee, Jehovih! Nearer, nearer to Thee, Thou Almighty.

8. And the fire-ships started upward, turning and rising. With more than forty thousand million angels aboard, rose the avalanzas above the pillars of fire, above the throne of God, higher and higher, turned and rose the ships of the hosts of Jehovih.

9. And the angels arising, and the angels below, clapped their hands and p. 752 shouted in glee and exalted glory, because of the overwhelming scene.

10. Thus rose up, and departed to the higher heavens, those thousands of millions of worshipers of the Creator, who had witnessed the birth of the kosmon era, for the angels and mortals of this world.

End of the Book of Es: Daughter of Jehovih

The Book of Judgement

Chapter I

BEING THE GRADES AND RATES OF MORTALS AND ANGELS IN THE LIGHT OF GOD,
AS THE WORD CAME TO ES, DAUGHTER OF JEHOVIH.

1. THESE are the words of Judgment by the will of God, Jehovih's Son, as rendered by Es, for the resurrection of man:

2. Hear the words of thy God, O man! I am thy elder brother of tens of thousands of years experience. Profit thou in my wisdom, and learn the discourse of thy God.

3. Jehovih, Creator of all things, spake to me, thy God, saying: Give ear unto Me, O God, My ambassador of the earth and her heavens for this thy season. Obey My mandates, and teach mortals and the angels of thy lower heavens to know Me and to rejoice in My creations. The time is now come when the light of thy inspiration and thy angels shall extend around the whole earth and in her heavens also.

4. In all former cycles, My Gods had to deal with separate divisions of the earth; My revelations were unto each, for a special time, which is now at hand. I have prepared this land untrammelled with Gods and Saviors and Lords, enforced by the sword, so that My revelations of this day shall be published and not suppressed. And thou shalt reveal to mortals the plan of My worlds; and, as to who thou art, and the method of thy inspiration and dominion on the earth and her heavenly kingdoms.

5. Thou shalt keep open the gates of heaven for a season, and the spirits of the dead shall commune with mortals, good and evil, wise and foolish. And mortals shall see them, and talk with them, face to face; and they shall recognize their own kin, sons and daughters, fathers and mothers, brothers and sisters, the dead and the living.

6. And the angels shall demonstrate the subtlety of corporeal things, and the capacity of one solid to pass through another solid uninjured.

7. Yea, the angels shall bring forth from great distances heavy substances, and cast them down in the presence of mortals, who shall see these things done, and testify thereto.

8. And man shall understand, that, even as plants and trees and fish and serpents can be wielded by My angels, so also can virus and pestilence be carried by angels of darkness to cast mortals in death.

9. And thou shalt suffer evil spirits and all manner of drujas, and vampires and engrafters, to come, and manifest unto mortals, that they may know, whereof My revelations unfold the matters of earth and heaven.

10. For man shall understand what I mean by the words: As ye live on the earth, so shall ye reap in heaven.

11. And thou shalt suffer to fall in darkness such mortals as consult the angels in regard to riches, or to marriage, or to self, or for curiosity, or frivolity, or for anything of an earthly nature for profit's sake. They shall prosper for a season, but end in being confronted with folly and falsehood.

12. And whoso asketh for the spirits of great men, suffer ye him, to be deceived by drujas and all manner of lying spirits.

13. And whoso asketh of the sar'gis for great men, or for Moses, or Jesus, or Kriste, or for any well-known name, as applied to ancient times, suffer him to be answered by evil spirits and deceivers.

14. Whoso desireth the angels for profit's sake, and he have power in sar'gis, give unto him a band of drujas and vampires, and give them great power in signs and miracles.

15. And whoso consulteth the angels, without regard to becoming a better man himself, suffer him also, to become captive to lying spirits.

16. And to all men that feed on fish or flesh, suffer thou vampires to inhabit them.

17. And to such as drink to drunkenness, and smoke or take narcotics, suffer thou fetals and engrafers, to come upon them.

18. And in families, whose heirs are born from parents, wed for earthly considerations, suffer thou spirits of obsession, to enter and drive them mad.

19. For they shall be made to know the meaning of the word, hell, as applied to the lower heavens.

20. And to whomsoever worshippeth Gods or Saviors because of miracles, give thou them plentifully of miracles and signs through unclean spirits, and through mortal sar'gis (mediums) of low grade. Yea, thou shalt let spirits of darkness assume to be these very Gods, that mortals may be made to know what manner of evil spirits dwell in their churches and temples.

21. And to the rich man, who maketh pretence to righteousness, but who doeth not toward the poor as to himself, give thou him a host of spirits of hypocrisy and lying, that he may realize the company he is preparing his own spirit for in heaven.

22. Give thou signs and miracles to the unclean seer as well as to the clean; to the liar and deceiver, as well as to the truthful man.

23. For I will destroy the worship of all Gods and Lords and Saviors on the ground of miracles.

24. And thou shalt take great liars, and give them lying spirits to speak through them by inspiration and entrancement. And these spirits shall profess the names of great persons long since dead. And they shall manifest great oratory and wisdom and truth; but, nevertheless, their preaching shall be of little avail for righteousness sake, or for good works.

25. And their applauding audiences will not contribute to the poor, nor found any improvement on the doctrines of the ancients.

26. For the spirits, who speak through them, shall be the first resurrection, and know not Me nor the higher kingdoms. Verily shall they be of the same order as the spirits who minister in the churches and temples, being such spirits as have not yet been delivered up from the earth.

27. And some shall say: Hear thou me, for I am God! Some shall say: Hear thou me, for I am the Lord! Some shall say: Hear thou me, for I am Jehovih! And others shall profess the names of mortals who had great power on the earth. Suffer thou them to do these things.

28. For I will make man understand that he shall accept nothing from angels or men because of the name professed. On the merit only of wisdom and truth, and such good doctrines as raise men up out of darkness and poverty and crime, shall they accept either spoken or written words.

29. And they shall try to organize to carry out good works, but they shall fail. For many will desire to be leaders, being under the influence of selfish considerations, desiring the applause of men.

30. And they will profess freedom, but they will not pledge themselves to any sacrifice, either of money or opinion for sake of the public good.

31. And little good shall come out of their works, and even less peace of soul shall come unto them. For they shall dispute and quarrel, being divided in all their ideas and philosophies and sentiments and in their understanding of My kingdoms.

32. For, by this means, shalt thou show them they are under the inspiration of the unorganized es world; and of spirits who have not yet entered into My resurrections, which I created for them. But in the time of the light of My revelations, thou shalt raise up a few, here and there, capable of the All Light. And these, thou shalt cause to form a basis for My kingdom on earth.

33. And they shall forswear all Gods and Lords and Saviors, but profess Me, the Great Spirit, Jehovih.

34. And they shall pledge themselves unto one another in fullness, as brothers and sisters, holding their possessions in common.
35. To live for sake of perfecting themselves and others in spirit, and for good works.
36. They shall not eat fish nor flesh of any creature that breathed the breath of life.
37. And keep the seventh day as a day of communion with Me and My angel hosts.
38. With rites and ceremonies explanatory of all the doctrines in the world.
39. Practicing good for evil; non-resistance to persecution and abuse.
40. And abjure war; even, if necessary, by submitting to death rather than take part therein.
41. And they shall become an organic body in communities of tens and twenties and hundreds and thousands.
42. But they shall have no leaders, only their Creator; but be organic, for sake of good works.
43. But they shall not go about preaching for sinners to go to repentance.
44. Nor preaching for charity to the poor.
45. But they shall go themselves about gathering up sinners, and the poor and helpless and orphans; and bring them into comfortable homes, teaching them how to live, to be a glory unto Me and My kingdoms.
46. To such persons shall My angels from the second resurrection come, and minister in My name for the joy of the earth.
47. And when such people die, they shall be received into the second resurrection, escaping the first.
48. Neither shall any other people in all the world escape the place of the first resurrection.
49. Be they kings, or queens, or beggars, or Brahmins, or Budhists, or Kriste'yans, or Mohammedans, or any other pretenders in heaven or earth.
50. Behold, the day of preaching and professions is at an end. I will have practice only.
51. Whoso is not in My organic kingdoms on earth, shall go into My inorganic kingdoms in heaven.
52. Like unto like, created I the heavens and the earth, and all things therein.

Book of Judgement

Chapter II

1. GOD, ambassador of Jehovih, saith: Ye shall assemble for the communion of angels, regularly, and maintain intercourse with them. For in no other way can ye demonstrate the immortality of the soul.
2. Doing this in the name of Jehovih, and for spiritual light in regard to spiritual things.
3. Whoso consulteth the spirits for earthly things, shall fall in darkness.
4. But when ye assemble, let no man nor spirit be as a spectacle to others. But as all men labor in the field to gather the harvest, so shall all members in the assembly, by prayer or by music, contribute a glory unto the Father.
5. Remembering that the humblest prayer, even with weak words, if given with a full heart, is as strong unto Jehovih as the best oratory.
6. From all men the spirit shall pour forth unto the Father in praise, according to what hath been created unto it. Neither is more required of any man.
7. But this shall happen unto many: Learning to speak by entrancement or by inspiration, they shall imagine themselves controlled by certain angels, when, in fact, it is only their own spirit, eliminated from the corporeal senses.
8. Others, being influenced, shall imagine it is themselves and not an angel, whereas it is an angel speaking through them. This was the case of Ka'yu. Both are good, and shall be practiced.

subject uttered which is of value. In this day, all things shall stand on their own merit, and not on a supposed authority.

10. And let not him, who speaketh with his own spirit, judge others to be the same; nor yet the reverse of this; for no two in all the world are alike.

11. To them, that have not experienced elimination of the spirit-self from the corporeal self (trance), all speech is believed to be of the corporeal senses only, or of a diseased condition. Such men are not to be blamed for their interpretation; rather shall ye pity them, and not answer them.

12. For many such, even after death, will not admit they are dead, because of the darkness upon them.

13. It is wiser for the spiritual-minded to keep to themselves, especially when communing with Jehovih and His angels. For a greater wonder than these will follow: Some will enter the trance of the first resurrection, and go in spirit out of the body, but only subjectively; others will enter the trance of the second resurrection, and go in spirit out of the body subjectively. And the first shall not believe but the second was like himself, going only subjectively. No two men in all the world have I created alike, saith Jehovih. Even many, after death, are not capable of entering the second resurrection objectively. He, that is in subjective state, speaketh and writeth from the earth, looking upward; he, that cometh of the objective heavens, speaketh and writeth as one come down from My kingdoms to the earth.

14. Two conditions will manifest: Subjective spiritualists will affiliate with the world's people, being deniers of the Ever Present Person, and they will pursue earthly avocations for self sake; but objective spiritualists, being such as live for the spirit's sake, will be Faithists, believers in the Ever Present Person, Jehovih, Whom they will worship not only in words, but by abjuring self, and uniting themselves in brotherhoods, for sake of doing good p. 756 unto others. These latter are the chosen people of the Father of the kosmon era, and they will become supreme in all the world.

15. These three peoples, the world's people, the believers and the Faithists, have been in all ages of the world. The latter only of them all practiceth harmony and good works. Both of the others are resistant, quarrelers and warriors and disintegrators and breakers-down of all things.

16. Yet, the Faithists, having faith in the All Person, shall ultimately possess the whole earth, and make it a paradise of peace and love.

17. As the first is bound in the flesh, and as the second is bound by the hadan spirits, so is the Faithist bound unto Jehovih, which is emancipation. As the second can commune with the spirits of the first resurrection, so can the Faithist commune with the Father through the second resurrection.

18. Nevertheless, this shall happen: The second shall say: My angels are high, thine are low! Or they shall ask: How know ye your light is higher than ours?

19. And the Faithists shall answer them, saying: We know no high, no low. We give up all things, in order to serve Jehovih by doing good works unto our fellows.

20. And Jehovih shall judge betwixt them, as to which is high or low, not by their words, but by their works.

21. And the signs of good works and self-abnegation shall be as a witness before the world, whence cometh the inspiration of each.

22. Let no man say, that only seers and prophets and such persons as work signs and miracles are under the influence of spirits; for even as much as these, so are other mortals under the dominion of spirits. Yea, the infidel, the disbeliever, the philosopher, the lawyer, the judge, the preacher, the fanatic, and all others, are more controlled by the spirits of the dead than by their own personal spirit. And the more a man's spirit is wrapped up in his own corporeality, the more is he subject to vampires and spirits of darkness.

23. Neither knoweth the philosopher whether his ideas come from Jehovih or from the spirits of the dead.

24. Whosoever hath witnessed and knoweth of a truth, that he hath seen the spirits of the dead, that knowledge is impregnable. And whoso hath entered the second resurrection, even though in mortality, that knowledge is impregnable.

25. But, whoso hath found the All Person, his knowledge is greater than all. And none below him can judge him. Neither can any man attain to this knowledge, till he hath passed through the other two conditions.

26. No man knoweth the Creator, unless he hath proven the communion of spirits. Neither can any man rise to the second resurrection, till he hath arisen to faith in the All One, Jehovih.

27. Neither shall the Brahmin, nor Mohammedan, nor Budhist, nor Kriste'yan join in the second resurrection on earth or in heaven.

28. For they have not the doctrine of unit; they are as a house divided against itself. Their colonies and communities shall fail in all cases.

29. There shall be but one doctrine, which is Jehovih, the All Person, who is Ever Present; with good works done unto others, with all of one's wisdom and strength.

30. And this shall prevail with the young; whom, as orphans and castaways, ye shall gather up in infancy, founding them in the light of Jehovih, teaching them from the start to sing and pray unto Him, in reverence and fear and joy, that He may be glorified in their purity and good works.

31. And they shall grow up of all nationalities, and races, knowing not: This is mine, or that is mine, or that is thine, but understanding, that they own nothing, and that all things are Jehovih's.

Book of Judgement

Chapter III

THE JUDGMENT UPON THE BRAHMINS, THE BUDHISTS, THE KRISTE'YANS, THE MOHAMMEDANS, THE CONFUCIANS, THE JEWS AND ALL OTHER PEOPLES ON THE EARTH, IN THE WORDS OF GOD.

1. THINK not, O man, that I am insufficient to the times and seasons. Or say thou that God spake in the dark days of the earth, but latterly holdeth his tongue.

2. Behold, I am thy elder brother, even as a captain of the earth and her heavens for a season. As I am, even so were my predecessors in the time of the ancients:

3. Embassadors of the Most High, Jehovih!

4. Whose power and wisdom are given unto me, even after the same manner as are thy earthly kingdoms governed and disciplined.

5. Whereby order may contribute to the resurrection of all of His created beings.

6. First, I charge thee that whoso saith: GOD, GOD! calleth in vain.

7. I am not come to establish, but to abolish all Gods and Lords and Saviors amongst mortals.

8. For what is past, is past.

9. But whosoever, henceforth, heareth my word and the decree of my commandment, and continueth to make an idol of any name, save the Great Spirit, blasphemeth against his Creator.

10. But whoso cryeth out in fullness of heart, saying: GOD, GOD! meaning thereby the Ever Present, the Creator, is not a blasphemer before me.

11. And whoso saith: ORMAZD, ORMAZD! meaning thereby the Ever Present, the Creator, is not a blasphemer before me.

12. And whoso calleth any name in any language that signifieth the Ever Present, the Creator, is not a blasphemer before me.

13. And whoso saith: BRAHMA, BRAHMA! signifying a God in figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Ever Present, the Creator.

14. And whoso saith: BUDAH, BUDAH, signifying a God in figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Ever Present, the Creator.

15. And whoso saith: KRISTE, KRISTE! signifying a God in the figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Creator, the All Person.

16. And whoso calleth on the name of any other man or angel, worshipping such as a God, is an idolator in my sight.

17. Nor do I judge them less idolatrous than though they worshipped stone idols or graven images.

18. And whosoever saith: DEITY, DEITY! and DIVINITY, DIVINITY! and DIVINE LAW and NATURAL LAW, are adjudged in darkness.

19. For I proclaim my heavens open, and the way of understanding clear.

21. And whoso saith that which will lead men to believe He is not Present, or that he hath gone away, leaving certain laws after Him in His stead, the same is adjudged a blasphemer against Jehovih.

22. And whoso saith: CALL THOU ON THIS SAVIOR, OR CALL THOU ON THAT SAVIOR, AND THY SINS SHALL BE FORGIVEN THEE; AND, IN THE HOUR OF THY DEATH, BECAUSE THOU HAST SO CALLED ON HIM, THOU SHALT ASCEND INTO A HEAVENLY PARADISE, the same is a falsifier of my kingdoms and a blasphemer against Jehovih.

23. And whoso saith: COME THOU BEFORE THE CHURCH, AND BEFORE THE PRIEST, AND MAKE PRAYERS AND CONFESSIONS, AND THOU SHALT BE ABSOLVED AND FORGIVEN THY SINS, the same are falsifiers of my kingdoms and blasphemers against Jehovih, the Creator.

24. Nor have I provided resurrection in this world, nor in my heavens above, save by good works done unto others; and this is serving Jehovih, the All Person; and not because of any worship or confessions done before any of the idols on earth or in heaven.

25. Nor is there any redemptions in heaven to the Brahmins, nor to the Budhists, nor to the Kriste'yans, because of their prayers and confessions.

26. But wherein good works have resulted in affiliation; and in lifting the people up out of misery and crime, the same is adjudged as worship of the Great Spirit, Jehovih.

27. Wherein the Brahmins have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

28. Wherein the Budhists have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

29. Wherein the Ka'yuan have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

30. Wherein the Kriste'yans have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

31. Wherein the Mohammedans have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

32. Where beggary and vagrancy and all manner of darkness have increased in any of the cities or countries of any of these idolaters, my judgment is against them.

33. They shall not excuse themselves, nor escape my judgment, by saying: O the true Brahmin, or the true Budhist, or the true Mohammedan hath not fallen. These, that fell, were such as embraced not our doctrine in fullness of heart.

34. Because my judgment is also against impotency. They have tried their respective religions hundreds of years. And they have not raised up one city of righteous people.

35. Wherefore, I have come to put these doctrines away, and give them that which shall prove itself potent in all the world.

36. That, which I proclaim, shall be proclaimed by the angels of the second resurrection, unto all nations and peoples.

37. My light is not to one people only, save to the righteous, who serve the Creator by doing good unto all men. In my sight, the nations of the divisions of the earth are as one people only, brothers and sisters.

38. I take from all of them their idols, their Gods; but I give them a greater, even the Creator.

39. I say to them: I suffered my children to have idols; but now, that ye are men, put away your idols, and accept Jehovih, Who is the Creator of all.

40. Nor shall any man more say: I worship the Brahmin principle, or the Budhist principle, or the Ka'yuan principle, or the Kriste'yan principle, or the Mohammedan principle. For all of these have proved themselves to result in war and destruction.

41. None of them have faith in Jehovih, but faith in their armies of soldiers, and in their weapons of death.

42. But I give unto all people one principle only, which is to serve Jehovih. This is broad enough for the redemption and resurrection of all men. And I will have none other.

thee, Whose ear heareth thee; for He is the All One, Who is the pass-word to the highest of heavens.

44. And thou mayest call on thy idol at the gates of my heavens, but the gates shall not be opened unto thee. For I will have no quarrel in my exalted kingdoms in heaven as to Gods and Lords and Saviors.

45. Till thou art washed clean of them; coming in spotless white, a servant of the Most High, thou canst not withstand the light of my kingdoms in heaven.

46. But thou shalt return in spirit to the earth, and abide in the church and temple of thy chosen God, wandering about, in stubbornness of heart, a prey to drujas and vampires and other angels of darkness.

47. Have faith, O man, in Him, Who created thee alive; about Him there can be no mistake. Glorify Him by righteous works, having faith, that even as He brought thee into life, so will He provide unto thee, according to thy just deserts.

Book of Judgement

Chapter IV

THE NUMBERS OF THE JUDGMENT, IN THE WORDS OF GOD.

1. HEAR the words of thy God, O man; I am thy elder brother, the captain of heaven and earth.
2. Wherefore, declare I unto thee in this day, the same shall be testified to by millions of angels unto mortals ere one generation pass away.
3. Of Brahmin angels in the lowest of heavens, as wanderers on the earth, there are this day more than four thousand millions.
4. Of Budhist angels in the lowest of heavens, as wanderers on the earth, there are this day more than seven thousand millions.
5. Of Ka'yuan angels in the lowest heavens, as wanderers on the earth, there are this day more than a thousand millions.
6. Of Kriste'yan angels in the lowest heavens, as wanderers on the earth, there are this day more than three thousand millions.
7. Of Mohammedan angels in the lowest heavens, as wanderers on the earth, there are this day more than two thousand millions.
8. Of Jewish angels in the lowest heavens, as wanderers on the earth, there are this day more than thirty millions.
9. And of other angels, idolatrous and otherwise, even on the earth, more than twelve thousand millions.
10. And of all these angels not one is above grade five, in the first resurrection.
11. But of such as are below grade one, there are more than six thousand millions, which compriseth such angels as know nothing more than babes, though, for the most part, they were full grown adults as to earth-life. Some are fetals, some engrafters (professional re-incarnators), who dwell with one mortal during his life-time, and then engraft themselves on another mortal during his life time, and so on, calling themselves re-incarnated, and, in fact, knowing no other heavens, being disbelievers in the All Person and in my exalted kingdoms.
12. Such as are below grade one, I have classed this day as drujas, because they have not left the earth and entered the first resurrection.
13. They inhabit mostly the oldest cities, and places of filth and indecency; nevertheless, they also inhabit the palaces of kings and queens and emperors and popes and priests and rich men.
14. Of grade one, there are hundreds of millions of angels strolling about p. 759 on the earth, crying out: I want to go to Brahma, I want to go to Buddha, I want to go to Jesus, I want to go to Kriste.
15. And I send my hosts of high-raised angels to them, saying: Come ye to the kingdoms of Jehovih, and be clothed and fed, and learn to clothe and feed others, for this is the way of resurrection.
16. But they will not believe, but turn away in stubbornness of heart, even as ye of the earth, saying: Nay, I will rise only by prayers and confessions. I want to be changed in a moment, in the

17. And there are hundreds of millions who, being dead, know not anything; but, through belief in a judgment day, went to sleep, and are waiting for the trumpet of Gabriel to call them forth.

18. And I send my exalted ones to them to awake them up, and call them up; but they are drunk with their faith, and they relapse again and again, for years and years, for hundreds of years!

