

Oahspe Quotations



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Angelic Communion

Nevertheless, child that is raised up without learning angel communion is but half raised (Kingdom 9:17)

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. (Inspiration 18:18)

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. (Judgement 2:26)

This rule is also uniform in all my heavenly kingdoms: That, after the entrance to the first 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. (Judgment 24:15)

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. Doing this in the name of Jehovih, and for spiritual light in regard to spiritual things. (Judgement 2:1-2)

Thus my Lords have angels under them who are authorized and ordained in my name, and in the name of Jehovih to abide for times and seasons with mortals as guardians and inspirers; to provide dreams, thoughts and visions in the minds of mortals, and to otherwise labor in elevating them in purity, love and wisdom. (Discipline 2:29)

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. 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. And if thou inquire of them as to earthly things, let it be as to how thou mayst help the poor and distressed. (Judgment 15:19-21)

And Jehovih 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 re-union, mortals

and angels, for the happiness of both, and for the glory of My works. Now, behold 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. 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. And when thou putteth 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. (Inspiration 18:2-5)

Now, as to Jehovih and His creations, in magnitude and perfection, they shall be ever kept before the child's mind, to exalt its gratitude and adoration, and to make it rejoice in its own life. For there is not, in all the philosophies in all the world, wherewith to restrain the private life and habits from secret vice, save through belief in Jehovih's eye being ever upon us. Nevertheless, a child that is raised up without learning angel communion is but half raised. By the actual presence of angels, and by children seeing them and conversing with them, the proximity of heaven to earth becometh firmly established in the child's mind, and it beholdeth the fitness of one world to the other. For which education the infants shall, at an early age, be made familiar with the unseen world, by training in the crescent. And their teachers shall try them to discover su'is and sar'gis in them; and, finding these talents, shall cultivate them in righteousness and wisdom for the glory of the Father. And it shall come to pass that many of these infants shall not only see without their corporeal eyes, and hear without their corporeal ears, but they will attain to adeptism. And the angels of heaven shall descend amongst us, appearing so as to be seen, and talking with us so as to be heard. And, because of such exceeding great light amongst us, no one shall practice deception; for the minds and souls of all shall become as an open book. These are the promises Jehovih hath given us; by the signs of the times they are proven probable. Through faith in Him we shall make these things true. In faith He will bless you all. (Kingdom 9:15-25)

Creation of Life

Out of the darkness man is brought forth a blank and his entity is a spark of Jehovih. His entity will never cease to grow. Yea, from the hour of conception it is a new star in the world, and it magnifieth itself forever. (Knowledge 2:24)

With My breath create I alive the earth-born child; with My hand quicken I the newborn spirit; and with My Light illumine I the soul of My Faithist. Behold, I dwell in the All Highest place, and in the lowest of created things; whoever findeth Me, I find also; whoever proclaimeth Me, I proclaim in return. (Fragapatti 26:15)

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. (Jehovih 6:21)

The Ever Present quickeneth man into life in his mother's womb; and he is then and there a new creation, his spirit from the Spirit Jehovih, and his body from the earth; a dual being the Father createth him. His destination is everlasting resurrection; in which matter man can have delightful labor as he riseth upward forever and ever. (Arc of Bon 28:27-28) Each 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 heavens power to enter a womb, or a fetus of a womb, and be born over again, neither created I him imperfectly, that he should re-enter a womb and be born over again. That which I do is well done. (Oahspe Index)

Then spake Jehovih to the ashars, the guardian angels: Into your keeping, O My beloved, give I this My Son, quickened by My very breath to live forever. In your regular turns, watch and watch, guard ye him from this time forth, for he is the fruit I bequeath unto you. And in due time ye shall render his soul unto My asaphs in heaven, being glorified therein. Nor shall ye ever make yourselves known to him through his corporeal senses; for your labor is with the spirit. But when ye find it rightful that angels shall approach his corporeal understanding, see to it that they be exalted and in the way of My everlasting kingdoms. For the plan of My creations is for the resurrection of the soul of man to be forever and ever! (Praise, Spe 7-8)

Jehovih said: All the living have I provided with certain paths to travel in; but man alone I created new out of all things dead and dissolved, and he shall grow forever. To the beast I gave an already created sense (instinct); to man I allotted angels. And even these have I provided with others above them; and yet others above them, forever and ever. Hence the first of man, the newborn babe, I created a blank in sense and judgment, that he may be a witness that even he himself was fashioned and created anew by My hand. Neither created I him imperfectly that he should re-enter a womb and be born over again. That which I do is well done, saith Jehovih. (Sethantes 8:9)

And yet the depth is not full. In a stately mansion a woman of high caste is dead. And it was said she was blessed, because since not having borne children, ease and glory were at her command. And now, with curious mirth and some envy, the spirits of other women who were outcasts come to behold the newborn spirit of the leader of fashion. And as they turn about, nurses come with children born from her body and her spirit, by abortion cast into heaven, even in Jehovih's face accursed: A curtain of black death that will not away, choketh her. To the left, the right, or up and down, there is nothing but the wail of sweet babes - Mother, why murderest thou me? Was I not Jehovih's gift? The woman of fashion hides but is not hidden, even the soiled outcasts are white beside her; like a woman that is crushed but cannot die, she squirmeth and writheth in the kingdom she built with her own hands. (Knowledge 6:18)

Then answered Jehovih to those that had an infant born: What I have quickened into life, behold, it is My gift. It is a flower of sunshine molded by a touch of My hand. Provide ye unto it, O My beloved. Fence My garden around, that serpents can not enter. The time shall come when this living soul shall be as a God in My heavens. His light shall be brighter than a sun! Then spake Jehovih to the infant: Light of My light, O My Son! To thee I give the earth and the heavens, to be thine forever! And the waters of the earth and the air of the firmament, to be thine forever! And the forests and mountains and valleys, to be thy paradise forever. And the oceans and seas, to be thine forever. And lastly, O My Son, what I gave to no other animal on earth or in the waters thereof, or in the air of heaven, give I unto thee; behold, I give myself to thee. And I give thee guardian angels to walk by thee and show thee My great delights and the way of My resurrections! They shall speak to thy soul to keep thee in the right way. Hear thou them and follow in the way of thy Creator, and thou shalt rejoice all the days of thy life. But thy corporeal eyes and ears and thy corporeal judgment give I unto thine own hands. Remember, My Son, learn thou corporeal knowledge through thy soul, for it is of Me, and thou shalt not err. But shut out the way of My voice, and follow thy corporeal senses only, and thou shalt go down in darkness for a long season. Remember thy Creator at all times and seasons, and thou shalt rejoice because thou art this day brought forth an heir of everlasting life. (Praise, Spe 1-6)

Ever Present Creator

I am One Spirit, saith Jehovih. (Inspiration 6:1)

Jehovih said: I am the power, the light, and the life! (Inspiration 13:24)

Jehovih said: Mine are All Harmony; All Symmetry; All Love; and will endure forever! (Apollo 11:22)

He who would find Him must look for Him; he who would hear His Voice, must hearken. Then cometh light. (Ben 6:5)

I am Spirit; I am the Soul of things. By way of the soul is My Voice unto every living creature that I created. (Kingdom 21:7)

Be wise and remember thy Creator all the days of thy life; be thou one with Him, and thou shalt live *f o r e v e r!* (Knowledge 7:19)

He who hath learned to know Jehovih and to serve Him, feareth nothing on earth or in heaven. Fear is but the manifestation of weakness. (Thor 2:25)

Thou shalt school thyself every day of thy life, that thy Creator only is thy God; and that Him shalt thou 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. (Judgment 20:20)

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. Make the Creator the idol of thy soul, neither setting up this or that as impossible, admitting that all things are possible in Jehovih's Hands. (Judgment 13:35)

My Hand is ready to whomsoever will reach forth unto Me. My voice is ready and clear to whomsoever will turn away from other things, and away from philosophers and ambiguous words, serving Me in good works. My Light is present, and answereth unto all who follow their all highest knowledge. (Inspiration 10:24-26)

To sing and rejoice in Me, O My beloved; and to attain to great knowledge; these are the roads I created, shining, diversified and broader than the imagination of man. By death provide I the

resurrection of the souls of the dead. Mourn not for My proceedings, O My beloved! But be ye wise and rejoice with discretion in the glory of My creations. (Praise, Ux 8)

Behold me! I am the light! And the life! I quicken into life every living thing. Behold me! I am with thee! I am never away from thee! Thou art mine now, and forever shall be! Look upon me! I am in all things! Nothing is, nor was, nor ever shall be without me! Hear my Love! I am thy Creator! Only for love, and for love only, created I thee, my beloved. (Lika 15:13)

So also, to him that desireth to comprehend Jehovih, let him describe the All Highest constantly. To him that desireth to comprehend the ethereal worlds, the homes of spirits long risen in Nirvana, let him describe them. Fear not, O man, that thou shalt err; all the imagery thou canst devise is surpassed millions of times in the magnitude of the Father's kingdoms. Till thou canst shoot an arrow without striking the air, fear not for thy weak thoughts shooting amiss in Jehovih's worlds. (Apollo 1:9)

To Thee, O Jehovih, are all things committed, even as from Thee they came forth. Thy Voice is ever upon all men, but they hear Thee not. Thine eye is observant of all men, but they believe it not. To teach men these simple things, is to make Gods of them. To open up their understanding, to find Thee, to know Thee, and to realize Thy Ever Presence, to become one with Thee, this is the labor with Thy Gods, and Thy Lords, and Thy holy angels. (Fragapatti 24:6)

Now will I turn to find Thee, O Jehovih, and the search shall be everlasting. Kingdoms are nothing to me; all possession, save wisdom and love, are but vanity and vexation. I know Thou art above all else, and yet Thou art that that hath given Thyself all away, so that none can look upon Thy face. Verily hast Thou hid Thyself away; to be like unto Thee is to hide away the self of one-self; and that that will remain will be Thy mouth-piece and Thy hand. (Lika 18:17)

I am the Self within all selfs, saith Jehovih. Nor things seen, nor things unseen, nor light and darkness are, nor were, but all things proceed out of Me, and are of Me. Into motion and life quickened I them, and all of them are but members of My body. I made man a spirit, but I gave him a corporeal body that he might learn corporeal things, saith Jehovih. Death I made that man might inherit My ethereal worlds in the firmament of heaven. (Saphah Hi'dang 23-24)

Remember thy Creator and seek to discover Him in the best perfections; remembering that darkness knoweth Him not, but Light proclaimeth Him forever. For on the foundation of an All Person, and believing in Him, lie the beginning and the way of everlasting resurrection. Without Him—none have risen. These are the words and discipline; in such direction shapeth thy God the thoughts of millions.

The twain are the authority vested in me, thine elder brother, by Jehovih, Creator, Ruler and Dispenser, worlds without end. Amen! (Discipline 14:19-21)

To the All One, Jehovih, now as in the olden time, and for all time to come, all honor and glory, worlds beyond number. The Highest Ideal, the Nearest Perfect the mind can conceive of—let such be thy Jehovih, even as in the olden time, which is the Ever Present thou shalt set thy heart and mind and soul upon to love and glorify above all things, forever and ever. The All Highest in thy neighbor which he manifesteth—that perceive and discourse upon—all else in him, see not nor mention. The All Highest subject—that discourse upon—all else pass by. (Discipline 7:1-4)

He who hath attained to understand that all things are but one harmonious whole hath also attained to know what is meant by the term, All Person, for He is All; and consequently, Ever Present, filling all, extending everywhere. He seeth his heavenly Father in the flowers; in the clouds, and in the sunshine; in the fruits and herbs; and in the beasts of the field, and in every creeping thing; and in the stars and moon and earth and sun. In sickness, in health, in sorrow and rejoicing; verily, he findeth Jehovih in all things; he knoweth Jehovih's eye and ear are forever upon him; and he walketh upright, not in fear, but in truth and faith and rejoicing! (Arc of Bon 28:21-25)

Jehovih said: I answer all things by good. To the good at heart I give good thoughts, desires and holy observations. To the perverse of heart I hold up My glories and the beneficence of virtue and peaceful understanding. To them that practice charity and good works unto others, laboring not for self, I give the highest delight. Though they be pricked in the flesh with poverty and wicked persecutions, yet their souls are as the waters of a smooth-running river. Amongst them that practice evil, and destruction, and war, I send emissaries of benevolence and healing, who have plenteous words of pity. These are My arrows, and spears, and war-clubs, O God: Pity, gentle words, and the example of tenderness. Soon or late, these shall triumph over all things in heaven and earth. (Wars 17:12-13)

Hold up your heads and rejoice, O my sons and daughters! Behold, I come in a flame of fire! I am here, and there, and throughout the place of heaven, boundless. I gather together and I put assunder the loves of mortals and angels. For they shall go abroad in My firmament and behold My glorious works. Down to the corporeal world I descend and carry hence the loved, for they are Mine. I will make all people look up to My kingdoms. Down to the lower heaven I come in ships of light, curtained about with ethereal mantles, and gather in My harvest of new births to higher worlds, more radiant.

My hosts below shall look up and glorify My everlasting splendors. I give the tear of grief and sorrow and pity; but, in its flowing forth, I come with holier light and power to stir up the souls of My people. For they shall learn to speak to their Father, who heareth and giveth ear, and is full of love. My joy is in the birth and growing up of souls, and in the joy of their joys, and in the proclaiming of their adoration for My boundless universe. I call to them in darkness, and they come forth; but they halt in the darkness, and I call again, and I send My higher, upraised angels to them, and they call also. Yea, I fill the sky with the splendor of My worlds, es and corpor, that I may stir man up to rise and enjoy the things I have made. (Sethantes 19: 21-25)

The unseen spake in the wind three sounds, E-O-IH, and was called by mortals Eolin, God of the wind; so Eolin showed himself in three colors; yellow, which is the highest color; blue, which is the coldest color; and red, which is the warmest color. Eolin said: Out of My three sounds, are all sounds made; out of My three colors, are all colors made. He was the All Master. He said: Three worlds have I made: the earth world, which is for mortals; the all high heavens, which is for pure and wise angels; and the intermediate world, which resteth on the earth. Eolin said: Three lights have I created: the sun, to rule the day; the moon, to rule the night; and the burning fire, for the use of man. Three spirit lights created I: Ruch, which issueth out of My soul; Shem, which cometh from My Lords in heaven to the souls of men; and Vas, which cometh from the spirits of the intermediate world. Eolin said: Three states am I in: Ghost, which is ever-present and unchangeable; Corpor, which is in places, like the earth and stars and sun and moon; and Motion, which is everlasting unrest. So am I, Eolin, Mightiest in three, in All Place and All Time. (Lord's 5th 1:5-10)

Who is Jehovih? The Great Spirit. He who is over all and within all. The Potent and Unseen. He it is whose Ever Presence quickeneth into life all that live. Where is Jehovih? Everywhere, nor is there place without Him. What is His form? No man can attain to know His form. What is His extent? No man can attain to know His extent. Is He Person? Inasmuch as all the living are persons, so is He the All Person of all things. Inasmuch as His Ever Presence quickened into life all that live, so is His Ever Presence with the living, seeing, hearing and feeling every word and act of all men, women and children on earth and in heaven. What interest hast thou in Him? He is my Father! He is within my soul. I am within Him, and a very member of His person. (Saphah M'Hak 8-19)

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. 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. He said, I am the soul of all; and the all that is seen is of My person and My body. 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. 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 Corpor. 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. 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 (see below symbol): (Jehovih 1:1-7)

Faith

To try, and to try, and to try! This is the sum of the good a man doeth. Even gods fail at times, for by failures do all persons learn there are higher powers. Only Jehovih never faileth! (Fragapatti 19:8)

Through faith are all things accomplished; without faith, all things are uncertain. He who saith: I know Jehovih liveth and reigneth, hath said wisely. But he who saith: I go forth in Thee, O Jehovih, for I know Thou wilt accomplish, hath said much more. For his words maintain the power of the Father in him. (Fragapatti 24:4)

Thy lessons are near at hand, O Jehovih. But who will learn them? Mortals go insane, because they have not learned to throw their cares upon Thee. To throw government upon Thee, O Jehovih, is not this wisdom? To cast riches and kingdoms into Thy lap; to own nothing; to have nothing; is not this the sum of the highest happiness? (Lika 18:13)

My Son, even God, I brought thee forth out of corpor, quickened into life everlasting. By faith I inspired thee to do whatsoever thou hast done. Faith gave I unto thee, as the tree whereon *all perfection* is the fruit. By that faith within man that nutureth the / AM within Himself unto perfection, becometh he My son, doing by virtue of My presence. According to thy wisdom and love have I given thee strength; and by thy strength raised thee up. (Sethantes 1:25)

On the other hand, the true God, Son of Jehovih, sent word from his throne in Craoshivi to the guardian angels dwelling with these mortals, so unmindful of the Father's care. He said: Come defeat, or disaster, or terrible darkness, overpowering your utmost strength, still struggle ye, in the name of

Jehovih. The true Faithist knoweth nothing impracticable, but doeth his utmost for his highest light, though failure stare him in the face. For once distrust of weakness entereth the human soul, the man slideth backward down the hill of faith; whilst he who will not consider results, save to serve Jehovih right on, fail or not, riseth, even though his project fail. (Wars 24:18-19)

Thou hast set up the poor man in faith; he toileth day and night; he is weary and sore; he crieth out with hunger; his rags are a shame to him; but he remembereth Thee, O Jehovih! In Thy praise he singeth a song in his soul every day. To do good unto others is his great delight. And Thy hand reacheth down to him in time after; his soul is like a giant. Thou hast planned him for a very God in heaven! The spark of faith that was in him he nurtured, and it became as a mighty tree that fell not down before the blast. The good he received he exalted, and it fructified and grew as a harvest in rich soil; and he stood mighty in all places. (Fragapatti 16:29-31)

Without a key-note a number of instruments cannot be attuned to harmony. Without a faith in an All Highest Person, neither angels nor mortals can live in harmony. Individuals may be strong, but many in concerted action comprise the Father's kingdoms. Neither angels nor mortals can assimilate of themselves; but all can assimilate with the Father, every one perfecting himself differently. Such persons are then assimilated to one another. Whoever serveth his own conception of the All Highest, making himself a servant thereto, is on the right road; and, in the plan of the universe, will drift into an association adapted to himself. (Fragapatti 24:9-12)

