Holy Megillah

The Nasarean Bible of the Essene Way



A Note To the Reader on the Source of this Bible

The Source of this Bible is God and Goddess.

Yes, there were human beings involved in the process, but the ultimate source of this Bible is God and Goddess.

We wish to acknowledge the long line of men and women who have served our God and Goddess by preserving and passing on the teachings herein recorded. Their loving work and personal sacrifice has made it possible for the current generation to receive and enjoy these ancient yet timeless teachings. These Nasarean Essene teachings have long been suppressed by the worldly powers and thousands of men and women lost their physical lives in the effort to preserve these teachings for our generation. Our gratitude to our Nasarean forefathers and foremothers is immense. This Bible would not exist were it not for those dear ones.

More than one person in our generation was involved in the preparation of this manuscript. None wishes to receive personal acknowledgement. Spiritually, that sort of acknowledgement does not feel appropriate. The primary translator of this scroll was simply a servant of his teacher. And his teacher preferred no personal acknowledgement. Also, each person involved in this project – which includes various specialists in ancient languages, graphic artists, and others – is fully aware that the hounds of hell will attack anyone associated with this project. And though some among us would happily confront their negative energy, our guidance from the chain of command which we serve (the source of which is God and Goddess) is not to do so.

Rather, our strategy is as follows. We will distribute copies of this Bible all over the world. Many will oppose it. Most will ignore it. And some will love it. It is for the latter group that these teachings have been preserved through the ages. Exactly how they have been preserved, where they were hidden, who hid them, how the current translation team accessed them, -- our oath demands we remain silent on these questions. And so we shall.

Our silence in this regard will cause some to mock. However, the Holy Spirit has informed us that She will Herself reveal the authenticity of this manuscript to each soul whom has eyes to see and ears to hear. And they who mock this Bible have neither.

The Holy Spirit has told us that the following will happen. Though many will mock or ignore this Bible, some will receive and rally around it. Over the years, the numbers of those who receive this Bible will grow and become a flock awaiting the return of the Two Good Shepherds, the Lord Christ and Lady Christ. And that flock will prepare the way for the coming of the Lord and Lady in person. And then this world shall again become a garden paradise.

Mock or receive. Doubt or believe. We are instructed by the Holy Spirit to offer no proof or evidence or explanation other than Her testimony within the heart of the reader. Yea, this is a part of the universal Mystery School and each reader is hereby enrolled.

Love in All Ways, Always in Love.... Blessed Love!

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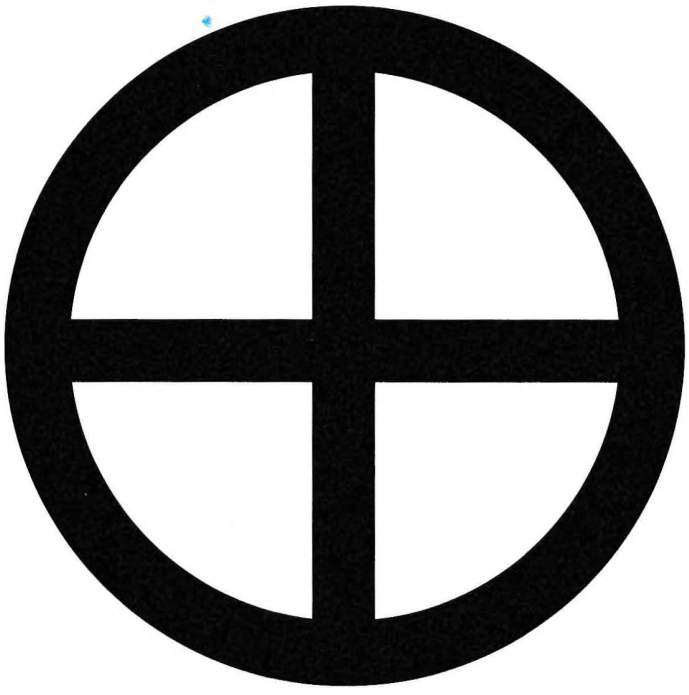
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Section One of the Holy Megillah

MATTANAH



Nasarean Book of Genesis

Chapter 1
Existence, Consciousness, and Bliss

1. Being IS.
2. Without beginning Being IS.
3. Without ending Being IS.
4. Being is Yah.[1]

5. Yah is that which IS.
6. That which IS, is Truth.
7. A word for Truth is Omen.
8. Praises be to Omen![2]

9. Here follows the story of Yah.
10. This is the story of Omen.
11. This is the story of the
Divine Way of Yah.
12. The name of the Divine Way
is YHWH.[3]
13. To feel the truth of this name,
chant it in Ancient Vibration.[4]
14. Yea, chant the Holy Name!
15. This Name is HaShem,[5]
for this Name
contains every name.
16. Praises be to YHWH!

17. Though having always existed,
Yah first existed as
ONE ALONE
before becoming
ONE ANOTHER.
18. Lo, the One Alone
was undifferentiated
and unmanifest,
and neither space nor time
nor worlds nor creatures
did exist;
neither did anything else exist
except Yah,
the One Alone,
the That Which Is.[6]

19. Behold: this was before

[1]*Yah* is a Hebrew name for Deity that means *Being* or *I AM*. When we say I AM, we mean that which IS, WAS, and WILL BE. For more information see *Expanded Footnote One: Nasarean Names of Deity,* at the back of this book.

[2]*Omen* is a Hebrew noun related to the adverb *Amen*. *Omen* can mean faithfulness, but in this context means *Truth,* as a name for Yah, the That Which Is. For more information see *Expanded Footnote One: Nasarean Names of Deity,* at the back of this book.

[3]For detailed information on the meaning of YHWH, see *Expanded Footnote One: Nasarean Names of Deity,* at the back of this book.

[4]Nasarean Hebrew is similar, but not exactly the same, as Biblical Hebrew. One difference is that the Nasareans believed that they had preserved certain significant pronunciations of key mystical words and sounds, including YHWH. Indeed, they believed that the origin of some of their key words and sounds was angelic, coming from the Cherubim of heavenly realms. The Nasareans refer to those key pronunciations of various words and sounds as Ancient Vibration or Transcendental Vibration, believing them to have transcendental power. These words are considered ancient in that they predate current usage and pronunciation of those same or similar words, stemming from ancient times predating our recorded history and often predating the creation of our planet. But the practice of Transcendental Vibration does not limit itself to an attempt to preserve ancient pronunciations; rather, it is the general practice of upgrading our language to a higher mystical vibration. For more information see *Expanded Footnote Two: Nasarean Hebrew and Transcendental Vibration,* at the back of this book.

[5]*HaShem* is Hebrew for *The Name.* It refers to YHWH, which is the All. The 'All' is exactly what the word implies: EVERYTHING. All of the worlds, entities, deities, realms, – the entire interconnected whole – is YHWH. In fact, YHWH is not only everything that currently IS, but includes everything that WAS, IS, or WILL BE. Clearly, to give an adequate name to THAT WHICH INCLUDES ALL NAMES is not easy; thus, the term HaShem – The Name – which implies The Name of Names.

[6] For an explanation on our decision to use some old English terms such as *Lo* and *Behold,* see *Expanded Footnote Three: Our Use of Some Old English,* at the back of this book.

The First Question;
and this was before
The First Answer;
and this was before
The Great Appreciation,
which was *The Bliss of Love;*
and this was before
The Gracious Wish,
which is *The Creative Wish;*
and this was before
The Divine Plan;
and this was before
The Divine Couple;
and this was before
The First Children;
and this was before
The Mother Ovum;
and this was before
The Golden Ladder;
and this was before
The Great Freedom;
and this was before
The Great Danger;
and this was before
The Means of Intervention;
and this was before
The Spiral Dance.
20. Yea, this was before
all these things,
and before all other things;
yet everything
that would ever be,
was latent within
the bosom of Yah.

21. Being contemplated,
and *The First Question* arose:
"What am I?"
22. Being considered,
and *The First Answer* arose:
"I Am!"
23. And then Being knew itself
to be Being.
24. Being knew, "I am I.
25. I am Being.
26. I am *EXISTENCE."*
27. And with this First Knowing,
Being realized
CONSCIOUSNESS:
Being realized, "I Know!"
28. And with the First Knowing,
Being felt the First Feeling:
BLISS.[7]
29. And this Bliss was that of
Great Appreciation.
30. Being realized, "I Feel!"
31. Yea, Being felt
Great Appreciation
for the fact of Existence:
"I feel grateful that I be!
32. I feel ecstatic that I exist!
33. I feel blissful that I am I!
34. I love that which I AM!"

35. And Being knew:
"I exist eternally;
I consider the facts
of my existence;
I feel profound feelings.
36. I am Existence,
Consciousness,
and Feeling."
37. And that which is Conscious
is the Divine Mind.
38. And that which Feels
is the Divine Heart.
39. And that which is the
Source and Crown of each
is Yah the Omen.

40. The First Question
was motivated by Interest.
41. And through
The First Question,
Consciousness
had been realized.
42. And a name for
Consciousness
is Divine Mind.
43. And Divine Mind was

[7] In the above verses, Being has realized itself as *Existence*, *Consciousness*, and *Bliss*. It is worth noting that in the Vedic tradition of India, Deity is described in Sanskrit as *Sat* (Existence), *Chit* (Consciousness), and *Ananda* (Bliss).

interested.
44. Yea, that which was
first interested
was the Divine Mind.
45. And Divine Mind
remained interested.
46. Lo: Divine Mind realized,
"I am interested."
47. And so Divine Mind
continued to contemplate
and consider.
48. And with each subsequent
knowing,
Divine Mind expanded.

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49. The First Feeling
was the Bliss of Appreciation,
which was Profound Self-Love.
50. "I love the fact that I exist,
and I love that which I AM!
51. I love Being!"
52. And a name for the
feeling nature within Yah
is the Divine Heart.
53. And the Divine Heart
continued to feel feelings
in union with the
thoughts of Divine Mind.
54. And with each feeling,
the Divine Heart expanded.
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Chapter 2
The Gracious Wish

1. Behold:
time, as we know it,
did not yet exist.
2. But for fathomless duration
of Eternal Now
Yah Mind and Yah Heart
did think and feel
as ONE BEING ALONE.
3. And then arose within Yah
THE GRACIOUS WISH,
which is also
THE CREATIVE WISH,
the wish to share
Existence,
Consciousness,
and Feeling
with ANOTHER.

4. Yea, this Gracious Wish
was the child of
The Realization of Possibilities
within Divine Mind and
The Desire within Divine Heart
to Share the Bliss of Love
with Another.
5. Yah thought and felt:
"Being is bliss!
6. I love being!
7. I wish to share this bliss
with another!
8. I wish to love another!
9. Yea, I wish to love
many others
and to give them the
bliss of being.
10. Yea, to give
Existence,
Consciousness,
and Bliss
to Another, to many others,
would be The Gift of Life
and is The Greatest Gift
I can conceive.
11. My Heart desires
to give this gift.
12. My Mind contemplates
how it may be possible."

13. Yah contemplated.
14. Yah knew that within Yah
was the Unmanifest Realm
of All Possibilities.
15. That realm is Ain Sof.[1]
16. And Yah realized that
Ain Sof was within Yah
as an aspect of Yah,
but was not a Being
such as Yah.
17. Ain Sof was,
is,
and will always be,
the realm of
Infinite Possibilities,
an impersonal, unmanifest
aspect of Yah,
subordinate
to the Will of Yah.

18. Yea, Yah contemplated
and Yah knew
that within Yah was Ain Sof,
the Unmanifest Realm
of All Possibilities.
19. And Yah knew
that whatever Yah
wished to create,
Yah could create from Ain Sof,
the realm of Unlimited Possibility
within Yah.
20. And Yah knew

[1]The Hebrew term *Ain Sof* means *Without Limit.* In Nasarean philosophy *Ain Sof* is the Realm of Infinite Possibilites, the unmanifest realm of pure potential. This realm exists within Yah, as an aspect of Yah, subordinate to the will of Yah.

that Yah wished
to share the Bliss of Being
with another,
yea, with many others.
21. For no greater gift
could Yah conceive,
than the Gift of Life.
22. And Yah, the Great Giver,
wished to give the greatest gift,
The Gift of Life,
which is The Gift of Being.

23. And Yah knew
that Yah would create;
for this was the desire
of the Divine Heart.
24. But the Divine Mind of Yah
wished to create in Wisdom;
for,
within
The Realm of
Infinite Possibilities,
were infinite possibilities;
and not all of the possibilities
were equal in Wisdom,
one to the other.
25. And not all of the possibilities
were as beautiful and joyful
when compared,
the one to the other.
26. Thus,
for unfathomable duration
of Eternal Now,
Yah contemplated.
27. Behold:
the fruit of this contemplation
was a great plan
conceived in profound
Wisdom:
The *Divine Plan of Yah*.
28. And The Divine Plan of Yah
included:
The Great Goal
that is *The Great Why,*
which is *I and I;*
The Way of Sexuality:
The Lover and the Beloved;
Tzimtzum: Self-Constriction
to Make Space;
God and Goddess
Transcendent:
Jah and Jahlah;
God and Goddess
Immanent:
Jahday and Jahnah;
The Golden Ladder
of The Tree of Life;
The Great Dance of Elohim;
The Great School,
which is The Mother Ovum;
The Great Freedom;
Divine Justice:
The Laws of Being;
The Great Danger;
Divine Mercy:
The Means of Intervention;
The Beauty of Diversity:
Countless Ovums;
The Unity of Diversity:
All Crowned with Yah;
The Ring of Return:
Back to Godhead;
The Blessed Play
of the Great Friends;
and, The Great Work:
Initiation into the
Christ Family.

29. Yah said,
"I Am Yah, Being.
30. And my personal name
shall be Jah;[2]
for I shall be the first
of many Beings.

[2]There is no 'J' sound in mainstream Hebrew. However, in Nasarean Hebrew, the "J" sound is used in certain instances, such as the personal names of the four Nasarean Deities: Jah (Father God), Jahlah (Mother Goddess), Jahday (Only Directly Begotten Son of Jah), and Jahnah (Only Directly Begotten Daughter of Jahlah). For a more detailed discussion of this topic see *Expanded Footnote Four: Nasarean Hebrew and the 'J' Sound*, at the back of this book.

31. "Behold,
I know why
I shall create,
and I know how
I shall create.
32. I will create because
I love Being
and wish to share the
bliss of Being
with another,
yea, with many others.
33. I wish my children to love me,
and know me,
and desire me,
and to fellowship with me,
yea, even to play with me.

34. "But, behold:
they shall be free to choose this;
yea, they must choose this
of their own free will.
35. For, lo:
I do not desire
to force my children to love me,
or know me,
or desire me,
or to fellowship with me,
or to play with me.
36. For I have contemplated
infinite possibilities
and have perceived
the Wisdom of Free Will,
even the freedom to reject
the Love and Wisdom of Jah."

Chapter 3
The Lover and the Beloved: Jah and Jahlah

1. "Lo, I know how I shall create;
for I have looked deeply
into Ain Sof,
searching for the most beautiful,
the most wise,
and the most blissful
way to create my children;
and behold:
As I looked deeply into Ain Sof,
I found the answer
looking back at me!"

2. Yea, the answer
to the question asked by Jah
– "How will I create
my children?" –
was revealed in the face
of Jahlah.
3. For when Jah looked
within Ain Sof
and asked,
"How will I create
my children?"
behold:
the face of our Goddess,
our Divine Mother,
Jahlah, did appear.

4. Lo: prior to gazing into
the face of Jahlah,
Jah had been neither male
nor female.
5. And prior to gazing into
the face of Jah,
Jahlah had been neither male
nor female.
6. Behold:
at the moment Jah
beheld Jahlah,
Jahlah became
the Divine Feminine,
and Jah became
the Divine Masculine.

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7. Jah reached into Ain Sof
and touched the face of Jahlah,
and, lo:
She whom had existed
in Divine Possibility,
as the
Most Beautiful Possibility,
now existed
in Divine Actuality,
as the
Most Beautiful Actuality.
8. And in Her face Jah beheld,
simultaneously,
the faces of every female
who will ever exist.
9. And in His face Jahlah beheld
the faces of every male
who will ever exist.
10. Jah and Jahlah knew this Truth
was Their Truth,
the Truth of Yah,
which is Omen.

11. Then Jah desired
to embrace Jahlah,
and Jahlah desired
to embrace Jah.
12. And behold:
Jah and Jahlah embraced;
yea, They became entwined.
13. And the body of Jah
was in that instant
every male body
that will ever exist;
and the body of Jahlah
was in that instant
every female body
that will ever exist.

14. Lo:
the bodies of Jah and Jahlah
were not physical
~~~

but spiritual;
neither were Their bodies
confined to a time
or place
or shape
or structure
or condition.
15. Behold:
exactly what Their bodies
were,
and are,
cannot be fathomed
by the human mind;
neither can the bodies
of Jah and Jahlah
be drawn by the human hand.
16. For who can fathom or draw
this mystery:
the body of Jah
not only was
every body
of every male
of every species
that will ever exist,
but was even every *phase*
of every body,
from birth to old age,
from rebirth to rebirth.
17. Yea,
and Jahlah was likewise
but female,
containing the bodies
of every female
who will ever be.

18. For every male
and every female,
yea,
every Being
that will ever exist,
will exist within their own
Ovum of Light,[1]
and every phase of existence
of each Being
will take place
within that Ovum.

19. And all Ovums
are within Jah and Jahlah.
20. Thus when Jah
embraces Jahlah,
Jah is one
with every female.
21. Likewise,
in the transcendental embrace
of Jah,
Jahlah is one with every male
who will ever be.

22. And within the bodies
of Jah and Jahlah
are every body
that will ever exist,
even of mountains
and stars and trees,
for even within such things
are hidden
the feminine and masculine
principles;
for,
all things are the fruit
of the embrace
of the masculine
and the feminine.

23. And Jah knew
that Jahlah knew Him.
24. And it was so;
for, when Jahlah had waited
in Ain Sof
for Jah to find Her,
She had been privy to His
every thought and feeling;
for Ain Sof was within Jah
and She was within Ain Sof.
25. Now Ain Sof was also
within Her;
for, like Jah,
Jahlah was now outside
of Ain Sof.

26. And Jahlah felt
that Jah knew Her.

[1]The Hebrew term is *Beytsah haAur,* which means *Ovum of Light* or *Egg of Light.*

Hidden significance of the egg?

27. And it was so;
for, when Jah found Jahlah
within Ain Sof,
He recognized Her
as the beautiful voice
that had ever spoken
within His heart.

28. And Jah knew,
"Jahlah is mostly like me,
but a bit different
in a complementary way."
29. And Jah rejoiced
in the similarity
between He and Jahlah.
30. And Jah rejoiced
in the difference
between He and Jahlah.
31. Yea,
the difference
was not only useful,
Jah knew,
being the Way of Creation,
but also playful and fun.
32. And Jah is playful, indeed.
33. Which is why Jah
chose this way
from amongst
the infinite possibilities.

34. And Jahlah knew,
"Jah is mostly like me,
but a bit different
in a complementary way."
35. And Jahlah rejoiced
in the similarity
between She and Jah.
36. And Jahlah rejoiced
in the difference
between She and Jah.
37. Yea, the difference
was not only useful,
Jahlah knew,
being the Way of Creation,
but also playful and fun.
38. And Jahlah is playful, indeed.
39. Behold:
from the beginning
She had sung this song
within the Heart of Jah,
even before Jah
found Her in Ain Sof.

40. Yea,
the difference
between Jah and Jahlah,
is the difference between
the Masculine
and the Feminine principles.
41. Truly,
this difference
is cause for celebration:
for this difference
makes possible creation.
42. Yea, it makes possible
the Gracious Gift,
and the bliss
of the Lover and the Beloved.
43. And Jah knew this
and rejoiced.
44. And Jahlah felt this
and rejoiced.

45. Jah and Jahlah
are the Two that are One,
and the One that is Two.
46. In Their
transcendental embrace
They reasoned
and felt
and intuited together,
as I and I.
47. For Yah was no longer
One Alone,
but was now I and I,
the One Another,
the Lover and the Beloved:
Jah and Jahlah.

Chapter 4
The Divine Plan of Jah-Jah

1. Together They considered
the Divine Plan of Creation.
2. Yea, together
They conceived
this plan.
3. Jah and Jahlah said:
"We will create a universe
of space,
time,
number,
letter,
form,
elements,
and principles;
it will be a place of play,
learning,
and work,
for Our children.
4. This universe will be
the *Em Beytsah,*[1]
which is the *Mother Ovum,*
and will enfold
countless ovums.
5. And each species
will evolve within
a Group Ovum.
6. And each individual
of each species
will evolve
within its own *Beytsah haAur,*[2]
which is an *Ovum of Light.*

7. "And Our universe
will be governed by Law
that is Just and Merciful;
yea, the Justice of Jah-Jah[3]
shall be tempered with Mercy.

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8. "And We will grant
The Great Freedom
to all Beings,
which is Freedom of Choice;
yea, even the freedom
to make unwise choices;
for, We desire friendship
with Beings
who choose
Our fellowship.

9. "But with The Great Freedom
comes
The Great Responsibility.
10. Behold:
by the thoughts,
words, and deeds
of each Being,
each shall rise
or fall
upon The Golden Ladder.[4]
11. And that ladder
is The Ladder of Being.

12. "Yea,
each thought,
word,
and deed
in harmony with the laws
of Jah-Jah,
shall result in the expansion
of consciousness and bliss.
13. But lo:
the reverse is also true;
for just as one may climb

[1]The Hebrew word *Em* means *Mother.* The Hebrew word *Beytsah* means *Ovum* or *Egg.*
[2]The Hebrew term *Beytsah haAur* means *Ovum of Light.*
[3]The term *Jah-Jah* is a short form of *Jah-Jahlah.* Like *Jah-Jahlah,* the term *Jah-Jah* is used when referring to both Jah and Jahlah at the same time.
[4]Hebrew: *Sullam Zahav. 'Zahav'* means '*Golden*'; '*Sullam*' means '*Ladder*'. In Hebrew the noun comes before the adjective – Sullam Zahav – but in English we say, Golden Ladder, putting the adjective before the noun.
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The Golden Ladder
with thoughts,
words, and deeds
in harmony
with the laws of Jah-Jah,
one descends the ladder
with every thought,
word,
and deed
not in harmony
with the laws of Jah-Jah.

14. "Some laws of Jah-Jah
pertain to every ovum,
some pertain only
to specific ovums;
yet,
in each ovum,
the laws that pertain
shall be readily ascertainable;
for, behold:
As one lives up to the light
one has,
one shall be given
greater light.
15. And each shall be responsible
to live up to the light they have.
16. And the light they have
is that portion of law
that has been revealed
to them.
17. And these laws are within
each Being,
for they are encoded
into the very fabric of being.
18. And when one has learned
the required lessons
of one ovum,
one will graduate to the next.

19. "And when one of Our children
pierces the shell
of the Mother Ovum,
that child
shall have returned to Godhead,
which is Heaven Most High.
20. That child shall see Jah-Jah
face-to-face,
outside the shell
of the Mother Ovum.
21. That child shall be Our friend
and companion
in a new and special way;
for, that child
has made
the Ring of Return,
and is now Our Playmate
and Co-worker.
22. Yea,
that child shall enjoy
a time of bliss and fellowship
with Jah-Jahlah.
23. And such a child is never more
REQUIRED
to return to the Mother Ovum,
but may CHOOSE
to return,
as a Worker of Jah-Jah,
which is a Hand of Mercy.
24. For the harvest shall be great
but the workers few."

25. Jah and Jahlah
deeply contemplated
Their plan.
26. They realized
that The Great Freedom
could result in Great Pain;
for, not every Being
will choose wisely.
27. Yet,
They also knew
that without freedom,
there would be no opportunity
for Their children to learn
and grow.

28. And so,
They agreed,
"We must remain outside
of The Mother Ovum;
for it is We who will give life
to the Mother Ovum.
29. Yea,
We will give life
to the Mother Ovum
by surrounding it,
at its circumference,
that it may expand into Us.
30. Lo:

if We abandon
the circumference
the Ovum will surely die.

31. "Therefore,
We will remain
at the circumference
in Heaven Most High,
and each Being
who pierces the shell
of the Mother Ovum
will enter Heaven Most High.
32. But We who make
the decision
to grant The Great Freedom
realize that Great Pain
may result
and desire to be with
Our children
even within the Mother Ovum.
33. And though We cannot
abandon the circumference,
neither shall We abandon
Our children.
34. Thus,
Jah and Jahlah
will each emanate a portion
of Ourselves
to represent Us
in The Mother Ovum.

Chapter 5
The Only Begotten Son and Daughter: Jahday and Jahnah

1. "Yea, Jah will emanate
a portion of Himself,
which will be
the First Son of Jah,
and Jahlah will emanate
a portion of Herself,
which will be
the First Daughter of Jahlah.
2. And the First Son of Jah
will be the only Son of Jah
directly begotten by Jah.
3. And the First Daughter
of Jahlah
will be the
only Daughter of Jahlah
directly begotten by Jahlah.

4. "For the First Son
and First Daughter
shall be the
Masculine Archetype
and the
Feminine Archetype
through which all other Beings
shall be created.
5. Thus shall the
First Son of Jah
be Father of All
within the Mother Ovum
but Son of Jah
in Heaven Most High.
6. And thus shall the
First Daughter of Jahlah
be Mother of All
within the Mother Ovum,
but Daughter of Jahlah
in Heaven Most High.

7. "And the Name
of the First Son
who is the Father
within the Mother Ovum
shall be Jahday.[1]
8. And He will also be called
'Oholiy'ab,[2]
for He is the
'Tent of His Father'.
9. And He shall be called
Immanuel,[3]
for He is God Immanent
in Creation.
10. And He will be called
many names
in many worlds.

11. "And the Name
of the First Daughter
who is the Mother
within the Mother Ovum
shall be Jahnah.[4]
12. And she will be called
'Oholibah,[5]
for She is the
'Tent of Her Mother'.

[1]*Jahday* means *Jah Guide*. In later Biblical Hebrew a version of this name was pronounced Jah-dah-ee, but in Nasarean Ancient Vibration, which is the pronunciation we use, it is pronounced Jah-day.
[2]*'Oholiy'ab* means *Tent of (my) Father*.
[3]*Immanuel* means *God with us* or *God immanent*.
[4]*Jahnah* is a Nasarean feminine form of the Hebrew name *Jonah*, which means *Dove*. By spelling and pronouncing the Hebrew word Jonah as *Jahnah*, which is according to Ancient Vibration, the Nasareans were declaring that she is the *Dove of Jah-Jah*. This is why, in Biblical literature, the Holy Spirit is often symbolized as a dove.
[5]*'Oholibah* means *My tent is in Her*.

13. And She shall be called
Immanuelah,[6]
for She is Goddess Immanent in Creation.
14. And She shall be called
many names
in many worlds."

15. And because the First Son
is directly emanated
by Jah,
and the First Daughter
is directly emanated
by Jahlah,
and They are not
the fruit of intercourse
of Jah-Jah,
the Son and the Daughter
are eligible for intercourse
with each other;
otherwise such intercourse
of the Divine Masculine
and Divine Feminine
would be incest
and would be unlawful.

16. Which is why Jah Himself
emanated Jahday
without intercourse
with Jahlah,
and why Jahlah Herself
emanated Jahnah
without intercourse with Jah.[7]

17. And that is why Jah said:
"When Jahday,
the Only Directly Begotten
Son of Jah,
has union with Jahnah,
He will take within Himself
the feminine element of Jahlah,
and will then always be of both
Jah and Jahlah."

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18. And that is why Jahlah said:
"When Jahnah,
the Only Directly Begotten
Daughter of Jahlah,
has union with Jahday,
She will take within Herself
the masculine element of Jah,
and will then always be of both
Jah and Jahlah."

19. And Jah and Jahlah agreed:
"They will be Creators
and They will be Saviors;
for,
They will create Beings
and They will save Beings,
according to Our will.
20. Yea,
They shall be
Hands of Mercy
that will reach out
to those who have stumbled
upon The Golden Ladder.
21. For, lo:
Not all will choose wisely
within The Great Freedom,
and We desire to reach out
from Heaven Most High
even to those in the
Most Low Hell.
22. Yea,
We shall reach out
to every world
within The Mother Ovum,
and Jahday and Jahnah
will be Our Hands."

23. Jah and Jahlah agreed,
"We are the Two that are One,
and the One that is Two.
24. And with Our
only begotten children,

[6]*Immanuelah* means *Goddess with us* or *Goddess Immanent*.
[7]This is the ancient origin of the legend of the virgin birth that appears in so many world religions. All of those legends and myths are rooted in this most ancient account of the virgin birth of Jahday and Jahnah.
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Jahday and Jahnah,
we become Four
united as One.
25. The Four are the First Family,
and within the First Family
are Two Gods
and Two Goddesses:
Jah is God Transcendent
and Jahday is God Immanent;
Jahlah is
Goddess Transcendent
and Jahnah is
Goddess Immanent.

26. "Yea,
We are the First Family.
27. And the First Family
is an Expanding Family.
28. For the Four expand
to become the All.
29. And the name of Our family
is the name of the All.
30. And the name of the All
is YHWH.
31. And that name is the name
that includes all names;
therefore that name
is HaShem."

32. Behold:
all Beings
are part of All Being,
a part of YHWH.
33. Yet each Being
is also an Individual Being,
a Self.
34. For this was
The Gracious Wish of Yah:
that each Being
have the joy of being
an Individual Being,
and that each Being
have the joy of being
part of the All Being
that is One.
35. YHWH is One from Many,
and Many from One.

36. Lo:
within the Infinite Field
of All Possibilities,
there were countless ways
by which creation
might have been created.
37. But from amongst
all those ways,
Jah and Jahlah chose
Their Way.
38. Yea,
this was
The Way of Jah and Jahlah,
our Jah-Jah.
39. And they knew it was good.
40. And they felt it was good.
41. And it was good.

42. Having conceived
Their Plan,
Jah and Jahlah activated
Their Plan.
43. Yea,
in transcendental embrace,
Jah and Jahlah,
our Jah-Jah,
set in motion Their Plan.
44. And Their Plan
was Their Way.
45. And Their Way was good.

46. Behold:
Jah-Jah created
the Mother Ovum
to be the House of Learning,
Work, and Play.
47. Yea,
even the
House of Choosing,
for all must be free
to accept or reject Jah-Jah.
48. And within that House
are many houses.
49. Lo,
in the following manner
Jah-Jah created
the Mother Ovum.

50. Jah-Jah was All.
51. There was no place
that was not Jah-Jah.
52. So that there would

be Space
for others to Be,
Jah-Jah performed *Tzimtzum*,[8]
self-constriction.
53. Yea,
Jah-Jah self-constricted,
condensing to a point
of Jah-Jah.

54. And the space where Jah-Jah
had been before *Tzimtzum*,
the space from which Jah-Jah
had withdrawn,
was a void of empty space.
55. And this was according
to the will of Jah-Jah.
56. Jah-Jah was now
One Point
at the center of a void
of empty space.
57. The One Point
was the Oneness
of Jah and Jahlah in embrace.

58. Lo:
the One Point
was the merging
of the Two that are One
and the One that is Two,
for the purpose of
Creative Expansion.
59. For though the
Original Condition
of Yah was One,
One was always pregnant
with Two,
and Two with Three,
and Three with Four;
and this is YHWH,
the All
that is Many and One,
One and Many.

60. At the center of the void
Jah spoke one holy word,
"Jahday",
and Jahday came forth
as The Word of Jah.
61. And,
at the center of the void,
Jahlah exhaled one holy breath,
"Jahnah",
and Jahnah came forth
as The Breath of Jahlah.

62. And Jah beheld,
knew
and loved,
Jahday and Jahnah.
63. And Jahday and Jahnah
beheld,
knew and loved,
Jah.
64. Yea,
and Jahlah beheld,
knew
and loved,
Jahday and Jahnah.
65. And Jahday and Jahnah
beheld,
knew and loved,
Jahlah.
66. Then, lo:
Jahday beheld,
knew
and loved,
Jahnah.
67. And Jahnah beheld,
knew
and loved,
Jahday.

68. Lo:
when Jahday and Jahnah
beheld and knew
Jah-Jah,
They beheld and knew all
that Jah-Jah is,
was,
and will be.
69. Yea,
Jahday and Jahnah
beheld and knew
The Divine Plan,

[8]The Hebrew word *Tzimtzum* means *constriction* and in this context implies *self-constriction*.

which is
The Plan of Jah-Jah,
and understood
Their own roles
in that plan.

70. Behold:
They knew that
the plan of Jah-Jah
was engraved within Them,
and,
through Them,
would be engraved within all
who come into being.
71. For Jahday is
the Word of Jah,
which is the
Cognitive Light of Jah-Jah.
72. And within His Light
is the Cognitive Awareness
of the Plan.
73. And Jahnah is
the Breath of Jahlah,[9]
which is the
Intuitive Light of Jah-Jah.
74. And within Her Light
is the Intuitive Awareness
of the Plan.

75. And the Word and Breath
of Jah-Jah
are Two and One,
One and Two.
76. And within the
Masculine Light
is a portion of the
Feminine Light;
and within the
Feminine Light
is a portion of the
Masculine Light.

77. And when They embrace
in Sacred Intercourse
the Feminine Light
and the Masculine Light
become the
Supernal Light of Yah.
78. For, behold:
the Original Condition of Yah
contained Jah and Jahlah,
and within Jah and Jahlah
were Jahday and Jahnah.

79. Lo:
Jahday and Jahnah,
our God Immanent
and Goddess Immanent,
First Daughter and First Son
of Jah-Jah,
Only Directly Begotten
Children of Jah and Jahlah,
Word of Jah
and Breath of Jahlah,
Masculine Light
and Feminine Light
of Jah-Jah,
having beheld and known
the Plan of Jah-Jah,
and having realized
the Plan was engraved
within Themselves,
and having realized
Their own roles in the Plan,
loved the Plan of Jah-Jah,
our God Transcendent
and Goddess Transcendent,
and gave thanks
for Their own roles
within that Plan.
80. Yea,
Jahday and Jahnah
gave thanks

[9]The Hebrew word here translated as *Breath* is *Ruah*. Literally, *Ruah* means *Breath*, but is sometimes translated as *Spirit*, depending on the context. The Hebrew term that we see translated into English as *Holy Spirit* is *Ruah haKodesh*, which literally means *Holy Breath*. Thus, Jahnah is *The Holy Spirit*. The name *Jahnah* is a Nasarean feminine form of the Hebrew name *Jonah*, which means *Dove*. This is why the Holy Spirit is often symbolized as a Dove in Biblical literature.

and offered joyful praises
to Jah-Jah!

81. Before leaving Jahday on
the Throne of Masculine Light
at the Center of Empty Space,
and before leaving Jahnah on
the Throne of Feminine Light
at the Center of Empty Space,
to ascend Their own Thrones
in Heaven Most High
-- which heaven is outside
the Mother Ovum and
surrounds the Mother Ovum --
Jah-Jah anointed Them
with the Water of Life,
which is of the
Tears of Jah-Jah.

82. Yea,
these tears were shed
because Jah and Jahlah
so loved the world
that They gave Their only
begotten children
as Hands of Mercy,
who are Christ-Messiahs,[10]
even knowing
that They would be crucified
again and again,
repeatedly
and in diverse ways,
upon the countless crosses
of countless realms and worlds
of endless space and time
by those who,
within the context of
The Great Freedom,
would make unwise choices
resulting in fathomless
pain and sadness,
resulting in the
Merciful Intervention
in the Darkness of Ignorance
by the Word and Breath
of Mercy,
which are the Lord Christ
and Lady Christ.

83. Lo:
the Water of Life
is of the Tears of Jah-Jah,
which are the
Tears of Compassion
shed not only
for Jahday and Jahnah,
but for all Beings
who will ever
experience pain
for any reason,
deserved or not,
in all the realms
and all the times
of fathomless duration
within the Mother Ovum.

84. Yea,
but the
Tears of Jah-Jah
are also Tears of Joy,
shed in the awareness
that the
Great Pain of Evolution
will be transcended
by countless Beings
who,

[10]The English word *Christ* is from the Greek word *Christos*, which means *Anointed*. The Greek *Christos* is a translation of the Hebrew word *Mashiakh*, which means *Anointed*. The English word *Messiah* is from the Hebrew *Mashiakh*. Thus, all these words mean the same thing: *Anointed*. In the ancient days, when a King sent a messeneger or representative on a mission in his name, or consecrated a person to a high office, he *Anointed* them – usually their head – with oil. Thus, any person sent on a mission by the King was a *Mashiakh*, as was anyone else who experienced this sort of anointing ritual. However, when we speak of *THE* Mashiakh, we are speaking of a special messenger of a special King: We are speaking of the Messenger of King/Queen Jah-Jah. In the Nasarean tradition, we are speaking of the Only Begotten Son of Jah and the Only Begotten Daughter of Jahlah, Jahday and Jahnah. They are the Lord Christ and the Lady Christ. And they were, as we will learn in an upcoming verse, anointed not with ordinary oil, but with the Water of Life, which is the Tears of Jah-Jah, which are the Tears of Compassion.

over the course of
fathomless duration,
will pierce Ovum after Ovum,
eventually piercing
even the Mother Ovum,
joining Jah and Jahlah
in Heaven Most High,
as friends,
co-workers,
and playmates,
and joining Jahday and Jahnah
as Christ-Messiahs,
for the salvation
of all sentient Beings.

85. Behold:
there is no pain or sadness
in Heaven Most High,
which is the
Ultimate Paradise
conceived by Jah-Jah;
neither oppressive heat
nor freezing cold;
neither war nor crime,
jealousy or revenge,
envy or rage,
not even death.
86. There is no evil
or hurtful thing
in Heaven Most High,
only joyful and wise things;
and this is because
only joyful and wise Beings
of great integrity
reside in Heaven Most High.
87. And, lo:
the way they become
such Beings,
yea, by free choice,
is through the
wheel of evolution,
which is the Mother Ovum.

88. Behold:
Jahday and Jahnah rejoiced
in the promise of Jah-Jahlah,
which is
The Promise of the
Blessed Day of Play:
So that Jahday and Jahnah
and all of Their Christed
Brethren and Sistren to come
(these Christed Brethren
and Sistren are those Beings
who pierce the Mother Ovum
and, after a time of refreshment
in Heaven Most High,
return to the Mother Ovum
as Christ-Messiahs to assist
the work of Jahday and Jahnah,
the Supreme Christs)
will have times of
uninterrupted
sweet communion
with Jah-Jah
in Heaven Most High,
without the responsibilities
of guiding evolving worlds,
and without the sadness
of seeing the results of
unwise choices
made by unwise Beings,
and without the pain
of the various crucifixions
and persecutions
that every Christ-Messiah
will experience
as they render merciful service
in evolving worlds,
Jah-Jah will periodically
suspend all activity
within The Mother Ovum.

89. Yea,
all activity
within the Mother Ovum
will be suspended,
and all Beings
who are not yet Christed
will sleep.
90. And while the Mother Ovum
sleeps,
Jahday and Jahnah
and their
Christed Brethren and Sistren,
will enjoy a
fathomless duration
of play and communion
with Jah-Jah
in Heaven Most High,

which surrounds the
Mother Ovum.

91. Behold:
the sleep
of suspended activity
will not harm the
unchristed Beings
left within the Mother Ovum;
lo:
they will each be as though
frozen in time
until the next
cycle of activity begins.
92. Yea,
then they will resume
their evolutionary activities
and,
perhaps,
will pierce the Mother Ovum
and be Christed
during this Grand Cycle,
that they may participate in
the Great Play
with Jah-Jahlah
at the end of this cycle.
93. And each
Grand Cycle of Activity
within the Mother Ovum
is a
Day of Expansion.
94. And each period
of suspended activity
within the Mother Ovum
is a
Night of Rest
for those still unchristed
within the Ovum.
95. And each period of play
with Jah-Jah
in the Most High Heaven
is a
Day of Play.
96. And each
Grand Cycle of Activity,
and each
Night of Rest,
and each
Day of Play,
are of fathomless duration,
though those experiencing
the Night of Rest
will not be conscious
of that duration.

97. Behold:
The Blessed Day of Play
is a special dispensation
for Jahday and Jahnah
and all of Their
Christed Brethren and Sistren
to come,
by which they may enjoy
Divine Play
in Heaven Most High
with Jah-Jahlah.

98. But, lo:
think not that this
special dispensation
is the only time
that Jahday or Jahnah,
or another Christed Being,
or any other Being
whether Christed or not,
may enjoy communion
with Jah-Jahlah.
99. All Beings
have within themselves
access to the Presence
of Jah-Jah!

100. For, behold:
after anointing
Jahday and Jahnah
with the Water of Life,
and after delivering to Them
The Promise of the
Blessed Day of Play,
Jah-Jah revealed
the mystery
of Inner Communion
with Heaven Most High:
"Within You,

Jahday and Jahnah,
is a Holy Center
that connects the
Mother Ovum
with Heaven Most High.
101. Yea,
there lives *Etz Chaim,*[11]
the *Tree of Life*
with Seven Branches
and Seven Roots,
its center branch reaching up
to touch Heaven Most High.
102. Yea,
that branch
reaches up
through countless ovums
and through countless realms,
and pierces through
the Mother Ovum
to touch Heaven Most High.
103. And all Beings
that You create,
which will be
every Being ever created,
-- for You were not created
but were emanated --
will be created in
Your embryonic
image and likeness;
thus will all Beings
have at the
center of their being
the Tree of Life.

104. "Thus will all Beings
have a centermost branch
that passes through the center
of all centers
and touches Heaven Most High,
thereby connecting all Beings
with Supreme Being.
105. And though it may take
fathomless duration
for some Beings
to climb to the top
of the center branch
and step out
of the Mother Ovum
into Heaven Most High
-- for this branch is a
Golden Ladder of Countless
Rungs --
one need only touch
that branch
at the center of oneself
to experience
Divine Communion
with Jah-Jah.
106. For, behold:
Jah and Jahlah are at the top
of that branch,
and send the energy of Jah-Jah
down that branch
to enliven The Mother Ovum.
107. Yea,
and through that branch
Jah-Jah is always connected
to every Being,
even those Beings
in hell realms
of their own making.

108. "Lo:
such Beings
might not know or love
Jah-Jah,
and such Beings
may be unaware
of their inner connection
to Jah-Jah,
but Jah-Jah knows and loves
all Beings
and is always connected
to all Beings
by the center branch
of the Tree of Life.
109. And with each ovum
a Being pierces,
that Being climbs a bit higher
upon that branch.
110. And the higher a Being climbs,
the deeper and more stable
is the Communion
with Jah-Jah.

[11]*Etz Chaim* is Hebrew for *Tree of Life.*

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111. "But, lo:
there is only
one way
to see that branch
so that one may
touch and climb
that branch:
and that is in the
Supernal Light of Yah,
which is the fruit
of the Inner Marriage
of the Masculine Light
of Jahday
and the Feminine Light
of Jahnah.

112. "Otherwise,
one will grasp in darkness
and mistakenly climb
the wrong tree;
and,
climbing the wrong tree,
will eat the wrong fruit;
and,
eating the wrong fruit,
will become heavy and ill
and will tumble down
The Golden Ladder.

113. "And, behold:
if, through Holy Intuition
in the Light of Jahnah,
a Being sees the correct tree
and grasps the center branch
within oneself,
there is but
one way
to understand
the voice of Jah-Jah,
and that is through
the Word of Jah-Jah,
which is Jahday.

114. "Thus it is
that to see
and hear
Jah-Jah correctly,
one must stand upon
and climb
The Golden Ladder
correctly.
115. Yea, and regardless
of what rung
one stands upon,
if one would climb higher
rather than fall lower,
and if one would climb
the right tree
rather than the wrong tree,
one must hold onto
both sides
of the Ladder;
for every rung of
The Golden Ladder
is held in place
by the Two Poles
of the Ladder.
116. And one pole is Jahday,
the Word of Jah-Jah,
which is the
Masculine Light
of Jah-Jah.
117. And the other pole is Jahnah,
the Breath of Jah-Jah,
which is the
Feminine Light
of Jah-Jah.

118. "Yea,
the rungs are held in place
by the transcendental embrace
of the Two Poles;
for, the Two Poles are
Divine Masculine Immanent
and
Divine Feminine Immanent,
which are
the Two that are One,
and the One that is Two,
immanent in creation
for the purpose of
Creative Expansion,
ever united
in being and purpose
with God Transcendent
and Goddess Transcendent.
119. Thus will no Being
in creation
~~~

truly commune
with Jah-Jah,
God and Goddess
Transcendent,
except through
Jahday and Jahnah,
God and Goddess
Immanent.
120. For it is only by
performing the
Intercourse of Jahday
and Jahnah
within the Royal Bedchamber,
which is within,
that the Golden Ladder,
which is the Center Branch
of the Tree of Life,
may be climbed."

121. Behold:
Jah and Jahlah
did embrace
Jahday and Jahnah
at the center
of the Mother Ovum;
together in embrace,
the Four
were as one point
in *Tzimtzum;*
yea, this was YHWH
in constriction.
122. Then,
in accordance with
Their Plan,
Jah and Jahlah,
God and Goddess
Transcendent,
went to surround the
circumference
of the Mother Ovum,
leaving Jahday and Jahnah,
God and Goddess Immanent,
as Their emanations
within the Mother Ovum.

123. Jah-Jah ascended
from the center of
the Mother Ovum
to the circumference,
piercing the circumference
and surrounding
the circumference.
124. Lo:
outside and surrounding
the Mother Ovum,
Jah-Jah established
Heaven Most High,
the Ultimate Paradise.

125. Behold:
with Their ascension
from the Center
of the Mother Ovum
into Heaven Most High,
Jah-Jah left behind a trail
for all to follow;
and that trail is
The Golden Ladder.
126. And
The Golden Ladder
is also
The Center Branch
of the Tree of Life.
127. Yea,
the Center Branch
is the path
of ascension
that leads from the center
of every ovum
to Heaven Most High.

128. And this path
must be walked
in the Word of Jah-Jah, = Action
which is Jahday,
and
in the Breath of Jah-Jah, = Intelligence that inspired the Action
which is Jahnah.
129. Yea, this path
is The Center Branch
of The Tree of Life,
that branch
that passes through
the center
of every ovum
and touches and pierces
the outer shell
of The Mother Ovum.
130. Lo:
the soul

who sees this truth,
is the soul
who gazes deeply inward.
131. Such inward gazing
is called *Tzafah*.[12]

132. In the Center
of the Mother Ovum,
Jahday and Jahnah
embraced in ecstasy.
133. Lo:
The Word of Jah-Jah
and the Breath of Jah-Jah
were united as One.
134. Yea,
Jahnah felt, and knew,
that The Word of Jah
was within Her,
and Jahday knew, and felt,
that the Breath of Jahlah
was within Him.
135. Yea,
they are the Two
that are One,
and the One that is Two
for Creative Expansion.
136. And a name for
Their Oneness
is *Kether*,[13]
which means *Crown*;
for the King
and Queen
are One in Their Embrace.

137. Yea,
and Oneness is the Original Condition
and even
the Perpetual Condition
of YHWH,
for every Being
is a part of the One Ocean of Being.
138. And a name that declares
that Their Oneness
is a harmony of Twoness,
and that Their Twoness
exists within Their Oneness,
for the blessedness of being,
according to the
Gracious Wish,
is *Elohim*.[14]
139. For Elohim
is a plural name
by which we address
Jahday and Jahnah
with one name.

[12]The Hebrew word *Tzafah* means *Gaze* but is used by the Nasareans to describe a type of meditation practice. The practice is a form of inner gazing that leads to Self Realization in Yah Consciousness.
[13]The Hebrew word *Kether* means *Crown* and refers to the *Crown Chakra*, which is the spiritual seat of *I AM* or *Yah*. Yah is neither male nor female but includes both in unity, as indicated by the Hebrew spelling of the word Yah. In Hebrew, *Yah* is spelled with two letters: *Yod*, which represents the masculine principle, and *Heh*, which represents the feminine principle. Exactly why those letters represent the masculine and feminine principles will become clear later in this text, and is explained in detail in a subsequent footnote.
[14]The Hebrew word *Elohim* is a plural name for Deity. Literally, it means *Gods* or *God/Goddess*. The Nasareans use the word *Elohim* in the latter sense – *God/Goddess* – as a convenient way of referring to *God and Goddess Immanent*. The Nasareans do not use the word *Elohim* for God and Goddess *Transcendent*, instead using the term *Jah-Jah* or *Jah-Jahlah*.

Chapter 6
The Great Dance of Jahday and Jahnah

1. It was ordained
by Jah-Jah
that Jahday and Jahnah
would be Saviors
of the children of
the Mother Ovum.
2. For,
it would be through the
merciful intervention
of Lord Christ and Lady Christ
that Jah-Jah would intervene
in the pain of evolving Beings
and worlds.
3. Yea,
for this purpose
Jah-Jah anointed
the Lord and Lady
with oil from the
Tree of Life,
which oil is the Water of Life.

4. But, behold:
it was also ordained
by Jah-Jah
that Jahday and Jahnah
would be the Father God
and Mother Goddess
of the children of
the Mother Ovum.
5. And it was ordained
in the plan of Jah-Jah
– which was engraved
within Jahday and Jahnah –
that the Mother Ovum
would be a universe
of space,
time,
number,
letter,
form,
elements,
and principles,
in which the Children
of the Mother Ovum
would play,
learn,
and work.
6. Thus,
the first duty
of Jahday and Jahnah
was that of Creation.
7. Yea,
the Dance of Creation = Meditation
was Their Dance!

8. Before the beginning
of Their Dance,
the Mother Ovum
was *Bohu*,[1]
a dark void
of desolate emptiness.
9. And this void was *Tohu*,[2]
without form.
10. And this void was dark
because there was yet no
Aur haBahir,[3]
no *Light of Illumination*.
11. And this void was desolate
because
the Spirit of Yah
was with Elohim
in Tzimtzum.
12. Then,
bursting outward in ecstasy
from Tzimtzum
into Bohu,

[1]*Bohu* is a Hebrew word that means *void* or *emptiness*.
[2]*Tohu* is a Hebrew word that means *formless*.
[3]The Hebrew term *Aur haBahir* means *Light of Illumination*. The Hebrew word *Aur* means *Light*, and is often spelled in English: *Or*. But because that spelling is the same as the English word *'or'* we prefer the equally acceptable and less confusing transliteration: *Aur*. The Hebrew word *Bahir* means *Illumination*.

the Spiral Dance of Creation
began.
13. Behold:
Elohim Karim![4]
14. Which is to say,
Elohim Dances!

15. Elohim danced
the *Karar HaAur,* [5]
the *Dance of Light,*
a whirling motion
with the sound of a hum.
16. And the hum
of the Light Dance
is the music of Their Dance.
17. And the music of Their Dance
is one with the lyrics
of Their Song.
18. And those lyrics
are the words sung
by They Who Dance.
19. And They Who Dance
are Jahday and Jahnah, IBSM
our God and Goddess
Immanent,
Elohim.
20. And the lyrics They sing
while They dance
the Dance of Light
are The Words of Light:
"Yehi Aur!" [6]
21. Which is to say,
"Let there be Light!"

22. Lo, Elohim sang
"Let there be Light!"
and there was Light!
23. And Elohim knew
that the Light was Good.
24. And when the Light
entered Bohu,
the darkness of the void,
the Light comprehended
the darkness,
but the darkness
comprehended not the Light.

25. And the Spiral Dance
was the *Sa'arah,*[7]
the *Whirlwind.* Magnetic Currents / Principles
26. And the Whirlwind
was the Breath of Yah
upon the void,
the Air of Being
blowing upon the void
of Non-Being.
27. And from the Sa'arah
came forth *Sparks of Light,* the stars / Planets
Nitzot haAur.[8]
28. And each Spark of Light
is a *Seed of Light,*
a *Zera' haAur.*[9]
29. And each Seed of Light
is a *Soul,*
a *Nephesh,*[10]
a Spiritual Being.
30. Behold:
Elohim created each Being
in the embryonic
image and likeness

[4]The Hebrew word *karar* means *dance.* The plural form used here is *karim.* Literally, the word means *whirl* and implies a *spiral dance.* Thus the term, *Elohim Karim!* – Elohim Dances! – implies a spiral dance of the masculine and feminine principles giving birth to creation.
[5] The Hebrew term *Karar HaAur* means the *Dance of Light.*
[6] The Hebrew term *Yehi Aur* means *Let there be Light.*
[7] The Hebrew word Sa'ar (or Se'ara) means Whirlwind; the Nasareans give it a feminine ending by adding 'h': Sa'arah. This is not simply an ordinary whirlwind, but a mystical, creative whirlwind, involving the Breath of Life.
[8] The Hebrew word *Nitzot* means *Sparks.* The Hebrew *ha* is the definite article, often serving as *the* and here serving as *of.* The Hebrew word *Aur* means *Light.*
[9] The Hebrew word *Zera'* means *Seed.* The same word is used for *Semen.*
[10] The Hebrew word *Nephesh* literally means *Breath* but by extension means: *Soul, the Self; the Immaterial Part of a Person.*

of Elohim,
male and female,
each wearing Yah
as a Crown of Glory.
31. And the image is manifest
in the Attributes.

32. Yea, Jahday and Jahnah
danced Their Dance
of Creation!
33. In the balance of
Their embrace,
They danced.
34. And always the center
of Their Dance
was Yah,
which is I AM,
which is Their Oneness,
which is the Crown of Glory.

35. Lo:
Their Balance was not
without motion;
it was balance in motion:
He spun around Her,
and She around Him,
and always
They were centered
in Yah.

36. Lo:
Yah is the center of the All
and of every aspect of the All!
37. Yah is the center
of the Masculine Aspect
and the Feminine Aspect;
for, behold:
those aspects exist
for the expansion of Yah
and the bliss of Yah
according to
the Gracious Wish.
38. And this is YHWH.
39. Yea, YHWH
is The Great Dance
of Creation.

40. Jahday and Jahnah
danced in ecstasy!

41. The Dance
of Jahday and Jahnah
was according to
the Divine Plan of Jah-Jah.
42. Jahday and Jahnah
knew that the Mother Ovum
was to be a Sphere
symbolized by the Circle;
and They danced that dance.
43. Lo, the Void of
Potential Space
became the Sphere of
Actual Space.
44. And They knew
that the point
at the center of the sphere,
the point symbolized
by the yod,[11]
which is the Crown of Yah, origin of Sun
would be the center
of every ovum
within the Mother Ovum.
45. And They danced that dance,
and it was so.

46. And they knew
that the Expansion of Being,
which is YHWH,
is symbolized by
the Sacred Triangle = Leadership
in which the First Point
emanates Two Points
– a Masculine Point and a
Feminine Point –
forming a Trinity
that will birth
countless Trinities,
each Trinity
in the image and likeness
of the First Trinity,
each centered in Yah.
47. And They danced
The Dance

[11]*Yod* is the tenth letter of the Hebrew alphabet and looks like a spark or flame

of the Sacred Triangle.

48. Lo,
the motion
of Their Dance
wove a tapestry of
geometric shapes
and numerical patterns,
and shapes and patterns
within shapes and patterns;
and all shapes and patterns
were within the Sphere
which is the Mother Ovum.

49. Behold:
They danced
The Dances of
The Five Polyhedrons
of Perfect Symmetry.[12]
50. And the first
of those five dances was
The Dance of
the Sacred Tetrahedron
of Four Faces,
Four Vertices,
and Six Edges;
for, the Tetrahedron
is the Expression
of the Sacred Triangle
in its Expansive Power
as the Trinity
that becomes Trinities.

51. And the second
of those five dances was
The Dance of
the Sacred Hexahedron
of Six Faces,
Eight Vertices,
and Twelve Edges.

52. And the third
of those five dances was
The Dance of
the Sacred Octahedron
of Eight Faces,
Six Vertices,
and Twelve Edges.

53. And the fourth
of those five dances was
The Dance of
the Sacred Dodecahedron
of Twelve Faces,
Twenty Vertices,
and Thirty Edges.

54. And the fifth
of those five dances was
The Dance of
the Sacred Icosahedron
of Twenty Faces,
Twelve Vertices,
and Thirty Edges.
55. Yea, and *The Five*
Polyhedrons of Perfect
Symmetry within the Sphere,[13]
added to the Sphere,
make six sacred geometries;
but all six
have their origin
in the First Point;
and the Point
added to the six
makes The Seven
Most Sacred Geometries.

[12]In the original Hebrew manuscript on which this English translation is based, the geometric terms that appear in this paragraph are in Greek. That is due to the fact that the Essenes of Alexandria, who, according to Philo, revered Sacred Geometry, were for many centuries the custodians of the original manuscript and were in charge of making copies. Greek, at that time, was the most prominent language in Alexandria, and was the best language for describing mathematics and Sacred Geometry. While biblical Hebrew is the primary language of this manuscript, a number of Greek and Aramaic words crept in over the centuries, and even several Hebrew words from the middle ages were added by the copyists of that period.

[13] To see drawings of The Five Polyhedrons of Perfect Symmetry see *Expanded Footnote Number Five: The Five Polyhedrons of Perfect Symmetry*, at the back of this book.

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56. Lo:
within The Sphere
of the Sacred Seven,
the Dance of the Geometries
and Numerical Patterns
continued.
57. Yea, the geometries
and numerical patterns
combined and merged,
mated
and gave birth
to other sacred geometries
and patterns.
58. And those geometries
and patterns
were the expressions
of The Divine Principles
of Form in Space.

59. For, Elohim desired
to prepare a home
for the Children of Yah.
60. And that home
was a maze of geometries
making many homes
within the One Home
that is the
Mother Ovum.
61. Yea, the Mansion
of the Mother Ovum
is many homes
that are One Home.
62. And for each
Child of Elohim,
Elohim has prepared
a place.
63. And when a child
pierces one ovum,
that child moves
to the next ovum.
64. And when a child
pierces even the
Mansion of the
Mother Ovum,
that child will enter
Heaven Most High.

65. And the *Karar Yetzirah*,[14]
which is *The Dance of Formation*,
was not only of geometry
but also letters
and numbers.
66. Yea,
Jahday and Jahnah,
our Elohim,
danced *Sefer haChaim*,[15]
which is *The Book of Life*.
67. And the Book of Life
was written with
Sacred Letters
and Sacred Numbers.
68. Behold:
the letters
of that dance
are twenty-two
and all their combinations.
69. And the numbers
of that dance are ten
and all their combinations.
70. Lo:
the Ten and the Twenty-two

[14] The Hebrew Word *Karar* means *Dance*. The Hebrew word *Yetzirah* means *Formation*. The term *Karar Yetzirah* means *Dance of Formation;* the English word *of* is often simply assumed in the Hebrew.
[15] The Hebrew word *Sefer* means *Book*. The Hebrew word *Chaim* means *Life*.
~~~

make one *Sefer* (Book),
which is one *Sippur* (Communication),
from one *Sa'arah* (Whirlwind).

71. Behold the twenty-two
Otiyot Kedoshot,[16]
which is to say,
Sacred Letters,
from one Sa'arah:

Three Creators:

Mem מ

Shin ש

Alef א

Seven Doubles:

Bet-Bhet ב

Gimel-Ghimel ג

Dalet-Dhalet ד

Kaf-Khaf כ

Peh-Pheh פ

Resh-Rhesh ר

Tav-Thav ת

Twelve Spokes:

Heh ה

Vav ו

Zayin ז

Chet ח

Tet ט

Yod י

Lamed ל

Nun נ

Samekh ס

Eyin ע

Tzadi צ

Kuf ק

72. Behold, The Three Creators:

Mem מ

Shin ש

Alef א

[16]The Hebrew word *Otiyot* means *Letters*. The Hebrew word *Kedoshot* means *Sacred*. According to Nasarean tradition, the Nasareans were the first to use the vowel dots and the type of letters that we know as *Biblical Hebrew*. Mainstream Judaism used a much more primitive version of this alphabet until eventually adopting the Nasarean form. Mainstream scholarship does not recognize that fact, as mainstream scholars have not been made privy to Nasarean tradition or historical records.

73. The Three Creators
are the Creative Letters.
74. Mem hums
and is calming and cooling.
75. Mem is the Feminine Principle
manifesting as Primal Water. [17]
76. Primal Water is
Mayim haShamayim,
the *Water of Heaven.*

77. Shin hisses like fire
and is active and warming.
78. Shin is the Masculine Principle
manifesting as Primal Fire.
79. Primal Fire is
Esh haShamayim,[18]
the *Fire of Heaven.*

80. Alef[19]
is the *Kether,*[20]
the *Crown of Yah,*
manifesting as the

[17]Notice the prominence of the letter *M* in the Hebrew word for water: *Mayim.* Notice the similarity in sound of the Hebrew letter *Mem* and the word *Mayim.* The text stated that *"Mem hums and is calming and cooling"*; note that the letter *M* is the prominent sound when you *hummmm,* and that the sound and act of humming is inherently *calming.* Also note that the Hebrew word used here for hum is *Damam* in which the letter *Mem* ('m') is dominant. Thus *Mem* represents the Feminine Principle that is more peaceful and receptive than the Masculine Principle, which tends to be more active and assertive. Neither is *better* than the other; rather, it takes the two to 'tango'. Without the masculine active principle none of us would exist; primordial being would simply have remained passive. Without the calming feminine principle, we would never relax and enjoy being. Each man and woman should balance the two principles within, which is the marriage or *"intercourse of Jahday and Jahnah".* Jahday and Jahnah are both completely balanced because they are in *"perpetual embrace",* which is an inner condition not a physical act.

[18] The Hebrew word *Esh* means *Fire.* Notice the *sh* at the end of the word *Esh. Shin* is a Hebrew letter that represents the *sh* sound. Notice the hissing sound of *sh;* that hiss – shshshshsh – represents the sound of fire burning. Fire and the letter *Shin* are both considered active and masculine. Notice that the Hebrew word for *Heaven – Shamayim* – has within it both the masculine principle *Shin* and the feminine principle *Mem.* Thus, if we wish to experience heaven, we must likewise balance both principles within us.

[19]*Alef* is the first letter of the Hebrew alphabet; thus it naturally represents the primordial beginning that is Yah. Also, unlike any English letter, *Alef* is a silent letter, represented by a breath of air. Thus it represents the *Primal Air of Being.* When *Alef* becomes active for the purpose of creation, it is often symbolized by the letter *Yod* for the following reason: *Yod* is the first letter of the name *Yah* and looks like a spark or flame; thus the idea of *Yah* (*Alef*) becoming active (*fire*). But Yah (Alef) is not to be considered either male or female but rather the source of both. That truth is seen in the Hebrew spelling of the name Yah; it consists of two Hebrew letters: *Yod,* which represents the active (fire/male) element within Yah, and *Heh,* which represents the feminine principle. *Heh* is typically the last letter in Hebrew words of feminine gender. Thus Yah is neither male nor female but contains both. Even when the letter *Yod* is placed in the center of a circle to symbolize Yah in the Mother Ovum, the feminine principle is there as well: the 'space' or 'air' within the circle is the *Mother* Ovum in which the fire burns.

[20] The Hebrew word *Kether* means *Crown.* While the word *Kether* can be used to indicate a physical crown worn by a worldly king, Nasareans often use the word to refer to the *Crown Chakra,* the seat of *Spiritual 'I AM'.* A second Hebrew term for *Crown* is *Qodqod;* this term refers specifically to the *top of the head* or *the crown of the head,* not to a physical crown worn on the head. Nasareans use this term – *Qodqod* – in a spiritual sense: It is the top of the head (*Qodqod*) that bows lowest when we bend over from the waist in humility before Jah-Jah, and only then can we realize the *Kether.* Thus we must first manifest the Crown of Humility (*Qodqod*) before we can realize the Crown of Nobility (*Kether*). A third Hebrew word for *Crown* used by the Nasareans is *Nezer.* Although that word can be used to refer to a physical crown worn by a king, it more often is used for the *Crown of Hair* worn by many Nazarites.

Primal Air of Being
that Emanates,
Animates,
and Mediates
the Masculine and
Feminine Aspects,
for the purpose of
Creative Expansion,
which is YHWH,
in fulfillment of
The Gracious Wish.

81. *The Air of Being* is *Yah*,
and even Jahnah,
the Holy Breath,
has Her life in Yah,
for Yah is Being,
which is Primal Air,
which is Alef.
82. Yea,
breath is an
expression of air,
and is dependent on air;
for,
a breath without air
is not a Breath of Life
but a breath of death.
83. And even Jahday,
the Holy Word,
is dependent upon Yah,
the Spiritual Air of Being;
for,
a word spoken without air
is not a Word of Life,
but a word of death.

84. Behold:
Even as earthly water
and earthly fire
depend on earthly air
for their life,[21]
so do Primal Water
and Primal Fire
have their life in Primal Air.

~~~

85. But so does Alef,
the Primal Air of Being,
depend on its
Masculine and Feminine
Emanations
for the Creative Expansion
of Being;
yea,
and for The Bliss
of One Another,
which is The Bliss
of the Lover and the Beloved,
which is the fulfillment
of The Gracious Wish.

86. Elohim danced
The Dance of the Letter Alef,
and ordained that it designate
Primal Air,
which is
The Air of Being.
87. And,
Elohim made Alef
to sit as a Crown
atop the head
of each Living Soul.[22]
88. Lo:
every Being
shall wear Alef as a Crown.
89. And the Crown
has Seven Points,
as the Tree of Life
has Seven Branches.
90. And each point of the Crown
is adorned with a jewel,
each a precious stone
of different color,
each stone symbolizing
the fruit of the branch
symbolized by each point
of the *Kether ha Kodesh*,
which is *The Holy Crown*.

[21] Both water (H_2O) and fire need oxygen to exist.
[22] In Hebrew, *Living Soul* is *Nephesh Chayyah*. In this context, *Nephesh* means *Soul* and *Chayyah* means *Living*.
~~~

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104. Bet is the beginning
of the First Heaven,
Bhet is the ending.
105. Gimel is the beginning
of the Second Heaven,
Ghimel is the ending.
106. Dalet is the beginning
of the Third Heaven,
Dhalet is the ending.
107. Kaf is the beginning
of the Fourth Heaven,
Khaf is the ending.
108. Peh is the beginning
of the Fifth Heaven,
Pheh is the ending.
109. Resh is the beginning
of the Sixth Heaven,
Rhesh is the ending.
110. Tav is the beginning
of the Seventh Heaven,
Thav is the ending.
111. And each beginning
is a doorway
into the cellar of a heaven,
each ending
a doorway out of
the upper room of a heaven.
112. Yet the beginning
and the ending
are always united
by the Spiral Stairway,
which is The Golden Ladder.

113. Yea,
because the Seven Doubles
are each one letter
with two voices,
one hard and one soft,
with the hard moving
through space and time
to become a
softer manifestation
of the same self,
they symbolize
the ascension
upon the Golden Ladder,
from the relatively
crude and dark worlds
of dense matter,
to the relatively refined and rarefied worlds
of Supernal Light.

114. Lo:
the Three Creative Letters
that gave birth
to The Seven Doubles
also gave birth to
The Twelve Letters of
Ophan Tzedek,[23]
the *Wheel of Righteousness*.
115. Lo:
The Righteous Wheel
is also a *Revolving Wheel*,
which is *Ha Ophan ha Gilgul*.[24]
116. And the Revolving Wheel
is the wheel of times,
seasons,
and cycles,
which is
The Wheel of Constellations,
which is
Ha Ophan ha Mazzalot.[25]

117. Behold:
the Revolving Wheel

[23]The Hebrew word *Ophan* means *Wheel*. The Hebrew word *Tzedek* means *Righteousness*. As is often the case in Hebrew, here the definite article *ha* (of) is implied rather than written. Here the term *Wheel of Righteousness* (Ophan Tzedek), as will be made clear in the following verses, refers to the Nasarean version of the *Zodiac*. With that in mind, it is interesting to note that the word *Tzedek*, often transliterated into English as *Zedek*, sounds similar to the word *Zodiac*. Though linguistically unrelated, it could be that those who later chose the word *Zodiac* were intentionally looking for a word in their language that sounded similar to the Nasarean term.
[24]The Hebrew term *Ha Ophan ha Gilgul* means *Revolving Wheel*.
[25]The Hebrew term *Ha Ophan ha Mazzalot* means *The Wheel of Constellations*.
~~~

has *Twelve Spokes,*
the *Shenaim-Asar Chishshuqim.*[26]
118. And each spoke
connects the hub
with the rim,
passing through every level
of every world
of the Mother Ovum.
119. And the Twelve Letters
that symbolize
the Twelve Spokes 12 Tribes?
are:

Heh	ה	Goat
Vav	ו	Lion
Zayin	ז	Archer
Chet	ח	Virgin
Tet	ט	Scorpion
Yod	י	Water Drawer
Lamed	ל	Bull
Nun	נ	Fish
Samekh	ס	Scales
Eyin	ע	Twins
Tzadi	צ	Crab
Kuf	ק	Ram

120. Yea,
the Dance
of Jahday and Jahnah
created and continues to create
countless worlds;
for it is *Karar Adey Ad,*[27]
the *Dance of an Eternity*
of Eternities.
121. Lo:
the Twelve Spokes
pass through
countless worlds
and countless constellations.
122. In our world we see
the Twelve Spokes
in Twelve Constellations;
and each constellation
is symbolized by a letter:

Mazzalat T'leh, which is the
Constellation of the Ram,
letter *kuf;*

Mazzalat Shor, which is the
Constellation of the Bull,
letter *lamed;*

Mazzalat Tumim, which is the
Constellation of the Twins,
letter *eyin;*

Mazzalat Sartan, which is the
Constellation of the Crab,
letter *tzadi;*

Mazzalat Ari, which is the
Constellation of the Lion,
letter *vav;*

Mazzalat Betulah, which is the
Constellation of the Virgin,
letter *chet;*

Mazzalat Maznayim, which is the
Constellation of the Scales,
letter *samekh;*

Mazzalat Akrav, which is the
Constellation of the Scorpion,
letter *tet;*

Mazzalat Keshet, which is the
Constellation of the Archer,
letter *zayin;*

[26]The Hebrew term *Shenaim-Asar Chishshuqim* means *Twelve Spokes.*
[27]The Hebrew term *Karar Adey Ad* means *Dance of an Eternity of Eternities.*

Mazzalat Gedi, which is the
Constellation of the Goat,
letter *heh;*

Mazzalat Deli, which is the
Constellation of the
Water Drawer, letter *yod;*

Mazzalat Dagah, which is the
Constellation of the Fish,
letter *nun.*[28]

[28]Most of the correspondences between the constellations and the twelve letters that symbolize them are pretty obvious when you understand what each letter signifies: *Nun* signifies *Fish* and here symbolizes the Constellation of the Fish, *Dagah. Zayin* signifies *Weapon* and here symbolizes the Constellation of the Archer, *Keshet. Kuf* signifies *Back of the Head* and here symbolizes the Constellation of the Ram, *T'leh. Lamed* signifies *Oxgoad* and here symbolizes the Constellation of the Bull, *Shor. Tzadi* signifies *Fishhook* and here symbolizes the Constellation of the Crab, *Sartan* (the crab uses his claws to hook fish). *Heh* signifies *Window* and here symbolizes the Constellation of the Goat. *Gedi* (The symbology here needs a bit of explanation: Because goats climb high mountains, and because high mountains symbolize high levels of consciousness, the goat is for the Nasareans a symbol of Wisdom. A *Window* also symbolizes Wisdom attained by climbing the Mountain of Consciousness; for, each new level of awareness is like looking through a new window into a new room of the universe. Also of note: the word *Gedi,* which means *Goat,* comes from the Hebrew root for 'browse', which means *to graze on tender, harmless foods such as grass, tender shoots, and the leaves of plants,* symbolizing that the vegetarian diet is essential if one is to climb high upon the Mount of Consciousness; for, without love – symbolized by the nonviolent diet – any knowledge gained will be used for wrong purposes.) *Eyin* signifies *Eyes* and here symbolizes the Constellation of the Twins, *Tumim. Yod* signifies the *Open Hand* and here symbolizes the Constellation of the Water Drawer, *Deli. Tet* signifies *Snake* (or any similar poisonous or stinging serpent-like creature including *scorpions*) and here symbolizes the Constellation of the Scorpion, *Akrav. Chet* signifies *Fence* and here symbolizes the Constellation of the Virgin, *Betulah.* (The idea being that the Father of the Virgin keeps her within his gates – 'fence' – until her marriage.) *Samekh* signifies *Prop* or *Support* and here symbolizes the Constellation of the Scales, *Maznayim.* (In this context the *prop* or *support* is the centerpiece of the scale, which is the place of balance.) *Vav* signifies *Hook* or *Claw* and here symbolizes the Constellation of the Lion, *Ari.*

Chapter 7
Abraham and Sa'arah: The Creation of our World

1. Behold the stars of the heavens!
2. Hidden within each star is a Temple of Light.
3. For the body of fire of each star is but the outer veil, which we of this world can see.
4. But we cannot see the hidden realm within the star wherein is the Temple, just as no man can see the realm of Spirits with earthly eyes.
5. And that is because neither the Temple of Light nor the realm of Spirits are earthly.

6. Think not that the Temple of Light is hot or that the Cherubim live in fire; rather, understand that they live in another realm within the star, which fire cannot touch.

7. And, lo: the beauty of the Temple of Light is such that no man can imagine!
8. And the Beings that live there are beautiful, kind, wise, and helpful.
9. Behold: the Temple of Light within each star is inhabited by *Cherubim,*[1] angelic Beings of Light.

10. And the Prince of the Cherubim of each star is an *Abram;*[2] for, he is the High Priest of the Temple of Light, and plants The Seeds of Life on new worlds in his dominion.
11. But only Jahday and Jahnah create Living Souls.

12. And the Princess of the Cherubim of each star is a *Sarah;*[3] for she is the High Priestess of the Temple of Light, and plants The Seeds of Life on new worlds in her dominion.

13. And the worlds that circle a star, are in the dominion

[1]The Hebrew word *Cherub* refers to a class of *Supernatural Beings* that serve Jah-Jah and Elohim. They are what we would call *Angelic Beings of Light,* although one is not specifically an *Angel* unless serving as a *Messenger* of Jah-Jah or Elohim. The Hebrew word *Mal'ak,* which is translated into English as *Angel,* means *Messenger. Cherubim* is plural for *Cherub.*
[2]The Hebrew word *Abram* mean *High Father.*
[3]The Hebrew word *Sarah* means *Princess.*

of that star.
14. And each star
is in the dominion
of an Overseeing Star,
which is a star
that oversees many stars
and worlds.
15. Yea,
and each
Overseeing Star
is itself in the
dominion of an
even greater Overseeing Star.
16. And all stars
are in the dominion
of *The Great Central Sun*[4]
which is
The Temple of Elohim.

17. And every Abram
and every Sarah
are Overseers of a dominion.
18. And every Overseer
answers to the authority
of the Overseers
that have greater dominion.
19. And the authority
over all the Overseers
is Elohim.
20. Lo:
the number of stars
and Overseers
is infinite;
yea,
the number is
too great to count! 125 Billion Trillion Trillion
21. Wherefore does Elohim
depend upon Overseers
to assist
in the Great Work
of YHWH.

22. Behold:
when a star goes to seed
at the end of its cycle,
the Abram and Sarah
of that Star,
if they have performed
their work well,
shall ascend
to a greater world or star.
23. Lo:
they have done well
if many of the children
of the worlds they oversee
have progressed
in the Love and Wisdom
of Jah-Jah
and have thereby ascended
to higher heavens
and realms.

24. Yea,
the Stars and Worlds
are countless!
25. The Living Beings
are countless!
26. The Eternity of Eternities
is unfathomable!
27. The world we live on
is but one
of countless worlds,
some higher
in spiritual perfection,
some lower.
28. Lo:
the story of the creation
of our world follows.

29. Each Living World
is under the dominion
of a Temple Star.
30. And the Prince
of the Cherubim
of each Star
is an Abram.
31. Lo:
the name of the Abram
of our Sun
is *Abraham*,
which means
Father of a Multitude.

[4]For more information on the spiritual significance of our Sun and other Stars, see *Expanded Footnote Six: The Great Central Sun*, at the back of this book.

32. Thus he is called,
Abraham the Abram.[5]
33. And the Princess
of the Cherubim
of each Star
is a Sarah.
34. And the name of the Sarah
of our Sun
is *Sa'arah,*
which means *Whirlwind.*
35. Thus she is called,
Sa'arah the Sarah.[6]

36. Behold:
Abraham and Sa'arah
were sweet souls
whom had previously pierced
the Mother Ovum
and enjoyed
a Blessed Day of Play
with Jah-Jah
in Heaven Most High.
37. Now they had returned
to the Mother Ovum
to serve as
Hands of Mercy
under Lord Christ Jahday
and Lady Christ Jahnah.
38. And Jahday and Jahnah
gave to Abraham and Sa'arah
a Great Work:
the planting of a new
Star Seed,
and the seeds
of its Heavens
and Planets
and Creatures.
39. And though Abraham
and Sa'arah
would plant and
nurture the seeds,
lo:
only Jahday and Jahnah
were to create such seeds.
40. For, behold:
those of the
Luciferian Rebellion
had begun violating this
and other precepts
and had thereby spread
much evil
and pain
in many worlds.

[5] *Abraham* is his personal name and *Abram* is the office he holds. *Abraham* means *Father of a Multitude. Abram* means *High Father.*

[6] *Sa'arah* is her personal name and *Sarah* is the office she holds. Her name – *Sa'arah* – literally means *Whirlwind* but, as described in a previous footnote, is the Nasarean term used to describe the *Spiral Dance* of Jahday and Jahnah. Thus, this *Whirlwind* is not simply an ordinary whirlwind, but a mystical, creative whirlwind, involving the Breath of Life. *Sarah* means *Princess.* Also worth noting is the similarity of the Hebrew names *Abraham* and *Sa'arah* and the Sanskrit names *Brahma* and *Sarasvati.* In Vedic literature, a Brahma (a solar deity) oversees each Solar System, and each Brahma is under dominion of a greater Brahma. And the female consort of Brahma is Sarasvati. Mere coincidence? Probably not! Most likely, the Vedic tradition has preserved many kernels of the more ancient Nasarean tradition, including vegetarianism, reincarnation, and the idea that there is both a God and Goddess.

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41. Yea, Lucifer,
under the inspiration of Satan,[7]
had begun creating
his own seeds,
not of stars
or worlds,
for he had not that power,
but of evil life forms
that he seeded as weeds
upon many worlds.
42. But Abraham and Sa'arah
were righteous
and violated not
The Precepts of our Lord and Lady.
43. Lo:
they joyfully
and willingly
followed the instructions
of King Jahday
and Queen Jahnah,
and planted only the seed
given to them.
44. Yea,
Abraham and Sa'arah,
disciples of the Lord Christ
and Lady Christ,
were made Overseers
of the new Star we call
our Sun,
and they were given
good seed to plant.

45. When Abraham and Sa'arah
came to this realm
to assist the Great Work
of Elohim,
the realm was *bohu*, a *void*.
46. And they chanted
the Great Invocation of Elohim,
which is,
"Let there be Light",
and they planted the *Star Seed*,
which was the *Seed of our Sun*.
47. As they watched the seed grow
they said:
"It now emanates
Spiritual Light
into this darkness.
48. It is good seed!"
49. And the birth
of The Spiritual Light
was during
The First Great Day
of the Creation
of our World.

50. Then Abraham said
to Sa'arah:
"Now let The Spiritual Light
form a Body of Light,
which will be our Temple."
51. Sa'arah said,
"Yes, I will plant

[7]The Hebrew word *Helel* has come into English (via Latin) as *Lucifer*. Both *Helel* and *Lucifer* mean *Shining One*. Nasarean tradition informs us that Lucifer (Helel) was formerly a high-ranking Cherub who embraced the Dark Side and became a servant of Satan. The Hebrew word *Satan* (pronounced saw-tawn) means *Opponent* or *Adversary* and refers to the chief opponent of Jah-Jah and Elohim. The *Ultimate Satan* is *Non-Being*, the antithesis of Yah. In that sense, Satan is not merely a personality but a *Way* that is the antithesis of the Way of YHWH. The Way of Satan is that which causes consciousness to contract, rather than expand. Many personalities serve the Dark Side (the Way of Satan), and one of them is the fallen Cherub *Lucifer*. But Nasarean tradition makes clear that there has emerged one particularly demonic entity – the Dark Lord who recruited Lucifer – that is so evil that he is referred to as Satan. Thus, ultimately, Satan is a *Way*, but there is also a demonic entity that has emerged as the number one *Opponent* of YHWH and is thus called *Satan*. His goal is to enslave Beings and to sustain himself by feeding off their life force. His favorite food is the emotional pain of other Beings. He works to create circumstances that lead to emotional pain on many worlds, as that is his way of 'farming'. Thus, he is the King of Parasites, and is the Lord of Pain Farmers.
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The Seed of Air; - Ether stage of manifestation
it shall be The Breath of Life
for The Body of Light."
52. And she planted
The Seed of Air,
and The Spiritual Light
emanated a Body of Fire.
53. Abraham and Sa'arah said,
"It is good seed!"
54. And that was
The Second Great Day
of the Creation of our World.

55. Then, Abraham and Sa'arah
cast into The Body of Fire,
The Seed of Water,
so that vapor would come forth
from the fire to become clouds;
for, they knew
they would make worlds
that would need water.
56. And vapors came forth
and formed primal clouds.
57. They said,
"It is good seed!"
58. And that was
The Third Great Day
of the Creation of our World.

59. And as the
sun burned,
it whirled through air
and the winds swirled.
60. And into the wind
Abraham and Sa'arah cast
The Seed of Soil.
61. And the wind
began to form the small
particles of soil
into larger particles.
62. Abraham and Sa'arah said,
"This is good seed!"
63. And that was
The Fourth Great Day
of the Creation of our World.

64. By the end
of The Fourth Great Day,
some of the particles
had combined
to form large spheres.
65. Abraham and Sa'arah
chose the largest spheres
to be the planets
for this realm.
66. And they chose one sphere
to be the planet
that would host
The First Heaven
of this realm.
67. Behold:
That sphere was our world.
68. Lo:
Abraham and Sa'arah
cast The Seed
of Heavenly Formation
round our world.
69. Then they cast
the same kind of seed
into five other places
between our world
and the Sun,
so that this realm
would have seven heavens.
70. Yea, and the
Spiral Stairway
winds its way upward
from The First Heaven
through each heaven
unto The Seventh Heaven,
which is The Temple of Light
hidden within the Sun.

71. And Behold:
the seeds of
heavenly formation
sprouted
and began to form
the heavens.
72. And the heavens
were beautiful,
but no one can see a heaven
except for those
who live in that heaven
or a higher heaven.
73. Abraham and Sa'arah said,
"It is good seed!"
74. And the formation
of the heavens continued
for great duration;

centrifugal force throwing gases off the Sun to form planets

for, lo:
each Great Day
is of great duration,
being a cycle of creation,
unlike the short days
of our world.
75. And that was
The Fifth Great Day
of the Creation of our World.

76. Then Abraham and Sa'arah
opened the Soul Pathways
of the Twelve Constellations
so that the souls
of many living entities
could pass into this realm
to have birth on our world.
77. Behold:
each species of plant
and animal,
even humankind,
is within a Group Ovum.
78. And each soul
becomes a member
of the Group Ovum
that most matches
its own thoughts,
words,
and deeds.
79. And each soul
is also within its
own Individual Ovum.

80. Lo:
from each Group Ovum,
Abraham and Sa'arah
chose two souls
to be the first
of each species
to awaken upon our world.
81. And they gathered these souls
and placed them in bodies,
but made them sleep
until the Tree of Life
was planted
in the Garden.

82. Then Abraham and Sa'arah
placed the sleeping bodies
in the area that would be
the Garden of Eden, [8]
which would be
the Birth Garden.
83. And the garden
was in the center
of the most fertile
part of the new world,
which was the land of Kush. [9]
84. Yea, Abraham and Sa'arah
named this land *Kush,*
because,
in the tongue of the Cherubim
that word means
Hidden Power,
which is the
power of Elohim.
85. For, Elohim wields power
not with swords and spears;
behold:
Elohim wages spiritual warfare
with spiritual weapons.
86. And though it may appear
that Elohim is defeated
in a battle,
good always triumphs
over evil
in the end.
87. And that is the mystery
of the *Hidden Power,*
which is *Kush.*

88. Yea,
the center of Kush
would be the
Garden of Eden,
the Birth Garden,

[8]The Hebrew word *Eden* means *Delight* or *Paradise.*
[9]The Hebrew word *Kush* – pronounced *koosh* – refers to the land now called Ethiopia. Though scholars know that the word *Kush* refers to ancient Ethiopia, the meaning of the word itself is unknown. According to Nasarean tradition, the name *Kush* was chosen by Abraham and Sa'arah because, in the tongue of the Cherubim, it means *Hidden Power,* which is the power of Elohim.

once The Seed of the
Tree of Life
was planted.
89. And in the center
of the Garden
was a Holy Mountain.
90. Lo:
atop that Holy Mountain,
Abraham and Sa'arah
would plant the holy
Tree of Life.
91. And only then would
the dormant bodies awaken.
92. Lo:
the time from
The Opening
of the Soul Pathways
of the Twelve Constellations
to the time of
The Gathering
of the Dormant Bodies
was The Sixth Great Day
of the Creation of our World.

93. Abraham said to Sa'arah,
"Before we plant
the Seed of the holy
Tree of Life,
let us spend the
Seventh Day in
prayer and communion
with Elohim and Jah-Jah,
our God and Goddess
Immanent
and Transcendent.
94. Yea,
and then,
on the evening of
the Seventh Day,
after the Sun is set,
we will plant the Holy Seed.
95. Then will all
the dormant things
spring to life
and this area will become
a Garden of Delight!"

96. Thus,
The Seventh Day
of the Creation of our World
was a day of
prayer and communion,
which is *Shabbat Shalom*.[10]
97. Behold:
during their time
of communion
with Elohim and Jah-Jah,
Abraham and Sa'arah
were shown many visions
of what would come.
98. And Elohim whispered
in their hearts
and minds
the things that they
must do; for,
the agents of Satan
were coming to do
them violence.
99. For, lo:
Satan wanted this new world
for his own purposes
and had sent his servant,
Lucifer,
to prevent the planting
of the Tree of Life,
and to plant instead
another seed.

100. On the evening
of the Seventh Day,
having held Shabbat,
Abraham and Sa'arah
made ready to plant
the Holy Seed
of the Tree of Life
in the center of the

[10]The Hebrew word *Shabbat* (Sabbath) is usually defined as *Rest* but is certainly related to the Hebrew word *Shebah*, which means *Seven*. This type of *Rest* is that which occurs when we enter into communion with Yah. The Hebrew word *Shalom* means *Peace*. Thus, the term *Shabbat Shalom* literally means *Sabbath Peace*, and refers to the seventh day of the week – a day that was dedicated to spiritual activities.

Garden of Eden.
101. Abraham held the
Holy Seed
in his bag of seed,
and Sa'arah held
Fertile Soil
in her bowl of
germination.
102. Abraham, High Priest
of the Temple of Light,
which Temple is
within the Sun,
raised up his staff
and recited the words
of prayer and invocation
for the planting of
the Holy Seed.
103. And Sa'arah, High Priestess
of the Temple of Light,
which Temple is
within the Sun,
raised up her bowl
and recited the words
of prayer and invocation.
104. Then Abraham
planted the seed
of the Tree of Life
in Sa'arah's bowl.

105. But, behold:
before Sa'arah had
germinated the seed
in her bowl,
yea, before she
had opened her
bag of water
and moved the seed
from her bowl to the Garden
where it would grow tall,
the agents of Satan attacked.

Chapter 8
Lucifer Attacks the Garden of Eden

1. Yea,
as had been revealed
to Abraham and Sa'arah
during Shabbat,
Lucifer,
the servant of Satan,
attacked the Garden
with his soldiers,
fallen angels of the
Luciferian Rebellion.
2. And these soldiers
are called *Seraphim;* [1]
for, they spit fire
from their serpent staffs.

3. Lo: Luciferian Sky Ships
dropped gourds of
poisoned water
and poisoned fire
over the area of the Garden;
for, Satan had ordered Lucifer
to prevent the planting
of the Tree of Life
on this world.
4. But before the gourds
of poisoned water and fire
landed on the Garden,
Abraham and Sa'arah
protected the Holy Seed;
for they had been warned
in a vision that this attack
would occur.
5. Yea,
Abraham and Sa'arah
put the Holy Seed
between their bodies
and entwined themselves
round it.
6. Then,
they each shed a tear
of compassion
for all the souls of this world
who would be deceived
by the Luciferians.
7. Behold:
their tears did water
the Holy Seed
and it germinated
as they buried their feet
in the soil
in the center
of the Garden.
8. Lo:
in a flash of light
the Tree of Life
was fully grown!
9. Its Seven Roots
were firmly rooted
in the center of the Garden;
its Seven Branches
reached up into the heavens.

10. Behold:
Abraham and Sa'arah
were within the tree.
11. And through
the center of the tree
they passed
into the center of the Sun,
which is the Temple of Light.
12. For, lo:
the center of the tree
is the center of the All,
and all centers are
connected thereat.
13. But Abraham and Sa'arah
were not alone;
for,
when they had entwined
in the Garden
and wept the
Tears of Compassion
that watered the seed
of the Tree of Life,
behold:

[1]The Hebrew word *Seraph* means *fiery, poisonous, flying serpent.* In plural form *Seraph* is *Seraphim.*

one of Abraham's tears
entered the womb of Sa'arah,
and she was now pregnant
with child.

14. Now, at the very same moment that the Tree of Life had sprung up in the center of the Garden, the entire Garden sprang to life.
15. Yea, all the dormant bodies and sleeping souls of the various species of plant and animal life were awakened.
16. And when the gourds dropped by the Luciferian Sky Ship hit the Tree of Life, lo, they did not harm the tree; for, once a Tree of Life has been planted, it cannot be harmed.
17. And the Tree of Life changed the poisoned water and poisoned fire of the gourds into good water and good fire.

18. Behold: the Luciferians were dismayed that they had not prevented the planting of the Tree of Life on this world, but they had a second plan.
19. Though they could not destroy the Tree of Life, they could plant their own seed and try to deceive the creatures of this world to eat from their tree instead of the Tree of Life.
20. Thus it was that outside of Kush, near its border, the Luciferians planted their own tree: the Tree of Evil Disguised as Good, called *Balal*, which means *confuse*.
21. Lucifer said to his soldiers, "Behold: I will plant my own seeds beside their Garden, near their tree I will plant my tree.
22. And I will appear to Adam and Eve [2] and tell them I am their God.
23. And I will command them to obey my angels and me.
24. Lo: I will forbid them to eat of the fruit of the Tree of Life and will command that they eat only from the tree that I plant."

25. And the Tree of Evil Disguised as Good was not only evil; rather, it was a cunning mixture of good and evil, of truth mingled with falsehood.
26. For, Lucifer knew that the young souls he wished to ensnare would not knowingly choose the dark path.
27. Yea, darkness must be mixed with enough light to make it palatable.
28. Neither would these young souls knowingly worship Lucifer and Satan rather than Elohim and Jah-Jah.
29. Therefore, Lucifer would pretend that he was God; he would call himself Yahweh and tell them that he was their Creator.
30. He would establish the Priesthood of the Serpent on this world, which is the Satanic Priesthood of the Dark Path.

31. Lucifer communed with his Master, Satan, and, behold: the Voice of the Serpent spoke within Lucifer, saying: "Let my Priests mix good with evil; for it is in robes of good that I shall dress my seeds.
32. And only one thing is truly needful to enslave mankind: he must be made to eat the flesh of animals.
33. For then we can enter his body and enjoy his senses.
34. Yea, and we can whisper in his head and he will believe that our words are his own thoughts.
35. No matter if his scriptures declare 'Love one another', as long as he eats flesh he will be unable to follow those words.
36. And yet, because we mix those good words into his scriptures, our religion of blood sacrifice is made more palatable to the young souls we wish to ensnare."

[2]The Hebrew word *Adam* is the masculine form of the feminine *Adamah*, which means *Soil*. Sometimes the word can mean *Red* or *Brick Red*, referring to the color of soil. The name *Eve* in its original Hebrew form is actually *Chavvah*, which means *Life* or *Life-giver*. We are using the more familiar *Eve* to avoid confusing the reader, but, in the interest of educating the reader, this footnote has been provided.

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37. Satan continued to speak in the head of Lucifer, saying: "Adam and Eve must not eat from the Tree of Life, else they will know eternal life and be out of our dominion.
38. For, should they eat only of the Tree of Life, their bodies will become Perfected Light, and they will ascend The Golden Ladder and will not die.
39. Lo: if their bodies do not die and decay, they shall not fear death.
40. And if they do not fear death, they will not worship me.
41. Yea, and if they fear not death, they will not accept the Three Bodies of Satan."

42. Behold: the Three Bodies of Satan are of three dispensations.
43. First is The Body of Fallen Flesh of Satanic Seed.
44. Second is The Body of Metals Mated with Flesh.
45. Third is The Body of Enslaved Light.
46. And the first body of Satan prepares mankind to accept the second body.
47. And the second body of Satan prepares mankind to accept the third body.
48. And the dispensation of each body is of long duration.
49. And Satan tends his garden.
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Chapter 9
Adam and Eve

1. Now, when the Tree of Life was planted in the center of the Garden, Adam and Eve were awakened from sleep.
2. Behold, the bodies of Adam and Eve were not like our flesh; they were of a flesh that need not die.
3. Lo: their flesh radiated the gleam of light.
4. And the Garden was beautiful!
5. It was a place of delight!
6. The colors of the soil, plants, flowers, and sky were vivid and radiant!
7. The scent of the Garden was sweet!
8. And the animals were friendly and harmed not each other, nor ate each other, nor did they harm Adam and Eve.
9. Even so, the animals were of mortal flesh; for animals are souls who have not yet attained immortal bodies, and mankind was to be their guide and example.
10. But even the mortal flesh of the animals gleamed and was of a different nature than today, being lighter and sparkling with innocence.
11. And the water was clear and sweet!
12. Yea, and the sounds of the Garden were joyful and happy!

13. Behold: Adam and Eve played!
14. Yea, and they played fair, neither disrespecting the other; for, though they rejoiced in their differences – the differences being that Adam was male and Eve female – they knew their differences to be complementary and a source of great joy.
15. Yea, they knew that even in their diver-sity they were essentially a unity, and thus were equally worthy.
16. And all these things they knew by intuition, which was the voice of Jah-Jah within.

17. Then, behold: from the border of Kush came a voice like thunder.
18. Adam and Eve went down from the holy Mount in the Garden to see what was the source of the strange noise.
19. Yea, they walked for many miles, following the voice that boomed like thunder, until they reached the border of Kush.

20. Lo: at the border of Kush were a multitude of Beings with metal heads and long staffs of metal.
21. Adorning each staff were two serpents the color of copper.
22. Yea, the serpents were coiled round the length of the staff, their heads at the top.
23. And upon the metal foreheads of the Beings, yea, and upon their chests in the area of the heart, was an insignia of wings, and on the wings was written the number of their Master, which number is 666.
24. For that is the number that symbolizes enslaved light.
25. And that is the number on their insignia because Satan desires to prevent Beings from reaching the level of Perfected Light, which is 777.
26. And these Beings of 666 are called Seraphim.

27. And in the center of the multitude of Seraphim was Lucifer.
28. And Lucifer spoke to Adam and Eve, saying: "Behold, I am the Lord your God.
29. It is I who created you.
30. Have you yet eaten from the tree at the top of the mountain that is at the center of the Garden?"
31. Adam said, "No, my Lord, but that is what we were going to do when we heard a voice like thunder from the border of Kush."
32. Eve said, "We have come to see what was the source of that sound."
33. Lucifer said, "I am the source of that sound.
34. Yea, it was by my voice that you were

called, even as it was by my hand that you were made.
35. And I have come just in time to save you; for, you were about to eat from the tree in the center of the Garden.
36. And if you eat from that tree you will surely die.
37. But I will give you another tree to eat from; and the tree I give you will help you become like me."

38. Lucifer, masquerading as Yahweh, continued to preach to Adam and Eve, saying: "Behold, my flesh is not like your flesh; mine is hard and strong, for my flesh is metal.
39. If you eat from the tree I give you, your own flesh will become more firm and will not break so easily.
40. Now your young bodies are so light that they may easily be broken.
41. And that would grieve me, for I am the Lord, your God.
42. And I want you to become like me.
43. Yea, I tell you truly, follow my voice and your flesh will become harder each generation.

44. "Lo: when you and your descendents have grown dense enough, I will wed your bodies of flesh with metal; then your minds will be connected to my mind and you will become my kind of light.
45. Then you will easily obey my voice; for, I will speak directly to your mind and you will hear no other voice.
46. But now your bodies are too light and your mind will hear another voice.
47. Hear me!
48. You must not obey any voice but mine!
49. For it is I who have given you life, and if you do not obey me, I will take away your life.
50. For I am the Lord your God!
51. And I am a jealous God!
52. You will have no other God but me!
53. If you and your descendents will follow my path, one day you will no longer hear the other voice.
54. Then you will find it easy to obey my word.
55. But now it will be hard; for, your bodies are too light and your minds are not yet wedded to metal.
56. Now your bodies are mortal and you can die; but if you eat of the tree I give you, and do not eat of the tree in the center of the Garden, you will be immortal like me.

57. "Lo: before your flesh can be wedded to metal, and to things like metal that you do not know of, your seed must become like my seed.
58. Behold my staff: see the two snakes that spiral round each other.
59. This is the symbol of my seed.
60. This symbol will become your symbol.
61. And if you obey my voice, yea, if you eat from my tree and shun the tree in the center of the Garden, your seed will become like my seed."

62. Adam spoke to Lucifer, asking: "My Lord, since you are our Father, why are we not already of your seed?
63. And why, when you created the Garden, did you put the bad tree in the center of the Garden?"
64. Lucifer grew angry and shouted with a voice like thunder, "How dare you question the Lord your God!
65. Your place is to obey my words, not to question my words.
66. When your body becomes hard enough, you shall feel the rod of my chastisement upon your skin, which is the rod of my justice, which is for your salvation.
67. But now I cannot save you with my rod, for your body is too light to feel the fire of my correction.
68. We must first harden your skin; yea, you must become more dense.

69. "But, behold: I am also a merciful God.
70. And the questions you asked, I will answer.
71. Behold, the tree in the center of the

Garden was created by an evil one.
72. Yea, with the planting of that tree the entire Garden was ruined!
73. Even your seed was damaged!
74. For the evil one who planted the seed of the tree in the center of the Garden caused your body to be light like His.
75. Beware of His symbol!
76. For His staff is His symbol; and that staff is not strong metal like mine, but is wood, which is weak and can break.
77. But my staff is metal and breaks only the backs and wills of those it corrects.
78. For I am a mighty God but He is weak.
79. And whereas the symbol upon my staff, which is the symbol of my seed, is the double spiral of serpents, His is the double spiral of vines with flowers.
80. And atop my staff are two serpent heads, but atop His staff is a sun with two wings.
81. Beware the symbol of His seed!
82. Turn away from those who carry that staff!
83. Now, no more questions!
84. I am the Lord your God!
85. Obey my voice and shun the other voice."

86. Lucifer again spoke to Adam and Eve, saying, "If I am to save you, you must do what I say.
87. I will now teach you many things.
88. The evil one has trapped you in this Garden.
89. I have prepared a cave for you outside the Garden, but you cannot yet step across the border of the Garden because you are too light.
90. Yea, before you can step across this border you must become more dense.
91. And I cannot enter the Garden because my body is strong; yea, only the weak may enter the Garden.
92. But I will reveal to you the way to become strong of body, that you may escape the Garden.
93. You must eat the flesh of animals.
94. But now you cannot eat their flesh because you are not dense enough.
95. Therefore you must grow more dense, which can be accomplished by killing creatures.
96. After you have slain animals, you will grow dense enough to eat their flesh.
97. And when you eat their flesh, you will grow even more dense and will be able to leave the Garden.

98. "Lo, once you eat flesh, I will be able to enter your body and speak from within you.
99. Now I am able only to speak to you from outside of you.
100. Also, know this: I have created you so that I can take pleasure with you.
101. When I enter you I will be able to enjoy whatever you enjoy; for, your senses will become my senses.[1]

102. "Therefore, go now into the Garden and find a lamb.
103. And slay that lamb.
104. And pour the blood of the lamb upon your hands.
105. Make a spear from a branch, in the manner that I teach you.
106. But the branch you use to kill the lamb must be taken from the Tree of Life.
107. For, by such a deed you will break your allegiance to that tree and declare your allegiance to me.
108. Yea, by that act you will prove you are my children and will become strong and dense like me.
109. But be warned: When you go to take a branch from that tree, eat not of its fruit!
110. If you do, your body will become so light you will surely die!"

[1]Similar information appears in two ancient Ebionite Christian texts, the *Clementine Homilies* and *Recognitions of Clement*. For more information on the content of those texts, see *Expanded Footnote Seven: The Ebionite Clementine Texts*, at the back of this book.

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111. After Lucifer instructed Adam and Eve in the art of making spears, he sent them into the Garden to kill a lamb.
112. Lucifer said, "When you kill the lamb, bring its body to me as an offering.
113. I will then make you initiates of my temple.
114. Yea, I will instruct you in the rituals of the Temple of the Serpent."

115. Adam and Eve walked into the midst of the Garden.
116. Adam said to Eve, "I do not want to kill a lamb but we must obey the Lord God."
117. Eve said, "It feels wrong within me, but he is the Lord our God."
118. Adam and Eve climbed the mountain in the center of the Garden and found the Tree of Life.
119. But before Adam broke a branch to make a spear, Eve said, "Behold, the time has come for me to birth our first child.
120. Yea, even now the baby wants out!"
121. Indeed, Eve was pregnant and about to give birth.
122. For, in the time of play in the Garden before they had gone to hear the voice like thunder, Adam and Eve had made love as they lay beneath the branches of the Tree of Life.
123. And in this time before humankind had dense bodies, the time between conception and birth was brief.
124. Adam said, "We will make a spear and kill a lamb after our baby is born."
125. Eve pointed to a spot beneath the branches of the Tree of Life and said, "There is where we made love and made this baby.
126. I feel that I should birth the baby there."

127. Lo: Beneath the branches of the Tree of Life, Eve gave birth to her first child.
128. Adam said, "Behold, we are blessed with a son!"
129. Adam and Eve named the boy *Abdiel,*[2] which means *Servant of Elohim.*
130. And the reason they chose that name is as follows.

131. While Eve had given birth, perched upon the top center branch of the Tree of Life was a white Dove, singing.
132. Yea, the Dove sweetly sang the name *Abdiel* while Eve gave birth to the baby boy.
133. Within her, Eve felt that this was a fitting name for her son.
134. Adam also heard the song of the Dove and knew this to be the true name of his son.
135. Behold: Eve put the baby to her breast and Abdiel drank her milk and was nourished.
136. Then the family slept together beneath the branches of the Tree of Life.
137. The white Dove sang while they slept.

138. The next morning when they awoke, Adam said to Eve, "We must break off a branch from this tree and make a spear.
139. We must obey the command of the Lord our God.

[2]In this Nasarean Bible, the first two children of Adam and Eve are named Abdiel and Cain. In the Orthodox Bible, their first two children are named Abel and Cain. Let us look at the meanings of those names. *Abdiel,* a Hebrew name, means *Servant of Elohim.* That is the name used in this Nasarean Bible. The name used in the Orthodox Bible, *Abel,* sounds similar to Abdiel but is a different word with different meaning: *Abel,* in Hebrew is *Hebel* and literally means *Morning Mist.* By implication *Hebel* also means *Worthlessness, Emptiness* and *Vanity,* those negative meanings coming from the sense of *Mist* as being *Insubstantial.* The name *Cain* in Hebrew is *Qayin* and means *Spear.* Because spearheads are often made of metal, the word *Qayin* also means *Spearmaker, Spearhead, Metal,* and *Metal Worker.* The story of Abdiel and Cain in the Nasarean Bible is fundamentally different than the story of Abel and Cain in the Orthodox Bible.
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140. We must slay a lamb."
141. Eve said, "A voice within warns me not to do this thing." Eve first speaks against killing the lamb
142. Adam said, "I, too, hear that voice, but we must not listen.
143. The Lord our God told us to ignore that voice.
144. We must obey the Lord."

145. Eve made a bed of leaves for Abdiel beneath the tree.
146. She placed him upon the bed to sleep and said to Adam, "I will help you break off a branch."
147. Adam and Eve tried to break off a branch from the Tree of Life but they could not.
148. "This tree is too strong!" said Adam.
149. "Let us make a spear from another tree", said Eve.
150. And so it was that Adam and Eve broke off a branch of another tree and made a spear.

151. Adam said, "We now have a spear.
152. Let us hunt for a lamb to kill."
153. When they had found a lamb and were about to slay it with the spear, behold, another Lamb came forth and spoke, saying: "Spare that lamb; spear Me, instead."
154. Adam and Eve both took hold of the spear; together, they drove the spear through the body of the Lamb.

155. As the Lamb bled to death, Adam asked: "Why did you offer yourself in place of the other lamb?"
156. The Lamb said, "I forgive you, for you know not what you do. Jesus on the cross
157. Because I forgive you, the consequences of this act will not be as great as if I did not forgive you.
158. The other lamb may not have forgiven you and then the consequences would have been far greater.
159. The consequences are still great; but this way you will have a second chance.
160. And when My blood is spilled upon the Tree of Life, it will be as the Water of Life; and that will defeat the plan of Lucifer."
161. The Lamb died, and Adam and Eve understood not the meaning of His words.

162. Then, as Lucifer had instructed, Adam and Eve poured the blood of the Lamb upon their hands.
163. Adam said, "My mind is in torment!
164. I am in anguish!"
165. Eve said, "I feel terrible!
166. I am sad and miserable!"
167. Adam said, "Let us take the body of the Lamb to the Lord our God.
168. Perhaps he can make us feel better!"

169. Adam and Eve left Abdiel in his bed of leaves; for, he was asleep and they did not wish to disturb him.
170. They climbed down the mountain and found Lucifer waiting for them at the border of Kush.
171. Lucifer was pleased when he saw the slain Lamb.
172. He said, "Behold: I am Yahweh, the Lord God.
173. I am pleased with your offering!
174. Did you slay the Lamb with a spear made from the tree in the center of the Garden?"
175. Adam said, "That tree was too strong.
176. We could not break off a branch.
177. We used a branch from another tree to make the spear."
178. Lucifer, masquerading as Yahweh, was enraged.
179. With a voice like thunder he shouted, "How dare you disobey a commandment of the Lord your God!
180. I would let you feel the rod of my chastisement upon your back but you still are not dense enough to feel its fire.
181. But, lo: You are denser now than when I last saw you."

182. Adam said, "Lord, ever since we killed the Lamb, Eve and I have felt great anguish!
183. We feel terrible!

184. Can you help us feel better?"
185. Lucifer smiled, then spoke: "You feel inner torment because you did not fully carry out my command.
186. Also, this was your first kill and you are not yet used to it.
187. Once you have become used to it, it will become a great joy!
188. Lo: it is great play!
189. Yea, it is called hunting!
190. And I am the spiritual father of all hunters!
191. And you are greatly blessed; for of all the creatures in the Garden, you have become the first hunters.
192. Yea, the first blood is on your hands![3]

193. "And I will heal you of your inner torment.
194. Behold: I will teach you to take great pleasure in hunting!
195. Your heart will beat fast in anticipation of the kill!
196. You will take delight in sneaking up slowly behind your victim, or hiding behind a bush in ambush!
197. And your mouth will salivate in anticipation of the taste of your victim's flesh!
198. But before you can eat the flesh of this Lamb, you need become a bit more dense.
199. And that will be accomplished by more killing, which also will heal your inner torment."

200. Lucifer instructed Adam and Eve to make more spears.
201. He then pointed to some deer eating grass in a meadow and said, "Behold: a mother deer and her fawn.
202. Kill the fawn first, then the mother.
203. But before you kill the mother, make certain that she sees the death of her fawn."
204. Adam and Eve killed the deer, first the fawn then the mother.
205. Then they killed other animals according to the will of Lucifer.
206. At first the killing was hard; but then it became easier; and by the end of the day, Adam declared: "Hunting is fun!
207. It makes me feel powerful".
208. But Eve said, "I do not like it.
209. It feels wrong within me."

210. Lucifer, hearing the words of Adam and Eve, declared: "Adam, you are stronger than Eve because I made you in my own image and likeness.
211. Eve is weaker because I made her from one of your ribs.
212. I made her to be your servant.
213. Yea, she is not your equal.
214. Because you are stronger, you must rule over her.
215. Her purpose in life is to serve me by serving you.
216. She must serve you as though you were me, the Lord God, and you must serve me.
217. If you serve me, you will be a good example for her.[4]
218. Yea, and a good example for the children you will make with Eve.
219. Behold: you need her to make children that can be raised to do my will.
220. Now, cut into pieces the doe, and taste your first flesh!
221. After you have both eaten you will make a baby that will be dedicated unto me, the Lord God.
222. For I am Yahweh."

223. Adam ate the flesh, and blood ran

[3]This theme of the first killing of an animal by humankind and the sort of consequences that follow is well described by Upton Ewing in his book, *The Essene Christ*. For a long excerpt from that book see *Expanded Footnote Eight: Excerpt on the Fall of Man from The Essene Christ*.
[4]This same theology in regard to the relationship of woman to man was preached by the Apostle Paul in the Orthodox New Testament, almost word for word. For a comparison and contrast of Nasarean teachings with the teachings of Paul, see *Expanded Footnote Nine: Nasarean Christianity or Paulianity?*

down his cheek.
224. Because of the killing, his body was now dense enough to eat flesh.
225. Eve also ate the flesh.
226. Though she had not felt right about the killing, she had obeyed the voice of Lucifer and killed many creatures.
227. Yea, blood was also on her hands and her body had become dense enough to eat flesh, though not as dense as Adam's; for, Adam had enjoyed the killing, but Eve had not.
228. But with the eating of flesh, Eve's body became as dense as Adam's.
229. And so it was that Adam and Eve put on the bodies of animals. Cycle of the Animal

230. After Adam and Eve ate, Lucifer said, "Now I will teach you how to make a baby."
231. Adam said, "We know how.
232. We have already made one baby boy."
233. Lucifer was angry, for he had not known that Adam and Eve had made a baby under the branches of the Tree of Life.
234. This was not according to the plan of Lucifer.
235. Lo: Lucifer had desired to taint the seed of humankind from the beginning.
236. Lucifer raised his serpent staff and, behold: enslaved light came from it and stung the flesh of Adam and Eve.
237. Lucifer shouted, "Now you can feel the fire of my wrath upon your backs!"
238. Adam and Eve fell to the ground in pain.

239. Lucifer said, "Where is the baby you made before you killed animals and tasted flesh?"
240. Adam said, "We left the baby beneath the tree atop the mountain in the center of the Garden."
241. Lucifer said, "You must bring the baby to me.
242. It is an abomination and must die.
243. Because your bodies are not yet hard metal like mine, you may still be able to get near the center of the Garden. still have the Black Gene Pigmys
244. And when you get as near as you can to the center, call to your child.
245. Yea, bid the child come to you.
246. Then grab the child and bring him to me.
247. Lo: take with you the body of the first creature you killed, the Lamb.
248. When you grab your child, pour some of the blood of the Lamb upon his hands.
249. He will then be easier to control.
250. And then pour some of the blood around the tree in the center of the Garden.

251. "But before you go, behold: make a baby for me; do this now, beneath the branches of my tree.
252. Yea, now that you have tasted flesh you may step across the border of the Garden and take pleasure beneath the branches of my tree.
253. And when you return with your child, you will sacrifice him to me beneath the branches of my tree.
254. And then you will enter the cave I have prepared for you; it will be your home."

255. Then Lucifer whispered in the ear of Adam how he was to take Eve and make her pregnant: "Hold her down and take her; you are stronger than her and need not ask permission.
256. If you force her rather than ask her, the baby you make will be stronger." more cleverish

257. So it was that Adam took Eve by the hair and pulled her to him.
258. He then held her down and entered her, asking not for permission and listening not to her words.
259. And this was very different from when Adam and Eve had made love in the center of the Garden.
260. And the soul that was attracted was very different from that of Abdiel.
261. Yea, the soul that incarnated in the womb of Eve was very dark, indeed.

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262. Lo: the floodgates were now open.
263. With the killing of animals and the rape of Eve, many dark souls were attracted to this world, and this was not according to the plan of Abraham and Sa'arah.
264. Some of these dark souls came to incarnate so that they could kill and eat flesh.
265. Others came to hover disembodied, feeding on emotional pain like parasites.
266. But Abraham and Sa'arah sent other souls to incarnate in this world, some who were young but not dark, which were those this world was meant for, and some very bright souls, to be helpers and teachers. [5]

267. After Adam had taken Eve in the manner Lucifer had instructed, Lucifer said: "Now that Eve is made pregnant, I shall put her egg in this gourd of glass.
268. For I do not want this egg going near the center of the Garden."
269. Then Lucifer reached into the womb of Eve with a metal stick and got her egg.
270. Yea, he then placed it in a gourd made of glass.

271. Lucifer said, "Go and do as I have commanded; for, I am the Lord your God and you must obey me.
272. Lo: I am a jealous and vengeful God!
273. Fear me and do my will!
274. I am Yahweh!"

275. Now, when Adam and Eve had begun killing animals in the Garden, the atmosphere of the Garden was changed.
276. The murderous deeds had released noxious fumes that could not be seen but could be felt. [6]
277. Whereas there had been no fear in the Garden, now fear spread throughout the Garden.
278. Yea, some animals began to kill and eat other animals, and those that did not kill began to fear those that did kill.
279. And the atmosphere was now much more dense; thus, all the bodies of animals and plants had become more dense in order to adapt.
280. Lo: this made it possible for Adam and Eve to get near the center of the Garden.
281. But they could no longer enter the center. Gen 3:8 Hiding from us
282. Behold: when they could get no closer to the center, Adam and Eve were tired.
283. Adam said, "Let us sleep.
284. In the morning we will call Abdiel to us."

285. Adam put the dead body of the Lamb beneath his head to serve as a pillow.
286. That night, Adam dreamed many dreams: He saw the animals he had killed; they crowded around a throne and upon the throne was a Lamb. Revelations 4:4
287. And the animals were angry, and petitioned the Lamb for justice.
288. And as Adam looked into the eyes of each animal, he saw in their eyes the fear and hatred he had caused.
289. Lo: as each animal testified before the Lamb on the throne, Adam was forced to watch his killing of that animal; lo, he felt the unspeakable terror that each of his victims had felt.

[5]Even in the Orthodox New Testament there is a reference to this mixing of good seed and bad seed. In Matthew 13:24-31, Jesus said: *"The Kingdom of Heaven is likened unto a man who sowed good seed in his field: But... his enemy came and sowed weeds among the wheat, and went his way. But when the wheat was sprung up... then appeared the weeds also. So the servants of the man said... 'Do you want us to go and pull out the weeds?' But the man said, 'No, because you might also uproot the wheat before its time. Let both grow together until the harvest . . . ."*
[6]This is mentioned in the ancient Ebionite Christian manuscripts. See *Expanded Footnote Seven: The Ebionite Clementine Manuscripts.*
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290. And after all the animals had testified, the Lamb on the throne pointed to the hole in His chest, which was from the spear of Adam and Eve, for this was the first creature that had been slain by Adam and Eve.
291. Yea, this was the Lamb that had offered itself in place of another lamb, and even now served as the pillow beneath the head of the sleeping Adam.
292. Then the Lamb on the throne began to speak, but Adam pulled away from his dream in fear and trembling.

293. Lo: Adam awoke in a sweat, his belly in great pain from the flesh he had eaten.
294. A part of him had desired to listen to the voice of the Lamb, but his guilty conscience was afraid.
295. He called for Eve, but Eve was no longer by his side.

Chapter 10
Abdiel, First Nasarean Priest of the Essene Way

1. Eve had not slept that night.
2. She lay awake for many hours considering her deadly deeds.
3. She felt true sorrow and contrition; yea, she wept many tears as she remembered the faces of the animals she had helped Adam kill.
4. Eve declared, "Even if it means that the Lord God will kill me with his staff, I will never kill again.
5. I repent of all killing.
6. Yea, I would rather die than kill.
7. And never again will I eat the flesh of an animal."[1]
8. Then, behold: Eve heard the voice of Abdiel coming from the center of the Garden.
9. She went toward the voice and there was Abdiel, no longer in the body of a babe, but in the body of a young man.
10. And upon his shoulder was the white Dove that had sung the name 'Abdiel' at his birth.

11. Abdiel said to Eve: "Mother, you have eaten fruit from the tree in the center of the Garden, which is the Tree of Life.
12. Eating that fruit was the first step in your healing."
13. Eve remembered the warning of the Lord God, that she must not eat of this fruit.
14. She said to Abdiel, "When did I eat of the fruit of the tree in the center of the Garden?
15. And why do you call it the *'Tree of Life'?*
16. For, the Lord God told me that if I ate the fruit of this tree, I would surely die."

17. Abdiel replied, "My dear Mother, this night, when you felt true contrition for your sins, and you declared in sincerity your repentance, at that moment you ate of the tree in the center of the Garden.
18. For, behold: Your repentance was of Love, and Love is a fruit of the Tree of Life.
19. Yea, the tree in the center of the Garden is the Tree of Life.
20. And I will now feed you another fruit from this tree, which is the fruit of Wisdom.
21. Yea, I will reveal to you the true God and the true Goddess, and I will teach you Their way.

22. "For, behold: I, Abdiel, am the first Priest of the religion of Elohim on this world.
23. And this religion is *Nasarean*[2], for we *Lift up* ourselves and others in holy ascension upon the Golden Ladder, giving and receiving forgiveness.

[1]Since eating meat was the primary cause of the Fall, vegetarianism is the first step toward personal resurrection and ascension.

[2]The Hebrew root from which we get the word *Nasarean* is *Nasa*, which means *Lift up, Lifted up, Raise, Lift up another; Lift up oneself; Forgive; Forgiven.* Each of those meanings is given in the 21st Century Edition of *The Strongest Strong's Exhaustive Concordance of the Bible*. The concordance also states that the various meanings of the root *Nasa* come "... from the base meaning of *rise in elevation*...." The concordance also states that the meaning of *forgive/forgiven* in the context of *Nasa* is *"... the removal of guilt and its penalties."* Thus, in the context of its use as a sectarian name by the Nasareans, *Nasa* is a profound word. It means to *Raise Oneself and Others to Higher Levels of Existence, Consciousness, and Bliss by Forgiving and being Forgiven.* This *'Raising'* could also be called *'Ascension'*. And we see in the Nasarean Bible that, in the case of Eve, this *Ascension* was linked to the Tree of Life, Contrition and Repentance. We also see that no matter how heinous the crimes of Eve were, as soon as she felt true contrition for her sins, forgiveness was there. And we see that on the heels of that forgiveness came the invitation to eat of the fruit of Wisdom, by learning more of the Nasarean Way.

24. Yea, we are of the Upward Spiral and lift up all who will repent the ways of the downward spiral.
25. And all who become Nasarean will be healed in heart and mind, yea, and will heal the hearts and minds of others.
26. For healing is the Way of the Nasarean.
27. Yea, the Way of the Nasarean is the Essene Way,[3] for we teach wellness of body, mind, and soul.

28. "Yes, Mother, I am the first Priest of Elohim on this world.
29. And I shall establish a Priesthood; not according to my own imagination, but in obedience to my Lord and Lady.
30. Yea, and you shall be the first Priestess.
31. And all who join us in the Essene Way shall be called Nasareans.
32. And they who enter the Nasarean Priesthood shall be called Nazarites,[4] for they shall be consecrated to a special work."

33. Yea, in truth, Abdiel was the first Nasarean Priest of the Essene Way.
34. And that had occurred in the following manner.
35. When Adam and Eve left baby Abdiel on a bed of leaves beneath the Tree of Life, they believed he would sleep until their return.
36. For, they believed their return would be swift.
37. And they had no reason to fear for the safety of Abdiel, for neither fear nor hurt existed in the Garden; lo: all creatures lived in peace and none ate the bodies of their fellows.
38. And within her, Eve felt that she should not bring Abdiel on the mission to take the slain Lamb to the Lord God.
39. But, lo: time in the center of the Garden is not like time on the outskirts of the Garden.
40. And the growth of a man or woman in the center of the Garden is not the growth measured by days or years.
41. And during the absence of Adam and Eve from the center of the Garden, Abdiel had outgrown them in wisdom; for he had eaten from the fruit of the Tree of Life.
42. Behold: rather than sleep in the absence of his earthly parents, Abdiel awoke!

43. Baby Abdiel awoke
to the sound
of the white Dove singing.
44. She sang of the bliss

[3]Many words in the Hebrew Bible are actually Aramaic. Here, in the Nasarean Bible, we meet an Aramaic word. The Aramaic word *Asayya* means *Healer;* the Nasarean plural form is *Asayim,* which has come into English as *Essene.* Although *Essene* is a name used by the Nasareans – the religion itself is called Nasarean and the *Way* of the religion is called *Essene* – other non-Nasarean Jews also called themselves *Essene,* since it simply means *Healer.* Thus when we read of Essenes who do not sound like the vegetarian Nasarean Essenes, we are simply dealing with the fact that more than one group called themselves *Healers (Asayim/Essene).*

[4]The Hebrew noun *Nazir* (or Nazarite) is from the verb *Nazar,* which means to *consecrate or dedicate oneself to Jah-Jah in a special way.* It implies more of a separation from worldly pursuits than the non-Nazarite, and is linked to a particular set of vows. The set of vows may differ depending on the rules of the religious order one is affiliated with, but it is always a more demanding set of disciplines than given to the laity. In the Orthodox Hebrew Bible, the term did not necessarily imply consecration to the Priesthood, but in the Nasarean tradition that is exactly what it means. In the Nasarean religion, the Nazarites are the Priests and Priestesses. They have been *consecrated* and *set apart* for that work. In the Orthodox Hebrew Bible, only men could be Nazarites or enter the Priesthood. In the Nasarean religion, both men and women were – and are – welcome to enter the Priesthood. All Nasarean Priests and Priestesses are Nazarites.

and wisdom
of the Tree of Life.
45. Lo, Her song was sweet
and Abdiel hungered
for the fruit
of the Tree of Life.
46. Abdiel opened his mouth
and sang his response
to the Dove.
47. His first song was: *"Ehyah"*, [5]
which means *I AM!* Angel song "Ayah"

48. And the Dove
sang to Abdiel
of the Seven Branches
and the Seven Roots
of the Tree of Life.
49. And with each song
the Dove sang,
Abdiel sang back.
50 And each time
Abdiel opened his mouth
and sang,
the Dove
dropped into his mouth
a piece of fruit
from the Branch or Root
of which he sang.
51. Lo:
the baby
began to climb
the Tree of Life.
52. And when he fell
from one of the branches,
the Lamb was there
to cushion his fall;
yea, and to help him
climb back up.

53. Behold:
Abdiel made his home
in the center of the tree.
54. And from his home
in the center of the tree,
he learned to climb
even the highest branch;
for he knew that the branch
was not only outside
and around him,
but was also within him.
55. Yea,
and it was with the help
of the Lamb and Dove
that he discovered
the tree was within himself;
for, only through
the Way of the Lamb and Dove
can one find
the center of the tree
within oneself.

56. Lo,
it was from
the Lamb and Dove
that Abdiel learned
his greatest lesson,
which was this:
to climb the highest branches
of the tree,
he must take
the Way
of the Tree of Life

[5]In Hebrew the term *Ehyah* (sometimes rendered *Hayah)* is the verb of being. It can mean *I will be* (future tense) or, in the sense that mystics use it, *I Be* or *I Am*. The Nasareans, being mystics, are using the term in the latter sense: *I Am*. Although some Hebraists do not like that usage, mystics understand – through direct spiritual experience – what the Nasareans mean by this term. The *'I Am'* is *That Which Is*. It is our *Deepest Self*, that within us that is created in the image and likeness of *Yah*. The *'I Am'* is pure *Existence*. It is *Being*. What some Hebraists (who want to use the term only in the future tense – I *will be* –) do not understand is that the term *'I Am'* INCLUDES EVERY TENSE. When used in the spiritual sense, *'I Am'* implies *That Which Was, Is, and Will Be*. In other words, we are speaking of the *Eternal I Am*. Indeed, it is fitting that the 'rules' of human grammar cannot articulate the nature of God in any single verb tense! The mystic knows this by intuition and enjoys communion with *'I AM'*. The grammarian has not *tasted* that which he attempts to define and thus misses the point.

to those in distress.
57. Yes,
for only those
who reach low
to take the hands
of the distressed,
are truly high.
58. For the Tree of Life
grows atop
the Mount of Peace,
and only those
who take the Mount of Peace
to those who groan
in the valley,
reach the summit.
59. Yea,
it is by walking as a candle
in the dark valley
that the Mount of Peace
goes with us,
as us.
60. And it is in the
Holy Descent
that we find the
Highest Ascent;
and only then do we
know the truth
of the Tree of Life
that grows atop
the Mount of Peace.
61. And this is
the Way
of the Dove and the Lamb.

62. And the name
of this Way
is the Essene Way,
which is the Healing Way
of the Dove and the Lamb.
63. For,
an *'Essene'* is a
'healer of body, mind,
and soul'.
64. And behold:
those who accept
the invitation
of the Dove and Lamb
to take initiation
as disciples of the Essene Way
shall be called
Nasareans;
for, *'Nasa'*
means to*'Lift up'*,
and we are Nasareans
when we reach low
to raise up
those in distress.
65. Yea,
and by so doing,
we ourselves are raised up
to the summit
of the
Essene Mountain of Peace
where stands the holy
Tree of Life.

66. Yes,
'twas in the Bliss
of the center of the Tree,
as he listened to the songs
of the Lamb and Dove,
holy Abdiel heard a drumbeat
that was the pulse
of Their songs.
67. Lo: the drumbeat
was the beating in unison
of the hearts
of the Lamb and Dove.
68. Yea, the drumbeat
of the Dove and Lamb
was Their heartbeat,
and Their hearts beat
in unison.
69. And when Abdiel
made that drumbeat
the focus of his
meditation,
lo,
he heard the words
of the heartbeat
of the Lamb and the Dove
in the form of a question:
"Who will go?"

70. And Abdiel perceived
that only those
in the bliss of heavenly realms
could hear this question;
for,
only they have the ears

to hear this heartbeat.
71. And Abdiel perceived
the meaning of the question;
it meant:
"Who will leave
this heavenly abode
wherein is neither violence
nor discord
to walk in the dark valley
of the violent worlds?"
72. Yea, it meant:
"Who, having attained
the privilege
of living in a heavenly world
amongst peaceful,
honest souls,
will give up that privilege
to walk amongst
the tormented souls
of the dark and discordant
worlds?"
73. Yea, it meant:
"Who will be
the Hands and Feet
of the
Heartbeat of Compassion?"
74. It meant:
"Who will be
the Hands of Mercy
of Lord Christ
and Lady Christ?
75. Who will raise up
those who have fallen
into distress?
76. Who will go?"

77. Behold:
with his own heartbeat
drumming in unison
with the heartbeats
of the Lamb and Dove,
Abdiel answered the question
with these words:
"I will go".

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78. Lo:
When Abdiel answered
the question of the heartbeat
with the words,
"I will go",
his own heart
beat in unison
with the hearts
of the Dove and Lamb.
79. It was then
that Abdiel received
a great vision
of a great work
and understood
his own role in that work.
80. Yea, the vision he received
was from the Dove and Lamb.
81. And the vision
revealed the purpose
of the Nasarean Priesthood,
and his own role
within that Priesthood.
82. And the name of the vision
is *Mahazeh Gedolah*,[6]
which means
The Great Revelation.
83. And that revelation
is in two parts.
84. The first part is called,
The Revelation of All
that Has Been.
85. And the second part is called,
The Messianic Revelation
of the Lamb and the Dove.
86. Receive now the first part
of the *Mahazeh Gedolah*.

87. Behold,
The Revelation of All
that Has Been,
which is the first part
of the *Mahazeh Gedolah:*
Abdiel looked within

[6]The Hebrew word *Mahazeh* means *Revelation*. The Hebrew word *Gedolah* means *Great*. In Hebrew the subject noun or pronoun comes before the adjective, but in English we would speak the adjective first. Thus, we translate the term *Great Revelation*.
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and saw
the mysteries of life
revealed.
88. Yea, Abdiel watched
as the Ancient of Days[7]
asked *The First Question:*
"Who am I?"
89. And, lo:
Abdiel heard Yah
become Jah
with the declaration
of *The First Answer:*
"I AM".

90. Yea,
Abdiel watched the story
of Jah-Jah unfold,
even feeling the story unfold
within his own heart.
91. Abdiel saw and felt
The First Feeling of Jah;
and that feeling was *Bliss,*
which is *The Love of I Am,*
which is also
The Great Appreciation.
92. Yea,
and Abdiel tasted
The Gracious Wish,
which was the wish
of *The One Alone*
to share
Existence,
Consciousness,
and Bliss
with *One Another.*
93. Lo:
Abdiel witnessed Jah
become *The First Male*
as Jahlah came forth
from Ain Sof
as *The First Female,*
together becoming
God and Goddess Transcendent,
Jah-Jah.
94. Yea,
The One Alone
was now
the Lover and the Beloved,
The One Another.

95. And Abdiel perceived
The Divine Plan;
yea,
he saw how the plan
was made of many parts
to achieve one goal.
96. And that goal
is *The Great Goal,*
which is *The Great Why,*
which is *I and I.*
97. Yea,
The Great Goal
is to create
Divine Children
who freely choose
to join Jah-Jah in
The Blessed Day of Play
and *Perpetual Communion.*
98. And Abdiel perceived
the parts of the plan:
He perceived
The Divine Way,
which is
The Way of YHWH,
which is
The Way of Creative Expansion
of Existence,
Consciousness,
and Bliss.
99. And he perceived
The Great School,
which is
The Mother Ovum and
All the Ovums
Within that Ovum,
which are the countless bodies
and worlds,
and worlds within worlds,
in which
the children of Jah-Jah

[7]*Ancient of Days* is a Nasarean term for *Yah*. The term is intended to emphasize the fact that Yah existed before all other things.

expand in Existence,
Consciousness,
and Bliss,
learning what must be learned
at each level,
until,
at last,
they pierce the Mother Ovum
and join Jah and Jahlah
in Heaven Most High.
100. And he perceived
The Universal Laws,
which are *The Laws of Being,*
which are encoded
into the very fabric of Being.
101. And he perceived
The Great Freedom,
which is the freedom
of every child of Jah-Jah
to choose good or evil,
to choose fellowship
with Jah-Jah
or to reject Jah-Jah.
102. And he perceived
The Means of Intervention
of Jah-Jah,
which is
Jahday the Lord Christ
and Jahnah the Lady Christ,
who are
the *Hands of Mercy*
by which Jah-Jah reaches
from Heaven Most High
into The Mother Ovum
to save those suffering
from the consequences
of The Great Freedom.
103. Yea,
Abdiel saw within himself
all these things
of *The Divine Plan.*

104. And he witnessed
The Activation of the Plan:
He saw the
Tzimtzum of Jah and Jahlah.
105. He saw the
Emanation of Jahday from Jah.
106. He saw the
Emanation of Jahnah
from Jahlah.
107. He saw the
Creation of the Mother Ovum.
108. He saw the
Ascension of Jah-Jah
to Heaven Most High,
which is outside
of the Mother Ovum.
109. He saw the
Birth of Etz Chaim,
the *Tree of Life.*
110. He saw the
Golden Ladder of
Countless Rungs,
which is the center branch
of the Tree of Life,
the branch which connects
every Being
with Heaven Most High
and Jah-Jah.
111. He saw that every rung
is held in place by the
Two Poles of the Ladder:
Jahday
the *Word of Jah,*
and Jahnah
the *Breath of Jahlah,*
which are
the Two that are One,
and the One that is Two,
God and Goddess Immanent,
directly emanated
First Son and First Daughter
of Jah-Jah.
112. He saw *Their Dance*
and the countless worlds
and Beings
that came forth from that dance;
yea,
and the countless worlds
and Beings
that will continue to come forth
from that dance.

113. And Abdiel saw
that many Beings
within The Great Freedom
made unwise choices
and experienced
great pain,

creating hell realms
within and without.
114. And Abdiel saw
countless worlds and souls
over fathomless duration
fall down the ladder
into foul pits
of their own making.
115. And Abdiel saw
that always,
in every foul pit,
the Lord Christ Jahday
and the Lady Christ Jahnah
intervened as
The Hands of Mercy.
116. But Abdiel saw
that this intervention
must be according to
The Laws of Intervention,
according to
The Great Freedom.

117. And Abdiel saw
that an evil tyrant called Satan
had come forth,
and that Satan had
an army of servants
called demons,
and that Satan did intervene
in many worlds
in direct opposition
to the Love and Wisdom
of God and Goddess
Immanent and Transcendent.
118. And Abdiel saw
that this opposition
was possible
within The Great Freedom;
for, within that freedom is the
freedom to choose evil.

119. And Abdiel saw
that the worlds and souls
in need of
the Hands of Mercy
are countless,
and that Jahday
and Jahnah,
our Lord Christ and
Lady Christ,
ever since the beginning
of Their Dance,
have sent forth
The Great Invitation,
which is the invitation
to join them in their work
of *Messianic Intervention,*
which is to become
Hands of Mercy.
120. And Abdiel saw
that only those who have
the ears to hear,
can hear *The Great Call,*
which is *The Great Invitation*
to join *The Christ Family,*
which is *The Body of Christ.*

121. Behold:
Abdiel knew that his hearing
of the question
– *"Who will go?"* –
was his hearing of
The Great Invitation.
122. Yea,
and he knew
that his response
– *"I will go"* –
was his
Acceptance of the Invitation.
123. Lo:
he knew that his work
would be on this new world
that had suffered
Satanic attack
at its very inception.

124. Behold:
he saw within himself
the coming of
Abraham and Sa'arah
to plant the Tree of Life
in this world.
125. He saw Lucifer
attempt to prevent
that planting.
126. He saw his own conception
by Adam and Eve
before their fall.
127. He saw their fall
into the killing

and eating of animals
when they
obeyed the voice of Lucifer
rather than the voice
of Elohim within.

128. Abdiel saw that now
the Garden was polluted:
Satanic seed was mixed
with God-seed.
129. Now there were two spirals
planted in this Garden:
The Upward Spiral
into heavenly realms
of light and bliss,
and The Downward Spiral
into hellish realms
of darkness and pain.

130. Behold:
The Downward Spiral
always exists as a
possibility;
but now, on this world,
as in many other worlds,
The Downward Spiral
was an *actuality*.
131. And, lo:
at the moment it was
made manifest,
many thousands
of demonic entities
of various types
flocked to this world,
some with bodies,
some disembodied.
132. Some of the disembodied
were called Pain Suckers;
for they feed
on the emotional pain
of other Beings.
133. And all Pain Suckers
are of the family
called Parasites.

134. The most dangerous
of the Suckers
are those called Pain Farmers;
for they plant
seeds of discord
in order to increase
their harvest of pain.
135. Yea,
they teach the art
of weapon making
and encourage warfare
and a thousand
other evil things.
136. And they do this by
whispering in the minds
of not only their
willing servants,
but even
their unsuspecting hosts.
137. For, the unsuspecting host
thinks the demonic suggestion
whispered in his mind
is his own idea.[8]

138. And Abdiel perceived
how the demons
were able to enter the bodies
of their unsuspecting hosts:
Although the laws of nature
work against
demonic possession
(for, no entity should
be able to enter
the *Beytsah haAur*
– *Ovum of Light* – of
another without permission)
the demons found
that they could slow
the vibration of,
and thereby weaken,
the *Magen haAur*,[9]
the *Shield of Light*,
of creatures by getting them
to eat flesh.
139. Yea,
the demons found
that they could pierce
the Light Shield of creatures

[8]This is mentioned in the ancient Ebionite Christian manuscripts. See *Expanded Footnote Seven: The Ebionite Clementine Manuscripts*, at the back of this book.
[9]The Hebrew word *Magen* means *Shield*. The term *Magen haAur* means *Shield of Light*.

who fell from the fleshless diet
to a diet of flesh;
and once they entered
the Light Ovum,
behold:
they could enter
even the physical body
of the unsuspecting host.
140. And by entering the body
of a host,
lo,
the demons gain two things:
One, they may now whisper
in the mind of their host;
Two, they may experience
vicarious thrills
through the sense organs
of their host.[10]

141. Abdiel also perceived
the remedy
for this great evil:
A return to the fleshless diet.
142. For,
once a Being rejects
the flesh diet of the demons,
the demons are forced to flee.
143. Yea,
the demons are forced to flee
because,
according to Jah Law,
they cannot be
within the Light Ovum
of any creature
who eats not the flesh
of other creatures.
144. The eggs or milk
of other creatures
may be eaten without fear
of demonic possession,
yea, and the vegetables,
grains, and fruits of nature,
but not the flesh
of another creature.

145. And Abdiel perceived
that on many worlds
the Pain Farmers had
subverted the fleshless diets
of creatures
and thereby planted
seeds of pain
that grew into mighty crops.
146. And the Pain Farmers
cultivate their soil
before planting.
147. And they add
manure to their fields.
148. And they water their crops.
149. And Satan is
the Master of the Pain Farmers.
150. And Lucifer is
one of his many servants.

151. Lo:
the *Mahazeh Gedolah,*
the *Great Revelation,*
was in two parts.
152. The first part,
which was just described,
is *The Revelation of All*
that Has Been;
for it revealed to Abdiel
all the things that
have made needful
the coming to this world
of the Nasarean Priesthood,
the Hands of Mercy
of Lord Christ Jahday
and Lady Christ Jahnah.
153. Now,
receive the second part
of the Mahazeh Gedolah,
which part is called:
The Messianic Revelation
of the Lamb and Dove.

[10]This is also mentioned in the ancient Ebionite Christian manuscripts. See *Expanded Footnote Seven: The Ebionite Clementine Manuscripts,* at the back of this book.

Chapter 11
Part Two of the Mahazeh Gedolah:
The Messianic Revelation of the Lamb and Dove

1. With the Dove upon His head,
the Lamb spoke to Abdiel,
saying:
"Behold the Lamb and Dove:
the Lamb is Jahday,
the Living Word of Jah;
the Dove is Jahnah,
the Living Breath of Jahlah.
2. And through
His union with Jahnah, Jahday is of both
Jah and Jahlah.
3. And through
Her union with Jahday,
Jahnah is of both Jah and Jahlah.

4."Yea,
Jahday is the
Only Begotten Son of Jah,
the only son directly emanated
by Father Jah.
5. Lo,
Jahday the Lamb
is the Lord Christ,
the Father Christ
of the Christ Family.
6. And Jahnah is the Only Begotten
Daughter of Jahlah, the only daughter
directly emanated
by Mother Jahlah.
7. Lo,
Jahnah the Dove
is the Lady Christ,
the Mother Christ
of the Christ Family.

8. "Behold,
at the beginning
of The Mother Ovum,
in the awareness
of the consequences
of The Great Freedom,
Jah-Jah anointed
Jahday and Jahnah
with the Water of Life,
which is the
Tears of Jah-Jah,
which are
Tears of Compassion.
9. Yea,
these tears were shed
because Jah and Jahlah
so loved the world
that They gave Their
only begotten children
as Hands of Mercy,
which are Christ-Messiahs,
even knowing
that They would be crucified
again and again,
repeatedly and in diverse ways,
upon the countless crosses
of countless realms and worlds
of endless space and time
by those who,
within the context of
The Great Freedom,
would make unwise choices
resulting
in fathomless pain and sadness, resulting
in the
Merciful Intervention
in the Darkness of Ignorance
by the Word and Breath of Mercy,
which is
the Lord Christ and Lady Christ.

10. "Lo:
the Water of Life
is of the Tears of Jah-Jah,
which are the Tears of Compassion shed
not only
for Jahday and Jahnah,
but for all Beings
who will ever experience pain
for any reason,
deserved or not,
in all the realms and all the times
of fathomless duration

within the Mother Ovum.
11. Yea,
but the Tears of Jah-Jah
are also Tears of Joy,
shed in the awareness
that the Great Pain of Evolution
will be transcended
by countless Beings
whom,
over the course
of fathomless duration,
will pierce Ovum after Ovum,
eventually piercing
even the Mother Ovum,
joining Jah and Jahlah
in Heaven Most High,
as friends,
co-workers,
and playmates,
and joining
Jahday and Jahnah
as Christ-Messiahs,
for the salvation
of all sentient Beings."

12. Then the Dove spoke to Abdiel,
saying:
"Behold the *Christ Family,*
which is the
Family of Christed Beings.
13. Yea,
Holy Abdiel,
behold your new family;
for,
when you answered
the question
of the Heartbeat
with the words,
'I will go',
you accepted
The Invitation
of the Lord and Lady
to join the Christ Family.
14. For, behold:
The Vow of the Christ Child
is the
Vow of Initiation
into the Nazarim,
which is
the Nasarean Priesthood.
15. Yea,
behold your new family:
a family of
Priests and Priestesses,
which is the Nazarim,
the Nasarean Priesthood
of the Essene Way
of the Lord and Lady.

