

**Extracts from the
OAH SPE**

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*A Kosmon Bible in the Words of Yehovih
and His Angel Ambassadors*

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Marginal Notes Added by Mir Salazar

OAHSPE.

1. AFTER the creation of man, the Creator, Yehovih, said unto him: That thou shalt know thou art the work of My hand, I have given thee capacity for knowledge, power and dominion. This was the first era.
2. But man was helpless, crawling on his belly, and he understood not the voice of the Almighty. And Yehovih called his angels, who were older than the earth, and he said unto them: Go ye, raise man upright, and teach him to understand.
3. And the angels of heaven descended to the earth and raised man upright. And man wandered about on the earth. This was the second era.
4. Yehovih said to the angels that were with man: Behold, man hath multiplied on the earth. Bring ye them together; teach them to dwell in cities and nations.
5. And the angels of Yehovih taught the peoples of the earth to dwell together in cities and nations. This was the third era.
6. And in that same time the Beast (ego) rose up before man and spake to him, saying: Possess thou whatsoever thou wilt, for all things are thine, and are good for thee.
7. And man obeyed the Beast; and war came into the world. This was the fourth era.
8. And man was sick at heart, and he called out to the Beast, saying: Thou saidst: Possess thyself of all things, for they are good for thee. Now, behold, war and death have encompassed me about on all sides. I pray thee, therefore, teach me peace!
9. But the Beast said: I do not know peace, but only war. I only wish for the destruction of all things but myself. And I shall eat of whatsoever I shall desire.
10. And man ate fish and flesh, becoming carnivorous, and darkness came upon him, and he no more heard the voice of Yehovih, or believed in Him. This was the fifth era.
11. And the Beast divided itself into four great heads, and possessed the earth about; and man fell down and worshiped them.
12. And the names of the heads of the Beast were Brahmin, Buddhist, Christian and Mohammedan. And they divided the earth, and apportioned it between themselves, choosing soldiers and standing armies for the maintenance of their earthly aggrandizement.
13. And the Brahmins had seven million soldiers; the Buddhists twenty millions; the Christians seven millions; and the Mohammedans two millions, whose trade was the destruction of life. And man, in service of the Beast, gave one-sixth of his life and his labor to war and standing armies; and one-third of his life he gave to dissipation and drunkenness. This was the sixth era.

14. Yehovih called out to man to desist from evil; but man heard Him not. For the cunning of the Beast had changed man's flesh, so that his soul was hid as if in a dark cloud, and he loved sin.
15. Yehovih called unto His angels in heaven, saying: Go ye down to the earth once more, to man, whom I created to inhabit the earth and enjoy it, and say ye to man: Thus saith Yehovih:
16. Behold, the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention to an herbivorous man of peace. The four heads of the Beast shall be put away; and war shall be no more on the earth.
17. Thy armies shall be disbanded. And, from this time forth, whosoever desireth not to war, thou shall not impress; for it is the commandment of thy Creator.
18. Neither shalt thou have any gods, nor lords, nor saviors, but only thy Creator, Yehovih! Him only shalt thou worship henceforth forever. I am sufficient unto Mine own creations.
19. 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.
20. 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.
21. But to as many as will not make these 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.
22. And the angels of heaven descended to the earth, to man, and appeared before him face to face, hundreds of thousands of them, speaking as man speaketh, and writing as man writeth, teaching these things of Yehovih and His works.
23. And in the thirty-third year thereof, the Ambassadors of the angel hosts of heaven prepared and revealed unto man in the name of Yehovih, His heavenly kingdoms; and have thus herein made known the plan of his delightful creations, for the resurrection of the peoples of the earth.
24. Not immaculate in 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.
25. 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.
26. 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.

The Voice of Man

1. O Yehovih, 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 Yehovih, find rich food for meditation all the days of my life.
2. And yet, though I have appropriated the earth unto myself, I am not happy nor perfect withal. Misery and crime and selfishness are upon my people.
3. What is my weakness that I cannot overcome it? Or what is my strength that I succumb to the desires of the earth? I build up my belief and courage in Thee; but ere I know the way of my weakness, I stumble and fall. Am I made that I shall be forever a reproof to myself, and a censure to my own behavior?
4. How shall I say to this man or that: Be thou pure and holy, O man! Are not my flesh and blood proof that man cannot be without sin? O this corruptible self, this tendency to fall from the right way! Thou, O my Creator, hast proven before my senses every day of my life, that Thou alone art mighty in purity and truth.
5. O that I had a starting point wherefrom to estimate Thy wonderful decrees, or could find a road in which I should never stumble! But yet, O Yehovih, I will not complain because of the way of Thy works. Thou hast invented a limit to my understanding, whereby I am reminded of Thee, to call upon Thy name. I perceive my own vanity; that whereas were knowledge mine, I should become less beholding unto Thee!
6. What am I, O Yehovih, 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.
7. Nay, I have not power to shape my own size and stature; but all things take form and dimension whether I will or no. In Thine own way are built the walls of the world; by their magnitude am I confounded; by the majesty of Thy hand appalled. Why have I vainly set up myself as the highest of Thy works? My failures are worse than any other living creature under the sun. I cannot build my house in perfection like a bird's; my ingenuity cannot fashion a spider's net; I cannot sail up in the air like a bird, nor live in the water like the fish, nor dwell in harmony like the bee. The half of my offspring die in infancy; the multitude of my household are quarrelers, fighters, drunkards and beggars; the best of my sons and daughters are less faithful than a dog! I go forth to war, to slay my brother, even whilst Thy wide earth hath room for all. Yea, I accurse the earth with starvation and sin and untimely death. O that I could school myself to boast not of

my greatness; that I should be forever ashamed in Thy sight, Yehovih!

8. But I will make a clean breast of my iniquities; I can hide nothing from the eye of my Creator. Hear me then, O Father!

9. I took up arms against my brother. With great armies I encompassed him about to despoil him.

10. His widows and orphans I multiplied by the stroke of my sword; the cry of anguish that came out of their mouths I answered by the destruction of my brother's harvests.

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

12. And in my vanity I called out to the young, saying: Behold the glory of great men! These great monuments I have builded to them!

13. And the youth of my household were whetted with ambition for spoil. The example of my hand made them train themselves for warfare.

14. To my colonels and generals I gave badges of gold. I called to the damsels, saying: Come, a great honor I give to you; ye shall dance with the officers of death!

15. And they tripped up on tip-toe, elated by the honey of my words! O Yehovih, how have I not covered up my wickedness; how have I failed to make the flow of my brother's blood the relish of satan!

16. To my destroying hosts I have given great honor and glory. In the pretense of enforcing peace I hewed my way in flesh and blood.

17. I made an igneous fatuous, a kingdom. I called out to my people, saying: We must have a kingdom. I showed them no reason for it; but I bade them take up arms and follow me for war's sake. And yet what was this? Behold, I made it as something greater than Thee and Thy commandment: Thou shalt not murder a man.

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

19. And they ran at the sound of my voice, for my glory in the greatness of my kingdom, and they accomplished great havoc.

20. Yea, I built colleges for training my young men in warfare. I drew a boundary hither and thither, saying: This is my kingdom! All others are my enemies!

21. I patted my young men on the head, saying: Good soldiers! Great shall be your glory!

22. And their judgment was turned away from peace; I made them think that righteousness was to

stand up for me and my country, and to destroy my brother and his people.

23. They built me forts and castles and arsenals without number. I called unto my people, saying: Come, behold the glory of my defenses which I built for you!

24. And they gave me money and garrisons, and ships of war, and torpedoes, shouting: Hurrah for our kingdom! We have faith in these things, but not in Thee, our Creator!

25. Thus I led them away from Thee. Their eyes I turned down in the way of death. By the might of my armies, I put away righteousness.

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

27. To the man that said: There shall come a time of peace, when war shall be no more forever, I mocked and said: Thou fool!