Now came a great light, bright like a sun, and settled over the throne, enveloping the Goddess. Cpenta-armij, and Jehovih's Voice spake out of the light to Ahura, saying: My Son, My Son, why hast thou so little faith! Behold, I am with thee even as with this, My Daughter. All thou lackest is faith. Go thou back to thy plateau and raise thou it thyself. My Daughter shall come to thee, and show thee, and thou shalt not fail. To have faith in Me is to be one with Me; to lack faith in Me is to be far removed from Me. Ahura said: O Jehovih, teach Thou me how to begin to have faith. To find the beginning, there is my stumbling block! Jehovih said: By trying Me, there is the beginning. By learning to know thine own power in Me; and to know My power in thee; this is the sum of all power and wisdom. By lack of faith in Me, man setteth up himself; by lack of faith in Me, the self-assuming Gods build kingdoms for themselves. The failure of man is proof of My power; the failure of all kingdoms is proof of the lack of faith in Me, whereby My power is manifested over them. First, after the abjuring of self, cometh the constant manifestation of power through faith, the example of which holdeth the multitude to Me and My works. (Cpenta-armij 6:9-13)

And yet there were other millions of them, so low and stupid and crazed, that the others ran over them as if they were but a heap of rubbish, death! Then Fragapatti went to Hoab, saying: For pity's

sake, come thou and help me, and persuade thy hosts also. Hoab said: O friend, and brother, do not mock me! Thou hast undone me entirely. I am nothing. My hosts are nothing. For pity's sake, temper thou thine own light. It pierceth me through. Fragapatti said: Shall I not send thee back quickly to Zeredho, with thy hosts? Hoab said: My wish is nothing; my will is nothing! Thine and the Great All Power's will be done. Fragapatti said: If ever thou hadst faith in thy life, I charge thee now quickly to summon it to thy soul, for Great Jehovih is with me now, and but ask and speak in faith by thy Creator, and it shall be granted unto thee. Speak quickly, whilst yet the power holdeth upon me: Shall I put on a thousand-fold more light? Say thou: IN FAITH I WILL ENDURE ALL, FOR THE GLORY OF JEHOVIH! GIVE ME, FIRE OR TORMENTS, OR WHATSOEVER THOU WILT, O JEHOVIH! Hoab trembled, and then strained in every part, and at last suddenly sprang up facing the light, melting in the flame of fire; and he said: I WILL ENDURE ALL, IN FAITH OF THEE, O JEHOVIH! GIVE ME, FIRE OR TORMENTS, OR WHATSOEVER THOU WILT. HENCEFORTH, I WILL DO FOR THEE, FOREVER! Presently, his spirit took the crystal form, and the victory dawned upon his soul. A smile denoting knowledge of All Holiness and Majesty gleamed in his countenance! The light began to retract and to reflect from his face, brilliant and sun-like. He had conquered and won! He said: Thanks, O Jehovih! Fragapatti said: Quick, now, seize the goal; go forth practicing thy light for others, and it will grow, giant-like. And Hoab was strong in faith, almost mad with the delight of such wondrous change; and he rushed forth, commanding, in the name of Jehovih, raising up hundreds and thousands, even as he had been raised, crystallizing. All one day and one night they labored, and all the ethereans with them; and they rescued, and divided, and sub-divided the spirits of darkness into grades and sections. And many of the spirits belonging to the hosts of Hoab were thus raised to the second resurrection, with light and power. (Fragapatti 11:8-15)

Father's Kingdom on Earth

Bethink thee, O man, of the magnitude of Thy Father's kingdoms and His places in the firmament. Save I take thee, O man, into the heavens above, you cannot comprehend the places thereof. (Jehovih 6:3)

Tae inquired once more: Who, here, hath faith in Jehovih, and, if we labor together in His name, living our all highest light, that His kingdom will be founded? (Kingdom 3:63)

For this reason, O man, I declare unto thee that the Father's Kingdom is now being founded on the earth, and the mortal manifestation thereof is near at hand. It shall appear as a spontaneous light, permeating the souls of thousands of people; and they shall come forth, establishing Jehovih in truth and fullness! (Judgment 25:15-16)

Jehovih saith: As a builder measureth the place for the house and provideth a sure foundation, let not My chosen neglect the All Light that I have given to every soul. Ye are as the stones in one building in My sight; and every one must be squared for the place I fashioned from the beginning. The Emeth'a shall be My house; to them will I give the whole earth. Yea, all others shall fail; but My chosen shall not fail. (Saphah Hi'Dang 7)

And they shall become an organic body in communities of tens and twenties and hundreds and thousands. But they shall have no leaders, only their Creator; but be organic, for sake of good works. But they shall not go about preaching for sinners to go to repentance. Nor preaching for charity to the poor. 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. (Judgment 1:41-45)

And over these babes, which Thou hast entrusted to me, will I be as loving and true as were they mine own blood and kin, sons and daughters. According to Thy Light, which Thou mayst bestow upon me, will I raise them up to know Thee, and to be a glory in Thy kingdom. First of my teaching unto them shall be, to make them know Thee, and to remember that Thy eye is upon them, and Thy hand above them, to bless them according to their wisdom, truth, love and purity. And I will teach them the way of the communion of Thy angels; to develop them in su'is and sar'gis. Teaching them to live for the spirit within, rather than for corpor. (Kingdom 5:29-33)

Thy armies shall be disbanded. And, from this time forth, whosoever desireth not to war, thou shalt not impress; for it is the commandment of thy Creator. Neither shalt thou have any God, nor Lord, nor Savior, but only thy Creator, Jehovih! Him only shalt thou worship henceforth forever. I am sufficient unto Mine own creations. And to as many as separate themselves from the dominion of the Beast, making these covenants unto Me, have I given the foundation of My kingdom on earth. And all such shall be My chosen: By their covenants and by their works shall they be known henceforth on the earth as Mine, and shall be called Faithists. But to as many as will not make those covenants, have I given the numbers of the Beast, and they shall be called Uzians, signifying destroyers. And these shall be henceforth the two kinds of people on earth, Faithists and Uzians. (Oahspe 1:17-21)

Appropriate Thou me, O Jehovih, my corporeal body, and my spirit, my mind, my behavior and thoughts, to be of profit to Thee, for founding Thy kingdom on earth. And I covenant unto Thee, Jehovih, I will search constantly into mine own every act and deed and word and thought, to make myself true in the practice of Thy highest Light upon me. That henceforth, forever, I will search to find the highest Light, and I will practice the same toward all men, women and children. Unto them will I not only do as I would be done by, but more; I will do for them, with all my wisdom and strength, all my life. I covenant unto Thee, Jehovih, that, since all things are Thine, I will not own nor possess, exclusively unto myself, anything under the sun, which may be entrusted to me, which any other person or persons may covet or desire, or stand in need of. Neither more will I talk of myself, either in laudation of what I am, nor of what I have done; but Thou shalt judge me, and hold me accountable for shortness in word and behavior, wherein, by any means, I may manifest self-esteem or covetousness for fame, or the applause of men, even for any good I may have done unto others. Neither more will I censure, nor criticise, nor blame, any man, or woman, nor any child over fourteen years of age, as an individual, in all the world, for any shortness in word or deed they manifest. For they are Thine, Jehovih, and not mine, to be led or driven by me. To all these Faithists, my brothers and sisters in Thy kingdom, will I deal and think and behave, in affiliation, as gentle and truly as were they my own blood and kin, brothers and sisters, or father and mother. (Kingdom 5:22-28)

God said: I have heard thy prayer, O man: Thy kingdom come on earth, as it is in heaven. 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? Now, behold, Jehovih hath sent me, thy God, to answer thy prayer. I demand of thee, that thou hast no favorite doctrine above thy neighbor; And that thou art servant to no God, nor Lord, nor Savior, nor church, unacceptable to any man in all the world. But, that thou servest Jehovih with all thy wisdom and strength, by doing good unto thy fellow-men with all thy might. 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. Consider, O man! Thou hast a kingdom already. Wouldst thou have two kingdoms? Behold, the kingdom of man hath its power in armies and ships of war. The kingdoms of thy Father have not these, but love, wisdom, righteousness and peace. 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? . 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? Art thou willing to sacrifice thy time and money and self-interest for sake of Jehovih's kingdom? 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. What less canst thou expect? If thou sellest what thou hast, and givest to the poor, behold thy neighbors

will imprison thee for a madman. If thou abnegate thyself and labor for others, they will persecute thee, and revile thee. If thou shouldst profess to love thy neighbor as thyself, they would mock at thee. Therefore, I declare unto thee, O man, in the land of Uz the Father's kingdom can not be. 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. (Judgment 22:1-20)

Freedom

There is but One Master, and He ruleth over all; but it lieth in the power of each and every soul to attune himself with the All Person, which is freedom. (Osiris 2:17)

The foremost in all lessons is that all men shall have liberty; and no man's judgment be binding on another's; for all do not see alike, nor can they understand alike. (1st Book of God 17:17)

Jehovih 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. (Inspiration 13:5)

Jehovih said: Behold the plan of My government; which is, to come against nothing in heaven or earth; to seize nothing by the head and turn it round by violence to go the other way. Though I am the power that created them, and am the Ever Present that moveth them along, I gave to them to be Gods, like Myself, with liberty to find their own direction. (Wars 17:2-3)

First, freedom unto all people on earth, and to the angels of heaven, to think and to speak whatever they will. Second, that since no man can acquire knowledge for another, but that each and all must acquire knowledge for themselves, thou shalt dispose of whatsoever is before thee in thine own way; remembering that one man seeth Jehovih in the leaves and flowers; in the mountains and skies; in the sun and stars; or heareth Him in the wind and all corporeal sounds; yea, he knoweth his Creator in the presence of everything under the sun. And he is happy. (Discipline 14:1-3)

Seek not to spread My gospels, and entice followers unto this, or that, saith Jehovih. Neither go about preaching, saying: Thus saith Jehovih! Let all men hear Me in their own way. No man shall follow another. I will have no sect. I will have no creed. I am not exclusive; but I am with all My living creatures. 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. (Inspiration 11:1-8)

Because I hold man responsible, even so should he have liberty to choose. And if he strive to choose Me, by doing righteously, he shall not fail. 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. (Es 2:8-10)

Liberty, first of all, unto all people; then discipline and harmony, and then the improvement of all the talents I created with all. 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. 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. 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. (Es 2:11-14)

I created man at zero, but for him to add unto himself forever. Liberty I gave him to add only that which perfecteth his own soul. Wherefore, if he eat poison, it taketh from him his body which I gave. Herein made I a boundary, both on earth and in heaven, which is to say, inasmuch as man accumulath virtue, wisdom, patience, love, truth and pure words, he is free; because, in so doing, he followeth Me in My works. But he that seeketh to glorify himself in his possessions bindeth himself; because he is unlike Me, for I gave All, and thus made the universe. (Sue 3:2)

Heavens

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. (Judgment 39:24)

Heaven after heaven have I created as a new surprise of great happiness to My Sons and Daughters, in the way of My resurrections. Rejoice and be merry in holiness! Open your eyes, My beloved, and behold the works of My Hands which I provided to be yours forever! (Praise, E-O 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 ethereal worlds. Three great estates have I bestowed on man: the corporeal, the atmospherean, and the ethereal. (Jehovih 3:8)

The mortal desireth to become a spirit; then his ambition is to become an ethereal; next, an Orian; next, a Nirvanian; next, an Oo'tan, and then to travel in the surveys of magnitudes. But those ahead still call to us to hasten, because the glories ahead are still more surpassing in magnificence! Who, then, can approach the Unapproachable, All Highest! He Who fashioned the plan of all creations! Who is there that is not swallowed up with devotion and awe of Him Who is Ever Present, that extendeth beyond all limit, our Father, Jehovih! (Fragapatti 17:8)

First, the earth plieth in a circuit around the sun, which circuit is divided into four arcs called spring, summer, autumn and winter. Second, the sun, with his family, plieth in a large circuit, which is divided into one thousand five hundred arcs, the distance of which for each arc is about three thousand years, or one cycle. During a cycle, the earth and her heavens fall in the ethereal regions of hundreds of ethereal worlds, where dwell Jehovih's high-raised angels, whose Chiefs have to do with the management of worlds. During the time of a cycle, the earth is therefore under the control and management of such of Jehovih's angels for the resurrection of man of the earth. (Cycles 1:1-4)

Still onward, upward sped the airavagna, her hosts viewing the scenes on every side, here most, the richest part and most glorious places of Salkwatka. Where the ethereal worlds, rich in the glitter of swamps shining on the countless rainbow arches and crystal pyramids, afford an extensive view of the new Orian boundaries of Oteson's broad kingdoms. Here course the thousands of excursionists from the measureless regions of the Huan lights, where are to be seen a million varieties of fire-ships, of sizes from ten miles across to the breadth of a world, in unceasing travel, in tens of thousands of directions, onward in their ways, every several one a history of millions of years, and of thousands of millions of souls, and every soul rich in the knowledge of thousands of worlds. (Cpenta-Armij 2:18)

O that I could sing the songs of Thy heavens. Thy sweet places of delight, Hanoshea and O-chi-ma and Riviokim and Pethsiades and Yenades; to find earth-words descriptive of their delightful holiness and rejoicing in the Almighty! O that I could display their mountains and valleys and their wide plains! Their shining waters and their forests and their stalactites and innumerable high arches. Their thousands of millions of angels full of joy and loveliness! Their wonderful music, poured forth in Thy praise, Jehovih. Their dancing, millions in a dance; their boating and swift excursions, like thoughts in unison flying forth, mighty in power, gleeful and full of romance! High in the grades, spotless, pure, every one a flower, a star, a diadem in the kingdom of the Almighty! O that I could sing of the order of Thy heavens! And of the wonderful roadways from one to another! How Thou hast planted elements in Thy kingdoms, ever trying the skill and knowledge of Thy angels! Where genius and wisdom ever lead in Thy ways, Jehovih. Who but Thee, O Father, could create these never-ending varieties of heavens! These wonderful plateaux, suitable habitations for the spirits of the dead! Ever providing the higher to lift up the lower! In system and good discipline displaying the wonders of the Almighty! O that I could sing in words to the understanding of mortals! And to such as had been called sinners and most wicked who had become in time like diadems in Thy crown, Jehovih, sparkling, bright with perfect holiness! (Praise, Lef 1-7)

Onward moved the float, the fire-ship, with its ten million joyous souls, now nearing the borders of Horub, the boundary of Fragapatti's honored regions, known for hundreds of thousands of years, and for his work on many worlds. Here, reaching C'vork'um, the roadway of the solar phalanx, near the post of dan, where were quartered five hundred million ethereans, on a voyage of exploration of more than four millions of years, rich stored with the glories of Great Jehovih's universe. Their koa'loo, their ship, was almost like a world, so vast, and stored with all appurtenances. They talked of going home! Their pilots had coursed the firmament since long before the earth was made, and knew more than a million of roadways in the ethereal worlds, and where best to travel to witness the grandest contrasting scenes. By their invitation, Fragapatti halted here a while, and the hosts interchanged their love, and discoursed on their purposes, rejoicing in the glories of Jehovih's everlasting kingdoms; and though they had lived so long, and seen so much, every one had new and wondrous works to tell of; for so great is the inventive power of the Great Spirit, that never twice alike will one find the scenes in the ethereal worlds; radiant, differently; moving into everlasting changes, as if each one were to outdo the former in beauty and magnificence. (Fragapatti 3:13-14)

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. 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. 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 Nebulae. (Jehovih 2:6-9)

Jehovih said: The corporeal worlds I created round, with land and water, and I made them impenetrable, for I bring forth the living on the surface of them. Let not man imagine that My ethereal worlds are also round and impenetrable; for of all I have created, no two alike created I them. Now, it came to pass in the lapse of time, that the atmosphereans so loved the lower heavens, that they strove not to ascend to the emancipated heavens of Nirvana, never having reached the bridge of Chinvat. But they oft returned to the earth and converse with corporeans, and they lauded the glories of even the lower heavens, so that man looked up in wonder because of the magnificence of the works of the Father. Yet these were bounded spirits. Then Jehovih made the snow-flake and caused

it to fall, that man might behold the beauty and glory of its formation. And He sent ethereans down from the emancipated heavens, and these taught man that whatever glory he had yet heard of, was as darkness is to light, compared to the beauty and majesty of the ethereal worlds. And the ethereans held up snow-flakes, saying: In the Name of Jehovih we declare unto you that the ethereal worlds are larger than the earth, and penetrable, and full of roadways and crystals, and arches and curves, and angles, so that were man to travel a million years on one alone, he could not see half its beauty and glory. And the firmament of heaven hath tens of thousands of millions of ethereal worlds. Let the snowflakes be before your eyes as microscopic patterns of the worlds in high heaven; and ye shall tint them as a rainbow, and people them with countless millions of angels, spotless, pure, holy, and rich in the knowledge of Jehovih and His works, and full of the majesty of His love. (Plate 44 SNOW-FLAKES)

Who shall tell the story of the Gods of heaven! Their mighty kingdoms, overspreading the whole earth! Hundreds and hundreds, and thousands! Their libraries of records of valorous and holy deeds! A council chamber of half a million souls! Hundreds of departments; thousands! Here a board to select young students to the colleges of messengers. Another board to select students to the colleges of arts. Another to select students to mathematics. Another for prophecy. Another for great learning. Another for factories. Another for compounding and dissolving elements. Then come the departments of the cosmogony of the stars; then, of the ethereal worlds; then, the roadways of the firmament; then, a'ji and ji'ya, and nebulae; then, se'mu; then hi'dan and dan; then, the dawn of dan; then, histories of the heavens far and near; then, genealogy of thousands of Orian Chiefs; the creation of mineral, vegetable and animal kingdoms. Yea, but to enumerate the half of what cometh before a God and his council would itself fill a book. Who, then, O Jehovih, shall venture to tell the labor and wisdom of Thy ethereal Gods! How shall the second resurrection give up its mysteries? Shall Thy recorder follow the young student for messenger, and disclose the training put upon him? How, like a carrier dove, he is taught to go from place to place, but holding the message in his head? Then follow the student in another department, and make a record of how he is taught? And of the multitude of questions that come before the Council from far-off places. Then the rites and ceremonies, and the unending variety and magnificence of the music. Can a man describe a million men and women and children? A hundred millions! A thousand millions! Five thousand millions! Who hath seen so great a man, to do this! And yet this is but Thy lower heaven, O Jehovih! (Osiris 7:1-2)