19. Fulfilling Jehovah's mandate, that whatsoever is bound on earth shall be bound in heaven.

20. And, even as one drunken man on earth enticeth another to drunkenness, so are there hundreds of millions of idolatrous angels, who return to mortals and persuade them to their same doctrines and to their same debaucheries.

21. Hear the words of thy God, O man, and be wise in thy judgment: He Who created thee alive, gave to thee of His Own Being. Be thou steadfast unto Him, and thou shalt not err, but eliminate thyself from the chance of error.

22. He alone is unmistakably thy sure foundation, in Whom thou shalt not be tript up.

23. Sufficient unto thee and thy resurrection is thy Creator. Wherefore, in thy soul thou shalt abjure all Gods and Lords and Saviors.

24. Neither shalt thou try to exalt His name by adding thereunto any name in the shape and figure of man, nor by any one of woman born.

25. Seek thou to attain to His voice in all things, and to obey Him for righteousness sake. Be not stubborn in thy conceit.

26. In thy singleness of purpose thou shalt be ministered unto by the spirits of the first resurrection; but, as thou unitest thyself in a brotherhood on earth, in the name of Jehovah, so shalt thou be ministered unto by the light of my second resurrection.

27. But it hath been proved, and it shall be proved again, that all brotherhoods on earth founded on any of the idols in heaven, shall not stand.

Why not?

28. Because, there is no second resurrection to minister unto them.

29. And all societies and constitutions and by-laws founded by men, not capable of the second resurrection, shall fail.

30. But whosoever establisheth, in the second resurrection; which is the abnegation of self to serve Jehovah, shall not fail.

Book of Judgement

Chapter V

OF THE JEWS.

1. HEAR the words of thy God, O Israel. Shut not thyself up against the wisdom of thy elder brother, God of heaven and earth.

2. Nor magnify thou the ancient days above the present; nor feign and say, thy God is gone away to come no more forever.

3. Behold, thou hast gone forth as a little man to battle against a giant. With thy sling thou hast smitten him with thy ONE stone, Jehovah!

4. Thou was encompassed on all sides by a multiplicity of Gods; one by one, thou hast overcome them, and cast them out.

5. The giant of the great beast, the false Gods, lieth dead and cold at thy feet.

6. The nations of the earth cry out: There is but one Great Spirit, Jehovah!

7. And I declare unto thee, O Israel, the Voice of the I AM is not gone from the earth.

8. Through the seed of the Faithists have I held up the Father's kingdom; by the voice of my beloved founded Him in all the nations of the earth.

9. Thy enemy exulted, saying: Behold, they are a scattered people!

10. But thy God profited in thy footsteps, and in the words of thy mouth: There is but one Great

11. And I have provided unto thee, after the manner of thy forefathers, a place to inhabit, where thou shalt not longer pay tribute to the Gods of the idolaters.
12. Come thou out of the darkness of despotism, and inherit the wilderness of this land. And they shall bloom as a new paradise before thy hand.
13. But, because thou hast accomplished the ONE EVER PRESENT, behold, thou shalt no longer be an exclusive people; but shalt suffer thy sons and daughters to commingle with the Faithists of all the races and tribes of men.
14. And thou shalt forsake the ways of the world, and go, and live after the manner of thy forefathers, in colonies, without kings or rulers; serving none, but Jehovih.
15. And thy people shall hold all things in common, being neither rich nor poor; master nor servant. And thou shalt call out to the idolator, saying: Come into my house, and be one with me. Behold, there is but one Creator; thou art my brother.
16. And it shall come to pass unto thee, O Israel, the way of thy people shall be open, and they shall be delivered out of the bound kingdoms of the east.
17. Because, for two thousand years, thou hast not gone forth with the sword to possess any new country, and establish thyself, thou art glorified before thy God.
18. Because of thy long suffering, thou shalt find peace through the light of my kingdoms. Behold, a new cycle is upon the earth; thy people shall find proof of these my words.
19. My angels will come into the houses of my people, and they shall talk with them, face to face.
20. Think not that this book is mine only revelation in this day; within thine house, O Israel, thou shalt prepare unto the voice of thy God.
21. For I will raise up many seers and prophets amongst thy people. And they shall testify as to my words, on all sides.
22. Judge thou not, O Israel, who are apostates before thy God. I say unto thee: He, that forsaketh Jehovih and worshipeth mammon and the ways of the world, is an apostate in my sight. For, even though they maintain the rites and ceremonies, they have forsaken the spirit and truth of my commandments.
23. Whereas, many who have forsaken the rites and ceremonies in search of higher light, are more to the way of Jehovih.
24. Do they not, indeed, keep the rites and ceremonies, but drink to drunkenness, and eat to gluttony, feasting on flesh, wherefrom they have taken life?
25. And they engage in selling wine, and in dealing in stocks, after the manner of the idolater. Whilst thy forefathers were scrupulous to labor, and bring forth out of the earth, wherewith to feed and clothe man.
26. And they say: God prospered me!
27. Wherein they falsify me, and blaspheme Jehovih and His kingdoms. I say unto thee, they are prospered by satan; and their prosperity is the wages of bondage in heaven.
28. And because of their wickedness, they have led my people to disbelieve in my justice and the plans of my kingdoms.
29. For which reason, more are they apostasized in my sight, than such as are good, who say: There is no God.
30. Throw open thy doors, O Israel; my angels stand at the threshold. These, my words, which I have told to thee beforehand, shall be corroborated by hundreds of thousands of witnesses from my heavens.
31. Seek for the resurrection of thy soul, O Israel, that Jehovih may be glorified in thee, forever and ever!

Book of Judgement

Chapter VI

OF RESURRECTION. IN THE WORDS OF GOD.

1. WHETHER on earth or in heaven, the same rules apply unto both:

2. He that serveth himself one-half, and serveth others one-half, shall stand grade fifty.
3. He that serveth himself three-quarters, and others one quarter, shall stand grade twenty-five.
4. He that serveth himself one-quarter, and others three-quarters, shall stand grade seventy-five.
5. He that serveth himself only, shall stand grade one.
6. He that serveth others wholly, shall stand grade ninety-nine.
7. And whoso serveth accordingly, himself or others, shall stand in grade even as his works manifest.
8. To serve one's self is to work for one's self; to strive for one's self, to think of one's own self, as to what will profit one's own self only.
9. To serve others, is to do good unto others; to help them; to teach them; to give them joy and comfort. This is the service of Jehovih.
10. But there are some who are below the grades; who seek to do evil; who seek to make others unhappy; who delight in crime and pollution. These, if mortal, shall be called druks, and if spirits, shall be called drujas.
11. After such manner, in general, are the grades of my heavens of the earth, atmospherea.
12. Grade one is on the earth; grade fifty, midway betwixt the earth and the emancipated heavens, etherea.
13. Grade twenty-five is one-quarter way up from the earth, toward etherea; but grade seventy-five is three-quarters way upward, toward etherea. And so on, relatively, grade and place of ascent intermediately.
14. But grade ninety-nine is the highest atmospherean grade, preparatory to entrance into the company of the all pure in spirit.
15. But good works alone are not sufficient to attain the highest grades, for they require knowledge and capacity to unfold others.
16. To accomplish which, those of the higher grades shall oft return to the lower, and learn to lift them up. For this is that which calleth the ethereans in the times of resurrections.
17. Wherein the righteous, who are yet mortal, begin at once lifting up their fellows.
18. Which labor is to the spirit as exercise is to the mortal body, that which giveth strength.
19. Judge, then, thyself, O man of the earth, as to the place thy spirit will rise in the time of thy death.

Book of Judgement

Chapter VII (7)

1. A man may be wise as to books and philosophy and mathematics and poetry and great learning, and yet be low in grade as to spirit.
2. A man may know little of all such knowledge, and may be poor withal, but by hardship and experience, developed in sympathy and good works done unto others, and be high in grade as to spirit.
3. So also may it be with spirits that manifest through you as great orators, who stand even in the lowest grade in heaven.
4. Let not thyself deceive thyself, O man, as to thy knowledge, or thy speech or professions.
5. Thou hast the scales in thine own hands, and shall, soon or late, weigh thyself justly, and take thy place, even as thou hast prepared thyself.
6. Nor flatter thyself that thou canst cheat heaven, or change the ways thereof.
7. Nor hide thyself behind doctrines, or behind the promises of Gods or Saviors.
8. Old things are done away, and none of these things shall avail thee on earth or in heaven.
9. Be thou king or queen or judge or servant, the same judgment shall stand upon all.

grade of thy spirit and the bondage upon thee.

11. Thou shalt take that for which thou hast fitted thyself, according to what thou hast done.

Chapter VIII (8)

1. HEAR my words, O man, and be considerate of the justice of thy Creator.

2. These are my exhibits which I place before thee, that thou shalt not err:

3. And thou be a rich man, and adorn a city by donating unto it a park, with statuary and pleasure-walks, hoping to glorify thyself thereby, and be praised by men; therein thyself burieth thyself in the first resurrection. And the act lowereth thy grade instead of raising it.

4. For in whatsoever thou givest, thou shalt consider, first, the lowest of the low, whether they have bread to eat, and a place to sleep: And the sick, whether they have attendance and good provision.

5. And thou be a rich man and contribute a house for the orphans or for the helpless and aged who cannot help themselves, it raiseth thee in grade.

6. But so far as thou doeth this for the applause of men, thou detracteth from the rate of thy beneficence.

7. Neither doth such a good work help thee more than the poor man helpeth his own grade by assisting one poor orphan.

8. For thy resurrection dependeth not on the quantity thou givest, but as to whether thou givest according to what thou hast. Of which matter thou shalt judge thyself.

9. For he who giveth a penny may be raised up more by so doing, than he that giveth ten times ten thousand.

10. A certain rich man, being converted from the desires of earth, went about casting his money freely in the streets, and in giving to whosoever asked him therefor.

11. And some gathered it up, and fed and clothed themselves; others took of it, and went and got drunk, and became worse than before.

12. The measure of righteousness of that man's behavior was not in giving what he had to the poor, but in the good and evil that came of it, being weighed, as to which outbalanced the other.

13. And where he lowered the grade of them that received this money, or where he lowered a greater number p. 762 than he raised, there his act of casting the money away was a judgment against him.

14. He who giveth, saying: Here, thou beggar! doeth a good corporeal act, but an evil spiritual act. He lifteth up with one hand, but knocketh down with the other. Such an act detracteth from the grade of that man.

15. A certain rich man, being converted to do good works, went and built a score of soup-houses to feed the poor gratuitously.

16. And all the poor people of that town went therein and were fed. But the next year, behold, there were twice as many poor. And the rich man built another score of soup-houses, and they were all fed.

17. But the next year, there were still twice as many poor people to feed; but the rich man had exhausted his means, and could feed none at all.

18. Judgment is therefore rendered against that man for his supposed beneficence.

19. For, whilst he did a little corporeal good, he did a great spiritual wrong, because he lowered the grade of manhood and womanhood in those that he fed. His benevolence promoted dependence.

20. A rich man founded a place of labor for the poor, who had nothing to eat and nowhere to sleep. And he said unto them:

21. The Creator hath given you hands to work with; come ye, be men and women.

22. And they went and worked and earned their living.

23. Judgment is rendered in favor of that man, for he raised the spiritual grade of the poor. This is a beneficence that extendeth into heaven.

24. Let thy charity be to the sick and helpless, but be thou wise in directing the able-bodied to help themselves.
25. For all charity tendeth to lower the self-respect of the receiver, and casteth him lower in the grades in heaven.
26. Certain ones depend on alms, not having either sickness nor yet strong bodies. Nevertheless, were they aroused, they could support themselves.
27. When thou givest them regularly, they depend on thee. These become beggars in the lowest grades in heaven.
28. That which thou givest them accounteth against thine own grade. Better is it for thee and for them, that thou arouse them from their degradation.
29. To do this tenderly and mercifully, is a great virtue; to do it cruelly, is a great crime.
30. Consider not so much what thou shalt do to raise thine own grade, but what thou canst do to raise the grade of those within thy reach.
31. Remember, all men and women are thy brothers and sisters, and thou shalt labor to make them make themselves a glory unto the Creator.

Book of Judgement

Chapter IX

1. REMEMBER thy Creator and the magnitude of his creations. Before Him thou art but an atom, and as only one small creature.
2. Nevertheless, a multitude of people make a nation, with cities and hamlets.
3. These are also graded by thy God, according to the ascendancy or the declension of the whole.
4. If a city, then the grades of all the people shall be summed together in a scale of one hundred.
5. And if a nation, then the grades of the cities and hamlets, and of people of isolation, shall be summed together in a scale of a hundred.
6. And if half the people are above grade fifty, and half below fifty, the grade of that people shall be fifty.
7. If one quarter only, then the grade of that people shall be twenty-five.
8. On the basis of individual grades, shall be the grades of a city and of a nation.
9. And the behavior of a city or a nation shall be graded in the same way, after the manner of an individual.
10. A certain nation built alms-houses and asylums sufficient for the needy, and, by its tyranny, made an equal number of needy ones. That nation raised not its grade for the good it had done.
11. Another nation built no alms-houses, but, by its wholesome laws, there were none needed. That nation raised its grade many-fold.
12. And yet another nation maintained a standing army, in order to maintain itself. That nation stood in grade one only.
13. The place of this last nation, in entrance into the es world, shall be grade one, which is the animal region, which is on the earth.
14. Whoso dwelleth in such a land, though he have a good individual grade, shall suffer deduction in the ratio of the grades of different nations of the earth.
15. But whoso dwelleth in a nation, high in grade, shall be ascended in his own individual grade.
16. As these grades are on earth, so have I made them in the heavens thereof. In all cases depending on what one doeth for the resurrection of others.
17. If a city, or nation, or a kingdom in heaven do unto others in resurrection, then shall that nation be graded accordingly.
18. But, if there be no gain in the good than any of these do, they shall receive no grade.
19. But, if they increase in raising individual grade, then are such cities and nations rising in

20. Consider thy nation, O man, one generation with another; and as the relative proportion of individual grades rise or fall, so shalt thou determine whether thy nation is ascending or falling in grade. Number its paupers and criminals as to increase or decrease.

21. Consider not its wealth, nor its ships, nor its armies, nor its great buildings. These all together are only one grade, and are of no value as to the spiritual grade of its people.

22. For the strength and life of thy nation depend on its spiritual grade. Pursue this, and thou shalt prophesy truly as to the growth or the downfall of a nation.

23. Pursue this also with regard to the nations of the earth, and thou shalt determine the relative place of thine own nation in the es world.

Book of Judgement

Chapter X

1. THOU art remembered, O man, by thy God, and admonished and instructed for thy soul's sake that thou mayest become a glory to thy Creator and to thyself.

2. Hear then, thy responsibility and the extent thereof, and consider the magnitude of thine own grade on earth and in heaven.

3. Which is in proportion to the power and the distance of thy reach. Which I have also graded unto all men on earth and in heaven.

4. If thy Creator give thee strength to carry four men on thy back, and thou wilt carry but one, thou shalt be one-quarter grade. But, if thou carriest the whole four, thou shalt be full grade.

5. One man hath wherewithal to feed one man; another hath sufficient for a thousand; and another for a hundred thousand. These are the distances of the reach and power of these men, which is the extent beyond which nothing more can be exacted of them, on earth or in heaven.

6. Yet, when they have all fulfilled these to the utmost, they shall be therein only equal in grade.

7. But, if they fail in their parts, the responsibility of one shall be a hundred thousand; and another shall be ten thousand, and the least shall be only one. These are the debts men owe the people of the nation, the city and the hamlet.

8. Consider, therefore, the darkness of the people of thy nation; the poverty and the crime; and judge thyself as to thine own responsibility.

9. And this rule shall apply both, on earth and in heaven. And thy grade of responsibility in heaven shall begin even in the same place thou established it on the earth. Wherein thou wert short, thou shalt labor; wherein thou didst fulfill, thou shalt rejoice, and be without compunctions.

10. Also shall this rule be with the king and queen and emperor, and all rulers who have means and power; and the responsibility shall extend to all the people of the kingdom or empire.

11. Nor shall this responsibility be escaped by death; but the bondage in heaven shall be according to the avoidance of the trust imposed.

12. Consider, then, what thou shalt be encumbered with in the es world.

13. Pursue this philosophy, and thou shalt determine what shall be the labor of the king and the queen and the great ruler, after they have died, and entered the es world.

14. Find the grade of their respective dominions, and thou shalt determine, by the ascension thereof, the duration of their bondage in the first resurrection, whether it be fifty years or five hundred years.

15. But if such emperor's dominions be in declension instead of resurrection, then, on his entrance into heaven, he shall be at the mercy of the spirits of his kingdom, who shall be in wait for him, and he shall not escape them.

16. Some other heavenly kingdom shall deliver them; otherwise, they fall into anarchy and madness (hell).

Book of Judgement

Chapter XI

1. REMEMBER thy Creator and the comprehension of His kingdoms; and be considerate of the words of thy God:

2. All men profess to desire resurrection; they hope to ascend to exalted heavenly spheres.
3. Yet, many will not even try to exalt themselves.
4. He saith in one breath: To not eat the flesh of anything created alive, is the highest.
5. But, straightway, he filleth his belly with flesh.
6. He saith: To return good for evil is the highest.
7. But he doeth evil even before the sound of his voice is hushed.
8. And yet, he will find fault with his Creator, if holy angels promise him not a high seat in heaven.
9. And there are others who constantly profess to have the higher light; but they go about tattling, and making evil remarks of their neighbors.
10. Yet, many of these do good unto others, giving to the helpless; verily are they both rising and falling, in regard to the resurrection.
11. The measure of the grade of such shall be by weighing the whole behavior as to its result in the community where he abideth. And this rule shall apply, both on earth and in heaven, to all such people.
12. There are men who do great good unto others, and are talented withal, but who are great liars; and much prone to exaggeration. So, that their good works are outbalanced by the shame of their tongues.
13. The grade of resurrection of such shall not be modified or benefited but little by their good works. But they shall be weighed as to such evil habit, whether it be increasing or decreasing; and the grade of such man shall be accordingly, and shall come under the rank of spiritual disease. Because it will be entailed upon them into the es world, and shut them out from the grade which they manifested.
14. When thou searchest for the grade of a city, therefore, all such persons shall stand as grade one.
15. There be some who say: I care not for the spiritual man nor the es worlds. One world at a time is sufficient for me.
16. And they may be good as to the way of the city, contributing alms to the helpless, and visiting the sick. Nevertheless, they utter truthfully their own resurrection, which shall stand grade one.
17. There is no crime in them, but a misfortunate embecility of spirit. When such persons die, their knowledge, for the most part, dieth with them. And they enter the es world even as if they had died in infancy.
18. They shall stand grade one, because owing to their weakness of spirit, they must need be inhabited on the earth for many years.
19. There be others, who are forever talking of heaven, and consulting the spirits of the dead, who are, nevertheless, low as to good works, and low in holiness of heart. These shall be graded the same as liars and hypocrites.
20. For in prophecy, thou shalt estimate the sum of all the virtues and vices of thyself, and of thy neighbor, and of the whole city, or state, or even the world; and accredit the grade in ascension or declension, and thou shalt compare one generation with another, as to the increase or decrease of its spirituality.
21. And thou shalt know of a truth the standing of the whole world.
22. And from this, thou shalt also determine the time, when man came on the earth; how long the race will survive and bring forth; and the time he shall become extinct as to the earth.

Book of Judgement

Chapter XII

1. O man, remember thy Creator and praise Him. In this, thou art graded by thy God.
2. Who see not Him, are weak in spirit; who see Him in all things, and hear His voice in the leaves, and in every herb, are strong in spirit.
3. These are the grades of the resurrection of the souls of men.

bondage.

5. My heavens rest upon the earth; the place of the es'yan is in my keeping. And the places of the grades of my heavens have I adjusted, according to the inhabitants thereof.

6. I people the heavens of the earth with the spirits of the dead; according to their grade in their corporeal lives, so do I arrange them.

7. To provide them unto everlasting resurrection, and make them to rejoice in their being. These are the labors of thy God.

8. For the beasts of the field and the birds and fowls of the air, and for many animals that are companions to man, made I a place in heaven, where their spirits should survive for a season.

9. And this animal heaven I graded, one, in the order of my heavens.

10. For I saw that man on the earth had delight in them; and I provided unto him for his es'yan period, that he might rejoice in remembrance of finding his loves.

11. And I made the animal heaven to rest on the face of the lands of the earth even the same as the place of the es'yan in grade one.

12. Remember, O man, thy Creator gave to every animal a season on the earth; but He limited them to a time to become extinct. Even so, and of like duration made I a heavenly period for the spirits of animals companionable to man.

13. But for man I provided heavens above, where he should rise as to place, even as he riseth, as to goodness and knowledge.

14. Magnify thy perception, O man, that thou mayst comprehend the kingdoms of thy God. Behold the example thy Creator sat before thee in the fashion of the earth.

15. In large bodies, He placed the lands; in large bodies, He placed the oceans. Not in little hillocks of land and little puddles of water.

16. Even larger than these are the divisions (plateaux) of the heavens of thy God; the heavens of the earth are separated by atmospherean oceans.

17. I fill not the air of the firmament with angels scattered about; but I give unto them regions habitable and home-like. And I grade them suitable to the resurrection of the spirits of the dead.

18. Consider the work of thy Creator, and the knowledge and symbols He placeth before thee. Thou holdest up a lump of salt, and it is solid and of dimensions; but cast it into water, and it is seen not, but dissolved and lost as to thy perception.

19. And thou beholdest the earth, which hath dimensions also; but the ethe, thou seest not. As water is to salt the solvent, so is ethe to corporeal things the solvent. By slow velocity holdeth the solid earth its form; yet, in ethe, external to the body of the earth, the swift velocity of corpor is magnified into dissolution. By vortices in ethe are these things accomplished.

20. In the atmosphere of the earth, there is sufficient corpor to make many worlds like this habitable earth. And this corpor, which is in solution (as to a mortal's eyes), floateth in the firmament of the earth, in continents wide as the earth, and deep as the earth; and there are thousands of them.

21. And yet, O man, these are but the atmospherean heavens. These are the dominions given into the keeping of thy God. These are my kingdoms and my heavens for a season.

22. As thou, O man of the earth, sailest thy ships abroad over the ocean, and coming to a new land, going ashore, dost settle thy people thereon, and it becometh a new kingdom, even so doth thy God in the heavens of the earth, in the plateaux of this vortex.