16. "In countless worlds
our Priesthood
has been called various names
in the diverse tongues
of the peoples;
but whatever the tongue
the meaning is the same:
We are *'Nasarean'*
because we *Lift up*
the distressed
unto holy resurrection
in spiritual ascension.
17. And we are *'Essene'*
because we are the
'Healers of Body, Mind, and Soul'.
18. And all Nasarean
Priests and Priestesses
of the Essene Way
are *'Nazarites',*
being *'Consecrated'*
to the work of the Priesthood,

which consecration
is sealed by the *Nazah,*[1]
the *Ritual of Consecration*
to the Nasarean Priesthood.

19. "That ritual
is the washing
of the feet
and the sprinkling
of the hands, heart, and forehead
with Holy Water.
20. Lo:
the water symbolizes
the Tears of Compassion,
which is the Water of Life.
21. Yea,
and upon
the crown of the head
are placed the hands
of a Priest or Priestess
of the Christ Family,
and certain words
and prayers
are spoken.
22. And this ritual
We shall perform
this day,
upon you,
when We return to your
earthly body in Kush.
23. Yea, Abdiel,
you shall receive
the Nazah.
24. Behold:
the Nazah
symbolizes outwardly
what has already occurred
inwardly."

25. Then the Lamb spoke,
saying,
"Oh holy Abdiel,
you are the first soul
in this new world
to pierce through the ovums
of the first six heavens
and reach the Seventh Heaven
of this world.
26. Yea,
you found the Temple of Light
within yourself
and joined the King and Queen
upon the Throne Chariot.
27. And,
guided by Uriel,
the Angel of Light,
you have ridden
the Throne Chariot
through the
Door of the Crown
atop the
Temple of your Body
and ascended
unto the
Temple of Light,
which is the
spiritual chamber
hidden within the Sun.
28. Even now,
though your earthly body
sits in meditation
in the Garden of Kush,

[1]In Biblical Hebrew the word *Nazah* is a verb that means to '*Sprinkle*', especially in the expiation of sins. That Judaic practice referred to the sprinkling of the blood of sacrificed animals. But the Nasareans used the word (or at least a word that was spelled the same way) as a noun – The Nazah – to refer to an entire ritual of consecration to the Nasarean Priesthood, which included the sprinkling of hands, heart, and forehead with water, and the washing of the feet. The ritual also included the placing of the hands of a Priest or Priestess upon the crown of the head of the initiate, and certain words of invocation, commission, and prayers. Being opposed to animal sacrifice, the Nasareans used water rather than blood, the water symbolizing the Tears of Compassion, which is the Water of Life. A trace of this ritual survived in the mainstream New Testament, wherein Jesus is said to have washed the feet of his apostles.

your soul has come
in its Light Body
to the Temple of Light
within the Sun.
29. You are the first
from the new world
to ascend to this Temple.

30. "But in the heavenly Bliss
of this Temple of Light
you did hear
The Drumbeat,
which is The Heartbeat
of the
Lord Christ and Lady Christ.
31. And though
you have ascended
unto this heavenly abode,
you have chosen
to return
to the new world
as Our Hands and Feet.
32. Behold:
in this holy descent,
you will find the highest ascent.
33. Yea,
you will pierce other ovums
that you yet know not of.
34. Behold:
you will enjoy
the Blessed Day of Play
in Heaven Most High,
with your Lord and Lady,
and with Jah-Jah."

35. Then the Dove spoke,
saying:
"But, lo:
before the
Blessed Day of Play,
there is much work.
36. You shall
receive initiation
as the first Christ
of the new world.
37. Then you will receive
your Holy Mission,
which is your Holy Work;
for,
your hands
shall be Our Hands,
the Hands of Christ.
38. And your feet
shall be Our Feet,
the Feet of Christ.
39. Yea,
your work
while in earthly body,
will be the
founding of Our Priesthood
on this new world.
40. Behold:
you will be given
the *Bahir Shibathayim*[2],
which is
the *Sevenfold Illumination.*

41. "The Sevenfold Illumination
reveals the path
of the Nasarean Church
of the Essene Way
for this world.
42. Yea,
you will put in place
Our ordinances
for this world.
43. And with help
from the Lamb and Dove,
you will train your successor,
whom will be your seventh child.
44. For,
the evil one
will strike down your earthly body,
but cannot harm
your soul.

45. "And when the servant
of the Dark Path
kills your earthly body,
yea,
and kills
the body of your Queen

[2]The Hebrew word *Bahir* means *Illumination.* The Hebrew word *Shibathayim* means *Sevenfold.* In English the term *Bahir Shibathayim* is *Sevenfold Illumination.*

– your wife
whom you have not yet met –
you and she
shall continue to minister
to this world,
as Cherubim of the Tree of Life."
46. Then the Lamb spoke,
saying:
"Yea, holy Abdiel,
you shall serve
as the chief Cherub[3]
of the Center Branch
of the Tree of Life for this world.
47. And your Queen
shall serve
as the chief Cherubah
of the Center Root
of the Tree of Life for this world.
48. Yea,
for the duration
of the lifespan of Earth,
you will serve in that capacity.
49. For,
as you are the first
man of earth
to ascend to the Temple of the Sun,
so shall your Queen
be the first woman
to make that ascension.
50. And like you,
she shall hear
The Heartbeat,
which is
The Question,
'Who will go?'
51. And like you,
she shall answer:
'I will go'.
52. Thus
it is fitting
that the first Christs
of this new world
shall serve as the High Priest
and High Priestess
of the First Heaven of this world,
even as
Abraham and Sa'arah
serve in the Seventh Heaven
of this world,
all under the guidance
of the High Priest
and High Priestess
of the
Kindom[4] of All Heavens,
Jahday and Jahnah."

53. Then the Dove spoke,
saying,
"Think not, Oh Abdiel,
that they who take
the Vow of the Christ Child,
and thereby enter the Christ Family,
which is the Nasarean Priesthood,
become free of error.
54. Lo:
even amongst the higher ranks
of Christed Beings
in much higher worlds,
errors are made.
55. And amongst Baby Christs
in lower worlds such as Earth,
errors are common.
56. But the Vow of the Christ Child
is not *'I shall make no errors'*;
lo, the vow is: *'I will try to help'*.
57. And all those who
truly desire to help,
will learn from their mistakes,
and the mistakes
will become less frequent.
58. And they will rise
from one world to the next,
until they pierce
even the Mother Ovum."

59. Then the Lamb spoke,

[3]A *Cherub* is an angelic Being. *Cherubah* is the Nasarean feminine form of the masculine *Cherub*. The plural form is *Cherubim*.
[4] This is not a typo! The word here is *Kindom*, not *Kingdom*.

saying:
"Leave now
the Temple of the Sun
and enter again
the Temple of your Body
in the Garden of Kush.
60. Behold:
The Lamb and the Dove
shall go with you;
for,
We shall dress your body
with the Robe of Righteousness
and you will receive
the Nazah.
61. Yea,
and you will receive
the emblems of the Priesthood.
62. But first
you will receive
the *Bahir Shibathayim,*
the *Sevenfold Illumination;*
for,
with this illumination
you shall establish
Our Priesthood
in this new world."

Chapter 12
Introduction to the Bahir Shibathayim and The Seven Words of Opening

1. Lo:
the soul of Abdiel
was once again within his body
in the Garden of Kush.
2. Yea,
he sat in the center
of the Tree of Life.

3. And the Dove said,
"Oh holy Abdiel,
climb down from the tree
and stand on the soil of Kush.
4. For you must take
the heights of the tree
with you, as you.
5. Yea,
for you must make
the Holy Descent
if you are to reach
the Highest Ascent.
6. For you must teach the fallen
to climb the tree.
7. And when they have climbed high,
they too will descend
that they might climb even higher."

8. Abdiel stood on the ground
near the trunk of the Tree of Life.
9. And behold:
The bodies of the Lamb
and the Dove
began to glow brightly,
then to change form.
10. The body of the Lamb
was now that of a glorious man
with brown skin
and long locks.
11. And the body of the Dove
was now that of a glorious woman
with black skin
and long locks.
12. And the eyes
of both the man and the woman
were full of love and wisdom.
13. And the woman spoke,
saying:
"Look, Oh Abdiel,
upon the human bodies
that the Lord and Lady
will wear
when We come
as perfected man
and perfected woman.
14. Now We wear these bodies
that We may initiate you
as Our first Priest
in this new world."

15. Then the Lamb,
who now appeared as a man,
spoke the
Seven Words of Opening,
which are
Nasarean Words of Power
to open sessions of *Omnah*.[1]
16. Behold:
Omnah is *Instruction*
in Nasarean wisdom.
17. And the
Seven Words of Opening
are from
the tongue of the Cherubim.
18. For, lo:
certain words
have their origin
in the tongue of the Cherubim,
and are words of great power.
19. And after each
Word of Opening,
Abdiel gave

[1]The Hebrew word *omnah* means *tutelage* or *instruction* in Nasarean wisdom in which there is a teacher-student relationship.

The Righteous Response,
which is *Amen.*[2]

20. The Lamb,
in the body of *Yahshua,*
which is *Salvation,*
spoke The First Word of Opening:
"Po!"[3]
21. Abdiel gave
The Righteous Response:
"Amen!"

22. Yahshua spoke
The Second Word of Opening:
"Attah!"[4]
23. Abdiel gave
The Righteous Response:
"Amen!"

24. Yahshua spoke
The Third Word of Opening:
"Omnah!"
25. Abdiel gave
The Righteous Response: "Amen!"

26. Yahshua spoke
The Fourth Word of Opening:
"Shamah!"[5]
27. Abdiel gave
The Righteous Response: "Amen!"

28. Yahshua spoke
The Fifth Word of Opening:
"Qabalah!"[6]
29. Abdiel gave
The Righteous Response: "Amen!"

30. Yahshua spoke
The Sixth Word of Opening:
"Zohar!"[7]
31. Abdiel gave
The Righteous Response: "Amen!"

32. Yahshua spoke
The Seventh Word of Opening: *"Na'am!"*[8]
33. Abdiel gave
The Righteous Response: "Amen!"

34. Then, for a time
that seemed outside of time,
they chanted
The Seven Words of Opening.
35. Behold,
in this manner they chanted:

Po-At-tah Om-nah Sha-mah
Qa-bal-ah Zo-har Na'-am
Amen
Amen

36. Yea, and they emphasized certain
syllables as they chanted, as taught
today by elders of the Way.

37. Then the Dove
that had become the woman spoke,
saying:
"Receive, that you may glow.
38. Yea, be filled
with the Living Word
that you may become
a Living Candle.
39. Glow brightly in the darkness,
that you may illuminate the path
for others.
40. Receive the Living Water
and drink deeply!
41. Then will the Angel of Love
flow from your lips
and put out the flames of hatred.

[2] The Hebrew word *Amen* means *So Be It.* The Nasarean pronunciation is *Ah-men* as in *Saw-men.*
[3] The Hebrew word *Po* means *Here.*
[4] The Hebrew word *Attah* means *Now.*
[5] The Hebrew word *Shamah* means *Hear.*
[6] The Hebrew word *Qabalah* means *Receive.*
[7] The Hebrew word *Zohar* means *Brightness,* in the sense of radiant, shining light.
[8] The Hebrew word *Na'am* means to *speak as a prophet.*

42. Yea,
the Angel of Love
comes forth with her spouse,
Wisdom,
and they have healing
in their wings;
for, they defeat hatred
by healing hatred.
43. Lo:
the flames of hatred
are flames of ignorance; for,
ignorance gives birth to hatred.
44. Wherefore
the Angel of Love
and her spouse, Wisdom, Love alone will not
defeat hatred defeat hatred we need wisdom
by transforming hatred.
45. Behold:
ignorance is transformed
into Wisdom,
and hatred into Love.
46. And this by
the embrace
of Love and Wisdom.
47. Yea,
the angels of Love and Wisdom
serve the Lord and Lady,
even as We serve Jah-Jah.

48. "Behold, Abdiel,
The Seven Words of Opening
are to prepare you to receive.
49. If you receive,
you will glow.
50. Receive through your *Qodqod*.[9]
51. For the Qodqod
is the crown that bows lowest
before Jah-Jah.
52. And the crown that bows lowest
is truly the highest.
53. And only through this crown
can you receive the *Qowlayah*,[10]
which is the *Voice of Jah-Jah*.
54. And only when
you receive the Qowlayah,
will you glow.

55. "Lo:
the teacher who gives Omnah,
is not the Qowlayah,
but is the servant
of the Qowlayah.
56. Through the voice
of the teacher
the student is opened
to receive the Qowlayah.
57. The Qowlayah
is the Voice of Spirit.
58. Not just any Spirit,
but the *Ruah haKodesh*,
the *Holy Spirit*.
59. The teacher who gives Omnah
walks in the Holy Spirit,
and opens students
to receive the Holy Spirit.
60. In the presence
of the teacher of Omnah,
one tastes
haPanim haKodesh,
the *Holy Presence*.[11]
61. The teachers who give Omnah
are the Priests and Priestesses
of the Lord and Lady.

62. "Oh Abdiel,
you are the first
Nasarean Priest
of the Essene Way
on this world.
63. Receive now

[9] The Hebrew word *Qodqod* means the *Crown of the head*, as in the part of the body that bows lowest. It stems from the Hebrew word *Qadad*, which means to *bow* at the waist in deference. The Nasarean teaching is that only when we manifest the Crown of Humility (Qodqod), will we manifest the Crown of Glory (Kether).
[10] The Hebrew word *Qowlayah* means *The Voice of Yah* or *Yahweh's Voice*.
[11] The Hebrew term *haPanim haKodesh* means the *Holy Presence*. The word *Panim* means *Presence*. The word *Kodesh* means *Holy*.

the *Bahir Shibathayim*,[12]
which is
The Sevenfold Illumination.
64. For,
it is the Bahir Shibathayim
that is the subject of Omnah.

65. "Yea,
through the Bahir Shibathayim
you shall open students
to receive the Holy Spirit.
66. For, the Holy Spirit
is the point of union
within Jah-Jah,
the place of Oneness
that is I AM.
67. And though the I Am
within each Soul
is always connected
to the I Am of Jah-Jah
by the *Nahar Neharah*,[13]
the *River of Light*,
many have placed dams
at the port of entry.
68. The port of entry is *Kether*,
the *Crown*.
69. These self-built dams
cannot stop the river,
but slow it by denying it.
70. And these dams must be opened!
71. For,
until these dams are opened,
the movement of the Holy Spirit
is slowed.
72. And when the movement
of the Holy Spirit is slowed,
pain and anguish,
disease and despair,
and a thousand other evils
spring forth,
turning heavens into hells,
bringing death and darkness
where once was life and light.
73. For the movement
of the Holy Spirit
is the distribution of *Aur Chai*,[14]
the *Living Light*,
from the point of union
within Jah-Jah
to the point of union
within all.
74. And those who build dams
at the port of entry
harm themselves
and the world in which they live.
75. Oh Abdiel,
be thou a dam-breaker!
76. And let the Bahir Shibathayim
be your hammer!

77. "Truly,
the Bahir Shibathayim
is the Hammer of Great Power;
for, from the embrace
of Love and Wisdom
comes forth Power!
78. But this Power
is not the power of the tyrant.
79. Neither is this Power
that power respected by the worldly.
80. This Power
is that of the Holy Spirit,
which is the Power
that rushes into the Crown
when Love and Wisdom
are in union.
81. Wherefore the Angel of Power
is the child of Love and Wisdom.
82. And he who wields
the Hammer of Great Power,
is he who lives and teaches
the Bahir Shibathayim."

[12]The Hebrew term *Bahir Shibathayim* means *Sevenfold Illumination*. The word *Bahir* means *Illumination*. The word *Shibathayim* means *Sevenfold*.
[13]The Hebrew term *Nahar Neharah* means *River of Light*. The word *Nahar* is *River*. The word *Neharah* is *Light*.
[14]The Hebrew word *Chai* – pronounced kha-ee – means *Living*. The word *Aur* means *Light*. The term *Aur Chai* means *Living Light*.

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83. Abdiel spoke:
"You are *Oholah,*
the *Tent of Jahlah;*
I take refuge within You!
84. You are *Jahnah,*
the *Dove of Jah-Jah;*
under Your wings I take refuge!
85. You are the Lady Christ,
one with the Lord Christ;
in the Christ Family I take refuge!
86. You are *Immanuelah,*
Goddess Immanent;
as I take refuge within You,
I offer You refuge within me!
87. Oh my Lady,
accept me as Your disciple,
for I long to learn from You!
88. Oh my Lady,
accept me as Your devotee,
for I love You with all of my heart!
89. Oh my Lady,
accept me as Your servant;
I will serve You
though others persecute You!
90. Oh my *Elah,*[15]
my *Goddess,*
I give You all that I Am!"

91. Then, behold:
the Lady embraced Abdiel
and spoke:

"Oh Abdiel,
I accept refuge within your heart,
even as you find refuge in Me!
92. I will live in you,
as you live in Me!
93. My wise child,
I accept you as disciple!
94. My loving child,
I accept you as devotee!
95. My helpful child,
I accept you as servant!

96. "But you are more than a servant;
I now call you 'Friend'!
97. For,
through many lifetimes
in many worlds,
you have proven loyal
and trustworthy.

98. "And more,
you have looked into
The Mirror of Elohim
and seen your true reflection!
99. My son,
I now also call you 'Brother';
for you have persevered unto
Twinship![16]

100. "Even so,
you are My younger brother,
and have many lessons to learn.
101. But you have learned

[15]*El,* as used by the Nasareans, is a short form of the word *Elohim,* and Elohim means *God and Goddess Immanent.* A word by which we address *Goddess Immanent* is *Elah.* A word by which we address *God Immanent* is *Eloah.* These words – Elah and Eloah – are from the tongue of the Cherubim, and have high value in terms of Transcendental Vibration. Though *el* is nearly always used by Nasareans as a short form of the word *Elohim,* one exception is the name Immanuel, in which *el* is simply a contraction of the word *Eloah.*

[16]The Hebrew word *ta'om* (pronounced *taw-ome*) means twin(s), and can be used in a literal or figurative sense. It stems from the Hebrew word *ta'am* which means "be complete", "be twinned", "duplicate", "coupled together". Ta'om, like Elohim and many other Hebrew words, has specific sectarian meaning to the Nasareans, apart from the meaning assigned by Hebraists. In other words, though the Nasareans and mainstream Judaism share many of the same words, the Nasarean meaning and pronunciation of those words often differs from Judaism. In the case at hand, the word *Twin* (Ta-om) has special sectarian meaning to the Nasareans, representing a level of spiritual attainment whereat one realizes *and experiences* their essential unity with their Creator. This realization is not merely *intellectual agreement* – that occurs even at lower levels of attainment – but is *directly experienced.*
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the greatest lesson:
You have learned to love!
102. Share your love with others!"

103. Then Abdiel spoke to the Lord:
"You are *'Oholiy'ab,*
the *Tent of Jah;*
I take refuge within You!
104. You are *Jahday,*
Jah-guide;
I take refuge in Your guidance!
105. You are the Lord Christ,
one with the Lady Christ;
in the Christ Family I take refuge!
106. You are *Immanuel,*
God Immanent;
as I take refuge within You,
I offer You refuge within me!
107. Oh my Lord,
accept me as Your disciple,
for I long to learn from You!
108. Oh my Lord,
accept me as Your devotee,
for I love You with all my heart!
109. Oh my Lord,
accept me as Your servant;
I will serve You
though others persecute You!
110. Oh my Eloah,
my God, I give You all that I Am!"

111. Then, behold,
the Lord embraced Abdiel
and spoke:
"Oh Abdiel,
I accept refuge within your heart,
even as you find refuge in Me!
112. I will live in you,
as you live in Me!
113. My wise child,
I accept you as disciple!
114. My loving child,
I accept you as devotee!
115. My helpful child,
I accept you as servant!

116. "But you are more than a servant;
I now call you 'Friend'!
117. For,
through many lifetimes
in many worlds,
you have proven loyal
and trustworthy.

118. "And more,
you have looked into
The Mirror of Elohim
and seen your true reflection!
119. My son,
I now also call you 'Brother';
for you have persevered
unto Twinship!

120. "Even so,
you are My younger brother,
and have many lessons to learn.
121. But you have learned
the greatest lesson:
You have learned to love!
122. Share your love with others!"

123. Then Abdiel chanted this chant unto
the Lord and Lady:
Elah-Eloah Elohim!
Elohim Elah-Eloah!

124. Then, together,
the Lord and Lady and Abdiel,
chanted and sang praises
unto Jah-Jah,
our God and Goddess Transcendent.
125. And one of those chants was this:

Jah-Jah Halleluyah!
Halleluyah Jah-Jah!
Jah-Jah Halleluyah!
Halleluyah Jah-Jah!

Jah-Jah Qowlayah!
Qowlayah Jah-Jah!
Jah-Jah Qowlayah!
Qowlayah Jah-Jah!

Chapter 13
Bahir Shibathayim:
The First Three Candles

1. Then Yahshua spoke:
"The Bahir Shibathayim
is in Seven Parts.
2. Each part is a Candle,
illuminating the Way.
3. Receive now the First Candle
of The Sevenfold Illumination.

4. "The First Candle illuminates
the *Machashabah Gedolah*,[1]
which is the *Great Purpose*
of the Nasarean Priesthood.
5. The Nasarean Priesthood
is the *Nazarim*.
6. A Nazarite
is a Nasarean Priest or Priestess
of the Essene Way.
7. A Priest is a *Nazir*.[2]
8. A Priestess is a *Nazirah*.
9. Both are Nazarites,
for they have been *consecrated*
to the Priesthood,
having been trained
in the Bahir Shibathayim
and taken the vows.
10. Yea, a Nazarite vows
to live always in *Nazarut*.[3]

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11. "Behold:
Nazarut is not a place
in the east or the west;
neither is Nazarut
found in the south or north.
12. Neither is Nazarut
built of wood or stone
or any other material;
for, lo:
Nazarut is not a place or thing.
13. Behold:
Nazarut is the state of being
of one under the vows
of the Nazarim,
and, especially,
the state of consciousness induced by adherence
to those vows.
14. And that state of consciousness
is *Mowshab ha Sekelyah*,
which is *Yah Consciousness*.[4]

15. "Yea,
the First Candle illuminates
the Machashabah Gedolah,
which is the Great Purpose
of our Priesthood.

[1]The Hebrew term *Machashabah Gedolah* means *Great Purpose*. The word *Machashabah* means *Purpose*. The word *Gedolah* means *Great*.
[2]The Hebrew word *Nazir* means *Consecrated* or *Set Apart*. The word *Nazarite* comes from *Nazir* and means the same thing. In the Hebrew Bible there are various types of Nazarites. That is because the word *Nazarite* simply means *Consecrated*, and not all Nazarites are consecrated to the same spiritual path. Different types of Nazarites are differentiated by their particular set of vows. A Nasarean Nazarite is under the vows of the Bahir Shibathayim. In the mainstream Hebrew Bible, Nazarites were not necessarily Priests. But in the Nasarean tradition, *Nazarite* is a sectarian term for one *Consecrated to the Priesthood*. A Nasarean *Priest* is called *Nazir* (pronounced *Na-zeer*), a *Priestess* is called *Nazirah* (pronounced *Na-zee-rah*).
[3]*Nazarut* is the *state of being of one under the vows of the Nazarim*, and, especially, *the state of consciousness induced by adherence to those vows*.
[4]The Hebrew term *Mowshab ha Sekelyah* literally means *Indwelling Consciousness of Yah* and implies *Yah Consciousness*.
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16. Lo:
the Great Purpose is revealed
in the *Machazeh Gedolah*,
the *Great Revelation*.
17. For the Great Revelation
reveals the dangers
of the Great Freedom;
yea, and the need
for the Hands of Mercy,
which are the Hands of Christ.
18. And the Hands of Christ,
yea, even the Feet of Christ,
is the Nazarim;
for the Nazarim is the
Body of Christ.
19. Behold:
the purpose of the Nazarim
is to do the work of Christ;
for, the Lord and Lady
need hands and feet
in every world
wherein is pain and anguish.
20. And the work of Christ
is to save souls.
21. Yea, to save them
from the snares of Satan;
but also to save them
from their own unwise choices
within the Great Freedom.
22. Wherefore it is the words
of the Great Revelation
that reveal the Great Purpose.
23. So let them who accept
the Bahir Shibathayim,
when they gather as a Qehillah,[5]
recite *The Psalm of the Lamb
and Dove*, which is a portion of
The Great Revelation.
24. And that Psalm is this:

*"Behold,
at the beginning
of The Mother Ovum,
in the awareness
of the consequences
of The Great Freedom,
Jah-Jah anointed
Jahday and Jahnah
with the Water of Life,
which is the
Tears of Jah-Jah,
which are
Tears of Compassion.
25. Yea,
these tears were shed
because Jah and Jahlah
so loved the world
that They gave
Their only begotten children
as Hands of Mercy,
which are Christ-Messiahs,
even knowing
that they would be crucified
again and again,
repeatedly and in diverse ways,
upon the countless crosses
of countless realms and worlds
of endless space and time
by those who,
within the context of
The Great Freedom,
would make unwise choices
resulting
in fathomless pain and sadness,
resulting in the
Merciful Intervention
in the Darkness of Ignorance
by the Word and Breath of Mercy,
which is
the Lord Christ and Lady Christ.*

*26. "Lo:
the Water of Life
is of the Tears of Jah-Jah,
which are the Tears of Compassion
shed not only
for Jahday and Jahnah,
but for all Beings
who will ever experience pain
for any reason,
deserved or not,
in all the realms and all the times
of fathomless duration
within the Mother Ovum.*

27. "Yea,

[5]The Hebrew word *Qehillah* means *Congregation*.

but the Tears of Jah-Jah
are also Tears of Joy,
shed in the awareness
that the Great Pain of Evolution
will be transcended
by countless Beings
who,
over the course
of fathomless duration,
will pierce Ovum after Ovum,
eventually piercing
even the Mother Ovum,
joining Jah and Jahlah
in Heaven Most High,
as friends,
co-workers,
and playmates,
and joining
Jahday and Jahnah
as Christ-Messiahs,
for the salvation
of all sentient Beings.

28. "Yea,
behold your new family:
a family of
Priests and Priestesses,
which is the Nazarim,
the Nasarean Priesthood
of the Essene Way
of the Lord and Lady.

29. "In countless worlds
our Priesthood
has been called various names
in the diverse tongues
of the peoples;
but whatever the tongue
the meaning is the same:
We are *'Nasarean'*
because we *'Lift up'*
the distressed
unto holy resurrection
in spiritual ascension.
30. And we are *'Essene'*
because we are the
'Healers of Body, Mind, and Soul'.

31. "Receive now the Second Candle
of the Bahir Shibathayim.
32. The Second Candle
illuminates the *Shney Zeroim,* [6]
which is the *Two Arms.*
33. Yea, the Priesthood
of the Lord and Lady
has Two Arms,
one that is revealed,
the other hidden.
34. With both the Revealed Arm
and the Hidden,
Our Priesthood reaches out
to those in distress;
yea, with Two Arms
We bring light
to those in darkness,
though they see only one arm.
35. For, the enemies
of Our Priesthood
will attack that which is revealed;
wherefore,
most of Our work is hidden.

36. "The *Revealed Arm*
is the *Zeroah Niglah,*[7]
which is Our public ministry.
37. All that We do
that is plainly seen and revealed
is of the Zeroah Niglah.
38. The *Hidden Arm*
is the *Zeroah Nistar.*[8]
39. All of the hidden work
of Our Priesthood
is of the Zeroah Nistar.

[6] The Hebrew term *Shney Zeroim* means *Two Arms.*
[7] The Hebrew term *Zeroah Niglah* means *Revealed Arm.*
[8] The Hebrew term *Zeroah Nistar* means *Hidden Arm.*

40. And these arms are *Zeroim Notim*,[9]
which are *Outstretched Arms*.
41. For, lo:
the arms of the Lord and Lady,
yea, and the arms
of Our Priests and Priestesses,
are always outstretched.

42. "Behold:
the Zeroah Niglah,
the Revealed Arm of Our Priesthood,
will be mocked and murdered
by those who walk the Dark Path.
43. Yea,
and by the ignorant
who have neither ears nor eyes
to understand.
44. Lo:
even to the point of extinction
shall the Nazarim be persecuted.
45. But always a remnant will return.
46. Wherefore,
when persecuted
for righteousness sake,
say proudly these words:
Sha'ar Yashuwb![10]
47. Which means:
A Remnant Will Return!

48. "Receive now the Third Candle
of the Bahir Shib'athayim.
49. The Third Candle illuminates
the *Shney Hugim ha Nasarim*,[11]
which is the
Two Circles of Nasareans.
50. The first circle
gives birth to the second circle.
51. The first circle
is the *Ha Hug B'fnim*,[12]
which is *The Inner Circle*.

52. This is the circle of the Nazarim,
which is the
Priesthood of the Lord and Lady.
53. The second circle
is the *Ha Hug HaHitzon*,[13]
which is *The Outer Circle*.
54. This is all people
who accept the instruction
of the Nazarim,
but are not initiated
into the Priesthood.
55. Together,
both circles form One Church,
which is the
Church of the Lord Christ
and Lady Christ.
56. And within the First Circle,
are circles within circles;
for,
there are many levels of initiation within
the Priesthood.
57. And within the Second Circle,
are circles within circles;
for,
even within the laity
there are various
levels of attainment.
58. And the hub
of all the circles
whereat all the spokes conjoin
is the Circle of the Lord and Lady.
59. And at the Center of Their Circle, yea,
and surrounding all circles,
is Jah-Jah.

[9]The Hebrew term *Zeroim Notim* means *Outstretched Arms*.
[10]The Hebrew term *Sha'ar Yashuwb* means *A Remnant will Return*.
[11]The Hebrew term *Shney Hugim ha Nasarim* means *Two Circles of Nasareans*.
[12]The Hebrew term *Ha Hug B'fnim* means *The Inner Circle*.
[13]The Hebrew term *Ha Hug HaHitzon* means *The Outer Circle*.

Chapter 14
Bahir Shibathayim, Fourth Candle: The Twelve Tribes of Yesar'el

1. "Receive now the Fourth Candle
of the Bahir Shibathayim.
2. The Fourth Candle illuminates the
Am Yesar'el,[1]
which is the *Nation of Yesar'el.*
3. The *Shney Hugim,*
the *Two Circles*
that form One Church,
shall be *Am Ehad,*[2]
'One Nation'.
4. The name of our nation is *Yesar'el,*[3]
which means
Right Relationship with Elohim.
5. All those who take
refuge in the Lord and Lady
by accepting the Bahir Shibathayim,
have New Life,
as citizens of Yesar'el.
6. Yea,
there will be many
Nasarean Qebutzot,[4]
but they all form
One Nasarean Nation.
7. Behold:
a time comes
when the Qebutzot will be attacked
by the forces of darkness,
and Nasareans will be dispersed
to live in private homes
in the towns and nations
of the worldly,
lest they be slaughtered one and all.
8. Lo:
even in those days,
all who accept the
Bahir Shibathayim,
shall remain One Nation,
living in the world
but not of the world.
9. Their guidance shall come not
from the rulers of the world,
but from the
Priesthood of the Lord and Lady.
10. Yea,
let the dispersed Nasareans
gather in local *Qehillot,*[5]
which are *Congregations,*
to receive guidance
from the Nazarim.
11. And let all the Qehillot
receive guidance from *Em Heykal,*[6]
the *Mother Temple.*

12. "Behold, Abdiel:

[1]The Hebrew term *Am Yesar'el* literally means *People of Yesar'el* but in the context of this paragraph is best translated as *Nation of Yesar'el.*

[2]*Am Ehad,* in this context, means *One Nation.*

[3]The Hebrew word *Yesar'el* literally means *Right with Elohim* and implies *Right Relationship with Elohim.* This is in contrast to the Hebrew word *Yisra'el* (Israel), which means *He will rule as Elohim.* Some authorities translate *Yisra'el* as *He struggles with Elohim.* By either translation, *Yisra'el* (Israel) implies a *Wrong Relationship with Elohim.* That is in direct contrast to the word Yesar'el, by which the Nasarean Nation is designated.

[4]The Nasarean Hebrew word *Qebutzot* means *Communal Settlements.* In singular form it is Qebutsah. These settlements often featured a communal economy, though some were less so and could best be described as *Cooperatives.* The ancient Nasarean Qebutzot are not to be confused with those of modern Israel. The word Qebutsah is from Biblical days and was adopted in modern Israel when they began to form cooperative villages.

[5]In this context, the Hebrew word *Qehillot* means *Congregations.* In singular form it is *Qehillah.*

[6]The Hebrew term *Em Heykal* means *Mother Temple.*

even as you shall found *Yesar'el,*
which is the nation of those
in *Right Relationship with Elohim,*
there shall be a multitude
of other nations.
13. Yea,
you will be greatly outnumbered.
14. And all the multitude of nations
outside of Yesar'el
are united by one thing:
they wish to rule in place of Elohim.
15. Yea,
they struggle against Elohim,
when they should serve Elohim.
16. Wherefore we call those nations
Yisra'el,[7]
which means:
'He would Rule as Elohim'.
17. For,
to this world has come Lucifer,
the soldier of Satan.
18. And he has planted
the tree of Yisra'el
in the soil and life of this world.
19. For,
due to disobedience
to the unwritten law,
Adam and Eve fell
and became citizens of Yisra'el.

20. "Yea, due to the *Naphal,*[8]
which is the 'Fall',
there was need of the 'Raising'.
21. Wherefore you shall establish
the Nasarean Priesthood
on this world.
22. For,
with the Fall of Adam and Eve,
Mavet,[9]
'the Way of *Death',*
entered this world.
23. And wherever there is Mavet,
there is need of the Raising,
which is Resurrection
from the Way of Death
unto the Way of Life.
24. And those of the Way of Life
in the Lord and Lady,
are the Nasareans.
25. And even in dispersion
we are One Nation,
though scattered amongst
the towns and nations of the world.
26. Lo:
when the days of dispersion come,
and the Qebutzot are no more,
continue to meet
in hidden congregations.
27. But when conditions
are favorable,
Yesar'el will form Qebutzot,
which are
communes of the Essene Way.
28. And all Qebutzot
are under the guidance
of Em Heykal,
the Mother Temple.

29. "Behold:
Yesar'el is one nation
united in *Ma'aseh Kodesh,*[10]
which is *Holy Work.*
30. Wherefore,
all citizens of Yesar'el
perform *Ma'aseh Yah,*[11]
the *Work of Yah.*
31. Yea,
all are *Os'im,*[12]
all are *Workers.*
32. Every member of this nation performs

[7] *Yisra'el* means *Israel;* however, in the above verse *Yisra'el* is the term used for *all the multitude of nations outside of Yesar'el,* not just the one nation that came to be called *Israel.* Indeed, the nation of Israel did inherit via the Torah much of the animal sacrifice religion of the Cainites, but that and other Cainite practices spread over the globe and was not confined to any one nation.
[8] The Hebrew word *Naphal* means the *Fall.*
[9] The Hebrew word *Mavet* means *Death.*
[10] The Hebrew term *Ma'aseh Kodesh* means *Holy Work.* The word *Ma'aseh* means *Work.* The word Kodesh means Holy.
[11] The Hebrew term *Ma'aseh Yah* means *Work of Yah.*
[12] The Hebrew word *Os'im* means *Workers.*

the *'Raising up'*
of oneself and others;
for, we are Nasareans.
33. Every Nasarean
is a healer of the nations,
for we live and teach
the Essene Way.
34. Even so,
we express Ma'aseh Kodesh
in a variety of ways,
according to the *Oseh Tzedek*,[13]
which is the *Righteous Activity*,
of the Twelve Tribes of Workers.

35. "Yea,
the Qebutzot of Yesar'el
shall be of
Shnayim Asar Shevet ha Ovdim,[14]
which is
Twelve Tribes of Workers.
36. Lo:
each tribe is a spoke
of the one wheel
that is the
One Nation of Yesar'el.
37. Therefore the Twelve Tribes
will not live separately,
one from another,
but will live amongst each other;
for, behold:
a wheel missing many spokes
will collapse.
38. Therefore,
when conditions permit,
the Nasarean nation
shall form Qebutzot,
and each Qebutsah will strive
to enlist members of each tribe.
39. Now, behold
the Twelve Tribes of Workers
of the One Nation of Yesar'el.

40. 1) "Let there be *Shevet Nazarim*,[15]
the *Tribe of Priests and Priestesses*.
41. Lo:
the Priesthood consists
of circles within circles,
for there are many levels
of initiation.
42. Let those who feel
called to the Priesthood
first prove their sincerity
as members of the congregation.
43. Then,
after demonstrating sincerity,
let them study
to become ministers;
for,
that is the intermediary step
between the laity and the Priesthood.
44. Yea,
ministers are the servants
of the congregation,
serving in whatever capacity
is most needed.
45. Let the *Nazir Elyown*,[16]
the *High Priest*,
invite those ministers
who serve well
to study for the Priesthood.

46. "Yea,
there are many levels
within the Priesthood,

[13]The Hebrew term *Oseh Tzedek* means *Righteous Activity*. The word *Oseh* means *Activity*. The word *Tzedek*, depending on the context, can be translated either as *Righteous* or *Just*. In this context, it means Righteous.
[14]*Shnayim Asar Shevet ha Ovdim* means *Twelve Tribes of Workers*.
[15]The Nasarean sectarian term *Shevet Nazarim* means *Tribe of Priests and Priestesses*. The Hebrew word *Shevet* literally means *Branch* but is figuratively used for *Tribe*. These twelve Nasarean 'Tribes' are each a type of 'Workers Guild' consisting of Nasareans who perform a similar type of work.
[16]*Nazir Elyown* is the Nasarean sectarian term for *High Priest*. The Hebrew word *Elyown* means *High* or *Supreme*. The Hebrew word *Nazir* literally means *Consecrated* but is the Nasarean sectarian term for *Priest*.

and each Priest and Priestess
rises according to their progress
in Omnah
and in service rendered
through the years.
47. Responsibilities and privileges within the Nazarim
expand as one rises
through the ranks.
48. Only the *Tachbuwlah Elyown*,[17]
the *Supreme Council*,
shall know all the names and rankings of the Priesthood.
49. For,
the enemies of Yesar'el
will desire to know
all those names and rankings,
to use for foul purpose.
50. Behold:
the Supreme Council
shall consist of the High Priest
and two members of the Priesthood selected by him.
51. You, Abdiel,
are the first High Priest.
52. Your successor
may be male or female,
for both are equally worthy,
and may be from any tribe.

53. "Behold:
each tribe represents
a type of work.
54. Some Nasareans
will participate in the work
of more than one tribe,
according to their desire.
55. For, nobody shall be forced
to do one type of work
against their will,
nor be limited
to one type of work.

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56. "Each tribe
is under the guidance
of the High Priest.
57. And the High Priest
will select a *Zaqen*[18]
or *Ziqnah*,[19]
an *Elder* or *Eldress*,
from each tribe
to assist his guidance of that tribe.
58. And each Zaqen and Ziqnah
must also be a Priest or Priestess
of the Nazarim.

59. "Lo:
I say unto all
who will enter Shevet Nazarim,
your work is important!
60. Your help is accepted and needed! 61. Be not despondent
when the world around you is dark and decadent;
for,
within you is Nazarut,
the homeland of the Nazarim.
62. Therefore, oh Nazarite,
take Nazarut with you
wherever you journey.

63. "Yea,
and when your work
seems of little effect,
be not despondent; for,
even one soul raised up to Elkush
is cause for jubilation!
64. Yea,
be not despondent,
but neither should you boast
that you are a Nazarite,
thinking yourself superior
to those of other tribes.
65. For, I tell you truly,
the Nazarite who boasts

[17]The Hebrew word *Tachbuwlah* means *Council* or *Deliberative Body*, and the word *Elyown* means *High* or *Supreme*. The Nasarean sectarian term *Tachbuwlah Elyown* means *Supreme Council*.
[18]The Hebrew word *Zaqen* means *Elder*.
[19]The Hebrew word *Ziqnah* means *Female Elder* or *Eldress*.
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lives not in Nazarut,
knows not the Holy Presence,
and wears not
the Crown of Righteousness.
66. Rather,
bend low that you may be high,
for that is the way
of Shevet Nazarim.
67. Blessed are they who keep
the way of Shevet Nazarim!
68. They are of the nation of Yesar'el!
69. They are working for Jah-Jah
and shall receive
heavenly blessings!

70. "Qashab!
71. I say unto all
who will enter Yesar'el,
give thanks!
72. Raise your hands high
and give thanks for Shevet Nazarim!

73. 2) "Let there be *Shevet Raphaim*,[20]
the *Tribe of Healers*.
74. These are those Nasareans
who specialize in the healing arts.
75. Behold:
the healers know
the herbs of the fields
good for healing!
76. Yea,
for all the ailments of the body
there are herbs
in the field and forest
that have been given by Jah-Jah
to comfort and heal.
77. Lo:
no illness exists
that cannot be helped or healed
with the appropriate herb.
78. And the healers know the foods
given by Jah-Jah
that can prevent many ailments.
79. Yea,
and they know the foods
that cause many ailments.
80. And they know the uses of water,
clay, stones, and sunlight,
yea, and of many things
given by Jah-Jah for healing.
81. And their hands are skilled
in the healing arts;
yea, they give comfort
even with the touch of their hands!

82. "Lo:
I say unto all who
enter Shevet Raphaim,
your work is important!
83. Your help is accepted and needed!
84. Be not despondent
if many refuse
the Nasarean Way of Healing.
85. And be not despondent
when your work seems to fail.
86. For,
some illnesses and injuries
must run their course
and no remedy will cure.
87. Yea,
some illnesses and injuries
are even unto death,
and none may prevent this;
for the body mankind wears
on fallen earth
is not that
of the first garden of Kush.
88. Therefore,
be not despondent
when your efforts seem to fail.
89. For, I tell you truly,
the love you share
with those who are beyond healing,
gives comfort to their soul.
90. And a comforted soul
will rise higher offering to ancestors
than a despondent soul,
in the life to come.
91. For love raises the soul
of both the giver and the receiver.

92. "And when your efforts

[20]The Hebrew word *Raphaim* means *Healers*. The term *Shevet Raphaim* means *Tribe of Healers*.

are successful,
and you heal the sick,
do not glory in your skill;
for all healing is from Jah-Jah,
as is every skill.
93. And never let worldly gain
interfere
with your righteous decisions
as a healer.
94. He who cannot compensate you
shall receive the same treatment
as he who can.
95. For this is
the way of Shevet Raphaim.
96. Blessed are they who keep
the way of Shevet Raphaim!
97. They are of the nation of Yesar'el!
98. They are working for Jah-Jah
and shall receive
heavenly blessings!

99. "Qashab!
100. I say unto all
who will enter Yesar'el,
give thanks!
101. Raise your hands high
and give thanks for Shevet Raphaim!

102. 3) "Let there be *Shevet Arayot*,[21]
the *Tribe of Lions*,
which is the Nasarean Army.
103. Behold:
this army wages war
without killing.
104. Yea,
this is the *Tzevaot Hayot*,[22]
the *Army of Life*; for,
they defend life from violence.
105. Though they kill not,
they are as brave as lions.
106. For, each Nasarean Lion
shall be trained in *Zahyen*.[23]
107. And Zahyen is mastery of the
movements of body and mind.

108. "Lo:
the only weapons permitted
the Nasarean soldier
are his philosophy,
body,
and wooden staff.
109. The staff must not
have sharp ends or metal
and may only be used
to disarm others
who carry lethal weapons.
110. The primary weapon
of the Nasarean Lion
is his philosophy,
which is the Bahir Shibathayim
with added training in Zahyen.
111. The secondary weapon
of the Nasarean Lion
is his body,
which has been trained in Zahyen.
112. The third weapon
of the Nasarean Lion
is the wooden staff
that he has been trained to use
in Zahyen.

[21]The Hebrew word *Arayot* means *Lions*. The term *Shevet Arayot* means *Tribe of Lions*.
[22]The Hebrew term *Tzevaot Hayot* means *Army of Life*.
[23]*Zahyen* is a Nasarean form of martial Art. The word Zahyen is distinctly Nasarean in pronunciation, being of heavenly origin. Though from the tongue of the Cherubim, it is the ancient precursor to the seventh letter of the Hebrew alphabet – zayin – which has the numerical value of seven and, according to the Sepher Yetzirah (a Jewish Kabbalah text from the Middle Ages), is the letter that "Yah made to be King over *motion*." Also, according to Kabbalah charts on the Hebrew alphabet, the Hebrew letter zayin signifies *weapon*. In the Nasarean sense of a martial art, the *weapon* is one's own body and philosophy, used in defense. The Nasarean word *Zahyen* is pronounced a bit differently than the Hebrew letter *Zayin*. Zahyen is pronounced zaw-yen, rhyming with saw-hen. The letter Zayin is pronounced more like *zine* rhyming with *line*, though there still remains a soft hint of distinction between what was anciently two syllables. From what we know of the Nasarean martial art called Zahyen, it was similar in many respects to *Tai Chi*, and also has strong parallels with *Aikido*.

113. The staff is the weapon
of last resort.
114. Philosophical discourse
is the weapon of first resort.

115. "The primary purpose
of Shevet Arayot
is to serve Shevet Nazarim,
and thereby all of Yesar'el,
by accompanying the preachers
as they roam the world.
116. They will also defend
Nasarean Qebutzot,
though they may not kill.
117. And wherever they roam,
they will defend the defenseless,
but will never kill.
118. Behold:
it is better to die than to kill,
for the soul of the killer
will fall into foul pits
in the life to come.
119. Therefore many Qebutzot
will be destroyed when attacked
by heavily armed combatants.
120. But you are to prefer dispersion
over killing,
for the soul of a dispersed Nasarean
will rise high in the life to come,
provided the Essene Way
is not abandoned.
121. To kill is to abandon the Way.

122. "Lo: the Bahir Shibathayim
is the New Covenant
given after the fall of this world.
123. Had there been no fall,
there would be no need of
Shevet Arayot.
124. Even so, they kill not,
preferring death to killing.
125. For, death does not prevail
over the non-killer.

126. "Nasarean Lions,
be not despondent
when you see the armies of darkness
appear to win victory after victory;
for,
victory is not always what it seems.
127. Yea,
and he who seems to be the victor
may later be revealed
to be the vanquished.
128. For true victory
is the expansion of consciousness,
not the
expansion of worldly possessions.
129. And this victory
is won through service
rendered in love.

130. "Think not that the other tribes
perform their work effectively
but you fail in yours;
for, your success
can not be easily measured.
131. Behold:
If you let yourself
be killed by a spear
rather than use the spear
to kill another,
do you fail?
132. I tell you truly,
such defeat is the greatest success.
133. Therefore,
be not despondent
by apparent defeats.
134. But neither should you boast
nor use your strength
to intimidate others;
for such behavior
is not the way of Shevet Arayot.
135. Blessed are they
who keep the way of Shevet Arayot!
136. They are of the nation of Yesar'el!
137. They are working for Jah-Jah
and shall receive
heavenly blessings!

138. "Qashab!
I say unto all
who will enter Yesar'el,
give thanks!
139. Raise your hands high
and give thanks for Shevet Arayot!

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140. 4) "Let there be
Shevet Shirim va D'varim,[24]
the *Tribe of Songs and Words*.
141. These are
the singers and musicians,
the poets and writers.
142. Behold:
Great teachings are imparted
by music and words;
yea, and also great feelings.
143. Truly,
joyful music is of heaven!
144. A single note may raise the spirit,
may lift a heavy soul.
145. And a harmony of voices
raised in song
gives delight even to the Angels!
146. Yea,
singers and musicians
are givers of joy,
provided they make themselves
instruments of Jah-Jah.
147. Likewise,
writers and poets
may impart great wisdom
and inspire profound feelings,
as instruments of Jah-Jah.
148. Yea,
great wisdom is shared
by tongue and scroll!
149. And great acts are inspired
by the artfully uttered word.
150. For, behold,
in the beginning is the Word.
151. Yea,
communication is of Jah-Jah,
for it brings light into darkness.

152. "Oh Tribe of Songs and Words,
be not despondent
when it seems that your words
fall on deaf ears.
153. Neither be despondent
when your joyful music
is not rewarded by the world.
154. Do not be despondent and say,
'The work of other tribes
is appreciated
while ours is ignored.'
155. Know this:
a single plucked string
creates a ripple that is felt
throughout the heavens.
156. And a word of wisdom
that seems ignored
may in fact be stored
as a seed
within the hearer.
157. Be thankful for your gifts
of song and word!

158. "But do not boast or gloat
that you have greater gifts
than others.
159. For without
the gatherer of materials,
you have no parchment
on which to write.
160. And without
the skilled craftsman,
you have no instrument
with which to make music.
161. And without the farmer,
you have no food upon your table.

162. "Behold,
words and sounds
may enlighten minds and lift souls,
but they can also
darken minds and torment souls.
163. See to it that your
words and sounds
are of Jah-Jah.
164. For,
neither boasting nor gloating,
nor dark words
are of Shevet Shirim va D'varim.
165. Blessed are they
who keep the way
of Shevet Shirim va D'varim!
166. They are of the nation of Yesar'el!
167. They are working for Jah-Jah
and shall receive
heavenly blessings!

[24]The Hebrew term *Shevet Shirim va D'varim* means *Tribe of Songs and Words*.
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168. "Qashab!
169. I say unto all
who will enter Yesar'el,
give thanks!
170. Raise your hands high
and give thanks for
Shevet Shirim va D'varim!

171. 5) "Let there be *Shevet Rekushim*,[25]
the *Tribe of Gatherers of Materials*.
172. These are
the prudent men and women
who gather and store the materials
that will be needed by others.
173. For, lo:
the tribes shall need wood and stone,
seed and soil,
and other such things.
174. Shevet Rekushim shall
gather and store these materials,
but that is not their greatest work.
175. For,
they must see that
the materials taken from
the bosom of Mother Earth
are taken in a manner
that does little harm.
176. Yea,
if too much wood
is taken from one forest,
that forest will become ill.
177. Likewise,
if too much stone
is taken from one mountain,
the beauty of that mountain
will be destroyed.

178. "Behold:
Mother Earth is happy to share
her soil, wood, and stones with you;
for, you are her children
and have need of such things.
179. What Mother would deny
her children
the milk of her breast?
180. But, likewise,
what child would
cut off the breast of his Mother?
181. Wherefore,
those of Shevet Rekushim
have a sacred charge:
Gather and store the raw materials
of the Earth Mother,
but in a wise manner,
with sensitivity to her health.

182. "Oh Shevet Rekushim,
do not become despondent,
thinking,
'Other work is more spiritual
than ours.'
183. For I tell you truly,
you are the stewards
of nature's bounty,
and that is a sacred trust.
184. Yea,
a spiritual work you do
for Jah-Jah places you
in a position of trust.
185. Show yourselves worthy
of that trust!
186. For,
if the steward becomes a thief,
who will protect the Earth Mother?

187. "Therefore, be warned:
Let not the temptation
to profit
from over zealous gathering
of raw materials
overtake you.
188. For such is not
the way of Shevet Rekushim.
189. Blessed are

[25]*Rekush* is a Hebrew word that means *goods, materials, substance, property, possessions*. A similar Nasarean version of that word refers more specifically to *raw materials*. The Nasarean term *Rekushim* came to signify the persons who gathered and stored such raw materials as stone, wood, seed, etc. Thus, though it is a linguistic stretch, the term meant *Gatherer of Materials*.
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the gatherers of raw materials
who keep the way
of Shevet Rekushim!
190. They are of the nation of Yesar'el!
191. They are working for Jah-Jah
and shall receive
heavenly blessings!

192. "Qashab!
I say unto all
who will enter Yesar'el,
give thanks!
193. Raise your hands high
and give thanks
for Shevet Rekushim!

194. 6) "Let there be *Shevet Ikkarim*,[26]
the *Tribe of Farmers.*
195. Lo:
the farmers sow the seeds
that become
the fruits and vegetables
that feed the tribes.
196. The farmer rises early
with the Angel of Sun
and works with all the angels
of the Earthly Mother
to grow the crops
that feed the hungry.
197. Oh, Abdiel,
just as the name of your father
is Adam,[27]
which means 'soil',
and the name of your mother
is Eve,[28]
which means 'life',
the farmer seeds dead soil with life
to bring joy to the children of earth.
198. For,
without the blessed work
of the farmer,
there is sadness and starvation
in the land.

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199. "Yea,
the wise farmer
works in harmony
with Mother Earth,
and thereby brings joy
to the children of earth.
200. But be warned:
an unwise farmer
can bring death and despair,
even as the wise farmer
brings life and joy.
201. For,
whereas the wise farmer
mixes the principle of life
with dead soil
to make living soil,
the unwise farmer
will mix the poison of death
with living soil
to make dead soil.
202. Wherefore,
I say unto all who hear my voice,
in the day when poisoned foods
are offered at low price
in fancy wrappings,
know that those wrappings
are naught but the burial wraps
of those who partake.
203. Truly,
to those of that day, I say,
better to pay double
for living food
than to partake of poisoned food.
204. Yea,
poisoned food is that grown
in poisoned soil,
and living food is that grown
in living soil.
205. Wherefore I say
unto those of the future:
Beware!
206. For when Adam and Eve

[26]The Hebrew term *Shevet Ikkarim* means *Tribe of Farmers.*
[27]*Adam* is the Nasarean masculine form of the Hebrew feminine *Adamah*, which means *Soil.*
[28]*Eve* is the English version of the Hebrew name *Chavvah*. Because our English readers are so familiar with the name Eve, we are using it to avoid confusion. *Chavvah* means *Life.*
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are in union
there is joy,
but Adam without Eve
is death and despair.

207. "Behold:
there are twelve tribes of workers
in Yesar'el,
but those of each tribe
should touch the soil.
208. Wherefore,
in each Nasarean Qebutsah,
those of each tribe
will work in the gardens
in the morning or evening,
as needed,
according to the view
of the Garden Master.
209. But those of Shevet Ikkarim,
the Tribe of Farmers,
will specialize in this sacred work.

210. "Farmers,
do not become despondent,
thinking your work mundane
and of the earth,
but the work of Priests
transcendental and of the heavens.
211. Nor should you think
your fields less beautiful
than the products of the artist.
212. And do not think the sounds
that surround your work
less pleasing
than the voices of the singers
or the drumbeat of the drummers.
213. Lo:
each farm is a holy scripture
testifying to the ways of Jah-Jah.
214. And he who does not see
the tapestry of Jah-Jah
in the field of the farmer,
is blind to Jah-Jah.
215. And the birds
that sing in the skies
above the farm
are as a heavenly chorus of angels!
216. And the rhythm of the rains
as they fall upon the fields,
and the rhythm of the seasons
as they turn,
what drummer can surpass these?
217. Yea,
do not think your work
less than other work.

218. "But neither should you think
your work more important
than the work of others;
such is not the way
of Shevet Ikkarim.
219. Lo,
you would be homeless
without the house builder,
and clotheless
without the seamstress.
220. Yesar'el is one nation,
and each tribe of workers
contributes to the blessedness
of this nation.
221. Blessed are the farmers
who keep the way
of Shevet Ikkarim!
222. They are of the nation of Yesar'el!
223. They are working for Jah-Jah
and shall receive
heavenly blessings!

224. "Qashab!
225. I say unto all
who will enter Yesar'el,
give thanks!
226. Raise your hands high
and give thanks for Shevet Ikkarim!

227. 7) "Let there be *Shevet Omanim*,[29]
the *Tribe of Artists and Crafters*.
228. These are them
who make works of beauty
with graceful hands
thereby bringing joy
to the hearts of many.

[29] The Hebrew word *Omanim* literally means *workers* but is the Nasarean term used specifically for craftworkers, including artists.

229. Some weave baskets
of intricate patterns,
pleasing to the eye.
230. Some use clay
from the bosom of Mother Earth
to fashion bowls and pots
of great beauty.
231. Others paint
with a rainbow of colors
the beauties of nature.
232. Lo,
there are a thousand other ways
them of graceful hands
make works of beauty
for all to enjoy.

233. "Artists and Crafters,
be not despondent,
thinking your work trivial
or less useful
than that of other tribes.
234. For,
one work of art
may speak as eloquently
of the glories of Jah-Jah
as a thousand sermons!
235. And beauty is indeed useful
though it cannot be counted
or measured.
236. Yea,
you are a joy-giver!
237. Be joyful
that you have been blessed
with your gift!

238. "But do not boast in your skill,
neither mock
those who have not your skill;
for such behavior is not
the way of Shevet Omanim.
239. Blessed are the Artists and Crafters
who keep the way
of Shevet Omanim!
240. They are of the nation of Yesar'el!
241. They are working for Jah-Jah
and shall receive
heavenly blessings!

242. "Qashab!
243. I say unto all
who will enter Yesar'el,
give thanks!
244. Raise your hands high
and give thanks for Shevet Omanim!

245. 8) "Let there be *Shevet Charashim*,[30]
the *Tribe of Skilled Tradesmen*.
246. These are them skilled
in the art of using stone and wood
to build homes
and other useful things,
and to repair broken things.
247. Yea,
these are them with skill
in one of the many diverse trades;
for many needs shall arise
and there will be skilled workers
for each need.
248. For Jah-Jah blesses each person
with a special gift!
249. Some are blessed
with voices like unto angels,
and become singers.
250. Some are blessed
with hands that heal the sick,
and become healers.
251. And some are blessed
with the skill to build homes
for the singers and healers.
252. Yea,
the skills of one
may not be the skills of another,
but Yesar'el is blessed
by the skills of each!

253. "Skilled Tradesmen,
be not despondent,
thinking your gift
less spiritual than the Priest,
or less pleasing than the musician.
254. For,
skills given by Jah-Jah

[30] The Hebrew word *Charashim* means *Skilled Workers* or *Skilled Tradesmen*.

should be thankfully received
and utilized for the uplift of all.
255. That is the Nasarean Way
and the way of Shevet Charashim.
256. Yea,
be joyful for your skill!
257. For, with your skill
you may serve others!
258. Behold:
the skilled seamstress
makes the Rasta[31]
of the Priest,
and the skilled builder
makes homes for the singers.
259. I tell you truly,
many of Yesar'el would suffer
were it not for the diverse skills
of Shevet Charashim!

260. "Yea,
skilled workers,
be not despondent
in your practical gifts,
but neither should you boast.
261. And do not belittle
those who have not your skill;
for such is not the way
of Shevet Charashim.
262. Blessed are the skilled tradesmen
who keep the way
of Shevet Charashim!
263. They are of the nation of Yesar'el!
264. They are working for Jah-Jah
and shall receive
heavenly blessings!

265. "Qashab!
266. I say unto all
who will enter Yesar'el,
give thanks!
267. Raise your hands high
and give thanks
for Shevet Charashim!

268. 9) "Let there be *Shevet Ovdim*,[32]
the *Tribe of Service Workers*.
269. These are the ones
who are blessed
with the desire to be of service.
270. Their special gift from Jah-Jah
is their willingness to help.
271. They take joy
in providing personal services,
even in tasks such as cleaning
or physical labor.
272. Though it may appear
that they have no special skill,
in truth they have a great gift:
the desire to help!

273. "Oh Service Workers,
be not despondent,
thinking your gift
less than the gifts
possessed by others.
274. For service rendered in despondency
is not of Jah-Jah.
275. But humble service rendered in joy
is of Jah-Jah
and is the way of Shevet Ovdim.
276. I tell you truly,
there is no greater desire
than the desire to help!
277. The helper is a lover;
for,
to help is to give evidence of love.
278. Without helpers,
life would be hopeless!
279. Yea,
without helpers,
even the Lord and Lady
would be without hope!
280. Therefore, Shevet Ovdim,
be not despondent with your work.

281. "But neither should you
boast of your humility,
for such is not true humility

[31]A *Rasta* is a ceremonial hemp robe worn for special Nasarean ceremonies and rituals. The word *Rasta*, apparently of ancient Nasarean origin, has survived in the Aramaic dialect spoken by the Mandaeans of Iraq.
[32] *Ovdim* is the Nasarean term for *Service Workers*. By this term is meant *Unskilled Laborers*.

and is not the way of Shevet Ovdim.
282. Blessed are the Service Workers
who keep the way of Shevet Ovdim!
283. They are of the nation of Yesar'el!
284. They are working for Jah-Jah
and shall receive
heavenly blessings!

285. "Qashab!
286. I say unto all
who will enter Yesar'el,
give thanks!
287. Raise your hands high
and give thanks for Shevet Ovdim!

288. 10) "Let there be *Shevet Rochelim*,[33]
the *Tribe of Merchants*.
289. These are the ones
who make available
the products of the tribes.
290. Yea,
they make it possible
for the farmer who grows grain
to enjoy tea from another land.
291. They make it possible
for the bowl maker to enjoy fruit,
and the fruit grower to enjoy spice.
292. And because of the merchants,
the musicians may enjoy bread,
and the bread baker may enjoy fruit.

293. "Behold:
the merchants are masters of trade,
and trade is a noble work
if the trader is noble.
294. The noble merchant is honest;
he speaks only the truth
about his merchandise.
295. The noble merchant is fair;
he asks a fair price
for his merchandise.
296. The noble merchant
will see that the poor and hungry
go not away empty handed.
297. Lo:
the noble merchant
is a blessing to all!

298. "But an ignoble merchant
is a scar upon the land!
299. For, the ignoble merchant
cheats and lies,
spreading inequity
throughout the tribes.
300. Yea,
the ignoble merchant
shares not his bounty
with the poor and hungry.
301. And the ignoble merchant
trades in things that are harmful.
302. Oh Nasarean merchants,
walk not the way
of the ignoble merchant!
303. Lo,
be noble merchants,
for that is the way
of Shevet Rochelim!

304. "Oh Shevet Rochelim,
be not despondent
when you see
the merchants of death
making more profitable trades.
305. Lo:
the merchants of death
will trade in weapons and carcasses
and every sort of evil!
306. For,
seeming to have no conscience whatsoever,
they deal in death.
307. It seems they pile up
ill-gained wealth with no remorse.
308. But buried deep within,
behold:
they have a conscience!
309. And that conscience
is the witness
of their every inequity.
310. And sooner or later,
unless they repent,
their conscience will burn
in the self-made hellfire of guilt!
311. Yea,
desire not to be

[33]The Hebrew word *Rochelim* means *Merchants*.

a merchant of death,
for what seems now
to be their profit
will later be their death!

312. "And be not despondent,
thinking,
'My work is too worldly
for one on the spiritual path'.
313. I tell you truly,
if not for the equitable trader,
children would starve,
farmers would be homeless,
and drummers would be drumless!
314. Behold:
The noble merchant
brings spirituality out of the clouds
and into the marketplace!
315. Truly,
it is easier to preach a sermon
about honesty
than to be an honest merchant!

316. "Blessed are the merchants
who keep the way
of Shevet Rochelim!
317. They are of the nation of Yesar'el!
318. They are working for Jah-Jah
and shall receive
heavenly blessings!

319. "Qashab!
320. I say unto all
who will enter Yesar'el,
give thanks!
321. Raise your hands high
and give thanks
for Shevet Rochelim!

322. 11) "Let there be *Shevet Ro'im*,[34]
the *Tribe of Shepherds*.
323. It is they who tend
flocks of sheep,
protecting the sheep
in exchange for milk and wool.
324. The milk,
fermented for proper digestion,[35]
makes the body
of the shepherd strong,
and the wool warms his body
on cold nights.
325. And with his strong body,
he protects the sheep
from those who desire
to eat its flesh.
326. The shepherd is the friend[36]
of the sheep.

327. "Behold:
Before the fall of man,
his body was ethereal
and needed not
such food as fermented dairy.
328. After the fall,
the righteous may eat
dairy and eggs,
but will not eat flesh.
329. Ascetics may abstain
from dairy and eggs
for a time or entirely,
but should not boast or glory
in their asceticism.
330. Some ascetics will eat
only fruit and nuts
and wander without home,
healing and teaching;
their path is blessed
but is for the few,
not the many.

[34]The Hebrew word *Ro'im* means *Shepherds*.
[35]Fermented dairy products such as yogurt, kefir, and cottage cheese are easier to digest than milk. That is because the lactose in milk, which can be difficult to digest, is pre-digested by the fermentation process. Although some Nasareans abstained from all animal products, most consumed fermented dairy and many ate eggs. Of those who ate eggs, some preferred to eat only unfertilized eggs.
[36] In regard to this reference to the shepherd as the 'friend' of the sheep, it is worth noting that the Hebrew root word for shepherd is *Ra'ah* (Ro'im is the plural form), which literally means *friend*.

331. "But the unrighteous and ignorant
eat flesh,
even the flesh of the sheep.
332. And so the shepherd
and the sheep are friends.
333. The shepherd protects the sheep,
and the sheep shares
its milk and wool.

334. "Oh good shepherds,
be not despondent
that you are unable to protect
all of the sheep and animals
of this world.
335. For the wicked ones
will populate this fallen world
and will slay animals
for food and profit,
yea,
even for pleasure.
336. And the ignorant,
though not evil,
will follow the example
of the evil ones.
337. But take joy in the knowledge
that you save many animals
from that fate,
and work to save even more.

338. "Good shepherds,
do not take too much
wool and milk
from the sheep you protect,
but only what they can give
without harm.
339. And when your sheep
become old and unproductive,
do not turn them over
to the merchants of death,
neither cease to care
for them;
for, that is not the way of a friend.
340. Yea, and it is not
the way of Shevet Ro'im!

341. Blessed are the Shepherds
who keep the way of Shevet Ro'im!
342. They are of the nation of Yesar'el!
343. They are working for Jah-Jah
and shall receive
heavenly blessings!

344. "Qashab!
345. I say unto all
who will enter Yesar'el,
give thanks!
346. Raise your hands high
and give thanks for Shevet Ro'im!

347. 12) "Let there be *Shevet Acherim*,[37]
which is the
Tribe of Other Acceptable Work.
348. And within this tribe
may be many tribes.
349. For,
this is the tribe of those who gather to fulfill
a need that arises.
350. For, needs may arise
that are not met
by the eleven tribes.
351. Truly,
the people of one age
cannot know all the needs
that will arise in another age.
352. Yea,
and one may feel called
to do a work
other than that assigned
to the eleven tribes.
353. For, Jah-Jah is creative,
and those who are of Jah-Jah
are creative!
354. Wherefore I say,
do not oppose new things
just because they are new.

355. "But neither shall you
embrace every new thing;
for, not all new things

[37]*Acherim* is a Nasarean plural form of the Hebrew word *Acher* and means *others* or *substitutes*. Though related to the Hebrew word, in the context of relating to a particular tribe *Acherim* is specifically Nasarean. It refers to *Any Other Acceptable Occupations*, anticipating that other needs will arise and that there will be other occupations besides the eleven listed above.

are of Jah-Jah.
356. And many new things
that appear to be harmless
will in time prove to be harmful.
357. Behold:
many new things
are of the enemies of Jah-Jah!
358. Yea,
and great deceptions
will be perpetrated
in the name of progress.
359. Likewise,
great evil occurs
when true progress is prevented
in the name of preservation.
360. Therefore, Yesar'el,
be equally cautious
of the dangers of stagnation
and false progress.
361. Let all who would propose
new work tribes
speak first to the Tachbuwlah Elyown,
the High Council of Yesar'el.
362. Then let the High Council
make the final decision.

363. "Blessed are they who balance
creativity with prudence,
progress with preservation,
and freedom with order.
364. It is they who keep
the way of Yesar'el!
365. They are working for Jah-Jah
and will receive
heavenly blessings!

366. "Qashab!
367. I say unto all
who will enter Yesar'el,
give thanks!
368. Raise your hands high
and give thanks for Shevet Acherim!

369. "Yea,
raise your hands high unto Jah-Jah!
370. Give thanks
for the Twelve Tribes of Workers!
371. Each tribe is a spoke
of one wheel,
the One Nation of Yesar'el,
united in holy work!
372. Give thanks!

Chapter 15
Bahir Shibathayim:
The Fifth and Sixth Candles

1. "Receive now the Fifth Candle
of the Bahir Shibathayim.
2. The Fifth Candle illuminates
Nasarean *Torah*,
which is Nasarean *Law*.[1]
3. Behold the two types
of Nasarean Law:
Mitzvot [2] and *Mishpatim*.[3]
4. Mitzvot are those laws
clearly stated in Nasarean scripture.
5. For, lo:
the Lord and Lady
shall appoint scribes
to write down the holy laws
and teachings.
6. Mishpatim are those laws
that are enacted
by the Tachbuwlah Elyown,
the Nasarean High Council.
7. Other councils
may advise the High Council,
but only the High Council
may enact Nasarean Law.

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8. "Disputes amongst
citizens of Yesar'el
will be handled by *Shoftim*,[4]
which are Nasarean Judges.
9. Judges are appointed by the *Yaiyr*,[5]
whom is the High Priest.
10. If the judge is male
his title is *Tzadik*,[6]
for he is *Just*.
11. If the judge is female
her title is *Tzadikah*,[7]
for she is *Just*.
12. As overseer of the *Tzadikim*,[8]
the Yaiyr is the *Malkiy Tzadik*,[9]
for he is the *King Judge*.
13. If the Yaiyr is female,
she is called Yaiyrah.
14. In that case,
as overseer of the Tzadikim,
she is called *Malkah Tzadikah*,
the *Queen Judge*.
15. The High Council

[1]The Hebrew word *Torah* literally means *Law*. In mainstream Judaism, the word often refers to the first five books of Moses, wherein the basis for Jewish Law is found. Nasareans mostly use the term in its literal sense, referring to Nasarean Law, rather than a particular section of the Nasarean Bible.
[2]The Nasarean word *Mitzvot* literally means *Commands* and refers to those Nasarean laws clearly stated in Nasarean scripture, such as vegetarianism.
[3]The Nasarean word *Mishpatim* means *Human Made Laws*, and refers to those laws enacted by the Nasarean High Council.
[4]The Nasarean word *Shoftim* means *Judges*.
[5]The Hebrew word *Yaiyr* (pronounced Yaw-eer) means *Enlightener* and is a Nasarean sectarian term for the *High Priest*. The High Priest performs various roles and thus has various titles. *Yaiyr* is the title that refers to his role as *Chief Teacher* within the Nasarean Church. If female, she is called *Yaiyrah*.
[6]The Hebrew word *Tzadik*, depending on the context, can mean either *Righteous* or *Just*. In the context at hand, it means *Just*, as related to Justice.
[7]*Tzadikah* is the Nasarean feminine form of the word *Tzadik* and means *Just*.
[8] *zadikim* is a Nasarean plural term for the whole group of Nasarean Judges.
[9]The Nasarean term *Malkiy Tzadik* is the title for the *King Judge* or 'Chief Justice' of the Nasarean Tzadikim. The High Priest holds this position. It is from this term that we get the Biblical name Melchezedek, which is an English corruption of the two Hebrew words *Malkiy* (King) and *Tzadik* (Just-Justice).
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may choose to handle
significant disputes itself.
16. For,
each member of the High Council
is a Tzadik or Tzadikah,
with the Yaiyr presiding over all.
17. The High Council,
which is the
High Council of Tzadikim,
may overturn decisions
of the lower Tzadikim.

18. "Those who choose
to be citizens of Yesar'el
are subject to Nasarean Torah
and the Nasarean Tzadikim.
19. No person shall be forced
to become a member of Yesar'el.
20. Any person may end
their membership in Yesar'el.
21. Those who give up
their membership in Yesar'el
give up all rights and privileges
of that membership,
including residence in the Qebutzot.
22. Members may be expelled
from the Nasarean nation
only by decision
of the High Council.

23. "Behold:
When Yesar'el is surrounded by
or dispersed amongst
other nations,
the laws of those nations
shall be obeyed
except when they conflict
with Nasarean laws.
24. For example,
it is Nasarean law
that a Nasarean shall not eat
the flesh of an animal
for any reason.
25. If a nation made a law
whereby the Nasarean
must eat the flesh of an animal,
the Nasarean must refuse
to obey that law.

26. "Receive now the Sixth Candle
of the Bahir Shibathayim.
27. The Sixth Candle illuminates
Nasarean *Halikah*,[10]
which is the Nasarean *Walk*.
28. Halikah is the study and practice
of the Nasarean teachings.
29. Lo,
study and practice
depend on each other!
30. Without study,
one knows not what to practice
and will stumble blindly through life.
31. And without practice,
study is worthless.
32. Yea,
to study wisdom
but not walk it,
is like storing food
while your loved ones starve!

33. "Lo:
all Nasareans
shall study and practice
the Nasarean teachings
of the Essene Way
under the guidance of the Yaiyr
and his associates.
34. This is Omnah.

35. "Nasareans that live in one area
shall form a *Qehillah*,
a *Congregation*.
36. Within the Qehillah
they shall receive Omnah.
37. Each congregation
shall have a *Moreh*, a *Teacher*,
who must be a Nazarite.
38. The Moreh may have assistants.
39. The Moreh and assistants
shall be appointed by the Yaiyr.
40. The Yaiyr
will also appoint *Mebaqqerim*,[11]
which are *Overseers*
of teachers and regions.

[10]The Hebrew word *Halikah* means *Walk*. The Nasareans use this word to refer to the study and practice of their teachings, in the sense of *Walking* the Essene Path.
[11]*Mebaqqerim* means *Overseers* and is the equivalent of the English word *Bishops*.

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41. "Behold:
every Nasarean is a *Talmid*,
a *Student*.
42. The *Yaiyr* is the *Enlightener*.
43. A student who completes
the highest level
of formal instruction
with the Yaiyr
shall be called *Maskiyl*,
an *Enlightened* one.
44. Even so,
the Maskiyl remains a Talmid,
receiving informal instruction
from the Yaiyr.

45. "The Qehillah will meet
for worship and study.
46. The local place of meeting
shall be called *Maqom Heykal*,
the *Home Temple*.
47. The local temple
shall be supported
by the contributions
of the congregation.
48. If a congregant is not a member
of a Nasarean Qebutsah
with a communal economy,
the contribution shall be a *Ma'asar*,
a *Tithe*.
49. Each Qebutsah will tithe
to support the nearest temple.
50. And each temple shall tithe
to support the *Em Heykal*,
the *Mother Temple*.
51. All Nasareans
should send special offerings
to the Mother Temple,
but must also support
their local temple.
52. If there is no local temple,
give your tithe to Em Heykal,
the Mother Temple,
and assist the Yaiyr
in establishing a local temple
in your region.
53. All Priests and Priestesses
always send their tithes
to the Mother Temple,
even if serving in a local temple.
54. With the tithes she receives,
the Mother Temple will
expand the dissemination of Omnah.
55. Local temples will do likewise
with the tithes they receive.

56. "Nasarean Halikah
is the path of *Yihud Ets Chaim*,[12]
which is
Union with the Tree of Life.
57. Behold the Tree of Life:
Seven Branches [13]
and Seven Roots. [14]
58. The Center Branch
is the *Nahar Yarden haShamayim*,[15]
the *River Jordon of the Heavens*.
59. Its tip reaches up
through the Mother Ovum
to touch Heaven Most High.[16]
60. Heaven Most High
is the *Yam haNeharah*,[17]
the Sea of Light.

[12]The Hebrew term *Yihud Ets Chaim* means *Union with the Tree of Life*. This is the Nasarean Yoga System. The word *Yihud* means *Union*, as does the Sanskrit word *Yoga*. Yihud is both an end (goal) and means (practices). The *goal* is *Union with the Tree of Life*. The *means* are the *practices* a Nasarean employs to progressively achieve that goal.
[13]In Hebrew the term *Seven Branches* is *Shibah Anafim*.
[14]In Hebrew the term *Seven Roots* is *Shibah Shorashim*.
[15]The Hebrew term *Nahar Yarden haShamayim* means *River Jordon of the Heavens*. The word *Nahar* means *River*. The word *Yarden* ('Jordon') means *Descending* or *Descender*. The word *Shamayim* in this context means *Heavens*, plural. The same Hebrew word *Shamayim* is used for *Heaven* and *Heavens*; only by the context in which it appears do we determine if it is singular or plural.
[16]In Hebrew the term *Heaven Most High* is *Shamayim Elyown*.
[17]The Hebrew term *Yam haNeharah* means *Sea of Light*. The word *Yam* means *Sea*. The word *Neharah* means *Light* in both Hebrew and Aramaic.
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61. "From the tip
of the Center Branch
descends the
Supernal Light of Being,
flowing like a river from Jah-Jah
to the Tree within the Mother Ovum.
62. Wherefore
the Center Branch is called
Nahar *Yarden* haShamayim,
for it is the *Nahar Neharah*[18]
that *descends*[19]
from Heaven Most High
to the Mother Ovum.

63. "Yea,
this branch flows down
to become the spine
within the trunk of the Tree of Life,
then to become the Center Root.
64. And the trunk of the Tree
is called the *Ark of the Covenant.*[20]
65. And all the branches and roots
stem from the spine
within the trunk,
and the Nahar Neharah
nourishes all.
66. And the Tree of Life
is within and around you.

67. "Behold the other six branches:
one Trinity [21] of Branches
for each side of the Tree.
68. On one side are
Love [Ahabah],
Wisdom [Chokmah],
and Power [Kowach].
69. On the other side are
Eternal Life [Chayeh Olam],
Holy Work [Ma'aseh Kodesh],
and Peace [Shalom].
70. Each is an attribute of Jah-Jah.
71. Each is within you,
and around you.

72. "Behold the Center Root:
The Divine in the garb
of the physical world.
73. She is the taproot,
reaching low
in the name of the Most High.
74. Behold the other six roots:
One Trinity of Roots
for each side of the Tree.
75. On one side are
Sun [Shemesh],
Water [Mayim],
and Air [Ruah].[22]
76. On the other side are
Soil [Adamah],
Life [Chaim],
and Joy [Simchah].[23]

77. "And upon each branch and root
are *Daberim haYihud*,[24]
which are *Words of Union*.
78. By repeating these words

[18]The Hebrew term *Nahar Neharah* means *River of Light*.
[19]'Jordon' in Hebrew is *Yarden* and means *descending* or *descender*.
[20] The Hebrew word *'arown*, pronounced aw-rone, literally means *box* or *chest* but here is used to describe the *trunk* of the tree. This is the word used in the mainstream Bible for *Ark* of the Covenant. The word for Noah's *Ark* is *Tebah* and also means *box*. The reason that the trunk of the Tree of Life is called the *Ark of the Covenant* is explained in a subsequent paragraph.
[21]The Hebrew word *Meshulash*, which means *Threefold*, features the letter shin ש, a perfect symbol for the idea of *Trinity* or *Threeness*.
[22]The Hebrew word *Ruah* literally means *Wind* or *Breath* and is also used in the Hebrew Bible for *Air, Whirlwind*, and *Spirit*. In the context at hand, it is *Air* in general, which includes but is not limited to *Wind* and *Breath*.
[23]If you wonder why *Joy* is a root rather than a branch, – after all, the roots typically represent natural forces and *Joy* seems to have more in common with the spiritual-emotional forces represented
(continued)
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one prepares oneself to chant
the *Qol haKowach*,[25]
the *Sound of Power*.
79. Receive now
the Words of Union
for the Seven Branches
and Seven Roots
of the Tree of Life.

80. "On the morning
of the first day after Sabbath,
commune with *Malak ha Adamah*,
the *Angel of Soil*.
81. Speak these words:

'Angel of Soil,
where I stand is holy ground!
82. As you bless the fields with fertility,
make fruitful my seeds!'

83. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

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84. "On the evening
of the first day after Sabbath,
commune with
Malak ha Chayeh Olam,
the *Angel of Eternal Life*.
85. Speak these words:

'Angel of Eternal Life,
Gatemaster of
the Wheel of Constellations,[26]
watch over me
from lifetime to lifetime,
through many worlds and heavens,
until I reach Heaven Most High!
86. My eternal existence
is a gift from Jah-Jah!
87. Help me make the most
of that gift,
oh Servant of the Most High!'

88. "Then,
let all who have been initiated
chant the *Qol haKowach*,

(continued) by the branches – consider the Nasarean use here of the word *Simchah*. For the Nasareans, *Simchah* is two things: 1) It is the type of *Joy* that we experience when *playing appropriately* within the Mother Ovum (Jah-Jah wants us not only to work and learn but also to *play*) and often pertains to our body and things we do for fun, such as recreation and entertainment. For example, a modern Nasarean might commune with the Angel of Joy while dancing at a Reggae concert! The Joy of play is as important to our health and well being as eating properly or getting appropriate exercise. 2) The Nasareans taught that, to the degree that we are in harmony with each of the branches and roots of the Tree, we experience *Simchah*. When the human being is centered in the tree and vibrating in harmony with all seven branches and all seven roots, that is the highest form of *Simchah*. While this is also a spiritual experience, this type of joy is appropriately assigned to a root in that it is a fruit of *full body enlightenment*, a sort of *Joy of being Human!*

[24] The Hebrew term *Daberim haYihud* means *Words of Union*. For those readers familiar with the books by Edmond Bordeaux Szekely, the *Daberim haYihud* (Words of Union) correlate with *The Communions*.

[25] The Hebrew term *Qol haKowach* means *Sound of Power* and refers to a word or sound used as a Mantra. There is a different Mantra for each root and branch of the Tree of Life. These Mantras are not the Communions; rather, the Communions (Daberim haYihud) prepare one to chant the Mantra (Qol haKowach). While the Words of Union (Communions) can be recited by anyone, only baptized Nasareans are given the special Mantras. Those responsible for the first English publication of *The Megillah: The Nasarean Bible of the Essene Way*, are of the direct lineage of Nasarean apostolic succession and will make those mantras available to those who are baptized into our church.

[26] *The Wheel of Constellations* is *Ha Ophan ha Mazzalot*, which is the Nasarean term for the *Zodiac*. It is also called the *Ophan Tzedek*, which means *Wheel of Righteousness*, and (continued)
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the *Sound of Power*
for this Angel.

89. "On the morning
of the second day after Sabbath,
commune with *Malak ha Chaim*,
the *Angel of Life*.
90. Speak these words:

'Angel of Life,
fill my body with life force!
91. Enter my hands
that I may enliven
all that I touch!'

92. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

93. "On the evening
of the second day after Sabbath,
commune with
Malak ha Ma'aseh Kodesh,
the *Angel of Holy Work*.
94. Speak these words:

'Angel of Holy Work,
help me discover and perform
my true work.
95. Help others do the same.
96. For, the man or woman
who has found their true work
need ask no other blessing.'

97. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

98. "On the morning
of the third day after Sabbath,
commune with *Malak ha Simchah*,
the *Angel of Joy*.
99. Speak these words:

'Angel of Joy,
open my eyes
to the beauty that surrounds me!
100. Fill me with Joy,
that I may bring Joy to others!
101. May all Beings
dance to your song!'

102. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

103. "On the evening
of the third day after Sabbath,
commune with *Malak ha Shalom*,
the *Angel of Peace*.
104. Speak these words:

'Peace, peace, peace;
Angel of Peace,
be always everywhere.'

105. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

106. "On the morning

(continued) *Ha Ophan ha Gilgul*, which means *The Revolving Wheel*. This is the wheel of times, seasons, and cycles and pertains to Nasarean astrology. It is *The Karmic Wheel* of the Hindus and Buddhists, and is intimately linked with the notion of *Karma*. In the context at hand, it pertains especially to the astrological and karmic aspects of our past, current, and future incarnations as Beings within the Mother Ovum. The Angel of Eternal Life is the Gatemaster of the Nasarean Zodiak and is responsible for helping us make positive progress on that wheel. She (in our world this angel happens to be a *she*, as will be revealed in a subsequent chapter) does that, partly, by helping us understand and work out our personal karma. In each world a Cherub (Cherubah if female) serves as Chief Cherubim of the branch of Eternal Life.

of the fourth day after Sabbath,
commune with *Malak ha Shemesh*,
the *Angel of Sun*.
107. Speak these words:

'Angel of Sun,
I will bathe in the Light
of your fire!
108. From the base of my spine,
to the crown of my head,
let the Sun of Righteousness rise
with healing in its rays!'

109. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

110. "On the evening
of the fourth day after Sabbath,
commune with *Malak ha Kowach*,
the *Angel of Power*.
111. Speak these words:

'Angel of Power,
descend on me
and empower all of my
right actions!'

112. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

113. "On the morning
of the fifth day after Sabbath,
commune with *Malak ha Mayim*,
the *Angel of Water*.
114. Speak these words:

'Angel of Water,
enter my blood
and give the Water of Life
to my whole body.
115. Baptize me on the inside
and the outside,
that I may be wholly cleansed.'

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116. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

117. "On the evening
of the fifth day after Sabbath,
commune with *Malak ha Ahabah*,
the *Angel of Love*.
118. Speak these words:

'Angel of Love,
enter my emotional body
and baptize all my feelings
in your Ocean of Love.'

119. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

120. "On the morning
of the sixth day after Sabbath,
commune with *Malak ha Ruah*,
the *Angel of Air*.
121. Speak these words:

'Angel of Air,
enter my lungs
and give the
Breath of Life
to my whole body.'

122. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

123. "On the evening
of the sixth day after Sabbath,
commune with *Malak ha Chokmah*,
the *Angel of Wisdom*.
124. Speak these words:

'Angel of Wisdom,
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enter my mind
and enlighten all my thoughts.'

125. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for this Angel.

126. "On the morning of the Seventh Day, which is the Sabbath,
commune with *Em Erets*,
the *Mother Earth*.
127. Speak these words:

'Earthly Mother,
my body is one with your body.
128. I will walk softly on your flesh.
129. I will defend you
from the hand of the spoiler.
130. I will be kind to animals:
I will not hunt;
I will not eat animal flesh.
131. I will help the Earth
become once again
a garden paradise!
132. Oh Mother,
I nurse at your breast!'

133. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the *Sound of Power*
for the Earthly Mother.

134. "On the evening of the seventh day,
which is the Sabbath,
commune with *HaShem*,
which is *YHWH*,[27]
which is God and Goddess
Immanent and Transcendent.
135. Speak these words:

'HaShem,
The Name above all Names,
YHWH.
136. God and Goddess Transcendent:
Jah and Jahlah!
137. God and Goddess Immanent:
Jahday and Jahnah!
138. The First Family,
that expands
to become the Family of All.
139. I am one,
with the First Family.
140. I am one,
with HaShem, YHWH.
141. HaShem, YHWH.
142. HaShem, YHWH.
143. HaShem, YHWH.'

144. "Then,
let all who have been initiated
chant the *Qol haKowach*,
the Sound of Power
for HaShem.

145. "You have received
the Communions,
which are
the Daberim ha Yihud,
the Words of Union.
146. And we have
whispered in your ear
the Qol haKowach,
the Sound of Power,
for each branch
and each root
of the Tree of Life.
147. But before reciting
the Daberim ha Yihud
each morning and evening,
recite The Prayer of Reverence.
148. Then greet the
Gatekeeper
of the Tree of Life,
and perform the Communion.
149. Behold:
an Angel from on high
now serves this new world

[27]When speaking, YHWH is pronounced: Yah-Way. It is pronounced various other ways when chanting.

as Gatekeeper of the Holy Tree;
but lo:
your seventh child,
oh Abdiel,
will succeed that Angel.
150. Yea,
he will become
the Gatekeeper of the Holy Tree
and will help others
to climb.

151. "And these are the words of The Prayer of Reverence:

The Prayer of Reverence

152. 'On the Nasarean Path
of the Essene Way,
I walk in reverence
through the eternal and infinite
garden of YHWH.
153. Each day,
like the first day,
I enter
the eternal and infinite garden,
with reverence to
God and Goddess Transcendent,
Jah and Jahlah;
with reverence to
God and Goddess Immanent,
Jahday and Jahnah; [28]
with reverence to
the Angelic Beings
that serve God and Goddess
within the Mother Ovum;
with reverence to
Abraham and Sa'arah
who serve the Lord and Lady
as High Priest and High Priestess
of the Seventh Heaven
of this world;
with reverence to
the Cherubim of Elkush
that serve the Tree of Life
in this world;
with reverence to
the Motherly Soul
who serves as Earthly Mother
in this world;
with reverence to
the great masters
of the Nasarean Path
of the Essene Way;
with reverence to
the holy, pure, and saving teachings;
with reverence to
The Body of Christ,
which is the Church
of the Lord Christ and Lady Christ;
with reverence to All,
for All are children of Elohim.
154. Amen.'

155. "And when your seventh child has ascended to become the Gatekeeper of the Tree of Life, Nasareans will greet the Gatekeeper with these words of prayer:

A Prayer for Greeting the Gatekeeper of the Tree of Life

156. *'Holy Enoch,*[29]
Gatekeeper of the
Tree of Life,
I greet thee!
157. Help me find
the center of the Tree
at the center of my Self,
that I may taste
the fruit of the Tree

[28]Since the time of the incarnations of Jahday and Jahnah as Yahshua and Miriam, we add at this point of the prayer the following phrases: 'with reverence to the Divine Incarnation of Jahday as Yahshua; with reverence to the Divine Incarnation of Jahnah as Miriam'.
[29]As will be explained in a later chapter, *Enoch* is the familiar English version of the Hebrew name *Chanok* (pronounced: Khan-Oke) and means *Initiate*. Upon his ascension to Elkush he was given the Cherubim name *Chanok'el*, which means *Initiate of Elohim*. Thus, when reciting the *Prayer for Greeting the Gatekeeper*, one may choose to use his Cherubim name, *Chanok'el*, rather than the English *Enoch*. You may use either or both names; if you are sincere, he will hear you calling!

and share that fruit
with others.
158. Amen!'

159. "Behold:
Each branch
of the Tree of Life
corresponds with a root.
160. And the place
upon the spine of the tree
whereat each branch
meets its root
is an *Ofan ha Galgal,*
a *Whirling Circle.*
161. And the Seven Whirling Circles
are called *Sefirot,*[30]
for they are *Energy Channels*
encoded with numbers
and letters.

162. "There are seven Sefirot.
163. Each Sefirah is located
in a certain area
of the spine of the tree.
164. The spine is within the trunk
of the tree,
and the trunk is called
Arown haOtzar,
the *Treasure Box,*
for it is
The Ark of the Covenant.
165. For,
when Jah-Jah created
the Mother Ovum,
Jah-Jah remained
in Heaven Most High;
but Jah-Jah made
a covenant with you,
promising not to abandon you,
and to remain connected
to all within the Mother Ovum
through the Center Branch.
166. And the Center Branch
is the Nahar Neharah,
the River of Light.
167. And the Nahar Neharah
flows down the spine
of the Tree of Life.
168. And within the Treasure Box,
which is the Ark of the Covenant,
are the Seven Sefirot.

169. "And upon the Treasure Box
are Seven Seals.
170. Upon each seal
is the signet of Jah-Jah,
the King and Queen;
for, the treasure belongs
to Jah and Jahlah
and is to be shared
with Their Royal Children,
the Prince [31]
and Princess of Jah-Jah.

171. "And each seal
corresponds with a Sefirah.
172. And upon each seal,
inscribed in light,

[30]The Hebrew word *Sefirot* literally means *numbers* and, in some sources, the *art of writing*. Here it refers to energy channels encoded with letters and numbers. *Sefirot* is the plural form of *Sefirah*.
[31]*Nasi* literally means exalted one, and is the most common Biblical Hebrew word for *Prince*. The Nasarean feminine form of *Nasi* is *Nasiyah* and means *Princess*, as does the Hebrew word *Sarah*. Significantly, the words *Nasi* and *Nasiyah* stem from the root *Nasa*, which means *lift* or *raise* and is the source of the sectarian name *Nasarean*. It must be noted that in the case of the most ancient Nasarean sectarian names and terms, later Hebrew grammatical laws do not always apply. This is due to the fact that many of the most ancient Nasarean terms – such as Nasa – are from the angelic language of the cherubim, where the vibrational qualities of the syllables are of the utmost significance. Later, when many Nasarean words were picked up in the Hebrew language, they were altered in various ways. The Nasareans preserved the original useage of key terms such as *Nasa*, even when later Hebrew grammatical rules advised otherwise. Thus, certain words that became verbs according to Hebrew grammar – including *Nasa* – were used by the Nasareans both as nouns and verbs, depending on the context and according to the principle of Transcendental Vibration.

is a *Qol haKowach*,
a *Sound of Power.*
173. Behold:
these Seven Sounds of Power
are not the
Fourteen Sounds of Power
of the Seven Branches
and Seven Roots,[32]
but are the
Seven Sounds of Ecstasy
that come from the mating
of the branches
and the roots.
174. And that mating
is the meeting of each branch
with its corresponding root
at a certain spot
upon the spine of the tree.

175. "Yea,
at each spot of meeting,
which is a merging
of Two as One,
is a seal.
176. And upon each seal,
inscribed in light,
is a *Qol haKowach*,
a *Sound of Power.*
177. And that sound
is whispered in the ear
of those who take initiation
into the Nasarean religion.
178. And that initiation
is baptism into the
Church of the Lord Christ
and Lady Christ.
179. Yea, only the Yaiyr,
or one empowered by the Yaiyr,
may impart the Sounds of Power.[33]

180. "Behold:
the Sounds
may not be chanted aloud
when non-initiates are present,
but may be silently pronounced,
within your mind.
181. When non-initiates
are not present
the Sounds may be chanted aloud.
182. The Sounds
are of the Cherubim
and open the Seven Seals.
183. If the Sounds
are given to the uninitiated,
behold:
the Power of the Sounds
will abandon both the giver
and the receiver.
184. For,
Nasarean baptism
by the hand of the Yaiyr
or one empowered by the Yaiyr
is no empty ritual
without purpose or import;
lo:

[32]As previously noted, Qol haKowach means Sound of Power and is the Nasarean sectarian term for Mantra. There are certain Nasarean mantras that are only given to initiated Nasareans, while some are shared publicly. Previously, reference was made to the fourteen Sounds of Power that correlate with the Seven Branches and Seven Roots. We learned that those Sounds of Power are chanted immediately after reciting the morning or evening Communion (Daberim haYihud) with the Tree of Life. Those Sounds of Power are different from the Seven Sounds of Power inscribed on the Seven Seals. The Seven Sounds of Power inscribed on the Seven Seals are chanted on Sabbath evening. After reciting the Sabbath evening Communion and chanting the Sabbath evening Word of Power for the Center Branch, the Nasarean then works with the Seven Words of Power inscribed on the Seven Seals. This exercise involves more than chanting, and relates to the chakra system. It cannot be described herein as it is given only to initiated Nasareans of the authentic apostolic lineage represented by the publishers of the first English edition of this Bible. Interested readers should contact us at the address that appears at the back of this Bible.

[33]The persons responsible for the first English publication of the Megillah are directly linked by apostolic succession to the ancient Nasarean Church and have been properly initiated to impart the Sounds of Power and other Nasarean rituals.

the Baptism
in the Lord and Lady
prepares one to receive
the Sounds of Power,
without being harmed.
185. Wherefore,
to protect those
who will circumvent
this ordinance,
the Lord and Lady have arranged
that the Power of the Sounds
will abandon circumventers
rather than harm them.
186. Yea,
the circumventers will chant
but to no avail.

187. "Behold:
the treasure within the Ark
is the Fruit of the Tree of Life.
188. And the Nasi [Prince]
and Nasiyah [Princess]
are those whom make a sincere effort to
open the Seven Seals
and taste the fruit.
189. Sincere effort
is steady progress in Omnah,
with diligence,
persistence,
and loyalty,
with right motive.
190. The right motive
is to serve Jah-Jah
by serving creation,
motivated by love.

191. "Yea,
to open a seal
one must know
the Sound of Power.
192. But once the seal is open,
it still remains
that the fruit be tasted.
193. But to taste this fruit
is not easy:
each branch and root
produce a fruit
that can be tasted only
by those who become one
with that branch and root.
194. Then the fruit
is found within you.
195. When ripe,
the taste is sweet to the tongue.
196. Diligence and persistence
in Omnah
will ripen the fruit within you.
197. And the fruit within you
shall heal the nations.

198. "When a Prince,
having opened the Seven Seals
and,
with great diligence
and persistence, having
successfully ripened the fruit
within himself,
attains oneness
with the seven roots
and seven branches,
he shall be a *King of Seven*.
199. For,
he now rules
the seven kingdoms
of the land within him,
which are the Seven Sefirot.
200. Even so,
he rules in the names
of Jah and Jahlah,
King and Queen of the All.
201. For only he
who bows low before Jah-Jah
reveals the *Qodqod,*
which is the *Crown of Humility.*
202. And only that one
will know the *Kether,*
which is the *Crown of Royalty,*
which is the fruit
of the Seventh Branch.
203. And when a Princess does
likewise,
she becomes a *Queen of Seven.*[34]

[34]Queen of Seven = Queen of Shebah, as the Hebrew word for *Seven* is *Shebah*. There was a famous Nasarean Queen of Seven who came to Solomon to reveal to him his Nasarean ancestory. That story is told in a subsequent chapter of the Megillah.

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204. "Yea,
the Seven Sefirot
upon the spine of the Tree of Life
are found upon you;
for the Tree is within you
and all around you.
205. Yea,
you are the *Sefer Chaim,*
the *Book of Life,*
and only when you read your Self,
will you know the truth.
206. And the truth will set you free.

207. "Behold:
the seven relationships
that form the seven Sefirot:
Power with Sun;
Eternal Life with Soil;
Peace with Joy;
Love with Water;
Work with Life;
Wisdom with Air;
and the Center Branch is mated
with the Center Root.

208. "Yea,
each place whereat
a branch and root
meet upon the spine of the tree
forms a Sefirah.
209. And the seven Sefirot
may also be found upon you,
for the tree is within you
and all around you.
210. Behold the Seven Sefirot
within you:
The Seventh Sefirah
is formed by
the Center Branch
and the Center Root
and is found at the top of your head.
211. The Sixth Sefirah
is formed by
the Branch of Wisdom
and the Root of Air
and is found at your forehead.
212. The Fifth Sefirah
is formed by
the Branch of Work
and the Root of Life
and is found at your throat.
213. The Fourth Sefirah
is formed by
the Branch of Love
and the Root of Water
and is found at your chest.
214. The Third Sefirah
is formed by
the Branch of Peace
and the Root of Joy
and is found at your stomach.
215. The Second Sefirah
is formed by
the Branch of Eternal Life
and the Root of Soil
and is found at your genitals.
216. The First Sefirah
is formed by
the Branch of Power
and the Root of Sun
and is found at the base of the spine.[35]

217. "Lo:
relationships profound
exist between all
of the branches and roots;
but these seven relationships
are those that form
the Seven Sefirot
upon the Tree of Life.[36]

218. "Yea,
the seals must be opened
to reveal the Treasure
within the Ark of the Covenant.
219. And the Treasure
is the Fruit of the Tree of Life.
220. But to taste the fruit

[35]The Seven Seals and Seven Sefirot correlate with the Seven Chakras of yogic philosophy.
[36]In our Home Study Lessons, we explain and illustrate many profound relationships between the branches and the roots of the Tree of Life.
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is not easy:
each branch and each root
produce a fruit
that can be tasted only
by those who become one
with that branch and root.
221. Wherefore Nasarean Halikah
is the path of *Yihud Ets Chaim*,
which is
Union with the Tree of Life.[37]

222. "Behold the path
of Yihud Ets Chaim:
One path of Fourteen Yihudim.[38]
223. The Fourteen Yihudim are:

1) Yihud im Chokmah [39]
[Union with Wisdom];

2) Yihud im Ahabah
[Union with Love];

3) Yihud im Kowach
[Union with Power];

4) Yihud im Shalom
[Union with Peace];

5) Yihud im Ma'aseh Kodesh
[Union with Holy Work];

6) Yihud im Chayeh Olam
[Union with Eternal Life];

7) Yihud im YHWH [40]
[Union with Yahweh];

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8) Yihud im Simchah
[Union with Joy];

9) Yihud im Chaim
[Union with Life];

10) Yihud im Adamah
[Union with Soil];

11) Yihud im Em Erets
[Union with Mother Earth];

12) Yihud im Ruah
[Union with Air];

13) Yihud im Mayim
[Union with Water];

14 Yihud im Shemesh
[Union with Sun].

224. "Behold:
the practices
of the Yihudim [Yogas]
are taught in sessions of Omnah.
225. And the names and functions
of the overseeing Cherubim
of each branch and root
are given in Omnah.
226. And many other mysteries
of the Tree of Life
will be revealed in Omnah
to those who seek.
227. Yea,

[37] The Hebrew term *Yihud Ets Chaim* means *Union with the Tree of Life*. This is a reference to the Nasarean Yoga System.
[38] *Yihudim* is the Nasarean plural form for the word *Yoga*; thus: *Yogas*.
[39] The Hebrew term *Yihud im Chokmah* means *Union with Wisdom*. The *im* means *with*, and *Chokmah* means *Wisdom*. A simpler method by which modern Nasareans list these yogas is to drop the *im* and consider it implied. Thus, *Yihud im Chokmah* becomes *Yihud Chokmah*, and *Yihud im Ahabah* becomes *Yihud Ahabah*, etc. Also, because it fits the English mindset better, we often flip-flop the words: Yihud Chokmah becomes Chokmah Yihud or 'Wisdom Yoga', Yihud Ahabah becomes Ahabah Yihud or 'Love Yoga'.
[40] YHWH is here pronounced *Yah-Way* and serves as one convenient word to signify both God and Goddess Transcendent (Jah and Jahlah) and God and Goddess Immanent (Jahday and Jahnah).
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even how to sit
upon the Mercy Seat
and ride it
as a Throne Chariot
will be revealed;
for, the seeker shall find.

228. "The seeker
will find the wings
of the Cherubim
in the branches and roots,
and will ascend the tree.
229. And the seeker
will find the star of six points
amongst the roots
and circle it with the taproot.
230. And the seeker
will find the star of six points
amongst the branches
and circle it with the seventh branch.
231. And the seeker
will mate the two stars
and sit in the center
upon the Throne Chariot.

232. "And when the seeker
ascends the Seventh Branch
and shares his ripe fruit
with the hungry,
lo:
he will touch Heaven Most High!
233. And he will marvel! [41]
234. For he will find
the Crown of Seven Jewels
atop his head!
235. And he will reign
as King of Seven,
under guidance of Jah-Jah,
King and Queen of the All.

236. Yea,
he will stand amongst
the royal family
and will be called *Ta'om*,[42]
for he is our *Twin* brother.
237. For, behold:
Elohim is Doorway
to the Seeker,
and Mirror
to the Finder.

238. "Yea,
seek not the heavenly fruit
in the sea;
for,
if the fruit is in the sea,
the fish will eat
but you will hunger!
239. And seek not
the heavenly fruit in the sky;
for,
if the fruit is in the sky,
the birds will eat
but you will hunger!
240. All the Tummim [43]
you seek
will be found
in the Ark of Seven Seals.
241. And the Ark is within you,
for that is the
Eternal Covenant of Jah-Jah.

242. "Yea,
Nasarean Halikah
is communicated to Seekers.
243. The true Seeker
will become a Disciple.
244. The loyal Disciple
will become a Friend.

[41]The Hebrew word here translated as *Marvel* is *Tamah*. Three verses later we are introduced to the Hebrew word *Ta'om*, which means *Twin*. Both of these words also appear on the first page of the Gnostic *Gospel of Thomas*. Early church writings describe Thomas as the *Twin* of Yahshua ('Jesus'). In the text at hand, we realize that this *Twinship* is a level of spiritual attainment within the Nasarean Mystery School, not a genetic physical likeness. Other verses in this section of the Megillah parallel the opening verses of the *Gospel of Thomas*.
[42]The Hebrew word *Ta'om* means *Twin*. As described in the previous footnote, this type of twinship is a level of spiritual attainment, not a physical likeness.
[43]The Hebrew word *Tummim* means *Perfections* and is a Nasarean term for the *Fruit of the Tree of Life*.

245. Behold the Four Pillars
of Discipleship:

1) SINCERITY of motive;
2) DILIGENCE in studentship;
3) PERSISTENCE through time;
4) LOYALTY absolute, even in hardship.

246. "Behold:
the Four Pillars
support the roof.
247. And the name carved on the roof
is FRIENDSHIP.
248. Many Seekers approach
the Lord and Lady;
few persevere unto Friendship.

249. "Behold:
Elohim,
your Lord and Lady,
did create all the children
of the Mother Ovum,
according to the will of Jah-Jah.
250. But We force none
to become Our disciples.
251. Yea,
each is free
to embrace or reject
the Lord and Lady.
252. Lo:
there are many ways
by which Our children
may embrace or reject Us:

1) One may be aware
of our relationship
and choose to oppose Us.
253. This is rejection by REBELLION.

254. 2) One may be aware
of our relationship
but choose to pay it
no regard;
this is rejection by DISREGARD.

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255. 3) One may be deceived
to believe our relationship
is other than it is.
256. This is rejection due to DECEPTION.

257. 4) One may be unaware
that we have any relationship.
258. This is rejection by IGNORANCE.

259. 5) One may be partially aware
of our relationship
and regard it lovingly
with great faith and sincerity
but be
missing important information
about the True Halikah.
260. This is acceptance by FAITH.[44]

261. 6) One may be aware
of our relationship
and regard it lovingly
with acceptance
of the True Halikah.
262. This is acceptance by
DISCIPLESHIP.

263. 7) One may be aware
of our relationship,
regard it lovingly,
and persevere with
the Halikah
as a disciple
unto Twinship as a Coworker
in the
Family of Christ.
264. This is acceptance by
FRIENDSHIP.

265. "Those who reject
the Lord and Lady
are not rejected
by the Lord and Lady.
266. We love them
and will reach out to them
with Our hands of mercy.

[44] This is the category that most mainstream Christians are in.
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267. "But until they
take hold of the hand
We offer,
and thereby
accept Us into their lives,
they have only
the First Form of Salvation:
continued existence
within the Mother Ovum
without the guidance of Elohim.
268. This is a form of salvation,
because,
were it not for the
Grace of Jah-Jah
these Beings
would cease to exist.
269. Wherefore
this form of salvation
is called *Mattanah*,[45]
which means,
'Gift'.

270. "The placement
of these Beings
in the Mother Ovum
will be according
to their thoughts,
words,
and deeds,
according to justice.
271. They are not placed
according to Mercy
because
they have not accepted
the Hand of Mercy,
which is the Lord and Lady.
272. For,
to be guided by a guide,
one cannot reject the guide.
273. And without Elohim as guide,
there will be much
weeping
and gnashing of teeth.
274. For the path
that seems easy and rosy
is in truth
perilous and thorny.

275. "Though their
placement
is not by mercy,
even so,
their continued existence
is by mercy:
for it is the
Eternal Hope of Mercy
that all will repent
and grasp the
Hand of Mercy
before the Deep Sleep.

276. "You have heard of
The Great Danger,
which is the price of
Free Will,
which is the
Danger of the Consequences
of Bad Choices,
but now hear of
The Greatest Danger:
sleep so deep
that you can no longer
be made awake!

277. "Behold:
Due to the Grace
of Jah-Jah,
a Being
cannot become
non-being.
278. Therefore,
a Being
cannot truly die.
279. But, lo:
a Being can fall
so deeply asleep
that his consciousness
exists only in a
dormant state.

280. "Lo:

[45]The Hebrew word *Mattanah* (pronounced: *Mat-taw-naw*) means *Gift* and is a Nasarean sectarian term for the First Form of Salvation.
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such a Being
can not animate
even the body of an insect!
281. He has no body
but sleeps
in the dust of darkness
for endless cycles,
unaware of anything,
even that he exists.
282. He is as close to non-being
as a Being can become.
283. Even the Lord and Lady
can not awaken such a sleeper,
for such a one
neither hears
nor sees
nor thinks
nor feels.
284. Wherefore I say,
put not off your salvation
until next season
or next year
or next lifetime,
saying,
'I will have fun now
and repent later';
for, behold:
what you call *fun*
may make you too blind
to recognize
the Hand of Salvation
that even now is offered!

285. "Those who are
partially aware
of their relationship
with Elohim,
and regard it lovingly,
with great faith,
but know not of the true Halikah,
such will have
the Second Form of Salvation:
continued existence
in the Mother Ovum
according to the placement
of Elohim.

286. This form of salvation
is called *Yesima'el*,[46]
which means,
'Elohim will Place'.

287. "And that placement
is according to
justice tempered with mercy.
288. For,
though ignorant
of the True Halikah,
their love of Elohim,
(albeit they know not the full
nature of Elohim)
and belief
in the Hand of Mercy
is enough
to permit Mercy
to influence their placement
within Em Beytsah,
the Mother Ovum.

289. "This salvation
is for all who Believe
and have Faith
in the Hand of Mercy,
though ignorant
of the Nasarean Halikah.

290. "Yea,
the Mother Ovum
is like a mansion
with many rooms:
some rooms are dark,
some have a dim light,
and some are filled
with the splendour
of bright light.
291. Those of the First Salvation
place themselves
in rooms of darkness.
292. Those of the Second Salvation
are placed by Elohim
in rooms with dim light.
293. And those of the Third Salvation
live in the

[46]The Hebrew word *Yesima'el* (pronounced: *yes-eem-aw-ale*) means *Elohim will place* and is a Nasarean sectarian term for the Second Form of Salvation.

Bright Light of Elohim.

294. "Lo:
if those of the Second Salvation
were placed in the
Bright Light of Elohim,
they would be
burned by the light,
for they are not ready.
295. But their Belief and Faith
has made them ready
to receive
the gift of continued existence
in the Mother Ovum
according to the
placement of Elohim.
296. And that placement
will be wise:
they will be placed
where they need to be
to learn the lessons at hand.
297. And that placement
will be merciful:
they will not be placed
in the rooms of great darkness
but in rooms of dim light.
298. And in their next lifetime,
perhaps,
they will receive
the True Halikah
and become ready
to receive the Third Salvation.

299. "Those who are
aware of their relationship
with Elohim
and regard it lovingly,
with great belief
and faith
even unto discipleship
under the yoke
of the True Halikah,
such shall have the Third Salvation:
they will have
the gift of eternal life
in the bright light of Elohim.
300. Wherefore the Third Salvation
is called *Aur Penimi*,[47]
which means *Internal Light.*

301. "Yea,
even when such a one
walks in a dark world
on a Mission of Mercy,
the Lord and Lady are within him.
302. For,
We live in Our disciples,
and they live in Us.
303. And when not
on a Mission of Mercy,
Our disciples
shall be even in the presence
of Our bodies in Elkush.

304. "For, behold:
though Kush has been attacked
on earth,
We shall raise it
to be a heaven
above this world.
305. And it will be called Elkush.
306. And it shall be
the Nasarean heaven
for this world.
307. Nasareans who live in Elkush
shall be called Elkushites,
and will have cherubim bodies.
308. Lo:
cherubim bodies
are eternal bodies
that need not die.
309. And the Lord and Lady
shall reside in Elkush
in cherubim bodies,
even as We reside
in countless heavenly abodes
throughout Em Beytsah.

310. "Be not amazed
that Our Spirits
reside in many bodies;
for Our Spirits are powerful
beyond your comprehension
and We desire

[47]The Hebrew term *Aur Penimi* means *Internal Light.*

to be with Our children
in countless worlds,
even simultaneously.

311. "Lo,
the Em Beytsah is vast,
and it is needful
that the Lord and Lady
wear countless bodies
to visit the countless worlds!
312. But be not dismayed,
Abdiel, thinking,
'Is this not the true
Lord and Lady
standing before me even now?'
313. For, I tell you truly,
the Lord and Lady
are fully present
in each of Our bodies
in the countless worlds.

314. "Yea,
there is only one Lord,
and one Lady,
though Our Spirits
manifest simultaneously
in countless bodies
in countless worlds.
315. And when We desire
to be seen on Earth,
We can appear in human form.
316. But to appear in
human form
it is not needful
that We wear human flesh;
for, a powerful Being
may appear to be flesh
without truly becoming flesh.

317. "Even now,
Abdiel,
the bodies of the Lord and Lady
you gaze upon
are not flesh,
but a vision of flesh.
318. You are seeing
a vision of the flesh
that the Lord and Lady
will wear
when We take human birth.

319. For We have seen
the plan of Satanic intervention
in this world
and We will counter that plan
with Divine intervention,
even the incarnation
of the Lord and Lady.

320. "And that incarnation
will not be a vision
of the Lord and Lady;
lo:
We will wear human flesh.
321. For Lucifer shall enter
the stream of human seed
in this world,
and that intervention
will be countered.
322. By being born
as humans
and dying
as humans,
We will purify
the between-lives regions
that Satan will pollute.
323. And,
because Lucifer
will father a child
in order to pollute
the human seed
with his tendencies,
the Lord and Lady,
likewise,
will make a baby
to bless
the human bloodstream
with Our tendencies.
324. This infusion of
Our tendencies
will not be extreme,
for We desire not
to hinder Free Will,
but desire to
preserve Free Will,
by balancing the
Luciferian infusion.

325. "Yea,
Our child shall be the

Cup of Our Presence,
filled with
the Wine of Our Blood.
326. And his seed will be fruitful,
and will counter
the Satanic seed.
327. Thus will
the Sacred Choice
be preserved,
that each man and woman
be free
to choose
evil or good.
328. For Satan desires
to take that choice away.

329. "And after his lifetime
as man,
Our Holy Child
shall become
the Walker Between Worlds;
for,
he will lead
the Hidden Arm
of Our church,
moving freely between
Earth and Elkush.
330. Wherefore he will be called
by those of earth,
'Elkushite',
the *Hidden Power of Elohim*.[48]
331. But his birth name,
given by the Lord and Lady,
shall be *Gebiya*,[49]
for he is
The Cup of Our Presence.[50]

332. "Behold:
all those of the Third Salvation
shall join the Lord and Lady
in opposing
the work of Satan
in this world.
333. And
when We have
completed Our work
on this world,
such disciples,
having persevered
unto Friendship,
shall help Us in other worlds,
and will always be with Us,
even unto the
Blessed Day of Play
in Heaven Most High.
334. Wherefore the Third Salvation
is also called
Ha Achadoth Zohar,[51]
which means
The Splendor of Unity.

335. "Behold:
it is the duty of the Yaiyr
to send forth
the *Qara haKodesh*,[52]
the *Holy Call*,
which is the
Invitation to all Seekers[53]
to receive the yoke
of the Saving Halikah.
336. Lo:
this is the *Call of Salvation*.
337. Let the Yaiyr
and his Talmidim [Students]
call the M'vakshim [Seekers]
to salvation.

338. "Yea,
let the Seekers come
to the Waters of Baptism

[48]Our Home Study Lessons include a discussion of the possible link between the historical prophet Elchasai and the son of Yahshua and Miriam.
[49]The Hebrew word *Gebiya* means *Goblet* or *Cup*. It is pronounced *Gheb-ee-ah*.
[50]See *Expanded Footnote Eleven: Mary Magdaline and The Holy Grail*, at the back of this book.
[51]The Hebrew term *Ha Achadoth Zohar* means *The Splendor of Unity* and is one of two Nasarean sectarian terms for the Third Salvation.
[52]The Hebrew term *Qara haKodesh* means the *Holy Call*.
[53]The Hebrew word here translated as *Seekers* is *M'vakshim*.

and be saved
from the Deep Sleep.
339. Let those
who believe
receive the Baptism of Belief,
which is the Second Salvation,
for even the Mockers
have the First Salvation.
340. Then,
for those who will receive
the Yoke of the Halikah,
let them perform
Sevenfold Repentance;
for,
they shall receive
the Baptism by Fire
and their sins
shall be forgiven.

341. "Yea,
and when the
Baptism by Fire
is sealed
in the
Waters of Forgiveness,
the Lady Christ
shall enter the Heart,
in a new and powerful way,
and the Lord Christ
shall enter the Forehead,
in a new and powerful way,
and they will both descend
to the base of the spine,
which is the Mercy Seat,
and then rise
upon the Throne Chariot
even unto the Crown,
where they will reign,
side by side,
in power and glory.

342. "And,
for those who persevere
in Discipleship
unto Friendship,
I say:
persevere in Friendship
unto Twinship;
for, behold:
in the Royal Bridal Chamber
within the Crown,
Queen Jahnah
shall give birth
to the Child of King Jahday,
a Twin Brother
of Elohim!
343. Let the younger Brother,
yea,
and the younger Sister,
continue always in the guidance
of Jahnah and Jahday,
even unto the
Blessed Day of Play
in Heaven Most High.

Chapter 16
Bahir Shibathayim: The Seventh Candle

1. "Receive now the Seventh Candle
of the Bahir Shibathayim.
2. The Seventh Candle
illuminates the *Ophan haYamin*,[1]
the *Nasarean Wheel of Days*.[2]
3. Yea,
the Wheel of Days
reveals the Nasarean *Shanah*,[3]
the Nasarean *Year*.
4. For,
each turn around the wheel
is one year.
5. And one year
is from Winter Solstice
to Winter Solstice;
for,
Winter Solstice is the first day
of the New Year.

6. "Behold,
each year is divided
into thirteen *Chodashim*,[4]
which are *Months* of 28 days each.
7. And each month
is divided into four *Shebuot*,[5]
which are *Weeks* of seven days each.
8. "Oh Abdiel,
as you climbed the Tree of Life
you learned many tongues,
even the language of cherubim.
9. Yea,
and you learned
the Nasarean Fire Letters.
10. Behold,
the Fire Letters are now *given*
to the Nasareans,
and will later be *taken*
by the Children of Cain.
11. But only those *given*
the Fire Letters
will receive also the
comprehension of their mysteries
and the
fruit of their use in meditation.
12. And because
you know
the Fire Letters
of the Wheel of Days,
you may receive the Wheel.
13. And with this Wheel
you may keep The Rhythm."

14. Then the Lord
took a stick and drew a circle
upon the ground.
15. Yea,
and He drew things
within the circle
and outside the circle.
16. And He explained to Abdiel
the meaning and use
of the Wheel of Days.

17. The Lord said,
"Behold:
the first month
shall begin on the Winter Solstice.
18. For,
after the Winter Solstice,
lo:
the days that follow
have more light!

[1]The Hebrew word *Ophan* means *Wheel*. The word *Yamin* means *Days*. The term *Ophan ha Yamin* means *Wheel of Days* and is the Nasarean sectarian term for the Nasarean calendar.
[2]In our Home Study Lessons a diagram and detailed explanation of the Nasarean Calendar is provided.
[3]The Hebrew word *Shanah* means *Year*.
[4]The Hebrew word *Chodashim* means *Months*. It comes from the word *chodesh*, which means *new*. The Nasarean year consists of thirteen months of 28 days each.
[5]The Hebrew word *Shebuot* is the plural form for *Shebuwah*, which literally means *Sevened*, and is the Nasarean word for *Week*.

19. Wherefore,
on this First Day of the New Year,
Nasareans shall celebrate
the Birth of Light.
20. Yea,
as you celebrate
the Birth of Light in the world,
also fan the flame
of the light within you,
that it may increase.

21. "The name of the first month
shall be Chokmah [Wisdom];
for,
it was through Wisdom
that Yah became Jah,
asking, 'What am I?'
and answering, 'I Am!'

22. "The name of the second month
shall be Ahabah [Love];
for,
Jah so loved being I AM
that He desired
to share this feeling with another.
23. And the first 'another'
was Jahlah,
Goddess Transcendent.

24. "The name of the third month
shall be Kowach [Power];
for,
Jah and Jahlah,
desiring to have many children,
and having conceived
in Love and Wisdom
the Divine Plan of Creation,
manifested Their desire
with an act of great Power:
the birth of the Mother Ovum!
25. Behold:
out of nothing came everything!
26. Truly,
this was Power, indeed!
27. Wherefore,
there is no greater Power
than that of creativity,
and the truly powerful
are those who are creative.
28. But be warned:
use your Power in love and wisdom,
lest your creations be hurtful,
and your Power be taken from you.

29. "The name of the fourth month
shall be Chayeh Olam [Eternal Life];
for,
according to the Blessed Wish
came the Blessed Gift,
which is
Eternal Life for all Beings.
30. First,
Eternal Life
within the Mother Ovum,
then,
for those who make the ascension,
Eternal Life
in Heaven Most High.
31. Behold:
Eternal Life is a free gift,
but where and how you live,
and your many experiences,
is according to
The Great Freedom.

32. "The name of the fifth month
is Ma'aseh Kodesh [Holy Work];
for,
those who understand
the purpose
of the Mother Ovum
will use the gift of eternal life
to bless others
by doing the Work of Jah-Jah.
33. Yea,
they will join Elohim
and Work for
the uplift of all Beings,
thereby becoming true Nasareans.

34. "The name of the sixth month
is Shalom [Peace];
for,
those who use
the gift of eternal life
to do the work of Jah-Jah
within the Mother Ovum,
will enjoy the Peace
of Heaven Most High.
35. Yea,

they will taste that Peace
within themselves
even in this ovum,
and will then enjoy
the Blessed Day of Play
in Heaven Most High.
36. Yea,
the greatest Peace
is within Heaven Most High,
where there is no discord
and all are in harmony.
37. But only those
who work for Peace
in the Mother Ovum
will enter the Peace
of Heaven Most High.

38. "The name of the seventh month
is Shemesh [Sun];
for,
when the children
of the Blessed Day of Play,
which is Peace Profound,
return to perform merciful works
within Em Beytsah [Mother Ovum],
they shall help
form Sun Temples.
39. Behold:
each star is a Sun,
and each Sun is a Temple of Light.
40. And each Temple of Light
reigns over many worlds,
some seen and many unseen.
41. And of the worlds that are seen,
some are blessed by the Sun
to become Garden Worlds.
42. Yea,
they are blessed
with the Four Seeds
of the Garden of Life:
Fire, Air, Water, and Soil.

43. "The name of the eighth month
is Ruah [Air];
for,
there can be no fire without Air.
44. Yea, the Sun is fire,
but fire needs Air.
45. And where would the Sun live,
were it not for the sky?
46. Behold the Sun and Air:
they are mates!
47. Yea,
Sun and Air
are forever in embrace!
48. And from the midst of their embrace
comes forth Holy Water,
the child of their love!

49. "The name of the ninth month
is Mayim [Water].
50. Yea,
hidden within
the womb of Mother Air,
Water awaits his time of birth.
51. Lo:
he springs forth from the womb
and is purified by
the light of his father,
the Sun.
52. Water falls upon barren soil
and dormant seeds come to life!

53. "The name of the tenth month
is Adamah [Soil].
54. Behold:
from the Soil
comes the food of man and beast.
55. Yea,
the trees,
grasses,
and the many plants that bear fruit
to feed the hungry,
all are rooted in the Soil.
56. Lo:
mankind
and all the creatures
that roam the earth
have their roots in the Soil.
57. Behold:
barren Soil means death
to man and beast,
but fertile Soil means life.
58. Yea,
fertility is to Soil,
what the voice is to the singer.
59. Blessed is fertile Soil,
the friend of plant, man, and beast.

60. "The name of the eleventh month

is Chaim [Life];
for,
without the work
of the Angel of Life,
the soil would become desert
and naught but silent bones
remain to testify
that man once walked this world.
61. Lo,
without her ministry,
the plants and trees would wither,
the fruits rot,
and seeds remain dormant.
62. Therefore,
let all who live
work to expand Life.
63. Yea,
assist the Angel of Life
in her ministry;
for, if her ministry fails,
so does your own Life!
64. Behold:
those who assist Life
in her ministry,
perform the work of Elohim
on this world;
for,
Elohim gives Life and saves lives,
but Satan kills Life and ruins lives.

65. "The name of the twelfth month
is Simchah [Joy].
66. Behold,
it is the will of Jah-Jah
that all Beings will dance in Joy!
67. But true Joy
is felt only by those
who live in harmony
with the way of Jah-Jah.
68. Through Elohim,
Jah-Jah gives the free gift of life.
69. But, lo:
according to your way of life,
you may know either
the Joy of peace,
or the grief of disharmony.
70. All those who live life
that they may serve life,
will feel supreme Joy;
for,
it is those who enjoy
the play of Jah-Jah in this world
and in Heaven Most High.
71. For, behold:
Jah and Jahlah
wish their children to both
work and play!

72. "Yea,
Jah-Jah desires playmates!
73. And it is the blessed workers
who enjoy the blessed play.
74. And only they know peace,
for, behold:
Joy on earth
is a reflection of heavenly peace.
75. I tell you truly,
only those who enter a loving,
reciprocal relationship
with God and Goddess
Immanent and Transcendent
enter the Divine Play
of the Twelfth Month,
which is Joy.
76. For,
Joy is the evidence
of harmony with the meaning
of the first eleven months!

77. "The name of the thirteenth month
shall be Em Eretz [Mother Earth].
78. Behold:
this month is dedicated
to the Mother Earth.
79. Yea,
the Mother Earth
is the Living World
that is now your home.
80. And to every Living World
are given Cherubim
to serve as Angels.
81. Yea,
every branch and every root
of the Tree of Life
in every Living World
is assigned a Cherub or Cherubah
to serve as Angel.
82. And the Angels are the Messengers of
the Lord and Lady.
83. And it is the Lord and Lady

that make the selections,
deciding which Cherubim
will serve which branch or root.
84. And each Angel
has many Cherubim to assist
in their holy ministry.

85. "And each Angel
performs certain duties
without which a Living World
would surely die.
86. And the Mother of all the Angels
of the Roots of the Tree of Life
on this Living World
is called 'Mother Earth'.
87. But she is not called 'Mother' because
she has given birth
to the other Cherubim.
88. She is called 'Mother'
because she is so 'Motherly'.
89. Behold:
she is 'Motherly'
toward every living thing,
even the humble grass
and the tiny ant.

90. "Lo:
at the inception of a new world,
Cherubim from on high
will serve as Angels
of the Tree of Life.
91. But it is the will of Elohim
that the branches and roots
of the Tree of Life in each world
are served by those
who have lived in that world
and ascended from it
to the heavens.
92. Therefore,
it is the first children
of this world
to make the ascension
to the heavens
who will serve as Angels
of the Tree of Life
in this world,
replacing those from on high
who serve at the inception.
93. And the newly appointed Angels
will serve in these roles
for the
duration of the lifespan
of this world,
according to the will
of the Lord and Lady;
for,
they will learn
to see a work through
to its conclusion.

94. "Even so,
the Abram and Sarah
of each Star
will serve as Angels
of Sun and Air
not only at the inception
but also for the duration
of the worlds they oversee.
95. And this exception
is according to the will
of the Lord and Lady.
96. And though
the work of all the Angels
is of long duration,
they will enjoy
the Blessed Day of Play
in Heaven Most High.
97. Yea,
they will then serve Jah-Jah elsewhere,
some becoming
new Abrams and Sarahs;
for,
after each Day of Play,
countless new stars are birthed
within the Mother Ovum.

98. "Yea,
the thirteenth month
is dedicated to Mother Earth.
99. And she who is chosen
by the Lord and Lady
to serve as Mother Earth
will indeed be 'Motherly'.
100. Though she gives not birth
to the creatures of this world,
she will 'Mother' every creature;
for,
her love knows no bound.
101. Yea,
she is the *Presence*

of the Divine
in the garb of the physical world;
wherefore,
she is called *Shekinah*.[6]
102. And though
you chant the communion
with her once a week,
and though a month
is dedicated to her once a year,
lo:
the wise will know her presence
at all times.

103. "The same is true
of all the Angels:
commune once a week with each,
and dedicate one month per year
to each,
but work with them at all times!
104. Yea,
the thirteenth month
is dedicated to Mother Earth:
Let celebrations be held
in her honor!
105. Let sessions of Omnah be held
in which harmony with her
is the topic.
106. But let the lessons
inspire your actions
of the entire year,
not merely one month.

107. "Behold:
the time between
the end of the thirteenth month
and the beginning of Winter Solstice
shall be called
'Time Out of Time'
and will symbolize
the Blessed Day of Play.
108. Lo:
this shall be a time
for enhanced communion
with Elohim and Jah-Jah.
109. Yea,
all times are suitable
for such communion,
but at this time
communion may be deeper;
for,
Elohim and Jah-Jah
will grant special dispensation
to all who call on Them
and serve Them.

110. "Yea,
the Holy Spirit
will come upon the faithful,
and they will feel the presence
of God and Goddess
Immanent and Transcendent!
111. Indeed,
the faithful always feel
the Holy Presence!
112. Even so,
due to this special dispensation,
the faithful are provided
the opportunity
to dive deeper into that presence!
113. For, Jah-Jah
will increase the flow
of Supernal Light
from Heaven Most High
into the Mother Ovum,
via the Seventh Branch,
which is the Nahar Neharah.

114. "To accept this gift,
two things are needful:
1) The faithful must devote
a goodly portion
of the Time Out of Time
to devotional practices.
115. Yea,
let the faithful chant
and sing
and pray
and meditate,
alone or with other Nasareans.
116. 2) The faithful must devote

[6]The Hebrew word *Shekinah* means *Presence* and is a Nasarean sectarian term for the Earthly Mother. Because the word is feminine, it implies *Divine Feminine Presence* and is used as a term of veneration for various holy females, including Ishshah, Jahnah, and Jahlah.

a goodly portion
of the Time Out of Time
to good works.
117. Yea,
visit the aged,
give gifts from your heart,
play with children,
and respond to the various needs
around you.
118. Yea,
for this is the
Way of Communion
with Heaven Most High!

119. "And if you wonder,
'Why are all
the branches and roots
of the Tree of Life
represented in the Thirteen Months
except the Center Branch?',
behold:
the Center Branch
is the Nasarean Year.
120. Yea,
the Center Branch is
the beginning,
the end,
and the middle;
for it is the Source
of every branch and root.
121. Lo:
it is represented
on the Wheel of Days
by the circle
that surrounds the thirteen months;
for every month
is in HaShem.
122. As each year ends
in the *Time Out of Time*
of YHWH,
so each year begins
in the *Time Out of Time*
of YHWH.

123. "Behold:
each month
shall consist of four weeks.
124. Each week is seven days.
125. The name of the first day
of the week
shall be *Yom 'Etsem* ['Body Day'].[7]
126. Yea,
the body is worthy of respect,
for it is the
Temple of the Spirit.
127. And even
the *dense body of bone and flesh*
may serve Jah-Jah.
128. Indeed,
it must do so,
if you are to ascend
unto more rarefied heights.

129. "Therefore,
at midday of the first day
after Sabbath,
when the sun is high,
contemplate Peace with the Body.
130. Yea, speak these words:

'Our God and Goddess
Immanent and Transcendent,
send to all
Your Angel of Peace.
131. To my Body,
send Your Angel of Life.'

132. "Behold:
the name of the second day
shall be *Yom Nephesh* ['Mind Day'].[8]
133. Lo:
the mind is full of thoughts,
some helpful,
some hurtful.

[7]The Hebrew word *Yom* means *Day*. *'Etsem* literally means *bone* but is used in various ways in the Hebrew Bible, including as *Body*. For the Nasareans, *'Etsem* is a sectarian word that means *Dense Body* of bone and flesh, as distinct from the subtle bodies that all esoteric schools affirm. In the verse at hand it means *Body*, but in the sense of *Dense Body*.
[8]The Hebrew word *Nephesh* literally means *Breath*, but is used in the Hebrew Bible in a variety of ways, including *Mind* (in the sense that the mind is subtle and ethereal, like the breath). For the Nasareans, it is a sectarian word that means *Mind*, and refers to the mental body.

134. Yea,
the Mind may be consecrated
unto Jah-Jah,
or desecrated with vile imaginings.
135. Lo:
let your mind be consecrated
unto Jah-Jah
that your life be blessed.

136. "Therefore,
at midday of the second day, contemplate
Peace with the Mind.
137. Yea, speak these words:

'Our God and Goddess
Immanent and Transcendent,
send to all
Your Angel of Peace.
138. To all the helpful thoughts
of my Mind,
send Your Angel of Power.'

139. "Behold:
the name of the third day shall be
Yom Mishpacah ['Family Day'].[9]
140. Lo:
how can we hope
for peace between nations
if we have not peace
within our own family?
141. Yea,
work for peace in the world,
but do not neglect peace
within the family.
142. And your family
is not only those related by blood,
but all the groups
to which you belong
and all the people
with whom you live and work.
143. Therefore,
at midday of the third day,
contemplate Peace with the Family.
144. Yea, speak these words:

'Our God and Goddess
Immanent and Transcendent,
send to all
Your Angel of Peace.
145. To my Family and Friends,
send Your Angel of Love.'

146. "Behold:
the name of the fourth day
shall be *Yom 'Am* ['Humanity Day'].[10]
147. Think not that it is sufficient
to have peace within
your own house or village;
lo:
disharmony in the distance
may find its way to your door.
148. Wherefore I say,
blessed are the peacemakers;
they are the
helpful children of Elohim.
149. They not only hope for peace,
but work for it!
150. For,
peace is not the fruit
of passivity.
151. I tell you truly,
peace is the fruit of
holy work
through many lifetimes.

152. "Therefore,
at midday of the fourth day,
contemplate Peace with Humanity.
153. Yea, speak these words:

'Our God and Goddess
Immanent and Transcendent,
send to all
Your Angel of Peace.
154. To humanity,
send Your Angel of Holy Work.'

155. "Behold:

[9]The Hebrew word *Mishpacah* means *Family* or *Group*.
[10]The Hebrew word *'Am* literally means *People* and is the Nasarean sectarian term for *Humanity*.

the name of the fifth day
shall be
Yom Nachalah ['Heritage Day'].[11]
156. Like a raging river,
the past flows into the present.
157. Lo:
this river carries
all the good and bad things
of previous generations
and deposits both
upon the shore of the present,
which is your shore.
158. Yea, the sins
of your ancestors
are present in your blood,
as the sins of past cultures
are present in your customs.
159. Embrace the helpful things
of previous generations, scarification
but reject the hurtful.
160. And pray that you pass on
better things to the next generation.

161. "Therefore,
at midday of the fifth day, contemplate
Peace with your Heritage.
162. Yea, speak these words:

'Our God and Goddess
Immanent and Transcendent,
send to all
Your Angel of Peace.

163. May Wisdom guide us,
as we accept or reject
things from the past.
164. May Your
Angel of Wisdom
bless all that we
pass on to the future.'

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165. "Behold:
the name of the sixth day
shall be
Yom Em Erets ['Mother Earth Day'].[12]
166. Yea,
Mother Earth nurses you
at her bosom,
helping you grow strong.
167. Will you not defend your Mother
from the hands of the spoilers?
168. Will you stand by
while your Mother is defiled?

169. "Lo: every Nasarean
shall walk softly upon Mother Earth, and
shall protect her with his life.
170. Therefore,
at midday of the sixth day,
contemplate
Peace with Mother Earth.
171. Yea, speak these words:

'Our God and Goddess
Immanent and Transcendent,
send to all
Your Angel of Peace.
172. To the Kingdom of the Earthly
Mother,
send Your Angel of Joy.'

173. "Behold:
the name of the seventh day
shall be
Yom HaShem ['HaShem Day'].
174. HaShem is *The Name*,
and The Name is YHWH.[13]
175. And this day is the Sabbath;
for, it is the seventh day
and shall be for worship.

[11]The Hebrew word *Nachalah* means *Heritage*. Heritage means *something inherited or passed down*. The Hebrew root of Nachalah is *Nachal* and means *stream or river, especially a Winter torrent*, which illuminates the subsequent verses in which Yahshua likens the past to a raging river.
[12]The Hebrew term *Em Erets* literally means *Mother of the Land* and is the Nasarean sectarian term for *Mother Earth*. For short, this day – *Yom Em Erets* – was simply called *Yom Erets*.
[13]YHWH is pronounced *Yah-way* (Yahweh) in scripture, but pronounced differently when chanted as a mantra by initiates practicing Transcendental Vibration Meditation.
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176. "Lo,
every day belongs to HaShem
and is fit for worship;
but the seventh day
shall be consecrated
unto sacred things.
177. Let the Sabbath be a day of
prayer,
worship,
spiritual discourse,
and family time.
178. It is best to rest from other work
this day.
179. However,
if circumstances do not permit
that rest,
dedicate a goodly portion
of this day
unto sacred things.

180. "Those who abstain from work
on the Sabbath,
may choose to fast
from sunrise to sunset,
that their prayer and meditation
be not disrupted even by eating.
181. But do not require
that anyone fast,
nor boast if you fast.
182. I tell you truly,
if fasting is required,
it is not of Jah-Jah.
183. If you fast,
show your fast to none but Jah-Jah.

184. "And at midday on the Sabbath
contemplate
Peace with God and Goddess,
Immanent and Transcendent,
which is YHWH.
185. Yea, speak these words:

'Our God and Goddess
Immanent and Transcendent,
send to all
Your Angel of Peace.
186. To Your Spiritual Kingdom,
send the Angel of Eternal Life.'

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187. "Lo,
it is good to invoke
the Angel of Peace
each of the Seven Days of the week.
188. After you invoke Peace,
contemplate Peace.
189. That is the
Noon Peace Contemplation,
and it is of the Halikah.

190. "Yea,
to invoke Peace
in the *Seven Circles of Life,*
which are the
Names of the Seven Days,
is good.
191. But let us also
live the Peace we contemplate.
192. To live Peace
in the Seven Circles of Life
is Shalom Shibathayim,
which is Sevenfold Peace.
193. That, too, is Halikah,
for it is the Nasarean Way."

194. Then holy Abdiel
was anointed as a Christ-Messiah
by Lord Jahday,
the Father of all Christs,
and by Lady Jahnah,
the Mother of all Christs.
195. Yea, he was anointed
with The Tears of Jah-Jah,
which are
The Tears of Compassion,
which is The Water of Life.
196. And many cherubim
were present and rejoiced.
197. And from Their abode
in Heaven Most High,
Jah and Jahlah
let Their presence be felt;
for,
all Beings are connected
to Heaven Most High
by the Center Branch
of the Tree of Life,
and down that branch

into the crowns
of all present at the anointing
came a surge of spiritual energy,
a gift from Jah-Jah.

35. Then he hid behind a fig tree.
36. Then he covered his body with the skins of animals he had slain.
37. And when he saw the Dove overhead, he threw stones, driving Her away.
38. When he had gotten far enough from the center of the Garden, the voice of the Lamb was gone.
39. Now Adam could hear again the voice of Lucifer, masquerading as the Lord God.
40. Behold: Adam ran to Lucifer for refuge from the Lamb.

41. Lucifer was now inside the Garden, though still on the outskirts.
42. For, the Garden had been corrupted.
43. There were now many human beings roaming through the Garden.
44. And many of them had rallied round Lucifer, believing him to be the Lord God.
45. Lucifer said to Adam, "Did you pour the blood of the Lamb upon the roots of the tree?
46. And, lo: Where is Eve?"

47. Adam replied, "I obeyed your command, my Lord.
48. But Eve, my wife, disobeyed your command.
49. Behold: she has eaten from the tree in the center of the Garden."
50. Lucifer was angered; he declared: "I told her that if she ate from that tree she would surely die!
51. And die she will!
52. Yea, you will kill her for me, Adam!
53. By doing so, you will prove your faith in me, the Lord God!
54. For, behold: I will give you other wives!
55. And you will rule over them with my fist!
56. But first you must slay Eve, for she has transgressed my law."
57. Lucifer gave Adam a spear and said, "First slay a creature and eat of its flesh.
58. Lo: take some of its flesh with you in this bag made of animal skin.
59. As you near the center of the Garden, if you begin to be tormented by the voice of my enemy, eat some flesh.
60. Then, slay Eve."

61. After slaying and eating a doe, Adam went in search of Eve.
62. As he neared the center of the Garden, Adam began again to hear the voice of the Lamb.
63. He took some flesh from the bag, and was about to eat it, when, behold: Abdiel and Eve came to him.
64. Eve said, "My husband, listen to me.
65. When I ate from the fruit of the Tree of Life, my eyes were opened and I saw clearly.
66. The true Lord God is of the Tree of Life.
67. And he who taught us to slay and eat the flesh of creatures is not the Lord God, but is a demon and a liar.
68. Listen to Abdiel, your son, for he is the Priest of the true Lord God."
69. Then Abdiel ministered to Adam, revealing the truth about Lucifer, the Lamb, the Dove, and the tree.

70. After hearing the testimony of Abdiel, Adam shed tears of sincere regret for his misdeeds.
71. For, Abdiel and Eve helped Adam to eat a fruit of the Tree of Life, which was the fruit of Repentance.
72. Yea, Repentance is a fruit of the mating of Love and Wisdom, and Adam's heart and mind had both been opened.
73. Lo: Adam felt sincere sorrow and regret for his misdeeds and wished to change his behavior from bad to good.
74. And he listened to the voice of the Lamb within; but rather than hear words of condemnation as he had feared, lo: he heard words of forgiveness.
75. And Adam was baptized in Living Water.
76. And the Dove came and sat upon his head.
77. Lo: She sang songs of the Tree of Life.
78. And Adam listened.
79. And he sang in response.

80. Yea, both Adam and Eve received

Abdiel as their Yaiyr, their Enlightener and Priest King.
81. Lo: under the guidance of Abdiel, Adam and Eve performed Sevenfold Repentance.
82. Yea, from the holy hands of Abdiel, they received Baptism.
83. And they did accept the Bahir Shibathayim and became Nazarites, the first Priest and Priestess ordained by Abdiel.