28. I know the counts against me, O Father. I cannot hide my iniquity from Thy sight. I have said war was a necessary evil to prevent a too populous world! I turned my back toward the wide, unsettled regions of the earth. With this falsehood in my mouth I stood up before Thee! Yea, I cried out as if for the righteous, saying: I war for righteousness, and for the protection of the weak! In the destruction of my brethren I stood as a murderer, pleading this excuse. Stubbornly I persisted in not seeing justice on the other side, whilst I cut down whom Thou hadst created alive. Above the works of Thy hand I raised myself up as a pruning knife in Thy vineyard.

29. Yea, more than this, I persuaded my sons and daughters that to war for me was to war for our Father in heaven. By my blasphemy led I them into ruin. And when the battle was over for a day I cried out: Behold the glory of them that were slain for the honor of their country! Thus have I added crime to crime before Thee, Yehovih; thus destroyed Thy beautiful creation. Verily, have I not one word in justification of my deeds before Thee!

30. O that I had remained faithful with Thee, Yehovih! But I invented gods unto the glory of the evil one. In one place I called out to my sons and daughters, saying: Be ye this name or be ye that name under certain gods, for by calling upon them ye shall be saved.

31. Thus have I divided the earth, O Yehovih! Into four great idolatries have I founded them, and into their hands put all manner of weapons of destruction; and they are become more terrible against one another than are the beasts of the forest. O that I could put away these great iniquities which I raised up as everlasting torments to the earth. Verily, there is no salvation in any of these.

32. Their people are forever destroying one another. They quarrel and kill for their respective religions; setting aside Thy commandment, Thou shalt not kill. They love their own nation and hate all others. They set aside Thy commandment, Love thy neighbor as thyself.

33. They preach and pray in sufficient truth; but not one of these people practiseth peace, love and virtue in any degree commensurate with their understanding. These religions have not saved

from sin any nation or city on the whole earth.

34. In vain have I searched for a plan of redemption; a plan that would make the earth a paradise, and the life of man a glory unto Thee, and a joy unto himself. But alas, the two extremes, riches and poverty, have made the prospect of a millennium a thing of mockery.

35. For one man that is rich there are a thousand poor, and their interests are an interminable conflict with one another. Labor crieth out in pain; but capital smiteth him with a heartless blow.

36. Nation is against nation; king against king; merchant against merchant; consumer against producer; yea, man against man, in all things upon the earth.

37. Because the state is rotten, the politician feedeth thereon; because society is rotten, the lawyer and court have riches and sumptuous feasts; because the flesh of my people is rotten, the physician findeth a harvest of comfort.

38. Now, O Yehovih, 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.

39. Such is the voice of man, O Yehovih! In all the nations of the earth this voice riseth up to Thee! As Thou spakest to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, O speak Thou, Yehovih!

40. Man hath faith in Thee only; Thou alone wast sufficient in the olden time: Today, Thou alone art sufficient unto Thine own creation. Speak Thou, O Yehovih!

Book of Yehovih

Chapter 1

1. ALL was. ALL is. ALL ever shall be. The ALL spake, and Motion was, and is, and ever shall be; and, being positive, was called He and Him. The ALL MOTION was His speech.
2. He said, I AM! And He comprehended all things, the seen and the unseen. Nor is there aught in all the universe but what is part of Him.
3. He said, I am the soul of all; and the all that is seen is of My person and My body.
4. By virtue of My presence all things are. By virtue of My presence is life. By virtue of My presence are the living brought forth into life. I am the quickener, the mover, the Creator, the destroyer. I am first and last.
5. Of two apparent entities am I, nevertheless I am but one. These entities are the unseen, which is potent, and the seen, which is of itself impotent, and called corper.
6. With these two entities, in likeness thereby of Myself, made I all the living; for as the life is the potent part, so is the corporeal part the impotent part.
7. Chief over all that live on the earth I made Man; male and female made I them. And that man might distinguish Me, I commanded him to give Me a name; by virtue of my presence commanded I him. And man named Me not after anything in heaven or on the earth. In obedience to My will named he Me after the sounds the wind uttereth, and he said E-O-Ih! Which is now pronounced Yehovih, and is written thus:



Chapter 2

1. YEHOVIH said: By virtue of My presence created I the seen and the unseen worlds. And I commanded man to name them; and man called the seen worlds Corper (physical), and the unseen worlds Es (spirit); and the inhabitants of Corpor, man called corporeans. But the inhabitants of Es he called sometimes es'eans and sometimes spirits, and sometimes angels although the two are not always synonymous.
2. Yehovih said: I created the earth, and fashioned it, and placed it in the firmament; and by My presence brought man forth a living being. A corporeal body gave I him that he might learn corporeal things; and death I made that he might rise in the firmament and inherit My etherean worlds.
3. To the spirit world I gave dominion over physical world; with spirit I filled all places in the firmament. But the physical I made into earths and moons and stars and suns; beyond number made I them, and I caused them to float in the places I allotted to them.
4. Spirit I divided into two parts, and I commanded man to name them, and he called one etherea and the other atmospherea. These are the three kinds of worlds I created; but I gave different densities to atmospherean worlds, and different densities to the etherean worlds.
5. For the substance of My etherean worlds I created Ethe, the most rarified. Out of ethe made I them. And I made ethe the most subtle of all created things, and gave to it power and place, not only by itself, but also power to penetrate and exist within all things, even in the midst of the corporeal worlds. And to ethe gave I dominion over both atmospherea and corpor.
6. In the all highest places created I the etherean worlds, and I fashioned them of all shapes and sizes, similar to My corporeal worlds. But I made the etherean worlds inhabitable both within and without, with entrances and exits, in arches and curves, thousands of miles high and wide, and overruled I them with all perfect mechanism; and in colors and movable chasms and mountains in endless change and brilliancy. To them I gave motions, and orbits and courses of their own; independent made I them, and above all other worlds in potency and majesty.
7. Neither created I one etherean world like another in size or density or in component parts, but everyone differing from another, and with a glory matchless each in its way.
8. Atmospherean worlds I also created in the firmament, and I gave them places and orbits and courses for themselves. But atmospherean worlds I created shapeless and void of fixed form, for they are in process of condensation or dissolution, being intermediate in condition betwixt My etherean and My corporeal worlds. Of three degrees of density created I them, and I commanded man to name them, and one he called A'ji, and one Ji'ay, and one Nebulæ.
9. But all of them are composed of the same substances, being like the earth, but rarified. Nor is there on the earth or in it one thing, even iron, or lead, or gold, or water, or oil, or stones, but the same things are in My atmospherean worlds. As I have given light to the earth so have I given

light to many of them; and all such have I commanded man to call comets. And even so named he them.

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

11. For if it were not by My own power and permission, man and earth, and all that is physical, would be waste and destruction, for it was by evil that the light was first brought down unto the earth; thus I gave it beauty and in some aspects perfected it and gave life to all things.

12. And after this, I granted unto the Living Spirit, a power so great that it is his responsibility to maintain life upon the earth and to ensure the return of the light within it, to My presence.

Chapter 3

1. THUS spake Yehovih; by the light of kosmon proclaimed He these things amongst the nations of the earth.

2. Man looked upward in prayer, desiring to know the manner of all created things, both on earth and in heaven. And Yehovih answered him, saying:

3. The whirlwind made I as a sign to man of the manner of my created worlds. As thou beholdest the power of the whirlwind gathering up the dust of the earth and driving it together, know that even so do I bring together the a'ji and ji'ay and nebulæ in the firmament of heaven; by the power of the whirlwind create I the corporeal suns and moons and stars. And I commanded man to name the whirlwinds in the etherean firmament, and he called them vortices and wark; according to their shape called he them.

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

5. Around about some of My corporeal worlds have I given nebulous belts and rings, that man might comprehend the rotation of My vortexan worlds.