23. Remember the magnitude of thy Creator's works and the symbols He sat before thee: Where the clouds float high, it raineth not; where they drag on the face of the earth, it raineth daily.

24. Consider the habitations of the resurrections of the dead which are in the keeping of thy God.

25. Even as to the square of the distance away from the earth, so are the grades of my resurrections.

26. According to the exaltation of man's soul, so shall he inhabit the places I have made.

27. According to his own soul's growth and development, so shall he ascend in my kingdoms, outward away from the earth; grade unto grade adapted I them.

Chapter XIII

1. O man, to know the creations of thy Creator, and the things He hath placed in thy reach!
2. To apply thy knowledge and understand with reverence the work of His hand!
3. How considerate of thy little wisdom, and thy love of liberty, which He gave unto thee.
4. Even before He had perfected thee, He called out unto thee to behold His creations. And thou tarriedst not to learn, but ran away, half completed, to vent the exuberance of thy soul, which He gave unto thee.
5. Behold me, thy God; I am thy elder brother which He sent after thee. Come thou, and learn wisdom of thy God.
6. Thou tarriest in the grade; thou art not aroused to know thy Creator. Thou turnest thy back to me, and sayest: Behold, there is no God!
7. I beseech thee, turn about, and hear the wisdom of my words: I will teach thee to know thy Creator; to hear His voice, and to see His hand.
8. And thou shalt rejoice in thy life, and teach thy brethren to rejoice also.
9. Thou hast a corporeal body and a spiritual body: Hear me, and I will open thy understanding.
10. Thy spirit hath eyes and ears and judgment. Nevertheless, the beginning of thy two parts was, at the same time, quickened into a one person, because of the presence of thy Creator.
11. O man of the earth, would that thy spirit and thy corpor stood even in wisdom and power all the days of thy life!
12. But thou art so delighted in the earth, thou hast left thy spirit unfed. And it standeth within thee, as a spear of grass covered with a stone.
13. And thou seest not spiritual things; nor hearest the Unseen. For a stone lieth upon thy soul.
14. Yet, thou hast great learning as to corporeal knowledge; and great vigor as to corporeal judgment.
15. And thou ratest thy neighbor a fool, because, forsooth, in contradistinction to thee, he heareth and seeth spiritually.
16. And thy God weepeth for thee; because, in the time of thy death, thou shalt stand in heaven in grade one, even as the spirits of the beasts of the field.
17. Thy present knowledge shall be void, and thy vigor, only as a newborn child. And my angels who are wise and strong shall take thee about, in hada, the heavenly plateaux that rest on the earth, and divert thee with things proximating betwixt the two worlds, that thou mayest be made to comprehend thyself and thy Creator's work.
18. As thy corpor was fed on corporeal substances, so, then, shall thy young spirit be fed on atmospherean substances, which thy guardians shall provide unto thee.
19. Consider the wisdom of thy Creator, Who sent me to fetch thee into places of delight.
20. O that I could take thee to the highest heavenly places! That thou couldst stand before me, and talk face to face!
21. But even as a newborn child is unsuited to feed on corn and nuts, thy spirit is as a starveling in high heaven. And I take thee to the nurseries where I have provided for thee according to thy weakness.
22. Thy mother was provided unto thee before thou wert born; and my heavens arranged before thy spirit entered therein. Thou shapedst not thyself in thy mother's womb; and, behold the perfection of thine every part.
23. Trust thou in thy Creator, but seek thou also to go with Him, and thou shalt attain easily to the highest mountains He created for thy glory.
24. O that thou hadst not contaminated thy corporeal part by the flesh of the beast and the meat of His living creatures! This is as one of the stones that covereth up thy soul, and blockadeth thy way to the upper grades.
25. Thy young spirit must remain within the atmosphere of the animal creation for a long season;

26. According to the atmosphere of things, as to the purity and sweetness, behold, thy Creator hath fashioned them in relative ascent above the earth. That which stinketh, resteth on the earth; that which is pure, is upward and high.

27. Consider the place of the hells of the spirits of the dead, and the weapons of warfare in their hands. As the corporeal is to corpor, so is the spirit as to the atmosphere of the earth.

28. O man of the earth, consider what thou puttest into thy mouth, for the atmosphere thereof is the food of thy spirit. And the habit thereof will be entailed on thy spirit for a long season after thy mortal death.

29. If thou hast been a gross feeder on flesh, thy spirit will seek to linger in the atmosphere of gross feeders still dwelling on the earth. The slaughter-house and the cook-house and the eating-house shall be the places of thy spirit's resort.

30. And thy spirit shall feed therein and thereon; and thy companions shall be millions and millions of drujas; like vultures that flock to a dead carcass, and thou can not away; like a loadstone, are these haunts to the spirits of darkness.

31. O man, I have heard thee, in thy fullness, say: I must have my flesh-food; I must have my wine and beer and tobacco and opium.

32. I say unto thee, if thou hast not strength in this day, neither shalt thou have strength tomorrow. What strength shall thou gain by the loss of thy corporeal body?

33. Consider thy corporeal body as a ship, in which thy spirit is sailing across a wide sea of water. Better that thy spirit learn to acquire strength whilst it hath a corporeal body to ride in. After death, it floateth in the direction thou hast shaped it. Neither hast thou power to go against the current.

34. Remember, O man, these are the p. 767 lessons of thy Creator, which he gave unto thee, to learn to master the elements of thy surrounding.

35. Stretch forth thy hand unto thy Creator, and swear thou unto Him, thou wilt conquer every passion that is unclean, and every habit not conducive to the purity of the growth of thy spirit.

36. This is the beginning of thy resurrection; and thou shalt be thine own judge and master.

37. Neither shalt thou call out: God, God, exalt my soul! or, O Lord, save me and raise me up!--until thou hast first begun to do something for thyself.

38. O, that thou knew where the virtue of prayer beginneth! And that he that practiceth the All Highest he knoweth, hath the ear and the hand of his God! Wherein the prayers of the righteous accomplish, whilst the prayer of the ungodlike is void as the wind.

39. Certain men were down in a deep well, and they laid flat down on their bellies, and prayed to be taken up, yet, they would not even raise their eyes to look upward. And others, at the top of the well, let down ropes, and they called down to them beneath to look up, and catch the ropes, but they would not. And, in course of time, they at the bottom said: Alas! our prayers are not answered!

40. O man, that thou wouldst put thyself in the way of thy God! To put away the uncleanness of the body first, and the uncleanness of thy spirit afterward.

41. To seek for things that are pure and good, instead of criticisms and philosophies, that rise up out of thy contaminated flesh-house.

42. Whoso desireth resurrection, let him begin to resurrect himself.

43. Make not thy confessions, which are betwixt thee and thy Creator, before men; but covenant thou with Him, within thine own soul, saying nothing of this for the laudation of men.

44. Thy spirit is as a seed of a beautiful tree, which thy Creator planted; give thou it good light and a clean soil, that the blossoms and the fruit thereon may glorify thy Creator and thee.

45. Such is the resurrection of the spirit of men. Wait not for a Savior to save thee; nor depend thou on words or prayers; nor on hearkening to good sermons, flattering thyself, thou hast done well; but begin to save thyself.

46. By purifying thy flesh, by purifying thy thoughts, and by the practice of good works done unto others, with all thy wisdom, love and strength.

47. For through these only is there any resurrection for thee, either in this world or the next.

Chapter XIV

1. OF the foundations of the resurrections of thy God, there are two kinds; one, which dealeth with those already born, and the other, with such as are not yet born.
2. For, after thou hast purified thyself as to flesh and spirit, two conditions are open to thee, celibacy and marriage.
3. To such as are by nature inclined to celibacy, let them rejoice; for, in not having offspring, they shall have less bondage after death to remain in the lower heavens, and to return to the earth, to their kindred.
4. It is a great glory for them to make themselves Brides and Bridegrooms to the Great Spirit, to be His for righteousness sake.
5. But, as to thee, who desireth marriage, pursue thou the same course as to purity and holiness of person, as to thine own resurrection.
6. For, in this, thou shalt be graded also, according to what thou dost.
7. The delight of thy God, who hath dominion over both, the earth and her heavens, is to witness the birth as such as come from the pure in flesh and pure in spirit.
8. In likeness of the father and mother are all children born into the world; and every child is a new creation, quickened into life by the presence of the Creator, Who is the All Life.
9. If thou art pure in flesh, thy child shall be pure; and, if thou art pure in spirit, thy child shall be pure in spirit.
10. If thou art a flesh-eater, a drinker of strong drink, and a user of narcotics, thy child shall come forth with thy contaminations upon it.
11. Consider, then, what thy grade shall be, which shall be according to thy heirs, as to their grade in the place where they are born. As to whether thou encumberest the world with progeny lower in grade, or liftest up the world by progeny of an exalted grade.
12. Be wise as to the selection of thy partner, as to purity and righteousness. But be not deceived by such as eat not flesh merely, for the purification of the corporeal body is but p. 768 half the matter. Look for one who is pure in spirit.
13. Whoso is pure in flesh and in spirit shall bring forth heirs unto resurrection, which shall be little or no bondage to the spirit, after death.
14. But, whoso marieth for the earth only, shall bring forth heirs of bondage. And profligacy and debauchery and sin shall come upon the heirs of that marriage.
15. The spirits of such fathers and mothers shall fall in the grades in heaven; and long will be their bondage in hada.
16. Flesh-eaters seek their partners according to the impulse of the flesh, as to the temptation thereof, or according to riches, or caste, all of which are earthly considerations and for themselves only, and in no regard as to what their heirs will be.
17. And their offspring come forth in darkness; they are void of su'is, void of heavenly aspiration, and dumb as to the voice of the Creator.
18. They go about, saying: I see no All Person! I hear not the Unseen! Nay, I believe not that any man hath seen or heard Him!
19. Herein was it revealed to thee of old: Some are born of the beast, and some are born of the spirit. Which I declare unto thee, O man, is the interpretation of all the poverty and crime and war and licentiousness there is in the world.
20. This is the fountain-head, which thy God would bring to the understanding of all people. But there are many, even hundreds of millions, that can not be made to appreciate this.
21. Nevertheless, the kingdom of peace and righteousness shall not cover the earth over until this is understood by all men and women.
22. Whoso understandeth this, let him wed accordingly; and let such people be as societies to themselves. In this day, no mark of circumcision is required; but men and women shall converse on the ways of the Creator understandingly.
23. And, when thou hast children born unto thee, thou shalt more consider the place of thy

24. To dwell in a city, which is full of iniquity, thou shalt be a tyrant over thy heirs, restraining them from liberty, in order to keep them from vice.
25. And in this, thou wilt be a sinner also.
26. But dwell thou in a place of purity, and give unto them liberty and nobleness. They shall not be thy slaves.
27. In this matter, thou takest upon thyself a new grade, according to thy heirs and thy God-ship over them.
28. Be cautious in thy proceedings. He, who created thee alive, gave thee no sinful desires.
29. Because thou art not yet a completed man, these things are.
30. Thou shalt find joy in thy talents, and profit in the wisdom of thy God.
31. To perfect thyself is a great glory; to raise up sons and daughters who are also perfect, is a ten-fold greater glory.
32. For, it is the fullness of the life thy Creator gave into thy keeping; which is the glory of heaven and earth.

Book of Judgement

Chapter XV

1. OF the abundance of thy Creator's creations be thou appalled, O man!
2. Consider the inhabitants of the whole earth, and the number of a thousand millions brought into life every thirty-three years.
3. Compute thou the number for a thousand years, and for ten thousand years.
4. And, yet, the earth is not full.
5. And the heavens of the earth are yet even as if scarcely habited. Thousands of plateaux there are, with no angels to dwell thereon.
6. But to induce the spirits of the dead to rise up from the earth, this is the work and the glory of thy God.
7. To make them put away earthly desires, to become pure and wise and strong and adapted to the sublimated spheres, what an endless labor for thy God and his exalted angels.
8. As thou, O man of the earth, holdest to the desire for earthly things, thou entailest thyself in heaven, and canst not rise upward. Even so is it with the great harvest, the thousands of millions of angels born of the earth.
9. If thou stand a pyramid before thee, wide at the base, equal to the height, such is the manner of the proportions of the spirits of the dead on their entrance into the es world.
10. Consider, then, O man, how sparse are the settlements in the upper kingdoms of the earth's heavens, compared to the numbers in the lowest grade. And remember thou, the percentage of inspiration that cometh to thee, from this grade, which is doubly degraded in the cities and great capitals.
11. Know thou, O man, that all cities built by men, soon or late, fall into destruction. Search into the generations, as to the grade of mortals, and thou hast a type of the spirits of that city, chiefly as to the lowest grades. But, remember, the highest grades of angels go away, whilst the lowest remain. As the spirits of one generation are to the form of a pyramid, so, not so will be the spirits of that city in the next generation.
12. But, in proportion to the increase of the mortal city, and in proportion to the raising up of the second, third, fourth and fifth grades, so will be the relative increase in the proportion of drujas that dwell in that city.
13. And, in time, all holiness passeth away therefrom; and, when thy God abandoneth that city for a day, taking hence his holy angels, the people fall into anarchy, or run with brands of fire, and burn down the city.
14. And the hundreds of millions of drujas lose their anchorage on the earth, and thy God and his exalted ones march them away.

number, with the spirits therein, hath fallen to one per cent, thou shalt prophecy the time of the fall of that city.

16. Be thou fearful of the abundance of drujas about thee; and search out thine own imperfections and uncleanness and thy passions, lest drujas fasten upon thee in a way thou knowest not of.

17. Call not upon the spirits of the dead to come to thee; but call thou on thy Creator for wisdom and light and truth and purity; and, if it will be well for thee, He will send unto thee such spirits as are best adapted to thee for thy resurrection.

18. Whoso consulteth the spirits as to earthly things, or profit, or great undertakings, or marriage, or war, or riches, is already in the hands of drujas. Woe be unto him in the hour of death.

19. When thou sittest in communion with angels, do so reverently to thy Creator; and the members of thy circle shall pray unto Him, or sing songs of praise and glory unto Him and His works. Nor shalt thou habit thyself to sit with such as do not this reverence to Jehovih. And, when the angels appear and converse with thee, remember thou that even the least of them hath passed the bars of death.

20. Be not long-faced or melancholy with doleful songs; but rather cheerful, like the birds that sing unto the Creator. And let thy speech be respectful, and relating to spiritual things. Learn thou from them of the places they inhabit in heaven, and the manner of their occupations.

21. And if thou inquire of them as to earthly things, let it be as to how thou mayst help the poor and distressed.

22. For, if the angel that talketh with thee be a druj only, thy discourse shall, in this way, awake him to see his own shortness.

23. And if they be high-raised angels, they shall understand the working of thy soul, and they will provide unto thee for thy everlasting exaltation.

24. Be upright before thy Creator and thy God, who know thy weakness. Emulate them in all thy doings, for this is the way of resurrection, worlds without end.

Book of Judgement

Chapter XVI

1. O man, weigh the words of thy God, thy elder brother, of tens of thousands of years experience.

2. Wherein thy soul perceiveth a ray of light, follow it in truth, and not in words merely.

3. It hath been said of old: Thou canst not serve both, God and self. And many go about preaching this, but they themselves, labor for self every day.

4. To serve thy God, is to work for others, especially the sick and helpless, and not for thyself. Thy prayers and confessions to me are but the waste of thy breath.

5. There be such as preach for money, and withal are graduated from the colleges and called, learned priests; but they have not yet learned not to serve mammon, save in words.

6. I say unto thee, that a poor man, who can not read a line, that goeth into the house of the afflicted, giving what little he hath, and, with a willing heart, cleaneth the floor and garments of the bed-ridden, is more learned in my kingdoms than are these graduated preachers.

7. The word, labor, or work, is easily understood.

8. Suffer not thyself to be deceived by them whose trade is preaching and praying. They profess to be laboring for the spiritual man; and, according to the number of their converts, who are also taught words and prayers and confessions, instead of works, so are they called, great workers unto the Lord.

9. But I say unto thee, all these are but the subterfuges of satan (self), to palm off words-for-works.

10. All such preachers and priests and converts are still tarrying in the mire of grade one.

11. Hear thou thy God, and weigh his words in the balance, and be not blinded by the tricks of SATAN (self).

12. A preacher, receiving a good salary, giveth half his money to the poor, and the other half to the church; and his people say: O what a good man!

sumptuously every day, laughing in his sleeve.

14. Now, I say unto thee, that that preacher contributed nothing to the poor. The money, he gave away, was not his, but the fruit of hypocrisy.

15. Because he practiced not labor; but as a beggar and a vampire obtained his money, not for work, but for words, he was false before Jehovah.

16. To serve thy God, or to preach and practice the words of thy God, require not great oratory or education. I require not colleges to brace me up; nor preachers, that serve not the Creator.

17. One crieth out: Come to God! or: Make thy peace with the Lord! But he himself would not give up his bed to a poor sick woman.

18. I say unto thee: All such are either hypocrites, or deceivers of their own souls.

19. Except thou usest thy hands, and bendest thy back in practice, and in producing something in the world, and contributing it unto others, thou art none of mine, nor knowest the way to come to me, nor to make peace with me.

20. It hath been said of old: Do unto others, as thou desirest should be done unto thee; also, to return good for evil, and to sell all thou hast, and give to the poor, and love thy neighbor as thyself.

21. And these words are well known; but who is there, that practiceth them?

22. Wherein the words are impotent and of non-effect.

23. To remedy which, many practice serving themselves by their labor; but in Jehovah's service, their practice is by prayers and confessions: words, words, words!

24. Saying: It is not possible, in the present condition of society, to do these things!

25. Did thy God limit thee, saying: Do thou this, in the present condition of society? The way was open for another condition; but thou soughtst not to find it. Thou wouldst not give up thyself, and live in a brotherhood. Under the name of liberty, thou held fast to satan and his haunts, saying: I am willing to serve the Creator, but I will not sacrifice my liberty.

26. And thou sellest thyself to self, which shall follow thee into hada.

27. Know then, O man, that whoso would rise into my organic kingdoms in heaven, shall teach himself the first lesson of liberty, which is to free himself from self.

28. He shall not say: I want this; or I must have that; or, I cannot have self abridged; or, I will suffer no dictation.

29. I say unto thee, all such men are already in the bonds of drujas and the throes of hell.

30. But thou shalt say: Here I am, O Jehovah, Thy servant! Appropriate Thou me whichever way I can do the most good unto others! Myself is no longer any consideration.

31. This it is, to be a Faithist in the Father.

32. If an exalted man marry a woman beneath him, he can lift her up.

33. But if an exalted woman marry a man beneath her, he will pull her down.

34. Even so is it with the righteous man, that weddeth to the world and liveth therein; soon or late, it will pull him down.

35. But, if the righteous man go with his fellows into a separate place, and wed himself to Jehovah and His ways, then shall that righteous man be lifted up. And, moreover, he shall be a power to lift up the world.

36. Shall a bride not live with her husband? And they that chose the Creator, live with him?

37. I say unto thee. If thou do not live in a brotherhood on earth, thou shalt not soon find one in heaven.

38. But thou shalt unite thyself with such as are compatible with thee; with whom thou shalt live equal in all things, wherein thou canst do unto them as thou wouldst be done by, loving them as thyself, returning them good constantly.

39. Being willing to make any sacrifice of thine own self's desires for sake of founding the Father's kingdom on earth.

40. Remembering, thou wert born in darkness, and art not the same as will be the generations who come after thee, who shall be born in these communities, His kingdoms.

41. Even for them that are yet unborn shalt thy sacrifice be.

42. In which shalt thou consider that it is for the resurrection of others, and not for thyself, that thou art chosen of Jehovih.

43. For herein lieth the key of all resurrections; which is to labor for others; to induce them to assimilate unto Jehovih, and with one another.

44. The words of thy God are not for the glory of any man under the sun, or for any angel in heaven, but for Jehovih.

45. Thou hast had revelation sufficient since thousands of years; and sacred books with most holy doctrines. And, yet, many that know these well, come into the es world as low as drujas, and as wandering spirits.

46. Thou shalt judge thyself; thy spirit is as a manuscript in thine own handwriting; thou art daily writing thy grade and the place of thy abode in heaven.

Book of Judgement

Chapter XVII

1. REMEMBER the words of thy God, O man, and be reasonable in thy understanding.

2. Whithersoever thou buildest a city, and it increase in inhabitants, it equally increaseth in pauperism and crime. Neither hast thou any doctrine under the sun to provide against this.

3. But I have now opened the book of knowledge before thee. The place of my habitation and of the line of my light and of my holy angels I have made plain.

4. Thou mayest travel a thousand other roads, but none other shall be blessed with the light of my countenance.

5. As thou sayest at the door of the college: Young man, neither prayers nor confessions shall graduate thee in my house, to be companion to such as have passed on before thee.

6. So I say at the gates of my exalted heavens, unto the inhabitants of the earth: Only by knowledge and righteous works, done unto one another, shall ye be able to endure the light of my kingdoms.

7. Now, it shall come to pass, early in the kosmon era, that many shall be gifted to heal by laying on of hands. And they shall say: Behold, the lost gift is returned! Have I not done a good thing in the world?

8. But I say unto thee, O man, that these also mistake the coming of Jehovih's kingdom.

9. The healing of the sick may be compared unto giving alms to the poor, and saying: Have I not done a good work?

10. I say unto thee, these things were of the past cycles. They shall now consider what shall be done to prevent sickness. This is better than to heal. They shall now consider what shall be done to prevent poverty. This is better than giving to the poor.

11. I have not come to heal and treat the diseased in flesh or spirit; nor to re-establish any of the ancient doctrine or revelations.

12. I am not a patcher-up of old garments.

13. I am not an apologizer for ancient revelations, nor have I anything in common with what is past.

14. Neither their doctrines, nor sacred books, nor their Gods, nor Lords, nor Saviors are anything before me.

15. I am not come to captivate the ignorant and unlearned. Nor am I come to call sinners to repentance. Nor to convert the debauchee, nor to convert the profane man, nor to convert the harlot.

16. Sufficient have been other revelations unto all these.

17. Nor have I come to say: Behold, this is my book! And there shall be none other!

not to one man only; but to thousands.

19. That which I am uttering in these words, in this place, I am also uttering in the souls of thousands, and I will bring them together.

20. I do not command, saying: Thou shalt believe, because I, thy God, hath said it, or revealed it in this book.

21. I come as thy elder brother, in the name of Jehovih. I show thee how thou canst live without the governments of man. And how thou shalt live, in order to join in my resurrections.