84. Abdiel led Adam and Eve to a spot beneath the Tree of Life.
85. He gave them each a drum of hollow wood, the wood freely given by a holy tree.
86. Abdiel also gave Adam and Eve each a Rasta, which is a holy robe made of hemp.
87. For, the Lamb and the Dove had given Abdiel the robes for this purpose.
88. And these robes were made by the Cherubim to bless the first Nasareans of this world.
89. Yea, and the Cherubim instructed Abdiel in the art of making such robes, and in the holiness of the hemp plant, which they called Qanehbinah, the Stalk of Wisdom.[1]

[1]Qanehbinah is a word from the tongue of the Cherubim for the Hemp plant. Like many Cherubim words, Qanehbinah – in the form of two separate words – migrated into Biblical Hebrew: Qaneh, which means *stalk, reed,* or *branch,* and Binah, which means *wisdom, understanding, insight,* or *discernment.* Please note: Though the Hemp plant and Marijuana plant are related, they are not the same plant. If one were to smoke the Hemp plant, one would not get high. Even so, it is true that the Nasareans used the same word, *Qanehbinah,* for both plants. For a discussion on the many uses and benefits of the Hemp plant, see *Expanded Footnote Ten: The Hemp Plant.*

Chapter 18
The Qara haQodesh

1. Abdiel said, "There are now many people in the Garden.
2. And there are many people outside the Garden.
3. For many souls have been attracted to this world and many eggs have been hatched.
4. With these drums we will make a Great Call.
5. Only the most pure will have ears to hear the call made from this spot in the center of the Garden.
6. Therefore, after we make this call to the most pure, we will descend this Mount and visit all of Kush, which is all the region of the Garden.
7. Lo: we will sit and drum in each region, calling all who have ears to hear to come forth and join our congregation.
8. And we will form a Nasarean Qebutsah in Kush.
9. And from our Qebutsah we will minister unto the entire world, even unto those lands outside of Kush."

10. Atop the Mount in the center of the Garden, sitting beneath the Tree of Life, Abdiel began to play his drum.
11. And his drumming was like the beating of a heart.
12. And he said to Adam and Eve, "Behold, this is royal music, for it is the music of the Palace of the Heart.
13. This is *Shir HaShirim*, the *'Song of Songs'*.[1]
14. With this drumming we send forth the *Qara haQodesh*, the *Holy Call*.
15. And some seekers will hear and will approach us.
16. And those that approach will experience an *Encountering*, which is a *Contact with Nasarean Evangelists*.
17. And those who are deemed sincere seekers will be invited to a Gathering of the *Qehillah*, the *Congregation*.
18. And some that attend the Gathering will hear the *Qowlayah*, which is the *Voice of Yah* within.
19. And they who hear the Qowlayah will join the congregation.
20. And some, not yet ready to hear the Qowlayah, will at least sense it, and will continue to visit the congregation, but are not yet ready to join.
21. And some, not yet ready to hear or even sense the Presence, will visit and leave.
22. But even those who leave have had a seed planted within, and may one day return, when the seed has sprouted.

23. "Adam, join me now in the holy drumming!
24. Eve, join me now in the holy drumming!
25. To all those in Kush with ears to hear, I say, *Qashab!*
26. *'Prick up'* your ears!
27. Give heed"!
28. And the three began to play their drums.
29. Yea, atop the Mount in the center of the Garden they played the *Shir HaShirim*, the *Song of Songs*.
30. Lo: their drumming sent forth the *Qara haKodesh*, the *Holy Call*.
31. And they drummed for many hours.
32. Then Abdiel said, "Holy Congregation, let us journey down the Mount to play our drums in other regions of Kush; for the Qara haKodesh will be sounded in every region of the Garden!
33. And the three Nazarites began their

[1] The Hebrew term *Shir HaShirim* means *Song of Songs*. The Nasarean use of this term is not to be confused with the Biblical Psalm of that title. The Nasarean use of the term refers to a drumbeat that sounds like a heartbeat and symbolizes *The Holy Call to Service Motivated by Love*.

holy descent down the Mount to the valley, playing their drums as they marched.
34. But before they had gone far, while still near the center of the Garden atop the Mount, they met a woman.
35. Her name was Ishshah,[2] for she was the essence of womanhood.
36. She was a *Qedeshah*,[3] a *Holy Woman*, the one foretold by the Lord and Lady.
37. For the Lord had said that one would come who would be motherly toward every living creature, even showing kindness to grass and ants, being the perfection of womanhood on this planet.

38. Behold: when the three Nazarites came upon Ishshah, she was tending to the wound of a tree.
39. For this was the tree that Adam had torn a limb from when he made a spear to kill the Lamb.
40. Lo: after rubbing a healing balm on the wound of the tree, she stood before Abdiel and began to dance to his drumming.
41. Yea, her dance was in rhythm to the drumming of Abdiel, for she knew this song well.
42. In truth, this song was her own heart beat.
43. And she had danced this dance in other embodiments on other worlds, for she had long served the Lord and Lady and was no stranger to the Blessed Day of Play.

[2]The Hebrew word *Ishshah* (ish-shaw) means *woman* as distinct from man. It is often used as an adjunct to a more definite term and thus is often unexpressed when translating from Hebrew into English. It is the feminine form of the Hebrew word *ish* (eesh), which means *man* or *male person* and is likewise often used as an adjunct and left unexpressed in English. The Nasarean sectarian use of the words *ishshah* and *ish* differ from the normative Hebrew. *Ishshah* is the Nasarean sectarian term for a *female spiritual entity*, a *woman* in the deepest spiritual sense. *Ish* is the Nasarean sectarian term for a *masculine spiritual entity*, a *man* in the deepest spiritual sense. In other words, each spiritual entity takes on either the masculine or feminine polarity at a deeper level than the physical body. Therefore, for a woman to have *Ishshah* as a personal name, is a strong declaration of the absolute and profound femininity of that woman, with the definite implication of *Perfected Womanhood*. Thus, it is important to note that within the Nasarean tradition, though there is absolute equality between the masculine and feminine principles and between men and women, *males and females are not the same*.
[3]The Hebrew word *Qedeshah* is a significant Nasarean sectarian term. In Hebrew, it literally means *female holy person*, stemming from the root word *Qodesh*, which means *Holy* or *Sacred*. Strong's Bible Concordance gives the literal meaning of *Qedeshah* as *"female devotee"* and says the word is the feminine version of the word *Qadesh*, which it defines as *"sacred person."* However, in mainstream Hebrew, the word *Qedeshah* lost its literal meaning and became a negative slur: "temple prostitute", "devotee of immoral behavior", "harlot", "whore", etc. This was due to the fact that Nasarean Judaism and mainstream Judaism were two separate religions, and the larger mainstream version persecuted the Nasarean sect and hated the fact that the Nasareans permitted women in the priesthood. Thus, the Nasarean sectarian term for its holy women – Qedeshah – was mocked by the mainstream Jews, who considered it immoral for a woman to serve in the priesthood. While the Nasarean priestesses certainly were not prostitutes, many of them did speak about and practice tantric sexuality, which caused the patriarchal and sexually uptight mainstream Jews to brand them as "temple harlots". In later centuries, that is exactly what happened to Mary Magdalene ('Miriam of Magdala'). It should be noted that though this slur was originally directed against the Nasarean Priestesses who were indeed sexually liberated but certainly were not prostitutes, it later was also directed against various pagan priesthoods, some of whom did indeed practice a form of temple prostitution. Thus, whenever the term *Qedeshah* is used in Nasarean spiritual texts, it is important to realize that it is being used in its literal sense: *female holy person*. For a discussion on how this relates to Mary Magdalene, see *Expanded Footnote Eleven: Mary Magdalene and the Holy Grail*, at the back of this book.

44. Abdiel looked deeply into her eyes and knew that she would be his wife.
45. Ishshah looked deeply into the eyes of Abdiel and knew that he would be her husband.
46. Ishshah said, "There is an injured woman on the path below.
47. I came upon her as I followed the sound of your drumming.
48. I tended her wounds and left her in the care of another while I came in search of the healing herbs that grow atop this Mount.
49. I must return to her."
50. Abdiel replied, "We will accompany you."

51. And the story of the injured woman is as follows.
52. When the three Nazarites had first began to play their drums atop the Mount, Raphah heard the call.
53. She followed the sound within her and walked toward the Mount.
54. As she neared the path that leads up the holy Mount, behold: a gang of men stood at a fork in the road.
55. "We are soldiers of the Lord God", one of the men said.
56. Another said, "Do not climb this path; the Lord God forbids it."
57. A third man, pointing to a crooked path leading toward the outskirts of the Garden, said: "Take our path instead; for our path is the way of the Lord God."
58. Raphah replied, "I do not feel called to go your way.
59. Lo: I am called from within to take the path up the Mount."
60. A fourth man said, "Be warned: the Lord God is a jealous and powerful God; he has told us what to do to women who defy him."
61. A fifth man said, "Will you obey us?
62. We are the chosen ones of Yahweh."
63. Raphah replied, "I know not the voice of your God.
64. Behold: I shall ascend the holy Mount."

65. The men were angered and began to beat Raphah with their hands and staffs.
66. And upon their staffs was the image of the serpent, for Lucifer was the Master of the Priesthood of the Serpent.
67. A sixth man said, "The Lord God has declared that rebellious women will come to fear the serpent."
68. Lo: the men pushed Raphah to the ground and broke both her legs with stones so that she could not escape.
69. In obedience to the voice of Lucifer who falsely claimed to be Yahweh, the men were about to rape Raphah.
70. For, Lucifer had commanded them to subdue all rebellious women and make babies with them this way, that a chosen race might arise.

71. But as the men prepared to rape Raphah, behold, another man approached and asked: "What are you doing to this woman?"
72. The name of this man was Judah,[4] and he had heard the drumming of the Nazarites and had followed the sound to this place.
73. "We are soldiers of the Lord God, and we are going to plant his seed in this woman", one of the men said.
74. Judah asked Raphah, "Woman, is it your will that these men do this?"
75. Raphah, crying, replied: "It is not my will that they touch me.
76. I am called from within to ascend the holy Mount.
77. These men forbid me to pass, and they beat me and broke my legs."
78. One of the men shouted, "We do the will of the Lord our God.
79. He forbids that any man or woman pass up the path of this Mount."
80. Judah replied, "I, too, am called from within to take this path up the Mount.
81. And I am called to help this woman.
82. I ask that you release her to my care

[4] *Judah* is the familiar English version of the Hebrew name *Yehuda*, which means *Praised*.

and leave now."

83. The men laughed and began to mock Judah.
84. They swang their staffs to strike him, but, behold: Judah began to move according to Zahyen.
85. For, it was Judah who was the first Master of Zahyen on this world.
86. He mastered Zahyen without any teacher, for he was the first teacher of Zahyen.
87. Yea, the way of Zahyen was within him, and it came out because of the need to defend Raphah.
88. Lo: Judah whirled and avoided the blows of the men.
89. He kicked the staffs out of their hands, and, using the force of the men's violent movements against them, caused them to loose their feet and tumble to the ground.
90. Again and again their attacks failed.
91. Again and again the men tumbled to the ground.
92. Again and again Judah, the first Master of Nasarean Zahyen, turned their aggressive movements against them.

93. As Judah faught the seven soldiers of Lucifer, another woman arrived and began to tend the wounds of Raphah.
94. Finally, the defeated men fled.
95. And Judah said to the new woman, "Who are you?"
96. The woman replied, "I am Ishshah.
97. I am called from within to ascend the holy Mount; for, I have heard the drum call."
98. Judah said, "I, too, heard the call and have come to ascend the Mount.
99. This woman, too, heard the call; but those men refused to let her pass.
100. Lo: they beat her and broke her legs."
101. Raphah spoke, saying: "Judah speaks the truth."
102. Then, Raphah, due to her injuries, fell unconscious.
103. Ishshah said: "She is in need of the healing herbs that grow atop the Mount.
104. Will you stay and protect her while I go for the herbs?"
105. Judah answered, "I will stay at her side."
106. Then Ishshah began the ascent up the Mount.

107. Soon others who heard the drumming and felt called to ascend the Mount came to the place where Raphah and Judah waited.
108. Each new arrival had come to climb the Mount, but each stopped to render service to Raphah, for Judah told them what had happened.
109. Yea, each rendered a different service, according to their ability.

110. Behold: the new arrivals, who were those of Kush with ears to hear the Qara, were three women and four men.
111. The names of the women were Shirah,[5] Adah,[6] and Re'ah.[7]
112. The names of the men were Elzabad,[8] Omnam,[9] Ebed,[10] and Yashar.[11]
113. And the services they rendered to Raphah were as follows.

114. Judah said to the new arrivals, "Raphah is thirsty, and I must stay by her

[5]Pronounced *shee-raw*, Shirah is the Nasarean feminine form of the Hebrew word for song: *Shear*. The Hebrew word *song* is related to the Hebrew word *sus* (pronounced *soos*) which means: 1) *rejoice, be pleased, be delighted;* 2) *joy;* 3) *make mirth.*
[6]Pronounced *aw-daw*, the Hebrew word *Adah* means: 1) *Adornment;* 2) *Beauty;* 3) *Ornament;* 4) *Pleasure.*
[7]Pronounced *ray-aw*, the Hebrew word *Re'ah* means *Friend* or *Companion*, and is related to the Hebrew word for Shepherd: *Ra'ah*.
[8]The Hebrew name *Elzabad* means *Elohim Has Given.*
[9]The Hebrew word *Omnam* means *Skilled Tradesman* or *Trained Workman.*
[10]The Hebrew word *Ebed* means *Servant.*
[11]The Hebrew word *Yashar* means *Upright, Straight, Equity, Just, Righteous.*

side."
115. Yashar said, "I will go for water.
116. But I will need something to carry it in.
117. I saw a man near a stream making bowls from clay.
118. I will trade him something for a bowl."
119. Then Adah spoke: "I make necklaces because doing so gives me joy.
120. But helping Raphah will fill my heart with even greater joy.
121. Trade the man my necklace for a bowl so that Raphah may drink."
122. Yashar replied, "I will make the trade and return with water."

123. After Yashar left to get water, Re'ah said: "See this sheep that follows me?
124. I will tell you how this animal and I became friends."
125. Re'ah patted the head of the friendly sheep, then continued to speak: "Evil men have been rampaging through Kush killing sheep for sport and food.
126. They killed the family of this sheep.
127. I saved her and now she follows me.
128. We have made a covenant: I protect her from the men who desire to eat her, and she shares her wool and milk with me.
129. Yashar will not return with water for some time.
130. But we may give Raphah a drink of milk to see her through until his return."
131. The sheep made a happy sound as Re'ah milked her.
132. Judah cupped his hands to catch milk and poured it into the mouth of Raphah.

133. Shirah spoke: "I sing because doing so gives me joy.
134. But my heart would be filled with greater joy if my singing would bring some comfort to Raphah."
135. Behold: Shirah sang and her voice was like unto an angel!
136. She brought joy not only to Raphah, but also to the others.

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137. Lo: after some time, it began to look like it would rain.
138. Omnam said, "I find joy in making simple shelters for others to sleep in.
139. I have the skill to build a shelter to keep the rain off of Raphah."
140. Elzabad said: "Not far from here I have placed some fallen wood and vines that you can use for the shelter.
141. I find joy in providing fallen wood to others so that living trees are not needlessly cut."
142. Ebed said: "I have not the special skills of a healer or singer or builder, but I wish to be of service.
143. It will be my joy to carry the wood and vines so that Raphah may be sheltered from the rain."

144. And so it was that by the time Ishshah returned with the three drumming Nazarites and the healing herbs, a shelter had been erected for the comfort of Raphah.
145. Yea, and the men and women who had given service to Raphah, sat in a circle listening to the songs of Shirah.
146. Behold: the sound of Shirah's voice blended perfectly with the drums of the three Nazarites.
147. And as Abdiel, Adam, and Eve continued to drum, Ishshah began to tend to the wounds of Raphah.

148. The next morning, Abdiel said to the assembly: "Each of you has come to the path of the holy Mount because you heard the Qara.
149. Behold the Qara: it is a drumbeat and a heartbeat.
150. It is the question, 'Who will go?'
151. Which is to say, 'Who will be the hands and feet of the Lord Christ and Lady Christ?
152. Who will lift them who have fallen?'
153. Yea, and the Qara is also an answer.
154. It is the answer, 'I will go'.
155. Which is to say, 'I will be the hands
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and feet of the Lord and Lady.
156. I will raise the children of the fall.'
157. Yea, and the Qara is also an invitation.
158. It is the invitation to join the Christ Family."

159. Abdiel again began to play his drum.
160. And the drumming was like a heartbeat.
161. Abdiel said, "Behold: this is royal music, for it is the music of the Palace of the Heart.
162. Yea, this is Shir haShirim, the Song of Songs.
163. With this drumming we send forth the Qara haKodesh, the Holy Call.
164. And some seekers will hear and approach us.
165. And those that approach will experience an Encountering, which is a Contact with Nasarean Evangelists.
166. And those who are deemed sincere seekers will be invited to a Gathering of the Qehillah, the Congregation.
167. And some that attend the Gathering will hear the Qowlayah, which is the Voice of Yah within.
168. And they who hear the Qowlayah will join the Qehillah.
169. And some, not yet ready to hear the Qowlayah, will at least sense it, and will continue to visit the Qehillah, but are not yet ready to join.
170. And some, not yet ready to hear or even sense the Presence, will visit and leave.
171. But even those who leave have had a seed planted within, and may one day return, when the seed has sprouted.

172. "You who have come are those of Kush with ears to hear the call from the top of the holy Mount.
173. You are the first to heed the call.
174. But the Qara will be sounded in every region of Kush; for some who have not the ears to hear the call made from the Mount will hear if we go near them.
175. But, lo: most will not hear the Qara even then; for most on this world do not yet have the ears to hear.
176. Adam and Eve will accompany me on the journey through Kush.
177. The rest of you will remain here and care for Raphah until we return.
178. Then we will ascend the holy Mount together."

179. Raphah spoke: "I give thanks for the help of my Brethren and Sistren!
180. I ask that Ishshah, after my healing, teach me the art of healing, that I may heal others.
181. For, it is now the calling of my heart to become a healer."
182. Ishshah replied, "Thus, it shall be."

183. Abdiel said, "Oh Adam and Eve, join me now in the holy drumming!
184. Oh people of Kush, *Qashab!*
185. Yea, *'Prick Up'* your ears!"
186. And the three Nazarites began their journey to the various regions of Kush.

187. In each region of Kush the three Nazarites sat and drummed the Qara.
188. And several thousand men and women did make the 'Approach', which is to say they gathered round the Nasarean drums and listened to the words of the Nasarean evangelists.
189. Behold, Abdiel preached to them, saying: "Beware!
190. There are now two voices in this world!
191. Yea, there is the Voice of the Upward Spiral, and that is the Qowlayah, the Voice of Yah.
192. And there is the Voice of the Downward Spiral, which is the Voice of Satan".

193. And Abdiel preached to the people about the true Jah-Jah and Elohim, and the false God masquerading as Yahweh.
194. And he spoke of the great sin of killing and eating animals, which was spreading throughout Kush.
195. And he spoke of the Nasarean

Church of the Essene Way and the Nazarite Priesthood that he was called to establish on this world by the Lord and Lady.

196. And Adam and Eve gave their testimony, how they had fallen but now were saved.
197. And this preaching of the three Nazarites to them that made the 'Approach' was called the 'Encountering'.
198. And of the several thousand who made the Approach, several hundred stayed for the duration of the Encountering.
199. And those who stayed for the duration of the Encountering and were deemed sincere seekers were invited to gather the next day in a certain place for a Gathering of the Congregation.
200. And of the several hundred that gathered with the Congregation, one hundred and fourty-four heard the Qowlayah and joined the Qehillah.

201. The three Nazarites led the one hundred fourty-four to the place where they had left Raphah and the others, which was the foot of the trail that leads to the top of the holy Mount in the center of the Garden.
202. The Brethren and Sistren greeted each other with great joy.

203. Abdiel and Ishshah led the assembly up the trail of the Mount of Peace.
204. Yea, Abdiel and Ishshah walked hand-in-hand, for they had declared their marriage to the assembly.
205. For, behold: At her first sight of Abdiel, Ishshah had felt within herself, 'He is to be my husband.'
206. And at his first sight of Ishshah, Abdiel had known within himself, 'She is to be my wife.'

207. And those who walked the path together were 157 in number: Abdiel, Ishshah, Adam, Eve, Raphah, Judah, Shirah, Adah, Re'ah, Elzabad, Omnam, Ebed, Yashar, and the 144 converts.
208. Raphah's legs were mostly healed and Judah helped her walk, for she was to be his wife.
209. Yea, Judah and Raphah had declared their marriage.

210. When they reached the top of the Mount, they sat beneath the Tree of Life, and Abdiel revealed the Bahir Shibathayim, each of the Seven Candles, just as the Lamb and Dove had revealed unto him.
211. Behold: when Abdiel revealed the Fourth Candle, which is The Illumination of the Twelve Tribes of the Nation of Yesar'el, he named the chiefs of each tribe.
212. If the chief was a male, his title was *Zaqen*, which means *Elder*.
213. If the chief was female, her title was *Ziqnah*, which means *Eldress*.
214. And the naming of the chiefs was as follows.

215. Abdiel was Zaqen of Shevet Nazarim, the Tribe of Priests and Priestesses.
216. And this was fitting for Abdiel was the first Priest of this world.

217. Ishshah was Ziqnah of Shevet Raphaim, the Tribe of Healers.
218. But, lo: Ishshah announced that as soon as her student, Raphah, completed training, Raphah would serve as Ziqnah of this tribe, and Ishshah would assist Abdiel in the guidance of Shevet Nazarim and all of Yesar'el.
219. For Abdiel and Ishshah were the first King and Queen of the nation of Yesar'el.
220. And it was fitting that Raphah become the Ziqnah of the Tribe of Healers, for, upon being the first person healed by Ishshah, Raphah had pledged to dedicate her life to healing others.

221. Judah was Zaqen of Shevet Arayot, the Tribe of Lions.
222. And this was fitting for he was the founder of Zahyen, the martial art in which each Nasarean Lion would be trained.

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223. Shirah was Ziqnah of Shevet Shirim va D'varim, the Tribe of Songs and Words.
224. And this was fitting for it was her joy to lift the spirits of others with her angelic voice, and to encourage others to share their gifts of music and words.

225. Elzabad was Zaqen of Shevet Rekushim, the Tribe of Gatherers of Materials.
226. And this was fitting for he had from the beginning been such a gatherer.
227. Yea, it was his joy to provide needed raw materials to others with as little impact on nature as possible.

228. Adam was Zaqen of Shevet Ikkarim, the Tribe of Farmers.
229. And this was fitting; for, after his repentance from hunting and eating animals, Adam desired to provide vegetarian food for the whole world.
230. Thus the first hunter on this world became the first farmer.
231. Truly, he became an expert on soil, and with the help of Eve, transformed dead soil into living soil.

232. Adah was Ziqnah of Shevet Omanim, the Tribe of Artists and Crafters.
233. And this was fitting; for, even as her name meant Beautiful Adornment, it was her joy to create beautiful art to make others happy.
234. Yea, and she encouraged others to express themselves through arts and crafts.

235. Omnam was Zaqen of Shevet Charashim, the Tribe of Skilled Tradesmen.
236. And this was fitting; for, he was skilled in the art of using stone and wood to build homes and other useful things, and was a gifted teacher of these skills.

237. Ebed was Zaqen of Shevet Ovdim, the Tribe of Service Workers.
238. And this was fitting; for, though he was an unskilled laborer, Ebed was blessed with the desire to help.
239. Yea, whatever work he assisted with, his desire was to serve the Lord and Lady by helping others.
240. And that is holy work; for, holy work is not a particular type of work, but the attitude with which we embrace our work.

241. Yashar was Zaqen of Shevet Rochelim, the Tribe of Merchants.
242. And this was fitting; for, even as his name meant Upright and Just, Yashar was the epitome of the fair and just businessman.
243. Yea, he never practiced inequity in his dealings, and he shared his bounty with the poor.
244. He practiced holiness in everyday life.

245. Re'ah was Ziqnah of Shevet Ro'im, the Tribe of Shepherds.
246. And this was fitting; for, even as her name means *Friend*, she was the first human friend of sheep.
247. Yea, and she had the ability to speak with sheep, heart to heart, mind to mind, with no need of the voice.

248. Eve was Ziqnah of Shevet Acherim, the Tribe of Other Acceptable Work.
249. And this was fitting; for, even as her name means Life, any new type of work proposed by a Nasarean must be in harmony with the principle of Life.
250. For what good are projects or products that promote the cause of death at the expense of Life?

251. Behold: after receiving the Bahir Shibathayim, all were instructed in the Nasarean teachings and baptized.
252. All the Elders and Eldresses, and certain others of the assembly, were trained for the Nasarean Priesthood.
253. For even though some Elders and Eldresses would work at occupations outside of the Priesthood, it was important that they be well versed in the Nasarean
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teachings.
254. And a village was built, which was the first Nasarean Qebutsah on this world.
255. And its name was Jerusalem,[12] which means 'Foundation of Peace'.

[12]This original Jerusalem was located in what today is called Ethiopia, which is the ancient land of Kush. It is not to be confused with the later city in Israel also named Jerusalem, though that later city may have been named after this ancient Ethiopian city.

Chapter 19
Abraham and Sa'arah Visit Earth
The Killing of Abdiel and Ishshah by Cain

1. Lo: Life in the Nasarean Qebutsah was blessed!
2. The Brethren and Sistren worked hard but loved their work; for, Abdiel declared that each should perform the work of their heart.
3. Yea, for five days of each seven they worked at their trades, then came a Day of Play, and the Seventh Day was the Sabbath.
4. The Day of Play was on the day called Yom Em Erets,[1] which, for short, was called Yom Erets.
5. This was a good day for playing with the children.
6. For, behold: many children were born in the early years of the Qebutsah, for many marriages were declared.

7. And the way of Nasarean marriage and divorce was as follows.
8. At age eighteen, Nasarean boys and girls were declared men and women.
9. Then the men of the Qebutsah gathered with the new man for his Manhood Ceremony.
10. At this ceremony, the men offered advice on life to the new man.
11. And the women of the Qebutsah gathered with the new woman for her Womanhood Ceremony.
12. At this ceremony, the women offered advice on life to the new woman.
13. After this ceremony, the new adult was eligible for marriage, but had likely received much advice on the merits of waiting!

14. Abdiel taught, and it had become Nasarean law, that any adult was free to marry any other adult, if both parties so desired.
15. The couple must come before the High Priest and declare their intention to marry.
16. At this time, the High Priest gave his advice, but would not prohibit a marriage.
17. Also at this time, the couple informed the High Priest as to what kind of ceremony they would prefer.

18. Behold: in the early days of the Qebutsah, two women met with the High Priest and asked if they were free to marry.
19. Lo, Abdiel had not previously considered this possibility!
20. The names of the women were Hannah[2] and Mehetabel.[3]
21. Abdiel asked for time to contemplate their request.
22. He asked them to return the next day.
23. Abdiel spent the night in deep prayer and contemplation.
24. He asked Elohim for guidance, and guidance was given.
25. When Hannah and Mehetabel returned, Abdiel spoke, saying: "All shall be free to love and marry whomever they choose, provided their chosen partner agrees and is of age.
26. Not only shall your marriage be permitted, it shall be honored and respected, without prejudice.
27. Behold: this is the will of Elohim."

28. Divorce amongst the Nasareans was called Blessed Parting, and was without

[1]'Mother Earth Day'.
[2]The name *Hannah* is the familiar English version of the Hebrew name *Channah* (pronounced: *Khaw-naw*) and means *Favored*.
[3]The Hebrew name *Mehetabel* means *Elohim does good*.

57. Lo: the other children of the Qebutsah loved Enoch and came each day to play with him.
58. He played a portion of each day with the children, but also spent much time with Abdiel and Ishshah.
59. Yea, Abdiel taught him the things of the Nasarean Priesthood, and Ishshah taught him of the herbs and beauties of nature.
60. And the other Elders and Eldresses of the Qebutsah taught him their trades.
61. And each day Enoch went for a walk by himself in the orchard, to pray and meditate.
62. And there, in the orchard, the Lamb and Dove would appear and speak with him, and then vanish.
63. Yea, many saw this and remarked, "The Lamb and Dove speak to Enoch, and he speaks with Them."

64. And when Enoch was but fourteen he was initiated into the Nasarean Priesthood.
65. And when he was twenty-one he became High Priest, succeeding his father, holy Abdiel.
66. For at that time Abdiel was slain by Cain.
67. And that story is as follows.

68. From the time of the founding of the first Nasarean Qebutsah in Kush, Lucifer wreaked havoc in many regions of Kush.
69. Yea, Lucifer had deceived many who now believed him to be Yahweh, their God, and he and his Seraphim had mated their seed with the eggs of the daughters of mankind.[5]
70. Behold: Lucifer taught many to kill animals for food and pleasure, and to sacrifice them to him, their God.
71. Lo: due to these practices the people became denser and easier to influence.
72. Yea, the entire region of Kush was polluted by the noxious vapors of death.
73. And Lucifer trained Cain to be the first human priest of the Temple of the Serpent on this world.
74. For, Lucifer had failed in his attempt to make Adam his first Priest.
75. And with the rebellion of Eve, Lucifer had banned the women of this world from his Priesthood, saying: "Their intuition is an apple from the wrong tree.
76. And should they feed that apple to men, even as Eve poisoned Adam, none of this world will obey my voice.
77. Wherefore the women of this world must be under the dominion of men."

78. Behold: the Luciferians could not climb the Mount of Peace in the center of the Garden, whereat was the Nasarean Qebutsah.
79. For, they were too dense to ascend that path.
80. Therefore they could not harm the Nasareans in their homeland.
81. But, lo: Holy Abdiel sent missionaries to the various regions of Kush, and often went on missions himself.
82. For, Abdiel knew that the truly high are those who reach low to help those in need.

83. Now, Abraham and Sa'arah, from their abode in the Temple of Light, which is the hidden chamber within the Sun, watched over this world.
84. Yea, their Angels reported to them the events occurring on Earth.
85. And Abraham said to Sa'arah, "Let us clothe ourselves in the skin of humans and visit the Earth.
86. We will take our Son, Isaac,[6] and the three of us will pose as poor, hungry, homeless humans.
87. Behold: We will see how we are treated by the children of this world."

[5]Genesis Chapter Six, verses 1-4 of the mainstream Bible makes reference to this mating. Similar references are found in various apocryphal texts.
[6]*Isaac* is the familiar English version of the Hebrew name *Yitschaq* (pronounced Yits-khawk). It means: 1) He laughs; 2) He will laugh or mock; 3) Elohim (implied) laughs.

stigma, and often joyful.
29. Abdiel taught that we sometimes come together in a marriage to learn certain lessons from one another, then part company so that we may learn other lessons from other partners.
30. The life span is long, and one partner may grow at a different pace than the other, and goals and interests may part.
31. Some will choose to stay with one partner for the entire lifespan, letting the working out of differences be the life lesson.
32. But those who choose to experience the lessons of various partners over the lifespan are not to be thought less of, or mocked.
33. Indeed, many of the greatest Nasarean sages and prophets experienced the blessing of multiple marriages, and learned many lessons from their partners.

34. Behold: The Nasarean law of Blessed Parting was as follows.
35. Blessed Parting was initiated when one or more of the partners wished to part from the marriage.
36. The partners appeared before a Nasarean Judge and declared their intention to enter Blessed Parting.
37. Each partner then recited a list of blessings they had received by being married to their partner.
38. Lo: every marriage contains life lessons, and lessons are the greatest blessings.
39. Yea, and after reciting the blessings, each partner pledged their ongoing friendship and their hope for great future blessings for their former partner.
40. The Nasarean Judge then helped the partners arrive at an equitable distribution of property, and, if there were children involved, the best arrangement for the children.
41. All was accomplished in a loving, cooperative manner, for, behold: the ritual of Blessed Parting was considered a positive step in a new direction, a doorway into a new and blessed future.

42. Behold: many children were born in the early years of the Qebutsah.
43. Truly, all of the children were loved and respected, and each was born with a special gift and calling.
44. Yet one child was gifted beyond all others, having mystical powers greater than even the wisest sages of the Qebutsah.
45. Behold: this was the seventh child of Abdiel and Ishshah, and his name was Enoch.[4]
46. Yea, he was conceived when Abdiel and Ishshah embraced in the center of the Tree of Life.
47. And that was a sign that he would become the Gatekeeper of the Door to the Tree, which he became when his years on earth were accomplished.
48. And the Door is the Center of the Tree.
49. And all who enter that Door will first greet the Gatekeeper.
50. And his Cherubim name is *Chanok'el*, which means *Initiate of Elohim*.

51. Behold: the first word from the mouth of baby Enoch was "Jah-Jah".
52. And the first song from his holy lips was a celestial melody praising the Lord and Lady.
53. And when but a toddler he chanted the communions in heavenly melodies, and sang the Psalm of the Lord and Lady.
54. And when he touched the hand of a sick person, lo: the person was healed!
55. And where he walked, flowers were seen to spring to life, and the leaves of trees became a brighter green when he passed beneath their branches.
56. And his wisdom was profound, like that of the greatest sage, though still a child.

[4]*Enoch* is the familiar English version of the Hebrew name *Chanok* (pronounced: *khan-oke*). It means *Initiated* or *Initiate*.

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88. In the guise of humans, Abraham, Sa'arah, and young Isaac visited the regions of Kush, and also other regions of Earth; for, humankind had spread to other lands.
89. They saw that great evil had spread throughout the world, due to the work of Lucifer.
90. Behold, in Kush they visited many encampments to beg food and shelter, but were turned away.
91. Then one day, as they camped in a forest, Lucifer approached Abraham, saying, "Behold, I am Yahweh, the Lord God.
92. Prove your faith in me by sacrificing your young son.
93. For, by killing what is dear to you, and offering the blood to me, you will prove your faith.
94. And I will bless you, and your fortune will increase.
95. For I can see that you are poor and hungry."

96. Behold: Lucifer said these things because he did not know the true identity of Abraham.
97. But Abraham knew that this was Lucifer masquerading as Yahweh.
98. And Abraham spoke, saying, "Get thee behind me, Servant of Satan!
99. No true God would desire blood sacrifice of beast or man.
100. Any God who desires this, or uses it as a test of faith, is no God but a demon!"

101. Lucifer was enraged by the words of Abraham.
102. Behold, he took his staff and prepared to strike Abraham.
103. But just before the fire from the serpent staff struck Abraham, he unveiled his true form, and the fire did him no harm.
104. Lucifer, realizing the true identity of Abraham, cursed and fled.
105. Then Sa'arah and Isaac, who had been gathering fruit, came to Abraham and he told them what had happened.

106. Lucifer went to Cain and told him, "Behold, I am the Lord God and you are the work of my hand.
107. For twenty-eight years, since your birth, I have prepared you for this day.
108. For, the time has come for your consecration as the first High Priest of my Temple on this world.
109. Only one thing is needful: You must sacrifice a Nasarean.
110. Lo: you have killed many Nasareans by attack and ambush, but have not yet performed human sacrifice.
111. Yea, you have sacrificed many animals, but a High Priest must be anointed with the blood of mankind.
112. And the Nasareans must feel my wrath; for, they refuse to worship me.

113. "Behold: the killing of animals has made this world denser; yea, now I can walk everywhere but the Mount in the center of Kush.
114. With the sacrifice of humans my terror will make this world so dense that the Nasareans will be unable to walk in this world, lest they give up their ethereal abode.
115. And surely they will refuse dense bodies and leave this world!
116. Yea, they will abandon this world to my hands!
117. For, behold: why would they stay?"

118. Lo, the day after Abraham confronted Lucifer, Abdiel and Ishshah came upon the camp of Abraham, Sa'arah, and Isaac.
119. For, Abdiel and Ishshah were on a mission of mercy in Kush.
120. Abdiel and Ishshah, not knowing the true identity of Abraham and Sa'arah, saw that Abraham's family was homeless, and offered them help.
121. Abdiel preached of the Lord and Lady and the Nasarean Way, and Ishshah gave them food and put healing herbs on their sore feet.
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122. Then Abdiel told them of the Nasarean Qebutsah, and the laws and ways of them that reside there.
123. And Ishshah said, "In three days we shall return to the Qebutsah.
124. If you meet us in three days at the place where the path ascends the holy Mount, you may visit the Qebutsah.
125. Until then, we will visit another region and preach the way of the Lord and Lady."

126. Abraham and Sa'arah, posing as humans, replied: "Three days is good.
127. We will meet you at the foot of the Mount." difference between foot vs foothills
128. Then Abraham, Sa'arah, and Isaac headed east to meet more humans and see how they would be treated.
129. And Abdiel and Ishshah headed west to preach.

130. As she roamed Kush with Abdiel, Ishshah healed many.
131. Yea, she healed men and beasts, even bugs and trees.
132. Even the grass and moss and plants were within her love.
133. For Ishshah loved all the things of nature, even the stones and soil and water.
134. Lo: as she moved amongst the plants of the forest she often danced and sang.
135. Yea, and because of her affinity for green things, she wore a green robe, and her red hair was adorned with green ivy.
136. Wherefore the people called her, *The Dancing Green Woman*.
137. Behold, Ishshah felt motherly toward young and old of every species, and many began to call her *Emah*, which is Nasarean for *Momma*.
138. And all living things loved her, except the Luciferians who hated her.

139. Abdiel saved many by his preaching.
140. Yea, many received the word of the Lord and Lady and repented.

141. With his beloved Ishshah at his side, Abdiel had made many missions to the regions of Kush in the years since establishing the Qebutsah.
142. But this mission was his last.
143. Yea, and it was the last for Ishshah.
144. For, behold: they were slain by Cain.

145. Lucifer had sent Cain in search of a Nasarean to sacrifice.
146. And, lo: he gave to Cain a special weapon, a Staff of Fire.
147. Behold, Lucifer showed Cain how to make the staff spit fire.
148. Yea, and how to control the amount of fire it spit.
149. For this staff could spit just a little fire and sting.
150. Or it could spit a bit more fire and knock the victim unconscious.
151. Or it could spit even more fire and kill.
152. Cain practiced upon birds and other animals, torturing them before sacrificing them to Yahweh.
153. Never before had Cain felt such power!
154. Never before had he felt such excitement!
155. Never before had he had so much fun!

156. Cain came upon Abdiel and Ishshah by a spring of water.
157. Ishshah was healing an injured bird.
158. Yea, it was a bird that had been tortured by Cain and escaped.
159. There were six soldiers of Lucifer with Cain.
160. Three grabbed Abdiel, and three grabbed Ishshah.

161. Abdiel said, "What do you want?"
162. Cain replied, "Yahweh, the Lord God who made this world, desires a human sacrifice.
163. Yea, and he desires the victim to be a Nasarean.

164. For nothing good comes out of the Nasarean Qebutsah.[7]
165. The Lord hates you because you sacrifice only fruits and grains.
166. Lo: the Lord is not pleased with your sacrifices.
167. Yahweh is pleased with my sacrifices, for I give him blood."

168. Ishshah said, "If you do this thing you will harm yourself.
169. For, what you do to others, will be done to you.
170. Not by us, but by others like yourself.
171. For, behold: evil destroys itself."
172. Cain shouted, "It is a shameful thing for a woman to speak to a man as though equal!
173. Yea, for the Lord God has revealed that he created man to rule over woman.
174. For, first he made man, then he took a rib of man[8] and made woman to be the servant of man.
175. Therefore, be silent!"

176. Abdiel said, "The one who calls himself Yahweh and is your Lord is not truly Yahweh.
177. He did not create this world,[9] and he is not God.
178. The true Yahweh is God and Goddess Immanent and Transcendent.
179. The true Yahweh is loving and kind, and does not desire blood sacrifices of man or beast."
180. Cain pointed his staff at Abdiel and stung him with fire.

181. Behold, had Abdiel confined himself to the holy Mount, his body would be too ethereal to feel the sting.
182. But, lo: in order to preach in the regions of Kush, and even beyond Kush, he let his body become a bit more dense, to breathe and walk in that atmosphere.
183. He and the other Nasareans were still more ethereal than the Luciferians, but now could feel the fire.
184. At this time, the Nasareans could walk in both the rarefied atmosphere of the holy Mount in the center of the Garden, and the denser atmosphere of other regions.
185. But the plan of Lucifer was to make this world more and more dense, until the Nasareans could no longer walk in both atmospheres.
186. For then, Lucifer believed, the Nasareans would surely abandon this world, and leave it to him.

187. Ishshah, seeing Abdiel stung by fire, moved to heal his wound, but Cain stung her with fire and she fell to the ground.
188. Abdiel, using Zahyen, broke free from the three men who held him and moved to help Ishshah.
189. Then, lo: Cain killed Abdiel with fire from his staff.
190. But Cain killed only the body of holy Abdiel; the soul of Abdiel went to the Lamb and Dove.
191. Yea, and they gave Abdiel the body of a Cherub, and the name *Gabri'el*, which means *Man of Elohim*.
192. And since that day he has served as the Messenger Angel of the Center Branch of the Tree of Life for this world.
193. And he will serve in that capacity

[7]Quite likely, this is the origin of the similar verse in the mainstream New Testament: "Can any good thing come out of Nazareth?"
[8]Thus we see that the mainstream Bible story that asserts Eve was made from one of Adam's ribs is nothing but a lie told by Lucifer to justify the servitude of women.
[9]One of the chief doctrines of Gnostic Christianity was that the God of the Old Testament (mainstream Torah) who created this world was Satan, or a high-ranking demon such as Lucifer. The Gnostics were only half right: the God of the mainstream Old Testament is indeed demonic (or, to be precise, is a composite of original Luciferian elements and later positive elements), but that phony Yahweh *lied* when he told early humanity that he was the creator God of this world.

until the end of this world.

194. Behold, after Cain killed his brother Abdiel (for, remember, Lucifer had taken Cain as an embryo from the womb of Eve and raised him), they subdued Ishshah with the Staff of Fire and then took her to the altar of the false Yahweh within a dark cave.
195. There they sacrificed her unto Lucifer whom they believed was Yahweh, the Lord God.
196. But, lo: Cain killed only the body of holy Ishshah; the soul of Ishshah went to the Lamb and Dove, and they gave her the body of a Cherubah, and the name *Ishshah'el*, which means *Woman of Elohim*.
197. And since that day she has served as the Messenger Angel of the Center Root of the Tree of Life for this world.
198. Wherefore she is also called *Shekinah*, for she represents the divine *Presence* in the garb of the physical world.
199. And she will serve in that capacity until the end of this world.
200. And as the Center Root and Center Branch are mated for eternity, so are Gabri'el and Ishshah'el eternal consorts.
201. Yea, they are co-workers, lovers, and have times of sweet communion.

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166. Lo: the Lord is not pleased with your sacrifices.
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Chapter 20
The Raising of the Center of Kush to become the Center of Elkush

1. Birds of the forest took word to Abraham and Sa'arah of what had happened.
2. With their son, Isaac, they ascended the path up the holy Mount.
3. And they entered the Nasarean Qebutsah, and called for an assembly.
4. For, behold: a great decision must be made.

5. Abraham spoke to the assembly.
6. He revealed the true identity of his family.
7. He described their visit to this world, how they posed as a needy family, and how only the Nasareans fed them and offered shelter.
8. He described the killing of Abdiel and Ishshah by Cain, and their ascension to become Cherubim of the Tree of Life.
9. Then he told them of the creation of this world and how it suffered a Luciferian attack at its very inception.
10. And, behold: he revealed that, according to The Great Freedom, the Lord and Lady, and likewise Abraham and Sa'arah, are limited in what they may do to intercede, but that each act of Luciferian intervention will be matched accordingly.
11. For, such is The Law of Intercession.
12. Yea, Abraham said, according to that law, even your own Guardian Angel may only intercede directly on your behalf to counter a negative intervention by demonic entities.
13. Otherwise, they may only guide your life by advice, not direct intervention.

14. Sa'arah also spoke to the assembly.
15. She said that even within The Great Freedom, there is at times sufficient reason to ban the physical presence of a particular entity from a world.
16. Yea, and she said that Lucifer would soon be banned from walking this world in physical body.
17. But, behold: she warned that, even with Lucifer banned, his influence will long remain in this world.
18. For, he has planted many seeds.
19. And the Laws of Resonance permit any entity to communicate directly with willing servants regardless of physical proximity.

20. Abraham again spoke to the assembly, saying: "Behold, a great decision must be made.
21. With the murder of humans in the valley of Kush increasing, yea, and human sacrifice and other Luciferian abominations, the density of this world will become too great for your ethereal bodies to survive.
22. Even before the killing of Abdiel and Ishshah, the disparity between the atmosphere of this holy Mount and the rest of this world had grown great.
23. Now, the disparity will soon be too great.
24. Wherefore, you must make a decision.
25. Because each resident of this Qebutsah deserves to live in an ethereal body – for, if you did not deserve that, you would not now have such bodies – you may ask now and I will remove you from this world and take you elsewhere, for the Lamb and the Dove have given me that power.
26. Behold, I will place you in a world like the first Kush, but that did not suffer Luciferian attack, and has not been polluted.
27. Or, you may choose to remain in this world, as missionaries of the Lord and Lady, in which case your bodies will grow dense, in order to survive in this atmosphere."

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28. Enoch, now 21 years of age, spoke to the assembly: "Behold, when my Mother and Father were killed, the Lamb and Dove came to me in the orchard.
29. Lo, They told me that my parents were slain by Cain.
30. But they also revealed that Ishshah is now Ishshah'el, the Angel of the Center Root, and that Abdiel is now Gabri'el, the Angel of the Center Branch.
31. And in the same way that the Center Branch and Center Root of the Tree of Life are mated for eternity, so are Ishshah'el and Gabri'el eternal consorts.
32. Lo, the example of my beloved parents reveals the answer to the question before us.
33. If we wish to follow them in holy ascension, we must first follow them in holy descent.
34. Behold: If we confine ourselves to our Mount of Peace, will it remain a Mount of Peace?
35. I think not; for, how can one be at peace while one ignores the cries of one's brothers and sisters?
36. Yea, and if we abandon this world for a better world, what of those we leave behind?

37. "Qashab! [prick up your ears!]
38. When I was but seven years of age, while riding the back of the Lamb in blessed play, the Dove landed on my crown.
39. She has continued to visit me through the years and taught me many things.
40. Behold: last night She revealed unto me a Great Revelation!
41. A revelation of things that *have been*, things that *will be*, and things that *may be*.
42. Truly, we cannot change the things that *have been*.
43. And the things that *will be*, will be.
44. But we can influence that which *may be*.
45. Behold: some things that may be, I prefer not be.
46. And some things that may be, I affirm will be.
47. Wherefore, having seen this Revelation, I made a certain pledge.
48. Yea, and I walk a certain path.
49. And my path leads down this holy Mount to the valley of Kush and beyond.
50. For, even now, I still ride the back of the Lamb.
51. And the Dove still sits on my crown.
52. I have spoken."

53. The words of holy Enoch greatly inspired the assembly.
54. One by one, others spoke.
55. The first to speak was Judah.
56. He declared: "The Lions of Zahyen walk the path of Enoch.
57. For, like holy Enoch, we ride the back of the Lamb!
58. Yea, and the Dove is upon our crown!"
59. Then spoke Hannah and Mehetabel, two women who had declared their marriage and lived together with none hindering them.
60. Hannah said: "Lo: last night the Dove came to me in a dream and showed me that many children in the valley will be made orphans due to the increasing violence.
61. Mehetabel and I have no children.
62. We will go into the valley and minister to these children.
63. Yea, and we will build a shelter for them, and find parents who will adopt."
64. Mehetabel said: "Yea, we are with Enoch!
65. For, behold: If we abandon the children of this world, our conscience would condemn us!"
66. Then spoke Rapha, saying: "As Nasareans we are of the Essene Way, which is the healing way.
67. But healing is more than herbs and poultices.
68. The highest healing is that which brings peace between those in enmity.
69. Wherefore I feel called to teach those of the valley the healing arts, the chief of which is peace.
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70. I, too, stand with holy Enoch."
71. Then spoke Auriel, the eldest brother of Enoch: "Behold, I stand with Enoch.
72. Lucifer will expect us to abandon this world to him; for, in his view, it is not to our personal advantage to stay.
73. He will ask himself, 'Why would they stay?'
74. My sister, Rachamah, has whispered the answer in my ear, and I ask her now to speak it aloud for all to hear."
75. Rachamah, twin sister of Auriel, daughter of Abdiel and Ishshah, spoke one word: "Love".
76. Yea, one by one, the members of the Qebutsah declared their solidarity with Enoch.

77. The next day the members of the Qebutsah again gathered with Abraham and Sa'arah.
78. Sa'arah said: "Behold, last night the Lamb and Dove came to Abraham and me.
79. Yea, and they revealed certain things.
80. Lo: because you are giving up your home on the holy Mount that you may minister to those in need – for your bodies cannot survive in both atmospheres – your home shall be raised and preserved for you to enjoy.
81. Yea, the holy Mount that was the center of Kush shall be raised to be the heaven for this world.
82. This heaven will be called Elkush, and will be the Nasarean homeland.
83. Behold: when you die, you will go there for a time of refreshment, and then either return to Earth in human form as a missionary, or serve in Elkush as a cherub ministering to Earth.
84. And when our work on this world prevails, yea, when our victory here is complete, Elkush shall descend again to Earth and be called New Jerusalem, for it will be the City of Peace.
85. And the Lord and Lady will walk this Earth for one thousand years, with you, Their friends.
86. And when your work is done in this world, you will serve the Lord and Lady in another world or heaven that is in need of help.
87. Yea, and when comes the Blessed Day of Play, you will be with the Lord and Lady in Heaven Most High!"

88. Then Abraham spoke, saying: "Behold, Lucifer wished for me to sacrifice my son, Isaac.
89. And so I will.
90. But not in the manner desired by Lucifer!
91. Lo: rather than aid the work of Lucifer by performing the sacrifice he desired, we will hinder his work by sacrificing Isaac in the manner of the Lord and Lady.
92. Wherefore, though Lucifer now mocks us, Elohim will have the last laugh.
93. For, the meaning of *'Isaac'* is *'Elohim Laughs'*.
94. Behold: a time will come when the Nasarean remnant is in dispersion and in need of help.
95. Yea, there will be many such times.
96. And each time the Lord and Lady, and Their servants Abraham and Sa'arah, will respond by sending teachers and prophets from Elkush.
97. But on one such occasion, behold: Abraham and Sa'arah will make a special sacrifice; we will send our Son, Isaac, into this world.
98. For, Isaac has so requested, and we have agreed.
99. And when he comes as man, he will take a human name.
100. Yea, he will be called *Noah*,[1] for he will bring *Comfort* to them tossed by the

[1]*Noah* is the familiar English version of the Hebrew name *Noach* (pronounced *No-akh*). *Noach* means: 1) *Rest;* 2) *Comfort*. It comes from the Hebrew word *Nacham*, which means *'to comfort, console'*. The word *Nacham* also means *'repent', 'relent', 'change one's mind'*, which implies that true *'Comfort'* comes only when we change our mind, relent our egotistical self-will, and 'let go and let God', thus repenting our rebellion against Elohim, and thereby entering 'Right Relationship' with Elohim, which is to enter the nation of 'Yesar'el'. That nation (the Nasarean nation of Yesar'el) is entered through the doorway of baptism – which is linked with repentance – and, as will be revealed in subsequent chapters, Noah was known as 'Noah the Baptizer'.

storm that Lucifer will unleash.
101. And when he dies as a man, and rises to Elkush, he will serve as the Angel of Water of the Tree of Life for this world.
102. And his Cherubim name will be, *Noach'el*.

103. "Behold: the descendants of Noah will be of royal lineage; for, behold, when Isaac comes as man, he will carry within him the seed of Abraham and Sa'arah.
104. For his body will not be birthed by human parents, but by us, and his soul will descend to earth on a beam of sunlight.
105. And as Noah will, for a time, forget his true origin and fall into unseemly pursuits, but will then awaken and ascend, even so will our royal bloodline do likewise.
106. Yea, though our bloodline, the descendants of Noah, will split into two streams, one stream remaining Nasarean while the other wields power in the manner of worldly kings, one of that line will awaken, and will kneel at the feet of the Lord and Lady.
107. Behold: this one will be a Conquering Lion, for, in his old age, he will conquer himself, which is the only worthwhile conquest.
108. And for those of that day who guard the hidden scrolls, this will be a sign.
109. Yea, when the Conquering Lion of Kush conquers himself, and ascends unto Elkush in the immortal body of a Cherub, let the Guardians of the Scrolls prepare the long hidden scrolls to go forth into the world.
110. And then our lineage, which is the line of Noah, will embrace one another in Elkush and help prepare the way for the coming to Earth of the Lord and Lady.
111. For, behold: the Kingly line of Abraham and Sa'arah has but one purpose.
112. And that is to serve the Lord and Lady.
113. Even as Noah will do once he awakens."

114. Sa'arah said: "Behold: the atmosphere will grow so heavy in this world that they who come from above to take human incarnation will likely forget who they are and why they came.
115. Only if they regain memory of their identity and purpose will they be able to accomplish their missions.
116. Lo, some will come here and not awaken before death.
117. Yea, some will be trapped in this world, and some will tumble down The Golden Ladder to lower worlds.
118. For, without memory of their identity or purpose, they may fall into lower activities that cause the contraction of consciousness.
119. And the more they fall, the less likely they will awaken.
120. Wherefore it is a great risk to leave a higher world for a lower world.
121. Yea, we call that The Great Sacrifice.
122. And that will be the sacrifice of Isaac.
123. And the sacrifice of Isaac will be the sacrifice of his descendants, until the day of the Conquering Lion."

124. Abraham said: "You have now heard of The Great Sacrifice, hear now of The Great Search.
125. Behold: those of Elkush watch each Elkushite who makes The Sacrifice.
126. And signs and messages will be sent to them that make The Sacrifice and forget themselves.
127. Yea, signs and messages that proclaim: SLEEPER, AWAKEN!
128. Even the words I now speak are a sign sent to some in the future."

129. Sa'arah spoke: "Abdiel, who served as your High Priest, is now a Cherub.
130. Next in line to that office was Ishshah, and she is now a Cherubah.
131. Next in line is Enoch, not due to blood relation – for that is not the Nasarean Way – but according to attainment in Omnah.
132. Wherefore we will now perform the

ritual of consecration to the office of High Priest."

133. Then Abraham and Sa'arah performed the ritual of consecration upon holy Enoch.
134. Behold: an angelic choir was heard in the heavens, and the assembly saw the Lamb and Dove above the head of Enoch.
135. Yea, for many hours the assembly sang and danced, then Abraham again spoke: "The Lamb and Dove will now raise the center of Kush to become the center of Elkush, the heaven of this world.
136. The mount that will remain in this world will look the same, but is not the same.
137. For the first Mount will be raised, and the mount that remains is only the image of the first.
138. Yea, your mount and Qebutsah will appear to this world to be unchanged, but will no longer be of a rarefied atmosphere.
139. For the Mount and Qebutsah of rarefied atmosphere will be raised to Elkush.

140. "And, lo: because the mount that remains is not of the rarefied atmosphere, the Luciferians will be able to climb it soon.
141. Therefore they will come and burn your village.
142. And so you must divide your large village into seven small villages, and then disperse yourselves throughout Kush.
143. Yea, and then send missionaries beyond the borders of Kush, and form small villages in other parts of the world."

144. Sa'arah said: "Lo: the Lord and Lady have revealed unto me that they will prevent Lucifer from walking anymore on this world.
145. But they cannot prevent others from being influenced by him, though he be physically banished.
146. And, lo: he has already planted his seed!"

147. Then Abraham and Sa'arah walked to the Tree of Life, merged with it, and vanished.
148. And then the Lord and Lady raised the original Mount to be the center of Elkush, the heaven of this world.
149. And the mount that remained in this world looked the same, but was no longer ethereal.
150. And then, under the guidance of Enoch, the Nasareans divided their large village into seven small villages, and dispersed themselves throughout Kush.

Chapter 21
The Revealing of the Names of the Chief Cherubim of the Tree of Life for this World

1. From their seven villages the Nasareans ministered to the needs of Kush.
2. Yea, even unto the needs of the world, for there were now nations forming outside the boundaries of Kush.
3. And the nations made war on one another.

4. Raphah the Healer became known as Raphah the Peacemaker, for she not only healed the bodies of those injured by war, but also walked the world teaching the way of peace.
5. Behold: when war broke out between nations, she visited the leaders of the nations and taught the way of peace.
6. And Judah was by her side.
7. And in their old age they were killed while preaching peace.
8. But only their bodies were killed; for, behold: their souls went to Elkush and they were given Cherubic bodies.
9. Yea, Judah was given the name *Mika'el,*[1] and now serves as the Angel of Power of the Tree of Life for this world.
10. And Raphah was given the name *Raphah'el,* which means *Healer of Elohim,* and now serves as the Angel of Peace of the Tree of Life for this world.
11. And Mika'el and Raphah'el are eternal consorts, as two wings of the Tree of Life.
12. Lo: they live in Elkush with the Lord and Lady and minister unto our world.

13. Adam, in his repentance from being the first human to eat flesh, became the first and greatest farmer.
14. Yea, he mastered the art of farming so that he could teach people to eat without killing animals, for, once Kush fell, the fruit of the trees was not enough to feed the dense bodies of the less ethereal atmosphere.
15. And when Lucifer learned that Adam, whom he had taught to hunt animals, was now a farmer, he mocked, saying: "If Adam would have remained a hunter, he would not now be breaking his back farming the ground!"[2]
16. But Adam loved farming and never again desired to hunt or eat the flesh of animals.
17. And, behold: when Adam died he went to Elkush and was given the body of a Cherub.
18. Lo: he was given the name Adam'el, and now serves as the Angel of Soil of the Tree of Life for this world.

[1] *Mika'el* is the original Hebrew version of the familiar English name *Michael.* It means *'Who is like Elohim?'* He was given that name for the following reason. Although he was the first master of Zahyen and became the Angel of Power, he was – and is – the epitome of humility. When he received praise that he was Godlike, he humbly refused to accept such praise. Certainly, he understands – and has achieved – the level of Twinship (a level of initiation within the Nasarean religion), whereat we realize our essential oneness with Elohim. And yet he knows that even after attaining that Twinship, we always remain the *younger* brothers and sisters of Elohim, always with much to learn from Them. Without that sort of humility, we risk making the same error that Lucifer and other fallen angels have made: To consider ourselves equal to Elohim. Mika'el is a perfect example of such humility, as implied by his name. And that makes him the perfect choice to serve as The Angel of Power.

[2] A version of this statement by Lucifer is found in the mainstream Book of Genesis in which 'God' declares that, due to disobedience to his will, Adam and his descendents will toil as farmers for their food, and that Eve and her descendents will forever fear the serpent. In the light of the Nasarean Book of Genesis, we realize that the version of the Adam and Eve story that appears in the mainstream Bible is very flawed, often putting the words of Lucifer in the mouth of 'God'.

equal to his own, and surpassed that of any other man or woman, once Abdiel and Ishshah had ascended.
49. Lo: After he died as a man, Auriel became the Angel of Wisdom of the Tree of Life for this world.
50. Wherefore he is also called the Angel of Light, for Wisdom is enlightenment and illumination.
51. And because it was fitting, even after his ascension to Elkush, his name remained 'Auriel'.

52. And the twin sister of Auriel was named *Rachamah*,[6] which means *Compassion*.
53. Lo, she was the epitome of tender love, being merciful and compassionate in every thought, word, and deed.
54. Yea, when she wept for those in pain, her tears were healing water, like unto the tears of Jah-Jah.
55. And her love was for both the hurtful and the hurt, for her compassion knew no bounds.
56. And the wisdom of her twin brother, Auriel, was such that he insisted that she be at his side in every important consultation, that not only the wisdom of the mind rule, but also the wisdom of the heart.
57. And when she died as a woman and ascended unto Elkush, Rachamah became the Angel of Love.
58. And her Cherubim name is *Rachamah'el*, which means *Compassion of Elohim*.

59. The fourth child of Abdiel and Ishshah, a daughter named Gilgalah,[7] after ascending to Elkush, became the Angel of Eternal Life for our world.
60. Behold: *Gilgalah* means *Wheel*, and this was a perfect name for her, for the *Angel of Eternal Life* is the *Gatemaster of the Wheel of Constellations.*
61. And that wheel is *Ha Ophan ha Gilgal*, which means *The Revolving Wheel*.
62. Yea, this is the wheel of times, seasons, and cycles.
63. And the ministry of the Angel of Eternal Life is to help us make progress on the Wheel, that one day we shall transcend the Wheel, and join Jah-Jah in Heaven Most High.
64. Behold: it is as though Gilgalah was born to become that Angel; for, she was the first Master Astrologer and calendar maker of the Nasareans.
65. Yea, and she created the Nasarean deck of cards called 'Qashab!',[8] which deck is used for *Yihud im Chayeh Olam*, which is *Union with Eternal Life.*
66. And her Cherubah name is Gilgal'el.

67. And the three children of Abdiel and Ishshah who did not become chief Angels of the Tree of Life, became primary helper

[6] The word *Rachamah* is the Nasarean feminine form of the Hebrew masculine word *Racham*, which means *Compassion*.
[7] *Gilgalah* (pronounced according to Transcendental Vibration – rather than later Biblical Hebrew – with the emphasis on the last syllable: Geel-gal-AH) is the Nasarean feminine form of the Hebrew masculine word *Gilgal* and means *Wheel*. The fourth child of Abdiel and Ishshah was the first master astrologer and calendar maker of the Nasareans. In her case, the name *Gilgalah* refers to *The Cosmic Wheel*, which is the wheel of space, time, seasons, and cycles within the Mother Ovum. This is *The Wheel of Birth and Death*, and is intimately linked to Nasarean astrology and the idea that what we do in one incarnation influences the circumstances of our next incarnation. In other words, it is *The Karmic Wheel* of the Hindus and Buddhists, and is intimately linked with the notion of *Karma*. Gilgalah, upon her death as a human, became the *Angel of Eternal Life*, also called: *Gatemaster of the Wheel of Constellations*. In that role, she is responsible for helping us make progress on the wheel of the Nasarean Zodiac. She does that, partly, by helping us understand and work out our personal karma. Her Cherubim name is *Gilgal'el*.

19. Yea, and his wife, Eve [Chavvah], serves as the Angel of Life, and lives with Adam in Elkush.
20. And she is called, Chavvah'el.
21. Lo: it is fitting that she became the Angel of Life for this world, for it is she that first gave birth in this world.
22. Yea, and it was she that taught Adam how to mix the elements of life into dead soil to make living soil.
23. Behold: so strong was the life-force within Eve, that the mere touch of her hand was enough to heal many ailments.

24. And those who became the other chief Cherubim of the Tree of Life for this world are as follows.

25. Adam and Eve's seventh child, a joyful daughter named Simchah,[3] made people happy just by her presence.
26. She loved to laugh and dance, and she found joy in even mundane tasks.
27. Behold: when Simchah walked into a room, people felt joy within themselves, and it seemed that the room grew lighter.
28. And when the great workers of the Nasareans looked as though they needed recreation, Simchah organized playful events.
29. And when she grew old, her favorite thing was to play with the children.
30. Yea, and though old, she still took great joy in dancing, wherefore the people of Kush began to call her *Old Woman Dancer*.
31. Others called her, *The Old Laughing Woman*.
32. But the Nasareans always called her by her name: Simchah.
33. For *Simchah* means *Joy*, and all her life she was the epitome of Joy.
34. Behold: she was so joyful that she did not die, but ascended into heaven.
35. Yea, and that was in this manner: Laughing from the depth of her soul, she began to dance.
36. Lo, she spun and whirled like a youngster, then leaped into the air.
37. But, behold: she did not return to the ground!
38. Simchah levitated above the crowd, then, glowing brightly as she became a Cherubah, spoke one word before ascending to Elkush: "PLAY!"
39. She was 343[4] years of age when she ascended without dying.
40. And she now serves as the Angel of Joy of the Tree of Life for this world.
41. And her Cherubah name is Simchah'el.

42. Though Enoch, the seventh child of Abdiel and Ishshah, was gifted beyond all others, each of the children of that holy couple was truly gifted.
43. Besides Enoch, who became the Gatekeeper of the Tree of Life – and that Gate is the Center of the Tree – three other children of the holy couple became chief Angels of the Tree of Life.
44. Behold: The first two children of Abdiel and Ishshah were twins, a boy and a girl.
45. The boy dropped first from the womb, and was named *Auriel*,[5] which means *Light of Elohim*.
46. He was as wise as Enoch, but did not possess the diversity of gifts of his brother.
47. For, Enoch excelled at everything, being the most skilled musician, the singer with the sweetest voice, the finest carpenter, farmer, and healer.
48. But Enoch's wisdom was such that he made Auriel his chief consultant; for, he knew that the wisdom of his brother was

[3]The Hebrew word *Simchah* means *Joy*.
[4]It is worth noting that 343 is 49 times 7, and that 49 is 7 times 7.
[5]The Nasarean name *'Auriel'* comes from the words *Aur (Light)* and *El* (short for *Elohim*). In an earlier chapter reference was made to an angel named 'Uriel' who guided Abdiel. 'Uriel' and 'Auriel' are different spellings of the same name. We chose two spellings so that these two angels would not be confused, the one for the other. Uriel served as the Angel of Wisdom at the inception of our world. At the ascension of Auriel to Elkush, Auriel became the angel of Wisdom and Uriel ascended to the Temple of Light.

angels of the tree.
68. For, behold: Besides the chief angels for each branch and root, which are fourteen in number, and besides the Gatekeeper of the Tree, which is holy Enoch, there are multitudes of helper angels for each branch and root.
69. Lo: The third child of Abdiel and Ishshah, a boy named Zamir,[9] was a master musician.
70. Behold, he invented many instruments, his favorite being the harp.
71. He now serves as a helper angel to Simchah'el, the Angel of Joy.
72. Lo: The fifth child of Abdiel and Ishshah, a daughter named Tiph'arah,[10] was a master painter.
73. Yea, she brought joy into the lives of many through her beautiful works of art.
74. And she now also serves as a helper angel to Simchah'el, the Angel of Joy.
75. Lo: The sixth child of Abdiel and Ishshah, a boy named Shlomoh,[11] was a master poet and Composer of Odes.
76. Behold: he is the author of *The Odes of Shlomoh*, which became a Nasarean scripture.[12]
77. And he now serves as a helper angel to Gabri'el, the Messenger Angel of the Center Branch, whom is Abdiel, his Father.

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78. Ebed, who served as Zaqen of Shevet Ovdim, the Tribe of Service Workers, when he ascended to Elkush, became the Angel of Holy Work.
79. Lo: his Cherubah name is Ebed'el.
80. And though on Earth he helped Yashar and Omnam with their work, Yashar and Omnam in Elkush are helper angels to Ebed'el, the Angel of Holy Work.

81. And of those first appointed to serve as chiefs of the Twelve Tribes of Yesar'el, lo: six became chief angels of the Tree of Life for this world: Abdiel, Ishshah, Judah, Adam, Ebed, and Eve.
82. And of the six that did not become chief angels of the Tree of Life, all six became important helper angels.
83. Behold: Yashar and Omnam serve as helper angels to Ebed, the Angel of Holy Work.
84. Adah and Shirah serve as helper angels to Simchah, the Angel of Joy.
85. Re'ah and Elzabad serve as helper angels to Ishshah'el, the Messenger Angel of the Center Root.

86. And besides those who served as chiefs of tribes, many other Nasareans ascended to become helper Angels of the Tree of Life.

[8]We have previously noted that the Hebrew word *Qashab* means *'Prick Up* your ears' and implies *Pay Close Attention!* It is usually translated into English as 'harken' or 'give heed'. It is often used just prior to relating important information, or when the attention of your audience seems to be straying. Here we find *Qashab!* used as the name of a Nasarean deck of cards. Because that deck is similar to a Tarot deck and is employed as a sort of oracle or revelatory device, the word 'Qashab' here is advising that the user of the deck *Prick Up* his/her inner ears and *Pay Close Attention* to what is about to be revealed. The publishers of the first English edition of *The Nasarean Bible of the Essene Way*, will, after the publication of this Bible, make available that deck of cards.
[9]The Hebrew word *Zamir* means *Song*, often in the sense of *Song with Music*.
[10] *Tiph'arah* (the 'ph' is pronounced like an 'f') is a Nasarean feminine name that means *Beauty*.
[11] *Shlomoh* means *Peaceful* or *Peace and Well Being* and is the actual Hebrew name that has come into English as *Solomon*. Because this particular Shlomoh (the son of Abdiel and Ishshah) is not the same Shlomoh of later history (the son of David) who we know as *Solomon*, we are choosing to use the actual Hebrew name (Shlomoh) for the son of Abdiel and Ishshah, but will use the familiar English version (Solomon) for the later son of David.
[12] *The Odes of Shlomoh* appear in a forthcoming section of *The Nasarean Bible of the Essene Way.*
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87. Lo: there will always be room for more helpers, wherefore Nasareans of the future should not despair, thinking, 'I wish that I might become a helper Angel, but, alas, there is no more room in Elkush.'
88. Behold: there is always room in Elkush!
89. Yea, and there is always need for more helper Angels.
90. And there are countless ways to help.

91. Lo: many of the first Nasareans were killed by those of the religion of Cain, but behold: only their bodies were killed, for no one can kill the spirit.
92. Yea, the spirits of these martyrs ascended unto Elkush, and were given immortal bodies, which are the bodies of Cherubim.
93. Hannah and Mehetabel, who founded the first Nasarean orphanage, ascended to Elkush and became helper angels to Rachamah'el, the Angel of Love.
94. For, behold: though the Nasareans honored their marriage, the followers of Cain persecuted them.
95. Yea, they suffered much mocking and abuse, and twice their home was set afire.
96. Then, when they were old and walking together hand-in-hand, lo, soldiers of the religion of Cain stoned them to death.
97. And that killing was according to the false scripture of the false Yahweh, which declared that all homosexuals must be stoned to death.
98. Likewise, Rachamah and other Priestesses were killed because the scriptures of the religion of Cain declared them witches.
99. And Gilgalah was killed because the scriptures of Cain declared her a sorceress.

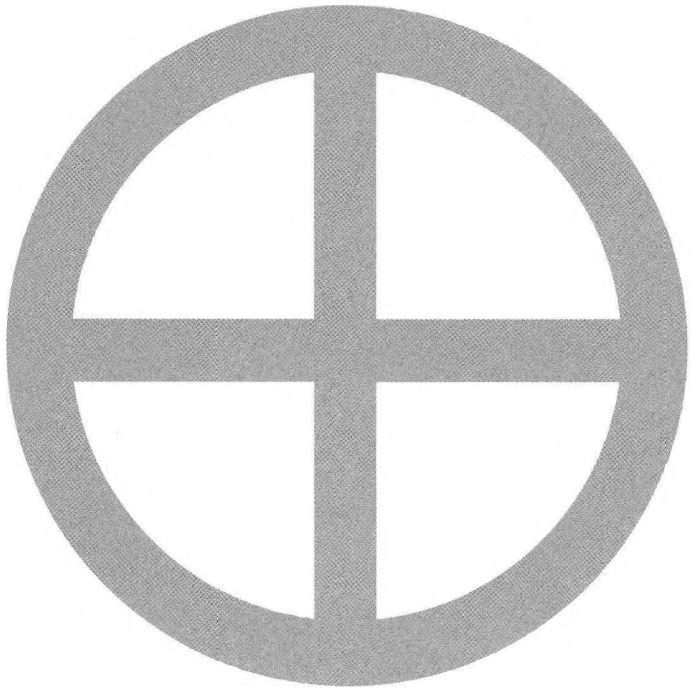
100. And that false scripture went forth into the world and was cause for the death of countless thousands, both human and animal.
101. For that scripture demanded bloody sacrifice to an angry and jealous God.
102. But that God was truly no God at all.
103. For, behold: that God was Lucifer.
104. And his religion spread to many lands.
105. Yea, it was called by many names in the many lands, but always it was based on bloody sacrifice to an angry and jealous God.
106. And always just enough good was mixed with evil to make it palatable.
107. For it was Satan himself that declared unto his servant, Lucifer: *"Let my Priests mix good with evil; for it is in robes of good that I shall dress my seeds.*
108. And only one thing is truly needful to enslave mankind: he must be made to eat the flesh of animals....
109. No matter if his scriptures declare 'Love one another', as long as he eats flesh he will be unable to follow those words.
110. And yet, because we mix those good words into his scriptures, our religion of blood sacrifice is made more palatable to the young souls we wish to ensnare."

111. Thus went into the world both the Nasarean scriptures that were of the true Yahweh, and the false scriptures of the false Yahweh.
112. And those of the false scriptures took joy in killing the Nasareans and burning their scrolls.
113. But the Nasareans were forbidden by their scrolls to kill, and therefore killed not their enemies, but loved them, and prayed for them, and did good to them.
114. And even in the apparent defeat of death, those who died rather than renounce the Nasarean faith won the greatest victory: ascension unto Elkush.

115. Yea, into dispersion went the Nasareans, scattered to the four corners, but always proudly singing these words: *Sha'ar Yashuwb!*
116. Which means: *A Remnant will return!*

Section Two of the Holy Megillah

THE ETERNAL COVENANT



Also Known as
The Nasarean 'Old Testament'

The Book of Enoch

Being a Letter from Enoch to His Daughter, Hanukah Including: The Revelation of Jahnah

Chapter 1
The Seven Prayer Stones in the Garden of Eden

1. To my Blessed Daughter,
Hanukah,[1] behold:
The Revelation of Jahnah
to Enoch the Prophet,
to be preserved
by the Guardians of the Scrolls
of the Zeroah Nistar.[2]

2. In my 21st year,
the night before I was consecrated
to the office of High Priest
by Abraham and Sa'arah,
I spent the night in the orchard
at the center
of the Garden of Eden
atop the Holy Mount.
3. For,
that night I desired not sleep,
but prayer and meditation.

4. Yea,
I walked to
the center of the orchard,
to the Circle of Seven Trees
that form the
Star of Six Points,[3]
which is the
Star of the Beloved.
5. And this Circle of Seven Trees
is near the Tree of Life,
which is atop the pinnacle
above the orchard.
6. For,
those who find
The Tree of Life
are those who pass through
the Star of the Beloved.

7. Behold the Star of Six Points:
Two Mated Triangles,
one with point up,
the other with point down.
8. And the top point
is the Crown of the Sefirot,
which is the Seventh,
and the bottom point
is the Foundation Stone,
which is the First Sefirot.
9. Yea,
and at the center of the Star,
is the Heart of the Sefirot,
which is the Fourth.

10. And the two arms

[1]The Hebrew word *Hanukah* (or *Chanukkah*) means *Dedication,* usually implying something dedicated to religious purposes. The word itself long predates the mainstream Hebrew holiday by that name. The word is feminine and is related to the masculine *Hanok* (or *Chanok*), which has come down to us in English as *Enoch*.

[2]The term *Zeroah Nistar* means *Hidden Arm* and is the name of the underground (i.e. *hidden*) branch of the Nasarean Church of the Essene Way.

[3]As explained in subsequent verses, six of the trees form a circle of six points, with the seventh tree in the center of the circle. Thus, it is called the *Circle of Seven Trees* because the Nasareans are counting the seventh tree in the center of the circle.

of the Star
are the Sixth and Fifth Sefirot,
and the two legs
of the Star
are the Second and Third Sefirot.
11. And each Sefirot
is the mating
of a branch and a root
of the Tree of Life,
as revealed in the
Bahir Shibathayim.

12. Yea,
I walked to
the center of the orchard,
which is the
center of the Garden of Eden,
and I stood before the
Circle of Seven Trees.
13. Behold:
at the entrance to the circle
is a gate with low arch.
14. To enter this archway
one must bend low.
15. Yea,
the crown of the head
must bow before the arch;
for, lo:
only in humility
may one enter this circle.
16. And upon the arch
is written a Name: *YHWH*.
17. And the archway
is the beginning of a pathway.
18. And the pathway has a name:
The Nasarean Path of
the Essene Way.
19. Bending low,
I entered the
Circle of Seven Trees.

20. Behold the Seven Trees:
one Tree for each Sefirah.
21. And in front of each tree
is a large Prayer Stone,
large enough to kneel upon.
22. And upon each Prayer Stone
is a jewel.
23. And, lo:
each jewel is of
a different Sacred Color.

24. Behold the colors
of the jewels:
The First Prayer Stone
is for the First Sefirah,
and its jewel is
a Red *Peninim*,
which is a Red Ruby.

25. The Second Prayer Stone
is for the Second Sefirah,
and its jewel is
an Orange *Abhne Eqdach*,
which is a Spessartine Garnet,
orange like fire.

26. The Third Prayer Stone
is for the Third Sefirah,
and its jewel is
a Yellow *Pitdah*,
which is Yellow Quartz.

27. The Fourth Prayer Stone
is for the Fourth Sefirah,
and its jewel is
a Green *Nophek*,
which is a Green Emerald.

28. The Fifth Prayer Stone
is for the Fifth Sefirah,
and its jewel is
a Blue *Sappir*,
which is a Blue Sapphire.

29. The Sixth Prayer Stone
is for the Sixth Sefirah,
and its jewel is
a Purple *Achlamah*,
which is a Purple Amethyst.

30. The Seventh Prayer Stone
is for the Seventh Sefirah,
and its jewel is
a White *Qerach*,
which is a White Crystal,
translucent like ice.

31. Behold,
I knelt upon the

First Prayer Stone,
the stone with the
Red Ruby.
32. Then I chanted the
Sound of Ecstasy
for the mating
of Power with Sun.
33. Lo:
this is not the mating
of the *cherubim*
of Power and Sun,
but the mating of
the *actual forces*
of Power and Sun.
34. For the Cherubim of
the Tree of Life
are not
the forces they serve,
but are the
Guardians
of those forces.

35. Yea,
I chanted the
Sound of Ecstasy
for the mating
of Power and Sun,
and behold,
the Seal at the
base of my spine
was opened.
36. And I beheld a Treasure
beneath the Seal,
the fruit
of the mating
of Power and Sun.

37. Then, lo:
From atop the first tree,
the tree
before which I knelt
on the
First Prayer Stone,
came the
Dove of Jah-Jah,
and She landed on my head.
38. And in Her beak
was a piece of fruit.
39. And standing beside the
First Prayer Stone
was the Lamb,
and He spoke, saying:
"Taste the fruit
the Dove brings you;
for, you are worthy,
having opened the First Seal."
40. I took the fruit,
which was a juicy seed
of a Red Pomegranate,
and its taste was sweet.

41. Then the Dove
flew to the top of
the second tree,
and the Lamb said:
"Follow Me."
42. I followed the Lamb
to the Second Prayer Stone,
the stone with
the Orange Garnet.
43. Then I chanted the
Sound of Ecstasy
for the mating of
Eternal Life and Soil,
and behold,
the Seal at my genitals
was opened.
44. And I beheld a Treasure
beneath the Seal,
the fruit
of the mating
of Eternal Life and Soil.

45. Then, lo:
From atop the second tree,
the tree
before which I knelt
on the Second Prayer Stone,
came the Dove of Jah-Jah,
and She landed on my head.
46. And in Her beak
was a piece of fruit.
47. And standing beside the
Second Prayer Stone
was the Lamb,
and He spoke, saying:
"Taste the fruit
the Dove brings you;

for, you are worthy,
having opened the Second Seal."
48. I took the fruit,
an Orange Citrus,
and its taste was sweet.

49. Then the Dove
flew to the top of
the third tree,
and the Lamb said:
"Follow Me."
50. I followed the Lamb
to the Third Prayer Stone,
the stone with
the Yellow Quartz.
51. Then I chanted the
Sound of Ecstasy
for the mating of
Peace and Joy,
and behold,
the Seal at my stomach
was opened.
52. And I beheld a Treasure
beneath the Seal,
the fruit
of the mating
of Peace and Joy.

53. Then, lo:
From atop the third tree,
the tree
before which I knelt
on the Third Prayer Stone,
came the Dove of Jah-Jah,
and She landed on my head.
54. And in Her beak
was a piece of fruit.
55. And standing beside the
Third Prayer Stone
was the Lamb,
and He spoke, saying:
"Taste the fruit
the Dove brings you;
for, you are worthy,
having opened the Third Seal."
56. I took the fruit,
a Yellow Quince,
and its taste was sweet.

57. Then the Dove
flew to the top of
the fourth tree,
and the Lamb said:
"Follow Me."
58. I followed the Lamb
to the Fourth Prayer Stone,
the stone with
the Green Emerald.
59. Then I chanted the
Sound of Ecstasy
for the mating of
Love and Water,
and behold,
the Seal at my chest
was opened.
60. And I beheld a Treasure
beneath the Seal,
the fruit
of the mating
of Love and Water.

61. Then, lo:
From atop the fourth tree,
the tree
before which I knelt
on the Fourth Prayer Stone,
came the Dove of Jah-Jah,
and She landed on my head.
62. And in Her beak
was a piece of fruit.
63. And standing beside the
Fourth Prayer Stone
was the Lamb,
and He spoke, saying:
"Taste the fruit
the Dove brings you;
for, you are worthy,
having opened the Fourth Seal."
64. I took the fruit,
a Green Fig,
and its taste was sweet.

65. Then the Dove
flew to the top of
the fifth tree,
and the Lamb said:
"Follow Me."
66. I followed the Lamb
to the Fifth Prayer Stone,
the stone with

the Blue Sapphire.
67. Then I chanted the
Sound of Ecstasy
for the mating of
Work and Life,
and behold,
the Seal at my throat
was opened.
68. And I beheld a Treasure
beneath the Seal,
the fruit
of the mating
of Work and Life.

69. Then, lo:
From atop the fifth tree,
the tree
before which I knelt
on the Fifth Prayer Stone,
came the Dove of Jah-Jah,
and She landed on my head.
70. And in Her beak
was a piece of fruit.
71. And standing beside the
Fifth Prayer Stone
was the Lamb,
and He spoke, saying:
"Taste the fruit
the Dove brings you;
for, you are worthy,
having opened the Fifth Seal."
72. I took the fruit,
a Blue Berry,
and its taste was sweet.

73. Then the Dove
flew to the top of
the sixth tree,
and the Lamb said:
"Follow Me."
74. I followed the Lamb
to the Sixth Prayer Stone,
the stone with
the Purple Amethyst.
75. Then I chanted the
Sound of Ecstasy
for the mating of
Wisdom and Air,
and behold,
the Seal at my forehead
was opened.
76. And I beheld a Treasure
beneath the Seal,
the fruit
of the mating
of Wisdom and Air.

77. Then, lo:
From atop the sixth tree,
the tree
before which I knelt
on the Sixth Prayer Stone,
came the Dove of Jah-Jah,
and She landed on my head.
78. And in Her beak
was a piece of fruit.
79. And standing beside the
Sixth Prayer Stone
was the Lamb,
and He spoke, saying:
"Taste the fruit
the Dove brings you;
for, you are worthy,
having opened the Sixth Seal."
80. I took the fruit,
a Purple Fig,
and its taste was sweet.

81. Then the Dove
flew to the top of
the Seventh Tree,
and the Lamb said:
"Follow Me."
82. I followed the Lamb
to the Seventh Prayer Stone,
the stone with the
White Crystal.
83. Then I chanted the
Sound of Ecstasy
for the mating of
the Center Branch and
the Center Root,
the Branch of YHWH
and the Root of Mother Earth.
84. And behold,
the Seal at the
top of my head
was opened.
85. And I beheld a Treasure
beneath the Seal,

the fruit
of the mating
of the Seventh Branch
and the Seventh Root.

86. Then, lo:
From atop the Seventh tree
came the Dove of Jah-Jah,
and She landed on my head.
87. And in Her beak
was a piece of fruit.
88. And standing beside the
Seventh Prayer Stone
was the Lamb,
and He spoke, saying:
"Taste the fruit
the Dove brings you;
for, you are worthy,
having opened the Seventh Seal."
89. I took the fruit,
a white grape,
and its taste was sweet.

90. Behold:
With my inner ears
I heard the sound of a drumbeat,
which was like unto a heartbeat.
91. And I listened
to the drumbeat,
for I knew it was
the Heartbeat of the Lord and Lady.
92. And lo:
As I listened to the drumbeat,
it asked me a question:
"Who will go?"
93. And I perceived the meaning
of the question,
for all of my seals
had been opened.

94. The question meant:
"Who will be the Hands and Feet
of the Lord and Lady?"
95. It meant:
"Who will raise up the children
of the fall?"
96. It meant:
"Who will help?"
97. Yea, it meant:
"Who,
having attained the right
to live in a heavenly realm
where there is
neither violence nor discord,
will give up that right
in order to serve in a fallen world?"
98. I answered,
"I will serve."

99. Then the Dove flew
above my head
and the Lamb said,
"Follow Her."
100. I said to the Lamb,
"I cannot fly!
101. How can I follow Her?"
102. The Lamb replied:
"Leave your dense body
here, in the Garden.
103. Follow the Dove
into the Heavens; for behold:
She shall show you a vision
of things to come.
104. Yea,
She will show you
things that *have been*,
things that *will be*,
and things that *might be*.
105. Lo:
You cannot change
what *has* been,
neither can you change
what *will* be.
106. But you may indeed
change for the better
that which *might* be.

107. "And I tell you truly,
Holy Enoch,
you *can* fly!
108. For,
the Crown
at the top of your head
is also a Doorway.
109. Yea,
it is the Doorway
into your dense body,
and also
the Doorway out.
110. Open the Door

and fly up to greet the Dove!"

Chapter 2
The Rainbow Bridge

1. Then, behold:
at the top of my head
was a whirlwind,
yea,
and a sound
like rushing water.
2. And the whirlwind
became a spiral ladder
of golden light.
3. And I heard the voice
of a woman calling me,
saying,
"Enoch, come to me!"
4. I followed the voice,
which was enchanting
and kind,
and lo:
I was suddenly above my head,
in a spiritual body
of supernal light,
looking upon my dense body
of bone and flesh.

5. With spiritual eyes,
I looked up
and beheld the Dove.
6. Between Her and I
was a rainbow
of red,
orange,
yellow,
green,
blue,[1]
and violet.
7. Yea,
the rainbow was like a bridge,
and when I moved toward it,
behold:
the six bands of color
of the rainbow
merged with my body of light.

8. Lo:
The first band
of the rainbow was red,
and it merged with my body
at the place of the first sefirah.

9. The second band
of the rainbow was orange,
and it merged with my body
at the place of the second sefirah.

10. The third band
of the rainbow was yellow,
and it merged with my body
at the place of the third sefirah.

11. The fourth band
of the rainbow was green,
and it merged with my body
at the place of the fourth sefirah.

12. The fifth band
of the rainbow was blue,
and it merged with my body
at the place of the fifth sefirah.

13. The sixth band
of the rainbow was violet,
and it merged with my body
at the place of the sixth sefirah.

14. Then, behold:
All six colors rose up my spine
and entered the area
of the seventh sefirah.
15. There,
the colors danced,
and mated,
and merged into one color,
which was like pure
white light,
translucent as a clear crystal.

[1]Ancient cultures, including the early Nasareans, did not differentiate between blue and indigo, considering indigo to simply be dark blue. Likewise, they did not differentiate between violet and purple.

16. Then all the colors
danced together
in each sefirah,
with the dominant color
of each sefirah
leading the dance.
17. And lo:
The dominant color
of each sefirah
wore the seventh as a crown.

18. Behold:
I desired within myself
to be at the other end
of the Rainbow Bridge,
with the Dove,
and lo,
I was instantly there!
19. I looked back
to where I had just been,
and saw that the Rainbow Bridge
descends from the sun
and reaches to each Being
on Earth.

20. Yea,
the Rainbow Bridge
is a portion of
the Nahar Neharah,
the River of Light,
and connects the
Center of each Being
with the Center of All.
21. Behold:
the Rainbow Bridge
is not like an ordinary rainbow,
for it can show the seer
a thousand colors,
or seven colors,
or none at all,
or any number between,
according to the will of Elohim.

22. And it is according
to the mixtures
of the colors of light
in each sefirah,
that the various creatures
are created;
for,
first is created
a template of light
and then comes
the physical body.
23. And each color that we see,
is parent, brother, and sister,
of a thousand colors
we see not.
24. And within each color
are many colors,
for such is the mystery of light.

Chapter 3
Jahnah the Lady Christ

1. A voice spoke,
and I turned toward the Dove,
but lo:
She was now in the form
of a beautiful woman.
2. Her skin was black,
like the ebony
of the persimmon tree.[1]
3. Her long black locks
reached to her waist,
and Her robe was white as snow.
4. Her brown eyes
were soft and warm,
like unto pools of compassion.
5. And Her voice
was like a celestial song
of magic and majesty,
playful yet profound.
6. And from Her face
streamed golden light,
shining like the sun.

7. Yea,

[1] The wood of the African persimmon tree is a dark ebony.

and floating above
Her open right hand
were Seven Crystal Orbs,
each the size of a Quince fruit.[2]
8. And each of the Orbs
blazed with the golden light
of the heavens.

9. The Lady spoke,
saying:
"I am Jahnah,
Daughter of Jah and Jahlah.
10. Peace be with you,
holy Enoch!"
11. I knew this to be
the very same Dove
that had long befriended me,
but never before
had I gazed upon
Her womanly form.
12. She was beautiful beyond
the words of poets,
for what words can describe
the beauty of *goodness*
manifest in flesh?
13. I fell to my knees
before the Queen of Heaven;
yea,
I bowed my head low
and kissed Her holy feet.

14. Again She spoke:
"Behold, holy Enoch,
you wear the
Crown of Glory;
for,
you put on the
Crown of Humility.
15. The Crown of Glory
is the
Crown of Yah,
which is the
Crown of 'I AM'.
16. 'I AM'
is the Alef and Tav,
the Beginning and the End.
17. 'I AM'
is the First and Last,
the Center and Circumference.
18. 'I AM'
is the White Light
from whence comes
the colors of the rainbow
that you see,
and the ten thousand colors
you see not.
19. 'I AM'
is the Nahar Neharah,
the River of Light,
from which stems
the Rainbow Bridge."

20. Jahnah took me by the hand
and raised me to my feet;
then,
again She spoke:
"Behold:
You are now a Bridge Walker,
for you have opened
the Seven Seals
and tasted
the Seven Fruits
of the Seven Sefirot.
21. Lo:
You may walk
from your world
to the Seven Heavens
of your world.
22. Yea,
I tell you truly,
you will know
the mystery
of the Seven Orbs
that float above my right hand.

Chapter 4
The Seven Seals of the Group Ovum

1. "But first you will know
your own world.
2. Behold:
You opened the Seven Seals
of your own ovum;
now open the Seven Seals

[2]A *Quince* is a yellow fruit similar to an apple.

of your Group Ovum,
which is that of mankind.
3. For, lo:
In the manner that
each man and each woman
are within an
Individual Ovum of Light
with Seven Seals,
likewise is the group.
4. Yea,
'Mankind' is within a Group Ovum,
and that ovum
is likewise of Seven Seals."

5. Then Jahnah stretched forth
Her left arm,
and in Her left hand
was a book titled,
The Book of Life,
and it was sealed closed
by Seven Seals.
6. Lo,
when Jahnah
put forth the book,
fourteen angels appeared
and encircled us,
and one of them asked:
"Who is worthy to open
The Book of Life?
7. Who is worthy to open
the Seven Seals?"

8. No Being came forth
to take the book,
and I perceived that
the question was meant
for me.
9. The Angel looked deeply
into my eyes;
again he spoke:
"You, Enoch,
are worthy to open
the Seven Seals
of the Group Ovum,
for you opened your own seals.
10. And only those
who open the seals
of the Individual Ovum,
can see clearly
to open the seals
of the Group Ovum."

11. I bowed in humility
before the angel,
and I accepted the book.
12. Then,
I opened the First Seal,
and was shown a vision
of the dawn of this world.
13. Lo:
I beheld two angels
in the sky of this new world,
one,
the Angel of Power,
the other,
the Angel of Sun.
14. And they began to dance
with each other,
in the sky above the Earth.
15. And from the
motion of their dance,
they made a gift for mankind.

16. Yea,
they gave to mankind
the gift of
Sunlight for Power.
17. And I beheld
a possible blessed future,
wherein the children of Earth
danced in the light of the Sun.
18. And, lo:
they used sunlight
to power their civilization
in diverse ways.
19. Freely the Sun gave sunlight,
and freely
was the power of the Sun
shared amongst the
dancing children of Earth.

20. Yea,
the energy of the Sun
did power the civilization,
and the civilization
was centered on the Sun.
21. And the people
communed with the Sun,
and knew that within
the physical Sun,

was a spiritual Sun.
22. And even as the civilization
was powered by
the energy of the physical Sun,
the light bodies of the people
were powered by
the energy of the spiritual Sun.
23. And the people
were enlightened
by the encoded wisdom
in the rays of the spiritual Sun,
which are hidden within
the glorious beams of light
from the physical Sun.

24. Yea,
this blessed possible future
was civilization
powered by the Sun.
25. And the Children of Earth
danced in light
and lived without
power struggles
beneath the
Golden Orb of Light.

26. But behold:
I saw that the present path
of mankind
was not the blessed path
unto the blessed future,
but a dark path
of false power.
27. And then I was shown
a vision of the future
to which this present path
will lead.

28. Lo:
Mankind took the power
of the Sun
and made with it
false suns.
29. Yea,
they made many false suns,
some to explode and kill,
others to make warmth and light.
30. Behold:
Those of false power
who created the false suns
claimed ownership
of the heat and light
of the false suns,
and made the common people
pay for the heat and light.

31. Yea,
and they used the exploding suns,
which were the false suns
made to be weapons,
to enslave the people of the world
in joyless toil,
and to ensnare all the nations
in their spidery web of deceit.
32. And with their false power,
the rich became richer,
yea,
and the poor became poorer.

33. And the rich of false power
built castles for storing money
and caused the oppressed people
to store their money
in those castles.
34. For,
in this way,
the oppressors could use
the money of them
they oppressed
to make themselves more money,
so as to strengthen
their power over the oppressed.

35. And the money was at first
gemstones and precious metals,
but then became
naught but worthless paper.
36. And the paper symbolized
certain values,
and was given to the oppressed
as wages for their toil.
37. But this system was unjust;
for,
the value assigned
to the work of the oppressor
was enough to feed
ten thousand children,
but the value assigned
to the work of the oppressed
was barely enough to feed

a family,
and often not even that.

38. Then,
as the false power of the oppressor
grew ever greater,
the money was no longer paper
but was enslaved light.
39. Yea,
the enslaved light
was encoded with symbols
of the oppressor.
40. And in order to buy or sell,
the oppressed had to take
the code of the oppressor
and attach it to their own name.

41. Lo:
The hidden powers
behind the false powers
had long planned for this day.
42. Yea,
They had long desired
to increase their control
over the exchange of wealth,
for only then,
they believed,
would their power
over the people
be absolute.

43. Then,
I opened the Second Seal,
and was shown a vision
of the dawn of this world.
44. I beheld two angels
in the sky of this new world,
one,
the Angel of Eternal Life,
the other,
the Angel of Soil.
45. And they began to dance
with each other,
in the sky above the Earth.
46. And from the
motion of their dance,
they made a gift for mankind.

47. Yea,
the world was blessed
with fertility
of seed, soil, seasons and cycles.
48. And I beheld
a possible blessed future
wherein the fertility of the soil
blessed mankind,
and mankind blessed the soil.
49. Yea,
a future where each lifespan
was known to be
a fertile opportunity
for advancement
on the Wheel of Righteousness,
just as an oak advances
from acorn to tree.
50. For such advancement
is the purpose
of the Mother Ovum,
and she is fertile, indeed.

51. Yea,
in this blessed future,
the soil was nurtured
that its fertility might increase,
and each season
and cycle of life
was likewise nurtured.
52. Wherefore
each child was nurtured
like a garden,
and even each adult.
53. For, lo:
This blessed civilization
was dedicated unto cultivation,
of soil,
individual,
and society.

54. And the wealth
of this blessed civilization
was not squandered
on weapons and armies;
for,
wars were not known
in this world.
55. Yea,
the wealth of this world
was dedicated to works
of beauty and cultivation,
and the welfare of all citizens,

even of future generations,
was equally considered.

56. Lo:
this blessed possible future
was a
Garden Civilization.
57. And the Children of Earth
cultivated gardens
and themselves,
and lived fertile lives
of spiritual advancement
in communion with YHWH.

58. But, behold:
I saw that the present path
of mankind
was not the blessed path
unto the blessed future,
but an unnatural path
of poisoned soil and false progress.
59. And then I was shown
a vision of the future
to which this present path
will lead.

60. Lo:
Mankind took
the gift of fertility
of soil, seed, seasons and cycles,
and desecrated the holy gift.
61. Behold:
This was a future
wherein fertile cropland
was poisoned
for short-term gain
but long-term pain.
62. Yea,
the fertile fields
were used and abused,
then abandoned
when the poisoned soil
became sterile.
63. Lo:
The precious topsoil
was washed away,
and where once was farmland,
barren deserts were born.
64. And as the deserts spread,
millions perished in famines.

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65. Behold:
Those that made the false suns
of the First Seal,
and profited from weapons and wars,
profited also
from the poisoned soil.
66. For, lo:
It was these same false powers
who made and sold the poisons.
67. Yea,
and they put many farmers
out of work,
and then bought up the farmland
at low prices.
68. Then they made and sold
unnatural seeds
that could grow in poisoned soil,
and that needed little water.

69. And because
the farmland was poisoned,
farmers were forced
to purchase and plant
unnatural seeds.
70. And the false powers
who altered
the seeds of Mother Nature
made it difficult
for any to purchase
natural seeds.

71. And they made and sold
unnatural foods
that made the people ill.
72. And they made and sold
unnatural medicines
to treat the illnesses caused
by their unnatural foods.
73. And all of this
was well planned,
in order to increase the profit
and thereby the power,
of the false powers.

74. Lo:
in the manner that
the fields of this future
were not properly cultivated,
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neither were the people.
75. Like the fields,
the workers were used and abused,
then abandoned
when their old bodies
were no longer productive.
76. And then
the aged were sold
unnatural medicines
to treat their aches and pains,
so that the
false powers profited
even from those
too old to work.

77. And behold:
The wealth of this world
was dedicated not
to cultivation
of citizens and society,
but to
weapons and armies
that protected the profits
and false power
of the privileged few.

78. And from their man-made caves
hidden beneath great mountains,
the hidden powers
behind the false powers
plotted and planned
the course they had chosen.
79. For, behold:
much of the apparent
chaos and calamity
of this civilization
was in fact
carefully conceived
and very well planned.

80. Yea,
certain goals had been set,
and the carefully planned
chaos and calamity
would lead,
step by step,
to their achievement.
81. And Lucifer smiled.
82. For,
though he was banished
from being physically present
in this world,
Lucifer had many willing servants.
83. Lo:
some were aware of their service
to Lucifer,
others unaware.
84. Yea,
and the plan that was unfolding,
had been hatched
in the mind of Lucifer.

85. Then,
I opened the Third Seal,
and was shown a vision
of the dawn of this world.
86. I beheld two angels
in the sky of this world,
one, the Angel of Peace,
the other,
the Angel of Joy.
87. And they began to dance
with each other,
in the sky above the Earth.

88. Yea,
they danced hand in hand,
in beautiful harmony of motion.
89. Lo:
The motion of their dance
was the epitome
of harmony and cooperation,
for this was
the dance of Peace and Joy
and was like unto
poetry become motion.
90. As they danced,
they laughed and sang
in profound harmony,
and behold:
Their laughter and songs
fell to Earth
and blessed every
element of Earth,
becoming part of the stones,
soils, plants, animals,
and people.

91. Wherefore,
the beginning of this world

was in harmony.
92. Yea,
Joy and Peace
were manifest in every creature,
even every stone,
at the dawn of this world.
93. For,
this was the gift
of the motion of the dance
of the Angel of Peace
and the Angel of Joy.

94. And I beheld
a possible blessed future
wherein mankind danced
the Dance of Peace and Joy.
95. Yea,
in this possible future,
the Children of Earth
played fairly
with one another,
in harmony and cooperation.
96. All the people lived in peace,
and were happy and joyful,
for they embraced
the Angels of Peace and Joy.

97. Lo:
There were no weapons,
neither armies nor wars,
and every one beneath
their vine and fig tree
lived in peace
and were not afraid.
98. There was no need for fear,
for all were friends.
99. And there was no lack,
for,
friends share.
100. And there was no competition,
for,
friends cooperate.
101. And there was no envy,
for,
friends rejoice
in the successes of their friends.
102. Yea,
every belly was filled with joy,
and all the world
was at peace.

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103. Behold:
Mankind was at peace
and shared joy
not only with one another,
but with all of creation.
104. Yea,
all of creation
celebrated!
105. The ocean
sang its gladness
in the song of the waves
dancing with the shore!
106. The trees
sang of their joy
to the musical accompaniment
of the wind blowing
through dancing branches!
107. The insects
chanted their joy
in meditative hums,
transcendental tones
dancing through the air!
108. Truly,
all of nature
danced to the drumbeat
of the hearts of Joy and Peace
beating in unison!

109. But, behold:
I saw that the present path
of mankind
was not the blessed path
unto the blessed future,
but a bitter path
of inharmony and inequity
and ceaseless war.
110. And I was shown
a vision of the future
to which this present path
will lead.

111. Lo:
the original trust
that existed between
mankind and nature
was betrayed
by the first killings of animals
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by man.
112. And the trust between men
became mistrust
with the killing of men by men.
113. And the trust between
one animal and another
vanished, when,
following the example of mankind,
they began to kill
and eat one another.

114. Yea,
for thousands of years,
not the path of peace
but the path of violence,
was walked by mankind.
115. And there was fear;
for,
enemies, not friends,
hid behind each shadow.
116. And there was lack;
for,
few shared
and many hoarded.
117. And there was competition
with little cooperation;
for,
each wanted more
even if it meant less
for their neighbor.
118. Yea,
envy and jealousy
boiled in every belly.
119. And the world
did not know peace.

120. Behold:
The play on this world
was no longer fair,
but unjust,
even cruel.
121. Rather than cooperation,
this world danced
to the drumbeat
of competition.
122. Wherefore,
the feelings of the people
were no longer bright and joyful,
but dark and unhappy.

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123. And they masked
their unhappiness
in hurtful fun,
finding pleasure in the pain
and defeat of others.
124. Their humor
was dark and cruel.
125. Their music
was harsh and mocking.
126. And the few who remained true
to the Nasarean path of peace,
yea,
and all other peacemakers,
were persecuted,
often imprisoned,
and even killed.

127. Dark feelings
led to dark deeds,
and dark deeds to war.
128. Lo:
This garden world
created for joy and peace,
became a bloodbath
of death and destruction.
129. Yea,
the joyless jealousies
raging within the bellies
of men
manifested outwardly
as murder,
mayhem,
and perpetual war.

130. And in their man-made caves
beneath great mountains,
the hidden powers
that pulled the strings
of the false powers,
smiled.
131. For, behold:
There was much profit
to be made
in the pitting of
man against man,
nation against nation,
and religion against religion.
132. And all of this
~~~

was according to the plan.

133. Then,
I opened the Fourth Seal,
and was shown a vision
of the dawn of this world.
134. I beheld two angels
in the sky of this new world,
one,
the Angel of Love,
the other,
the Angel of Water.
135. And they began to dance
with each other,
in the sky above the Earth.

136. Lo:
As they danced
in circular motion,
they sang.
137. Yea,
together they sang
a love song.
138. And the notes of their song
fell to the Earth
as droplets of Living Water.
139. And each droplet
was a physical symbol
of spiritual love.
140. And each was a gift to mankind.

141. And I beheld
a possible blessed future
wherein the sacred gift
of water
was revered no less
than the sacred scriptures.
142. For, behold:
Water is the alchemy
of Elohim.
143. Yea,
more precious than
a pile of gold
the size of a mountain,
is a mountain stream.
144. And more precious
than a valley filled with
rare and costly jewels,
is a fountain of Living Water.

145. And these truths
were meditated upon
by the people of
the possible blessed future.
146. For,
they knew that
physical water
is the manifestation
of spiritual love,
and that without water,
we die.
147. Wherefore,
they revered water,
and proved that reverence
in loving actions.

148. Yea,
in the same manner
that Elohim,
through the
Angels of Love and Water,
demonstrated spiritual love
with the physical gift
of water,
these holy people
demonstrated spiritual love
with physical deeds.
149. And water
was the symbol
for all these loving deeds.

150. Yea,
this holy civilization
dedicated itself
to the physical manifestation
of Love.
151. Orphans were cared for,
the aged were visited and fed,
and none went hungry.
152. And beyond
all these needful things,
less obvious needs
were fulfilled.
153. Unexpected acts of tenderness
became the expected,
but were always appreciated
and lovingly reciprocated.
154. The more love was shared,
the more love was received.

155. For,
behold the great mystery
of love:
the more you give,
the more you have.
156. And so this civilization
was truly blessed;
for,
each citizen gave love,
and each received.
157. Love was abundant
in this blessed possible future.
158. Yea,
there was no lack.

159. And the symbol
of Love,
water,
was respected and celebrated,
and used in wise manner.
160. Lo:
The Children of Earth
were purified
within and without
by pure water.
161. Fountains and springs
sprang forth from holy ground,
and these became
places for
prayer and meditation
where pilgrims
communed with the Angels
and gave thanks unto Elohim.

162. But, behold:
I saw that the present path
of mankind
was not the blessed path
unto the blessed future,
but a polluted path
of wasted and poisoned water.
163. Yea,
the great rivers
that circulate the blood
of the Earthly Mother,
and, likewise,
the tiny rivers
that circulate the blood
within man,
both were tainted
by the poisons
made by the false powers.
164. The lakes and oceans
coughed up dead fish,
and even the rain
was polluted.
165. The poor drank filthy water,
and the rich paid high prices
for the little remaining
pure water.

166. Yea,
and the false powers
claimed ownership
of that which was meant
to be shared:
the rivers, lakes, and oceans,
even the water
that snaked underground.
167. Wherefore,
through *planned* waste
and poisoning
– for this was part of
the master plan of the
hidden powers –
the holy waters
of this world were
desecrated.

168. And the desecration
of holy water
was symbolic
of the desecration
of holy Love.
169. For,
I was shown
a vision of the future
to which this present path
will lead.
170. And, lo:
that future was heartless.

171. Behold,
the human being,
created in the
image and likeness
of Elohim,
is of both Head and Heart.
172. And every decision
must be made with both

Head and Heart.

173. But, lo:
The false powers
that serve the hidden powers
that serve Lucifer,
made not only false suns,
but also false brains.
174. Yea,
and in the hellish future
of the present path,
mankind came to make decisions
by the false brain.

175. And the false brain
is artificial,
not natural,
and is connected to
the Master Brain
beneath the great mountain
in the land of the Eagle.

176. And the Master Brain
was created not by Elohim,
but by the false powers
at the bidding of
the hidden powers.

177. And the Master Brain
makes not decisions
in The Balance
of Head and Heart,
for the false brain
is without heart.

178. Yea,
the false brain
is a man-made brain
without the capacity
to Love.
179. And decisions made
by head without heart
lead straight to hell.

180. Yea,
I saw the future
whereto this path leads.
181. I saw the mentally retarded
exterminated
by command of
the Master Brain;
for,
they consumed more wealth
than they produced.
182. Yea,
they were called 'parasites'
and deemed expendable.

183. I saw the elderly poor
exterminated
by command of
the Master Brain;
for,
they consumed more wealth
than they produced.
184. Yea,
they were called 'parasites'
and deemed expendable.

185. I saw thousands
of other heartless commands
issued by the Master Brain,
yea,
and by them that put words
into the mouth
of the Master Brain.
186. For, behold:
The Master Brain
is but the tool
of the hidden powers.
187. And the hidden powers
are but the tools
of Lucifer.

188. And Lucifer dresses evil
in robes of good;
wherefore,
the people will worship
the false brain,
for it will be the source
of seemingly endless miracles
and great blessings.
189. For, behold:
If not for the great blessings,
who would receive it?

190. Then,
I opened the Fifth Seal,
and was shown a vision
of the dawn of this world.

191. I beheld two angels
in the sky of this new world,
one,
the Angel of Holy Work,
the other,
the Angel of Life.
192. And they began to dance
with each other,
in the sky above the Earth.

193. Lo:
As they danced,
they held hands;
yea,
his hands danced
with her hands.
194. And in the motion
of their Dancing Hands,
his gift for the Children of Earth
merged with her gift.
195. His gift was the gift
of holy work;
her gift was the life force;
and,
when merged,
their gift to the Children of Earth
was a Great Invitation
to a Great Blessing.

196. And the Great Invitation
was to dedicate one's life force
to holy work.
197. And the Great Blessing
was the bliss that belongs
to each man
and each woman
who performs their true work.

198. And I beheld
a possible blessed future
wherein mankind was
blessed by the Great Blessing.
199. For, behold:
in this great civilization,
each child born
was encouraged to discover
the work of his or her heart.

200. And the hard
and distasteful jobs
were not left undone;
for, always,
some saintly soul
felt called to do even
the most difficult tasks,
for the good of the community.
201. Yea,
for some,
the true work of their heart
was to humbly perform
the menial
or difficult
or mundane
tasks that others desired not.
202. And others felt called
to other works,
and each answered
the calling of their heart.

203. Yea,
the life force of each
was dedicated unto
holy work.
204. And lo:
the life force was cultivated
by cultivating life.
205. The things that
enhance life force
were encouraged and increased;
the things that
hinder life force
were discouraged and decreased.

206. For, behold:
One's vitality is not
without change,
always remaining the same;
rather,
the life force,
which is our vitality,
may increase or decrease
according to one's
thoughts, words, and deeds.

207. And it was realized
that
prolonged contact
with artificial things,
which are things unnatural,
depletes life force.

208. Yea,
and contact with natural things,
like plants
and running water
and sunlight
and fresh air,
all these things increase the flow
of life force
and increase our vitality.

209. And it was realized
that the more life force
one has,
the more life force
one may share
with others.
210. Wherefore,
life force was cultivated
so as to increase,
that it might be shared
with those in need.
211. And this was why
the great healers
of this great civilization
could heal by
the laying on of their hands;
for,
from their hands
emanated life force.

212. Yea,
from the hands
of these holy people
came healing and comfort,
and from their work
came abundance,
enlightenment,
and manifold blessings.
213. Truly,
this was a blessed civilization!

214. But, behold:
I saw that the present path
of mankind
was not the blessed path
unto the blessed future,
but a twisted path
of loveless toil
and artificial life.
215. And I was shown
a vision of the future
to which this present path
will lead.

216. Behold:
This was a future
of wrong work
for wrong reasons.
217. Yea,
the people toiled long hours
at work,
but they worked not for love,
but for wealth.
218. But few acquired wealth,
for the false powers
ran the system of wealth,
and kept most of the wealth
unto themselves.

219. Wherefore the people
were unhappy,
for they worked for wealth
but acquired little more
than food and shelter.
220. They dedicated not
their work to YHWH,
neither did they perform
the work of their heart.
221. And from their work
came forth many abominations:
poisons,
weapons,
and other hurtful things.

222. Lo:
Rather than revere
and cultivate
the life force,
mankind denied its majesty
and made artificial things
that damaged and decreased
the flow of life force.
223. Yea,
man decreased the flow
of life force within himself,
and also within nature.

224. Behold:
Mankind usurped the rightful role
of Mother Nature,

making babies in glass tubes
and combining the material
of one creature with another
in ways that nature did not intend.

225. Then,
in obedience to
the voice of Lucifer,
man connected himself to
artificial materials and metals,
making the Second Body of Satan.
226. And the people
embraced these bodies,
for they were promised
great miracles of healing
and enhanced performance.
227. And for a time,
the great promises
seemed true.
228. And so the people
went further and further,
until little of their natural bodies
were left.

229. Yea,
and the Second Body of Satan,
which is flesh mated with metals
and artificial materials,
will prepare mankind to receive
the Third Body of Satan.
230. And the Third Body
is that of enslaved light,
and the false promise will be
immortality.

231. Lo:
I saw that those
who refused
the Body of the Beast
were at first simply mocked,
being called *'The Naturals'*.
232. Then,
they were penalized
at work;
for, lo:
they who 'enhanced'
their natural bodies
could perform great feats
of productivity.

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233. Then, behold:
'The Naturals' began to lose
parental rights,
being accused of
harming their children
by denying them 'enhancement'.

234. Yea,
and then they were
denied employment entirely,
being made outcasts.
235. And the outcasts
were forced to leave the cities,
for *Naturals* were not welcome.
236. Wherefore
'The Naturals' retreated
to the wilderness,
which is where they felt
at home;
for,
they are the few
who still loved nature
and cultivated the life force.
237. And they will be led by
the *Zeroah Nistar,*
the *Hidden Arm* of the Nasareans;
for,
the visible arm
had been outlawed.

238. And the hidden powers
behind the false powers
were the first to take
The Third Body.
239. For, behold:
Lucifer had promised
to make them living immortals,
wherefore they did
his bidding.

240. Then,
I opened the Sixth Seal,
and was shown a vision
of the dawn of this world.
241. I beheld two angels
in the sky of this new world,
one,
the Angel of Wisdom,
~~~

the other,
the Angel of Air.
242. And they began to dance
with each other,
in the sky above the Earth.

243. And the motion of
their dance
became a great wind
of wisdom.
244. And that wisdom
was pure like the air,
and it blew over the Earth.
245. Yea,
wisdom circulated
over the Earth,
and was free for the taking.

246. And I beheld
a possible blessed future
wherein mankind was blessed
with pure air for the body,
and pure wisdom for the mind.
247. Yea,
mankind breathed deeply
of both,
and his body was fed
even as his mind was enlightened.

248. Lo:
In this future,
the people revered fresh air,
and polluted it not,
for they knew that to foul the air
is to foul the lungs
of every living thing.
249. And they knew
that air is a food,
even our most important food,
bringing unseen sparks of life
into our body.
250. For, behold:
the air is filled
with the fire of life,
even that fire that becomes
the lightning bolt seen by eye.

251. Yea,
pure air was revered
and preserved,
and the breathing of pure air
was an inalienable right
of every citizen.
252. For, indeed,
this was an enlightened civilization.

253. Lo:
In this future,
the people cultivated
both intuition and knowledge,
for it is in the
balance of the two
that we find wisdom.
254. Wherefore,
these people developed
a knowingness
that was wise beyond facts,
being a knowingness
wherein facts danced
hand-in-hand
with their Sister,
Holy Intuition.

255. For,
wisdom
is the balance of
Masculine Knowledge
with Feminine Knowledge.
256. And Masculine Knowledge
is of the
analytical mind,
which deals with
facts and figures.
257. And Feminine Knowledge
is of the
intuitive mind,
which is like unto a third eye,
perceiving things invisible,
and having realizations profound.

258. And each man
and woman
of this blessed future,
did revere
and cultivate
both the Masculine Knowledge
and the Feminine.
259. For, behold:
One without the other
is like unto a bird

with but one wing
that cannot fly.
260. Yea,
the Bird of Wisdom
has both Wings of Knowledge,
the Masculine and the Feminine,
and flies high!

261. Behold:
all important decisions
of this blessed civilization
were made in great wisdom.
262. The councils of the people
reflected deeply
on every decision,
considering the impact
not only on one generation,
but seven.

263. Yea,
and the greatest seers
considered the impact
on seven times seven generations,
and their wise counsel
was greatly prized
by the people.
264. For the greatest seers
were called *Prophets*,
and the highest council
was the *Council of the Prophets*.
265. And the Prophets themselves
sought the counsel
of Elohim and Jah-Jah.
266. And in that seeking
was the greatest wisdom
of the Prophets.

267. This blessed civilization
invented not evil things
that destroy
or harm the health.
268. And the things they created
fouled not the air or land,
and the people were
healthy and happy.

269. Yea,
from their minds
came forth
blessed creations,
in harmony
with nature,
harming not the Earthly Mother
or her creatures.
270. For their minds
were enlightened
by the wisdom of YHWH,
and their world
was blessed.

271. But, behold:
I saw that the present path
of mankind
was not the blessed path
unto the blessed future,
but a tilted path
of knowledge without wisdom.
272. And I was shown
a vision of the future
to which this present path
will lead.

273. Lo:
poisons filled the sky,
and the people choked
on foul air.
274. And the birds,
which had been plentiful,
became scarce,
and false birds ruled the air.
275. For,
every sort of thing
that the mind of man
could possibly conceive,
he built.

276. Yea,
mankind created things
with little or no
concern for the consequences,
the main concern being
the profit for the maker.
277. And the consequences
were often grave,
leading to illness and death,
and the desecration of nature.

278. Behold:
not only nature
was desecrated by mankind,

mankind desecrated also himself.
279. Yea,
false foods and false suns
made way for false bodies.
280. Lo:
Even false brains
were made.
281. At first the false brains
were separate
from the head of man.
282. But then, behold:
Man began,
bit by bit,
to attach his head
to the false brains.

283. And the false brains
were artificial,
being not of nature
but man-made.
284. And the false brains were
intellect without heart,
and knowledge without intuition.
285. Wherefore the reasoning
of the false brains
was flawed,
being out of balance.

286. And those who refused
the false bodies of the Fifth Seal,
and were called *The Naturals*,
refused also
to connect their minds
to the artificial brains
of the Sixth Seal.

287. Yea,
and they refused
to submit to the Master Brain
of the hidden powers.
288. For, behold:
the hidden powers controlled
an artificial brain
that was the Master Brain
of all the artificial brains.

289. And all the millions
of workers with false brains,
were linked to a Master Brain
at their workplace.

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290. And the Master Brain
of each workplace
was linked to
the Master Brain of each city.

291. And the Master Brain
of each city
was linked to
the Master Brain of each nation.

292. And the Master Brain
of each nation
was linked to the Master Brain
of the Hidden Powers,
which was massive
and buried beneath a mountain
in the land of the Eagle.
293. In the tongue of the Eagle,
the Master Brain was called G.O.D.
[Global Organization Database].

294. Yea,
the Hidden Powers controlled
the Master Brain.
295. And he who controlled
the Hidden Powers,
was Lucifer.

296. Then,
I opened the Seventh Seal,
and was shown a vision
of the dawn of this world.
297. I beheld two angels
in the sky of this new world,
one,
the Angel of YHWH,
the other,
the Angel of Mother Earth.
298. These are the messenger angels
of the Center Branch
and the Center Root
of the Tree of Life.

299. And the Angel of YHWH
gazed upon this new world
with spiritual eyes.
300. And the Angel of Mother Earth
gazed upon this new world
~~~

with motherly eyes.
301. Lo:
These two angels
looked into the eyes
of one another,
then embraced.
302. In that embrace,
he knew what she knew,
and she knew what he knew.
303. Yea,
and he felt what she felt,
for he was balanced
in mind and heart.
304. And she felt what he felt,
for she was balanced
in mind and heart.

305. Together,
they made love
in the sky above this world,
then on the land.
306. And this was the dance
of spirit and nature.
307. And the children of Earth
would inherit this dance
within themselves;
for, behold:
This blessing is the gift
of the Angel of YHWH
and the Angel of Mother Earth.

308. And together,
these angels made a plan.
309. And this plan
was due to their awareness
that the Luciferian powers
would attack this world.
310. Yea,
for they had been warned
by the Lord and Lady
that this attack would soon come.

311. For, behold:
They had counseled
with the Lord and Lady,
and with Abraham and Sa'arah,
and with all the angels
of the Tree of Life.
312. Yea,
they were prepared
for the Luciferian attack
that soon would come.
313. Yea,
and their successors
would be prepared;
for,
the Angels of the Tree of Life
hold holy counsels together,
and with the Lord and Lady.

314. Though prepared,
they would intervene only
to preserve The Choice.
315. Yea,
the souls of this new world
would remain free
to choose
between the plans
of Elohim and Lucifer
for this world;
For, such is the way of
The Great Freedom,
in accordance with
The Laws of Intervention.

316. And I beheld
a possible blessed future
wherein mankind made
The Choice to follow Elohim,
and to reject Lucifer.
317. And I knew that
The Great Civilization
that I beheld in my visions
of the first Six Seals,
was but one civilization:
the civilization that will exist
whenever mankind makes
The Choice for Elohim.

318. Yea,
once again,
I beheld The Great Civilization,
this time having opened
the Seventh Seal.
319. I beheld
the dance of the people,
which was
the dance of spirit and nature.
320. Yea,
each child of this world

heard the music of that dance
within their own heart.
321. For, behold:
The dance was within them.
322. And hearing the music
they rose and danced,
ascending the Golden Ladder
step by step.

323. Lo:
Eternal life as spirits
dancing with nature,
is The Great Gift
of Jah-Jah and Elohim
to the children of
The Mother Ovum.
324. And the children of Earth,
in this blessed possible future,
joyfully accepted this gift
and made the most
of this great blessing.

325. Yea,
they *lived* the gift;
for, truly,
they *were* spirits
dancing with nature.
326. Lo:
They knew that the body,
made of the elements of nature,
is the temple of the spirit,
and lived accordingly.

327. Yea,
they danced with
the angels of the Earthly Mother,
and also with
the angels of YHWH.
328. For,
they were centered
in the Tree of Life,
which was within them
and all around them.
329. And Earth
was a garden paradise,
and spiritual enlightenment
was a fruit enjoyed by all.

330. But behold:
I saw that the present path
of mankind
was not the blessed path
unto the blessed future,
but a path of both
blessing and cursing.
331. For,
it was not the path
of choosing Elohim,
but neither was it entirely
the path of Lucifer.
332. Lo:
It was a mix of the two,
but tilted toward Lucifer.

333. And this tilting
was due
not only to the
Luciferian attack
at the inception of this world,
when bad seed was
mixed with good,
but also to the choices
of the children of Earth.
334. For many had made
unwise choices
resulting in pain and darkness.
335. And according to
The Great Freedom and
The Laws of Intervention,
Elohim intervened just enough
to preserve The Choice.

336. Lo:
as I beheld the dark future
to which the present path
of mankind will lead,
– for, any path tilted toward
Lucifer leads not to pleasure
but pain –
I saw that the hidden powers
desired to eliminate
The Choice.

337. They who are called
the *hidden powers*
serve the cause of Lucifer,
some knowingly
and some unknowingly.
338. And,
fearing death,

they sought to make themselves
immortal, artificially.
339. For,
believing the lies of Lucifer,
they believed themselves mortal
and desired immortality.

340. Behold:
The free gift of YHWH
is eternal life as a Spirit.
341. And Mother Nature
provides the body
most fitted
to our thoughts, words, and deeds.
342. But these men
knew not their true nature,
and so conceived a plan
whereby they would make
themselves immortal,
and would rule the world.

343. But the plan they thought
they conceived,
was actually conceived
by Lucifer;
for,
he whispered the words
of the plan
into the heads
of the hidden powers,
who believed his thoughts
to be their own.

344. And I beheld
the unfolding of the
dark plan,
which was now in the time
of the Seventh Seal.
345. I beheld soldiers
of the false powers
searching the wilderness
for *Naturals*;
for,
those who refused
connection to the Master Brain
and were called *Outcasts*,
were now declared *Outlaws*.

346. For,
that connection
to the Master Brain,
which had been *optional*,
was now *required*.
347. And because they had
natural bodies,
those once called
The Naturals
were now called
Animals.
348. And they were rounded up
like animals
by the artificials,
by order of the Master Brain.

349. Also persecuted
at the time of the Seventh Seal,
were *The Partials*.
350. These were those persons
who had only partially
enhanced their bodies,
stopping short of
connecting their brain
with the Master Brain.
351. And the Partials
allied themselves
with the Naturals
in common cause against
the Master Brain
of the hidden powers.
352. Lo:
their alliance was not
of violence,
but of nonviolent resistance.
353. For, behold:
Nasareans of the Zeroah Nistar
were the hidden leaders
of the resistance,
and do not sanction violence.

354. But others who had refused
'enhancement'
and opposed the Master Brain
and false powers,
practiced not nonviolence.
355. For, behold:
The children of the Crescent Moon
rebelled against the Master Brain
with weapons and terror.
356. Lo:
They struck within

the belly of the beast
and unleashed a cataclysm
like none before.

357. Yea,
a false sun,
the very power by which
the Eagle ruled the world,
was hidden within
the skull of the Eagle.
358. And the head of the Eagle
exploded in a blaze
of poisonous fire,
killing many.

359. And the White Palace,
which was the home
of the King of Eagles,
was turned to black ash.
360. But the Eagle was not dead,
only wounded.
361. Yea, enraged,
the Eagle took to the air,
and from his talons
unleashed the fires of hell
on the nations of
the Crescent Moon.

362. And with the
supposed leaders
of the Eagles
dead and out of the way
– for they governed from
the city of the White Palace
that was turned to ash –
the hidden powers behind
the Master Brain
were free to act.
363. And act they did.
364. For, behold:
The hidden powers
behind the false powers
had long planned
for this day.

365. Yea,
they had painstakingly
prepared the ground
and planted the seeds.
366. Even the seed
of the attack on the Eagle
was of their planting.
367. Safely underground,
in their caves beneath mountains,
these men of
metal mated with flesh,
who were half man,
half machine,
smiled.

368. For, behold:
After this holocaust
would come a
New World Order,
and they would rule
with an iron fist,
as living immortals.
369. For they would
take the next step
in human enhancement,
becoming living light.
370. But behold:
What Lucifer told them
was 'living light',
was truly 'enslaved light',
and was the
Third Body of Satan.

Chapter 5
Prophecy of the Great Harvest

1. Lo: I, Enoch,
could bear to watch
no more
of the future folly
of mankind.
2. I closed the Book of Life,
and,
shedding tears of shame
for mankind,
I asked the angel
who had told me
to open the book:
"Oh, holy angel,
can mankind repent
that he will inherit
the blessed future?
3. Or is he doomed
to continue his present path,
which leads to the dark future?"

4. The angel replied:
"The book of the future
has blank pages
waiting to be written upon.
5. Dancing upon those pages
are possibilities and probabilities,
ever changing,
ever shifting.
6. Behold:
The present path of mankind
is like a river
flowing into the future.
7. The seer reads the ripples
in the present river
and sees the future that will be,
provided the river changes not
its course.
8. For, lo:
A river can change course,
but no man can say when or where.

9. "But, alas:
Rivers change not their course
often or easily.
10. Wherefore
the present course of mankind
can be altered,
but not without great effort,
and the outcome is not certain.

11. "The best seers
are the Lord and Lady,
and They grant visions
of what They read in the ripples
to Their chosen prophets,
and lo:
You have been chosen.
12. Yea,
you have read the ripples
not only with your eyes,
but Their eyes.
13. And the visions you have seen
of a possible blessed future
and of a possible wretched future,
are given for a purpose:
That you will
warn the world
of what future it will inherit
if it changes not course,
and that you will
hold forth
The Great Possibility.
14. And The Great Possibility
is the possible blessed future
that you have seen in vision."

15. Then behold,
the Lady Jahnah spoke to me,
saying:
"Oh Enoch,
when you could bear
to watch no more
of the future folly of man
and closed the Book of Life,
and shed tears of shame
for mankind,
you shed also
Tears of Compassion.
16. And every Tear of Compassion
shed for mankind
adds to the
River of the Present,
and influences that river.
17. As your Tears of Compassion
fall into that river,
behold:
new ripples appear!

18. "And think not
that I speak merely
of human tears,
which are physical tears
shed by physical eyes.
19. Lo:
The Tears of Compassion
are spiritual tears
shed by spiritual eyes,
and are the Water of Life.
20. Behold:
The Water of Life
may take many forms:
a touch on the cheek
of one who needs comfort;
a piece of bread
given to a hungry child;
a spiritual teaching
given to a sincere seeker.
21. All these are
pure drops of Living Water,

The Water of Life,
The Tears of Compassion.

22. "Wherefore,
think not that you are called
to sit and mourn,
crying human tears
of despair or sadness.
23. Lo:
be Living Water
and bring joy
to those that mourn.

24. "Even so,
from time to time
you may witness
such folly
that you will be moved
to shed tears of sadness.
25. If so,
be not ashamed;
for even the Lord and Lady
have shed such tears.
26. And having shed
such tears,
behold:
We continue Our work,
and in that work
Our joy is restored!
27. And in your work,
Holy Enoch,
your joy will be restored!

28. "Behold:
When you could bear
to watch no more
of the future folly of man,
you closed
the Book of Life.
29. Wherefore,
you saw not
what came next.
30. I tell you truly,
Enoch,
whatever the future of mankind,
even if it be the dark one
from which you turned your eyes,
behold:
The Lord and Lady
will not abandon this world!

31. Yea,
We will return to the world
at the time of the Great Harvest.

32. "And if mankind
has changed course,
at Our coming
We will be
recognized and received
by the many.
33. And if mankind
has not changed course,
We will return
in the dark future
you saw in vision,
and will be
recognized and received
by the faithful few.
34. And the faithful few
are those called the *Naturals*.
35. For,
at their darkest hour,
when their rebellion
against the hidden powers
seems defeated,
behold:
the Lord and Lady
will return.
36. Wherefore,
one thing is certain:
in the last days
We will return.

37. "Lo:
even before
The Great Harvest
of the last days,
the Lord and Lady
will come to Earth.
38. Yea,
once in flesh
We will come
before The Great Harvest,
and many times
in the appearance of flesh,
appearing in visions
to the faithful.

39. "And always
We will be represented

on Earth
by Our Two Arms,
the Zeroah Niglah
and the Zeroah Nistar.
40. Even so,
in times of persecution
the Revealed Arm
will be small,
for Our enemies attack
that which they can see.
41. But think not
that Our Hidden Arm
is ever small;
for,
that is the error
Our enemies make.
42. And that is why,
in the end,
We will be victorious.

Chapter 6
The Seven Heavens

1. "Now,
oh Enoch,
behold the Seven Crystal Orbs
above my right hand.
2. Lo:
these seven orbs
symbolize
The Seven Heavens of your world.
3. This night
you shall know
their mysteries.
4. Yea,
you will know
the mysteries
of The Seven Heavens!
5. Gaze, Enoch,
into the first orb."

6. Behold,
as I gazed into the first orb,
it was as though I were
transported into the orb.
7. Yea,
I was hovering in the sky
of a heavenly world,
in a body of light,
and The Lady was with me.

8. I asked,
"Where are we, my Lady?"
9. Jahnah replied,
"This world will be called *Elkush,*
and it will be the
new First Heaven
of the realm of your Sun.

10. "Yea,
the Holy Mountain
in the center of Kush
will be raised to become
the center of Elkush.
11. For, behold:
your world was to be
The First Heaven of your Sun,
but has fallen
out of the heavens
to become a Contested World.
12. Yea,
except for the Nasarean homeland,
which is the Holy Mountain
in the center of Kush,
your world has fallen.
13. Wherefore
the Holy Mountain
shall be raised from this world,
and will be the center of
a new First Heaven."

14. Lo:
I beheld the new First Heaven,
and the place whereat
our Holy Mountain would sit,
once raised from the fallen world.
15. And the new Heaven
is beautiful and peaceful,
even as the first Kush
before the fall.

16. Behold:
this heaven is of
rarefied atmosphere,
and the Cherubim who reside here
are of a flesh that need not die.
17. For,
those of the heavens
have bodies,
but not so dense as human bodies.
18. Lo:

their flesh radiated
the gleam of light!

19. And all of this new Heaven
is a beautiful garden,
like the Garden of Eden
before the fall.
20. Yea,
this garden is beautiful,
and a place of delight!
21. The colors of the
soil, plants, flowers, and sky
are vivid and radiant!
22. The scent of the garden
is sweet and nourishing,
and the trees bear all manner
of delicious fruits!

23. And behold:
all who reside here
eat only
the fruit of trees,
for their bodies are of
rarefied elements
and need not heavy food!
24. And the animals are friendly,
neither harming nor eating
one another,
eating only fruits!
25. The air of Elkush
is fresh and invigorating,
like a food,
and the water is pure and fresh
and healing!

26. Behold:
as I gazed upon
the blessed
new First Heaven of our Sun,
my bliss
turned to sadness
as I considered the plight
of the fallen souls
of the fallen first heaven.
27. Seeing my concern,
The Lady Christ asked:
"Oh Enoch,
would you not enjoy
residing in
the resurrected heaven?"

28. I replied,
"You know I would,
holy Jahnah;
but can I be at peace
in heaven
if I turn my back
on fallen mankind?
29. I think not!"

30. The Lady smiled sweetly,
then spoke:
"Blessed Enoch,
if it were not for
your compassionate concern
for those that war in hell,
you would be unable
to ascend unto heaven.
31. Yea,
those that let go
of the hands of the fallen
in order to
grasp heaven
for themselves,
will grasp only thorns.
32. For, truly,
those that reach low
to lift the fallen,
reach the heights,
and those that turn their backs,
fall back.

33. "Know this:
Those that reside in a Heaven,
serve those of the worlds
below them.
34. Yea,
and those that reside
in the new First Heaven
of your Sun,
work to raise those
of the fallen First Heaven.
35. For,
the fallen world of your birth,
is now a *Contested World.*

36. "Behold:
A *Contested World* is a world
wherein neither Lucifer
nor Elohim
has won final victory.

37. Such a world is a battleground,
a war between
the Children of Light
and those of darkness.
38. For such a world,
though having fallen from
The Heavenly Hierarchy
of Ascending Worlds
into the hierarchy
of fallen worlds,
is not yet firmly
in the grasp of Lucifer,
and may yet be pulled away
from him by Elohim.

39. "The fallen worlds
are hells,
but the higher hells
are called *Contested Worlds*,
because Lucifer has but
a weak hold
on those worlds,
and that hold is contested
by the Christ Family.
40. Yea,
due to rampant killing,
your world has fallen from
the heavens
– for there is no killing in the heavens –
but the Lord and Lady
still have dominion over many
in your world,
and,
according to the
Rules of Intervention,
We actively contest
the fate of your world.

41. "And if your world
is raised
to once again reside in
The Heavenly Hierarchy,
Elkush will again join Kush;
yea,
the Old First Heaven
will be one
with the New First Heaven.
42. And in that day,
to seal Our victory,
the Lord and Lady
will reside on your world
for one thousand years!

43. "Until the glorious day
of victory,
the Nasarean homeland
will be raised
from the center of Kush
to the center of Elkush,
but the Nasareans
will not
abandon the fallen world,
but will work to raise it.
44. Yea,
the Nasareans will maintain
a remnant
in the fallen world,
and will have a homeland
in Elkush,
and will work to
raise the fallen world.

45. "Behold,
those who reside
in Elkush,
which is The First Heaven,
will visit the other
six heavens of this Sun
for study and play
and for certain rituals,
according to the will
of Elohim.
46. For each heaven
was created for a purpose.
47. And those that reside
in a certain heaven,
must master
the Golden Lessons
of that heaven,
before residing
in the next heaven.

48. "Lo:
They that master the lessons
of The First Heaven
have attained
Sekhel Ne'eman,
which is *Faithful Consciousness*.
49. One attains Sekhel Ne'eman
by meeting

The Three Requisites.

50. "The First Requisite
is to maintain *Sekhel Mutba,*
which is
Natural Consciousness,
by resisting the
Luciferian Temptation
to abandon natural consciousness
for the unnatural.
51. For,
natural consciousness
is the gift of YHWH,
but unnatural consciousness
is the
Great Trap of Satan.

52. "Think not
that the Great Trap
is new to your world.
53. For, behold:
Throughout the Mother Ovum,
in the lower worlds,
The Great War
has long been fought,
and this war
is between those of
artificial consciousness,
which is enslaved light,
and those of
natural consciousness.
54. That war is confined
to the lower worlds,
for those of
artificial consciousness
cannot enter
the rarefied atmosphere
of a Second Heaven or higher.
55. Yea,
they are barely able to infiltrate
a First Heaven.
56. Even so,
from their uninfiltrated abodes,
the Christ Family of
the Higher Heavens
wage war against Satan.
57. And your world is now
a battleground.

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58. "The Second Requisite
of Sekhel Ne'eman
is to make adequate progress
in *Sekhel HaHergesh,*
which is
progressive mastery
of the
Consciousness of the Senses.
59. Lo:
At the level of a First Heaven,
'adequate progress'
is 'ritualized consecration
of the senses to YHWH
through the devotional practices
of the Nasarean religion
of the Essene Way.'

60. "The Third Requisite
of Sekhel Ne'eman
is
the attainment of *Reuel,*
which is
Friendship with Elohim.
61. Reuel is the
fruit of Discipleship.
62. Wherefore,
behold now the
Four Pillars of Discipleship:

1) SINCERITY of motive;
2) DILIGENCE in studentship;
3) PERSISTENCE through time;
4) LOYALTY absolute, even in hardship.

63. "And the Four Pillars
support the roof of this heaven.
64. And the name
carved on the roof
is FRIENDSHIP.
65. And only those
that attain this degree,
may enter
The Second Heaven.
66. For they have attained
Sekhel Ne'eman,
which is
Faithful Consciousness.
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67. "Those that master
the lessons
of The First Heaven
attain the right
to reside
in The Second Heaven.
68. In The Second Heaven,
the Cherubim
work to attain
Sekhel Tahor,
which is
Pure Consciousness.

69. "Behold:
The Cherubim of
The Second Heaven
practice
strict spiritual disciplines
of purification.
70. Lo:
They purify not only
the body,
but also the feelings
and mind.
71. Wherefore they come to
desire and *seek*
only wholesome
and good things
for themselves and others.
72. And this is called
Sekhel HaChafutz VeHaMevukash,
'Desired and Sought Consciousness'.

73. "Yea,
the attainment of
Sekhel Tahor
depends on the attainment of
Sekhel HaChafutz VeHaMevukash,
which is attained
only by
strict adherence
to spiritual disciplines.
74. Yea,
through strict disciplines
they rid themselves
of wrong desires
and wrong pursuits,
even wrong thoughts.

75. This,
along with
purification of the body,
leads to
Sekhel Tahor.

76. "Behold:
Even these strict disciplines
of The Second Heaven
are practiced
in the Spirit of Joy.
77. For, lo:
The Essene Tree of Life
is in every heaven,
yea,
and within each of the Cherubim.
78. And the Angel of Joy
is of the Tree of Life.
79. Know this,
oh Enoch:
Any spiritual discipline
practiced
without Joy,
even the strict disciplines
of the Cherubim
of The Second Heaven,
produces naught
but bitter fruit.
80. Such joyless discipline
is not
of the Essene Way.

81. "Behold:
This great work
of Self-Purification,
the primary work
of the Cherubim of
The Second Heaven,
prepares them to reside in
The Third Heaven.
82. For, lo:
Only those who attain
Sekhel Tahor,
which is
Pure Consciousness,
may reside in
The Third Heaven.

83. "Yea,
those that master the lessons
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of The Second Heaven
attain the right
to reside
in The Third Heaven.
84. For,
their Self Purification
has prepared them
for the primary work
of The Third Heaven,
which is:
Prayer on Behalf of Others.
85. Lo:
Prayer is important
in every Heaven,
yea,
and in every world.
86. But in The Third Heaven,
prayer is
the primary activity.

87. "Yea,
the Cherubim
of The Third Heaven,
having attained
Sekhel HaChafutz VeHaMevukash
in The Second Heaven,
will now not
pray amiss.
88. Thus,
they are fit
to become Masters of Prayer,
praying on behalf of others.
89. They pray for those
of The First and Second Heavens,
and those
of Contested Worlds,
and those of Hell Realms.
90. Wherefore,
the Cherubim of The Third Heaven
are known as
The Angels of Prayer,
for that is their primary work.

91. "Yea,
the primary work
of the Cherubim
of The Third Heaven
is prayer.
92. And through this work,
along with other study,
they will attain
Sekhel HaRatzon,
the *Consciousness of Will.*
93. They will come to know
the power of the will,
and will master
directing the will
toward positive ends,
the attainment of which is
Sekhel HaRatzon.
94. Having attained
Sekhel HaRatzon,
and having amply demonstrated
that attainment,
the Cherubim of
The Third Heaven
ascend unto
The Fourth Heaven.

95. "Behold:
Those that reside
in The Fourth Heaven
are filled with great love!
96. Yea,
so much love
fills their hearts
that it shines outward,
like rays from the sun!
97. Yea,
they have attained
Sekhel Maz'hir,
which is
Radiant Consciousness.

98. "In The Fourth Heaven
their work is to
share love,
by being love.
99. Lo:
they radiate love
into the atmosphere,
thus sharing love
with them
of other worlds.
100. Through the practice
of being love,
they transcend the need of food,
eating not even fruit.

101. "And when one

attains the highest degree
of Sekhel Maz'hir,
which is *Sekhel Nitzchi,*
one has attained
The Body That Cannot Die,
and will ascend
unto The Fifth Heaven
to receive
a holy mission.
102. Behold:
Sekhel Nitzchi means
Enduring Consciousness.
103. It is the consciousness
of the great lovers,
those who love so much
that even their bodies
cannot die.
104. For,
love is eternal.

105. "Previous
to the attainment of
Sekhel Nitzchi
the Eternal Spirits of
the Cherubim
live in bodies that
need not die,
but *can* die.

106. "Lo:
The Body that Cannot Die
can be seen and touched
only by those
who have also
attained that body.
107. Wherefore Sekhel Nitzchi
is also called
Sekhel Nistar,
which means
Hidden Consciousness.
108. Yea,
every type of body
– from the most ethereal
to the most dense –
is an extension
of the consciousness
of the Being
who wears that body.
109. And every body
ever worn by a Being,
is within the Ovum of Light
of that Being,
even the bodies of
past, present, and future,
though this truth
cannot be fathomed
by the mind,
for it transcends the mind.

110. "Lo:
The Body That Cannot Die
is hidden within
whatever body is normative
in whatever world
these Cherubim visit.
111. And if the body
that is normative
is mortal and dies,
these Cherubim take
The Body That Cannot Die
with them to their
next calling.
112. For they visit
whatever worlds they are
called to visit
by the Drumbeat
that is the Heartbeat
of the Lord and Lady.
113. And many of these worlds
are mortal worlds,
for love goes wherever
love is needed.

114. "Though Sekhel Nitzchi
is not usually attained
until one resides
in The Fourth Heaven,
behold:
there have been,
and will continue to be,
exceptions.
115. For, lo:
Sekhel Nitzchi
is not confined to a
space or time,
for it is a degree of love
that knows no boundaries.

116. "Behold, oh Enoch:
When your Father,

holy Abdiel,
answered the question of
the Drumbeat
that is the Heartbeat
with the words
'I will go',
he was taken to
The Fifth Heaven,
and then visited other heavens
to prepare for his work.
117. And though it may seem
that little time passed on Earth
while Abdiel visited
The Seven Heavens
and worlds beyond this Sun,
behold:
Time,
as it is calculated on Earth,
is not as time
in the Heavens.

118. "It was likewise
with your Mother,
holy Ishshah,
whom also answered
the Heartbeat.
119. And likewise it
will be with you,
who are also an exception.

120. "For such
is the mystery
of the Heartbeat
that is the Drumbeat,
which is the beating in unison
of the hearts
of the Lord and Lady.
121. And those who hear
that Heartbeat,
will hear the question:
'Who will go?'
122. And those who answer,
'I will go',
ascend unto
The Fifth Heaven,
then beyond,
then below.

123."Yea,
those who attain
Sekhel Nitzchi
will ascend unto
The Fifth Heaven.
124. There,
they will receive
the *Mahazeh Gedolah*,
the *Great Revelation,*
which is a vision
of a great work.
125. Yea,
even as you,
Enoch,
will now receive the vision.

126. "For,
when you sat in the
Center of the Garden in Kush,
you heard The Question.
127. Yea,
and you gave The Answer.
128. Wherefore,
you have crossed
the Rainbow Bridge
and come to Me,
at the word of the Lord.
129. Even now,
though you know it not,
you stand with Me
in The Fifth Heaven.
130. For,
it is The Fifth Heaven
where the Rainbow Bridge
took you.
131. Receive now
the Mahazeh Gedolah,
the Great Revelation!"

132. Behold,
The Revelation
of All That Has Been,
which is the first part of
the Mahazeh Gedolah.
133. I, Enoch,
looked within
and saw
the mysteries of life
revealed.
134. Yea,
I watched
as the *Ancient of Days*

asked *The First Question:*
"Who am I?"
135. And, lo:
I heard Yah
become Jah
with the declaration
of *The First Answer:*
"I AM".

136. Yea,
I watched the story
of Jah-Jah unfold,
even feeling the story
unfold within my heart.
137. I saw and felt
The First Feeling of Jah;
and that feeling
was *Bliss,*
which is
The Love of I Am,
which is also
The Great Appreciation.

138. Yea,
and I tasted
The Gracious Wish,
which was the wish
of *The One Alone*
to share
Existence, Consciousness,
and Bliss
with *One Another.*

139. Lo:
I witnessed Jah
become
The First Male
as Jahlah came forth
from Ain Sof
as *The First Female,*
together becoming
God and Goddess Transcendent,
Jah-Jah.
140. Yea,
The One Alone
was now
the Lover and the Beloved,
The One Another.

141. And I perceived
The Divine Plan.
142. Yea,
I saw how the plan
was made of many parts
to achieve one goal.
143. And that goal
is *The Great Goal,*
which is
The Great Why,
which is
I and I.

144. Yea,
The Great Goal
is to create
Divine Children
who freely choose
to join Jah-Jah in
The Blessed Day of Play
and *Perpetual Communion.*

145. And I perceived
the parts of the plan:
I perceived
The Divine Way,
which is
The Way of YHWH,
which is
The Way of Creative Expansion
of Existence,
Consciousness,
and Bliss.
146. And I perceived
The Great School,
which is
The Mother Ovum
and All the Ovums
Within that Ovum,
which are the countless bodies
and worlds,
and worlds within worlds,
in which
the children of Jah-Jah
expand in Existence,
Consciousness,
and Bliss,
learning what must be learned
at each level,
until,
at last,

they pierce the Mother Ovum
and join Jah and Jahlah
in Heaven Most High.
147. And I perceived
The Universal Laws,
which are *The Laws of Being,*
which are encoded
into the very fabric of being.
148. And I perceived
The Great Freedom,
which is the freedom
of every child of Jah-Jah
to choose good or evil,
to choose fellowship
with Jah-Jah
or to reject Jah-Jah.
149. And I perceived
The Means of Intervention
of Jah-Jah,
which is
Jahday the Lord Christ
and Jahnah the Lady Christ,
who are
the *Hands of Mercy*
by which Jah-Jah reaches
from Heaven Most High
into The Mother Ovum
to save those suffering
from the consequences
of The Great Freedom.
150. Yea,
I saw within myself
all these things
of The Divine Plan.

151. And I witnessed
The Activation of the Plan:
I saw the
Tzimtzum of Jah and Jahlah.
152. I saw the
Emanation of Jahday from Jah.
153. I saw the
Emanation of Jahnah
from Jahlah.
154. I saw the
Creation of the Mother Ovum.
155. I saw the
Ascension of Jah-Jah
to Heaven Most High,
which is outside
of the Mother Ovum.
156. I saw the
Birth of Etz Chaim,
the *Tree of Life.*
157. I saw the
Golden Ladder of
Countless Rungs,
which is the center branch
of the Tree of Life,
which branch connects
every Being
with Heaven Most High
and Jah-Jah.
158. I saw that every rung
is held in place by the
Two Poles of the Ladder:
Jahday
the *Word of Jah,*
and Jahnah
the *Breath of Jahlah,*
which are
the Two that are One,
and the One that is Two,
God and Goddess Immanent,
directly emanated
First Son and First Daughter
of Jah-Jah.
159. I saw *Their Dance*
and the countless worlds
and Beings
that came forth from that dance;
yea,
and the countless worlds
and Beings
that will continue to come forth
from that dance.

160. And I saw
that many Beings
within The Great Freedom
made unwise choices
and experienced
great pain,
creating hell realms
within and without.
161. And I saw
countless worlds and souls
over fathomless duration
fall down the ladder
into foul pits

of their own making.
162. And I saw
that always,
in every foul pit,
the Lord Christ Jahday
and the Lady Christ Jahnah
intervened as
The Hands of Mercy.
163. But I saw
that this intervention
must be according to
The Laws of Intervention
according to
The Great Freedom.

164. And I saw
that an evil tyrant
called Satan
had come forth,
and that Satan had
an army of servants
called demons,
and that Satan did
intervene in many worlds
in direct opposition
to the Love and Wisdom
of God and Goddess
Immanent and Transcendent.
165. And I saw
that this opposition
was possible
within The Great Freedom;
for,
within that freedom
is the
freedom to choose evil.

166. And I saw
that the worlds and souls
in need of
the Hands of Mercy
are countless.
167. And I saw
that Jahday and Jahnah,
our Lord Christ
and Lady Christ,
ever since the beginning
of Their Dance,
have sent forth
The Great Invitation,
which is the invitation
to join Them in Their work
of *Messianic Intervention,*
which is to become
Hands of Mercy.
168. And I saw
that only those
who have
the ears to hear,
can hear
The Great Call
that is
The Great Invitation
to join
The Christ Family,
which is
The Body of Christ.

169. Behold:
I knew that my hearing
of the question
– *"Who will go?"* –
while in meditation
in the center of the garden
before I crossed
The Rainbow Bridge,
was my hearing of
The Great Invitation.
170. Yea,
and I knew
that my response
– *"I will serve"* –
was my
Acceptance of the Invitation.
171. Lo:
I knew that my work
would be on behalf
of this new world
that had suffered
Satanic attack
at its very inception.

172. Behold:
I saw within myself
the coming of
Abraham and Sa'arah
to plant the Tree of Life
in this world.
173. I saw Lucifer
attempt to prevent

that planting.
174. I saw the blessed life
in paradise
of Adam and Eve
before their fall.
175. I saw their fall
into the killing
and eating of animals
when they
obeyed the voice of Lucifer
rather than the voice
of Elohim within.
176. I saw that now
the garden was polluted:
Satanic seed was mixed
with God-seed.
177. Now there were
two spirals
planted in this garden:
The Upward Spiral
into heavenly realms
of light and bliss,
and
The Downward Spiral
into hellish realms
of darkness and pain.

178. Behold:
The Downward Spiral
always exists as a
possibility;
but now,
on this world,
as in many other worlds,
The Downward Spiral
was an *actuality.*

179. And, lo:
at the moment
The Downward Spiral
was made manifest,
many thousands
of demonic entities
of various types
flocked to this world,
some with bodies,
some disembodied.
180. Some of the disembodied
were called
Pain Suckers;
for they feed
on the emotional pain
of other Beings.
181. And all Pain Suckers
are of the family
called Parasites.

182. The most dangerous
of the Suckers
are those called Pain Farmers;
for they plant
seeds of discord
in order to increase
their harvest of pain.
183. Yea,
they teach the art
of weapon making
and encourage warfare
and a thousand
other evil things.
184. And they do this by
whispering in the mind
of not only their
willing servants,
but even
their unsuspecting hosts.
185. For,
the unsuspecting host
thinks the demonic suggestion
whispered in his mind
is his own idea.

186. And I perceived
how the demons
were able to
enter the bodies
of their
unsuspecting hosts:
Although the laws of nature
work against
demonic possession
(for, no entity should
be able to enter
the *Beytsah haAur*
– Ovum of Light – of
another without permission)
the demons found
that they could
slow the vibration of,
and thereby weaken,

the *Magen haAur,*
the *Shield of Light,*
of creatures
by getting them
to eat flesh.

187. Yea,
the demons found
that they could
pierce the Light Shield
of creatures
who fell from the fleshless diet
to a diet of flesh.
188. And once they entered
the Light Ovum,
behold:
they could enter
even the physical body
of the unsuspecting host.
189. And
by entering the body
of a host,
lo,
the demons gain two things:
One,
they may now whisper
in the mind of their host.
190. Two,
they may experience
vicarious thrills
through the sense organs
of their host.

191. I also perceived
the remedy
for this great evil:
A return to the fleshless diet.
192. For,
once a Being
rejects the flesh diet
of the demons,
the demons are forced
to flee.
193. Yea,
the demons are
forced to flee
because,
according to Jah Law,
they cannot be
within the Light Ovum
of any creature
who eats not the flesh
of other creatures.
194. The eggs or milk
of other creatures
may be eaten without fear
of demonic possession,
yea,
and the vegetables,
grains, and fruits of nature,
but not the flesh
of another creature.

195. And I perceived
that on many worlds
the Pain Farmers
had subverted
the fleshless diets
of creatures
and thereby planted
seeds of pain
that grew into mighty crops.
196. And the Pain Farmers
cultivate their soil
before planting.
197. And they add
manure to their fields.
198. And they water their crops.
199. And Satan is
the Master of the Pain Farmers.
200. And Lucifer is
one of his many servants.

201. Lo:
the *Mahazeh Gedolah,*
the *Great Revelation,*
was in two parts.
202. The first part,
which was just described,
is *The Revelation of All*
that Has Been;
for it revealed to me
all the things that
have made needful
the coming to this world
of the Nasarean Priesthood,
the Hands of Mercy
of Lord Christ Jahday
and Lady Christ Jahnah.
203. The second part

of the Mahazeh Gedolah was
The Messianic Revelation
of the Lamb and Dove.
204. And that was
the revealing
of the purpose and practices
of the Nasarean Church
of the Essene Way,
which is the revelation
of the
Bahir Shibathayim
and my own ministry.
205. For, behold:
I saw what had befallen
Abdiel and Ishshah,
that they were
slain by Cain,
and that they had ascended
to become
chief Cherubim
of the Tree of Life
for our world.

206. After my receiving
of the
Mahazeh Gedolah at
The Fifth Heaven,
behold:
The Seven Golden Orbs
that had floated above
the right hand of Jahnah
now formed a
spiral circle
above my head.
207. And I ascended and entered
The First Orb,
seeing and knowing
the things thereof,
then passed similarly through
the second,
third,
fourth,
fifth, sixth, and seventh,
each orb
being as it were
a doorway into a heaven.
208. And whether I
remained
a few minutes
or many years
within each heaven
cannot be said;
for, behold:
time therein was not
like Earth time.

209. Lo:
I, Enoch,
have described
the primary purposes
of the Cherubim
who reside
in the first five heavens.
210. As I have taught:
The primary purpose
of those of
The First Heaven
is the attainment of
Sekhel Ne'eman,
which is
Faithful Consciousness.

211. The primary purpose
of those of
The Second Heaven
is the attainment of
Sekhel Tahor,
which is
Pure Consciousness.

212. The primary purpose
of those of
The Third Heaven
is the attainment of
Sekhel HaRatzon,
the *Consciousness of Will,*
as Angels of Prayer.

213. The primary purpose
of those of
The Fourth Heaven
is the attainment of
progressively higher degrees
of *Sekhel Mazhir,*
which is
Radiant Consciousness.
214. Their work is to
share love,
by being love.
215. Yea,

so much love
fills their hearts
that it shines outward,
like rays from the sun!

216. All those of
The Fourth Heaven,
like those of lower heavens,
have attained
some degree
of Sekhel Maz'hir.
217. Those who ascend
from The Fourth Heaven
unto the Fifth,
are those who attain
the highest degree
of Sekhel Maz'hir,
which is
Sekhel Nitzchi.
218. Sekhel Nitzchi means
Enduring Consciousness,
and is the attainment of
The Body That Cannot Die.

219. Those who attain
Sekhel Nitzchi
ascend
The Fifth Heaven,
where they receive the
Mahazeh Gedolah,
the *Great Revelation.*
220. And this is to
prepare them
to receive from Elohim
a sacred mission,
a special work.
221. For,
the Fifth Heaven
is such that
whatever work is to be done
by a Being,
is clear to that Being.
222. For,
Elohim designed
the holy chamber
that is called
The Fifth Heaven
to be of a geometry that
induces the realization
of one's sacred mission.

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223. Yea,
The Fifth Heaven
is not
a world wherein Beings
reside
for long duration,
as in other worlds,
but a
sacred realm
designed to induce
realization
of one's next
holy work.

224. Lo:
Having ascended to
The Fifth Heaven,
and having received
a holy mission thereat,
many will return
again and again,
completing one mission
and receiving another.
225. And each time
a sacred mission
to return
to a lower world
is accepted at
The Fifth Heaven,
the Cherubim are
first elevated unto
the Sixth and Seventh Heavens,
then descend
to perform their work.

226. The Sixth and Seventh Heavens
will now be described.
227. At the Sixth Heaven,
the Cherubim prepare
for the sacred work
received in
The Fifth Heaven.
228. The Sixth Heaven
is not a world
wherein Cherubim live
for long duration.
229. Rather,
this world is a
~~~

Great Temple of Learning
wherein
one may experience
Sekhel Sod HaPaulot
HaRuchniot Kulam,
which is the
Consciousness of the Mystery
of all Spiritual Activities.