6. For each and every corporeal world created I a vortex first, and by its rotation and by the places in the firmament whither it traveleth, caused I the vortex to conceive the corporeal world.

7. A great vortex created I for the sun, and, within this vortex and subject to it, made I the vortices of many of the corporeal worlds. The sun vortex I caused to rotate, and I gave it power to carry other vortices within it. According to their density and position are they thus carried forth and around about the sun.

8. Think not, O man, that I created the sky a barren waste, and void of use. Even as man in the corporeal form is adapted to the corporeal earth, so is he in the spiritual form adapted to My ethereal worlds. Three great estates have I bestowed on man: the corporeal, the atmospherean, and the ethereal.

Chapter 4

1. MAN perceived the general formation of the world, and he prayed that his eyes might be opened for a sign in heaven; and Yehovih answered him, saying:

2. The clouds in the air I bring into view suddenly; by different currents of wind make I thus the unseen visible and tangible to man's senses. In like manner do I cause ethereal currents to bring forth a'ji and ji'ay, and nebulæ, prior to making corporeal worlds.

3. In all the universe have I made the unseen to rule over the seen. Let the formation of the clouds stand in the view of man on earth, that he may bear witness to the manner of the unseen becoming seen.

4. Man perceived, and he prayed for a sign of duration, and Yehovih answered him, saying:

5. Behold the tree which hath sprung up out of the ground and fulfilled its time; it falleth and rotteth, and returneth to the earth. But lo, the wind, which thou seest not, never ceaseth to blow. Even so is the comparative duration of all things. Think not, O man, that corporeal things are annihilated because they disappear; for as a drop of water evaporateth and riseth in the air as unseen vapor, so do all corporeal things, even earth, and stones, and gold, and silver, and lead, become as nothing in the firmament of heaven in course of time.

6. Things that man seeth, created I with a beginning and an end; but the unseen I made of endless duration.

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

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

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

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

11. According to the condition of these different plateaux in atmospherea, whether they be near the earth or high above, so shall the spirit of man take its place in the first heaven; according to his diet and desires and behavior so shall he dwell in spirit on the plateau to which he hath adapted himself during his earth life.
12. For I made the power of attraction manifest in all things before man's eyes that he might not err, that like should attract like made I them.
13. Man sought to know the progress of things. Yehovih answered him, saying:
14. Open thy eyes, O man ! There is a time of childhood, a time of genesis, a time of old age, and a time of death to all men. Even so is it with all the corporeal worlds I have created.
15. First as vapor the vortex carrieth it forth, and as it condenseth, its friction engendereth heat, and it is molten, becoming as a globe of fire in heaven. Then it taketh its place as a new born world, and I set it in the orbit prepared for it.
16. In the next age I bring it into se'mu, for it is ripe for the bringing forth of living creatures; and I bestow the vegetable and animal kingdoms.
17. Next it entereth ho'tu, for it is past the age of begetting, even as the living who are in dotage. Next it entereth a'du, and nothing can generate upon it. Then cometh uz, and it is spirited away into unseen realms. Thus create I, and thus dissipate planets, suns, moons and stars.
18. My examples are before all men. My witnesses are without number. I rise the tree up out of the ground; I give it a time to bring forth fruit; and then barrenness, and then death and dissolution. I prepare the new field with rich soil, bringing forth; and the old field that is exhausted, and man shall weigh the progress and destiny of a whole world.
19. Let no man marvel because of the size of the mammoth and the ichthyosaurus, for there was a time for them as there is a time for the infusoria of this day.
20. I have given thee a sign, O man, in the queen of the honey bee; because of the change of the cell cometh she forth a queen, even from the same manner of germ as the other bees. Be wise, therefore, and remember that the earth is not in the place of the firmament as of old. Let this be a testimony to thee of the growth, the change and the travail of the earth.
21. Nevertheless, O man, the seen and the unseen are but parts of My person; I am the Unity of the whole.

Chapter 5

1. MAN perceived the magnitude and glory of the corporeal worlds. He said, How shall I speak of Thy great works, O Yehovih, and of Thy wisdom and power! Shall I open my mouth before Thee! I look upon Thy countless stars, suns and moons, spread out over the heavens! The millions of

years Thou hast rolled them on in the never-ending firmament! Processions in and out, and round about, of mighty worlds! By Thy breath going forth!

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

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

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

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

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

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

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

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

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

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

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

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

members of My Person.

Chapter 6

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

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

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

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

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

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

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

8. O that I had been mindful of Thee! O that I had not put Thee afar, nor imagined laws and

decrees. Teach Thou me, O Yehovih! How was the beginning of man? How was it with the first of the living that Thou broughtest forth?

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

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

11. To man did I give life, for man was but as a tree; and I called him Asu (Adam).

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

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

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

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

16. And in that time the angels began taking on corporeal bodies for themselves; out of the elements of the earth clothed they themselves, by force of their wills, with flesh and bones. By the side of humankind took they on corporeal forms.

17. And I said: Go ye forth and partake of all that is on the earth; but partake ye not of the tree of life, lest in that labor ye become pro-creators and as if dead to the heavens whence ye came.

18.

But those who had never learned corporeal things, being imperfect in wisdom, comprehended not Yehovih's words, and they dwelt with humanity, and were tempted, and partook of the fruit of the tree of life; and lo and behold they saw their own nakedness. And there was born of the first race (Asu/Adam) a new race called man; and Yehovih took the earth out of the travail of that time period and the angels gave up their corporeal bodies.

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

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

to My etherean worlds.

21. As I have quickened the seed of the first born, so will I quicken all seed to the end of the earth. And each and every man-child and woman-child born into life will I quicken with a new spirit, which shall proceed out of Me at the time of conception.

22. As the corporeal earth passeth away, so shall pass away the first race Asu; but as I pass not away, so shall not pass away the spirit of man, for the light within man shall return to Me.

Chapter 7

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

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

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

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

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

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

6. Behold the work ye have taken in hand! It was commanded to you all, to partake of all the

fruits of the earth save of the fruit of the tree of life, which is of the knowledge of the earth and heaven, lest ye lose your inheritance in etherea.

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

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

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

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

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

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

13. And the Divine Messenger shall appoint a Rabbah* under him who shall go down and dwell on the earth with mortals; and the Rabbah's labor shall be with mortals for their resurrection.* And a Rabbah shall hold primacy amongst the people, for he is Lord of the earth, but he is still a human, below the ranking of the Divine Messenger.

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

15. And the Divine Messenger and his Rabbahs shall raise up officers to be their successors; by him and them shall they be appointed and crowned in My name.

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

17. And to the Divine Messenger and his Rabbahs, with the Brides and Bridegrooms, will I send down from etherea ships in the time of light; by My etherean servants shall the ships descend to these heavens, and receive the Divine Messenger and his Rabbahs with the Brides and

Bridegrooms, and carry them up to the exalted regions I have prepared for them.

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

19. But at no other times, nor in any other way, shall My Harvests ascend to My emancipated worlds in etherea. Seven lights have I created for each and every period of Pure Light; and six generations of mortals have I given unto each light.

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

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

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

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

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

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

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

27. But these spirits, never having known My higher heavens, will be unsuitable for the office of

ashars; they would be but the blind leading the blind.

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

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

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

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

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

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

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

vs. 9. asaphs. angels who receive the spirits of mortals and who know of their particular grade of wisdom (see vss. 31,32)

vs. 13. Rabbah. Meaning chief. The phrase "Rish'kahni" is used by the celestial beings to indicate "primary priest", or the priest in authority. This is the head chief in the Religion of Light – the Rabbah.

vs. 13. resurrection. Referring to a perfecting process both in the human and spirit realms.

Chapter 8

1. YEHOVIH said: And the Divine Messenger shall cause a record to be kept in heaven, of his dominions and his Rabbahs. And he and they shall enjoin it upon their successors forever to keep

a like record.