22. Let not the Faithist of this day say: I will purify the government! I will leaven the whole mass!

23. But I say unto thee, thy God laboreth not in such method. The cure is, come thou out of Uz, and be thou clean.

24. Whoso hath more faith in Uz, let him remain in Uz; whoso hath faith in Jehovih, let him come into His kingdoms.

25. To know thy Father in heaven, O man, who hath learned this? They profess Him in words, but they belie Him in their behavior.

26. Renounce them, O my beloved; gather up thy household, and follow my voice, which I speak into thy soul from the Almighty. Follow thou thy highest knowledge, and make thyself a glory in Jehovih's kingdoms, forever and ever.

Book of Judgement

Chapter XVIII

1. HEAR the words of your God, O ye priests and preachers and rab'bahs, and all ye that set yourselves up before men, professing to hold the key to salvation and the places of my resurrections in heaven.

2. Hearken to the words of your elder brother, God of these heavens and the earth; behold, I will set you in judgment over yourselves; and the powers of Jehovih within you shall cry out for truth and justice.

3. Take your chosen of the congregation of your church, and make manifest whereof ye preach.

4. And prove that you have a good and sufficient doctrine for the salvation of your souls.

5. Choose ye the best of your flock, and show before your God an example of all such as serve not mammon, but Jehovih. Seal up their mouths; for ye shall judge them, not by words, but by what cometh of the soul.

6. And ye shall divide with one another your earthly possessions, being as brethren. And ye shall cast it upon the altar of your church, saying: We give it to the poor!

7. Or, if ye have houses, ye shall say to the poor: Come and dwell herein!

8. Persuade not yourselves, O men of darkness, that ye are not graded by the angels above; or, say to yourselves: Jehovih seeth not, nor heareth.

9. Nor say: When we are dead, our souls shall turn suddenly good, and ascend to the right hand of God.

10. Nor flatter yourselves, saying: We did the best we could under the circumstances.

11. Verily, I say unto you: Ye have not fulfilled the first law, which is to make clean your own corporeal bodies. Because ye have stuffed yourselves with carnal food, my holy angels can not approach you; neither can your understanding approach the place of my kingdoms.

12. How much less, then, have ye purified your souls? Wherein ye will not put away flesh, because ye love flesh, even so will ye not put away self-righteousness. Because ye shun the practice of labor, showing to the world, ye love words, and the renown of men and caste, making preferences in your churches, having rich and poor therein, which is itself your condemnation. For ye should divide with one another; putting in practice your doctrines.

13. What one of you hath a congregation who have given up all, and who make themselves alike and like, rich and poor?

14. Say ye, my kingdoms in heaven are after such manner.

15. I say unto you: Ye shall be bound in the first resurrection, in hada, to all these whom ye have

put away uncleanness and selfishness; which is the first labor. And, after this, they shall learn to practice fellowship in union, for the resurrection of others.

16. Flatter not yourselves, that, because ye wear fine cloth, and ye preach, that ye are not responsible also. Nor hope, that when ye become spirits, ye shall ascend suddenly into places of delight. Ye are marked by your God!

17. Your souls are written all over with your deeds and works and words; and ye shall see yourselves as in a mirror, and of your own accord shun my kingdoms of light.

18. Because ye have learned words, and practiced only in words, behold, I come in this day to command practice in works. Not for a pittance, but for all ye have.

19. I am not come to destroy your religions; ye have done that already.

20. I come to give ye a religion wherein all men can be as brethren.

21. Even the infidel shall accept the Creator and good works. For he, being the fruit of your behavior, is even in the foreground in the march of my armies.

Book of Judgement

Chapter XIX

GOD GIVETH A NEW RELIGION.

1. GOD said: Hear the words of your God, O ye preachers, priests and rab'bahs; seek not to gainsay my words.

2. In times past, I had such representatives, and I said unto them: Go ye, preach my doctrines unto the inhabitants of the earth; make them understand the way of the Almighty.

3. And ye shall take neither money, nor scrip for your labor, but be an example of faith in the promises of God.

4. So, your predecessors went forth fulfilling my commandments.

5. But, behold what ye are doing in this day! Ye patronise the man of wealth; ye boast of the riches of your congregations!

6. Ye receive salaries, and ye dwell in fine houses; my doctrines ye sell as merchandise! Ye have fine temples and fashionable audiences, and ye curry favor with those who are in affluence.

7. Ye go not to the drunkard's den, nor to the unfortunate woman; these ye take not in your arms, saying: My brother, my sister, come with me, I will show you the kingdom of God!

8. Behold, I have come to you in spirit and in truth, but ye put me off, saying: Is not the first duty to one's own household? Is not self-preservation the first law?

9. Now, I answer you: These questions spring from the beast, and not from the spirit.

10. Neither availeth it you one jot or tittle, to rise at break of day and recite prayers all day, nor to say: God help the poor! or: Blessed art thou, my God!

11. When ye can not purchase one another by flattery, how hope ye for the favor of the Almighty, by praise and prayers and flattery?

12. Behold, the selfishness of man hath made the world like a house on fire! My little ones are in pain and suffocation.

13. Go, then, quickly, to them, and provide a remedy. This is the new religion I give unto you: Demanding sacrifice of you, and your congregations, of all ye have, that is not in use and actual need.

14. And ye shall judge the limit thereof, remembering that whosoever is bound on earth, is bound in heaven.

15. I have drawn aside the veil of death, your sons and daughters, your fathers and mothers, the dead and the living, stand face to face.

16. And the angels are testimony unto you, that your doctrines, as ye practice them, are a blasphemy against the Almighty.

17. Ye persuade yourselves and your congregations, that, after death, the soul shall go far away, and to an exalted heaven. But, behold, they that are dead are with you. They testify unto you by

18. The evidence of the work of heaven is at your door. Ye stand accused before Jehovih, that ye practice not what ye preach; that ye fare sumptuously, and connive at sin; that ye preach what ye can not prove; by the angels of your own blood and kin, are ye accused.

19. Ye have no personal knowledge of heaven, and, in stubbornness of heart, ye dispute with my seers and prophets, who can prove before you, they have power to see unseen things, and to hear that which ye can not hear.

20. Ye study spiritual things with your corporeal senses; neither have ye capacity to see and hear the spirits of the dead. How much less, then, shall ye presume to interpret Jehovih and his kingdoms?

21. Now, behold, I come in this era, not only to declare to you, that the time of preaching is at an end, save wherein it is practiced in deed as it is spoken in word, but also to prophesy to you, that many of you will give up your calling, and preach no more.

22. And your temples and churches and meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime and debauchery.

23. And the congregations shall be enrolled, and, at the meetings, they shall be inquired after, to see if they are in need. And they shall have volunteers, who shall go about seeking out the helpless and distressed.

24. So, that, instead of the congregations sitting to hear your sermons, they shall come as co-workers for Jehovih's children.

25. This is the new religion, which I give unto you; and, moreover, let it be a prophecy to you of the words of your God. For there is no such congregation this day in all the world; and yet, ere this generation pass away, this shall be proven before you.

Book of Judgement

Chapter XX

GOD DECLARETH A DAY OF JUDGMENT, AND ALSO HE BEQUEATHETH LIBERTY UNTO ALL MEN.

1. GOD said: There shall be a day of judgment unto thee, O man. Soon or late, thou shalt take the matter into thine own hand; and thou shalt look into thine own soul to judge thyself. This is unto all men; none can escape it.

2. Such, then, is the judgment day. Let no man complain against the judge; thou shalt be thine own judge.

3. And every one judgeth against himself, and, soon or late, crieth out: O Jehovih, I have sinned against Thee; p. 774 in my youth I tried to find excuses for my behavior, but now I am broken down utterly.

4. After judgment, reformation and resurrection within man begin as a new tree of life.

5. But, whether thou shalt judge thyself in this life, or wait till thou art dead and risen in spirit, the matter is in thine own hands.

6. Yet, better would it be for thee, if thou wouldst sit in judgment on thyself every day of thy life.

7. But touching the matter, as to how thou shalt judge thyself, hear thou the wisdom of thy God, thy elder brother, and profit thou accordingly.

8. Because of the Ever Presence of Jehovih, thou wert quickened into a conscious being. As thy earth-body is of the earth, so is thy spirit of Jehovih. Nevertheless, spirit is the opposite of corporeal life; for the latter cometh to an end; but the spirit of man is a tree of everlasting life.

9. Thy spirit groweth by cultivation, which is by the practice of wisdom, truth, virtue, benevolence and affiliation unto others.

10. Think not, that the soul groweth by prayers or confessions unto this God, or that God; for, in whatsoever God thou firmly believest, him shalt thou worship, for he is thy choice. Nor shall any man prevent thee in this thy liberty. But, remember, the same rule holdeth unto all in this day: Thou shalt never see the God thou worshippes, save, indeed, it be an idol, or an image of wood or stone or some corporeal substance.

11. For, behold, I have cast out all Gods, Lords and Saviors on the earth and in the heavens of the earth.

I am thy Lord! I say unto thee: All such spirits are drujas.

13. Nevertheless, if thou worship a God, or Lord, let it be as a figure unto thee to cast thine eyes into thine own soul, to purify thyself in the sight of thy Creator, whom thou canst not doubt.

14. In such respect, it is no sin for thee to worship any good ideal, whom thou shalt emulate in thy behavior.

15. Yet this also shalt thou prove: That, whosoever of the ancients was great, or whatever Gods was well known, that thou settest thy soul on to love, behold, familiar spirits will come to thee to deceive thee, professing to be that ancient or that God.

16. And, when thou art dead, and thy soul risen from the dead, behold, some deceiving spirit will come to thee to use thee; neither shalt thou discover for a long season that thou hast been the dupe and slave of an unscrupulous master.

17. This day in the lower heavens there are millions of false Brahmas, millions of false Budhas, millions of false Kristes and millions of false Gabriel-Gods.

18. Whosoever bindeth himself to these names whilst on earth, becometh a fit subject for drujas to fall upon when he entereth heaven.

19. Think not that great wisdom cometh suddenly by dying; in thy early entrance into the es world, thou shalt be easily deceived.

20. For which reason thou shalt school thyself every day of thy life, that thy Creator only is thy God; and that Him thou shalt never see as thou seest a man or an angel; but that Him also thou canst see every day in the glory of His works.

21. With this faith in thy soul, thou shalt die and enter heaven fearlessly; and, when a pretended God or Savior cometh to thee asking tribute, thou shalt know of a truth he is false.

22. Now, therefore, when thou judgest thyself, to determine the balance of thy good and evil deeds, and thy good and evil thoughts, let thy Creator stand as the light of thy soul, and, through Him, judge thou thyself, but not as to thy worship, but as to thy works.

23. Neither shalt thou judge thyself by any God, or Lord, or Savior, or by any idol, or by any man or woman; for thou standest thyself second to Jehovih in thy attributes. It behooveth thee to make a God of thyself, in thy behavior and in thy words and deeds.

24. Neither shalt thou judge thyself by any sacred book, or any bible, in all the world; nor by the words within them purporting to be my words, or the words of any God, Lord or Savior.

25. For I have abolished all such sacred books and bibles and words and sayings contained in them, purporting to be my words and the words of any God, Lord or Savior.

26. Neither shalt thou bind thyself by them, nor judge thyself by anything that is written or printed in them.

27. But, behold, I declare a greater glory and judge unto thee in place thereof, which is Jehovih, thy Creator.

28. By Him and through Him shalt thou judge, and be judged.

29. Books are maculate; but Jehovih, never.

30. Neither shalt thou, henceforth, swear by any book under the sun; nor by any God, nor Lord, nor Savior, nor spirit, nor idol, nor image. But thou shalt swear by Jehovih, thy Creator.

31. To Jehovih only shalt thou covenant thyself, and this shalt thou do in thine own way only, and not according to any book, or bible, or priest, or church, or spirit.

32. Behold, the olden times are past away; and thy God setteth aside the bondages of the olden times also.

33. Sufficient were they for the times they were created. A man shall not be bound as a child; neither shall the judgment of man be bound by the things that were intended for man before he attained judgment.

34. Hast thou not beholden the signs of the times? What I here give in words, Jehovih manifesteth over all the length and breadth of the world.

35. None can stay the hand of the Almighty.

GOD DECREETH AGAINST INFIDELITY.

1. GOD said: Hear the words of thy God, O man. In the ancient times, I came as a father to a child, dictating unto man.
2. Now, that thou hast attained to comprehensive judgment, Jehovih hath inspired thee to liberty, and to think for thyself, and to consider what is best for thee.
3. And thy God cometh not now as a dictator, but as thy elder brother, with ample experience.
4. And I say unto thee, after the manner of thy professors in the college to their graduated classes: Behold, thou art free; go thy way, and no longer hope to hold thy God accountable for thy behavior.
5. For, with thy freedom, thou also attainest to responsibility.
6. Think not, because I emancipate thee from the God and Lords and Saviors of the ancients:
7. And from the bibles and sacred books of the ancients; and from the ancient commandments and injunctions, that, as a consequence, thou art not bound in fidelity to thy Creator.
8. More art thou bound now than before; for thou shalt not, henceforth, throw the responsibility of thy conduct on to this man, nor that man, nor this God, nor Lord, nor Savior, nor holy book, nor bible, nor priest, nor church decree.
9. So, that thy fidelity to thy Creator and to thy fellow-man, in righteousness, love and good works, shall be the most sacred study of thy life.
10. And thy example from day to day shall be a perpetual register of thy accountability; verily shalt thou be a living sermon before men and before Jehovih.
11. And, wherein thy behavior detracteth from the grades of thy fellow-men, thou shalt be bound in the behavior of those that copy after thee, and, for the shortness thou bringest them into, thou shalt suffer for them in time to come.
12. Beware, O man, for this rule applieth unto all the generations of men: That, by sudden emancipation from an old condition, man runneth into another extreme, from which spring libertinism and licentiousness.
13. For which reason, rather shall thou proclaim before the multitude the responsibilities of the new condition, than try to win their applause by proclaiming their emancipation from the old.
14. Because I have opened the heavens, the spirits of the dead return to thee, and commune in thy household; flatter not thyself that the whole of the Father's kingdoms are revealed to thee, and that the angels who converse with thee, can make plain the dominions of the higher heavens.
15. Many of these shall return to thee, saying: There is no hell, no satan, no God, or Lord, nor anything in this world to make thee afraid. For, of a truth, the hell they looked for, they found not; nor found they a God, nor Lord, nor Savior, such as they had hoped to find. And, for this reason, such angels are jubilant for the time being.
16. Nevertheless, a time shall come to them also, when they shall tire of dwelling on the earth, in the places of their mortal kin; and they shall seek resurrection into more exalted places, where wisdom and purity dwell. Then, indeed, shall they begin to comprehend the ways of the kingdoms of the Almighty.
17. And they will cry out in pain; pleading for pity, compassion and help. And after that, when they come to thee, they will also proclaim, even as thy God now doth: That the commandments must be fulfilled:
18. To love the Creator above all else;
19. And thy neighbor as thyself;
20. Sell all thou hast, and give to the poor;
21. Return good for evil;
22. Do good unto others, with all thy wisdom and strength;
23. Abnegate self in all respects;
24. Making thyself a servant to thy Creator;

25. Owning or possessing nothing under the sun;
26. And look into thy soul, to judge thyself constantly, to discover where and how thou shalt do the most good;
27. Complaining not against Jehovih for anything that happeneth;
28. Making thy neighbor rejoice in thee;
29. Making thyself affiliative;
30. Without self-righteousness above any one;
31. Being a producer of something good;
32. And learn to rejoice in thine own life, with singing and dancing and with a jovial heart, paying due respect to rites and ceremonies, that all things may be orderly before Jehovih.
33. Remember the words of thy God, O man, when angels or men advise thee against these commandments, they have little to offer thee that will promote the harmony of the state.
34. Consider, therefore, that whatsoever promoteth the greatest harmony and wisdom within the state, hath also been discovered and is in practice in the higher heavens.
35. And, wherein it hath been proven to thee, that a state divided against itself can not stand, even so are the heavens above not divided, but as a unit.
36. Judge, then, O man, when one spirit cometh to thee preaching one thing, and another spirit cometh to thee preaching another thing, their words are proof that they have not yet entered the harmonious heavens of thy God.
37. And it is because of the inharmony of thine own soul, that thou art open to these conflicting messengers. This is infidelity against the All Person, Jehovih. And such conflicting spirits deny the Person and the Unity of the Almighty.
38. Let not thy emancipation from the bondage of the doctrines of the ancients lead thee into infidelity against Jehovih.

Book of Judgement

Chapte XXII

THE FATHER'S KINGDOM ON EARTH.

1. GOD said: I have heard thy prayer, O man: Thy kingdom come on earth, as it is in heaven.
2. Hast thou considered thy words? And art thou prepared for it? Hast thou fulfilled the commandments? And lovest thou thy neighbor as thyself? And hast thou done unto the least, as thou desirest thy Creator to do unto thee?
3. Now, behold, Jehovih hath sent me, thy God, to answer thy prayer.
4. I demand of thee, that thou hast no favorite doctrine above thy neighbor;
5. And that thou art servant to no God, nor Lord, nor Savior, nor church, unacceptable to any man in all the world.
6. But, that thou servest Jehovih with all thy wisdom and strength, by doing good unto thy fellow-men with all thy might.
7. That, because thou art strong, or wise, or rich, thou understandest, that thou shalt use these excellencies for raising up such as have them not, believing, that Jehovih so provided thee to that end.
8. Consider, O man! Thou hast a kingdom already. Wouldst thou have two kingdoms?
9. Behold, the kingdom of man hath its power in armies and ships of war.
10. The kingdoms of thy Father have not these, but love, wisdom, righteousness and peace.
11. I demand of thee, that thou shalt give up thy army and navy. Art thou prepared to say: To whom smiteth me on one cheek, I turn the other to be smitten also?
12. Is thy faith still more in weapons of death, than in the Voice of Everlasting Life? Esteemest thou thy army and navy more to be depended on, than Jehovih?

13. Art thou willing to sacrifice thy time and money and self-interest for sake of Jehovah's kingdom?
14. Use thy judgment, O man. Since the time of the ancients till now, the only progress towards the Father's kingdom hath been through sacrifice.
15. What less canst thou expect?
16. If thou sellest what thou hast, and givest to the poor, behold thy neighbors will imprison thee for a madman.
17. If thou abnegate thyself and labor for others, they will persecute thee, and revile thee.
18. If thou shouldst profess to love thy neighbor as thyself, they would mock at thee.
19. Therefore, I declare unto thee, O man, in the land of Uz the Father's kingdom can not be.
20. But thou shalt go hence; and, behold, I will go with thee, and with thy neighbor, and show thee how to build, even as a kingdom in heaven.

Book of Judgement

Chapter XXIII

GOD JUDGEETH UZ, COMMONLY CALLED THE WORLD'S PEOPLE.

1. GOD said: I am not come in this era to judge the drunkard, the harlot and thieves and murderers; these are known unto thee, O man.
2. I am not come to repeat former judgments against whom all men understand to be sinful; for, behold, I gave governments into the hands of men, to deal unto such themselves.
3. But I am come to the leaders of men; to kings, queens, emperors and presidents; and to philosophers and men of learning, priests, rab'bahs, cardinals and popes; and to merchants, bankers, manufacturers, farmers, shippers, and hucksters.
4. Such as pass unscathed before the laws and government of man, and are reckoned passably wise and good before the world.
5. And not even to such of these as are bad men in disguise, who escape condemnation before the courts, by cunning and strategem.
6. But I am come to the best of all of them, be they true Brahmins, true Ka'yuan, true Budhists, true Kriste'yans, or true Mohammedans.
7. Therefore, O man, hear the judgment of thy God against them: They are not united and affiliated as brothers.
8. But the best of all of them are as so many individual entities pulling in different ways, every one for himself.
9. The Brahmins are not communal; the Ka'yuan are not communal; neither are the Budhists, nor the Kriste'yans, nor the Mohammedans; neither the philosophers, priests, merchants, nor any one people in all the world.
10. There is no fullness of heaven amongst any of them. They are divided into thousands of ideas and projects.
11. Now, hear me, O man, and consider the wisdom of thy God: Satan is wiser than any of these I have named.
12. For Satan hath made armies of soldiers communal. He hath discovered the power of affiliation and discipline.
13. Behold, a thousand soldiers are more efficient than ten thousand men, unorganized.
14. Judgment is rendered against the best of men in all the world, because they are inorganic for righteousness, and for establishing the Father's kingdom.
15. This, then, is what befalleth the nations and peoples of the earth: Alike and like the angels of heaven minister unto mortals (save wherein thy God and his Lords provide especially otherwise), the inorganic heavenly regions to the inorganic inhabitants of the earth.
16. Now, behold, I said unto thee, in the olden times, try the spirits, and see, if they be of God.

deny all order and system and discipline in heaven and earth.

18. And each and all such angels, coming to mortals, do so on their own account, assuming any form and name they may find acceptable unto men.

19. Such angels have not yet entered the first resurrection; nor belong they to any disciplined kingdom in heaven.

20. And all mortals, such as I have named to thee as the best and highest of mortals, enter the es world (after death), only into the inorganic regions of heaven.

21. Neither can they enter into the lowest of my kingdoms until they abnegate self and learn affiliation.

22. Therefore, after death, they remain, for the most part, in their former places: The merchant in his counting-house, the banker in his bank, the shipper in his place, the philosopher in his place, the pope in his place, the king in his, the farmer in his.

23. Neither have they power or wisdom to go to any other place; and they stroll about, like one that hath lost his master. Neither will they affiliate with other angels; but, in stubbornness and moroseness, persist in working out an individual identity, until they are broken down in sorrow and darkness, which may be in a few years, or it may be hundreds of years.

24. And, then, my holy ones come to them, and carry them away to my es'yan schools.

Book of Judgement

Chapter XXIV

GOD SHOWETH HOW TO KNOW THE KIND OF ANGELS THAT MINISTER UNTO MORTALS.

1. GOD said: One rule have I given unto all men, whereby it may be known what kind of angels minister unto them; that rule is a mortal's own manifestations and behavior.

2. Whoso manifesteth serving himself chiefly, hath little light from my organic kingdoms; but whoso serveth Jehovah by laboring for others, with all his wisdom and strength, is attended by the light of my organic kingdoms.