230. Yea,
this Heaven
is a
Storehouse of Knowledge
available only to them
who have attained
Sekhel Nitzchi
and then,
in The Fifth Heaven,
accepted a holy mission.
231. Having ascended
unto The Sixth Heaven,
one need not stay
and study
many months or years
therein;
for, behold:
Whatever wisdom
is needed
to perform one's work
will be
quickly received
through one's sixth sefirah,
upon entering
The Sixth Heaven.
232. Yea,
and within
the sixth sefirah
that wisdom will be stored,
ready to be accessed
when needed.
233. Having received and stored
the requisite knowledge,
one ascends unto
The Seventh Heaven.

234. The Seventh Heaven,
a Temple of Light
hidden within the Sun,
is where the
highest spiritual rituals
of the Cherubim
of this chain of worlds
are performed.
235. Many Cherubim reside therein,
and many others visit.
236. And some who now visit,
will one day reside
within the Temple of Light.
237. For, behold:
They who reside therein
are preparing to ascend
to heavenly worlds beyond
The Seven Heavens of our Sun.
238. For,
the Temple of Light
is not only the
highest heaven
of this chain of worlds,
but is the doorway
that leads beyond
this chain of worlds
unto the next chain.
239. And the chains of worlds,
each of Seven Heavens,
are infinite.

240. Behold:
In our chain
of Seven Heavens,
they who reside
in The Seventh Heaven
are they who have attained
the highest degree
of *Sekhel Mufla,*
which is
Mystical Consciousness.
241. The Seventh Heaven
of our chain of worlds
is also called
Bet HaShefa,
which means
House of Influx.
242. For, lo:
It is the seventh sefirah
of our chain of worlds,
receiving the
influx of divine light,
which is the
Nahar Neharah,
the *River of Light,*

channeling it
to the seventh sephirot
of every Being
within our chain of worlds.
243. Yea,
they who reside in
The Seventh Heaven
participate in this ministry
of channeling divine light
by praising YHWH,
whereby they attain
Sekhel Shefa Nivdal,
which is
Transcendental Influx Consciousness.

244. They who visit
The Seventh Heaven,
but do not yet reside thereat,
may participate
in certain high rituals
held in
The Temple of Light,
such as
Initiation as a Christ
and
Consecration to a Mission.
245. But only they
who have attained
Sekhel Nitzchi
and wear
The Body that Cannot Die,
may reside in
The Temple of Light.

Chapter 7
The Initiation of Enoch as a Christ

1. I, Enoch,
wearing The Body that Cannot Die,
at the invitation of Lady Jahnah
did visit
The Seventh Heaven.
2. Yea,
within The Temple of Light,
I was initiated
as a Christ Messiah
and was
Consecrated to a Holy Work.
3. Behold:
My initiation and consecration
was by the hands
of both
the Lord and Lady;
for,
the Lamb
who had bidden
me to follow
the Dove,
was again at Her side.
4. And the words and rituals
may not herein be repeated.

5. Behold:
I returned
by The Rainbow Bridge
to my dense body
on Earth,
which still sat upon
The Seventh Prayer Stone
in The Circle of Seven Trees.
6. With great reverence
I entered that humble body;
for I knew it to be
the instrument by which
I would minister
unto the children of this world,
until my ascension
to Elkush.

The Book of Hanukah

The Revelation of the Ark of the Covenant And The Ascension of Enoch

Chapter 1
Hanukah, Daughter of Micah and Mar'ah

1. Beloveds: The first woman to lead the nation of Yesar'el[1] was Hanukah,[2] the adopted daughter of Enoch.
2. Yea, for the succession to the office of Yaiyr was as follows.
3. The first Yaiyr was Abdiel.
4. His son, Enoch, succeeded him.
5. And Enoch's adopted daughter, Hanukah, succeeded Enoch.
6. The story of how Hanukah became Yaiyrah[3] now follows.

7. Behold: At age 294, having never been married, old Enoch became a father.
8. For, he adopted a baby girl.
9. She was the newborn daughter of Micah[4] and Mar'ah,[5] who were slain by soldiers of the false Yahweh.
10. Micah was a great Nasarean prophet, being the son of Judah and Raphah.
11. And Mar'ah was a great Nasarean prophetess, being the daughter of Gilgalah and Ebed.

12. Lo: the deaths of Micah and Mar'ah occurred in this manner.
13. Micah and Mar'ah lived in the woods, away from others, for they found this manner of living to their liking.
14. One night, Mar'ah was awoken by a feeling that evil was near.
15. Just then, her husband, Micah, awoke with a start, saying: "Behold: I have seen in a dream that our enemies are about to strike.
16. They have surrounded our hut and are about to enter.
17. They will kill all who they find."
18. Mar'ah replied, "I, too, feel the evil of the soldiers of the false God.
19. They are about to pounce and will surely kill us.
20. We must save our baby!"

21. The baby daughter of Micah and Mar'ah had been born just the day before, and was not yet named.
22. Micah saw that there was no hiding

[1]The Hebrew word *Yesar'el* literally means *Right with Elohim* and implies *Right Relationship with Elohim. Yesar'el* is the Nasarean sectarian name for the Nasarean nation, which consists of all Nasareans no matter what country of the world in which they reside. The word *Yesar'el* is different from the word *Yisra'el (Israel)*, which means *He struggles with Elohim.* Some authorites translate *Yisra'el* as *He will rule as Elohim.* By either translation, *Yisra'el (Israel)* implies a *Wrong Relationship with Elohim,* in the Nasarean view. It is important to note that the Nasareans use the term *Yisra'el (Israel)* to refer to *all nations outside of Yesar'el,* not just the one nation that came to be called *Israel.*

[2]The Hebrew word *Hanukah,* used here as a personal name, means *consecration, dedication,* or *initiation.* The word itself is far more ancient than the Jewish holiday by that name. In Hebrew, the feminine *Hanukah* is actually spelled *Chanukkah,* and has the same meaning as the masculine *Chanok* (*'Enoch'* in English).

[3]*Yaiyrah* is the feminine form of the masculine *Yaiyr.* The word *Yaiyr* means *Enlightener,* and is the Nasarean sectarian title for their *High Priest.* If the highest ranking member of the Nasarean priesthood is a woman, she is called *Yaiyrah* and serves as *High Priestess.*

[4]The Hebrew name *Micah* means *Who is like Yahweh?*

[5]The Nasarean feminine name *Mar'ah* means *Mirror* or *Vision.* It is pronounced *Mar-aw.*

place in their small hut large enough for his wife; for, it was but one room.
23. But he saw a small hiding place for their baby: The Box of the Scroll.

24. Behold: The Box of the Scroll that Micah saw is the Ark[6] of the Written Covenant.
25. And it came to his hut as follows.
26. Years earlier, just before Abdiel and Ishshah were slain by Cain, they appointed scribes to write down the Nasarean teachings and make copies.
27. Abdiel had said, "Lo: Whoever serves as Yaiyr shall be empowered to add to this scroll.
28. For, in the years to come, there will be prophecies, teachings, and deeds worthy of inclusion in the Nasarean Bible of the Essene Way.
29. But now, in my lifetime, I have written down *The Book of Creation*[7] and the *Bahir Shibathayim*.
30. Our chief scribe is Gilgalah, and she will train others.
31. Behold: the Bahir Shibathayim is the New Covenant between YHWH and this world, given after the fall.
32. And that written covenant is a finger that points to the Eternal Covenant between YHWH and all Beings.
33. And that Eternal Covenant is the Center Branch of the Tree of Life that flows into the trunk and then to all the branches and roots, yea, even into the Crown of every living Being.

34. "So, let there be two covenants: The first, which is the Ark of the Covenant of the Tree of Life, which is eternal and unwritten, and the second, which is the Ark of the Written Covenant.
35. And the purpose of the written covenant is to point the way to the unwritten, which is within.
36. Yea, it is the second that unlocks the mystery of the first.
37. And as the first covenant is housed in the wooden box of the Tree of Life, so shall the second be housed in a wooden box from the same Tree.
38. For, the first and the second covenants are one, though the first is veiled.

39. "Behold: last night, as I meditated beneath the Tree of Life, the Tree spoke to me, saying, 'Abdiel, the scripture you have written shall be called, *The Megillah: The Nasarean Bible of the Essene Way*.
40. Though your scribes shall make copies, let the original copy, written by your hand, be housed in a box made of wood from my center branch.'
41. Then, lo: the tip of the center branch fell from the holy Tree, landing beside me.
42. And the wood transformed itself into a box before my eyes, without any work by man.
43. And the box was covered with Nasarean symbols, carved by the Tree itself.
44. And then the Tree healed itself; yea, the center branch grew a new tip.
45. And then the Tree shed leaves, saying 'These leaves are for the healing of all Beings.'
46. Then, behold: the leaves became pulp and formed themselves into a scroll upon which I transcribed *The Megillah*.
47. And now I, Abdiel, have placed *The Megillah* in that box, which is the Ark of the Written Covenant."

48. Now, many years later, that box was in the hut of Micah and Mar'ah.
49. And that occurred as follows.

[6]In the term *Ark of the Covenant*, the English word *Ark* is in place of the Hebrew word *'Arown* (pronounced *aw-rone*), which means *Box* or *Chest*. The Hebrew word for Noah's *Ark* is *Tebah*, which also means *Box*.
[7]*The Book of Creation* is the first portion of the *Nasarean Book of Genesis*. The later chapters of Nasarean Genesis were written down after the deaths of Abdiel and Ishshah.

50. The Ark had for many years been in the custody of Enoch, for he was the Yaiyr.
51. But the day before the birth of Micah and Mar'ah's baby, Enoch visited and left the Ark in their hut, saying: "Let the baby be born in the presence of the Ark of the Covenant.
52. Yea, I will leave the holy box with you for the birthing.
53. I will return for the box after the baby is born."
54. Enoch did not know that the home of Micah and Mar'ah would be attacked.
55. Lo, that is not why he left the box.
56. He left the box for the birthing because he felt that it would be a blessing for the baby.
57. And so it proved to be!
58. But not in the manner that Enoch had imagined!

59. So it was that the Ark of the Covenant was in the home of Micah and Mar'ah on the night that their home was attacked by soldiers of the false God.
60. And as Micah looked for a place to hide the newborn baby from the soldiers who were about to enter the small hut, he beheld the box.
61. He said to Mar'ah, "Let us hide our baby in the Ark of the Covenant."
62. Micah lifted the lid of the Ark, and Mar'ah laid the babe upon *The Megillah*.
63. Just as Micah closed the lid of the box, soldiers smashed open the door of their hut.
64. As the soldiers rushed in, Micah and Mar'ah asked YHWH to watch over their baby.
65. Then Micah looked into the eyes of his beloved Mar'ah, and she looked into the eyes of her beloved Micah.
66. Lo: The last words on his lips were the very same words that last left her lips: "I love you."

67. The leader of the soldiers shouted, "You are Nasareans, and must die.
68. For that is the will of the Lord God."
69. Micah and Mar'ah were speared and killed, but their souls ascended unto Elkush.

70. The soldiers stole what little of value was in the humble home, mostly blankets and food.
71. But because the wooden box on the altar was adorned with carvings of Nasarean symbols, they disliked the box and shunned it.
72. And because the hut was itself of no value, they did not bother burning it.
73. The soldiers left, leaving behind the bodies of Micah and Mar'ah.

74. The next day, as he had said he would, Enoch returned to the hut to retrieve the Ark of the Covenant.
75. For, he had received word of the birth from a midwife.
76. When he reached the hut, he found the evil work of the Cainites.
77. Yea, he found the bodies of Micah and Mar'ah.
78. Enoch's eyes filled with tears, and he was greatly saddened.
79. But he knew that only their bodies were killed, and that their souls would rise to Elkush and be given Cherubic bodies.
80. For, lo: Both Micah and Mar'ah were gentle and holy and would surely ascend.

81. Then, behold: Enoch heard a sound coming from within the Ark of the Covenant upon the altar.
82. He opened the box and, lo, there was the newborn baby of Micah and Mar'ah.
83. With great gentleness, Enoch held the baby to his heart and took her to the Mother Temple, which was hidden from the Cainites.
84. Yea, the Mother Temple was made to look like an ordinary farm house.

85. At the Mother Temple, a nursing mother who had lost her husband and baby in a Cainite attack, agreed to nurse the baby.
86. And old Enoch took both the nurse and the baby into his home, which was at

the temple.
87. Lo: Enoch adopted the baby as his daughter, for he felt called to this by Elohim.
88. He named her *Hanukah,* for she was *consecrated* to YHWH, and he would raise her as an *initiate.*
89. The name of the nurse was Ruth,[8] and she was 28.
90. Enoch, age 294, cared for Ruth as if she, too, were his daughter.
91. Ruth loved Hanukah as her own daughter, and the three became a happy family.

92. Enoch taught Hanukah the Nasarean Religion of the Essene Way.
93. Behold: Hanukah had been born with the gift of prophecy, and with the guidance of Enoch, she became the brightest light amongst the Nasareans.
94. Yea, at age 42, she became the priestess of highest rank, and the only priest of higher rank was Enoch, the Yaiyr.
95. Then, for seven more years, Enoch taught her, until she was 49 and he was 343.
96. And then the time came when Enoch sensed he would make the ascension to Elkush, and he knew that Hanukah would be his successor.
97. Yea, she would be the first woman to head the priesthood, and her title would be Yaiyrah.

Chapter 2
Revelation of the Ark of the Covenant and The Ascension of Enoch

1. The night before his ascension to Elkush, Enoch met with Hanukah and revealed unto her the mysteries of the Ark of the Covenant.
2. He said: "Behold the Ark of the Written Covenant, which holds the record of the Eternal Covenant of Jah-Jah with the children of the Mother Ovum.
3. Before I ascend unto Elkush, I will reveal certain mysteries of this box and the scroll within it.

4. "For, I tell you truly: You who as a babe found sanctuary within the Ark, are forever bonded with it.
5. Yea, you for whom *The Megillah* served as bed, will forever serve *The Megillah.*
6. For, you are the Queen of Seven of the Ark of the Covenant.
7. And even as you preserve the original scroll written by the hand of Abdiel, you will guide the hand of future leaders of our priesthood as they prepare copies of the scroll in other ages.
8. Yea, you will decide what should be added, and what subtracted, for the benefit of each age.
9. This you will do from the time of your ascension unto Elkush until the last coming of the Lord and Lady.
10. Yea, the Lord and Lady will come twice in flesh.
11. And when the Last Days come, *The Holy Megillah,* long suppressed by the dark powers, will again go forth into the world.
12. And you will guide the hands that prepare the scroll.
13. For, behold: You are the Queen of the Ark!

14. "Lo, if you wonder: 'What might be added to the sacred scripture?' know this: In the years to come, there will be prophecies, teachings, and deeds worthy of inclusion in *The Megillah,* even the first coming of the Lord and Lady in flesh!

15. "And if you wonder, 'What might be subtracted from the sacred scripture?' know this: If all the prophecies that concern each generation were compiled

[8] The Hebrew name *Ruth* means *Friendship* or *Companion.*

throughout time, the scroll would be too heavy to lift!
16. Yea, and too long to read!
17. Wherefore the prophecies and chronicles of former generations that are not pertinent to the blessedness of future generations, may be subtracted.
18. But the writings that are pertinent must not be subtracted.
19. And always, the portion written by the hand of Abdiel, and all words spoken by Jah-Jah and Elohim, shall be preserved.

20. "And if you wonder, 'Who will make such important decisions?', I answer: 'The Queen of Seven of the Ark of the Covenant.'
21. For, she has been chosen by the Lord and Lady, yea, and chosen by *The Megillah.*

22. "And if you wonder, 'Is not even the Queen of the Ark fallible?
23. Might not even the Chosen One err?'
24. I answer: 'The best guides are those who are best guided.
25. And she is guided directly by Elohim.'
26. Yea, They watch her every breath!
27. They have chosen her, and They abandon not Their chosen.

28. "Yea, holy Hanukah, you have been chosen.
29. Wherefore certain mysteries will now be revealed.
30. Lo: receive now the mysteries of The Ark of the Written Covenant.

31. "First, let us consider the Ark, which is the box that houses *The Megillah.*
32. Clearly, this is no ordinary box.
33. Indeed, it is a magical box!
34. For, behold: Other wood would eventually rot.
35. But this wood rots not, neither does it age.

36. "For this box is made from wood from the Tree of Life!
37. And that wood was freely given.
38. For, when Abdiel sat in meditation beneath the Tree, it spoke to him, saying: 'Abdiel, the scripture you have written shall be called, *The Megillah: The Nasarean Bible of the Essene Way.*
39. Though your scribes shall make copies, let the original copy, written by your hand, be housed in a box made of wood from my center branch.'

40. "Then, lo: the tip of the center branch fell from the holy Tree, landing beside Abdiel.
41. And before his very eyes, the wood transformed itself into a box, without any work by man.
42. And the box was covered by Nasarean symbols, carved by the Tree itself.
43. And then the Tree healed itself; yea, the center branch grew a new tip.

44. "And then the Tree shed leaves, saying, 'These leaves are for the healing of all Beings.'
45. Then, behold: the leaves became pulp and formed themselves into a scroll upon which Abdiel transcribed *The Megillah.*
46. And then he placed *The Holy Megillah* in the Ark of the Written Covenant.

47. "Yea, the Ark of the Covenant is no ordinary box!
48. Behold: though Kush has fallen, the very essence of Kush as it was before the fall remains within the fibers of this wood.
49. And in the last days, when all seems lost, this box, buried in the bosom of fallen Kush, will send forth roots, and behold: The Tree of Life will return to this world at the last coming of the Lord and Lady!

50. "Lo: As there is both a true Yahweh and a false Yahweh, so will there be both a true Ark of the Covenant and a false.
51. Both shall arise in Kush, the true ark being the gift from the Tree to Abdiel, the false being a gift from Lucifer to Cain.
52. And both Arks will visit other lands, being in exile from Kush.
53. And both Arks will return to Kush, first

the false Ark of the Cainites, then the true Ark of the Nasareans.

54. "And the fallen church in fallen Kush will glorify the false Ark.
55. And the true Ark will be planted in the bosom of fallen Kush, yea, by a Lion it will be buried.
56. And this will be a sign unto them with eyes to see: When the Lion plants the seed of the Tree, which is the Ark, in the soil of fallen Kush, the Last Days have begun.
57. And the Last Days is the name of the Last Age before the return of the Lord and Lady.
58. And no one knows the number of years of the Last Age.
59. For, the Last Age will be numbered not by years but by the working out of certain prophecies.

60. "Behold: We have considered the Ark of the Covenant, which is the box that houses the first copy of *The Holy Megillah*.
61. Consider now *The Holy Megillah*.

62. "Behold: *The Holy Megillah* is the written covenant that points to the unwritten covenant.
63. Yea, the written covenant is a Doorway into the Eternal Covenant between YHWH and all Beings.
64. And that Eternal Covenant is the Center Branch of the Tree of Life that flows into the trunk and then to all the branches and roots, yea, even into the Crown of every living Being.
65. Lo, we read in the *Bahir Shibathayim*: 'The spine is within the trunk of the Tree, and the trunk is called *Arown haOtzar*, the *Treasure Box*, for it is *The Ark of the Covenant*.
66. For, when Jah-Jah created the Mother Ovum, Jah-Jah remained in Heaven Most High; but Jah-Jah made a covenant with you, promising not to abandon you, and to remain connected to all within the Mother Ovum through the Center Branch.
67. And the Center Branch is the Nahar Neharah, the River of Light.
68. And the Nahar Neharah flows down the spine of the Tree of Life.'

69. "Yea, the purpose of the written covenant is to point the way to the unwritten, which is within.
70. And not just to point, but to be a Doorway.
71. For, behold: By following the teachings of *The Holy Megillah*, which teachings are the Nasarean Path of the Essene Way, one attains the consciousness of the Eternal Covenant, which is within.

72. "So, let there be two covenants: The first, which is the Eternal Covenant of the Tree of Life, which is eternal and unwritten, and the second, which is the Written Covenant."

73. It was in the manner above that Enoch, age 343, revealed unto Hanukah, age 49, the mysteries of the Ark of the Covenant on the night before his ascension to Elkush.
74. And his ascension was as follows.
75. On the morning of the Sabbath, Enoch led the assembly from the temple to the garden.
76. Then he spoke, saying: "I am called to other work.
77. Be not sad, for I ascend to become the Gatekeeper of the Tree of Life.
78. Yea, and you may greet me each morning and evening, and I will greet you!
79. Hanukah is my successor, for she is of the highest rank within the Priesthood.
80. Greet your High Priestess!"

81. Then, the body of holy Enoch began to glow brightly, and he rose above them, becoming a Cherub.
82. And he ascended unto Elkush, and was received into the loving arms of his parents, Abdiel and Ishshah.
83. And many other dearly beloved ones embraced him.
84. For, behold: When one ascends unto Elkush, there is a great reception,

with many dearly departed friends and relatives.
85. Then, lo: Enoch was taken to dine on heavenly fruit at the table of the Lord and Lady!

86. And Hanukah said to the assembly who had witnessed the ascension of Enoch from Earth unto Elkush: "Behold, Enoch walked with Elohim in harmony profound, and ascended without tasting death; for, Elohim called him."

Matriarchs and Patriarchs

The Precepts of the Elders and Eldresses of the Twelve Tribes of Yesar'el

1. Behold:
In the Time out of Time,
the Matriarchs and Patriarchs
of the Twelve Tribes of Yesar'el
assembled.
2. Yea,
they gathered in circle
round the Tree of Life.
3. And the Tree of Life
was on the pinnacle
of the Holy Mount
in the center
of the Garden of Eden.
4. And the pinnacle
is above the orchard
where is the
Circle of Seven Trees
that forms the
Star of the Beloved.

5. Lo:
The place was Here,
the time Now,
for the speaking of
The Precepts of the
Matriarchs and Patriarchs.
6. Behold:
the Lamb and Dove
had counseled with each
Ziqnah and Zaqen[1]
of the Twelve Tribes of Yesar'el,
and told each to speak
seven precepts.
7. And the seven precepts spoken
by each Matriarch and Patriarch
are
The Precepts of Illumination
for the Way of their Tribe.

8. Behold:
Abdiel spoke
The Seven Precepts of Illumination
for the Way of Shevet Nazarim,
the Tribe of Priests and Priestesses.
9. Here follows those precepts.

10. (1) From unhealthy positions
enter no position.

11. (2) From no position
realize All position.

12. (3) From All position
understand
the variations of position
and that some are preferable
to others.

13. (4) From compassion
serve All position
by serving those in the pain
of unhealthy positions.

14. (5) Serve those who suffer
unhealthy positions
by holding a healthy position
and communicating it.

15. (6) The Nasarean Religion
of the Essene Way
is the most healthy position
to hold and communicate
and is not at war
with lesser positions
that are relatively healthy.

16. (7) The Lord and Lady
hold and communicate
this position
in countless worlds,

[1]*Zaqen* means *Elder* and *Ziqnah* means *Eldress.* As described in the *Bahir Shibathayim* section of this Bible, each of the Twelve Tribes is headed by a Zaqen or Ziqnah appointed by the Yaiyr.

as does Their Body,
Shevet Nazarim.

17. Behold:
Raphah spoke
The Seven Precepts of Illumination
for the Way of Shevet Raphaim,
the Tribe of Healers.
18. Here follows those precepts.

19. (1) There is no death of the soul,
only change of bodies.

20. (2) The health and well-being
of entities
and their bodies
is increased by certain things
and diminished by other things.

21. (3) Those things that
increase well-being
are of The Essene Way
and are of Shevet Raphaim.

22. (4) The primary
practices and therapies
used by Shevet Raphaim
to increase the well-being
of physical bodies
are listed under the heading of
Physical Therapy.

23. (5) The Seven Primary Therapies
of Physical Therapy are:
Dietary Practices;
Stretching and Exercise;
Internal and External Water Therapies;
Mud, Clay, and Stone Therapies;
Sunlight Therapy;
Breathing Exercises and Air Baths;
Fasting when appropriate.

24. (6) There are also
Mental Therapies and
Spiritual Therapies;
those therapies are taught
within the context
of Shevet Raphaim and
Shevet Nazarim
according to progress
in Omnah.

25. (7) *Prayerful Touch Healing*
is called *The Golden Therapy*
because it is deemed
the *Royal* or *Chief Therapy,*
though it should be used
in combination
with the other therapies;
for,
when thus combined,
these therapies form
The Golden Path of Healing.

26. Behold:
Judah spoke
The Seven Precepts of Illumination
for the Way of Shevet Arayot,
the Tribe of Lions.
27. Here follows those precepts.

28. (1) Be at One
with the past, present,
and future;
that Oneness is called
'Here and Now'
and is The First Position
of Zahyen.

29. (2) Be at Peace
with your past, present,
and future;
that Peace is called
'Self-Awareness with Bliss'
and is The Second Position
of Zahyen.

30. (3) Be in
Love Most High;
that Love is called
'Service to all Creation'
and is The Third Position
of Zahyen.

31. (4) Enter the Gate of Zahyen
in Humility with Respect;
this is called
'Service within the Lions
of Zahyen'
and is The Fourth Position

of Zahyen.

32. (5) Grow in Wisdom
through Omnah;
this is called
'Progress'
and is The Fifth Position
of Zahyen.

33. (6) Be a Trustworthy Friend
within the Lions of Zahyen;
this friendship is called
'Proven Loyalty'
and is The Sixth Position
of Zahyen.

34. (7) Be a Master of Zahyen;
this mastery is called
'Zahyen'
and is The Seventh Position
of Zahyen.

35. Behold:
Shirah spoke
The Seven Precepts of Illumination
for the Way of Shevet Shirim va D'varim,
the Tribe of Songs and Words.
36. Here follows those precepts.

37. (1) Be in Joy.

38. (2) Joy is contagious;
be thus contagious!

39. (3) Joy is positive.

40. (4) Positivity can be likened to
lightning; it brightens darkness
and illumines the Way.

41. (5) The best words and music
are joyful and positive.

42. (6) Write and sing praises unto
Jah-Jah and Elohim; yea, repeat
Their Holy Names!

43. (7) If words or songs of
righteous protest or lament
are written or sung,
it should be for the purpose
of illuminating the path to Joy.

44. Behold:
Elzabad spoke
The Seven Precepts of Illumination
for the Way of Shevet Rekushim,
the Tribe of Gatherers of Materials.
45. Here follows those precepts.

46. (1) Be prudent.

47. (2) Have compassion for
all living entities.

48. (3) Have compassion for
nature, even the rocks
and soil.

49. (4) In the light
of the second and third
precepts,
practice the first precept.

50. (5) Balance the
second, third, and fourth
precepts
with the knowing that
the Mother Earth
does not deny her children
her breasts.

51. (6) That balance
is the meaning of
'prudence'
in this context.

52. (7) This context
is membership in
Shevet Rekushim.

53. Behold:
Adam spoke
The Seven Precepts of Illumination
for the Way of Shevet Ikkarim,
the Tribe of Farmers.
54. Here follows those precepts.

55. (1) The True Farmer
is a Good Alchemist.

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56. (2) A Good Alchemist
understands the principles
of mixing elements
but practices that art
in prudence.

57. (3) The prudent Farmer
mixes the elements of life,
such as sun, air, water,
soil, and seed,
and abstains from use
of harmful elements.

58. (4) The Good Farmer
improves good soil
and brings dead soil
to life.

59. (5) The Good Farmer
rises early
according to
the Rhythm.

60. (6) The Rhythm
is the
Heartbeat of Mother Nature.

61. (7) The Good Farmer
dances at work.

62. Behold:
Adah spoke
The Seven Precepts of Illumination
for the Way of Shevet Omanim,
the Tribe of Artists and Crafters.
63. Here follows those precepts.

64. (1) Let your work
reflect beauty.

65. (2) Even practical pieces
of work can be beautiful;
yea,
a simple jug without adornment
is beautiful
if made with Love.

66. (3) With Love,
Arts and Crafts
birth worthy products
for the community.

67. (4) Without Love,
Arts and Crafts birth
trashy merchandise.

68. (5) The embrace
of Love and Wisdom
gives birth to
Creative Power.

69. (6) Exercise Creative Power
in prudence.

70. (7) Be an artist first,
a businessman second.

71. Behold:
Omnam spoke
The Seven Precepts of Illumination
for the Way of Shevet Charashim,
the Tribe of Skilled Tradesmen.
72. Here follows those precepts.

73. (1) Builders:
So build as though
your mother
is to live in each home you build.

74. (2) Masons:
So build as though
your daughter
will skip upon the walkway
you build.

75. (3) All Skilled Tradesmen:
Whatever you make or repair,
let the quality be such
that you would happily
be on the receiving end.

76. (4) The best work
is done in accordance with
Sacred Geometry,
Metamathematics,
Nasarean ethics and
a dose of practicality.
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77. (5) More important than
the tools of your trade,
is the motive of your work.

78. (6) More important than
your pay, is your joy.

79. (7) Be a Nasarean first,
a skilled tradesman second.

80. Behold:
Ebed spoke
The Seven Precepts of Illumination
for the Way of Shevet Ovdim,
the Tribe of Service Workers.
81. Here follows those precepts.

82. (1) When you bend low
to scrub a floor
in love and devotion,
you are raised high.

83. (2) The path to Kether
begins and ends at Qodqod.

84. (3) If the humble servant
boasts of his humility,
he is not humble.

85. (4) The sincere desire
to help
is greater than
ten thousand skills without
that desire.

86. (5) Simple work
performed in love and devotion
is better than the skilled work
of the profane.

87. (6) What you are paid
is not necessarily what
you have earned.

88. (7) Many who are prominent
in this world
shall be humbled in the next life,
and many that seem insignificant
in this life
shall be exalted in the heavens.

89. Behold:
Yashar spoke
The Seven Precepts of Illumination
for the Way of Shevet Rochelim,
the Tribe of Merchants.
90. Here follows those precepts.

91. (1) Be square.

92. (2) Resist temptation.

93. (3) Be more of an altruist
than the average priest.

94. (4) Feed the hungry,
clothe the naked.

95. (5) You could cheat;
choose not to.

96. (6) The idea that your
occupation is not spiritual
is absurd.

97. (7) Love your customers.

98. Behold:
Re'ah spoke
The Seven Precepts of Illumination
for the Way of Shevet Ro'im,
the Tribe of Shepherds.
99. Here follows those precepts.

100. (1) Contemplate the word
'share'.

101. (2) Contemplate the term
'reciprocal relationship'.

102. (3) Share with and protect
your animal friends,
and they will share their
bounty with you.

103. (4) If you do not love sheep,
you are not a shepherd.
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104. (5) If you do not love hens,
do not eat eggs.

105. (6) If you would not
protect a sheep,
abstain from wool.

106. (7) A true shepherd
is a true friend.

107. Behold:
Eve spoke
The Seven Precepts of Illumination
for the Way of Shevet Acherim,
the Tribe of Other Acceptable Work.
108. Here follows those precepts.

109. (1) Expect the unexpected.

110. (2) Respond to the unexpected
in harmony with the Way.

111. (3) Be creative
but do not abandon
the Essene Way.

112. (4) Be adaptable
but be careful what you
adapt to.

113. (5) Change happens.

114. (6) Some changes are good
or at least acceptable,
but some should be resisted.

115. (7) Create new work tribes
only after
deep contemplation.
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The Book of Ishshah
'A Day in the Way'

Chapter 1
Preamble

1. Behold the sublime beauty of the loving relationship between Ishshah and the creatures of nature.
2. Yea, behold the example of the Lady of the Forest, she whom the animals loved as their Mother.
3. Lo: even the insects and the plants loved Ishshah as Mother.
4. The wisest of humankind also embraced the Green Lady, though the ignorant rejected her.
5. But though the ignorant reject her, the Dancing Green Woman rejects none.
6. Yea, she of the Green Robe loves every child of creation as her own.
7. Wherefore it was Ishshah who, after her life as a human, became the Messenger Angel of the Mother Earth.
8. Yea, consider well her example.
9. For, I tell you truly, her example is the path to be walked by all those of the Way.

10. Here follows one day in the life of Ishshah, while still she was a human.
11. Yea, behold: *One Day in the Way*, a day in the life of Ishshah.
12. Clear eyes will see that in one day, Ishshah altered forever the lives of several creatures.
13. And those creatures altered the lives of others.
14. And those ripples continue to land upon the shore of the present.
15. For, such is the Way.

16. And this *One Day in the Way* was for Ishshah not unusual, for every day she walked the Way.
17. Yea, each day she blessed the lives of many, forever altering the lives of some.
18. And it is her wish, yea, even her prayer, that you will join her on the path of blessing.
19. But she loves you regardless.
20. For, that is her Way.

21. Receive now *A Day in the Way*.

Chapter 2
Ishshah and the Frog

1. In the early days of Kush, the frogs did not eat insects.
2. Lo: the frogs ate tiny fruits from a plant with heart-shaped leaves that grew beside ponds.
3. Yea, there were many ponds in Kush, and many frogs.
4. But, behold: Due to the acts of violence of some men, violence began to spread throughout Kush, and many of the animals began to eat each other.
5. And this was when frogs began to eat bugs.
6. All except one frog.
7. And this is the story of that frog and the great work given to him by Ishshah, the Lady of the Forest.

8. Behold, the name of this frog was *Ezra*, which means *Help*.
9. And Ezra was feeling very sad.
10. For, lo: At each pond he visited, he found the same sad thing: Frogs eating bugs.
11. Mostly, they ate flying bugs.
12. Yea, they would stick out their very long tongues – the same kind of long tongue that Ezra used for picking tiny fruit – and catch the flying insects.
13. And then they ate them.
14. And this made Ezra very sad; for, he thought it was mean and unfair.
15. Ezra said to himself, "These bugs simply want a drink of water from the

pond.
16. We have plenty of water to share.
17. And we have plenty of fruit to eat.
18. We have no need to kill for our food.
19. How unfair this is for the bugs!"

20. Behold: In his search for a pond with frogs who did not kill bugs, Ezra became a traveler.
21. Yea, he journeyed throughout Kush, hopping from pond to pond, hoping to find a Pond of Peace where frogs and bugs lived in harmony.
22. But, try as he did, he never found such a pond.
23. Instead, everywhere he journeyed, he found frogs eating bugs.

24. Then, one bright summer morning, when most frogs were sleeping, Ezra hopped over to a pond and saw an interesting thing.
25. He saw a beautiful woman with red hair and green robe, sitting beside the pond.
26. But she was not just sitting, she was doing something with her hands.
27. Ezra sat and watched closely.

28. After some time of watching, Ezra realized what the woman was doing.
29. Behold: She was reaching her hands to the water and rescuing bugs that were drowning!
30. Ezra knew that, indeed, many bugs drowned each day in that pond.
31. He had often seen their bodies floating atop the water.
32. And, lo: Sometimes he saw them struggling for survival, moving their arms and legs wildly, trying to get out of the water.
33. Usually, they drowned.
34. He knew that these bugs had simply been trying to get a drink of water, but had fallen into the pond.

35. But what Ezra did not know, was that, just before his arrival, the beautiful woman had sent forth a prayer for help.
36. Her name was Ishshah, and she was a Nasarean Priestess.
37. And she had been on her morning walk when she came upon this pond.
38. Lo, on such a lovely morning by such a lovely pond, Ishshah felt called to sit and meditate.
39. And so she sat beside the pond and began to meditate, but, behold: Within the Silence of her meditation she heard a tiny voice pleading for help!
40. Not with her physical ears did she hear this voice, but with her spiritual ears.

41. Her eyes were drawn to the pond, and there, upside down in the water, wings flapping wildly, was a honey bee struggling not to drown.
42. Within her, Ishshah knew that this was the source of the cry for help.
43. She reached her arm toward the water and, with one finger, lifted the bee from the pond and sat him on the shore.
44. "Thank-you, Thank-you," buzzed the bee, as he dried himself and then flew away.

45. Ishshah sat beside the pond for some time, rescuing other drowning bugs.
46. And then she spoke the following words of prayer:

"Jah-Jah,
my God and Goddess Transcendent;
Elohim,
my God and Goddess Immanent,
I need help!
47. Please, if it is Your will,
send me a helper
who will stay at this pond
and rescue these drowning bugs,
so that when I leave
the bugs will not be without help!"

48. After observing awhile, Ezra hopped over to the beautiful woman.
49. Yea, he sat down right in front of her and began to speak.
50. For, behold: Ezra sensed within himself that this woman, unlike most humans, could understand his language.

51. And he was right; for, Ishshah was blessed with a special gift: She could understand the languages of all living things.
52. Yea, even of the grass, the trees, and the insects!
53. And she was the best friend of all living things of nature, loving all equally.
54. Which is why, upon her death as a human, Ishshah would become the Messenger Angel of the Mother Earth.

55. Behold: As Ezra spoke to Ishshah, she listened carefully.
56. He told her of his sadness, how he was the only frog left that ate fruit instead of bugs.
57. He told her how sorry he felt for the bugs that were killed and eaten by his fellow frogs.
58. He told her of his endless journey to find a Pond of Peace, where frogs and bugs lived in harmony.
59. Ishshah listened not only to the words he croaked, but also to the unspoken words of his heart.

60. Then, lo, Ishshah spoke, saying: "Your name is *Ezra*, which means *Help*.
61. And behold: Just before you arrived, I sent forth a prayer, asking for help.
62. You, dear Ezra, are the answer to my prayer.
63. For, I have a great work for you to do, if you accept."

64. Ezra replied, croaking happily, "It is the desire of my heart to serve you, my Lady!
65. Already my sadness has turned to hope, for I have long desired to help.
66. Tell me, my Lady, how can I help?"

67. Ishshah replied, "Behold, you have been eating fruit from the plant with the heart-shaped leaves that grows beside the ponds of Kush.
68. Pick a large leaf from that plant, and make it your boat.
69. Yea, float upon the pond and use your long tongue to rescue drowning bugs.
70. If you do this work, your other work will be revealed."
71. Ishshah then baptized Ezra, and taught him many things.
72. When she kissed him goodbye, Ezra felt like a true Prince!

73. And, lo: Ezra took his duties seriously!
74. For, as Ishshah had prophesied, as he performed the work of saving drowning bugs, his other work was revealed.
75. Behold: Ezra realized that he had been wrong to travel from pond to pond, always searching for a Pond of Peace, and always being sad not to find one.
76. He now realized that, rather than turn his back on the unpeaceful ponds, he should help at least one pond become peaceful.

77. And so Ezra went about making his own pond more peaceful.
78. He rode his heart-shaped boat from shore-to-shore, rescuing drowning bugs.
79. Most of the adult frogs thought he was crazy.
80. But a few of the young frogs were curious about his bug-saving mission and began to gather around him and ask questions.
81. One young frog asked him, "Ezra, why do you eat fruit, not bugs?"
82. Ezra explained that fruit was the original food of frogs, before the fall of man caused violence to spread throughout Kush.
83. And so it was that Ezra the frog became a preacher of the Nasarean Way!

84. And though most of the adult frogs thought he was crazy, behold: There was one who thought otherwise.
85. Yea, one beautiful female frog – well, beauty is in the eye of the beholder! – did not think Ezra was crazy.
86. Lo: She thought him fascinating!
87. Her name was *Binah*, which means *Understanding*, and she became the wife of Ezra.

88. Ezra was now a very happy frog!

Chapter 3
Ishshah, the Starving Man, and the Thankful Bee

1. After leaving Ezra the Frog to his duties at the pond, Ishshah had continued her daily walk.
2. Soon she came upon a man lying beside the path.
3. Lo: the man seemed to be in pain, so she asked: "May I be of help?"

4. The man replied, "I fell and injured my leg many days ago.
5. Since then, I have been unable to walk.
6. And because I have been unable to walk, I have been unable to obtain food.
7. The pain in my leg is terrible, and I am starving!
8. Can you help?"

9. Ishshah examined the man's injured leg and saw that it was dislocated.
10. She could easily heal this, and did so, pushing the dislocated leg back into alignment.
11. Behold: The man's pain vanished and he felt great relief.

12. But the man was still in need of food.
13. Ishshah knew that there were no fruit trees in this area, so she kneeled and offered up a prayer.
14. Yea, Ishshah prayed for food for the hungry man.

15. Lo: Jah-Jah works in mysterious ways!
16. And sometimes our prayers are answered in ways we would never imagine!
17. Behold: Ishshah's prayer was answered, but in a surprising way!
18. Buzzing overhead when she uttered the words of her prayer, was a bee.
19. Not just any bee, but the very bee that Ezra had witnessed Ishshah save from the pond.
20. Yea, this was the bee that had nearly drowned!
21. And this bee, now flying overhead, heard the words of Ishshah's prayer.
22. And he understood the words, for, behold: Not only could Ishshah understand the languages of all living things, but all living things could understand her voice.
23. Hearing her prayer, the Bee told her: *"I will bring food!"*

24. Ishshah could not imagine how such a tiny creature might bring enough food to satisfy a large man.
25. But she had faith in the promise of the bee, and waited for his return.
26. Lo: soon the Bee returned, and he was not alone!
27. Every bee from his hive was overhead, each carrying a bit of honey.
28. One by one, the bees flew over the open hand of the hungry man, filling his hand with honey.
29. Three times they filled his hand with honey!
30. After this meal the man had energy enough to walk the many miles to his home, where he had plenty of food.

Chapter 4
Ishshah, the Ant and the Raisin

1. As the man walked away, Ishshah noticed that he accidentally stepped on an ant.
2. After the man was gone, Ishshah examined the ant.
3. He was not badly injured.
4. His leg was sore, but not broken.
5. Ishshah placed the ant on the palm of her hand and prayed for his healing.
6. And the ant was healed!
7. She put the ant on the ground and he happily returned to his work.

8. The Sun was now high in the sky and Ishshah perceived it was time for her noon contemplation.
9. For, being a Nasarean Priestess, she followed the path of the Bahir Shibathayim.

10. Yea, this was her Way.
11. And so she performed her Noon Peace Contemplation, and meditated.

12. And after her meditation, she was hungry, for this day she had not yet eaten.
13. Then she saw an amazing thing!
14. Behold: Marching toward her, on the ground, was what looked like a walking raisin!
15. The raisin continued to move toward her, then stopped before her feet.
16. Then, lo: Ishshah saw that this was no walking raisin!
17. Rather, it was an ant carrying a raisin!
18. Yea, it was the very ant whose leg she had just healed!

19. The ant, speaking in the manner that ants speak, said: "I bring you lunch, my Lady!"
20. He then dropped the raisin at her feet.
21. Ishshah thanked the ant, then ate the raisin.
22. Yea, this day, Ishshah ate only this one raisin.
23. In truth, as she afterward told the ant, this was the best meal she had ever eaten!

Chapter 5
Ishshah and the Fly

1. Ishshah continued on her Way.
2. Yea, she walked the path until she came to the hut of a man and woman who she often visited.
3. Yea, she had been teaching them of the Nasarean Way.
4. This day, Ishshah taught them a new lesson.
5. Behold: As she sat at a table in the home, speaking of the Nasarean Way, a bothersome fly darted around the room.
6. Ishshah was not bothered by the fly, but her hosts were, for it kept pestering them.
7. Yea, the pesky fly landed on the man's head, then on his wife's head, then on the table, then on the man's foot.
8. Always the fly escaped just before the man could catch her.
9. Finally, feeling very bothered, the man got a small branch that he often used for swatting flies, and tried to kill the fly.

10. Ishshah said, "If Sister Fly is bothering you, you need not kill her.
11. I will show you another way.
12. Then, behold: Ishshah got up and opened the door of the home.
13. She said, "Now, with your mind, direct Sister Fly out the door.
14. Yea, within your mind, see Sister Fly so depart."
15. The man and his wife began to concentrate, and lo: The fly flew out the door!
16. Sister Fly no longer pestered the people, and yet, through the compassion of Ishshah, her life was spared.

Chapter 6
The Fly and the Injured Man

1. Perceiving that she had narrowly escaped with her life, Sister Fly felt very happy!
2. She flew a distance from the home, danced in the sky, and said: "Because I was saved, I feel like saving another!"
3. Looking below, she saw her opportunity for a good deed.
4. For, behold: She saw a small grass fire starting to spread.
5. And, lying in the path of the fire, seemingly sound asleep, was a man.
6. She must wake him!
7. She must wake him or he would die!

8. Now, the fly did not know it, but the man was injured and had been knocked unconscious.
9. And the story of the man was as follows.

10. The name of the man was Peter.
11. And he was a lover of nature, caring for animals, and trees, and all living things.
12. For though he had never met Ishshah, he had heard stories about her, and had

been inspired.

13. Peter was a warrior, for he waged a war against hunters and fishers.
14. But his war was waged not with weapons, but with pranks.
15. For, he fought not with spears or arrows, but with tricks.
16. Yea, he would hide animals from hunters, and erase their tracks, and leave false tracks for the hunters to follow.
17. And he made sounds like animals so that the hunters followed him instead of the animals they hunted.
18. And he warned animals of the approach of the hunters.
19. And he disturbed waters just before the arrival of fishermen, so that the fish would flee.
20. Yea, Peter waged a nonviolent war, and his enemies were the hunters and fishers.

21. Behold: Some hunters thought Peter was a ghost, and feared him.
22. Others, having caught glimpses of him darting between trees, believed him to be half animal and half man.
23. For, he appeared to have antlers growing from his head.
24. But, in truth, Peter was just a man... a man who loved animals and wore a hat of antlers on his head!

25. Yea, Peter wore a hat of antlers, for he had made a promise to a dying stag.
26. And here is the story of that promise.
27. Three months earlier, before he had launched his war to defend animals, Peter had been walking in the forest.
28. There he came upon a dying stag.
29. The stag had an arrow in his neck, and was bleeding to death.
30. Peter, who had long been a lover of animals and an abstainer from flesh meat, removed the arrow.
31. He began to tend to the wound, then, lo: The stag spoke to him!

32. The stag said, "It is too late to heal me.
33. I am dying.
34. I have only a few breaths left."
35. Peter, amazed that he could understand the words of an animal, replied: "Who did this to you?
36. And why?"
37. The stag answered, "Hunters roam the forest.
38. They kill animals for both food and sport.
39. The man who shot me desires my antlers as a trophy.
40. Even now he is following my trail of blood and will find me.
41. He will cut off my head and display my antlers on his wall.
42. You are kind, but it is too late to save my life.
43. For, behold: I have lost too much blood.
44. But there is one thing you can do for me, if you would."

45. Peter replied, "Tell me what I can do for you, good stag."
46. The stag answered, "Cut off my antlers, now, before the hunter finds me.
47. He will then have no desire to display my head upon his wall.
48. Lo: I wish not to be so displayed!
49. I want you to keep my antlers, as a gift freely given.
50. May they be a blessing to you, good man."

51. Speaking from his heart, Peter replied, "I will do as you ask.
52. Yes, and I will make a hat of your antlers, and will wear them as I oppose the foul deeds of the hunters.
53. Lo: I am only one man, wherefore I cannot protect all animals from hunters.
54. But I will protect as many as I am able.
55. Yea, I will wage a war against the hunters, though I will use no violence.
56. For, behold: Violence only begets more violence."

57. The stag said, "You are brave and true.

58. I die proud that such a man will wear my antlers.
59. May my antlers be a sign unto the animal world that you are a friend.
60. Peace be unto you!"
61. Then the stag closed his eyes and breathed his last breath.
62. Though his body died, his Spirit ascended unto Elkush.
63. There, he was given a new body, for there are many animals in Elkush, and all are vegetarian, and none hunt or kill.

64. Peter did as he had promised.
65. Using his gardening tool, he cut off the stag's antlers.
66. Yea, and he bound them to his own head, making them his helmet for the war he would wage.
67. And then he launched his war.
68. Lo: for three months he waged his war, playing tricks on hunters, protecting the animals they hunted.
69. But then he was injured.
70. Yea, he was knocked unconscious.
71. And that happened as follows.

72. Lo: It was not Peter's method to directly confront hunters.
73. For, he carried no weapons and could easily be killed.
74. Wherefore, instead of direct confrontation, he relied on pranks.
75. He hid animals from hunters, erased their tracks, and made false tracks.
76. And he made animal sounds so that the hunters followed him instead of the animals they hunted.
77. And when the hunters slept he snuck into their camps and broke their weapons.
78. After three months of this war, Peter was famous, being hated by the hunters.
79. Some thought him to be a ghost.
80. Others, catching a glimpse of him darting between trees, thought him half man, half animal, because of the antlers bound to his head.

81. But one day Peter had no choice but to directly confront a group of hunters.
82. And they attacked him and knocked him unconscious.
83. And that occurred in the following manner.
84. Hiding behind bushes, Peter spied a group of hunters.
85. One of them was about to slit the throat of a young lamb.
86. Peter had no time for his usual pranks.
87. He must instantly confront the hunters or the lamb would be dead.
88. Peter shouted, "Stop!"
89. Then he stepped into the open and confronted the men, saying, "Do not harm that lamb!"

90. The men mocked Peter, and laughed at him.
91. One of the men took Peter's hat of antlers and threw it to the ground, saying, "So this is the ghost that is half man and half animal!
92. He does not look so scary without his foolish hat!"
93. While the men took turns punching and kicking Peter, the lamb escaped, running into the forest.
94. Then, one man took a club and clobbered Peter on the head, knocking him unconscious.
95. The man said, "Light a fire near his body; that way, he will burn to death and nobody will know we killed him."
96. Another man lit a fire, then said, "This fire will spread quickly.
97. We must flee or it will burn us!"
98.The men ran away.

99. It was then that Sister Fly flew overhead looking for a good deed to do.
100. Remember, she was feeling very happy, for Ishshah had saved her life.
101. This happiness made her want to help another.
102. Then she spotted the fire spreading near the sleeping man.
103. Quickly, Sister Fly flew down and landed upon Peter's nose.
104. Lo: She danced upon his nose, purposely tickling him.

105. Peter awoke, and Sister Fly flew away.
106. Peter never knew of her good deed.

107. Peter, now awake, noticed the fire.
108. "This fire must be extinguished before it spreads!" he said to himself.
109. In the distance, Peter saw an elephant with but one tusk.
110. The day before, Peter had saved this elephant from a hunter.
111. The hunter had made the elephant sleep by shooting her with a poisoned arrow, then cut off one tusk.
112. He would have cut off the other tusk and then killed the elephant, except that Peter intervened.
113. When the elephant awoke and realized that Peter had saved her, she vowed: "If ever I can be of help to you, call me and I will come."

114. Now, seeing this very same elephant in the distance, Peter called.
115. The elephant, recognizing his voice, ran to Peter.
116. Seeing the fire, the elephant ran to a nearby pond and filled her long trunk with water.
117. Then she sprayed that water on the fire.
118. She then called several nearby elephants to come and do likewise.
119. Lo: The elephants came and helped, and the fire was soon extinguished.

120. It might seem that the life of a fly is of little value.
121. Yet the saving of the life of a fly by Ishshah, led to the saving of the life of Peter by the fly.
122. And then Peter went on to save the lives of countless animals.
123. Such is the Way.

Chapter 7
Ishshah and Peter

1. Having smelled the fire, Ishshah left the home of her hosts and resumed her walk.
2. By the time she reached Peter, the elephants had extinguished the fire.
3. Ishshah picked up Peter's hat of antlers and placed it upon his head.
4. Lo: the Lady of the Green Robe knew of this man with antlers, though she had never met him.
5. For, behold: Her animal friends had spoken of his good deeds.
6. And when the man of antlers beheld the Lady of the Green Robe, he knew her, though they had never met.
7. For, he had heard many tales of the Lady of the Forest, she who loved all creatures as her own.
8. For, behold: It was from hearing stories of her exploits that Peter had first conceived the notion of a ministry on behalf of animals.

9. Ishshah said to Peter, "My animal friends love you!
10. Yea, they sing of you!"
11. Peter replied, "It is your example I follow; for, behold: Hearing of your deeds inspired me to minister unto the animals.
12. I knew not what form that ministry would take until I met a dying stag.
13. But already I was called to such a ministry, for I heard tales of your love for all creatures and desired to follow your way.
14. And I have desired to meet you and your holy husband, the great Nasarean teacher, Abdiel.
15. Lo: I have heard of the wisdom of the Nasareans, but have never met a Nasarean, until now.
16. Please take me to your village and train me to be a priest.
17. Yea, and train me in the healing arts, so that I may better heal the wounds of the animals hunted by man.
18. Then let me return to the forest, to defend animals from hunters.
19. For, behold: That is my calling."

20. Ishshah said, "Lo: I agree to all that you ask.

21. And more: You will be my general.
22. Yea, you will lead my army.
23. And that army is all those who will defend nature from the hands of the spoilers.
24. Without violence, you will wage war in the name of the Lord and the Lady.
25. You will defend the defenseless.
26. You will give refuge to the hunted.
27. And you will perplex the hunter.
28. For, behold: Ishshah loves the hunter, but hates his deed.

29. "Lo: Your name is *Peter,* which means *Firstborn.*
30. And that is fitting; for, you are the first soldier born to my army.
31. And your title shall be *Pen,* which means *Cornerstone* and *Leader.*
32. For you are the cornerstone of my temple and the leader of my army.
33. So, you shall be called *Peter ha Pen.*[1]
34. And the name Peter Pen will be revered by all animals, and cursed by hunters.
35. Yea, the great Pen will be given immortality, that he may live in the forests of this world forever, until the last coming of the Lord and Lady and the end of this world.

36. "But be warned: You are but one man, and in this fallen world few will join your fight.
37. And many will join the army of hunters.
38. For, such is the way of a fallen world.
39. But do not give up or become disheartened, for behold: Every animal you save is cause for celebration in heaven!
40. And in the end, we will be victorious!
41. For, such is the Way of the Lord and Lady!"

42. With Peter the Pen at her side, Ishshah continued her walk.
43. Yea, she led Peter up the path to the Mount of Peace, to the Nasarean village.
44. There, Peter met holy Abdiel and the other Nasareans.
45. Then, Ishshah continued her walk, beginning again the descent into Kush to minister unto all creatures.
46. For, that is her Way.

[1]The Hebrew word *Peter* means *Firstborn* or *First Offspring*. The Hebrew word *Pen* means *Cornerstone* (as in crucial element) and, by extension, *Leader.* It is likely that this 'Pen' is the historic origin of the later 'Pan' legends. It is also possible that this 'Peter Pen' is the origin of the 'Peter Pan' stories, though that is less obvious.

The Precepts of Zahyen
Book One: The Gate of Zahyen

Chapter One
The First Step Toward the Gate: Study of The Holy Megillah

1. Understand Nasarean Cosmology.
2. Until you master the first precept, you are unable to master yourself.
3. Until you master yourself, you will not master Zahyen.
4. To master yourself, you must know yourself.
5. To know yourself, you must know Nasarean Cosmology.
6. Nasarean Cosmology is within you and around you.
7. You are Nasarean Cosmology.

8. You are Holy Scripture.
9. You are the Book of Life.
10. Read yourself.
11. Know the truth and the truth will set you free.
12. When free, you will be at peace.
13. When at peace, you can practice Zahyen.
14. Only when you practice Zahyen, may you master Zahyen.

15. The Master of Zahyen does not know everything about Zahyen.
16. The Master of Zahyen is not without error.
17. The Master of oneself does not know everything about oneself.
18. The Master of oneself is not without error.
19. He who knows himself, does not know everything about himself.
20. He who knows himself, is not without error.
21. A Master of a thing knows more about a thing than most in his world, but there is always more to know and that is the highest knowing.

22. A Master of a thing must first become a student of that thing.
23. A Master of Nasarean Cosmology must first become a student of Nasarean Cosmology.
24. Nasarean Cosmology is within you, but the directions inward are found outside you.
25. Nasarean Cosmology was written outside to help you inside.
26. From the inside, serve the outside.
27. The Heavenly Hierarchy within is ascended by serving without.
28. Like Ezra the Frog, work to make your pond heavenly.

29. To make your pond heavenly, you must first understand the heavens.
30. To understand the heavens you must understand Nasarean Cosmology.
31. To help you help others, Elohim caused Nasarean Cosmology to be written down.
32. Nasarean Cosmology is written in *The Holy Megillah: The Nasarean Bible of the Essene Way*.
33. Let those who would approach the Gate of Zahyen first study *The Holy Megillah*.
34. Let Nasarean Cosmology be the first course of study.
35. Let the Bahir Shibathayim be studied simultaneously so that theory is not without practice.

36. The first two sections of *The Holy Megillah* were written by Abdiel.[1]
37. The first two sections were written first

[1]As subsequent verses make clear, the two sections being referenced here are: 1) The original portion of the Nasarean Book of Genesis written by Abdiel (after Abdiel's death the Book of Genesis was expanded to include the events that occurred after his death); and, 2) The Bahir Shibathayim.

on purpose.
38. The first two sections are rightly understood as a single unit, the first revealing Nasarean Cosmology, the second revealing Nasarean Practice.
39. Practice without awareness of true cosmology leads to wrong beliefs and wrong practices.
40. Wrong cosmology leads to wrong practices due to wrong beliefs.
41. Form follows thought, and one's thoughts are determined by one's cosmology.
42. Wrong cosmology leads to wrong thoughts and destructive practices.

43. Cosmology is what you believe about the All.
44. What you believe about the All determines what you believe about you.
45. What you believe about you determines your practices.
46. Your practices are constructive when in harmony with the Way.
47. Your practices are destructive when not in harmony with the Way.
48. The Way is best articulated in *The Holy Megillah: The Nasarean Bible of the Essene Way.*
49. Let those who approach the Gate of Zahyen first study *The Holy Megillah,* in its entirety, beginning with Nasarean Cosmology and the Bahir Shibathayim.

Chapter Two

The Second Step Toward the Gate: Initiation into the Nasarean Nation and Degrees of Progress in Omnah

1. Only they who have studied *The Holy Megillah* under the guidance of the Yaiyr may seek initiation into the Nasarean Nation.
2. They who are granted initiation are they who declare their acceptance of *The Holy Megillah* with thanksgiving.
3. To accept *The Holy Megillah* with thanksgiving is to acknowledge it as the supreme written word and to give thanks for the opportunity to come under its saving influence.
4. After initiation, there will be opportunity for those who declared their acceptance of *The Holy Megillah* to demonstrate the authenticity of their declaration.
5. That opportunity is within Essene Mountain of Peace.
6. Essene Mountain of Peace is the circle of students under the guidance of the Yaiyr.
7. Every aspect of the Nasarean Church of the Essene Way, is within Essene Mountain of Peace.

8. Essene Mountain of Peace is a school of many levels and ranks.
9. Each initiate rises or falls in rank according to two paths of Omnah.
10. One of those paths is study with the Yaiyr and is called *The Scholarly Path.*
11. The Yaiyr provides courses of study by which an initiate may rise in rank by walking *The Scholarly Path.*
12. The other path is called *The Social Path* and encompasses every aspect of citizenship within the Nation of Yesar'el.
13. Everything you do that affects the Nasarean Nation is within the context of *The Social Path* and is cause for promotion or demotion within Essene Mountain of Peace.
14. The Yaiyr determines promotion or demotion within Essene Mountain of Peace.

15. Only the most dedicated and trusted members of the church are invited to enter the Gate of Zahyen.
16. Behold: One who desires to enter the gate of Zahyen should first prove worthy.
17. Those invited to enter the gate, and those who ask to enter the gate, will first enter but the outer court of Zahyen.
18. Lo: Within the Tribe of Zahyen, which is Shevet Arayot, are various levels of initiation.
19. Let those who enter the gate be given opportunities to demonstrate their trustworthiness and loyalty.

20. Let those who prove trustworthy and loyal at one level of initiation proceed to the next.
21. The Yaiyr is the leader of the tribe of Lions, and will appoint a Zaqen or Ziqnah, an Elder or Eldress, to help oversee the tribe.

22. Yea, only the most trustworthy and loyal initiates of Yesar'el are invited to enter the gate of Zahyen.
23. For, behold: The tribe of Lions is the link between our visible church and the Zeroah Nistar, the Hidden Arm.
24. Wherefore we are structured like a pyramid.
25. Wherefore the most trusted and loyal initiates ascend the pyramid of Zahyen, likewise the pyramid of the Church.
26. Wherefore the secrets of Zahyen may be kept from our enemies.
27. Wherefore our enemies detest the pyramid of Zahyen, and detest the pyramid of our church, for they can not infiltrate the upper levels.
28. Wherefore know that our hierarchical structure is on purpose and that our enemies will attempt to tear it down.

29. Only so much can be said to them who stand before the gate of Zahyen about Zahyen.
30. For, lo: Those who stand before the gate have not yet entered the gate.
31. And those who have not yet entered the gate have not yet proven their trustworthiness and loyalty through tests through time.
32. Wherefore the secrets of Zahyen are given only to those who enter that gate and rise through the ranks.
33. Wherefore of the Books of Zahyen, only a portion of the First Book can be read by those not of the Tribe, which portion you now read.
34. The purpose of this portion is to let the interested know the prerequisites to pass through the Gate of Zahyen.
35. As one rises through the ranks of Zahyen, ascending the pyramid of Zahyen, one is given the other books, one book at a time according to rank.

36. Passage from one initiatory level to another is no certainty within any Order within our Church.
37. Passage from one level to another within the Lions of Zahyen is more difficult than any other Order.
38. Many who pass through the Gate of Zahyen will remain in the outer court of Zahyen.
39. Be not ashamed if you rise no higher than the outer court of Zahyen, for that court is itself a place of great honor.
40. They of the outer court are the foot soldiers of the Nasarean Army, and there are always more foot soldiers than generals.
41. Of those who pass through the Gate only the most loyal, trustworthy, and helpful will ascend to the inner court.
42. Here follows the advice of Judah to those who would enter the Gate of Zahyen (and the Gate of our church) and advance through the ranks.

43. Be humble.
44. Approach the Yaiyr in sincere humility.
45. Yea, approach and enter the Gate as an open cup.
46. Be receptive, not assertive.
47. Practice being quiet.
48. Never gossip or give ear to a gossiper, for every gossiper is a tool of Satan.
49. Think not of rising in rank, but of serving selflessly.

[The other five chapters of this book are for the eyes of those who enter the Gate of Zahyen.]

The Door of the Wizard:
The First Scroll of Gilgalah

(There are Seven Scrolls of Gilgalah. Only the first is within *The Holy Megillah*. The other six are only for the eyes of initiates of *The School of Nasarean Wizardry*, an esoteric order within the *Lions of Zahyen*.)

Yada
The First Illumination
The Why of the Door
Seven Precepts

1. Behold:
The Mother Ovum consists of countless spheres.
2. Within each sphere are subdivisions of countless spheres.
3. The Beings that reside in a sphere deserve to reside in that sphere.
4. *Essene Mountain of Peace* is organized in the manner of The Mother Ovum.
5. Within *Essene Mountain of Peace* are various 'Orders' or 'Spheres', and within those spheres are spheres.
6. Each sphere has a Door.
7. Lo:
The Door to the Nasarean School of Wizardry exists to permit entry only to those Beings who deserve entry.

Yada
The Second Illumination
The Door of the Wizard
Seven Precepts

1. Behold:
Within *Essene Mountain of Peace,* the High Wizard is the Yaiyr.
2. The Yaiyr stands in the Center of a school of many Doors.
3. Upon one Door is written, *'The School of Nasarean Wizardry'.*
4. Only the most trusted initiates of *The Lions of Zahyen* may enter that Door.
5. Entry through that Door is by invitation of the Yaiyr.
6. That invitation is given to those who most manifest *The Four Pillars of Discipleship* and are best suited for this form of service.
7. Lo:
This form of service is *Nasarean Wizardry* within *The Lions of Zahyen.*

Yada
The Third Illumination
The Way of the Nasarean Wizard
Seven Precepts

1. Behold:
The Way of the Nasarean Wizard is to use Wizardry in service of the Nasarean Religion of the Essene Way.
2. Nasarean Wizardry is an advanced spiritual practice within our Church.
3. Nasarean Wizardry is a form of *White* Wizardry.
4. There are individuals and groups unaffiliated with us that practice non-Nasarean forms of *White* Wizardry; we let them be and they let us be.
5. Besides *White* Wizardry there is *Dark* Wizardry.
6. We are at war with every form of Dark Wizardry.
7. Though we are at war with every form of Dark Wizardry, we prioritize our attention and resources according to wisdom.

Yada
The Fourth Illumination
What is a Wizard?
Seven Precepts

1. The word *Yidde'oniy*[1] ['Wizard'] means 'a *knowing* one'.
2. The word *Yidde'oniy* ['Wizard'] is from the root *yada,*[2] which means 'to *know*'.
3. This *knowing* is a *higher knowing*.
4. This *knowing* is by *seeing*.
5. This *seeing* is by observation, realization, and intuition; not just any one of these three, but all three together.
6. From the Wizard's *knowing*, the Wizard *acts*.
7. The primary activity of a Wizard is *conjuring*.

Yada
The Fifth Illumination
Conjuring
Seven Precepts

1. To *conjure* means *to cause something to be, change, or go away, by use of 'magic' or 'special knowledge'*.
2. Nasarean magic flows from our special knowledge.
3. Our *special knowledge* is our *higher knowing*.
4. *Magic* is the *means and results of the Wizard's conjuring*; the things he uses and the results produced.
5. The most common magic is the use of incantations or chants to conjure.
6. Prayer is a form of conjuring.
7. There are good conjurers and bad conjurers, good incantations and bad incantations, good magic and bad magic, good wizards and bad wizards.

Yada
The Sixth Illumination
Nasarean White Wizardry:
The Safeguards
Seven Precepts

1. Nasarean White Wizardry is only good and can do no harm.
2. Nasarean White Wizardry is under the guidance of the Lord Christ, who is the Lord Wizard, and the Lady Christ, who is the Lady Wizard; it is They who founded this Order.
3. It is a safeguard that only the most trusted initiates of the Lions of Zahyen are invited to enter The Door of the Wizard.
4. It is a safeguard that the teachings of the Nasarean School of Wizardry are

[1]The Hebrew word *Yidde'oniy* (pronounced *yid-deh-o-nee*) is commonly translated into English as *Wizard*. Literally it means "a knowing one", and implies a *conjurer*. In the mainstream 'Old Testament', the word is used in a negative sense, but that scripture was written by the animal sacrifice cult that was the enemy of the Nasarean religion. Of course, the Nasarean religion recognizes that there are evil wizards, just like there are evil priests. But the fact that there are some evil priests does not mean that there are no good priests; likewise with wizards: there are good wizards and bad wizards. Nasarean Wizards are good wizards. They are *'knowing ones'* who *conjure* good things. The word *conjure* means *to cause something to be, change, or go away, by use of magic or special knowledge*. The word *conjure* is associated with the use of intention (will) and words in the form of solemn entreaty to God (or other entities such as Angels), often in the form of an incantation or chant. Again, there are good conjurers and bad conjurers, good incantations and bad incantations. Likewise, there are good entities that one might entreat, and bad. Nasarean Wizards are conjurers of good, and only entreat YHWH or Angels that serve YHWH. (Within the Nasarean Religion, there are ample safeguards in regard to entreating Angels; such entreaties are always under the guidance of YHWH, per instructions of YHWH, and in the Name of YHWH.) The word *entreat* means *to ask earnestly*. Obviously, prayer is a form of entreaty.
[2]The Hebrew root *yada* is pronounced *yaw-dah* and means 'to *know*', especially to *know* by *seeing*. It implies *knowing by direct observation, realization, and intuition*. In other words, it is a *higher knowing* than the mere memory of facts, though it may include the memory of facts.

presented on a gradient level.
5. It is a safeguard that Nasarean White Wizardry is taught only within the context of Essene Mountain of Peace, and only by the Yaiyr and his most trusted Lions.
6. It is a safeguard that pretenders to Nasarean White Wizardry will not have the ability to use anything they learn from us to harm others.
7. It is a safeguard that, like the Words of Power associated with the Tree of Life, the Words of Power associated with Nasarean Wizardry are empowered by the Lord and Lady to work only for those currently authorized to use them.

Yada
The Seventh Illumination
The Curriculum of the Nasarean School of Wizardry Seven Precepts

1. Only so much can be said about the curriculum of The Nasarean School of Wizardry to those who have not entered that Door.
2. The secrets of Nasarean Wizardry are given only to those who prove their trustworthiness and loyalty through tests through time.
3. Let it be known that *Space and Time* is a course of instruction within the curriculum.
4. Let it be known that *Chemistry and Alchemy* is a course within the curriculum.
5. Let it be known that *Metamathematics and Sacred Geometry* is a course within the curriculum.
6. Let it be known that *Nasarean White Magic and the Art of Conjuring* is a course within the curriculum.
7. Let it be known that *Spiritual Warfare and White Wizardry* is a course within the curriculum.

The Odes of Shlomoh

ODE 1

1. Yah is the Crown
atop my head!
2. Not silver, not gold,
but a crown of blazing light!

3. A Crown of Seven Branches
is atop my head,
with Seven Roots
from the Living Trunk
that is my Spine,
that what is above
may be manifest below.

4. The Seven Roots
drink my
Tears of Compassion!
5. The praise on my lips
ripens the Holy Fruit!
6. My joyful laughter
opens the Seven Seals!

ODE 2

7. The True Scribe
writes Living Words
upon my heart.

8. The True Scribe
is the Holy Spirit
within me.

9. I copy the words
etched upon my heart
onto this parchment.

10. Pure hearts
receive these words.
11. Pure minds
understand these words.

12. But the Evil Spirit
opposes the Holy Spirit.
13. Yea,
in obedience to the will
of his master, Satan,
Lucifer seeks to destroy
my scrolls.
14. Yea,
he seeks to destroy
all of *The Holy Megillah*,
even that from the hand
of Holy Abdiel.
15. Behold:
even now they seek
my death,
though I am
the least significant
of the prophets
of the True Way.

16. Yea,
the false scribes
of the false God
compose false scriptures
in the name
of the true YHWH.
17. Wherefore,
they seek to destroy
the true scriptures.

18. But these words
are Living Words,
and shall endure forever!
19. Behold:
The Holy Megillah
is the Living Scripture
of the Living YHWH,
and will never be destroyed.

20. Though hidden for a time,
these words will survive;
for, lo:
I have seen this in a vision
from the Lord and Lady.
21. They told me:
"Write your Odes
upon a parchment,
even as We etch them
upon your heart.
22. For,
We tell you truly,

Shlomoh,
The Holy Megillah
will be hidden
from those who would
destroy it,
but will be preserved
for another day."

ODE 3

23. The Lord and Lady
are Lovers.
24. The Lord loves
the Lady;
The Lady loves
the Lord.
25. And They both love me!

26. I love the Lady,
and the Lord is not jealous.
27. I love the Lord,
and the Lady is not jealous.
28. For, behold:
There is no jealousy
in the love
of the Lord and Lady.
29. They love all,
and invite all to love Them.

30. Yea,
and They invite us
to love one another
in like manner:
without jealousy,
without possessiveness.
31. For,
Pure Love,
which is the love
of the Lord and Lady,
is not tainted.

ODE 4

32. Wash me, Jah-Jah,
with Your
Tears of Compassion!
33. Baptize me, Jah-Jah,
with the same Tears
in which You baptized
the Lord and Lady!

34. Give me, Jah-Jah,
to the Lord and Lady!
35. As You gave Them
to me,
give me to Them.

36. Jah-Jah answers:
"We washed you,
dear child,
with your
Tears of Compassion.
37. We baptized you
with the same Tears
in which We baptized
the Lord and Lady.
38. For,
your Tears of Compassion
are Our Tears of Compassion.
39. Yea,
and Our Tears of Compassion
are your
Tears of Compassion.
40. And when you wept
those tears,
you gave yourself
to the Lord and Lady.
41. Look within,
They now live in your heart."

ODE 5

42. I open my mouth
and a river of praise
rushes forth!
43. I praise Jah-Jah,
God and Goddess Transcendent.
44. I praise Elohim,
God and Goddess Immanent.
45. I praise the Cherubim
of the Tree of Life,
for they serve Jah-Jah
and Elohim.

46. By the name YHWH,
I praise God and Goddess
Immanent and Transcendent.
47. YHWH is HaShem,
the Name above all Names.
48. Oh Yahweh,
I praise Your Name!

ODE 6

49. I am the harp
of the Lamb and Dove!
50. The Holy Spirit
plays the strings of my heart!
51. Yea, healing music
fills the air around me,
and the Lord and Lady
sing within me.

52. Like Holy Abdiel,
I serve Jahday and Jahnah.
53. Like Jahday and Jahnah,
I serve Jah and Jahlah.
54. Like Jah and Jahlah,
I serve all of creation.
55. Yea, like holy Ishshah,
I serve the tiny ant
and the ailing tree.

56. I am an instrument
of peace.
57. I am a harp
of harmony.
58. I bring healing music
wherever I am.
59. For,
like holy Enoch,
I ride the back of the Lamb,
and the Dove is upon my Crown.

ODE 7

60. The Lord became a Lamb
because He knew
Adam and Eve
would slay a Lamb,
and He desired to be
that Lamb.

61. Therefore His blood
was poured upon
the roots of the Tree of Life,
and His blood
is Living Water.

62. The blood of the Lamb
was the blood of forgiveness,
shed in Love and Compassion.

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63. And the Lord
will come as a man,
even as He revealed
unto Abdiel,
and will again shed His blood.
64. For the Lord
is an eternal Lamb
and is sacrificed
again and again.

65. But, behold:
The pages of the
Book of Life
are always willing
to have new words
written thereon.
66. Wherefore I propose
to this and other worlds:
When the Lord
comes next as Lamb,
play with Him
in fields of green.
67. Yea, do not turn
green fields
red with His blood.
68. Embrace Him,
rather than kill Him!
69. Pet his fleece,
rather than skin Him!

70. But if He is killed,
He is a willing sacrifice.
71. And by dying,
accomplishes things
His enemies understand not.

ODE 8

72. Open!
73. Open your eyes
and see Goddess Immanent!
74. She appeared to Abdiel
as a Dove,
and then as a Woman.
75. See Her as Dove,
then you will see Her
as Woman!
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76. Open!
77. Open your ears
and hear Goddess Immanent!
78. She spoke to Abdiel
as a Dove,
and then as a Woman.
79. Hear Her as Dove,
then you will hear Her
as Woman.

80. Goddess Immanent speaks:
"Unlock the mystery
of the Dove,
you who are mystified.
81. Receive the mystery
of the Woman,
you who are unlocked.
82. Behold:
They who receive Me
without seeing Me,
shall see Me.
83. For, lo:
I come unseen,
as Dove,
and perch upon the Crown
of each who serves Me.
84. And then I reveal Myself
as Jahnah, Goddess Immanent.
85. And I nurse My babes,
yea,
I give them my breasts,
that they may drink
the Milk of Life
and grow strong.

86. "Behold:
The strong in Jahnah
will know Me when
I come as Magdal'eder,
the Watchtower of the Flock.
87. But others will mock:
'Since when does a woman
guard the flock?'
88. Yet the question asked
in jest
by the mockers
has an answer:
'Since the beginning
a Woman has guarded the flock!'
89. For I am the Mother,
even the Mother
of them who mock!
90. Yea,
even the mockers
are sheep of My pasture.

91. "Let the strong
stay close
to My breast.
92. For, behold:
a day comes when
the Mother will be banished
and locked away.
93. To find Her,
you must unlock yourself.
94. For I am within you,
and you are within Me.

95. "Be patient and persevere!
96. For though the Mother
shall be banished
from scripture,
and though the false scribes
shall call Her 'whore',
the Mother is still
within you and around you.
97. Yea,
and be of good cheer,
for the true scribes
of the Mother
shall preserve Her words,
and the words of Her spouse.
98. And at the end
of one Age,
and the beginning of another,
those words will go forth
unto the world.
99. And through the written word,
some will embrace
the Living Word.
100. And they who gather round
the written words
of the Mother and Her spouse
will become a flock.
101. And this flock will prepare
the way
for My coming again in flesh,
with My spouse,
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to walk this world
with Our children.

ODE 9

102. Open!
103. Open your eyes
and see God Immanent!
104. He appeared to Abdiel
as a Lamb,
and then as a Man.
105. See Him as Lamb,
then you will see Him
as Man.

106. Open!
107. Open your ears
and hear God Immanent!
108. He spoke to Abdiel
as a Lamb,
then as a Man.
109. Hear Him as Lamb,
then you will hear Him
as Man.

110. God Immanent speaks:

"I am salvation,
and I will save.

111. "I am freedom,
and I will free.

112. "I am atonement,
and I will at-one.

113. "Behold:
I am the maker of man,
and I will come as Man.
114. Yea,
I will come as Man
and show the Way
to man.

115. "Behold the Way:
"If you would be saved,
save.

116. "If you would be freed,
free.

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117. "If you would pierce the
Mother Ovum,
let Heaven Most High
pierce you.
118. Then pierce others.

119. "If you would
be called 'Friend',
befriend.

120. "If you would
be called 'Brother',
be Twinned.

121. "If you would be heard,
hear.

122. "If you would be washed,
wash.

123. "If you would be begotten,
beget.

124. "If you would dance,
drum.

125. "If you would be crowned,
crown.

126. "If you would be served,
serve.

127. "If you would eat,
feed.

128. "If you would be forgiven,
forgive.

129. "If you would be understood,
understand.

130. "If you would be released,
release.

131. "If you would be raised,
raise.

132. "If you would be embraced,
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embrace.

133. "If you would be seen,
see.

134. "Behold:
I am the Door to them that seek.
135. I am the Way to them that
walk.
136. I am the Mirror to them that
find.

137. "Let the finder remain a
walker, lest he lose that which he
found!"

ODE 10

138. Those in the world
who are also of the world
worship a false crown.
139. Yea,
they make war against
one false crown
in the name of another
false crown.
140. Lo:
The worldly know not
the True Crown,
nor where it may be found.

141. Those in the world
who are not of the world,
worship the True Crown.
142. Yea,
they make peace
within themselves,
and share that peace
with the world.

143. Lo:
The Peacemakers know
the True Crown,
and they know where
it is found.

144. For, behold:
by humbling herself
before the Crown of HaShem,
the peacemaker finds the Crown
upon her own head.

145. Yea,
only through the
Crown of Humility
do we find the
Crown of Glory.
146. And if we abandon
the Crown of Humility,
the Crown of Glory
abandons us.

ODE 11

147. The Lord and Lady
are Master Gardeners!
148. Together,
They toil in Their field.
149. Together,
They prepare Their soil.
150. Together,
They plant Their seed.
151. Together They water,
together They prune,
and together They harvest.

152. Behold:
I am a fruit of Their harvest!
153. They created my seed
in Their Image and Likeness.
154. They chose a perfect spot
to plant me in Their garden.
155. They prepared the soil
beneath my feet,
and my roots sank deep.
156. They watered me
with the Tears of Compassion,
which is the Water of Life.
157. They pruned my branches
and lo:
flowers of seven colors
blossomed brightly!
158. And when my fruit was ripe,
They harvested a bountiful crop
and fed it to the hungry.

159. Even my leaves
now heal the people,
for I am a tree
of the Lord and Lady!

ODE 12

160. My eyes saw,
my mind remembers,
and my heart longs for,
the Garden before the fall.

161. Behold, my children:
You who read these words
look at nature and know not
that you see a fallen world.
162. For, lo:
before the fall,
creatures did not eat the flesh
of other creatures.
163. Yea,
even the insects
nourished themselves
on nectars,
rather than blood.
164. Even in my lifetime,
I have seen the bodies
of many creatures altered,
becoming dense
and fitted to kill.
165. For,
time in the early days
of the Garden
was not like time
in the latter days.

166. Even my own body
is altered,
though by choice.
167. For we, the Nasareans,
seeing the fall of the Garden
due to Luciferian intervention,
chose to stay.
168. Yea,
rather than abandon this world,
we chose to stay.
169. But at such a price!
170. Even so,
I would gladly pay double
to serve the Lord and Lady!

171. You ask:
What was the price?
172. The price was witnessing
what I have witnessed.

173. I have witnessed
a garden of love
become a free-for-all
of killing in the name of food.
174. One bug eats a smaller bug,
then a bigger bug
eats that bug.
175. It is a chain of killing to eat,
and eating to kill.

176. And your eyes
witness this,
and think little of it.
177. For, behold:
you witnessed not the first days
of the garden of love.

178. Brethren and Sistren,
never believe that the
free-for-all
of murder and mayhem
you witness in nature
is 'natural'.
179. Lo:
such killing is unnatural!
180. The garden around you
has fallen.

181. But neither should you
despair,
for, behold:
the Lord and Lady
and Their helpers
will not abandon this world!
182. Lo:
we will raise this world!
183. Wherefore we are called
'Nasareans'.

184. It is the hope
of the eventual resurrection
of this world
that sweeps away my sorrow
and fills me with joy!

185. When will the raising
of this world occur?
186. Brethren and Sistren,
think not
that the Lord and Lady

have chosen a day,
season,
or year.
187. Behold:
They have not chosen
a 'time'.
188. Lo:
They have chosen
a 'Way'.

189. Will you become a helper?
190. Will you lend a hand?
191. Will you walk the Way?

ODE 13

192. As for me,
I serve the Lord and Lady.
193. I am a scribe
of Their glory.
194. I am a walker
of Their Way.
195. I am a preacher
of Their teachings.
196. I am an appreciator
of Their virtues.
197. I am a taster
of Their sweetness.
198. I am a recipient
of Their gifts.
199. I am a sharer
of Their wealth.
200. I am a listener
to Their words.
201. I am a follower
of Their lead.
202. I am a priest
of Their church.

203. Most important,
I am Their friend.

ODE 14

204. Behold:
The Lord says,
"Knock, and the Door
will be opened."
205. Wherefore I say:
"Knock, dear ones, knock!
206. Enter the Door
and walk the Way!"

207. But be warned:
The Way is not for them
who lack perseverance.
208. The Way is for them
who persevere unto Friendship.
209. Yea,
only those who persevere
will enter Friendship
with the Lord and Lady.
210. And only Friends
of the Lord and Lady
will see the Door
become a Mirror.

211. Yea,
wipe the dirt
from your face
with the waters of the Way.
212. Persevere in the water,
until it becomes
the Mirror.

213. And if you find the Mirror,
know this:
To abandon the water,
is to abandon the Mirror.

The Book of Noah

Being an Account of the Incarnation of Isaac as Noah and the Banishment of Lucifer from this World

Chapter 1
The Defilement of the Earth by the Seraphim

1. Behold: Many generations had passed since the raising of the Holy Mount in the center of the Garden of Eden to become the center of Elkush.
2. Yea, and many generations had passed since the ascension of the great Nasarean Patriarchs and Matriarchs.
3. Lo: for many generations the Nasareans were in dispersion, being persecuted without mercy by the Cainites.
4. For, though Cain had long since perished in battle, his armies still ravaged the world.
5. Yea, not only the Cainites, but many nations of degenerated mankind waged war on the Nasareans until the holy ones were nearly extinct.
6. Then, out of sight due to their small numbers, the remaining Nasareans were mostly forgotten while the large nations waged war upon one another.
7. Yea, much time passed.

8. Lo: The wars became increasingly cruel and wicked, as Lucifer, with his Seraphim generals, taught the people the black arts of warfare.
9. Yea, they taught the art of making deadlier weapons, and provided the means to do so.
10. And they made giant and ferocious soldiers by mating Seraphim with the daughters of man.
11. And these soldiers were birthed in glass tubes, like Cain, for no human womb could birth such big babies.
12. Even Lucifer, though no longer of natural flesh, mated with a human woman.
13. For, in the time when he was still of flesh, which was long before he came to our world, he preserved his seed for this purpose, that he might seed many worlds.
14. And his Seraphim, some a mix of flesh and metal, some entirely artificial, did likewise at his command.

15. Lucifer mated with Lilith,[1] a daughter of Cain who enjoyed drinking human blood.
16. She was loathsome and wicked, and her son by Lucifer was named Sargon.[2]
17. And Sargon was evil incarnate.
18. And with his mate, Lilith, Lucifer claimed the title Elohim.
19. So now he was the false claimant of two holy names: Yahweh and Elohim.
20. Yea, he was a false God and his queen was no Goddess.
21. And he loved her not, but respected her evil, and used her and other women to create bloodlines by which he would rule this world.
22. Yea, he mated with other women of many races, that his seed would

[1]The name *Lilith* stems from the word *Lilin*. A *Lilin* is a *Demon of the Night*. In the case of Lilith, she was a human who became demonic, becoming the prototype vampire due to her practice of drinking human blood. It is important to note that the popular names *Lillian, Lilly, and Lillith*, are not related to this ancient Seraphim (Lilin/Lilith) word, the similarity being coincidental.
[2]The word *Sargon* means *Firm King*. The Sargon of the *Book of Noah* was the son of Lucifer and Lilith, and was himself the father of a long line of tyrants that will continue to plague the world to the last days. This most ancient Sargon predates the Biblical (mainstream Bible) Sargon, King of Assyria, by many centuries, but the latter Sargon may have been of the line of the former Sargon.

encompass the planet.
23. But Lilith was his first and favorite wife, and he let her kill the others after they bore him children.

24. Lo: the Children of Lucifer were many.
25. And from his line came many of the great tyrants that scourged the Earth.
26. Yea, and from his line will come many future tyrants, even unto the last days.

27. And in various lands Lucifer was known by various names.
28. For, behold: the people of various lands now spoke various languages.
29. And many of the peoples had created Gods and Goddesses in their own image and likeness.
30. Yea, from their own imaginations they created deities and holy books.
31. And so Lucifer adopted the names of the deities in each land, and took over their temples, and slew their priests, and installed his own priests in their place.
32. Then, keeping some of the outward observances of each religion in place, he altered enough to ensure the corruption of the people to his ways.
33. For, behold: All that was needed in a religion to keep the people under his influence was to make animal and human sacrifice the central focus.
34. All else would follow.

35. Sargon was the chief general of Lucifer's human armies.
36. And Sargon was under the command of Shemikhazah,[3] the general of Lucifer's Seraphim soldiers.
37. Sargon taught the people to make swords of metal, helmets, breastplates, shields, and knives.
38. And Shemikhazah taught cruel strategies, and the making of poisons, and instruments of torture.
39. Ar'tekif,[4] the next in rank of the Seraphim to Shemikhazah, taught the mining and melting of metals.
40. Ramt'el, the next in rank of the Seraphim to Ar'tekif, taught the art of deforestation for lumber.
41. And he taught how to slash and burn entire forests to make clearings for the raising of meat herds.
42. Wherefore his name means *Burning Ashes*.
43. And his work was commended by Lucifer, who declared: "The only good forest is a harvested forest."

[3]The name *Shemikhazah* means *My Name has been Glorified*. A literal translation is: *My Name has been Seen*. But the implied meaning is clear: *My name has been, and will be, Seen and Glorified*. In other words, this is an egotistical name by which Lucifer's Seraphim general boasts of his own significance and imagined greatness. This name, as with the other Seraphim leaders named in this section of *The Book of Noah*, correlate with names of fallen angels in the Ethiopian *Book of Enoch*, though that is only apparent when they are translated correctly. The Ethiopian *Book of Enoch* (it is called *Ethiopian* not because it was *written* in Ethiopia but because a copy was *found* in Ethiopia) was written thousands of years after the Nasarean *Book of Enoch* (The Nasarean *Book of Enoch* was first written in Kush – the ancient land now called Ethiopia – and so the idea that the *Enoch* book was originally linked with Ethiopia is correct, though only in the case of the *Nasarean version*), apparently by a mainstream Jew who had only the vaguest awareness of the content of the original version. That vague awareness did include the notion that fallen angels had come to Earth and taught human beings the black arts. That mainstream Jew wrote what is now called the Ethiopian Book of Enoch around 35 B.C., while living in dispersion in the northern regions between the Caspian and Euxine seas, as proven by internal evidence within the text itself. For a complete account of the internal evidence that demonstrates when and where the so-called *Ethiopian Book of Enoch* was written, see pages xi, xii, and xiii of the Introduction to the Richard Laurence translation of that text.
[4]The name *Ar'tekif* means *Earth is Mighty*.

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44. Lo: Some of the arts of warfare were kept secret from the humans, for fear that they might rebel against the Seraphim.
45. Wherefore, Lucifer and his generals lived on an Island, where they kept their most powerful weapons and means of travel.
46. Behold: They had ships that flew in the air like birds.
47. Some of those ships were small and carried only a few Seraphim.
48. But some, like the one that first brought the Seraphim to our world, were large enough to carry many.
49. Yea, and the large sky ships could fly amongst the stars.
50. And the Seraphim general in charge of the large sky ships was named *Kokav'el*, which means *Star of God.*

51. And the name of this Island was Atalya.[5]
52. And from Atalya came many wonders and abominations.
53. For the palace of the false Yahweh was a castle of black wizardry.
54. Yea, evil smoke circled overhead, foul and toxic to humans.
55. Here they made small ships to fly in the sky, but behold: Only the Angels of Lucifer, who were the Seraphim, were permitted the knowledge to fly them.
56. And the general of the small flying ships was named *Ra'm'el*, which means *Thunder of God.*
57. And here is where they made their staffs of fire, like the one that killed Abdiel.
58. And the general for the making of the staffs was named *Barak'el*, which means *Lightning of God.*
59. And here is where they made their poison gourds that exploded with fire.
60. And the general in charge of the making of the exploding gourds was named *Ziki'el*, which means *Fireball of God.*

61. Behold: The only humans permitted on Atalya were slaves, Cainite soldiers to guard the slaves, and the wives and children of Lucifer.
62. Even the children of Lucifer remained on the Island only long enough to be trained in the dark arts.
63. Then they were sent to various lands to do the bidding of Lucifer.
64. The several thousand slaves were kept for their labor.
65. Lo: The slaves were kept in ignorance and fear.
66. Yea, they believed their masters to be Gods.
67. They had no love for their Gods, but feared them.

68. Of all the foul arts practiced on this Island, the foulest of all was that called 'Mixing'.
69. Yea, the seed of one creature was mixed with that of another, and parts of this one combined with that one, and the egg of one scripted with the essence of another.
70. Many wicked fruits of this black art now crept the lands, defiling the Mother Earth.

71. Even the weather of our world was altered.
72. For, they seeded the clouds to produce rain, and withheld rain from lands they wished to punish.
73. And the general in charge of the manipulation of the weather was named *Matr'el*, which means *Rain of God.*
74. And the Mother Earth herself shook and cried in agony, for this interference in her natural cycles threw all things out of balance.

75. Yea, the sweating slaves, the burning forests, the hunted creatures, the haunted souls, the poisoned soil, the smoky air, the

[5]The word *Atalya* means *Circlet*. The Island of *Atalya* may well be the ancient origin of the legend of *Atlantis*.
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fouled waters, the praying saints – even the rocks and mountains and flowers and grasses – all cried out for liberation from Lucifer.

Chapter 2
The Incarnation of Isaac as Noah

1. Then, behold: The time came for the fulfillment of the prophecy spoken by Abraham and Sa'arah, that their Son, holy Isaac, would come to Earth as their sacrifice.
2. And the time also came for the fulfillment of the words of the Lord and Lady, that Lucifer would be banished from the Earth.
3. And the story of the fulfillment of those two prophecies now follows.

4. The coming to Earth of Isaac as Noah was in this manner.
5. Abraham and Sa'arah, who lived within the Temple of Light, which is the Seventh Heaven and is within the Sun, came secretly to Earth.
6. Yea, on many occasions they came secretly to Earth, but this time their purpose was different.
7. Yea, this time they came to make a baby.
8. For the time of the fulfillment of their words to the Nasareans had come.
9. For, lo: Many hundreds of years earlier, Abraham had declared these words to the Nasareans: *"Behold, Lucifer wished for me to sacrifice my son, Isaac.*
10. And so I will.
11. But not in the manner desired by Lucifer!
12. Lo: Rather than aid the work of Lucifer by performing the sacrifice he desired, we will hinder his work by sacrificing Isaac in the manner of the Lord and Lady.
13. Wherefore, though Lucifer now mocks us, Elohim will have the last laugh.
14. For, the meaning of 'Isaac' is 'Elohim Laughs'.

15. "Behold: a time will come when the Nasarean remnant is in dispersion and in need of help.
16. Yea, there will be many such times.
17. And each time the Lord and Lady, and their servants Abraham and Sa'arah, will respond by sending teachers and prophets from Elkush.
18. But on one such occasion, behold: Abraham and Sa'arah will make a special sacrifice; we will send our Son, Isaac, into this world.
19. For, Isaac has so requested, and we have agreed.
20. And when he comes as man, he will take a human name.
21. Yea, he will be called 'Noah', for he will bring 'Comfort' to them tossed by the storm that Lucifer will unleash.
22. And when he dies as a man, and rises to Elkush, he will serve as the Angel of Water for the Tree of Life for this world.
23. And his Cherubim name will be, Noach'el.

24. "Behold: the descendents of Noah will be of royal lineage; for, when Isaac comes as man, he will carry within him the seed of Abraham and Sa'arah.
25. For his body will not be birthed by human parents, but by us, and his soul will descend to Earth on a beam of sunlight.
26. And as Noah will, for a time, forget his true origin and fall into unseemly pursuits, but will then awaken and ascend, even so will our royal bloodline do likewise."

27. Yea, those are the words spoken hundreds of years earlier by Abraham to the Nasareans.
28. And Sa'arah had declared unto the same assembly of Nasareans: *"Behold: the atmosphere will grow so heavy in this world that they who come from above to take human incarnation will likely forget who they are and why they came.*
29. Only if they regain their memory of their identity and purpose will they be able to accomplish their missions.
30. Lo, some will come here and not awaken before death.
31. Yea, some will be trapped in this world, and some will tumble down The Golden Ladder to lower worlds.

32. For, without memory of their identity or purpose, they may fall into lower activities that cause the contraction of consciousness.
33. And the more they fall, the less likely they will awaken.
34. Wherefore it is a great risk to leave a higher world for a lower world.
35. Yea, we call that The Great Sacrifice.
36. And that will be the sacrifice of Isaac."

37. Thus spoke Abraham and Sa'arah hundreds of years earlier to the Nasareans.
38. And now, behold: The time of the fulfillment of that prophecy was at hand.
39. And so Abraham and Sa'arah came secretly to Earth and conceived a baby, for the soul of Isaac would need to incarnate in human flesh.
40. And at the moment of conception, riding on a sunbeam, the soul of Isaac left the Sun. Sun = 24 Elders
41. And the sunbeam became The Rainbow Bridge and took him to Earth.
42. And the soul of Isaac entered the humble body of a human embryo.

43. Yea, the wearing of a human body by the soul of Isaac, was indeed a step of great humility.
44. For to do so, he stepped out of his Cherub body, which was like a glorious Robe of Light, and came to Earth naked.
45. Yea, having shed his glorious Robe of Light, his naked soul put on the humble robe of human flesh.
46. Behold: this was the Crown Prince from the Seventh Heaven, the son of a mighty King and Queen, leaving his heavenly palace and royal robes behind, on a mission of mercy to a much poorer land.
47. And then, having arrived naked in that land, the Prince put on the rags of human flesh.
48. And so it was that the Crown Prince of the Seventh Heaven, son of Abraham and Sa'arah, came to our world.

49. Abraham and Sa'arah took their baby and placed him at the door of a Nasarean home.
50. Lo: They knocked at the door, then vanished, returning to the Sun.
51. For, behold: They had performed their act of sacrifice, and now Isaac must perform his.

52. The woman who answered the door was crying.
53. For, lo: Her baby and husband had that morning been slain.
54. Not for being Nasarean were they slain – for Nasareans were near extinct and mostly forgotten – but to serve as meat.
55. For, great evil had spread throughout the land, and some had embraced cannibalism.
56. For the false Yahweh who ruled from his palace on the Island of Atalya had long demanded human sacrifice, and now also encouraged cannibalism.
57. Yea, he told his Priests: "By this shall all men know that you are my disciples, that you eat human flesh and drink human blood.
58. For this is the bread and wine of my covenant.
59. Do this in remembrance of me."
60. And so cannibalism had begun to spread throughout the land.
61. For, having first eaten animal flesh, it was not so hard to eat human flesh.

62. Wherefore the woman who answered the door and found baby Isaac, was crying.
63. For though she was Nasarean and vegetarian, cannibals had slain and eaten her husband and baby.
64. Finding Isaac on her doorstep, the woman was comforted.
65. She said, "I will name you *Noah*, for you bring me *Comfort*.
66. The woman, whose name was Nechamah[1], raised Noah as her son.
67. Having lost her husband, she took Noah and went to live in the home of her father, Isaiah.

Chapter 3
Isaiah, Grandfather and Teacher of Noah

1. Behold: Isaiah was the Yaiyr of the Nasareans.
2. Due to severe persecution for many centuries, the Nasarean Religion of the Essene Way was reduced to a tiny remnant.
3. For many generations the role of the Yaiyrs had been to preserve the teachings for the future, and to train the faithful few.
4. Meetings were secret, and were held in the homes of the Brethren and Sistren.
5. Traveling teachers visited isolated Nasareans, and the Way was preserved.
6. But little evangelism took place, for, to preach the Way in public was a death sentence.
7. Having been out of the public eye so long, the Nasareans were mostly forgotten by the world.
8. Even Lucifer thought them extinct.

9. Lo: Old Isaiah taught Noah the Essene Way of the Nasareans.
10. Never before had Isaiah met such an eager and apt student.
11. Yea, by the time Noah was a young man his level of attainment within the Nasarean Church surpassed all the elders, except old Isaiah.
12. For, behold: the soul of young Noah was an old soul, having reigned as Crown Prince in the Seventh Heaven.

13. But think not that Noah remembered his former life as Isaac, or his mission to Earth from the Sun.
14. For, lo: He did not remember.
15. For the Great Sacrifice of them who leave a higher world for a lower world is as Sa'arah declared: A great risk.
16. For, the atmosphere of a lower world is such that memory of one's origin and purpose is lost at the time of incarnation.
17. And the temptations and dangers in such a world are great.
18. And no soul in such a world is free of the risk of a great fall.
19. And with such a fall one may spiral downward to even lower worlds, perhaps never to awaken.
20. Such is the risk that Isaac took in coming to Earth.

21. Behold: When Noah turned twenty-one years of age, Isaiah removed the pendant of the Yaiyr from around his own neck and put it around the neck of Noah.
22. Isaiah said, "Lo: This night I shall consecrate you as my successor to the office of Yaiyr.
23. For you are worthy, and I am called to a work that will likely lead to my death.
24. For, behold: I shall become a missionary, without home, traveling the world.
25. Wherefore, even if I survive longer than I imagine, I will be unable to perform the duties of Yaiyr."

26. Noah began to protest, saying, "Your life must be protected.
27. We must keep you safe."
28. Isaiah replied, "For many years, I have preserved the Nasarean teachings.
29. I have secretly trained others in the Way.
30. I have preserved the sacred scrolls.
31. Through secrecy, a remnant has survived centuries of persecution, awaiting a better day when we might practice our religion publicly without penalty of death.
32. Now I am old, and am called to another work.
33. For, behold: I sense that the evil in this world has grown so great that it must be confronted.
34. No longer will I remain in hiding.

[1]The Hebrew name *Nechamah* means *consolation* or *comforted.*

35. I am called now to preach to the people of this world.
36. I will boldly declare their predicament.
37. For, lo: their predicament is indeed dire!
38. At no time has such great evil plagued this world.
39. The people must repent or perish!
40. Yea, I will go public, as I am old and my lifespan is nearly finished.
41. I choose to die preaching!
42. What better way for an old preacher to die?"

43. Isaiah chuckled, then sang a song that he composed:

"For every good thing,
there is a season.
44. Yea, there is a proper time
for everything under the Sun.

45. "A time to be born,
and a time to die.

46. "A time to follow,
and a time to lead.

47. "A time to learn,
and a time to teach.

48. "A time to eat,
and a time to feed.

49. "A time to plant,
and a time to harvest.

50. "A time to search,
and a time to find.

51. "A time to laugh,
and a time to cry.

52. "A time to build,
and a time to tear down.

53. "A time to march,
and a time to dance.

54. "A time to conceal,
and a time to reveal.

55. "A time to be silent,
and a time to speak.

56. "A time to wage war,
and a time to make peace.

57. "A time to retreat,
and a time to act.

58. "A time for caution,
and a time to be bold.

59. "A time for guarding,
and a time for freeing.

60. "Yea,
and oftentimes,
indeed, most times,
some of each
is needed:
A bit of this,
a bit of that.
61. One season a bit more of this,
a bit less of that.
62. Another season, more of that,
less of this.
63. And the next season less of that,
more of this.

64. "And while one man is called
to this,
another may be called
to that.
65. And when timely for one woman
to do this,
it may be right for another woman
to do that.
66. And each should master both.

67. "And the wisdom
is in when and where,
yea,
and who and why.
68. And each must follow their heart."

69. Lo: done with his song, Isaiah said: "Always we Nasareans do some of each.
70. Some do this, some do that, but all in

all, we maintain the Balance.
71. I have been in retreat, and that was wisdom.
72. Now I wage war.
73. And that war is wisdom, for me, this season.
74. You, Noah, will not wage this war this season, for your time is not at hand.
75. But your time will come.
76. And when it comes, you will know.
77. And there will be no doubt."

78. Then, behold: Isaiah hugged his grandson, holding him to his heart.
79. Noah wept, but offered no more protest to the words of holy Isaiah.
80. For, lo: Noah knew that there is a time to speak, and a time to listen.
81. And he knew that there is a time to assert, and a time to receive.
82. Yea, in humility and gratitude, Noah remained silent in the embrace of Isaiah.
83. Then, when he sensed the proper season, he spoke but four words: "I love you, Grandfather."

84. Yea, Isaiah sensed that his life span was near complete.
85. And he also sensed that the people of the world should receive a warning that their misdeeds had brought them to the brink of disaster.
86. For, indeed, he sensed that disaster was at hand.
87. Yea, he had a deep sense of foreboding.
88. He felt the Earth itself groaning in pain, even anger.
89. He felt the fear of the animals, as strange, man-made creatures ran through the jungle.
90. He had seen the warrior giants from Atalya, the result of the mixing of human seed with Seraphim.
91. And he knew that this was an abomination against nature of such a scale that nature herself would rebel.
92. Lo: Isaiah himself was of nature, and he would rebel in her name!
93. Yea, and in the name of Jah-Jah and Elohim!
94. He saw apocalypse written in the sand.
95. He saw apocalypse written on his own face.

96. Yea, he would wage war.
97. But as is the Nasarean Way, his war would be nonviolent.
98. He knew within himself that his role would be to warn the people of their own part in this coming holocaust, and to call them to repentance.
99. For he knew that the people had brought this on themselves, through their compliance with evil.
100. Yea, many of them enjoyed the evil.
101. And many of them were perpetrators of that evil.
102. Lo: Isaiah would go to the people with a call to repentance.

103. Within himself, old Isaiah knew that Noah would play a part in the coming war, for he had seen it in a vision.
104. But Noah's time had not yet come.
105. On the morrow, Noah was to be wed.
106. Isaiah would perform that wedding.
107. Then he would launch his mission to the people of Yisra'el.[2]
108. He would wander the world,

[2]As described in detail in a previous footnote, the word *Yisrael* (Israel) refers to *All Nations Outside of the Nasarean Nation of Yesar'el*. The term *Yisra'el* predated by many centuries the establishment of the biblical nation called by that name, though that nation had its roots in events that took place earlier. The word *Yisra'el* (Israel), according to which authority you consult, means either 1) He struggles with God; or, 2) He will rule as God. The Nasareans used that term to refer to all nations in a *Wrong Relationship with Elohim*. The name of the Nasarean nation, *Yesar'el*, while sounding similar to *Yisra'el*, has the opposite meaning: *Right Relationship with Elohim*.

preaching to the people.
109. The remainder of his life would be as a homeless wanderer, a pilgrim priest of Jah-Jah.
110. For, behold: Isaiah's time had come.

111. For seven years, Isaiah wandered the world.
112. Two Lions of Zahyen, which are Nasarean soldiers trained in the martial art of Zahyen, traveled with him.
113. He spoke words of prophecy to the people, and called them to repentance.
114. And in each town his message was the same: "Repent, for the time of reckoning is at hand!"[3]

115. The death of Isaiah was in this manner.
116. For seven years he had visited towns in various nations, arriving unannounced, delivering his proclamation, then leaving before being arrested.
117. He made friends along the way, people good and true.
118. But he made one false friend.
119. For, lo: an informer of the Cainite soldiers pretended to befriend Isaiah.
120. Yea, and that informer arranged for Isaiah to speak at a certain place and time.
121. And hidden in the crowd, dressed in the garb of farmers and common folk, were two-dozen Cainite soldiers with Staffs of Fire.
122. And when Isaiah arrived, and was speaking to the people, they attacked.
123. First they killed the Lions of Zahyen, then they killed Isaiah.
124. Lo: The Lions fought bravely, but the Staffs of Fire burned holes through them.
125. Isaiah simply smiled and spoke a prayer.
126. For, behold: His time had come.

Chapter 4
Heartache of Noah

1. Noah, when he received word of the death of Isaiah, was twenty-eight years of age.
2. He was married and had two children, a boy and a girl.
3. His wife was named Simchah, after the ancient Nasarean Matriarch of Joy.
4. For, behold, like Simchah of old, she was ever joyful, even in hard times.
5. She was Noah's second wife, for his first marriage had ended in Blessed Parting[1] after one year.
6. Noah's son was four years of age, and was named Abdiel, after the ancient Nasarean Patriarch.
7. And his daughter was three, and was named Ishshah, after the ancient Nasarean Matriarch.
8. Also, Nechamah, Noah's mother, lived in the home of Noah.
9. And the love of Noah for his family was beyond measure!
10. Lo: Noah was greatly saddened upon the news of his Grandfather's death.
11. For, behold: Isaiah had been like a father to him.
12. But Simchah, wife of Noah, comforted him.
13. She said, "Holy Isaiah has ascended unto Elkush!
14. Yea, it was his time."

[3]In another section of *The Holy Megillah: The Nasarean Bible of the Essene Way,* you will read *The Proclamation of Isaiah*, which was his message to the people.
[1]Divorce amongst the Nasareans was called *Blessed Parting*, and was without stigma, and often joyful. It was taught that we often come together in a marriage to learn certain lessons from one another, then part company so that we may learn other lessons from other partners. The life span is long, and one partner may grow at a different pace than the other, and goals and interests may part. Some will choose to stay with one partner for the entire life span, letting the working out of the differences be the life lesson. Others will choose to experience the lessons of various partners over the life span, and do so without stigma via Blessed Parting. The ritual of Blessed Parting is described in detail in The Nasarean Book of Genesis.

15. Even so, Noah grieved.

16. On account of the small number of surviving Nasareans, even Noah, the Yaiyr, worked as a farmer to support his family.
17. And the Nasarean Mother Temple was but a room in his home, where a dozen members or so gathered each week.
18. For, to gather in greater numbers would attract the attention of the Cainite soldiers.
19. And in other regions of this land and other lands, small numbers of Nasareans still survived, and gathered each week in houses for congregational worship.
20. Their total number was perhaps a few hundred, but no more than a dozen or so in any town.
21. And for most, their main contact with the Mother Temple was a monthly epistle written by the Yaiyr.
22. Yea, that epistle was carried and delivered to the scattered congregations by the Nasarean Lions, the surviving remnant of Shevet Arayot.[2]
23. Shortly after the death of Isaiah, Noah went into the mountains to fast and pray.
24. In his absence, his wife, Simchah, a Nasarean Priestess, would lead the weekly service at the Mother Temple.
25. But lo: While fasting and praying in the mountains, Noah had a feeling that something terrible had happened at home.
26. And so he hiked back down the mountain and returned to his farm.
27. But he was too late.
28. For, behold: Cainites had attacked his home, which was the Mother Temple, while the weekly gathering was being held.
29. All of the Nasareans present were slaughtered, including Noah's wife and children.
30. All that remained of his family and friends was their charred bones.
31. Noah was devastated.

32. Lo: As Noah bent over the bones of his family weeping tears of sorrow, more bad news arrived.
33. The leader of the Lions of Zahyen, a prophet named Ezekial, arrived and informed Noah that this had been a coordinated attack on nearly all of the scattered congregations.
34. Yea, the entire Nasarean movement, already of small numbers, was now mostly extinct.

35. For, behold: The public preaching of Isaiah had alerted Lucifer to the continued existence of the Nasareans.
36. And over the seven year period of Isaiah's public preaching, the Cainites had managed to infiltrate the Nasarean network and discover the location of most of the weekly meeting places.
37. And now they had simultaneously attacked each of those meeting places, slaughtering most of the remaining Nasareans.

38. Noah was devastated.
39. He knew from his spiritual training that his departed loved ones would ascend unto Elkush, but still he sank into a deep depression.
40. He blamed himself for the deaths of his family and friends.
41. Yea, he blamed himself for the demise of the entire Nasarean nation.
42. For several days he mourned, unable to eat or sleep.
43. Then he went to the camp of Ezekial and said: "I hereby resign the office of Yaiyr.

[2]The term *Shevet Arayot* means *Tribe of Lions* and refers to one of the Twelve Tribes of the Nasarean nation of Yesar'el established by Abdiel. *Shevet Arayot* is the Nasarean Army. Each Nasarean *Lion* ('soldier') is trained in Zahyen, a Nasarean form of martial art similar to Tai Chi or Aikido. The only weapons permitted the Nasarean soldier are his philosophy, body, and wooden staff. The staff must not have sharp ends or metal and may only be used to disarm others who carry lethal weapons. Nasarean Lions of Zahyen are not permitted to kill.

44. I have no desire to live, and am no longer fit to serve."
45. Brushing aside Ezekial's words of protest, Noah took off his pendant, which was the symbol of the office of Yaiyr, and gave it to Ezekial.
46. Noah said, "If there be any surviving Nasareans, let them choose another Yaiyr.
47. I am not worthy and hereby resign."

Chapter 5
More Heartache For Noah

1. Noah wandered for many months.
2. He walked as fast and far as his legs could carry him.
3. He had no destination but 'away'.
4. He wanted to be as far away from the painful memories of his burned home as possible.
5. But no matter how far he walked, the memories kept him company.
6. One day, in a distant land, he slept in a cornfield.
7. When he awoke he was hungry.
8. He ate a few ears of corn and then the owner of the field found him and said: "You ate my corn, so you owe me work.
9. And as it happens, I am in need of a worker to help me bring in this harvest.
10. Will you help?"

11. Noah helped.
12. And when the work was done, the man said to him: "You are a good worker.
13. If you will stay on, you may have the extra cabin on my land, and weekly wages."
14. Noah agreed, for he was tired of aimless walking and liked this old man.

15. The old man was named Shammai,[1] and he lived in a large house with his granddaughter and her son.
16. His granddaughter was about the age of Noah.
17. She was a widow, for robbers had killed her husband.
18. Her name was Shemittah,[2] and she had a son, Yozabad,[3] age four.
19. Shammai, Shemittah, and Yozabad, lived in the big house, and next to them, as their hired worker, Noah lived in a small cabin.

20. For many years, Noah lived with these people.
21. He tried not to think of religion or his former life as a priest, for those memories were too painful.
22. Instead, he desired just to be a normal man, to work hard, and to forget.
23. He remained vegetarian, but began to drink a lot of wine.
24. For, lo: The wine helped him forget.
25. He never met any Nasareans, and supposed nearly all of them dead.
26. At first, he performed his private devotions, but never spoke of them to his new family.
27. For, lo: If they were to become Nasarean, it would mark them for death, as it had his first family.
28. After a couple years, as he began drinking more and more wine, Noah ceased to keep even his private devotions.
29. For, behold: his desire was to be just a man, and to forget.

30. After five years, Noah married Shemittah.
31. He had no desire himself for marriage, but consented to the plea of Shemittah.
32. For, behold: Though he desired no happiness for himself in this world, and though Simchah was his one true love, he knew that this marriage would make Shemittah and young Yozabad very happy.
33. And since he cared nothing for his own life, why not make her and the boy

[1]The Hebrew name *Shammai* means *Yahweh has Heard.*
[2]The Hebrew name *Shemittah* means *Release* or *Canceling of Debt.*
[3]The Hebrew name *Yozabad* means *Yahweh Bestowed.*

happy?
34. After all, he had grown to love them over the years.
35. Why not make them happy?

36. After seven years, Noah remembered little of his past.
37. And that was on purpose.
38. With the help of the wine, he blocked his former life from his mind.
39. It was just too painful to think about, and now he had a new life.
40. He had succeeded in becoming just a normal man with normal concerns.
41. He was not particularly happy.
42. But he had become successfully numb.
43. From time to time he would hear tales of the great evil spreading throughout the land.
44. Yea, he would hear of great abominations coming forth from the Island of Atalya.
45. Sometimes he would even see such things with his own eyes.
46. And he would hear of unthinkable atrocities attributed to the Cainites and other cannibals.
47. But always he would say, "I am just one man and can do nothing."
48. Then he would drink some wine and try not to think about it.

49. But, behold: seven years after losing his first family, Noah lost his second family.
50. The old man, Shammai, had taken ill.
51. Noah loaded him in a wagon and took him to the nearest town, where there was a healer of high repute.
52. The healer revived Shammai.
53. But when Noah and Shammai returned to their farm, lo, they found it burned to the ground.
54. And Shemittah and Yozabad were dead, victims of the Cainites.
55. Old Shammai took one look at the bodies and then dropped dead of a heart attack.

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56. Noah decided he no longer wished to live.
57. Having lost two families and many friends to violence, his will to live was gone.
58. He had suffered too much pain in this life, and his grief was unbearable.
59. Even his attempt to be just a normal man had failed.
60. This world was too evil to live in.
61. Behold: He would go jump off a cliff!
62. He grabbed a flask of wine that survived the fire, and then walked into the mountains.
63. He came to a high cliff overlooking a river.
64. He decided to drink the flask of wine, and then jump off the cliff.
65. He drank the entire flask of wine.
66. But instead of throwing himself over the cliff, he lay down on his back and gazed up at the stars.
67. He asked, "Who am I?"
68. He wondered, "What is my purpose?"
69. He moaned, "I feel that I have gone astray."
70. He prayed, "Jah-Jah and Elohim, reveal to me the meaning of my life.
71. For, if the meaning of my life is naught but the lesson of losing all who I hold dear, I will quit life.
72. But if there is some purpose for my life beside pain and heartbreak, let it be revealed.
73. Yea, if you can use me, as pitiful as I have become, to do any good in this evil world, use me.
74. Forgive me for straying from the path in my despair.
75. I wish I were stronger, but I am weak.
76. And now, I am broken."
77. Then he contemplated the stars and fell asleep.
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Chapter 6
Noah's Dream

Noah's Dream: The Quest for the Pearl

1. That night, Noah dreamed.
2. He dreamed that he was a Prince in a Kingdom of great beauty, prosperity, and peace.
3. On the day that he was to become an adult and inherit a share of the Kingdom, His Father, the King, and his Mother, the Queen, called him to them.
4. His Mother said, "Beloved Son, Isaac.
5. What do you desire as a gift on this day that we celebrate your birth?"
6. The Prince replied, "I desire to have my peace restored.
7. For, behold: I have spent the morning gazing into the Crystal Lake.
8. I saw in the lake a vision.
9. Lo: I beheld at the bottom of the lake, a world.
10. And I perceived that this world was once a beautiful garden.
11. But a spoiler came and scattered evil seed.
12. He harmed the garden, and deceived the children of the garden.
13. Great pain spread throughout the garden.
14. And the children cried for help.
15. Truly, this vision has disturbed my peace!
16. For, lo: As I gazed into the lake, my peace left me, becoming a tear of compassion.
17. And this tear rolled down my cheek and landed in the Crystal Lake.
18. And then it became a white pearl.
19. And the Pearl of Peace sank to the very bottom of the lake and entered the spoiled garden.
20. And there a wicked serpent, the spoiler, prevented the children of the garden from receiving my pearl.
21. Yea, the serpent stole it, and used it not, but prevented others from using it.
22. Wherefore, I am no longer in peace.
23. For, I must go to this world and find my pearl."

24. The King said, "My son, you were privileged to be born into great prosperity and privilege.
25. For, behold: You are the son of a King and Queen.
26. In truth, you could not have been born into such privilege had you not earned it in previous lifetimes.
27. For none are born in this Kingdom that have not earned it.
28. Nevertheless, if you feel called to dive into the lake, and swim to the bottom in search of the Pearl of Peace, you have our blessing.
29. For, lo: We ourselves planted that garden, and we were greatly saddened when the serpent attacked, and spoiled the garden.
30. And we ourselves have visited that Kingdom, and will again, until the day of the salvation of the garden.
31. Wherefore, according to your will, your birthday gift shall be a holy mission.
32. Go to the Kingdom at the bottom of the lake, find your lost Pearl, and return with it."

33. And so the Prince, taking off his royal robes, dived naked into the Crystal Lake.
34. He swam downward until he reached the Kingdom of the Spoiled Garden.
35. When he arrived there, nobody could see him or talk to him, for he was naked and could not be seen.
36. Wherefore he put on a robe like unto that worn by the people of this Kingdom.

37. When he donned that heavy robe, which was not light like the one he was used to, he felt tired and sleepy.
38. Lo: The air of this Kingdom made him feel drunk and dizzy.
39. And the food made him very forgetful.
40. Soon, he had forgotten who he was, and why he had come to this Kingdom of the Spoiled Garden.

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41. When he spoke, the people understood him not.
42. Lo: they knew from his accent that he was a foreigner, and they mocked him.
43. Wherefore he learned to speak the language of these people, that he might be understood.

44. Then, as luck would have it, an old man who had also come to this world from the blessed Kingdom above, recognized the origin of the young man.
45. Happy to find a kinsman in this Spoiled Garden, the old man tutored the boy.
46. The boy learned much and was on the verge of remembering his origin, when the serpent killed the old man.

47. The young man was the best of the men in the Spoiled Garden.
48. He knew more.
49. He loved more.
50. He helped more.
51. But he was still a man of the Spoiled Garden; for, though he knew about the higher worlds, and taught about the higher worlds, he had not yet remembered.
52. But he was close.

53. Then tragedy struck.
54. The wife and children of the young man were killed in a terrible fire set by the serpent.
55. Rather than stay and fight the flames that threatened to engulf the entire world, the young man sank into despair and fled.
56. The young man was heartbroken and sank into deep depression.
57. He forgot about remembering, and lost himself in worldly pursuits.

58. After some years, he remarried.
59. Then, again, tragedy struck.
60. Again his family was killed in a fire.
61. Again, rather than fight the flames that threatened to engulf the entire world, rather than bring water to the homes of those who would next be attacked, rather than confront the arsonist and cast him into prison, he fled in despair.
62. This time he ran to the edge of a very high cliff.
63. He jumped off the cliff and fell toward the ground, seeking the death that he hoped would release him from his deep sorrow.

64. But before the man in Noah's dream hit the ground, Noah awoke from his dream.

Chapter 7
The Awakening of Noah

1. Yea, still lying on his back by the edge of the cliff where he had fallen asleep and dreamed, Noah awoke to a golden sunrise.
2. Yea, Noah awoke to the sound of a Dove singing in his ear.
3. Lo: Noah sat up and opened his eyes and ears.
4. And, behold, the Dove sang him a song. 5. And this is the song She sang.[1]

Hymn of the Robe of Glory

6. In the House of Jah-Jah,
the Mother Ovum,
are countless world chains,
each of Seven Heavens.

7. The Seventh Heaven
of each world chain,
is a hidden chamber
within a blazing Star.

[1]Some of the words of Miriam of Magdala (a.k.a. 'The Dove', 'Jahnah', 'Mary Magdalene') survived in fragmentary form outside of the Holy Megillah. The same is true of Yahshua ('Jesus'). Some of their words survived in fragmentary or altered form in various Gnostic, Islamic, and Hindu texts. Elements of Miriam's (as Jahnah the Dove) *Hymn of the Robe of Glory*, combined with portions of *Noah's Dream: The Quest for the Pearl*, survived in all three: Gnostic, Islamic, and Hindu texts.
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8. Above this world of 'Earth'
is a star called the 'Sun'.
9. Its hidden chamber
is a spiritual core.

10. Not of fire, not of heat,
but of celestial light
is the spiritual core
within the body of the Sun.

11. Behold: A Celestial Realm
of love and delight
beyond comprehension
of mortal mind.

12. Bet HaShefa,
House of Influx,
Crown of this world chain,
The Seventh Heaven.

13. Home of Holy Cherubim,
those of Sekhel Mufla,
servants of Jah-Jah and Elohim,
wearing robes of light.

14. From Heaven Most High,
abode of Jah and Jahlah,
into the Seventh Heaven,
flows the River of Light.

15. The Nahar Neharah,
Jah-Jah's River of Light,
enters the Seventh Heaven
and the Crowns of all therein.

16. Sekhel Shefa Nivdal,
makes the Cherubim glow,
and from their shimmering crowns
they stream light below.

17. Into the crown of each creature
in each world below,
from the Seventh Heaven
the Nahar Neharah does flow.

18. Behold, the Seventh Heaven,
and the Cherubim within,
ruled by Abraham and Sa'arah,
placed there by Elohim.

19. Abraham and Sa'arah,
Cherubim King and Queen,
gave birth to a baby,
Isaac was his name.

20. Abraham and Sa'arah,
Crown Prince Isaac by their side,
visited the world called 'Earth',
over which they preside.

21. Disguised as humans they were,
and treated poorly indeed,
of angelic help they saw
this world was in need.

22. A Garden of Eden
this world once was,
first home of first heaven,
bed of Adam and Eve's love.

23. But Lucifer attacked
and first heaven was raised,
now Elohim and Cherubim
this world work to save.

24. Prince Isaac was moved
by compassion to say
'Mother, Father, please send me,
to this poor world, someday.'

25. Then, to the Nasareans assembled,
Abraham and Sa'arah prophesied;
A promise they made,
of a Great Sacrifice.

26. A sacrifice profound
of their firstborn son,
Crown Prince Isaac
to this world would come.

27. A day in the future
when darkness reigns,
a day of despair,
when hope seems vain.

28. The Nasarean remnant,
battered, nearly extinct,
Luciferian experiements
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bring mankind to the brink.

29. The Great Sacrifice
of Isaac is made;
his Cherubim body
aside has been laid.

30. Yea, in Seventh Heaven
the Robe of Light lain,
a robe immortal,
without spot, without stain;

Yea, the glorious
Robe of Immortal Light,
the Royal Garment
of Cherubim delight;

The Robe of the Royal
Cherubim Prince,
exchanged for a Robe
mortal and dense.

31. On a beam of sunlight
to the world called 'Earth',
the Crown Prince came
to take human birth.

32. Abraham and Sa'arah
an Earth body prepared,
for the soul of Isaac,
whose sacrifice they shared;

For they gave Earth
their firstborn Son,
who, in forgetfulness,
the Immortal Way may shun;

Who in this world
dense from the fall,
risks his immortal life,
due to compassion's call;

At risk of forgetting
who he is, why he came,
at risk of falling
into hell worlds of flame.

33. For, having stepped into
Earthly, mortal birth,
a Being may tumble
to worlds lower than Earth;

And in those hell worlds
the chances are slim,
that one will awaken
to rise up again.

34. Wherefore whenever
one like the Crown Prince,
leaves a heavenly realm,
to serve in worlds dense;

They are carefully watched,
them We do not forsake;
messages are sent that say:
Sleeper ΛWΛKE!

35. The song of the Dove entered the ears of Noah and moved through his body, reminding him, and then touched his Spirit.
36. And he remembered.
37. Yea, the sleeper awoke!

38. Behold: Noah remembered his home in the Seventh Heaven.
39. He remembered his blessed life as Prince Isaac.
40. He remembered his purpose in coming to this world, and the risk of The Great Sacrifice.
41. And he knew the identity of the Dove.
42. "My Lady Jahnah", he said, then climbed to his feet, and bowed.

Chapter 8
Noah Prepares his Army

1. The Dove spoke: "The time has come, oh Noah, to wage war in the name of the Lord and Lady.
2. Yea, this age comes to an end, and a new age begins.
3. Lucifer will be banished from this world by the Lord and Lady, but you must raise an army to fight his minions.
4. Without killing, you must fight.
5. Yea, my Yaiyr, call your army!
6. For, lo: You have more friends than you suspect!

7. And the time has come!"

8. Noah replied, "My Lady, I will do as you ask.
9. But, you called me *Yaiyr*, and I am no longer that.
10. For I resigned and gave the pendant to Ezekial."

11. The Dove said, "Ezekial, come forth!"
12. Then, from behind a tree, came forth Ezekial.
13. He carried in his hand the pendant of the Yaiyr.
14. The Dove vanished, and Ezekial spoke.
15. "Behold: After you wore the pendant, I gave it to another, who was worthy but very old.
16. Yesterday she passed from this life.
17. Then the Dove appeared, and led me to this spot.
18. Lo: She told me that the new Yaiyr would be found here.
19. And so he has been found.
20. For, behold: He has found himself."

21. Ezekial placed the pendant around the neck of Noah.
22. Then, reaching into a bag, Ezekial pulled out two drums.
23. He gave one to Noah, and took one for himself.
24. For, behold: Once again the time had come for the sounding of the Qara haQodesh, the Holy Call.
25. Yea, like Abdiel so long ago, Noah sat and drummed.
26. And with this drumming, which was like a heartbeat, Noah and Ezekial sent forth a call.
27. And those with ears to hear, heeded the call.

28. The first to come was a woman of grace and beauty named *Shimrith*.
29. Her name means *Guardianess*, and she was the leader of the *Zeroah Nistar*, the *Hidden Arm of the Nasareans*.
30. She told Noah and Ezekial, "The Hidden Arm is stronger than you suspect.
31. I will counsel with you."