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

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

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

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

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

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

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

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

10. Nor have I made wisdom possible unto any man or angel that knoweth not My elements.

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

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

13. As ye travel from heaven to heaven in this atmosphaera, even so shall ye inspire mortals to build corporeal ships, and sail across the oceans, that the inhabitants of different divisions of the

earth may become known to one another.

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

15. Through them will I reveal unto mortals the creation of My worlds, and the history and dominion of My Divine Messengers and Rabbahs on the earth, even from this day down to the time of Kosmon.

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

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

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

END OF BOOK OF YEHOVIH.

Book of Inspiration

Chapter 1

1. THESE are the words of Tae*, in kosmon: I am Light; I am Central, but Boundless, saith Yehovih.
2. I give thee of My Light; and when thou hast received, thou criest out: Behold, I am wise!
3. Thy corpor I made, in which to localize thee; to mature thy entity.
4. Without Me, thou hadst not come to life. Thou art as the end of a ray of light from My Person.
5. And thou art focalized in thy corporeal body.
6. I am to thy spirit, as is the sun to a ray of light. I am the Light that illuminateth thy soul.
7. The ray of light that goeth out of Me, taketh root in mortality, and thou art the product, the tree.
8. Thou wert nothing; though all things that constitute thee, were before.
9. These I drove together, and quickened.
10. Thus I made thee.
11. After the manner I made thee corporeally, so made I thee spiritually, intellectually.
12. As out of corpor I made thy corporeal body, so, out of My Light, which is My Very Self, I built thee up in spirit, with consciousness that thou art.
13. Thou canst not add one jot or tittle to thy corporeal self, of thine own will and exertion.
14. It is by and through Me, that the process of absorption by the blood addeth unto thee.
15. Thy blood floweth in thy veins because of My quickening power upon thee.
16. When I withdraw My hand, thou diest. Life and death are of Me.
17. All thy corporeal part is, therefore, of Me and through Me.
18. Even so is thy spirit of Me also.
19. And as thou canst not add a fraction to thy corporeal self, neither canst thou add a fraction to thy spiritual self.
20. Out of Myself groweth thy spirit.

21. Neither canst thou, of thine own self, manufacture or acquire or take unto thyself, one new thought, nor idea, nor invention.

22. All thought and knowledge and judgment which thou hast, I gave unto thee.

23. As the whirlwind gathereth up dust, and driveth it toward a center, so is the plan of My universe.

24. Thou art as a center; all things come to thee from without.

25. Thy knowledge, as well as thy corporeality, came to thee from without, from that which was external to thyself.

vs. 1. Tae, the living voice of Yehovih manifesting within humanity; can refer to the Living Spirit which unites all peoples and brings them back to the Light of the Creator. Tae is also referred to as the Son or Child of Yehovih, in reference to the Divine Family Tree: Father, Mother, Son.

Chapter 2

1. THOU art of inspiration made, saith Yehovih.

2. I made thee a corporeal body, and I wrote upon it. The result thou art.

3. And I made thee susceptible, so all things external to thyself could write upon thee.

4. The sum of these is thy knowledge.

5. As it is with thee, so is it with all men, and with all the living which I created.

6. Nor is there any knowledge in the world, but what I gave.

7. All of it is My inspiration.

8. Man said: By certain measurements I teach my son mathematics.

9. I am back of all, saith Yehovih.

10. I taught thy father's father and all who were before him. The sum of all of man's knowledge is but man's capacity to perceive My Light.

11. I made thee My servant, to teach thy son by certain measurements. This was the road I made to reach thy son's soul.

12. Man said: I know more than did my father; and yet my father knew more than did his father. We reason, we digest, we compound from one another.
13. I am the All External; from Me are smaller lights focalized, saith Yehovih.
14. A man holdeth a condensing lens to the sun, and he lighteth a fire thereby, but yet the lens contained not the heat.
15. After such manner hast thou accumulated knowledge; yet, no knowledge was of thine own begetting, but all came from Me. I gave it all.
16. The increase in knowledge now upon the earth, with all the races of men, is only the increase I gave. Man of himself created none of it.
17. Neither canst thou create one thought, nor idea, nor impulse.
18. Thou canst only gather together from My harvests, or from Me in Person.

Chapter 3

1. THE eyes and ears of man I made to obtain knowledge - both spiritual and physical matters, saith Yehovih.
2. The power of touch I gave to man, whereby he might learn of things their adaptability and compatibility and incompatibility with himself.
3. These are the corporeal doorways I gave unto thee, O man, whereby thou mightst receive knowledge from Me and My creations, consciously to thyself.
4. Through these, thou art constantly impregnated; through these, thy soul accumulath knowledge of My works.
5. Whatsoever is charged upon these doorways of my soul, is inspiration.
6. When thou seest bread, thou art inspired to eat; when thou seest a horse, thou art inspired to ride; when thou touchest a nettle, thou art inspired with pain.
7. Yet, in all cases, thou must have practice before thou canst comprehend the inspiration that cometh to thee from these external things.
8. Man saith: Today, I remember my friend whom I saw not for many a year.
9. Yehovih saith: I made thee as a storehouse, and as a book that was written before.

10. And I gave to thee power to re-read thy stores and thy book, within thy soul.
11. This was the accumulated inspiration which I had previously given thee.
12. When thou art fevered, or entranced, or in diverse action from thy usual way, thy soul turneth into these stores, and thy memory cometh forth wonderfully.
13. This is the manifestation of inspiration which I had previously given thee.
14. I made thee that thou shouldst receive inspiration, not only from the world external to thyself, but inspiration from the members of thy body.
15. My impression upon thee is inspiration; but thou must realise My inspiration, in order to know Me.
16. An ignorant man holdeth fire in his hand, and it giveth him pain, but yet, he knoweth not the cause, nor whence the origin of the pain.
17. So, also, I come to thee, and give thee inspiration, but thou discernest not Me.
18. Another man discerneth My Presence, and My inspiration. He heareth Me speak; he seeth My Person.
19. Yet, I am with both alike.
20. One man openeth his mouth to speak, and, behold My words come forth.
21. And yet another saith: No man know Yehovih; none have heard Him.
22. One man is sensitive, as a clear glass, and he catcheth My Light instantly, and knoweth it is from Me.
23. Another one saith: A sudden thought struck me! But he discerneth not whence it came.

Chapter 4

1. WHEN the infant is young, My Light is its first knowledge, saith Yehovih.
2. It seeth Me and heareth Me; and it seeth and heareth My angels.
3. By the pressure of My Light upon its corporeal eyes and ears, it learneth to see and hear corporeally.

4. This is the beginning of two senses, which I created to grow parallel to each other, and equal in strength.
 5. But the infant, being in the corporeal world, heedeth more the things that appeal to the corporeal senses than such as appeal to the spiritual senses.
 6. So that one person groweth up, forgetting Me and My angels. He is a skeptic.
 7. But another person groweth up, remembering Me, and My angels. He is a believer.
 8. And, behold, thou, O man, inquirest of them: Whence came the idea of a Creator, an All Person?
 9. And one of them answereth thee: It is inherent; it is natural.
 10. But the other answereth: It is folly; it came from darkness.
 11. But I say unto thee, O man: Darkness can not create an idea; not even darkness would be known but for the light I make beside it.
 12. Thou canst not imagine any animal under the sun which I have not created.
 13. Man said: I imagine a horse with a fish's head and fins.
 14. Whatsoever thou inventest, saith Yehovih, thou but taketh the parts of one of My creations, and putteth them to another.
 15. Let this prove unto thee, if thou canst not invent a new living creature, that thy forefathers did not do so either in regard to Me.
 16. Nevertheless, thou hast a thought, and an idea of Me and My Person.
 17. And thou hast a thought, and an idea of the spirits of the dead.
 18. By My Presence and inspiration upon thee, I taught thee I am the I AM, a Person.*
 19. By the inspiration and presence of My angels, I taught thee of them also.
 20. My inspiration upon the bird causeth it to sing; by My Presence I teach it to build its nest.
 21. By My Presence I colour one rose red, and another white.
 22. Proof of My Person is in the harmony of the whole, and of every one being a person of itself, perfect in its order.
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vs 18. A Person, but not in the sense of a human