3. Judge thyself, O man, as to thyself, who and what angels attend thee.

4. Behold, one man will say to thee: I have a band of wise and most ancient angels who attend me! Another will say: I have very Gods who attend me!

5. Judge them not by their words, nor by the names professed; but judge them by the work they accomplish. Nevertheless, hold thy peace in regard to them.

6. This rule do I also give unto thee, in regard to the angels who attend mortals.

7. As, for example, thou knowest that a soldier is not permitted to go away from his regiment, and pursue other employment.

8. The soldier belongeth to his regiment; he is one with the regiment; he moveth therewith; the affairs and business of the regiment are his affairs and business also.

9. Even so is it with my organic heavens, wherein es'yans become volunteers to accomplish resurrection.

10. And, thereafter, they apply themselves not to isolated development, but to affiliation, for attaining to the higher kingdoms.

11. The least of my organic kingdoms containeth half a thousand million angels; and many of them contain five thousand millions.

12. These are composed of thousands of branches, suited to the various talents created with all; so, that all who enter find a delightful adaptation.

13. When thou wert taught of old, to say: May thy kingdom come on earth as it is in heaven, it was instruction given thee to lead thee in the method of my dominions.

14. As to wandering spirits, they have not yet entered the first resurrection; but, such as have enlisted in my organic kingdoms, are called es'yans, whilst learning the rites and discipline, and are said to be in the first resurrection. And such as have become organic workers are in the second resurrection, and this is a kingdom of heavens.

resurrection, none of the angels return as individuals, to commune with mortals, save as hereinafter mentioned, or save when especially commissioned by me or my Lords.

16. Think not, that my discipline is less systematic than that of a mortal general's army, or that the heavens of thy God are permitted to run at loose ends, and without order or concert of action.

17. Be reasonable, O man, weigh these things according to thine own observation and judgment, for there is not, in all the heavens, any wide departure from what thou hast in some form a counterpart-resemblance on earth.

Book of Judgement

Chapter XXV

GOD SHOWETH HOW AND WHEN THE SECOND RESURRECTION MANIFESTETH UNTO MORTALS.

1. GOD said: In the cities and country places, I have innumerable Lords, apportioned to districts and to the mortals and angels thereof.
2. And my Lords know the rates and grades of their people, their occupations, their aspirations, their labor, their behavior, private and public.
3. Now, behold, I have said unto my Lords: The era of dictation is past; man hath arrived at kosmon. Declare ye the light of my heavens unto man; but let man judge himself, and labor to save himself, that he may have honor and glory thereby.
4. And I further said unto my Lords: Man hath prayed, saying: Thy kingdom come on earth as it is in heaven. Now, this I give unto you: That, where men abnegate self, and affiliate into a communal brotherhood, after the manner of my heavenly kingdoms, then shall ye affiliate my organic angels with such mortals, and make them one with my second resurrections.
5. And ye shall surround such communal brotherhoods with the light of my kingdoms, thereby controlling the angelic intercourse with mortals, so that drujas and vampire spirits cannot molest them.
6. And these brotherhoods shall be taught to question not the spirits and oracles on personal matters, but for light and truth as to what will contribute to meliorating the condition of man, and as to light and truth, regarding the higher and lower heavens; and as to attaining spiritual gifts and great wisdom.
7. And such mortals shall have times and places for worshipful matters; and these times shall be in concert with my Lord of that district; and the light of his throne shall be given unto such a brotherhood.
8. The members of such a brotherhood shall not desire a leader; neither will any one of them desire to be a leader. For, if one should so desire, he would not be of the Godhead, but of himself.
9. Moreover, none of the members of such a brotherhood shall go off, of his own accord, to minister as an individual to the inhabitants of Uz. But each and all in the brotherhood shall concentrate their profits and force unto one end and object.
10. Even so, O man, are my organic heavens; all the members of each heaven being as a unit with the whole, they waste not their strength and time in isolated endeavors.
11. Whereby, when a prophet foolishly boasteth to thee, as to having some high-raised angel, with a loud-sounding name, as his special guardian and guide, know thou such prophet is in the hands of drujas, who have not entered my heavenly kingdoms.
12. Neither hath it ever happened on the earth with any individual man, raised up by me or my Lords for a specific work, like Moses, or Ka'yu, or Sakaya, or any other, that they knew of or boasted of any especial angel over them; but all of them experienced the light, which was as a pillar of fire.
13. Even such is the manifestation of the second resurrection through my Lord and his Holy Council.
14. And the manifestations are not like those of a mere magician; but the accomplishment of something that embraceth nations, empires and mighty peoples.
15. For this reason, O man, I declare unto thee that the Father's kingdom is now being founded on earth, and the mortal manifestation thereof is near at hand.
16. But it shall not come in this era, as in the past, through any one great leader-forth; but it shall appear as a spontaneous light, permeating the soul of thousands; and they shall come forth,

17. Now, therefore, O man, consider the judgment of God against all such as are called the best of men, the wisest of men, the greatest of kings or queens or popes; for none of these have even entered the first resurrection in their own practice.

Book of Judgement

Chapter XXVI (26)

GOD JUDGE THE ASCETIC.

1. GOD said: There are such as shut themselves up in colleges (convents and nunneries), and such as retire to the forests, devoting their lives to prayers, confessions and rites and ceremonies, being most systematic in routine, and in being shut away from the Uzians.
2. And they allot certain ones as leaders and overseers, making themselves inquisitors over one another, in hope of purifying their thoughts and aspirations, constantly trapping one another for shortness, and, then, submitting to petty punishment and afflictions, hoping thereby to check evil thoughts, words and actions.
3. Judgment is rendered against all such people, be they mortals or angels.
4. For these are the methods of the imprisonment of mind. All such mortals are preparing themselves for the bondage of drujas on their entrance into the es world.
5. Yea, even in that same college (convent and nunnery), shall they be immured after death, by thousands of drujas who inhabit the place, who profess to have some scheme of projected salvation.
6. All such people are the manifestation of darkness instead of light. Jehovih created man with capacity for developing talent to do good unto others.
7. Now, behold, these ascetics labor for themselves in these foolish proceedings; they do not these things in order to meliorate the condition of their neighbors. Neither have they shown, in a single instance, where a benefit resulted to the state in consequence of their practices.
8. They call their initiations sacred, but I declare unto thee, they are a blasphemy against Jehovih. They are as a snare for the imprisonment of the mind and the soul.
9. And, after death, these people are prevented by their drujan masters from entering heavenly places of resurrection, becoming, instead, slaves in the es world, to pursue such calling and practice as may be put upon them.
10. For the same rule holdeth on earth and in heaven, as regardeth the bondage of the mind. If, by imposing rites and ceremonies, and by the strategems and cunning of mortal priests, they can be captured on earth, even so can they be retained in bondage in heaven.
11. And it happeneth with them, that even as they honestly believe they are right on earth, so will they persist they are right in heaven, even willingly submitting to cruelty and to torture, in order to prove their fidelity.
12. Be considerate, O man, of the words of thy God: He, who created p. 780 thee, gave to thee one star of light whereby thou mayst determine truth and wisdom.
13. Whatever doctrine showeth self as the chief consideration, even if it be for obtaining wisdom or supposed purity for self sake, is not of Jehovih.
14. The aborigine, that roveh foolishly in the forest, standeth higher, therefore, before thy God, than doth the nun or the ascetic. For though the former liveth for self only, yet he is not bound in spirit.
15. In all things, thou shalt weigh the object and end aimed at, and the final result; and, wherein self standeth as a part, or whole consideration, know thou such matter is not of Jehovih, but of satan.
16. It is not sufficient for the apologist of satan to say: O we dwell in the colleges (nunneries and convents), in order to pray for Uzians.
17. But thou shalt weigh their prayers also, and thou shalt estimate the value thereof by what is accomplished. And thou shalt prove whether their prayers provided harvests of wheat and corn, and food and clothing for the poor, and education for the unlearned, or any other thing that was good.
18. Be thou not put off by the cunning of satan's words in the mouths of priests or popes; but look matters in the face, and be thou a God thyself in discerning things that meliorate the condition of

Book of Judgement

Chapter XXVII (27)

GOD JUDGEETH CHARITIES.

1. GOD said: A certain man built a dam across a river, using only stones, but no cement. And the water ran through the crevices, rendering the dam worthless.
2. Then came certain neighbors to him, saying: Thou shalt apply cement to the crevices.
3. So, the man went to the lower side, and applied cement; but, lo and behold, the result was only temporary, for the water washed the cement away.
4. Again his neighbors said unto him: Apply thou the cement at the upper side, and the water will carry it into the crevices, where it will remain with good effect.
5. And the man did so, and, behold, the dam was a complete structure.
6. After such manner, O man, consider all charities. Thou mayst apply thy riches, and thy estates for charity's sake, but of no profit under the sun.
7. When the man applied the cement, where it was not self-sustaining, the waters washed it away.
8. Wherein thou appliest charity, and it be not self-sustaining, judgment is rendered against thee.
9. When the man applied the cement toward the fountain, it became self-sustaining.
10. Wherein thou appliest charity, and it be self-sustaining, judgment is rendered in thy favor.
11. When thou meetest thy neighbor on the road, and he hath fallen down, and broken his legs, and can not stand, consider how foolish it would be, to lift him up, and, then, let him fall again. Flatter not thyself, that such would be charity.
12. And yet, how much of the so-called charity of the world is of that kind.
13. Thou mayst feed three drunkards' families, and flatter thyself thou hast done charity worthily; but, if thou hast not done that which will make them no longer in need of charity, thou hast done little.
14. Another man may not feed them, but he may reform them, and put them in the way to be self-sustaining. Such a man will have done a hundred-fold greater charity.
15. To open the way for employment and industry, this is the greatest of all charity. For, by these avenues, charity will not be needed, even for the aged, nor for orphans.
16. Consider, then, how little any people have to boast of for charity's sake. Even their asylums and poor-houses and homes for the aged and helpless are so many witnesses of condemnation against the people who built them; because some great wrongs and evils existing within the state were also built by the people in the first place.
17. They are as paint and plaster, hiding and redeeming them, in some measure, for the sins of a wicked people.
18. And, when such a city saith: Behold us! what a charitable people we are! I say unto thee, that that city understandeth not the kingdom of thy God.
19. Yet, thou shalt avoid going to the other extreme, doing nothing, which is worst of all. But thou shalt go to the root of the matter; thy charity shall be directed to prevent the causes of such ill-fortunes.

Book of Judgement

Chapter XXVIII (28)

GOD SHOWETH HOW TO DO CHARITY.

1. GOD said: O man, consider the folly of individual effort! One will say: I help my family and my neighbors; let others do so, and all will be well.
2. This is his philosophy and doctrine! Now, I say unto thee, this is just what hath been tried for thousands of years, and it hath resulted in impotency all the while.

this.

4. Though that opened the way to salvation in the ancient days, it is not sufficient in this day. Neither shalt thou hope, that, by giving to the poor, thou shalt escape condemnation.
5. But thou shalt go to the foundation of things, and go systematically.
6. Thy efforts shall not be single-handed, but thou shalt unite with others; and, together, ye shall provide a remedy against poverty.
7. Remembering, it is wiser to accomplish with the young than with the aged. For the mature will be dead in a few years; and, in that day, those that are children will be mature.
8. Better is it, that ye provide a way unto ten fatherless children, than for forty people that are grown.
9. But, even in this, ye may err toward the children. For, to provide them an asylum in infancy, saying: Behold, what a good work we have done! showeth that ye measure not as your God measureth.
10. For it is not sufficient that ye feed and clothe little ones; but ye shall teach them a trade, and occupations, and give them learning, so that, when they are grown, they can sustain themselves.
11. But, even yet, your work is not the highest; but ye shall so provide them, they they will not only be self-supporting, but that they shall be willing and capable of rescuing others, as they were rescued.
12. After this, ye shall see to it, that all things are so provided, that, after your death, your institution be not liable to fall into disuse or perversion.
13. This is founding the Father's kingdom on earth; and whoso laboreth thus, shall be ministered unto by my heavenly kingdoms for the glory of Jehovih.
14. Therefore, let your charity be not for a year, nor for a hundred years; but, be ye the corner-stones, founding places on earth where shall rest perpetually a system that will provide a new race, where poverty and crime and helplessness cannot enter.
15. Ye thus become, even in mortality, members of my second resurrection in heaven.

Book of Judgement

Chapter XXIX (29)

GOD JUDGE THE MISSIONARIES.

1. GOD said: In the olden time, I commanded thee, saying: Go forth into all the world, preaching my doctrines, chief of which was: There is but ONE, even the I AM; Him shalt thou love with all thy heart and thy mind and thy soul, and love thy neighbor as thyself, having faith in Jehovih through righteousness and good works.
2. Moreover, I declared unto thee, that whosoever fulfilled my commandments, believing in Jehovih, certain signs should be given unto them, whereby they might be known unto men.
3. And thou wentst forth, and, behold, my signs went with thee, and thou didst accomplish service unto Jehovih.
4. But it came to pass, in course of time, thou didst forsake thy Creator, setting up Lords and Saviors of thine own, worshipping them instead of Jehovih.
5. And I looked down upon thee from my holy place in heaven, and I saw that thou hadst become obsessed with evil spirits, thousands and millions of them, who professed to be the Lords and Saviors whom thou worshippedst.
6. And I said unto my Lords: Behold, man hath erected an idol in heaven, go ye to them that preach in my name, and take from them the signs and miracles which I gave.
7. And my Lords came unto thee, finding thou wert gone abroad over all the world. And my Lords cut thee short of signs and miracles.
8. For this was the judgment of thy God against thee, because thou hadst turned against the I AM, teaching another God than Jehovih.
9. And I made this, my edict, manifest on the earth; for I withdrew my holy angels from thee, and, from that time forth, withersoever thou hast gone, behold, I have given thee none of the signs whereof I had been liberal before.

10. And I measured the work of thy hand in the places of thy mission, and I found that thou wert impotent to establish good works.

11. And, following in thy path, whithersoever thou hadst gone, thousands and millions of drujas followed thee; and thy people went with p. 782 weapons of destruction, slaughtering those Jehovih had created alive, in order to establish thy idol-God.

12. And my Lords numbered all the places of thy missionaries in all the earth, and behold, there was not one place, which thou hadst established, which was not given up to sin and blasphemy against Jehovih.

13. Neither hadst thou raised up any member, or members in all of them, that practiced even the first commandments.

14. And I said unto thee: Behold, thou hast not the signs and miracles; give up thy preaching, and go thou amongst the barbarians teaching them how to plant, to sow and reap and clothe themselves, and to live in houses.

15. But this was untasteful to thee in thy hypocrisy; and thou madest of thy occupation a scheme to live in worthlessness on the contributions of thy neighbors.

16. And, behold, thy doctrines have not prospered in any place in all the world to work righteousness for the glory of the Almighty.

17. Flatter not thyself that thou hast done a good work, because thou hast taught the ignorant to say: Brahma, Brahma! or Buddha, Buddha! or Lord, Lord! or to sing anthems in praise of thy idol-God.

18. Thy God measureth thee and thy converts according to such purification as addeth to the glory of everlasting life, as well in heaven as on earth. And such purification manifesteth not only in words, but in good works for the glory of the Father.

19. And when it hath come to pass that thy mission brought about a war afterward, behold, that war is also upon thy head.

20. I measure not a little good that happeneth for a moment, and there an end. I comprehend the lapse of scores of years and hundreds of years; and I weigh the whole matter, and render judgment in the aggregate.

21. Neither judge I by man's inventions or mechanical contrivances. My judgments are in reference to man's comfort and joy in life, and to his resurrection in my heavens.

22. According to a man's, or a people's, ascending grade in approximating Jehovih, so shall a man and a people be judged.

Book of Judgement

Chapter XXX (30)

GOD JUDGEETH DOMINIONS.

1. GOD said: Now, behold, a certain rich man coveted his neighbors' children, and he went about and captured many of them. And withal he was mighty above his neighbors, and none of them could regain their offspring.

2. And a certain rab'bah inquired of Jehovih concerning the matter. And Jehovih answered him, saying: Whatsoever he coveted and hath taken, suffer him to keep. What he hath taken exultingly shall be a bondage unto him in sorrow, in time to come; for he shall provide according to law.

3. And it so happened that a famine came upon that land, and, according to the laws, the rich had to provide unto the kin of their own households.

4. And, behold, the rich man's possessions were consumed by the neighbors whom he had robbed, and great sorrow came upon him.

5. Such, O man, is the way of the dominions of men. A mighty king stretcheth forth his hand to possess his neighbor's kingdom, and Jehovih giveth it unto him.

6. And that king exulteth, saying: Behold my possessions and my power!

7. Hear, now, the judgment of thy God, O man: Soon or late, all things answer unto Jehovih in a way man imagineth not. Whoso coveteth and receiveth, is bound unto Jehovih.

8. And, when a king possesseth himself of a new country, he not only receiveth its riches but its misfortunes also. The profits and losses are all his.

9. And the sins of the people are his, and are henceforth upon his head.
10. And, when a famine cometh upon that country, the king shall be responsible therefor.
11. And he shall supply every want of the people, or judgment shall be upon his head.
12. And for all of the newly acquired subjects, who may be in sickness or distress, the king shall be judged.
13. Moreover, judgment shall pursue that king into the es world; and the subjects he took unto himself on earth shall be his in heaven to redeem, and provide for, and educate.
14. Neither shall he have exaltation in my heavens faster than the lowest of his subjects.
15. Behold, I not only bequeath the glory and joy of the Father's kingdom on earth, but I reveal also the responsibilities which shall be hereafter known to mortals.
16. Man shall not only perceive the justice of my judgments, but he shall realize the power of my hand upon kingdoms and empires.
17. I show man not only the way of liberty, but the way of bondage. He shall know understandingly the ways p. 783 of my dominions, and the judgment that is upon him.
18. For every one whom the king causeth to be slain, in order to possess a new country, the king shall mete out retribution until all his enemies do pardon and forgive him.
19. Behold, I have revealed the grades and rates; and such king shall perceive, that his bondage can not be less than six generations, but may be twenty or forty generations, ere he reacheth beyond the second resurrection.
20. And the same rules shall apply to every king and queen and emperor, and every other ruler in all the world.
21. The resurrection in heaven of each and every one of them shall be with, and no faster than those they ruled over on earth.
22. And they shall be responsible to all their subjects for deaths resulting from wars, wherein the subjects were used for the glory and power of the king. And for all famines, pestilences, and all other injuries that come upon the multitude through any shortness in the king's government.
23. And for the poverty of the people, and for their ignorance and crime; nor shall the king escape retribution for any good thing he might have done, but did not accomplish.
24. And for all the profit and service the king receiveth on earth from his subjects, he shall render back to them an equivalent profit and service, either on earth, or in heaven.
25. Let not the king or other ruler, any longer flatter himself that death effaceth the bondage of man unto his subject and neighbor.
26. Behold, by opening the gates of heaven, I have also given you the glory thereof; and, with it, I also give you the responsibilities.
27. I have brought the angels to your door; they bring you news of great joy, and bring you also the afflictions ye cast upon them.
28. I told those of the olden time, that sword should answer sword; war should answer war; and peace receive in peace.
29. Such, then, is the judgment of thy God upon dominion; and this shall be ratified in time to come by every ruler on the face of the earth.

Book of Judgement

Chapter XXXI (31)

GOD JUDGETH THE MAN OF PROMISE.

1. GOD said: Consider the judgments of God, O thou man of many promises.
2. Behold, I have heard thee say: O God, if I were rich; or, if this undertaking hold good; or, if I am spared, then will I do something handsome for the Father's kingdom!
3. And thy vows have been registered in heaven, over and over again.
4. And my angels have labored with thee to fulfill thy promise. And, yet, thou dost not regard thy

5. Hear thou, then, the judgment of thy God, for it is that which thou shalt put upon thyself after thine entrance into the es world.
6. Which is, that thou shalt be bound in heaven till thou shalt accomplish what thou mightst have done, but failed to do.
7. And this is the penalty for neglecting, on earth, to fulfill the light that was given unto thee: Thou shalt, in heaven, accomplish without money, what thou couldst have done with money. And the difference it requireth to do a thing without means, as compared to what might be done by one with means, is the extra bondage and duration that shall be upon thy head and soul.
8. To all men, who set out with a promise to accomplish charity, or any good for the resurrection or melioration of man, and fail to do it, the same judgment shall be upon them in heaven. Nor shall they rise above the first resurrection until they have fulfilled the same in all particulars. Thus shall they judge themselves in heaven.
9. It is not sufficient for thee, O man, to say: I saw not my way clear as to the best method of doing a thing, and so I waited.
10. The commandment of Jehovah is upon thee, to do what thou canst, according to thy highest light and ability to accomplish. In this respect, then, thou shalt find no excuse, because thou knew not the best way.
11. Neither mattereth it, the amount of thy riches being less than another man's riches.
12. Nor shalt thou find an excuse, in saying: I did more according to my means than did my neighbor.
13. One man shall not be judged by another; but all shall be judged according to the light of Jehovah in them, and according to what He hath given unto them.

Book of Judgement

Chaper XXXII (32)

GOD JUDGEETH AGAINST WAR.

1. GOD said: Now, behold, O man, I have declared my first and second resurrections unto thee. And in like manner is the third resurrection, but still higher. And so on are all the heavens of Jehovah, higher and higher, until the inhabitants thereof and therein become very Lords and Gods.
2. Nevertheless, hear thou, O man, the wisdom of thy God, and be appreciative of the way of resurrection being opened up unto thee.
3. Now, I declare unto thee, there are angels lower than the first resurrection; being incapacitated, from various causes, from knowing who they are, whence they came, or whither they are going. Yea, many of them know not words of speech, nor signs, nor tokens; but are as destitute of knowledge as young babes.
4. Many of them died in infancy; some of them were killed by abortion; some of them were idiots, and some of them deranged.
5. Many of these live by fetal. And that thou mayst know, what fetal is, behold. Jehovah hath given thee testimony in mortality, whereby, when a young child sleepeth with a very old person, that child is devoured of its substance. In such case, the old person is fetaled on the young child; the old person is said to live by fetal.
6. Now, hear thou, O man, the judgment of thy God: Half the people, born into the world, including still-births and abortions, die in infancy. Therefore, there are a thousand million angel infants fetaled on the earth every thirty years.
7. These angels never obtain objective knowledge of the corporeal earth, but are compelled to learn subjectively earthly things through mortals upon whom they are fetaled.
8. Judgment is rendered against all nations and peoples on the earth for this great darkness, these early deaths. And, because these angels are thus bound to mortals, and can not go away from them until such time as mortals die, mortals are responsible, and bound to train them up by examples of righteousness and good works.
9. Now, aside from such angels, there are such as are slain in war, whose minds are in chaos, who, dying in the heat of passion and fear and anger, become wild and bound on battle-fields, or, mayhap, stroll away into deserted houses and castles, and are lost, bewildered and unapproachable.

in the world.