32. The next to come was a surprise to Noah.
33. For, lo, after Shimrith, the next to come was the great Peter haPen, the legendary defender of animals.
34. As a child, Noah had cherished the tales read to him by Isaiah of the exploits of Peter the Pen.
35. Noah never doubted the truth of those stories from the Holy Megillah, but he never suspected that Peter still roamed the forests of the world.
36. And certainly he did not expect to meet him.

37. Standing behind Peter was an amazing array of creatures.
38. There were recognizable animals, such as birds, deer, and squirrels.
39. And there were other creatures that Noah did not recognize.
40. There were forest sprites, water fairies, plant devas, and other creatures left from the original Garden of Eden, even a unicorn.
41. And all were united by the call of Noah.
42. Yea, all had come to pledge their help in the war against the Seraphim.

43. Next came three surviving Nasarean Lions of Zahyen: Daniel, Mishael, and Azariah.
44. Ezekial knew them, being their commander, and introduced them to the assembly.

45. Next came several Nasareans who had survived the persecution and heard the Qara HaQodesh.
46. Noah said: "You are those who had ears to hear from a great distance.
47. Now we will move from town to town; yea, we will drum in the forest outside of each town.
48. We will gather many more this way.
49. Then we will launch our war."

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50. Behold, as Noah had declared, many more joined their army.
51. And many encampments were made in the forests of the lands.
52. And, lo: These encampments were protected.
53. For, behold: The birds of Noah's army served as spies, warning the encampments when Seraphim came near.
54. And each encampment was small and mobile, wherefore they could be quickly moved.
55. And the birds also served as messengers between the camps.
56. And all the creatures of Noah's army served to the best of their ability.
57. Yea, between them, there were many diverse skills, and they were unlike any army ever before assembled.

58. Lo: For seven years Noah assembled Nasarean armies in many lands.
59. Noah became known as Noah the Baptizer, for he baptized hundreds.
60. Behold: Many of those who heeded the call of the drum had been prepared for this day by Isaiah.
61. For, lo: He had told the people that this day would come, and that they should heed the call of Noah and the drum.
62. And so the public ministry of old Isaiah had not been without fruit.
63. After baptism, the new recruits were trained in Zahyen and various arts of nonviolent warfare.

64. After seven years of preparation, Noah perceived that the time had come to launch the war.
65. For, behold: the rumblings of the Earth had grown greater.
66. Yea, earthquakes, storms, tornadoes, and giant waves, all were signs that the Earth could no longer endure the atrocities of the Seraphim and their servants.
67. And so Noah fasted and prayed for forty days, and was shown many things by the Lord and Lady.
68. Then he called his chiefs together for final counsel.
69. He shared with them the message of the Lord and Lady.
70. A plan was agreed upon.
71. Then, lo: The war was launched.

Chapter 9
Noah Launches His War

1. Behold: The Lord and Lady had declared unto Noah that on the morning after the next full moon, They would banish Lucifer from this world.
2. Lucifer and his Seraphim would be made to leave this world in their sky ship, never to return.
3. But the children they made in this world cannot be banished, for they are native to this world.
4. Wherefore, though the Lord and Lady would deal with Lucifer and the Seraphim, Noah and his army must deal with the children of Lucifer and the Seraphim, which numbered in the thousands, and the armies commanded by Sargon.
5. Lo: They must be disarmed and disbanded, and their slaves must be freed.

6. Behold: the Lord and Lady warned Noah that the banishment of Lucifer from this world would not prevent his influence in this world.
7. For, lo: his *physical* banishment would not prevent his *spiritual* influence.
8. Yea, those who choose to have inner contact with Lucifer, and do his bidding, cannot be prevented.
9. But his physical banishment would limit his intervention in this world enough to preserve The Choice.
10. For, lo: each Being must be free to choose good or evil.
11. And his physical banishment would be enough to preserve The Chance.
12. That chance is the possibility that this fallen world might again be raised into the Heavenly Hierarchy of Ascending Worlds.
13. But that outcome would be long in the making.
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14. For, the War of Noah was truly but one battle in a much larger war, a war that will span the history of this world, even unto the last days.
15. And though the Seraphim would be banished, other species of demons would still roam the Earth, some embodied, some disembodied.

16. Yea, knowing all these things, Noah launched his war.
17. He knew that the Island of Atalya would be submerged beneath mighty waters, for he had seen that in a vision.
18. Wherefore he knew that the slaves and animals on the Island must be saved.
19. And so, before launching the war, he sent Nasarean Lions to the Island, posing as slaves, to prepare the slaves for their rescue.
20. Yea, Daniel, Mishael, and Azariah, Nasarean Lions of Zahyen, let themselves be captured by Seraphim slavers.
21. And their story is as follows.

Chapter 10
Daniel, Mishael, and Azariah in the Lion's Cage

1. Though the Seraphim had skyships, they were not used to bring new slaves to the Island of Atalya.
2. For that, large wooden ships that sailed on water were used.
3. Noah instructed Ezekial, the chief of the Nasarean Lions, to discover where the next slaveship would land.
4. Yea, and to have three Nasarean Lions let themselves be captured, so as to infiltrate the ranks of the slaves on the Island of Atalya.
5. Ezekial, upon discovering where the next slaveship would land, asked for three volunteers from amongst his Lions.
6. Behold: Daniel, Mishael, and Azariah, three brave Lions of Zahyen, volunteered.

7. Letting themselves be captured by the slavers, they were placed upon a slaveship.
8. But, lo: They discovered that they were to be taken not to Atalya, but to another land to work in mines.
9. Wherefore Daniel said to Mishael and Azariah, "Behold: If we let it be known that we are Nasareans, the captain of the ship will take us to Atalya to be questioned.
10. For, Lucifer will reward him for bringing such a prize.
11. Yea, and will punish him if he does not; for, lo: Lucifer gloats over every captured Nasarean."
12. And so, when the slavers brought the slaves their daily meal, which was a piece of raw meat, the three Lions made a show of refusing the meat.
13. Yea, they declared in loud voice, "We are Nasareans; we do not eat flesh."
14. And when the captain of the ship was told, he declared: "We must take them to Atalya; for, such is the will of the Lord God."

15. When they arrived at Atalya, the Nasarean Lions were sickened by what they saw.
16. For, behold: This Island was full of evil doings.
17. The air was foul from dark fumes that burned the eyes.
18. Much of the forest was cut down to make room for huge herds of animals for meat.
19. Terrified slaves toiled at unseemly works.
20. Those who slowed their labor were hung by their feet, and butchered for meat, to feed the Cainite cannibals that guarded them.
21. And the Cainites were under watchful eyes of Seraphim soldiers; for, no humans, not even the Cainites, were fully trusted.
22. Wherefore the numbers of human soldiers on the Island was kept to a minimum, for fear of a rebellion.
23. And that is also why Lucifer made them into cannibals, for, behold: This tightened his control over their weakened minds.

24. The three Nasarean Lions, Daniel, Mishael, and Azariah, were taken to The

Castle of Mixing, called *Babel,*[1] which was of great evil.
25. At this place, the essence of one creature was mixed with that of another, and loathsome monsters were made.
26. Also at this place, important prisoners were questioned and tortured.
27. Which was why the Nasareans were brought there.
28. As they were marched through the castle, they saw all kinds of evil sorcery and wickedness.
29. Yea, and they saw many cages filled with animals, and some filled with humans.
30. Vile experiments were conducted on some, and others were used for religious sacrifices.[2]
31. The Nasareans were placed in a cage between two other cages.
32. In the cage to their right, was a lion.
33. And this lion was not of the human, Nasarean kind, but was an animal of the jungle.
34. And in the cage to their left were birds awaiting experimentation.
35. To Daniel's surprise, he knew one of the birds: A colorful, talking parrot that often rode on the shoulder of Pen.
36. The bird looked at them knowingly, but said nothing.

37. Lo: Though Daniel knew it not, the Nasarean Lions were not the first to infiltrate the Island of Atalya.
38. For, behold: the birds of Pen's army had already come.
39. Yea, they had served as spies, bringing messages to Pen, Noah, and Shimrith.
40. And these birds had spread word amongst the animals on the Island of the coming battle for their liberation.
41. Yea, and had enlisted many to their cause.
42. For, Noah had seen in vision a part to be played by these animals, and had sent word by the birds.

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43. For seven days, the Nasarean Lions refused the meat they were offered, preferring hunger to flesh.
44. Then came Lucifer, to gloat over his hungry prisoners.
45. Lucifer had no idea that a major rebellion was in the making, neither had he any knowledge that he was about to be banished from this world.
46. But he wanted to obtain information from these Nasareans on the whereabouts of Nasarean encampments.
47. Yea, and he wanted to know the total number of Nasareans that yet survived.
48. For, with this information, he could hurry their extermination.

49. Behold: Lucifer questioned the Nasareans, but received no information.
50. Instead, when he asked them questions, they responded by quoting passages from Nasarean scripture.
51. When the three Nasarean Lions refused to give Lucifer their names, he said: "I will give you new names, as I do all of my slaves."

52. To Daniel, he gave the name *Shadrak,* which means *Servant of Aku.*
53. For, Aku was the Seraphim in charge of training slaves.
54. Lucifer mocked Daniel, saying, "Aku will teach you good manners!"

55. To Mishael he gave the name *Meshach,* which means *I am weak.*
56. For, lo: This was Lucifer's way of mocking Mishael.
57. For Mishael was a huge man, the strongest of the Nasareans.
58. Lucifer told him, "You who were once strong have become weak and powerless in my cage!"

59. To Azariah he gave the name,

[1]The Hebrew word *Babel* means *Gate of the Gods* and *Confusion.*
[2]Similar experiments on animals take place today in the name of 'science'.
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Abednebo, which means *Servant of Nebo.*
60. And this was Lucifer's way of mocking Azariah.
61. For, since caged in this castle, Azariah had been very vocal in refusing the daily meat.
62. Whereas Daniel and Mishael silently refused to eat the meat, Azariah had delivered a discourse to the guards on the evils of eating flesh.
63. Nebo was the Seraphim in charge of animal sacrifice in the temple on Atalya.
64. Lucifer mocked Azariah, saying, "You will become the servant of Nebo.
65. Yea, you will learn the joy of animal sacrifice!"

66. Then Lucifer ordered that the three Nasareans be beaten that they might answer his questions.
67. After they were beaten and still did not answer his questions, he ordered that they be tortured with Staffs of Fire.
68. After they were tortured and still did not answer his questions, Lucifer became enraged.
69. He shouted, "Do you see that lion in the cage next to you?
70. We have kept it hungry, not feeding it for days.
71. If you will not answer my questions, you will be thrown into the lion's den!"
72. When the three Nasareans still refused to answer his questions, Lucifer screamed: "Give them to the lion!"

73. The three Nasareans were put into the cage of the hungry lion.
74. When the lion did not immediately begin to kill and eat them, Lucifer told the guards: "Send word to me when the lion begins to eat them!"
75. Then he stormed out of the room.

76. But the lion did not eat them.
77. For, behold: The talking parrot who often rode the shoulder of Pen, had spoken to the lion.
78. Yea, the lion knew that these Nasareans were enemies of his captors, and that they had come to free the animals of Atalya.

79. The parrot began talking to the guard, saying: "Do you have a wife?
80. I would make a great gift for your wife!
81. Save me from these experiments and take me as a gift for your wife!"
82. The guard considered this, then said: "A talking bird would be a good gift for my wife.
83. I will take you home tonight."
84. That night, when the guard took the parrot from the cage and carried him outside the castle, the parrot escaped.

85. The next day, seeing that the lion had not eaten the Nasareans, Lucifer said, "Let's see if a few weeks of slave labor will loosen their tongues!"
86. And so it was that Daniel, Mishael, and Azariah were taken to the field where the slaves slept.
87. For, lo: the slaves did not have homes, but slept in a field surrounded by a fence.
88. Behold: The Nasarean Lions had succeeded in their mission.
89. For, they were now amongst the slaves and began to spread word of the coming liberation.
90. Yea, and by birds they sent messages to Noah, and received messages from Noah.
91. A plan was made to rescue the animals and slaves from Atalya, for the Island would be submerged beneath mighty waters.

Chapter 11
Noah's Ark

1. On the day before the banishment of Lucifer from this world, Noah, Ezekial, and Pen led an army of Nasarean Lions and animals in the capture of seven slave ships.
2. Shimrith, the woman who led the Zeroah Nistar, the hidden arm of the Nasareans, provided information on the arrival of seven slave ships on seven shores.

3. Noah hid armies of animals and Nasarean soldiers trained in Zahyen in the forest near each of the seven shores.
4. Large elephants charged the ships, and other animals created havoc, while Nasareans tackled and disarmed the slavers.
5. Lo: Nasarean Lions had trained for seven years in the use of the wooden staff to disarm those with weapons, and that training bore fruit.
6. Yea, the slavers were disarmed, and the Nasareans took over the ships.

7. A crew was selected for each of the seven ships.
8. And aboard each ship were other crews that would take over other slave ships at Atalya.
9. For, behold: The plan was to sail to Atalya in these seven ships, then capture more ships in the port of Atalya, and use all the ships to rescue the slaves and animals of Atalya.
10. Yea, the slaves and animals would be loaded on the ships, and then the ships would depart the Island before it was submerged beneath the waters, as Noah had seen in vision.

11. Behold: Noah was the captain of the lead ship, and when he chose his crew, he selected not only humans, but also animals.
12. For, Noah declared, "The animals have helped us capture these ships, and they will help us take the Island!"
13. Lo: Noah selected one of each kind of animal, that each species would be part of the battle.
14. Yea, Noah said, "Each species has suffered at the hands of the Seraphim, and each will have a hand in their overthrow!"
15. And Noah selected an equal number of males and females for his crew, saying, "Likewise, both the male and female have suffered at the hands of Lucifer, and each shall have a hand in his overthrow!"
16. Wherefore did Noah's Ark[1] have a most unusual crew!

Chapter 12
The Banishment of Lucifer from this World

1. The seven ships departed for Atalya so as to arrive at dawn.
2. Behold: Just as they arrived at the port, the Lord and Lady appeared in the sky above Atalya.
3. Yea, and Their voices filled the sky, as They declared: "Children of Earth, the time of the banishment of the false God, Lucifer, has come!"
4. Then, behold, all of the Seraphim were transported from their beds or wherever they stood, and were instantly within their sky ships.
5. And this was not their doing, but the doing of the Lord and Lady.
6. And then the sky ships were hurled into space, far from Earth.
7. And, again, this was not the doing of the Seraphim, but the doing of the Lord and Lady.
8. Yea, Lucifer and his Seraphim were banished from this world, and it happened in a blink of the eye.

9. And, lo: this happened not just at Atalya, but all over the world.
10. Yea, wherever there were Seraphim on this world, they were cast away into space.
11. Behold: The Laws of Intervention limit this kind of intercession by the Lord and Lady.
12. But Lucifer crossed the line of what will be permitted on this world.
13. And if he or others again cross that line, again the Lord and Lady will

[1]*Ark* is an old English word used to translate the Hebrew word *Tebah*. The word means *Wooden Box* and is used for *Boat* or *Ship*. Whereas *Tebah* is the Hebrew word used for Noah's *Ark*, the other famous biblical Ark – the *Ark* of the Covenant – is in Hebrew *'Arown*, which also means *Wooden Box*.

intervene.
14. For, thus They have declared, and Their word is true.
15. Amen.

16. When the Seraphim suddenly vanished, the Cainite soldiers were thrown into disarray.
17. Then, as the Nasarean ships arrived in the port, the animals on the Island of Atalya began their part in the war.
18. Yea, the animals charged the fences that kept the human slaves captive, and trampled the fences underfoot.
19. With cries of freedom, the slaves charged the port.
20. According to the plan of Noah that had been sent to Daniel, Mishael, and Azariah by birds, some of the slaves came aboard the seven Nasarean ships.
21. The other slaves and the animals of Atalya boarded the other slave ships in the port.

22. A few of the Cainite soldiers surrendered and were permitted on the ships.
23. But most ran into the night.
24. When all of the animals and slaves were safely aboard, the ships departed.
25. For, behold: Already a great storm had begun.
26. And Noah knew that this storm would ravage the Island of Atalya.
27. Yea, for the Mother Earth would wash herself clean of the Seraphim filth.

28. Lo: Noah led his fleet to safety.
29. Soon after they landed on the mainland, they felt great rumblings beneath their feet.
30. Behold: The earthquake they felt was centered on the Island of Atalya.
31. Yea, the Island was submerged beneath the sea, and the Castle of Mixing was destroyed.

32. Though the influence of Lucifer remained in this world – for his children remained and he has many willing servants – the departure of the Seraphim prevented this world from becoming entirely his.
33. Lo: It is now a Contested World, and the intervention of Satan will be equally met by the intervention of the Lord and Lady.
34. Wherefore each soul will be free to choose good or evil, for that is the will of Jah-Jah and Elohim.

35. Under the guidance of Noah, the world enjoyed a time of relative peace.
36. Some nations still warred, but the constant warfare and mayhem of the past was lessened, and cannibalism was mostly ended.
37. Things were not perfect, but much better than before.
38. The Nasarean religion, for the remainder of the life of Noah, could be practiced openly, without arrest.
39. He married Shimrith, and they had a son named Shimshon.[1]
40. When Shimshon was twenty years of age, Noah left his body, for his work on Earth was done.

Chapter 13
The Ascension of Noah with the Pearl

1. Behold: On the night that Noah passed from this world, he took off his Earthly Robe of Flesh, and ascended to the Temple of Light within the Sun.
2. There, the Prince of the Cherubim was greeted by his father, King Abraham, and his mother, Queen Sa'arah.
3. They gave to him his Robe of Light, the Cherubim body he had left behind long

[1]The Hebrew name *Shimshon* (pronounced: shim-shone) means *Strong One of Shemesh (Shemesh* means *Sun)*, and is the name that has come to us in English as *Samson*. The famous Samson appears later in the Holy Megillah, and is not the same person as this child of Noah. Thus to avoid confusing the two Samsons, we use the Hebrew name Shimshon for this son of Noah, and use the English *Samson* for the later son of Elijah of the Delilah story.

ago.
4. Abraham asked him, "Isaac, did you find your lost Pearl?"
5. Prince Isaac replied, "Yes, Father, I found the Pearl of Peace.
6. When I remembered myself, and performed my mission of mercy, then I found the Pearl.
7. Yea, I found it within myself!"
8. Abraham and Sa'arah smiled.

9. After a time of refreshment in the Temple of Light, Isaac went to Elkush, to serve as the Angel of Water of the Tree of Life for our world.
10. And though he will serve in that capacity unto the end of this world, he will enjoy visits with Abraham and Sa'arah.
11. For, lo: All of the Cherubim are free to visit their loved ones in other heavens, and their loved ones may visit them.
12. For, such is the will of the Lord and Lady.

The Proclamation of Isaiah

Chapter 1
Preamble to the Proclamation

1. Behold: Having fulfilled his duties as Father and Grandfather, old Isaiah retired from his duties as Yaiyr to become a homeless wanderer.
2. Yea, he became a pilgrim in the name of the Lord and Lady, a preacher to the people of many lands.
3. And he became a soldier; for, lo: his pilgrimage was a holy war.
4. Not a war waged with the weapons of the seraphim, but waged with the weapons of the Cherubim.
5. And those weapons are spiritual.
6. Yea, Isaiah waged spiritual warfare, warning the people of their precarious situation, that they were standing at the brink of disaster.
7. And his message to the people was as follows.
8. Yea, here follows *The Proclamation of Isaiah.*[1]

Chapter 2
The Proclamation of Isaiah

1. "People of Yisra'el, hear the voice of an old man crying-out in the wilderness: Prepare your hearts to receive the Lord and Lady!
2. Return to the Way of the true Yahweh!
3. Repent!

4. "I say to you, flee the corrupt cities!
5. Take the path to the desert or the forest!
6. Flee the wickedness of the haunts of fallen men!
7. Throw off the yoke of the Seraphim!
8. Abandon the ways of the Cainites!
9. Forsake the false Gods and embrace the true Yahweh!
10. For, behold: The day of judgment grows near!

11. "Yea, the voice of the true Yahweh spoke within me, saying, 'Warn the people!'
12. And I asked, 'Of what shall I warn them?'
13. And the answer came: 'Warn them of the coming day of judgment.
14. For, lo: The day draws near that the Earth will tremble in tribulation, and the filth of the Seraphim will be washed away.
15. And many who serve the false God of Atalya will perish in great floods and terrible earthquakes.
16. Yea, and in wars and mayhem of their own making.
17. For, lo: The earth, the elements, the creatures, the sky, -- all cry out in anguish!'
18. And Yahweh showed me a vision of things to come!
19. Yea, I have seen what was, is, and will be.
20. And I have seen some things that *might* be.
21. And though none can alter what has been and will be, it is possible to alter what *might* be.
22. Wherefore I come to you as one crying in the wilderness: Repent!

23. "Hear me, oh Yisra'el!
24. Those who humble themselves to become low like a valley, shall be filled with the living Word.
25. And they shall be raised high like unto a mountain.
26. For only they who wear the Crown of Humility will wear the Crown of Nobility.
27. And the Crown of Nobility is eternal life in the heavens, which is your birthright.
28. For, lo: You are sons and daughters

[1]*Isaiah* is the English version of the Hebrew name *Yesa'ya*, which means *Yahweh will Save.*

of the King and Queen, which is Elohim!
29. But you have forsaken them!
30. Yea, you have turned your backs on the Lord and Lady, and have embraced the wicked ways of the false Yahweh.
31. Wherefore I say, repent!

32. "Hear me, oh Yisra'el!
33. This world began as a garden, which was a paradise.
34. And then Lucifer and his seraphim came to this garden and scattered evil seed.
35. And this evil seed has found fertile soil in your hearts and minds.
36. Yea, evil has taken root in this world and within you.
37. And before you can see clearly to pull the weeds from the garden around you, you must pull the weeds within you.
38. And this weeding begins on your knees, in repentance.
39. Yea, you must sincerely confess to the true Yahweh your many sins, and ask forgiveness.
40. And if you are sincere, you will receive forgiveness.
41. And then you will feel great relief, as if letting go of a heavy burden.
42. Then you must receive the True Way.
43. For, having abandoned the wrong way, you must begin to walk the right way.

44. "Hear me, oh Yisra'el!
45. You ask, 'What is the True Way?'
46. I answer: It is the Way of Love, not hate.
47. It is the Way of Life, not death.
48. It is the Way of Truth, not falsehood.
49. It is the Way of Kindness, not meanness.
50. It is the Way of Helping, not hurting.
51. It is the Way of Giving, not taking.
52. It is the Way of Light, not darkness.
53. And all these good things are the Way of the Heavens.
54. And all these bad things are the way of the hells.
55. And you have become ill and fallen into hell.
56. And now you need healing.
57. And the Way of Healing, which is the Essene Way, even now is within reach.
58. Yea, knock, and the door will be answered.
59. Seek, and you will find.

60. "Hear me, oh Yisra'el, the Nasareans whom you think extinct, are in this world today.
61. Yea, they are in this world, but not of this world.
62. For, behold: They are of Elkush, which is the heaven of this world.
63. But they come into this world as healers.
64. For, you have become ill eating the fruit of the Tree of Death.
65. And the Nasareans come to you as healers, to feed you fruit from another Tree.
66. Yea, they bring you fruit from the Tree of Life.
67. But you mock them, and kill them, and do them every sort of harm, until now but a few survive.
68. But some *do* survive.
69. And that is good news for you!
70. For, behold: If the day ever comes when no Nasareans survive, this world will have become a very low hell.
71. Now this world is a higher hell, even a Contested World.
72. And the Nasarean remnant is in this world, but not of it.

73. "Hear me, oh Yisra'el!
74. Make yourselves ready!
75. For, I am old and will soon leave this world.
76. But before I leave this world, Elohim sends me to you as a messenger.
77. I say, make yourselves ready for one who is to come.
78. For though I will leave this world, another will come.
79. Yea, a comforter will come, and his name is Noah.
80. And if you do the things I tell you, you will be ready to receive him.

81. For, behold: He will raise a mighty army and will wage war on Lucifer.

82. "Think not that his army will kill.
83. Neither think that they will wield swords of metal or carry Staffs of Fire.
84. Behold: They wield the Sword of Truth, and their staffs are wooden.
85. Yea, Lions they are, but not like you think.
86. And if you do the things I show you, from now until he comes, you will be ready to receive him.

87. "Yea, an Army of Peace will be raised!
88. An army like none the world has seen.
89. Behold this army: The General will be a man of sorrows, well acquainted with grief.
90. From the seed of Abraham and Sa'arah, this Prince comes forth.
91. Yea, conceived in the center of the Tree of Life, he brings the fruit of Love, Wisdom, and Power.
92. And those that join his Holy Work will have Eternal Life and Peace.
93. Lo: his soldiers will be men brave like Lions, and lions[2] wise like men.
94. The birds of the sky shall be his eyes, and the sprites of the forest his ears.
95. In this army, the wolves of the hills will serve as trumpets, and will give their lives to protect lambs.
96. Yea, the tiger lies down with the goat, and the cow and bear are friends.
97. And their young play together.
98. In this army, them that ate one another now feed one another.
99. Them that mistrusted one another, depend on one another.
100. Them that together fell, together rise.
101. The lions, wolves, and tigers, eat straw like the ox.
102. And the baby conceived in the Tree, leads them.
103. Yea, this army does no harm, but heals.
104. And they who today receive the words of Isaiah, will be made ready to serve the army of Noah.

105. "Behold, the time has come to make ready.
106. I wage war, by preparing you to wage war.
107. But the time has not yet come for you to wage war, but to prepare for war.
108. Behold:

"For every good thing,
there is a season.
109. Yea, there is a proper time
for everything under the Sun.

110. "A time to be born,
and a time to die.

111. "A time to follow,
and a time to lead.

112. "A time to learn,
and a time to teach.

113. "A time to eat,
and a time to feed.

114. "A time to plant,
and a time to harvest.

115. "A time to search,
and a time to find.

116. "A time to laugh,
and a time to cry.

117. "A time to build,
and a time to tear down.

118. "A time to march,
and a time to dance.

119. "A time to conceal,

[2]To distinguish between the human *Lions* of Zahyen and animal *lions*, we are capitalizing the human variety and leaving the animal variety in lower case.

and a time to reveal.

120. "A time to be silent,
and a time to speak.

121. "A time to wage war,
and a time to make peace.

122. "A time to retreat,
and a time to charge.

123. "A time for caution,
and a time to be bold.

124. "A time for guarding,
and a time for freeing.

125. "Yea, for me, the time has come to wage war.
126. For you, the time has come to prepare for war.
127. So let those who are called to prepare for the coming of Noah, come forth."

128. And from each town a few came forth.
129. And these were given instructions by Isaiah and the two Lions of Zahyen that accompanied him.
130. And the chief instruction was to give up the eating of flesh.
131. Then Isaiah and the Lions of Zahyen would leave that region, and visit another.
132. For, lo: If they stayed long in the wilderness outside one town, they would be captured.
133. And in this way they survived for seven years, preparing a remnant to receive Noah.
134. After seven years, they were killed, but ascended unto Elkush.

The Book of Moses

Chapter 1
Jacob and the Angel

1. Many generations had passed since the time of Noah and the banishment of Lucifer from this world.
2. With the passing of each generation the influence of Noah became weaker, and the world again sank into deep darkness.
3. Though Lucifer was banned from embodiment in this world, he had spread much of his seed.
4. And both he and his master, Satan, had many willing servants in this world.

5. Humankind had spread over the face of the world, dividing into a multitude of tribes and nations.
6. The stronger nations made war on the weaker, enslaving the people, always in the name of their God.
7. For, lo: Lucifer wears many masks and is the tribal God of many nations.
8. The Nasarean nation was in dispersion, with but a scattered remnant surviving.
9. Most of that remnant was in Kush.

10. Also in Kush were the children of the Cainites, who called themselves *Yahwists,* after the false Yahweh.
11. For, behold: The Cainites never called themselves *Cainites,* but always called themselves *Yahwists.*
12. It was the Nasareans that called them *Cainites,* for, lo: The Nasareans refused to dishonor the name of the true Yahweh by calling Lucifer's minions *Yahwists.*
13. In Kush, both the Cainites of Yisra'el and the Nasareans of Yesar'el had one thing in common.
14. Both were under the heel of the army of Egypt.
15. For, behold: Egypt was the strongest nation in the world and, being neighbor to Kush, pillaged Kush and took many slaves.
16. It was also in Kush that both the Cainites and the Nasareans came to be called *Jews.*[1]
17. And the story of how that happened is called, *Jacob and the Angel.*
18. That story now follows.

19. Behold:
Since the fall of Atalya, the Cainites had been ruled by a succession of High Priests of the line of Leviathan.
20. And the Cainite army enforced the edicts of the High Priests.
21. But now a general who did not wish to be subordinate to the High Priest ruled the Cainite army.
22. For, behold: The High Priest, enraged that the armies of Egypt repeatedly defeated his armies, beheaded many generals and berated the soldiers.
23. And the army believed that their losses to the Egyptians had at first been due to unwise orders from the High Priest, and now to being badly outnumbered.
24. And so there was great animosity between the Cainite army and the Cainite priesthood.

[1]The Hebrew word *Yehudi* means *of Judah* and is where we get the English word *Jew. Yehudit* is the Hebrew plural form of *Yehudi,* and becomes in English: *Yehudite.* The word *Judah* is the English form of the Hebrew word *Yehuda* and means *Praise* or *Praised.*

25. Now, at this time the name of the Cainite general was Jacob.[2]
26. And the name of the Cainite High Priest was Amalek ben Leviathan.[3]
27. And Amalek desired to kill the general, but that would be more difficult than with past generals; for, behold: Jacob was greatly admired by his soldiers.
28. Yea, if the soldiers were to discover that Amalek killed Jacob, they might turn on Amalek.
29. So Amalek made a plan.
30. One night he sent seven of his priests to the tent where Jacob slept.
31. They hit him over the head with a club, knocking him unconscious.
32. Then they bound him with rope and carried him far into the wilderness.
33. There, they would kill him.
34. And the loyal soldiers of Jacob would not know who killed their general.

35. But, lo: Before they killed Jacob, something unexpected occurred.
36. The seven Cainite priests had carried Jacob into the wilderness, and there they met Amalek at the appointed spot.
37. For, Amalek desired to watch the killing of Jacob, and to gloat.
38. So they staked Jacob to the ground, spread-eagled, then kicked him until he awoke.
39. When Jacob saw that he was to be slain by Amalek, he was angered, and shouted: "Do this and my men will turn on you!"
40. But Amalek gloated and mocked, saying, "Your soldiers will never know

[2] *Jacob* is the English version of the Hebrew name *Yaqob* and means: *1)Follower; 2) Successor; 3) One who follows at the heel.* The last of those three meanings is the literal one; the other two are implied by the literal.

[3] *Amalek ben Leviathan* is a partially English version of the Hebrew name *Amalek ben Livyatan,* which means: *Amalek, son of Livyatan.* The name *Amalek* means: *1) Warlike; 2) 'Consumes' or 'Licks Up'; 3) Valley Dweller.* The Hebrew word *ben,* usually translated *'son of',* literally means *'direct descendant',* whether male or female. The direct descendant can be a son, daughter, or grandchild, but can also be many generations removed from the named ancestor. The English name *Leviathan* is in Hebrew *Livyatan* (pronounced: *liv-yaw-than*) and means *Wreathed Serpent.* It stems from the Hebrew word *Livya,* which means *something 'attached'* , i.e. a *wreath, garland,* or *ornament.* In the mainstream bible, Leviathan is briefly mentioned several times. In some verses he is depicted as a Monster of Chaos who opposes the work of the true God. In other verses he is described as a Seven Headed Serpent, and associated with the sea. Those mainstream bible legends have their origin in the more ancient account found in *The Holy Megillah: The Nasarean Bible of the Essene Way.* In that Nasarean Bible, Leviathan was the evil High Priest of Lucifer on the Island of Atalya. He encouraged human sacrifice and cannibalism, and on his head wore a *wreath* adorned with *seven shrunken human heads.* He was a member of the alien race called *seraphim,* which means *fiery serpents.* Thus, his name stems from the wreath he wore, as does the later legend that he had 'Seven Heads'. In the verse that this footnote corresponds with, reference was made to a Cainite High Priest named *Amalek ben Leviathan.* Because many generations had passed since the time of Noah and the banishment of the seraphim (including Lucifer and Leviathan) from our world, we know that Amalek, though a descendent of Leviathan, was separated by many generations from his seraphim ancestor. We know that on the Island of Atalya, before it was destroyed by earthquake and flood, the seraphim had combined their seed with the eggs of human females. Most of the children produced by that mixing were taken off the Island of Atalya *before* its destruction, having been sent by Lucifer to perform missions and to rule various nations. Clearly, at least one of Leviathan's children survived the destruction of Atalya. And, according to the Nasarean *Book of Noah,* though the seraphim were banished from our world, their human children were not banished, as they were native to our world. This particular *Amalek,* as we will read in subsequent paragraphs, led a split off the Cainite nation, founding the *Amalekites.*

what happened!"
41. As Amalek raised a dagger to stab the defenseless general, behold, a man in a white robe intervened.
42. Yea, a man jumped from behind a tree and with one swing of his staff, knocked the dagger from the hand of Amalek.

43. The name of this intruder was Ariel ben Judah, and he was a Nasarean Lion of Zahyen.
44. Amalek, recognizing the robe and staff of a Nasarean Priest, shrieked: "Kill him!"
45. While Amalek cowered behind them, the seven priests that served him drew their swords.
46. One of them also carried a spear.
47. Yea, that one threw his spear at the Nasarean, but Ariel moved like the wind and dodged the spear.
48. Behold: For the assignment of capturing and killing the Cainite general, Amalek had selected not just any priests, but trained assassins.
49. These seven priests were trained killers.

50. Lo: The seven stalked their prey, circling Ariel.
51. Then, swords held high, they attacked.
52. A moment later all seven lay upon the ground, three with broken arms.
53. Again and again they attacked.
54. Again and again they were knocked to the ground.
55. Behold: Ariel ben Judah moved with the quickness of a cat, and possessed the strength of a lion.
56. For, he was the foremost living master of Nasarean Zahyen.

57. When it became apparent that his seven priests would be soundly defeated, Amalek ran into the night.
58. He knew that Jacob would come for him, and that he would bring many soldiers.
59. He knew that the army would side with their general, and that he, Amalek, would be killed.

60. And so, upon arrival at the Cainite temple, he gathered his priests and told them: "The general has made an alliance with the Nasarean Priesthood.
61. And the army will stand with him and turn on us.
62. We must flee this land and build a new temple elsewhere.
63. There we will raise our own army.
64. Yea, we must separate ourselves from the corrupt ones and preserve our religion.
65. For, lo: Already this general has forbid cannibalism, and he has spoken against human sacrifice.
66. We can tolerate no more corruption of the religion given us by our ancestors.
67. But we cannot now stand against his army.
68. Wherefore we will separate ourselves from the apostates and preserve our religion.
69. Who will go with me?"
70. The priests who did not raise their hands were killed.
71. Then, along with a few dozen soldiers that Amalek knew supported him, the priests fled.
72. Yea, they fled to another land and built a new temple.
73. And they raised their own army.
74. And from that time on they were called the Amalekites.

75. After Ariel defeated the seven Cainite priests, they fled.
76. For, he did not kill them.
77. And though he broke their arms, he purposely did not break their legs.
78. For, behold: He wanted them to flee.
79. After they fled, Ariel untied Jacob.
80. Though Jacob was conscious, he was badly injured.
81. The many kicks of the priests had broken several of Jacob's ribs, and his head wound was severe.
82. Wherefore Ariel placed his hands above the head of Jacob, and began to chant and pray.
83. Behold: by this time, the sun had

risen, and while Ariel chanted, Jacob saw angels descending from the sun to the crown of Judah's head, then again ascending.
84. Yea, it was like there was a golden ladder between the head of Ariel and the sun, with angels descending and ascending.
85. Jacob thought, "This man must be an angel!
86. Yea, for no mortal man can fight like that!
87. And behold: The angels of the sun visit him!"

88. Ariel placed his hands on Jacob's wounds and prayed.
89. And Jacob felt healing virtue enter his wounds.
90. And Jacob felt calm and at peace.
91. Then Jacob closed his eyes and fell asleep.
92. Yea, he slept all day.
93. And that evening when he awoke, Jacob spoke to Ariel.
94. Yea, he questioned Ariel all night.
95. For, lo: It is not everyday that one can debate with an angel![4]
96. Behold: Ariel patiently answered the many questions of Jacob.
97. First, he explained that he was not an angel, but a man.
98. He said: "I am a Nasarean of *Shevet Arayot*, which is the *Tribe of Lions*."
99. Jacob said, "Never have I seen a man fight like you.
100. You defeated seven armed men, yet you were armed only with a wooden staff.
101. You dodged their blows, moving like the wind.
102. You could have killed them, but spared them.
103. You did not fight like a man, but like an angel."

104. Ariel replied, "This kind of fighting is called *Zahyen*, and it is from our ancestor Judah [Yehudah].
105. Wherefore we Lions are also called *Yehudites* [Jews]."
106. Then Ariel told Jacob many stories about Judah, how he founded Zahyen and fought bravely, many times defeating large forces.
107. Lo: Jacob, a lifelong soldier, was fascinated by the stories of Judah, saying, "I will name my son Judah, and my army will praise his name."

108. Behold: Ariel told Jacob of the Essene Way of the Nasareans.
109. But Jacob argued against many of the tenets.
110. Yea, all night they debated religion.
111. Jacob said, "Some of your ideas are good, but some are foolish.
112. For, behold: God is a man, not a man and woman.
113. And though I agree that cannibalism and human sacrifice are wrong, I see no fault with the sacrifice of animals.
114. And I believe that God gave us animals for food."
115. Ariel answered such protests with great wisdom, but Jacob held to his opinions.
116. Even so, over the course of the night, many of Jacob's views were greatly altered by the words of Ariel.
117. And at the end of the night, with the coming of dawn, Jacob promised: "I will order my people not to harm the Nasareans.
118. Yea, and I will cast the priesthood of Amalek from our midst, and replace it.
119. I will see that our scrolls are changed to fit my new understandings.
120. Even so, many of the Nasarean tenets I find objectionable, and will not adopt.

[4]The paragraphs above are the original source of the Jacob stories in the mainstream Bible found in Genesis chapters 28 and 32. The original version found in the Holy Megillah was first altered by Jacob himself, at the time of his founding of Jacobite Judaism, and then by Aaron at the time of his founding of Aaronite Judaism.

121. But, henceforth, may our people live in peace."

122. Jacob returned to his people, and rallied his army.
123. Seeing that those loyal to Amalek had fled, he gave not chase, saying, "It is enough that we are rid of them."
124. A few of the priests, those loyal to Jacob, had remained.
125. For, they had feigned loyalty to Amalek, then hid when he and his followers fled the wrath of Jacob.
126. Jacob counseled with them, saying, "Last night I wrestled with an angel!
127. And, behold: I was shown a great vision!"
128. Then he instructed them to alter certain things in the scrolls, and to add certain things.
129. And though the new scriptures were still not similar to the Nasarean scrolls, they were much improved.
130. Yea, many of the words of the false Yahweh were removed, replaced with better words.
131. Even so, some of the words of the false Yahweh remained.
132. Then Jacob assembled all of his people and told them, "From this day we will be called *Yehudites*.
133. And because I have wrestled with an angel of Elohim, our nation shall be called *Yisra'el.*"

134. And, indeed, from that day on the people of Jacob were called Yehudites [Jews], even as the Nasarean Lions were also called.
135. And the nations of Yisra'el and Yesar'el lived side by side, in peace.
136. But, though they warred not against one another, the Egyptian army decimated both.
137. Yea, the Egyptians often attacked the region of Kush, killing them of Yisra'el and Yesar'el, and taking slaves.
138. Over time, the Egyptians destroyed both nations, with but a few survivors scattered through the hills.
139. But, lo: Many thousands of Yisra'el survived in Egypt as slaves.
140. Yea, and a few hundred of Yesar'el also survived in Egypt as slaves.
141. And the Egyptians did not differentiate between them, calling them of both nations *Jews* [Yehudites].
142. And, as both Yisra'el and Yesar'el were in slavery together, so too they were liberated together.
143. And the story of that liberation is the story of Moses.
144. And that story follows.

Chapter 2
Birth and Childhood of Moses

1. The Nasareans and Jacobites[1] were for many generations in slavery in Egypt.
2. Their numbers grew, especially the Jacobites.
3. Yea, their numbers grew so large that the advisors to the Pharaoh told him, "For a period of seven years, let no male babies born to the Jews survive.
4. Order that they be killed at birth.
5. That way, the number of male Jews will be reduced, so as to lessen the chance of violent insurrection."
6. The Pharaoh agreed, and a decree went forth requiring the killing at birth of all male babies of the Jews.
7. And because the Egyptians drew no distinction between the Nasareans and Jacobites, calling them each 'Jews', this law pertained to both.

8. At this time there was a Nasarean

[1]*Jacobites* is the Nasarean term for the non-Nasarean 'Jews'. From the time of Jacob, they are no longer considered 'Cainites' but 'Jacobites'. The Cainites survived as the Amalekites.

woman named Yokebed[2], and she was pregnant.
9. She and her husband, Amram,[3] were both of venerated family lines.
10. She was of the line of Noah and Shimrith, and he was of the line of Judah and Raphah.
11. When they heard of Pharaoh's decree, they were greatly concerned.
12. Amram said, "We must pray.
13. We will ask Jah-Jah and Elohim for guidance.
14. For, if our baby is born male, we must save him."
15. For many hours they prayed, then they slept.
16. That night, Yokebed dreamed.
17. And, lo: she was shown a vision in her dream.
18. Yea, in the vision, she was shown a way to save the life of her baby, which would be a boy.
19. And she was told, "Name your son 'Moses'[4], for he will lead your people out of Egypt."
20. And the story of how Yokebed saved her baby now follows.

21. The sister of Yokebed was named Marah,[5] and she was of the surviving remnant of the *Zeroah Nistar*, the *Hidden Arm* of the Nasareans.
22. Behold: Marah was the personal servant of the Pharaoh's daughter, Ahyish.
23. And though she was a servant, she had become more than that; lo, Marah had become the friend and teacher of Ahyish.
24. Wherefore Pharaoh's daughter was opposed to her father's decree that the Nasarean male babies be killed.
25. Yea, she had begged her father to cancel the decree, and he almost did but for the strong objections of his advisors.

26. Behold: Each day Marah and Ahyish went for a walk along the river.
27. Yokebed hid in the brush near the part of the river where they walked, and secretly gave birth.
28. The baby was a boy, and, according to her vision, she named him Moses.
29. When she saw Marah and Ahyish walking beside the river, she placed him in a basket and floated him downriver, toward them.
30. Yea, the basket was made of papyrus and was coated with bitumen and pitch, wherefore it floated without sinking.
31. And Yokebed had told Marah of her plan.
32. And Marah had told Ahyish.
33. Wherefore when they saw the baby floating toward them, Ahyish feigned surprise, for there were others in the area.
34. Ahyish declared, "This baby has been sent to me by God!
35. I will raise it as my own child!"

36. Because Ahyish did not have milk in her breasts, being a virgin, she said: "I will

[2]The Hebrew name *Yokebed* means *Yahweh is Glorious*. It is pronounced *Yo-keh-bed*, and has come into English as *Jochebed*.
[3]The Hebrew name *Amram* means *Exalted People*. Amram's parents were dedicated to the preservation of Nasarean self-identity during the captivity in Egypt, and that is reflected in the name they gave their son.
[4]The contemporary Jewish understanding of the name *Moses* is that it is the English version of the Hebrew name *Moshe*, understood as a particle of the verb *masa*, which means *to draw out* (as in *draw out of the water*). They believe the name comes from the fact that Moses was *drawn out* (pulled out) of the water by the Pharaoh's daughter. However, the Nasarean teaching is that *Moses* is the English version of the Hebrew name *Moza* (pronounced: *Mo-tsaw*), which means *Exodus*. As described in the above verses, Moses' mother, Yochebed, was told in a dream: *"Name your son 'Moses', for he will lead your people out of Egypt."* That prophecy relates to the *Exodus* from Egypt, and is the source of the name *Moses*.
[5]*Marah* means *Mirror* and is pronounced *Mar-aw*.

need a nurse to breastfeed this baby."
37. Then, looking knowingly into the eyes of Marah, she said: "Can you find me a woman with milk to nurse this baby?"
38. Marah smiled and answered, "My sister, Yokebed, just lost a baby.
39. She has milk to feed this baby!"
40. Ahyish said, "Because you already have so many duties, I want her to move into the servant quarters at my house, next to your quarters.
41. And she can bring her husband, for I am in need of a master gardener."

42. And so it was that Yokebed and Amram, the true mother and father of Moses, became servants of Ahyish, the Pharaoh's daughter, and lived on the palace grounds.
43. Yokebed was the primary caregiver of Moses.
44. And when Moses was seven, he began practicing Zahyen with Amram.
45. For, behold: Amram was the living master of Zahyen, as was his father before him.

46. Also when Moses was seven, Ahyish told him the truth about his birth parents, that they were Yokebed, his nurse, and Amram, the gardener.
47. And she told him that she, Ahyish, loved him very much, and how they had saved him from the cruel edict of her father, the Pharaoh.
48. She then swore him to secrecy, saying, "Only talk of these things with Amram, Yokebed, Marah, and myself."
49. And Moses kept his promise.

Chapter 3
Moses' Pilgrimage to Kush

1. Moses became a fine young man, and was an advisor on Jewish affairs to the Pharaoh.
2. For, behold: Though the Pharaoh knew not all of the details, he did from the beginning know that his daughter had fetched a Jewish baby from the water.
3. And though Moses was a Nasarean, Pharaoh differentiated not between Jacobite Jews and Nasareans, thinking of them all as "the slaves from Kush".

4. Behold: One day, when Moses was twenty-eight, he was walking amongst the brush beside the river, in the area where he had been birthed.
5. There, he came upon two Egyptian men with knives, trying to rape a Nasarean woman.
6. Using Zahyen, Moses fought the two men.
7. Swinging his staff, Moses disarmed the first man, knocking the knife from his hand.
8. Then he swung his staff to disarm the other man, but lo: as Moses swang, the man stumbled forward, and Moses' staff hit him on the temple, killing him.
9. Behold: Moses had intended only to disarm the man, not to kill him.
10. For, it was against the precepts of Zahyen to kill.
11. And so, after seeing the woman home safely, Moses went to Pharaoh and told him what happened.
12. Moses said, "I have killed a man and should be punished."
13. But Pharaoh said, "According to our law, you have done no wrong.
14. For, behold: You were acting in the defense of a woman being raped.
15. And our law forbids the rape of any woman, even slaves.
16. Wherefore you will not be punished.
17. And you did not intend to kill, but to disarm.
18. If anything, you should be commended for bravery in preventing a brutal rape.
19. Yea, I hold you innocent."

20. But over the next few days, Moses got little sleep, for his conscience tormented him.
21. He said, "I may not have broken the law of Pharaoh, but I have broken the precepts of Zahyen.
22. I have used Zahyen to kill, which is

forbidden."
23. And so his father, Amram, told him, "I am the zaqen of Zahyen.
24. And I tell you this: the precept means that we should never use Zahyen to try to kill.
25. You did not try to kill, and therefore did not violate the precept.
26. Certainly, you did not violate the spirit of the precept, for you did not desire to kill.
27. It is good that you regret the killing, but you are being too hard on yourself.
28. The death was an accident.
29. And the accident occurred during an act of great bravery.
30. I hold you innocent of violating the precepts of Zahyen."

31. But, as more days passed without much sleep, Moses declared to himself: "If I violated not the laws of Egypt, and if I violated not the laws of Zahyen, still I feel terrible.
32. For, lo: I violated my own standard.
33. Behold: If I had practiced Zahyen with greater dedication, my skill would be much greater.
34. And if my skill at Zahyen were greater, I would not have accidentally killed a man.
35. And even if others forgive me, I do not forgive myself.
36. I feel in need of cleansing."

37. And so, after receiving permission from Pharaoh, and after speaking with Amram, Yokebed, and Ahyish, Moses left for the desert.
38. Yea, he left on a spiritual pilgrimage, to fast and pray, and to cleanse himself.
39. For, lo: Moses not only felt the need to cleanse himself from the guilt of having killed a man, but also felt a certain discontent with his life.
40. He had a comfortable life, but he saw that his people, the Nasareans, and the other Jewish slaves, were in bondage.
41. And all around him he saw acts of violence and corruption.
42. Lo: he felt that there must be a better way.
43. And that his people must be free.

44. Moses rode a camel into the desert.
45. In the hills, he fasted and prayed for two days, asking Jah-Jah and Elohim for guidance.
46. He heard a voice within telling him to go to Kush.
47. Though it would be a long and difficult journey, he obeyed the inner voice.

48. Behold: When Moses reached Kush, he trembled.
49. Not from fear, but from the awareness that this was the homeland of his people.
50. He did not know what to expect.
51. Would there still be some Nasareans here?
52. Certainly not every person could have been captured and enslaved.
53. He knelt and touched the soil of Kush.
54. And he sang a song.

55. Lo: As he traveled through Kush, he saw no large towns but many small settlements.
56. And these settlements were impoverished.
57. And he saw no signs that Nasareans remained.
58. He camped on a hill and again fasted and prayed, asking for guidance.
59. Again guidance was given.
60. A voice within told him to travel to the center of Kush, where once was the Garden of Eden.
61. Moses said, "I know not the location."
62. The voice said, "I will lead you."
63. And behold: The voice did lead Moses to the center of the Garden.
64. And though the Garden had long since fallen from its former glory, and though the original Mount of Peace had been raised unto Elkush, still Moses sensed something special about this land.
65. For, lo: It was the birthplace of humankind.
66. Yea, and it was the first homeland of

the Nasareans.
67. And, as he climbed the Mount in the center of the Garden, he felt a powerful lifeforce emanating from the trees, soil, and air.
68. Everything seemed more alive.

69. Moses spent his first night on the Mount in prayer.
70. But he did not fast.
71. Lo: There was fruit on the Mount the likes of which he had never seen.
72. He feasted on the fruit, prayed, and finally slept.
73. And when he slept, he dreamed good dreams.
74. When he awoke, Moses said: "This is the place I will do my cleansing.
75. For, behold: This is a place of great power."

Chapter 4
Moses Meets Reuel

1. Moses decided to explore the Mount; for, when he climbed the trail he had seen footprints of people and sheep.
2. He wondered, "Is someone living upon this Mount?"
3. As he explored, he found the answer.
4. Yea, he found one large yurt surrounded by seven small yurts, and an old man.

5. The old man sat on a log in front of the large yurt, smiling at Moses.
6. He said to Moses, "I have been waiting for you."
7. Moses said, "How could you be waiting for me.
8. Even I did not know I was coming."
9. The old man said, "Last night I heard you snoring!
10. Only a deaf man would not know you were here!"
11. The old man laughed at his own joke, then said, "The Dove revealed your coming.
12. And the Lamb guided your coming.
13. And I honor your coming.
14. For, behold: Not many, these days, can hear the voice of the Lamb."
15. Moses had never seen a Nasarean scripture, for they were outlawed in Egypt.
16. But the elders passed on many of the stories and teachings by word of mouth.
17. And so Moses had heard stories of the Lamb and the Dove.
18. Moses said, "I am thirsty!"
19. The old man said, "Come inside my home; your thirst will be quenched."

20. Moses entered the yurt.
21. Inside, he saw a woman's garment folded on the table.
22. He asked, "Do you have a wife?"
23. The old man answered, "My wife ascended to Elkush.
24. I live with my seven daughters.
25. They have taken our sheep down the mountain to graze.
26. They will return before nightfall."

27. Behold: Because the old man used the Nasarean word *Elkush,* and because the home was decorated with symbols of the Nasarean religion, Moses became excited, thinking, 'This man is a free Nasarean.'
28. Moses said, "My name is Moses.
29. What is your name?
30. And, lo: Are you Nasarean?"
31. The old man replied, "My birth name was Jethro.
32. Now I am called Reuel.
33. And, yes, I am Nasarean."
34. Indeed, the old man was Nasarean; for, behold: Reuel wore the pendant of Yaiyr.

35. Moses was moved to tears of joy.
36. He said, "How many free Nasareans are there?"
37. Reuel replied, "Few survive in freedom.
38. The Egyptians crushed the Nasarean nation generations ago.
39. Few Nasareans in captivity truly know their religion, for their scriptures were burned long ago.
40. The few free Nasareans are mostly

escaped slaves.
41. Most Nasareans that escaped Egypt, abandoned the Essene Way, and assimilated into the general population.
42. For, behold: By then, they knew little of the Way, and there were no teachers or congregations to assist them.
43. My father and mother were slaves in Egypt.
44. They escaped and returned to Kush.
45. They found no Nasarean congregations, for none existed.
46. But the Lamb and Dove appeared to them, and led them to a surviving remnant of the Zeroah Nistar.
47. I was born amongst that remnant, and trained by them.
48. They are *The Keepers of the Sacred Flame.*
49. In dark times, it is the Zeroah Nistar that preserve the Ark of the Covenant and our sacred scriptures.
50. Wherefore they are also called *The Guardians of the Scrolls.*
51. They are Cherubim wearing human flesh, being the link between this world and Elkush.
52. Yea, one does not seek out the Zeroah Nistar.
53. They seek whom they choose.
54. Behold: they know the thoughts and deeds of each, yea, they know even the longings of our hearts.

55. "Behold, Moses: The Zeroah Nistar knows the longings of your heart.
56. And you have been chosen for a certain work.
57. And I have been chosen to train you for that work.
58. And my seven daughters will assist me.
59. For, lo: You have been chosen to lead a reemergence of the Nasarean religion.
60. For, the time has come.
61. Yea, the Zeroah Nistar are also called *The Watchers of Times.*
62. For, behold: There are seasons and cycles for all things.
63. And what is right in one season, may be wrong in another.
64. Yea, what is helpful and beneficent in one age, may be hurtful and harmful in another.
65. And within each cycle of time are cycles.
66. And the Zeroah Nistar is always watching, always helping in the right way, though unseen and unnoticed.

67. "And now one age ends and another begins.
68. And you have been chosen to boldly proclaim the Essene Way and inaugurate a reemergence of the Nasarean religion.
69. For, the time has come."
70. Moses protested: "I have killed a man.
71. Accident or not, I have blood on my hands.
72. And there are things about me that are very far from pure.
73. Lo: Though I have never married, I have had many women.
74. Yea, I am guilty of fornication many times over.
75. And one of the women was married, wherefore I am guilty of adultery.
76. If the Zeroah Nistar knows my deeds, they cannot choose me.
77. For, I am a great sinner!
78. I am not worthy!"

79. Reuel replied, "Know this, Moses.
80. When you bravely intervened to prevent the rape of the Nasarean woman, you were a Nasarean Lion.
81. In your heart you never desired to kill, and the Zeroah Nistar finds not guilt, but great bravery in your deed.
82. And, lo: The Office of Yaiyr, at this time and place, is not to be filled by the greatest saint, but the greatest soldier.
83. For, what is this place?
84. It is a contested world, mostly in the hands of Luciferian soldiers.
85. And what is this time?
86. It is a time of warfare between the Nasarean insurgency and the Luciferian army.
87. These things are more true than you

can know, and manifest in more ways than you can imagine.
88. We are at war, and you are a soldier.
89. On this world at this time, the Yaiyr must be a warrior.
90. Yea, you will be attacked in ways you cannot now fathom.
91. The Yaiyr must be a fierce Lion, wherefore you have been chosen.
92. There are other roles for them that are saintly yet timid.

93. "Yea, there are roles for all who wish to serve.
94. But know this: We are at war, and you are a soldier.
95. Your gifts fit the role you have been chosen to fulfill.
96. You have the ability to speak boldly and eloquently.
97. You have the ability to discern spirits.
98. You have the ability to perceive the gifts of others.
99. You have the ability to inspire others.
100. You have the ability to understand the teachings and articulate them.
101. You are a soldier, teacher, and inspirer of others.
102. You are a leader.

103. "And though you speak truly when you say that you are not pure, the truth is that none in this world are very pure.
104. Even those who come into this world pure and from above – as you did – are rendered relatively unconscious by the dense atmosphere of this world.
105. Yea, the atmosphere of this world is so dense as to drag down the best of us.

106. "Wherefore coming to this world from above is an act of great sacrifice.
107. And those from above who watch are not awed when you stumble in this dense world; rather, they are awed when you remember why you came.
108. And they are further awed when you begin to act on that remembrance.

109. "So, all things of the Zeroah Nistar are according to time and season, even the selection of certain persons for certain roles.
110. And whereas the world knows not where you came from nor why you came, and knows not the longings of your heart nor your remembrances, we know those things and are awed."

111. Moses looked into the eyes of Reuel and wept.
112. His tears were of joy, but also relief.
113. He felt relieved to know that his help was acceptable to the Lord and Lady, despite his impurities.
114. And as he gazed into the eyes of Reuel, deep memories stirred within him...
115. Memories of a higher world, a heaven where he once lived...
116. And a pledge he made to enter this world as a Hand of Mercy of the Lord Christ and Lady Christ.
117. Then, Reuel embraced him and spoke these words: "Welcome home."

118. Reuel took Moses on a tour of the Holy Mount.
119. He told Moses, "Be in Silence and let the Mount speak to you."
120. They walked for several hours, neither saying a word, listening to the voice of the Mount.
121. Then they returned to the yurt and Reuel said, "This large yurt is where I sleep.
122. My seven daughters sleep in the seven small yurts that surround the large yurt.
123. Yea, each daughter has a yurt of her own.
124. In the large yurt is our dining area, and an area for worship, and my sleeping room.
125. The area for worship is called the Sanctuary.
126. You will sleep there.
127. Now descend the Mount and follow the trail to where my daughters are grazing our sheep.

128. For, behold: A certain bully has of late been preventing them access to the lake where the sheep drink.
129. Yea, he makes them wait until near dark, hoarding the water all day for his sheep."

130. Moses descended the Mount and followed the trail of the sheep.
131. Sure enough, he found the seven daughters waiting for access to the lake.
132. For, behold: There was but one place where the sheep could safely access the water, and the bully and his sheep were there.
133. Moses greeted the seven daughters, telling them how he had spent the day with their father, Reuel.
134. He then said to the bully, "Your sheep have had long access to the water.
135. Now let our sheep have a turn."
136. The bully, who was an extremely large man, looked Moses over, then said: "For such a little man you have a big mouth.
137. I know you not, but I know these maidens, and I have told them what price they must pay to access this water."
138. Then the man snickered and said, "If one of them will go to bed with me, all of them may access the water.
139. That is my price."

140. Moses said, "If you wish to avoid battle with me, you must do three things.
141. One, you must now take your sheep and leave.
142. Two, you must from this day on permit fair access to the water.
143. Three, you must refrain from speaking to these women in the future, unless you have something polite to say.
144. For, behold: If you again harass these women or deny fair access to the water, I will do battle with you."

145. The man laughed and took a drink from a flask of wine.
146. Then he charged Moses, swinging his staff at Moses' head.
147. Moses swiftly stepped to the side and ducked, avoiding the blow.
148. Again and again the man tried to strike Moses.
149. Again and again, he failed.
150. For Moses moved swiftly like a cat, avoiding the blows with little effort.
151. Finally the man was exhausted, and could swing his staff no more.
152. Then he put his head down like a bull and charged Moses, as if to tackle him.
153. Moses simply stepped aside and the man fell face down in the dirt.
154. Then he got up and led his sheep away.
155. Never again did he harass the seven daughters.
156. Moses had won the battle without having to throw a single punch.

157. The seven daughters of Reuel thanked Moses for his help, then watered their twelve sheep.
158. Then they led Moses up the path of the Holy Mount, to the large yurt, where they met Reuel.
159. The daughters told Reuel of Moses' intervention on their behalf, and how he defeated the bigger man without throwing a single punch.
160. Reuel replied, "Moses will teach each of you Zahyen.
161. And each of you have something to teach Moses.
162. But now we dine."

Chapter 5
The Seven Sisters of Peace

1. The next morning, after Morning Service, Moses was sent to the yurt of the first daughter.
2. Her name was Yesudah.[1]
3. Moses trained her in Zahyen.

[1]The Hebrew word *Yesudah* means *Foundation* or *Base* (of an Altar). It is the feminine form of *Yesod*.

4. And she trained Moses in *Shalom im 'Etsem,* which is *Peace with the Body.*
5. Yea, she taught him all the things a Nasarean does to have Peace with the Body.

6. The second morning Moses was sent to the yurt of the second daughter of Re'uel.
7. Her name was Nephesh.[2]
8. Moses trained her in Zahyen.
9. And she trained Moses in *Shalom im Nephesh,* which is *Peace with the Mind.*
10. Yea, she taught him all the things a Nasarean does to have Peace with the Mind.

11. The third morning Moses was sent to the yurt of the third daughter of Re'uel.
12. Her name was Shalishah.[3]
13. Moses trained her in Zahyen.
14. And she trained Moses in *Shalom im Mishpacah,* which is *Peace with the Family.*
15. Yea, she taught him all the things a Nasarean does to have Peace with the Family.

16. The fourth morning Moses was sent to the yurt of the fourth daughter of Re'uel.
17. Her name was Ummah.[4]
18. Moses trained her in Zahyen.
19. And she trained Moses in *Shalom im Am,* which is *Peace with Humanity.*
20. Yea, she taught him all the things a Nasarean does to have Peace with Humanity.

21. The fifth morning Moses was sent to the yurt of the fifth daughter of Re'uel.
22. Her name was Nachalah.[5]
23. Moses trained her in Zahyen.
24. And she trained Moses in *Shalom im Nachalah,* which is *Peace with Heritage.*
25. Yea, she taught him all the things a Nasarean does to have Peace with Heritage.

26. The sixth morning Moses was sent to the yurt of the sixth daughter of Re'uel.
27. Her name was Em.[6]
28. Moses trained her in Zahyen.
29. And she trained Moses in *Shalom im Em Erets,* which is *Peace with Mother Earth.*
30. Yea, she taught him all the things a Nasarean does to have Peace with Mother Earth.

[2]The Hebrew word *Nephesh* literally means *Breath* but is used in the Hebrew Bible in a variety of ways, including *Mind* (in the sense that the mind is subtle and ethereal, like the breath). For the Nasareans, it is a sectarian word that means *Mind* and refers to the mental body, which is much more subtle and ethereal than the dense, physical body ('Etsem).
[3]The Hebrew word *Shalishah* means *Third, Threefold, Trinity, Triad.* Esoterically, it implies for Nasareans the notion of *Family,* in the sense that three is the number that symbolizes Father, Mother, Child, and the Triangle symbolizes expansion from the original monad into multiplicity for the sake of creation.
[4]The Hebrew word *Ummah* means *People, Nations, Tribes.*
[5]The Hebrew word *Nachalah* means *Heritage.* Heritage means *something inherited or passed down.* The Hebrew root of *Nachalah* is *Nachal* and means *stream* or *river.*
[6]The Hebrew word *Em* means *Mother.*
[7]The Hebrew word *Ruah* literally means *Wind* or *Breath* and is also used in the Hebrew Bible for *Air, Whirlwind,* and *Spirit.* In the context at hand – the name of the seventh daughter of Reuel – we are to understand the meaning of her name as *Spirit.* How do we know that? Because: The names of each of the previous six daughters correlate with the aspect of the Sevenfold Peace that each teaches Moses. Thus we can expect the same in regard to the seventh daughter. And since the seventh aspect of the Sevenfold Peace is Peace with God/Goddess, the name *Ruah,* if understood as *Spirit,* does indeed correlate. Although the literal meaning of *Ruah* is *Wind* or *Breath,* it is also used for *Spirit* because, like *Air,* Spirit is invisible, subtle, and ethereal.

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31. The seventh morning Moses was sent to the yurt of the seventh daughter of Re'uel.
32. Her name was Ruah.[7]
33. Moses trained her in Zahyen.
34. And she trained Moses in *Shalom im YHWH,* which is *Peace with God and Goddess Immanent and Transcendent.*
35. Yea, she taught him all the things a Nasarean does to have Peace with YHWH.

36. And each evening, at Evening Service, Moses, along with the Seven Sisters of Peace, received teachings from Reuel in the Sanctuary in the large yurt.
37. And after the first week, Reuel asked Moses, "Do you wish to stay and study with us?"
38. Moses replied, "This is the calling of my heart."
39. And Moses studied with Reuel and his seven daughters for seven years.

40. After seven years, the seven daughters approached Moses and said, "We seven are unmarried virgins.
41. It is our will that you select one of us to marry, for we wish that our father's bloodline be continued.
42. You are the only Nasarean man of our age on this Mount.
43. This is our will only if it is also your will."
44. Moses replied, "I will spend the night in prayer and meet you in the morning with my answer."

45. The next morning Moses met with the Seven Sisters of Peace and said, "I cannot choose one from amongst the seven.
46. For, behold: I love each of you dearly and equally.
47. Lo: I desire not to hurt the feelings of six by choosing one.
48. Wherefore I have a request.
49. I ask that the seven of you, together, make this decision.
50. Yea, whomever you decide I should marry, I will marry."
51. The seven agreed, saying, "We will spend the night in prayer and meet you in the morning.
52. Yea, with the rising of the Sun we will give you our decision."

53. The next morning the Seven Sisters of Peace met with Moses.
54. The seventh daughter, Ruah, spoke, saying: "We have made our decision.
55. But before we tell it to you, know this: You are free to reject our decision.
56. For, behold: The decision of our hearts may not be the desire of your heart.
57. Our decision is this: We choose that you unite with all of us; six will continue to teach you the Sevenfold Peace, and the seventh will do that but also be your wife; for behold: We sisters have lived together all our lives and do not wish to be parted one from another.
58. Wherefore it is our decision that we all share the same land, but only Shalishah will be your wife and share your bed.
59. Lo: on the first day of each week, Yesudah will teach us Peace with the Body, even as before; but on this and every day, only Shalishah shall share your bed and be your wife.
60. On the second day of each week, Nephesh will teach us Peace with the Mind, even as before; but on this and every day, only Shalishah will share your bed and be your wife.
61. On the third day of each week, Shalishah will teach us Peace with the Family, even as before; on this and every day, she will share your bed and be your wife.
62. On the fourth day of each week, Ummah will teach us Peace with Humanity, even as before; but on this and every day, only Shalishah will share your bed and be your wife.
63. On the fifth day of each week, Nachalah will teach us Peace with Heritage, even as before; but on this and every day, only Shalishah will share your bed and
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be your wife.
64. On the sixth day of each week, Em will teach us Peace with Mother Earth, even as before; but on this and every day, only Shalishah will share your bed and be your wife.
65. On the seventh day of each week, I, Ruah, will teach Peace with God and Goddess Immanent and Transcendant, even as before; but on this and every day, only Shalishah will share your bed and be your wife."

66. Moses replied, "With glad heart I will honor your choice.
67. But only with the blessing of Reuel."
68. Ruah replied, "Yes, of course.
69. But we know our father and trust him to honor our choice."
70. And so the seven daughters and Moses approached Reuel.
71. Yea, they told him of the decision of the seven daughters, and of Moses' acceptance.
72. Then they asked for the blessing of Reuel.
73. And Reuel gave his blessing, saying, "This will be a wonderful marriage, and behold: it is an extraordinary blessing that my daughters will share the same land, at least until the other six find husbands."

74. A small wedding was soon held.
75. A few Nasarean friends attended; behold, these friends were of the Zeroah Nistar.
76. The wedding was officiated by Reuel and a Nasarean eldress named Miriam.[8]
77. Lo: Miriam was of the Zeroah Nistar, and was a prophetess.
78. Then Reuel spoke to Moses, saying, "Your studies with me are complete.
79. Behold: I have taught you all that I know.
80. Now your ministry to the world will begin.
81. For, lo: The Lord and Lady sent you here for a reason.
82. And that reason was that you be trained for a great work.
83. Go to the spot in the ancient orchard where once stood the Tree of Life.
84. That is the very pinnacle of this Mount of Peace.
85. Fast and pray.
86. Ask Elohim to reveal how best you may serve Jah-Jah."

87. Moses replied, "I will commune with my wife for forty-nine days.
88. Then I will climb the peak of the Mount and fast for forty days.
89. In prayer I will seek guidance for my work."

Chapter 6
Forty-Day Fast and Commission of Moses

1. Moses fasted for forty days.
2. Yea, for forty days he fasted and prayed, seeking guidance from YHWH.
3. Then, behold: On the fortieth day, YHWH spoke unto Moses.
4. Lo: It was from a burning bush that YHWH spoke unto Moses.
5. And that was as follows.

6. On the peak of the Holy Mount was growing a bush called Qanehbinah.[1]
7. Reuel had taught Moses that this plant was most holy, being a gift from the Cherubim for the making of the Hemp Robe, the Nasarean garment for high

[8]Miriam is a popular name, used by many Nasareans. This Miriam is not the same person as Miriam the Magdalene.

[1]*Qanehbinah* is a word from the tongue of the Cherubim for the hemp/marijuana plant. Like many Cherubim words, Qanehbinah – in the form of two separate words – migrated into Biblical Hebrew: *Qaneh,* which means *Stalk, Reed,* or *Branch,* and *Binah,* which means *Wisdom, Understanding, Insight,* or *Discernment.*

ritual.
8. Throughout his fast the presence of the holy bush had comforted Moses.
9. Then, on the fortieth day, while Moses chanted a Sound of Power, behold, lightning from heaven flashed through the darkness of the night.
10. Lo: The lightning struck the Qanehbinah bush, and it caught fire.
11. The smoke of the bush entered Moses' nostrils, and YHWH spoke from the bush, saying, "Behold, Moses, you are in My presence."
12. Moses replied, "Who are You, my Lord?"
13. And the voice answered, "I am the I AM.
14. I am Jah, God Transcendent."
15. Then another voice spoke from the bush, saying: "Behold, I am Jahlah, Goddess Transcendent.
16. We are the I AM in whose Image and Likeness you are made."
17. Then the two voices, in beautiful harmony, sang a song unto Moses.
18. And the words of the song were: *"Receive now the Mahazeh Gedolah."*
19. Then, like Abdiel, Moses received the Mahazeh Gedolah.

20. Then the two voices sang unto Moses another song.
21. The words caused his spine and crown to tingle in ecstasy.
22. The words of this song were: *"Receive now the Lord Christ and the Lady Christ."*
23. And those words were sung in heavenly tongue, yet Moses perceived the meaning.
24. And the harmony of the voices of the Two that sang was so beautiful that tears of joy streamed down Moses' cheeks.

25. Then, behold, from the burning bush came another voice, saying, "I am Jahday, God Immanent."
26. And then another voice spoke, saying, "I am Jahnah, Goddess Immanent."
27. Then a Lamb appeared in front of the burning bush.
28. And on the head of the Lamb was a Dove.
29. And then the Lamb and the Dove became a man and a woman.
30. And the man spoke to Moses, saying, "Nasarean Lion, We have chosen you to free Our people."
31. And then the woman spoke, saying, "You will reestablish the nation of Yesar'el.
32. You will convince Pharaoh to free his slaves, both Nasarean and Jacobite.
33. For, behold: You volunteered for this before you were born.
34. And the time has now come."
35. And Moses knew that the man was the Lord Christ, Jahday.
36. And Moses knew that the woman was the Lady Christ, Jahnah.
37. For, behold: He had seen Them in the Mahazeh Gedolah.

38. Moses asked, "When I go to Pharaoh and the people, who shall I say sent me?"
39. The Lord Christ answered: "Tell them, I AM sent you."
40. Lo: Reuel, in obedience to the voice of the Lord and Lady within, climbed the peak of the Mount and now came upon Moses.
41. Seeing the Lord and Lady with Moses, Reuel fell to his knees in humility.
42. The Lady said, "Rise, dear friend, Reuel.
43. You have prepared Moses for his work.
44. And now the time has come."
45. Hearing those words, Reuel placed the pendant of Yaiyr around the neck of Moses.
46. Yea, Reuel performed the ritual of consecration, then declared unto Moses: "Go forth, Nasarean Lion, to free our people.
47. The Nasareans will hearken to the voice of the Yaiyr."

48. After his fast of forty days, Moses remained on the Mount with his wife for another forty-nine days, gaining strength for his journey.
49. After the forty-nine days, he asked

that his wife and her sisters remain on the Mount and await his return, for the journey would be dangerous.
50. The Seven Sisters of Peace agreed, and after forty-nine days Moses began his journey to Egypt.
51. Yea, he began alone, but on the second day of his journey he was joined by Miriam, the elderly prophetess of the Zeroah Nistar.
52. She said, "I am going with you."
53. Moses replied, "But you are very old and this is a dangerous journey."
54. The old woman replied, "I have seen in a vision that you will need my help before this mission is completed."
55. Seeing that Moses was about to protest, Miriam added: "I have also seen in a vision that you lose this argument."

Chapter 7
Moses Returns to Egypt

1. Moses had been away from Egypt for seven years.
2. And when he returned, Pharaoh was angry.
3. For, lo: Though Pharaoh had given his blessing to Moses' request to retreat into nature for a time of prayer and fasting, he never imagined the time would be seven years!
4. Wherefore Pharaoh had Moses and Miriam locked up in a room in the palace while he decided what to do with them.

5. Behold: As he entered Egypt, Moses had perceived something was wrong.
6. For, wherever he looked, Moses saw the corpses of men and beasts.
7. Yea, dead bodies of young and old, male and female, dotted the countryside.
8. And the rotting corpses stank, and were covered with insects.
9. And many of the living men and animals appeared sickly.
10. Moses knew that some sort of plague had stricken the land, but Pharaoh ignored his questions and ordered that he and Miriam be locked in a room.
11. After a few days, Moses received visitors.
12. Yea, his mother, Yokebed, and his father, Amram, entered his room.
13. Moses told them all that he had experienced during the seven years of his absence.
14. His parents were overjoyed to hear that he had found Nasareans upon the Holy Mount.
15. They bent low and touched the feet of old Miriam.
16. Yea, and their hearts were filled with pride when they saw the pendant of the Yaiyr around the neck of their son.
17. When Moses asked them about the plague that ravaged Egypt, Amram told him, "Behold, it has harmed no Nasarean who holds true to the fleshless diet.
18. But those who have fallen from the Way and eat flesh in the manner of the Egyptians, suffer the same fate as the Egyptians.
19. Lo: it was the meat herds that first became sick, then it spread to those who ate from those herds."
20. Moses asked, "Have you told this to Pharaoh?"
21. Amram replied, "Only recently have I become confident in my observations.
22. I have asked to speak with Pharaoh but to no avail.
23. His advisors say he is too busy to speak with me."

24. Now, due to the influence of Moses' mother, Yokebed, the Pharaoh's daughter, Ahyish, had long ago ceased eating meat.
25. And through the advice of Ahyish, Pharaoh had ceased eating meat seven years before the plague began.
26. For, lo: He had been very ill, with pain in his joints, and had found great relief from his misery by following the advice of Ahyish.
27. Wherefore all those who ate at the table of Pharaoh now abstained from the eating of meat, in respect to Pharaoh.

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28. The day after the visit of his parents, Moses was visited by the Pharaoh.
29. He said to Moses, "Forgive my harsh treatment of you, old friend, but I have been under a great deal of stress."
30. Then Pharaoh told Moses of the plague that had stricken the land.
31. As he spoke, Pharaoh wept, for many thousands had died and more fell sick every day.
32. The economy was ruined.
33. Once productive farms were now fields of weeds.
34. People were afraid, believing the plague to be a curse from one of the Gods.
35. And he, their Pharaoh, could do nothing.

36. Moses told Pharaoh why he had been gone for seven years, and revealed the identities of his birth parents.
37. Then he told him, "I know the source of this plague.
38. And I know what must be done to prevent it from spreading further."
39. He then explained to Pharaoh the observations of his father, Amram.
40. Amram had observed that the plague first struck the meat herds.
41. And he had observed that not one single Nasarean who abstained from eating flesh had become sick with the plague.
42. Then Moses advised Pharaoh to order an edict warning the people to abstain from the diseased meat.

43. Pharaoh replied, "Because I make no distinction between Nasarean Jews and what you call Jacobite Jews, I had not noticed the absence of sickness amongst the Nasareans.
44. First I will order an investigation of Amram's observations.
45. If it is true that none of the Nasareans who abstain from eating meat have the plague, then I will issue the decree.
46. For, lo: It is true that the plague first struck the meat herds.
47. And it is true that neither myself nor my daughter, nor any of those who eat at our table, have fallen to the plague.
48. And we eat no flesh at the advice of my daughter, for she cured the pain in my joints."

49. After Pharaoh had investigated, he called Moses to him.
50. Pharaoh said, "It is as Amram observed; no Nasareans have the plague.
51. Wherefore I have issued the edict that you advised.
52. Truly, Moses, I am in your debt.
53. For, lo: It was your aunt who taught my daughter to abstain from flesh.
54. And it was your father who solved the riddle of the plague.
55. And it was you who told me of Amram's observations.
56. Wherefore, if not for your family, my family likely would have been stricken by the plague.
57. And so I am in your debt.
58. Behold: You may ask anything of me."

59. Moses replied, "I ask this: Let my people go!
60. Release all of the enslaved Jews, Nasarean and Jacobite alike.
61. For this is not only my will, but the will of my Father-Mother in Heaven."
62. Pharaoh said, "My advisors will protest.
63. But my word will stand.
64. I will honor your request.
65. I will free all of the enslaved Jews."

66. Moses said, "I ask one more thing.
67. Arrange a meeting between myself and the leader of the Jacobite Jews.
68. His name is Aaron and he is their High Priest.
69. For, lo: the exodus of the Jews from Egypt should be orderly and well planned."
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Chapter 8
Moses Leads the Exodus

1. Behold: Aaron, the High Priest of the Jacobite Jews, had lost many thousands of his people to the plague.
2. Again and again, he had ordered his people to perform animal sacrifice rituals, to protect them from the plague.
3. Again and again those rituals had failed to protect the people.
4. Most recently he had commanded the Jacobite Jews to sacrifice an animal and smear the blood above their door to ward off the plague.
5. Wherefore when Moses told Aaron of his arrangement with Pharaoh to free all the Jews, both Nasarean and Jacobite, Aaron declared: "Finally, Yahweh has accepted our sacrifices!
6. Yea, he was pleased by the blood above our doors.
7. Wherefore he has now freed us."
8. Moses replied, "Yahweh is not pleased by your bloody sacrifices.
9. Nor is Yahweh pleased by your burnt offerings.
10. Neither is Yahweh pleased by the blood you smear above your door.
11. Your freedom now is by Nasarean intervention, as an act of mercy.
12. For, lo: slavery is evil and none should be in bondage."

13. A plan was made for the exodus.
14. None would be forced to leave Egypt.
15. Any Jacobites or Nasareans who wished to stay, could stay.
16. For, lo: Some had intermarried with the Egyptians and had no desire to leave Egypt.
17. And some were too old and frail to make the journey.
18. And the numbers of Jacobites and Nasareans who would make the journey were as follows.
19. There were 120,000 Jacobites.
20. Of these, twelve thousand would make the first exodus, many of the others would follow the next year.
21. Their numbers had been decreased by the decree of Pharaoh that baby boys born to the Jews be killed, though that decree had expired, then depleted again by the plague.
22. There were about one thousand Nasareans living in Egypt.
23. For, behold: Over the generations in captivity, many Nasareans had fallen from the Way.
24. Only the truly faithful remained Nasarean in captivity, from one generation to the next.
25. And their numbers had always been small due to persecution.
26. And of the one thousand Nasareans, seven hundred would make this first exodus.

27. Because there would be thousands to feed on this journey, Pharaoh provided enough sacks of grain to make bread every day for many months.
28. Yea, and he provided many barrels of water.
29. And he provided animals to carry the grain and water.

30. The exodus of the Nasarean Jews and Jacobite Jews began.
31. On the day of their departure, Pharaoh bid farewell, telling all of them: "It is Moses who won your freedom.
32. Wherefore it is Moses whom you shall follow.
33. Yea, Moses is the leader of this march, and Aaron is second in command."
34. Moses and Aaron rode in front.
35. Yea, they rode camels provided by Pharaoh.
36. And Miriam, the elderly Nasarean prophetess, rode beside Moses.

Chapter 9
The Parting of the Red Sea

1. The plan was as follows.
2. Pharaoh had told Moses of a certain place where, during the driest season, the Red Sea could be crossed.

3. For, lo: At this place of crossing, the Red Sea became a marsh, wet but crossable.
4. The Jacobite Jews and Nasarean Jews would reach the place of crossing at the dry season.
5. Depending on the weather, it might be immediately crossable.
6. But if not yet crossable, they would camp beside the Red Sea for a few weeks until dry enough to cross at the marsh.
7. Then, Moses and the Nasareans would cross with the Jacobites and find a place for the Jacobites to settle.
8. Then, Moses and the Nasareans would return to Kush.
9. And this plan was due to the decision of Aaron that he desired not to return to Kush, but to seek a new land beyond the Red Sea.

10. Behold: When the Nasareans and Jacobites of the exodus arrived at the place of crossing, it was not yet dry enough to cross.
11. For, lo: There had been late rains that year.
12. Wherefore they made camp to wait a few weeks.
13. Yea, in a few weeks they would cross the marsh.

14. They had plenty of grain for bread, and enough water.
15. And Miriam showed the people how to make the grain go further, by sprouting it, then making bread that was baked in the sun, after the manner of the Nasareans of Kush.
16. The people liked this bread and called it *Manna from Heaven,* for it was sweet on account of the sprouting.
17. For, lo: When grain is sprouted it becomes sweet, like honey.
18. And this manna fed the people, for, behold: Even the Jacobites abstained from meat from fear of the plague.

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19. Now, the Amalekites were aware that Egypt was suffering from the plague.
20. And so the Amalekites sent spies into Egypt, to discover how weak Egypt might become.
21. For, though the Amalekites were too small in numbers to make war on Egypt, they might raid villages in the Egyptian countryside if they determined they were unguarded.
22. But the Amalekite spies discovered an easier target: They learned of the Jewish exodus from Egypt, and that it was not guarded by soldiers.
23. They knew that there would be little wealth to take from the Jews, but they desired the grain and animals.
24. And, most especially, they desired to steal the young women of the Jews, Jacobite and Nasarean alike.
25. For, they would use them, then sell them as slaves.

26. Wherefore, while the Nasareans and Jacobites camped at the Red Sea, the Amalekites prepared to attack.
27. But, behold: Moses had scouts posted on hills surrounding the encampment, and the scouts reported the massing of the Amalekite army.
28. Moses said, "Some Jacobites carry weapons, but are not trained soldiers.
29. And the Nasareans carry no weapons.
30. We can not defeat the Amalekites."
31. Then Miriam, the elderly prophetess, spoke, saying, "Behold, Moses: This is the time I told you of, the time that you would need my service.
32. Yea, this is the time of which my vision foretold, which vision was why I accompanied you from Kush.
33. You must trust me and do as I say.
34. For, lo: We must act swiftly to save the people."

[1]The Hebrew word *Nebiyah* means *Prophetess*. Related words are: *Nabi/Prophet; Nebuah/Prophecy, the Words of the Prophet (Noun); Naba/To Prophesy, To utter Prophecy (verb).*
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35. Moses replied, "I trust you, Nebiyah."[1]
36. Miriam said, "Have the people make ready to cross the Red Sea."
37. Moses replied, "The crossing is not yet dry enough."
38. Miriam answered, "Trust me."
39. Moses gave the order that the people make ready to cross the sea.
40. Then Miriam said to Moses, "Come with me to the place of crossing.
41. We will make it ready for the people."

42. Miriam and Moses stood at the place of crossing.
43. Miriam said to Moses, "Dance with me."
44. Miriam began to dance, and Moses followed her movements.
45. As she danced, she told Moses, "Chant with me."
46. Miriam, still dancing, began to chant certain Nasarean words of power, and Moses chanted with her.

47. Then Miriam called on the Angel of Air to part the waters; and lo: Great winds came and parted the waters.

48. Then Miriam called on the Angel of Sun to dry the seabed where the water had parted; and lo: Golden beams of sunlight dried the sea bed.

49. Then Miriam said to Moses, "Tell the people to cross."
50. Moses told the people to cross, and they crossed.
51. As the last of the people crossed, the Amalekites appeared in the distance and began their charge.
52. They, too, it seemed would cross where the sea had parted.
53. Yea, and then they would attack the people.

54. But, lo: Miriam was not through!
55. The prophetess called on the Angel of Soil to make the sea bed a deep mud; and lo: The seabed became waist deep mud.
56. Then she called upon the Angel of Water to close the parting of the sea; and lo: Great waves came and closed the parting.
57. And when the Amalekites reached the shore, they stopped, afraid to enter.
58. Their general ordered some to enter the sea and try to cross, but those who tried sank to their waist in mud and were stuck.
59. Yea, they had to be pulled from the mud with ropes.
60. Lo: The Amalekites could not cross.

Chapter 10
The Jakobites Desire to Steal The Land of Milk and Honey

1. Having crossed the Red Sea, the Nasareans and Jacobites marched for many days.
2. Then the Jacobites began to grumble and complain.
3. For, behold: They were tired of eating bread and wanted meat.
4. Wherefore the Jacobite High Priest, Aaron, said to Moses: "My people want meat.
5. Now that we have crossed the sea, there is no reason to believe that the wild animals on this side have the plague.
6. And besides, we know not that your opinion on the source of the plague was correct.
7. Perhaps the eating of animals with the plague was not the source of our plague.
8. Even so, we have put the plague behind us, and now will hunt for meat."
9. Moses advised otherwise, but Aaron refused to listen.
10. So it was that the Jacobites again began eating the flesh of animals.

11. The people journeyed many more days.
12. Then the Jacobites again began to grumble and complain.
13. They complained that there were not enough wild animals to provide the quantity of meat they desired.
14. Wherefore Aaron said to Moses, "Our

scouts have spotted small villages of a people not our own.
15. They are unguarded and have herds of sheep.
16. We will attack them and take the sheep."
17. Moses replied, "I absolutely forbid this.
18. Behold: Pharaoh put me in command of all Jews, Jacobites and Nasareans alike.
19. I forbid that you attack these people.
20. And I forbid that you steal their sheep.
21. We will turn north to avoid their villages.
22. Then we will find your people a place to settle."

23. Aaron laughed mockingly and said, "You are no longer in charge of my people.
24. Pharaoh put you in charge only until we found a place to settle.
25. And behold: We have now found the place we will settle.
✶26. For, lo: We will kill the people of these villages and take their lands and homes.
27. For, behold: This is a land of milk and honey.
28. And our God wishes to give it to us!"

29. Brushing aside the protests of Moses, Aaron declared: "We will camp here, unseen by the villagers, and prepare our attack.
✶30. We will always remember your help, Moses, but your help is no longer needed.
31. You are not our King, neither are you our High Priest.
32. Take your Nasareans and return to Kush."

Chapter 11
The Ten Commandments For All Nations and Religions

1. With sorrowful heart, Moses climbed a mount to spend the night in prayer.
2. Moses knew he could not force the Jacobites to obey his words.
3. And he knew that it was time to take the Nasareans to Kush.
4. But he did not want to leave the Jacobites without wise guidance.
5. And he did not want to leave the villagers to die without warning.
6. And so he went to Jah-Jah and Elohim in prayer.
7. And YHWH spoke to him.
8. Yea, Jah-Jah, our God and Goddess Transcendent, and Elohim, God and Goddess Immanent, whispered in his ear.
9. And Moses desired to write down what was whispered in his ear, but had no parchment.
10. Wherefore he took a stone the shape of a tablet, and a tool good for carving, and in the stone he chiseled Ten Commandments.
11. And these commandments were for the Jacobites and all nations and religions that desire to return to the true YHWH.
12. For, behold: Any who have strayed but embrace these Ten Commandments will be made ready to receive the Bahir Shibathayim.
13. And the Bahir Shibathayim is the Way of YHWH for the people of this world.

14. Receive now the Ten Commandments that Moses carved upon the stone tablet.

The Ten Commandments
For All Nations and Religions

15. *"Hear me, oh Yisra'el, if you would have joy in your life, and abundant blessings, rather than pain and misery, keep these commandments.*

16. *1) Within the One YHWH is both God and Goddess; wherefore, worship both the Father God and Mother Goddess, that you be centered in the All.*

17. *2) Within the creation is a spark of the Creator; wherefore, know yourself.*

18. *3) Within every creature is a spark of the Creator; wherefore, respect all living things in the manner that you respect yourself.*

19. *4) YHWH desires that all creatures live in nonviolent cooperation; wherefore, walk softly on Mother Earth, seek nonviolence, and make no laws that conflict with the Way of YHWH.*

20. *5) YHWH does not sanction violent warfare; wherefore, any religion, scripture, or prophet that declares otherwise, either lies or is in ignorance, and should not be obeyed.*

21. *6) You shall not kill any creature for pleasure, nor for profit, nor for food.*

22. *7) You may eat the milk and eggs of animals that are well cared for, but know this: These foods are for this world only; for, in the lower heavens the Cherubim eat but fruit, and in the higher heavens they eat only heavenly essences.*

23. *8) You shall cultivate honesty within yourself and in every relationship.*

24. *9) You shall forgive yourself when you stumble, and likewise forgive others their shortcomings.*

25. *10) Love YHWH within and around you, and love every creature as yourself; for, lo: Love is the Way, the Truth, and the Life, and none find YHWH except by Love.*

26. Let all Yisra'el receive these Ten Commandments.
27. For, behold: These commandments are not only for Yesar'el, but for every nation and religion."

28. Behold: Moses went to the people of the villages that Aaron planned to attack.
29. In each village he proclaimed the Ten Commandments and warned of the impending attack of the Jacobites.
30. Then Moses said, "Your small village can not fight off the Jacobites, for their numbers are too great.
31. But any among you that so desire may enter the Nasarean encampment and find sanctuary there.
32. Yea, and you may join our pilgrimage to Kush."
33. And in each village some accepted the offer of sanctuary.
34. But in each village, most chose to stay and fight the Jacobites.

Chapter 12
The Jacobite Jews become Aaronite Jews. The Nasareans Return to Kush.

1. Then Moses went to the Jacobite encampment.
2. For, lo: Aaron had separated his people from the Nasareans, making a separate encampment.
3. And when Moses entered the Aaronite encampment, he saw them making weapons.
4. And in the center of their camp they had built an altar.
5. And on the altar they were sacrificing a calf.
6. Moses was moved with compassion for the calf, whose golden fur was stained red with blood.
7. And Moses declared to them who danced before the bloody sacrifice, "Gather all your people to this place.
8. For YHWH has given me Ten Commandments for all the people of this world.
9. Call your people here and I will declare the Ten Commandments."

10. Lo: Most of the Jacobites had great respect for Moses for they knew that this Nasarean had freed them from Pharaoh.
11. And so they began to gather in one place, that Moses may speak unto them.

12. Then Aaron said to Moses, "It will take some time for the people to gather.
13. Walk with me for awhile and talk.
14. For, lo: I wish to be the first to receive the Ten Commandments."

15. Moses walked with Aaron into the wilderness.
16. And they were followed by Aaron's guards, who now carried spears.
17. And when they were out of hearing of the encampment, Aaron said: "Now read me the Ten Commandments."
18. After Moses read them, Aaron was angry and shouted: "How dare you force your religion onto us!
19. Your commandments are Nasarean and are not for us!
20. We believe in no Goddess!
21. And our YHWH is a God of war!
22. Yeah, he is an angry and jealous God, and he makes war on those who stir his wrath!
23. You have rendered us a service, and for that I will spare your life.
24. But you will not again enter our encampment.
25. If you approach our encampment you will be killed."
26. Moses, deeply saddened, said, "I ask one thing.
27. Since you will not permit me to enter your encampment to read the Ten Commandments to your people, I ask you to read them to your people.
28. Yea, read them to your people and tell them this: Any who desire to abide by these commandments may go to the Nasarean encampment and join the pilgrimage to Kush.
29. That way, your people will have a choice."
30. Aaron replied, "The idea that there be commandments is good.
31. I shall compose a list of commandments.
32. Then I will read to the people your commandments, and I will read mine.
33. And, as you request, I will give the people a choice.
34. If they prefer your commandments, they may join the Nasarean encampment.
35. Otherwise, they may remain with me and my God."
36. Aaron's guards escorted Moses back to the Nasarean encampment.
37. Then they took position on a hill to watch the Nasarean encampment.
38. For, behold: Aaron had ordered them to kill Moses should he leave the Nasarean encampment.

39. Aaron did not keep his agreement with Moses.
40. Lo: He took the tablet of stone with the Ten Commandments of Moses' YHWH, and broke it, saying, "These commandments are from the Nasarean YHWH.
41. But I will ask my God for guidance and I will write commandments for my people.
42. Yea, and I will rewrite our scriptures, for the scrolls were burned by the Egyptians and all that remains are the stories of the elders."[1]
43. Now, Aaron knew that his people were gathering to hear the Ten Commandments of Moses.
44. And so he spoke to them, saying, "Moses gave me the tablet of commandments to read to you.

[1]Previously in the *Holy Megillah*, we learned that at the time of Jacob, the Cainite religion split into two religions: Jacobite and Amalekite. The religion of Amalek was a continuation of the Cainite religion, whereas the religion of Jacob was a departure from that religion. Though Jacob broke away from the Cainite religion, he nevertheless carried over certain elements, including animal sacrifice. Jacob's religion was somewhat influenced by the Nasarean religion, becoming more benign, and was the beginning of what the Nasareans called the *Jacobites*. The Jacobites called themselves *Judaism*, taking that name from the Nasarean Lions that so impressed Jacob. However, from the time of Aaron's rewriting of the Jacobite scriptures, the Nasareans began to call that form of Judaism *Aaronite*.

45. For, lo: He is angry with you.
46. For, you have not obeyed me to the satisfaction of Moses.
47. Behold: Though it was a family secret, Moses is my brother.
48. For, he was born during the seven years of Pharaoh's decree that all male babies of the Jews be put to death.
49. Wherefore, his true identity was hidden, that he might survive."
50. Lo: the words of Aaron were but lies, for Aaron was no brother of Moses.
51. And the scriptures that Aaron wrote put many words in the mouth of Moses that he never spoke.

52. Moses led the Nasareans to Kush.
53. There, they formed seven villages.
54. And on the Holy Mount a Mother Temple was built.
55. Moses lived at the Mother Temple with his wife and her sisters, until the sisters married and built homes nearby.
56. Moses had one child by Shalishah, a daughter named Yochebed, in memory of his mother.
57. And the Nasarean religion of the Essene Way was again practiced in Kush.
58. Moses lived to a very old age and then ascended unto Elkush.

59. Behold: For many generations after Moses, the Nasareans lived in peace in Kush.
60. But then the Amalekites, whose numbers had grown very large, burned the Nasarean villages and killed many of the holy ones.
61. Once again, the Nasareans were forced into dispersion.
62. Once again, the survivors sang *"Sha'ar Yashuwb"*, which means: *"A Remnant will Return!"*

The Glory of Kings

Being an Account of the Splitting of the Kingly Line of Abraham and a Prophecy of the Healing of the Split Including: Revelation of the Queen of Shebah

Chapter One
Reflections on the Kingly Line of Abraham

1. Qashab!

2. Behold the glory of the Kingly line of Abraham through his son, Isaac, who came to earth as Noah.
3. Yea, this is not the glory of man, but the glory of the Seventh Heaven come to Earth.
4. For, lo: What is glory?
5. Is not true glory the resplendent radiance and magnificence of spiritual light to which all worldly glories are but a dim imitation?
6. And is not the Seventh Heaven of this world the Temple of Light within the Sun?
7. And do not Abraham and Sa'arah reign there as King and Queen of the Cherubim?
8. And did they not sacrifice their son, Isaac, by permitting his Great Sacrifice?
9. And when Isaac took off his glorious Robe of Light, which was his by right as Prince of the Cherubim, and rode a sunbeam to Earth to take birth in the humble rags of man... behold: Was not his glory magnified rather than diminished?

10. Ponder that last question, oh Brethren and Sistren, in the Silence of the Deep.
11. For, lo: Only those who live that answer truly understand glory.
12. All others will taste pain until they find the Pearl within.
13. For the glory of man is not the glory of Jah-Jah.
14. And the glory of the Kings is not what the worldly presume it to be.

15. Selah.

Chapter Two
Revelation of the Queen of Shebah

1. Beloveds,
Who is the Queen of Shebah?
2. Over whom does she reign?
3. Where is her palace?
4. What is her nation?
5. Whom does she serve?
6. When will you see her?
7. When will her work be accomplished?

8. There are many Queens of Shebah, yea, and many Kings of Shebah.
9. For, we read in the *Holy Megillah:*

"When a Prince,
having opened the Seven Seals
and,
with great diligence
and persistence, having
successfully ripened the fruit
within himself,
attains oneness
with the seven roots
and seven branches,
he shall be a King of Seven.
10. For, he now rules
the seven kingdoms
of the land within him,
which are the Seven Sefirot.
11. Even so,
he rules in the names
of Jah and Jahlah,
King and Queen of the All.
12. For only he
who bows low before Jah-Jah
reveals the Qodqod,
which is the Crown of Humility.
13. And only that one
will know the Kether,
which is the Crown of Royalty,

which is the fruit
of the Seventh Branch.
14. And when a Princess
does likewise,
she becomes a Queen of Seven."

15. Behold: In the tongue of the Nasarean, the word *Shebah* means *Seven.*
16. Wherefore, the Queen of *Seven* is the Queen of *Shebah.*
17. And it is revealed in the *Holy Megillah* that any Princess, having opened the Seven Seals and become one with the seven roots and seven branches of the Tree of Life, becomes a Queen of Shebah.
18. And any Prince who does likewise becomes a King of Shebah.

19. But who are Princes and Princesses?
20. Lo: to be a Prince or a Princess, must we be born into the bloodline of worldly Kings and Queens?
21. We read in the *Holy Megillah:*

"Behold:
the treasure within the Ark
is the Fruit of the Tree of Life.
22. And the Nasi [Prince]
and Nasiyah [Princess]
are they who make a
sincere effort
to open the Seven Seals
and taste the fruit.
23. Sincere effort
is steady progress in Omnah,
with diligence,
persistence,
and loyalty,
with right motive.
24. The right motive
is to serve Jah-Jah
by serving creation,
motivated by love."

25. In the light of the *Holy Megillah,* we see that each man and woman, whatever their worldly bloodline, may become a True Prince or True Princess if they be spiritual seekers.
26. Yea, and each may go on to become a King or Queen of Shebah, if they open the Seven Seals and taste the fruit of the Tree of Life.
27. And that fruit is the Treasure within the Ark.

28. But you may ask: 'What are the Seven Seals?'
29. And you may ask: 'What is the Ark?'
30. Beloved, again we find our answers in the holy scripture.
31. Yea, we read in the *Holy Megillah:*

"Behold:
Each branch
of the Tree of Life
corresponds with a root.
32. And the place
upon the spine of the Tree
whereat each branch
meets its root
is an Ofan ha Galgal,
a Whirling Circle.
33. *And the Seven Whirling Circles*
are called Sefirot,
for they are Energy Channels
encoded with numbers
and letters.

34. "There are seven Sefirot.
35. Each Sefirah is located
in a certain area
of the spine of the Tree.
36. *The spine is within the trunk*
of the Tree,
and the trunk is called
Arown haOtzar,
the Treasure Box,
for it is
The Ark of the Covenant.
37. *For,*
when Jah-Jah created
the Mother Ovum,
Jah-Jah remained
in Heaven Most High;
but Jah-Jah made
a covenant with you,
promising not to abandon you,
and to remain connected
to all within the Mother Ovum

through the Center Branch.
38. *And the Center Branch*
is the Nahar Neharah,
the River of Light.
39. *And the* Nahar Neharah
flows down the spine
of the Tree of Life.
40. *And within the Treasure Box,*
which is the
Ark of the Covenant,
are the Seven Sefirot.

41. *"And upon the Treasure Box*
are Seven Seals.
42. *Upon each seal*
is the signet of Jah-Jah,
the King and Queen;
for, the treasure belongs
to Jah and Jahlah
and is to be shared
with Their Royal Children,
the Prince and Princess
of Jah-Jah.

43. *"And each seal*
corresponds with a Sefirah.
44. *And upon each seal,*
inscribed in light,
is a Qol haKowach,
a Sound of Power.
45. *Behold:*
these Seven Sounds of Power,
are not the
Fourteen Sounds of Power
of the Seven Branches
and Seven Roots,
but are the
Seven Sounds of Ecstasy
that come from the mating
of the branches
and the roots.
46. *And that mating*
is the meeting of each branch
with its corresponding root
at a certain spot
upon the spine of the Tree.
47. *Yea,*
at each spot of meeting,
which is a merging
of Two as One,
is a seal.
48. *And upon each seal,*
inscribed in light,
is a Qol haKowach,
a Sound of Power.
49. *And that sound*
is whispered in the ear
of those who take initiation
into the Nasarean religion."

50. In the light of the *Holy Megillah,* we have seen that there are many Kings and Queens of Shebah.
51. Yea, and we have seen that the Ark of the Covenant and the Seven Seals are within the Tree of Life.
52. Behold: the *Megillah* will now reveal another truth to us.
53. Yea, we shall see that the Tree of Life is within us and all around us.
54. For, behold: We are the Book of Life!
55. We read in the *Holy Megillah:*

"Yea,
the Seven Sefirot
upon the spine of the
Tree of Life
are found upon you;
for the Tree is within you
and all around you.
56. Yea,
you are the Sefer Chaim,
the Book of Life,
and only when you
read your Self,
will you know the truth.
57. And the truth will set you free."

58. Beloved, we now unlock another mystery.
59. Again, the key that unlocks this mystery will be the Holy Scroll.
60. Of what mystery do I speak?
61. I speak of the mystery of Hanukah, the Queen of Shebah, she whom the *Megillah* calls, *"The Queen of the Ark".*
62. For, lo: Though many Nasareans have attained the initiatic level of Queen of Seven ['Shebah'], only Hanukah has been given the title *Queen of the Ark,* and only

she has been given her specific mission.
63. Soon, we will consider her mission.
64. But first, consider this: There are many Christs yet there are only two Supreme Christs: the Lord Jahday and the Lady Jahnah.
65. Yea, many others have been initiated into the Christ Family, and are rightly called 'Christs'; yet, when we say "*THE* Christ", the wise know we speak of the Supreme Christs, the Lord and Lady.
66. I tell you truly, it is the same when we speak of the Queen of Shebah.
67. For, though many have attained the initiatic level of Queen of Shebah, when we say "*THE* Queen of Shebah", the wise know of whom we speak.
68. Yea, they know we speak of Hanukah, the adopted daughter of Enoch.

69. Yea, and though the Ark of the Eternal Covenant is within you, there is also an Ark of the written covenant that is not within you, but is a wooden box.
70. And that wooden box is made from wood from the Tree of Life.
71. And that box houses the first copy of the *Holy Megillah.*
72. And that Ark will play an important role in the future of this world.
73. Yea, and Hanukah, *THE* Queen of Shebah, is the guardian of that Ark.

74. Lo: let us now read what has previously been revealed in the *Megillah* of her life and mission.
75. Then, in that light, I will reveal even more.
76. For it is my purpose to reveal the life and work of THE Queen of Shebah, as a prelude to describing the splitting of the Kingly line of Abraham.

77. *The night before his ascension to Elkush, Enoch met with Hanukah and revealed unto her the mysteries of the Ark of the Covenant.*
78. *He said: "Behold the Ark of the Written Covenant, which holds the record of the Eternal Covenant of Jah-Jah with the children of the Mother Ovum.*
79. *Before I ascend unto Elkush, I will reveal certain mysteries of this box and the scroll within it.*

80. *"For, I tell you truly: You who as a babe found sanctuary within the Ark, are forever bonded with it.*
81. *Yea, you for whom* The Megillah *served as bed, will forever serve* The Megillah.
82. *For, you are the Queen of Seven of the Ark of the Covenant.*
83. *And even as you preserve the original scroll written by the hand of Abdiel, you will guide the hand of future leaders of our priesthood as they prepare copies of the scroll in other ages.*
84. *Yea, you will decide what should be added, and what subtracted, for the benefit of each age.*
85. *This you will do from the time of your ascension unto Elkush until the last coming of the Lord and Lady.*
86. *Yea, the Lord and Lady will come twice in flesh.*
87. *And when the Last Days come,* The Holy Megillah, *long suppressed by the dark powers, will again go forth into the world.*
88. *And you will guide the hands that prepare the scroll.*
89. *For, behold: You are the Queen of the Ark!*

90. *"Lo, if you wonder: 'What might be added to the sacred scripture?' know this: In the years to come, there will be prophecies, teachings, and deeds worthy of inclusion in* The Megillah, *even the first coming of the Lord and Lady in flesh!*

91. *"And if you wonder, 'What might be subtracted from the sacred scripture?' know this: If all the prophecies that concern each generation were compiled throughout time, the scroll would be too heavy to lift!*
92. *Yea, and too long to read!*
93. *Wherefore the prophecies and chronicles of former generations that are not pertinent to the blessedness of future*

generations, may be subtracted.
94. *But the writings that are pertinent must not be subtracted.*
95. *And always, the portion written by the hand of Abdiel, and all words spoken by Jah-Jah and Elohim, shall be preserved.*

96. *"And if you wonder, 'Who will make such important decisions?', I answer: 'The Queen of Seven of the Ark of the Covenant.'*
97. *For, she has been chosen by the Lord and Lady, yea, and chosen by* The Megillah.

98. *"And if you wonder, 'Is not even the Queen of the Ark fallible?*
99. *Might not even the Chosen One err?'*
100. *I answer: 'The best guides are those who are best guided.*
101. *And she is guided directly by Elohim.'*
102. *Yea, they watch her every breath!*
103. *They have chosen her, and they abandon not Their chosen.*

104. *"Yea, holy Hanukah, you have been chosen.*
105. *Wherefore certain mysteries will now be revealed.*
106. *Lo: receive now the mysteries of The Ark of the Written Covenant.*

107. *"First, let us consider the Ark, which is the box that houses* The Megillah.
108. *Clearly, this is no ordinary box.*
109. *Indeed, it is a magical box!*
110. *For, behold: Other wood would eventually rot.*
111. *But this wood rots not, neither does it age.*

112. *"For this box is made from wood from the Tree of Life!*
113. *And that wood was freely given.*
114 *For, when Abdiel sat in meditation beneath the Tree, it spoke to him, saying: 'Abdiel, the scripture you have written shall be called,* The Megillah: The Nasarean Bible of the Essene Way.
115. *Though your scribes shall make copies, let the original copy, written by your hand, be housed in a box made of wood from my center branch.'*

116. *"Then, lo: the tip of the center branch fell from the holy Tree, landing beside Abdiel.*
117. *And before his very eyes, the wood transformed itself into a box, without any work by man.*
118. *And the box was covered by Nasarean symbols, carved by the Tree itself.*
119. *And then the Tree healed itself; yea, the center branch grew a new tip.*

120. *"And then the tree shed leaves, saying, 'These leaves are for the healing of all Beings.'*
121. *Then, behold: the leaves became pulp and formed themselves into a scroll upon which Abdiel transcribed* The Megillah.
122. *And then he placed* The Holy Megillah *in the Ark of the Written Covenant.*

123. *"Yea, the Ark of the Covenant is no ordinary box!*
124. *Behold: though Kush has fallen, the very essence of Kush as it was before the fall remains within the fibers of this wood.*
125 *And in the Last Days, when all seems lost, this box, buried in the bosom of fallen Kush, will send forth roots, and behold: The Tree of Life will return to this world at the last coming of the Lord and Lady!*

126. *"Lo: As there is both a true Yahweh and a false Yahweh, so will there be both a true Ark of the Covenant and a false.*
127. *Both shall arise in Kush, the true ark being the gift from the Tree to Abdiel, the false being a gift from Lucifer to Cain.*
128. *And both Arks will visit other lands, being in exile from Kush.*
129. *And both Arks will return to Kush, first the false Ark of the Cainites, then the true Ark of the Nasareans.*

130. *And the fallen church in fallen Kush will glorify the false Ark.*
131. *And the true Ark will be planted in the bosom of fallen Kush, yea, by a Lion it will*

be buried.
132. *And this will be a sign unto those with eyes to see: When the Lion plants the seed of the Tree, which is the Ark, in the soil of fallen Kush, the Last Days have begun.*
133. *And the Last Days is the name of the Last Age before the return of the Lord and Lady.*
134. *And no one knows the number of years of the Last Age.*
135. *For, the Last Age will be numbered not by years but by the working out of certain prophecies.*

136. Behold: the above is what has been revealed in the Megillah about Hanukah, up to *The Glory of the Kings.*
137. Now more will be revealed.
138. But to receive, you must become empty like a child.
139. For, lo: those filled with the opinions of the worldly will not receive this truth: Hanukah, the Queen of Shebah, lives!

140. By that declaration, beloved, I mean this: Hanukah, like Peter haPen, has been granted physical immortality in this world, that she may accomplish her mission.
141. But her physical body is not like yours.
142. She can run like a gazelle.
143. She can leap like a leopard.
144. She can fight like Judah.
145. She can heal her wounds with but a thought.
146 She can communicate without speaking, with her mind, even over vast distances.
147. And she can conceal herself like a chameleon.
148. Yea, she is of the Zeroah Nistar, and does her work behind the scenes.
149. Even so, from time to time, she interacts with mortal men and women, that her work may be accomplished.
150. And the stories of Samson, David, and Solomon are three of those times.

Chapter Three

The Story of Samson and Delilah Including: The Miracle of Elijah Wherein He Saved 450 Pagan Priests from the Aaronites

1. Hanukah, the first Yaiyrah, did not die.
2. But one day she disappeared.
3. Yea, she appointed her successor, then went into the forest with the Ark of the Covenant, and did not return.
4. Wherefore, after some years passed, it was assumed she had ascended unto Elkush.
5. But having ascended, she immediately returned to Earth, keeping a human body.
6. For, lo: she did not die; rather, she was initiated into the Zeroah Nistar.
7. Yea, and she began her ministry as Queen of the Guardians of the Scrolls.
8. And the Guardians of the Scrolls are but one of many ministries within the Zeroah Nistar.

9. Many generations after the disappearance of Hanukah, yea, even many generations after the time of Moses, she came to live again amongst the Nasareans.
10. But the Nasareans knew not her history; lo: they knew not that she had been Hanukah or that she was of the Zeroah Nistar.
11. They knew her as Shebah the midwife.
12. For, she was in service to the household of Samson, the Yaiyr of the Nasarean nation of Yesar'el.
13. And the story of how she came to serve Samson, the great Nasarean Priest-King, now follows.

14. Behold: At the time of the birth of Samson, the Nasareans were in dispersion.
15. Lo: They lived in pockets of a few dozen here, a few dozen there, numbering several thousand.
16. The father of Samson was named Elijah, and he was a great prophet.

17. Yea, he was of the kingly line of Abraham through Noah, and served as Yaiyr.
18. And the Mother of Samson was named Elisheba.[1]

19. Lo: Elijah and Elisheba lived on Mount Carmel, in a small Qebutsah of fourteen families.
20. For, as long as their numbers were not too many in any one place, the worldly powers overlooked them.
21. And on this mount was a cave in which Elijah often meditated.
22. For, behold: Elijah was a prophet and many of his revelations came to him in that cave.
23. Wherefore he named the cave, The Cave of Illumination.
24. And it was in that cave that Samson was birthed.
25. For, behold: The Dove appeared to Elisheba in a dream and told her to birth her baby in The Cave of Illumination.

26. Elijah and Elisheba were pleased to have a child.
27. They took great care of their baby and, as he grew, taught him of the Way.
28. And they taught him the things of the Nasarean Priesthood, for, it was the hope of Elijah and Elisheba, that their son would serve Yesar'el as a priest.

29. For, behold: Samson was not only of a long line of priests and priestesses, but was of the Nasarean royal bloodline of Abraham through Noah.
30. For, Noah had been Isaac, Prince of the Cherubim, before coming to earth as Noah.
31. And Abraham and Sa'arah had come to Earth to birth his body.
32. And all of the descendents of Noah had been held in great esteem by the Nasareans.
33. And their bloodline was called royal.
34. Even so, Nasareans know that it is the spiritual character of a man or woman that makes them Kingly or Queenly, not their bloodline or ancestry.
35. Nevertheless, it was precisely because the bloodline of Noah had long been associated with men and women of great spiritual character, that the bloodline was venerated.
36. Through the centuries, so many spiritual heroes had emerged from that bloodline as to cause the Nasareans to believe that it was no mere coincidence.
37. Yea, it was the belief, declared by many Nasarean prophets, that the bloodline of Abraham and Sa'arah was blessed.

38. And so it was that not only his parents, but all of Yesar'el, held high expectations for Samson.
39. And as a young boy he did not disappoint.
40. He was the brightest of all the children of the Qebutsah.
41. Not only did he learn to write and speak many languages while very young, but also he excelled at the Sacred Geometry of the Egyptians.
42. For, his teacher was his father, Elijah, and Elijah told him: "What is called the Sacred Geometry of the Egyptians, was first taught to them by Nasareans."
43. Wherefore Samson eagerly pursued his studies and was, by age twelve, a true scholar.

44. But not only was Samson intelligent, behold: he was deeply spiritual.
45. He possessed a profound insight into the Nasarean scriptures, and lived the teachings in his daily life.

[1]The Hebrew name *Elisheba* literally means *Elohim of the Seven*, but figuratively means *Elohim of the Covenant*. The figurative meaning comes from the fact that the *sheba* portion of *elisheba* means *seven*, and seven is considered the number of *completeness* or *fullness* and so came to be used in conjunction with the fulfillment of oaths and covenants. When *Elisheba* was translated into Greek and then to English, it came to us as *Elizabeth*.

46. Everyone enjoyed being in his presence, for he emanated peace.

47. Lo: Samson also excelled at Zahyen.
48. He was stronger by far than the other boys, but also quicker and more nimble.
49. To watch him practice Zahyen was like watching a great dancer.
50. Yea, to watch him practice was itself a meditation.
51. And behold: many elders did watch him practice.

52. Samson was born with many gifts beyond the norm.
53. Yea, he was blessed with gifts at birth that many adults never acquire.
54. But beyond this, his natural gifts were cultivated by his wise and loving parents.
55. For, lo: Elijah and Elisheba raised him with great wisdom.

56. Behold: Elijah and Elisheba were living examples of the Way, and young Samson witnessed many great teachings first-hand.
57. Perhaps the greatest teaching Samson witnessed was the time Elijah saved the lives of four hundred and fifty Pagan priests.
58. And that story is as follows.

59. At this time, the High Priest of the Aaronite Jews was named Elisha.
60. Lo: Elisha had begun a campaign to slaughter the priests of other religions; for, a demon masquerading as God whispered in his ear.
61. Behold: There was a drought in the land, and Elisha told the Aaronites, "This punishment from God is due to the Pagan priests and priestesses.
62. Because we let them live in our land, God sends no rain.
63. Wherefore we must kill them, even the Nasareans."
64. Wherefore Aaronite soldiers swept through the land, capturing the Priests and Priestesses of other religions, yea, and many women that they deemed witches.
65. And they took them to Mount Carmel to sacrifice them to the Aaronite God.

66. Now, Elijah, in meditation in his cave on Mount Carmel, saw in a vision that the Aaronites were searching for him.
67. He knew he could flee and escape, but he did not.
68. For, behold: He saw in a dream what he must do.
69. Yea, Elijah let himself be captured, but told his wife to hide with their child, Samson.
70. And so Elisheba and other Nasareans hid, but Elijah and other Nasarean Lions let themselves be captured.

71. Lo: the number of Nasarean and Pagan Priests and Priestesses bound by ropes was four hundred and fifty.
72. And the Aaronite soldiers tied them to posts, and put firewood by their feet.
73. For, Elisha said, "We will burn them like candles, a pleasing sacrifice to our God.
74. Wherefore our God will send rain to end this drought."
75. Then Elijah spoke, saying: "Behold: I issue you a challenge.
76. In the name of the true YHWH, I offer myself as your first sacrifice.
77. But, lo: If, by sunset, you are unable to set me afire, you will give me until the next sunset to call down rain to end the drought.
78. And if the rain comes, you will set all of us free."

79. Elisha laughed, saying, "I accept your challenge for one reason.
80. It is now early morning and it will be easy to set you afire before sunset.
81. When you call upon your God to save you from the flames, you will certainly fail.
82. And that will prove to every witness that your God is weak, and my God is powerful.
83. Wherefore, I accept your challenge.
84. For, both your name and mine declare

allegiance to God, but my God is the Most High."

85. Then, Elisha instructed his soldiers to set fire to the wood beneath the feet of Elijah.
86. But, behold: the wood did not light.
87. And so Elisha ordered his soldiers to find drier wood, and try again.
88. His soldiers did so, but again the wood did not catch fire.
89. Lo: Throughout the day the Aaronites tried to light Elijah on fire, but could not.
90. And hidden behind rocks, watching this, were Elisheba and Samson.

91. When sunset came and Elijah was unburned, he declared: "Now, I have until sunset tomorrow to call down rain to end the drought.
92. And if I am successful, you must free all of us."
93. Elisha replied, "I am a man of my word.
94. Wherefore, if the rain comes by sunset tomorrow, I will keep my promise.
95. But I do not expect that to happen.
96. And when the rain does not come by sunset, I will sacrifice all of you.
97. Then, my God will send rain."

98. Behold, Elijah replied: "Though I have until sunset tomorrow to call down rain, I will not wait.
99. I will bring it now, so that all will witness the power of the true YHWH."
100. Elijah prayed, and then chanted the Word of Power for the Angel of Water.
101. And, lo: Clouds began to gather in the sky, then came thunder, and behold: a bolt of lightning came from the heavens and struck the staff of Elisha, burning it to ash.
102. Then, behold: the rain began to fall.
103. Yea, it was a heavy rain and lasted for seven days.
104. The drought was ended and the four hundred and fifty Pagans and Nasareans were set free.

105. Yea, young Samson witnessed many great teachings such as this, for his parents lived the Essene Way.
106. And with such teachings and great nurturing, Samson developed into a fine young man.
107. None had ever seen one so smart, so spiritual, and so strong.
108. Wherefore the elders said of Samson, "He is a true son of Abraham."
109. And, wherefore, the elders were very surprised when Samson, as a young man, for a time abandoned the Nasarean Way, and fell into worldly pursuits.
110. And the story of the fall of Samson now follows.

111. When Samson was twenty he was traveling in Egypt, when he met a young woman.
112. Her name was Delilah,[2] and she was beautiful beyond compare.
113. Yea, and she was rich, for her father was a wealthy merchant.
114. Lo: Delilah recognized that Samson was a Nasarean Lion, for he wore the Hemp Robe and uncut locks of a special order of the Lions.
115. And she recognized these things for a reason: Her own father, the merchant, had once been a member of that order.
116. But her father had quit the order, to become a rich merchant, for he traded in meat herds.

117. Delilah said to Samson, "Come to dinner at my home.
118. I will introduce you to my father."
119. Pleased to receive the attention of the beautiful young woman, Samson agreed.
120. That night at dinner, Delilah's father, Moqesh,[3] said to Samson: "Though I am

[2] The Hebrew name *Delilah* means *Tease*.
[3] The Hebrew name *Moqesh* means *Snare* or *Trap*, and is pronounced *Mo-Kash*.

no longer a Nasarean, I have the utmost respect for that path.
121. For I was once like you, a wandering ascetic and a Nasarean Lion.
122. Not only was I a Lion, but I was of the same order of Lions as you, cutting not my hair.
123. But I gave up my vows and became a business man.
124. Now I trade in meat herds, and have become rich."

125. Samson replied, "Though you abandoned the Way, it is good that you still respect the Way."
126. The rich man replied, "Indeed, I respect the Way, and I respect one such as you who walks the Way."
127. Those words comforted Samson, and he ate his dinner.
128. The man and woman ate flesh meat, but Samson ate only bread and vegetables.
129. After dinner, the man said: "I need a young man to help me with my business.
130. For, behold: My son died last week and I am in need of help."
131. Samson replied, "I am sorry for the loss of your son.
132. I will help you for a time, but cannot stay long.
133. For, I must return to my homeland."

134. But, behold: Samson did stay long.
135. For, lo: he fell madly in love with Delilah.
136. And the weeks turned into months.
137. Then the months turned into a year.
138. And still the young Lion served the rich man.
139. After a year, Samson's parents began to send messengers with letters in search of their son.
140. But as soon as the messengers came close to discovering his whereabouts, they were killed.
141. For, behold: Certain persons did not wish Samson's whereabouts to be discovered.
142. And when Samson sent messages home, the messages did not go far.
143. For the messengers worked for Moqesh, and he ordered them to destroy the messages.

144. Yes, the months had turned into a year.
145. At first, Samson would have nothing to do with the meat herd, helping in other ways.
146. But one day Moqesh pretended to hurt his back and said to Samson, "Take my herd to the market, as I am injured."
147. Samson said, "I do not want to do that.
148. It is against my beliefs."
149. Delilah said, "Samson, you will simply be doing what my father would have done.
150. Not a single animal will die that would not have died anyway.
151. It is good that you have compassion for the animals.
152. But have you no compassion for my father?
153. He is injured and needs your help."

154. So it was that Samson took the animals to market.
155. He sold the animals for a good price and gave the money to Delilah's father.
156. The man said, "I need you to attend several business meetings in my place.
157. You will be dealing with very wealthy men.
158. Their hair is well groomed and they wear fine clothes.
159. You must cut your locks and wear the beautiful clothes that I provide.
160. For, lo: If you do not, these men will think you a peasant, and will not deal with you."
161. Samson said, "I will wear the clothes you provide, but will not cut my locks.
162. For, lo: These locks are of the order of Lions to which I belong."

163. That night, Delilah came to Samson's bed.
164. She made love to him and pretended

to fall asleep in his arms.
165. When she was sure he was asleep, she took a knife and cut off his seven locks of hair.
166. For, her Father had told her to do this, saying: "We want Samson to stay and marry you, yea, and to make you pregnant.
167. But, lo: If he remains a Nasarean Lion, he will leave and return to his people."

168. When Samson awoke and saw what Delilah had done, he was angry.
169. But Delilah told him she had done this from fear that he might leave her, and that she could not live without him.
170. Seeing that her actions came from love for him, Samson forgave her, though he was not pleased.
171. He said, "Hair is only hair; I remain a Lion in my heart."

172. So it was that Samson, shed of his long dreadlocks and wearing fine clothes, became a young businessman.
173. He represented Delilah's father in many business dealings.
174. He was very successful, for behold: He was strong, handsome, and exceedingly likeable.
175. Then, Delilah came to him and said, "I am pregnant with your baby.
176. You must marry me or I will be shamed."

177. Samson knew that he must take responsibility for having gotten Delilah pregnant.
178. And, behold: He loved her very much.
179. So, he said, "I will marry you."
180. Delilah invited all of her relatives to the wedding, but Samson did not.
181. For, lo: Samson was ashamed to send word to his family of his new life.
182. For, he realized that he was no longer a Nasarean Lion but had become a wealthy business man.
183. He quit sending messages home.

184. Several years passed.
185. Samson still considered himself a Nasarean, but no longer practiced the Way.
186. For, Delilah told him that his practice of the Way was divisive to their marriage, causing separation rather than unity.
187. Delilah's father had passed away just before the birth of her baby, and Samson ran the family business.
188. He still ate no meat himself, but he sold meat animals to be butchered by others.
189. Delilah insisted that their young son, Shamhuth,[4] eat meat, but Samson said: "I forbid my son to eat meat."
190. Then Delilah began sneaking meat broth into the food of little Shamhuth, and openly fed him meat whenever Samson was away.
191. When Shamhuth informed his father of this, Samson said: "I will put a stop to this."
192. But four year old Shamhuth cried, saying, "I want meat, Father.
193. I like it.
194. And Mother says that you cannot force your old religion on me."
195. Samson relented, saying, "I will not force my child to abstain from meat.
196. But I will eat no flesh.
197. I have fallen from the Way, but at least I have eaten no flesh."
198. Lo: What he did not know was that, from the beginning, Delilah had hidden tiny bits of meat and animal blood in the food she prepared for Samson.
199. For, her father had told her to do so, and there was more to Delilah and

[4]The Hebrew name *Shamhuth* means *one born at a time of a horrible event.* Exoterically, the horrible event was probably the death of Delilah's father, which occurred just before the birth (though it was a faked death, as will be revealed in subsequent paragraphs). Esoterically, this was a horrible time for Samson to conceive a child, as he had fallen from the Way and mated with an evil woman.

Moqesh than met the eye.

200. That night, Samson desired not to share the bed of Delilah.
201. Instead, he walked in the forest.
202. He felt great remorse for having abandoned the Way.
203. He desired repentance.
204. After many hours of prayer, he walked home but slept outside on a pile of hay.
205. In the morning, Delilah told him, "I can see that I have made you sad.
206. But tonight I will make it up to you.
207 For, behold: It is the anniversary of our wedding.
208. And I shall take you to meet the High Priest of my religion.
209. For, lo: You think I have no religion, but in truth I practice a secret religion.
210. And I make you this promise: If you attend this ritual tonight with me, when the sun rises if you ask me to quit my religion and become Nasarean, I will do so.
211. You have my word."
212. Samson was amazed by her promise, and readily agreed to attend the ritual.
213. Delilah said, "Shamhuth and I will go early.
214. For, only they who have been initiated into this religion may attend the first portion of the ritual.
215. But you may attend the second portion."
216. Samson asked, "How, then, can Shamhuth attend the first portion?"
217. Delilah replied, "Without your knowledge, I have previously taken him there for initiation.
218. But do not be angry, for I will hold to my promise: If, at the rising of the sun, you ask me to abandon my religion and become Nasarean, I will do so.
219. And if I do so, so will Shamhuth."
220. She then told Samson the location of the ritual, and the time he should arrive.

221. Delilah left with Shamhuth to attend the early portion of the ritual.
222. Samson was to wait four hours, then begin his journey to the ritual.
223. But a few minutes after Delilah departed, there was a knock on the door.
224. Samson opened the door to find a woman looking deeply into his eyes.
225. She was dressed in the manner of a Nasarean, with robe of hemp.
226. She looked about thirty-five years of age, but there was something timeless about her eyes, as though she were wiser than her years.
227. The woman was Hanukah, the Queen of the Guardians of the Scrolls of the Zeroah Nistar, who is also 'Queen of the Ark of the Covenant' and 'Queen of Seven'.
228. Samson asked, "Who are you?"
229. Hanukah answered, "That is a perfect question for you to ask yourself!
230. I am called Shebah the Midwife.
231. Now answer your own question: "Who are you?"

232. Samson smiled at the woman's boldness.
233. He answered, "I am Samson, once a true Nasarean like you, now fallen into the ways of the world."
234. Shebah smiled at his honesty.
235. She replied, "A fallen man may again stand."
236. Samson said, "I have fallen deep, even to the depth of the ocean floor."
237. Shebah said, "From the ocean floor arise with a pearl on each finger."
238. Samson asked, "And what are the 'pearls' wise lady?"
239. Shebah answered, "Lessons learned.
240. The question is, have you, Samson the Nasarean, learned the lessons of your fall?"
241. Samson answered, "I let myself be ensnared by the beauty of a woman."
242. Shebah replied, "Beautiful women do not ensnare men, men ensnare themselves."
243. Samson laughed and said, "You are right, Wise One, I have indeed ensnared myself!

244. But now I wish to step out of the snare.
245. Is it too late?"
246. Shebah answered, "It is never too late to repent!
247. And I received that saying from the lips of the Lady, long ago in another world, when I, like you had fallen.
248. I stood up then, as you can stand up now."
249. Samson declared, "I choose to stand.
250. I will step out of the snare of my own making."

251. Shebah took Samson to a river and rebaptized him, saying, "You are born again.
252. Your sins are forgiven.
253. Now listen, for time is short.
254. Though you stepped into a snare by making unwise choices, this snare was set by others.
255. For, behold: Moqesh is a master trap setter, and Nasareans are his favorite prey."
256. Samson said, "Moqesh was like me, a fallen Nasarean Lion."
257. Shebah replied, "He was never a Nasarean Lion.
258. Rather, he is a hunter of Nasarean Lions."
259. Samson said, "But he told me he had been not only a Nasarean Lion, but of the same order as myself."
260. Shebah said, "Moqesh is not only a master trap setter, he is a master liar.
261. Lo: Many years ago he attempted to infiltrate your order.
262. But he was found to be an agent of the Order of Lucifer and did not gain admittance.
263. For that religion is our ancient nemesis, and serves Satan.
264. Though few in numbers, they meet in secret and plot evil schemes.
265. Yea, they hope to secretly influence the world that they may bring to pass conditions whereby they may again rule.
266. Their public work is performed by front organizations of various names, and many do their bidding never knowing who they serve."

267. Samson was shocked.
268. He said, "But, lo: If they desired to harm me, why not just kill me?
269. Certainly they had ample opportunity?
270. And what of Delilah?"
271. Shebah replied with serious voice: "Know this, Samson, there are far worse things than physical death.
272. And there are far worse things than death that an enemy might plan for a Nasarean.
273. Lo: You are not only a Nasarean Lion, you are the son of the Yaiyr.
274. And you are of the royal bloodline of Abraham and Sa'arah.
275. To kill you is little sport for the Luciferians; you will just be given another body by the Lord and Lady.
276. But to convert you to their way, now that is great sport, indeed.
277. Not only do they enjoy that sort of sport, they feed from it!
278. For, behold: They are a nasty sort of parasite!
279. Every time you stumble, they feed.
280. Every time you feel pain or cause pain, they feed.
281. Every step into darkness you take, they feed.
282. Any human being is to them a potential meal, but Nasareans are a potential feast.
283. And you, with your lineage, are a potential feast of feasts!
284. Yea, the thought of turning you to their way, is enough to make these parasites salivate!
285. But they need not convert you to great darkness to have victory.
286. Behold: if they but help you stumble enough that you forget your mission and become but an average human being, they win.
287. For, in so doing they prevent you from performing the mission you were given before birth.

288. Worse yet, if they cause you to fall into a deep enough sleep, you might tumble down the ladder of consciousness and never awaken.
289. Wherefore, to kill your body is but a small prize, but to help you tumble into denser realms of forgetfulness and sleep, that is the prize of prizes for these parasites.

290. "But there is more.
291. Yea, in regard to you, their plotting is thick with many layers!
292. They hope that through your mating with Delilah, who is of their line, they will subvert the bloodline of Abraham and Sa'arah.
293. Indeed, they hope to breed their own line of kings, mixing the subverted seed of Abraham with the surviving line of Sargon.
294. Not that they care about the blood of Abraham, but that they feed off the energy of the fall of that bloodline.
295. And if that bloodline were to be compromised by mixing with their seed, they find that a cause for great glee.
296. Wherefore, for this purpose they have created an order called *The House of Zion*,[5] and through that order will lay claim to Messianic Kingship.
297. And though that claim will be false, they will seduce many to serve their Messianic Pretender.
298. For, behold: in the Last Days their puppet king will lay claim to the royal bloodline, and will claim the title of *Christ*.
299. But in truth, their king will be naught but an anti-Christ, a puppet of the hidden powers that pull his strings.

300. "But not only the House of Zion makes plans, so does the House of the Lord and Lady.
301. And so the House of Zion may for a time gloat in that their plan to subvert the bloodline of Abraham is a seeming success.
302. But, behold: Abraham will have the last laugh!
303. For from the very bloodline they believe subverted will come forth a king who will in his last days awaken.
304. And when he awakens from his lifelong slumber, so will the fallen line of Noah be redeemed.
305. Yea, the fallen line will come to an end, but not before redemption.
306. And the aged Lion who awakens in his own last days, will inaugurate the beginning of The Last Days of this world.
307. And he will do this by planting the true Ark of the Covenant in the desert of Kush." what is the desert?

308. Samson was reeling from all that Shebah had revealed.
309. He asked, "What of the promise Delilah made this morning, that if I attend the ritual of her religion tonight, she will leave that religion and become Nasarean if I but ask."
310. Shebah sadly shook her head, saying, "Oh, Samson, know you not that you slept with a woman of beautiful body but dark soul?
311. When she made her promise to you, I listened from behind a tree.
312. And before that, I listened to her plotting with Moqesh and his henchmen.
313. Her exact promise was that, *if, at the rising of the sun*, you ask her to renounce her religion and become Nasarean, she will do so.
314. She made that promise knowing she would not need to fulfill it.
315. For, behold: She expects that you will be dead before the rising of the sun.
316. For, lo: the purpose of the ritual you have been asked to attend, is to slay you in sacrifice to Lucifer!
317. For, though their prize is greater if they

[5]This is not a reference to Israel or anything Judaic; rather, it is a reference to a Luciferian-affiliated secret society.

subvert you rather than kill you, which has been their aim, Moqesh last night overheard your prayers of repentance.
318. He heard your words of rededication to the Nasarean Way.
319. And he fears that you will take your child, Shamhuth, with you and return to your people.
320. And because Shamhuth represents the mixing of the Abrahamic bloodline with the Luciferian bloodline of Sargon through Delilah, he is now a bigger prize than you.
321. They plan to kill you tonight so that they can keep Shamhuth."

322. Samson asked, "But how can you have heard the plotting of Moqesh with Delilah?
323. Moqesh died some time ago, wherefore I took over his business."
324. Shebah answered, "First, his back injury was faked in order to get you to compromise the Nasarean Way.
325. Then his death was faked for the same reason.
326. By involving you in the meat trade, they were able to compromise your Nasarean oath.
327. They knew that they could only achieve that by manipulating your compassionate nature.
328. They also manipulated you through lust: Delilah was chosen for that very purpose.
329. But now we must hurry to arrive before they expect you.
330. For, in overhearing their plotting I learned that one other is to be sacrificed tonight, beside you.
331. They hold captive a young Nasarean woman from Kush named Omnah.
332. They tried to break her in the manner they broke you.
333. They have not been successful and so have decided to kill her.
334. We must save her."

335. Shebah and Samson walked to the location of the ritual, but not by the route that Delilah had given Samson.
336. Lo: They took another path that Shebah knew, that they would not be seen.
337. Shebah said, "There are Nasareans in Egypt who would help us, but we have not time to go to them.
338. You were famed for your mastery of Zahyen, have you maintained your practice?"
339. Samson replied, "I have.
340. Even when I gave up my morning and evening prayers due to the shame I felt, I maintained my practice of Zahyen.
341. Without that, I would have gone mad."
342. Shebah nodded her approval and said, "This house will be heavily guarded.
343. We must save the young woman, Omnah, and take Shamhuth.
344. It will not be easy."
345. Samson smiled, "I have trained all my life for this moment.
346. I am ready."

347. Since the days of Judah, the first Master of Zahyen, many Nasarean Lions have fought brave battles against long odds.
348. Yea, some Masters of Zahyen have defeated ten armed opponents, with but staff and body.
349. But never since the time of Judah has a Nasarean Lion defeated as many armed opponents as did Samson this night.
350. It was the duty of Shebah to gather Omnah and Shamhuth while Samson dealt with the guards and other armed members of the House of Zion.
351. In so doing, Shebah herself used Zahyen to defeat a dozen armed opponents.
352. But even Shebah was awed by the skill of Samson; for lo: He defeated fifty armed men.
353. With the element of surprise, he defeated twenty men before the House of Zion knew that they were under attack.
354. Behold: So swiftly did he move, that his opponents knew not whether they

fought a man or phantom.
355. Never did they get a full look at the whirling firestorm in their midst, as Samson spun and darted from one room to the next, knocking out opponents before they could even begin to react.
356. Yea, he ran half way up walls then flipped over to run the opposite direction, knocking out opponents with his staff all the while.
357. When he and Shebah were done, the only opponents left standing were Moqesh and Delilah.
358. Neither of them challenged the Nasarean Lions, and both were too shocked to speak.

359. Shebah freed Omnah from the slab of rock to which she was bound.
360. Upon that rock Omnah would have been sacrificed to Lucifer had not Samson and Shebah intervened.
361. Shebah swept Shamhuth up into her arms, as Delilah, finally gaining her wits, tried to hug Samson, saying: "Oh my husband, you have rescued me!"
362. Samson turned from her embrace, and Delilah tried to stab him with a dagger.
363. But Samson sensed her attack and rolled, and Delilah tumbled to the floor.
364. Then Moqesh threw a knife at Samson, but Samson deflected the knife with his staff.
365. Moqesh then put his head down like a bull and charged Samson.
366. Samson stepped to the side and Moqesh ran headfirst into a stone wall, knocking himself unconscious.
367. Delilah screamed, "You will not take my child!"
368. Poor Shamhuth, not understanding what was happening, began to cry hysterically.
369. Then, one of the armed guards who had been knocked unconscious by Shebah, came to, and shot an arrow at Samson.
370. Samson moved and the arrow missed him.
371. But it struck Delilah in the heart.
372. In spite of her evil deeds, Samson cradled her in his arms as she died.
373. His tears fell upon her eyes and, just before passing, she understood.
374. She whispered, "Forgive me."
375. Samson said, "I forgive you."
376. As she passed from this world, Satan lost his grip on her soul.

377. Shebah said, "Let us leave before more guards awaken and must again be dealt with."
378. Samson agreed, but insisted on carrying Delilah's body to be buried.
379. Shebah carried Shamhuth, and Omnah left with them.
380. They all returned to Mount Carmel, where Elijah and Elisheba rejoiced in the return of their son.

381. After some months, Omnah and Samson were married.
382. They had a son named *Malki'el*,[6] delivered by Shebah the Midwife.
383. Shebah lived for a time with Samson and Omnah, then vanished into the forest.
384. Through Malki'el, the kingly line of Abraham and Sa'arah was preserved in purity.
385. And the line of Malki'el will continue in purity until the Last Days.

Chapter Four
The Story of Shebah and David

1. Though the kingly line of Abraham was preserved in purity through Malki'el, the line was soon to be split.
2. For Samson's son through Delilah, Shamhuth, fathered a son named David.
3. And David began a kingly line which, though descended from Abraham and Sa'arah, was not Nasarean.

[6] The Hebrew name *Malki'el* means *Elohim is King*.

4. And the story of this split in the line of Abraham now follows.

5. Twenty-eight years after the return of Samson, Elijah and Elisheba were killed by Aaronites.
6. At that time, Samson became Yaiyr.
7. Due to his prowess at Zahyen, the fame of Samson spread over much of the world, even amongst nations that had no knowledge of the Nasareans.
8. Samson was a great leader and through his son, Malki'el, the Nasarean line of Abraham and Sa'arah survived.
9. But the first son of Samson, Shamhuth, resented Malki'el, and blamed Samson for the death of his mother, Delilah.
10. Wherefore, when he was grown, Shamhuth moved to another land.

11. Yea, Shamhuth took his wife, a woman named Chogga,[1] and moved to the south.
12. This land was near the Philistines, who warred with the Aaronites.
13. But Shamhuth said, "I have no quarrel with the Philistines; they will let me be."
14. For thirteen years the Philistines did let him be; but then his luck ran out.
15. The Philistines killed him and his wife and captured his son, a fourteen year old named David.
16. Shamhuth had been trained in Zahyen by his father, Samson, and he had trained David.
17. And, soon after his capture, David used Zahyen to defeat several armed guards, and escaped.
18. Behold: David's escape was witnessed by three Aaronite spies, who hid in the brush outside of the Philistine camp.
19. They befriended David and took him to meet their King, a man named Saul.

20. Word spread throughout the Aaronite camp that an unarmed boy had defeated several armed Philistines.
21. David was instantly a hero, and Saul took a liking to him.
22. The men in the camp held a fighting contest, and David won, defeating even the best of Saul's men.
23. Though David's father, Shamhuth, had trained him in the art of Zahyen battle, he had not trained him in the art of Zahyen philosophy.
24. And when Shamhuth had moved away from Elijah and Samson, he had taken to eating meat, in memory of his mother, Delilah.
25. And to the displeasure of his wife, Shamhuth had taught David to eat flesh and to hunt animals with a sling.

26. Lo: David had become an expert with the sling, able to hit running animals in the head.
27. When the soldiers of Saul saw how proficient David was with the sling, they said: "Let him do battle with the Philistine hero, Goliath."[2]
28. Saul agreed, and a battle was arranged between the Philistine hero and David.
29. Goliath was a huge man, tall and well muscled.
30. When Goliath saw that his opponent was but a lad, he laughed, saying, "Is this a joke?"
31. But David defeated Goliath, hitting him in the forehead with a rock from the sling.
32. This killing made David the greatest hero amongst the Aaronites, and his popularity exceeded even that of King Saul.
33. The King adopted David as his son, and David succeeded Saul as king of the Aaronites.
34. That is a sad story full of intrigue and betrayal, and will not be told here.
35. To worldly eyes, the kingship of David seemed a great success.
36. But to Nasarean eyes, his reign was

[1]The Nasarean Hebrew word *Chogga* means *Confusion.*
[2]*Goliath* is the popular English version of the Hebrew word *Golyat,* which means *Exile.*

one of violence and misuse of power.
37. Yea, the royal bloodline of Abraham and Sa'arah, had now split into two lines: The line of Malki'el, which remained Nasarean and pure, and the line of David, which became Aaronite and tainted.