And it came to pass that when the great light had descended to the plateau of Hored there came forth out of the light one million archangels, from the arc of Wan in the Hosts of A'ji, in the orbit of Fow'sang in etherea, and they bore regalia and crowns from the Orian chief of Harmuts. Foremost of the archangels was Etisyai, and her brother Ya'tiahaga, commissioners from the ethereal heaven. When they came near me, Etisyai gave the sign of Jehovih's name, greeting, halting, and saying: All

hail! In Jehovih's name, and in the love of Harmuts, Orian chief, we come to greet thee, first God of the lower heaven, belonging to the corporeal earth! I said: All hail, O emissaries of Harmuts, Chief of Orian worlds! Come, O Etisyai, and thy brother and all this host! Come honor My throne, in Great Jehovih's name! The archangels then came forward, saluting, and Etisyai said: In Thy name, O Jehovih, I found here a throne! And she caused to rise the form and substance thereof, and she ascended thereon, and Ya'tiahaga with her. And the other archangels formed a crescent in front of the throne, all of them bearing crowns or diadems, but they stood upright. And now the angels of the host of God took their places, that they might witness the testimony of Jehovih's commission, but the lights from the columns of fire, brilliant in all colors and shades and tints, baffled many of them from seeing plainly. When all things were in readiness Etisyai, standing erect and brilliant like a star, raised her right hand, saying: *JEHOVIH! All-wise and Powerful! In Thy name, this Thy Son, God, I crown! From the Orian chief, Harmuts, raised to the rank of God, and by Thee, O JEHOVIH, ordained! Henceforth to be known forever in the emancipated heavens as Thy Son! PEACE! WISDOM! LOVE! POWER!* And now with her left hand she raised high the crown, so that all might see and bear witness, and giving the sign again of Jehovih's name above the crown, wherefrom a flame of light shot forth brilliantly. Thereupon she placed the crown on God's head, saying: *Arise, O My Son, thou Son of JEHOVIH!* Instantly there arose from the millions of souls one universal shout: All hail, O Son of Jehovih! And God rose up, having the crown on his head, and the people cheered him lustily, for he was well beloved. Etisyai said: Bring forth thy five chief Lords that I may crown them also. God then caused the five chief Lords whom he had selected to sit at the foot of the throne. Again Etisyai raised her right hand, saying: *O JEHOVIH! Almighty! From Whom all glories emanate! In Thy name, these Thy Sons, I crown, Lords of the earth, and of the waters of the earth! From the Orian chief Harmuts! By my commission do I raise them to the rank of lords for kingdoms of heaven! PEACE! WISDOM! LOVE! POWER!* Then Etisyai took the crowns, which were handed her by the other archangels, and placed them on the heads of the Lords, saying: *Arise, O my Lords, and BE YE Lords of JEHOVIH for His Glory! And BE YE the Lords of God, having dominion over the earth and the waters of the earth, in LOVE, WISDOM, and POWER, AMEN!* (Sethantes 1:11-22)

Hell

Grieve not that ye have had great kingdoms, and been overthrown and cast into torments; for ye have been so prepared in My works, that I might reach them that are not of the flesh and blood of My Faithists. And inasmuch as ye have gone to the farthest limit of glory and of the darkness of hell, so will I give unto you wisdom, love and power accordingly. (Lika, 19:16)

Hear Me, O man! I come every three thousand years; I newly light up the world. My voice cometh upon the souls of men; thy All Highest is Me; thy all lowest is sin. Two things only set I before thee, O man; the Self that is Myself, and the self that is thyself. Which wilt thou serve? For hereon hangeth either thy resurrection or thy hell. (Arc of Bon, 20:3)

Think not that darkness belongeth only to the earth and the lowest heavens; there are those, who rise to the second resurrection, and then fall into unbelief, and then fall to the first resurrection, and afterward become wandering spirits. And some of them even fall into hell, which is belief in evil and destruction being good; and yet others become drujas, engrossed in the affairs of mortals, and in lust, teaching re-incarnation; and they finally become fetals and vampires on mortals. (Fragapatti 24:14)

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When the king was restored, he was as another man, having su'is, and believing with a full conviction; and he asked Zarathustra what now he should do that he might escape the fires of hell after death. I'hua'Mazda spake through Zarathustra, saying: Think not what thou canst do to escape hell fire, for that would be laboring for self. Think what thou canst do to save others. For which reason thou shalt practice the Ormazdian law. One year shalt thou dwell with the poor, carrying the alms-bowl, according to the Zarathustrian law. After that thou shalt preach the I'hua'Mazdian law, of the denial of self for the good of the city, teaching the turning away from earthly things, and striving for spiritual things, having faith in Ormazd. (God's Word 26: 1-2)

So anarchy began to reign in hada. Order was broken down; warfare was divided in a thousand ways, and neither angels nor Gods could more discover what this war or that war was about, save to inflict torments on others. And so great was the conflict that over more than half the earth all the lowest heaven was but one continuous succession of knots and hells. To inflict pain and disorder and destruction was the work of twenty thousand million angels in darkness; war, war, war; hell, hell, hell! And now, alas, over all the earth where war had reveled hundreds of years, were thousands of millions of spirits in chaos, not knowing in fact they were in the spirit world, but still battling against all who came along, to the left and to the right, before and behind, screaming, bawling with madness, striking out in madness, in unceasing agony, in an unending nightmare of madness. And from the mighty hosts of darkness, the drujas, deep born in darkness, now pestering the people on earth, were hundreds of millions of familiars taking to fetalism! Vampire spirits who suck the blood and the flesh of mortals till the brain and heart are wild and mad! Till the mortal is driven to nameless deeds of horrors, desperate with the foul obsession. Spirits who bring poison and horrid smells to afflict mortals with; spirits who delight to feed on the flesh of mortals which is corrupted with scabs and running sores. Spirits that teach re-incarnation and lust as the highest, most exalted heaven. (Wars 54:16-18)

The swift messengers departed hastily. Fragapatti then commanded that the avalanza be anchored for a day; and he and many of his hosts went out into hell, where the spirits were weeping and wailing, and cursing, or lying in drunkenness and lethargy. Many of them were naked and foul smelling; and hundreds of thousands of them, having had diseased corporeal bodies whilst on earth, had now carried with them into hell the substance of their corruptions, even the rottenness of plagues and consumptions, and of other diseases it is not even lawful to mention. Fragapatti said: By Thy Power, O Jehovih, shall a wall of fire encompass these people about. They shall not escape. For were they to return to a nation of mortals, they would inoculate them unto death. Fire, O Jehovih, fire! Thou All Purifier! And he cast his hands outward and upward, in majesty, and there rose up walls of fire on the face of the mountains; and the light thereof fell into the valleys of Ugh'sa, the pit of hell. To the east and west and north and south, Fragapatti turned, saying: A wall of fire! a wall of fire! And he, himself, shone as a sun, united with the Eternal All Creator, Whose voice was power to wield the elements to His will. Presently, there were hemmed into one field more than five hundred million drujas, who, by the sudden transformation, were roused up to desperate wildness, with bated breath, running hither and thither, first one way and then another. And yet there were other millions of them, so low and stupid and crazed, that the others ran over them as if they were but a heap of rubbish, death! Fragapatti 11:4-8)

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. 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. With the foul gases of atmospherea 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. 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. 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. 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. 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. 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. 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. (Fragapatti 8:3-11)

And during those days of darkness there were more than four score hells founded within Ahura's heavenly regions, and he himself was cast into one of them, and he was walled about by more than three thousand million angels; pilfered and stripped of all he had. And his remaining sub-Gods were also bound in hell and robbed of all they had. And presently the spirits ran for the kings' and queens' souls (of them who had been tyrants on earth), and they caught them, and brought them and cast them into hell also, taking vengeance on them with stripes and foul smells. And hundreds of thousands of spirits went and gathered foul smells and cast them into hell, and surrounded the hells on every side with foul gases, so that none could escape. So desperate became the madness upon them, that even the tormentors rushed in, making a frolic of madness. And whosoever had ever had an enemy on earth now ran for him and caught him in hada and brought him; and others helped; and they took and cast him into the torments of hell. And those who had been slaves hundreds of years to Ahura and his Gods, now caught every one they could lay hands on, and dragged them into hell. (Divinity 27:3-5)

Prior to the submersion of Pan, commonly called the flood, more than half the people entering the first es world went into hells and knots. And in all ages of the world there have been thousands and millions of spirits who delight in hell for certain seasons, even as is manifested in mortals who delight in debauchery, and vengeance, and war. Nor is a hell widely different, as regards the spirit, from what war is amongst mortals. And as mortals of this day glorify themselves and their generals and captains for the magnitude of their havoc in war, so in the olden times, in atmospheria, there were great boastings and laudations for such as inflicted the greatest torments and horrors in hell. As mortals of the druk order oft leave their evil ways for a season, and become upright and virtuous, loving decency and righteousness, and then break away and indulge in a season of debauchery, so in the es world hath it been with millions and thousands of millions of angels. In one day the teachers and physicians were rejoicing before Jehovih because of the steadfastness of their wards to righteousness; and in the next day were left to deplore the loss of hundreds and thousands who had broken faith and gone off for indulgence's sake in some of the hells. And these had to be rescued, persuaded, threatened and coaxed back again and again to the nurseries and hospitals, or to the factories and colleges. Neither knoweth any one, save Jehovih, the labor and fretting and anxiety that were undergone by the teachers and physicians, and Lords and Gods, who had such drujas in charge. For even as it is beholden on earth that men of great learning and high estate oft fall, becoming lower than the beasts of the fields, so in heaven were there hundreds of thousands, and even millions, oft high raised in the grades, that would stumble and fall into the lowest of hells, and even into the knots. (Divinity 28:21-23)

Inspiration

According to man's approximation to perfect manhood, so reveal I unto him, by My Presence and My words. (Inspiration 5:1-12)

When man practiceth virtue, wisdom, truth and love unto all, his inspiration is from Me direct. (Inspiration 7:17)

Neither varieth the inspiration from my kingdom one jot or tittle from what it hath ever been, save in

greater fullness, according to the increase of capacity in mortals to receive knowledge. (Discipline 3:16)

Whatsoever is one with Me hath no hard labor. Behold the flowers of the field; I color them. Behold the ant and the honeybee; I lead them; the bird I teach how to build. (1st Book of God 26:21)

Tae said: By and through Jehovih, are all things accomplished, either directly or indirectly. If directly, by His inspiration, then are all things well done, and in peace and righteousness and love and wisdom. (Kingdom 4:5-6)

The Lord said: That that speaketh to thy soul, O man, teaching thee wisdom and good works; reproving thee for thy faults, and enchanting thee with the glories of all created things, is the voice of thy Creator. And that is the road by which the Lord thy God cometh to thee. (Lord's 4th Book 2:4)

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. (Es 8:30)

The universe is full; all things are members. Speech they have: bid them speak. The recorder of their 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 0:1)

And the Great Spirit said: Call Me Egoquim, O My Son. I am three in One; the earth, and all that is in the earth and on the earth, and all the stars and moon and sun; they are one of My members. And the air above the earth, the Atontea, is another member of My Person. And higher yet; in the high place above the air, is the ether; the great penetrator; and that is the third member of My Person. I am everywhere, far and near; all things thine eye seeth; all things thine ear heareth are of Me and in Me. (1st Book of God 26:20)

Are not all words at best but pictures and paintings of the spirit that findeth them? And whether the Captain (Lord) or his private (angel) carry the light to the prophet, what mattereth it to the man or

woman who seeketh to serve Jehovih by doing good works? Some have said: Behold, I have given all I had to the poor, and I rise early and visit the sick; and in the night I sit up with them; and I gather up orphans and helpless ones and make them so joyous of heart they thank Jehovih they are created into life. Now, verily, all men know that such behavior cometh from them that recognize my word, whether it come from the mouth of a babe or the pen of a fool. Who, then, shall not find delight in the word of the Lord? Know they not that I am the same to-day, yesterday and forever? And in judgment why will they not perceive that my word cometh as well now as in the olden time? Behold, I am not for one man only, nor for one woman, nor for one book; but wherever the light of wisdom and the desire for virtue and holy deeds shine, there will my speech manifest. Is not Jehovih wide as the universe, and immutable? And to be in harmony with Him, is this not the sum of all wisdom? (Lord 1st 1:11-14)

I created man at zero, but for him to add unto himself forever. Liberty I gave him to add only that which perfecteth his own soul. Wherefore, if he eat poison, it taketh from him his body which I gave. Herein made I a boundary, both on earth and in heaven, which is to say, inasmuch as man accumulath virtue, wisdom, patience, love, truth and pure words, he is free; because, in so doing, he followeth Me in My works. But he that seeketh to glorify himself in his possessions bindeth himself; because he is unlike Me, for I gave All, and thus made the universe. (Sue 3:2)

Jehovih said: Whoever serveth Me, in My name, is My son, or My daughter. The Light of My Judgment falleth upon them sufficient for the time and place. Inasmuch as ye honor them, ye honor Me also. Through the flowers of the field I express Myself in color and perfume; through the lion and mastadon I express Myself with power and voraciousness; through the lamb and the dove I express myself in meekness and docility. Through man I express Myself in words and actions; and all men, the wise and the ignorant, are channels of My expression. Some have thick tongues and poor speech, nevertheless they are My babes, My sons and daughters. (Ah'Shong 9:19)

I have given thee many sacred books, and I said to thee: Save thou judgest them, thou shalt be caught in a snare; I charge thee, thou shalt accept nothing from men, nor angels, nor Gods. But thou shalt rely on thine own inspiration from thy Creator. Such is My word which I speak to thine own soul. 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. 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. 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. (Inspiration 9:8-14)

Two kinds of voices have I, saith Jehovih: The silent voice and the audible voice. All men I created susceptible to one or the other of My voices, and many to both. One man heareth My voice in the flowers of the field, and in the scenery of the mountains. And yet another feeleth My inspiration; and he skippeth up the mountain side, and tireth not on the way. He that neither seeth nor feeleth My inspiration, goeth up the mountain in great labor. In proportion as man is clear in his corporeality and in his spirit, so discerneth he My inspiration. And if he have great purity as well, then he shapeth my Light into corporeal words. These I taught man to call My revealed words. Nevertheless, no corporeal man created I perfect; neither can any man reveal My words perfectly. But I created the way open unto all men, to try to reveal Me. Although all inspiration goeth from Me to all the living, directly, yet I also created man susceptible to indirect inspiration from all My creations. Whatsoever receiveth from Me direct, is in harmony with Me. 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. Even so is it with all My created beings, save man. All the rest err not, in the order I made them; and they all fulfill the glory for which I made them. 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. 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. 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. And My angels said unto man: Become thou one with thy Creator; these are His direct inspirations: To love thy Creator above all else, and thy neighbor as thyself. To give delights only, and not pain. To kill not. To do not violently against His creatures. To be considerate of the liberty of all the living. To interdict not the happiness and hope of others, only where thou canst return a transcendent glory and hope in place thereof. For these are direct inspirations from thy Creator. (Inspiration 8:1-15)

Joy

Cultivate joyous hearts, for these are outspoken words of glory to the Great Spirit. (1st Book of God 6:15)

For joy created I man and woman; for seasons of labor and recreation. Be ye mirthful before Me, and jubilant toward one another, in remembrance of My creations. And when I call you to labor, behold, My hand will move upon you for the furtherance of My kingdoms in their resurrection. (Cpenta-Armij 3:20)

All argument is void! There is more wisdom in the song of a bird than in the speech of a philosopher; the first, speaketh to the Almighty, proclaiming His Glory; the second, ploddeth in darkness. (Ben 6:6)

I call all people unto me and my kingdom; happiness proclaim I as a result of right-doing and good works; whoever do these are one with me in the framing of words. (Discipline 14:12)

Thy lessons are near at hand, O Jehovih. But who will learn them? Mortals go insane, because they have not learned to throw their cares upon Thee. To throw government upon Thee, O Jehovih, is not this wisdom? To cast riches and kingdoms into Thy lap; to own nothing; to have nothing; is not this the sum of the highest happiness? (Lika 18:13)

To find Thee, O Jehovih; to glorify the good that cometh along, this is the salvation of the world. Of this my songs shall never end; without a shadow of darkness Thou wilt tune my voice forever. I will sing and dance before Thee; the germ of happiness in my soul will I nurse as Thy holiest gift. For of all the trees which Thou hast planted in the soul of men and angels, this is the most glorious; for it is the perfection of Thy Voice, which singeth in all Thy living creatures. (Lika 19:11)

He who can say, I can think of an All Highest, hath the seed of everlasting life in him. He who liveth the all highest he can; he who thinketh of the All Highest; he who talketh to the All Highest; he who trieth to perceive from the standpoint of the All Highest, quickly transcendeth belief and becometh a very God in faith. He becometh master of himself, and feedeth himself with happiness, even as men feed themselves with bread. (God's Word 13:9)

Her sons were early to rise; producing abundance, and with songs of rejoicing, and with dancing. For My beloved shaped the ways of man; their progeny were as the sweet blossoms of an orchard; as the fragrance of red clover. I said unto them: Fear not; thy sons and thy daughters are a great glory

to thee. Count thou the days of thy wife; and rejoice when the birth draweth near; for it is fruit of Me and of thee. And they taught the little ones to clap their hands and rejoice; I made them for this. Sing, O earth! Hold up thy head. I said to My beloved, for Mine is a place of glory and sweet love, sparkling with good delights. None could restrain them; like young colts, and young lambs at play; their capers were unceasing and most tender. This was My good creation; the bliss of My chosen; this was My shapely earth in the days of peace; in the times of My chosen. Nor war, nor weeping was there; nor hunger nor thirst; nor famine; nor fields lying waste; nor sickness, nor evil diseases; nor cursing, nor swearing; nor lying; nor deceit; nor hardships and sore toil, nor any evil thing under the sun. (Arc of Bon 22:8-10)

I created many trees in My garden, the greatest of which is the tree of happiness. And I called out unto all the living to come and dwell in the shade of that tree, and partake of the fruits and its perfumes. But they run after prickles and they scourge themselves; and then, alas, they fall to cursing Me, and accusing Me of shortness in My government. I confined them in their mother's womb for a season, showing them there is a time for all things. But they ran forward hurriedly, desiring speedy happiness and wisdom, without halting to observe My glories by the road-side. (Wars 17:4-5) To find harmony in Thee, O Jehovih; to measure the Goodness of Thee; to rejoice in one's joys; to treasure Thy best gifts; to laud Thy love; to love Thee because Thou hast given me power to love, and things to love; to rejoice in Thy fruits and flowers and all perfected things; to harp forever upon Thy glories and the magnitude of Thy creation; to sing praises to Thee for harmony wherever found; to love to comprehend all good things; to find the good that is in all men and women; to rejoice in delights; to teach others to rejoice, and to search after all perfected beauties and goodness and righteousness and love; these shall be my service unto Thee, my everlasting Father. (Lika 18:25)

Judgment

Remember thou that all men have judgment, and that they should be perfected to see things from their own standpoint, and not from thine. Consider, then, how unjust it is to foist thy opinions on any man, uncalled for. (Arc of Bon 24:13)

Jehovih saith: Swear unto thy Father in heaven every day of thy life; and if thou fail to keep thine oath, thou shalt renew it on the following day, with repentance. But in all swearing it shall be for perfecting one's self and for the glory of the Father. (Saphah Mi'Hak 45)