Chapter 5

1. TWO kinds of voices have I, saith Yehovih: The silent voice and the audible voice.
2. All men I created susceptible to one or the other of My voices, and many to both.
3. One man heareth My voice in the breeze, and in thunder, and in music.
4. One man heareth My voice in the flowers of the field, and in the scenery of the mountains.
5. And yet another feeleth My inspiration; and he skippeth up the mountain side, and tireth not on the way.
6. He that neither seeth nor feeleth My inspiration, goeth up the mountain in great labour.
7. In proportion as man is clear in his corporeality and in his spirit, so discerneth he My inspiration.
8. And if he have great purity as well, then he shapeth my Light into corporeal words.
9. These I taught man to call My revealed words.
10. Nevertheless, no corporeal man created I perfect; neither can any man reveal My words perfectly.
11. But I created the way open unto all men, to try to reveal Me.
12. According to man's approximation to perfect manhood, so reveal I unto him, by My Presence and My words.
13. According to man's imperfection in manhood, so doth not My inspiration manifest on his senses.
14. Perfect manhood created I possible, in equal corporeal and spiritual senses.
15. Strong corporeal senses and weak spiritual senses detract man from My Presence, and make him infidel to My Person.
16. Such a man denieth My inspiration and the inspiration of My angels. He is little more than a forest tree, which hath a trunk and many branches, but moveth not from its place.

Chapter 6

1. I am One Spirit, saith Yehovih.
2. My quickening power is upon all the living; because of this, they live and move.
3. According to the different structure of the living, so is My inspiration manifested by them.
4. One, as the hare, runneth away in cowardice; another, as a lion, is ferocious; another, without judgment, as the serpent.
5. And as to man: One is inspired to music; another to mathematics; another to seership, and so on.
6. To all of these I am the One, the Universal Inspirer that moveth all of them.
7. According to their organic structure, so do they manifest My inspiration.
8. The lowest of living creatures made I the serpent, for I gave to him an element capable of destroying himself.
9. When the earth was encircled with poisonous gases, I created poisonous vines and weeds and trees and all kinds of herbs, rich-growing upon the earth.
10. Thus, from destroying gases and from earth-substance created I the vegetable world. And, in that day, all growing things upon the earth which I had created were poison as to animal life.
11. Then, I created the serpents; of all sizes created I them. And they were poison also.
12. And the serpents I created were carnivorous, feeding upon one another. Self-impregnating created I them.
13. Thus drove I the poison of the air* down into vegetation, and thence into the animal world; thus I purified the air of heaven.
14. This was the first creation I created on your world.
15. Then I overcast the earth with falling nebulae, and covered up the poisons growing upon the earth, and they were turned to oil and coal.
16. Then, I made a new creation; giving feet and legs and bones to the animals I designed for the earth.
17. And when the earth was ripe for man, then I created him; male and female created I those of the second creation.

18. And man was unable to speak, like other animals; without speech and without understanding, even less than any other creature which I had created.

19. Nevertheless, I had given to man, and thus made him, out of the dissolved elements of every living thing that had preceded him.

20. And man partook of the first and the second creations. After the manner of every animal on the earth, so created I man; with all the characteristics of all of them, so created I him, male and female created I them.

21. And man was unconscious of his creation, not knowing whence he came; nor knew he which was his own species.

22. And I sent angelic messengers to man, to teach him who he was, and to rouse him up to his capabilities, for which I created him.

23. And my angels drew, from man's side, substance, and thus took on corporeal forms; and the angels dwelt with man as helpmates, to make man understand.

vs 13. poison, can also refer to the spirit bodies of demons of previous ages

...

Chapter 7

1. I created man, even from the first, that he should learn to be an independent being, saith Yehovih.

2. And when My angels had taught man speech, making man name all the animals in the world, after the names the animals called themselves, I commanded My angels to come away from man, for a season.

3. To My angels I said: Behold, of all the animals I created in the world, to man only gave I capacity to transmit knowledge to his brethren by words.

4. And to man only gave I capacity to comprehend an idea of Me, his Creator.

5. Nevertheless, I inspire all living animals which I created; but they know it not.

6. I inspire the spider to make its net; the bird to build her nest; the wild goose to fly to the south, before the winter cometh; the mare to neigh for her colt; the ant to lay in its stores; the bees to dwell in a queendom; and so on, every living creature do I move and control by My inspiration

upon them.

7. Males and females I inspire to come together at times and seasons; and then to live apart during gestation. These I keep before man as a lesson of the wisdom of My inspiration.

8. To man I give liberty to acquire wisdom by observing the method of My work, as I manifest in other living creatures.

9. I have also given man capacity to attain to know My inspiration in contradistinction from the inspiration he receiveth from his surroundings.

10. To no other creature gave I this capacity.

11. What cometh of Me, is without pain or injury to any one, and with liberty unto all. Such are My inspirations.

12. When man witnesseth a battle, he is inspired to battle; when he witnesseth peace and love, he is inspired to peace and love.

13. What moveth man in consonance and wisdom, and to life, is My inspiration.

14. What moveth man in dissonance and folly, and to death, is inspiration from man's surroundings.

15. I inspire the serpent to bite to death; for thus created I it. This is no sin, for it fulfilleth its labour; it is the remnant of poison of other eras.*

16. Man I created not to destruction, but to life, wisdom, peace and love toward all.

17. When man practiceth virtue, wisdom, truth and love unto all, his inspiration is from Me direct.

18. When man practiceth destruction and selfishness, his inspiration is indirectly from Me, through the conflict of his surroundings.

19. And thus becometh he evil, instead of good.

20. By direct inspiration do I move upon all the animals I created.

21. This I also created possible unto men, separate from indirect inspiration.

vs. 15. See note for 6:13

Chapter 8

1. ALTHOUGH all inspiration goeth from Me to all the living, directly, yet I also created man susceptible to indirect inspiration from all My creations.
2. Whatsoever receiveth from Me direct, is in harmony with Me.
3. The lily and the rose I created perfect in their order; the female bird I inspire to build her nest in season, perfect in her order.
4. Even so is it with all My created beings, except man. All the rest err not, in the order I made them; and they all fulfill the glory for which I made them.
5. But because I made man capacitated to receive inspiration from all things, he manifesteth both, evil and good; according to his birth and surroundings, so is man good or bad.
6. Nevertheless, I created man with capacity to comprehend this also; for, I designed him, from the first, to work his way up to the Godhead, understanding all below him.
7. And I sent my angelic messengers to man, teaching him how to distinguish the difference in the inspirations upon him, that he might govern himself accordingly.
8. And My angels said unto man: Become thou one with thy Creator; these are His direct inspirations:
 9. To love thy Creator above all else, and thy neighbour as thyself.
 10. To give delights only, and not pain.
 11. To murder not.
 12. To do not violently against His creatures.
 13. To be considerate of the liberty of all the living.
 14. To interdict not the happiness and hope of others, only where thou canst return a transcendent glory and hope in place thereof.
 15. For these are direct inspirations from thy Creator.
16. But these are thy evil inspirations, O man, these come from thy birth and surroundings, originating with the darkness:
 17. To murder.
 18. To slander.

19. To torture.
20. To destroy Yehovih's created beings.
21. To strive for thyself, above another.
22. To gratify thy flesh at the expense of purity or wisdom.
23. To be false to Yehovih.
24. To be false to thyself.
25. To speak falsely.
26. To covet that which does not belong to thee.
27. To cohabit in the gestative period.
28. To engage in strife, or to aid and abet conflicts, which are the fruit of carniverous food, transmitted in birth.