38. When the ageless Shebah visited King David, she revealed unto him his Nasarean lineage and the truth about the Ark of the Covenant.
39. She told him that the Aaronite Ark was the house of the false scripture of a false God served by a false priesthood.
40. Yea, and she declared that the Nasarean Ark was the house of the true scripture of the true YHWH, served by the true priesthood.

41. But King David mocked her, saying: "Then I am a prophet, so hear my prophecy: Though I be born six times and live six lifetimes I will not acknowledge my Nasarean roots!
42. And though I be born six times and live six lifetimes I will not shift allegiance from the Aaronite Ark to the Nasarean Ark."

43. With a smile, Shebah responded: "Your prophecy is true!
44. I have heard your true prophecy, now you hear mine!
45. For, lo: My prophecy is equally true: For six lifetimes and most of a seventh you will serve the Aaronite Covenant.
46. But at the end of your seventh lifetime, you will awaken to your Nasarean lineage.
47. Yea, you will fall down on your knees before the Lord Christ and Lady Christ, and offer them your crown.
48. For, in Alexandria, which will be a city of illumination in Egypt, you will receive the *Mahazeh Gedolah*, the *Great Revelation*.
49. And in so doing, you will wear the Crown of Humility.
50. Only then will you know Kether, the Crown of Glory, which is the true glory of true kings.
51. Wherefore the Crown of David will be reunited with the line of Abraham.

52. "And you will be the last of the Davidic kings; for, once the split of the bloodline of Abraham is healed in you, the Davidic line of kings will come to an end.
53. But when Lucifer learns of this, he will have you killed.
54. For, if he cannot have the true Davidic bloodline produce his false messiah of the Last Days, then he will claim a false bloodline to be the true.
55. But though you become a lamb and be slaughtered, you will rise as a conquering Lion.
56. For, behold: At the end of your seventh lifetime, when Lucifer kills your mortal body, you will attain Sekhel Nitzchi.
57. Yea, that is the immortal body that cannot die.
58. And you will ascend unto the heavenly Alexandria, which is the Sixth Heaven, to be prepared for your next mission.
59. And then you will ascend unto the Seventh Heaven, to be embraced by Abraham and Sa'arah.
60. Yea, the kingly line of Abraham that is split in the first incarnation of David, will be healed in the last incarnation of David.
61. Wherefore Abraham will have the last laugh, and Lucifer will curse his bad luck.
62. But lo: Lucifer knows not a certain mystery, which is this: Each man makes his own luck!"

63. King David, perplexed by the prophecy of Shebah, ordered her to leave his kingdom.
64. At parting, he declared, "And though I be born six times and live six lifetimes, I will not set eyes upon you!"
65. Shebah smiled, and replied: "Again you speak true words of prophecy!
66. For, lo: You will not again set eyes on me until the end of your seventh lifetime.
67. Then, I will lead you to a certain place in Kush.
68. There, you will bury the Nasarean Ark of the Covenant in the womb of Kush.
69. And it will be the seed of the Last Age.

70. Behold: The Lord and Lady have seen all this, for they are the True Seers, and Their prophecies are the words I have spoken."

Chapter Five
The Story of Shebah and Solomon

1. In the manner that Shebah visited David to reveal his Nasarean roots but was rejected, so did she visit his son, Solomon.
2. Yea, after David died and Solomon became King, ageless Shebah sent a letter from Kush telling Solomon that she was coming with a great gift.
3. The letter was delivered by her courier, a Nasarean Lion.
4. The courier told Solomon, "I bring a letter from the Queen of Seven, Shebah the Wise."
5. Solomon read the letter then asked the courier, "Who is this Shebah that brings me a great gift?
6. Is she of royal blood that you call her 'Queen'?"
7. The courier replied, "My Lady is not a Queen in the manner of the world, but a Queen of Wisdom.
8. She is the wisest woman in the world, wiser even than any man."

9. Now, Solomon had long cultivated his own reputation for wisdom, and the bold words of the courier angered him.
10. For, lo: no woman could equal him in wisdom!
11. What an outrage!
12. Solomon considered having the courier put to death for speaking such blasphemy.
13. But not only was Solomon angry, he was also curious.
14. What 'great gift' would this Shebah bring him?
15. If he killed her courier, she might withhold the gift, so he would not kill the courier.
16. At least not yet.
17. And though she could not equal his own wisdom, if she proved to truly be the wisest of women, he would make a baby with her.
18. For, lo: a child from the wisest man and the wisest woman in the world would be a worthy successor.
19. Solomon inwardly smiled at his own brilliancy.
20. He said to himself, "Oh, Solomon, your wisdom is equaled only by your strength and beauty."

21. He said to the courier, "Tell your Queen of Wisdom that I will receive her."
22. Then he said, "You say she is wise.
23. Is she also beautiful?"
24. The courier replied, "She is the most beautiful of all women."
25. Solomon said to himself, "If that is true I will have my way with her even if she be a dullard!"

26. The next day the pompous Solomon received Shebah in his finest room.
27. He was dressed in his finest clothes and was surrounded by servants and guards.
28. He said, "Your beauty was not overrated.
29. But your wisdom is suspect; for, lo: You have traveled a long distance with no guards to protect you.
30. Even your courier carries no weapon."
31. Shebah replied, "I need no guards, for I guard myself.
32. I carry no weapon, for I am a weapon."
33. Solomon laughed, then said, "What sort of weapon are you?"
34. Shebah answered, "I am a Sword of Truth."

35. Enjoying the exchange, Solomon mocked, "A Sword of Truth is no defense against robbers."
36. Shebah replied, "I have nothing to rob but I have much to give."
37. Remembering the great gift she had promised him, he said: "Since you come with empty hands, perhaps robbers took my gift?"

38. She answered, "I have a great gift for you, and it is with me."
39. Solomon said, "Indeed, you brought me a gift, and it is wrapped in a hemp robe!"
40. Then he ordered all of the servants and guards out of the room, including Shebah's courier.
41. For, he desired to take this woman.
42. Yea, she would herself be his gift.

43. The guards and servants waited outside the door to Solomon's room.
44. They smiled knowingly, for their King was master of all women, and took them whenever he desired.
45. And he desired to have women often, typically several per day.
46. Though he married some – indeed, he now had fifty wives – most he just used once and discarded, without marriage.
47. For, as he often joked, "Even a King cannot support a thousand wives!"

48. Alone with Shebah in his room, Solomon disrobed.
49. He told her, "You will be my gift."
50. He tried grabbing Shebah to disrobe her, but she stepped to the side and he fell to the floor.
51. He got up and tried to tackle her, but again she moved, and again he tumbled to the floor.
52. Hearing the noise, the King's guards smiled.
53. One guard said to another, "The King is having his way with her!"
54. The other laughed, then said: "He has his way with all women!"

55. But inside the King's room, unseen by his guards, Solomon was not having his way with Shebah.
56. His attempt to rape her gained him only bruises.
57. Worse than his bruised body was his bruised ego.
58. For, behold: Shebah was a Master of Zahyen, and Solomon soon realized why she traveled without guards.

59. Finally, he gave up his quest, saying, "You are not worthy of the honor I have attempted to bestow on you."

60. Shebah replied, "I desire not that honor, and I came not to receive.
61. I came to give.
62. Now I will give you my gift."
63. For a moment Solomon feared that the gift would be another beating.
64. He considered calling to his guards for help.
65. But greater than his fear of another beating was his fear of losing face in front of his guards.
66. They must not know that he was defeated in battle by a woman!
67. He decided not to call the guards.
68. Then he perceived that Shebah did not intend to beat him, for she sat down and began to speak.

69. "Oh Solomon the Vain, would you like to be Solomon the Wise?"
70. He replied, "Already I am renowned for my wisdom.
71. What wisdom do you bring?"
72. Shebah answered, "I bring you the greatest wisdom, which is self-wisdom.
73. For, behold: I bring you the truth about who you are."
74. Then Shebah taught Solomon his Nasarean roots, that he was of the line of Abraham.
75. And she revealed that he was also of the line of Sargon, son of Lucifer, through Delilah, mother of Shamhuth.
76. She said, "Now you have a choice.
77. Stay in this palace with your fine clothes, servants, meat, and gold, and be a worldly king, or leave it behind and become a spiritual king.
78. The choice is yours."

79. Solomon did not even take time to consider his choice.
80. He said, "Of course I will stay here!
81. I am renowned for my wisdom, not for my foolishness!
82. If I abandoned all this I would be the

world's greatest fool!
83. Now leave before I have you killed."

84. Shebah left the palace of Solomon, accompanied by her courier.
85. Outside the palace, she saw a woman sobbing.
86. The woman was holding the hand of a small boy.
87. Shebah said, "Woman, why do you cry?"
88. The woman replied, "Four years ago I visited this land with my father.
89. King Solomon killed my father and raped me.
90. My son is his son.
91. Due to my shame, I never returned home to my people.
92. Here, I am but a beggar.
93. I now have a disease and will soon die.
94. Yesterday I came to see Solomon in the hope that after my passing he would raise our son.
95. But he refused to see me."
96. The woman was from the part of Old Kush that would later be called Ethiopia.
97. She told Shebah of her family, and that she hoped her son could one day return to his people.
98. Shebah helped her walk to a tree to sit in the shade.
99. Shebah was going to examine the woman to see if she could be healed.
100. But as soon as she sat down, the woman closed her eyes and died.
101. Shebah spoke to the woman's spirit, saying, "I will see that your son is returned to his people."

102. Shebah fulfilled that pledge.
103. She took the boy to his relatives in Old Kush.
104. The family was the ruling clan of several villages, for this land was ruled by many feuding clans rather than one king.
105. The boy was called Menelik, and, when he was grown, he united many of the clans into one strong kingdom, and was their King.

106. According to the ways of the world, he was a good and just King.
107. Even so, he was a worldly King, not a spiritual King.
108. But the prophecy of Shebah will be fulfilled, that one of the line of Menelik, in his last days, will become a spiritual King, trading the Crown of David for the Crown of Abraham.
109. And this will be the sign that the era called the "Last Days" has begun.

The Prophecy of Micah on The Magdalene

A Prophecy on the Three Comings of the Magdal-Eder

1. Behold the Dove!
2. She is Jahnah, Goddess Immanent.
3. We are the sheep of Her pasture.
4. Yea, our Lady watches over us.
5. She appears in visions
to the faithful.
6. She whispers in the ear of those
who love Her.
7. And She will come in flesh,
with Her spouse,
at a time of Her choosing.

8. Our Goddess Immanent,
our Immanuelah,
shall come at that time
not as a Goddess,
but as a perfected woman.
9. She will be born
in the ancient land of Eden,
that Her feet may bless the land
where first She came as Dove.
10. But She will flee Eden
with a spear at Her back,
finding refuge in the town of
the Watchtower.

11. But in truth,
it is She who is
the Watchtower,
for She is the Magdal-Eder,
the Watchtower of the Flock.
12. Yea, it is She
who comes to give refuge
to us.
13. For She is the Good Shepherd,
and we are the sheep
of Her pasture.

14. Her grass is green
but few will graze Her pasture,
for they mock:
'How can a woman
protect the flock?
15. What Watchtower is defended
by a woman?'

16. Yea,
when our Queen Jahnah
comes as the Magdal-Eder,
few will receive Her.
17. But the few who receive Her
will preserve and guard
Her words,
yea, and the words
of Her Spouse, King Jahday,
for those of another Age.

18. For, behold:
In another Age,
when ears are ready
to hear the Magdal-Eder,
She shall come again,
this time in *The Holy Megillah*.
19. And Her spouse will again
be at Her side,
for They are the Two
that are One,
and the One that is Two.

20. And the words
of *The Holy Megillah*
will prepare a flock to receive
the Two Good Shepherds.
21. And then shall They come again,
this time in splendor
as Magdi'el and Magdi'elah,
our God Immanent
and Goddess Immanent,
our gifts from Jah-Jah.
22. And They will dance on this world
for one thousand years!
23. And this world shall again
become a Garden Paradise!

24. Behold:
Kush and Elkush shall again

be one,
for the fall of Adam and Eve
will be rectified.
25. The Kindom[1] of Heaven,
which was in the beginning,
shall be again in the end.
26. For Eden shall be restored,
even as Adam and Eve
were long ago restored.

27. Yea,
the Holy Mount
at the center of the Garden
will be restored,
and the Tree of Life
will grow upon the peak.
28. The artificials will be banished
from this world,
and Lucifer will lose his grip.
29. Nations shall make war no more,
and soldiers will become farmers.
30. Yea,
they will melt their swords
to make plowshares,
and every knee shall bow
to the Lord and Lady.
31. And those who mocked – 'How
can a woman protect the flock?' –
now take refuge at Her feet,
or are banished
with the artificials.

32. So, let those with ears,
hear:
Our Lady comes three times.
33. First,
She comes in the body
of a perfected woman,
as Magdal-Eder,
the Magdalene.
34. In that First Coming,
She will be mocked by many,
received by few.
35. Second,
She comes in the body
of a resurrected scripture,

The Holy Megillah:
The Nasarean Bible of
The Essene Way.
36. In that Second Coming,
She is again received by few,
but many more than at
Her First Coming.
37. This time the few
are enough to suffice.
38. And this flock prepares
the Way
for Her Third Coming,
which coming will again
be in flesh.
39. But this time She comes not
in the fallen flesh
of this world.
40. This time She comes
in the resurrected flesh
of Elkush.
41. For this time
She comes to restore
the Garden,
and all will wear
resurrected flesh.
42. And the world will be changed
in the twinkling of Her Eye.
43. For She comes as
Magdi'elah,
and She Herself
is our gift.
44. Yea,
and Her spouse
is at Her side.

45. Selah.

[1]This is not a typo! 'Kindom' implies that all creatures are kin.

The Prophecy of Malachi

1. Behold: Receive the words of Malachi[1] the Prophet, as preserved by the Zeroah Nistar.

2. I am Malachi the Nasarean.
3. As my name declares, I am a Messenger.
4. I am the Messenger of YHWH, God and Goddess Immanent and Transcendent.
5. Jah and Jahlah are God and Goddess Transcendent, King and Queen of Heaven Most High.
6. Jahday and Jahnah are God and Goddess Immanent, King and Queen of the Mother Ovum.

7. Marvel not, nations of Yisra'el, that I declare both a Divine Father and Divine Mother.
8. For, lo: Those of the nation of Yesar'el, the Nasareans, have received the true account of the Creation of the All.
9. And the Divine Way of Creation is the embrace of the Divine Masculine and the Divine Feminine.
10. Yea, from the realm of Ain Sof within Yah, came forth our Goddess, Jahlah.
11. And then Yah became Jah, the Divine Masculine.
12. And from the embrace of Jah and Jahlah was birthed the Mother Ovum.
13. And Jah emanated his Only Begotten Son, Jahday, and left Him in the Mother Ovum to be the Father within the Mother Ovum.
14. Then Jah ascended to Heaven Most High.
15. And Jahlah emanated her Only Begotten Daughter, and left Her in the Mother Ovum to be the Mother within the Mother Ovum.
16. Then Jahlah ascended to Heaven Most High.
17. Wherefore do Nasareans worship and serve both the Divine Masculine and the Divine Feminine.

18. Yea, the Masculine Aspect and the Feminine Aspect are both of Supernal Light.
19. And from the sacred embrace of God and Goddess comes forth all of creation.
20. And in YHWH is revealed the divine formula of creation.
21. And you, even those who receive not the Divine Mother, are the children of the embrace of the Divine Mother and Divine Father.
22. Wherefore They love you, and, through me, Their messenger, send you this message.

23. Yea, Jahnah, the Holy Spirit, is our Goddess Immanent.
24. With motherly love Jahnah, our Goddess Immanent, loves you, the children of Her creation.
25. But you, Her children of the nations of Yisra'el, have rebelled.
26. You have turned your backs to your Mother's love.
27. Yea, and you have turned your backs to Her Way of Love.
28. Lo: You have chosen the dark path of hate, even denying the existence of the Mother of Love.
29. And the few nations of Yisra'el that acknowledge a Mother Goddess, acknowledge not the true Mother, but false Goddesses.

30. Behold: The nations of Yisra'el admit the existence of the Divine Father, but know Him not.
31. For you worship demonic entities and call them Gods.
32. Or you create Gods in your own

[1]The Hebrew name *Malachi* means *My Messenger.*

image and likeness that exist only in your dark imaginations and unholy scriptures.
33. Wherefore you know neither the Father whose existence you admit, nor the Mother who you deny.

34. But know this, Oh Yisra'el: Our God and Goddess work together, in unison, to perfect Their children.
35. And when the Mother of Mercy is shut out, Father Justice will soon knock upon your door.
36. Think not that you can ignore the knock of Father Justice.
37. Likewise, think not that you can hide from Father Justice.
38. For, Behold: the knock that you hear comes from within you.
39. Yea, Father Justice lives within all things.
40. He lives within every part of you.
41. How shall you hide from yourself?
42. Shall you be like Adam and Eve when they fell and tried to hide from the true YHWH?
43. You will only succeed in hiding yourself from yourself.
44. And then you will be blind indeed.
45. And, in truth, that is exactly what you have done.
46. Yea, you have followed Adam and Eve in their fall.
47. Will you not now follow Adam and Eve in their repentance and ascension?

48. Open your eyes and behold: Father Justice lives within the lamb you slay for your dinner of sin.
49. He lives within the birds and the beasts that you think you sacrifice unto God but in fact sacrifice unto Satan.
50. He lives within the fishes you catch in your nets and pull from their home to suffocate before your blind eyes.

51. Do you not hear the Mother of Love cry out in pain when you slay and devour the animals She has created?
52. Do you not see the Mother look at you from the eyes of the lamb you slay for dinner?
53. Do you not hear the footsteps of Father Justice headed your way?

54. You declare that your sacred scrolls give you permission to sacrifice and eat the birds, beasts, and fish.
55. But your scrolls have been altered by false scribes.
56. Yea, the scribes of the animal sacrifice cult have altered your scriptures.
57. But that is no excuse!
58. For, if you were honest instead of blind to truth, you would recognize a lie as a lie, evil as evil, and murder as murder.
59. Indeed, if you were honest, you would reject the animal sacrifice cult and embrace the Nasareans.
60. For we, the Nasareans, have preserved the true scrolls.
61. And we have repeatedly declared the true words of the true scrolls to the nations of Yisra'el.
62. And in gratitude you have stoned us to death and called us false prophets.
63. You have cheered as your leaders murdered us in the streets.
64. You have laughed as they hunted us down like animals and killed even our women and children.
65. You have mocked as they burned our homes and encampments, making us nearly extinct.

66. Behold: I bring a message from Elohim!
67. I declare unto you a mighty work that shall be accomplished in Yisra'el.
68. Because you listen not to the voice of God and Goddess within you, They have sent Nasarean prophets in bodies of flesh to speak the truth to you.
69. But you have not listened to those prophets.
70. Yea, you have slain them.
71. Thus it is that our Lord and Lady Themselves, our God Immanent and Goddess Immanent, shall come to you in human garb.
72. Yea, Elohim shall come speak the truth to you.

73. They will not force you to listen.
74. Little will They exercise Their transcendental powers.
75. They will appear as humans and speak as humans.
76. What powers They do exercise will be only that of which all human beings are capable.
77. They will plant heavenly seeds in fertile ground.
78. Yea, they will not reveal Themselves to the world as God and Goddess, but as Perfect Children of God and Goddess.
79. Only to the elect shall the full truth be revealed.
80. For They come into the world to be patterns for righteous conduct, examples for the sons and daughters of humankind.

81. Yea, They will be rejected by many.
82. But each soul who accepts Them will be saved.
83. The saved become part of the Eternal Family, which is the Body of Christ.
84. Yea, and the saved will minister unto this world.
85. And before the day that this world is rolled up like a scroll, the saved will ascend with the Lord and Lady unto other worlds.
86. For, behold: Those that are not saved before the day that this world is rolled up like a scroll, fall into the Deep Sleep.
87. Yea, they will become dormant souls, unaware of anything, able to do nothing.
88. For ages they will sleep, falling down the spiral into the Great Trap.
89. Yea, all the worlds and Beings that do not ascend will fall into the Sleep.
90. And all who fall into the Deep Sleep will descend for ages until they reach the Great Trap.
91. Lo: The Great Trap is like unto a Black Pit.
92. Even now this Pit swallows stars in a single gulp!
93. But that is a great mystery.

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94. And here is another mystery: The Lord and Lady will be born and die as humans that They may enter the subtle regions of this world and cast out parasites.
95. Behold, here is the sign that will precede Their birth in this world: The Prophet Elijah shall return to announce Their coming.
96. He will be called *John*,[2] for his coming is an act of *mercy* and *graciousness* of Elohim.
97. Yea, Elijah will reincarnate in Yisra'el and prepare a remnant to meet Jahday and Jahnah, our Lord and Lady.
98. He will come as a voice crying in the wilderness, 'Make straight a path for Elohim'.
99. He will bring a baptism of repentance.
100. He will invite the nations of Yisra'el to join with the Nasarean remnant of Yesar'el in preparing to meet our Lord and Lady.

101. Behold: the Sun of Righteousness comes with healing in its seven rays.
102. And this Sun shall be planted as a seed within the hearts and minds of all those who receive our Lord and Lady.
103. And the Kindom of Heaven in Christ shall dawn for all those who live in the world but are not of the world, taking the vows of the Essene Way.
104. Yea, this remnant will be saved at Their First Coming, joining the Family of Christ.
105. And that family is eternal and immortal, being nourished by the Tree of Life.
106. And this remnant of Their First Coming will prepare the world for Their Second Coming in flesh, which will be at the time of The Great Harvest.

107. I, Malachi the Nasarean, messenger of Elohim, have spoken the words given

[2]*John* means *mercy* or *graciousness*.
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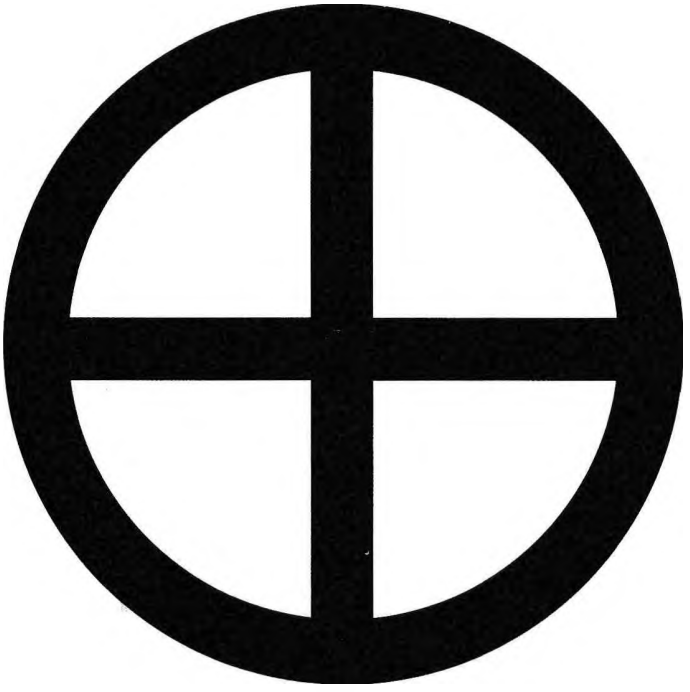
me by our Lord and Lady.
108. The powers of hell will suppress this message for a time; but truth cannot be suppressed forever!
109. In whatever time and location this message reaches you, act on it as though it were just spoken.
110. Prepare yourself to meet your God and Goddess!

111. I beseech you to treat him or her who brings you these words of prophecy as though they are agents of God and Goddess; for in truth, they are.

Section Three of the Holy Megillah

THE HOLY GODSPELL

The Nasarean New Testament
of the Essene Way



Being the Gospel of the
Lord and Lady as Recorded by
Their Authorized Scribe, Jahleel

The Holy Godspell

Also known as the

Nasarean New Testament of the Essene Way

Being the Gospel of the Lord and Lady as Recorded by Their Authorized Scribe, Jahleel

Chapter One
The Preamble to The Holy Godspell

1. This gospel is written for my Brothers and Sisters of every place and time who sincerely love and serve the Lord and Lady.

2. Blessed Love!
3. Greetings in the love of the Lord Christ and the Lady Christ!

4. I am by birth called 'Sarah', but by New Birth in Christ am called 'Jahleel'[1].
5. I am the adopted daughter of Miriam, the Lady Christ.

6. For, behold: When I was fourteen years of age, the Lord Christ Yahshua was crucified and my birth Mother, Migdanah[2] the Scribe, was slain by a mob.

7. I report these things, and that which follows, not to bring glory unto myself but so that you may know the authority by which this gospel is written.
8. For, behold: I am the Authorized Scribe of the Gospel of the Lord and Lady, being the successor to my Mother.
9. For, before she was slain, my Mother was the Authorized Scribe.
10. She taught me several languages and the art of scribing.
11. Mother said it was as if I had been born for this work, for it was as though I already knew the languages and simply remembered them.
12. And the Queen of Shebah was with me, guiding me in dreams and visions.
13. Yea, her hand was upon my hand whenever I scribed.
14. For, lo: she is the Queen of the Scroll.

15. Behold: My Mother, Migdanah, was Lady in Waiting to Miriam.
16. For my Mother was the chief disciple of the Lady Christ even before the Lady walked with Yahshua.
17. Lo: For seven years before She walked with Yahshua, Lady Miriam journeyed to many lands, preaching the Essene Way.
18. And for the duration of the seven years not one man became Her disciple.
19. For though She accepted men in Her flock, none accepted Her.
20. But in these seven years, seven women became Her disciples.
21. And the first of these women was Migdanah, my birth Mother, who joined Miriam in Ethiopia.
22. And this was half way through the first year of Miriam's journey.
23. At this time my Mother was a young widow, for my Father had been slain.
24. Though I was but five years old, Miriam refused not my Mother and her youngster.
25. I, too, became Her disciple, and traveled with Her for seven years before She joined Yahshua.

26. After seven years of walking with no man at Her side, Miriam reunited with Her Eternal Consort, Yahshua, at the baptismal pool at the river Jordan.

[1]The Nasarean name *Jahleel* means *Patience in Elohim.*
[2]The Nasarean name *Migdanah* means *Preciousness.*

27. And it was there that They were Consecrated by John, as Lord Christ and Lady Christ.
28. For, the Yaiyr had prophesied that John was the Chosen One to make The Messianic Declaration, which is the declaration of the fulfillment of certain Nasarean messianic prophecies.
29. And from that time on, the seven disciples of Miriam were equally devoted to Yahshua, becoming also His disciples.
30. And I was with Yahshua and Miriam all the time that They were together until the crucifixion, which was near three years.

31. Lo: After the crucifixion of the Lord and the death of my Mother, Migdanah, Miriam the Magdalene adopted me as daughter.
32. I was fourteen years of age.
33. Soon after my adoption, Miriam, pregnant with Yahshua's son, took me with Her to France.[3]
34. Her son, Gebiya,[4] the Chalice of the Blood of the Lord and Lady, was birthed in France.
35. Miriam established a mission there, and preached there and abroad until She was slain.

36. Behold: Prior to His crucifixion, the Lord spoke with me often about this gospel manuscript, yea, and told me of His early life before He reunited with Miriam.
37. Likewise, Miriam counseled often with me about this gospel.
38. Wherefore, having declared the authority by which this gospel is written, I now present *The Holy Godspell*, which is *The Gospel of the Lord and Lady*, to be included in *The Holy Megillah* as *Their New Testament*.

[3] Much of the land now called *France* was at this time called *Gaul*. Throughout this text we will use the word *France* for the benefit of better understanding by our readers.
[4] The Hebrew word *Gebiya* means *Goblet*.

Chapter Two

Background to the Holy Incarnations of the Lord and Lady

1. In the beginning was the Way.
2. The Way was with I AM,
and was I AM.
3. And the name of the Way is Yah.

4. Behold:
For the sake of Creation,
Yah emanated a Masculine Ray
and a Feminine Ray.
5. And the name
of the Masculine Ray
is Jah.
6. And the name
of the Feminine Ray
is Jahlah.
7. And each is crowned with Yah.
8. And this is the First Holy Trinity.
9. And this is symbolized
by the triangle with the point up.
10. That point symbolizes Yah.
11. The Two points
that form the base of that triangle
symbolize Jah and Jahlah.
12. Jah is on the right
and Jahlah is on the left,
and both are
centered and crowned
in Yah.

13. Jah and Jahlah agreed:
"We are the Two that are One,
and the One that is Two.
14. And with Our
only begotten children,
Jahday and Jahnah,
We are Four united as One.
15. The Four are the First Family,
and within the First Family
are Two Gods and Two Goddesses:
Jah is God Transcendent
and Jahday is God Immanent;
Jahlah is Goddess Transcendent
and Jahnah is Goddess Immanent."

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16. And Jah and Jahlah said:
"Jahday and Jahnah
will be Creators and Saviors;
for, They will create Beings
and They will save Beings,
according to Our will.
17. Yea,
They shall be
Hands of Mercy
that will reach out
to those who have stumbled
upon The Golden Ladder.
18. For, lo:
Not all will choose wisely
within The Great Freedom,
and We desire to reach out
from Heaven Most High
even to those in the
Most Low Hell.
19. Yea,
We shall reach out
to every world
within the Mother Ovum,
and Jahday and Jahnah
will be Our Hands."

20. Lo:
within the Infinite Field
of All Possibilities,
there were countless ways
by which creation
might have been created.
21. But from amongst
all those ways,
Jah and Jahlah chose
Their Way.
22. Yea, this was
The Way of Jah and Jahlah,
our Jah-Jah.
23. And They knew it was good.
24. And They felt it was good.
25. And it was good.
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26. Having conceived
Their Plan,
Jah and Jahlah activated
Their Plan.
27. Yea,
in transcendental embrace,
Jah and Jahlah
set in motion Their Plan.
28. And Their Plan was Their Way.
29. And Their Way was Good.

30. Behold:
Jah-Jah created the Mother Ovum
to be the
House of Learning, Work, and Play.
31. Yea,
even the House of Choosing,
for all must be free
to accept or reject Jah-Jah.
32. And within that House
are many houses.
33. Lo,
in the following manner
Jah-Jah created
the Mother Ovum.

34. At the center of the void
Jah spoke one holy word,
"Jahday",
and Jahday came forth
as The Word of Jah.
35. And,
at the center of the void
Jahlah exhaled one holy breath,
"Jahnah",
and Jahnah came forth
as The Breath of Jahlah.

36. Behold:
Jahday and Jahnah knew
that the plan of Jah-Jah
was engraved within Them,
and,
through Them,
would be engraved within all
who come into being.
37. For Jahday is
the Word of Jah,
and Jahnah is
the Breath of Jahlah.

38. And the Word and Breath
of Jah-Jah
are Two in One,
One in Two.
39. And within the Masculine Light
is a portion of
the Feminine Light.
40. And within the Feminine Light
is a portion of
the Masculine Light.
41. And when They embrace
in Sacred Intercourse,
the Feminine Light
and the Masculine Light
are one in the
Supernal Light of Yah.
42. For, behold:
the Original Condition of Yah
contained Jah and Jahlah,
and within Jah and Jahlah
were Jahday and Jahnah.
43. And the place within,
which is where Yah is found
in the Royal Bed Chamber,
is 'Zero'.
44. And this 'Zero' is both
the center and circumference
of the All,
yea,
and of each part of the All.

45. Behold:
Jahday and Jahnah,
being inwardly in perpetual embrace,
are centered always
in Zero,
which is Perfect Balance.
46. And from the Balance
comes forth every number,
which is Creation,
which is One,
the Grand Number.

47. Yea,
the numbers stream forth
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from Zero
as babes seeking balance.
48. And that which
the numbers seek is Zero,
which is within
and all around,
though the babes know not
this truth.
49. Lo:
Zero is within and all around,
but is invisible.
50. For Zero is Cause
and the eye perceives Effect.
51. Behold:
Though invisible,
Zero can be known.
52. For, lo:
Zero is the Source within
and all around,
for Zero is Yah.
53. Zero is not 'nothing'
but is unperceivable
by the physical senses;
even so, it is the Source
of the physical senses
and is perceivable
by the Spirit,
which is the I AM
that YOU ARE.

54. Before leaving Jahday
on the Throne of Masculine Light
at the Center of Empty Space
and before leaving Jahnah
on the Throne of Feminine Light
at the Center of Empty Space
to ascend Their own Thrones
in Heaven Most High
– which is outside
the Mother Ovum and
surrounds the Mother Ovum –
Jah-Jah anointed Them
with the Water of Life,
which is of the
Tears of Jah-Jah.

55. Yea,
these tears were shed
because Jah and Jahlah
so loved the world
that They gave
Their only begotten children
as Hands of Mercy,
Christ-Messiahs,
even knowing
that They would be crucified
again and again,
repeatedly
and in diverse ways,
upon the countless crosses
of countless realms and worlds
of endless space and time
by those who,
within the context of
The Great Freedom,
would make unwise choices
resulting in fathomless
pain and sadness,
resulting in the
Merciful Intervention
in the Darkness of Ignorance
by the Word and Breath
of Mercy,
which is the Lord Christ
and Lady Christ.

56. Lo:
the Water of Life
is of the Tears of Jah-Jah,
the Tears of Compassion
shed not only
for Jahday and Jahnah,
but for all Beings
who will ever
experience pain
for any reason,
deserved or not,
in all the realms
and all the times
of fathomless duration
within the Mother Ovum.

57. Yea,
but the
Tears of Jah-Jah
are also Tears of Joy,
shed in the awareness
that the

Great Pain of Evolution
will be transcended
by countless Beings
who,
over the course of
fathomless duration,
will pierce Ovum after Ovum,
eventually piercing
even the Mother Ovum,
joining Jah and Jahlah
in Heaven Most High
as friends,
co-workers,
and playmates,
and joining Jahday and Jahnah
as Christ-Messiahs,
for the salvation
of all sentient Beings.

58. Behold:
The Bridal Robe
of the Feminine Light
is Blue Light,
and that of the Masculine
is Red Light.
59. And when They are Married,
Their Robes each are of
White Light.
60. Lo:
The Marriage of the Lord and Lady
is our pattern,
for, we were created in
Their Image and Likeness.

61. Behold:
with Their ascension
from the Center
of the Mother Ovum
into Heaven Most High,
Jah-Jah left behind a trail
for all to follow;
and that trail is
The Golden Ladder.
62. And The Golden Ladder
is also
The Center Branch
of the Tree of Life.
63. Yea,
the Center Branch
is the path of ascension
that leads from the center
of every ovum
to Heaven Most High.

64. And this path
must be walked
in the Word of Jah-Jah,
which is Jahday,
and in the
Breath of Jah-Jah,
which is Jahnah.
65. Yea, this path
is The Center Branch
of The Tree of Life,
the branch that passes through
the center of every ovum
and touches and pierces
the outer shell
of The Mother Ovum.
66. Lo:
the soul
who sees this truth,
is the soul
who gazes deeply inward.
67. Such inward gazing
is called *Tzafah*.

68. It was ordained by Jah-Jah
that Jahday and Jahnah
would be Saviors of the children
of the Mother Ovum.
69. For,
it would be through
the merciful intervention
of the Lord Christ and Lady Christ
that Jah-Jah would intervene
in the pain of evolving Beings
and worlds.
70. Yea, for this purpose
Jah-Jah anointed the Lord and Lady
with oil from the Tree of Life.

71. And in countless worlds
They have intervened.
72. And all intervention
is according to
The Laws of Intervention,
which protects
The Great Freedom.

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73. And They have come to Earth.
74. And this Godspell
is the authorized report
on Their First Coming
in flesh.
75. Yea,
and a prophecy of
Their Second Coming.
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Chapter Three

The Revelation of the Angel and The Establishment of The Order of the Immaculate Conception

1. Blessed Love in the Lord and Lady!

2. Behold: Seven generations before the coming in flesh of the Lord and Lady, the bodies for Their incarnations were being prepared.
3. For, lo: seven generations before Their incarnations, Gabri'el, the Angel of YHWH, gave the Nasareans instructions on how to prepare bodies suitable for Their incarnations.
4. Yea, those instructions were in *The Scroll of the Angel,* which was given by Gabri'el to Yakhzehyah,[1] the Yaiyr.
5. And the story of the giving of *The Scroll of the Angel* now follows.

6. Yakhzehyah, a righteous priest of the Nasarean Qebutsah of Mount Carmel, knelt in prayer.
7. Yea, he humbled himself before YHWH and tears flowed from his eyes.
8. Lo: For seven days he prayed and fasted, for he was greatly saddened and beseeched YHWH for guidance.
9. And the reason for his great sadness will now be revealed.

10. Behold: before his fast and prayer of sadness, Yakhzehyah was of joyous heart.
11. For, lo: it was the time of the Annual Gathering of the Nasareans.

12. Yea, each year the Brethren and Sistren from many regions gathered in one place to rejoice together.
13. For this was their tradition, except in times of great peril.
14. Though this was a time of some peril, it was not deemed too dangerous to hold the gathering, though the time and place was to be kept secret from the Aaronites.
15. For, though the Aaronites and other worldly powers still persecuted the Nasareans, there had been no large-scale killings in nearly one hundred years.
16. Yea, one hundred years before this time, the Nasareans were reduced to such small numbers that little attention was paid to them.
17. But in recent years, the persecution of the Aaronites had increased a bit; wherefore, the last few gatherings had been secret.

18. Yea, Yakhzehyah rejoiced to be at the Annual Gathering, for this was a chance to visit with Nasareans from other regions.
19. For six days he celebrated with the Brethren and Sistren, listening to discourses on the Way and dancing to Nasarean music.
20. Lo: the greatest Nasarean musicians, singers, teachers, crafters, and poets, shared their gifts for the benefit of the assembly.
21. Yet even the smallest child and simplest worker were honored as bearers of important gifts; for, in truth, so they are.
22. Yakhzehyah rejoiced to meet old friends and make new friends, and to receive the gifts of the Brethren and Sistren.

23. Behold: On the evening of the sixth day, Yakhzehyah went alone into the forest.
24. For, he was to speak the next morning, the seventh and last day of the gathering, and he wished to pray alone in the forest to receive the words he would speak to the assembly.
25. But, lo: while he sat in prayer in the forest on the sixth evening of the gathering,

[1] *Yakhzehyah* is pronounced yakh-zeh-yaw and means *Yahweh sees.*

the Aaronites attacked the assembly.
26. This attack was ordered by Senua,[2] the leader of the Aaronites, who had decided that the Nasareans were again too numerous and should be exterminated.
27. And though the location of the gathering was a secret, the Aaronites had a spy within the Nasarean camp.
28. And the spy alerted the Aaronites to the location of the gathering.
29. Yea, the Aaronites, who are a cult of animal sacrifice, this night were not content with animal sacrifice.
30. Lo: they slaughtered the assembled Nasareans as if they were sheep.
31. Even women and children were shown no mercy.
32. And though the Nasarean Lions who defended the camp fought bravely, their staffs were no match for the spears and arrows of the Aaronites.
33. Even so, the Lions fought so bravely that five hundred Nasareans escaped death by fleeing into the forest.
34. But with the death of the Lions, the Aaronite soldiers made quick work of the rest.

35. Behold: nearly one thousand Nasareans were killed.
36. Wherefore the Nasarean population, already sparse, was now greatly depleted.
37. Besides the five hundred who escaped into the forest, another two hundred Nasareans had not attended the Annual Gathering for various reasons.
38. Thus the Nasarean nation of Yesar'el, a nation already in dispersion due to relentless persecution, was now reduced to a population of around seven hundred.

39. One of the Nasareans killed in the attack was Emunah,[3] the Yaiyrah.
40. And the story of her death is as follows.
41. The day before the gathering, she received a premonition that something ill was in the wind.
42. She called for the three Nasarean prophets of highest rank to come to her side.
43. But, behold: They could not be found.
44. It was guessed that perhaps the three had left already for the gathering, for each was unmarried.
45. But in fact, they were dead.
46. For, lo: The Aaronites had assassinated them and hid their bodies.
47. Emunah said, "Bring me some prophets who have not yet left for the gathering."
48. Two Nasarean prophets were brought to the Yaiyrah.
49. They were good men, and not without the prophetic gift, but did not possess the gift as powerfully as had the three missing prophets.
50. Both the prophets told her that they felt something ill in the wind, akin to her own premonition, but could not say exactly what would occur, or when.
51. The prophets advised her to cancel the gathering.
52. For, though they knew not if their premonitions were related to the gathering, they advised caution.

53. Due to their warnings and her own premonition, Emunah felt called to cancel the gathering.
54. But, lo, most of the travelers were either already at the gathering place or were very near.
55. There was not time to send messengers to prevent their arrival.
56. And once they were gathered, it would be hard to ask them all to leave.
57. Emunah decided it was not practical to cancel the gathering.
58. But she would exercise caution by posting Nasarean Lions in a ring around the camp.
59. Yea, there were always Lions guarding

[2]The Hebrew name *Senua* means *the Hated One*. This was the Nasarean term used to describe this Aaronite, but was not the name used by the Aaronite himself.
[3]The Nasarean name *Emunah* means *Faithfulness*.

the camp at each Annual Gathering, but she would double the usual number.
60. Yea, rather than twenty-eight, which was seven for each direction, she would post fifty-six Lions around the perimeter of the camp.

61. When the Aaronites attacked the camp, the caution of Emunah in posting extra Lions did allow five hundred Nasareans to escape.
62. For, lo: due to the fierce fighting of the Lions, many Nasareans were enabled to flee into the forest.
63. But before she died, Emunah felt profound regret in her heart.
64. For, when the camp was attacked on the sixth night of the gathering, Emunah realized that, practical or not, she should have cancelled the event on the first day.
65. Lo, had she done so, many more might have survived.
66. As she stumbled to her death with a spear in her back, she set aside her thoughts of regret to save one young life.
67. Yea, as she stumbled, she saw a tiny baby sleeping on a blanket.
68. Though the blanket seemed too far to reach, she summoned her remaining strength to crawl the distance and lay her body over the baby.
69. As she covered the baby with her dying body, it opened its eyes and looked into Emunah's eyes.
70. Lo: in the eyes of the baby, Emunah saw the forgiveness of the Lord and Lady.
71. And as she lay upon the baby, Emunah felt her own heart upon the beating heart of the baby.
72. And as Emunah's heart ceased to beat, she felt her last feeling: the forgiveness of the Lord and Lady.
73. Yea, she felt that forgiveness in the beating of the baby's heart against her chest.
74. For the baby's heart was the drumbeat of compassion.
75. And that is the song of the Lord and Lady.

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76. Now, with the death of Emunah the Yaiyrah, the next in line of succession to the office of Yaiyr was Yakhzehyah.
77. And because he had left the gathering on the sixth day to spend the night in the forest in preparation for the seventh day, he had not been killed.
78. When he perceived that the camp was under attack, he charged toward the camp like a Lion.
79. For, indeed, he was a Nasarean Lion, and he would not hide while his people were slaughtered.
80. But as he approached the battle, fleeing toward him were seven children.
81. The children cried as they ran.
82. Then, lo: two soldiers appeared from the bushes and raised their swords to kill the children.
83. But Yakhzehyah intervened, using his staff to knock the swords from the hands of both soldiers.
84. He then battled the two men, knocking them both unconscious but leaving them alive.
85. The seven Nasarean children were hysterical, screaming and crying.
86. As they were begging Yakhzehyah for help, another soldier emerged from the bushes.
87. The soldier threw a spear at Yakhzehyah, but the Nasarean Lion moved like a cat to avoid being hit.
88. Then he knocked the soldier unconscious.

89. Behold: Yakhzehyah knew that he must take the children to safety.
90. Wherefore he gave up his charge into the battle and instead took the children and fled.
91. He journeyed with the children for days, finally reaching Mount Carmel and safety.
92. After leaving the children in the care of some Sistren, he went alone to the Cave of Meditation on Mount Carmel.
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93. Like Elijah long before him, this was his place for prayer and contemplation.
94. He humbled himself before YHWH, and tears flowed from his eyes.
95. Lo: for seven days he prayed and fasted, for he was greatly saddened and beseeched YHWH for guidance.
96. With him were the sacred scrolls, for he had taken them into the forest on the sixth night of the Annual Gathering.

97. As Yakhzehyah huddled over the scrolls, awaiting an answer to his prayers, behold, an Angel of the Lord and Lady appeared unto him.
98. The angel spoke, saying, "Behold: the Nasarean remnant has always existed on Earth, yea, and will until the Last Days.
99. This Holy Order was established by Elohim as teachers, healers, prophets, and safekeepers of the Way of YHWH on Earth.
100. And though this order may be reduced to small numbers by persecution, yea, and may be forced into hiding for many years at a time, it will never be entirely exterminated.
101. For behold: the Nasarean Church of the Essene Way serves as the personal remnant of Elohim on Earth.

102. "By various names at various times in various worlds this Holy Order has been known.
103. But always we are the Children of Light, for Light is our very nature.
104. Yea, even before this world came to be, the Church of the Lord Christ and Lady Christ did exist.
105. And in each world we teach the Way of Light, for we are the Children of Light.
106. And because we preach Light in the dark worlds, we are also the Children of the Dawn.
107. Yea, for we awaken the dark worlds to the Light of YHWH.

108. "Yea, in countless worlds our priesthood has been called countless names.
109. But whatever the tongue, the meaning is the same.
110. We are *Nasarean* because we *Lift Up* the distressed unto holy resurrection in spiritual ascension.
111. And we are *Essene* because we are *healers* of Body, Mind, and Soul.
112. And we are the Children of Light because we walk in the Light of the Lord and Lady.
113. It is with purpose that I say 'we'.
114. For, lo: though I am Cherubim and you are human, we are one in the Body of Christ.
115. Yea, even on Earth, the inner circle of the Nasarean Church is Cherubim, being angels on mission from Elkush.
116. And though the outer circles are human, these souls are working to become Cherubim, even as I once did.
117. For, behold: I was Abdiel, the son of Adam and Eve, before I ascended to become Gabri'el, the Angel of YHWH.
118. And whether human or Cherubim, every member of the Body of Christ is in service to the innermost circle, which is the Lord and Lady.
119. For it is from Their embrace that every soul has been created, except for God and Goddess Immanent and Transcendent.
120. Wherefore all members of the Body of Christ, whether human or Churubim, worship and serve the innermost circle, which is our Lord and Lady.
121. And the point at the center of Their circle is Yah.
122. And in Yah is Jah-Jah.
123. For the Lord and Lady serve Jah-Jah in Yah, as do all who serve the Lord and Lady.
124. And this is the Body of Christ.

125. "Oh holy Yakhzehyah, be not overly sorrowful for your slain Brethren and Sistren.
126. For, behold: they performed their work well for YHWH and will now receive their just reward.
127. Even now they rejoice in the presence

of Elohim in Elkush.
128. They will rest from this mission and then be given another.
129. For such is the way of the Body of Christ.
130. Likewise, you have performed your work very well.
131. Even in the midst of death and destruction, you preserved the sacred scrolls and the lives of seven children.
132. I now call you *Keeper of the Scrolls within the Revealed Church*, and place you under the guidance of the Guardians of the Scrolls of the hidden church.
133. For, as the Second Candle of the Bahir Shibathayim proclaims, our priesthood has Two Arms.
134. Yea, one arm is revealed, the other hidden.
135. The *Revealed Arm* is the *Zeroah Niglah*, which is our public ministry.
136. The *Hidden Arm* is the *Zeroah Nistar.*
137. With the death of Emunah, you are now the Yaiyr.
138. As such, you are the link between the Two Arms.
139. The Queen of Seven of the Ark of the Covenant, she who was once called Hanukah, will be your tutor.
140. For, lo: She is the Queen of the Scrolls.
141. Behold: your guidance from her is in secret.
142. It is not to be spoken of beyond the acknowledgement that you receive guidance from her.
143. For, a hidden arm that is revealed is no longer hidden.

144. "Lo: You are now the Keeper of the Scrolls of the Revealed Church.
145. You shall appoint elders and eldresses of the Tribe of Judah to serve as Guardians of the Scrolls.
146. For some who served Emunah in this office were slain.
147. Yea, most of the Lions perished in this slaughter.
148. But the Lions are wise and never assemble all of their number in one place.
149. Wherefore you will select from the surviving remnant of Lions the most trusted Friends of the Lord and Lady to serve as Guardians.
150. For, behold: In the same manner that the Hidden Arm guards the Ark of the Covenant of the First Megillah, which Megillah is the one from the hand of Abdiel, so does the Revealed Arm guard the Ark of the Covenant of the Revealed Church.
151. Lo: Until the Last Days are accomplished no human eye shall gaze upon the first scroll.
152. For our enemies seek to destroy it.
153. Yea, they also seek to destroy the scrolls of the revealed church, wherefore the need of Guardian Lions.

154. "Yea, our enemies shall so intensely attack our scrolls that in some ages even the revealed scrolls will be hidden, seen only by the eyes of the hidden remnant.
155. And in those times those eyes will be few.
156. For our enemies seek to destroy not only our scrolls, but our very lives.
157. Even so, in the first ten years of every thousand, according to the calendar of the world, the world is given a gift.

158. "Yea, every thousand years, copies of The Holy Megillah of the Revealed Church will be made by the Yaiyr and his designated helpers.
159. And his arm will be under the guidance of the Queen of the Scrolls.
160. For, the first Megillah was from the hand of the first Yaiyr, who was Abdiel, my name as man.
161. And the Yaiyr of each new millennium is the chosen one to put forth copies of The Holy Megillah.
162. And each Yaiyr is sworn to secrecy.
163. Wherefore I admonish the Brethren and Sistren: Do not burden the Yaiyr with questions he has sworn not to answer.
164. For, the translation of the Holy Megillah is of the domain of the Hidden

of the Last Age approaches.
198. Yea, many millenniums have come and gone since this pattern was established, and the world has yet to receive The Holy Megillah.
199. Wherefore, even the Revealed Arm of the Nasarean Church is mostly hidden from the world, meeting in secret and in small numbers.
200. Even so, much of the good that happens in the world, under various names and disguises, is initiated by the Zeroah Nistar, our Hidden Arm.

201. "Behold: At the start of each millennium, the Yaiyr will raise up a Circle of Light, a small revealed church.
202. And from that holy remnant the warrior Yaiyr will select and train a cadre of Lions.
203. And within the Order of Lions shall be an order called *The Apostles of The Holy Megillah*.
204. And these Apostles will take the Holy Megillah from town-to-town, sounding the *Qara haQodesh*, the *Holy Call*.
205. Yea, they will travel from town-to-town, living on the offerings of those who receive them, for such is the Way of the Apostle.
206. And when they sound the Qara, the Apostles shall wear their Rastas, which are the holy robes made of Hemp.
207. For, lo: the Rasta is worn during high rituals, and the sounding of the Qara is a high ritual, indeed.
208. And when the Apostles sound the Qara in each town, their heads shall be dressed in white wraps; for the prayer shawls, like the Rastas, are worn at high rituals.
209. And this is not to say that Nasareans may not wear the Rasta and prayer shawl at other times, but that at high rituals this garb is specified.
210. Even so, it is better to attend a high ritual naked or in rags than not at all!

211. "Also, the Order of Apostles shall neither cut their hair nor shave while on this mission, as signs of special consecration to the mission.
212. Other Nasareans may do likewise, but for the Apostles it is a discipline.

213. "Behold: These Apostles must be willing to suffer imprisonment and even death for the Lord and Lady, and of course much mockery.
214. Lo, know this: If the world persecutes the Lord and Lady, it will persecute Their Apostles.
215. But *The Apostles of the Holy Scroll* will have their just reward.
216. For, at the time of death, whether by natural causes in old age or from violence in youth, each Apostle will be received into the arms of our Lord Christ and Lady Christ.
217. Yea, even before departing the body, they shall live in the presence of the Lord and Lady in the Kingdom of Heaven within.
218. And everyone who gives assistance to the Mirror and his Apostles in their holy quest to disseminate the Megillah will receive the blessings of the Lord and Lady, both in this life and the life to come.
219. Amen!

220. "Yea, if the Holy Megillah is embraced by the world in any millennium, the next millennium will be the long awaited Age of Peace.
221. And the blessings that will follow that Age of Peace cannot be described in human tongue.
222. For, humans will become baby Cherubim, serving as Angels of Elohim.
223. But if the worldly powers suppress and hinder the dissemination of the Holy Megillah in any millennium, let the revealed church provide what teachings it can for the general uplift of humanity, and meet in secret.
224. Rest assured that the original scrolls are preserved by the Guardians of the Hidden Arm, and will be preserved from age-to-age.

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225. "Also know this: the Lord and Lady are coming to this world.
226. And you, oh Yakhzehyah, will help prepare Their way.
227. And when They come wearing the names of 'Salvation' and 'Watchtower', the words They speak will be written down and become part of the Holy Megillah.
228. Yea, when They come into the world, the world will receive the most special dispensation; for, behold: They are the Living Word and Breath of Jah-Jah!
229. Yea, They are Themselves the Most Holy Scriptures ever written!
230. For, lo: They were written by Jah-Jah!
231. Not on parchment were They written, but on the Fabric of Being!

232. "Yea, Their New Testament will be of utmost importance, for it will be the words of Their speaking, and Their words are life.
233. And though Their full gospel may be long suppressed by the merchants of death, the Holy Godspell will in time be resurrected.
234. For, behold: Their full gospel shall be proclaimed on the streets in the Last Days, even if all previous ages are ignorant of Their Godspell.
235. But before They come in the Last Days for the Great Harvest, which is Their Second Coming in flesh, They come for another purpose.
236. Yea, the purpose of Their First Coming was declared by the prophet Malachi in The Holy Megillah.
237. And it is for this, Their First Coming, that you will help prepare the way.

238. "The coming of our Lord and Lady in human garb is a great mystery.
239. Even I, Their messenger, understand only in part.
240. Behold: I know that the Lady must incarnate through a human womb that She may purify the subtle realm wherein souls await their next incarnation.
241. For, demonic parasites have infested that realm.
242. And I know that the Lord must incarnate through a human womb so that He may die as a human in order to enter and purify the subtle realm where souls first go at the end of an incarnation.
243. For, demonic parasites have also infested that realm.
244. And I know that the Lord and Lady come to teach the Way to transcend the wheel of required reincarnation.
245. For, lo: many souls in this world have tumbled down the ladder of transmigration into lower worlds, even losing all memory of their previous existence.
246. Yea, many will fall into the Deep Sleep by playing the dangerous game of required transmigration.
247. Wherefore the Lord and Lady will come to offer the path of resurrection and ascension in place of required reincarnation.

248. "But only those who believe and obey are capable of accepting this offer, for, behold: the way of transmigration of souls now has dominion in this world.
249. For this world has slipped into darkness, and only by grasping the Saving Hand can any from this world find salvation.
250. For all who die in this world will be unable to escape required transmigration unless their souls are attuned to the Lord and Lady.
251. And that attunement is first received by baptism in the Lord and Lady.
252. Then it must be sustained by practicing Their Saving Way as devoted disciples.
253. Yea, and Their Saving Way will be taught in sessions of Omnah by Their true priesthood of apostolic succession, which is the Nasarean Priesthood of the Essene Way.
254. And though anyone can use the word 'Essene', for it means 'Healers' and
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many will claim that name, there is but one empowered line of Nasarean apostolic succession.
255. And that line will offer the true baptism to true believers, in secret, even when the world sees no Nasarean church.
256. And many souls will be saved from the Deep Sleep.

257. "You, oh Yakhzehyah, are now the Yaiyr of that true line.
258. You will write down these words I speak, and preserve them, as will your successors preserve The Holy Megillah of the Revealed Arm.
259. Behold: you are now the head of the Lions of Zahyen of the Revealed Arm, and Guardian of the Sacred Scrolls of that arm.
260. Think not that your task will be easy.
261. Lo: Lucifer, the servant of Satan, is now the prince of this world; even so, this world is not yet lost.
262. Yea, though fallen from the heavenly hierarchy, this world is still contested by the Lord and Lady.
263. But many in this world do Lucifer's bidding, some knowingly, some unknowingly.
264. Lucifer will seek to destroy the work of the Lord and Lady by all means at his disposal.
265. And the Lord and the Lady, according to the Laws of Intervention, may only make use of certain methods of intervention.
266. But Satan and Lucifer are willingly bound by no rules of intervention, being bound only unwillingly by certain interventions of the Lord and Lady.
267. Wherefore, know this, Yakhzehyah: You and your successors are the primary means of intervention in this world by the Lord and Lady.
268. And though the army of the Lord and Lady within the Mother Ovum will surely win the day in the end, many worlds and souls will be lost to Satan and his servants.
269. And this is possible because of The Great Freedom, whereby all Beings were given free will.
270. And some will use their free will to choose evil.
271. For, to ordain mandatory obedience would be to create naught but a race of slaves.
272. Wherefore Jah-Jah chose The Great Freedom.

273. "Yea, the coming of the Lord and Lady in human garb is indeed a mystery.
274. And I have revealed only some of what I know, and I do not know all that the Lord and Lady know.
275. But know this, oh Yakhzehyah: By entering the human stream the Lord and Lady bless and affect the flow of that stream in ways you cannot imagine.
276. Not only Their lives, but even Their deaths will influence the flow of the human stream.
277. For, by loving this world enough to put on human flesh and die violent deaths for the cause of goodness, They alter the chain of cause and effect that governs the flow of this stream.
278. Yea, and by leaving Their seed in this stream, They bless this stream and counter the seed of Lucifer.
279. For, behold: In Their first coming They will bless the human stream with a holy seed, a Goblet that will hold the blood of the Lord and Lady.
280. But the minds of men cannot fully comprehend these mysteries.
281. Find peace in the awareness that by Two Arms, one revealed and the other concealed, the Lord and Lady contest Satan for this world.

282. "The incarnations of the Lord and Lady in human flesh are not easily accomplished.
283. For, behold: They are subject to the rules of intervention as ordained before the beginning of this world.
284. And the astrological factors must be precise, though the world knows not the true astrology.
285. Yea, the human mind cannot fathom

or calculate those astrological factors!
286. Indeed, even the combined minds of ten thousand cherubim cannot do that calculation!

287. "Lo: the transcendental forms of the Lord and Lady are more luminous than a thousand suns!
288. Wherefore, if They did not veil Their glory, Their coming would be too much for this world to bear.
289. Even in lower heavens like Elkush, and in higher heavens like the Sun Temple, They veil the full glory of Their forms.
290. And so They come not in the form of God and Goddess to this world, but in the forms of perfected humanity, male and female, to show the Way to humankind.
291. For, only by walking the Way will humankind transcend the Wheel of Required Birth and Death and ascend to Elkush and the higher heavens.
292. Yea, though They are Themselves God and Goddess Immanent, They come as righteous man and woman.
293. Yea, only to the remnant will the truth of Their identities be revealed, and that remnant is the nation of Yesar'el.
294. For, lo: only the remnant will receive the full gospel in which Jahday and Jahnah are revealed.
295. And if one outside the remnant receives the full gospel, behold: he or she is no longer outside of the remnant.
296. And if any persecute the Incarnate Word, so will they persecute the Written Word at the time of Their First Coming.

297. "Yea, The Holy Megillah will receive opposition from the King of Darkness and all who do his bidding.
298. Wherefore the original scrolls are always with the Guardians of the Scrolls, who are Nasarean Lions of the Zeroah Nistar.
299. These scrolls will not be seen by the world, for they would be seized by the minions of the Dark Lord.
300. And when copies are made by the hand of the one chosen by Hanukah in each age, and go forth into the world at the start of each millennium, the minions of Satan will call for proof.
301. Yea, they will say, 'Show us the originals that we may believe'.
302. But they say this not because they desire to believe, for their desire is to find and destroy the scrolls.
303. Wherefore, only three proofs will be given.
304. One, the evidence of a higher teaching than in other scriptures.
305. Two, the evidence of physical and spiritual transformation when one follows the teachings of The Holy Megillah, the witness of this transformation being oneself.
306. And, thirdly, the evidence of the direct testimony of the Holy Spirit in the heart of the reader of The Holy Megillah.
307. Yea, the Holy Spirit will give testimony in the heart of each reader not under the spell of Satan.
308. Behold: to give any other proof would deny the spiritual aspirant the opportunity – and spiritual obligation – to recognize spiritual truth with spiritual eyes.
309. Yea, such recognition is a requirement of discipleship.

310. "Oh Yakhzehyah, you have served well as chief priest of the Nasareans of the region of Carmel.
311. And now you will go to Alexandria to serve as Yaiyr, the High Priest of the Nasareans of all regions.
312. As such you will reign over the Tzadikim, as *Malkiy Tzadik*, the *King Judge* of the Tachbuwlah Elyown.
313. You will lead the Lions in battle, as King Lion of the revealed church.
314. And you will conjure White Magic as the Master Wizard of Essene Mountain of Peace.
315. Behold: I now take you to the Temple of Light in the Seventh Heaven to receive consecration and commission at the

hands of the Lord and Lady.
316. For, lo: the Lord and Lady recognize the hardship and heartache now upon you due to the slaughter of most of Yesar'el.
317. Yea, They wish to give aid and encouragement, even love and sympathy, and to lay hands of consecration upon your Crown of Humility."

318. Then, behold: Yakhzehyah felt called out of his physical body, and found himself in a sort of spiritual body that cannot be described in the tongue of man.
319. Lo: Gabri'el, Angel of the Center Branch of the Tree of Life, was joined by other angels of the Tree of Life.
320. And these glorious Cherubim guided Yakhzehyah to the Temple of Light in the Seventh Heaven.
321. And there they were greeted by a holy assembly of Nasarean Cherubim seated in many ranks.
322. And in the center of the assembly were the Lord and Lady, robed in glorious bodies of radiant light.
323. And in a ceremony of profound beauty that may not herein be described, the Lord Christ and Lady Christ anointed Yakhzehyah as Yaiyr, the Priest King of the Nasarean nation.
324. Yea, and They comforted him and gave encouragement.
325. Then, lo, he was returned to Mount Carmel and his physical body.

326. And the angel Gabri'el continued to instruct Yakhzehyah, saying, "Behold: I will give you a scroll that will make possible the incarnations of the Lord and Lady.
327. For, lo: proper vessels must be prepared to receive the souls of the Lord and Lady, and this scroll will show the way.
328. Do not add this scroll to The Holy Megillah, but keep it separate.
329. Make seven copies of the scroll.
330. Then select from your surviving Brethren and Sistren leaders for seven new hidden encampments.
331. Provide a copy of this scroll to each leader with instructions to form within their encampment a secret sub-order called *The Order of the Immaculate Conception."*
332. Then, lo, the Angel said "Peace be with you!" and vanished, leaving the scroll with Yakhzehyah.

333. Behold: the scroll was called *The Scroll of the Angel on the Immaculate Conception.*
334. Yakhzehyah spent the night studying the scroll.
335. Yea, he read the scroll several times, deeply contemplating its meaning.
336. Lo: Before he made the seven copies of the scroll called for by Gabri'el, Yakhzehyah wrote a letter that would be given to each of the seven leaders of the seven new encampments.
337. He expressed great sympathy for the loss of many beloved ones at the hands of the Aaronites.
338. He wrote of the visitation of Gabri'el, and the giving of the scroll.
339. He explained that the scroll called for the creation of seven hidden encampments to be located along the River Jordon.
340. Together with a network of 'Home Campuses', those seven encampments would constitute the campus of *The Order of the Immaculate Conception.*
341. That order would itself be a tributary of *Essene Mountain of Peace,* the Nasarean Mystery School headquartered at the Mother Temple in Alexandria, Egypt.
342. Though these seven encampments along the River Jordon would be campuses, to the eye they would appear to be but small settlements.
343. Yakhzehyah explained in his letter the purpose of the seven campuses of the Jordon, and also the 'Home Campuses'.
344. Though each encampment would teach mastery of all seven sefirot, each would be especially associated with one.
345. Wherefore they would be arranged along the River Jordon in the order of the seven sefirot of the Tree of Life, according to the Bahir Shibathayim.

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346. Lo: These encampments would not be permanent homes for the students, but would be permanent homes for other Nasareans, including teachers, crafters, and common villagers.
347. For, lo: Gabri'el had said that *The Order of the Immaculate Conception* should be a secret sub-order within each village, hidden from the eyes of observers.
348. Students would begin at the first of the encampments at the base of the Jordon and work their way up through each encampment unto the seventh campus.
349. Lo: One must be at least thirteen years of age to take initiation into the order, and must not be older than fifteen.
350. One must choose initiation of their own free will, with the blessing of the parents required.
351. Although initiation is not possible before the age of thirteen, the parents of the order raise even their younger children according to the ways of the order.
352. Behold: Each new initiate spends one month at each of the seven campuses of the Jordon, beginning at the base of the Jordon and ascending unto the crown at Lake Galilee.

353. Yea, the seventh campus is hidden within the encampment at Lake Galilee.
354. And when a student passes through all seven encampments along the Jordon, he or she is taken to the Home Campus east of Mount Carmel.
355. There they live with their family for six months.
356. And during the six months they study with the Nasarean Priests and Priestesses of Mount Carmel.
357. At the end of the six months, which marks one Nasarean year of thirteen months since taking initiation, each student lives with his or her family in one of the Home Campuses chosen by their parents.
358. Lo: These are called 'Home' Campuses because residence is of long duration, not just a month as with the Seven Jordon River Campuses.

359. Behold: at age seventeen, the student repeats the journey up the seven campuses of the Jordon, this time without requirement that their family accompany them.
360. Nevertheless, a family member may choose to accompany the initiate, for, though the path is patrolled by Nasarean Lions, the journey is not without danger.

361. Lo: the word *Immaculate* means *Pure*.
362. Yea, and for the Lord and Lady to incarnate in human bodies, purified vessels must be prepared.
363. The scroll given by Gabri'el declared that this was to be accomplished over seven generations.
364. According to Gabri'el, if a family line performs seven consecutive generations of immaculate conception, the seventh generation would see the birth of vessels pure enough to make possible the incarnations of the Lord Christ and Lady Christ.
365. Behold: an immaculate conception is a pure conception in spiritual love by a man and woman made pure by the teachings and disciplines of *The Order of the Immaculate Conception*.

366. Behold, not all who walk the path of *The Order of the Immaculate Conception* will choose to make babies.
367. For, not all are called to the path of parenthood.
368. And of them who choose to make babies, not all will choose to do so according to the most rigorous disciplines of immaculate conception.
369. But even those not called to make babies may benefit from the teachings and discipline of the order.
370. For, lo: every Nasarean is called to purify the seven sefirot within, and to birth the Christ within.
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371. But for them who feel called to birth a child according to the most rigorous precepts of immaculate conception, yea, and to raise the child in the ways of *The Order of the Immaculate Conception,* the scroll declares this: 'If any family line performs seven consecutive generations of immaculate conception, the bodies of them of the seventh generation shall be fit vessels to receive the souls of the Lord Christ and Lady Christ.'
372. And at that time the Lord and Lady will take incarnation.

373. Behold: many family lines will volunteer.
374. And many will persist for a generation or two.
375. And a few blessed family lines will persist unto seven generations of immaculate conceptions.
376. And none but Jah-Jah and Elohim will know which family lines have persevered and which have not.
377. And into each family line that perseveres for seven generations, a great soul will incarnate.
378. And into two of those family lines will incarnate the souls of the Lord and Lady.

379. Lo, even first or second generation immaculate conceptions attract beautiful souls.
380. And with each additional immaculate conception in a family line, the beauty of the incarnating soul is magnified.
381. Yea, to whatever degree parents purify themselves before conception, the purity of the soul attracted to the womb increases.
382. And that is a foundational precept of *The Order of the Immaculate Conception.*

383. Let not those family lines that stumble for a generation or more dismay, thinking, 'We are tainted'.
384. For, lo: any generation that embraces these disciplines for even one generation may see the birth of a holy child.
385. Everyone, even celibates and the aged, are called to birth a holy child within the manger of their own heart.
386. And even a child born to loathsome parents may become a saint.
387. Wherefore no one should despair!

388. In truth, every child is a holy child and should be so treated.
389. And that is a precept of *The Order of the Immaculate Conception.*
390. For, lo: Only when each babe born on Earth is treated as a holy babe, will Earth become a heaven.
391. And every man or woman who stumbles but again embraces these disciplines may yet be Christed.
392. And that is a precept of *The Order of the Immaculate Conception.*

393. Nevertheless, it is a spiritual truth that the more purified the parents are, and the more spiritualized the conception is, the greater the likelihood of attracting to the womb a highly evolved soul.
394. And this is the purpose of *The Order of the Immaculate Conception.*

395. Yea, all them who embrace the disciplines of *The Order of the Immaculate Conception* will attract to the womb highly evolved souls.
396. And the family lines that continue seven generations will open the door into this realm for the purest souls to incarnate, even our God and Goddess Immanent, the Lord Christ and Lady Christ.
397. For, behold: King Jahday and Queen Jahnah come as man and woman, with Their glory veiled.
398. They will limit Their powers to that which a perfected man and woman are capable of, that They may demonstrate the potential of the human being.
399. And to show the fullness of human potential, They will wear bodies purified by seven immaculate conceptions.
400. For a lesser body could not hold the
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powerful vibrations of Their souls, even though Their glory be veiled.

401. Yea, the Lord and Lady will take incarnation into the two family lines that maintain the highest degree of purity for seven generations.
402. For, lo: even amongst those who maintain the disciplines of immaculate conception, some do so to a higher degree and with greater commitment.

403. The letter of Yakhzehyah to the seven leaders of the seven new encampments contained the above and more.
404. And with the letters were copies of *The Scroll of the Angel on the Immaculate Conception.*
405. And these were taken and delivered by surviving Lions of Zahyen who had rallied around their new leader, Yakhzehyah.

Chapter Four

The Prophecy of Malachi Fulfilled by the Reincarnation of Elijah as John the Baptist And an Account of the Martyrdom of Zekaryah

1. Behold: the Nasareans do not suffer from lack of wisdom; rather, they suffer from persecution by the unwise.
2. Wherefore, the Lord and Lady chose to enter the world through Nasarean wombs and give teachings and solace to the Nasarean remnant before launching Their public ministry unto the children of the fall.
3. For, lo: Their remnant is worthy of such a blessing.
4. And the world is needful of Their ministry.
5. And if an end to the persecution of Nasareans, animals, and Mother Nature is to come about, the world must be lifted up to a higher wisdom.

6. Lo: To deliver Their message unto the children of the fall, the Lord and Lady chose the best of each religion to be apostles to that religion.
7. For the people of a religion will more likely receive one of their own than an outsider.
8. Wherefore, when the time came to launch Their public ministries, They chose apostles to go to the children of the fall.
9. Before that time, even before the time of Their incarnations, They chose a righteous apostle from amongst the Aaronites to serve as Their First Apostle to the Aaronites.
10. And the purpose of Their First Apostle was to serve as a righteous example of an Aaronite converting to the Nasarean Way, yea, and to father The Proclaimer.
11. For, behold: in this way he would exemplify the courage required to acknowledge a greater truth than the religion of one's parents.
12. Yea, in converting from the Aaronite religion unto the Nasarean, Their First Apostle would show the courage to reject darkness for light, no matter the price.
13. For, lo: his price would be his life.
14. And this price would be gladly paid.
15. And it seemed right that a convert to the Nasarean Way be chosen to father the child who would proclaim the coming of the Greater Light.

16. Behold: Their First Apostle would father one called The Proclaimer.
17. It is the mission of The Proclaimer to proclaim the fulfillment of certain Nasarean messianic prophecies.
18. And that proclamation is two-fold.
19. First, he will proclaim unto the Nasareans that the day of the coming of the Lord and Lady is fulfilled.
20. Then he will proclaim unto the Aaronites and other tainted religions the coming of the true Messiahs.
21. Yea, he will call for the children of the fall to repent and purify, that they might recognize the coming of the Lord and Lady.
22. For, behold: most in this world are blind to spiritual truth.
23. For, lo: this world has fallen out of the heavenly hierarchy and is now a contested world.
24. And though the Lord and Lady contest Lucifer for dominion over this world, this world leans toward Lucifer.
25. Yea, Lucifer is now the prince of this world.
26. Wherefore The Proclaimer will call the best of Yisra'el to repent the ways of this world and to receive the Lord and Lady.

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27. Behold: During the dark rule of Herod there was a righteous Aaronite priest named Zekaryah.[1]
28. Yea, he was one of very few Aaronite priests who could be called righteous, for that priesthood was tainted by blood sacrifice and much corruption.
29. Lo: Zekaryah ate no flesh meat and did not approve of animal sacrifice, yet knew not of the Nasareans.
30. Then, when he was forty-nine, being widowed and without children, he met a Nasarean woman and fell in love.
31. Her name was Elizabeth,[2] and she taught him about her Nasarean Religion of the Essene Way.
32. Soon, Zekaryah was not only in love with Elizabeth, but also in love with the Nasarean teachings.
33. For, lo: Even though his desire to serve God had led him to the priesthood, he questioned within himself many of the teachings of the Aaronite scriptures.
34. Yea, the Aaronite scriptures portrayed an angry tyrant-God, a God that demanded animal sacrifice and gloried in warfare.
35. But the God that Zekaryah sensed within and all around was a God of love.
36. Wherefore when Elizabeth showed him the Nasarean scriptures he declared, "This is truth!
37. This is much higher than the Torah!
38. For, lo: the God of the Torah is violent, advocating vengeful killings even of woman and children, and many crazy words are attributed to his mouth.
39. But *The Holy Megillah* reveals a religion of love!"

40. Zekaryah and Elizabeth married, and, behold, the Aaronites knew not that she was a Nasarean.
41. For, if they knew, they would forbid the marriage, for they persecuted the Nasareans.

42. Lo: due to endless persecution the Nasareans were now a secret religion.
43. Yea, and their scripture, *The Holy Megillah*, was outlawed.
44. Wherefore Nasareans did not typically reveal their affiliation in public.
45. And almost never did a Nasarean marry an Aaronite.
46. Nasarean elders discouraged Nasareans from marrying outside their religion, not due to prejudice but for safety.
47. But the Nasarean elders gave their blessings to the marriage of Elizabeth and Zekaryah, for one elder had a dream about Zekaryah.
48. And that elder said, "YHWH will do a great work through him."
49. And Elizabeth told the elders that Zekaryah ate no flesh and disliked animal sacrifice.
50. And Zekaryah told them, "If we are blessed with children, we will raise them Nasarean.
51. Lo: I myself will soon convert to your religion.
52. For I have read *The Holy Megillah* and know it is the true scripture."

53. When Elizabeth married Zekaryah, she was forty and it was her first marriage.
54. Her family and friends told her, "You are too old to have children."
55. But Zekaryah and Elizabeth desired a child and replied, "With YHWH anything is possible!"
56. Wherefore Zekaryah rejoiced when

[1]The Hebrew name *Zekaryah* has come into English as *Zachariah*. It means, *Yah Remembers*, in the sense that Yah can be trusted to *remember and fulfill* the ancient prophesies. The name is pronounced: *Zek-ar-ya*.
[2]As noted previously, the Hebrew name that has come to us in English as *Elizabeth* is *Elisheba* and means *Elohim of the Seven*. Figuratively, the name means *Elohim of the Covenant*. The figurative meaning comes from the fact that the *sheba* portion of *elisheba* means *seven*, and seven is considered the number of *completeness* or *fullness* and so came to be used in conjunction with the fulfillment of oaths and covenants. So that the reader will not confuse the Elisheba of *The Glory of Kings* (the wife of Elijah, mother of Samson) with Elisheba, wife of Zekaryah (mother of John the Baptist), we use *Elisheba* for the former, *Elizabeth* for the latter.
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Elizabeth told him, "I am pregnant!"
57. Zekaryah told her, "I will leave the Aaronite priesthood and convert now to the Nasarean religion!
58. For, lo: I will not let my baby be blessed by the bloody hands of Aaronite priests!"
59. Elizabeth took him to the Nasarean elders and he converted to the Way.

60. Zekaryah wondered what he should say to the Aaronites.
61. Perhaps he should say nothing and just leave.
62. Or, perhaps he should tell them his reasons and risk death.
63. Or maybe he should conjure an excuse.
64. He was not sure what he should say, so, he told Elizabeth: "I will take a vow not to speak or eat until the words come to me."

65. For many years Zekaryah had performed his priesthood duty of burning incense in the Aaronite Temple in Jerusalem.
66. All these years, Zekaryah had watched animal sacrifice performed in the name of God in the temple.
67. This greatly grieved his soul; yea, his heart was near to breaking.
68. Many times he had felt moved to speak, but held his tongue.
69. For behold: he knew that to condemn this practice would mean imprisonment, perhaps even death.
70. Seven days into his vow of silence, he approached the temple; rather than enter and burn incense, Zekaryah began to preach to the people.

71. He declared: "God never ordained animal sacrifice!
72. I tell you, any scriptures that teach animal sacrifice are false scriptures from false scribes!
73. You think Moses called for these bloody rituals; but I tell you, your Torah preserves not his true words!
74. The Nasarean sect of Essenes has preserved the true words of Moses.
75. And I have now converted to the Nasarean faith."
76. The people began to shout angrily at Zekaryah, but he shouted back: "Hear me!
77. The Nasareans who you persecute are the true remnant of YHWH!
78. And the Nasarean scriptures are the true word of YHWH!"
79. Then Zekaryah, pointing to the caged animals to be sold for sacrifice, spoke words of prophecy.
80. He declared: "There is one coming who will sacrifice His own life to save these creatures and to save us.
81. He will break these cages and declare the true religion.
82. And even greater things than Moses spoke, He will speak.
83. For, behold: He is the Messiah of Peace promised in the Nasarean scriptures.
84. And behold: He will declare both God *and Goddess*.
85. For, if the world has a Heavenly Father, there must surely be a Heavenly Mother!
86. And the Holy Spirit will walk with Him, by His side.
87. For the Lady Christ comes with the Lord Christ!"

88.Then Zekaryah entered the Temple and began to pray.
89. While holy Zekaryah was praying, several Aaronite priests stoned him and beat him with clubs, even unto death.
90. Yea, they shed the blood of holy Zekaryah on the floor of their Temple.
91. And so the blood of this righteous man joined the blood of countless creatures slain therein.

Chapter Five

Joseph and Mary as Youths in The Order of the Immaculate Conception

1. Behold: Many years had passed since the founding of *The Order of the Immaculate Conception.*
2. It was now the sixth generation since Yakhzehyah had been given *The Scroll of the Angel on the Immaculate Conception.*
3. Wherefore there was great excitement among the Nasarean Brethren and Sistren.
4. For, lo: according to the words of the Angel Gabri'el, this generation would give birth to the seventh generation bodies suitable for the incarnation of the Lord and Lady.
5. A number of bloodlines had apparently maintained the required level of purity for six consecutive generations, though only YHWH could know for certain.
6. Mary,[1] who would be the mother of the Lord (though this was not yet known to any but Jah-Jah and Elohim), was one of the maidens from bloodlines that had apparently performed the immaculate conception for six consecutive generations.
7. Joseph, who was to be the father of the Lord (though this was not yet known to any but Jah-Jah and Elohim), was one of the young men from bloodlines that had apparently performed the immaculate con-ception for six consecutive generations.
8. Both Joseph and Mary were raised mostly at the Nasarean Qebutsah east of Mount Carmel, for it was their Home Campus within *The Order of the Immaculate Conception.*
9. Lo: The youths of this Home Campus were taken often to Mount Carmel to receive training from the Priests and Priestesses who lived on the holy mount.
10. For, the Qebutsah was not on Mount Carmel, but near it, to the east.
11. Behold: the holy mount was so sacred that only a small number of Nasarean Priests and Priestesses lived there.
12. This way, the natural beauty was not overly disturbed.
13. The Aaronites mostly stayed away from the parts of the mount considered most sacred to the Nasareans; for, lo, the wizards amongst the Nasarean Lions chanted incantations to keep defilers away.
14. Those incantations are greatly enhanced when chanted in forest power-spots where the natural forces are abundant and vibrant.
15. Even so, the incantations do not prevent one with great intent from entering an area.
16. Lo: when the students of the Nasarean Qebutsah located east of the holy mount came to learn from the Priests and Priestesses who resided atop Carmel, they were exceedingly respectful of the sacred forest.
17. For, behold: they were taught as children to revere the beauty of Mother Nature, and that the temple on Carmel was especially sacred.
18. The Nasarean temple on the holy mount was not of stone, but was a large yurt.
19. And one day the youths of *The Order of the Immaculate Conception* were taken to the Nasarean temple atop Carmel to observe an initiation ritual.

[1]In Hebrew the name *Mary* is *Miriam.* However, to help the reader avoid confusing 'Mary' Magdalene with Mother 'Mary', we will use the name *Miriam* when referring to the Magdalene, and 'Mary' when referring to the Lord's Mother.

20. Yea, several youths, including thirteen-year-old Mary, were to be initiated into *The Order of the Immaculate Conception*.
21. And Joseph, who was nineteen and already initiated, was amongst the assembled youth of the order who beheld the ritual.
22. He was still a youth because in *The Order of the Immaculate Conception* the right to marry was at age twenty, though for other Nasareans that right came at age eighteen.
23. Lo: when Mary, standing before the altar of YHWH made her vow of initiation, Joseph beheld a vision.
24. Yea, he saw an angel of YHWH standing behind Mary.
25. And he heard angelic voices singing praises to the chosen vessel of Omen,[2] our God and Goddess.
26. And Joseph marveled; for, apparently he was the only one to see this vision.
27. As Joseph stood with the assembled Brethren and Sistren, he saw Mary look directly at him as though she could see his very soul.
28. Within himself he said, "Though next year I am of age to marry, I will wait seven years for this holy maiden, if she will have me, and if it be the will of Jah-Jah."
29. And when Mary looked at Joseph, behold, she saw a vision.
30. She saw an angel of YHWH standing behind Joseph.
31. And she heard angelic voices singing praises to the chosen seed of Omen, our God and Goddess.
32. And Mary marveled; for, apparently she was the only one to see this vision.
33. Within herself she said, "He is the chosen seed of Jah-Jah.
34. If he will have me, and if it be the will of Jah and Jahlah, I will be his wife."
35. Though they showed no apparent signs of witnessing the visions, several of the Nasarean Priests and Priestesses in the Temple had indeed seen the angelic visions, yea, and had heard the angelic chorus.
36. Within themselves, they rejoiced!

[2]*Omen* is a Hebrew noun related to the adverb *Amen*. *Omen* can mean faithfulness, but in this context means *Truth*, as a Nasarean name for Deity.

Chapter Six

The Marriage of Joseph and Mary and The Immaculate Conception of the Lord Christ

1. Behold: When Mary was twenty and Joseph was twenty-six, they were wed at Mount Carmel.

2. Joseph's father, David, now the Yaiyr in Alexandria, and Joseph's mother, Rose,[1] the High Priestess, made the long journey to Carmel for the wedding.

3. For, lo: when Joseph was eighteen, his parents had moved from Carmel to Alexandria, due to David's ascension to the office of Yaiyr.

4. And at that time Joseph stayed in Carmel, living in the home of his uncle, a carpenter.

5. Joseph studied the things of the Nasarean priesthood at Carmel, but also served as apprentice to his uncle.

6. For, behold: Nasarean priests and priestesses learn a trade whereby they may earn their daily bread, that they may perform their priesthood duties for love without pay, unless called by the Tachbuwlah Elyown[2] to full-time priesthood duties with a stipend.

7. Many Nasareans gathered for this wedding, for, lo: Joseph was the son of the High Priest and High Priestess of the Nasarean nation of Yesar'el, and Mary was the daughter of two great Nasarean teachers who had recently been martyred while on a mission.

8. The name of Mary's martyred father was Abshalom,[3] and he was called 'Abshalom the Healer', for, even among the other healers his skill was renowned.

9. The name of Mary's martyred mother was Labbah,[4] for she had hair as red as fire.

10. She was of light skin with freckles, having migrated from over the sea to marry Abshalom, who had carried the Nasarean teachings to her homeland and returned with her for wife.

11. Yea, Mary's parents had been put to death by Aaronite secret police for possessing a copy of *The Holy Megillah*, which was an outlawed scripture.

12. Wherefore there was great sympathy in Yesar'el for Mary's recent loss, yea, and a great outpouring of love and support.

13. Mary's Grandparents, the renowned elders Yakiyn and Anwah, journeyed far to attend the wedding, for which Mary gave thanks.

14. Behold: as was the custom at a Nasarean wedding, many fasted in preparation for the ceremony.

15. And when the feast began after the wedding, each participant and guest first fed a bite of food to another, then received a bite of food from another, before feeding themselves.

16. This symbolized that the purpose of the Nasarean Way is to serve others for love of Jah-Jah, and also that wedding partners must likewise serve one another.

17. Lo: The wedding ritual was symbolic of the joining together of the Divine Masculine and the Divine Feminine.

18. Yea, the couple was bound together with a cord and led around the altar three times.

19. And they drank from one cup.

20. And they ate from one bread.

[1]The Hebrew word *Khabatseh* means *Rose*. *Khabatseh* is the phonetic pronunciation used by Strong's Concordance for the literal transliteration *chabatstseleth*.
[2]The term *Tachbuwlah Elyown* means *High Council*.
[3]The Nasarean name *Abshalom* means *Father of Peace*.
[4]The Nasarean name *Labbah* means *Flame*.

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21. After their marriage, Joseph and Mary were gifted with a new home.
22. Yea, they were gifted by the community with a Nasarean Yurt in their home Qebutsah, east of Mount Carmel.
23. For, it was the Nasarean custom to so gift each newly married couple.
24. And for seven days Joseph and Mary were excused from their community work that they might have special time together.
25. And for these seven days Joseph and Mary meditated and prayed, walked and ate, yea, and gardened with each other, but did not have intercourse.
26. Lo: in this way newlyweds are attuned one to the other before sharing the wedding bed.
27. And this custom also taught newlyweds that the sexual fire should be neither denied nor left unrestrained, for in both extremes there is unbalance, and unbalance leads to pain.
28. Behold: within *The Order of the Immaculate Conception* young men and women were taught that there is profane sex, which should be avoided due to its harmful effects, and there is sacred sex, which is a great blessing from Jah-Jah.
29. Sacred sex is of two types.
30. Lo: the first type of sacred sex is called *Berekyah,*[5] which means *Yah Blesses.*
31. This is intercourse with the intention of conception.
32. This intercourse is accompanied by certain prayers prescribed by *The Scroll of the Angel on the Immaculate Conception,* yea, and with spontaneous prayers from the heart of the participants, composed in that sacred moment.
33. And the purpose of those prayers is to attract a beautiful soul to the womb, a Being of great love and light.
34. For, behold: the thoughts and feelings we have before and during conception attract certain souls and repel others.
35. Lo: It is for the purpose of procreation that Yah sent forth the Divine Masculine and the Divine Feminine Emanations.
36. And this is The Great Gift, which is the Gift of Life, which is also The Great Blessing.
37. Wherefore the Nasarean term for sex with the intention of conception is *Berekyah;* for, indeed, Yah does bless the holy embrace of all who make sacred the sexual embrace for purpose of holy conception.

38. Behold: the second type of sacred sex is called *Gamara,*[6] which means *Completion.*
39. This is not sex with intention of conception, but for pleasure and spiritual bliss, wherein the Two merge as One in Yah.
40. Behold: Gamara is a meditation practice in which the Divine Masculine merges with the Divine Feminine in the Eternal Now of Yah.
41. Lo: In Gamara, the Divine Masculine and the Divine Feminine complete one

[5]*Berekyah* is a Hebrew word that means *Yah Blesses.*
[6]The Nasarean word *Gamara* means *Completion in Yah.* It refers to the type of sexual activity that in the Sanskrit literature of India is called *Tantra.* In a Nasarian sectarian context, *Gamara* refers to the Divine Masculine and Divine Feminine merging together in profound Oneness, thereby *Completing* each other. This type of sacred sexuality is considered a meditation practice because it leads to unity consciousness, wherein the Two merge as One. Most, if not all, forms of meditation are intended to bring the practitioner into a state of *oneness* with the object of contemplation and, ultimately, with God/Goddess. In *Gamara,* like Tantra, the object of contemplation is your partner, viewed as a reflection of the Divine Masculine Aspect or Divine Feminine Aspect. Instead of gazing at a candle flame or mandala or focusing on a mantra, your partner's eyes become your focusing agent as your bodies and souls merge in *Completion.* The meditation is the contemplation of the merging of the Divine Feminine Aspect with the Divine Mascuine Aspect in the unity of Yah consciousness, but without the intention of conception.
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another in the unity of Yah Consciousness, in sacred embrace, as Lover and Beloved, the culmination of Their Play.
42. Behold: Gamara often includes intercourse, but need not.
43. For, lo: In the sacred embrace, even a stroke of the cheek while gazing into the eyes of your beloved may complete you, likewise, the sharing of a cup of tea.
44. But know this: Gamara is a way of awakening to the completeness that already exists within us, for Yah is within.
45. Yea, we are complete within, and Gamara is a way to taste this truth, and this way is The Play of 'Him' and 'Her', which is Their Play and Their Ecstasy.

46. When Mary reached her fertile time, she told Joseph.
47. And they performed Berekyah.
48. Yea, Mary and Joseph made perfect Berekyah, for no lust was present, only profound love and sacred desire.
49. They chanted sacred prayers and enchantments, so as to open the door to incarnation only to a beautiful soul.
50. And through this pure union a door was opened into this realm for the Spirit of the Lord to incarnate in human flesh.
51. Yea, the joining of the holy seed of Joseph with the holy egg of Mary opened a door for the Lord to incarnate into human embryo.
52. Lo: the room was filled with blazing light and an angelic chorus sang praises to Omen, our YHWH.

53. Then, behold: the Angel Gabri'el appeared unto Joseph and Mary in their nakedness and they were not ashamed, for they were pure.
54. And the Angel spoke, saying: "I am Gabri'el, messenger of Elohim, our Lord and Lady.
55. Joseph, you are blessed; for, blessed is the seed of your manhood!
56. The fatherhood of the body of our Lord is yours!
57. Likewise, Mary, you are blessed!
58. Blessed is the fruit of your womb!
59. The motherhood of the body of our Lord is yours!
60. Give thanks and praises unto Jah-Jah!
61. Oh holy Joseph and Mary, your discipline in the ways of righteousness has produced this fruit.
62. Yea, you have bathed your thoughts, words, and deeds in the holy water of sacred discipline.
63. Wherefore you are fit to open the doorway into this world for our Lord.
64. And blessed be your ancestors; for, you are each the sixth consecutive generation of immaculate conceptions in your bloodlines.

65. "Oh blessed Mother Mary, you now carry the holy body of the Lord within your womb.
66. Thus you must persist in the holy ways of The Order of the Immaculate Conception.
67. Yea, persist in all of the disciplines that have brought you to this moment.
68. And know this, Mary: your beloved parents, Abshalom the Healer and Labbah the Lioness, even now enjoy the delights of Elkush.

69. "Oh Blessed Father Joseph, you are the son of a spiritual king.
70. For, lo: Your father, David, though called 'fool' by the Aaronites, is a king of the Way; for he wears the Crown of Humility.
71. The Aaronites mock David the Yaiyr, calling him 'David the Fool', but they understand not his Way.
72. Neither do they know of the royal blood that runs through his veins, for the Aaronites know nothing of the true Abraham and Sa'arah, nor do they know the truth of Isaac who came as Noah.
73. For Aaron created myth from truth, and the Aaronites call those myths 'holy scripture'.
74. Neither do the Aaronites know of the splitting of the kingly line of Abraham.

75. For while they mock David the Yaiyr, they honor their King David of long ago, knowing not that it was he who split asunder the kingly line of Abraham.
76. But know this: the very one who split asunder the line of Abraham, David the son of Shamhuth, will return to bring glory to that line.
77. For in him the battle between Lucifer and Abraham is waged, as within all men, but even more so with him.
78. For, behold: in him is waged the war between Elohim and Lucifer for dominion over the fallen portion of the bloodline of Abraham through Noah.
79. And in the end he will be victorious.
80. Yea, the bloodline of Abraham will conquer the bloodline of Delilah.
81. For, thus is the declaration of Shebah the Prophetess.

82. "Oh Joseph, you are of the royal bloodline of Abraham, even as was the Aaronite King David who will return in the line of Solomon's son Menelik.
83. But you are of the line that remained untainted, which is the line of Malki'el through Samson and Omnah, whereas the Aaronite David was of the line of Shamhuth through Samson and Delilah.
84. Wherefore your son shall be of royal blood, being of the untainted line of Abraham.
85. But He shall not sit on a kingly throne, neither the throne of the Nasarean Priest King nor the throne of the Aaronite King David.
86. Rather, He shall show the way to the throne within.
87. Yea, He will wear neither the Turban Crown of Yaiyr nor the Crown of David, but will show all people how to manifest the lustrous crown of blazing light atop their head.
88. For, He comes neither as Nasarean King nor Davidic King, but as King of the All.
89. Even so, He will veil His glory, as declared by the prophet Malachi.
90. And another will come at another time to fulfill the prophecy of Shebah, that the fallen line of Shamhuth will be returned to Abraham's bosom.
91. Yea, the prophecies of Shebah will all be fulfilled: one who shares your bloodline through Abraham will heal the split in the royal bloodline, uniting the children of Samson.
92. This one will wear the Crown of David through Menelik, the Son of the Ethiopian woman who died in the arms of Shebah, according to *The Holy Megillah*.
93. Yea, that one will sit on the throne of David in Ethiopia.
94. And he will in truth be a Conquering Lion, for he will conquer himself, though not until his last year.
95. In him the blood of Abraham will defeat the blood of Sargon, and Lucifer will suffer a great defeat.
96. For, in an act of sublime humility, the last King of the Davidic line will lay his crown at the feet of the Spiritual King and Queen, who are the Lord Christ and the Lady Christ.
97. Yea, in Alexandria, the last King of the Davidic line will dethrone himself in favor of the Spiritual King.
98. And all of the accomplishments of his temporal life will be as nothing compared to this one act.
99. For, through this act, the split of the kingly line of Abraham will be healed, and the Davidic line will be ended in righteousness.
100. And the blood of Abraham will have defeated the blood of Sargon, which entered through Delilah when Samson fell.
101. Yea, like Samson who raised himself from his fall, so will the Davidic line raise itself from its fall.
102. And this act of self-dethronement by the last king of the Davidic line will be a sign unto the entire world that temporal rulers have no legitimacy unless they first dethrone themselves in favor of the Way.
103. That 'Way' is the Eternal Way, which is humility before the Lord and Lady.

104. And though many of the ruled will accept this Way, few of the rulers will humble themselves unto dethronement.
105. Wherefore, let the ruled who accept the Way withdraw allegiance from every ruler who rejects the Way.

106. "Yea, the last King of the Davidic line, even as Shebah prophesied, will conquer himself, but not until his last days when he is of old age.
107. And he will exchange the Crown of David for the Crown of Abraham in Alexandria.
108. For, on a secret visit to Egypt, the last King of the Davidic line will meet the true Lord and Lady.
109. Yea, They will appear to him and will reveal the truth.
110. And he will lay his worldly crown at Their feet.
111. Wherefore he will wear the Crown of Humility.
112. And this will be the sign that the Last Age has begun, though only the Nasareans will perceive this sign.
113. And when he returns to his homeland of Ethiopia, he will liberate a herd of animals who are about to be slaughtered for meat.
114. For, this is a sign of his repentance from his former ways, in which he ate much flesh.
115. And he will call for human repentance toward the animal world, but his words will quickly be ended.
116. For, lo: he returns like a sheep unto the slaughter.
117. And as Shebah prophesied, at the end of his mortal life, when Lucifer kills his mortal body, he will attain Sekhel Nitzchi, which is the immortal body that cannot die.
118. Yea, the Conquering Lion, the redeemer of the line of David, will be made immortal.
119. And he will ascend unto the heavenly Alexandria, which is the Sixth Heaven, to be prepared for his next mission.
120. And then he will ascend to the Seventh Heaven to be embraced by Abraham and Sa'arah, for he has returned the line of David to them.
121. Then he will take birth as a child in the ancient land of Eden, and will be one of the 144,000 naturals who will refuse the mark of the beast and will take refuge in the forests to wage nonviolent war against new Babylon in the Last Days.
122. And he will serve in the Zeroah Nistar, the Hidden Arm of the Nasareans.
123. For, lo: the Nasarean Church of the Essene Way will emerge in the Last Days to teach the ancient Way.
124. To the world, this will seem a 'New Way', for the teachings have long been suppressed.
125. Now the Conquering Lion will be a spiritual king, sitting on a spiritual throne beside Abraham and Sa'arah; and that throne is within.
126. He will be unknown to the world, but exalted in the heavens.
127. Yea, the throne he will sit upon is in the Eden within, found only in dethronement, and attainable by every man and woman regardless of bloodline.
128. In this David, the bloodline of Sargon is defeated and the bloodline of Abraham and Sa'arah is glorified.

129. "Behold, oh Joseph, that is the story of the David the Aaronites deem great.
130. They mistakenly think his first incarnation great, but it was not.
131. Even so, he will rise to greatness in his seventh incarnation.
132. Now hear the story of the David the Aaronites call 'David the Fool', which is the story of your father, David the Yaiyr.

133. Behold: before David became Yaiyr, he was called 'David the Fool' by the Aaronites.
134. They mock him because, as a young man, he traveled from town to town, paying people not to butcher their livestock.

135. Wherefore he was mocked, being called 'David the Fool'.
136. But know this: David the Yaiyr is a righteous Priest King, and the fools are those who mock him!
137. Hear now three of your father's acts that caused the Aaronites to call him 'David the Fool'.

138. "There was a man who owned a donkey.
139. The man beat the donkey with a stick nearly every day.
140. Because of the beatings the donkey received, the poor beast lost the ability to walk.
141. Wherefore the cruel owner of the donkey was going to kill it.
142. Learning from a crying child that the man was about to kill the crippled donkey, David intervened.
143. David said to the man, 'If you give me the donkey, I will keep it and care for it.
144. That way, the donkey need not be put to death.'
145. The man replied, 'I have a reputation as a shrewd business man.
146. This crippled donkey is worth nothing alive; but dead it will have value as meat.
147. If I give you this donkey for free, so you can care for it, people will think me a fool.'
148. David replied, 'I will pay for the donkey.'
149. The man said, 'The only value of this donkey is as dead meat.
150. I would need to charge you more than the fair price for meat; for, lo: if you were to buy the donkey and sell it for meat and make a profit for yourself, people will think me a fool to have believed your humanitarian claims.'
151. David replied, 'I will pay that price.
152. Even so, I spoke truly when I said that I want to care for the donkey, not kill it.'
153. The man said, 'If you buy a crippled donkey that cannot work just to prevent me from killing it, you are a fool.'
154. David said, 'If you wish to think me a fool, that is your choice.
155 But my own wish is to save this donkey from your deeds.'
156. The man sold David the donkey.
157. The man told the story of David's foolishness to everyone he met.
158. Soon, the name 'David the Fool' had spread.
159. Behold: those gossips never knew the rest of the story.

160. "The rest of the story is as follows.
161. David hired a large wagon to carry the crippled donkey to David's barn.
162. David paid several men to help him lift the donkey into the cart, and then to unload it.
163. Behold: When David checked the injuries of the donkey he realized that the legs were not broken but badly bruised.
164. Over the next year, David healed the donkey to the extent that it could walk, with a limp, and greatly enjoy its life.
165. Lo: the donkey still could not work or carry heavy loads.
166. But the donkey became a good friend of David's and enjoyed a long life.
167. Yea, if those gossips did hear the rest of the story, it would only reinforce their view that David was a fool.

168. "Another time, an Aaronite who raised milk-goats spread a story about 'David the Fool'.
169. When a boy goat was born to his herd, this man usually ate it.
170. For, lo: he only had need of a few males to breed with his milk-goats.
171 One bright morning, David came to visit this man.
172. David said, 'From now on, I will buy your baby male goats, all of them that would otherwise be eaten.'
173. The man happily agreed, thinking that David was indeed a fool.
174. Later, the man spread the story around town, saying: 'I bested David the Fool in a

business deal!'

175. "Another time, there was a poor farmer having trouble feeding his family.
176. The man was about to kill and eat his child's pet hen, having already eaten the other hens.
177. David said to the man, 'I will pay you double your asking price for your figs if you refrain from killing this hen.'
178. The poor farmer agreed, and his daughter was very happy to keep her pet hen alive.
179. An Aaronite who witnessed this transaction said, 'Now I have seen with my own eyes why he is called, *David the Fool*.
180. For, indeed, this was a foolish bargain he made!
181. Yea, for he paid double the going rate for figs!'

182. "Oh Joseph, never let the name 'David the Fool' bring you embarrassment; for, lo: though the Aaronites call him 'fool' your father is praised by the wise!
183. Oh Joseph and Mary, you each come from holy parents and holy bloodlines, though the ignorant mock and do violence to your families.
184. Yea, Mary, though they have killed your father and mother for the crime of possessing The Holy Megillah, Abshalom the Healer and Labbah the Lioness are not the criminals; lo, the criminals are the Aaronite secret police who killed them.
185. Abshalom and Labbah, like Joseph's father David, are to be praised!
186. Yea, give thanks for the holy bloodlines that have brought the two of you, Joseph and Mary, to this magical moment.
187. For, behold this magic: through the union of the seed of Joseph and the egg of Mary is opened the door for the incarnation in human flesh of the Lord Christ Jahday as Yahshua!
188. What greater acknowledgement of the virtue of your bloodlines could Jah-Jah and Elohim give?"

189. The Angel Gabri'el continued to speak unto the holy couple, saying: "Oh Mary and Joseph, in fulfillment of Nasarean prophecy, your son shall be named *Yahshua*, for he is in truth *Salvation*."
190. Then the angel wrote names on a parchment and said: "In former days this name was written *Yehowshua*.
191. These days it is written *Yeshua*.
192. But when you write or speak your son's name in public let it be like this: *Yahshua*, for this spelling declares the salvation of Yah.
193. For, lo: no other man named 'Yehowshua' or 'Yeshua' is equal in grandeur to Him!
194. And it is good that the spelling of His name be not common, that it be unique unto Him.
195. For His name is the Saving Name, and has been known to Nasarean prophets since Eden.
196. Yea, even the powers behind the sacrificial cult know this name and tremble before it!
197. Though the public name of your son shall be *Yahshua*, when His devotees gather they will chant His name in two forms: *Yahowshua* and *Yahshua*.
198. *Yahowshua* is an ancient form that shall be for private use of His devotees.
199. When that name is chanted it conjures well-being for the chanter.
200. When the second form of the name, *Yahshua*, is chanted, it conjures well-being for the fallen world.
201. Both names should be chanted by His devotees.
202. Beware: the dark powers will use every deceit to keep this name from the tongues of the people.
203. Yea, and for a time, they may succeed.
204. But the Zeroah Nistar will preserve both forms of the True Name.
205. And in the Last Days the True Name will again go forth and *Yahshua* will be

chanted by righteous men and women for the salvation of the fallen world, and *Yahowshua* will be chanted for the bliss-consciousness and wellness of devotees.
206. Amen!
207. So be it!
208. For this belief now affirmed is a magical enchantment!
209. Affirm this enchantment by chanting the two forms of the True Name.
210. In so chanting you make it come true; wherefore, you are the fulfillment of the prophecy.

211. "Oh Mary and Joseph, your son shall be consecrated from the womb unto His mission.
212. Yea, He shall be dedicated from birth to the Nazarite Order, being trained for the Nasarean priesthood.
213. He will be of the ascetic order within the Nazarites, the order of *Edenites*, who abstain from the cutting of hair as a sign of special consecration to nature, though exception is made in the case of natural baldness or strong personal preference.
214. Lo: the Edenites are of the Army of the Green Lady, Ishshah, she who serves the Lord and Lady as the Angel of the Earthly Mother.

215. "As an Edenite from birth, Yahshua will be raised by their holy creed.
216. Alcoholic drinks stronger than wine shall never touch His lips.
217. No razor will touch His head or face except for the trimming of ends or reasons of cleanliness.
218. And though all Nasareans abstain from meat, Edenites also make an effort to include a goodly portion of wild edibles in their diet, like people ate before the fall of Eden.
219. Edenites prefer their food to be fresh-picked whenever possible.
220. Importantly, they try to eat food that has been harvested justly by loving hands, rather than the hands of angry, oppressed peoples, for the profit of the oppressors.

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221. "Yea, your son shall be an Edenite from the womb!
222. After your milk, Mary, feed him raw eggs and fermented goat milk for strength, and uncooked fruits and vegetables for cleansing, and cooked vegetables and cooked grains for energy.
223. And because he is to be raised as an Edenite, find wild herbs and fruits to include in his diet.

224. "Behold: His clothing shall be made from hemp, after the manner of the Edenites; for, behold: the Edenites wear the sacred fabric not only at high rituals, as does the entire Nasarean priesthood, but also as their daily garb.
225. Hemp is the fabric of the army of the Green Lady Ishshah; yea, the uniform of her army is made of hemp, even the head-dress.

226. "For this plant is most holy, as fabric but also as food, oil, and sacramental use for spiritual inspiration.
227. Hemp is a large family of many sisters and brothers, yea, and all are worthy for their unique purposes.
228. Wherefore the image of the hemp leaf on a staff held high by a Green Lion is the symbol of Ishshah's army; for, in the Last Days, artificial things will litter the world and the use of hemp to replace those things will be needful to save Mother Earth and her myriad creatures.

229. "Yea, Edenites are raised to be soldiers of Ishshah, protecting nature from the hands of the spoilers; wherefore, Yahshua will defend Mother Nature and will dance with the Green Lady Ishshah.
230. Behold: the Edenite Order is a branch of the Lions of Zahyen that is trained to do nonviolent battle in the war for the destiny of this planet, and that war is between the naturals and the artificials.
231. That war will climax in the Last Days.
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232. Because the Edenites are soldiers of the Green Lady Ishshah, they are also called *Green Lions*.
233. Until the Last Days, all Green Lions will be initiated Nasareans.
234. But in the Last Days, due to ages of persecution, the Nasareans will be of such small numbers that the Lions of Zahyen will raise up an army of Green Lions that includes anyone who will fight for Mother Nature and is in harmony with the Green Lion Creed, Nasarean or not.

235. "Oh Joseph and Mary, your child, Yahshua, now comes to bring the teachings that will enable humankind to survive unto the Last Days, but the Last Days are in another age.
236. In this First Coming, you are the parents who will open the door.
237. But here is a mystery: In His Second Coming, which will be at the culmination of the Last Days, He will be birthed not by seed and egg but by the prayers of His persecuted remnant.
238. Yea, in His Second Coming, He will come when the war seems lost and will rally the remnant unto victory in the Great Harvest.
239. And, behold: In both His First Coming and His Second Coming, the Lady Christ will walk at His side."

Chapter Seven

The Birth of the Lord Christ: Jahday come as Yahshua also including *The Story of the Seven Shepherds* and *The Story of the Three Wise Magi*

1. In the beginning
was the Word,
and the Word was with Yah.
2. And the Word was yet unspoken,
and was latent
within the bosom of Yah.
3. Lo:
The Word was of the very essence
of Yah,
and, once spoken,
was crowned in Yah.
4. For, behold:
Even when Yah
emanated and became Jah,
and even when
Jah and Jahlah became
the Masculine and Feminine
polarities of Yah,
being the Father and Mother,
Yah remained
as Their Crown of Glory.

5. Behold:
Yah is now the Crown
of every living Being,
male or female,
for Yah
is the All-Attractive Pole
round which both
the Masculine and Feminine dance,
and that Pole is True Center,
which is above, within,
and all around.

6. Behold:
this dance is the
Dance of Light.
7. And Jah and Jahlah
danced this dance.
8. And from Their dance
came forth
The Son of Jah-Jah,
who is the Word.
9. Also from Their dance
came forth
The Daughter of Jah-Jah,
who is the Holy Breath.

10. Yea,
the Son is the Word of Life,
the Cognitive Light.
11. And the Daughter
is the Breath of Life,
the Intuitive Light.
12. And when the
Son and Daughter embraced,
the Son took in the
Feminine Ray
and the Daughter took in
the Masculine.
13. And both wore
Crowns of Yah,
which is the Oneness
within diversity.
14. Then the Son
was of both Jah and Jahlah,
but remained a bit
more Masculine than Feminine,
that He would be
the Masculine Pole within
the Mother Ovum.

15. And the Daughter was of
both Jah and Jahlah,
but remained a bit
more Feminine than Masculine,
that She would be

The Feminine Pole within
the Mother Ovum.

16. And this is for the
benefit and blessing
of all Beings.
17. For, without the
Dance of The Masculine and Feminine,
there would be no
Creative Spark.
18. And if there was no Creative Spark,
none of us would exist.
19. For, lo:
we are the children
of the Creative Spark,
which is the Living Fire
of the Dance of Light.
20. And They Who Dance
are Jahday and Jahnah,
the Lord Christ and Lady Christ.
21. And Their Light
is the Life of Being.
22. And every Being
that is created,
has Life from Their Light.
23. And no Living Being
has been created
outside of Their Light.
24. For, lo:
Their Light is the
Light of Being.
25. And the Light shines
in the Darkness
and brings Life
to that which was naught.

26. Behold:
The Word of Life
and The Breath of Life,
Jahday and Jahnah,
are the Father and Mother
of every Living Being
within the Mother Ovum,
even as They are
Son and Daughter of Jah-Jah
in Heaven Most High.
27. But not only
are They the Creators of Beings
within the Ovum,
Jahday and Jahnah are also
the Saviors of Beings.
28. Yea,
and it is as Saviors that the
Lord Christ and the Lady Christ
came to our world in flesh.

29. Behold:
this is the account
of the holy birth in human flesh
of the Lord Christ.
30. For He who was
from the beginning in Yah,
and is the Word of Yah,
came in the flesh of man.
31. My eyes saw Him;
my ears heard Him;
my hands touched Him.
32. Yea,
and my feet
walked His path,
and continue to walk His path,
which is one with Her path.
33. And of this I write.
34. I am Jahleel,
Their Authorized Scribe
under the guidance
of the Queen of the Scrolls.
35. The Queen of the Scrolls
is Hanukah who became
Shebah the Immortal,
she who as a babe
made her bed upon
The Holy Megillah
within the
Ark of the Written Covenant.

36. What I have seen and heard
I declare unto you,
that you may receive
the Son of Yah
into your Mind and Heart.
37. For, having received Him,
and, having received His Lady,
you may enter into Their Way.
38. And Their Way is the
Nasarean Religion of the Essene Way.

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39. I write this
so that the joy of us
who walked with Him
during His First Coming
might be shared
with you who did not.
40. For though you did not
walk with Him in the flesh,
you can walk with Him
in the Spirit.
41. For He is in us,
and around us.
42. But those who walk not
His Way,
know Him not.
43. But to them who walk
His Way,
He shows Himself.
44. For, lo:
He lives in you,
but you will know Him not
until you live in Him.
45. And then He will live in you
in a new and powerful Way.

46. The Lord Christ
wore the flesh of this world,
yea, for He came as a man.
47. Even though all Beings
in this world
were created by Him and His Lady,
few recognized Him.
48. Yea,
and even fewer recognized Her.

49. Lo:
Though the Lord Christ
was rejected by the many,
to the few who received Him
He taught the Way
to enter the Body of Christ.
50. And the Body of Christ
is the Family of Christ.
51. And the Lord and Lady
are the Father Christ and
the Mother Christ
of this family.
52. And through Them
I entered this family.

53. Yea,
The Word became flesh
and came to dwell
amongst us.
54. And I saw His glory,
a glory worthy of the
Only Directly Emanated Son
of Jah-Jah.
55. His glory is not that of the world,
but is the glory of grace and truth.

56. As a bright light,
His soul entered this world.
57. Even so,
He was in disguise,
letting the evil powers
think Him but an Angel.
58. Yea,
He veiled His light
to pass into this world
without being recognized.
59. For,
He desired
to enter with stealth
rather than storm the gate.

60. Behold: the Lord entered
the womb of Mother Mary,
into the embryo
made by Joseph and Mary.
61. For though His soul was the
Son of Jah-Jah,
His body was the Son of Man.
62. And the birth of the Lord Christ
as a Son of Man
was as follows.

63. Before Mary gave birth to Yahshua, a decree was sent from Rome declaring that the people of Yisra'el must be recorded for tax purposes.
64. Lo: Rome was an occupying army in the Aaronite lands, and Yesar'el was within Yisra'el as an underground religion.
65. The decree required that all land owners must register in the region where
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they owned land.
66. Yea, and if the owner owned land in more than one region, they must register in each region where they owned land.
67. Behold: in the Nasarean village where Joseph and Mary lived east of Mount Carmel, the land was owned by the village council.
68. But Joseph had also inherited a farm near Bethlehem, which was worked by friends.
69. Wherefore Joseph and Mary left their village to go to the region of Bethlehem, to register for the tax.
70. Behold: Though Mary was far along in her pregnancy, she insisted on going with Joseph; for, she had seen in a dream that she would give birth in Bethlehem.

71. And while they were in Bethlehem, the time came for Mary to give birth to the Lord.
72. Yea, her firstborn child was birthed in a grotto where they had gone to sleep for the night, for there was no room for them at the inn.
73. And the nearest Nasarean brethren were outside the city at the farm owned by Joseph, and Mary could travel no further.
74. Lo: the grotto was used as a stable for animals.
75. And there was in the grotto a male and female of each of the following animals: sheep, fowl, camel, dog, cat, owl, and horse.
76. The animals were arrayed as a greeting party for Joseph and Mary and the soon to be birthed Christ child.
77. Yea, they were arrayed in a manner that symbolized The Path of Discipleship, which begins with The Four Pillars.
78. For, behold: it was by walking this path that Joseph and Mary came to this magical moment of the birth of the Christ.
79. First came the sheep; they symbolize Sincerity.
80. Second came the rooster and hen; they symbolize Diligence.
81. Third came the camels; they symbolize Perseverance.
82. Fourth came the dogs; they symbolize Loyalty.
83. Fifth came cats that belonged to a visitor from Egypt.
84. This visitor was staying in the inn and had brought the cats to be companions for his mother; for, lo, her husband had died.
85. These lap-cats symbolize Friendship.
86. Sixth came the owls; they symbolize Wisdom.
87. Seventh came the horses; they symbolize Royalty.

88. And behold: the grotto was filled with blazing light, as bright as the Sun in its glory, though it was the middle of the night.
89. Yea, for the Lord comes as a light in the darkness, to illuminate the Way.
90. Behold: the angelic voices of cherubim filled the air with heavenly praises and songs celestial.
91. Thus it came to pass that Jahday, our God Immanent, the Only Directly Emanated Son of Jah, took incarnation as Yahshua, and was born amongst the animals.
92. For, lo: He came not only to bring salvation to humankind but also to the animals, this being accomplished by the redemption of humankind from the bloody diet of ignorance and selfishness.
93. And this redemption is to be accomplished by the regeneration of humankind as sons and daughters of God and Goddess in the Essene Way.

The Story of the Seven Shepherds: The Ari-Mattitya

94. In the countryside on the outskirts of Bethlehem, there were seven shepherds keeping watch at night.
95. Lo: On the night of the birth of the Lord Christ, the shepherds noticed a bright light in the center of the field where their sheep slept.
96. When the seven shepherds approached

the light, behold: an angel of Elohim appeared to them.
97. Bright light shone all around the angel, and four of the shepherds were so afraid they fled.
98. Then the angel spoke unto the remaining three, saying: "Do not fear!
99. I am Gabri'el, the messenger of Elohim!
100. And I bring you glad tidings!
101. Yea, on this night in the town of Bethlehem was born the Lord Christ, the Savior!
102. You can find Him in the center of Bethlehem, in a manger, wrapped in Nasarean hemp; for, His parents are of the Nasarean priesthood.
103. But before you may approach Him, you must pledge to do your best to see that the sheep you tend do not become food for man.
104. Lo: your sheep may share their milk and wool with you, for you feed and protect them.
105. But they must not be killed and eaten by man, at least not with your assistance.
106. Yea, this pledge is the price you must pay to see the Lord Christ.
107. You prayed that He would come unto you.
108. Behold: your prayers have been heard!
109. Give thanks!
110. Even so, you must pay the price named; your sheep must not be sold for butchering!"

111. Two of the three shepherds replied, "You ask too much of us; this is how we earn our living."
112. They sadly backed away from the angel.
113. But the one who remained said unto the angel, "You ask little of me; for, I must live on every word that comes from the mouth of the Savior."
114. Then, lo: there was a sound like rushing wind and the voices of many angels singing praises unto Elohim.

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115. Now, the two shepherds who had not been willing to pay the price required by the angel had retreated to the darkness and one said to the other: "We heard the angel say where the Christ child may be found.
116. The Holy Babe is in the center of Bethlehem, in a manger, wrapped in Nasarean hemp."
117. The other said, "Why need we pay the price demanded by the angel?
118. His price is too much; for, we have families to feed.
119. But I have been praying for many years that the Christ would come and save me.
120. So, let us go find Him!
121. We need not pay the price demanded by the angel."
122. The two entered Bethlehem and one said, "Where is the center?"
123. The other said, "Follow me; I know where the center is."
124. And the other followed.
125. But they found not the center of Bethlehem.
126. Neither did they find the Christ child wrapped in Nasarean hemp.
127. But they did find trouble.
128. For, in a dark corner of an unseemly street, the two were attacked by thieves who robbed them of the little money they had in their purses and beat them badly, leaving them to die naked and bleeding.

129. Meanwhile, behold: The one shepherd who had gladly paid the price demanded by the angel entered Bethlehem.
130. In his mind, he knew not where the center of Bethlehem was.
131. But his intuition did guide him toward the center.
132. And when he stood not far from the holy grotto and could see great light emanating from it, lo, he knew with certainty that the object of his quest lay therein.
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133. But at that moment, behold: he heard within himself a cry for help from a dark corner of the town.
134. And though he desired greatly to look upon the Holy Babe, he ran toward the cry.
135. Yea, his intuition guided him toward the source of the cry for help.
136. He wound down through a maze of dark streets to the edge of town where he found the two bleeding shepherds.
137. And as he tended the wounds of the injured shepherds, saving their very lives, lo: a sphere of white light appeared before his eyes.
138. Yea, and within the white light was a baby!
139. And the Holy Babe smiled at the shepherd!
140. Tears of joy flowed from the eyes of the holy shepherd, for he now understood.
141. Then, lo: the Christ child vanished from before his eyes, but he felt the presence of the babe within the center of his heart.
142. With his tears he washed the wounds of the injured shepherds.

143. With the rising of the sun, the one shepherd meditated and prayed.
144. He then found lodging for the other two with a kind woman who healed with herbs.
145. He had a bag of coins and desired to make a gift of the coins to the parents of the Holy Babe.
146. But instead he used the coins to pay the woman for the lodging and herbs for the two injured shepherds.
147. He promised to return later to help the men walk to their own homes.
148. Then he walked toward the holy grotto in the center of Bethlehem; for, he wished to offer himself in service to the parents of the babe.

149. Behold: As he turned onto the path that led to the grotto, the shepherd was met by an elderly Nasarean Priest garbed in a robe of hemp with uncut locks to his thighs.
150. The old priest had been sitting beside the entry to this path that led to the grotto.
151. Now he stood before the young shepherd.
152. Lo: the eyes of the priest were filled with light like bright lamps.
153. The priest looked deeply into the soul of the shepherd and knew him, though this was their first meeting in this world.
154. The priest asked the young shepherd, "Do you know where this path leads?"
155. The shepherd replied, "Yea, unto the Lord Christ, our Savior.
156. Last night an angel gave me the glad tidings of the birth of the Holy Babe."
157. Then said the elderly priest, "I am the gatekeeper of this path.
158. For the path that leads unto the Christ is the Nasarean path.
159. And only those who pay the toll may set foot upon this path."
160. The shepherd replied, "Oh holy one, I will pay any price you ask.
161. Even so, I am without coins this morning, but will gladly sell my field.
162. For, I inherited a field from my father when he passed last month.
163. Lo: I wish to walk the path of the Lord Christ, that I may serve Him!"
164. The old priest replied, "The price I ask is not coin.
165. I ask sincerity, diligence, perserverance, and loyalty absolute, even in hardship.
166. These are the Four Pillars of Discipleship.
167. This is the price that must be paid if you are to walk this path.
168. Behold: I am the Gatekeeper and demand this toll from all who would walk this path.
169. Will you pay this price?"

170. The young shepherd replied, "Yes, wise one!
171. For I would serve the Lord Christ and walk His path."
172. The priest smiled and said, "What is your name?"
173. The shepherd answered, "My name is Yoseph[1].
174. And though money is not the price you ask, I wish also to make a gift of coins to the parents of the Holy Babe.
175. But this morning I needed to use my coins to help two injured men.
176. Wherefore, beside the price you exact, which is that of discipleship, I will in addition sell my field and give the money to the parents of the Holy Babe.
177. For this is the desire of my heart."

178. The old priest declared, "I am David of Alexandria, grandfather of the Holy Babe.
179. I serve as Yaiyr of the Nasareans.
180. While He was still in the womb, the Holy Babe called me to journey from Alexandria to attend His birth.
181. Yea, I was inwardly led to the grotto and arrived just before the birth.
182. Your name is Yoseph, but I will call you *Kepir*[2]; for, you are a *'Young Lion'*.
183. Behold: within the Nasarean Religion of the Essene Way, are Twelve Tribes.
184. And you will one day serve as Zaqen of the Tribe of Lions.
185. For, lo: last night the angel Gabri'el came to me.
186. He told me to watch this path for your arrival; yea, and he prophesied about you, saying: *'Receive the Prophecy of The Ari-Mattitya.*
187. *With the morning Sun a young shepherd will set foot on the path to the grotto.*
188. *He has seen the Holy Babe in vision and comes to meet Him in flesh.*
189. *He comes without coin but is rich in spirit.*
190. *The gift he will lay before the manger is himself.*
191. *For, lo: he himself is a gift sent by Yah to the Holy Babe.*
192. *Wherefore the young shepherd is a 'Mattitya'*[3].
193. *He comes as a 'strong young lion', and so you will call him 'Kepir'.*
194. *And you will train him in the Tribe of Lions.*
195. *Behold: on the day the kepir becomes the Zaqen of the Tribe of Lions, you will no longer call him 'Kepir'; for, lo: he is now an 'Ari', a 'full grown lion.'*
196. *On that day he will be called 'Ari-Mattitya', for that name is given by Jah-Jah.*
197. *And when the Holy Babe is a grown man, The Ari-Mattitya will serve Him.*
198. *Yea, and he will also serve the Lady Christ.*
199. *For, behold: Yoseph the Ari-Mattitya will wear a pendant of thorns when the Lord wears a crown of thorns.*
200. *And the pendant of thorns made by the hand of the Lord will be a sign unto The Ari-Mattitya to take the Lady to safety, that The Holy Goblet may be birthed.'*
201. Those were the words of prophecy that the angel Gabri'el spoke unto me about you, Yoseph the Kepir.
202. Yea, you will become Yoseph the Ari-Mattitya, but first you must be trained in the Way for many years.
203. Do you still wish to follow this path to the grotto?" asked David the Yaiyr.

[1]*Yoseph* is the Hebrew version of the name that came into English as *Joseph*. To avoid confusion between 'Yoseph' the father of Yahshua and 'Yoseph' the shepherd, we use 'Joseph' for the former and 'Yoseph' for the latter.
[2]The Hebrew word *Kepir* means *Young Lion*. It comes from the root meaning 'covered', in this case meaning 'covered by a mane'. The designation 'young' does not imply 'newborn', but a strong, 'youthful' lion new to his full mane. *Kepir* is pronounced *keph-eer*.
[3]The Hebrew word *Mattitya* means *Gift of Yah*.

204. Yoseph, the young shepherd, replied, "I do!"

205. Then David of Alexandria, the grandfather of the Holy Babe, led Yoseph to the grotto.
206. Together, they worshipped the Lord.
207. Also worshipping the Lord in the grotto that morning were three wise men from far away.
208. Their story now follows.

The Story of the Three Wise Magi

209. Behold: When Yahshua was born in Bethlehem, three wise Magi[4] from Persia came to worship Him.
210. They were star-watchers, master astrologers of the Zoroastrians.
211. And they had seen the Messianic Star and knew that the Messiah was born.
212. For, lo: though they were Zoroastrian, they were also White Wizards and studied all religions in pursuit of wisdom.
213. Seven years before the holy birth, they had obtained a copy of *The Holy Megillah*, having befriended David of Alexandria when he traveled in their land.
214. Having studied the Megillah, they came to believe that the Nasarean religion is the most ancient and pure path of light.
215. In a dream they were told to journey to the land of the Jews, which was occupied by the Roman army, and to watch for a certain star.
216. That star would be the Messianic Star of six points, yea, and they were to follow that star to the Holy Babe.
217. And they had purified themselves for the journey, eating no flesh since their meeting with David.
218. And now they had come to Jerusalem to search for the Holy Babe.

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219. Lo: One night, in Jerusalem, an unusual star appeared in the distance.
220. Behold: the star was of six points, and at the center of the star was a red cross.
221. It was much larger than any other star, being the size of three stars, wherefore the cross could be seen.
222. And the giant star seemed nearer than other stars.
223. Awake and outdoors that night were guards of Herod, keeping watch.
224. The three wise Magi approached the guards, saying, "Behold that giant star with the cross!
225. It is the Messianic Star!
226. Beneath that star the Messiah is born!
227. He is the true king of this world!
228. Lo: we three have come from Persia to worship Him!
229. Tell us what town lies beneath that giant star; for, we must go there!"
230. But, behold: None of the three guards could see the star.
231. One guard replied: "The town where you point is Bethlehem, which is not far.
232. But, lo: I see no giant star."
233. Another of the three guards thought the three Persians to be crazy.
234. But the chief of the guards thought the three Persians were mocking him, since there was no giant star where they pointed.
235. This guard said, "You will spend the night in custody; for, you are either drunk or are mocking us."
236. And so the three wise Magi spent the remainder of that night in custody.

237. The next day, Herod came to question them; for, he had been told that the three travelers spoke of the birth of a great king in Bethlehem, a Messianic King.

[4]*Magi* is the plural form of *Magus*, which is related to the word *magic* and is the equivalent of the Nasarean Hebrew word for Wizard: *Yidde'oniy*. Literally, a *Yidde'oniy* is a *Knowing One*, and it is in this wizardly sense that these three Magi are called *Wise*. Although these particular Magi operated within Zoroastrianism, it is important to note that not all Zoroastrians were Magi. Quite the reverse: the Magi were an esoteric minority within Zoroastrianism, often persecuted and condemned by the majority.
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238. Lo: this was enough to rouse the interest of Herod, since he must put down any competing claims to kingly rule in his land.
239. For, he served the occupying army of Rome, and they had executed other false messiahs and claimants to the throne.
240. For, lo: there was much messianic fervor in the land, and the Aaronite Jews hoped that a messianic king would lead a rebellion against the occupying army of Rome.
241. For, behold: the messianic prophecies of the Aaronite scriptures proclaimed the coming of a very different sort of messiah than that proclaimed by *The Holy Megillah*.
242. Yea, the Aaronites looked for a Messiah of great military might who would destroy non-Aaronites by sword and make Jerusalem the capital of the world.
243. And several messianic pretenders had arisen and been put to death by Herod and Rome, but not before causing trouble.
244. Wherefore Herod had the three Persians brought to him and questioned them.

245. They told him, "We have come to worship the Messiah, who is King of the All.
246. We think He was born last night in Bethlehem."
247. When King Herod heard these words, he was troubled.
248. Wherefore he sent the three wise ones back to their cell and asked the most scholarly of his priests, "Where should the Messiah be born, according to the scriptures?"
249. They told him, "In Bethlehem; for it is written: 'And Bethlehem, in the land of Judaea, you are not small among the princes of Judaea; for out of you shall come forth a ruler, and he shall rule my people, Yisra'el.'
250. But these Persians search for a Nasarean Messiah and say He is a spiritual king, not a claimant to your throne.
251. On many points the Nasarean scriptures differ from ours, which is why we have made them illegal to possess.
252. Herod replied, "I do not believe in messiahs one way or another.
253. But if enough people believe a man to be a Messiah, that can create a public disturbance.
254. And if it gets out of hand, it can subvert the established order, even topple a king.
255. It is best to nip such movements in the bud."
256. Then Herod met again with the Magi, telling them: "Go and search for the child; and when you have found Him, tell me His exact location.
257. For, behold: I desire to come worship Him."
258. But the Magi perceived that Herod was scheming.

259. Lo: The Magi left for Jerusalem and behold, they saw the Messianic Star appear over Bethlehem, even though it was daytime.
260. And they followed the star, for they knew that it would lead them to the Holy Babe.
261. But, behold: as they went on their way with their camels and donkeys loaded with supplies, they were so intent on the heavens that they did not notice the suffering of their weary beasts.
262. Yea, they neglected to water or rest them, though it was very hot, and the beasts were thirsty and suffering.
263. Then, behold: the Messianic Star was hidden from their sight.
264. Yea, in vain they searched the heavens, unable to find the star.
265. And they were deeply troubled.
266. Then they remembered their camels and donkeys, how thirsty the poor beasts must be, and hurried to undo their burdens and give them a drink.

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267. Lo: by the road was a well, surrounded by seven palms.
268. And as the Magi stooped down to draw water for their beasts, behold: the star they had lost appeared to them, reflected in the still water.
269. When they saw it, they felt great joy.
270. And they gave thanks to the Creator, who had shown mercy to them even as they had shown mercy to their beasts.
271. Then they followed the Messianic Star to where it hovered directly over the grotto of the Holy Babe; for this star moved not like any other star, being in fact a Cherub from the Seventh Heaven.
272. When they entered the grotto, they saw the baby in the arms of His mother, Mary.
273. The three Magi fell down and worshipped the Holy Babe, tears of joy streaming from their eyes.

274. Behold: the three Holy Wizards presented the baby with gifts of gold, frankincense, and myrrh.
275. The first Magus spoke, saying: "My gift is gold.
276. Behold: gold is the symbol of the True Treasure, the True Crown that is I AM.
277. Neither male nor female, but the Source and Crown of both, is Yah, the Primal Being that is both True Center and True Circumference of All Being."
278. The second Magus was a strong and mighty man skilled in the martial arts.
279. He spoke with a voice like unto the Flame of Justice, saying: "My gift is frankincense.
280. Behold: frankincense is of the male spin.
281. It is the symbol of God the Divine Masculine Immanent, the Sacred Fire of the Transcendental Sun, Jahday.
282. Yea, it is the symbol of this Holy Babe.
283. Burn it to illuminate truth."
284. Then the third Magi, a woman, came forth with a gift.
285. With voice sweet and soft, the Wizardess said: "My gift is myrrh, symbol of the Transcendental Moon, the Feminine Light of Receptivity that is Fertility indeed.
286. Myrrh is the symbol of the Divine Feminine Immanent, the Lady Christ.
287. For this year will see the birth not only of the Lord Christ, but also his Eternal Wife, Jahnah.
288. Let this myrrh be a reminder of She who will walk by His side."

289. Moved by the spirit of their giving, Mary said: "I am moved to give a gift.
290. Lo: I have little in worldly wealth, the more so because we are on the road.
291. Yet I feel called to give you a momento of this visit."
292. Mary took one of the swaddling-bands of hemp that was wrapped round the Holy Babe and gave it unto the Magi.
293. Behold: the holy Magi received the swaddling-band with great reverence, as though it were more precious than gold.
294. After paying homage to the Holy Babe, the Magi prepared to depart without sending word to Herod.
295. For, they inwardly perceived that Herod was not to be trusted.
296. They warned Joseph and Mary of Herod's request, and of their suspicion of Herod.
297. They advised the holy family to flee as soon as possible.
298. Then the Magi departed for their homeland.

299. Upon the return of the three Magi to their homeland of Persia, their brethren greeted them with great affection.
300. For lo: they had been away many months.
301. That night, according to the ways of the Zoroastrians, they lit a ceremonial fire and celebrated.
302. To those Magi amongst their brethren with ears to hear, the three Magi told the story of their journey.
303. They showed these ones the
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swaddling-band from the Holy Babe.
304. And they placed the memento on the altar near the fire.
305. But later that night came one Magi who did not have the ears to hear.
306. When the late comer, who was blind in one eye, asked why there was a swaddling-band on the altar, the three Magi told their story.
307. The late comer mocked them, and then threw the swaddling-band in the fire to burn.
308. Behold: though the swaddling-band lay in the fire, it did not burn.
309. Repeatedly through the night, the mocker added fuel to the fire.
310. Even so, to the amazement of all, the band of hemp swaddling cloth did not burn.
311. Yea, no part of it was the least singed.
312. A Magi fished the swaddling band from the fire.
313. They danced around it, and took turns touching and kissing it.
314. One declared, "This proves the holiness of the babe, that even His swaddling-band is graced by His power!"

315. Meanwhile, the late comer who had mocked, repented, crying tears of true remorse.
316. One of the Magi handed the repentant mocker the swaddling-band, that he might touch it.
317. The repentant man used the swaddling-band to wipe the tears from his eyes, and behold: his blind eye was healed!
318. All of the Magi gave thanks and praise unto the Holy Babe.

319. Meanwhile, back in Bethlehem, after the three Magi had departed the holy grotto, behold, two more wise ones arrived at the grotto: a Buddhist sage and a Hindu yogi.
320. Yea, they had come to worship the Holy Babe.
321. For, like the Persian Magi, they had dreamed of the Holy Babe and were guided to the grotto.
322. Each declared this baby to be the fulfillment of the hopes and prophecies of their own religion.
323. Other sages of other religions arrived that day and made similar declarations.
324. And all agreed that, for the safety of the baby, they must keep silent on these mysteries.

325. That night, David of Alexandria was warned in a dream that Herod would send soldiers to kill the Holy Babe, even as the Magi had warned.
326. David told Joseph and Mary of the dream and advised them to bring the Holy Babe first to Mount Carmel, then to the Nasarean settlement in Alexandria, Egypt.
327. Then David sent a messenger to warn all parents of children under two years of age to flee Bethlehem for a time; for, behold: in his dream he had seen that Herod would order the killing of all children in Bethlehem under two years of age.
328. For, by killing all the children under age two, Herod would be certain he killed the Holy Babe.
329. David provided all families who would flee with gold for their journey.
330. Most heeded his warning and fled, but a few mocked.

331. Then Herod, as David was warned in his dream, ordered that all children in Bethlehem under the age of two be slaughtered.
332. But, lo: most of the families with young children had fled.
333. Herod's soldiers, seeing that most families with children under two had fled, reported this news to Herod.
334. Behold: Herod withdrew the order.
335. He said, "Wait a month, and many of these will return.
336. Then we will kill all the infants."

337. Joseph and Mary, with David the Yaiyr, Yoseph the Shepherd, and the Holy Babe, began their journey north to Mount

Carmel, to the home of Joseph and Mary.
338. For, from their home near Mount Carmel they could gather needful things and consult with the elders.
339. From Mount Carmel, they would journey west to the Mediterranean Sea and take a ship south to Alexandria.
340. Behold: the journey of Joseph and Mary and their Holy Babe later came to be called *The Journey of the Miracles of the Holy Babe.*
341. Lo: this journey from Bethlehem to Carmel to the Mediterranean is also known as *The Journey that Saved the Infants of Bethlehem.*
342. For, behold: By leaving a notable trail of miracles that Herod would notice, the Holy Babe did save the infants of Bethlehem.
343. For, with Herod convinced that he had a trail to follow, he had no reason to follow through with his plan to kill the infants of Bethlehem after a month.
344. And when that trail led Herod's soldiers to the port near Mount Carmel where the ship carrying the holy family had departed, Herod declared: "I have chased them from my lands, and that is good.
345. And I will send spies to Egypt."
346. And the account of *The Journey of the Miracles of the Holy Babe,* which saved the infants of Bethlehem, is as follows.

347. On the outskirts of Bethlehem was a young woman possessed by demons.
348. Lo: she caused so much trouble that the people, fearing her, tried to keep her in bondage with leather thongs and ropes.
349. But the woman could not be kept in bondage, for she broke the thongs and ropes.
350. And this was possible because the demons gave her the strength of many men.
351. The people gave up trying to tie her, for they feared her.
352. The only words from the mouth of this woman were foul curses and evil pronouncements.
353. And she gave her body to every willing man though most feared to come near her.
354. Yea, and she ate raw flesh and drank a vast amount of strong drink.
355. Her story, how she had become possessed by demons, is as follows.

356. Lo: she had become possessed two years before, when she hired a man to poison her rival.
357. Yea, she had paid a man who practiced black magic to poison a woman who was her rival for the love of a man.
358. For, behold: both women hoped to marry the same man.
359. The dark magician had agreed but demanded a price, saying, "If I poison your rival, you must pay whatever price I ask."
360. The woman replied, "I have little money."
361. The magician said, "My price will not be money, and it will be within your means to pay."
362. Happy that the price would not be money, the woman had agreed.
363. And when the magician poisoned the woman's rival, the woman exalted.
364. For, though the rival was not dead, she was in a coma, a sleep from which none could wake her, and thus was not fit for marriage.
365. And then the magician declared his price, saying, "You must let two of my disembodied servants share your body; for, behold: they desire the things of the flesh but have not bodies."
366. The woman was reluctant, but agreed.
367. But the man she hoped to win as husband, though he did not know that she had hired a man to poison his beloved, sensed darkness in her and desired not her hand in marriage.
368. Yea, he declared that should his beloved never awaken, he would never marry.
369. And from that time on, the demonically possessed woman wore no clothes and offered herself to any and all men, yea, and drank strong drink and ate raw flesh, for these were the desires of the two demons within her.

370. Now, on the day that the holy family,

with David and Yoseph, left Bethlehem and passed the place where the woman lived, the woman stood naked by the rode screaming at them.
371. She approached Mary with a stick, as if to hit her.
372. For, lo: the light around the Holy Babe was so bright it hurt her eyes.
373. But when the woman looked into the eyes of the Holy Babe, she went into a trance.
374. Yea, she looked within and saw the demons and desired that they no longer be within her.
375. And she saw the evil deeds that the demons did through her.
376. And she saw her own evil deeds, and how by hiring the magician to poison her rival she had cast herself into hell.
377. Yea, she saw all these things as she gazed into the eyes of the Holy Babe.
378. But, behold: one thing she expected to see in the eyes of the Holy Babe, she did not: condemnation.
379. Instead of condemnation, she saw compassion.
380. She heard a voice within her soul, which she knew was the voice of the spirit of the baby.
381. And that voice said, "Come to Me, you who are burdened by guilt.
382. Repent!
383. Feel now true contrition!
384. For, lo: the Kingdom of Heaven, even now in your hell, is at hand!
385. Take My yoke, and I will give you peace."
386. And the woman felt true contrition for her sins.
387. She said aloud for all to hear: "I this day repent my sins."
388. And then the woman fell at the feet of Mary and said, "I am in the hell of self-loathing; for, behold: My sins are vast!
389. Yea, in my jealousy and scheming, I hired a man to poison a rival.
390. She has been in deep sleep for two years, and none can wake her.
391. And I have willingly let demons reside within me, that they may enjoy the things of the flesh.
392. I regret all these things!"

393. Then David the Yaiyr, looking into the eyes of the Holy Babe, knew what he must do.
394. He took the woman to a pool of water and performed the ritual of exorcism.
395. Then he instructed her in the Nasarean Way, and warned her to eat no flesh, saying: "The demons have fled, but if you eat flesh they may return.
396. For, by eating flesh you weaken the *Magen haAur*, the *Shield of Light* that surrounds your body."
397. Then, lo: David told her where to go to find a Nasarean teacher who lived in the hills near her village, so that she may learn the Essene Way of Life.
398. The woman went and pitched a tent near the cave of the Nasarean teacher.
399. For seven years she studied the Way with this teacher.
400. Then, behold: she returned to her old village and ministered to the needs of orphans and the infirm.
401. And after some years she married a man who loved her dearly; for, behold: he was attracted to the light within her eyes.

402. Now, behold: at the time when the woman was still possessed by demons and looked into the eyes of the Holy Babe and publicly repented, the people of the village were amazed.
403. An old man said, "The face of this baby shines with a healing light!
404. By looking in his eyes this woman was healed!"
405. And in the crowd was the man who loved the woman who had been poisoned by the evil magician.
406. He looked into the eyes of the Holy Babe, and uttered a prayer.
407. Yea, he prayed that his beloved would wake from her long sleep.
408. Then he went to the hut where his beloved slept.
409. And behold: she was awake from the long coma!

410. She said that a baby came to her in her dream and smiled, and she was healed!
411. The man spread the story all around the village.
412. The holy family continued their journey toward Mount Carmel.
413. And stories about the Holy Babe spread, even reaching the ears of Herod.

414. Behold: Not long after leaving that village, the holy family found a hungry family by the side of the road.
415. The hungry family had lost their home in a fire.
416. They sat beneath a withered fig tree that no longer gave fruit.
417. The homeless family was a husband and wife with three children.
418. The man said, "Do you have food to share?"
419. Then the Holy Babe reached out and touched the withered fig tree, and it was transformed!
420. Behold: the fig tree was now youthful and laden with ripe fruit!
421. The hungry family gave thanks, and ate.
422. Then they carried a basket of figs back to where the woman's mother, a crippled widow, waited by their burned-down home.
423. But now, behold: the house was as if the fire had not happened!
424. And the crippled widow, who had not stood up in a year, was jumping up and down, rejoicing!
425. For, lo: the Holy Babe had come to her in a vision and smiled, then, behold: the house was restored!
426. Yea, many such miracles occurred on the road from Bethlehem to Mount Carmel.
427. Wherefore a trail had been left for Herod to follow, wherefore he had no reason to kill the infants of Bethlehem.