11. They are distracted and tormented with their own fears and bewilderment.

12. Judgment is rendered against all nations and peoples in the world who engage in war, thus bringing these afflictions upon the angels of heaven.

13. Judgment is rendered against every nation and all people in the world who carry on war, or who are accessory to war, whereby any man, created alive by Jehovah, is slain, in defence of any king or other ruler, or in defence of any country or government in all the world.

14. And, whether war be offensive or defensive, my judgment is against its aiders and abettors, and against the kings and queens, or other rulers who are parties to war, willingly, knowingly, or otherwise.

15. And I judge him guilty also who is general, commodore, captain, sergeant or private that engageth in war or taketh part therein, aiding, abetting, or otherwise, whereby any man, p. 785 created alive by Jehovah, is slain or caused to suffer death.

16. And yet, aside from angels who are in chaos, there are hundreds of millions who are in declension, instead of resurrection. Such angels are those who in mortal life were whipped and tortured in prisons, or, mayhap, were hanged, or otherwise put to death.

17. These angels take delight in evil instead of good. Sometimes they go about singly, and sometimes in gangs of hundreds and even thousands.

18. In olden times, the false Gods used such angels to fulfill curses on mortals; and to carry poison in the air, and inoculate mortals with foul diseases.

19. Behold, in this day, my angels have shown thee that they can bring flowers and ponderous bodies; even so could the false Gods with their trained warrior angels, who delighted in evil, cast mortals in death by poisons and suffocation.

20. Judgment is rendered against all nations and peoples who use prisons as places for whipping and torturing prisoners; and against all nations and peoples who put to death, by hanging, shooting, or in any way whatsoever, any prisoner, or any person whom Jehovah created alive.

21. Judgment is rendered against the judge and the jury who condemn to death any man; and against the law-makers who make, or have left in force, a law authorizing death as a penalty against any person whom Jehovah created alive.

22. And this is the bondage I put upon all such as obey not my judgments, and conform thereto: They shall not rise above the first resurrection in heaven, whilst war remaineth upon the earth. Even though their bondage be a hundred years, or a thousand years, yet this, my judgment against them, shall not be put aside.

23. Neither shall any king, nor queen, nor any other ruler in all the world, impress as a soldier, any man who is unwilling to engage in war. And whosoever obeyeth not this my judgment shall not rise above the first resurrection in heaven whilst war remaineth on the earth.

24. Neither will I more consider the prayers of any king, or queen, or any other ruler, or any nation or people in all the world who engage in war, offensive or defensive, or who aid or abet war in any way whatsoever.

25. But I will abandon all such people; and my Lords shall abandon them; and my holy angels shall abandon them.

26. And they shall be left as a prey to their own harvest of evil spirits, and to all manner of drujas.

27. And they shall be afflicted with assassinations, and intriguers and despoilers, and with anarchy and riots and destruction.

28. For they shall be made to understand that whosoever Jehovah created alive is sacred upon the earth; and that whosoever heedeth not these, my judgments, sinneth against the Almighty.

29. Behold, it is not sufficient apology for them to say: O, an evil king will come upon my country and possess it!

30. I say unto thee, O man: All countries are Jehovah's. Be thou His servant unto peace and righteousness, having faith in Him.

31. Behold, thy God hath come to put away old things, and to give unto you the kingdoms of Jehovah, as they are in His exalted heavens.

32. Heed thou the judgments of thy God; thou canst not stay the hand of the Almighty.

GOD JUDGEETH AGAINST EXCLUSIVENESS.

1. GOD said: Hear the judgments of thy God, O man; look thou upon all the world with the eye of a God.
2. Be thou comprehensive in judgment over all nations and peoples upon the earth.
3. Jehovih hath said: Out of My very self created I all the living; brothers and sisters made I them, from the members of My body.
4. Jehovih hath said: In the early days of a world, behold, I provided unto man different continents and islands, separated by mighty waters, that man, in one division of the earth, might not interfere with man in another division of the earth.
5. Jehovih hath said: Behold, one nation and people I allot to one civilization, and another nation and people I allot to another civilization. Separately, on the different divisions of the earth and on the islands in the seas, situated I the different peoples I created.
6. Jehovih hath said: But, when the world groweth older, and man attaineth to wisdom, I say unto him: Build thou ships, and sail across the waters I created; go visit thy brothers and sisters in the different divisions of the earth.
7. Jehovih hath said: As man mastereth the ocean, and cometh to his brothers and sisters, afar off, and I say unto man: Because thou hast mastered the ocean, let this be a testimony unto thee, that there shall be no barrier, henceforth, between all the nations and peoples I created.
8. Jehovih hath said: In kosmon I come, saying: Be ye brethren upon the face of the earth and upon the waters of the earth; these are the legacies I bequeath unto My children.
9. Jehovih hath said: Be ye a help and a profit unto one another, judging wisely of the differences which circumstances and places of habitation have developed in the races of man.
10. Now, I, thy God, O man, declare this judgment unto thee: Inasmuch as thy wisdom hath surmounted the corporeal barrier, the ocean, betwixt thee and thy brother, it is meet and proper, that thy soul surmount the barrier of prejudice against thy brother.
11. And that, instead of making laws against him, thou shalt do the opposite of this, and throw open the place of thy habitation, and thy soul, and thy love, to receive thy brother, godlike, and with open arms.
12. Flatter not thyself, that thou canst turn aside, or set backward, the seasons of the Almighty.
13. Wherein thou dost this, affliction shall surely come upon thee.
14. Behold, I have made the heavens of the earth universal; and established heavenly roadways around about the earth, that the angels of the different nations and peoples may be as angels of universal heavens, to help one another.
15. Wilt thou make a law to incite the enmity of the spirits of the dead against thee? And open the door for still more aggressive wars?
16. Shall the laws of man interdict the march of Jehovih?
17. Now, behold, when kosmon came, I said unto thee: Come with thy God; peacefully shalt thou knock at the doors of Chine'ya and Japan, and they shall open unto thee.
18. This, thou accomplished; and those who had been exclusive hundreds of years, turned from the olden ways to welcome Jehovih's hand in thy promises.
19. Now, I declare unto thee, I will not more have exclusiveness in any of the nations and peoples in all the world.
20. Neither shall there be taxes and duties of one nation or people against another.
21. Behold, thou hast asked for the Father's kingdom to come on earth as it is in heaven, and I will give unto thee. As thou hast prayed, so will I answer thee, in the name of Jehovih.
22. Thou shalt not serve both, Jehovih and mammon. Neither shall the light of my heavens be with thee, save thou heedest my judgments.
23. I will have all the ports open and free, nor shall there be partisan taxation, in favor of one

24. It is not excusable for thee to say: Lo, the poor foreigner will come and consume my riches!

25. Thou shalt say the opposite: Welcome, my poor brothers and sisters! Whatsoever is mine, is yours also. Come ye, and dwell within my country; it is ample, and Jehovah will provide unto us.

OAHSPÉ - Book Of Judgement

Chapter XXXIV (34)

GOD JUDGE THE GOVERNMENTS OF MAN.

1. GOD said: When a man hath young children, he maketh just laws, in order to teach them discretion, justice, harmony and consideration, in regard to one another.
2. But, when his children attain to be men and women, man no longer holdeth a law over them, for they become his equals, as brothers and sisters.
3. Even so, in the ancient times, provided I thee, O man, with governments and laws for different nations and peoples.
4. Nevertheless, I said unto thee: Let thy government be as a father over the people, and not as a separate matter against them.
5. But thou hast disobeyed my commandments; thy government is as one thing, and thy people as another thing. That which should be one entity, thou hast made into two.
6. Thy government hath become a separate self from the people; and the people are as servants, supporting the law-makers, who trade in projects and schemes for their own profit and glory.
7. Since the earliest days, all the governments of man have drifted into this.
8. When a government no longer filleth the grade, according to the advancement of the people, behold, thy God withdraweth his heavenly protection from that government. And, straightway, the people run into anarchy.
9. Lay not the blame of anarchy and revolution and assassinations on the people; my judgment is against the government in all cases. These conditions of vengeance are but the fruit resulting from the government's divergence from the will of Jehovah, and the march of His light.
10. As, for example, the offspring of inharmonious parents, or of parents wrapt up in selfishness, are lower in grade than their predecessors, even so do the subjects of a king decline in grade in proportion to the prevention of liberty and the neglect of general instruction.
11. Judgment is rendered against government wherein it provideth not liberty to the people, and neglecteth providing means for the development of the talents created with all.
12. In these respects, O man, governments are measured and graded by thy God. And, whenever a government setteth up itself to enforce and strengthen itself by violence against justice unto the multitude, behold, I turn away from that government; and I call away my Lords and holy angels.
13. And, thereupon, drujas come upon that people, and the people fall upon their government, and destroy it.
14. If a government be a king only, and he have no holy council, then the responsibility of the shortness is wholly his.
15. But, if the king have a holy council, then the responsibility for shortness lieth partly with the king and partly with the council.
16. Judgment is rendered against them, not only in this world, but in the es world. And each and every member of such council shall be bound in the first resurrection until he hath made amends unto all his people for the shortness he manifested on the earth.
17. Hear the wisdom of thy God, O man, and consider the way of righteousness in the governments of mortals:
18. The nearer the twain are to being one, that is, the government and the people, the nearer they are like unto my heavenly kingdoms.
19. The more diverse the government is from the people, the farther it is from the kingdom of thy God.
20. Let this be a guide unto thee, O man, in prophesying the change and the overthrow of governments: According to the square of the distance a government is from Jehovah, so is the

21. Think not these matters are governed by chance or accident: Jehovah p. 788 is Perfect Righteousness: the all Everlasting.
22. He is All One. For a people and their government to attain to be all one with each other, this is great strength, with a long existence and internal peace.
23. This, also, shalt thou consider, O man: All governments are tending toward oneness with one another. This is the march of Jehovah. None can stay Him.
24. Consider, then, what is wisdom between governments: To make themselves reciprocal toward one another.
25. A government that setteth up itself for itself, and against other governments, is a selfish government. And thy God rateth it the same as a selfish man, being diverse from Jehovah and his kingdoms.
26. Judgment is rendered against such a government. Neither my Lords nor my holy angels shall bless that government.
27. Governments that practice affiliation, to bring about reciprocal brotherhoods between governments, are on the right road toward the Father's everlasting kingdoms.
28. Flatter not thyself, O man, that these matters can escape the observation of thy God. The affairs, legislations, laws, treaties, and all things whatsoever that governments accomplish, are known and recorded in the heavens of the earth. And the leaders, kings and councils, shall, soon or late, face them; and they shall judge of their own fullness or shortness in serving Jehovah in righteousness and wisdom.

Book of Judgement

Chapter XXXV (35)

GOD DECLARETH AGAINST THE GOVERNMENTS OF MAN.

1. GOD said: Whoso liveth with Jehovah is free from Jehovah. These need no man's government; for they practice righteousness, peace, love, industry and wisdom, with due regard to one another.
2. Such is the Father's kingdom on earth. In which there shall be no laws made by man; neither shall there be leaders or rulers.
3. The progress of man is toward this; the progress of the governments of man should shape toward such a consummation.
4. The time was, when laws were requisite unto all things, even to the manner of a man coming in and going out of a house; and to every occupation that man followed; with licenses and taxes regulating them; the time of apprenticeship to a barber, to a weaver, to a lawyer, to a preacher, to a physician, to a smith, and to all other trades and occupations, with examinations and passports to practice within the king's dominions; with rates for fees and rights and privileges.
5. But these laws and governments were for the past eras; they were righteous in the first place, for they shaped man's judgment, toward perfecting himself.
6. But, behold, a new time is in the world; from the acquisition of knowledge a new liberty hath been born into the world. And it crieth out on every side: Throw open the doors unto all trades and occupations; behold, the multitude are sufficiently wise to judge themselves as to who they shall patronize.
7. Judgment is rendered against the laws and governments of man in all cases where they prevent the liberty and choice of man to his avocation and knowledge.
8. It is not sufficient for thee to say: Behold, the public will be taken advantage of by ignorant pretenders. Thou hast no right to say what the public will suffer, and thus base a law on prospective damage.
9. When the public have suffered, and when they, themselves, demand protection by such laws, then shall such laws be made. To make such laws beforehand, is to sin against Jehovah.
10. It was said of old: Thou shalt keep holy the Sabbath day. And it was defined what a man should not do on that day.
11. Judgment is rendered against that law; nevertheless, I put not aside the practice.
12. But the time hath now come when man shall judge himself as to whether he will or will not keep any day sacred.

13. Moreover, man shall not, henceforth, be accountable as to whether he keep or not keep any day as a sacred day. Yet, this accountability shall be unto all men, whether they fulfill in wisdom and righteousness their utmost capacities.
14. There was a law of circumcision; but I render judgment against that law also, for it hath fulfilled its time. This law, I put aside in practice. But I give it as a permission to the adult, that he may or may not fulfill the circumcision according to his own judgment.
15. Judgment is also rendered against infant baptism; and I put aside this law also, and I make it an abomination before Jehovih.
16. Nevertheless, when a child hath attained to fourteen years of age, and it choose of its own accord to be sprinkled with water, to conform to the rites and ceremonies, then that child shall be thus baptized in the name of Jehovih, but not in the name of God, nor any Lord, nor a Savior, nor an angel.
17. This is wisdom, O man, to have no law or government between man and wife.
18. This is ignorance, to have a law between man and wife.
19. Yet, because there are bad men and bad women who do marry, it hath been found necessary to have a law between man and wife, as regardeth their duties.
20. But consider how wrong it is to have a law between a good man and a good wife, as regardeth her duties. Better is it for them to be thrown upon their own love and judgment.
21. After such manner gave I governments and laws unto all peoples. To the bad and evil-minded, rigid laws, with many details; but to the wise and good, I come now as an emancipator, saying: Go ye, without laws and government, fulfill your destinies according to your own judgment, that ye may be an honor and glory to Jehovih.
22. In kosmon, man shall not be longer driven in yoke and harness, but shall stand upright before Jehovih, practicing his highest light with rejoicing, being a free man, and a brother to his God!
23. Behold, the Uzians have a custom of eating bread, and drinking wine, saying, after the manner of the worshipers of of old: Eat of this, for it is my flesh; and, drink of this, for it is my blood, signifying, that that they do, was commanded by me, God of heaven and earth.
24. Judgment is rendered against this custom, with abhorrence; moreover, it shall be, henceforth, known as blasphemy against Jehovih.
25. Thy God never commanded man to eat flesh and blood, nor pretended that bread and wine were flesh and blood, nor commanded them to be eaten in remembrance of the flesh and blood of any man born of woman.
26. Also have they a custom of decorating and draping themselves in crepe, and characterizing the same as a sign of mourning for the dead.
27. Judgment is rendered against such custom, but without prohibition.
28. Jehovih created alive, and Jehovih taketh life away, for all things are His.
29. Remember thy Creator with wisdom; and neither in thy dress nor habit shalt thou censure Him for what hath been.
30. Neither curb thou the full sorrow of thy heart and thy soul, because thy brother or sister, son or daughter, or father, or mother hath passed away.
31. But remember, Jehovih is over all His works, and provideth wisely unto the living and the dead.
32. Jehovih hath said: To man I gave an earthly body that he might learn earthly things; but death I gave to man that he might rise to the inheritance of My heavenly kingdoms.
33. He appointeth a time unto all; to some an hour, to some a year, and to some a hundred years; every one fulfilleth to result in wisdom and happiness, and for the glory of the Almighty.

Book Of Judgement

Chapter XXXVI (36)

GOD SHOWETH HOW HE HATH WROUGHT.

1. GOD saith: Behold, the work of my hand, O man: As thou findest an old house, no longer habitable, thou sendest workmen to pull it down, and then, thou sendest laborers to clear away

2. And, afterward, thou bringest builders, and they lay a new foundation, larger and broader than the old one, and, thereon, they build thee a new edifice, adapted with new improvements unto the increase and requirements of thy family.

3. Even so, hath thy God labored, for hundreds of years, to prepare unto the generations of this day.

4. For I saw, beforehand, that man would circumscribe the earth, and that all the nations and peoples thereof would become known to one another.

5. And I beheld also, that, in the coming time, which is now at hand, the old edifices of doctrines and creeds and religions, as of the Brahmins, Buddhists, Jews, Ka'yuans, Kriste'yans and Mohammedans would not fulfill the requirements of man.

6. And now, behold, O man, the wisdom of Jehovih previously: He had permitted corruptions and contradictions to creep into the sacred books of all of the said great religions, purposely and with design, so as to make easy the work of thy God.

7. And when I saw that the coming together of nations and peoples would require a new religious edifice, I perceived, also, that the old ones must be cleared away.

8. And, behold, I, thy God, went to work systematically, inspiring man to accomplish even what man hath accomplished.

9. I raised up scholars and infidels against these religions; inspiring them to attack the corruptions and contradictions in the sacred books of all these peoples.

10. And, in the same time, that I sent infidels against the Jewish bible, I sent infidels against the Hindoo bibles, and against the doctrines of Brahma and Buddha and Ka'yu, and against the Kriste'yans and Mohammedans.

11. And I made the beginning of the work of these infidels and scholars to correspond with the discovery of Guatama by Columbo, and I kept them at their work for three hundred years, which was up to the time of the establishment of the republic of Guatama, which I, thy God, provided to be untrammled by an established religion.

12. After my workmen, the scholars and infidels, had thus undermined the old edifice, behold, I sent laborers, under the name of merchants and traders, to commence clearing away the rubbish.

13. And, because of their desires in money-getting, they considered not the religious edifice of any people, and they provided comity relations withersoever they went.

14. For a hundred years, these, my laborers, have been at their work, stripping off and clearing away the prejudice of nations and peoples against one another.

15. And then, behold, I came with my builders, and I prepared a new foundation, broader and wider and firmer, for an edifice adapted to all the nations and peoples in the world.

16. First, I sent my miracle-workers forth into every quarter, saying unto them: Whatsoever was done by the ancient Gods and Saviors, do ye even so, and greater. For I will show, unto all the world, that no man nor God is worthy to be worshipped because of miracles.

17. And they went forth at my command, and my angels went with them, doing wonders.

18. They healed the sick, by the laying on of hands; they restored the blind to sight, and made the deaf to hear, and have brought the supposed dead to life.

19. They have caused writing to come on stone tablets, and on paper, in the light of day, by unseen hands.

20. They have caused ponderous bodies, without mortal contact to move, and to beat time to music.

21. A child hath lifted eight full-grown men with her little finger.

22. They have passed full-blown flowers and plants through boards and tables, unbruised and uninjured, and, yet, there was neither hole, nor opening in the boards and tables.

23. They have made stars of light that spake with audible voices; they have made pillars of fire by night, and pillars of cloud by day.

24. They have caused the spirits of the dead to appear as if in flesh and blood; and whilst thus appearing, talking face to face with their mortal kin, who saw them, heard them, and, by the subject of the discourse, proved them to be the very angels of heaven returned to their earth-kin

25. For the time of one generation thy God hath thus kept open the gates of heaven; working through mortals, by the angels of heaven.

26. My testimony and my witnesses are hundreds of thousands. I hide not the work of my hand and of my angels in a corner; I extend them abroad over the earth; I manifest in the cities and country places; I prove unto all peoples, that common men and women can do the miracles for which Gods and Saviors have been worshipped.

27. Yea, I give these powers unto good and bad men, and unto good and bad women.

28. For I show miracles in order to break down the worship of miracle-workers.

29. For I will have none worshipped but Jehovih. And I have inspired angels to this end, and to the end that good works and wisdom shall be, henceforth, the means of resurrection in heaven.

30. And I have shown also, that only by harmony and the union of many, can any great good come unto the generations of men.

Book of Judgement

Chapter XXXVII (37)

GOD REVEALETH HIS METHOD OF WORK.

1. GOD said: Think not, O man, that thy God goeth about a work without a system and order.

2. Verily these are the first of my considerations.

3. First, I send my loo'is, my masters of generations, down to the earth, to the nations and peoples where I design to build my edifice.

4. And my loo'is, by inspiration, control the marriages of certain mortals, that heirs may be born into the world suited to the work I have on hand.

5. For many generations, my loo'is p. 791 labor to this end, raising up thousands and tens of thousands of mortal heirs according to my commandments.

6. So, O man, since four hundred years my loo'is shaped mortal births to bring about the armies of thy God.

7. And now, when the time of kosmon had come, behold, I sent my Lords and my numerators, to receive the harvest and the records of my loo'is.

8. Thus, O man, thy God knew beforehand what part and what place each and every one of his mortal laborers was adapted to.

9. And through my Lords and generals and captains of my angel hosts, I commanded man to fall to work on my building.

10. Some to heal the sick, some to work signs and miracles, some to lecture, some to write, and so on, every one according to the work of his adaptation.

11. And all of this is to one purpose; not to build up or exalt any man, nor God, nor religion, but to found Jehovih's kingdom on earth.

12. To give man the system of universal peace, love, harmony and kosmon, adapted to all nations and peoples in all the world.

13. And I commanded my Lords and angels, generals and captains to this end; and I, furthermore, commanded certain angel registers to accompany and be with mortals in this, the kosmon era, to observe them at the work I provided them.

14. And to whoso doeth a good work in truth, righteousness, wisdom and love, my holy angels are commanded to extend their sphere of usefulness and light.

15. I said unto my angels: Go ye with these proofs, before mortals, with signs and miracles; go to the rich and the poor, to the learned and to the unlearned. And ye shall observe them, as to what use they make of the new revelations.

16. For some shall appropriate these things to money-making; some, to personal fame; some, to evil purposes; but a few, to the glory of the Almighty, and the exaltation of mankind.

17. Try ye all mortals, and make a register of them and their behavior, and preserve the same in my heavens.

18. And it shall come to pass that many of my seers shall have great poverty and great hardships, for they will be unsuited to serve mammon. Nevertheless, they shall convert the rich, proving my truths unto them. And my seers shall go to them in distress, and the rich shall deny them, and refuse them.