Behold, I was as weak as a child; in my weakness Thy light came upon me. Never more shall I desire others to see through my eyes, or hear through my ears, or judge by my judgment. Thou hast healed me of my infirmity, O Jehovih. Only by one Eye can things be seen through; by one Ear can things be heard through; by one Judgment can things be judged. Thou hast said: Go forth in My name! I will go, O Father! Thou hast said: Thou shalt have dominion over the earth and her heavens! This will I accomplish also, by Thy Light and Power, O Jehovih! (Fragapatti 41:25-26)

Let no man concern himself as to whether it be the spirit of himself or an angel; for it is only the subject uttered which is of value. In this day, all things shall stand on their own merit, and not on a supposed authority. 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. (Judgment 2: 9-10)

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? 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. And Jehovih shall judge betwixt them, as to which is high or low, not by their words, but by their works. And the signs of good works and self-abnegation shall be as a witness before the world, whence cometh the inspiration of each. (Judgment 2:18-21)

I'hua'Mazda said: When a potter hath a pot half made, sayest thou it is an evil pot? Nay, verily, but that it is not yet completed. Even so are all men, created by Ormazd. Those who are good are completed, but those who are evil are unfinished work. But the Creator also gave to man knowledge, that he might see himself in the unfinished state, and the Creator gave to man power and judgment, that man might turn to and help complete himself, thereby sharing the glory of his creation. The man that doeth this is already clear of hell fire; he that doeth it not shall not escape. (God's Word:26:4)

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. But ye shall not say to this man nor to that man: Thou shalt believe, nor that thou shalt not believe. Neither shall ye say to man: Thou shalt do this, and thou shalt not do that. Such were the ancient cycles and the custom of My revelators; but such shall not be the custom of My revelators in this day. 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. Because I hold man responsible, even so should he have liberty to choose. And if he strive to choose Me, by doing righteously, he shall not fail. (Es 2:3-9)

Jehovih said: All corporeal worlds pass through the age of too much belief. As I gave to man judgment, that he might examine and weigh a matter, so runneth he into unbelief. Then My angels go to him and show him wherein he believed too little, but, lo, he goeth to the other extreme, believing all things and not using his judgment. God said: Why will not men and angels be patient, and wait till a matter is proven meritorious before they pursue it to extremes? The same sun shineth, the same stars stand in the heavens, and the earth traveleth steadily on her way; yea, her winds blow, her summers and winters come as in the olden time, yet man setteth up that a great wonder is near at hand. And no wonder cometh, and nothing new is near. (Thor 6:4-5)

But when a man saith all things are of Jehovih, either directly or indirectly; whatsoever is good in them is my delight—know thou that that man is a builder. To strive continually to comprehend the right, and to do it—this is excellent discipline. To be capable of judging the right, and ever to practice it within a fraternity—this is Godliness. In the day thou judgest thyself, as with the eye of thy Creator, thou art as one about to start on a long journey through a delightful country. In the day thou hast rendered judgment against thyself for not practicing thy highest light, thou art as one departed from a coast of breakers toward mid-ocean—like one turned from mortality toward Jehovih! like one turned from perishable things toward the Ever Eternal—the Almighty. And when thou hast joined with others in a fraternity to do these things—then thou hast begun the second resurrection. (Discipline 13:7-12)

Judge thou, then, whoso denieth the All Person is not of His order; neither hath such an one the light of the Father in him. But he who hath attained to understand that all things are but one harmonious whole, hath also attained to know what is meant by the term, All Person, for He is All; and, consequently, Ever Present, filling all, extending everywhere. In contradistinction from Him, two philosophies have run parallel, which are darkness and evil. One saith the All is not a person, being void, and less than even the parts thereof; the other saith the only All High is the great angel I worship, who is as a man, and separate from all things. These comprise the foundation of all the doctrines in the world, or that have ever been or ever will be. The latter is idolatry, which is evil; the second, unbelief, which is darkness; and the first is faith, truth, love, wisdom and peace. (Arc of Bon 28:21-23)

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. 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. 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. 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. Neither shalt thou bind thyself by them, nor judge thyself by anything that is written or printed in them. But, behold, I declare a greater glory and judge unto thee in place thereof, which is Jehovih, thy Creator. By Him and through Him shalt thou judge, and be judged. Books are maculate; but Jehovih, never. (Judgment 20:22-29)

God said: Consider the judgments of God, O thou man of many promises. 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! And thy vows have been registered in heaven, over and over again. And my angels have labored with thee to fulfill thy promise. And, yet, thou dost not regard thy word. But thou holdest to thy earthly possessions, saying: Wait yet a little while. 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. Which is, that thou shalt be bound in heaven till thou shalt accomplish what thou mightst have done, but failed to do. 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. 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. 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. The commandment of Jehovih 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. Neither mattereth it, the amount of thy riches being less than another man's riches. Nor shalt thou find an excuse, in saying: I did more according to my means than did my neighbor. One man shall not be judged by another; but all shall be judged according to the light of Jehovih in them, and according to what He hath given unto them. (Judgment 31:1-13)

As the ear of one man heareth music, and he crieth out with delight: A tune! a tune! And as the ear of another man heareth music, and he cannot discern, and he crieth out: A noise! a hideous noise! Wherefore, then, shall ye not judge them, and say: The one hath an ear for music, and the other not? The one is one with the music; the other, being discordant himself, declareth there is no tune, but only noise. To which will ye give preference in judgment as to music? Who hath not beholden Jehovih, the All Person? Who is it that crieth out: I behold Him not? No harmony, no symmetry, no

music, no complete whole? And to which will ye give preference in judgment? Is not the judgment of the perceiver higher than he who perceiveth not? This declare I of Jehovih, that in all ages there are many who perceive the All Person, and many who deny Him. If, then, the lack of an ear for music maketh a man dumb to a tune, is it not the lack of spiritual harmony that that causeth man to perceive not the everlasting presence of Jehovih, the All Person? Hear me, O angels and men: Can a man learn to sing who heareth not the harmony of a tune? How much less, then, can man, or the spirits of the dead, harmonize with the Eternal Whole if they perceive Him not? (Apollo 2:10-11)

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. Such, then, is the judgment day. Let no man complain against the judge; thou shalt be thine own judge. And every one judgeth against himself, and, soon or late, crieth out: O Jehovih, I have sinned against thee; in my youth I tried to find excuses for my behavior, but now I am broken down utterly. After judgment, reformation and resurrection within man begin as a new tree of life. 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. Yet, better would it be for thee, if thou wouldst sit in judgment on thyself every day of thy life. 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. 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. Thy spirit groweth by cultivation, which is by the practice of wisdom, truth, virtue, benevolence and affiliation unto others. (Judgment 20:1-9)

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). Thou shalt be thine own judge in all things. 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. A perpetual judge created I thee, not only to judge thyself and all the world beside, but thou shalt judge Me, thy Creator. I have given thee many sacred books, and I said to thee: Save thou judgest them, thou shalt be caught in a snare; I charge thee, thou shalt accept nothing from men, nor angels, nor Gods. But thou shalt rely on thine own inspiration from thy Creator. Such is My word which I speak to thine own soul. 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. 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. 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. Yet, not all men created I with the same clearness to perceive Me, and to frame My wisdom in words.

Few only will turn away from the inspiration of the world, and come unto Me. Many profess Me in words, but they do not fulfill My inspiration in practice. My words come easily to the pure in heart; and My wisdom showeth itself in the frame of their speech. 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. 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? Or to put him in the way of receiving My revelations? Or to show him the harmony and glory of My creations? (Inspiration 9:4-22)

Kosmon

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. (Judgment 25:3)

In other cycles, I sent My loo'is to raise up certain mortals, through whom I could reveal My 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. (Es 2:21)

Now, therefore, when the signs of decadence in the old systems manifest themselves, as for example, when those who are of good mind and sound judgment, having been believers in the ancient doctrines and revelations, but afterward turn away from them because the doctrines are impotent, ye shall know of a truth, a new cycle is at hand. (Ouranohen 5:17)

Jehovih hath said: In Kosmon, purification shall not come by baptism with either water or fire. But each one shall turn his thoughts inward, to himself, to becoming a constant magistrate, sitting in judgment upon himself as to his thoughts, works and behavior. To perfect himself in his part, in the family of My kingdom, is My new commandment unto My chosen. For no man perfecteth himself unto full requitement whilst he leaveth undone that which he might have done. (Kingdom 10:10-12)

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. Henceforth, my chosen shall be of the amalgamated races, who chose me. And these shall become the best, most perfect of all the peoples of the earth. And they shall not consider race or color, but health and nobleness as to the

mortal part: and as to the spirit, peace, love, wisdom and good works, and one Great Spirit only. (Es 20:37-39)

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. 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. 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. (Es 8:27-29)

Remember that in this day Kosmon is bestowed on the earth; that is, the era in which man shall combine the wisdom of earth knowledge with the wisdom of spirit knowledge; the light of the hermit and recluse with the light of the city; the learning of the books of old with the spirit of making books of his own. Give heed to my words! Jehovih giveth to one the power to heal by means of the spirit. Let such a person not fall back on spirit power alone, but diligently pursue all corporeal knowledge of healing. This is Kosmon. Jehovih giveth to another oratory and music by means of spirit power. Let such a person not fall back on spirit alone, but diligently pursue also corporeal knowledge on oratory and music. This is Kosmon. (Knowledge 3:37-39)

God said: Think not, O man, that thy God goeth about a work without a system and order. Verily these are the first of my considerations. 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. 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. For many generations, my loo'is labor to this end, raising up thousands and tens of thousands of mortal heirs according to my commandments. So, O man, since four hundred years my loo'is shaped mortal births to bring about the armies of thy God. 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. Thus, O man, thy God knew beforehand what part and what place each and every one of his mortal laborers was adapted to. And through my Lords and generals and captains of my angel hosts, I commanded man to fall to work on my building. 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. 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. To give man the system of universal peace, love, harmony and Kosmon, adapted to all nations and peoples in all the world. 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. 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. (Judgment 37:1-14)

Jehovih said: When the world approacheth dan'ha in Mabea, the nations shall be quickened with new light: for Kosmon cometh out of the midst. And My etherean 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 reappear 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 miracles, and set at nought the philosophy of men and idolatries of the ancients. For both, the living and the 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 Saviours; nor shall they more have idols of Me, either on earth or in heaven, for I am sufficient unto all. (Plate 94 ARC OF KOSMON)

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. 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. 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. My heavens shall be revealed unto them, as promised by My prophets of old, and man shall be taught how to see and comprehend My heavens with his own judgment, and not according to what any other man saith My revelations are. 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. But every man shall pray for himself, in his own way, and confess his sins unto Me for forgiveness. 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. Neither shall man sit idly and say: O Jehovih, help Thou me; come and save me! But he shall

rise up in the majesty I created him, saying: Behold me, Jehovih! I will save myself. Guide Thou me, O Father! 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. 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. In that day, the preacher and the priest shall be of little avail; My standard shall be of good works, and not of words. (Es 1:13-24)

Light

Yet, the Faithists, having faith in the All Person, shall ultimately possess the whole earth, and make it a paradise of peace and love. (Judgment 2:16)

The revelations of thy God portray the harmony and glory of Jehovih's creations, and of the organic heavens of His holy angels. (Discipline 14:8)

Jehovih hath said: To mortal man I gave an earth body that he might have earthly experiences, and the earth body comes to an end. But death I gave to man that his spirit and soul might rise and inherit my unseen spirit realms and heavenly kingdoms. (Judgment 35:32)

Ye have holden your sacred books up, and said: Here is the ultimate; beyond this, no man shall go! And ye knew, the while, that any fixed revelation could not be true, because all the universe is in constant progress. (Eskra 55:7-8)

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. (Judgment 3:37)

God said: Teach my chosen to labor hard and wisely; and to dance with energy, and to sing with strength and fullness of soul. For what more is there in any man or woman than to learn to put forth? And what more pitiful thing is there in heaven than a man or woman who hath but dragged along? (Ah'Shong 6:11)

Jehovih saith: What more, O man, have I put upon thee than to learn? And strewn thy path with lessons rich in happiness! To learn the elements, and master them; this it is to be a God or Goddess. And wherein one man is weak, let two or more unite; a simple thing, by which even the stars of heaven can be turned from their course. (Osiris 3:7)

It cometh to this: Vortexya is unseen power, but it is without sense or judgment. Next back of this standeth the life of every living thing; and next back of all standeth the Creator, Jehovih. All learning, science and religion are but far-off stepping-stones to lead man up to Him. To acknowledge this, and to call on him constantly, is to keep open the road to receive His hand and hear His voice. (Cosmogony 11:14)

These, then, are rules of light: That which is self-evident: That which is axiomatic: That which is substantiated by facts: That which hath a parallel in known things: Things that lead to peace, order, and the uplifting of thy neighbor and thyself. Also to discipline thyself to be constantly on the alert to be pure, good, truthful and gentle in thy speech; to practice right-doing—these are following the highest light. (Discipline 8:11-12)

To the corporean I gave two kinds of presence, objective and subjective. By the latter he can imagine himself in a far-off place; and the thought that proceedeth out of him goeth to a friend and speaketh understandingly in the distance. For thus I created him. But he who goeth objectively must take his person with him, for so created I him. And I magnified these two conditions unto the spirits of all men, that they might also appear objectively and subjectively in the places known to them. And this is the bondage I created unto all places on the earth and in the heavens thereof, making all men understand the power of objective association. (Lika 6.5-7)

Two conditions belong to all men, belief and unbelief. They are as seeds, planted in the soul of men whilst he is yet in his mother's womb; and when he is born forth into the world, they begin to grow within him. If man favor one only, it will grow at the expense of the other. Because of unbelief in man, he searched after truth and knowledge; but because of belief in man, he findeth happiness; but the latter may lead to stupidity, and the former to cruelty. It is a wise man, therefore, that keepeth these two talents evenly balanced. (God's Word 12:32)

Not immaculate is this book, Oahspe; but to teach mortals how to attain to hear the Creator's Voice, and to see his heavens, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death. Neither are, nor were, the revelations within this Oahspe wholly new to mortals. The same things have been revealed at the same time unto many, who live at remote distances from one another, but who were not in correspondence till afterward. Because this light is thus comprehensive, embracing corporeal and spiritual things. it is called the beginning of the Kosmon Era. And because it relates to earth, sky and spirit, it is called Oahspe. (Oahspe 1:24-26)

Let all things be proved, or supported by corresponding testimony known to be true. As the holy man perceiveth how things should be in the heavens above, so they are. The unholy man seeth heavenly things but dimly; he bindeth himself in ancient revelations which have become corrupted. Jehovih is as near this day as in time of the ancients; put thyself in order, becoming one with Him, and no book so easily read as His created universe. Inspiration cometh less by books, than by what Jehovih wrote—His worlds. Read thou Him and His works. Frame thy speech and thy thoughts for Him; He will answer thee in thine own behavior, and in the happiness of thy soul. Great wisdom cannot be attained in a day; nor purity, and strength, to overcome temptation, till the growth be from the foundation. The fool will say: The sacred books are no more than man of his own knowledge might write; yet, he hath not imitated wisely the power of the words of thy God. Let him do this well, and, behold, he will also declare my words are from me. Yea, he will recognize them wherever found. It is the will and wish of thy God, that all men become constitutionally capable of receiving and comprehending the highest light, and that they shall no longer depend upon any priest, church, oracle or holy book, or upon consulting the spirits. That their behavior may make the earth a place of peace, with long life unto all people, for the glory of Jehovih. (Discipline 5:9-16)

God said: Here is wisdom, O man: To be observant of all things and adapt thyself thereto on Jehovih's side. To obtain great learning that applies to the resurrection of thy soul in comprehending the works of the Almighty. To suffer not thyself to be conceited in the wisdom of the moderns over the ancients, nor of the ancients over the moderns. The Creator created man wisely for the time of the world in which man was created. Thou art for this era, and not for the past. The ancients were for the past era, and not for the present. To know the present; to be up with the signs of the times, this it is to see Jehovih's hand. Make not a God of riches, nor of thy supposed sciences and learning. For in the time thou see men doing these things, behold, that is the time of a cyclic coil in the great beast. Thy God and thy Savior shall surely be swept away. Make Jehovih, the Creator, the idol of thy soul; neither setting up this or that as impossible. Opening up thy understanding to find the tree of light and righteousness of soul. Admitting that all things are possible in Jehovih's hands. Then thy God shall surely not be swept away. Look about thee, O man, and learn from the Sons and Daughters of

Jehovih, the march of the Almighty's kingdoms. Who shall make a system or a philosophy like Jehovih? What hast thou found that is infallible? The truth of yesterday is not a truth today; the truth of yesterday is the truth today. Thou shalt come to understand even this. To learn how to live; to rejoice, and to do good, and make thy neighbor rejoice also, this is wisdom. Let these be thy loves and the glory of thy speech, and thou shalt learn to prophesy concerning the ways of Jehovih. (Ben 10:1-20)

Love

Let us praise Him; let us adore Him; the Almighty hath given us loves on the earth and loves in heaven. (Kingdom 14:17)

Whosoever openeth his soul in love and harmony unto others on earth shall find love and harmony in heaven. (Es 1:38)

It is our labor to come in love to the helpless, and teach them how to sing in Jehovih's praise. (Ah Shong 1:22)

Stir them up with love and caresses, O Father! Show them the splendor of Thy creations, perfect in the glow of Thy firelight. (Praise Tek 8)

And this is the highest of all mortal attributes—to be impartial in love. Not to abridge love but to extend it, God-like, embracing all people, so shall the members of the brotherhood labor with thy God and his holy angels, for the glory of Jehovih. (Discipline 12:2-3)

The secret of all spiritual growth lieth in giving out the spirit: He who would grow in wisdom, must give wisdom; he who would grow in love, must give love; he who would grow in power of spirit, must give out power of spirit. (God's Word 15:14)

Behold me! I am the light! And the life! I quicken into life every living thing. Behold me! I am with thee! I am never away from thee! Thou art mine now, and forever shall be! Look upon me! I am in all things! Nothing is, nor was, nor ever shall be without me! Hear my Love! I am thy Creator! Only for love, and for love only, created I thee, my beloved. (Lika 15:13)

To find harmony in Thee, O Jehovih; to measure the Goodness of Thee; to rejoice in one's joys; to treasure Thy best gifts; to laud Thy love; to love Thee because Thou hast given me power to love, and things to love; to rejoice in Thy fruits and flowers and all perfected things; to harp forever upon Thy glories and the magnitude of Thy creation; to sing praises to Thee for harmony wherever found; to love to comprehend all good things; to find the good that is in all men and women; to rejoice in delights; to teach others to rejoice, and to search after all perfected beauties and goodness and righteousness and love; these shall be my service unto Thee, my everlasting Father. (Lika 18:25)