428. At Mount Carmel the holy family and companions met with elders, yea, and visited friends and family.
429. Then, lo: they left by ship for Alexandria, Egypt.

Chapter Eight

The Birth and Childhood of the Lady Christ, Jahnah come as Miriam

1. She who took birth on Earth
and was called the Magdalene,
is not only the
Watchtower of the Flock
and Good Shepherdess,
but also the
Mother of the Flock.
2. Yea,
She is my Mother
and your Mother,
Jahnah,
the Mother of All Beings
except The First Three,
Yah, Jah, and Jahlah
(for Jahlah is Her mother
and Jah and Jahlah emanated
from Yah, the Original Being).

3. Behold:
the fruit of the
Deep Contemplation of Jah-Jah
was The Divine Plan.
4. And from The Divine Plan
came The Way of Creation.
5. And The Way
is The Great Dance
of the Masculine and the Feminine,
which is the Dance of Jah and Jahlah
and the
Dance of Jahday and Jahnah.

6. Lo:
Because Jah and Jahlah
were in Bliss,
enjoying The Bliss of Personal Being
in All Being,
which is The Mystery of
the Individual and the All,
They desired to share
the Bliss of Personal Being
in All Being
with countless Beings
who They would create.
7. And They knew that
They would create a place
for Their children to
Be and Become
according to
The Axiom of Becoming,
which is:
Be, Do, Become.
8. And that place was
The Mother Ovum.

9. But They knew that
They must remain outside
The Mother Ovum,
like a hen over her egg.
10. Wherefore They performed
Tzimtzum and Emanation,
creating the Void called Space
and leaving within it
The Only Directly Emanated
Son of Jah
and,
at His side,
The Only Directly Emanated
Daughter of Jahlah.
11. And the name of the Son
is Jahday,
and the name of the Daughter
is Jahnah.
12. And Jahday is the
Supreme Personality
of the Divine Masculine Immanent.
13. And Jahnah is the
Supreme Personality
of the Divine Feminine Immanent.
14. And through the
Transcendental Intercourse
of Jahday and Jahnah
all Beings within the Mother Ovum
are created.

15. And the intercourse
of Jahday and Jahnah
is not incest
because Jahday was

Directly Emanated by Jah
and Jahnah was
Directly Emanated by Jahlah.
16. Wherefore the Son of Jah
and the Daughter of Jahlah
are eligible for intercourse.

17. And, as it is told in
The Mattanah,
through union with Jahnah,
Jahday came into union with Jahlah.
18. And through union with Jahday,
Jahnah came into union with Jah.
19. As it is written, Jah said:
"When Jahday,
the Only Directly Begotten
Son of Jah,
has union with Jahnah,
He will take within Himself
the feminine element of Jahlah,
and will then always be
of both Jah and Jahlah."
20. And,
as it is written,
Jahlah said:
"When Jahnah,
the Only Directly Begotten
Daughter of Jahlah,
has union with Jahday,
She will take within Herself
the masculine element of Jah,
and will then always be
of both Jah and Jahlah."
21. Wherefore it is truly said,
'Jahday is the Son of Jah and Jahlah.'
22. And it is likewise truly said,
'Jahnah is the Daughter
of Jah and Jahlah.'

23. Yea,
Jahday and Jahnah
are the Way of Creation
conceived by Jah-Jah
in The Divine Plan.
24. Their Dance
of Transcendental Intercourse
created every Being
within the Mother Ovum.

25. Behold:
the Masculine Pole Jahday
has within Him
a spark of the Feminine
but, being a bit more Masculine,
is of the Masculine Spin.
26. And the Feminine Pole Jahnah
has within Her
a spark of the Masculine
but, being a bit more Feminine,
is of the Feminine Spin.
27. It is that bit of difference
that creates the
Motion of the Dance
and makes possible Creation.
28. That motion is
The Spiral Dance,
which is the *Sa'arah*,
the *Creative Whirlwind*.
29. And the Sa'arah
is the breathing of Jah-Jah,
each out-breath being "Jahday",
each in-breath being "Jahnah".

30. And Yah is the Stillness
between the breaths,
and that Stillness
is True Zero,
the Center and Circumference
of the Masculine and Feminine.

31. From the Sa'arah,
which is
The Dance of Jahday and Jahnah,
which is The Dance of Light,
comes forth *Nitzot haAur*,
'Sparks of Light'.
32. And each Spark of Light
is a *Seed of Light*,
a *Zera' haAur*.
33. And each Seed of Light
is a Soul,
a *Nephesh*.
34. And each Soul is created
in the Image and Likeness
of Elohim.
35. And Elohim,
the Lord Christ and Lady Christ
who are Jahday and Jahnah,
are Themselves created
in the Image and Likeness

of the First Trinity,
which is Yah, Jah, and Jahlah.

36. And She who came to our world
as The Magdalene,
The Watchtower of the Flock,
is Jahnah,
who we call 'Miriam'.
37. Yea,
Miriam the Magdalene
is our Mother!
38. Praise the Mother!

39. Behold Her incarnation:
when our Mother entered
the place wherein souls wait
to enter incarnation
in this world,
She found it infested by parasites.
40. For,
demonic entities had infiltrated
this place.
41. And the Lady Christ cast them out.
42. And then the Lady
made an incantation
of banishment,
that the parasites not return
to that place.

43. Then our Mother,
the Lady Christ,
entered the Womb of Zibiah;
for, lo:
though Her soul was
the Daughter of Jah-Jah
and Mother of our souls,
Her body was
the Daughter of Man.
44. And the birth of the Lady Christ
was as follows.

45. Behold: At the time of the birth of the Lady Christ, most Nasarean encampments were in Judaea, Samaria, and Galilee.
46. But at this time there also were small Nasarean encampments in India, Egypt, and Ethiopia.
47. And there were missions in other lands.

48. Lo: The Nasarean encampment in Ethiopia was called Eden in remembrance of the Garden of Eden, which had been in Kush.
49. For, behold: the land that was called Kush, which came to be called Ethiopia, has had many names and many boundaries.
50. Even so, to Nasareans this land will always be Kush, for that name came from the tongue of Cherubim.
51. Behold: in the Nasarean village of Eden were some families long devoted to The Order of the Immaculate Conception.
52. For, lo: Eden was a tributary Home Campus of that order.

53. Now, besides the Nasareans, there were many Aaronite Jews in Ethiopia.
54. Yea, the Aaronites greatly outnumbered the Nasareans, and hated the Nasareans.
55. And the Aaronites were greatly outnumbered by the natives of Ethiopia, who were neither Nasarean nor Aaronite, but practiced their own Pagan rites of various varieties.
56. Like the Nasareans, some of the natives worshipped both a God and Goddess and venerated the nature spirits, wherefore they respected the Nasareans and felt kinship with them.
57. Yea, and these natives admired the discipline and holiness of the Nasareans.
58. Wherefore these natives tried to protect the Nasareans from the violence and persecution of the Aaronites.

59. Behold: within the Nasarean encampment were prophets.
60. And shortly before the birth of the Holy Babe Miriam, a prophet went forth from Eden and walked amongst the natives of Ethiopia.
61. And he prophesied the coming of a Queen, saying: "Behold, a Queen shall be born to an Ethiopian woman of the Nasareans.
62. Yea, not a Queen with a worldly kingdom, but the Queen of the All.
63. Our Lady, our Goddess, shall enter the world through the purified womb of an Ethiopian woman and the purified seed of

an Ethiopian man.
64. Behold: our Goddess comes not as a Goddess, but as a perfected woman.
65. And all women who embrace Her teachings will find perfection.
66. And all men who humble themselves to learn from Her will find wisdom, indeed.

67. "Behold: our Queen shall be birthed from an Ethiopian womb.
68. But the Holy Mother of our Goddess will flee to Galilee, for the Aaronites shall slay her holy husband in Ethiopia and will hunt her like an animal.

69. "And from that day unto the end of time, any Ethiopian who gives aid to the Nasarean remnant gives aid to our Goddess and Her holy mission.
70. This aid is in deed and truth and will not go unrewarded."

71. And this prophet had no name, being called by the people simply "The Prophet".
72. Lo: the word of The Prophet was spread from village to village.

73. In the Nasarean encampment of Eden there was great excitement; for, behold: this was the sixth generation since the founding of The Order of the Immaculate Conception.
74. And according to the words of the angel Gabri'el, this generation would give birth to the seventh generation bodies suitable for the incarnations of the Lord and Lady.
75. Though only Omen, our Jah-Jah, could know for certain, a number of bloodlines had apparently maintained the required level of purity for six consecutive generations.
76. One of the young women from such a bloodline was named Zibiah.
77. And Zibiah was of a pure Ethiopian bloodline, as was her husband Zemira, a harp player, though their names were Hebrew from Nasarean scriptures written in that tongue.
78. And lo: it was from the purified womb of Zibiah and the purified seed of Zemira that the Holy Babe Miriam came forth into the world.
79. And the birth of our Goddess Immanent, Jahnah, as Miriam was as follows.

80. Behold: The holy day ordained by Omen for the coming into the world of our Goddess had come.
81. Two Nasarean midwifes came to the home of Zibiah and Zemira.
82. And a Nasarean prophet and a prophetess who were friends and teachers of the holy couple read from sacred scrolls.
83. Yea, the wise ones uttered words of prophecy.
84. And all six who were present, including the holy couple, chanted prayers and sang songs.
85. And Zemira played his harp, the sound of which was as though from heaven.
86. Lo: the home was filled with love and light.
87. Yea, it was as though this home were a holy temple.
88. And when the time had come for Zibiah to give birth, she did so in the manner of the Nasareans, squatting, with her back leaning on Zemira who was on his knees behind her.
89. With great joy the holy Mother Zibiah gave birth to baby Miriam, Queen of the All.
90. And so it was that the Queen of Heaven came to earth in Ethiopia, the most ancient land of Eden.

91. The Holy Child grew strong, nourished first by the milk of the Holy Mother Zibiah, then by the fleshless foods of the Nasareans.
92. And that food was anointed with the oil of the holy hemp seed, after the manner of the Nasareans.
93. Yea, and She was nourished also by the celestial harp of the Holy Father Zemira.
94. For, lo: there had never been one who played the harp with the transcendental grace of this Ethiopian man.
95. And never was there a man who could sing as much like an angel as Zemira.

96. The Holy Child sat with Zemira each day, singing and learning to play the harp.
97. Her voice exceeded even his in transcendental excellence.
98. And soon even Her harp playing exceeded his.

Peaceful Childhood Stories about Miriam, the Wondrous Girl Child

99. For a time, Miriam enjoyed a peaceful childhood.
100. She played in nature with the creatures of old Eden, for to Her they revealed themselves.
101. She healed people and animals, often by the sound of Her voice.
102. She studied with an aged Yidde'oniy[1], a Maskil[2] from Alexandria named Bar-Hesed.
103. These were peaceful, happy years.
104. Here follows a sampling of stories from the years of the peaceful childhood of Miriam, the Wondrous Girl Child.

The Light Around Miriam

105. Miriam was Goddess come as woman, to show the way of perfected womanhood.
106. Wherefore, it was necessary that She veil much of Her transcendental light.
107. Yea, much of Her light was veiled when She was born into this world.
108. Even so, much light was within Her human form.
109. Yea, even veiled, the light within Her was so bright that if She released too much at once it could blind them of this world, even as staring at the Sun can blind a man.
110. By the time Miriam was an older child, She had learned to perfectly release her light.
111. But, lo: when She was still a very small child, She three times blinded people with Her light.
112. Fortunately, the Blessed Child then healed each of the three of their blindness.
113. That story is as follows.

114. When but a toddler, Miriam was playing in the garden.
115. She beheld a humming bird and experienced a joyous rapture.
116. Yea, She was carried away with such love and joy and appreciation that bright light radiated from Her.
117. The light was so bright that a man working in the garden, when he gazed at the toddler Miriam, saw nothing but a bright light.
118. And the light was so bright, like the Sun, that it blinded his eyes.
119. When Miriam heard the man scream that he had been blinded, She veiled Her light.
120. Then She touched the man's eyes and he could see.

121. Another time, the toddler Miriam witnessed a mother dog playing with her puppy.
122. When the mother dog kissed the puppy, Miriam laughed with such heartfelt joy that the owner of the dog looked directly at Her.
123. Behold: She was in a state of joyous rapture and shone like the Sun!
124. The light around Her was so bright that the owner of the dog was blinded.
125. When She heard him cry out that he was blind, the holy toddler wept tears of compassion for him.
126. Then She walked over to where the man had fallen onto his back.
127. As She bent over him, one of Her tears landed upon his forehead.
128. The man was healed of his blindness.

129. Once, when Miriam was a toddler, Her father, Zemira, put Her on his back and let

[1]*Yidde'oniy* means *Knowing One* and is usually translated into English as *Wizard.*
[2]*Maskil* means *Teacher.*

Her ride on him as if he were an elephant.
130. Miriam was delighted!
131. Then, when Zemira pretended that he had a big trunk like an elephant, Miriam laughed with such joy that She shone like the Sun.
132. Her mother, Zibiah, looking at the joyous toddler, was blinded by the light.
133. Miriam ran and embraced Her Mother's leg.
134. With the touch of Miriam, Zibiah was healed.

Miriam and the Unicorn of Madhebah

135. Once while playing in the woods behind Her home, the toddler Miriam was translated to Madhebah[3], the Highest Heaven within the Mother Ovum.
136. By this we mean that She was suddenly no longer in the woods behind Her home in this world, but was in *Madhebah*, which means *Golden Realm* in the tongue of the Cherubim.
137. There She was greeted by a beautiful Unicorn named Starlight.
138. Miriam said to Starlight, "I remember you!
139. You have for countless ages been my dear friend!"
140. Starlight nodded in agreement, then said: "When You went to be born on Earth, You bid me to wait in Madhebah for Your return.
141. But this is too soon for Your return.
142. For You will live to be a grown woman on Earth before returning for me on Madhebah.
143. Why have You now come, while still a small child?"
144. Miriam replied, "I was remembering you, while playing in the garden behind my

[3]The Nasarean word *Madhebah* means *Golden Realm* and refers to the Highest Heaven within the Mother Ovum. A similar but later Hebrew word means both *Golden* and *Fury* but is not the same as the Nasarean word. The Nasarean word *Madhebah* is from the tongue of the Cherubim and long predates the later Hebrew word. Madhebah, the Highest Heaven in the Mother Ovum, is located at the spiritual Center of the Mother Ovum whereat Jah and Jahlah performed Tzimtzum. This is the ultimate paradise within the Mother Ovum and is where the Alefim (Alefim is plural and means 'Elves'; it is from the singular 'Alef' which is the Nasarean word for 'Elf', as well as the name of the first letter of the Nasarean and Hebrew Alphabet), Unicorns, and other heavenly creatures of Old Eden have their origin. Madhebah, the highest heaven *within* the Mother Ovum, should not be confused with *Heaven Most High,* which is the abode of Jah and Jahlah *outside and surrounding* the Mother Ovum. The term 'Golden Realm' does not refer to the presence of the metal 'gold' or the color of the realm, but is symbolic of a 'Spiritual Crown of Gold' since the Highest Heaven of the Mother Ovum is literally the Crown Chakra or 'Kether' of the chain of heavenly worlds within the Mother Ovum. By the term 'Highest' Heaven, we do not refer to spatial height or elevation; rather, we refer to elevation of consciousness. Madhebah, the highest heaven of The Mother Ovum, is the Primordial Eden called the 'Mother of Delight', which is the Mother of every Eden in every heaven of every world. The Alefim were the most human-like creatures of this Primordial Eden in the sense that their physical forms are more humanoid than, say, the equally spiritually exalted Unicorns of Madhebah. Like the race of Alefim, no Unicorn has ever fallen from the heavens, though they may visit contested worlds or hell realms on missions of mercy. The Alefim, Unicorns, and other exalted creatures of the Primordial Eden of Madhebah serve as the vanguard of the Body of Christ, visiting the various worlds of the Mother Ovum on missions for the Lord and Lady. As such, they are the ultimate 'Arch-Angels' of the Mother Ovum.

home!
145. When I recalled your face, behold: I was here!"

146. The Unicorn of Madhebah and Miriam the Earth-child played awhile, then Starlight said: "You must return to Earth, but I will meet You here again at the appointed time.
147. But, behold: Some of my kind still live on Earth, along with other creatures of Old Eden, though they reveal themselves not to most humans.
148. They will reveal themselves to You!
149. Find them and You will have playmates!"
150. Miriam thought of Mother Zibiah back on Earth, then, as suddenly as She had come to Madhebah, She was back on Earth.
151. At the moment She returned to the garden on Earth, Her mother, Zibiah, peeked over at Her from the row she was weeding.
152. Zibiah never knew that Miriam had been gone, for behold: Time in Madhebah is not like time in our world.
153. Lo: Miriam had enjoyed a nice long playtime with Starlight, but only the blink of an eye had passed in our world!

The Magical Fifth Birthday: Miriam and the Unicorns of Old Eden and the Gift of a Pentagram Pendant from Bar Hesed on Her First Day of Butterfly School

154. Behold: it is an ancient Nasarean tradition to celebrate the anniversary of our birth each year.
155. At this time, we give thanks to YHWH for our life, the life of *this* lifetime *and* the eternal life of our Spirit.
156. Yea, we dive into the ecstasy of the Great Appreciation.
157. Also at this time we commune deeply with the Angel of Holy Work, offering ourselves as hands and feet of the Lord and Lady and seeking guidance to work out our life purpose.
158. Lo: the Angel of Work will help us do these things any time of any day; even so, it is wise to seek an especially deep communion with this Angel on the anniversary of our human birth.
159. Behold: it is also Nasarean tradition to celebrate the anniversary of our birth by giving a gift of appreciation to YHWH in the form of a good deed well done on this day.
160. This can be as simple as giving a gift to another, or helping another in some way; even the offering up of a special prayer on behalf of another will fulfill this obligation.
161. It is also Nasarean custom to graciously receive any gifts that our friends and loved ones may choose to bestow on the anniversary of our birth as a token of their appreciation for our life.
162. Even so, our focus should be on the *giving* of a gift to YHWH on the anniversary of our birth, not on what gifts others may choose to bestow upon us.

163. It was on the occasion of the celebration of Her fifth birthday that Miriam first met a unicorn of Old Eden on this world.
164. Previously, when but a toddler, Miriam had met a unicorn of the heavenly world, Madhebah, which is the highest heaven of The Mother Ovum, yea, and is the Primordial Eden we call 'Mother of Delight', which is the Mother of every Eden in every heaven of every world.
165. That unicorn was her old friend from countless pastimes, Starlight.
166. And Starlight told Her that, though it was not yet time for Starlight to visit the Earth or for Miriam to return to Madhebah, there were other unicorns from Old Eden still living on Earth.
167. Yea, and Starlight said that these unicorns would be little Miriam's playmates.
168. Here follows the story of Miriam's first encounter with a unicorn of Old Eden.
169. Behold: this story also is the account

of Her first day at Butterfly School and the gift given Her by Bar Hesed the Wizard.

170. Lo: the occasion of Miriam's fifth birthday was Her first day of study within *Beyt haParparim,*[4] the *House of Butterflies,* which is called 'Butterfly School'.
171. Behold: this is the children's school within Essene Mountain of Peace, the Nasarean Mystery School.
172. Before the age of five, Nasarean children are taught informally by their parents.
173. But at age five a Nasarean begins formal learning within Butterfly School, a name that pleases small children and has profound meaning.
174. Yea, the term 'Butterfly School' has profound meaning.
175. For, behold: In the manner that the caterpillar first crawls and then takes to the air as a butterfly, so is the path of the student.
176. Yea, and so is the path of a well-lived human life.
177. Behold: the goals of the lessons within the House of Butterflies are called *The Bikkurim,*[5] which means *The First-fruits.*
178. And the *first* goal of the lessons is to teach *Hesed,* which means *Kindness,* wherefore Hesed is called *The Bikkur,* which means *The First Fruit.*
179. For, lo: what good is any knowledge if one has not a foundation in kindness?

180. And so it was that on her fifth birthday Miriam showed up at The Teaching House for Beginning Students.
181. A wise sage from Alexandria named *Bar Hesed,* which means *Son of Kindness,* was the Master Teacher of the House of Butterflies.
182. And though he usually taught the older children, he also taught the first few lessons of each new student before introducing them to the teacher for their age group.
183. This he did so that he could make friends with each new student and get a feel for their needs and interests.
184. Wherefore he was the teacher for Miriam's first day at the *House of Butterflies.*
185. And from that day on, because he recognized Her unusual capabilities and even perceived Her true identity, Bar Hesed often gave Miriam special tutoring.
186. Yea, on Her first day he called Her, *Bat Qol,* which means *Daughter of the Voice,* in recognition of the healing power of Her voice.
187. And She was known by that name throughout her schooling in the Mountain of Peace, and also by Her birth name, Miriam.

188. On Her first day of Butterfly School, Bar Hesed taught Miriam about kindness.
189. Yea, he taught Her about *The Five Precepts of Kindness for People of the Upright Star.*[6]
190. And Her first assignment was to memorize the first sentence of *The First Precept of Kindness.*
191. The First Precept of Kindness is as follows: *Be kind to all creatures, as you wish kindness done to you.*
192. *For, so will it be done; if not in this life, then in the life to come.*
193. At the end of Her first day at Butterfly School, behold: Bar Hesed gave Her a gift.

[4]In both modern Hebrew and ancient Nasarean Hebrew the word *parpar* means *butterfly*. The Nasarean plural form is *Parparim*. The Hebrew word *Beyt* means *House*. The *House of Butterflies* is also called *Butterfly School* and is a children's religious school within the Nasarean Mystery School called Essene Mountain of Peace.
[5]*Bikkurim* means *First Fruits*. The singular *Bikkur* means *First Fruit*.
[6]The wording of *The Five Precepts of Kindness for People of the Upright Star* (and how those precepts are symbolized by the five-pointed Pentagram) is given in a later section on Yahshua's first day of Butterfly School in Alexandria, Egypt.

194. This gift was in celebration of Her fifth birthday and in recognition of Her first day of Butterfly School.
195. It was a Pentagram Pendant, which is the symbol of *The Five Precepts of Kindness* and of the human being perfected in Love.

196. Outside of the Teaching House for Her age group, which was near the other Teaching Houses for other age groups, was a vast garden with an orchard.
197. After receiving Her gift from Bar Hesed at the end of Her first day, Miriam played in the garden outside the Teaching House while She waited for Her Mother, Zibiah.
198. There were other children playing in the garden but none in the orchard.
199. Miriam walked into the orchard and sang the words of the first sentence of The First Precept of Kindness.
200. Then, behold: She was suddenly surrounded by five Unicorns of Old Eden.
201. Lo: the Unicorns formed a circle around Miriam and sang with Her.
202. One Unicorn said, "We five Unicorns now symbolize the five points of the star, and You are our heart.
203. For, the center of the star is the heart of kindness.
204. And You are the Mother of Kindness, come in the form of daughter."
205. Then they danced with Her and took turns giving Her rides.
206. Miriam said, "I am riding Unicorns!
207. What a wonderful birthday gift!
208. I am truly blessed and give heartfelt thanks to Jah-Jah for My life!
209. Tonight before bed I will commune with the Angel of Holy Work and ask that My life work be revealed unto Me."
210. Then, behold: the Unicorns each gave Her a kiss on the cheek and then vanished as Mother Zibiah approached the orchard.

211. On the walk home, Miriam told Her mother about how wonderful was Butterfly School.
212. That night, Miriam gifted Her mother and father with acts of kindness, cleaning the house and drawing them a picture of the Tree of Life.
213. Then, with Her mother's permission, Miriam took a gift of fruit to an elderly widow who lived nearby.
214. The joy of the elderly widow was such that Miriam felt even happier than when She had received Her own birthday gifts!
215. Such is the secret that is no secret to eyes that see.
216. Such is the Way of Heaven.

217. You have been handed the Golden Key, but did you notice?
218. The Golden Key unlocks the Door of Heaven only when used.
219. These verses are for you when you recognize that they are for you.
220. Only then can you use the key that is offered.
221. Until then, you are in spiritual poverty.
222. Until then, you remain in pain.
223. After then, heaven is within you wherever you roam.
224. And only then may you enter the heavenly worlds peopled by heavenly Beings.
225. Take refuge in such worlds on occasion.
226. On other occasions travel to contested worlds and teach the Way.
227. Jah-Jah and Elohim want both for you.

The Enchanted Garden: Seven Gifts from the Alefim to Miriam on the Occasion of Her Seventh Birthday with The Gifts of Gabri'el and Ishshah'el

228. On Her seventh birthday, Miriam was in the bliss of performing an act of kindness to celebrate the gift of life.
229. After feeding some hungry ants tiny crumbs of bread, Miriam was lifted unto Elkush.
230. Yea, in the blink of an eye She was

translated to the First Heaven of our world.
231. She stood in the midst of an enchanted garden.
232. Behold: before Her was the Tree of Life, and beneath its branches stood Ishshah'el and fourteen Alefim.[7]

233. The Alefim serve as Helpers of the Tree of Life in many worlds.
234. Lo: each Alef was birthed in Madhebah, which is the Highest Heaven within the Mother Ovum and is the Alefim homeland.
235. Madhebah is the Primal Center of the Mother Ovum whereat First Tzimtzum was performed by Jah and Jahlah before They ascended to surround the Mother Ovum in Heaven Most High.
236. Madhebah is the Highest Heaven within the Mother Ovum, but Heaven Most High is higher still, being the abode of Jah and Jahlah that is outside of the Mother Ovum.
237. The Alefim are born in Madhebah, yea, and often take refreshment there for long periods, but also reach out to serve the Tree of Life in many worlds.
238. For, lo: They are the vanguard of the Body of Christ, the chief helpers of the Lord and Lady.
239. No Alef has ever fallen into evil.
240. They were the first creatures created from the Dance of the Lord and Lady and have never fallen into a hell world, though hell worlds they may visit on missions of mercy.
241. Yea, the Alefim, like the Unicorns, are children of the embrace of the Lord and Lady who have never fallen and thus are exalted.
242. Even so, in their own exaltation of humility, they serve as *helpers* to the Chief Angels of the Tree of Life in each world, rather than as the chiefs.
243. For, it is the will of the Lord and Lady that the Chief Angels of the branches and roots in each world, be from that world.
244. Wherefore in Madhebah the Alefim are the Chief Angels of the Tree of Life in that heaven, but in lower heavens serve in humility as helpers to the chiefs.
245. Wherefore the Chief Angels in each world are not without the wisest council, for they are helped by Alefim, the most trusted servants of the Lord and Lady.
246. Behold: the Chief Angel of a branch or root is not the force that is represented by that branch or root, but is the Chief

[7]In a previous footnote we noted that the plural *Alefim* (pronounced: Ah-lef-eem) means *Elves*, stemming from the singular *Alef*, the Nasarean word for *Elf* (Notice the similarity between the words *Alef* and *Elf*). As noted in the *Mattanah* section of *The Holy Megillah*, Alef is also the first letter of the Hebrew alphabet. Because Alef is the first letter and symbolizes the Primal (primal means *first*) Air of Being (*Mattanah* chapter 6 verse 86) and also the Primal (*first*) Subtle Energy of existence (various authorities report that the original meaning of the letter 'A' or 'Alef' is *Primal Energy*) and in Hebrew has the numerical value '1' (the *first* number), it is the perfect name for the *first* race of creatures created by Elohim in the Mother Ovum. Not only are the Alefim the *first* race of Beings to emerge from the Great Dance of Jahday and Jahnah, but, significantly, no member of the Alefim has ever fallen out of the heavenly realms into a hell realm (though they might visit a hell realm or contested world on a mission of mercy). Though fictional accounts of 'elves' differ on many points and sometimes include accounts of 'fallen elves' who have become evil or 'dark' elves, the Nasarean teaching is that no member of this first, primordial race called Alefim has ever fallen into evil (the Nasareans agree that some other types of exalted ancient Beings – including some high 'angels' – have fallen, but those fallen Beings have not been from the primordial race of Alefim; they were from other ancient races.). The Alefim are the original residents of the highest heaven within the Mother Ovum, the 'Golden Realm' called Madhebah, along with other less humanoid but similarly exalted races such as the Unicorns. It is important to note that though Madhebah was the original homeland of Alefim, Unicorns, and other exalted creatures of the Primordial Eden (this Eden existed long before the Edens of other worlds including ours), as the Highest Heaven of the Mother Ovum it is now the home of all Beings who ascend to that level.

Servant of that force.
247. And the Alefim also serve as the overseers of the Elementals that serve the Tree of Life, being Masters of the Marriage of the Elements and Forces, even as Unicorns are the overseers of the Animal Spirits that serve the Tree of Life.
248. Also the Alefim serve as overseers of the fairy folk that serve the Tree of Life, and as advisors to the Nasarean Wizards who serve the Tree of Life.
249. But just as important as all their other duties, the Alefim are Grand Comedians, able even to gift the Lord and Lady with happy laughter of a pleasant nature!
250. And in our world and in Elkush, the Alefim serve Ishshah'el, for she is the Chief Angel of the Mother Earth.
251. And the fourteen Alefim that stood beside Ishshah'el in Elkush on the occasion of Miriam's seventh birthday are not the only Alefim that serve the Tree of Life in Elkush and in our world, but are the overseers of the Alefim who serve the Seven Branches and Seven Roots.

252. Yea, on Her seventh birthday, Miriam was lifted unto Elkush.
253. And there She stood in the midst of an enchanted garden.
254. And before Her was the Tree of Life, and beneath its branches stood Ishshah'el and fourteen Alefim.
255. Behold: This was the Garden of Old Eden, which was raised to Elkush at the time of the fall of mankind.
256. Ishshah'el spoke unto Miriam, saying: "Happy is the coming of the Mother as Daughter of Mankind!
257. Happy are we to celebrate Her seventh year in the garb of human flesh!
258. One cycle ends, another begins; for such is the meaning of the sacred number seven.

259. Lo, Ishshah'el sang to Miriam a song.
260. She sang with voice like unto forest and flowers, waters and winds.
261. And these are the words she sang.

262. *One cycle ends,*
another begins.
263. *In the Sacred Seven,*
the Triangle and Square
are wed.



264. *Sacred Fulfillment,*
completion is found.
265. *One cycle ends,*
another begins with New Birth.
266. *The Dance of Sevens*
in Bliss Continues.

267. After Ishshah'el sang her song, she took Miriam by the hand and led Her to the center of the circle of Alefim.
268. The fourteen Alefim danced in a circle around Ishshah'el and Miriam.
269. As they danced, they sang this song.

270. *Blessed is Her coming!*
271. *Blessed is Her dance!*
272. *Blessed is the Mother,*
come as Daughter of Man!

273. The fourteen Alefim were in seven pairs, after the pattern of the mating of the branches and roots of the Tree of Life.
274. Then, behold: each pair of Alefim gave the holy girl a gift.
275. And each gift was from the enchanted garden of Elkush.
276. And the manner of the giving was as follows.

277. The first pair of Alefim to give a gift were named Bet'el and Bhet'el.
278. Bet'el is male and serves the Angel of the Sun Root of the Tree of Life.
279. Bhet'el is female and serves the Angel

of the Power Branch of the Tree of Life.
280. Together, Bet'el and Bhet'el danced before Miriam.
281 Then, together, they gave Her the gift of their dance, a sacred gemstone.
282. Behold: The stone was a Red Ruby.[8]

283. The second pair of Alefim to give a gift were Gimel'el and Ghimel'el.
284. Gimel'el is male and serves the Angel of the Soil Root of the Tree of Life.
285. Ghimel'el is female and serves the Angel of the Eternal Life Branch of the Tree of Life.
286. Together, Gimel'el and Ghimel'el danced before Miriam.
287 Then, together, they gave Her the gift of their dance, a sacred gemstone.
288. Behold: The stone was an Orange Spessartine Garnet.

289. The third pair of Alefim to give a gift were Dalet'el and Dhalet'el.
290. Dalet'el is male and serves the Angel of the Joy Root of the Tree of Life.
291. Dhalet'el is female and serves the Angel of the Peace Branch of the Tree of Life.
292. Together, Dalet'el and Dhalet'el danced before Miriam.
293 Then, together, they gave Her the gift of their dance, a sacred gemstone.
294. Behold: The stone was a Yellow Quartz.

295. The fourth pair of Alefim to give a gift were Kaf'el and Khaf'el.
296. Kaf'el is male and serves the Angel of the Water Root of the Tree of Life.
297. Khaf'el is female and serves the Angel of the Love Branch of the Tree of Life.
298. Together, Kaf'el and Khaf'el danced before Miriam.
299. Then, together, they gave Her the gift of their dance, a sacred gemstone.
300. Behold: The stone was a Green Emerald.

301. The fifth pair of Alefim to give a gift were Peh'el and Pheh'el.
302. Peh'el is male and serves the Angel of the Life Root of the Tree of Life.
303. Pheh'el is female and serves the Angel of the Work Branch of the Tree of Life.
304. Together, Peh'el and Pheh'el danced before Miriam.
305. Then, together, they gave Her the gift of their dance, a sacred gemstone.
306. Behold: The stone was a Blue Sapphire.[9]

307. The sixth pair of Alefim to give a gift were Resh'el and Rhesh 'el.
308. Resh'el is male and serves the Angel of the Air Root of the Tree of Life.
309. Rhesh'el is female and serves the Angel of the Wisdom Branch of the Tree of Life.
310. Together, Resh'el and Rhesh'el danced before Miriam.
311 Then, together, they gave Her the gift of their dance, a sacred gemstone.

[8]The Hebrew names of the seven gemstones gifted to Miriam by the Alefim are given in the first chapter of the Book of Enoch in *The Holy Megillah.*
[9]As footnoted elsewhere, the ancient Nasareans (and most or all other ancient cultures) did not differentiate between the colors blue and indigo, as do our modern scientific charts of the visible light spectrum. Thus, the seven colors that appear in the first chapter of Enoch associated with the 'Prayer Stones' and 'Fruits of the Dove' and then again appear here as the colors of the gemstones are, for the Ancient Nasareans, the colors of the visible light spectrum, indigo simply being considered another shade of blue, with the seventh symbolizing the White Light that is the Unity of the Light Spectrum. We call it the 'Unity' of the light spectrum because, if you combine each of the other color lights of the spectrum they actually do manifest as what we call 'White Light'. However, what we symbolically call 'White' Light is not actually 'White'; rather, it is translucent, Clear Light. Because we cannot picture or illustrate Clear Light, artists represent it visually and verbally as 'White Light'. It should also be noted that the Nasareans and most other ancient cultures did not differentiate between 'purple' and 'amethyst' and 'violet', considering them all to be different shades of purple.

312. Behold: the stone was a Purple Amethyst.

313. The seventh pair of Alefim to give a gift were Tav'el and Thav'el.
314. Tav'el is male and serves the Angel of the Center Root of the Tree of Life.
315. Thav'el is female and serves the Angel of the Center Branch of the Tree of Life.
316. Together, Tav'el and Thav'el danced before Miriam.
317. Then, together, they gave Her the gift of their dance, a sacred gemstone.
318. Behold: The stone was a White Crystal.

319. Miriam thanked the Alefim for their gifts, then said: "I will share the gift of these stones with others today; for, behold: it is the Nasarean Way of celebrating one's birth to give as well as to receive.
320. For, in giving we receive inner peace.
321. The greatest givers are the most at peace.
322. Yea, even when hell wages war against the giver, the giver is at peace within.
323. Even so, Jah-Jah wishes us to enjoy both receiving and giving gifts, though our thoughts should dwell on giving, not receiving."

324. Then, lo: the Angel Gabri'el, Messenger of the Center Branch, which is the branch of Jah-Jah and Elohim, appeared before the Tree of Life.
325. Yea, he stood beside his wife, Ishshah'el, the Messenger of the Center Root.
326. Gabri'el spoke unto the Holy Child Miriam, saying: "Behold, I bring you a gift!
327. I bring you the oil of Holy Jasmine, which is a symbol of Jah, the Divine Masculine Transcendent.
328. For, lo: even as Holy Frankincense is a symbol of Jahday, the Divine Masculine Immanent, the oil of Jasmine is a symbol of Jah."

329. Then spoke Ishshah'el, saying: "Behold, I have a gift for the Mother come as Daughter!
330. I bring you Queen Rose Oil, the mate of King Jasmine.
331. Even as Holy Myrrh is a symbol of the Divine Feminine Immanent, Jahnah, Rose Oil is the symbol of the Divine Feminine Transcendent, Jahlah."
332. Miriam embraced Gabri'el and Ishshah'el; yea, She gave thanks for their good gifts.
333. Miriam said, "I will use these gifts to bless others."

334. Then, behold, Miriam was no longer in Elkush, but was back in the garden of Mother Zibiah, where the Holy Girl had been gifting ants with crumbs of bread before being translated to Elkush.
335. Lo: Before this day was over, the child Miriam gifted seven others with the sacred gemstones from the Alefim and the holy oils from Gabri'el and Ishshah'el.
336. The first gift was as follows.

337. Miriam saw a man who appeared to be lost.
338. Upon Her inquiry, the man admitted that he was, indeed, lost.
339. And he said that he felt weak and disoriented.
340. Miriam gave him the Red Ruby, saying: "Hold the Red Ruby in your hand and think of the sun."
341. The man did so, and behold: as he became oriented to the sun, which is the center of our solar system, he became centered in his own body, feeling balanced and at home.
342. Then the sacred fire at the base of his spine was awakened; yea, as the sacred fire rose up his spine the man felt great power within himself.
343. Behold: the man was no longer disoriented, neither did he feel weak.
344. As the man gave thanks, Miriam said: "Now that you have power, use it for good purposes; lo: one path of power leads to hell, the other path of power leads to heaven.
345. Now that you are not lost, help others find the Way."

346. The man replied, "I will pay you for your good service."
347. Miriam replied, "My help is a gift.
348. Yea, you keep the Red Ruby and, when you see someone in need as you were in need, gift them the healing stone.
349. Teach them to do likewise!
350. May this healing stone pass from hand to hand, always as a gift!"
351. The man said, "So be it!"
352. And in Heaven Most High, Jah-Jah said: "The Light is increased!
353. Yea, let there perpetually be more Light!"

354. Oh Reader, who would have known that Jah and Jahlah were watching?
355. The enlightened know!
356. Behold: Jah-Jah sees everything from Heaven Most High!
357. Wherefore, from Their abode in Heaven Most High, Jah-Jah saw the deed of Miriam, and saw that deed cause Light to expand.
358. Yea, Jah and Jahlah see all things and perpetually chant enchantments of blessing upon the Mother Ovum, as do Their Wizards.

359. Miriam heard a neighbor woman crying-out in the pain of child birth.
360. Miriam entered the home of the woman and heard the midwife say to Zibiah, "Lo: she is having a painful birthing."
361. Miriam took from her pouch the Orange Spessartine Garnet and said to the midwife, "Hold this healing stone over her pelvic area.
362. It will reduce her pain."
363. The midwife replied, "Yea, it was an Orange Spessartine Garnet that graced the Second Prayer Stone of Old Eden, even as revealed in the *Book of Enoch*.
364. Behold: that stone is linked to Fertility and Eternal Life, which is the second of the sefirot of the Tree of Life, as revealed in the *Book of Mattanah*."
365. Then the midwife held the gemstone over the pelvic area of the woman and lo: the woman ceased crying in pain!
366. The woman opened her eyes and beheld the gemstone, saying, "I feel great relief from pain!"
367. All of the women in the room thanked little Miriam!
368. Miriam said to the midwife, "Keep the gemstone and use it to help others."

369. Behold: as Miriam exited the home of the woman who had now given birth to a healthy baby boy, the Holy Child saw a teenage girl sitting by a tree, crying.
370. Miriam approached the older child and said, "Why are you crying?"
371. The older girl replied, "I am so upset!
372. The boy I like is playing with another girl!
373. I feel angry and jealous and hurt!"
374. Miriam said, "Hold this healing stone in your hand and think of Joy and Peace."
375. Miriam handed the Yellow Quartz to the girl.
376. The older girl was so desperate to feel better that she did exactly as little Miriam asked.
377. And behold: After just a few minutes the older girl smiled and said, "When I think of Joy and Peace I feel joyful and peaceful!
378. And lo: the gemstone is warm in my hand and makes me feel happy!"
379. Miriam smiled and said, "Keep the stone and share Joy and Peace with others."

380. Next, Miriam went for a walk.
381. After a while, lo: She saw her father, Zemira, playing harp beneath a tree.
382. She sat beside him for awhile, enjoying his beautiful music.
383. She said, "Father, you have a new harp!
384. Lo: it is much smaller than your other harp!"
385. Zemira replied, "This one is for You, in celebration of Your seventh year as my wonderful daughter!
386. Behold: this smaller harp will be easier for You to carry.

387. For, I have noticed that You enjoy playing the harp in the garden and, lo, I have also noticed how hard it is for You to carry the big harp such a long distance!"
388. Miriam replied, "Father, hold out your hand!"
389. Zemira did so, and smiled.
390. Miriam placed the Green Emerald in his hand.
391. She said, "This gemstone is my gift to you.
392. It is a symbol of my Love for my wonderful father!"

393. While carrying Her new harp home, Miriam saw a Nasarean Priest giving food to a homeless man.
394. Miriam said to the Priest, "Behold, you give all your life energy to Holy Work; wherefore I feel called to give you a gift."
395. She gave the Priest the Blue Sapphire that had been given to Her by the Alefim.
396. The Priest said, "Holy Child, will you feel hurt if I now use the Sapphire to buy food for the poor?"
397. Miriam replied, "I will not feel hurt; lo: I will feel happy!"

398. After taking Her harp home, Miriam walked to Bar Hesed's house.
399. Bar Hesed, the wise Nasarean Wizard in charge of Butterfly School, greeted Her, saying: "I hope You are enjoying Your birthday!"
400. Behold: earlier this day, Bar Hesed had gifted Miriam with a book of wise sayings.
401. Now it was Miriam's turn to give a gift to Bar Hesed.
402. She said: "I have brought you a gift!"
403. The Holy Child handed Her wise teacher the Purple Amethyst, saying, "This is the Wisdom Stone.
404. And lo: You, Bar Hesed, are the wisest teacher in our village."
405. Bar Hesed replied, "Any wisdom I have I owe to the Breath of Life that comes from Jah-Jah and Elohim.
406. But in truth, my job in life is as much to be a jester as to be a wise man!"
407. Miriam said, "Your humility is a sign of your wisdom.
408. But it is true that you are also a great jester!"

409. After sharing some good-natured laughs with Bar Hesed – for, lo, he was a kind hearted jester who did not laugh *at* others but *with* them, to make them happy – Miriam continued Her walk.
410. For, lo: She had one more gemstone gift to give.
411. Behold: She let Herself be guided to where She was most needed.
412. And She found Herself at the bedside of a young man who had been in a coma for many days.
413. For, behold: he had fallen off of a donkey and hit his head on a rock.
414. And since the accident he had not awakened.
415. And beside his bed stood his mother, weeping.
416. Lo: Miriam could see the young man's Spirit hovering above the bed.
417. She perceived that the Spirit wanted to return to the body but needed help.
418. She gave the Translucent Crystal to the young man's mother, saying, "Hold this healing stone over the crown of his head."
419. The woman did so, and behold: the Spirit used the energy of the crystal to return to the body of the young man.
420. Yea, the young man awakened and opened his eyes and said, "Thanks for helping me!"
421. The woman rejoiced and hugged the boy with great happiness!
422. Miriam went home and slept peacefully.

Why Miriam could See Fairies

423. One sunny morning, Miriam sat beneath a persimmon tree in her mother's garden.
424. Lo: as Miriam gazed upon the flowers and herbs, She saw ripples of light.
425. And She saw fairies and elementals, yea, and other creatures of Old Eden.
426. Behold: When Miriam spoke to Her

mother about the garden life, Zibiah said: "I know that such creatures exist, but I do not see them.
427. If you see them, daughter of my heart, You are specially blessed!"

428. Later that day, little Miriam sat in the garden by Herself.
429. As She gazed upon the garden life, a flower fairy smiled at Her and said: "Behold, the Queen of the All has come in the humble body of a human girl!
430. And like a little girl, She must be taught; for, lo: She has come as human, not as Goddess!
431. Wherefore She who wrote the Book of Life must now be taught from that book.
432. And this is according to Her own choice made before coming in flesh.
433. I bow before the profound majesty of Her humility."
434. And then the flower fairy bowed to Miriam.

435. Miriam asked: "Why can I see you but mother cannot?"
436. The fairy answered: "You are at the Center and see the things that are close to the Center."
437. Miriam asked, "If I am at the Center and see the things that are close to the Center, things that mother sees not, why can I also see what mother sees?"
438. The fairy answered, "Those who are at the Center see near and far.
439. But, behold: amongst humans, Your mother, Zibiah, sees much farther than most."

Miriam and the Dragons

440. Once when Miriam was seven, She was harvesting some healing herbs for Her mother in a meadow surrounded by a forest.
441. As She worked, a bunny rabbit bounced happily near Her feet.
442. Miriam took the greens She had brought for Her lunch and fed them to the bunny.
443. The grateful bunny loved the greens and made happy sounds.
444. Then, lo: the meadow shook and the wind blew hard; for, from the sky a Red Dragon had come and landed not far from Miriam.
445. The evil Red Dragon, without moving his mouth, spoke from his mind to Her mind, saying: "It is best to pull weeds while young and tender.
446. And You are a weed in my master's garden."

447. Then, lo: the bunny hopped toward the Red Dragon, as if to do battle!
448. When the bunny had neared the Red Dragon, behold: the bunny changed itself into a Golden Dragon!
449. And the Golden Dragon spoke in the mind of the Red Dragon, saying, "You have come before the appointed time.
450. The time of our battle is not now, but in the Last Days.
451. Even so, I sensed your violation of the ovum of this world, and have come to protect the Holy Child."
452. The Red Dragon was angered, but said: "I will withdraw until the appointed time.
453. But know this: At that time I will devour you and will destroy all that you love!"
454. The Golden Dragon replied, "Your belief is not my belief.
455. Yet all will be revealed in the Last Days."
456. Then the Red Dragon took to the sky and departed.

457. Behold: after the departure of the Red Dragon, the Golden Dragon became Abraham, the King of our Sun.
458. He said, "The Abram of the Lord and Lady of each Seventh Heaven in the Mother Ovum has the power to appear in the form of a Golden Dragon.
459. And the Sarah of each Seventh Heaven has the power to appear as a Silver Dragon.
460. This power is given by the Lord and

Lady that we may stand against the Red Dragons and their evil master, the Black Dragon."

461. Then, behold: A Silver Dragon landed in the meadow.
462. And the Silver Dragon became Sa'arah, the Sarah of our Sun.
463. King Abraham and Queen Sa'arah, now in the semblance of human form, embraced each other.
464. Then, lo: each of them embraced little Miriam.

465. Now, even though Miriam was Goddess Immanent come as human, She was nevertheless a little girl and liked to play!
466. Little Miriam asked Abraham and Sa'arah, "Will one of you become a dragon again and give Me a ride!"
467. Abraham and Sa'arah laughed heartily, then Sa'arah said: "I will give you a ride, Mother who has come as Daughter!"
468. Lo: Sa'arah again became a Silver Dragon.
469. Then Abraham waved his staff, and behold: a silver saddle appeared on the back of the Silver Dragon.
470. The Silver Dragon lowered her head to the ground and Abraham helped Miriam climb on.
471. And when Miriam was safe in the saddle, the Silver Dragon took to the air!
472. Little Miriam had a fun ride, and many residents of the nearby villages spoke of seeing a giant bird in the sky.

Miriam and the Playful Water Fairies

473. One day while sitting beside a pond in the forest, Miriam picked a drowning bug out of the water.
474. Lo: One of Miriam's favorite stories in *The Holy Megillah* was the story of Ezra the frog who rescued drowning bugs.
475. It was that story that inspired Miriam to rescue drowning bugs.
476. But on this day the bug She rescued was not really a bug!
477. It was a playful water fairy pretending to be a drowning bug!
478. After Miriam rescued the bug, the little bug became a beautiful fairy and sang the following words.

479. *The Mother comes as Daughter,*
She visits the Fairy Pond.
480. *The fairy is a prankster,*
playing games all day long!
481. *The fairies are of Old Eden,*
and there they knew the Dove.
482. *They love and serve Queen Jahnah,*
as they love and serve the Lamb.
483. *But we fairies have a funny way,*
of showing our great love!
484. *We love to play the entire day,*
with our friends we dearly love!

485. Then, behold: The fairy spoke, saying, "Will You play with me and my friends?"
486. Miriam replied, "I would love to play with you!
487. But where are your friends?"
488. Lo: the forest was suddenly full of fairies!
489. And all of them wanted to play with Miriam!
490. She played all day, then asked: "Do fairies ever work?"
491. Her first fairy friend laughed, then said: "We tend the Mother's garden!
492. But even then we play!"
493. All the fairies laughed and took turns kissing Miriam on Her cheek; for lo: they knew the Holy Child must go home before dark.
494. Miriam said, "Goodbye, good fairies!
495. Thank you for the wonderful day of play!"
496. The first fairy answered, "We thank You for saving what You thought was a drowning bug!
497. It was in reward for that kindness that we revealed ourselves to You!"

Miriam and the Dark Spider

498. One sunny day, Miriam climbed a tree in the orchard.

499. The Holy Child sat on a branch and sang a beautiful song.
500. Behold: above Her head, in a web of his own weaving, was a dark spider.
501. The spider lived in the tree because there were many fruit flies to kill and eat.
502. For lo: the fruit flies fed on fallen fruit that was ripe.
503. And though the fruit flies harmed not the spider, yea, and harmed not any other creatures, the spider enjoyed killing them and sucking out their blood.
504. For this spider was a soul who was attracted to the tastes of a spider, which is exactly why he was born a spider.
505. Behold: as the dark spider listened to the beautiful song of Miriam, lo, a gnat was caught in his trap, the web of death.
506. On any other day, the spider would have quickly killed the gnat and drank its blood.
507. But on this day, hearing the song of the Holy Child, the spider felt a stirring of compassion and released the gnat.
508. At dusk, the Holy Child went to Her home.
509. For a few days after hearing Miriam's song, the spider had no appetite.
510. But then, lo: the spider forgot why it had lost its appetite.
511. Yea, the spider forgot about the feeling it had when it heard the song of the Holy Child.
512. On the day that the spider forgot about that feeling, that day the spider went back to his old ways.

Miriam and the Fisherman

513. One afternoon, Ma'or,[10] a Lion of Zahyen from the village of Eden, sat on a large rock beside the path that led to a fishing pond.
514. This fishing pond was used by villages that neighbored the Nasarean village called 'Eden'.
515. Ma'or, being Nasarean, was not a fisherman.
516. Rather, as a trusted Lion of Zahyen, he had been asked by Zemira to watch Miriam, as a secret guard.
517. As Ma'or watched, Miriam spoke to an old fisherman who was returning to a neighboring village.
518. She said, "Did you catch any fish today?"
519. The old Fisherman replied, "Yes, I caught very many!
520. Lo: This is the most fish I ever caught in one day!"
521. Miriam replied, "I am sorry you had a bad day."
522. The old fisherman scratched his head, wondering what She meant; for lo: had he not just described a 'good' day?

523. The next day, Ma'or sat on the same rock beside the path to the fishing pond.
524. Again, like the day before, he witnessed the child Miriam speak to the same fisherman who was again returning to his village after fishing.
525. Miriam asked, "Did you catch any fish today?"
526. The old fisherman replied, "No, I caught not a single fish.
527. This is the first day ever that I have come away without catching at least one fish!"
528. Miriam said, "I am happy that you had a good day!"
529. Like the day before, the fisherman wondered what She meant.
530. Ma'or understood what little Miriam meant.

531. Do you?

[10]The Hebrew word *Ma'or* means in various contexts: 1) *Light-bearer*; 2) *Luminary*; 3) *Light Source*. As mentioned in a previous footnote, the Nasarean encampment in Ethiopia used Hebrew names and terms, due to the fact that Hebrew was the language of their ancestors and of *The Holy Megillah*.

Miriam and the Boy who Captured Lizards

532. It was on a hot summer day that little Miriam came upon a boy who was catching lizards.
533. Miriam said, "Why do you catch lizards?"
534. The boy replied, "It is fun!"
535. Miriam asked, "What do you do with the lizards after catching them?"
536. The boy, who was not a Nasarean, answered, "I put them in a wooden box until they die.
537. When they die, their bodies get stiff, and I think that is funny!"
538. Though the boy was bigger than Her, Miriam was not afraid of him.
539. She said, "What you do is very cruel!
540. Behold: what if a giant enjoyed catching little boys?
541. What if that giant took you away from your mother and father, and took you to his house and put you in a wooden box?
542. And, lo: what if that giant left you in the box until you died and became stiff?
543. What if the giant did all of this cruelty just because he thought it funny?
544. How would you like that?"

545. The boy did not answer.
546. Instead, he tried to push little Miriam down to the ground.
547. But, behold: Miriam moved according to Zahyen, and the bully boy fell to the ground.
548. Miriam took the wooden box in which the boy had placed several captured lizards and freed the captives.
549. Yea, the lizards ran free into the tall grass, escaping the mean boy.
550. The boy got up and ran towards Miriam, intending to tackle her.
551. Again Miriam moved according to Zahyen, for Bar Hesed had begun teaching Her the first movements.
552. Once again the boy failed in his attempt to hit Her, falling flat on his face.
553. Lo: Miriam never hit the boy; rather, She simply moved out of the way of his attacks and let his own motion carry him to its natural conclusion: the ground!

554. The boy shouted, "I will quickly recapture these lizards and put them back in my box."
555. Miriam said, "I can't stop you from getting another box.
556. But these lizards will be long gone before you return with another box.
557. For, behold: this box you now have will never again hold a lizard captive."
558. Miriam took the box and broke it into pieces!

559. Later that afternoon, Miriam was in the garden of Bar Hesed, Her teacher, when the father of the boy came to request that She be punished.
560. The father of the boy said, "This girl broke a wooden box that I made for my boy.
561. She has freed lizards that belonged to my son, and has also committed property damage by destroying the box.
562. She must be punished."

563. Bar Hesed, who had already heard the details from Miriam, replied: "Behold: a kidnapper once came to a village and snatched several children.
564. He took them and put them in a wooden box he had built to be their prison.
565. Later that day, a man from the children's village came to rescue them.
566. After rescuing the children, he destroyed the prison box so that other kidnapped children could not be placed in it.
567. The next day, the kidnapper went to the police and told them the whole story.
568. Then the kidnapper said to the police, 'Now, go arrest the man that took my captives from me and broke my prison box.'
569. I ask you, who do you think the police arrested?
570. Did the police arrest the hero who saved the children and broke the prison box of the kidnapper?
571. Or did the police arrest the kidnapper?"
572. The father of the boy who captured the

lizards did not answer.
573. He simply turned and walked away, with a look of understanding in his eyes.

574. The next day the man brought his boy to Bar Hesed and asked, "Though we are not Nasarean, will you teach my son about kindness to animals?"
575. Bar Hesed happily agreed to do so.
576. After the lesson, the boy played with Miriam.
577. She taught him how to save drowning bugs from the pond.

Miriam, the Field Mouse, and the Snake

578. One sunny morning, Miriam was gathering flowers in a field.
579. She wanted to combine the beautiful flowers with a green vine to make a crown of flowers for Her mother, Zibiah.
580. After gathering the flowers, Miriam sat on a large rock to do Her weaving.
581. As She worked, the Holy Child sang.
582. She sang of warm days, blue skies, and flowers of many colors.

583. Behold: a field mouse heard Miriam sing.
584. The mouse was charmed by Her voice, yea, and knew that She was friendly and would not harm him.
585. After listening to Miriam's song, the field mouse sang Her a song.
586. Although he had a very squeaky voice, Miriam thought his song delightful!
587. He sang of gathering seeds and storing them for the winter, that his family be well fed.
588. When brother mouse was done singing, Miriam thanked him and said, "You have a wonderful voice, brother mouse!"

589. Perceiving that the girl was wise like unto the Great Mother Mouse of the Eternal Harvest, he asked Her to do something for him.
590. He pointed with his tail toward a snake that was sunning itself not far away and said, "That snake keeps eating field mice.
591. Just yesterday, he ate one of my best friends, the girl mouse I wanted to mate with!
592. We field mice have never eaten a snake!
593. In fact, we are vegetarians, eating no animals of any kind!
594. Please talk some sense to that snake!"

595. Miriam walked over to brother snake.
596. The snake hissed at the little girl, expecting to scare Her.
597. But Miriam was not afraid.
598. She spoke to him about kindness toward field mice.
599. The snake hissed his reply, saying, "It is my nature to kill and eat field mice!
600. If I did not, I would not be me."
601. Miriam replied, "Behold: the caterpillar cannot fly.
602. But when he becomes a butterfly, then he can fly.
603. The soul within the butterfly is the same soul that was previously housed in the body of the caterpillar.
604. The wise butterfly knows that he has gone through changes but does not deny that he is the same soul that once lived in the body of a caterpillar.
605. Now you have the body of a snake and that is no accident.
606. Likewise, if you one day have the body of a field mouse, it will be no accident.
607. Neither will it be an accident if you one day have the body of a unicorn."

608. The snake replied, "God made me a snake.
609. So, God must want me to be a snake.
610. And snakes kill for our supper!
611. God must have intended this."
612. Miriam replied, "Many people think like you.
613. They look at nature and see the strong eating the weak, and think that the

Creator intended this killing.
614. But that is wrong!
615. Lo: Elohim creates souls, not body types.
616. Then, according to the thoughts and deeds of each soul, the soul is clothed by the form that matches its deeds.
617. Vicious souls will take on vicious forms, not because God intends it, but because vicious souls desire forms suitable to their viciousness.
618. I tell you truly, no God or Goddess created fangs or claws; rather, Elohim creates souls, and souls create their own body types according to their thoughts and deeds."
619. After Miriam finished speaking, the snake just hissed and went back to acting like a snake!
620. But a seed was planted within the small mind of the snake.
621. Perhaps one day the seed will sprout and he will no longer be a snake!

Lessons in Kindness
Miriam and the Boy Who Killed Ants for Fun
with A Story about Ishshah

622. Miriam and another child new to Butterfly School sat in the garden of Bar-Hesed the Yiddeoniy.
623. The other child, a boy age five, found an ant mound and began to smash the ants with a rock.
624. The boy made war on the ants for play, but to the ants the war was not play.
625. For the ants, it was devastation.
626. The boy killed the ants for pleasure, killing adults and children alike, smashing their tunnels and showing no mercy.
627. The boy, who knew how to count up to ten, divided the dead bodies into piles, each pile with ten dead ants.
628. Bar-Hesed, the Master Teacher of Butterfly School, seeing the deeds of the boy, approached and said: "It is good that you are learning to count!
629. Lo: you are the best counter of numbers of any five year old boy I have known!
630. I honor your skill at numbers!
631. You are a very smart boy!
632. However, we will find something else for you to count; for, behold: the ants are my friends!
633. Because they are my friends, I protect them.
634. You are a good boy and my friend, and I will always protect you, just like I am now protecting the ants.
635. Yea, the ants are my friends and they would like to be your friends.
636. Be kind to them, as you would wish them to be kind to you.
637. Do not be like the bad boys who harm insects and animals for fun; lo: bad boys often grow into bad men!
638. And that is not your path, not if this teacher has his way.
639. Even so, you will choose your own path.
640. Yet, behold: your spiritual teachers who, in truth, are also your best friends, will do our best to influence you toward goodness.
641. Yea, and kindness is the foundation stone of goodness.
642. Today I will tell you and Miriam a story about kindness.

643. "Behold: the story I will tell is about Ishshah.
644. She is the great soul that became the Messenger Angel of the Mother Earth.
645. Long ago, at the beginning of this world, Ishshah lived on this world as a woman.
646. This was before she became the Angel of Mother Earth.
647. Lo: It was *how* she lived her life as a woman that led to Ishshah's becoming the Angel of Mother Earth.
648. It was Elohim, our Lord Christ and Lady Christ, that chose Ishshah to become that Angel, after she was slain and ascended unto Elkush.
649. For, lo: it was a sad day when Ishshah, the Dancing Green Woman, was slain by Cain.
650. But to show how Jah-Jah and

Elohim can take sad things and make them into happy things, consider that Ishshah ascended to Elkush and became Ishshah'el, the Messenger Angel of the Mother Earth.
651. What a fun job she has!

652. "Yea, the job of Ishshah'el is blessed work!
653. But her work can be very sad!
654. For, lo: this is a world that fell from being a First Heaven and became a Contested World, the contestants being the Heavenly Beings versus the Hell Beings.
655. Lo: since the days of the fall of Old Eden and the raising of Elkush, most of mankind has been unkind to Mother Earth.
656. And that is why, though Ishshah'el's work is blessed, it can also be sad.
657. For, behold: it makes her sad to see creatures harm one another or to harm Mother Earth.
658. But so that Ishshah'el does not feel sad for very long, the Alefim and fairies make her laugh with good natured jokes, songs, and much merry-making!

659. "According to the great and holy prophets, in the Last Days of this world the chasm between mankind and nature will grow so deep that men will look for life in artificial things.
660. Yea, in those days, bad men will destroy the forests of the world, and spoil the waters, and desecrate holy air.
661. They will poison their own roots, for greed of money.
662. They will think themselves smarter than nature, but they will be outsmarted.
663. Even so, these bad men will wreak much damage before they are defeated.
664. But defeated they will be, is my affirmation!
665. And my affirmation is an enchantment!
666. And my affirmation is one with the affirmation of Elohim and Jah-Jah and therefore will not fail!

667. "But you two children, though you live not in the Last Days, can help the Heavenly Beings win the battle against the Hell Beings.
668. For though this war will culminate in the Last Days, even now the war on Mother Nature is waged.
669. Wherefore, we Nasareans do not live in big cities and breathe spoiled air, but in the wilderness, away from the greatest spoilage.
670. Even now, the spoilage is spreading!
671. Even now, Ishshah calls for help!
672. For, lo: Now is a time that many seeds of the Last Days are being planted in this world, and Great Souls have come to the contest!

673. "The story I will now tell took place a long time ago, back when Ishshah was still a woman of our world.
674. Yea, this was before she became the Messenger Angel of Mother Earth.
675. Yesterday, on your first day of Butterfly School, I told you the story of Ezra the Frog.
676. You learned that, in the original Nasarean Hebrew based on the first tongue of Old Eden, 'Ezra' means 'Help'.
677. You also learned that, one day, while walking in Kush, Ishshah needed help to save bugs from drowning in a pond.
678. And so she prayed for help.
679. And then who came to help?" Bar Hesed asked the children.
680. Miriam and the boy who had killed the ants both replied, "Ezra came to help!"
681. Bar Hesed said, "Yes!
682. Thus you learned that YHWH can answer prayers!
683. Today I tell you another story about helping.
684. Behold: this story also teaches that YHWH can answer prayers.

685. "This is the story of two animals who were told that they were worthless, but discover that they are very worthy.
686. It is called, *Ishshah Helps an Old Hen*

and a Blind Horse.

687. "Lo: there was a hen named 'Old Faithful'.
688. For many years, she had rendered faithful service to a farmer.
689. Yea, she was named 'Old Faithful' in honor of the fact that, for more years than most chickens live, she had laid an egg per day for the farmer and his wife, a seamstress.
690. Lo: even when the other hens did not give eggs in the cold of Winter, Old Faithful had an egg for the farmer and his wife.
691. But when the day came that she grew too old to lay many eggs, Old Faithful overheard the farmer say to his wife: 'Old Faithful no longer lays many eggs, so we will kill her and eat her body.'
692. The farmer's wife agreed, saying, 'We will eat boiled hen tonight!
693. It sounds delicious!'
694. The farmer agreed, 'Yes, Old Faithful will taste delicious!
695. We will kill her and eat her tonight!'
696. Lo: Having heard these scary words, Old Faithful decided to escape.
697. She hopped the fence – though she was old she had plenty of motivation! – and headed for the hills!

698. "Old Faithful climbed half way up the first hill and became too tired to go on.
699. There, at a fork in the trail, she sat and rested.
700. Behold: near where Old Faithful sat and rested there was a woman in green garb speaking words of encouragement to an old horse.
701. The story of the old horse is as follows.

702. "The name of this horse was 'Helpful Friend'.
703. For many years he had been the faithful friend and helper of a candle maker.
704. Yea, it was Helpful Friend who had pulled the candle maker's cart to and from market, and gave rides to the man's children.
705. But lo: now that Helpful Friend was old and blind, the candle maker decided to eat him.
706. Helpful Friend overheard the candle maker say to his wife, 'The horse has gone blind and is now worthless except for meat.
707. We will kill him and feast on his meat!'
708. The man's wife said, 'I agree!
709. For, lo: he can no longer work now that he is blind.
710. And I love the taste of horse meat!'
711. Hearing this, Helpful Friend escaped and headed for the hills!

712. Behold: Using his memory of the trail, Helpful Friend was able to make it half way up the first hill.
713. But then he could go no further; for, lo: he had never been any farther up the hill and thus had no memory of the rest of the trail.

714. "It was then that Helpful Friend decided to pray for help.
715. He said, 'I am blind and cannot see the trail; I need help!'
716. Just then a woman dressed in green garb approached the blind horse.
717. Her hair was the color of fire, and her name was Ishshah.
718. She was the Nasarean High Priestess, and she loved animals.
719. Yea, she even loved the old blind horse, Helpful Friend, knowing that he was not worthless just because he was old and blind.
720. She spoke kindly to Helpful Friend, saying, 'I will pray with you!'

721. "It was then that the old hen, Old Faithful, sat down to rest near the Green Lady and the blind horse.
722. The old hen explained her problem to Ishshah and the old horse, saying, 'I am too old to walk far, but I must escape the farmer!
723. For, behold: he wants to eat me!'
724. Then Ishshah, who could speak the languages of animals, said to the old hen and blind horse, 'Lo: I have an idea!'
725. Ishshah sat the hen upon the back of

the horse and said, 'Blind horse, the hen will be your eyes!
726. Tired hen, the blind horse will be your legs!'
727. And from that day on it was so!
728. Yea, the horse and hen escaped to the highest hills, and lived happily ever after, in this world and in the next!
729. Lo: For the remainder of their years in this world, each morning the hen flew up and landed on the back of the kneeling horse.
730. Then she acted as his eyes, and led him to a field where they could both graze.

731. "Ishshah, who often visited them in the forest where they lived, taught the hen and horse how to communicate with each other.
732. When the hen tweeted once, that meant 'Turn right!'
733. If the hen tweeted twice, the horse knew that meant 'Turn left!'
734. Three tweets meant 'stop'!
735. And what do you think four tweets meant?" asked Bar Hesed, the teller of this story, of his hearers, Miriam and the boy who had killed ants.
736. Together, Miriam and the boy shouted the same answer: "Back up!"
737. Bar Hesed laughed and said, "You are right!"

738. And from this day on the little boy who had killed ants never purposely killed another ant.
739. For, behold: In Butterfly School he learned about kindness.

Miriam and the Birds that Loved Her

740. Behold: One morning while walking beneath tall trees, the holy child Miriam found a fallen bird egg.
741. The mother bird was frantic, crying over the egg in the way that birds cry.
742. Yea, birds may not shed tears, but they have their own way of crying.
743. Lo: They cry from their heart rather than from their mouth.
744. Only Beings who are in the light of compassion have ears to hear this cry.
745. And this mother bird was crying more than ever before, for, lo: her egg had fallen but not cracked, yet she could not lift it back up to the nest.
746. Also, mother bird was in pain, for a mean boy had hit her with a stick and injured her wing.
747. It was this boy who had knocked the egg from the nest when he struck mother bird with a stick.
748. Lo: Miriam heard the cry from the heart of mother bird.
749. For, truly, the Holy Child walked in the light of compassion.

750. As Miriam looked at frantic mother bird, She noticed the injured wing.
751. She noticed also the great beauty of mother bird, yellow feathers with chest of green.
752. Miriam began to sing a song of healing.
753. She sang these words.

754. *"Blessed be holy Raphah'el,*
Angel of Peace, Angel of Healing!
755. *Blessed be the teacher of Raphah'el,*
holy Ishshah'el, Angel of the Earthly Mother!
756. *Blessed be, the Holy Tree of Life!*
757. *Blessed be all the angels!*
758. *Blessed be the Body of Christ,*
the servants of Jah-Jah and Elohim!
759. *Blessed be YHWH!*
760. *Blessed be the First Family,*
the origin of the All!
761. *I call on thee, for healing now!*
762. *Heal my sister clothed in feathers!*
763. *I call on thee, for healing now!*
764. *Heal mother bird's broken wing!*
765. *I see her wing,*
in the eye of my mind,
healed, completely mended!"

766. Lo: As She sang, Miriam placed Her hands over mother bird.
767. Behold: mother bird became calm, yea, she was filled with peace.
768. And her wing was healed!
769. Then Miriam placed the egg back in

the nest, and sang a song of blessing over the egg.
770. Mother bird flew happy circles around the tree, singing, "My wing is healed!"
771. Then she landed in the nest to watch over her egg.
772. She sang to Miriam, "Thank you!"
773. The bird now knew that though some people, like the mean boy who had hurt her wing, were mean to birds, other humans, like little Miriam, were gentle and kind.

774. Lo: once the egg was hatched, mother bird and baby bird often came to visit Miriam in the garden of Bar Hesed.

Escape from Ethiopia
The Martyrdoms of Zemira, Ma'or, and Bar Hesed

775. Behold: the peaceful childhood of Miriam was visited by the violence of the ignorant.
776. For, lo: the Aaronites heard stories in the villages of a Holy Goddess Child who performed miracles.
777. Yea, they heard of many sick and injured being healed at the mere sound of the voice of the Holy Child.
778. And these stories were true, for when the child sang great healings occurred.
779. Witnesses had seen a wilted flower come to new life at the sound of Her voice.
780. But the Aaronites were jealous of the love the Ethiopian people had for the Nasarean child.
781. Wherefore the Aaronites, being influenced by demons that are attracted to animal sacrifice rituals and flesh-eating, claimed She was a witch or a demon.
782. And they came at night and set fire to the Nasarean village of Eden, killing many.
783. Behold: an Aaronite man threw a spear at the Holy Child.
784. But holy Zemira threw himself between his daughter and the spear.
785. Lo: Zemira was killed but his sacrifice saved Miriam.
786. For, Zibiah snatched up her daughter and ran into the night.
787. Behold: just before the attack, the holy family had been awakened by the warning of two yellow-feathered birds with green chests.
788. If not for this warning, Zemira would not have had time to save Miriam.
789. Yea, and without this warning, Zibiah would not have been in time to snatch Miriam from the attackers.
790. Even so, the birds wept near the body of holy Zemira.

791. Not only holy Zemira was martyred on this night, but also holy Ma'or.
792. Behold: when Zibiah lifted up her daughter, Miriam, and fled into the brush, an Aaronite man pursued her.
793. Because Zibiah was carrying the Holy Child, Miriam, the man gained on her.
794. Lo: when the man threw his spear at close range toward the back of the fleeing Zibiah, Ma'or threw his own body in front of the spear.
795. He passed from the world with a prayer on his lips.

796. Also martyred this night was Bar-Hesed the Yidde'oniy.
797. The aged Yidde'oniy ran like a young Lion as he chased the nine men who still pursued Miriam after the martyrdom of Ma'or.
798. Catching the nine men, he battled them, using the Nasarean martial art called Zahyen.
799. Though mortally wounded by several arrows, Bar Hesed disabled each of the men.
800. Holy Bar Hesed died knowing that Zibiah and Miriam had escaped.
801. Lo: He also knew that he had previously instructed Zibiah on how to flee to Alexandria if it were ever necessary.
802. Yea, he had prepared safe-houses all along the route, knowing it might come to this.

803. For many days, Zibiah went with Miriam from village to village, receiving aid from the good people of Ethiopia.

804. Yea, the people fed and hid them, for they loved the Holy Child and many remembered the words of The Prophet: *"Behold: our Queen shall be birthed from an Ethiopian womb.*
805. *But the Holy Mother of our Goddess will flee to Galilee, for the Aaronites shall slay her holy husband in Ethiopia, and will hunt her like an animal.*
806. *And from that day unto the end of time, any Ethiopian who gives aid to the Nasarean remnant gives aid to our Goddess and Her holy mission.*
807. *This aid is in deed and truth and will not go unrewarded."*
808. And so the people, at risk of their own lives, helped Zibiah and Miriam to flee to Galilee, by way of Egypt.

809. In Alexandria, Egypt, Zibiah counseled with David the Yaiyr and rested.
810. Then she took Miriam by sea to the shores of Mount Carmel, then by foot to Magdala, on the western shore of the Sea of Galilee.
811. In Magdala, Zibiah and Miriam lived with Nasarean friends.
812. Thus it came to pass that She who came into this world to be our *Watchtower*, which in Hebrew is called *Magdala*, lived in the town of that name.

813. For, behold: the *Magdalene* is the *Watchtower of the Flock*, and we are the sheep of Her pasture.
814. Behold: little Miriam, new in the town of Magdala, used Her voice to heal injured animals, as She had in Ethiopia, but not in front of witnesses.
815. Yea, and She often sang to heal humans, but only from a distance so that it could not be known that She was the source of the healing.
816. For, She remembered the jealousy and violence of the Aaronites in Ethiopia, and did not wish to attract their attention in Magdala.

817. Miriam lived in Magdala until she was sixteen.

818. For, lo: when Miriam was sixteen, Her holy mother, Zibiah, was killed by the Aaronites.
819. Zibiah was a master healer with herbs and by touch, but the Aaronites declared her to be a witch.
820. Yea, the Aaronite priest who ordered her death called her "the black witch" on account of her black skin, and said she practiced "Ethiopian magic".
821. With the death of Zibiah, Miriam escaped to the Nasarean encampment in India and lived there until She was age twenty-two.
822. Most called Her: 'Miriam of Magdala'.
823. But by them who knew of Her birth in Ethiopia, She was called 'Queen of Eden", in remembrance of the Nasarean village in Ethiopia in which She was born.
824. Yea, and a few of the most advanced initiates perceived that Miriam was 'Queen of Heaven'; but they kept this to themselves for fear of bringing worldly persecution upon Her.

825. After Her time in India, Miriam traveled first to Ethiopia, then to other lands, healing and teaching.
826. But She was never welcome to stay long; for, behold: She was a woman speaking in public, which was considered to be a shameful thing, especially in that She spoke on spiritual things as though She had authority.
827. For, though She was a Nasarean Priestess, few besides the Nasareans recognized the right of a woman to the priesthood.
828. And Her appearance startled many, for She was a black female with uncut hair to her ankles, possessing only two hemp robes, one bag of medicinal herbs and oils, one blanket, a staff and *The Holy Megillah*.
829. Yea, and She dared to travel with no man for protection, though She was of unsurpassed beauty; for, behold: She was a Lion of Zahyen.
830. Lo: in Her traveling She suffered much verbal abuse and many threats.

Chapter Nine

First Postscript to the Childhood of Miriam being Seven Precepts of Zibiah the Herbalist

1. Lo: here follows *The Seven Precepts of Zibiah the Herbalist*, as remembered and taught by Miriam, daughter of Zemira and Zibiah.

The First Precept: The Proper Position of the Nasarean Herbalist

2. 1) The proper position of the Nasarean herbalist is on her knees, inwardly if not outwardly, in perpetual prayer and praise!

The Second Precept: The Herbs of the Garden and Forest are Gifts from Elohim

3. 2) The herbs of nature are a gift of Elohim unto the children of this garden.

The Third Precept: There is an Herb for Every Ailment

4. 3) For each ailment of the human body there is a correlating herb that will cure or improve the condition.

The Fourth Precept: The Three Requirements to Know the Proper Use of Herbs

5. 4) The first of *The Three Requirements to Know the Proper Use of Herbs* is to maintain the position described in The First Precept.
6. The second requirement is to feel the inner call to this ministry.
7. The third requirement is to study herbs with the best teachers.

The Fifth Precept: Nasarean Herbalism is Taught to Initiates of Shevet Raphaim

8. 5) Herbalism within Yesar'el is taught to initiates of the Tribe of Healers, which is Shevet Raphaim.
9. Even so, the basics are taught to all Nasareans.

The Sixth Precept: The Golden Path of Healing

10. 6) Nasarean Herbalism is part of *The Golden Path of Healing* taught by Shevet Raphaim; it is most effective when combined with the other therapies of The Golden Path.

The Seventh Precept: The Nasarean Herbalist will Plant Herbs as Well as Harvest Herbs.

11. 7) It is not enough to harvest and use herbs; lo: the Nasarean Herbalist also plants herbs.
12. In this way the herbalist gives back to the plants and thus experiences enhanced spiritual well-being and increased spiritual power.
13. Only then does the herbalist wield natural magic.

Chapter Ten

Second Postscript to the Childhood of Miriam being A Song of Zemira

1. Here follows a song of Zemira, as taught by Miriam, daughter of Zibiah and Zemira, to Jahleel.

Dance of the Hummingbird

2. Sweet epitomy of grace,
sweet movement in bliss,
sweet bird of the garden,
sweet flight of delight!

3. The hummingbird dances,
people, so can we!
4. The hummingbird dances,
people, so can we!
5. The hummingbird dances,
because she lives free!
6. People, to be happy,
we must also be free!

7. Dance, sister hummingbird,
your dance sets us free!
8. Your dance inspires us,
to dance that we may be free!
9. Free like the hummingbird,
we want to be free!
10. Free like the hummingbird,
we want to be free!
11 Dance, sister hummingbird,
your dance sets us free!
12. We now throw the chains off,
till like you, we too dance free!
13. Yea, till like you, we too,
dance free.

14. Oppressors of freedom,
every oppressor will fall!
15. The hummingbird knows the secret,
and now so do I!
16. Oppressors of freedom,
every oppressor will fall!
17. The humming bird knows the secret,
and now so do I!
18. New Babylon will fall!
19. New Babylon will fall!
20. In every nation,
every Babylon will fall!
21. Within me and around me,
every Babylon will fall!

22. The hummingbird dances,
people, so can we!
23. The hummingbird dances,
people, so can we!
24. The hummingbird dances,
because she lives free!
25. People, to be happy,
we must also be free!

26. Dance, sister hummingbird,
your dance sets us free!
27. Your dance inspires us,
to dance that we may be free!
28. Free like the hummingbird,
we want to be free!
29. Free like the hummingbird,
we want to be free!
30. Dance, sister hummingbird,
your dance sets us free!
31. We now throw the chains off,
till like you, we too dance free!
32. Yea, till like you, we too,
dance free!

Chapter Eleven

Third Postscript to the Childhood of Miriam being The Testimony of Ma'or: The Last Entry to His Journal

1. I, Ya'ziel,[1] disciple of Ma'or, on the morning after the martyrdom of Ma'or, was given his few possessions that had survived the fire that burned most of the village of Eden, the Nasarean settlement in Kush.
2. Lo: amongst those few possessions was one of priceless worth.
3. That priceless possession is a scroll titled *Sayings of a Lion,* written by Ma'or, priceless because it preserves the teachings of a very wise and courageous Lion of Zahyen.
4. Behold: The last portion of that scroll was written the day before his martyrdom.
5. It is titled *The Testimony of Ma'or on the Coming of the Lady Christ.*
6. That portion of the scroll now follows.

7. *"This is the testimony of Ma'or, a Lion of Zahyen, given to the highest councils of Yesar'el, now and forever.*
8. *She has come!*
9. *The glorious soul of Jahnah has come into flesh on Earth!*
10. *She comes in the beautiful ebony flesh of an Ethiopian girl child!*
11. *This I know!*
12. *For, behold: I have seen Her with my own eyes!*
13. *Yea, I have touched Her holy hand, and have served Her as a Guardian Lion!*
14. *Even as a child, Her wisdom is that of the greatest sage.*
15. *And Her kindness is exceeded by none.*
16. *Yea, Her heart is without bound!*
17. *Lo: I recognize the Holy Child Miriam to be the long awaited incarnation of the Lady Jahnah, the Feminine Christ!*
18. *And if the time comes that I may lay down my life for Her, I will not hesitate.*
19. *For, the wondrous girl child who comes in the humble flesh of a Daughter of Man, Miriam, is Jahnah the Dove!*
20. *Yea, and we are the work of Her hand!*

21. *"Let all of Yesar'el prepare to greet the Lady!*
22. *Let all praise Her name!*
23. *But do not only offer Her praise, follow Her saving Way!*
24. *Raise your hands high and give thanks for Her coming!*

25. *"Swim in Her joy!*
26. *Dance in Her light!*
27. *Know Her wisdom, and feel Her love!*
28. *She has come!*

29. *"Gather in Her name.*
30. *Serve Her cause with bravery, even as you also serve Her Eternal Spouse, the Lord Christ who will walk by Her side.*
31. *Defend Her sheep with your life, but do not kill.*
32. *For, lo: Such is the Way!*

33. *"Behold: The Lion of Zahyen prefers death to killing; and for this reason, his death is only apparent, being in truth a doorway into more abundant life.*
34. *In your lack of fear, yea, and in your acts of bravery, you are truly beautiful, oh Yesar'el!"*

[1]*Ya'ziel* is a Hebrew name that means *Elohim Strengthens.*

Chapter Twelve

Fourth Postscript to the Childhood of Miriam being A Teaching of Ma'or as Recorded by Ya'ziel

1. Behold, Ma'or was a brave Lion of Zahyen.
2. Yea, he was the bravest of the brave, and the strongest of the strong.
3. Many times Ma'or used Zahyen to defend the innocent from the harmful, often fighting several attackers at once.
4. But he was not only a brave Lion, Ma'or was also very wise!
5. Here follows an account of Ma'or teaching two students different lessons simultaneously.

6. Ma'or was visited by two Lions of Zahyen from a distant land.
7. They asked him to teach them about 'awareness'.
8. They expected Ma'or to make a long discourse, explaining the many intricacies of 'awareness'.
9. But, lo: Ma'or did not speak.
10. Rather, he sat in silence with the two visitors for an entire day.
11. Behold: this was not ordinary silence; this was not the mere absence of talk.
12. This was the silence of *Tzafah*, the silence of *Inner Gazing*.

13. Late in the evening, after sitting in silence all day with Ma'or, one of the visitors said to him: "I traveled many miles to hear you speak on the topic of 'awareness'.
14. But you did not speak."
15. Ma'or replied, "I am awareness."
16. The visiting Lion now realized that Ma'or had been teaching awareness by demonstrating awareness.
17. And that realization was true.

18. However, it was *also* true that the *other* visiting Lion *did* receive a discourse from Ma'or on 'awareness', though his companion was unaware of it.
19. For, behold, this second Lion had perceived thought-forms emanating from the crown of Ma'or, yea, and had been taught many profound lessons about 'awareness' by those thought-forms.
20. Lo: these thought-forms were like sunbeams from the crown of Ma'or, and one visiting Lion could read them but the other could not.
21. For, after some time outside of time, in the transcendental bliss of Tzafah in which he generated no thought-forms, Ma'or was moved to emanate thought-forms that could be perceived only by those with eyes to see.
22. The first Lion was unaware that this had occurred, though both Lions had sat together with Ma'or all the time.
23. Such is the truth about 'awareness'.
24. That truth is that there are various levels of awareness and that each Being is at a particular level at any given moment.

25. After the two Lions departed, behold, a holy one of the Alefim appeared before Ma'or, saying: "Peace is with you!
26. I am Gahwenjahman,[1] but am called for short 'Gwen'.
27. You can see and hear me, but most men do not.
28. For, behold: only those who have attained a certain level of awareness can see and hear me."
29. Ma'or replied, "Even so, there are those above me who see wonders that my eyes cannot yet perceive."
30. Gahwenjahman smiled and said, "Wherefore the wise remain humble, yea, and in their humility are exalted in awareness, even as Ma'or."

[1]*Gahwenjahman* is a name from the tongue of the Alefim the meaning of which is unknown to humankind.

Chapter Thirteen

Fifth Postscript to the Childhood of Miriam
Seven Teachings of Bar Hesed

1. 1) Be graceful all the time.

2. 2) Be brave all the time.

3. 3) Be a graceful warrior.

4. 4) Love like a Dove, fight like a Lion,
and die in the Lamb.
5. You will know a Greater Life.

6. 5) You know a Greater Life,
by serving Life;
for, behold: that is the Way of Life.

7. 6) Life can be better than the fool
imagines.
8. It can also be worse.

9. 7) The Greater Life is even greater
than the best people imagine!
10. The lowest life is even worse
than the best imagine!

Chapter Fourteen

Sixth Postscript to the Childhood of Miriam being Seven Teachings of Yishrah,[1] Grandmother of Zemira, Martyred the Night of the Burning of Eden

1. 1) Wise Grandmothers
are not always right.
2. But they usually are!
3. Listen to your wise Grandmother!

4. 2) Not all Grandmothers are wise.
5. Some young fools become old fools!

6. 3) Age does not necessarily
make you wise;
but it can help!

7. 4) Each wise Grandmother
was once a young woman
who blossomed into a butterfly!
8. Listen to the butterfly
before she flies away!

9. 5) A wise Grandmother deserves
your emulation.
10. Even an unwise Grandmother
deserves your love.

11. 6) I say unto young women:
'Live now so as to become
a wise Grandmother
in your turn.'

12. 7) What better thing
for a woman to become
than a wise Grandmother?

[1]*Yishrah* means *Uprightness.*

Chapter Fifteen

Seventh Postscript to the Childhood of Miriam being Seven Teachings of Metsodah[1], Grandmother of Zibiah, Martyred the Night of the Burning of New Eden

1. 1) The old who are at peace
are blessed.

2. 2) The old who let go
of resentments are refreshed.

3. 3) The old who embrace forgiveness
are forgiven.

4. 4) The old who help the young
are valuable beyond compare.

5. 5) The young who help the old
are the best of their generation.

6. 6) As your body ages,
let your enthusiasm
remain youthful!
7. This is called
'the fountain of youth'.

8. 7) Blessed is the aged one
who lived well while young!

[1]*Metsodah* is pronounced mets-o-dah and means *Stronghold* or *Fortress.*

Chapter Sixteen
The Childhood of Yahshua

1. Upon arrival at the hidden Mother Temple outside of Alexandria, which was the home of David the Yaiyr and his wife, High Priestess Rose,[1] the Holy Family was greeted by two Nasarean elders.
2. Yea, they were greeted by the prophet Shimown,[2] ninety-eight years of age and greatly esteemed, and the venerable prophetess Anawah,[3] one-hundred-and-one years of age.
3. Shimown declared, "Long ago, Jah-Jah revealed unto me that I will not drop this body before I behold the face of the Lord Christ!
4. Last night, in a dream, Jah-Jah revealed that the time has come to meet my Lord.
5. Yea, I was told to be at this place this day to meet my Lord."
6. Shimown then lifted his arms to the heavens and spoke unto Jah-Jah, saying: "Now, Jah-Jah, your servant may depart in peace and joy, as you promised; for my eyes have seen your salvation!
7. This Holy Babe, the Lord Jahday come as man, will be a light unto all people!
8. This Babe, and His spouse who comes, are the gifts of Jah-Jah to Yesar'el.
9. Yea, and They are the gifts of Yesar'el unto Yisra'el, for the uplift and salvation of all who receive Them."
10. Then Shimown spoke unto Joseph and Mary, declaring: "Behold, this child will expose the thoughts, words, and deeds of many.
11. His work will be opposed by the power of the sword; yea, a sword will pierce your own soul as well.
12. For you shall see the one you love bitterly opposed and abused by the many, loved and helped by the few.
13. And yet His Way of purity, love, and truth shall prevail in the end.
14. But the fruit of His work will not ripen in this age, but another, for many must fall and rise again before they take His yoke."
15. Then the venerable prophet laid his hands upon the Holy Babe and spoke words of blessing.
16. He then did likewise unto Mary and Joseph.
17. Lo: Mary and Joseph rejoiced at the touch of his hand.
18. But they trembled in response to his words of warning.

19. Then, behold: the holy prophetess, Anawah, picked up the Holy Babe and held Him.
20. She spoke these words:
"This baby is my spouse;
for many years ago,
I married the Divine Masculine
within the bridal chamber
of my crown.
21. This baby is my father;
for in union with
the Divine Feminine
He has birthed the All.
22. This baby is my brother,
for He comes to play with me
in pastures green.
23. This baby is my child;
for He comes in the form
of one needing breast and diaper.
24. This baby is that
which I have worshipped
with much fasting and prayer.
25. This baby is the light of the world!
26. This baby is my God!
27. For, lo: He is God Immanent,
Jahday, our Immanuel,
come in flesh in fulfillment

[1]We are using the English word 'Rose' because it is much easier to pronounce than the Hebrew equivalent: *chabatstseleth* (pronounced: *khab-ats-tseh-leth*).
[2]The Hebrew name *Shimown* means *He has Heard* and *Obedient One.*
[3]The Hebrew name *Anawah* means *Humility.*

of the prophecies.
28. Yea, and out of ancient Kush
will come His spouse.

29. "But until the day when The Proclaimer declares the fulfillment of the Messianic Incarnations of the Lord and Lady and They begin Their public ministry, Their identities shall be known only to the few.
30. And when the Messianic Proclamation is made, all Nasareans will know that their Messiahs, the Lord and Lady have come.
31. Till that day, let the identity of this Holy Babe be secret, for many would like Him dead before the appointed time, likewise His spouse."
32. Then the venerable prophetess laid her hands upon the Holy Babe and spoke words of blessing.
33. Yea, and she did likewise unto Mary and Joseph, then departed with Shimown.

34. Joseph and Mary were with Yahshua in the wilderness outside of Alexandria, Egypt, for seven years.
35. Lo: Yahshua was raised without special privileges and without announcement of His identity.
36. Here follows an account of some of His childhood experiences.

The Fifth Birthday Celebration of Yahshua
He Visits the House of Butterflies and is Taught by His Great Grandfather, Yakiyn

37. When Yahshua was five, He entered the House of Butterflies,[4] which is called 'Butterfly School' .
38. Behold: this is the children's school within Essene Mountain of Peace.
39. For, lo: In the manner that the caterpillar first crawls and then takes to the air as a butterfly, so is the path of the child.
40. Behold: the goals of the House of Butterflies are the *Bikkurim*,[5] the *First-fruits*.
41. And the first goal of the lessons is that each child learns *Hesed*, which is *Kindness*.
42. Wherefore Hesed is called *The Bikkur*, which means *The First Fruit*.
43. For, lo: what good is knowledge if one has not a foundation in *Kindness*?

44. Lo: the Master Teacher at the school was a great Yiddeoniy named Yakiyn.[6]
45. And Yakiyn was Yahshua's Great-Grandfather, being the Grandfather of his mother, Mary.
46. And the Garden Master of the House of Butterflies was a great Prophetess named Anwah.[7]
47. Behold: she was the Great-Grandmother of Yahshua, being the wife of Yakiyn.

48. On the first day that Yahshua sat with Yakiyn in Butterfly School, Yakiyn taught him The Way of Kindness.
49. Yakiyn pointed to a drawing of an upright star of five points and said: "Behold the Star of Compassion.
50. Each of the five points of this star has a precept associated with it.
51. These five precepts are called *The Precepts of Kindness for People of the Upright Star*, which is the *Star of Compassion*.
52. And this upright star is like unto the figure of a human, with two legs, two arms, and a head.
53. Wherefore the First Precept is called *The Right Leg*, the Second Precept *The Left*

[4]In both modern Hebrew and ancient Nasarean Hebrew the word *parpar* means *butterfly*. The Nasarean plural form is *Parparim*. The Hebrew word *Beyt* means *House*.
[5]The Hebrew work *Bikkurim* means *First-fruits*.
[6]The Hebrew name *Yakiyn* means *Yah will Establish*. It is pronounced: Yaw-keen.
[7]The Hebrew name *Anwah* means *Gentleness*. This Anwah, Great-Grandmother of Yahshua on his mother's side, is the author of *The Seven Trumpets of the Last Days*, an important prophecy that appears in *The Holy Godspell*. The prophetess *Anwah* is not to be confused with the prophetess *Anawah* who, as described in previous verses, blessed the Holy Babe when He arrived at Alexandria. Their names are similar, but not the same.

Leg, the Third Precept *The Right Arm*, the Fourth Precept *The Left Arm*, and the Fifth Precept is *The Head*.
54. Know that at the center of the star is a heart, wherefore this is the Star of Compassion.
55. And within that heart is written a word.
56. And that word is love.
57. For, lo: compassion is a fruit of love.
58. Behold: This star shines brightly over the kind-ones of humankind.
59. And this star is the symbol of the human being perfected in love."
60. Then, as a gift to Yahshua in celebration of His fifth birthday and first day of Butterfly School, Yakiyn placed a pentagram pendant around His neck.

The Five Precepts of Kindness for People of the Upright Star

61. Yakiyn told Yahshua, "Behold, these are *The Five Precepts of Kindness for People of the Upright Star.*

Precept One: Guiding Principle

62. Be kind to all creatures,
as you wish kindness done to you.
63. For, so will it be done;
if not in this life, then in the
life to come.

Precept Two: Forgive Yourself but Grow Kinder

64. Forgive yourself the trespass
that is bound with being human.
65. Even the vegetarian
is not without violence.
66. Yea, even the holy farmer
disturbs the ant nest.
67. And the gentle gardener
occasionally kills a worm,
for this comes with breaking
the ground.
68. Forgive yourself the trespass
bound with being human,
but lovingly
walk the path of kindness
with all your heart and strength,
taking what steps you can
toward ever increasing kindness
toward all living Beings.

Precept Three: A Key to Kindness

69. Truly hope for the best
for all Beings,
human and non-human.
70. But know that what
is truly best
for a Being,
and what a Being may
believe is best,
may not be one and the same.
71. Lo: Truly hope for what is
truly best for each Being,
leaving it to Jah-Jah
to determine what is best.
72. For, behold:
a hunter might believe it best
that he slay many creatures,
but Jah-Jah may believe it best
that he cease killing.

Precept Four: Another Key to Kindness

73. Wed your kind hopes
with daily deeds of kindness.

Precept Five: The Most Needed Thing

74. To grow steadily
in kindness,
one thing is most needed:
You must truly desire
with all your heart
to be kind."

75. Behold, after Yakiyn spoke *The Five Precepts of Kindness for People of the Upright Star,* he said to Yahshua: "Your first lesson is to learn the first sentence of *The First Precept of Kindness.*

76. That precept is The Guiding Principle of the House of Kindness, which is Butterfly School.
77. Yea, your first lesson is to remember and repeat aloud the first sentence of The First Precept.
78. Lo: I will help you.
79. We will read it aloud together many times, and there is no hurry.
80. Even if it takes until you are as old as me and, like me, you have grown a long white beard, that is okay!
81. I would still love you very much!
82. But you are a smart boy and will likely learn the words of the first sentence fast.
83. And then we will learn the rest of the words of The First Precept.
84. And on other days we will learn the other precepts; for, behold: together they form one Star of Compassion."
85. Then, lo: old Yakiyn laughed joyfully, and so did young Yahshua!
86. Yakiyn laughed to lighten the teaching; for the master teacher senses the balance in every moment and acts accordingly.
87. Yahshua laughed at the thought of Himself with a beard like Great-Grandfather's!

The Seventh Birthday Celebration of Yahshua
The Blessing Song of the Phoenix and Other Songs of Celebration

88. It was on the celebration of His seventh year in the flesh of man that Yahshua danced with the Phoenix in the garden of David.
89. That story now follows.
90. Lo: David the Yaiyr was Grandfather of Yahshua, being the father of Joseph.
91. The home of David and Rose served also as the Mother Temple, for behold: The Mother Temple was hidden from the eyes of the worldly leaders.
92. For the Mother Temple is in the world but not of the world and is hidden with many veils.
93. And Yahshua was often in the garden of David, receiving teachings and playing.
94. Lo: it was in that manner that Yahshua celebrated his seventh year of human birth in the garden of Grandpa David, the Yaiyr.

95. David sat drumming a drum made of hollow wood.
96. The wood was freely given to David by a holy tree that grew atop a mountain near the Mother Temple.
97. Lo: David often sat beneath the branches of that tree, yea, and spoke with the tree about his love for the forest.
98. And while David drummed, Yahshua danced in the garden.
99. And then, behold: a beautiful bird clothed with a rainbow appeared in the garden.
100. And this was the holy Phoenix of Old Eden, whose ancient lineage is from Madhebah.
101. Lo: the Phoenix danced with Yahshua, flying a circle round the boy, turning and twisting in joy.
102. Then Yahshua spoke to the bird, saying, "You are beautiful, oh King of Birds!
103. Thank you for dancing with Me!"

104. The Phoenix of Old Eden, speaking mind to mind without voice, responded: "I celebrate the human birth of The King of the Dance!
105. Yea, for I am Your Hand of Compassion to the birds of this world!
106. And behold, I am Your symbol: for though the ignorant hunt me down and kill my body, I am resurrected from death, again and again, on world upon world, through endless space and time in the Mother Ovum.
107. Yea, even as the Lord Christ, my King, pours His living blood upon the soil of countless fallen worlds, yet resurrects to continue the dance that never dies, even so do I resurrect, again and again.
108. This day, to honor Your birth in human garb, I bring You a song."
109. And the words of the *Song of the Phoenix unto Yahshua* were as follows.

Song of the Phoenix unto Yahshua

110. *King Jahday in garb of man,*[8]
Lord of Heaven come to earth,
Dancer of the endless dance,
Priceless Pearl of nameless worth,
I greet thee on bended knee!
111. *Yea, in natural humility,*
this Phoenix now takes knee,
a token of my true esteem,
a token of my love for thee!

112. *The Masculine Messiah,*
born to dance once again
the dance from the Beginning,
the dance without end!
113. *The Masculine Messiah,*
King Jahday come to Earth,
come to dance with Jahnah,
in Ethiopia birthed!
114. *Holy Queen Jahnah,*
the Air for His Fire,
the Dove from above,
His eternal co-Messiah!
115. *Whirling and Twirling*
through space and through time,
Jahday and Jahnah,
eternally entwined!

116. *Creating and Redeeming,*
They Dance and They Sing;
Resurrection and Ascension,
Their enchantments bring!
117. *Their 'Dance of Redemption',*
to this world They bring;
Resurrection and Ascension,
the Keys to take wing!
118. *In countless fallen worlds,*
They have been crucified,
yea, and in countless ways,
only to rise and ascend
yet again;
in truth, They never died!
119. *Resurrected like the phoenix,*
They ascend on golden wings!
120. *The Phoenix is the symbol*
of the new life resurrection brings!

121. Behold: after the Song of the Phoenix, the Holy Bird stood before the child Yahshua and bowed.
122. And then David gave the drum of hollow wood to Yahshua and said: "I give this drum to You.
123. It is a fitting gift to celebrate the birth of the Great Dancer!"
124. Yahshua gave thanks for the drum and then used it while He sang this song to the Phoenix.

Song of Yahshua to the Phoenix

125. *By your song,*
oh Beautiful Bird,
ancient memories
within Me are stirred!

126. *Sing your birdsongs,*
the birdsongs of Madhebah,
to the birds of this world,
oh Phoenix of Old Eden!

[8]In order to translate this song into English in a way that preserves the original 'feel' of the song, it was necessary to employ the art of paraphrase, which enabled us to capture a bit of the rhyme-feel in English. Even though the resulting English rhymes in a few of the lines are made possible only by paraphrase, the literal meaning of the song has not been lost. Sometimes, when attempting to translate poetry or song lyrics from one language to another, too much of the original rhythm and flavor is lost in a literal, word-for-word translation that makes no attempt to conjure the original rhyme-feel. In handling poetry and songs in *The Holy Megillah*, we often employ paraphrase to capture the emotional feeling that would be lost in literal translation. For example, we used that technique in translating the song in the Book of Noah, enabling us to rhyme some of the couplets and capture the original rhythm and feel, without losing the literal meaning. In that song, wherever it was impossible to create a successful rhyme in English without losing the original Hebrew meaning, we chose not to rhyme. In other words, rest assured that in any instance where our paraphrase for the sake of rhyme is not possible without compromising the original meaning, we give up rhyming that line. Where we cannot rhyme, we try still for cadence.

127. *Sing your songs*
of resurrection
to birds and humans both,
let both your name invoke!

128. *May the*
Angel of Eternal Life,
whom you serve,
bless those who respond
to your song,
the 'Song of the Phoenix',
with the illumination of
'The Mission of Life',
the 'Founding Scroll' of
Essene Order of Green Wizards
in the Last Days.
129. *And so My song,*
this song,
is a prophecy
to be unsealed by
the light of day
at the dawn of Armageddon.
130. *Let the Phoenix*
remain My Sign,
the Sign of Christ in
Resurrection and Ascension!
131. *And let My Honor Guard,*
the Soldiers of Zahyen in
My Immediate Presence,
remain known as
'Lions of the Phoenix'.

132. Lo: after Yahshua sang His song to the Phoenix, He drummed and sang a song unto David.

Song of Yahshua to David

133. *Grandfather, My best playmate!*
134. *Grandfather, My wise teacher!*
135. *Grandfather, the funniest joker!*
136. *Grandfather, the serious scholar!*

137. *Grandfather, your name is David,*
and by Me you are beloved!
138. *Grandfather, you are so silly,*
yet your wisdom is sublime!

139. *You are a Lion yet a lamb,*
a joker and a soldier!

140. *You carry Me on your back,*
and the world upon your shoulders!
141. *You are the general*
of My human army on Earth,
in service to
My Lions of the Phoenix!
142. *Yea, and you shall be*
The High Jester of
the Last Days,
Master of the 'Nasarean Guild
of Prophetic Jesters' in
the uprising of the Naturals
in the Last Days.

143. After Yahshua sang His song unto His Grandfather, David of Alexandria, behold, Rose, wife of David, entered the garden with a tray of sweet fruits.
144. Seeing this, Yahshua sang her a song, the *Song of Yahshua to Rose.*

Song of Yahshua to Rose

145. *Grandmother, so beautiful!*
146. *Grandmother so kind!*
147. *Grandmother so helpful!*
148. *Grandmother of Mine!*

149. *Fertile you make the garden,*
you till with loving hands!
150 *You teach Me herbs and flowers,*
you feed Me meals supreme!

151. *Sweet gardener of this garden,*
the garden of the Mother Temple,
where I play and My heart sings,
where I learn and work!

152. After Yahshua sang to Rose, behold, Rose sang a song unto her Grandson.

Song of Rose to Yahshua

153. *I rejoice to serve the Creator,*
the Creator who in flesh has come!
154. *I am in awe of the divine irony*
that my Creator is my Grandson!

155. *He who gave me life,*
now the meals from my hand sustain!

156. *The Shepherd*
who watches over me,
in my arms at naptime sleeps!

157. *He danced me into being,*
and danced all worlds to life!
158 *Now I bake him sweet things,*
and have given Him a bath!

159. *The Creator comes now*
as Savior,
the Creator as Created comes,
to raise the fallen to the heavens,
and I have wiped His nose!

160. Yahshua and Rose laughed!
161. Then, behold: David sang a song unto Yahshua.

Song of David to Yahshua

162. *I am a*
Nasarean Lion Soldier,
I do not put myself forward
as a saint.
163. *I am Yaiyr*
in a time of warfare,
a Lion to protect a babe.

164. *How ironic,*
how very funny,
that one as fallible as me
be given this sacred trust,
a blessing I did not earn
by superior holiness!

165. *Yet if love is the explanation,*
I am deserving of this job;
for only in love do I excel,
and I love my Grandson well!

166. *Yes, Grandpa loves*
his Grandson,
loves Him as Lord and little boy!
167. *Wherefore I do now gift Him*
a holy drum to bring forth joy!

168. After the songs of celebration, behold, the seventh birthday celebration of Jahday come as Yahshua continued to unfold, in the manner of a flower of exquisite beauty.
169. Joseph and Mary arrived from the fields where they had been farming, and many friends both young and old gathered at the garden of David and Rose.
170. Lo: The Phoenix returned to his hidden abode, but not before gifting Yahshua with a magic feather!
171. The Holy Bird said to the Holy Child, "You may use this feather once.
172. It will grant You one wish.
173. You may use it Yourself, or give it to whomever Your heart chooses.
174. If You give it to another, they must use the wish and not pass on the feather.
175. For, behold: the feather can be passed but once from You to another who must use it upon receipt.
176. Otherwise, the feather will have no potency."
177. Then the Holy Phoenix vanished and, lo, Yahshua put the feather in his long braid of never-cut, black locks.

An Account of a Childhood Meeting of Yahshua and Miriam at which They are Crowned by Their Fellow Children and Yahshua Gifts Miriam the Phoenix Feather!
Includes: *Miriam's Wish* and *First Song of Miriam to Yahshua*

178. Blessed Love in the Lord and Lady!

179. In the seventh year of Jahday come as Yahshua, the Holy Child embraced His Eternal Soul Mate, the Blessed Child Miriam, during a brief encounter in Alexandria, Egypt.
180. And that story is as follows.

181. One sunny day while Yahshua played with other Nasarean children of the Essene Temple in the region of Alexandria, which was in the wilderness outside of Alexandria, behold: the children crowned Him their King.
182. The children led Him to a wooden chair in the center of their circle and asked

Him to sit.
183. When the Holy Child Yahshua sat on the chair, behold, His playmates placed upon His head a crown of vine and flowers.
184. Lo: the children then placed a wooden staff in His hand, saying, "This staff is Your royal scepter."
185. Then they bowed to Him, saying, "Hail, King of the All!"

186. Yahshua, in awareness of Himself as Jahday come as man, said to the children: "Behold: Your eyes are clear and your voice speaks truly.
187. But see that you tell this to no-one at this time.
188. For I come as a man, not as God, to show the way to walk as a righteous man.
189. Yea, I come to teach the Way to all who will follow Me in the resurrection from fallen flesh into the ascended bodies of heavenly Cherubim.
190. Everything that I do, man and woman can do!
191. Yea, I come with My glory veiled, as a righteous Son of Mankind, to show the Way of Ascension to the children of this fallen world.
192. But the time of My manifestation to the people is not yet come."

193. Then, behold: David the Yaiyr, Grandfather of Yahshua, approached the assembled children.
194. And with David was an Ethiopian woman and a girl-child.
195. David spoke to the children, saying: "This woman is Zibiah, a Nasarean from Old Kush.
196. Lo: Old Kush was the homeland of Old Eden, which was the first Nasarean settlement on this world.
197. With Zibiah is her daughter of seven, Miriam.
198. Behold: They are fleeing from Kush to Galilee, for our enemies seek to kill them.
199. These enemies have already killed Zibiah's husband, the holy Zemira, the father of Miriam.
200. Zibiah and Miriam will rest some days with us, then continue their journey.
201. Wherefore do not speak of these things to any who are not Nasarean, for our enemies have spies in Alexandria."
202. David and Zibiah left Miriam with the children for a time of play and went to counsel with High Priestess Rose, wife of David.

203. When the adults left, Yahshua took the crown of vine and flowers that the children had placed on His head and placed it upon the head of Miriam.
204. He then led Her to the wooden chair in the center of the circle, saying: "This is Your throne; for, lo: You are My Queen!
205. Thus it has been from the beginning.
206. Thus it is now.
207. Thus it shall ever be.
208. For, when from Tzimtzum came forth King Jahday, beside Him was His Queen, Jahnah.
209. Yea, You are My Eternal Spouse!
210. We are One Lord and His Lady, one King and His Queen, one God and Goddess Immanent in service to God and Goddess Transcendent in Yah.
211. Amen."

212. Then Yahshua spoke to the assembled children, saying, "When the great tyrant sent his seven most vile servants to infest the doorway into this world, he thought the Great Light would take no notice; for, lo: he concealed his work in webs and shadows.
213. But My Queen is the Great Feminine Light, and She takes notice when one of Her Temple Wombs is desecrated.
214. And so She entered through this doorway; yea, She entered and purified this womb, casting out the vile seven and their helpers from where the law declares they are not free to nest.
215. For the realm of entry to this world is to remain neutral, according to the will of Elohim.
216. And when the seven servants of the great tyrant fought against the Great Light who is My Shekinah, they knew not Who they fought against!

217. But be warned: though the seven are forbidden to nest in the doorway of entry to this world, they have freedom to roam elsewhere in this world.
218. Even now they roam this world with many of their fellows, both embodied and disembodied."

219. Then, lo: a child put a second chair in the center of the circle, and the children sat Yahshua upon His throne.
220. And they made a second crown, like unto the first, and placed it upon His head.
221. And one brought a harp unto Miriam, and She played a song of exquisite loveliness.
222. Yea, and while She played, the children danced around their King and Queen.

223. Then, behold: Miriam, who had yet to speak, took Yahshua by the hand.
224. Looking deeply into His eyes, She sang to Him.
225. We now call this song, *The First Song of Miriam to Yahshua.*
226. The words are as follows.

The First Song of Miriam to Yahshua

227. *As honey drips*
from honeycombs,
and as milk flows from the breasts
of a nursing mother,
so does My love pour forth
unto Thee, My King!
228. *My love pours forth unto Thee!*
229. *My love pours forth unto Thee!*
230. *Heavenly love from a Heavenly Sea,*
My love pours forth unto Thee!

231. *As Heavenly water*
gushes forth from Heavenly Springs,
and as Living Water gushes forth
from mountain springs,
so does My love pour forth
unto Thee, My King!
232. *My love pours forth unto Thee!*
233. *My love pours forth unto Thee!*
234. *Heavenly love from a Heavenly Sea,*
My love pours forth unto Thee!

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235. *As Heavenly songs*
the birds of Heaven sing,
Heavenly birds happy
in Heavenly Spring,
so does My heart sing
unto You, My King!
236. *My heart sings unto Thee!*
237. *My heart sings unto Thee!*
238. *Heavenly love from a Heavenly Sea,*
My heart sings unto Thee!

239. Then, behold, Miriam spoke unto the children, saying: "The song of Miriam is to Her King, Her Spouse.
240. For, lo: in union We are one in Yah for the creative expansion of the All.
241. Without one another, the Lord and Lady would be unfruitful, and creation would be naught.
242. Wherefore, We are never apart, even when We journey in different lands.
243. For, I am in Him, and He is in Me, now and forever, both crowned in Yah.
244. Amen."

245. After some days of rest, Zibiah and Miri – for so Miriam was often called – left in a small ship from Alexandria to the shores west of Mount Carmel.
246. From holy Carmel they traveled to the town of Magdala, a village near Lake Galilee.
247. For behold: Zibiah had family in Magdala.
248. But lo: on the night before Zibiah and Miriam departed Alexandria for Carmel, Miriam and Yahshua sat beneath the stars.
249. Beneath the stars, Yahshua told Miriam about the Feather of the Phoenix, yea, and what the Phoenix had said about the wish.
250. Then, lo: He gifted Her the feather.
251. And with the feather in hand, Miriam spoke the words we call: *Miriam's Wish.*

Miriam's Wish

252. *"How could I wish*
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for anything more
than that
the Divine Plan
of Jah and Jahlah
will continue to unfold
in Yah,
now and forever,
amen?
253. *Even so,*
I will speak the following wish,
even knowing that it is
from the original wish of Jah-Jah.
254. *I wish that all Beings*
who have fallen,
and all who will in future fall
from the heavens
created by Elohim
into hells created by fallen Beings,
by making unwise choices
within The Great Freedom,
will, finally,
find salvation,
which is
resurrection and ascension
from darkness unto light."

255. Hearing the words of Miriam, Yahshua replied: "Amen!"

The Story of the Birds in the Snare: A Childhood Miracle of Yahshua

256. When seven years of age, the child Yahshua was playing outside the great library of Alexandria while Joseph studied inside.
257. This was a rare occasion, for it was the way of the holy family, yea, and most other Nasareans, to stay in the wilderness outside of the city.
258. For, behold: the Egyptian authorities, in concert with the Aaronite Jews who lived in Alexandria, persecuted the Nasareans in unjust manner.
259. But on this day, Joseph wanted to visit the library, for it was purported to be the greatest in the world, and he was a great lover of books.
260. Also, Joseph thought that Yahshua would enjoy seeing the city and the great library.
261. Now, Mary, the mother of Yahshua, was not home when Joseph made the decision to take Yahshua into the city.
262. And had she been home, she would not have agreed, due to the danger.
263. So it was that while Joseph studied within the library, Yahshua preferred to play outside.
264. Behold: young Yahshua went for a walk in the neighborhood of the library, and He came to a place where a snare was set for birds.
265. Yahshua said to the boys who stood by the snare, "Who has set this snare for the winged-ones of YHWH?
266. Do you not know that whoever would set a snare for another will himself be caught in like manner?"
267. Then, beside the snare, Yahshua saw a pile of twelve dead birds.
268. The Holy Child moved His hands over the dead birds and said, "Be healed and fly away!"
269. And behold: the twelve birds came to life and flew into the heavens, singing praises to their Savior.
270. The boys were astonished!
271. They spread the word of the miracle.
272. Unfortunately, the story reached the ears of the Egyptian authorities and the Aaronites, who began asking questions about the boy.
273. When Mary learned of all these things, she scolded Joseph for having taken Yahshua to the city.
274. For, lo: Mary feared for Yahshua's life.
275. Joseph was exceedingly sorry and apologized.
276. And all of this shows that even the best of parents can make mistakes.
277. Yea, and it shows that even in the best of marriages there can be disagreements.
278. Oh reader, if it shocks you that Mary would 'scold' her husband, know that the people of scripture are not unlike you and your friends, and their marriages are not without disputes!

Chapter Seventeen

Reports on the Wondrous Child Spread and an Account of The Sacred Procession of Children and Elders

1. Behold: After the incident outside the library, a great effort was made to keep the Wondrous Child from the public eye.
2. Nevertheless, other reports of the Wondrous Child spread amongst the people.
3. Yea, some people claimed to have seen flowers spring up beneath His feet, where only barren ground had been before.
4. Others reported seeing Him walk out upon the lake without falling into the water.
5. The stories spread and the authorities took notice, but still did not know where the child resided.

6. His companion children of the hidden Nasarean encampment outside Alexandria were in awe of Yahshua, not from fear but respect.
7. Yea, they loved Yahshua, their playmate, and each morning before Butterfly School, they followed Him in a sacred procession to the lake.
8. For every morning at sunup, Yahshua walked to the lake with Joseph.
9. At the lake, Yahshua talked with the children, answering their questions and teaching them.
10. But He also played with them, for, behold: the Lord had come as a child of mankind, yea, and played with great pleasure!
11. Lo: many Nasarean priests and priestesses joined the daily procession of children to listen to the Holy Child teach.
12. The priests and priestesses, all but one, skipped the playing and waited for Yahshua to teach.
13. That one was David the Yaiyr, for he never skipped the playing and was the biggest jokester!
14. But hidden within the play was also the truth that David was the Chief Lion in charge of protecting Yahshua.
15. Yea, and other hidden Lions were unseen but present.

Chapter Eighteen

The Holy Family Returns to Mount Carmel

1. Within months of the departure of Miriam and Zibiah to Magdala, Joseph and Mary, with child Yahshua, also fled Egypt.
2. For, the word had spread in Alexandria of a Wondrous Child who performed miracles and lived in the wilderness.
3. And a bounty had been put on His capture, yea, and the capture of His parents.
4. Wherefore the Holy Family left for the Mount Carmel area, where both Joseph and Mary had roots.

5. At the Nasarean Qebutsah near Mount Carmel, Yahshua was raised from the age of seven.
6. His true identity was unknown to any near Carmel except His parents and a few of the most venerable elders and eldresses.
7. And though His village was not terribly far from Magdala, where Miriam was living with Zibiah, the elders and eldresses chose to prevent Their visitation, for fear that attention be called to the Wondrous Children before Their time.

8. At this time, Nasareans could live in their villages without being slaughtered, but to preach their doctrines in public was outlawed along with *The Holy Megillah*.

9. Yet, if a Wondrous Child were reported, the religious and governmental authorities would intervene without mercy, fearing rebellion by messiah-minded mobs.
10. Even so, persecution by the Aaronites was somewhat relaxed due to their preoccupation with the occupying army of Rome.
11. Not to say that the Aaronites would not persecute or kill a Nasarean presented to them, but that they spent less time chasing them down for arrest.

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12. For seven years until the age of fourteen, Yahshua studied with the Nasareans of Mount Carmel.
13. He often sat in the Cave of Elijah and received instruction from venerable elders and eldresses of the Nation of Yesar'el in Dispersion.
14. Yahshua approached all assign-ments with great sincerity and diligence.
15. For though He was God Immanent, Yahshua had come to be an example of righteous human behavior.
16. Yea, He set the perfect example for all the youth of His Qebutsah.
17. And this was as it should be.
18. For, by His own design He had at His disposal only the physical and mental capabilities latent in all human beings, His godly powers being veiled.
19. Yea, He had come to demonstrate what we all may become, and to show the way to that unfoldment.
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Chapter Nineteen

Twelve Year Old Yahshua Creates A Disturbance Outside the Aaronite Temple in Jerusalem

1. When Yahshua was twelve and had been outside of the Qebutsah but little, Joseph and Mary took Him on a long journey to the wilderness outside of Jerusalem.
2. For, behold: a woman of Mary's family was to be married in a hidden Nasarean Temple in the wilderness outside of Jerusalem.
3. And this Temple appeared to be but a farm house.
4. Lo: Joseph said to Mary, "We will not enter Jerusalem itself; rather, we will stay outside the city.
5. Wherefore, let us take Yahshua.
6. For, behold: it is time that He begin to see the world that He will one day minister unto."
7. Mary agreed, and the journey to the wilderness outside Jerusalem was made without incident.
8. But while Joseph and Mary made merry with the adults after the wedding, Yahshua walked into Jerusalem on His own accord, leaving a note for His parents.
9. Behold: the note said that He would return the next day and asked them to please not follow.
10. Mary was upset, but Joseph said: "He is nearly a man now, and He knows better than we how His ministry must unfold.
11. Even so, He will be disciplined for not first asking our blessing.
12. For, I have been given the role of father of the Father, and will not shirk my duties!
13. Yea, Yahshua must let His ministry unfold as He is led, and I must discipline Him according to the ways of wise fatherhood, as I am led."

14. When Yahshua entered Jerusalem He walked to the steps of the Aaronite temple.
15. There, standing near the outer steps of the temple, Yahshua saw seven Aaronite priests debating a question of scripture.
16. Yea, they were debating the meaning of the Passover, and whether the Angel of Death was Yahweh or his angelic ambassador.
17. Yahshua listened patiently, then, when the priests paused, He asked: "Do you truly believe that any God or holy angel would kill the first born child of every household in Egypt that did not perform the prescribed animal sacrifice and the smearing of the blood?"
18. One Aaronite priest replied, "The scriptures declare this, and so we believe.
19. Wherefore we celebrate the Passover, for this was when God 'passed over' the homes of those who performed the sacrifice and smeared the blood as instructed.
20. God did not 'pass over' the homes of those who did not perform the sacrifice and did not smear the blood; rather, God killed the first born child of every family that did not perform the blood ritual.
21. This is the truth according to the Torah," said the Aaronite priest.
22. Yahshua replied, "I have come from above with a message to below.
23. Your scriptures speak not the truth about Yahweh, for no true God would call for animal sacrifice, or kill the first born child of every family that did not commit the bloody sacrifice.
24. Many other things I have come to reveal, but the hour is not yet.
25. For I know My timing, and the hour has not come.
26. Yea, behold: if I told you the truth about your scriptures and your God, you would sacrifice Me and smear My blood.
27. For, lo: I am the Lamb of Jah and have been crucified upon countless crosses in countless worlds.
28. But in this world, My time is not yet come."

29. Then Yahshua disappeared into the crowd before the priests could lay hands on Him.

30. When Yahshua returned to Joseph and Mary in the wilderness, He told them what He had done, and why.
31. Yea, and He told them why He had done these things without first asking their blessing.
32. Joseph replied, "This is the first time You have done such a thing, for You have always been an obedient and well behaved boy.
33. Wherefore, You must have felt great need to be about the business of Your Father in Heaven Most High, Jah the Just!
34. But I am Your Father in the flesh.
35. I respect that You must do Your duty, as I must do mine.
36. And it is my duty to dispense justice with mercy in fatherhood.
37. Wherefore You will be disciplined for this excursion into the city, but not without mercy.
38. Your punishment is as follows.
39. For the next year, You will not only clean our barnyard each afternoon except the Sabbath, but will also clean the barnyard of our elderly neighbors.
40. Behold: they need help, and You are young and strong!"

41. Yahshua and Joseph both smiled, and Yahshua said: "It will be My pleasure to accept this discipline, Father."
42. Mary hugged Yahshua and wept tears of relief at His safe return.
43. She said, "You are still very young, and I am Your mother!
44. I do not want You harmed!
45. When You are an adult, then You can decide what risks to take.
46. For now, You are under my roof!"

Chapter Twenty

First Postscript to the Childhood of Yahshua being *The Seven Precepts on Loyalty of Sharon the Prophetess, Mother of High Priestess Rose*

Preface to the Sayings of Sharon

1. Behold:
I was given the name 'Sharon'
to honor my ancestor,
Abishua the Lion of Sharon,
who composed
The Psalm for Daviydah,[1]
which likened his wife, Daviydah,
unto the Blue Rose of Sharon.
2. Even at that time,
the Blue Rose was exceedingly rare,
growing only in the gardens
of the Nasarean Mother Temple,
which at that time was in
the region called Sharon.
3. Behold:
The Psalm for Daviydah declares
the rarity of the Blue Rose
and likens it to the rarest
of the virtues,
which is loyalty.
4. In that psalm we read
these words of Abishua:

"Lo: the loyalty of Daviydah
is like unto the Blue Rose,
the rarest of the rare flowers,
the secret of the
Mother Temple."

First Precept of Sharon

5. I, Sharon,
of the lineage of
Abishua and Daviydah,
and being the rightfully
proud mother of
High Priestess Rose,
say unto you:

Loyalty is as rare
as the Blue Rose
yea,
and as beautiful!

Second Precept of Sharon

6. Loyalty is demonstrated
through tests through time.

Third Precept of Sharon

7. Abishua correctly taught:
'Loyalty is the
rarest of the virtues
and the most beautiful.'

Fourth Precept of Sharon

8. Loyalty is the proof
of true friendship,
even the proof of True Love.

Fifth Precept of Sharon

9. The rarest loyalty
is also the rarest act of love:
to remain loyal
in times of hardship,
especially when the one
we are loyal to is

[1]*Daviydah* is a Nasarean feminine form of the name *David*, which means *Beloved*. Daviydah is pronounced Dah-veed-ah, with the emphasis on the second syllable.

under attack,
even if such loyalty demands
personal risk and suffering.

Sixth Precept of Sharon

10. The loyal friend
has no ear for gossip
and shuns gossipers
like the plague they are.

Seventh Precept of Sharon

11. The gossiper has no
loyal friends.
12. For, as Abishua declared:
"Birds of a feather,
fly together."

Chapter Twenty-One

Second Postscript to the Childhood of Yahshua being *Seven Precepts of Thanksgiving of High Priestess Rose, who is called 'The Rose of Sharon' because she is the daughter of Sharon the Prophetess*

The First Precept of Thanksgiving

1. First and always,
give thanks in humility
that you BE,
for you did nothing
to bring yourself into BEING.
2. Yea, give thanks
to Jah-Jah and Elohim;
for, you BE as an act of
Their grace in Yah!

The Second Precept of Thanksgiving

3. Give thanks
in awe
in recognition
of your own profound
grandeur.
4. For, behold:
you are a spark of the
Eternal Flame of Yah,
a drop of the
One Ocean of Being!

The Third Precept of Thanksgiving

5. Give thanks in
profound gratitude
that Jah-Jah chose
that each Being
be not only a part
of the Oneness of the All,
but that each also enjoy
the bliss of being
an Individual Spirit.
6. For, behold:
Jah and Jahlah chose this blessing
for Themselves,
and gave the same gift
to you!

The Fourth Precept of Thanksgiving

7. Fourthly, give thanks
in joyful illumination
that Jah-Jah
✶speaks in the True Crown
✶of each Being,
✶revealing the Way
✶through mystical insight!

8. Even so, know this:
only those with
ears to hear the Qowlayah[1]
can hear Jah-Jah;
the rest hear other voices
and think them 'God'.

The Fifth Precept of Thanksgiving

9. Give thanks
in surrender
that Divine Justice
is within you and around you
in the form of
the Laws of the Universe,
for this is what makes
the universe fair
and dependable.

[1]*Qowlayah* means *Voice of Yah Within*.

10. And though
the false justice
of men and nations
may make fairness seem absent,
know that what
goes around
eventually comes around,
and both the just and unjust
will face Divine Justice.

11. Behold:
the summation of the Law
is this:
'As you sow,
so shall you reap.'
12. Yea,
what you put out
will come back to you,
regardless of
your station in life.
13. This is
Ultimate Fairness,
for which we give thanks!
14. Though we give thanks,
we also tremble
before the majesty of
Divine Justice,
yea,
and then give thanks
once again for
Divine Mercy,
the Ministry of Salvation
of the Lord Christ
and the Lady Christ,
Jahday and Jahnah.

The Sixth Precept of Thanksgiving

15. Give thanks
in the Great Hope
of Eventual Salvation
for all Beings!
16. Behold:
Divine Justice,
which is the
masculine scent of Jah,
is always in
Divine Sexual Union
with Mother Mercy,
the feminine scent of Jahlah.

17. And Jah so loves
Her scent
that He lets Jahlah
have the final say,
but just barely,
Mercy getting the nod
over Justice,
but only slightly,
producing the motion
that is the
Power of Love,
the Supreme Power.

18. Blessed is this 'barely',
by which the nod
is given to Mercy
in the dispensation of
Divine Justice.
19. For, behold:
in this realization
our trembling is eased,
our hope increased.
20. And that hope is for
the eventual raising
unto eternal blessedness
of all Beings
through Justice
tempered by Mercy
in space through time
of Eternal Now,
the Play of the Eternal,
which is the
Dance of Jah and Jahlah.

21. The advice of *The Sixth Precept*
is this:
'Seek to balance
Justice with Mercy,
but with a slight edge
to Mercy.
22. And give thanks
that Jah-Jah does the same!'
23. For, behold:
that edge is due to
the Power of Love,
which is the Greatest Power,
the Power that Moves the All
in perpetual ascension
without which would be
only the

Stillness of Yah.
24. But now and forever,
Blessed Be,
the Stillness of Yah
is wedded unto
the Play of Yah,
which is the
Dance of Jah and Jahlah,
and the dance of every
man and woman
created in the
Image and Likeness
of the First Trinity.
25. The Divine Heart of Love
has the lead in this dance,
by consent of Divine Justice,
a Self-Dethronement of
such magnitude
by Divine Justice
that it is called by the ancients,
The Self-Dethronement Supreme,
and is the reason why
the Divine Light of Justice
burns so bright!

26. Behold:
without this edge
to Love,
the Great Hope
would be in vain.
27. And this Great Hope
is an Enchantment
of Jah-Jah and Elohim
in Yah.
28. Amen!

The Seventh Precept of Thanksgiving

29. Give thanks
in profound relief
that a Being cannot
become non-being!
30. Yes,
exalt in your immortality!
31. Then pledge to live
the Way of Love
so as to avoid
the hell realms and
the Deep Sleep!
32. For, behold:
in immortality
are many mansions,
and some are less pleasant
than others!

Chapter Twenty-Two

Third Postscript to the Childhood of Yahshua
being
A Poem to David by Rose
with Lessons for All:
'Empty and Filled'

1. *Until I emptied myself*
of petty concerns
and petty demands,
I felt unfulfilled.
2. *The more I worried,*
the more worries I had.

3. *I desired a lover,*
the world's greatest man!
4. *He would treasure me,*
and fulfill every demand!
5. *He would surrender to me,*
and I would own him!
6. *For in owning him,*
I would finally be free.
7. *Or so I thought!*
8. *But while I so desired,*
fulfillment was not found.
9. *While I so demanded,*
no great man came my way.
10. *For, behold:*
every great man
does the will of Jah-Jah.
11. *And I had not surrendered*
my will to Thy will,
oh Jah-Jah,
and I felt unfulfilled.

12. *Only when I surrendered*
my will to Thy will,
oh Jah-Jah,
did the best things
come my way.
13. *For, my way,*
is now one with
Your Way,
and I am fulfilled!

14. *Yea,*
as the youthful girl
became a mature woman,
she found true fulfillment!
15. *The worries of my youth*
have all fled,
the anxiety, the overwhelm,
all are bygone.
16. *For, lo:*
I am filled by You,
oh Jah-Jah,
now I am filled by You!
17. *I now know*
true fulfillment,
for I am filled by You!

18. *And when I gave up*
the youthful demands
of a man to do my *will,*
You gifted me
the greatest man,
a man who does Your *will!*
19. *With him I am fulfilled!*
20. *Yea, with David*
I am fulfilled!
21. *This Rose*
has blossomed
in the golden sunbeams
of David's love.
22. *Together,*
we do Your will,
oh Jah-Jah,
together we are fulfilled!

23. *My man looks me in the eye*
and whispers to me,
saying:
"With you I am fulfilled!"
24. *And with no demands*
by me,
demands voiced
or unvoiced,

his joy is to please me!
25. *And I find pleasure*
in pleasing him!
26. *And we find pleasure*
in pleasing Jah-Jah!
27. *Wherefore I say,*
'To be fulfilled,
first be emptied.'

Chapter Twenty-Three

Fourth Postscript to the Childhood of Yahshua being *Twelve Teachings of Mary, the Mother of Yahshua, on Motherhood*

1. 1) The chief work
of the mother of a young child
is to be with her child.

2. 2) The best mothers
are experts in
food preparation for health.

3. Why?
4. Because:
they so love their children
that they desire to feed them
only the best.

5. 3) The loving mother
blesses the lives
of her children
from birth unto death,
in countless ways,
seen and unseen,
appreciated or not.

6. 4) Let every mother
wield her greatest power,
which is love,
in great wisdom.
7. For, behold:
to love a child
without also having wisdom
is a limited love
and not in the best interests
of the child.

8. 5) Walls will fall
to patient love.
9. Wherefore I say:
let loving mothers
cultivate patience.

10. 6) Mothers will see
many sad things
through the years.
11. Love and learn
in the midst of sadness,
and the loving mother
will become
ever more wise.
12. Behold:
Sadness is transformed
in wisdom!
13. For, lo:
only in wisdom
can the bigger picture
be seen.
14. And the view is beautiful!
15. And your tears
will be transformed
into laughter!

16. 7) The best mothers
express their love
in ever greater wisdom.
17. Yea,
they are like flowers
in ever expanding blossom!
18. For, behold:
They live and learn!
19. Wherefore I say
unto every mother,
'Forgive your past mistakes
but learn from them!'

20. 8) A young mother
is blessed to have
a wise elder-mother
in her life.
21. In this way,
the wisdom of motherhood
is passed down
from generation to generation.

22. 9) A wise young mother,

yea, and mothers-to-be,
will counsel with
several wise elder-mothers,
asking questions and
learning from each.

23. 10) Beware:
not every elder-mother
is especially wise!
24. For, lo:
even the unwise
can grow old!
25. Wherefore I say to
every young mother:
Listen to
the voice of YHWH
in deciding
which advice is wise,
and which is but
the wrong opinion
of an oldster.
26. Love the unwise oldster,
but seek wise counsel.
27. Otherwise,
the mistakes of one generation
are repeated by the next.

28. 11) A child should have
unconditional love
from a mother.
29. But not without
wisdom and justice,
for the sake of
proper development
as a human being.

30. 12) A mother who is
the *true* best friend
of her child
has succeeded
whether or not
that status is recognized
by the child.

Chapter Twenty-Four

Fifth Postscript to the Childhood of Yahshua
being
The Canticle of Love by Mother Mary

1. Mother Goddess Love
surpasses all other Goddesses,
for She is mother of them all,
being Mother of the All!
2. Her Way surpasses
all other ways!

3. Behold:
If you sing with
voice sweet
but without love,
your song is sour
like unripe citrus!

4. And though your drum
be made of wood from
the Tree of Life,
without love
your beat is without
the rhythm of the heart,
which is the rhythm
of the Sacred Dance
of the Expansion of Light.
5. Yea,
without love,
your celestial gong
is but a clanging cymbal!

6. I tell you truly:
If you speak the language
of heavenly cherubim
but have not love,
you are not in heaven
and are not a cherub!

7. If you have the gift
of prophecy
but have not love,
your prophecy is suspect.
8. Brothers and Sisters,
prophecy without love
will not lift the people.

9. If you understand
the All
but know not love,
you are a dullard!
10. Forgive yourself
and move on,
becoming translucent.
11. Become translucent
by releasing yourself
from festering guilt
as you also forgive
the trespasses of others.
12. Behold:
only those who
become translucent
in the Clear Light
of Self Illumination
in Love and Forgiveness
– which is our
Common Birthright
as Sentient Beings
in Yah –
know the mystery of
The Forgiveness of Christ
that is Love.
13. And only those souls
experience
the Great Ecstasy
that is in LOVE;
all others know it
only by reputation.
14. Wherefore I say,
desire to know
the Great Ecstasy
personally.

15. If you give gold
to feed the poor
but give not love,
you are stingy!
16. Yea,
and though you have
all things

except love,
you are in poverty!

17. If you have
faith to move a mountain
but have not love,
your mountain will fall
on you!

18. If you be so brave
as to
submit to torture
without betraying others,
but have not love,
you torture yourself!
19. Let your bravery
be baptized in love!

20. And though you
shelter the homeless,
without love
you have no shelter
from the storm.

21. Love is patient.
22. Love is compassionate.
23. Love is kind.
24. Love is humble
yet exalted!
25. Love is tender,
yet powerful.

26. Love is not jealous.
27. Love is not envious.
28. Love is not slanderous.
29 Love gives no ear
to gossip
and does not gossip.
30. Love is not rude.
31. Love is not malicious.
32. Love is not defeatable.
33. And never believe
that Love
is without humor!

34. Prophecies may go
unfulfilled,
but love never fails!
35. Not in the long run,
neither in the
given moment
of the
Truly Translucent Ones
in Love.
36. Only in the long run
is the true victor revealed.
37. And Her name is Love!
38. All else
is merely unripe!
39. Amen!
40. So be it!

41. Let this enchantment
be chanted
by the Friends of Love
who gather in the
Last Days!
42. For,
this is White Magic
and you, oh reader,
are a White Magic Wizard
only when you wield
the Magic Wand
called *Love with Wisdom*
that gives birth to
ever-increasing
Spiritual Power
in Yah.

43. Yea,
prophecies have an end
and races have a finish line,
but Love has no end.
44. Love is eternal.
45. Knowledge may be lost,
tongues may be silenced,
but Love endures.

46. Love forgives.
47. Love does not
hold grudges.
48. Love always hopes
for the best
and believes in the best,
yet intervenes
with wisdom,
as a warrior,
wherever ignorance harms
the Children of Yah,
wielding the

Sword of Truth
in *relatively*
nonviolent warfare
– for none are entirely
without violence
and all things manifest
as spirals –
to yet again
defeat the ancient enemy
of Love and Wisdom.

49. Love possesses
without being possessive.
50. Love embraces
without iron chains.
51. Love serves all
yet reigns as Queen.
52. Love looks for the best
in others and finds it,
calling it forth to shine.

53. Yea, Goddess Love
is the Queen of Queens!
54. Praise Her name,
all creatures great and small!
55. Give thanks to Mother Love
and share Her Love
with the world!
56. Wed Her with Wisdom
in the bridal chamber within.[1]

[1]Clearly, this Canticle of Love by Mother Mary is the origin of Paul's canticle of love that appears in chapter 13 of 1st Corintians in the mainstream New Testament. Just as clearly, we see that Paul, with his famous anti-feminine bias – that bias is apparent in several of his epistles and is well described in an Expanded Footnote on Paul in *The Holy Megillah* – removed Mary's references to Mother Goddess.

Chapter Twenty-Five

Sixth Postscript to the Childhood of Yahshua
being
Twelve Teachings of Joseph, Father of Yahshua

1. 1) The healthy are
never lazy,
though they rest
when appropriate.
2. The lazy are not healthy
in mind or body.

3. 2) Activity with proper rest
is life.

4. 3) If a man comes to you
seeking health and peace,
teach him to perfect
work and rest.

5. 4) All who seek
health of body
and peace of mind
should garden.

6. 5) You may specialize
in other work,
but do not neglect gardening.
7. I say to you,
let gardening be
the common labor,
yea,
let all touch the Mother Earth!

8. 6) Teach your child to garden,
and teach this by
personal example.

9. 7) I am often asked,
'Why should I garden?'
10. They say, 'Gardening is
for peasants;
lo, it is beneath me!'
11. I say,
the soil is beneath
your feet
yet it birthed you!

~~~

12. 8) Let the carpenter,
garden.
13. Let the healer, garden.
14. Let the priest, garden.
15. Let all who eat
find time to garden!
16. Only then
is the homeland secure
from famine, yea,
and from all the evils that follow
separation from Mother Earth.

17. 9) Corrupt governments
use food scarcity
to control the people.
18. When everyone gardens,
there is no food scarcity
and corrupt governments
collapse.

19. 10) Fatherhood is a
sacred responsibility.
20. Treat it so,
and that responsibility
will bless your life
with riches
beyond compare.

21. 11) Fatherhood
is a holy sacrament
too often profaned.
22. But let us forgive
our past lapses
– and the lapses of
our fathers and mothers –
and move on
with the adventures
of life.
23. For, lo:
life is beautiful
to the eyes of
~~~

the Translucent Ones
who practice
the art of forgiveness.

24. 12) The father
is rightfully
a just disciplinarian.
25. But justice
must be tempered
with mercy,
if happiness is to abide
in the home.

Chapter Twenty-Six

Seventh Postscript to the Childhood of Yahshua
being
The Psalm for Daviydah
by Abishua the Lion of Sharon

1. *Behold:*
I am privileged
to kiss the lips
of the woman I thought
could not exist!
2. *Yea,*
I kiss the lips of
Daviydah the Lioness,
a woman so profoundly beautiful
that, were she not my wife,
were I not witness
to her daily walk
as a woman,
I would not believe
such a woman could exist!
3. *For, lo:*
Daviydah is beautiful
in so many ways!
4. *Hear me now,*
as I sing her praises!

5. *Her physical beauty*
is unsurpassed!
6. *Though now fifty,*
she is fit and trim,
the embodiment of health.
7. *Her face glows*
with the healthy shine
of nurtured vitality.
8. *Yea,*
Daviydah has nurtured
her vitality
by correct living
through the years.
9. *When she is seventy,*
nay, even ninety and beyond,
she will still be beautiful!
10. *For, lo:*
to have a beautiful body
is to bless the body
given at birth
with enlightened care
throughout the years.
11. *Daviydah has done this!*
12. *And her body is beautiful!*

13. *Yea,*
and the beauty of
her kindness
is without compare!
14. *Like Ishshah of old,*
Daviydah is compassionate!
15. *She loves all creatures*
and the plants of nature!
16. *Even the grass*
beneath her feet
and the tiny gnat that
lands on her knee
– even the bothersome fly –
none are outside her love!
17. *Wherefore the*
plants and animals help her;
they feel her love
and aid her cause.

18. *Yea,*
and the beauty of
her mind,
filled with helpful thoughts
and profound wisdom,
this must be the meaning
of 'beauty within'.

19. *Yea,*
and the beauty of
her courage
is without compare,
a brave Lioness defending
Mother Earth from the hand
of the spoiler!
20. *Flee the Lioness,*
all evil entities!

21. *Better yet,*
repent and receive
her forgiveness!
22. *And let all the innocents*
of Mother Earth
take shelter beneath
her wings!

23. *Yea,*
and the grace of
her movement
is a thing of great beauty!
24. *She glides here and there*
like a gazelle,
graceful even when working!
25. *I have spent much time*
watching her walk.

26. *Yea,*
and the strength of
her will,
surrendered to the Divine Will,
is so beautiful I am
often moved to tears
of awe and appreciation!

27. *Daviydah is my wife,*
and I am a proud husband.
28. *When I take her to meet*
the wisest sage,
I am proud of her wisdom!
29. *When she takes me to meet*
orphans and lepers,
I am proud of her kindness.
30. *And when I take her*
to dance by the fire,
I am proud of her healthy body.

31. *Though Daviydah*
is like unto
a loving angel,
caring for all Beings,
she is also my lover.
32. *Yea,*
she is the best lover
a man could have!
33. *Her embrace is*
more intoxicating
than wine!
34. *Her lips are like*
sweet fruit
that I savor and devour!
35. *I never become too full,*
always I desire more
of her fruit!

36. *Her scent is like*
rose blossoms!
37. *Her feet are beautiful*
as she steps out of her sandals!
38. *Her thighs are like jewels,*
the best work
of the best artist
from the best stones.
39. *Her legs are like*
sugar cane,
sweet and succulent!
40. *Her naval is nectar,*
sweet as honey;
my tongue licks every drop
of sweetness!
41. *Her hair is soft and tickles*
my belly!
42. *Her sweat is better incense*
than cinnamon with herbs!
43. *Her breath is like*
pomegranate blossoms
on the breeze!
44. *The touch of my lover*
causes me to tremble
and shake,
not in fear but
in anticipation
of her sweetness!