Chapter 9

1. MAN I created with capacity to distinguish My direct from My indirect inspirations, saith Yehovih.
2. And My angels gave him rules, whereby he might make manifest the difference between the two.
3. Man has said: Behold, any man may say: Thus saith Yehovih! One murdereth his neighbour, saying: I was thus inspired of Yehovih. Another practiseth all goodness, and his words are wisdom and comprehension, and he saith: I was inspired by Yehovih!
4. I say unto thee, O man: In this I also gave thee liberty; therefore, judge thou, thyself, which truly came from Me, and which from the darkness.
5. Thou shalt practiseth proper judgement in all things.
6. Behold, I sent My Messenger to judge thee; but thou shalt discern* the judgments of the Divine Messenger; and, afterward, thou shalt judge thyself in the same way.
7. I have given thee many sacred books, and I said to thee:

8. Unless thou discern these properly, thou shalt be caught in a snare; I charge thee, thou shalt accept nothing from men nor spirits, except it be in accord with My words.
9. Thou shalt rely on the inspiration from thy Creator to properly discern the truth.
10. Such is My word which I speak to thine own soul.
11. What cometh to thee from a man, angels or spirits is indirect inspiration.
12. 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, except it agree with what I have revealed.
13. 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, except when I reveal it in the revelation I grant unto those who have direct communion with Me.
14. Yet, not all men created I with the same clearness to perceive Me, and to frame My wisdom in correct words.
15. Few only will turn away from the inspiration of the world, and come unto Me.
16. Many profess Me in words, but they do not fulfill My inspiration in practice.
17. My words come easily to the pure in heart; and My wisdom showeth itself in the frame of their speech.
18. 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.
19. Behold, I show the spider how to weave its geometrical net; is it greater wonder for Me, to give words of wisdom to a righteous man?
20. Or to put him in the way of receiving My revelations?
21. Or to show him the harmony and glory of My creations?

vs 6. learn, properly comprehend

Chapter 10

1. IN the first creation none heard Me, or saw Me, saith Yehovih.

2. And, even to this day, many men deny Me and My Person.
3. To teach thee, O man, that thou shouldst be considerate of thy brother's talents, behold, what a labour for My Divine Messengers and other ministering angels!
4. To show thee that no two men see alike anything I created;
5. To make thee cautious, that, because thou canst not hear Me, thou shalt not judge thy brother who can hear Me;
6. To induce thee thus and thus, without interfering with thy liberty;
7. To make thee watchful, to learn by thine own inspiration from Me;
8. To make thee skeptical to others' versions of My words, and yet make thee try to discover My words and My Person, of thine own self, to see Me and hear Me.
9. Now, behold, in the olden times, only here and there one, in all the world, could be made to comprehend Me.
10. As thou mayst say to the beast in the field, or to any of the wisest of animals; Yehovih! Yehovih!
11. And they will not hear thee understandingly;
12. So was it with nearly all the world, in the olden time.
13. Today, I have quickened many.
14. Tomorrow*, the whole of the people in all the world shall know Me.
15. This is the progress I created possible unto thee; this road shalt thou travel.
16. Thou hast blockaded the way against Me on every side.
17. Thou hast put Me away, and said: Natural law! Moral law! Divine law! Instinct! Reflection! Intuition! Second sight!
18. Thou hast said in thine own heart: We have our own law! We do not need divine law!
19. I have revealed it unto thee that I am the Law, but the only ones who hear My words are those who know of My Presence.
20. I am not far away; behold, I am with thee.

21. I gave no instinct to any creature under the sun. By My Presence they do what they do.
 22. I give no tuition by intuition; I am the Cause to all, and for all.
 23. I can be comprehended even by the most simple of people.
 24. My Hand is ready to whosoever will reach forth unto Me.
 25. My Voice is ready and clear to whosoever will turn away from unnecessary things, and away from philosophies and ambiguous words, serving Me in good works.
 26. My Light is present, and answereth unto all who follow their all highest knowledge.
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vs 14. tomorrow, referring to the future

Chapter 11

1. SEEK not to spread My gospels to force followers unto this way, saith Yehovih.
2. Neither go about preaching for the same purpose, saying: Thus saith Yehovih!
3. Let all men hear Me in their own way.
4. No man shall follow another.
5. I authorise no divisions.
6. I authorise no human creed as binding upon thee.
7. I am One Spirit and I am with all My living creatures.
8. To those who choose Me, practising their all highest light, I am a shield and fortification against all darkness, and against all evil and contention.
9. Thou shalt not establish Me by man's laws, nor by the government of man, saith Yehovih.
10. Nor establish by man's laws or government any book of man or personal revelation, saying: Behold, this is Yehovih's book.
11. To keep man from interfering with man, this hath been great labour.
12. To teach man to comprehend liberty, especially as to thought and as to knowledge, this hath

been a great labour.

13. For he falleth easily under the inspiration of his surroundings, and falleth under the teachings and persuasions of his fellow man.

14. Because he cometh from My hand into the world in innocence, a helpless infant.

15. And his elder brothers* take advantage of his innocence, and teach him their own knowledge, instead of directing him to Me.

16. And his elder brothers were in darkness themselves, and their elder brothers before them.

17. I said unto man: Be free! Learn to know liberty! Think for thyself! Study thy Creator in all things, and in thyself in particular!

18. Turn thou away from thy elder brothers; come thou to the All Highest Fountain.

19. Be not confounded with abstruse reasonings; cut all things short; practise purity; learn thou of the Creator and His creations - for this is what I have revealed unto man.

20. Thou art one of the seeds of Yehovih, and wert planted by His Hand. Be thou free from all the world.

vs. 15. brothers, can refer to those who do not teach in harmony with the Creator's revealed word

Chapter 12

1. MAN only, of all My created animals, created I not perfect in his order, saith Yehovih.

2. The most devoid of knowledge, and the most helpless of animals, created I man.

3. I gave not to the bird to improve her feathers; nor yet to improve her species; nor gave I her a book as to the manner of building her nest, nor as to her behaviour with other birds.

4. Nor said I to the hare: Beware of foxes, or go thou, teach thy young to depend on their fleetness.

5. And yet, both, birds and beasts, move by My inspiration, perfectly in the order I made them; the bird doeth her work, and the hare fleeth from the fox.

6. But the child of man will put its finger in a serpent's mouth, and the child will also eat any deadly poison.

7. Thus differently created I man from all other things on earth; but I gave him the foundation whereon he might attain to perfection in all the attributes of My other living creatures.

8. And I said to man: Be thou observant of what thou shalt eat and drink, and where thou shalt dwell by day, and sleep by night.

9. For all things shall write upon thy soul the character and kind whereof they are made.

10. If thou wilt be gentle, like a lamb, and non-resistant and docile, so thou mayst obtain great knowledge, feed thou upon herbs, fruits and grains.

11. And thy blood shall be pure and cool, and charged with food for thy spirit, in peace and love.

12. But if thou wilt be ferocious, like a carnivorous beast, then thou shalt feed upon flesh of all kinds, and thy blood shall be hot, and thy spirit shall be stirred with passion and anger and contention and tattling and war and jealousy and love of vengeance.

13. For whatsoever thou chargest thy blood with, shall be charged upon thy spirit.

14. Because thou canst not feed on flesh but through destruction unto death, even so, destruction unto death shall come upon thy soul.

15. From thine own blood shall thy spirit be inspired, even according to what thy blood containeth.

16. As through corpor thy corporeal part is nurtured, so through the gaseous, atmospherean part is thy spirit nurtured.

17. Woman said: Behold, I kill not any lamb, nor bird, nor fish. Others kill them, but I eat them.

18. To kill My lambs and birds, and whatsoever I created alive, is a simple act, saith Yehovih. Let no man waste much speech because of such destructions.