19. Make a record of these also. For, in course of time, and, because of the hardness of their hearts, I shall withdraw my holy angels away from such rich people, and they shall be left to fall into the obsession of drujas.

20. And their families shall be obsessed, their wives, or husbands, or sons, or daughters.

21. And the drujas shall divide the families, turning a man against his father, and a daughter against a mother, and a daughter-in-law against her mother-in-law.

22. For, whoever goeth away from me, paying tribute to satan (self), I will not follow after.

23. And the drujas shall say: Think not we are come to send peace on earth, we come not to bring peace, but to bring a sword.

24. And families of the unrighteous, being obsessed with drujas, shall keep secret their convictions, and they shall say: This is lunacy, meaning derangement.

25. Others, being asked if they belong to the new dispensation, shall say: Nay, we know nothing of it; behold, we are good members of the church!

26. And now, accordingly, all such matters were recorded in my heavens, and such mortals became known to me.

27. And such as consulteth the spirits in regard to money-making, or to earthly matters for self sake, also became known to me.

28. And I commanded my holy angels to withdraw from all mortals who were not working for Jehovah's new kingdom, who were of no profit in the resurrection of man; and, behold, this was also done.

29. And it came to pass, that many whom I had designed for exalted work, fell into the hands of drujas. And they held conferences, and were divided, man against man, and woman against woman; full of boasting and short-sighted wisdom, seeking the applause of the multitude.

30. And, so, my angels sifted them and sorted them, in order to find such as were willing to sacrifice self for the sake of the Father's kingdom.

31. These I drew aside, and I said unto them: Ye, that choose to serve Jehovah, behold, Jehovah hath chosen you also.

Book of Judgement

Chapter XXXIII (33)

GOD SHOWETH THE MISTAKES OF MAN'S JUDGMENT.

1. GOD said: I said unto thee, O man, pursue thy wisdom after the manner of thy God.

2. I go to the beginning; I labor not so much to convert adults, as to prepare the minds of the young.

3. Now, behold, because I told thee this, thou sought to have children born unto thee after the manner of Gods.

4. Thou saidst: I understand the new kingdom; I have the solution for raising up a new generation on the earth. I have chosen me my women, who also comprehend, and, behold, our offspring will be very Gods!

5. But I admonished thee, saying: Thou openst the door for adultery; thou shalt surely go down.

6. Thou wouldst not profit by the wisdom of the ages. I had holden up my hand, and said: One wife, one husband!

7. Now, hear me, O man: In a new cycle man ever runneth to the extreme opposite of the old errors, and thus bringeth upon himself new ones, that he knew not of.

8. I say unto thee: The new edifice shall be of all that was good of the past, of things proven in heaven and on earth.

9. Also, I say unto thee, it shall be of the young, and not of the adult.

10. Because thou hast attempted to beget offspring for the new kingdom, thou, of all men, art the most unfit.

11. My laborers shall not have desire to be either fathers or mothers. Nor shall they seek in any way things that belong on the earth; nor have passions that belong only to the earth.

12. Nevertheless, they shall be the founders of the Father's kingdom on earth, and with the young.

13. They shall gather up orphans and castaways in infancy, and take them into colonies, hundreds and thousands of them.

14. And these infants shall be fed and clothed and raised up, not after any man's whim or conceit, but according to the accumulated wisdom collected from all the different nations and peoples in all the world, as to how to make the best corporeal and spiritual men and women.

15. Behold, it hath been proven in the warrior and pugilist how to raise a savage man, by flesh diet and inharmonious surroundings; and in nations and tribes of peace, how to raise a virtuous and industrious man, on herbs and fruit diet.

16. These are things for thee to learn, O man, going at the subject systematically, to find the best way to make the best man and woman out of the infants entrusted to thee.

17. Not only as to diet, but as to clothing, and as to comfort and cleanliness; and to avoid disease; and as to strength and suppleness and swiftness; and as to virtue and modesty; and as to education, practical and theoretical; and as to industry and quick perception; and as to willingness to work for one another; and to trades and occupations; and as to pastimes, amusements and recreations, singing, dancing, and playing with great joy and delight; and as to worship, to rites and ceremonies; and as to acquiring seership and prophecy and signs and miracles, in su'is and sar'gis; as to communing with angels, and as to the value of angels as teachers and instructors by tangible presence and audible voices.

18. And yet, above all things, thou shalt preserve liberty unto all, with pleasant and enjoyable discipline for everything, after the manner of my heavenly kingdoms.

19. Remembering, that every faculty in every one shall be cultivated to the utmost.

20. Teaching them, from the first, that the eye of Jehovih is upon them, and that His hand is stretched over them, to bless them, according to their goodness, purity, love, gentleness and wisdom.

21. And that they shall not own nor possess individually; but that all things are Jehovih's, and they, themselves, are angels in mortal form, created by Jehovih to rejoice and to help one another forever.

Book of Judgement

Chapter XXXIX (39)

GOD PROVIDETH FOR INCREASE.

1. GOD said: When thy educational colony of infants shall have grown up to manhood and womanhood, they shall understand that, as they were once homeless and fatherless, and ye gathered them up, and provided unto them, even so shall they go, and do likewise, gathering up from the Uzians other orphans and castaways, and raising them in other colonies, after the same manner.

2. And it shall come to pass, that many will desire to marry, and it shall be granted unto them to choose amongst their own people, and marry whom they will.

3. But it shall be a law that no man nor woman shall marry more than one time.

4. Whether the partner die, or whether they divorce themselves, yet, to none other shall either ever wed more.

5. And it shall be a law, that, at maturity, if any one desireth to leave p. 793 the colony, he shall do so without hindrance or prejudice.

6. Though it shall be inculcated into them, during their youth, that, at maturity, they are supposed to swarm out, after the fashion of bees, becoming too numerous for one hive, and go and form a new colony; that in all things they shall be taught not to do anything for self sake, but for the good of man and for the honor and glory of Jehovih.

7. And these things shall come to pass with these people:

9. They shall be non-resistants;
10. They shall have su'is, and shall see without their mortal eyes, and hear without their mortal ears.
11. My angels shall appear before them, and walk with them, talking to them, and teaching them of my kingdoms.
12. And angels of the I'hin race will come to them; and of the I'huans, and of all other peoples whereof mention is made in this OAHSPÉ.
13. And mortals shall recover, from the libraries in heaven, things that have been lost on the earth, as to languages and histories of tens of thousands of years ago.
14. And mortals shall prophesy truly of things in heaven and on the earth.
15. And many shall attain adeptism, and, in spirit, go out of their mortal bodies, and appear hundreds of miles away, and there make themselves known; and they will return again to their mortal bodies, unharmed.
16. All these, and even greater things, shall my angels teach them.
17. Flatter not thyself, O man, that these things can come in Uz, or that they can come suddenly. They can neither come to Uzians, nor can they come suddenly.
18. It is not the work of thy God in this cycle to raise up any man to become worshipful because of such wonders; it is my work to show man how he shall attain to these things himself.
19. For this reason, I come not, in this day, to call sinners to repentance, nor to gather up the lost sheep of Israel.
20. I come now to the wise and pure, who have fulfilled the former commandments.
21. I come to give them a new lesson, which is, to show them how to build the Father's kingdom on earth.
22. I come to raise up a new people in the world, greater than hath ever been.
23. Those that I sent have cleared away the old edifice. I come not as a destroyer; I come as a builder.
24. Into thy hands, O man, I give the key to the heavenly kingdoms. Remember, the pass-word which admitteth thee to the all highest kingdoms is, JEHOVIH, THE I AM.

End of the Book of Judgement

Book of Inspiration

Chapter I

1. THESE are the words of Tae, in kosmon: I am Light; I am Central, but Boundless, saith Jehovih.
2. I give thee of My Light; and when thou hast received, thou criest out: Behold, I am wise!
3. Thy corpor I made, in which to localize thee; to mature thy entity.
4. Without Me, thou hadst not come to life. Thou art as the end of a ray of light from My Person.
5. And thou art focalized in thy corporeal body.
6. I am to thy spirit, as is the sun to a ray of light. I am the Light that illuminateth thy soul.
7. The ray of light that goeth out of Me, taketh root in mortality, and thou art the product, the tree.
8. Thou wert nothing; though all things that constitute thee, were before.
9. These I drove together, and quickened.
10. Thus I made thee.
11. After the manner I made thee corporeally, so made I thee spiritually, intellectually.

thee up in spirit, with consciousness that thou art.

13. Thou canst not add one jot or tittle to thy corporeal self, of thine own will and exertion.

14. It is by and through Me, that the process of absorption by the blood addeth unto thee.

15. Thy blood floweth in thy veins because of My quickening power upon thee.

16. When I withdraw My hand, thou diest. Life and death are of Me.

17. All thy corporeal part is, therefore, of Me and through Me.

18. Even so is thy spirit of Me also.

19. And as thou canst not add a fraction to thy corporeal self, neither canst thou add a fraction to thy spiritual self.

20. Out of Myself groweth thy spirit.

21. Neither canst thou, of thine own self, manufacture or acquire or take unto thyself, one new thought, nor idea, nor invention.

22. All thought and knowledge and judgment which thou hast, I gave unto thee.

23. As the whirlwind gathereth up dust, and driveth it toward a center, so is the plan of My universe.

24. Thou art as a center; all things come to thee from without.

25. Thy knowledge, as well as thy corporeality, came to thee from without, from that which was external to thyself.

Book of Inspiration

Chapter II

1. THOU art of inspiration made, saith Jehovih.

2. I made thee a corporeal body, and I wrote upon it. The result thou art.

3. And I made thee susceptible, so all things external to thyself could write upon thee.

4. The sum of these is thy knowledge.

5. As it is with thee, so is it with all men, and with all the living which I created.

6. Nor is there any knowledge in the world, but what I gave.

7. All of it is My inspiration.

8. Man said: By certain measurements I teach my son mathematics.

9. I am back of all, saith Jehovih.

10. I taught thy father's father and all who were before him. The sum of all of man's knowledge is but man's capacity to perceive My Light.

11. I made thee My servant, to teach thy son by certain measurements. This was the road I made to reach thy son's soul.

12. Man said: I know more than did my father; and yet my father knew more than did his father. We reason, we digest, we compound from one another.

13. I am the All External; from Me p. 795 are smaller lights focalized, saith Jehovih.

14. A man holdeth a condensing lens to the sun, and he lighteth a fire thereby, but yet the lens contained not the heat.

15. After such manner hast thou accumulated knowledge; yet, no knowledge was of thine own begetting, but all came from Me. I gave it all.

16. The increase in knowledge now upon the earth, with all the races of men, is only the increase I gave. Man of himself created none of it.

17. Neither canst thou create one thought, nor idea, nor impulse.

18. Thou canst only gather together from My harvests, or from Me in Person.

Book of Inspiration

Chapter III

1. THE eye of man I made to obtain knowledge by light; but the ear of man I made to obtain knowledge from darkness, and within darkness, saith Jehovih.
2. The power of touch I gave to man, whereby he might learn of things their adaptability and compatibility and incompatibility with himself.
3. These are the corporeal doorways I gave unto thee, O man, whereby thou mightst receive knowledge from Me and My creations, consciously to thyself.
4. Through these, thou art constantly impregnated; through these, thy soul accumulateth knowledge of My works.
5. Whatsoever is charged upon these doorways of my soul, is inspiration.
6. When thou seest bread, thou art inspired to eat; when thou seest a horse, thou art inspired to ride; when thou touchest a nettle, thou art inspired with pain.
7. Yet, in all cases, thou must have practice before thou canst comprehend the inspiration that cometh to thee from these external things.
8. Man saith: To-day, I remember my friend whom I saw not for many a year.
9. Jehovih saith: I made thee as a storehouse, and as a book that was written before.
10. And I gave to thee power to re-read thy stores and thy book, within thy soul.
11. This was the accumulated inspiration which I had previously given thee.
12. When thou art fevered, or entranced, or in diverse action from thy usual bent, thy soul turneth into these stores, and thy memory cometh forth wonderfully.
13. This is the manifestation of inspiration which I had previously given thee.
14. I made thee that thou shouldst receive inspiration, not only from the world external to thyself, but inspiration from the members of thy body.
15. My impression upon thee is inspiration; but thou must realize My inspiration, in order to know Me.
16. An idiot holdeth fire in his hand, and it giveth him pain, but yet, he knoweth not the cause, nor whence the origin of the pain.
17. So, also, I come to thee, and give thee inspiration, but thou discernest not Me.
18. Another man discerneth My Presence, and My inspiration. He heareth Me speak; he seeth My Person.
19. Yet, I am with both alike.
20. One man openeth his mouth to speak, and, behold My words come forth.
21. And yet another saith: No man know Jehovih; none have heard Him.
22. One man is sensitive, as a plate for a picture, and he catcheth My Light instantly, and knoweth it is from Me.
23. Another one saith: A sudden thought struck me! But he discerneth not whence it came.

Book of Inspiration

Chapter IV

1. WHEN the infant is young, My Light is its first knowledge, saith Jehovih.
2. It seeth Me and heareth Me; and it seeth and heareth My angels.
3. By the pressure of My Light upon its corporeal eyes and ears, it learneth to see and hear corporeally.

strength.

5. But the infant, being in the corporeal world, heedeth more the things that appeal to the corporeal senses than such as appeal to the spiritual senses.

6. So that one person groweth up, forgetting Me and My angels. He is a skeptic.

7. But another person groweth up, remembering Me, and My angels. He is a believer.

8. And, behold, thou, O man, inquirest of them: Whence came the idea of a Creator, an All Person?

9. And one of them answereth thee: It is inherent; it is natural.

10. But the other answereth: It is folly; it came from darkness.

11. But I say unto thee, O man: Darkness can not create an idea; not even darkness would be known but for the light I make beside it.

12. Thou canst not imagine any animal under the sun which I have not created.

13. Man said: I imagine a horse with a fish's head and fins.

14. Whatsoever thou inventest, saith Jehovih, thou but taketh the parts of one of My creations, and puttest them to another.

15. Let this prove unto thee, if thou canst not invent a new living creature, that thy forefathers did not do so either in regard to Me.

16. Nevertheless, thou hast a thought, and an idea of Me and My Person.

17. And thou hast a thought, and an idea of the spirits of the dead.

18. By My Presence and inspiration upon thee, I taught thee I am the I AM, a Person.

19. By the inspiration and presence of My angels, I taught thee of them also.

20. My inspiration upon the bird causeth it to sing; by My Presence I teach it to build its nest.

21. By My Presence I color one rose red, and another white.

22. Proof of My Person is in the harmony of the whole, and of every one being a person of itself, perfect in its order.

Book of Inspiration

Chapter V

1. TWO kinds of voices have I, saith Jehovih: The silent voice and the audible voice.

2. All men I created susceptible to one or the other of My voices, and many to both.

3. One man heareth My voice in the breeze, and in thunder, and in music.

4. One man heareth My voice in the flowers of the field, and in the scenery of the mountains.

5. And yet another feeleth My inspiration; and he skippeth up the mountain side, and tireth not on the way.

6. He that neither seeth nor feeleth My inspiration, goeth up the mountain in great labor.

7. In proportion as man is clear in his corporeality and in his spirit, so discerneth he My inspiration.

8. And if he have great purity as well, then he shapeth my Light into corporeal words.

9. These I taught man to call My revealed words.

10. Nevertheless, no corporeal man created I perfect; neither can any man reveal My words perfectly.

11. But I created the way open unto all men, to try to reveal Me.

12. According to man's approximation to perfect manhood, so reveal I unto him, by My Presence and My words.

13. According to man's imperfection in manhood, so doth not My inspiration manifest on his senses.

14. Perfect manhood created I possible, in equal corporeal and spiritual senses.

15. Strong corporeal senses and weak spiritual senses detract man from My Presence, and make him infidel to My Person.

16. Such a man denieth My inspiration and the inspiration of My angels. He is little more than a forest tree, which hath a trunk and many branches, but moveth not from its place.

Book of Inspiration

Chapter VI

1. I am One Spirit, saith Jehovih.

2. My quickening power is upon all the living; because of this, they live and move.

3. According to the different structure of the living, so is My inspiration manifested by them.

4. One, as the hare, runneth away in cowardice; another, as a lion, is ferocious; another, without judgment, as the serpent.

5. And as to man: One is inspired to music; another to mathematics; another to seership, and so on.

6. To all of these I am the One, the Universal Inspirer that moveth all of them.

7. According to their organic structure, so do they manifest My inspiration.

8. The lowest of living creatures made I the serpent, for I gave to him an element capable of destroying himself.

9. When the earth was encircled with poisonous gases, I created poisonous vines and weeds and trees and all kinds of herbs, rich-growing upon the earth.

10. Thus, from destroying gases and from earth-substance created I the vegetable world. And, in that day, all growing things upon the earth which I had created were poison as to animal life.

11. Then, I created the serpents; of all sizes created I them. And they were poison also.

12. And the serpents I created were carnivorous, feeding upon one another. Self-impregnating created I them.

13. Thus drove I the poison of the air down into vegetation, and thence into the animal world; thus I purified the air of heaven.

14. This was the first creation I created on this world.

15. Then I overcast the earth with falling nebulae, and covered up the poisons growing upon the earth, and they were turned to oil and coal.

16. Then, I made a new creation; giving feet and legs and bones to the animals I designed for the earth.

17. And when the earth was ripe for man, then I created him; male and female created I those of the second creation.

18. And man was dumb, like other animals; without speech and without understanding, even less than any other creature which I had created.

19. Nevertheless, I had given to man, and thus made him, out of the dissolved elements of every living thing that had preceded him.

20. And man partook of the first and the second creations. After the manner of every animal on the earth, so created I man; with all the characteristics of all of them, so created I him, male and female created I them.

21. And man was unconscious of his creation, not knowing whence he came; nor knew he which was his own species.

22. And I sent angels to man, to teach him who he was, and to rouse him up to his capabilities, for which I created him.

angels dwell with man as helpmates, to make man understand.

Book of Inspiration

Chapter VII

1. I created man, even from the first, that he should learn to be an independent being, saith Jehovih.
2. And when My angels had taught man speech, making man name all the animals in the world, after the names the animals called themselves, I commanded My angels to come away from man, for a season.
3. To My angels I said: Behold, of all the animals I created in the world, to man only gave I capacity to transmit knowledge to his brethren by words.
4. And to man only gave I capacity to comprehend an idea of Me, his Creator.
5. Nevertheless, I inspire all living animals which I created; but they know it not.
6. I inspire the spider to make its net; the bird to build her nest; the wild goose to fly to the south, before the winter cometh; the mare to neigh for her colt; the ant to lay in its stores; the bees to dwell in a queendom; and so on, every living creature do I move and control by My inspiration upon them.
7. Males and females I inspire to come together at times and seasons; and then to live apart during gestation. These I keep before man as a lesson of the wisdom of My inspiration.
8. To man I give liberty to acquire wisdom by observing the method of My work, as I manifest in other living creatures.
9. I have also given man capacity to attain to know My inspiration in contradistinction from the inspiration he receiveth from his surroundings.
10. To no other creature gave I this capacity.
11. What cometh of Me, is without pain or injury to any one, and with liberty unto all. Such are My inspirations.
12. When man witnesseth a battle, he is inspired to battle; when he witnesseth peace and love, he is inspired to peace and love.
13. What moveth man in consonance and wisdom, and to life, is My inspiration.
14. What moveth man in disconsonance and folly, and to death, is inspiration from man's surroundings.
15. I inspire the serpent to bite to death; for thus created I it. This is no sin, for it fulfilleth its labor; it is the remnant of poison of other eras.
16. Man I created not to destruction, but to life, wisdom, peace and love toward all.
17. When man practiceth virtue, wisdom, truth and love unto all, his inspiration is from Me direct.
18. When man practiceth destruction and selfishness, his inspiration is indirectly from Me, through the conflict of his surroundings.
19. And thus becometh he evil, instead of good.
20. By direct inspiration do I move upon all the animals I created.
21. This I also created possible unto men, separate from indirect inspiration.

Book of Inspiration

Chapter VIII

1. ALTHOUGH all inspiration goeth from Me to all the living, directly, yet I also created man susceptible to indirect inspiration from all My creations.
2. Whatsoever receiveth from Me direct, is in harmony with Me.
3. The lily and the rose I created perfect in their order; the female bird I inspire to build her nest in season, perfect in her order.

them; and they all fulfill the glory for which I made them.

5. But because I made man capacitated to receive inspiration from all things, he manifesteth both, evil and good; according to his birth and surroundings, so is man good or bad.

6. Nevertheless, I created man with capacity to comprehend this also; for, I designed him, from the first, to work his way up to the Godhead, understanding all below him.

7. And I sent my angels to man, teaching him how to distinguish the difference in the inspirations upon him, that he might govern himself accordingly.

8. And My angels said unto man: Become thou one with thy Creator; these are His direct inspirations:

9. To love thy Creator above all else, and thy neighbor as thyself.

10. To give delights only, and not pain.

11. To kill not.

12. To do not violently against His creatures.

13. To be considerate of the liberty of all the living.

14. To interdict not the happiness and hope of others, only where thou canst return a transcendent glory and hope in place thereof.

15. For these are direct inspirations from thy Creator.

16. But these are thy evil inspirations, O man, these come from thy birth and surroundings, formerly called, satan:

17. To kill.

18. To slander.

19. To punish.

20. To destroy Jehovih's created beings.

21. To strive for thyself, above another.

22. To gratify thy flesh at the expense of purity or wisdom.

23. To be false to Jehovih.

24. To be false to thyself.

25. To speak falsely.

26. To covet another's.

27. To cohabit in the gestative period.

28. To engage in strife, or to aid and abet conflicts, which are the fruit of carnivorous food, transmitted in birth.

Book of Inspiration

Chapter IX

1. MAN I created with capacity to distinguish My direct from My indirect inspirations, saith Jehovih.

2. And My angels gave him rules, whereby he might make manifest the difference betwixt the two.

3. Man has said: Behold, any man may say: Thus saith Jehovih! One killeth his neighbor, saying: I was thus inspired of Jehovih. Another practiseth all goodness, and his words are wisdom and comprehension, and he saith: I was inspired by Jehovih!

4. I say unto thee, O man: In this I also gave thee liberty; therefore, judge thou, thyself, which came from Me, and which from his surroundings (satan).