For of what profit under the sun is it for My Lords to come down from their liberty and glory in My ethereal firmament and become Lords over the grovellers in the flesh, or over the es'yans in darkness? Shall selfishness reign in heaven, and every one for himself? Have I not proved it on the earth that the love of doing good works unto others is all that insures a rich harvest of love in return. Because they stoop from their high estate in order to promote My children which I created alive, are they not becoming the more one with Me? Even so is all exaltation in heaven; for as I stoop down to the dumb earth and water, and quicken them, making man, so have I stooped lower than can anything of all My universe. And they that do after My example, raising them up to make them have joy in life, are on the road to attain to all power and wisdom and love. (Aph 8:28-29)

Praise to the Creator

Glory be to Jehovih on high; glory for His beloved angels who come to bless us. (Kingdom 14:12)

Let us praise Him; let us adore Him; the Almighty hath given us loves on the earth and loves in heaven. (Kingdom 14:17)

I see nothing in all the universe but Thee! All selfs are but fractions of Thyself, O E-o-ih! (Sue 5:16)

I will have my discourse with Thee, Thou Ever Present! In the harmony of Thy loves will I immerse my soul! Thou, the Fountain and Source of my contemplation. (Praise Uhn 5)

Let us sing to the Maker, Jehovih, O my beloved! Him Who is Mighty in thought, Jehovih! O my beloved! He but conceiveth, and, lo, a creation is done, O my beloved! Jehovih, the Creator, Almighty, O my beloved, sing unto Him, forever! (Praise, Ven 1-4)

O Thou Light of Light and Life of Life, how wonderful is the substance of Thy Creation! Thou hast given me light to behold Thy splendors, which are forever new. O Jehovih, Thou Past, Present and Future of one time, which is and was and ever shall be. Jehovih, Thou, Seen and Unseen and Potent, who hast from Thy very Self imparted a part to all the living! Who hast raised up these of Hored! Glory be to Thee forever and ever! (Sethantes 19:27)

To find harmony in Thee, O Jehovih; to measure the Goodness of Thee; to rejoice in one's joys; to treasure Thy best gifts; to laud Thy love; to love Thee because Thou hast given me power to love, and things to love; to rejoice in Thy fruits and flowers and all perfected things; to harp forever upon Thy glories and the magnitude of Thy creation; to sing praises to Thee for harmony wherever found; to love to comprehend all good things; to find the good that is in all men and women; to rejoice in delights; to teach others to rejoice, and to search after all perfected beauties and goodness and righteousness and love; these shall be my service unto Thee, my everlasting Father. (Lika 18:25)

Jehovih, first and last: Forever, Jehovih, O my beloved! Write Him in stone and iron, copper, silver and gold. Whose Person is the All and Whole: Creator of the boundless universe! Teach ye Him to the child; magnify the soul of man to see Jehovih! Welcome pains and afflictions: Behind all riseth a greater glory. He knoweth my wanderings; for the feet of the faithful Jehovih provideth a place. He understands beforehand; the Creator cometh upon me in a way I saw not. None shall stand before the Almighty in the songs and praise of the righteous. (Praise, Roe 1-8)

Because Thou gavest into mine own hand to exalt myself, O Jehovih! For perpetual resurrection shapedst my every part before I knew the way of the Almighty! Praise be unto Thee forever! Saith the Faithist! Because Thou providest from the ancient times for Thy Mighty word. From everlasting Thou hast provided prophets to know the way of the Omnipotent! To reveal the unseen heavens created by Thee! Because Thou hast kept alive the line of Thy Majesty in mortals! Built a house for Thy chosen wide as the world! Faith in Thee above all things, saith the Faithist! When all the world beside faileth, Thou, my Creator, standest before me Mighty and full of love. Thou One Alone, imperishable forever, and just and merciful. Praise be unto Thee, Jehovih, Who art greater than All! (Praise, Son 1-4)

To find Thee, O Jehovih; to glorify the good that cometh along, this is the salvation of the world. Of this my songs shall never end; without a shadow of darkness Thou wilt tune my voice forever. I will sing and dance before Thee; the germ of happiness in my soul will I nurse as Thy holiest gift. For of all the trees which Thou hast planted in the soul of men and angels, this is the most glorious; for it is the perfection of Thy Voice, which singeth in all Thy living creatures. (Lika 19:11)

Praise be unto Thee, Jehovih! Who can search out the completeness of Thy creation? Or know the magnitude of Thy places, Thou Almighty! And Thy endless inventions? Thou shalt be my theme forever; to find the far-seeing devices of my Creator, the work of my soul. I was alone in the world. Angels and men fed not my soul; I was hungered and in gloom. Then I turned to Thee, Thou Almighty. And Thou gavest me a new growth, a fruit of life in fire! Which grew brighter and brighter. And my vision was recovered, and Thy heavens were opened as a book is opened. And I drank of Thy waters, and ate of the tree of the resurrection to Thy everlasting kingdoms. The secret of Thy wisdom, O Jehovih, was uncovered; the way of Thy mightiness made imperishable forever! (Praise, Yad 1-8)

Prayer

God said: With one only shalt thou commune, thy Creator; one only shalt thou worship, He who made thee alive. (1st Book of God 14:21)

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. (Judgment 13:38)

Now, O Jehovih, I come to Thee! Thou holdest the secret of peace and harmony and good will amongst mortals. Give me of Thy light, O Father! Show me the way of proceeding, that war and crime and poverty may come to an end. Open Thou the way of peace and love and virtue and truth, that Thy children may rejoice in their lives and glorify Thee and Thy works forever. (Voice of Man 1:38)

Make of my body and spirit, O Jehovih, a servant unto Thee; and whatever Thou puttest upon me, that will I accept and do with all my might and wisdom and love. That which Thou hast taught me will I proclaim, fearing naught that may come upon me; for Thou shalt make of me an example of steadfastness for Thy glory. For the loss of my earthly goods will I complain not, nor for imprisonment, nor toil, nor sickness, nor death. To Thy servant, these things are as nothing. Without Thee, I am as nothing. But Thy servant will I be henceforth forever. Amen. (Saphah Hi'Dang 32)

As a horse drinketh water from a trough and so enlargeth himself, so doth the soul of the righteous man drink from the Everlasting Fountain, Jehovih, and the soul of man thus enlargeth and accomplisheth in answer to its own prayer; nevertheless, it all cometh from Jehovih. Neither turneth He aside from His usual course, for He is Ever Present, and thus answereth the prayer of the soul of man. What prayers answereth He? And what prayers answereth He not? He answereth the prayer for purity and love and wisdom and virtue. Whoso prayeth to Him for permission to do good unto others, He answereth without fail. He answereth not selfishness, nor the prayers of the wicked. Wherefore the wicked say: He answereth not prayer. (Arc of Bon 9: 23-25)

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. But every man shall pray for himself, in his own way, and confess his sins unto Me for forgiveness. 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. Neither shall man sit idly and say: O Jehovih, help Thou me; come and save me! But he shall rise up in the majesty I created him, saying: Behold me, Jehovih! I will save myself! Guide Thou me, O Father! 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. (Es 1:17-22)

Let thy lips utter thy holiest desires, and let thy soul seek constantly for new expressions magnifying the wisdom, love and power of Ormazd, the Creator. Neither shalt thou take a thought in regard to rules of prayer; the rules are for the unlearned. He who inventeth a new prayer to Ormazd every day of his life hath done wisely indeed. For the glory of prayer is the strengthening of one's own soul to perceive the Higher Light. Prayer is not given in order to change the decrees of Ormazd, but to change one's own self for the better. Yet he who repeateth words of prayer as a parrot repeateth, improveth himself but little. (God's Word 15:9-11)

Since, then, man perceiveth that words, at best, are but slow and coarse representations of the soul's conception of things, how much farther distant lieth a God's wisdom beyond the reach of mortal understanding! Remember, O man, that couldst thou in a moment of time recollect all thou hadst ever learned thou wouldst be wise indeed. Wert thou in tune with thyself, such would be thy wisdom. To advance in such direction, whereby man becometh attuned, first with himself, then with his immediate surroundings, then with the magnitude of worlds, and then with Jehovih, so that he moveth, acteth, and comprehendeth harmoniously, is to become one with the Father. Which condition awaiteth all men, and is called in high heaven, Nirvana, because, to him that hath attained it, things past and things to come are as an open book. He can look back to his own beginning in the

world, and even beyond, and withersoever he directeth his eye, he can see and hear even as if the matter now were. (Apollo 1:5-6)

Purity

Jehovih saith: Only to the wise, the pure, and the just, do I reveal the mysteries of My kingdoms. (Saphah Chine Zerl 50)

In proportion as man is clear in his corporeality and in his spirit, so discerneth he My inspiration. And if he have great purity as well, then he shapeth my Light into corporeal words. (Inspiration 5:7-8)

Which is to say, flesh-food carrieth man away from prophecy; away from spirituality. A nation of meat-eaters will always culminate in disbelievers in spirituality; and they become addicted to corporeal passions. Such men can not understand; to them the world is vanity and vexation, if poor; or, if rich, a place to revel in for lust's sake. (Cosmogony 9:10)

To the pure there is no selfishness, neither for earthly things, nor for their own flesh and spirit. A pure man is as a clear glass; he can see out of himself, and, so, perceive My angels and Me. Through the pure man, pure angels can see mortality as well as spirituality. Their presence inspireth him to understand all things. (Inspiration 18:15-17)

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. And when thou putteth 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. (Inspiration 18:4-5)

Jehovih saith: I have given man many talents. Because the roadways are not open for their growth, he plungeth into darkness. Think not that ye can draw a line, and say: O man, thou shalt not do this, or thou shalt do thus: for ye are powerless to hold him, whom I created to go forward. And if he find not a way to go forward, he will turn and go backward. (Fragapatti 10:4)

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. Make the Creator the idol of thy soul, neither setting up this or that as impossible, admitting that all things are possible in Jehovih's Hands. (Judgment 13:35)

Without purity, no man can see the Creator; with purity, all men can see Him, and hear Him. 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. 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 short-comings and deceptions of his neighbors, he is foul in spirit. Whereas, first of all, purification is the first law of man's own self. (Eskra 27:6-9)

Reincarnation

And as one spirit returned and fastened itself on a mortal, so did another and another, till hundreds and thousands of spirits dwelt in one corporeal body, oft driving hence the natural spirit I gave in the time of conception; and these mortals knew it not; and they became void of direct purpose because of the confusion of soul, and they were worthless on the earth. (Aph 5:10)

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. (Jehovih 6:21)

These things hast thou witnessed; that the spirits of the first birth discourse on the things of the earth, and of marriage and begetting; not having risen even to the second resurrection. Their hope and belief in heaven is to re-enter wombs and be born again, teaching reincarnation, ministering to the proclivities of lust in mortals; inspiring visions of sexual desires and practices in heaven. For all such spirits have not risen up from the earth, and know no other abode, but to revel and glut themselves in corporeal debauchery. And many of them boastfully, and in darkness teach falsely that spirits in heaven beget sons and daughters, and even that sons and daughters reincarnate themselves in mortal flesh, becoming children of the earth. All such spirits shalt thou know by such teachings; for whatsoever seemeth the highest delight of a man on earth or a spirit in es, that will he exult in and proclaim (Knowledge 7:48-49)

And from the mighty hosts of darkness, the drujas, deep born in darkness, now pestering the people on earth, were hundreds of millions of familiars taking to fetalism! Vampire spirits who suck the blood and the flesh of mortals till the brain and heart are wild and mad! Till the mortal is driven to nameless deeds of horrors, desperate with the foul obsession. Spirits who bring poison and horrid smells to afflict mortals with; spirits who delight to feed on the flesh of mortals which is corrupted with scabs and running sores. Spirits that teach re-incarnation and lust as the highest, most exalted heaven. (Wars 54:18).

Come! Come! The Father's kingdom is free! Come! Come! In peace and quietness thou shalt be thine own master! Behold, the Father's places rise higher and higher! Not downward, to the lower kingdoms, nor to the earth, nor to re-incarnation, the invented tale of drujas; but upward to wisdom, goodness, love and happiness. Because ye have put away the All Person, ye have fallen in the mire; ye have closed your eyes to yonder higher heaven. Come, O ye that are in bondage! Cut loose from all! Fly to Him Who brought ye forth to life! Disown the world! And self! And all the Gods and Saviors! Lords and kings! Be Jehovih's! Sworn to peace and love! To good works and righteousness! (Wars 55:11-12)

But, again, false Lords and false Gods began to set up kingdoms of their own, in heaven, and in the cities of mortals. And, lo and behold, every one called himself either Thor or Apollo. And the spirits who manifested in the temples, and for the oracles, all gave one of these names. And mortals who were obsessed, believed themselves to be the re-incarnation of Apollo or Thor; and the obsessing spirits so called themselves. Others, more intelligent, said: Have not the prophets foretold there was to be a second coming of Apollo? And are not these spirits, who appear through the sar'gis, the very person? (Thor 6:2)

Suffice it, these spirits lost all sight of any higher heavens than to dwell on the earth; they knew no other. And they watched about when children were born, and obsessed them, driving hence the natural spirit, and growing up in the new body of the newborn, calling themselves re-incarnated; and these drujas professed that when they previously lived on earth they were great kings, or queens, or philosophers. And they taught as their master, Osiris, the false, did: That there was no higher heaven than here on the earth, and that man must be re-incarnated over and over until the flesh became immortal. Not all of these spirits drove hence the natural spirit; but many merely engrafted themselves on the same body; and whilst such persons lived, these spirits lived with them and dwelt with them day and night; not knowing more than their mortal companion. And when such person died,

behold, the druja went and engrafted itself on another child, and lived and dwelt with it in the same way; and thus continuing, generation after generation. (Wars 51:11-12)

O man, beware of angels who say: In heaven there is no organization, nor God, nor Holy Council, nor discipline, nor order, nor teaching, nor self-denial, or, Who say: There is no God, no Jehovih, no government in heaven, or, Who say: There is no bondage after death; no place or condition of suffering, or, Who say: When thou diest thy spirit shall enter paradise and dwell in perpetual ease and glory. Who say: Heaven is an endless summer land, with silvery rivers and golden boats for all, or, Who say: Eat, drink and enjoy thyself for the gratification of thine earthly passions, for when thou art dead thy path shall be straight to glory. Who say: Heap up riches, for there is no punishment after death, or, Who say: Turn not thy thoughts into thine own soul to discover thy ungodliness, for when thou art dead thy spirit shall revel in bliss, or, Who say: The angel world is a place of progression without self-abnegation and good works, or, Who saith: Behold me, I am from the highest, most exalted sphere, or from a far-off star, or, Who saith: I have visited the planets, or, Who saith: Resurrection cometh by reincarnation—first a stone, then lead, then silver, then gold, then a tree, then a worm, then an animal and then man, or that a spirit re-entereth the womb, and is born again in mortality, or, Who saith: Blessed art thou; for a host of ancient spirits attend thee—thou hast a great mission. For all of these are the utterances of the angels of the first resurrection. And though they may inspire great oratory and learned discourses, yet they are flatterers, and will surely lead thee into grief. (Discipline 3:19-32)

Religion

It is the will and the wish of thy God, that all men become constitutionally capable of receiving and comprehending the highest light, and that they shall no longer depend upon any priest, church, oracle, or holy book, or upon consulting the spirits. (Discipline 5:15)

Jehovih said: What mattereth a name? Let them call the Creator Ahura'Mazda, and call Ahura'Mazda the Creator. Since He hath not shown Himself in a ship, or in the figure of a man, behold, thy inspirers shall teach His Ever Presence. (Divinity 16:9)

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. (Eskra 29:2)

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. 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. (Eskra 33:25-26)

Behold, I am not for one man only, nor for one woman, nor for one book; but wherever the light of wisdom and the desire for virtue and holy deeds shine, there will my speech manifest. Is not Jehovih wide as the universe, and immutable? And to be in harmony with Him, is this not the sum of all wisdom? Therefore, if thy Lord, or thy God, hath attained to be one with the Father, and He come in dominion on the earth, with His millions of angels, who also know the higher light, and ye are inspired by them to do Jehovih's will, what discussion shall man have against heaven or its representatives? (Lords 1st 1:14-15)

This was also of the ancient doctrines of Zarathustra; but certain other philosophers, vain in self-knowledge, said: Can not a man worship in the soul, and without building an altar of stone and wood? And the multitude harkened unto them; and they afterward went further, and said: Why worship at all? So, they fell in darkness. A soul without an outward expression of worship standeth on the brink of hell. To see an altar, as we pass along, enforceth upon us the thought of worship, and of Ormazd, the Creator; it leadeth the soul upward. To see evil, or the temptation of it, is to lead the soul toward darkness. Therefore, let men and women be discreet of their persons; but make the altars of sacrifice numerous. (Arc of Bon 5:15-16)

But now, behold, O man, I come to give a great religion, yet not to set aside the old; I come to such as do fulfill the old, and to give them the religion of Gods themselves! Saying unto them: Go save others, and no longer concern yourselves about yourselves. Go ye and provide a place of second resurrection on earth, where the people shall put away all low things and practice the all highest. And call ye out unto the Uzians to come and inherit the place with you. Nevertheless whosoever is only concerned as to the salvation of his own soul is not yet ready for the religion I give unto you. Mine shall not concern themselves as to their own self's salvation; for having faith in Jehovih, that if they raise others up, with their own wisdom and strength, they are already saved, and without fear. Compare then my second resurrection in heaven with that which thou wouldst found on earth for the glory and honor of thy Creator. (Discipline 7:15-21)

These are the words of Ouranohen: By Thy Light and Dominion, O Jehovih, peace and goodwill be unto all men, with faith in Thee, and forbearance toward one another for thy glory. Amen. I come not to abridge liberty, but to give more unto you, with love and wisdom, that the resurrection of men be established on earth as it is in heaven. Him that ye worship under diverse names, placing him afar off, declare I unto you in actual presence. And accord to you much praise and thanks wherein ye worship in truth, fulfilling His commandments, acknowledging there is but one God, even Jehovih. Whether ye say, Brahma, Brahma or Buddha, Buddha, or Christ, Christ, doing so in reverence to the Almighty, our Creator, practicing good works with all your wisdom and strength—therein do I proclaim your good deeds in heaven. For all of these are the Father's buildings, to bring His children into ultimate resurrection, for joy and glory within His kingdoms. Therefore come I not to take from you any of your Gods or Saviors, nor to abridge your field for righteousness, but rather to show you a greater glory in comprehending all of them in the plan of the Almighty, to reach the different peoples in all parts of the earth. Pleading with you to be charitable to one another, and more comprehensive in your judgment, putting away egotism in professing amongst yourselves that such of you alone were the favored of Jehovih. (Ouranohen 1:7)