19. It is the contamination of the blood of man by carnivorous food, whereon thou shalt ponder.

20. Like unto like created I all the living. Whosoever maketh himself carnivorous, can not escape conflict and contention within his own members, soul and body.

21. Until the earth was circumscribed, I gave man carnivorous food; today, I make it poison to him.

22. And man shall turn away from it, taking the proper steps to practiseth vegetarianism; for eventually the smell of it shall sicken him; and the sight of its blood shall fill him with horror.

23. The butcher shall be ashamed of his avocation; his neighbours shall say to him: Thou stinkest of blood!

24. Because thou gavest us flesh, we also drank to drunkenness.
25. Because thou gavest flesh, we also did smoke and take narcotics.
26. Because thou gavest us flesh, we are rotten with catarrh, and wasted in the lungs.
27. Because we feasted on flesh, Yehovih answered us in corruptible flesh.
28. Lo, we stink from the sole of our feet to the crown of our heads.
29. And our offspring are born into the world so helpless and corrupt that half of them die in infancy.
30. Yehovih said: When I command the nations of the earth to peace, behold I raise My hand above the carnivorant's head.
31. As there was a time when I created every animal perfect in its order; so also shall such a time come unto man.
32. And now is the dawn thereof. Hence, I named it Kosmon.
33. As the spider learneth to build her net without a book, and the bees to dwell in a queendom in peace and industry without books and written laws and instructions as how to do this and that, even so, now is a new birth to the new generations of My people.
34. By My direct inspiration upon them shall they learn to do all things perfect, in the order of man for which I created him.
35. In the future, man shall know how to do things easily, and without the long labour of books, and without showing, or explanations, and without the consumption of flesh.
36. As of old, I commanded thee to have dominion over every living thing I created; so, now, I command thee to take the earth and the waters of the earth and the air above the earth into thy dominion also.
37. And thou shalt rule over them; to drive away the heat, and bring the cold; to drive away the cold, and bring the heat, as thou wilt, for the benefit of all the living.
38. To accomplish which, thou shalt now, first of all, gradually adapt thyself to thy Creator, according to My highest Light upon thee:
39. To put away thine own inharmony in thy blood and flesh, and in thy soul.
40. Opening the way for My inspiration to come direct to thee, that thou mayst be one with Me.

Chapter 13

1. MAN saith: If I can not add one jot or tittle to my corporeal body, and it is all built up by Yehovih, then, indeed, it is His.
2. Neither am I accountable
whether it be well made, or well preserved.
3. And if I can not make one new thought nor idea, then, indeed are all my thoughts and ideas Yehovih's, given to me by inspiration, either directly by Yehovih, or by His creations.
4. Neither, then, am I accountable for my thoughts, nor ideas, nor behaviour, whether they be good or bad. Verily, then, I am not responsible for anything, neither what I am, nor what I do, nor for what becometh of me. I am but an automation; I, myself, am nothing.
5. Yehovih saith: Because I gave thee liberty, thou art responsible for all thou art, and for all thou makest thyself, and for all that shall come to thee, and for thy peace and happiness, both in this world and the next.
6. Liberty I gave thee as to what thou shouldst eat, and shouldst wear to cover thyself, and where thou shouldst abide.
7. I gave thee liberty to build thy house in thine own way; but, behold, such liberty I gave not to the bird, as to her nest, nor to the beaver, nor to the ant, nor to any other living creature.
8. Liberty I gave thee as to whether thou should eat herbs or flesh. But such liberty I gave not to any other living creature.
9. To the sheep and the horse I said: Eat ye of herbs; to the tiger and lion: Eat ye of flesh.
10. To thee I gave liberty to make thyself carnivorous, or herbivorous, or omnivorous.
11. Whatsoever thou didst put in thy mouth, and it united with thy blood, and entered thy body, behold, it was by My labour and by My power it was accomplished.
12. Verily was I thy workman.
13. All that thou didst in the matter was to choose. Thou wert, in that respect, the master. And, behold, I am not responsible for thy behaviour, for it is thine own choice to walk in the Light or to walk in the darkness.
14. Because thou madst thyself carnivorous, the choice is thine own. I placed before thee the herbivorous animals and the carnivorous animals; and I gave thee eyes to look upon them as to their behaviour, whether ferocious and destructive, or peaceful, patient and docile.

15. And I spake unto thy soul, saying: Look, discern for thyself as to what thou shalt eat; behold the order of My creations and the result upon all My living creatures.

16. Hence, thou art accountable unto thyself, and responsible unto all the world for having made thy corporeal body as thou hast.

17. Even so, in regard to thy spirit, thy soul, thy mind, thy ideas and thy thoughts, I gave thee liberty in the same way; thou shalt choose life or death - the decision belongs to thee.

18. I gave thee liberty to receive thy inspiration from drunkards and harlots and fighters; or from men of wisdom, or the innocence of childhood, or the virtue of a virgin.

19. Or from a city of corruption, or from the country, with pure air and trees, and flowers and mountains and valleys.

20. And I spake unto thy soul, saying: Choose thou what thou wilt to be the inspiration of thy mind and spirit and soul; behold, I, thy Creator, am thy servant to provide thee with thoughts and ideas and disposition. All thou hast to do, is to choose.

21. Yea, I said: I will even take thee to whichever place and condition thou mayst choose.

22. And, now, because I gave unto thee this wide liberty, and thou hast chosen, behold, thou art accountable unto thyself for thine every thought and idea; and for thy spirit and soul, and in thy behaviour thou art responsible to all the world.

23. With liberty I bestowed responsibility also.

24. I am the Power, the Light and the Life.

25. In one thing, chiefly, thou art not an automaton, and that is thine own entity, thine own self, thine own whatsoever thou art.

26. Thyself I gave to thyself, and even at the zero of thy entity, I said unto thee: Go thou, make thyself. All other animals I created perfectly with Mine own hands, but to thee I gave liberty to make thyself, even as thou hast. Yea, even in this, I said: Choose thou, and I will do for thee thy labour Myself.

27. So that, choice and liberty were the sum total which I gave to thee.

28. Now, therefore, O man, as I gave choice and liberty unto thee, so shalt thou give the same unto thy neighbour and associate.

29. Without these, there is no responsibility; with these, all responsibility.

30. Choose thou thine own food, and thine own raiment and thine house; and choose thou the

place, and provide thou the way for whatever inspiration thou mayst, still thou shalt be responsible in all; and the result shall be to thee according to thine own choice, whether thou fawn upon thy surroundings, or emulate thy Creator.

Chapter 14

1. THESE are Tae's* revelations of Yehovih's times and seasons, appointed unto the chosen:
2. The Summer Solstice shall be the end of the year, and it shall be called the last day of the old year, saith Yehovih.
3. And the first day thereafter, shall be the beginning of the year, and it shall be called the new year's day.
4. These are My times of the end and the beginning of a year, which I created; and I made the earth and the sun as My written testimony thereof.
5. And I blessed and sanctified the old year's day and the new year's day, and I appointed them to be holy days, that men might remember the order and the system of My works.
6. And I said unto man: From one new year's day until the succeeding one shall be called one year, for it is one completed oscillation of the earth, and of her revolution in the orbit where I placed her.
7. Therefore, what thou hast completed within a year shall be remembered by thee, that thou mayst judge thyself therein.
8. And, on the old year's day, thou shalt render up in full forgiveness in all things against all people.
9. And with the setting of the sun on that day, thou shalt be purged of all animosity and claims against every man, woman and child, in all the world.
10. And thou shalt make acknowledgement of this in words and songs and prayers, and in tokens, of no intrinsic value, to whomsoever thou shalt have offended during the past year.
11. Tae said: For which reason the old year's day shall be named, the Most Holy Sabbath Day. Behold, it is in accord with His heavenly kingdoms. And it shall be with thee a day of spiritual communion, and of praise to Yehovih and His creations; with music and oratory, and ceremonies, and processions of thy youth, orderly and well disciplined.
12. And, on the new year's day, thou shalt rejoice and sing and dance; mingling together, old and young, even as the old year and the new year are joined together, side by side.