5. Thou shalt be thine own judge in all things.

6. Behold, I sent My God to judge thee; but thou shalt also judge the judgments of thy God; and, afterward, thou shalt judge thyself in the same way.
7. A perpetual judge created I thee, not only to judge thyself and all the world beside, but thou shalt judge Me, thy Creator.
8. I have given thee many sacred books, and I said to thee:
9. Save thou judgest them, thou shalt be caught in a snare; I charge thee, thou shalt accept nothing from men, nor angels, nor Gods.
10. But thou shalt rely on thine own inspiration from thy Creator.
11. Such is My word which I speak to thine own soul.
12. What cometh to thee from a man is indirect inspiration; what cometh from an angel is indirect; and what cometh from the Gods is indirect.
13. No direct inspiration of Me can come to thee from a book, nor a sermon, nor from anything in all My creations, but only from Me, thy Creator.
14. Though one man receive direct inspiration from Me, and he write it in a book, yet, when it cometh to thee, it is indirect inspiration, and is not binding upon thee, only so far as My direct inspiration upon thee moveth thee to receive it.
15. Yet, not all men created I with the same clearness to perceive Me, and to frame My wisdom in words.
16. Few only will turn away from the inspiration of the world, and come unto Me.
17. Many profess Me in words, but they do not fulfill My inspiration in practice.
18. My words come easily to the pure in heart; and My wisdom showeth itself in the frame of their speech.
19. For I give them words, even as I give to the animal inspiration to do perfectly and wisely the parts for which I created them.
20. Behold, I show the dumb spider how to weave its geometrical net; is it greater wonder for Me, to give words of wisdom to a righteous man?
21. Or to put him in the way of receiving My revelations?
22. Or to show him the harmony and glory of My creations?

Book of Inspiration

Chapter X

1. IN the first creation none heard Me, or saw Me, saith Jehovih.
2. And, even to this day, many men deny Me and My Person.
3. To teach thee, O man, that thou shouldst be considerate of thy brother's talents, behold, what a labor for My Gods and ministering angels!
4. To show thee that no two men see alike anything I created;
5. To make thee cautious, that, because thou canst not hear Me, thou shalt not judge thy brother who can hear Me;
6. To induce thee thus and thus, without interfering with thy liberty;
7. To make thee watchful, to learn by thine own inspiration from Me;
8. To make thee skeptical to others' versions of My words, and yet make thee try to discover My words and My Person, of thine own self, to see Me and hear Me.
9. Now, behold, in the olden times, only here and there one, in all the world, could be made to comprehend Me.
10. As thou mayst say to the beast in the field, or to the dog, the most knowing of animals; Jehovih! Jehovih!
11. And they will not hear thee understandingly;

12. So was it with nearly all the world, in the olden time.
13. To-day, I have quickened many.
14. To-morrow, the whole of the people in all the world shall know Me.
15. This is the progress I created possible unto thee; this road shalt thou travel.
16. Thou hast blockaded the way against Me on every side.
17. Thou hast put Me away, and said: Natural law! Moral law! Divine law! Instinct! Reflection! Intuition! Second sight!
18. I say unto thee: I have abolished all these things. I will have them no more, forever!
19. I have no laws; I do by virtue of Mine own Presence.
20. I am not far away; behold, I am with thee.
21. I gave no instinct to any creature under the sun. By My Presence they do what they do.
22. I give no tuition by intuition; I am the Cause to all, and for all.
23. I am the most easily understood of all things.
24. My Hand is ready to whosoever will reach forth unto Me.
25. My Voice is ready and clear to whosoever will turn away from other things, and away from philosophies and ambiguous words, serving Me in good works.
26. My Light is present, and answereth unto all who follow their all highest knowledge.

Book of Inspiration

Chapter XI

1. SEEK not to spread My gospels, and entice followers unto this, or that, saith Jehovih.
2. Neither go about preaching, saying: Thus saith Jehovih!
3. Let all men hear Me in their own way.
4. No man shall follow another.
5. I will have no sect.
6. I will have no creed.
7. I am not exclusive; but I am with all My living creatures.
8. To those who choose Me, practicing their all highest light, I am a shield and fortification against all darkness, and against all evil and contention.
9. Thou shalt not establish Me by man's laws, nor by the government of man, saith Jehovih.
10. Nor establish by man's laws or government any book or revelation, saying: Behold, this is Jehovih's book.
11. To keep man from interfering p. 800 with man, this hath been great labor.
12. To teach man to comprehend liberty, especially as to thought and as to knowledge, this hath been a great labor.
13. For he falleth easily under the inspiration of his surroundings, and falleth under the teachings and persuasions of his brother.
14. Because he cometh from My hand into the world in innocence, a helpless infant.
15. And his elder brothers take advantage of his innocence, and teach him their own knowledge, instead of directing him to Me.
16. And his elder brothers were in darkness themselves, and their elder brothers before them.
17. I said unto man: Be free! Learn to know liberty! Think for thyself! Study thy Creator in all things, and in thyself in particular!

18. I urn thou away from thy elder brothers; come thou to the All Highest Fountain.

19. Be not confounded with abstruse reasonings; cut all things short, Godlike; learn thou of the Creator and His creations, there is nothing more.

20. Thou art one of the seeds of Jehovih, and wert planted by His Hand. Be thou free from all the world.

Book of Inspiration

Chapter XII

1. MAN only, of all My created animals, created I NOT perfect in his order, saith Jehovih.

2. The most devoid of knowledge, and the most helpless of animals, created I man.

3. I gave not to the bird to improve her feathers; nor yet to improve her species; nor gave I her a book as to the manner of building her nest, nor as to her behavior with other birds.

4. Nor said I to the hare: Beware of foxes, or go thou, teach thy young to depend on their fleetness.

5. And yet, both, birds and beasts, move by My inspiration, perfectly in the order I made them; the bird doeth her work, and the hare fleeth from the fox.

6. But the child of man will put its finger in a serpent's mouth, and the child will also eat any deadly poison.

7. Thus differently created I man from all other things on earth; but I gave him the foundation whereon he might attain to perfection in all the attributes of My other living creatures.

8. And I said to man: Be thou observant of what thou shalt eat and drink, and where thou shalt dwell by day, and sleep by night.

9. For all things shall write upon thy soul the character and kind whereof they are made.

10. If thou wilt be gentle, like a lamb, and non-resistant and docile, so thou mayst obtain great knowledge, feed thou upon herbs and fruits and cereals.

11. And thy blood shall be pure and cool, and charged with food for thy spirit, in peace and love.

12. But if thou wilt be ferocious, like a carnivorous beast, then thou shalt feed upon flesh and fish, and thy blood shall be hot, and thy spirit shall be stirred with passion and anger and contention and tattling and war and jealousy and love of vengeance.

13. For whatsoever thou chargest thy blood with, shall be charged upon thy spirit.

14. Because thou canst not feed on fish nor flesh but through destruction unto death, even so, destruction unto death shall come upon thy soul.

15. From thine own blood shall thy spirit be inspired, even according to what thy blood containeth.

16. As through corpor thy corporeal part is nurtured, so through the gaseous, atmospherean part is thy spirit nurtured.

17. Woman said: Behold, I kill not any lamb, nor bird, nor fish. Others kill them, but I eat them.

18. To kill My lambs and birds, and whatsoever I created alive, is a simple act, saith Jehovih. Let no man waste much speech because of such destructions.

19. It is the contamination of the blood of man by carnivorous food, whereon thou shalt ponder.

20. Like unto like created I all the living. Whosoever maketh himself carnivorous, can not escape conflict and contention within his own members, soul and body.

21. Until the earth was circumscribed, I gave man carnivorous food; to-day, I make it poison to him.

22. And man shall turn away from it; and the smell of it shall sicken him; and the sight of blood shall fill him with horror.

23. The butcher shall be ashamed of his avocation; his neighbors shall say to him: Thou stinkest of blood!

24. Because thou gavest us flesh, we also drank to drunkenness.

25. Because thou gavest us flesh, we also did smoke and take narcotics.
26. Because thou gavest us flesh, we are rotten with catarrh, and wasted in the lungs.
27. Because we feasted on flesh, Jehovah answered us in corruptible flesh.
28. Lo, we stink from the sole of our feet to the crown of our heads.
29. And our offspring are born into the world so helpless and corrupt that half of them die in infancy.
30. Jehovah said: When I command the nations of the earth to peace, behold I raise My hand above the carnivorous's head.
31. As there was a time when I created every animal perfect in its order; so also shall such a time come unto man.
32. And now is the dawn thereof. Hence, I named it kosmon.
33. As the spider learneth to build her net without a book, and the bees to dwell in a queendom in peace and industry without books and written laws and instructions as how to do this and that, even so, now is a new birth to the generations of My people.
34. By My direct inspiration upon them shall they learn to do all things perfect, in the order of man for which I created him.
35. Man shall know how to do things easily, and without the long labor of books, and without showing, or explanations.
36. As of old, I commanded thee to have dominion over every living thing I created; so, now, I command thee to take the earth and the waters of the earth and the air above the earth into thy dominion also.
37. And thou shalt rule over them; to drive away the heat, and bring the cold; to drive away the cold, and bring the heat, as thou wilt, for the benefit of all the living.
38. To accomplish which, thou shalt now, first of all, adapt thyself to thy Creator, according to My highest Light upon thee:
39. To put away thine own inharmony in thy blood and flesh, and in thy soul.
40. Opening the way for My inspiration to come direct to thee, that thou mayst be one with Me.

Book of Inspiration

Chapter XIII

1. MAN saith: If I can not add one jot or tittle to my corporeal body, and it is all built up by Jehovah, then, indeed, it is His.
2. Neither am I accountable whether it be well made, or well preserved.
3. And if I can not make one new thought nor idea, then, indeed are all my thoughts and ideas Jehovah's, given to me by inspiration, either directly by Jehovah, or by His creations.
4. Neither, then, am I accountable for my thoughts, nor ideas, nor behavior, whether they be good or bad. Verily, then, I am not responsible for anything, neither what I am, nor what I do, nor for what becometh of me. I am but an automation; I, myself, am nothing.
5. Jehovah saith: Because I gave thee liberty, thou art responsible for all thou art, and for all thou makest thyself, and for all that shall come to thee, and for thy peace and happiness, both in this world and the next.
6. Liberty I gave thee as to what thou shouldst eat, and shouldst wear to cover thyself, and where thou shouldst abide.
7. I gave thee liberty to build thy house in thine own way; but, behold, such liberty I gave not to the bird, as to her nest, nor to the beaver, nor to the ant, nor to any other living creature.
8. Liberty I gave thee as to whether thou should eat herbs or flesh. But such liberty I gave not to any other living creature.
9. To the sheep and the horse I said: Eat ye of herbs; to the tiger and lion: Eat ye of flesh.
10. To thee I gave liberty to make thyself carnivorous, or herbivorous, or omnivorous.

11. whatsoever thou hast put in thy mourn, and it united with thy blood, and entered thy body, behold, it was by My labor and by My power it was accomplished.
12. Verily was I thy workman.
13. All that thou didst in the matter was to choose. Thou wert, in that respect, the master, and I thy servant. And, behold, I made not the servant responsible for the master's behavior.
14. Because thou madst thyself carnivorous, the fault is thine own. I placed before thee the herbivorous animals and the carnivorous animals; and I gave thee eyes to look upon them as to their behavior, whether ferocious and destructive, or peaceful, patient and docile.
15. And I spake unto thy soul, saying: Look, judge for thyself as to what thou shalt eat; behold the order of My creations and the result upon all My living creatures.
16. Hence, thou art accountable unto p. 802 thyself, and responsible unto all the world for having made thy corporeal body as thou hast.
17. Even so, in regard to thy spirit, thy soul, thy mind, thy ideas and thy thoughts, I gave thee liberty in the same way.
18. I gave thee liberty to receive thy inspiration from drunkards and harlots and fighters; or from men of wisdom, or the innocence of childhood, or the virtue of a virgin.
19. Or from a city of corruption, or from the country, with pure air and trees, and flowers and mountains and valleys.
20. And I spake unto thy soul, saying: Choose thou what thou wilt to be the inspiration of thy mind and spirit and soul; behold, I, thy Creator, am thy servant to impregnate thee with thoughts and ideas and disposition. All thou hast to do, is to choose.
21. Yea, I said: I will even take thee to whichever place and condition thou mayst choose.
22. And, now, because I gave unto thee this extreme liberty, and thou hast chosen, behold, thou art accountable unto thyself for thine every thought and idea; and for thy spirit and soul, and in thy behavior thou art responsible to all the world.
23. With liberty I bestowed responsibility also.
24. I am the Power, the Light and the Life.
25. In one thing, chiefly, thou art not an automaton, and that is thine own entity, thine own self, thine own whatsoever thou art.
26. Thyself I gave to thyself, and even at the zero of thy entity, I said unto thee: Go thou, make thyself. All other animals I created perfectly with Mine own hands, but to thee I gave liberty to make thyself, even as thou hast. Yea, even in this, I said: Choose thou, and I will do for thee thy labor Myself.
27. So that, choice and liberty were the sum total which I gave to thee.
28. Now, therefore, O man, as I gave choice and liberty unto thee, so shalt thou give the same unto thy neighbor and associate.
29. Without these, there is no responsibility; with these, all responsibility.
30. Choose thou thine own food, and thine own raiment and thine house; and choose thou the place, and provide thou the way for whatever inspiration thou mayst, still thou shalt be responsible in all; and the result shall be to thee according to thine own choice, whether thou fawn upon satan, or emulate thy Creator.

Book of Inspiration

Chapter XIV

1. THESE are Tae's revelations of Jehovih's times and seasons, appointed unto the chosen:
2. The northern line of the sun shall be the end of the year, and it shall be called the last day of the old year, saith Jehovih.
3. And the first day thereafter, when the sun starteth on his southern course, shall be the beginning of the year, and it shall be called the new year's day.
4. These are My times of the end and the beginning of a year, which I created; and I made the earth and the sun as My written testimony thereof.

5. And I blessed and sanctified the old year's day and the new year's day, and I appointed them to be holy days, that men might remember the order and the system of My works.
6. And I said unto man: From one new year's day until the succeeding one shall be called one year, for it is one completed oscillation of the earth, and of her revolution in the orbit where I placed her.
7. Therefore, what thou hast completed within a year shall be remembered by thee, that thou mayst judge thyself therein.
8. And, on the old year's day, thou shalt render up in full forgiveness in all things against all people.
9. And with the setting of the sun on that day, thou shalt be purged of all animosity and claims against every man, woman and child, in all the world.
10. And thou shalt make acknowledgement of this in words and songs and prayers, and in tokens, of no intrinsic value, to whomsoever thou shalt have offended during the past year.
11. Tæ said: For which reason the old year's day shall be named, the Most Holy Sabbath Day. Behold, it is in accord with His heavenly kingdoms. And it shall be with thee a day of spiritual communion, and of praise to Jehovih and His creations; with music and oratory, and ceremonies, and processions of thy youth, orderly and well disciplined.
12. And, on the new year's day, thou shalt rejoice and sing and dance; mingling together, old and young, even as the old year and the new year are joined together, side by side.
13. The seventh day of the new year shall be thy next sabbath day, and it shall be a day of rest and of spiritual communion and praise to Jehovih and His creations, with singing and oratory.
14. So also shall every seventh day be a sabbath day; for which reason p. 803 seven days shall be one week, being six days for labor, and one for rest and worship.
15. For this hath been proven in all the world to be good for man.
16. These, then, shall be the moon's days (months):
17. The first new moon's day after new year's day shall be the beginning of the first month; and the completion of the fourth quarter of the moon shall be the completion of the first month, and it shall be named, First month.
18. The next four quarters of the moon shall be the second month, and it shall be named, Second month.
19. And the next completed four quarters of the moon shall be named, Third month. And so on, to the completion of the year.
20. Such, then, shall be the month in any and every year, for these are the moon's times as Jehovih created them.
21. Neither shall it matter or not whether the months overlap a new year's day; as they are created and moved by the Almighty, even so shall man compute and register them.
22. (For example, a new year's day may come upon the twentieth day of the Twelfth moon or on another moon's day, still, as they fall, so shall they be numbered in truth.)
23. As the moon's time differeth to different continents, so shall the months' times of the inhabitants of different continents be locally unto them.
24. But, in the intercourse between different nations on different continents, the month times shall not be enumerated.
25. But, in all such cases, the year and the days thereof shall be named.
26. (As, for example, the seventieth year and the ninety-sixth day.)
27. And it shall come to pass that the sabbath days all around the world shall be the same day unto all people, even with the travel of the sun.
28. Whereby, Jehovih's heavenly kingdoms shall be in concert with mortals, as to times and seasons in all things.

HOLY COMPACT DAY.

1. AS Jehovah, through His God, bequeathed to the children of Guatama a government unfettered by the name of God or Lord or Savior, so Jehovah sanctified the day of the ratification and the signing and sealing of His compact (American Constitution), as the DAY OF THE HOLY SEAL.
2. And the sign thereof He made, A HAND HOLDING A QUILL.
3. Which shall be the master's sign of salutation in the lodge on the day and evening commemorating the same.
4. And Jehovah made the answer to the master's sign, THE HOLDING UP (by the member of the lodge) OF A PIECE OF PAPER, signifying, CONSTITUTION.
5. Therefore it was said: The master saluted on the sign, DAY OF THE HOLY SEAL, and the lodge answered in the sign, CONSTITUTION.
6. And Jehovah said: Remember this day, and keep it holy, to the end of the world, for hereat was the beginning of the liberty of man!

Book of Judgement

Chapter XVI

HOLY VEIL DAY.

1. AS Jehovah, through His God, pulled aside the veil of heaven, saying:
2. Let My angels forth; together shall converse the living and the dead.
3. So sanctified He the day when the angels of heaven were made known to mortals. (March 31, 1848.)
4. And He gave the sign, A HAND HOLDING ASIDE A VEIL, signifying, HEAVEN UNVEILED, as the master's sign in the lodge on the day and evening commemorating the same.
5. And Jehovah gave to the members of the lodge to answer in the sign, THREE CLAPPINGS, signifying, ENDLESS JOY!
6. And Jehovah said: Remember this day, and keep it holy, to the end of the world. For, without books and without arguments, behold, I have proven unto you the immortality of the soul of man!

Book of Inspiration

Chapter XVII

THE FALLEN SWORD'S DAY.

1. AS Jehovah, through His God, delivered into freedom Guatama's slaves, and, thus, to general slavery dealt the final blow, so Jehovah blessed that day, and sanctified it.
2. And He gave to man, as the master's sign in the lodge, A HAND POINTING TOWARD A PEN, signifying, I HAVE PROVED THIS MIGHTIER THAN THE SWORD.
3. And Jehovah gave to the members in the lodge to answer in the sign, CLASPED HANDS, AND LOOKING UPWARD, signifying, IN THY PRAISE, JEHOVIH!
4. Jehovah said: Remember the day of proclamation of freedom, for it is My day, which I bequeath unto you as a day of freedom in all righteous jollification, which ye shall keep every year, and commemorate, to the end of the world.

Book of Inspiration

Chapter XVIII

HOLY KOSMON DAY.

1. BESIDE the above, Jehovah gave one more holy day, Kosmon Day, which He also commanded to be kept in commemoration of another matter, which Jehovah commanded to be secret with the Faithists for a certain period of time, the which time hath not expired to this day. Therefore, the day of kosmon is still a secret with the Faithists.
2. And Jehovah said: That mortals and angels may live and labor in concert, behold, I have given certain days, whereby large congregations on earth may be met by My organic heavens, in reunion, mortals and angels, for the happiness of both, and for the glory of My works.

3. Now, denoid also, as by my Presence I inspire thee, when thou laborest with me, and thou art doing righteously, and with purity and love, so also is it with thee, in regard to My angels.
4. When thou makest and keepest thy corporeal body pure and clean, My angels, who are pure and clean, come to thee to aid thee, and to enlighten thee.
5. And when thou puttest away all unclean thoughts and all unselfish desires, and seekest to obtain wisdom, and to learn how best thou canst help thy fellow-man, behold, My angels of light and wisdom come to thee, and, by virtue of their presence, which thou seest not, they inspire thy soul in the light of thy Creator.
6. Man hath said: I will not be a seer, or a prophet, nor a su'is, nor sar'gis; verily, I will not have angels with me to teach me, or to give me any light or knowledge under the sun.
7. Whatever I can attain, it shall be mine own. Wiser is it for me to obtain to know, and to do things of myself, than have angels come and give to me, or manifest through me.
8. Verily, I will not be used, by man nor angel, for it would be prostituting my flesh and my spirit to others.
9. Behold, my body was given to me for mine own use and profit, to establish and develop mine own soul unto eternal happiness in individuality.
10. Alike unto all people is My Presence, saith Jehovih. I am unto the just and the unjust; I am everywhere, both, in darkness and in light.
11. Because thou art in darkness, thou beholdest not Me.
12. Because thou art imperfect in flesh and spirit, thou deniest Me.
13. Because thou art confounded with inharmony, thou believest not in Me.
14. He, who hath not an ear for music, discovereth not a tune; even as he that is discordant denieth My Person.
15. To the pure there is no selfishness, neither for earthly things, nor for their own flesh and spirit.
16. A pure man is as a clear glass; he can see out of himself, and, so, perceive My angels and Me.
17. Through the pure man, pure angels can see mortality as well as spirituality. Their presence inspireth him to understand all things.
18. As much with the man that is not a seer, or a su'is, are the angels, as with those that are seer, or su'is, or sar'gis.
19. Because thou seest not, nor hearest angels, only proveth thy darkness, but proveth not the absence of angels.
20. To the dark, come the dark; with the dark, abide the dark, both, angels and mortals.
21. More is the man of darkness ruled by angels, than is the man of light.
22. Behold, I created thee not to fill any place in all the world for thine own self's sake.
23. Neither gave I thy flesh nor thy spirit to be thine only.
24. These, also, shalt thou relinquish, saying: To Thee, O Jehovih, I give all; my flesh, my spirit, mind, and all my service; to be Thine forever.
25. Thou shalt say: Appropriate Thou me, soul and body, in whatsoever way Thou canst, that I may do the most good unto others, mortals and angels.
26. Until thou attainest this, thou shalt not hear My Voice, nor see My Hand.
27. As I gave away Myself, and thus created all things, so shalt thou follow in My footsteps, in order to become one with Me.
28. Herein lieth the secret of wisdom, truth, love and power, time without end.

END OF BOOK OF INSPIRATION

 Recommend this on Google

Subscribe to: [Posts \(Atom\)](#)

Simple template. Powered by [Blogger](#).