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. 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. 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. My heavens shall be revealed unto them, as promised by My prophets of old, and man shall be taught how to see and comprehend My heavens with his own judgment, and not according to what any other man saith My revelations are. 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. But every man shall pray for himself, in his own way, and confess his sins unto Me for forgiveness. 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. Neither shall man sit idly and say: O Jehovih, help Thou me; come and save me! But he shall rise up in the majesty I created him, saying: Behold me, Jehovih! I will save myself. Guide Thou me, O Father! 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. 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. In that day, the preacher and the priest shall be of little avail; My standard shall be of good works, and not of words. (Es 1:13-24)

Resurrection

The spirit groweth by cultivation, which is the practice of wisdom, truth, virtue, benevolence, and affiliation with others. (Judgment 20:9)

Thy spirit groweth by cultivation, which is by the practice of wisdom, truth, virtue, benevolence and affiliation unto others. (Judgment 20:9)

Jehovih's chosen stand equal before the Father, and every one shall work out his own resurrection, both in this world and the next. (Arc of Bon 9:28)

Serve thy Creator by doing good unto others with all thy wisdom and strength, and by being true to

thine own highest light, and all knowledge shall come to thee. (2nd Book of 2nd Lords 1:20)

Because one man cannot lift up the whole world he shall not grieve, nor cease doing what he can; for his glory lieth in exerting himself to the full. (Wars 55:6)

Improve thyself, O man, to be sincere in thyself and in all thou doest; and, when thou hast attained this, thy words shall be with power. (Discipline 14:18)

Thou shalt love to search for thy Creator in all things on the earth, in the earth, in the waters, and in the air above the earth. Thou shalt love to search for all that is good in thy neighbor; but to excuse all the evil that is in him. (1st Book of God 5: 16-17)

As I gave away Myself, and thus created all things, so shalt thou follow in My footsteps, in order to become one with Me. Herein lieth the secret of wisdom, truth, love and power, time without end. (Inspiration 18:27-28)

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. (Judgment 17:6)

Without Abnegation no man shall have peace of soul, either on earth or in heaven. Consider what thou doest, not that it shall profit thyself, but whether it will benefit others, even as if thou wert not one of them. (Arc of Bon 11:13)

The Star of Jehovih is within thy soul; feed it, O man, and thou, O angel of heaven, and it will grow to be a God! Rob it, or starve it, and thou shalt remain nothing. It is weak and dim in the vain; it is bright and of great power in him who forgetteth himself in laboring for others. (Apollo 5:19)

Remember, O man, the more thou puttest forth thy soul to give light and wisdom to others, the more thou receivest; wherein thou shalt comprehend in the reason of things everlasting life to the spirit of man. (Apollo 1:9)

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. Or, having two of them, and lacking in the third, there can be no resurrection. (Eskra 30:17-18)

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. 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. (Judgment 16:45-46)

Behold, I am the Ever Present, and not in the figure or image of a man, but I am the All Space and Place, doing My will through My angels and through the souls of men. Be ye steadfast in righteous works and love toward one another; and most just to a fraction with all other peoples. With you will I establish Myself, even as in the ancient days with your forefathers. (Arc of Bon 4:23)

To know Me is to know all things; he who striveth to Me is My chosen. He who knoweth not Me proveth not Me; he who knoweth Me can not prove Me. To every self am I The Self of that self. To perfect that self which is in all selfs; such a man is one with Me. To travel on such a road; that is the right road. (Arc of Bon 22:2)

Whosoever raiseth up My children, do I raise up with Mine own hand. To whomsoever uttereth My words in wisdom and truth, do I speak from My judgment seat. Because ye have come down from your exalted kingdoms in the upper heavens, so come I from My All Highest Holy Place to raise you up. (Fragapatti 38:6)

Jehovih spake through God, saying: A nurse I provided for the newborn, but when he is grown I command him to provide for himself that he may be a glory in My kingdoms. By charity alone ye cannot raise man up; but be diligent to teach him to try continually to raise himself, for herein lieth the glory of manhood. (Sethantes 3:29)

Jehovih said: Think not, O man, I gave talents to men differently on earth, and there to end, making My exalted places to be even shorn and alike. Not so created I man; but as one on earth is mild, and leadeth on by smooth words and persuasive behavior; and as another, by quick perceiving and strong will, plungeth in headlong; even so carry I them onward in My high heavens, perfecting them in their bent, but with wisdom and love, till each becometh as a sun in his sphere. (Osiris 2:2)

For A time cometh to every man and woman born, on earth or in heaven, when sore disaster, if nothing else, will cast him helpless in agony, to make him own the Mighty Power Who created him; and make him supplicate in pity for some helping hand to lead him safely to the All Person's pleading Voice. Then is he ready to listen; to turn from gods and saviors who profess to save; and to stand upright before the Father, and learn to know Him, and willingly learn peace, love, reason and truth. (Wars 53:5)

But ye shall teach them to fear no spirit, nor Lord, nor God; teaching them that by their own wills they can cast out the tetracts which assume to be spirits. Rather inspire ye them to be Gods and Goddesses themselves; and by their aspirations they will become large and powerful, and of fearless disposition. (Osiris 12:11)

To be one with Jehovih, this is Godliness; to be one with thy God, the way is open to all men. To be organic for love and good works—this is like the fraternities in heaven. Whoever striveth for this hath my authority already; his words in time shall become one with me and my works. To improve thyself in these holy things is to discipline thyself to become a glory to thy Creator. (Discipline 14:13-6)

In the day thou judgest thyself as with the eye of Thy Creator, thou art as one about to start on a long journey through a delightful country. In the day thou hast rendered judgment against thyself for not practicing thy highest light, thou art as one departed from a coast of breakers toward mid-ocean, like one turned from mortality toward Jehovih, like one turned from perishable things toward the Ever Eternal — the Almighty. (Discipline 13:10-11)

The highest peace is the peace of the soul which cometh of the consciousness of having done the wisest and the best in all things according to one's light. For, after all, is not the earth life but the beginning, wherein we are as in a womb, molding our souls into the condition which will come upon us after death? In which case, we should with alacrity seize upon the passing time and appropriate it to do righteous works to one another. (Arc of Bon 7:14)

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. He shall not say: I want this; or I must have that; or, I cannot have self abridged; or, I will suffer no dictation. I say unto thee, all such men are already in the bonds of drujas and the throes of hell. But thou shalt say: Here I am, O Jehovih, Thy servant! Appropriate Thou me whichever way I can do the most good unto others! Myself is no longer any consideration. This it is, to be a Faithist in the Father. (Judgment 16:27-31)

He who can say, I can think of an All Highest, hath the seed of everlasting life in him. He who liveth the all highest he can; he who thinketh of the All Highest; he who talketh to the All Highest; he who trieth to perceive from the standpoint of the All Highest, quickly transcendeth belief and becometh a very God in faith. He becometh master of himself, and feedeth himself with happiness, even as men feed themselves with bread. (God's Word 13:9)

The Great Spirit, E-O-Ih, said: This is My Son. The corporeal sun ye can behold at high noon, but My Son Sed standeth above this. All that are gentle and good draweth he to My kingdom, Nirvana. Do not unto another what ye would not desire done unto you, or ye shall not behold My Son Sed, who standeth on My right hand. The earth is Mine, saith Sed; by love will I redeem it. (Saphah Se'moin 50)

The same Creator now is, always was and ever shall be. To be as near Him, and as much in Him, and as much one with Him, as were the ancient prophets, shall ye not also be one with the Father, to prophecy and to accomplish good works? For if God, the Father, be ever the same, and ye fulfill His requirements as did the ancient prophets, the same result shall happen unto you as to them. To quicken man, therefore, to enter into the living present, instead of leaving him as a follower of the ancient light, is the work of your God. Whereto ye shall join in wisdom and earnestness regardless of self-sacrifice. (Ouranohen 5:12-16)

Whoso ruleth over his own earthly desires, passions, actions, words and thoughts, being constantly watchful for the highest light and greatest good, is on the right road. And if he persist in this till it hath become a constitutional growth within him, then shall he hear the Voice. (Discipline 5:2)

The secret of all spiritual growth lieth in giving out the spirit: He who would grow in wisdom, must give wisdom; he who would grow in love, must give love; he who would grow in power of spirit, must give out power of spirit. (God's Word 15:14)

If a man do evil, it taketh root in him, and will be entailed on his spirit, even into the next world. But if a man practice righteousness, it will also take root, and his spirit will become as a star of glory in heaven. If a man court evil companions in this world, he shall find them also in the spirit world (Es). But if he constantly seek Jehovih, to and do his will, he shall find happiness both here and hereafter. If a man minister unto others, so will he be ministered unto by the angels of heaven. But whosoever would grow in all gifts, let him labor to become one with the Father, and the Father will grow in him forever. (Saphah M'Hak 1-3)

This I perceive: to make the man and wife one; to make the man, wife and child one; to make the village one; to make the state one; to make the empire one; all in harmony, as one instrument, can not be done without a Central Sun, a Creator, to attune to. When a man is attuned to Him, and a woman attuned to Him, they will themselves be as one. When the family and the village are attuned to Him, it is easy. Without Him harmony can not be. He, the Creator, then, must be first in all things, first in all places. He must be the nearest of all things, nearest of all places. In our rites and

ceremonies He must be the All Ideal Perfection!: The embodiment of a Perfect Person. (Saphah Emethachava 16-17)

Neither shalt thou practice darkness upon thy fellow for any shortness he hath done. Nor shalt thou reprove him for error, nor blame him, nor make thyself an inquisitor over him, nor assume to be a judge over him. Nor ask him to apologize, nor otherwise seek to make him humble himself before thee. Nor shalt thou boast over him because thou art wiser or stronger or more expert. For all such inquisition cometh of darkness, and shall return upon him who uttereth it, in time to come. Rather shalt thou discover the good that is in thy neighbor, and laud him therefor, for this is the method of raising him higher. (Discipline 6:10-15)

Without a key-note a number of instruments cannot be attuned to harmony. Without a faith in an All Highest Person, neither angels nor mortals can live in harmony. Individuals may be strong, but many in concerted action comprise the Father's kingdoms. Neither angels nor mortals can assimilate of themselves; but all can assimilate with the Father, every one perfecting himself differently. Such persons are then assimilated to one another. Whoever serveth his own conception of the All Highest, making himself a servant thereto, is on the right road; and, in the plan of the universe, will drift into an association adapted to himself. (Fragapatti 24:9-12)

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. 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. 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. For through these only is there any resurrection for thee, either in this world or the next. (Judgment 13:44-47)

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. And your temples and churches and meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime and debauchery. 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. So, that, instead of the congregations sitting to hear your sermons, they shall come as co-workers for Jehovih's children. (Judgment 19:21-24)

To strive continually to comprehend the right, and to do it—this is excellent discipline. To be capable of judging the right, and ever to practice it within a fraternity—his is Godliness. In the day thou judgest thyself, as with the eye of thy Creator, thou art as one about to start on a long journey through a delightful country. In the day thou hast rendered judgment against thyself for not practicing thy highest light, thou art as one departed from a coast of breakers toward mid-ocean—like one turned from mortality toward Jehovih! Like one turned from perishable things toward the Ever Eternal—the Almighty. And when thou hast joined with others in a fraternity to do these things—then thou hast begun the second resurrection. (Discipline 13:10-12)

To love the Creator above all else; and thy neighbor as thyself; sell all thou hast and give to the poor; return good for evil; do good unto others with all thy wisdom and strength; abnegate self in all respects; making thyself a servant to thy Creator; owning or possessing nothing under the sun; and look into thy soul to judge thyself constantly, to discover where and how thou shalt do the most good; complaining not against Jehovih for anything that happeneth; making thy neighbor rejoice in thee; making thyself affiliative, without self-righteousness above anyone; being a producer of something good; and learn to rejoice in thine own life, with singing and dancing and with a jovial heart, that all things may be orderly before Jehovih. (Judgment 21:18-32)

For of what profit under the sun is it for My Lords to come down from their liberty and glory in My ethereal firmament and become Lords over the grovellers in the flesh, or over the es'yans in darkness? Shall selfishness reign in heaven, and every one for himself? Have I not proved it on the earth that the love of doing good works unto others is all that insures a rich harvest of love in return. Because they stoop from their high estate in order to promote My children which I created alive, are they not becoming the more one with Me? Even so is all exaltation in heaven; for as I stoop down to the dumb earth and water, and quicken them, making man, so have I stooped lower than can anything of all My universe. And they that do after My example, raising them up to make them have joy in life, are on the road to attain to all power and wisdom and love. (Aph 8:28-29)

I suffer not evil to triumph over good but for short seasons; and, soon or late, My righteous Sons and Daughters, raise up and rejoice in their trials which I suffered to come upon them. Let not men or angels say, because this or that happeneth: Lo, Jehovih sleepeth at his post! or: lo, Jehovih is the author of evil, or is impotent to avert it. My times are not as the times of men or angels; nor am I within the judgment of men as to what is evil or good. When the wealth of the rich man is stolen, do not mortals say: Poor man, Jehovih hath afflicted him! For they judge Me by what they consider afflictions. But they behold not that I look to the soul of man as to what is good for him. And when the assassin hath struck the king unto death, behold, they say: How hath a good Creator done this? For

they consider not the nation nor the problem of anything but for the day thereof; nor consider they what I do for the souls of many nations, by one small act. For all people in heaven and earth are Mine own; they are as trees in My orchard, and I prune them not for the life of the branches, but for benefit of the whole orchard, and for the harvest that cometh after. I created life, and I take away life; in Mine own way do I with Mine own. I send night to follow the day; clouds to interchange with the sunshine. And even so do I give times of day to My atmospherean heavens, to be followed by seasons of darkness. By these changes do mortals and angels and Gods learn to battle with and overcome the elements of My worlds. (Lika 9:2-6)

I say unto thee. If thou do not live in a brotherhood on earth, thou shalt not soon find one in heaven. 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. Being willing to make any sacrifice of thine own self's desires for sake of founding the Father's kingdom on earth. 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. Even for them that are yet unborn shalt thy sacrifice be. In which shalt thou consider that it is for the resurrection of others, and not for thyself, that thou art chosen of Jehovih. 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. (Judgment 16:37-43)

Grade one is on the Earth; grade fifty, midway betwixt the Earth and the emancipated heavens, etherea. 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. But grade ninety-nine is the highest atmospherean grade, preparatory to entrance into the company of the all pure in spirit. But good works alone are not sufficient to attain the highest grades, for they require knowledge and capacity to unfold others. 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 resurrection. Wherein the righteous, who are yet mortal, begin at once lifting up their fellows. Which labor is to the spirit as exercise is to the mortal body, that which giveth strength. Judge, then, thyself, O man of the Earth, as to the place thy spirit will rise in the time of thy death. (Judgement 6:12-19)

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. 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. 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. Remembering, that every faculty in every one shall be cultivated to the utmost. 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 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. (Judgment 38:16-21)

And now, touching the law of the resurrection, remember ye, this is the same in all the created worlds; which is, that the spirit of man groweth by giving away of whatsoever the spirit hath to give. If ye have great learning, and ye give of it, then shall more learning be added unto you; if ye have goodness of heart, and gentle words, then, by giving this away, more shall be added unto you; if ye have craft in inventions or mechanics, and ye bestow of these talents unto others, then will more be added unto you. As the corporean man accumulath corporeal things by not giving them away, not so accumulath the spirit of any man. For he who locketh up the light of the Father that is in him, cannot obtain more light; he who locketh up goodness of heart, cannot obtain strength of spirit. And without strength of spirit, no man can attain to the third resurrection. But, that men may learn to obtain strength of spirit, the second resurrection has been established in atmospherea belonging to all the habitable corporeal worlds. The chief delight of man shall be, therefore, to find some way to impart his spiritual talents and strength, and to the greatest possible number of people. Think not that preaching to the ignorant is sufficient; but ye shall take hold with your own hands and show them how to accomplish. Yet not labor alone; for some are so created that ye cannot inspire them without rites and ceremonies and music. Nor shall a man, after having taught and raised up a few, say: Behold, what a good work I have done! But as long as he findeth a man, or woman, or child, who lacketh in anything, he shall feel to say: Alas, what I have done is as nothing in the resurrection of my fellows. For the rule holdeth for all men alike, to desire exaltation, and everlasting liberty, and unlimited power; and unless ye are prepared to give even these unto others, then ye cannot attain them yourselves. (Osiris 6:13-17)

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. And they shall

forswear all Gods and Lords and Saviors, but profess Me, the Great Spirit, Jehovih. And they shall pledge themselves unto one another in fullness, as brothers and sisters, holding their possessions in common. To live for sake of perfecting themselves and others in spirit, and for good works. They shall not eat fish nor flesh of any creature that breathed the breath of life. And keep the seventh day as a day of communion with Me and My angel hosts. With rites and ceremonies explanatory of all the doctrines in the world. Practicing good for evil; non-resistance to persecution and abuse. And abjure war; even, if necessary, by submitting to death rather than take part therein. And they shall become an organic body in communities of tens and twenties and hundreds and thousands. But they shall have no leaders, only their Creator; but be organic, for sake of good works. But they shall not go about preaching for sinners to go to repentance. Nor preaching for charity to the poor. 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. To such persons shall My angels from the second resurrection come, and minister in My name for the joy of the earth. And when such people die, they shall be received into the second resurrection, escaping the first. (Judgment 1:32-47)

Then Thor said: A greater hardship give I unto all; I give you your liberty and freedom. Go, therefore, whither ye desire. I ask not one to serve me; but say unto you: Go Serve Jehovih by lifting up whoever is beneath you. They answered: Whither shall we go? We know not the way from one heaven to another, nor the way down to the earth. Thou sayest: Go serve Jehovih by lifting up such as are beneath us. Now, verily, we cannot lift up ourselves. Had we great riches, or power, or wisdom, then would we willingly do for those beneath us. Thor said: verily are ye Gods of darkness. I say unto you, wait not for any of these things, but go at once and serve Jehovih. They answered: When we have first provided a way for ourselves, then will we serve Him. Thor said: Ye have spoken the darkness of all the world. I say unto you: Go serve Jehovih first; and after that come to me that I may see wherein ye lack in anything. They answered: How can one serve Jehovih by lifting others up, if he have not clothes, nor food, nor habitation. Thor said: It is well ye ask that question; but I say: Direct that question to your own souls.. and, behold, the Father will answer you. Let that be the question ye ask yourselves every hour of the day; and watch ye for an opportunity to answer it by the labor of your own hands. Then the false Gods and false Lords were dismissed from custody. Thor commanded the light of the throne and of the pillars of heavenly fire to be raised to a higher grade. The false Lords and false Gods desired to flee because of the brilliancy of the light, but knew not whither to go. Thor said unto them: Why have ye assumed to be Lords and Gods, since you cannot even master the elements in the lower heavens? I say unto you, the regions of Jehovih's universe are boundless. Let no one assume to do that which he cannot do; but, little by little, learn to master the elements surrounding him, and he will in time learn to traverse Jehovih's beautiful firmament, and

be indeed a fit companion for Gods and Goddesses. Then spake the false Lords and false Gods, saying: O that we had some one to teach us; some one to show us the way to learn! Then Thor, perceiving they were in proper humor for resurrection, allotted unto them certain teachers and disciplinarians, and they were taken into educational colonies and put to work. (Thor 2:28-40)