13. The seventh day of the new year shall be thy next Sabbath day, and it shall be a day of rest and of spiritual communion and praise to Yehovih and His creations, with singing and oratory.
14. So also shall every seventh day be a Sabbath day; for which reason seven days shall be one week, being six days for labour, and one for rest and worship.
15. For this hath been proven in all the world to be good for man.
16. These, then, shall be the moon's days:*
17. The first new moon's day after new year's day shall be the beginning of the first month; and the completion of the fourth quarter of the moon shall be the completion of the first month, and it shall be named, First month.
18. The next four quarters of the moon shall be the second month, and it shall be named, Second month.
19. And the next completed four quarters of the moon shall be named, Third month. And so on, to the completion of the year.
20. Such, then, shall be the month in any and every year, for these are the moon's times as Yehovih created them.
21. Neither shall it matter or not whether the months overlap a new year's day; as they are created and moved by the Almighty, even so shall man compute and register them.
22. (For example, a new year's day may come upon the twentieth day of the Twelfth moon or on another moon's day, still, as they fall, so shall they be numbered in truth.)
23. As the moon's time differeth to different continents, so shall the months' times of the inhabitants of different continents be locally unto them.
24. But, in the intercourse between different nations on different continents, the month times shall not be enumerated.
25. But, in all such cases, the year and the days thereof shall be named.
26. (As, for example, the seventieth year and the ninety-sixth day.)
27. And it shall come to pass that the Sabbath days all around the world shall be the same day unto all people, even with the travel of the sun.
28. Whereby, Yehovih's heavenly kingdoms shall be in concert with mortals, as to times and seasons in all things.
29. (And Mir Mahvar said: It has been established in this phase of the Kosmon Era that the

seventh day of the week according to the reckoning of the Hebrew Bible, as observed by the ancient Essenes, shall also be observed as a Sabbath of fellowship by Essene Faithists; thus there are two weekly Sabbaths observed by Essene Faithist in this age.)

vs. 16. moon's days, meaning months

Chapter 15

HOLY COMPACT DAY.

1. AS Yehovih, through His Divine Messenger, bequeathed to the children in America a government unfettered by the name of any of the gods, so Yehovih sanctified the day of the ratification and the signing and sealing of His compact (American Constitution), as the DAY OF THE HOLY SEAL.
2. And the sign thereof He made, A HAND HOLDING A QUILL.
3. Which shall be the master's sign of salutation in the temple on the day and evening commemorating the same.
4. And Yehovih made the answer to the master's sign, THE HOLDING UP (by the member of the temple) OF A PIECE OF PAPER, signifying, CONSTITUTION.
5. Therefore it was said: The master saluted on the sign, DAY OF THE HOLY SEAL, and the temple answered in the sign, CONSTITUTION.
6. And Yehovih said: Remember this day, and keep it holy, to the end of the world, for hereat was the beginning of the liberty of man!

Chapter 16

HOLY VEIL DAY (ES DAY).

1. AS Yehovih, through His Divine Messenger, pulled aside the veil of heaven, saying:
2. Let My angels forth; together shall converse the living and the dead.
3. So sanctified He the day when the angels of heaven were made known to mortals. (31 March 1848)

4. And He gave the sign, A HAND HOLDING ASIDE A VEIL, signifying, HEAVEN UNVEILED, as the master's sign in the temple on the day and evening commemorating the same.
5. And Yehovih gave to the members of the temple to answer in the sign, THREE CLAPPINGS, signifying, ENDLESS JOY!
6. And Yehovih said: Remember this day, and keep it holy, to the end of the world. For, without books and without arguments, behold, I have proven unto you the immortality of the soul of man!

Chapter 17

THE FALLEN SWORD'S DAY.

1. AS Yehovih, through His Divine Messenger, delivered into freedom the slaves in America, and, thus, to general slavery dealt the final blow, so Yehovih blessed that day, and sanctified it.
2. And He gave to man, as the master's sign in the temple, A HAND POINTING TOWARD A PEN, signifying, I HAVE PROVED THIS MIGHTIER THAN THE SWORD.
3. And Yehovih gave to the members in the temple to answer in the sign, CLASPED HANDS, AND LOOKING UPWARD, signifying, IN THY PRAISE, YEHOVIH!
4. Yehovih said: Remember the day of proclamation of freedom, for it is My day, which I bequeath unto you as a day of freedom in all righteous jollification, which ye shall keep every year, and commemorate, to the end of the world.

Chapter 18

HOLY KOSMON DAY.

1. BESIDE the above, Yehovih gave another holy day, Kosmon Day, which He also commanded to be kept in commemoration of another matter, which Yehovih commanded to be secret with the Faithists for a certain period of time, the which time hath not expired to this day. Therefore, the actual day of Kosmon is still a secret with the Faithists. (However, at this time it is observed on 26 July.)
2. And Yehovih said: That mortals and angels may live and labour in unity, 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.
3. Now, behold also, as by My Presence I inspire thee, when thou labourest with Me, and thou art doing righteously, and with purity and love, so also is it with thee, in regard to My angels.

4. When thou makest and keepest thy corporeal body pure and clean, My angels, who are pure and clean, come to thee to aid thee, and to enlighten thee.
5. And when thou 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.
6. And the obstinate man hath said: I will not be a seer, or a prophet, nor a su'is, nor sar'gis; verily, I will not have angels with me to teach me, or to give me any light or knowledge under the sun.
7. Whatever I can attain, it shall be mine own. Wiser is it for me to obtain to know, and to do things of myself, than have angels come and give to me, or manifest through me.
8. Verily, I will not be used, by man nor angel, for it would be prostituting my flesh and my spirit to others.
9. Behold, my body was given to me for mine own use and profit, to establish and develop mine own soul unto eternal happiness in individuality.
10. Alike unto all people is My Presence, saith Yehovih. I am unto the just and the unjust; I am everywhere, both, in darkness and in light.
11. Because thou art in darkness, thou beholdest not Me.
12. Because thou art imperfect in flesh and spirit, thou deniest Me.
13. Because thou art confounded with inharmony, thou believest not in Me.
14. He, who hath not an ear for music, discovereth not a tune; even as he that is discordant denieth My Person.
15. To the pure there is no selfishness, neither for earthly things, nor for their own flesh and spirit.
16. A pure man is as a clear glass; he can see out of himself, and, so, perceive My angels and Me.
17. Through the pure man, pure angels can see mortality as well as spirituality. Their presence inspireth him to understand all things.
18. As much with the man that is not a seer, or a su'is, are the angels, as with those that are seer, or su'is, or sar'gis.
19. Because thou seest not, nor hearest angels, only proveth thy darkness, but proveth not the absence of angels.
20. To the dark, come the dark; with the dark, abide the dark, both, angels and mortals.

21. More is the man of darkness ruled by angels, than is the man of light.
22. Behold, I created thee not to fill any place in all the world for thine own self's sake.
23. Neither gave I thy flesh nor thy spirit to be thine only.
24. These, also, shalt thou relinquish, saying: To Thee, O Yehovih, I give all; my flesh, my spirit, mind, and all my service; to be Thine forever.
25. Thou shalt say: Appropriate Thou me, soul and body, in whatsoever way Thou canst, that I may do the most good unto others, mortals and angels.
26. Until thou attainest this, thou shalt not hear My Voice, nor see My Hand.
27. As I gave away Myself, and thus created all things, so shalt thou follow in My footsteps, in order to become one with Me.
28. Herein lieth the secret of wisdom, truth, love and power, time without end.

END OF BOOK OF INSPIRATION.