Rites and Ceremonies

Unity can not be achieved but through order and discipline and rites and ceremonies and words. Power is obtained more by concerted oneness of purpose than by anything else under the sun. (Kingdom 6:21-22)

For, even though they maintain the rites and ceremonies, they have forsaken the spirit and truth of my commandments. Whereas, many who have forsaken the rites and ceremonies in search of higher light, are more to the way of Jehovih. (Judgment 5:22-23)

Jehovih said: I have drawn My crescent and My altar. Whoever would hear My Voice and heed My commandments, let them hearken to the forms and ceremonies that shape the soul of things. I am Order; I am Stateliness without severity; I am Love without passion; I am Wisdom by suggestion, and without dictation; I am the most silent, but most Powerful; I am the Least Seen, but Always Present when asked for. (Fragapatti 34:21)

And it came to pass that Tae was as one man, being attuned with the Father, and the light of the past and present came upon him. And the second heaven was let down to the earth, and the hosts of etherea ministered to Tae, and quickened him, that he might understand what it was to hear the voice of Jehovih, neither depending on the sacred books of the ancients, nor on the angels of heaven. For Jehovih had said: In that day shall each and every one be as a covenant with Me, speaking and conversing with Me. They shall be as seers and prophets themselves, making their own sacred books, rites and ceremonies; and these shall stand above all else that have ever been. (Knowledge 4:26-27)

Now, from twelve to fourteen, they were initiated into the religious rites and ceremonies of the ancients, after the manner as set forth in the Book of Saphah, with explanations of signs, symbols, emblems and the sacred implements; with the ranks of Gods and Lords and Saviors and archangels; with the divisions of the higher and lower heavens; with the first, second and third resurrections in

atmospherea, as set forth in the Book of Ben; and with the cosmogony of the corporeal worlds; the position and travel of the solar phalanx; with actual observations of the stars, planets and satellites, with their times and seasons, as set forth in the Book of Cosmogony and Prophecy. (Kingdom 16:9)

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. 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. 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. (Eskra 28:15-17)

Starships

How shall I comprehend Thy magnitude, O Jehovih? What is the journey of a God before Thee? We build a ship for a hundred millions, and are vain of its size and beauty; but when we launch out into Thy ethereal realms, we fain would hide our faces in shame of our vanity. We sail through a thousand of Thy crystal worlds and talk of great distances, but the mirror of Thy boundless creation lieth still before us. We recall the red star, our native home, a single gem amidst the countless millions Thou hast cast into the universe, and we are speechless because of Thy Awful Extent. Wherein hast Thou not excelled Thyself, O Jehovih! In one moment, we behold Thy Vastness; in another, Thy Microscopic Hand in the smallest eth'ic wave, and in the spear of grass down on the swift corporeal stars. We applaud Thee for Thy handiwork, and yet ere our thoughts have overrun the smallest part, Thou turnest our eyes inward to the soul of things, an endless wonder. (Apollo 3:12-13)

Ah'shong and his ethereal hosts rose up in curtains of light; and presently the ship was loosened from its anchorage and floated upward, and all the angels entered into it; and the sails were spread out, and the mantles suspended on every side, till the whole vessel, with its thousands of masts and arcs, looked like a world on fire. The inhabitants of Yeshuah feared and trembled for the mighty works of the Gods and Goddesses; and yet, as the es'enaurs on the departing ship chanted, more than a million of voices, the Yeshuans sang with them, amidst their tears, with souls overflowing, with awe and love and admiration. (Ah Shong 9:9)

At midnight, the sea of fire, the adavaysit, reached Chinvat, the border of the earth's vortex, just beyond the orbit of the moon, and in size twice the moon's diameter. Here the ship halted for four hours, and then again began to descend, and rapidly, fearful to behold, becoming more scarlet within the vortex, but growing larger and definite in figure. And, lo and behold, when the adavaysit drew near, it was in the form and figure of the groups of Brides and Bridegrooms of Jehovih. It had fifty thousand curtains, and one hundred thousand banners, and the hosts within the ship, seven millions of souls, bore each a streamer of phosphorescent light, of all colors, shades and tints, and arrayed in symbols of the name, Apollo. Unlike all other ethereal ships of fire that had as yet visited the earth's heavens, it was provided with openings in the bottom, five hundred thousand in number, which were the places of entrance and exit. And the openings were studded with crystals of ceaseless fire, of all conceivable colors, shades and tints, and sizes and figures, curves, circles, angles, crescents, and so on. And up within the openings, were the crystal and opaque chambers, provided for the heirs of the third resurrection. And yet, within these chambers, were the reports of the guardian angels, of the lives and good work heretofore done by every man and woman of all the two thousand million who were to ascend to Jehovih's higher heavens. But in all the records there was not recorded one evil thing, or dark deed, or selfish thought; for of these things the ascended hosts had long since purged themselves, till they were gems of the pure light of the Father of all. High up within the ship were the beams and net-work of timber and ropes and arches; and around about the whole ship was the photosphere of its power, so that the whole adavaysit was like a crystal ship within a globe of phosphorescent light; and yet, in fact, the ship was the true light, and the angels the light of that light, whilst the photosphere was really the shell of darkness made reflective. This, then, was the size of the adavaysit; two thousand miles, east and west, and north and south, diameters; and seven thousand miles high. And the ship within it was one hundred miles, east and west, and north and south, diameters; and two hundred miles high. As the earth is opaque, with a transparent vortex around it, so not so, but opposite, is the structure of an ethereal adavaysit, being light and habitable within as well as without, like the ethereal worlds in the firmament. As Jehovih maketh worlds, and sendeth them forth in the places of His firmament, so, in imitation of Him, His ethereal Gods and Goddesses make adavaysits to traverse space from star to star, and from one

ethereal region to another. Great in wisdom and power are Jehovih's ethereal Gods and Goddesses! Yet they, too, were once but men and women, with corporeal bodies. Jehovih said: I have given power to spirits of the newly dead to clothe themselves from the atmosphere with corporeal semblances of flesh and blood; and, to My exalted atmospherean angels, I have given power to clothe themselves from ethe in forms of light. But, to My exalted ethereal angels, I have given power to clothe their hosts with ships of fire, and otevas, and adavaysits. (Ah Shong 10:7-12)

On the way to Zeredho, Fragapatti and his hosts in the avalanza were joined by a ship of a thousand million explorers from the north regions, a thousand times farther than the north star, of the seventh magnitude of light, even three higher than Fragapatti. Ctu, the Chief in command of the expedition, greeted in the sign, *Jehovih's Name*, the which Fragapatti answered; and by certain signals the ships approached and made fast, the es'enaurs of the twain singing and playing the same anthem, five millions of voices, and half as many trumpeters. Then Ctu came near to Fragapatti, saluting, and the hosts stood in line, so they might hear what was said. So, after due ceremonies, and acquainting each other who they were, whence they came, and such like, then spake to Ctu, saying: I see thou hast thy ship ballasted with a north magnet? Fragapatti said: This is but a five years' dawn, and I teach my hosts how to ballast that they may the better read the maps and roadways and stars and suns. Of these, my hosts, five hundred millions, have become capable of being delivered into etherea, save in cosmogony. I am providing them, that when they shall have ascended, they may not be lost in the ethereal worlds, or be dependent on others. Ctu said: What is the length of this serpent? Fragapatti said: Seven and one-eighth Hoitumu. And he asked Ctu what distance he had come from his home; and Ctu said: One million four hundred and twelve thousand eight hundred and thirty and two Hoitumu! What time hath thy journey yet before thee? Ctu said: Five hundred thousand years! Then Fragapatti inquired how many star-worlds Ctu had so far passed on his journey, and Ctu said: Twenty thousand star-worlds we have passed, some smaller than this red star, and some ten thousand times larger. Some of them yet liquid balls of fire, some newly crusted over, some with atmosphere and water and earth and minerals not yet separated, but boiling, seething, whirling; some firm and just entering the age of se'mu; and some old and worn out. And one we passed which had become barren as to living creatures; and the God, through whose pastures it passed, dissolved and dissipated it before us, having invited thousands of millions of guests to witness the scene. Of atmospherean worlds we have passed more than ninety thousand; some of them larger than the vortex of this red star, and capable of giving homes to a million times a million of inhabitants; and yet, on many of them, there were no people. Thus they discoursed on the size and wonder of Jehovih's kingdoms; but their numbers and descriptions only the Gods themselves could comprehend, they were so vast; and when they had about concluded, Ctu remarked: The mortal desireth to become a spirit; then his ambition is to become an ethereal; next, an Orian; next, a

Nirvanian; next, an Oo'tan, and then to travel in the surveys of magnitudes. But those ahead still call to us to hasten, because the glories ahead are still more surpassing in magnificence! Who, then, can approach the Unapproachable, All Highest! He Who fashioned the plan of all creations! Who is there that is not swallowed up with devotion and awe of Him Who is Ever Present, that extendeth beyond all limit, our Father, Jehovih! (Fragapatti 17:1-8)

Then I called my hosts together, five hundred millions, in the Nirvanian heavens in Haot-saiti, in etherea, the highest heaven. And we entered into the airavagna, as, swelling high on every side, the music of millions cheered us on. Upward, high up, shone the glimmering red star, whereon now our steersman pointed the fire-arrow, to shoot meteor-like across Jehovih's pathway, and thitherward turned our buoyant souls, saluting our starters with a happy good-by! Arise! Arise! By my vested power in thee, O Jehovih, shall the elements fall before my will! Arise; onward! To the red star, speed on! Airavagna, upward, on! Thus spake Cpenta-armij, her voice mellow and sweet, but so tuned to the spheres it could be heard the breadth of a world. And Jehovih, with whose power and will she had learned to be as one, by long experience and studying submission to His will, lent a willing ear and strong hand. Out shot the flames, the buoyant force manufactured by less skilled workmen learning the trade of Gods, where whirled the million screws of fire, propelling, till the mighty ship reeled, and turned, and rose from its foundation, with all its joyous hosts aboard, shouting loud, and singing praise to Him who ruleth over all. Then turning round and round, slowly, spiral like, the great secret form and force of vortices now first revealed to man, to show the plan of worlds, and how holden in their places and moved in universal harmony and endless creation, the great airavagna began her course in the roadway of Salkwatka, in etherea, shooting toward the red star, the young earth. Nearing first the Oixanian Spars of Ochesu, where were gathered near the road ten million spectators to see the Goddess pass in her ship; and their banners waved, and their music burst forth most exhilarating; the which were answered by the airavagna's cheering hosts and sailing streamers. She halted, to salute in honor, the Goddess Yuetisiv, and then upward shot a thousand miles suddenly. Again onward, turning the breadth of the road, a million miles, to the right, to salute Vultanya, Goddess of the swamps of Ailassasak, where stood by the portico of her heavenly palace seventy million pupils, in their thousandth year of tuition, to receive the passing blessing of the Orian Chieftainess, Cpenta-armij. And thither, but a halt, as it were a nod, and downward on their heads Cpenta-armij sent a shower of newly-created flowers from the sphere above, and in turn heard their chorus rise joyfully, in as many million words of love and admiration. Still onward, upward sped the airavagna, her hosts viewing the scenes on every side, here most, the richest part and most glorious places of Salkwatka. Where the ethereal worlds, rich in the glitter of swamps shining on the countless rainbow arches and crystal pyramids, afford an extensive view of the new Orian boundaries of Oteson's broad kingdoms. Here course the thousands of excursionists from the

measureless regions of the Huan lights, where are to be seen a million varieties of fire-ships, of sizes from ten miles across to the breadth of a world, in unceasing travel, in tens of thousands of directions, onward in their ways, every several one a history of millions of years, and of thousands of millions of souls, and every soul rich in the knowledge of thousands of worlds. By music alone, some their ships propelled, the vibratory chords affording power sufficient in such high-skilled hands, and the tunes changing according to the regions traversed. Others, even by colors made in the waves of sound, went forward, carrying millions of angels, every one attuned so perfectly that his very presence lent power and beauty to the monarch vessel. And downward and upward, and east and west, and north and south, and of every angle and course; such were the traveling regions of Wellagowthij, in the ethereal fields of Oteson. And of the million ships, with their tens of thousands of millions of spirits, who so great a Goddess, like Cpenta-armij, could turn her well-learned eyes on any one, and know its home regions, and from what Orian pastures sailed; or perhaps Nirvanian rivers! Or, like her visiting friends now with her, great Owks, and See-wah-Gon, and Ha-o-ha, that with her stood side by side, reading the coursing fleets, and relating to one another who they were, and the great Chiefs aboard, with whom thousands of years ago they had been together taming some rambling star and quieting its disturbed vortex, or perhaps surveying a roadway many millions of miles through an a'ji'an forest. And the while the airavagna was shooting on in the hands of her proper officers, every one to his part and all the hosts in varied amusement; for such is the labor of the high raised in heaven, labor itself becometh an amusement of great relish. Coming then to the Crossings, near Bilothowitchieun, where was a small colony, ninety million ethereal weavers, superintended by Cpenta-armij's ward, Hoewuel, God of two thousand years, who knew she was coming his way, and had lighted the roadway a hundred thousand miles in honor thereof, she turned the airavagna and cast the streamers and banners, saluting. Here again Cpenta-armij sent down to her beloved sons and daughters, for every one, flowers and keepsakes; and on every flower was written the history and mission to the earth and her heavens. And then again the airavagna upward rose and sped on. Thus in Jehovih's wide universe went forth the Goddess, the Chieftainess, Cpenta-armij, went toward the red star; passing through ten thousand varieties of ethereal worlds and roadways in the ji'ay'an fields and forests of high heaven, seeing millions of ethereal ships going hither and thither, every one knowing its own mission and field of labor, whilst the highest raised Gods and Goddesses could exchange courtesies with the fiery vehicles, and speak them, to know whither bent, and for what purpose. Then rising high; here on a level lieth the earth, here the boundary of her vortex, Chinvat; just beyond the sweep of the moon; halteth here to view the rolling earth, her land and water; and her atmospherean heavens, the sojourning place of the newly dead, and of such as have not aspired to rise to holier heavens. Quickly, now, Cpenta-armij taketh in the situation, and ordereth on the airavagna, which now taketh a downward course, steering straight toward the habitable earth. Slowly now, turning slowly, and descending; viewing all the regions on every side in the great vortex,

she spies the plateau Craoshivi, the place of God, new founded. And to her companions and to her hosts quickly Cpenta-armij, of the Nirvanian Chengotha, explaineth the place; and, stretching forth her slender hand, itself most like a stream of fire, she crieth out: Behold my anchorage! Here bring my ship and make fast, where riseth now the voices of my weary God and his Lords, of me so long expectant. In Thy wisdom and power, O Jehovih, I will raise them up! (Cpenta-Armij 2:13-25)

Unity

Whosoever openeth his soul in love and harmony unto others on earth shall find love and harmony in heaven. (Es 1:38)

Ormazd said: I am the Father, and ye are My children. That I may have joy, dwell ye near together. (1st Book of God 14:47)

Unity can not be achieved but through order and discipline and rites and ceremonies and words. Power is obtained more by concerted oneness of purpose than by anything else under the sun. (Kingdom 6:21-22)

Hear the words of Thy Creator, thou, My God, My Son: For I created man to enter heaven as helpless as he entered earth life, and dependent on those above him, that he might comprehend the unity between high and low, strong and weak, light and darkness; and I placed him in My mills, wherein he should learn that, even as others grind for him, so should he grind for those beneath him. (Aph 8:27)

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. (Eskra 29:2)

To the organic associations who labor in Me, I send representative angels from My ethereal worlds; but to him who liveth for self, and by isolation and inorganically with neighbors, I permit the angels of atmosphere to minister. Neither shall My hosts of the second heaven (etherea) come to those who are wrapped up in the earth, for they are as a reservoir for the spirits of darkness.

(Knowledge 4:25)

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. They shall be taught to see the good that is in others; to speak of the delights of all My living creatures. (Es 2:17-18)

For as it is proven that a man in conflict with himself accomplisheth nothing, whilst he who is in harmony with himself is mighty wherein he ruleth himself to a good purpose; even so hath it been proven that the unity of many angels can, by force of their own wills, control the place and proceedings of a world. And by your faith in this matter with your God, ye became a star of faith in Jehovih, which is the mastering of all things to His glory. (Aph 10:13)

God said: As I drill them in heaven to make them a unit, so give ye to mortals rites and ceremonies, that, coming into heaven, they go not back to their old haunts and fall in darkness. Whatever tendeth to harmonize the behavior of individuals is of the Father; the opposite tendeth to evil. Better is it that men march to the sound of one monotonous word, than not to march at all; the value lieth not in the word, but in bringing in unison that which was void. A fool saith: I need not pray, there is no virtue in words. But his soul groweth up at variance with Jehovih. Neither is there more virtue in the prayer or the words, than in marching (sacred dance) before Jehovih; for whatever tendeth to unite men in one expression of soul in harmony, is Jehovih's. (Ah Shong 6:9)

Universe

Jehovih said: My divisions are not as man's divisions. Behold, I create one thing within another. Neither space, nor place, nor time, nor eternity standeth in My way. The soul is es. (Ben 4:5)

My joy is in the birth and growing up of souls, and in the joy of their joys, and in the proclaiming of their adoration for My boundless universe. (Sethantes 19:24)

Jehovih said: Behold Me, O Brides and Bridegrooms! I am the All that is Within All, and Over All. Members of My body are all things under the sun, seen and unseen, boundless, forever! I give them to you for your inheritance, forever! (Apollo 11:17)

The universe is full; all things are members. Speech they have: bid them speak. The recorder of their 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 0:1)

O Jehovih, what am I that I should supplicate Thee? Know I mine own weakness, or understand I the way of my thoughts? Thou hast placed before me most wonderful creations: They impress me, and my senses rise up in remembrance of the Almighty. Wherein have I invented one thought but by looking upon Thy works? How can I otherwise than remember my Creator, and out of Thy creations, O Jehovih, find rich food for meditation all the days of my life. (Voice of Man 1:1)

What am I, O Jehovih, without Thee; or wherein shall I find the glory of Thy creations but by the light of Thy countenance? Thou broughtest me forth out of sin and darkness and clothed me in light. I behold the smallness of myself in Thy great works. Thou hast bound me to travel on the earth, to sojourn with beasts and all manner of creeping things; nor given me one attribute wherein I can boast over them, save in the power of destruction. The high firmament placed Thou above me; the stars and moon and sun! I know Thou hast been thither, but I am bound down in a little corner of Thy works! I have not power to rise up to Thy distant places, nor to know Thy extended heavens. (Voice of Man 1:6)

Now, during the recreation, the Chiefs from many worlds, and Gods and Goddesses, mingled together, and exchanged their varied experience in the wide regions of Jehovih's universe, of the management of both corporeal and es'sean worlds, and of the cosmogony of ethereal planets; and the surveying of roadways, and of turning worlds from their orbitic course, or changing their axic rotation, and of the deliverance of millions of souls into the ji'ay'an fields, and of the creation of new corporeal worlds and the dissolution of others, and the gathering together of the spirits disinherited, and of their final resurrection. Neither seemed there any end to Jehovih's universe, where such wonders go onward forever! (Aph 16:13)

Jehovih said: Behold, I quickened the earth with living creatures; by My breath came forth all the living on the face of the earth and in the waters thereof, and in the air above the earth. And I took the earth out of the dark regions, and brought her into the light of My ethereal worlds. And I commanded the living to bring forth, by cohabitation, every specie after its own kind. And man was more dumb

and helpless than any other living creature. Jehovih spake to the angels that dwelt in His ethereal worlds, saying: Behold, I have created a new world, like unto the places where ye were quickened into life; come ye and enjoy it, and raise man upright and give him words of speech. For these will also be angels in time to come. (X'Sar'Jis 1)

How shall I comprehend Thy magnitude, O Jehovih? What is the journey of a God before Thee? We build a ship for a hundred millions, and are vain of its size and beauty; but when we launch out into Thy ethereal realms, we fain would hide our faces in shame of our vanity. We sail through a thousand of Thy crystal worlds and talk of great distances, but the mirror of Thy boundless creation lieth still before us. We recall the red star, our native home, a single gem amidst the countless millions Thou hast cast into the universe, and we are speechless because of Thy Awful Extent. Wherein hast Thou not excelled Thyself, O Jehovih! In one moment, we behold Thy Vastness; in another, Thy Microscopic Hand in the smallest ethereal wave, and in the spear of grass down on the swift corporeal stars. We applaud Thee for Thy handiwork, and yet ere our thoughts have overrun the smallest part, Thou turnest our eyes inward to the soul of things, an endless wonder. (Apollo 3:12-13)

Vegetarianism

Herb-food for man cultivateth the negative condition; flesh-food for man increaseth the positive: Which is to say, flesh-food carrieth man away from prophecy; away from spirituality. A nation of meat-eaters will always culminate in disbelievers in spirituality; and they become addicted to corporeal passions. Such men can not understand; to them the world is vanity and vexation, if poor; or, if rich, a place to revel in for lust's sake. (Cosmology 9:10)

Jehovih said: From the trees, the fruits, the flowers, the grains and seeds, and roots that grow in the ground, have I created a ceaseless harvest going upward into the atmosphere, which shall be the sustenance of the spirits of men newborn in heaven. But whosoever feasteth on flesh on earth, shall not find spiritual food in heaven, but he shall return to the butcheries and eating-houses where flesh is eaten, and he shall feast on the atmospherean part thereof, before it is rotten. Be ye guarded of them, lest they engraft themselves on mortals, feasting on their feasts, and so go down to destruction. (Sethantes 3:27)

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And the Lord God said: Behold, I will build a new earth and a new heaven. For these, my sons, have proven their faith in me. Neither will I again destroy the tribes of men because their hearts are set on evil. And the Lord God swore an oath by the bow of the arc, saying: This is the token of the covenant which I have established between me and all flesh that is upon the earth. And by the sons of Noe was the whole earth overspread, and the Lord blessed the earth, and said: Every moving thing that liveth shall be meat for man; even as the green herb I have given. But flesh with the life thereof, which is the blood thereof, shall men not eat. For surely your blood of your lives will I require; of every beast will I require it; at the hand of every man's brother will I require the life of man that feedeth on living flesh and blood. (Wars 29:40-41)

What spirit is this that glutteth itself in the slaughter house? He was a gormandizer; he is dead. He goeth from saloon to saloon snuffing the air of roasted viands, and fat meats, and of wines; the smell of the fat man is his delight; and the woman that rejoiceth in sin, rare flesh and fat soups, is as a cushion for him to roll upon. One saith, I never come into this saloon but I recollect him that is dead; he so loved this place: And the other saith, I believe his spirit loitereth here still, else why do we so oft think of him. And thereupon they gorge themselves, even whilst the spirit of the dead feedeth on the atmospherean part. This is all the heaven he sought on earth, and Jehovih gave it to him. (Knowledge 6:21)

Vortexya

It cometh to this: Vortexya is unseen power, but it is without sense or judgment. Next back of this standeth the life of every living thing; and next back of all standeth the Creator, Jehovih. All learning,

science and religion are but far-off stepping-stones to lead man up to Him. To acknowledge this, and to call on him constantly, is to keep open the road to receive His hand and hear His voice.

(Cosmogony 11:14)

But in all gifts, the rules of prophecy should apply. If a man be gifted in music, he should study music, and not rely wholly on inspiration (the vortexian tide). If gifted in healing he should study, and learn to apply the researches of others, and not rely wholly on the vortexian currents. If gifted in prophecy, he should also learn the rules of vortices and planets. The combination of gifts with good learning, this is the highest. (Cosmogony 11:9)

For as there are spirits, who are captains over a star, or the earth, or sun, so are there generals over the ethereal worlds; and yet beyond them, great commanders over the vortices in the wide universe. As thou hast felt the cold breeze of the spirit circle, made by the spirits in attendance, know there are those high raised in heaven in power and wisdom whose presence fashion the currents of the embryonic worlds, and propel them forth by a breath! They have others beneath them who are themselves Gods and Goddesses. . But remember, O man, that in all the glories there is still One who is higher than all, even the Person of All, who is Jehovih. (Knowledge 5:43-44)

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. Around about some of My corporeal worlds have I given nebulous belts and rings, that man might comprehend the rotation of My vortexan worlds. 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. 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. (Jehovih 3:4-7)

Osire, through his mathematicians, now furnished the Lords with maps of corporeal stars, and moon, and sun, and the position of the earth, with the sun-belt, and bestowed the names of animals upon them. Showed where the region of Cows was; the place of Bulls; the place of Bears; the place of Horses; the place of Fishes; the place of Scorpions; the place of Sheep; the place of Lions; the place of Crabs; the place of Death; the place of Life; the place of Capricornus; and marked the seasons, and made twelve sections (months) to the year, which was the width of the sun-belt. And he placed the sun in the midst and made lines thence to the stars, with explanations of the powers of the

seasons on all the living. And he gave the times of Jehovih, the four hundred years of the ancients, and the half-times of dan, the base of prophecy; the variations of thirty-three years; the times of eleven; and the seven and a half times of the vortices of the stars, so that the seasons might be foretold, and famines averted on the earth. (Osiris 12:1-3)

If the person in reverie holdeth the hands of others in the room, the same current will run through the whole. Hence music is the greatest of all harmonizers. A person may be a great lover of music, but be so discordant in his disposition as not to enter the ecstatic state of reverie. Another person may not know how to sing three notes, but have so concordant a disposition that he is at once carried into ecstasy by music, or by colors, or by viewing the great harmonies of creation. The true prophet is such as hath attained concordance. The vortexian currents of any and everything pass through him. He seeth and feeleth with his soul. He is a perpetual register of everything near at hand. And if he cultivate his talent so as to estimate results therefrom, the future and the past are as an open book to him. (Cosmogony 9:6-7)

Works of Service

To practice the highest light a man hath; that is all that is required of any man. (1st Book of God 23:8)

Flatter not yourselves that ye shall suddenly reform all the world. Ye can at most but reach an arm's length. (Eskra 29:18)

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. (Judgment 6:9)

Henceforth I will neither preach nor hear preaching. Only to labor and to do good, and be in peace within my own soul, and with my neighbors, and to glorify Thee. (Ben 5:41)

I will do good with all my might; the tears of the suffering poor shall be as scalding blood in my veins; I will not sit down and rest, nor take my ease, nor hold needless possessions whilst they are in want. (Arc of Bon 23:22)

Man inquired: What, then, are good works? Shall I preach and pray for others? God said: Man, thou shalt judge thyself as to what thou shalt do. Within every man's soul, Jehovih hath provided a judge that will soon or late become triumphant in power. (Ben 5:26-28)

I say unto thee, that a poor man, who cannot 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. (Judgment 26:6)

But hear Thou my prayer, O Father! Make me strong, that I may carry heavy burdens for the weary; give me liberty, that I may go about helping the poor forever. Give me wisdom, that I may uncover Thy glories before men. (Cpenta-Armij 2:11)

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 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. (Eskra 27:12)

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. (Es 17:21)

I proclaim all people His People; and I say also, go forth and redeem the world. But not with words only, nor by the sword, nor by armies of destroyers but by peace and love, and providing remedies for the poor, and afflicted, and helpless, and distressed. (Ouranohen 1:24)

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. 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. (Judgment 2:29-30)

And they shall become an organic body in communities of tens and twenties and hundreds and thousands. But they shall have no leaders, only their Creator; but be organic, for sake of good works. But they shall not go about preaching for sinners to go to repentance. Nor preaching for charity to the poor. 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. (Judgment 1:41-45)

Aph, Son of Jehovih, said: I perceived Thy wisdom, O Father; and Thy power and wisdom came upon me tenfold. Then I sought forever after to go to the lowest and darkest places; but, lo, when I had grown in Thy judgment, Thou spakest again to me, saying: O Aph, My Son, because thou hast

found the key to unlock the doors to the highest heavens, behold, thou art too mighty for small labor. Come, therefore, with Thy Creator, for I have a whole ethereal world at thy command, and thy wisdom and power are required at My hand. (Aph 8:30-31)

Jehovih said: All who hear My Voice shall know Me, and comprehend My Person. And as many as hear Me and behold My Presence shall be called Tae, for they are the first-fruit of the resurrection in Kosmon. Of such were the Faithists in the arc of Bon and in the cycles prior to that period. And Tae shall come forth in Me, for he is My Word, speaking in his labor to that end, and not by books nor by the words of the mouth. And I will quicken Tae and he shall be as a new race on the earth, practicing holiness by good works, and by associative labor, dwelling in peace and love with one another, abnegating self in all things; for of such are My kingdoms; and Tae shall lay the foundation thereof upon the earth. (Knowledge 4:22-24)

But they shall have no leaders, only their Creator; but be organic, for sake of good works. But they shall not go about preaching for sinners to go to repentance. Nor preaching for charity to the poor. 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. To such persons shall My angels from the second resurrection come, and minister in My name for the joy of the earth. And when such people die, they shall be received into the second resurrection, escaping the first. Neither shall any other people in all the world escape the place of the first resurrection. (Judgment 1: 4 2 -48)

Jehovih saith: Let My chosen be wise after the manner of the self-Gods and Saviors, and also seek out infants and little ones and become guardians over them, but unto righteousness and good works, teaching them peace and love, and to live in harmony, and to abjure war and earthly profit. As much as ye do this, especially teaching spirit communion, so do ye lay the foundation for My ethereal spirits to come and abide with them as guardians during life, and even after death. Neither shall ye circumscribe them in any of the talents I have given them, especially in the love of liberty, but perfect them in all things, teaching them to live in families of tens, or twenties, or hundreds, or thousands, even as in the olden times, holding all things in common, and being as brethren, one with another. Waste not your time in discoursing with those, who, having heard, will not practice My commandments. Nevertheless, to as many as come in your way, ye shall say: If ye can not curb your self-desires in this world, neither can ye in the next; and if ye can not live in a brotherhood of peace

and love on earth, neither shall ye find a brotherhood of peace and love in heaven. (Saphah M'Hak 116-119)

Wherein thy soul perceiveth a ray of light, follow it in truth, and not in words merely. 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. 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. 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. 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. The word, labor, or work, is easily understood. 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. But I say unto thee, all these are but the subterfuges of satan (self), to palm off words for works. (Judgment 16:2-9)

Zemers

First Zemer

When we were in darkness we called upon Thee, O Father, and Thy light came upon us in the midst of the chamber of death. We made our supplication to Thee, O God; when we were prostrate we raised our voices to Thee for strength in the Brotherhood of Arach. The mysteries of the ancients Thou uncovered to our understanding; our fear blew away, like a cloud in the winds of the firmament of heaven. Blessed are Thy hold angels O God; mighty are the works of Thy hand. We made a covenant unto the Lord God Almighty; He encompassed us about with His shield, greater than the two-edged sword. There is no light like Thy light, O Lord our God. Unto Thee do we covenant ourselves now and forever. Amen

Second Zemer

Glory, glory be unto Thee, our God. Sing His name, Creator of heavens and the earth, the Almighty. He standeth above all other gods, Creator of the light of the sun, Creator of Life and Master of Death. His work is the making and moving of worlds, and all things therein even time is but a servant in His hands. O Thou Almighty and everlasting God of Gods, Thou Ideal, All Highest, Thou Great Omnipotent! Behold, I have spoken Thy name, Jehovih, I have holden up my hand unto Thee, O my God!

Third Zemer

How shall I laud Thee, my Creator, Who shall be my God forever. Because Thy wisdom showed me the folly of worshipping the spirits of the dead. And of bowing down in adoration and fear before the idolatrous gods of warriors. And gave to my senses things that would appease me, and give great joy! Above all things on earth, and in the heavens above, Thou, Jehovih, shalt be my theme.

Glory be to Thee, Jehovih, Almighty and Everlasting, Creator, time without end. Amen.

Fourth Zemer

Purify Thou me, O Jehovih, for Thy holy place that I may not desecrate Thy tabernacle, and be ashamed in Thy sight. I put away my shoes and make my feet like driven snow, but how shall I cleanse my soul unto Thee? Or put away my unholy desires from Thy sight, Who knowest the caprice of my desires and the wanderings of my passions? O that I could come into the light of Thy countenance not defiled in sin, but like the choicest of Thy glorious works like the sun at high noon.

Fifth Zemer

Give ear unto me, O Jehovih! The vanities of the earth have no countenance in my sight; they are as one cast down in the day of his triumph. Neither doth enter my mouth fish nor flesh, nor intoxicating drink, nor kill I for my stomachs sake, anything that breathes. In the air and in the fruits thereof is my substance; into the air riseth my spirit upward unto Thee, O my Father in heaven! Quicker has Thou made my spirit than my flesh, quicker Thou my soul than the dust of the earth aspiring to Thee, Jehovih. Who else but Thee knoweth the delight of my soul unto Thee? Verily art Thou the comfort of the living, the solace of the dying, and the joy of the dead.

Sixth Zemer

Hear me, O Jehovih, Thou my Creator, Who fashioned the heavens and the earth. I will sing unto Thee a song of gladness and praise. Because Thou rescued me from all idols, and gods and lords, and saviors, and magnified my understanding to know the Almighty. And showed me Thy Omnipotence in the miracles of Thy CreationsThy unlimited worlds in the firmament of heaven.

To Thee will I sing, Thou Omnipresent, Jehovih, who observest me in the east, west, north, and south, and ever knowest the place of my abiding. Whether I lie down or stand up and ever holdest thy hand over me to make me fearless and strong to accomplish Thy glory, for mine own good.

How can I cease to sing of Thee, Jehovih, or find time in Thy Almighty Presence to consider the multitude of Thy Creations!

Seventh Zemer

We will rejoice in Thee, Jehovih, our comfort and shield, Who created us to go forward. And gave us eyes and ears for the Ever Present with quickened sense to know the Almighty! Brethren hast thou bestowed us and holy angels to guide us unto Thee, Jehovih. In Thy name, O Father, in equal terms has Thou taught us to glorify the Almighty. Forever and ever will we join in Thy praise, Who carried us out of darkness, in the Chamber of Death. And revealed to us in Emeth thy holy name, that came not out of Hab-bak in the lions den. Unto Thee, O Jehovih, were we raised up in the Chamber of Light in the covenant above all other gods. And we abjured war, for Thy sake, in a pledge of death, to be recorded in Thy holy heavens. Yea, we walked to the four corners of the world, proclaiming Thee and Thy name, Jehovih! And the four beasts with the heads of death came upon us, but we were preserved by Thee, our God of gods. And Thy sons and daughters bestowed us with the angle and the golden fleece, as a testimony of the Almighty. Because Thou createdest all, and art owner and wielder of all, we will sing unto Thee forever and ever. Because all nations and peoples shall give up all other gods but thee; we will rejoice in Thee forever and ever. Amen.

Eight Zemer

How shall I be strong before Thee, Jehovih, Who built me up with great love for him who is dead. And cut him off, to my great sorrow, in the time I feasted on his wisdom and love. O that I could come unto Thee with my tale of pity, or go out to the habitation of the dead! But Thou wilt heal me of my infirmity, which cometh of the love Thou hast made possible unto men. Before Thee will I be strong for this affliction, for I know that Thou hast provided wisely for love to never die. In Thee will I rest, and to Thy Will commit all; and be it Thy mandate that the dead return, it shall be well. And be it not so, I will complain not against Thee, for Thou art Master and Possessor, time without end. Amen.

Ninth Zemer

Let me sing unto Jehovih, I that am dead, because He remembered me in the time of my affliction.. And severed me from the pain that traversed my flesh. Yea, He opened the gates of heaven to my understanding.. And He brought me unto my forefathers of old, who dwelt in His kingdom, everlasting in the firmament. Who sang in Jehovih's praise for that which was done; for I stood with them, hand in hand in the firmament of heaven. Rejoicing in the boundless creations of our God, because He provided our reunion in the fullness of His love. Glory be unto Jehovih, eternal God, Creator, Quickener of the living and the dead, the Almighty.

Tenth Zemer

Jehovih, my God, my God! Who hast created the heavens, for the reunion of the spirits of the dead.

Onward speed Thou my brother to regions of delight; he shall be recompensed in the wisdom of the Almighty. And his brethren before Him, who dwell in Thy heavens, shall provide unto him great glory in Thy name.

Eleventh Zemer.

Proclaim the Almighty, O ye sons and daughters, with loud voice, and song and harp. He placeth His hand upon the heavens; His writing is the play of mighty worlds! His Majesty is written on the sky; O where is a God like unto Him! Who knowest the places of His feet, or measureth His work to know His power! Or saith, Too short—add here a little; or, Here, here wider make Jehovih's heavens! Or crieth out impatiently—More, make more stars! or, — Make broader the vault of heaven! O sing to Jehovih, the Creator—loud proclaim His name—Mighty God of Gods!