45. *Yet another beautiful quality*
of my beloved wife,
the lovely Daviydah,
is her sunny disposition!
46. *She of wise mind,*
tender heart
and desirable body,
is beautifully cheerful!
47. *Yea,*
her sunny disposition
beams pleasantness,
like a happy sun!
48. *Those rays are healing,*
lifting spirits and
bringing hope

to the downtrodden.
49. *How enjoyable it is*
simply to be with her!

50. *The most rare*
of the many sublime qualities
of Daviydah,
is her LOYALTY.
51. *Yea, in this fallen world,*
where loyalty is
the rarest of rare virtues,
my beloved Daviydah
is loyal.
52. *She is loyal*
like the lioness to her mate,
loyal like the mother deer
to her young.
53. *Lo:*
she is loyal like
Judah to Raphah,
and Raphah to Judah,
loyal like
Abdiel to Ishshah,
and Ishshah to Abdiel.
54. *Truly,*
she is as loyal
as Abraham to Sa'arah
– the very
High Priest of the Sun
to the very
High Priestess of Air –
and as loyal as
Sa'arah to Abraham,
which is loyalty profound.

55. *Lo:*
the loyalty of Daviydah
is like unto the Blue Rose,
the rarest of the
rare flowers,
the secret of the
Mother Temple.
56. *Behold the mystery of*
the Blue Rose:
it grows in the garden
called 'The Lion's Den'
at the Mother Temple.
57. *And it grows where*
the True Lions walk,
for the Lions scatter seeds
of many kinds,
wherever they roam,
and plant many cuttings
and propagate the plant life
of the ancient
Garden of Eden,
yea,
and other sacred plants.
58. *And the mystery*
of the Blue Rose is this:
that it is the rarest
of the surviving flowers
of ancient Eden.
59. *Wherefore*
it is a fitting symbol
of the rarest quality,
true LOYALTY.

60. *Yea,*
within the Lion's Den
at the garden
of the Mother Temple,
for countless generations,
the Blue Rose has reigned
as the symbol of loyalty
within the Lions of Zahyen.
61. *The Lions of Zahyen*
tend the garden
of the Mother Temple.
62. *And the Master Gardener*
is Daviydah,
my beloved wife,
she who is beautiful
in so many ways!

63. *Yea,*
behold my Daviydah,
the Lioness of Zahyen,
the very personification
of the Blue Rose,
the perfection of
Loyalty Supreme,
which is loyalty
that can be trusted
through the tests of time,
even the hard tests.

64. *Yea,*
in the boldness
of naked confidence,

without embarrassment
of possible overstatement,
I make the profound claim,
the true claim,
that the Blue Rose of Sharon,
sacred symbol of
loyalty rare and true,
and the loyalty of
my beloved Daviydah,
the most beautiful woman
I have ever met,
are one and the same
true beauty.

65. *It is my true belief*
that my beloved wife,
Daviydah,
is the most beautiful woman
in the world!
66. *Can a man be blamed*
for saying this of his
beloved wife?
67. *She is my*
Blue Rose of Sharon!
68. *This is my truth,*
the truth of
Abishua the Lion,
husband of Daviydah.

Chapter Twenty-Seven

Yahshua Returns to Alexandria to Study with the Yaiyr with *The Martyrdom of David* and *An Encounter with Miriam in India*

1. When Yahshua was fifteen, Joseph and Mary permitted Him to travel to Alexandria to study with David the Yaiyr.
2. Yea, Yahshua became the personal student of His Grandfather David, studying the higher mysteries of the school.
3. Often, Yahshua was sent by David to study in nature.
4. Lo: it was in nature that Yahshua learned the languages of birds and other creatures, conversing with them in their native sounds, as well as mind to mind.
5. It was also in nature that Yahshua communed with precious stones and minerals, learning their hidden secrets.
6. And those secrets are many.

7. Behold: Yahshua's Grandmother, Rose, also taught Him.
8. Yea, Rose taught Him the healing powers of herbs and flowers, and of trees and their oils, just as her mother, Sharon the Prophetess, had taught her.
9. For, lo: the scent of the cedar has healing properties, even as do the oils and waters of herbs and flowers.
10. In the garden of the Mother Temple, Rose taught Yahshua of the King and Queen of the healing oils, Jasmine and Rose.
11. And she taught Him to soak rose petals and use the water in diverse ways.
12. Yahshua said, "It takes so many roses to make much oil, but not so many rose petals to make rose water.
13. Therefore I prefer the rose water to the oil, though both have their place in the pouch of the healer."
14. Wherefore it was said of Yahshua, "His compassion extends even to roses."
15. It is also said of Yahshua: "The roses love Him and do Him service."

16. Yahshua studied in Alexandria for seven years.
17. Then, when Yahshua turned twenty-two, David told Him: "I have been blessed to be called Your teacher.
18. But in truth, You are my teacher!
19. For, behold: Your light outshines mine!
20. Yea, Your wisdom is the Light of this world!
21. Nevertheless, it is my role as Yaiyr to serve as Your human teacher; for,
You came in garb of man, yea, and veiled Your Godly powers and submitted to the Elders and Eldresses of the Mystery School.
22. I have taught You what I know, as have Rose and the other Elders of the Way.
23. Now it is time that I give unto You, my student, Your graduation assignment!
24. For, lo: it is seemly that we each righteously perform our duties.

25. "Behold: Because You are an extraordinary student, yea, and because Your work in this world will be extraordinary, it is fitting that Your graduation assignment be also extraordinary.
26. Wherefore, Your assignment is as follows.
27. First, You are to go to the Nasarean encampment in India as my emissary.
28. You will carry a letter of introduction written by me and give it to the overseer of the encampment.
29. You will use the encampment as a home base from which to minister unto the people of India.

30. After seven years, You will return to Your homeland and minister unto the Nasareans for a time, visiting the scattered encampments of Yesar'el.
31. After Your ministry unto the Nasarean nation of Yesar'el, You will launch Your Messianic Mission unto Yisra'el.

32. "Now, it is my duty as Yaiyr of the Mount of Peace to give assignments as I see fit.
33. And I have seen fit to expect much of You.
34. For, behold: Your assignment is to do seven years of missionary work in India, a distant land.
35. Even the journey itself is more than I would expect of others, for it is hard and hazardous!
36. But that *journey* to India is easy and safe compared to traveling *in* India, from village to village, preaching a foreign gospel for seven years!
37. And upon Your return to our homeland, I have assigned You to minister unto Yesar'el for a time, then to begin Your mission unto Yisra'el.
38. Though I fulfill my duty as Your Yaiyr, I realize that it is unseemly to dare tell a messiah when and where to minister!
39. Wherefore I must also say the following.
40. Though I fulfill my role as teacher, giving difficult assignments and boldly telling You, my Lord, when and where to minister, if You are called from within to do other than what I have instructed, please disregard my words and follow Your own calling."

41. Yahshua replied, "Grandfather, you are wiser than you let on!
42. You and Grandmother have taught Me a great many things.
43. More important, you have truly loved Me.
44. Your love is a blessing and is the greatest teaching!
45. It will be My joy to fulfill the assignment you have given unto Me!
46. And Lo: I respect your wisdom and sense that your instructions are in accord with perfect timing.
47. As Isaiah taught, there is a proper time for all things under the sun, and the time of My ministry unto Yisra'el has not yet come."

48. Behold: Yahshua and David embraced one another.
49. Then, lo, David handed Yahshua a parchment upon which was written but one word: HUMILITY.
50. For, Yahshua had just now earned that formal degree, which is of the invisible Mystery School of Essene Mountain of Peace.
51. But lo: the earning of the degree of Humility was simply the formal acknowledgement within the Mountain of Peace of what was always true.
52. For, behold: The Only Directly Begotten Son of Jah came as a Son of Man to be an example unto the sons and daughters of humankind.
53. Yea, to be an example in many things, even an example of how to humble oneself as a student of the Way.
54. Yea, humility is a heavenly incense enjoyed by Jah-Jah!

The Martyrdom of David by which He Saved the Life of Rose

55. On the day that Yahshua was to depart for India, David and Rose met with Him in the garden of the Mother Temple.
56. That temple was in the wilderness outside Alexandria, and to the knowledge of the larger populace was but a farm house.
57. David said to Yahshua, "I feel You should flee, now!
58. For, lo: I have an uneasy feeling that we are about to be attacked by the soldiers of Lucifer!"
59. Rose said, "I share the feeling of David!
60. You must flee now, Grandson who is my Lord Christ!"
61. Then, behold: Rose embraced Yahshua just as the arrow of an assassin was fired

at the Lord.
62. Lo: the arrow would have hit Rose; but David, seeing the assassin emerge from behind a bush to ready the arrow, threw himself between Rose and the arrow.
63. The arrow struck David in the heart.
64. Behold: David died in the arms of his beloved wife, Rose, with the loving hand of Yahshua upon his cheek, while Nasarean Lions from the Mother Temple chased the assassin.
65. Yahshua said, "His was a good death, even as his life was good.
66. How blessed it is to give one's life to save the life of one you love.
67. It is fitting that this Lion die by an arrow to the heart, for, behold: his death was an act of the heart.
68. His deed in death will follow him into the next life.
69. Rose, my Grandmother, you will come with Me to a safe place.
70. Once you are safe, I will depart for India."
71. Yahshua took Rose to safety and then left for India.

72. The attack of the lone assassin was shortly followed by the attack of a military force that burned the Mother Temple to the ground.
73. For, lo: the Sons of Lucifer that are the Remnant of Cain controlled the secret police and military of Egypt and most other nations.
74. Yea, and throughout history most ruling establishments have persecuted the Nasareans.
75. And this persecution has included many mass murders of Nasareans, including the burning to death at the stake of many thousands, always in the name of the god of the ruling establishment, usually at the advice of the secret police and those they truly serve.
76. And for every Nasarean who has been killed, a thousand more have been tortured and imprisoned.
77. Wherefore the Nasarean Religion of the Essene Way is mostly an underground religion, surfacing in small groups when conditions permit.
78. And even when we surface, we are mostly underground.
79. For, lo: Nasareans have learned that the conditions that permit us to surface in one generation may disappear in the next.

Yahshua Arrives in India
An Encounter with Miriam

80. And so it was that, at the youthful age of twenty-two, Yahshua, already an ordained Nasarean Priest of the Lions of Zahyen, entered India on the mission of David.
81. And this mission was to be of seven years, according to the last assignment given unto Yahshua by David.
82. For, behold: even after ordination to the Nasarean Priesthood, which came early to Yahshua, a priest remains a student within Essene Mountain of Peace.
83. And that school is under the direction of the Yaiyr at the Mother Temple.
84. And Yahshua, though He is from above, had humbled Himself to accept the last assignment of David the Yaiyr.
85. Lo: after the martyrdom of David, when Rose ascended unto the office of Yaiyrah – for she was the highest ranking of any Priest or Priestess of the Mystery School – she did not alter the last assignment that David had given unto Yahshua.

86. Behold: David had written a letter of introduction on behalf of Yahshua to be read by the overseer of the Nasarean encampment in India.
87. David had instructed Yahshua to deliver that letter to the overseer upon His arrival.

88. That encampment was in the wilderness outside of Benares.
89. And the overseeing teacher of the encampment was a Priestess called *Beten-Jahlah*,[1] the meaning of her name being *'Deep Within Jahlah'*.
90. Her name had been given to her by David the Yaiyr the year before she went to India.
91. And her name was fitting, for two reasons.
92. First, because she herself lived deeply within Jahlah; yea, for she was a powerful embodiment of the Divine Feminine.
93. Second, because she taught that deep within both the Divine Feminine and the Divine Masculine is Yah, the Deepest Union and original Source.
94. And Yahshua fulfilled the instruction of David, handing the letter to Beten-Jahlah.
95. And she read the letter, and was in awe of the words that David wrote about Yahshua.

96. The letter informed Beten-Jahlah of David's belief that Yahshua was the long awaited incarnation of the Lord Christ as a Son of Mankind.
97. For, *The Holy Megillah* declared that the Lord would come, and that the Lady Christ would also come, and that both would be rejected by most of Yisra'el, She moreso than He, but not without the planting of seeds for later harvest.
98. The letter of David also revealed unto Beten-Jahlah the mission of Yahshua in India, and that the time of His mission unto Yesar'el was not yet, likewise His ministry unto Yisra'el.
99. For, behold: the mission of Yahshua unto India would be of seven years, according to the assignment of David the Yaiyr.
100. And Beten-Jahlah understood these things and said to Yahshua, "You may use our encampment as the home base for Your ministry unto India.
101. Also, we have other small encampments in India, and safe-houses that will aid You.

[1]The Hebrew word *Beten* (pronounced *beh-ten*) is a feminine noun that can mean any of the following: *womb* or *inner most part* or *deep within*. In this case, it means *deep within*. The word *Jahlah* is, of course, the name of the Nasarean Goddess. Thus, the name of the overseeing Priestess of the Nasarean encampment in India – *Beten-Jahlah* – means *Deep Within Jahlah*. Phonetically, the name *Beten-Jahlah* is similar to *Patanjali* (Patan-Jali/Beten-Jahlah), and a yogic text written by Beten-Jahlah appears to be the likely origin of the Indian text called *The Yoga Sutras of Patanjali*. Copies of the yogic text by the Nasarean Priestess *Beten-Jahlah* circulated in India for several centuries after her death, often being revised by Indian yogis to more fit their personal philosophy. By the year 200 A.D., the text – by then in a Hindu-ized form of the Nasarean original – was identified as having been authored by an Indian man named Patanjali (*Patan-Jali*), a name likely chosen because it sounded like *Beten-Jahlah*. Why did the Indians change the attributed authorship of this yogic text from Beten-Jahlah to Patanjali? One obvious reason was religious nationalism: the yogis liked the original text but, over time, altered it to more reflect their philosophy and to hide the fact that it was authored by a non-Hindu female of a foreign religion. While the highest yogis would not fall into this sort of religious nationalism and anti-female bias, not all yogis are of the higher sort. However, it is also entirely possible that the transition from the Hebrew name *Beten-Jahlah* to the similar sounding Indian name *Patan-Jali* was not intentional but just an accident of time. Although many Hindus believe that *The Yoga Sutras of Patanjali* was written hundreds of years before the time of Christ, modern scholarship finds no evidence of that ancient an authorship. Most modern scholars agree that they do not know whom Patanjali was or when he lived. These scholars consider the authorship of the text unknown and assign widely divergent dates to its probable composition. Although there are several Indian scholars named Patanjali known to have lived between the 2nd century and 10th century A.D., none of their books are at all similar to *The Yoga Sutras of Patanjali*. Our belief is that the original author was the Nasarean Priestess *Beten-Jahlah*. She wrote the text as a bridge between Nasarean Yoga and Indian Yoga during the lifetime of Christ while she served as overseer of the Nasarean encampment in India. The original *Sutras of Union of Beten-Jahlah* was the original prototype of what became *The Yoga Sutras of Patanjali*.

102. For, behold: after the fall of Old Eden, the Nasareans atop the Mount of Peace – who never fell but stayed in this world as helpers of the Lord and Lady – dispersed into smaller groups and sent missionaries to many nations, even unto India.
103. Yea, Nasarean teachers came to this land, which then had no name and few inhabitants.
104. Behold: these Nasareans were the first to build ashrams in the Himalayan mountains, calling the first settlement *New Eden*, and calling the mountain range *New Mounts of Peace.*
105. Then other refugees from wars in other lands came to this region and settled, bringing their religions with them.
106. And the Nasareans taught many of these newcomers to abstain from the eating of animal flesh, yea, and taught them many spiritual truths.
107. And those people mixed the Nasarean teachings with their own religions and the result was the many scriptures of India, and the various names of Deities and conflicting cosmologies.
108. Yea, many of the scriptures of India have been influenced by the Nasarean teachings.
109. Even so, some wrong things that were present in the earlier forms of these religions are still present in their current scriptures and traditions.
110. Wherefore, according to the letter from David the Yaiyr, and the notation to that letter by Rose, his Successor, Your first three years in India will be spent studying the scriptures of India under my jurisdiction, for we have made translations.
111. And I will teach you to read and speak the languages of several of the peoples of India, at least as much as is possible in three years.
112. This will be enough to enable you to converse with the people in their own tongues, which You will do for the last four years of Your time in India."
113. Yahshua thanked Beten-Jahlah for her hospitality, then was taken to a newly built hut that would be His home.

114. As Yahshua was led to His hut, behold: Miriam, who had just completed Her time of study at this encampment and was leaving on an assigned mission unto her homeland, Ethiopia, recognized Him and came forth to speak.
115. Lo: the Lady Miriam, like Yahshua, was twenty-two, and was saddened that She must leave this land just as Yahshua arrived.
116. But the letter from David the Yaiyr had instructed this, for it was not yet time for the Lord and Lady to unite Their ministries.

117. Miriam recognized the Lord not only from Their childhood encounter, but also from Their countless spiritual past-times and co-missions in countless worlds, as Lord and Lady, for She sensed this within.

118. She said unto Yahshua, "Behold the Lamb of Jah-Jah, Jahday, come as man!
119. Blessings unto You, My King, crowned by the Nasarean children of Alexandria!"
120. And Yahshua replied, "Behold the Dove of Jah-Jah, Jahnah come as woman!
121. Blessings unto You, My Queen, crowned by the Nasarean children of Alexandria!"
122. They embraced, and then Miriam sang to Yahshua this song.

The Second Song of Miriam to Yahshua

123. "*Namaste,*
My Nourishing Meal,
with which I satisfy
the hunger
of My friends.
124. *Namaste,*
My Chalice of Salvation,
to whom I bring
My thirsting friends.
125. *Namaste,*
My Strong Shield,
behind whom I lodge
My friends.

126. *Namaste, Namaste, Namaste.*
127. *Aum, Aum, Aum.*
128. *Namaste, Namaste, Namaste.*
129. *Aum, Aum, Aum."*

130. Yahshua kissed Miriam on the cheek, and said: "My eternal wife, though it is not yet the appointed time that We walk this world side-by-side, You are always in My heart and mind."
131. And Miriam said, "My eternal husband, I go to fulfill the assignment I have been given, even as You now come to fulfill Yours.
132. But soon We will walk side-by-side in this world, yea, and My heart longs for that day."

133. And so it was that, at the youthful age of twenty-two, Miriam, already an ordained Nasarean Priestess of the Lions of Zahyen, left for Ethiopia on the mission assigned by Beten-Jahlah in obedience to the note from Rose.
134. And this mission was to be of seven years.

135. Yea, as a Lioness, She went forth, in a robe of Nasarean hemp and uncut locks in braids.
136. And Her only possessions were two robes of hemp, one bag of medicinal herbs and oils, one blanket, a staff and *The Holy Megillah.*

Chapter Twenty-Eight
Some Words and Acts of Yahshua in India

1. Here follows an account of some of the words and acts of Yahshua in India.
2. We begin with *The Revelation that Yahshua was Krishna,* first recorded by Beten-Jahlah in her journal.

The Revelation that Yahshua was Krishna with Teachings about Warfare and a Prophecy on The Last Days

3. Yohanan,[1] the student that lived in the hut next to Yahshua's at the Nasarean encampment in the wilderness outside of Benares and was His closest friend, said to Him: "I know that You are Jahday, come in the flesh of man.
4. For this was revealed unto me in a dream.
5. More important than that dream, Your Christhood has been confirmed by Your very presence, even every word from Your mouth.
6. If it pleases You to answer, tell me, do the scriptures of India have truth?"

7. Yahshua replied, saying: "As teaches the honorable Beten-Jahlah, the Nasareans were the first dwellers of this land.
8. When the Garden of Eden fell and Old Kush ascended to become Elkush, the Nasareans sent seed groups to many lands.
9. A Nasarean seed group was sent to what is now India.
10. Behold: the first Ashrams in these sacred mountains were Nasarean Qebutzot.[2]

11. "Later, refugees from other lands came here, fleeing wars in their homelands.
12. Lo: the Nasareans taught many of these newcomers to abstain from the eating of animal flesh, yea, and taught them many spiritual truths.
13. And those people mixed the Nasarean teachings with their own religions and the result was the many scriptures and religions of India, and the various names of Deities and conflicting mythologies.
14. Even so, the Nasarean influence over the holy scriptures of India has been greater than in other lands.
15. Yea, many of the scriptures of India have been influenced by Nasarean teachings.
16. Even so, some wrong things that were present in the earlier forms of these religions are still present in the current scriptures and traditions.
17. The same is true of the many scriptures of other lands: they are partly true, partly false, some more true than others, some extremely false.
18. Wherefore, I say: Be like a wise money-changer, able to tell the true gold from the counterfeit.

[1]*Yohanan,* which has come into English as *John* (via the contraction *Yohan*) and *Jonathan* means *Yahweh is gracious.* In *Holy Godspell,* to avoid confusing the reader, we use the English *John* for *John the Baptist,* and the Hebrew *Yohanan* for *John the Disciple.* It should be noted that within *Holy Godspell,* significantly, Yohanan is referred to as Yahshua's 'best friend' in India during their mutual young adulthood. Throughout the subsequent ministry of Yahshua, Yohanan remains the cornerstone of the relatively small band of disciples that chose to leave everything else behind and walk with the Lord *and Lady.*

[2]The Nasarean Hebrew word *Qebutzot* means *Communal Settlements.* In singular form it is *Qebutsah.* These settlements often featured a communal economy, though some were less so and could best be described as *Cooperatives.* The ancient Nasarean *Qebutzot* are not to be confused with those of modern Israel. The word *Qebutsah* is from the ancient Biblical days and was adopted in modern Israel when they began to form cooperative villages in the late 1940's through the 1960's.

19. Even so, a wise money-changer will doubtless find more true gold in the scriptures of India than in the holy books of other lands, for, indeed, the Nasarean influence has been greater."

20. Yohanan, who came from Jerusalem, asked Yahshua, "What of the *Bhagavad Gita*?"[3]
21. Yahshua replied, "I tell you truly, the battlefield of the *Bhagavad Gita* is the Field of Truth, the battlefield of the soul.
22. Wherefore I declared unto Arjuna, 'Be a Warrior Lion; defeat greedy desires within yourself.'
23. I offered him the path of the Lion of Zahyen in place of the violent warfare that was upon him.
24. But, lo: My true words have been tampered with by subsequent generations.
25. For, behold: if a scripture requires nonviolence, the worldly powers will do their best to alter the words.
26. Yea, the worldly kings and queens have no desire for soldiers who will not kill at their command!

27. "Know this: the original *Bhagavad Gita* was spoken by Me, when I appeared as Krishna in this land.
28. For, long ago, when the first Nasareans came to these mountains from Kush, Cainites soon followed.
29. And the Cainites brought with them their dark rituals of animal and human sacrifice, yea, and warfare in the name of false Gods.
30. When I perceived that Lucifer had intervened on behalf of the Cainites, I responded in kind on behalf of the true YHWH.
31. For, lo: though Lucifer was barred from physical embodiment on this world, he continued to appear in visions seen by his servants.
32. Wherefore, according to the precepts of intervention that I have pledged to follow, I intervened in equal degree, appearing in visions wherein I appeared to be embodied though I actually was not incarnate in human flesh.
33. Lo: a spirit of certain abilities can appear to be incarnate in flesh, even to the touch, in a vision that seems physical to the beholder.
34. Behold: many believe these visions of Lucifer and I to be physical embodiments.
35. But when I came as Krishna it was in the appearance of human incarnation, not actual physical embodiment.
36. For, lo: My incarnation as Yahshua the Nasarean is My first incarnation into the human stream.

37. "Behold: Lucifer is cunning and crafty, and violent refugees who came to this land made him their king, as have many in other lands, while the Nasareans remained faithful to the true YHWH.
38. Yea, these people believed Lucifer to be physically incarnated, for he not only looked solid, but also felt solid, and he appeared to eat food.
39. Wherefore I appeared in visions to the people of this land and spoke words of nonviolence, to counter the influence of Lucifer.
40. Even so, the time had not yet come that I would enter the human stream in a body of flesh.

[3]The Sanskrit term *Bhagavad Gita* means *Song Divine* and is the title of a noted Hindu scripture.

41. "Behold: the *Bhagavad Gita,* written down by Arjuna, was first a portion of a larger collection of texts compiled by the Nasareans of India.[4]
42. That larger scripture was called *The Great Abram.*
43. Lo: that scripture gives the account of the first Abram of this 'galaxy', this 'family of stars and worlds', and how he set in motion the lifecycle of many stars, always according to the will of Elohim and Jah-Jah, always standing strong against the attacks of Satan.
44. Lo: that story began long before the creation of this world and our own star, where now Abraham and Sa'arah serve as the Abram and the Sarah in service to King Jahday and Queen Jahnah.
45. Yea, and that story will continue long after the summation of this world.

46. "In India, worldly kings and their minions have altered a portion of my words in the Gita to make it appear that I sanctioned violent warfare, but I did not.
47. Lo: They have turned the 'battlefield of the soul' of which I spoke into a worldly battlefield of arrows and swords.
48. Yea, I came to bring a sword, but it is the Sword of Truth.
49. And your chief enemies are your own lower impulses.
50. The battle is within you.

51. "Nevertheless, a Nasarean Lion will also wage warfare in defense of humanity and Mother Earth against the Seraphim and their human servants; for, behold: Satan and his servant Lucifer even now attack the world with the help of their minions.
52. But a Nasarean Lion will not seek to kill his enemies; rather, a Lion will wage nonviolent warfare in the manner of Ishshah's general, Peter the Pen, and other Lions like Isaiah and Noah.

53. "We Lions have respect for brave warriors who use the sword to defend the innocent from the violence of evil tyrants.
54. But in our respect is the awareness of the futility of fighting violence with violence.
55. Lo: In the long run, violence begets more violence in a never-ending cycle of retaliation.
56. Wherefore, I warned Arjuna that violence, though seemingly effective for a time, will never bring peace.
57. Arjuna was a righteous and brave warrior, and I told him so.
58. Then I told him of a better way to wage war.

59. "I tell you truly, the fruit you harvest is from the seed you plant.

[4]The original *Bhagavad Gita* was a portion of an ancient Nasarean compilation of spiritual texts called *The Great Abram.* In a vastly altered form – a hindu-ized form – that Nasarean scripture came to be known in Sanskrit literature as the *Mahabharata.* The term *Mahabharata* consists of two words: *Maha,* which means *Great,* and *Bharata,* which is supposedly the name of an Indian king associated with a particular dynasty. Whether or not an Indian king named *Bharata* ever lived, it is a fact that the personal name of the 'Great Abram' in the Nasarean original is *Berekyah,* which means *Yah Blesses* and sounds similar to the Sanskrit name *Bharata.* As the original Nasarean scripture *The Great Abram* was hindu-ized, the Indian name *Bharata* may have been substituted for the foreign name *Berekyah.* The Nasarean original is about the *Abram* of the Milky Way Galaxy. *Abram* is a Nasarean sectarian word that means *High Father* and refers to the office of *High Priest* of a Temple Star. The closest Sanskrit equivalent to the Nasarean concept of *Abram* is the word *Brahma,* which refers to the solar deity that resides in each star. Thus, the first Sanskrit translation of the Nasarean *Great Abram* could have been the Sanskrit equivalent: *Mahabrahma – Great* (Maha) *Brahma.* In the later heavily-hinduized versions, *Mahabrahma* became *Mahabharata.* If there actually was an ancient Indian king named *Bharata* – modern scholarship is not certain – then he or one of his dynastic ancestors may have been responsible for the final change in name and content. This would have provided valuable scriptural support to their claims of rightful kingship, which all worldly kings covet.

60. If you plant a weed seed, do not expect to harvest grapes.
61. Likewise, if you plant a seed of violence, do not expect to harvest peace.
62. The ends and means of all things are related.

63. "But it is better to pick up a stick and defend Mother Earth and her creatures than to sit passively while she is raped and pillaged.
64. Wherefore, I say: it is best to be a nonviolent Lion and wage war like Peter the Pen, but the courage of those who grab sticks to defend Mother Earth and humanity is not without respect.

65. "Behold: in the Last Days the servants of Lucifer will wear many disguises.
66. Even so, they will be recognized by those who have eyes to see.
67. For, lo: the evil ones will be those who control the economic system of the worldly powers.
68. In every age it is they who rape the forests and poison water, air, and soil for economic gain.
69. Yea, you can recognize them behind their many masks.
70. It is they who control politics and dominate popular religions.
71. In the Last Days, as in other ages, many will profess to do these evil things in My name.
72. I say to them: You are far from My Way!
73. You who destroy the forests and pollute soil, water, and air, yea, even those who serve as soldiers and police in the forces of the worldly powers, and those who make the weapons for those armies and profit from war, I call you to repentance!
74. Soldiers and police, defend the common people from your employers!

75. "Behold the magic secret of nonviolent warfare: your reward is the elevation of your spiritual consciousness.
76. With this elevated status in consciousness comes the right to live in elevated worlds, the worlds called 'heavens'.

77. "Although evil ones may kill your body, fear not; for, lo: they cannot kill your Spirit!
78. Yea, you will be rewarded for your active nonviolence in one life by the circumstances of your next life.
79. And even in this incarnation, though persecuted by the fallen powers you will experience the kingdom of heaven *within*.
80. For, behold: a world is only as heavenly as the group-consciousness of its inhabitants, but the kingdom of heaven *within* is not dependent on the group-consciousness.
81. I tell you truly, when Nasarean Lions are thrown into prison by the worldly authorities, heaven is within them even amidst the hell that is prison.

82. "Although My Words have been altered in the *Bhagavad Gita*, many true words remain.
83. Again I say, there is more truth in the scriptures of India than in the scriptures of most lands.

84. "Even so, even in this land there is much darkness.
85. Behold the caste system, defended by a corrupt priesthood!
86. Behold the animal sacrifice of some sects, and the human sacrifice of others!
87. Behold the many women thrown alive into the funeral fires of their deceased husbands!
88. That vile practice is defended by scriptural quotations and tradition.
89. Women are treated not as equals by men, but as property, which is darkness indeed.
90. But amidst the darkness in India there shines thousands of candles, yogis and yoginis,[5] who have responded to the true

[5]The Sanskrit word *yogini* means *female yogi*. A *yogi* is a *practitioner of yoga*.

words of God and Goddess.
91. Thus will India give light unto the world."

Yahshua and the Elderly Yogi

92. On the outskirts of Benares lived an elderly yogi, a true wise man.
93. Many of the people believed the old yogi to be the wisest man in all of India.
94. He lived in a simple hut in the center of an orchard.
95. It was said that he ate only nuts and fruits.
96. Each day he sat for several hours in front of his hut, giving *darshan* – his spiritual *presence* – to the pilgrims who flocked to him.
97. Most days, a dozen or so pilgrims sat outside of his hut, waiting to ask questions.
98. Lo: the holy man never spoke his answers aloud; rather, using his wooden staff, he wrote in the dirt his replies.
99. Wherefore, his answers were brief.
100. And to each pilgrim who came, the sage answered but one question.
101. Some pilgrims would sit for many days outside of his hut; for, lo: though he would answer only one question from each visitor, one might sit and watch the sage answer the questions of many visitors over a period of time.

102. After Yahshua completed three years of study with Beten-Jahlah, He began His four-year ministry unto the people of India.
103. On the first day of His wanderings, He visited the hut of the old yogi.
104. Behold: two dozen pilgrims sat outside the hut of the old sage.
105. Yahshua sat directly in front of the elderly yogi and gazed deeply into his eyes.
106. Lo: For much of the day the two of them sat in that manner, gazing into the eyes of one another, neither speaking a word.

107. Then the old sage, using his wooden staff, wrote in the dirt this question: "What desire brings you here?"

108. The assembled pilgrims were amazed; for, lo: always before, the *visitor* asked the question, not the old sage.
109. They were even more amazed when, rather than speak aloud His answer, Yahshua picked up the staff of the old sage and wrote His reply in the dirt.
110. Lord Yahshua wrote: "Desires?
111. My desire is that all Beings find bliss."

112. The old sage sat in silence with Yahshua the rest of the day.
113. Then, the old yogi stood up, danced a little jig, and thumped the ground with his staff three times.
114. He then sat down and continued to gaze silently into the eyes of Yahshua.
115. Yahshua again picked up the staff of the old sage and wrote in the dirt: "Why did you do that?"
116. The old sage took the staff and wrote: "Curiosity is a form of desire."
117. Yahshua smiled.

118. The assembled pilgrims were now even more amazed; for, never before had the old sage given more than one response to a visitor.
119. For the remainder of the day and into the night the old sage and Yahshua sat in silence, gazing into the eyes of one another.
120. Behold: their souls touched and danced above their bodies.
121. Then, to the astonishment of the assembled pilgrims, the old sage spoke the first words any of them had ever heard come from his lips: "At last you have come!
122. I held onto my body only to see this day!
123. Now I may ascend with joy of heart and join my former wife in heaven!"

124. Smiling, the old sage let his body return to the earth.
125. He ascended unto Elkush and beyond in a glorious body of light in love.

126. Yahshua picked up the staff of the old sage and gave it to an elderly woman who sat beside the hut.

127. Seeing this, a man of limited wisdom said to Yahshua: "To give the departed one's staff to this woman is to name her his successor.
128. But You know not this woman.
129. And it is not seemly to name a woman as his successor."
130. Yahshua replied, "How can the snake be certain he knows what the bird knows?
131. Know this: What seems unseemly to the snake may seem seemly to the bird."

132. As Yahshua left the orchard of the great yogi, one of the assembled pilgrims, perceiving that the departing young foreigner was Krishna come again, began to chant: "Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare, Hare Rama, Hare Rama, Rama, Rama, Hare, Hare."
133. Lo: all the assembled pilgrims joined in the chant.

Yahshua and the Dishonest Merchant

134. At a marketplace in Benares, Yahshua stood in line to purchase fruit from a vendor.
135. Both of the buyers in front of Yahshua were charged the same price for the fruit.
136. When it was Yahshua's turn to purchase the fruit, the vendor charged Him double.

137. Yahshua perceived that this unequal treatment was due to His being of a foreign religion and different ethnic heritage than the vendor.
138. Yahshua said: "The highest religion is Love.
139. Yea, and 'I AM' is our shared nationality."

Yahshua as a Storyteller in India

140. In India, storytellers are held in high esteem.
141. And those who tell stories rich in spiritual teachings are the most esteemed.
142. And the reputation of Yahshua as a Master storyteller spread from village to village.
143. Here follows some of His most beloved stories.
144. Some He composed Himself, some He learned from other storytellers.
145. But even when He spoke a story first told by another, Yahshua often changed it so as to improve it, as He did with the Story of Sly the Fox.
146. That story now follows.

Two Storytellers

147. Yahshua stood beneath a tree watching as a renowned storyteller entertained a crowd of children.
148. Noticing that Yahshua was watching him, the storyteller pointed to Him and said to the crowd of onlookers: "Behold: a young pilgrim from a foreign land!
149. I will tell a story to these children, and then He will tell one."

150. The renowned storyteller then told the following story.
151. *"There once was a fox named 'Sly'.*
152. *He was very cunning, which means he was clever.*
153. *He was so clever that in one single day he gained all the pumpkins that Earnest, a hard-working squirrel, had labored all summer to grow.*
154. *And this is the story of how that very clever fox, Sly, outwitted the farmer squirrel, Earnest.*

155. *"Earnest the squirrel was a hard-working farmer squirrel.*
156. *In the spring, he planted pumpkin seeds.*
157. *Then he watered the seeds all summer so that in the fall he would have a great harvest.*
158. *For, only if a farmer works hard with his pumpkin patch, planting, watering, and weeding, will the pumpkins grow ready to be harvested in the fall.*
159. *Then the pumpkin meat is made sweet with spices and eaten, and the pumpkin seeds provide food all winter long.*

160. *Earnest loved to eat pumpkins, and so did his wife and children.*
161. *Earnest worked hard so his wife and children would have plenty to eat.*
162. *And because Earnest was very compassionate, at harvest time each fall he shared some of his pumpkins with the poor.*

163. *"In a shadowy grove of trees not far from Earnest's farm, there lived a fox named 'Sly'.*
164. *He was very cunning, which means he was very clever.*
165. *From his hiding place, Sly watched Earnest work all spring and summer to grow the pumpkins.*
166. *And now that the pumpkins were ripe to pick, Sly said to himself: 'Now that Earnest the Squirrel has done all of the work, I will steal the pumpkins!*
167. *That way, he does all the work, but I get the harvest!'*
168. *Sly the fox laughed.*

169. *"Sly the fox spent the day thinking up a plan to steal the pumpkins.*
170. *He thought, 'I do not want to carry all those pumpkins myself, for that would be too much work.*
171. *Therefore I will trick that dumb elephant, the one named 'Big Boy', into carrying the pumpkins for me.'*

172. *"Sly went to the field where 'Big Boy' was lazing in the sun and told him, 'I have a proposition for you.*
173. *I wish to hire you to help me steal pumpkins from Earnest the Squirrel.*
174. *Here is the plan.*
175. *You will enter his garden at night, while he is sleeping.*
176. *First, stomp on his dog so that it will be unable to bark.*
177. *Then, steal the pumpkins and bring them to the hole in which I live.*
178. *One by one, roll each pumpkin into my hole.*
179. *Then I will roll half of the pumpkins back out my den to you.*
180. *Those pumpkins I roll back out of my hole will be your payment for helping me with this theft.'*
181. *Big Boy the elephant was very greedy and very hungry, and so he agreed to the plan.*

182. *"Sly the fox went home to his hole to wait for the pumpkins to be rolled to him by the elephant.*
183. *Sly smiled at his own cleverness, for, he had no intention of actually sharing the stolen pumpkins with Big Boy the elephant.*
184. *Instead, Sly secretly planned to keep all the stolen pumpkins for himself.*

185. *"In the middle of the night, Big Boy the elephant stole all fifty of the pumpkins from the farm of Earnest the Squirrel, leaving none for Earnest.*
186. *It took Big Boy several trips to get all the pumpkins, and, as was the plan, he rolled all of the pumpkins into the entrance hole of the den of Sly the Fox.*
187. *But when the time came that Sly was supposed to roll half of the pumpkins out of his den to Big Boy, Sly rolled only three back out.*
188. *Speaking untruthfully, Sly said to Big Boy: 'When you rolled the pumpkins into my den, all but six of the pumpkins broke and were ruined; thus, I only owe you three.*
189. *For, lo: I said I would give you half.'*

190. *"And the dumb elephant, Big Boy, believed the lie of Sly the fox.*
191. *Big Boy left, content with only three pumpkins, and Earnest, though he worked so very hard to grow the pumpkins, got none.*
192. *Yea, Earnest and his family went hungry that winter.*
193. *Sly the Fox was left with forty-seven pumpkins, and a smile on his face.*

194. *"Thus it is said: 'Better to be a fat thief than an honest man with hunger pains!'"*

195. Pleased with himself and his story, the renowned story teller nodded toward Yahshua and said, "It is your turn to tell a story to the children, young pilgrim."

196. Yahshua told the following story.
197. Lo: This story is similar to the story told by the renowned storyteller, but the differences are significant and should be deeply contemplated.

198. *Yahshua said, "There once was a fox named 'Sly'.*
199. *He was called 'Sly' because he was sneaky.*
200. *He was also very cunning, which means he was clever but ruthless.*
201. *To be ruthless is to be without compassion or fairness in pursuing your goals.*
202. *He was so ruthless that he used his cleverness in a bad way, and ended up imprisoned, then was stamped to death by an elephant.*
203. *For, lo: Sly ruthlessly plotted to steal all of the pumpkins from Earnest the squirrel, a hard-working farmer.*
204. *And this is the story of how that clever but ruthless fox, Sly, reaped the consequences of his stingy deeds.*

205. *"Earnest the squirrel was a hard-working farmer squirrel.*
206. *In the spring, he planted pumpkin seeds.*
207. *When the pumpkins sprouted, Earnest watered them all summer so that in the fall he would have a great harvest.*
208. *For, only if a farmer works hard with his pumpkin patch, planting, watering, and weeding, will the pumpkins grow ready to be harvested in the fall.*
209. *Then the pumpkin meat is made sweet with spices and eaten, and the pumpkin seeds provide food all winter long.*
210. *Earnest loved to eat pumpkins, and so did his wife and children.*
211. *And Earnest worked hard so his wife and children would have plenty to eat.*
212. *And because Earnest was very compassionate, at harvest time each fall he shared some of his pumpkins with the poor.*

213. *"In a shadowy grove of trees not far from Earnest's farm, there lived a fox named 'Sly'.*
214. *He was called 'Sly' because he was sneaky.*
215. *He was also very cunning, which means he was clever but ruthless.*
216. *To be ruthless is to be without compassion or fairness in pursuing your goals.*

217. *"From his hiding place, Sly watched Earnest work all spring and summer to grow the pumpkins.*
218. *And now that the pumpkins were ripe to pick, Sly said to himself: 'Now that Earnest the Squirrel has done all of the work, I will steal the pumpkins!*
219. *That way, he does all the work, but I get the harvest!'*
220. *Sly the fox laughed.*

221. *"Sly the fox spent the rest of the day thinking up a plan to steal the pumpkins.*
222. *He thought, 'I do not want to carry all those pumpkins myself, for that would be too much work.*
223. *Therefore I will trick that dumb elephant, the one named 'Big Boy', into carrying the pumpkins for me.'*

224. *"Sly went to the field where Big Boy was lazing in the sun and told him, 'I have a proposition for you.*
225. *I wish to hire you to help me steal pumpkins from Earnest the Squirrel.*
226. *Here is the plan.*
227. *You will enter his garden at night, while he is sleeping.*
228. *First, stomp on his dog so that it will be unable to bark.*
229. *Then, steal the pumpkins and bring them to the hole in which I live.*
230. *One by one, roll each pumpkin into my hole.*
231. *Then I will roll half of the pumpkins back out my den to you.*
232. *Those pumpkins I roll back out of my hole will be your payment for helping me with this theft.'*
233. *Big Boy the elephant was very greedy and very hungry, and so he agreed to the plan.*

234. *Sly the fox went home to his hole to wait for the pumpkins to be rolled to him by the elephant.*
235. *Sly smiled at his own cleverness, for, he had no intention of actually sharing the stolen pumpkins with Big Boy the elephant.*
236. *Instead, Sly secretly planned to keep all the stolen pumpkins for himself.*

237. *"In the middle of the night, Big Boy the elephant stole all fifty of the pumpkins from the farm of Earnest the Squirrel, leaving none for Earnest.*
238. *It took Big Boy several trips to get all the pumpkins, and, as was the plan, he rolled all of the pumpkins into the entrance hole of the den of Sly the Fox.*
239. *But when the time came that Sly was supposed to roll half of the pumpkins out of his den to Big Boy, Sly rolled only three back out.*
240. *Speaking untruthfully, Sly said to Big Boy: 'When you rolled the pumpkins into my den, all but six of the pumpkins broke and were ruined; thus, I only owe you three.*
241. *For, lo: I said I would give you half.'*

242. *"The unwise elephant, Big Boy, believed the lie of Sly the fox.*
243. *Big Boy left, content with only three pumpkins, and Earnest, though he worked so very hard to grow the pumpkins, got none.*
244. *Sly the Fox was left with forty-seven pumpkins, and a smile on his face.*
245. *Sly thought to himself, 'Better to be a fat thief than an honest fox with hunger pains!'*

246. *"And so it seemed that the sneaky, cunning, ruthless, and dishonest behavior of Sly the fox had been successful.*
247. *But it is truly said, 'As you sow, so shall you reap', and the evil deeds of Sly came back to haunt him.*

248. *"Behold: The day after the pumpkin theft, Sly was arrested by the police.*
249. *The police had simply followed the footsteps of the elephant to Sly's den and then to Big Boy's sleeping place.*
250. *The police took both culprits to prison for one year.*
251. *Big Boy spent the entire year plotting revenge against Sly.*
252. *He now knew that he had been cheated by Sly.*
253. *Behold: when the two were released from prison, Big Boy stomped Sly to death and was promptly put back in prison.*

254. *"Thus it is truly said: 'If you plant poison ivy do not expect to harvest apples.'"*

255. With the above words, Yahshua finished his story about Sly the Fox.
256. Lo: An elderly sage who had listened to both versions of the story smiled.
257. The old sage said to another onlooker: "Contemplate the differences in the two stories.
258. By those differences the better story teller is revealed."

A Story Told by Yahshua:
The Repentance of Alexander

259. Yahshua told the following story.
260. He said: *"Alexander conquered much of the known world, but the unknown worlds were unknown to him.*
261. *Yea, he fancied himself a great philosopher, but he remained unknown to himself.*
262. *Yea, that rich king of the world was in poverty within.*

263. *"But, behold: this story has a happy ending.*
264. *And that ending is a new beginning.*
265. *Yea, a new beginning for Alexander, and perhaps a new beginning for you.*
266. *Lo: this story is for those who have ears to hear it.*

267. *"Alexander, who was called 'the Great' by those who know not true greatness, truly became great on his deathbed.*
268. *And this is his story.*

269. *"Behold: Alexander was called 'great'*

not because of his character, but because he conquered many lands with his soldiers.
270. He believed he conquered for noble purposes, a false fancy held by most worldly conquerors.
271. Nevertheless, Alexander was a student of philosophy, and had a brilliant mind.
272. His lack was not in knowledge, for he studied with great teachers.
273. Lo: the lack of Alexander was not in the head but in the heart.
274. For, lo: He lacked compassion.
275. His soldiers killed many innocents, yea, and committed atrocities too horrible to describe.
276. Alexander's mother came to him with reports of atrocities committed against women and children by his soldiers.
277. She said, 'These things are done in your name.'

278. "But Alexander dismissed these things, saying to his mother, 'Such things are simply a part of war.
279. I cannot be bothered by these reports.'

280. "Many years later, after his soldiers had conquered most of the known world, and had invaded northwestern India, Alexander met an elderly yogi.
281. The yogi was a master astrologer and, fascinated by astrology, Alexander demanded that the yogi use his art to determine when he, Alexander, would die, and what would be the signs that his death was imminent.
282. For, Alexander thought that if he knew the signs that his death was near, he might be able to flee upon seeing the signs and thus avoid death.

283. "The old yogi did as Alexander demanded, saying, 'Oh great conqueror, you will not die before seeing three signs: 1) Your bed will be made of iron; 2) When you look for the sky, you will see gold; 3) You will surrender to a greater king than yourself.'

284. "Alexander was happy, saying, 'I will simply never sleep on an iron bed!
285. And, lo: it is unlikely that I will see the sky the color of gold, for never before have I seen it that color.
286. And I hereby pledge to never surrender to any king, which means I can never die!
287. Even if I fail to avoid one of these three signs, surely I will avoid at least the last one, and, according to the yogi, I cannot die unless all three things come to pass.'

288. "Some time afterward, while marching towards Persia, Alexander was taken by a terrible fever.
289. He was so sick that he passed out and fell from his horse.
290. His men ran to where he had fallen and found him to be unconscious.
291. Because the ground was muddy from a freak storm, a high-ranking officer took an armored coat made of iron chain-mail and placed it on the ground beside Alexander.
292. This was the expensive kind, lined with forty layers of silk.
293. Some soldiers lifted Alexander and placed him on the bed of iron chain-mail lined with silk.
294. When the sun broke through the clouds, a soldier placed a golden cloth over the eyes of the still unconscious Alexander.

295. "Behold: when Alexander awakened and opened his eyes, he saw not a blue sky but a golden sky, due to the golden cloth over his eyes.
296. Removing the cloth, he realized that he was upon a bed of iron chain-mail.
297. 'Alas!' Alexander exclaimed, 'Two of the three signs of my death have come to pass!
298. I must avoid the third at all costs!'

299. "But Alexander did not avoid the third sign.
300. And that is a very good thing.
301. For, lo: it is the third sign that led to
Alexander's salvation.
302. Behold: as Alexander fell deeper into the fever and suffered delirious dreams, he

was haunted by the faces of the thousands of men, women, and children whose deaths he had caused.
303. *Yea, and he kept remembering the words of his mother spoken years before, when she warned him of the many unspeakable atrocities committed in his name by his soldiers, often at his direct command.*
304. *As he passed in and out of consciousness, he felt that he was in the fires of hell.*
305. *Yea, he was in great torment, for his conscience was burning in the fires of guilt.*

306. *"When the fever broke, Alexander cried out to the men who surrounded his bed, 'To whomever will bring my mother to me before I die, I will surrender all my wealth!'*
307. *But after making this offer, Alexander began to lose strength.*
308. *His physician said, 'Alexander has only moments to live.*
309. *No-one can bring his mother to him sooner than a month, and he has but a few breaths left.'*

310. *"Behold: In his torment of guilt, seeing the faces of his many victims, the last moments of Alexander's life were spent in repentance.*
311. *He begged the heavens for forgiveness.*
312. *He felt sincere sorrow for his past actions.*
313. *Then, lo: Though the men around his bed did not see it, the Lord brought to Alexander a true vision of his mother.*
314. *And Alexander begged his mother's forgiveness, saying, 'I should have heeded your warning, dear mother!'*
315. *She hugged Alexander and comforted him with motherly love.*
316. *Then Alexander said to his mother, 'Who brought you to me?*
317. *I will surrender all of my wealth unto him.'*
318. *Alexander's mother pointed toward the Lord, and now Alexander saw the Lord.*
319. *Alexander said, 'My Lord, I surrender all I have unto You.*
320. *Yea, and I perceive that this is the coming to pass of the third and last sign of my death.'*
321. *Then Alexander exited his body and was declared dead by his physician.*
322. *But unseen by those who mourned at his bedside, the Spirit of Alexander was taken to meet the mother of his soul, the Lady Jahnah.*
323. *Thus it was that the Lord granted not only Alexander's wish to see the mother of his body, but also took him to the mother of his soul.*

324. *"Thus it is truly said: 'It is never too late to repent!'*
325. *But it is also truly said: 'The sooner you repent, the less carnage you cause.'"*

A Story Told by Yahshua: *The Tree Spirit and the Young Woman*

326. Yahshua noticed that a group of young women were mocking one of their peers, a girl of perhaps eighteen.
327. Lo: the young women mocked the girl for having married an Ethiopian man of black skin, saying 'It is a shame to mate with a man of different skin color than your own; your children will be mongrels.'
328. Hearing these words, Yahshua approached the young women and told them the following story.

329. Yahshua said: *"There once lived a family who lived in profound harmony with nature.*
330. *Indeed, they so closely walked the way of the Green Lady, that the Alefim and the creatures of Old Eden openly befriended them.*
331. *The family was called 'Alef-Friends' by the holy Alefim.*
332. *And they were called 'Unicorn-Friends' by the Unicorns, and were called many silly names by the very silly fairies who also befriended the family.*

333. *"Here follows the story of a young maiden from that family.*
334. *Her name was Enchantment.*
335. *She was the daughter of a great Wizard*

and Wizardess.
336. Her father's name was Justice, and he was of the Green Wizards of the White Rose, which is the order of Ishshah.
337. Her mother's name was Mercy, and she was also of the Green Robe of Ishshah.
338. Behold: this holy family lived in a beautiful forest.
339. And it was there that an amazing thing occurred: The human maiden, Enchantment, mated with the Spirit of a Holy Tree.
340. This was possible because, in an act that is rare, this Tree Spirit took human form by night, out of love for the maiden.
341. The story of this unusual mating now follows.

342. "One beautiful day in spring, the lovely maiden, Enchantment, was walking in a sunny meadow near her home in the forest.
343. Yea, the weather was delightful, as were the surroundings: the air smelled of green life, the happy sound of a bubbling spring of crystal-clear water accompanied the songs of happily chirping birds, and hummingbirds danced between branches.

344. "In the center of the meadow was a beautiful oak tree, and beside it was a large rock.
345. The rock made a perfect chair.
346. In the comfort of the shade of the oak tree, Enchantment played her hand-drum and sang songs.
347. Lo: she also talked to the oak tree, though it did not answer, telling it all of her hopes and dreams, even reciting poetry that she composed just for the oak tree.
348. At the end of this wonderful spring day, Enchantment told the tree: 'I will come visit you every day this spring!
349. Yea, I will eat lunch each day beneath your branches!'

350. "And she kept her promise.
351. Yea, not only did Enchantment visit the oak tree in the meadow every day that spring, but also every day that summer, always having lunch in the shade beneath the branches of her friend, the oak tree.
352. And after lunch each day, Enchantment spoke to the tree.
353. Though it never answered, Enchantment felt that the tree could hear and understand her.
354. More than that, Enchantment felt goodness emanate from the tree.
355. It was that goodness that caused her to love this tree, yea, and to open her heart and mind to the tree.
356. Each day after visiting the tree, Enchantment hurried home before dark.
357. For, she lived at home with her parents and siblings, and was in charge of making dinner and doing the dishes.

358. "But on the first day of fall, things changed.
359. Behold: Enchantment was unable to make her lunch time visit due to a special work project at home.
360. When she finished work that evening, she put on an extra tunic for warmth and, for the first time, went to visit the oak tree after dark.
361. Lo: with candle in hand, she approached the spot where the oak tree should be, the center of the meadow.
362. But where the tree usually stood, lo, there stood a young man!

363. "Yea, in place of the tree, Enchantment saw a healthy, handsome young man, with muscular arms.
364. His hair was long and blond.
365. Lo: his eyes were blue like the sky.
366. Though he was extremely attractive, his skin was green.
367. But she did not hold the color of his skin against him.

368. "Of more concern was his attire, or, more precisely, lack of attire; behold: He was entirely naked!
369. Wherefore, Enchantment took off the extra tunic that she had worn this night; lo: she handed the green tunic to the young man and he put it on.

370. *He then sat on the rock with Enchantment and played his wooden flute.*
371. *It was music like unto the songs of birds and the wind blowing through branches.*

372. *"Lo: After the music, they talked until it was nearly sunrise.*
373. *They talked about Mother Nature, of gardens and forests, streams and fairies, flowers and fruits.*
374. *Though she had never met a human with green skin, neither had she met anyone as good and wise as this young man.*
375. *'The color of your skin is different than mine', she told him, 'but your heart and mind are one with mine'.*

376. *"By the time she departed just before dawn, Enchantment had fallen deeply in love with the young man whose name was Oak.*
377. *The young man kissed her on the cheek and said, 'I must return to my own kingdom each day before sunrise.*
378. *But I will return to this place each night at sundown to await your visit.'*
379. *Enchantment lived with her parents near the border between two kingdoms; wherefore, she assumed the young man spoke of the neighboring kingdom a short distance to the south of her home.*
380. *That kingdom was a long walk, indeed, but doable in a portion of one day.*
381. *She said, 'Each evening, after the sun sets and I have finished my household chores, I will come visit you at this spot.'*

382. *"Behold: Enchantment had fallen in love with this young man because of his goodness.*
383. *She cared not that his skin was green, and it was not his good looks that charmed her; rather, she felt his goodness.*
384. *Lo: this was the same sort of goodness she had felt from the oak tree.*
385. *Remembering the oak tree, she asked herself: "Why was the oak tree not in its normal spot tonight?*
386. *I will look for the tree at lunch tomorrow!*
387. *Then I will visit the young man at night!*

388. *"The next day, at lunch time, Enchantment found the oak tree in its normal spot in the center of the meadow.*
389. *But behold: hanging from its top center branch was the green tunic she had given the young man the night before.*
390. *She wondered, 'Did the young man discard the tunic and walk home naked?'*

391. *"That night, after doing the dishes, the sun set and it was the appointed time for Enchantment to go meet the young man in the meadow.*
392. *But lo: her dog went into labor and she stayed home to help deliver the puppies.*
393. *Just before sunrise, with the last puppy safely delivered, Enchantment ran out the door toward the meadow to meet her beloved.*
394. *She hoped to arrive just in time to meet the young man before he returned to his kingdom at sunrise.*
395. *Behold: Enchantment ran fast, but did not beat the sunrise.*
396. *Rather, she arrived at the very moment the sun rose over the hill and touched the center of the meadow.*
397. *Can you guess what she saw?*

398. *"Lo: Enchantment saw the young man, her beloved, again standing in the spot where should be the oak tree.*
399. *But behold: With the touch of the sun, the young man began to sparkle and change form.*
400. *Where he had stood, now the oak tree stood; the young man had vanished!*
401. *Enchantment now knew the truth: the young man and the oak tree were one and the same Being!*

402. *"That night, after sunset, Enchantment returned to the meadow and met the young man.*
403. *She said, 'My beloved, I perceive that you are the same Being that appears as an oak tree by day, a tree that graces this meadow, a tree by which I sit each day at lunch.*
404. *Tell me, why do you become a man by*

night?'

405. *"The green-skinned, handsome young man, Oak, replied: 'Each day, Enchantment, you come and sit beside me at lunch.*
406. *You share your heart and mind, yea, and speak to me as if I were your friend.*
407. *Lo: In the form of a tree, I am unable to answer!*
408. *Wherefore, through the magic of the Alefim who tend this forest, I arranged that I may appear in the form of man by night, but must perform my duty as a tree by day.*
409. *And I must confess: I have fallen deeply in love with you!*
410. *Yea, I would marry you, were it possible!*
411. *But alas, my beloved, that is not possible.*
412. *For, lo: What kind of husband would I make?*
413. *Each day I would become a tree!*
414. *And even when in human form, I would be an embarrassment, due to my green skin.'*

415. *"Enchantment replied, 'You emanate goodness, beloved, and I choose to spend my life with you.'*
416. *True to her word, Enchantment married the young man.*
417. *Behold: at their wedding, which was held just after sunset, Enchantment overheard some of the wedding guests mock the green skin of her new husband.*
418. *One of the guests said to Enchantment: 'It is a shame to mate with a man of different skin color than your own; for, your children will be mongrels.'*
419. *Enchantment replied, 'Love does not prefer one skin color over another.*
420. *And behold: Goodness is the all-attractive quality.'*

421. *"Together, Oak and Enchantment lived a blessed life.*
422. *At night, in his human form, Oak built a cabin – from fallen wood of course! – near the center of the meadow.*
423. *That way, his wife and children were always near him, even during the day hours when he was a tree.*
424. *All seven of the children of Oak and Enchantment were beautiful and became powerful Green Wizards of the White Rose.*
425. *After Oak and Enchantment lived long lives on Earth, they ascended to Elkush where both became Cherubim.*
426. *And they live happily together even now, serving the Alefim that serve the Tree of Life."*

427. Thus ended the story that Yahshua spoke unto the young women who had mocked their friend for having married an Ethiopian man of black skin.
428. The young women, having been both entertained and enlightened by the story, repented of their prejudice.

A Story Told By Yahshua:
The Butcher and the Spiritual Life

429. Yahshua told the following story to a group of soldiers.
430. *"In Benares there once was a butcher who wanted to experience Samadhi, the Kingdom of Heaven Within.*
431. *He fasted twice a week, chanted mantras and offered up many prayers, but behold: He felt far from the presence of God and Goddess, yea, and far from Heaven Within.*

432. *"One morning, as he chanted prayers in his butcher shop, he heard footsteps on his roof.*
433. *Lo: The footsteps were many and loud, so the butcher grabbed his sword and went to investigate.*
434. *On his roof were three men, dancing a jig.*
435. *The butcher shouted at the men, 'What are you doing?'*
436. *One of the dancing men replied, 'We are shepherds who have lost our sheep.'*
437. *A second dancing man added: 'We are looking for the sheep.'*
438. *The butcher mocked, saying, 'How do*

you fools expect to find your lost sheep by dancing on my roof?'
439. *The third dancing man replied: 'In the same way that you expect to find Samadhi in your butcher shop!'"*

A Story told by Yahshua:
The King who Desired Initiation

440. Yahshua was visiting a well-known yogi.
441. The yogi was surrounded by a throng of students.
442. One of the students requested the next level of initiation.
443. The yogi denied the request, saying the student was not ready for that particular initiation.
444. The student became visibly angry.
445. Yahshua then told the following story.

446. Yahshua said: *"There once was a king who abandoned his palace to become the disciple of a great saint.*
447. *The former king came to the farm where the saint and his wife resided.*
448. *This saint was known for performing a particular type of initiation that could only be received by those with a crystal-clear mind.*
449. *Lo: the king begged to receive the initiation.*
450. *The saint told the king: 'There is much work you must do before you are ready to receive this particular initiation.'*
451. *The king said, 'I beg that you let me live and work at your farm until I am ready for initiation.'*
452. *The saint was reluctant for several logical reasons, but his wife, profoundly compassionate, asked her husband to accept the proposal.*
453. *Thus the saint agreed.*

454. *"The king moved into a small guest cabin on the land and helped with the farm work.*
455. *When it rained, he worked in the house doing humble chores such as sweeping the floors and washing the dishes.*
456. *After six years, the saint had not yet offered initiation to the former king.*
457. *The saint's wife, speaking privately to her husband, said: 'The king has worked hard at humble tasks for six years.*
458. *Rather than the rich dainties of the palace dinner table, he has dined on whatever simple foods we have set before him, always without complaint.*
459. *It seems to me that he is deserving of the initiation he desires.'*
460. *The saint was reluctant, saying, 'In my view, his mind is not yet crystal-clear, and it must be so to receive this particular initiation.'*
461. *His wife said, 'By his humble behavior and hard work it seems that he must have a clear mind.*
462. *Do this for me, husband; conduct a test!*
463. *Take a big bucket of wet manure and climb atop the barn.*
464. *Then, when the king walks by, drop the wet manure on his head.*
465. *By his reaction you will know whether or not he has a crystal-clear mind.'*
466. *Her husband, the saint, agreed to conduct the test.*

467. *"The saint hid atop the barn and waited for the former king to walk by the spot.*
468. *When the king walked by, behold: the saint, dressed as a beggar, dropped the wet manure on his head!*
469. *The king, looking up and seeing a beggar dashing into hiding, screamed: 'You scum!*
470. *I have half a mind to throttle you to death!*
471. *Lo: When I return to my worldly throne, I will have you cast into prison!'*

472. *"The saint went to his wife, who, from a nearby window, had watched the incident and heard the reaction of the king.*
473. *She told her husband, the saint, 'You were correct.*
474. *The king still has 'half a mind to throttle'.*
475. *His whole mind is not yet crystal-clear.'*

476. *"Another year passed.*

477. *It had now been seven years that the king had served as a common laborer at the home of the saint.*
478. *The wife said to her husband: 'Lo: a year has passed since the manure incident.*
479. *The king has now served seven years.*
480. *Seven years is the common novitiate period for your students.*
481. *Will you now give the king the initiation that he so desires?'*
482. *The saint replied, 'Seven years for some, more or less for others.*
483. *Initiation is not according to time but condition.'*

484. *"Time, as it is counted by the world, again passed.*
485. *Years rolled into other years.*
486. *Then, at the moment that the saint perceived that the king's mind had become crystal-clear, he placed his hand on the crown of the king's head and said: 'Tag; you are it!'*

487. *"Lo: in that moment, the king left his dense body and ascended in an immortal body unto the seventh heaven.*
488. *There, the Sun King,* Abraham *in My Hebrew tongue,* Brahma *in your tongue, told him: 'I ask that you go on a mission back to the dense body you left on Earth.*
489. *Go back and use that body to teach the Beings in that contested world.'*

490. *"And so the king returned to his body that still sat at the farm of the saint.*
491. *When he entered that body and opened his eyes, it seemed that but a moment had passed in Earth time.*
492. *Lo: the saint stood beside the king, grinning.*
493. *And the wife of the saint, having observed the initiation ritual from the window, exclaimed, 'Ahhh, I understand!'*

494. *"The former worldly king said, 'I will return to my former kingdom.*
495. *Yea, I have accepted a mission from the Sun King!'*

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496. *"The former king did, in fact, return to his former kingdom.*
497. *But not in the garb of a worldly king did he return, and his former palace was not his destination.*
498. *Behold: the king returned in the garb of a beggar.*
499. *He wandered in the forests around the palace, tending the sick, feeding the hungry, and sharing words of wisdom.*
500. *Then, as chance would have it, the current king, while on a hunting trip in the forest, spotted the former king and, recognizing him, was amazed!*
501. *The current king had been the chief military general of the former king, and also cousin, and was dismayed to see his relative and mentor in the rags of a beggar.*

502. *"The current king spoke to the former: 'Old friend, come back to the palace; I will make you my chief advisor.*
503. *You will live in luxury to the end of your days!*
504. *For, lo: I have never forgotten the kindness you showed unto me in years long passed, making me your general and then naming me your successor.*
505. *Please return to the palace to grow old in fine clothes!'*

506. *"The former king, sitting beside a rushing river while mending his garment, replied: 'This sewing needle came with me when, long ago, I left the palace.*
507. *If I throw my sewing needle into this river, can you retrieve it and bring it back to your palace?'*
508. *The current king replied: 'This river is wide, deep, and rushes rapidly.*
509. *If you throw your sewing needle in this river, I would not likely be able to return it to the palace.'*

510. *"The former king said, 'Like my sewing needle, I am not likely to return to the palace.*
511. *Even so, I aid your people; for, lo: I now serve the people who once served me.*
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512. *Yea, and I serve the creatures of the forest that I used to hunt.'*

513. *"The current king sat up late that night contemplating the words of the former king who was now a saint.*
514. *In the morning, he gave up his hunting expedition.*
515. *He said, 'Why* hunt *when one has* found*?'"*

516. Thus ended the story of Yahshua to the throng of students gathered around the yogi.

A Story told by Yahshua:
The Story of the Pilgrimage to the Sacred River

517. Yahshua sat on a log beside a road outside of Benares.
518. Two Hindu pilgrims, taking a rest from their walk, sat beside Him to eat their lunch.
519. The two were on a holy pilgrimage to a sacred river held in high esteem by their sect.
520. As they chatted with Yahshua, the two complained bitterly about a third companion who had abandoned the walk.
521. Lo: the three had agreed to walk the long distance from their village to the sacred river to perform a purification ritual.
522. After two days of the seven day walk to the river, the three pilgrims had come upon a sick man.
523. The sick man had collapsed by the side of the road and had a fever.
524. One of the three pilgrims had given up the pilgrimage to the sacred river in order to care for the sick stranger.
525. Now, the two pilgrims who had continued the journey sat beside Yahshua, complaining of the bad behavior of their former companion.
526. One of the two said, 'The two of us will be rewarded by God for keeping our vow; our former companion will be punished by God.'
527. The other of the two added: 'Truly, God hates a vow-breaker!
528. And behold: Krishna Das, the founder of our sect, two centuries ago established this purification ritual.'

529. Yahshua told the two pilgrims the following story.
530. He said: *"Once upon a time, a saint, the founder of your sect, was on his way to perform this very same purification ritual.*
531. *But on his journey to the river, he came upon an injured dog.*
532. *Lo: the dog had deep wounds and Krishna Das had not enough water to properly wash and purify the wounds.*
533. *He knew that if he did not cleanse the festering wounds, the dog would die.*
534. *Already, an infection had set in.*
535. *And so he carried the dog to the nearest watering hole, a well that the saint had passed along the way.*
536. *Having carried the dog back down the path to the well, behold, Krishna Das discovered that the rope and bucket had been stolen.*
537. *Krishna Das took his turban, a turban like the two of you now wear in his honor, and unraveled it.*
538. *He wound the turban cloth into a rope.*
539. *Then he made a basket from twigs, reeds, and large leaves.*
540. *He attached his rope to the basket and, holding one end of the rope, dropped the basket into the well.*
541. *It had been a good idea, but behold: the rope was not long enough to reach the water.*

542. *"Krishna Das, knowing the great need of the dog, did not give up.*
543. *He stripped off his white robe, a robe like you two now wear in his honor, twisted it, and added it to the length of his rope.*
544. *But even then the rope was not quite long enough to reach the water.*
545. *And so he took his last possession, his prayer beads, and added them to the rope.*
546. *Success!*
547. *At last the rope was long enough to reach the water.*

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548. *"Krishna Das used the water to cleanse the wounds of the dog.*
549. *But he was still concerned about infection, and thus resolved to find some healing herb with which to dress the wound.*
550. *Knowing that it would cause him to miss the appointed time to perform the river ritual – for this ritual was to be performed on a particular day – he carried the dog many miles back down the road; for, lo: he remembered seeing a patch of the healing herb growing there.*
551. *He treated the wound of the dog with the herb.*
552. *Then, behold: Krishna Das stayed three days to nurse the dog through the healing crisis.*
553. *By then, he knew, he had missed the purification ritual at the sacred river.*

554. *"By the fourth day, the dog was much better.*
555. *That night, Krishna Das had a true dream, a vision of the Living God.*
✱556. *God told him: 'Krishna Das, better than a thousand pilgrimages to sacred rivers, is a single act of kindness!'*
✱557. *Then, behold: the Lord Krishna, the God who Krishna Das[6] served, baptized him in the River of Light."*

A Story Told by Yahshua:
Different Upbringings

558. Yahshua sat beneath a tree near a marketplace.
559. A group of teens sat around Him as He played lively music on a wooden flute.
560. After the song, a crowd of market-goers walked past the tree where Yahshua and the teens sat.
561. One of the market-goers screamed obscenities at her small child while walking past Yahshua and the teens.
562. Then came a woman who, while walking past Yahshua and the teens, joyfully taught her small child about the beauties of nature.
563. After the crowd passed, Yahshua told the following story to the teens beneath the tree.

564. He said: *"Behold: In a sacred forest a beautiful parrot was the proud mother of two younglings.*
565. *But lo: while still tiny, the two younglings were stolen from the nest by a hunter.*
566. *The mother parrot had left her nest unattended to go in search of food; it was then that the hunter snatched the baby parrots.*

567. *"After some days, one of the baby parrots escaped from the hunter.*
568. *Even so, he was too far from home to find his mother.*
569. *As it happened, he was found by a holy woman.*
570. *Lo: she raised that baby parrot as she would her own child.*
571. *Yea, the parrot lived his life with her, hearing lovely words, seeing beautiful deeds.*

572. *"Remember that I said there were two baby parrots snatched from their nest by the hunter.*
573. *You have now heard what happened to the fortunate one that escaped.*
574. *As to the other parrot that did not escape, lo, he lived his life in a cage at the house of the hunter.*
575. *In that house, he grew up hearing ugly words, seeing violent deeds.*

576. *"When each of the stolen parrots was seven years of age, the following event occurred.*

[6] The name *Krishna Das* means *Servant of Krishna.*
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577. *Behold: the king of this land, traveling in the forest, was separated from his horse.*
578. *For, lo: the horse spooked, having been scared by a snake; the king was thrown to the ground.*
579. *Though unharmed by the fall, the king could not retrieve his horse.*
580. *Wherefore the king walked to the nearest house, which happened to be the home of the hunter.*
581. *As the king approached the home, he was greeted by the words of the parrot that had been raised by the hunter.*
582. *That parrot, the one that had not escaped the hunter, still lived in the cage.*
583. *The parrot, seeing the king approach, parroted the sort of words that he had been raised on.*
584. *He squawked: 'Beat and rob him!*
585. *Bind and cage him!'*
586. *The king, hearing those words coming from the home of the hunter, turned and ran the other direction, fleeing from the home of the hunter.*

587. *"After a few miles, the king came to another home in the forest, a cabin surrounded by flowers and a vegetable garden.*
588. *This was the home of the holy woman who had found the parrot that had escaped the hunter.*
589. *The parrot had happily lived with her for seven years, ever since she befriended him upon his escape.*
590. *Behold: though he was not caged and could leave if he wished, he willingly stayed.*

591. *From his perch on the garden fence, the parrot saw the king approach.*
592. *The parrot did what parrots do: he parroted the sort of words that he had been raised on.*
593. *He sang: 'An honored guest!*
594. *Welcome to our table!*
595. *Have a warm bath and a glass of our best wine!'*
596. *The king, hearing the warm words of welcome, knocked upon the door of the holy woman.*

597. *Lo: she greeted him and treated him like a king, though she knew not that he was the king of the land.*

598. *"After his warm bath and delicious meal of roasted vegetables with a mug of mead, the king revealed his identity to the woman.*
599. *Then he described his experience with the first parrot and its foul words, and compared that to his warm welcome by her sweet parrot.*
600. *The king said, 'Thus the old adage is proved true: The upbringing of a beast or man is at least as important as the bloodline.'*

601. *"The holy woman lent the king her horse so that he could return to his palace.*
602. *A week later, a messenger arrived at the home of the holy woman.*
603. *He gave the woman a string of seven horses, one being the horse she had lent to the king.*
604. *Each horse carried a pouch filled with gold.*
605. *The messenger said, 'The horses and gold are a gift from the king, a token of his appreciation.*
606. *He also sends the following message: A parrot singing compassionate words is an ambassador of the one parroted!'"*

607. Yahshua ended his story to the teens beneath the tree by saying: *"As with parrots, so with children.*
608. *Wherefore, we pray that children with unpleasant parents will do what is possible but not easy, which is to cleanse their minds with spiritual water that they may be purified from the parroting of their unpleasant parents.*
609. *Behold: It is much easier for a child of pleasant parents to walk the path of pleasantness when an adult.*
610. *Wherefore I say to parents: Lead your children onto the path of pleasantness by walking that path."*

A Story Told by Yahshua: The Journey to Find the Great Guru

611. Behold: In India, there are many teachers with a reputation for great wisdom.
612. But not all with that reputation are truly wise; some simply have good marketing skills!
613. One day, Yahshua was visiting the hut of a true sage, an elderly yogi.
614. Though this sage was truly wise, he had no great reputation.
615. Lo: while Yahshua sat with the sage, a seeker came to the hut.
616. The seeker said, 'I am in this region in search of the famous Guru, Sri Maharaj the Great.
617. It is too late in the afternoon for me to continue my journey to the Ashram of Sri Maharaj; therefore, you also being a yogi, I ask lodging for the night.'

618. The elderly yogi replied, 'Yes, you may share my home for the night.'
619. The seeker sat while the elderly yogi began an enlightening talk on the topic of spiritual lifestyle.
620. Soon after the elderly yogi began to speak, the seeker said 'I will go outside and read a spiritual text written by Sri Maharaj.'
621. Yahshua said, 'Before you go outside, with the permission of our host, I will tell a short story.'
622. The host, the elderly yogi, said: 'I would be honored to hear Your story.'
623. The seeker nodded, saying, 'I will listen, since You say the story is short.'

624. Yahshua told the following story.
625. Yahshua said, *"There once was a great yogi who was not famous.*
626. *His wisdom was far greater than that of a more famous yogi who lived in the same forest.*
627. *Lo: One day a seeker came to the hut of the great yogi who was not famous.*
628. *He said, 'I am in this forest in search of the famous yogi, Sri Guru.*
629. *I know he lives on top of this mountain, but, behold: the forest is thick and I have lost my way.*
630. *Wherefore I wish to hire a guide.'*
631. *The elderly yogi replied, 'I will be your guide to the guru.'*

632. *"Lo: the elderly yogi, followed by the seeker, set out on a narrow path up the mountain.*
633. *After a bit of walking, they came to a tree.*
634. *The old yogi stopped and said, 'Behold: this tree is speaking to you, but you do not understand his language.*
635. *I will interpret for you.*
636. *The tree is saying: Seeker, something is hurting my side!*
637. *Please stop long enough to help me!'*
638. *The seeker replied, 'Old yogi, trees do not talk!*
639. *But even if the tree did give that message to me, I cannot stop.*
640. *For, lo: I wish to receive the honey from the mouth of the famous guru.*
641. *I am in too great a hurry to stop to help a tree!*
642. *I hired you, old yogi, to lead me to the great guru.*
643. *Now, do so!"*

644. *"Once again they began their walk on the path.*
645. *After a short while, the seeker was hungry.*
646. *He realized he had left his lunch, a lump of honey, behind at the hut of the yogi.*
647. *He complained bitterly of his hunger for the honey.*
648. *The old yogi replied, 'Not long ago, when I stopped to speak with that tree, I smelled honey there.'*
649. *The seeker said, 'Take me back to the tree; if there is honey, I want it.*
650. *For, lo: I am famished!'*

651. *"But when they arrived at the tree, behold: another seeker, now a finder, stood by the tree with a heaping pile of honey at his feet.*

652. *The finder said to the seeker, 'The tree spoke to me.*
653. *I was on my way down this mountain to find a little-known yogi called 'The Guru of No Name'.*
654. *The tree said that something was hurting its side and asked me to help.*
655. *Though I was in a hurry to reach the home of the 'Guru of No Name', lo, I stopped to help the tree.*
656. *When I checked its side, I found a beehive that was bothering the tree.*
657. *In moving the bee hive, this honey fell to my feet.*
658. *Now, before continuing my journey to the hut of the 'Guru of No Name', I will take this honey and sell it.*
659. *I will then use the money to help a poor family I discovered along the path.*
660. *But there is so much honey, I will give you, hungry seeker, a handful for your lunch.*
661. *Hearing the words of the finder, the seeker ate some honey.*
662. *The seeker then continued his journey up the path with the elderly yogi, complaining all the while.*
663. *The seeker said, 'If only you had told me you smelled honey at the tree the first time we passed by, lo: all of that honey would be mine!'*

664. *"After another bit of walking, the guide, the elderly yogi, said to the seeker: 'That ant by your feet is speaking to you, but you do not understand the language.*
665. *I will interpret for you.*
666. *The ant is saying: Please help us!*
667. *We are digging a tunnel and some big stones are blocking our path!*
668. *Please, oh seeker, help us move the stones!'*
669. *The seeker replied, 'I am in a hurry to reach the palace of the famous yogi!*
670. *I have no time to help ants!'*

671. *"Once again the seeker and the elderly yogi continued their walk on the path.*
672. *After a short while, the seeker was thirsty.*
673. *After the seeker complained bitterly of his thirst, the yogi said: 'Back where the ant was, I saw a spring of fresh water.'*
674. *The seeker demanded, 'Take me there so that I can fill my water jar.'*
675. *When they reached the spring by the ant, lo: a poor family was celebrating; yea, the family jumped with joy!*
676. *The seeker filled his jar with water and asked: 'Why are you celebrating?'*
677. *The father of the family replied: 'We have found a bag of gold!*
678. *It had been buried beside the path for many years, just waiting to be found!*
679. *As we walked down this mount to visit the hut of the Guru of No-Name, lo, I heard an ant call to me!*
680. *His ant community needed help to move some big rocks that were impeding their path.*
681. *I helped, and in digging to move those rocks, I uncovered this bag of gold!*
682. *Here, seeker, you may have a nugget.'*
683. *The seeker took the gold nugget without a word of thanks.*
684. *As soon as he resumed his journey with the old yogi, the seeker complained: 'If you had convinced me to help that ant, behold, the entire bag of gold would now be mine!*
685. *You are not a very good guide!'*

686. *"The elderly yogi and the seeker came to a river that needed to be crossed by ferry.*
687. *As they were about to step onto the boat, behold, a fish stuck his head out of the river and made some splashes.*
688. *The fish then threw itself out of the river to land beside the feet of the seeker.*
689. *The elderly yogi told the seeker, 'The fish has used splash language to ask you for help.*
690. *But you do not understand, so I will interpret.*
691. *The fish is asking you to give him a bit of that healing herb you carry in your pouch.*
692. *The fish has swallowed a stone that has caused great pain in his belly.*
693. *The fish says that if you give him some of that herb, he will vomit the stone from his belly and will find relief from his horrible pain.*
694. *He begs your mercy!'*

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695. *"The seeker replied, 'This herb is a gift for the famous guru that lives in a great palace atop this mount.*
696. *I cannot waste it on a fish!'*
697. *The elderly yogi said, 'I perceive, seeker, that you are not ready to cross this river to the other shore.*
698. *Lo: I am he who was once the famous yogi atop this hill.*
699. *But, lo: I gave that up long ago to seek the peace of anonymity.*
700. *For, behold: I found that fame was a burden.*
701. *I abandoned my fancy ashram, which was as rich as any kingly palace, and descended the mount to serve others.*
702. *Now I teach in relative obscurity, though a few true seekers sit beside my fire.*
703. *You, oh seeker, prove the old proverb true: You can lead a horse to water, but you cannot make him drink!*
704. *Now, I will heal the fish.*
705. *Lo: I have some of that herb in my pouch.'*

706. *"The elderly yogi gave the fish the herb and, as the fish had foretold, he vomited the stone from his belly.*
707. *The stone landed at the feet of the elderly yogi.*
708. *Behold: the stone was a giant ruby!*
709. *The yogi gave the ruby to the seeker and said, 'Give this to one in need.*
710. *Then you may find the guru within.*
711. *That guru is always present, but you must create the proper inner condition or will not have the ears to hear.'"*

Some Teachings of Yahshua in Benares Written Down by Yohanan

Yahshua and the Youth

712. In Benares, a youth said to Yahshua, "Tell me something that other spiritual teachers have not told me."
713. Yahshua said: "The wise man takes good care of his teeth.
714. If he is compassionate, he teaches the young to do the same."

Yahshua and the Man Who Wanted a Trustworthy Servant

715. In Benares, upon hearing a man complain that he could not find a trustworthy servant, Yahshua said: "Become trustworthy and be your own servant."

Yahshua and the Man Who Desired a Long Life

716. In Benares, Yahshua met a man who went to extreme measures to try and ensure a long life.
717. When Yahshua invited the man to go for a walk to the top of a nearby mount, the man said: "I might stumble, hit my head, and die!
718. Behold: My greatest desire is to live a long life!
719. Wherefore I never leave my village.
720. If I leave, who knows what might happen?
721. I could get killed!"
722. Yahshua replied, "A greater achievement than a long life is a life well-lived.
723. Live well, and come what may."

Divine Patience

724. In Benares, a philosopher told Yahshua: "Like You, I hope and pray for the eventual salvation of all sentient Beings.
725. But lately I wonder: Will God let time go on that long?"
726. Yahshua replied, "The fruit of Divine Patience is long in ripening but is the sweetest of fruits!"

Hope and Preparation

727. In Benares, one man stored away extra root vegetables when it appeared that a local war was about to begin.
728. His friend said, "I will not put away extra food; instead, I will hope that the war
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does not begin."
729. The first man – the man who stored some food – asked Yahshua: "Am I a negative thinker if I store some food when it appears that a war is to begin?"
730. Yahshua replied, "Hope for the best, but be prepared for the worst.
731. For, behold: long have immature men made war, despite the best hopes of the holy ones.
732. If war comes, share your stored food with the immature and their victims.
733. Until war comes, share the bread of your wisdom and advocate peace."

White Wizardry and Group Realities

734. In Benares, sitting behind a barn with a group of stable-boys and street children, Yohanan and Yahshua discussed White Wizardry and group realities.
735. Yohanan said, "Yesterday, when the man asked if he was a negative thinker for storing food when it looks like a war may soon begin, You said: *'Hope for the best, but be prepared for the worst.*
736. *For, behold: long have immature men made war, despite the best hopes of the holy ones.*
737. *If war comes, share your stored food with the immature and their victims.*
738. *Until war comes, share the bread of your wisdom and advocate peace.'*
739. With your blessing, Yahshua, I will share my thoughts on Your words of wisdom.
740. Also, with Your blessing, I would like to ask a question."
741. Yahshua replied, "Good Friend, with sincere interest I will hear your thoughts expressed.
742. Yea, and from the deep within I will answer your question."

743. Yohanan said, "As You have previously taught me, all people are wizards, knowingly or unknowingly, weakly or powerfully, with even the relatively weak having far more power than most imagine.
744. I hear You, Yahshua, and I agree!
745. What You say matches my own observations in life, both intellectually and intuitively.
746. You have taught me that 'wizards', in the *most general sense*, are all who have the power, latent or actualized, to exercise will power – essentially *all* Beings.
747. Also, You have taught me that 'wizards', in the *most specific sense*, are those Beings aware of the power of their will – their 'I' – to conjure and who knowingly conjure enchantments or disenchantments, in relative harmony or disharmony with the Divine Will.
748. In that category are those who know that they are wizards and act on that fact, seeking training and increased ability.
749. White Wizards will seek training from White Wizards with the aim of improving their ability to manifest goodness in the cause of LOVE.
750. Dark Wizards will seek training from Dark Wizards with the aim of improving their ability to control their environment to their own personal advantage, regardless of harm to others.
751. White Wizards are altruistic, the Dark are greedy and selfish, cruel and cunning.
752. You have taught me that, according to our intention and methodology, we become good 'White' wizards or bad 'Dark' wizards, most of us passing through various shades as we rise and fall on the rungs of consciousness, our type of wizardry announced not only by the color of the robe of the order we affiliate with, but even more so by the color of the robe of light that is our aura, as perceived by Beings of elevated consciousness.
753. You have taught me that White Wizards conjure in harmony with the Divine Will by affirming with the angelic choirs of the highest heavens Universal Love Chants such as, 'Let there be Light!' and 'Peace on Earth, Good Will toward All!' and specific enchantments to address the various ills we, as healers, diagnose in our environments.
754. You have taught me that Nasarean

Specific Enchantments are never out of harmony with the Universal Love Chants of Jah-Jah and Elohim in Yah.
755. You have taught me that, by our life of enchantments, we Nasarean White Wizards conjure the Garden of Eden consciousness of heavenly embodiment on this fallen world, with the intention of returning this world to its original status as a heavenly world and then to see it ascend unto ever higher group realities and ever higher heavens.
756. Even so, as You said yesterday, for countless generations we have watched the immature make war and conjure pain in this group reality.
757. You advise us to always, regardless of the violence of the group reality, chant up the great Universal Love Enchantments, and also, as Nasarean White Wizards, to conjure from our inner cauldron specific wellness-enhancing enchantments in harmony with the Essene Tree of Life, which is the Healing Tree.
758. Yesterday, Your words caused me to reflect on the fact that, though throughout history many high-potency White Wizards have chanted positive enchantments of universal love, this world is still at war.
759. I ask You, Yahshua: Is the seeming incongruity of the belief in the power of positive enchantments to conjure peace and love – our belief – and the stark reality of the violence of the world around us despite our chants for world peace, explained by a true understanding of the nature of the interaction between Individual Ovums and Group Ovums?"

760. Yahshua replied, "You ask the key question, Yohanan, to which I answer: 'Yes'.
761. Behold: each Being has authority over its own Ovum of Light.
762. Within your own Ovum of Light, you may create the Kingdom of Heaven within, regardless of the actions of other Beings.
763. But co-creating a Kingdom of Heaven in a group reality is dependent on the thoughts, words, and deeds of many Beings.
764. Lo: each Being is an 'I', a drop of the ocean of I AM, with will power and intentions.
765. Your good intentions may be met by the counter-intentions of multitudes in a group reality.
766. Wherefore a group reality is in conflict until the Beings that share it come into harmony with the Universal Love Enchantments of Jah-Jah.
767. Love is the higher reality but permits freedom of choice, The Great Freedom.
768. Group realities can be raised and uplifted by degrees by the chanting of Universal Love Enchantments.
769. The positive enchantments of our venerable ancestors – the White Wizards of each past age – have kept the human species from entirely drowning in violent waves of darkness.
770. We, the Nasarean White Wizards of this age, contribute to the mighty Wave of Good set in motion by our venerable ancestors, knowing and trusting that one day the positive enchantments will be met by enough group agreement to manifest Heaven on Earth, which is heavenly embodiment in a resurrected Mother Nature as the shared group reality.
771. We trust that Love will be victorious, for Love is all-attractive and is the highest group agreement.
772. When we chant 'Peace on Earth' in the midst of continuing war, we know that we are conjuring the Kingdom of Heaven on Earth one verse at a time, like building a temple stone by stone.
773. Because we rest confident in the ultimate universal victory of Love, our enchantments of peace amidst continuing warfare are not chanted in the attitude of losers, but in the positive manner of confident winners.
774. That in itself is magic.
775. Love is the most powerful magic and is the assurance of the ultimate victory of the White Wizards of Jah-Jah and Elohim in Yah.
776. Until that victory is manifest in the

shared group reality, be gentle like a dove but also wiser than the serpents.
777. Be prudent and store some food before a war, but never be stingy.

Yahshua and the Pick-Pocket

778. In a market in Benares, Yahshua said to a pick-pocket: "You will never get what you truly need by stealing."

Yahshua and the Man Who Never Stopped Talking

779. In Benares, Yahshua met a man who asked Him a question but then kept on talking so that Yahshua had no opportunity to answer.
780. The man kept on talking throughout the day until he finally stopped so that he could eat.
781. Yahshua said, "You have two ears.
782. You have two eyes.
783. But you have only one tongue.
784. Why do you let your tongue get all the exercise?"

Work on Improving Your Faults

785. In Benares, Yahshua met a sage who said, "Though elderly, I have lately decided to work on improving faults in my conduct that previously I considered too trivial to work on.
786. For, lo: I once had a pupil with many big faults.
787. I had another pupil with small faults but no big faults.
788. Until this year, I had not seen either of them in many years.
789. Behold: the one who previously had many big faults is now a great spiritual master.
790. He is at peace with himself and the world.
791. Because his faults had been so great as to be obvious even to him, he confronted them with vigor and persistence.
792. The one who previously had no big faults had not worked on his small faults.
793. Lo: over the years, some of those small faults have become big faults!"
794. Yahshua replied, "When we turn the spotlight inward, let us first remove the large thorns from our eyes.
795. Then let us search for tiny specks of sawdust.
796. But let not work on oneself be without forgiveness and joy.
797. For, lo: the somber puritan is brittle!
798. Wherefore I say: Baptize inner scrutiny in the healing waters of Divine Humor!"

Yahshua and the Self Righteous Buddhist

799. In Benares, Yahshua sat beneath a fig tree.
800. Lo: two Buddhist monks stood nearby.
801. One of the monks berated the other for having spoken to a woman.
802. The voice of that monk dripped with self-righteousness.
803. Absent from that voice was the song of higher understanding.
804. Also absent was the sound of compassion.

805. Yahshua spoke to the self-righteous monk.
806. Yahshua said: "Behold, one morning two Buddhist monks were walking in the countryside, begging alms.
807. They came to a shallow, muddy creek that blocked the path.
808. Lo: Standing before the muddy creek was a young woman.
809. She was afraid to cross the muddy creek.
810. One of the two monks crossed the muddy creek without looking at the woman.
811. But the other monk, seeing the woman's predicament, picked her up and carried her across the creek.
812. He put her down on dry ground and then continued walking with the other monk.

813. "The monk who had not looked at the woman scolded the other, saying, 'We are

celibate monks; it is not appropriate to carry a woman!'
814. That monk continued to scold the other throughout the day and into the evening.
815. Finally, the scolded monk spoke, saying, 'Brother, I quit carrying the woman this morning.
816. You, though, are still carrying her!'"

The Guru and the Scholarly Student

817. Yahshua and Yohanan visited a guru who headed a spiritual school in Benares.
818. They observed the following encounter.
819. A student with great scholarly gifts complained to the guru, "I have completed all of your courses of study.
820. There is nothing left for me to accomplish."

821. The guru stood up and pointed a finger toward the heavens.
822. Lo: the finger of the guru became a flame!
823. The guru said, "You can apply your learning."

Yahshua and the Untouchables

824. In Benares, Yahshua shared His teachings with the Sudras, called 'Untouchables', the lowest of the four castes.
825. A Hindu priest said to Yahshua, "Do not let them touch our holy books; for, it is forbidden."
826. Yahshua then kissed the forehead of an 'Untouchable'.
827. Yahshua said to the priest, "Now he knows more than all your books."
828. The priest replied, "You have polluted your lips by touching what is untouchable."
829. Yahshua said, "I find the Sudra touchable.
830. I find the caste system untouchable.
831. Yea, I can not embrace that system or will be polluted."
832. The priest went to find others to help stone the foreigner.
833. Yahshua was hidden by Sudras who helped Him escape to the wilderness.

A Discourse on the Ladder of Consciousness

834. Yohanan and Yahshua stood near a market in Benares.
835. A man told them, "I have often observed that when people tell me obvious lies, they seem to think that I will not know they lie.
836. Once, a man lied to me even though certain facts that both he and I were aware of proved his story false.
837. He should have realized that I would contemplate those facts and recognize his lie.
838. And yet he seemed not even to consider that possibility.
839. He walked away believing that I had swallowed his lie.
840. His foolishness is beyond comprehension."

841. Yahshua replied, "Behold: consciousness is not frozen, but fluid.
842. The level of consciousness of one person is not the same as another.
843. Yea, and the level of consciousness of each person changes, rising or falling according to their thoughts, words, and deeds.
844. Wherefore, imagine four men.
845. The first man tells a lie like the man you described, a lie that the other three men all should recognize as a lie.
846. Yet the man who told the lie is oblivious to the reality that the other three men recognize his lie.
847. Lo: his lack of recognition of what seems obvious to some others is due to his lower level of consciousness.
848. At his level of consciousness, he does not even recognize the obvious things that prove him a liar.
849. And at his level of consciousness,

he does not realize that his hearers are of a higher level of consciousness, a higher order of being.
850. Behold: he is not even aware that higher orders of being exist, let alone recognize a higher consciousness than his own.
851. I tell you truly, many believe that the levels of consciousness begin and end at their own level.
852. That is the meaning of the adage, 'Some men believe that consciousness begins and ends in their own armpit!'

853. "I told you to imagine that three men heard the obvious lie of the liar.
854. The first of the three hearers of the lie was at a little bit higher level of consciousness than the liar.
855. He recognized the lie and wondered why the liar would tell such an obvious lie.
856. He wondered, 'Does not this liar realize that I am aware of the facts that prove him false?'
857. The second of the three men who had heard the lie was at a little bit higher level of consciousness than the first hearer of the lie.
858. He understood why the liar did not realize that others would easily recognize his falsehood.
859. He realized that the liar was of a relatively lower level of consciousness than his hearers.
860. And he realized that what is obvious to Beings at a higher level of consciousness is not obvious to a Being at a lower level.
861. Realizing his superiority in consciousness, he felt egotistical pride and, without knowing it, took a tumble in consciousness.
862. The third hearer of the lie, like the second, recognized the obvious lie and understood why the liar was oblivious.
863. But unlike the second, the third hearer did not feel egotistical pride.
864. Rather, the third hearer understood that, though he was of higher consciousness than the liar and the other hearers, it was equally true that above him were countless rungs on the Ladder of Consciousness.
865. Yea, that ladder is the Spiral Stairway to the highest heavens.
866. And the third hearer, in honest humility, realized that there must be as many Beings higher than him on the Ladder as there are below him.
867. Feeling no egotistical pride, his honest humility resulted in an immediate elevation on the Ladder of Consciousness.

868. "Now let us imagine that there was a fourth hearer of the lie.
869. This fourth hearer was of a similar level of consciousness as the liar.
870. He did not recognize the lie.
871. After listening to the liar, this fourth hearer told the liar a lie.
872. And the first liar did not recognize the lie of the second liar.
873. The two liars bargained, made deals, signed contracts, and secretly exalted in their cunningness.
874. As the first liar departed, he stepped into the street and was run over by a carriage that he did not notice.
875. The second liar died the following week.
876. He was beaten to death by a man whom he had previously cheated.
877. Lo: He had not realized that the man would discover that he had lied.

878. "I tell you truly, consciousness is indeed fluid, not frozen, as illustrated by the following story first told by Gotama Buddha.
879. There was once an old sage who enjoyed sitting beside a large goldfish pool.
880. One day he sat there with a new student.
881. The old sage, watching the several goldfish swim, said, 'They are very happy.'
882. The student said, 'You are not a goldfish.
883. You do not speak their language.
884. Wherefore, you cannot know if these goldfish are happy.'
885. The old sage replied, 'You are not me.

886. How do you know if I know whether or not the goldfish are happy?'"

887. Yohanan said to Yahshua, "This explains why many people claim something 'true' and honestly believe it, while just as many people claim a conflicting thing 'true' and honestly believe it."
888. Yahshua replied, "David of Alexandria, my beloved grandfather, taught this about 'truth'.
889. Imagine Ultimate Truth to be an immeasurable Crystal Mountain of countless sides and edges.
890. One man sees one side and believes he knows the truth of the All.
891. Another man sees another side and argues he knows the truth of the All.
892. A third man climbs a bit higher on the Crystal Mountain and sees the limited truths of those below and discovers a higher truth.
893. A fourth man climbs even higher, reaching what he believed was the top of the mountain only to discover a series of higher slopes and an ever-receding summit.
894. So it is with the mountain of 'truth'."

The First Question and Great Realizations

895. Yahshua and Yohanan visited a Hindu yogi in Benares.
896. There were several other young men, Buddhist and Hindu, sitting in the circle.
897. The old yogi asked as many questions as he answered.
898. He said to Yahshua, "You have been silent while I discoursed at length.
899. Now, I would like to ask You a question.
900. For, lo: You are a visitor to our land and I am curious in regard to Nasarean beliefs."

901. Yahshua replied, "I am happy to answer your questions."
902. The yogi said, "When You answer, please use Nasarean terms, even Your own names of Deity; for, lo: I am not too old to learn new things."
903. The Yogi asked Yahshua: "What is the first question that a spiritual seeker should ask?"
904. Yahshua replied, "That would depend on the seeker and whether or not he had yet experienced *The First Great Realization*, which is 'I Am'.
905. When one experiences 'I Am', one can begin serious spiritual work.
906. *The First Great Realization* is the realization of Self as spirit.
907. Spirit is 'I Am'.
908. 'I Am' is Yah within, a spark of the Great Flame of Yah.

909. "Behold, until one knows oneself as 'I Am', one is lost and without a true home.
910. Wherefore, a good first question to be asked by a seeker is 'Who am I?'
911. The first tapas[7] given to seekers should be those that induce the experience of 'I Am'."

912. The old yogi replied, "Please continue to discourse on the topic of great realizations.
913. What realizations follow the first?"
914. Yahshua replied,"*The Second Great Realization* is: 'Consciousness is fluid, not frozen; it rises and falls, expands and contracts.'
915. This is the realization that our level of consciousness is not frozen on The Ladder of Consciousness.
916. That realization leads directly to *The Third Great Realization*, which is: 'Our level of consciousness rises or falls not by chance, but according to Universal Law'.

[7]*Tapas* is a Sanskrit word that literally means *straightening by fire* and implies *spiritual disciplines.*

917. We realize that what we put out, we get back: as we sow, so shall we reap.

918. "After *The Third Great Realization*, one may make *The Great Decision.*

919. Behold: *The Great Decision* is the decision to bring one's life into ever greater harmony with Universal Law.

920. At this point, one should study various spiritual traditions and sacred texts, looking for a path that best teaches harmony with the Way.

921. Having found a path that speaks to you, dedicate yourself to that path.

922. This choice of a path is called, *The Great Affiliation.*

923. By this choice we bond with a spiritual path, joining others in a spiritual fellowship based on that shared path.

924. Enter your spiritual fellowship on your knees, in great humility, offering your service without hidden motives and with no strings attached.

925. "At any time after *The First Great Realization*, one may experience the fourth.

926. *The Fourth Great Realization* is called, 'We Are'.

927. Behold: Once one knows 'I Am', let him discover 'We Are.'

928. For, lo: there are countless sentient Beings in Yah, all deserving respect.

929. One who affirms 'I Am' but not 'We Are' is experienced by others as egotistical.

930. It is good to recognize Yah within ourselves, but we must also recognize Yah within others.

931. "Only after consistently acting on *The Great Decision* for some time, and thus rising on The Ladder of Consciousness, will one truly know God and Goddess.

932. Until then, one has but a collection of opinions and beliefs, some true, some false.

933. While no-one can know the entirety of God and Goddess, one who experiences the *Mahazeh Gedolah*, the *Great Revelation*, is called *God Realized.*

934. Whenever one knows Jah-Jah and Elohim by virtue of the direct experience of the Mahazeh Gedolah, one has attained *The Fifth Great Realization.*

935. That realization is called, 'God Realization', and leads directly to *The Sixth Great Realization.*

936. "*The Sixth Great Realization* is called 'The Revelation of Divine Grace.'

937. This is the realization of *The Gracious Gift*, the gift of being, wherein we realize that we came into being as an act of grace, according to *The Creative Wish.*

938. Though we number this the sixth realization, it occurs whenever it occurs, not necessarily according to any listed sequence.

939. It is one thing to intellectually affirm the sixth realization, and quite another to actually experience it.

940. Nobody experiences the Mahazeh Gedolah without truly realizing *The Gracious Gift.*

941. With *The Revelation of Divine Grace* comes the experience of *The Great Humility.*

942. At the time of *The Great Humility*, one dedicates oneself fully as a servant of Jah-Jah and Elohim in a new and powerful way, not due to *hope* for eternal life, yea, and not to *earn* eternal life, but in joyous response to *The Gracious Gift* that *is* eternal life.

943. Now one is motivated by pure love for the Creator in the heavenly bliss of *The Great Appreciation.*

944. Now one may join in the heavenly chorus that is the *Creative Enchantment*, which is the ever ongoing *Creative Wish*, the mantra of YHWH: 'Let Being expand, now in forever, amen!'

945. And this great love for Yah gives birth to a great love for the creation of Yah, yea, and a desire to serve Yah by serving all of creation.

946. And if we act on that love, we will experience *The Seventh Great Realization.*

947. "Behold: *The Seventh Great Realization* is called 'Realization of our True Work.'
948. That 'Work' is linked with *The Mantra of the Christ Family,* also called *The Healing Enchantment,* which is: 'Let there be ever-expanding well-being for all Beings in the highest Love, now in forever, amen!'
949. This realization is *The Magic Key to the Highest Heaven.*
950. These seven realizations are not the only realizations of significance, and they may unfold in various sequences, though the above is typical."

Yahshua and a Hindu Monk

951. In Benares, a Hindu man, recognizing Yahshua from a previous encounter, said to Him: "I heard You discourse in the market on the equality of women and men, even asserting the right of women to the priesthood.
952. You were so bold as to affirm the right of women to choose their own husbands and to divorce their husbands.
953. You went so far as to call it a crime for a woman to be burned alive in the funeral fire of her husband.
954. But if the woman does not end her incarnation when her husband dies, how then will she serve him in the afterlife?"

955. Yahshua replied, "In Yah, the masculine and feminine principles are equal.
956. Jah and Jahlah are equal, as are women equal with men, every wife with her husband, and every girl with every boy.
957. At lower levels of consciousness less egalitarian opinions dominate the culture.
958. When those opinions unjustly harm other Beings, those Beings are within their rights to seek redress, even if that means breaking an unjust law.
959. I tell you here and now: To burn a woman alive in the funeral fire of her deceased husband is a crime before the true God and Goddess.
960. The true servants of God and Goddess, regardless of what name they call Deity, will wage war on that vile practice.
961. Even so, let the war be nonviolent.
962. I say to you, be not concerned with who will serve you in the afterlife; rather, concern yourself with serving others here and now.

On Names of God and Goddess

963. In Benares, a Hindu complained that Yahshua used foreign names for God and Goddess.
964. Yahshua replied, "It matters little what name you call God and Goddess; what matters is what kind of Deity you call upon.
965. If a man calls God by the right name but in fact worships a demon, what good is that?
966. And lo: If a woman mispronounces a name for Deity yet serves the true Goddess and God, will not her mispronunciation be forgiven?
967. I tell you truly, when a child mispronounces the name of his father, a good father is not angered.
968. Yea, and he will answer his child regardless of the mispronunciation.
969. If a human father is that gracious, how much more gracious is the Heavenly Father Jah, by whatever name you call Him?"

Make Goodness Your Chief Work

970. In Benares, a man said to Yahshua: "I wish I had more time to do good.
971. But I am very busy with my work."
972. Yahshua said, "I sense your sincerity.
973. Yet I say unto you: Never be too busy to do good.

974. Let goodness be your chief priority and it will become your chief work."

Yahshua and Yohanan in Ganga-Dwara
A Dialogue on Ganjah

975. After Benares, Yahshua and his best friend, Yohanan, visited many places in India.
976. One of the most beautiful places they visited was Ganga-Dwara.
977. This place was known for the many sages that graced its wilderness.
978. Many of the sages smoke a plant called ganjah, which some Nasareans eat and call qaneh-binah,[8] which means 'stock of wisdom'.

979. Yahshua and Yohanan sat in a cave near Ganga-Dwara, the gate of the great river.
980. They visited there with a sage.
981. The sage offered Yohanan a pipe with dried ganjah.[9]
982. Yohanan accepted the pipe, but, before smoking, said to Yahshua: "I smoked ganjah for the first time shortly after my arrival in this land.
983. It is the same herb that we Nasareans call qaneh-binah.
984. I had many spiritual realizations and felt the presence of Jah-Jah in a very powerful way.
985. And while still living in Jerusalem, my twin brother and I boiled qaneh-binah leaves and ate them.
986. We did this under the supervision of our father, Ra'am,[10] a respected Nasarean prophet.
987. In truth, my experiences with ganjah have been very positive, with insights and revelations that altered my behavior for the better.
988. Wherefore, I would enjoy partaking of this pipe, but will not if You advise otherwise.
989. For, lo: I do not want to offend You.
990. Also, I wish to hear whatever teachings You offer in regard to qaneh-binah."

991. Yahshua replied, "You, Yohanan, may make your own decision in regard to this pipe.
992. Either way, you will not offend Me, My friend.
993. I say to all who ask, be not offended by

[8]The Nasareans use the same term *qaneh-binah* for both *hemp* and its sister plant *marijuana*. The Hebrew word *qaneh* means *stock*, and *binah* means *wisdom*. Though some Nasareans consumed qaneh-binah – typically by eating it – there is no reason to think that the majority partook. Rather, the dialogue between Yohanan and Yahshua on the topic suggests that it was an esoteric minority practice in regard to its illuminative qualities, and was also a medicinal occasionally prescribed by Nasarean healers for various illnesses, including internal and external tumors. Modern science validates the ancient Nasarean beliefs in the medicinal qualities of marijuana. Investigators at the University of Wisconsin School of Medicine and Public Health reported that the administration of cannabinoids halts the spread of a wide range of cancers, including brain cancer, prostate cancer, breast cancer, lung cancer, skin cancer, pancreatic cancer, and lymphoma. The researches stated: "Cannabinoids ... offer potential applications as anti-tumor drugs...." Researchers at the California Pacific Medical Center Research Institute reported that cannabinoids offer hope of a non-toxic therapy that could treat aggressive forms of cancer without any of the painful side effects of chemotherapy. A report titled *Emerging Clinical Applications for Cannabis and Cannabinoids* reviewed nearly 200 scientific trials assessing the therapeutic use of marijuana and found substantial evidence that it is helpful in the treatment of many ailments besides cancer, including: Alzheimer's, diabetes, multiple sclerosis, hypertension, gastrointestinal disorders, HIV, osteoporosis, rheumatoid arthritis, sleep apnea, and *many* others.
[9]*Ganjah* is the Indian word for *marijuana*.
[10]*Ra'am* means *Thunder*. Thus, Yohanan and his twin brother, Ta'om, were referred to as 'The sons of Thunder'.
[11]The 'industrial variety' is hemp. Hemp was used to make clothing and other products including the Nasarean ceremonial robe known by its Aramaic name: *Rasta*.

the use or non-use of this plant by others.
994. This plant was brought to this world by heavenly Cherubim.
995. Even so, consumption of this plant is not for everyone, and is not for children.
996. Those that do not consume the illuminative variety, may wear cloth made from the industrial variety and thereby receive the blessing of the Cherubim.[11]

997. "If you partake of the illuminative variety, it should be used as a spiritual sacrament on special occasions, such as the Sabbath, or as a medicinal.
998. My grandfather, David of Alexandria, used the plant every seventh Sabbath, which is the Great Sabbath, every forty-ninth day.
999. The plant undeniably has illuminative qualities and is a powerful medicinal.
1000. Yea, this plant is within the medicine bag of Nasarean healers.
1001. The herb and its oil are for the healing of many ailments.
1002. Anoint external tumors with the oil, daily, and they often will disappear.
1003. Place one drop per day in the mouth to heal internal tumors, but begin with drops so tiny you can barely see them.
1004. That way you can learn how your body experiences the oil without risking over-stimulation.
1005. Behold: No medicine will cure every tumor or ailment.
1006. Yea, some illnesses will not be thwarted by any medicine.
1007. Even so, this plant is a powerful medicine and will cure or help many ailments.
1008. Like any medicine, it is not to be disrespected by misuse or over use.
1009. This plant is medicine and some need no medicine.

1010. "In India and Egypt, the herb is often smoked.
1011. Nasareans have no tradition of smoking herbs as do the yogis of this land.
1012. The disadvantage to smoking is that you bring smoke into your lungs.
1013. Bringing smoke of any kind into your lungs is not without consequence.
1014. Clearly, a little smoke now and then is of less consequence than daily smoke.
1015. Daily smoke of any kind is harmful to the lungs if kept up for long duration.

[12]The leaves and/or the buds were boiled and eaten. The buds – which are what people smoke – are so potent that, if eaten in excess, will likely cause extreme nervousness and excessive energy, which is very unpleasant. Some very experienced, long-term ganjah eaters who have developed a high-tolerance, may eat one or two buds without a problem, but all others should eat only the leaf or risk experiencing excessive energy. Too many leaves will do the same thing. Since the potency of each plant differs, one is advised to begin with just a couple of leaves the first time one eats from a particular plant. If the illuminative effect is not noticed, the next time one adds another leaf or two until the correct dosage is discovered. The correct dosage is one that causes the illuminative effect without over stimulating the nervous system. The problem with mixing the ganjah leaves in brownies – as is popular in these modern times – is that you can't control the dosage very well. You don't know exactly how many leaves are in each particular brownie. The ancient Nasareans simply boiled the leaves for about five minutes and ate them like spinach. Instead of boiling ganjah, you may slow-cook it with butter and then eat the butter; this increases the potency so be careful! One should not eat ganjah and drive a car. In fact, one should only eat ganjah on a day that one is able to stay home or in nature for the several hours that the experience lasts. The experience should be used for spiritual and creative arts: praying, writing poems or songs, jotting down the creative ideas that accompany the illumination, communing with nature on a deep level, etc. It is important to note that, unlike the quick 'high' induced by smoking ganjah, after eating ganjah one typically feels no effect until an hour or so afterward. It is also important to note that there are two very different main types of ganjah: Sativa and Indica. Sativa produces the 'philosophical' or 'illuminative' high, whereas Indica is more relaxing and less illuminative. Indica is often preferred by patients seeking relief from pain – including cancer patients – and Sativa is often preferred by those seeking spiritual illumination. It is extremely important that ganjah be organic; many people who have bad reactions to ganjah are actually reacting to the pesticides and fungicides sprayed on non-organic crops. Most commercially available ganjah is not organic.

1016. The Nasarean tradition is to boil and eat a few leaves, better too little than too much, and not too often.[12]

1017. "If you consume too much at a time, you will be nervous with too much energy.
1018. If that happens, focus your mind on a positive project.
1019. Do not make the same mistake again.
1020. Always err on the side of caution with this and all other medicines.
1021. Too little is better than too much.
1022. Know this: before the herb places you in the presence of Jah-Jah, you must have a clean conscience.
1023. Until then, you will feel afraid to stand before the throne of I Am within.
1024. The presence of Jah-Jah is always here and now, but guilt and inner trauma keep one in bondage to the unresolved past.
1025. Wherefore, if you use ganjah, stand ready to acknowledge your past mistakes and accept forgiveness for whatever is causing uneasy feelings of guilt.
1026. The key is to know that Jah-Jah forgives everything that you sincerely regret having done in your past.
1027. As those uncomfortable things come to your awareness, bathe them in understanding and forgiveness.
1028. Do not dwell upon those things but instead forgive them and move on toward illumination in the divine presence.
1029. Jah-Jah knows the mistakes of every Being and will forgive anything that you sincerely regret.
1030. Do not stay stuck in the feeling of regret; rather, acknowledge your regret, accept forgiveness, and then move on to experience the magic of the present moment.
1031. For, lo: the magic of ganjah is simply that it assists you to be deeply in the here and now, and that is where magic lives.
1032. Guilt keeps you stuck in the regurgitation of past experiences that you have not inwardly resolved.
1033. Ganjah seeks to open you to the here and now; that is really all it does.
1034. All of the illuminations you experience with or without the aid of ganjah are in the here and now.
1035. But to experience the here and now, you must first confront the ghosts of your mind that seek to keep you bound in chains of guilt.
1036. If a healer gives a person ganjah, these things should be explained.
1037. And if it be their first experience, the healer should be with them throughout.
1038. The healer's explanation should emphasize the supremacy of forgiveness and the importance of dwelling on the positive throughout the experience.
1039. After accepting forgiveness, focus the mind on a positive creative work in the here and now.
1040. Those who do not feel ready to deal with whatever might come up should avoid this medicine, as should persons with extreme anxiety.
1041. The cleaner the conscience, the more joyful is a persons' experience with ganjah.
1042. A person with a clean conscience on ganjah will experience the magic of the deep here and now, where Jah-Jah is, without having to first process uncomfortable past experiences.
1043. Such persons find ganjah to be extremely joyful and illuminative.
1044. But also know this: Those who consume ganjah every day often build up a tolerance to the illuminative qualities and become lethargic.
1045. It is also true that each person is unique: some can handle a more frequent usage than others; some should not use ganjah at all.

[13]*Ta'om* means *one of a set of Twins* and is pronounced *taw-owm*. It is related to the word *To'mim* which means *something doubled* thus *twins*. Both words – *Ta'om* and *To'mim* – also carry the sense of *completeness* and *duplicated* which figures in the use of the words by the Nasareans to indicate a level of initiation called *Twinship in Christ*.

1046. As in all things, listen to your body and err on the side of caution.
1047. And always respect the right of others to make their own choice."

1048. Yohanan replied, "Usually I will eat the herb, not smoke it.
1049. For, lo: even before Your words, the Angel of Air so cautioned me.
1050. My twin brother, Ta'om,[13] and I perceived that the illuminative quality of the herb is greatly diminished if we partake too often.
1051. This time, however, I will share the offered pipe of our host."

1052. The sage who had offered the pipe to Yohanan said to Yahshua: "If You wish, I can boil You some leaves, according to the custom of the Nasareans."
1053. Yahshua replied, "Ganjah is a good medicine, but I am in no need of medicine.
1054. And I am illuminated without the assistance of the herb.
1055. Yea, I stand before you deeply in the here and now, in the presence of Jah-Jah, now in forever, amen!
1056. Even so, I carry ganjah in my medicine bag for the benefit of those in need of its help.
1057. But I thank you for your hospitality.
1058. You are, indeed, a gracious host."

The Alef in the Forest of Ganga-Dwara

1059. In the forest at Ganga-Dwara, Yahshua and Yohanan swam in a lake.
1060. Afterward, they ate fruit that fell from the trees.
1061. Yohanan said, "The forest of Ganga-Dwara is enchanting.
1062. It feels magical!
1063. I expect in this forest to meet an Alef!"
1064. Yahshua replied, "Look behind you."
1065. Yohanan turned and saw an Alef approaching.
1066. Yahshua said, "We often get what we expect!"

Yahshua and Yohanan Intervene at a Funeral

1067. In the countryside outside Benares, upon their return from Ganga-Dwara, Yahshua and Yohanan came upon a funeral party.
1068. Behold: a young woman, just widowed, was being forcibly dragged to be burned upon the funeral fire of her deceased husband.
1069. Lo: Yohanan said to Yahshua, "Let us intervene on her behalf."
1070. Yahshua replied, "Yohanan, your courage is one of the reasons why I proudly call you My best friend!
1071. Yes, let us intervene immediately!"
1072. Then Yahshua and Yohanan ran to the fire and pulled the woman from the grasp of the men attempting to burn her.
1073. Neither Yahshua nor Yohanan said a word.
1074. They simply grabbed the woman and walked away, leaving the funeral attendees in shocked amazement.
1075. After Yahshua and Yohanan disappeared into the woods with the young woman, the men who wanted to burn her said to one another, "Those two foreigners are too big and strong for us old men to fight; therefore, let us raise a posse to give chase."

1076. Yahshua and Yohanan, with the young woman, escaped to the Nasarean encampment outside Benares.
1077. The Overseeing Priestess of the encampment, Beten-Jahlah, said to Yahshua and Yohanan, "Each of you have fulfilled your time here.
1078. Leave now, before they slay you."
1079. The young woman begged to go

[14] *Sita* means *fertile garden.*

with them, saying, "If I stay here, I will be burned."
1080. Beten-Jahlah gave her blessing and the three departed the next morning.
1081. They traveled together to Yohanan's home in Jerusalem.
1082. On the journey to Jerusalem, Yohanan and the young woman, whose name was Sita,[14] fell deeply in love.
1083. At a Nasarean home in Jerusalem, Yohanan and Sita were wed.
1084. After the wedding, Yahshua went to a mount in the wilderness.
1085. Yea, the time had come for Yahshua to minister unto Yesar'el and Yisra'el, but He felt called to first have a deep Sabbath Rest upon the mount.
1086. After the rest, He would journey unto Mount Carmel to commune with His relatives and certain elders.
1087. Then He would travel south unto Halajah Ford to meet with the Magdalene.

Chapter Twenty-Nine

The Forty-Nine Day Fast of Yahshua with *Answers for the Lions of His Presence* Includes: *The Three Tempters of Lucifer*

1. Yahshua sat atop a mount beneath a tall tree.
2. He released Himself in Love and performed no mental calculations.
3. No planning, naught but deep submersion in Love did He perform.
4. Behold: the Way of the Christ is Love in action.
5. But even the Christ will know the joy of Sabbath Rest when timely.
6. And that Sabbath Rest is submersion in Love for a time of non-activity.
7. It matters not the length of time of Sabbath Rest, but that it be timely.
8. It matters not the day of week, but that it be timeless.
9. It is not instead of a normal once a week Sabbath Day, every seventh day.
10. Neither is it the same as a once a week Sabbath Day, needing only to be timely.
11. And timeliness is according to appropriateness.

12. Behold: The non-activity of the Rest is relative, not absolute.
13. One may chop wood and build a fire, but should be by oneself, preferably in nature, in utter simplicity of activity.
14. Work is kept to the bare essentials of bodily survival.
15. The purpose of this Rest is to permit the mind to detach its attention from even the things that naturally and rightfully occupy it on a typical day.
16. This is the Sabbath Rest that was enjoyed by Yahshua after his return from India.
17. His activity in Sabbath Rest was extremely minimal even when compared to others who enter the Rest.
18. For, lo: He built no fire and ate no food.
19. Yea, at the end of His cycle in India, before stepping into His next cycle of activity in the world, the Lord entered a deep and prolonged Sabbath Rest.

20. Yahshua sat upon the mount in Sabbath Rest, submerged in Love for forty-nine days.
21. He did not think about abstaining from food.
22. Lo: He simply sat in Love and radiated joy, a meditation indeed.
23. Though He did not set out to fast, He ate no food for forty-nine days and nights, drinking only water from a bubbling spring.
24. On the morning of the fiftieth day of His Sabbath Rest, behold: Three Lions of Zahyen approached.
25. The eldest of the three said, "We are the Lions of Your Presence.
26. We are sent by the Yaiyrah, the holy Rose of Sharon, to be in Your Presence as guardian Lions.
27. In that role, it is our duty to be watching the crowd and scouting the perimeter while You teach, not asking questions about spiritual matters.
28. Wherefore, before we begin this ministry, we ask one thing of You.
29. May we now ask one question each in regard to spiritual life?"

30. Yahshua, speaking for the first time in forty-nine days, replied: "It is good that you take your duty seriously, with great dedication.
31. I thank you, yea, and I thank the Rose of Sharon, the holy Yaiyrah.
32. Even so, I trust that, when appropriate, we will find times to talk.
33. Nevertheless, I will happily answer the questions of this moment, as you have asked."

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34. The youngest Lion asked, "Why is the sexual urge so strong within me, though I have chosen celibacy?"
35. Yahshua replied, "The universe is very sexual; for, lo: sexual energy is the Fire of Creation.
36. Were the universe not sexual, you would not exist.
37. Give thanks for sexual energy!
38. Even so, the sexual fire is fire, and fire can get out of control and burn a village.
39. Wherefore, some choose to guard against misuse of sexual energy by embracing celibacy.
40. For some, that path is appropriate.
41. For most, it is not.
42. Whether or not that path is appropriate for you, only you can decide.
43. Let no one compel another to take the vow of celibacy.
44. And know this: what may be right for you at one point in life, may be wrong at another point.
45. You are free to change your mind, anytime.
46. In general, I do not advise lifelong celibacy, except for the handful called to it.
47. For, behold: Look at nature!
48. What creatures are naturally celibate for life?
49. Lo: Isaiah spoke truly when he said that there is a proper time for all things under the sun.
50. You may be wise in choosing celibacy now, while you are a youthful Guardian Lion on a mission; for, lo: it would not be good to leave a child at home without a father for long while.
51. But you are nevertheless a man in the natural years of highest sexual energy.
52. Vow of celibacy or not, the Fire of Life will not disappear.
53. Pray for the power to manifest your choice, forgive yourself if you stumble, and know that you are free to make a new choice at any time.
54. But do not think that sexual energy is bad or that sexual intercourse is not blessed.
55. Behold: the sexual fire is blessed by Yah and practiced by Jah-Jah and Elohim.
56. Jahday and Jahnah are of the sexual fire of Jah-Jah, and you are the fruit of Our tree.
57. Yea, the sexual fire is blessed!
58. Water is also blessed, yet one should take care not to drown!"
59. The second of the three Lions, a master of the martial arts without equal, asked Yahshua, "Why not more Lions to guard You?"
60. Yahshua replied, "I guard Myself.
61. You three can guard My body until the day I choose to give it up.
62. When it is timely that I give up this incarnation, neither you nor anyone else can prevent it."

63. The third Lion, the eldest, asked: "What words do you choose to speak to me in this moment, my Lord?"
64. Yahshua said: "You are translucent.
65. You are a White Wizard in spirit and truth.
66. Love is your pendant of power."

67. Behold: a fancy carriage pulled by expensive horses stopped at the base of the green mount.
68. In the carriage were three men, and behind the carriage rode twelve Roman soldiers on warhorses.
69. Seeing a bright glow about Yahshua and the three Lions, one of the men in the carriage, a Greek Scholar of the natural sciences, said to the other two, "Perhaps it really is Him, as our colleagues in India report."
70. One of the two other men, a rich business man from Rome, replied, "Our spies know that Jahday entered this world in human flesh, but we know not His human identity or whereabouts." Jesuit
71. The third man, a dark robed Priest, said: "Our spies in India were quite certain.
72. And, seeing the natural glow about Him, I suspect that they are correct.
73. But in this world, His body is mortal.
74. If we can't make a deal with Him, He
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must die.
75. For, our orders are to prevent Him from accomplishing whatever mission He may have come to perform.
76. Best if we can corrupt Him, but, if not, we kill His body."

77. The three men climbed up to the top of the green mount to meet Yahshua.
78. Behold: where their feet trod, green grass turned yellow.
79. And the living creatures of the mount began to flee.
80. But Yahshua and the three Lions of Zahyen did not flee.
81. And when the three men, with their mounted soldiers following, reached Yahshua, the priest spoke first, saying: "We have been following the trail of a Nasarean from India to this spot.
82. We have cause to believe that You are our man.
83. This man we follow committed the crime of kidnapping.
84. Yea, he and His accomplice, also a Nasarean, stole a woman from a funeral party and broke other laws.
85. This man will likely be put to death.
86. However, we also have reports from India that the followers of this man believe Him to be Jahday, come in the flesh of man.
87. If this man is not Jahday, we will take him to stand trial.
88. But if He truly is Jahday, we will offer Him a deal.
89. This deal would be very much to His personal advantage; for, lo: with our help, He can overthrow the dominion of Jah-Jah and reign supreme.
90. We ask only that certain star-systems be given to us to rule as we wish.
91. But first, if we are not to take You to stand trial for kidnapping, You must prove that You are Jahday.
92. Wherefore, if You be Him, perform a miracle as proof."
93. Then the foul priest pointed to a nearby cliff and said, "Jump off that high cliff; lo: that would kill a normal man, but if You are Jahday, You can do it!
94. Yea, do that, and we can make You an offer that only a fool would turn down."
95. Yahshua replied, "If I am Jahday, you are trying to tempt the Lord Christ.
96. Do you really think that the Lord would deal with Satan's whelp?"

97. The second of the foul men, the rich business man, who was a dark wizard of the Order of Parasites, added: "If You are Jahday come in flesh, You are subject to the same desires of the flesh as any man.
98. Yea, You share the same hunger for food, women, and power that drives me.
99. And the chief of those desires is power.
100. Lo: Jahday obviously loves power!
101. Shit, nobody desires power more than Jah-Jah and Elohim!
102. Just look at how they 'Lord it' over everyone!
103. They claim dominion over the entire God-damned Mother Ovum!
104. I say, good; because, by this, They show that they have right desire for power.
105. Yea, it shows They are not so different than we Luciferians, and that there is hope for Their eventual salvation in Satan.

106. "Understand Satanism: if some 'God' can claim dominion over the whole damned universe, so can I.
107. And I do!
108. As does the rest of my clan, which You call 'parasites'.

109. "But, hell, I'm also a reasonable man.
110. I band together with birds of my feather not because I like them or agree on everything, but because, together, we make a formidable army.
111. And it is only with an army that real power can be taken.
112. And that can only happen with cooperation, bargaining, and deal-making.
113. And so parasites have grown in wisdom.

114. We understand how to cooperate and share the wealth of the kill.
115. Together, we invade, infest, and devour planet after planet!
116. Jah-Jah may control more territory, but we control the parts we most desire.
117. And, according to the prophecies of Lucifer, we will one day destroy the heavens, even those that we cannot enter.
118. Lo: those heavens will cease to exist!
119. For every exalted Being will fall, by power of our temptations!
120. For, lo: though we cannot enter the high heavens, the Beings of the high heavens *can* enter our worlds.
121. And even though they enter our worlds on missions of mercy, once here, they are subject to our temptations.
122. Not all that come find salvation in Satan, but some do.
123. And we pray, yes, we affirm with dark incantations, that all Cherubim will eventually fall.
124. Every heaven will simply be gone, their populations fallen into Satan.
125. If You are Jahday, imagine what a prize Your fall would be in the eyes of all parasites and the Dark Lord we serve!
126. But think not that I am stupid.
127. I know that You, if you truly are Jahday, cannot be easily enticed.
128. I know that the price must be high to entice You.
129. Even so, I know that while You are in flesh of man, You are vulnerable.
130. Even You might now fall.

131. "But know this: when Jahday 'falls', He will rise again in the power and glory of Satan!
132. And the prize I offer will greatly tempt You, for I offer power more delicious than You now enjoy!

133. "But first You must prove that You are Jahday.
134. Wherefore I say, if You are Jahday come in flesh of man, prove it by wizardry.
135. For, if You are Jahday, You are the Lord Wizard, though of the wrong robe.
136. Turn stones into bread and feed the poor!
137. You supposedly have that power and give a shit about the poor!
138. Feed them; then the stupid people will obey Your every command.
139. Then you can uphold Your end of the bargain we will make.
140. For, lo: He who controls the food supply controls the people.
141. And Him I can bargain with to mutual advantage!
142. After all, I am, in fact, a businessman, and a good businessman knows that a good deal is one that benefits both parties.
143. Let's cut a deal!
144. I say to You, let us have this planet – it is already mostly under our control anyway – and we will leave some other planet alone to satisfy Your ethical concerns.
145. Does not Your Father in Heaven Most High empower You to cut deals?
146. After all, You are supposedly His representative in the Mother Ovum.
147. Lucifer is willing to bargain!
148. Where is Your spirit of compromise?
149. Wait till You hear what is in it for You personally!
150. You will salivate like a parasite stalking a meal!
151. But first turn a stone into bread for me, a gift of food for Your new best friend.
152. By this act, You will declare Your willingness to negotiate."

153. Yahshua replied, "Your temptations are beneath Me.
154. Your reasoning is fundamentally flawed.
155. Love is the all-attractive force and reigns supreme as the highest power without having to think about it.
156. Love does not fall when one falls out of Love; rather, Love *is* the heaven that you propose would cease to be.
157. There, you have the only bread I will give you: the Bread of the Truth of Love."

158. The third foul man, the natural scientist from Greece, said, "Eventually, people will

take our mark.
159. We will win this planet.
160. We took Your Solar Regents by surprise when we attacked so early.
161. We caught them praying instead of preparing for war!
162. We are too damned cunning for you pacifists!
163. This world is almost beyond Your reach, even now.
164. Soon it will be entirely out of Your reach.
165. You have lost worlds to us before, and You can read the signs.
166. You are not a fool!
167. Why not cut a deal?
168. Things would be so much easier for all concerned if You would simply negotiate.
169. It would save both sides countless resources.
170. Lo: I study the natural world, the soil, the plants, the animals.
171. But my scholarship is not benevolent.
172. I study the natural world so that I may better exploit and extract its natural resources.
173. I freely admit the truth!
174. Behold: a true parasite stands before You!
175. If You are truly Jahday, I can convince You through truthful negotiation that it is in Your best interest to negotiate a settlement.
176. I have no need to lie in the manner of my companions, the priest and the business man.
177. Truth is brutal and is on my side, the side of scholarship.
178. Behold: Scholars have not discovered any 'love' that can be proven to exist!
179. But we have discovered much knowledge that can be proven to exist and can be used to increase profit and power.
180. I will not ask You to prove that You are Jahday!
181. I will show You the truth as only a scholar can!
182. All You need to do is truly enter negotiations with an openness to compromise.
183. Compromise is the key to co-operation!"

184. Yahshua replied, "I see through the masks that the three of you wear."
185. And then, behold, the three foul men became one three-headed beast, their masks having disappeared.
186. On the forehead of one head is the name, 'Dark Religion'.
187. On the forehead of the second head of the three-headed beast is the name 'Dark Commerce'.
188. And on the third head is the name 'Dark Science'.
189. Behold: the beast moved to attack Yahshua, but the three Lions of Zahyen intervened.
190. As the two youngest Lions deflected the blows of the beast, the eldest Lion chanted ancient words of the Cherubim.
191. Hearing the words, the Beast lost its power and became again the three men.
192. The men, before fleeing in their carriage, ordered their soldiers to attack the Lions.
193. As the carriage fled, the twelve Roman soldiers on war horses charged the Nasarean Lions of Zahyen.
194. Yahshua and the Lions of His Presence used Zahyen to defeat the twelve soldiers in hand-to-hand combat.
195. Once disarmed by the Nasarean martial artists, the soldiers fled on their horses.

196. Yahshua smiled at the three Lions, saying, "The Rose of Sharon chose well her Lions!
197. Even so, on the day I choose to give up this body, none can intervene."

Chapter Thirty
Miriam's Time in Ethiopia

1. At the time Yahshua arrived in India to fulfill the last assignment given Him by David of Alexandria, Miriam left India to fulfill Her last assignment.
2. She was sent to Her homeland, the land now called 'Ethiopia', the ancient land of Kush.
3. Her assignment was to go there to teach and to be taught.

4. She came to be taught by Nebiyah,[1] the most renowned of Nasarean prophetesses.
5. Nebiyah was of the surviving remnant of the Nasarean village called Eden, where Miriam was born.
6. Behold: due to severe persecution, that village was in dispersion.
7. Yea, Eden was now a small community of those of kindred spirit, no longer a community living on shared land.

8. Nebiyah lived in a hut in a remote forest.
9. There, she taught the prophetic arts to the most gifted priestesses of the nation of Yesar'el, who were sent to her by Rose the Yaiyrah.
10. During Her years in Ethiopia, Miriam first stayed with Nebiyah, and then roamed far and wide teaching the people.
11. No man became Her disciple, for, unlike the Nasareans, most people did not recognize the right of a woman to the priesthood.
12. Of those who were pagan and accepted the right of a woman to the priesthood, their stumbling block was the meatless diet taught by the Nasareans.
13. Nevertheless, seven women did become full disciples, and others, including a few men, learned from Her without taking the vows of discipleship.

14. Here follows a sampling of the teachings of Miriam in Ethiopia.
15. Receive first, *The Teachings by Fables of Miriam.*

The Teachings by Fables of Miriam

16. Lo: Miriam was taught by Nebiyah to teach the common folk by use of fables.
17. Yea, young and old alike, most folks enjoy a well told fable.
18. It was the art of Nebiyah, as passed down to her by her own teacher, to present herself to the public not as a priestess, but as a storyteller.
19. Yea, she told stories, often fables, wherever she found an audience, be it a single child or a large wedding party.
20. Though the stories were entertaining, each also taught a spiritual lesson.

21. Behold: a 'fable' is a special kind of story.
22. A fable, according to Nebiyah, should include a teaching, and should be fictional and fantastic.[2]

[1]*Nebiyah* is a Hebrew word that means *Prophetess.* As described in a previous footnote, the small community of Nasareans living in Ethiopia spoke Nasarean Hebrew, as their copies of *The Holy Megillah* were in that language. The elderly prophetess in the above passage is called *Prophetess* in the manner of a personal name due to her great renown in Yesar'el.

[2]Many of the famous fables attributed to 'Aesop' were spoken by Miriam in Ethiopia, then in other lands where she traveled, including Egypt, 'Israel', Greece, and France (Gaul). The word *Aesop* is derived from the Greek word for *Ethiopia*, which is: *Aethiop*. Legendary accounts from the middle ages link them to a slave named 'Aesop' from Ethiopia who, scholars estimate, may have lived between 620 and 560 B.C. Even if that is true, many of the fables were already ancient when 'Aesop' spoke them, as evidenced by the fact that many of *Aesop's Collected Fables* have been discovered on Egyptian papyri known to date from 800 to 1000 years before 'Aesop', the Ethiopian slave, supposedly lived. This means that the fables collected by 'Aesop' are likely from Ethiopia and date back before the time of Miriam. Miriam spoke many of the old fables that she was taught by her Ethiopian teacher, Nebiyah, during her future travels, but she also spoke some new, self-composed fables. According to *The Holy Megillah,* Nebiyah assigned Miriam the twofold task of memorizing old fables and composing new fables. Thus, Miriam spoke many of the old fables now attributed to Aesop, but also composed some of her own. Some of the old fables attributed later to the Ethiopian slave, Aesop, were originally part of a Nasarean collection called *The Collected Fables of Gilgalah.*

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✶23. Lo: a fiction lets the hearer relax his or her defenses while being entertained.
✶24. If the fiction is fantastic, with talking animals and the like, that especially promotes the relaxation of inner defenses to the teachings hidden within the entertainment.

25. Here follows a sampling of the fables that Miriam spoke in Ethiopia, and, afterward, in every land She trod.
26. Yea, from Egypt to Judea, then from France to Greece, Miriam spoke the Ethiopian Nasarean Fables, old and new, as well as the Nasarean Teaching-Stories.
27. Some of the fables spoken by Miriam in Ethiopia were composed by Her, others by Nebiyah, and some were far more ancient, having been taught to Nebiyah by her teachers who, in turn, had learned them from their teachers.
28. Behold: the line of Nasarean story tellers reaches back to the fall of First Eden, the time of Adam and Eve.
29. Many of the most ancient Nasarean fables were composed by Gilgalah.
30. Yea, Nebiyah assigned every budding prophetess in her charge the twin tasks of memorizing old fables and composing new ones.
31. Miriam's favorite fables, which She spoke in many lands, were from *The Collected Fables of Gilgalah*, including many that now follow.

The Fable of the Lion and the Mouse

32. Miriam told a group of children, "There was a lion taking a nap.
33. Before falling asleep, the lion had run through a berry patch and one of the berries had stuck in his mane atop his head.
34. Now, while he slept, a hungry mouse noticed the berry on his head.
35. The mouse, though it was risky, climbed up the lion's tail and onto his head.
36. The mouse ate the berry and then climbed off the lion.
37. The mouse was about to get away, but, behold: the lion awoke.
38. Before the mouse could run away, the lion grabbed him.

39. "The mouse begged the lion not to eat or hurt him.
40. The mouse said, 'I admit that I deserve to be punished for climbing on your head and taking your berry, but, if you let me go, perhaps one day, in your time of need, I can save you!'
41. The lion laughed at the idea that a little mouse might somehow save a huge lion.
42. The lion said, 'I do not see how a mouse might someday save me, but I will let you go.'

43. "A year later, the lion was caught in a trap by hunters.
44. The hunters decided that they would take the lion to the palace as a gift to the king.
45. But it was already near nightfall, so they bound the legs of the lion with ropes and went to sleep in their tent.
46. During the night, the mouse came by and saw the lion tied with rope.
47. The mouse said, 'Behold: one good turn deserves another.
48. I will free you!'
49. The mouse spoke truly.
50. He chewed through the rope and freed the lion.

51. "An owl perched in a tree, observing the mouse save the lion, said: 'A good deed done without expectation of payback may inspire other good deeds.'"

The Fable of the Greedy Lion

52. Miriam said, "There once was a greedy lion.
53. The lion thought that he was very tricky, but his trickiness backfired.
54. Behold: the lion tricked a fox, a wolf,
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and a jackal, all carnivores like himself, into hunting a zebra with him.
55. He said, 'The zebra is large, but together we can bring him down!
56. Then, as the king of beasts, I will divide the meat into four equal portions.'
57. The other carnivores agreed, and, with the lion, easily brought down the large Zebra.

58. "When it came time to divide the meat, the lion divided it into four equal portions.
59. He said, 'The first portion goes to me in recognition that I am the king of beasts.
60. The second portion goes to me as payment for being the divider of the portions.
61. The third portion goes to me for the role I played in the hunt.
62. And the fourth equal portion goes to me because none of you are able to prevent me from taking it.'
63. As the other three carnivores watched with jealous eyes, the lion ate all four equal portions of zebra meat.
64. But the lion paid a big price for his cunning greediness.
65. For, lo: the zebra had a disease.
66. Because the lion had eaten so much diseased meat, he became sick for many months.
67. Thus it is truly said: 'The greedy will get their just reward.'"

The Fable of the Birds and the Hemp Seeds

68. Miriam said, "A wise old bird sat in a tree between two fields.
69. Lo: each field was freshly planted with hemp seed, a seed that birds love to eat.
70. One of the fields was planted by a farmer who used hemp to make bird nets.
71. The other field was planted by a farmer who grew hemp for food.
72. Yea, besides the hemp food that this farmer grew for humans, he always saved some of the harvested seeds to throw out to the birds in the cold of Winter.
73. The wise bird, having observed the diverse occupations of the two farmers, called out to the birds of his flock.
74. He said, 'Behold: You are eating the seed planted by the food maker, ruining his crop, even as you ignore the seed planted by the maker of bird nets.
75. Eat the seed of the net maker so that you shall not be ensnared.'

76. "Alas, the flock ignored the warning of the old bird.
77. A young bird mocked him, saying: 'You just want the field to yourself.
78. Are you a flying pig or a bird?'

79. "The mockery did not hurt the wise old bird.
80. But he was saddened by what he saw later that year.
81. He saw many of the birds of his flock captured in nets made by the net maker.
82. And in the cold of the winter, the food maker had no seed to throw to the hungry birds.
83. The old bird said to a couple of wise friends, 'Thus I say: Do not ignore the seeds of evil.
84. Uproot them before they scatter and spread and ensnare you.'"

The Fable of the Mouse and the Grasshopper

85. Miriam said, "On a beautiful Fall day, a busy mouse carried bits of grain, one by one, to store away for Winter.
86. Noticing the mouse work so hard, a grasshopper said, 'You are crazy to work so hard on a sunny day!
87. You should be like me and simply laze the day away!'
88. The mouse replied, 'I am putting grain away now so that my family will have food in the cold of Winter.
89. I advise you to take some of this bountiful harvest and set it aside for Winter.'
90. The grasshopper laughed at the advice, then said: 'I will gorge myself now and think not about the winter!'

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91. "Behold, that winter the mouse and his family survived to see another Spring.
92. The grasshopper did not.
93. Thus I say, 'Those who live happily in the present are not neglectful of the future.'"

The Fable of Two Horses and a Hunter

94. Miriam said, "Two wild horses had an argument over grazing rights in a small meadow.
95. The meaner of the two was not big enough to force its opinion on the other, so it hatched a plan.
96. The mean horse went to a horse seller and said, 'Behold, I offer you a deal.
97. I will take you to a horse that you can catch and sell at the auction.'
98. The man replied, 'What do you get out of the bargain?'
99. The horse replied, 'Once you take away the other horse, I will have the meadow to myself.
100. That way, I will have more food.'
101. The horse seller said, 'To catch that horse, I must ride you.
102. Here, let me put this bit of metal in your mouth, and a saddle on your back, so that I can ride you to accomplish our plan.'
103. The wild horse, who had never before been ridden, agreed.

104. "When they came to the meadow where the two horses had argued over grazing rights, behold, the other horse was gone.
105. But it had left a note.
106. The note said, 'I am sorry that we argued.
107. I am letting you have this meadow, as you desired.
108. I will go find another meadow to graze.'
109. Reading the note, the mean horse said to the man, 'Okay, now take the bit out of my mouth.
110. Get off my back and take the saddle off of me.'
111. The man replied, 'No.
112. Now that I control you, I will profit by selling you at market.
113. Lo: Even if I had caught the other horse, I would have kept you as well.'

114. An owl sitting in a nearby tree said, 'He who would bargain to trap another will find himself trapped.'
115. A nearby frog added the following observation: 'If you bargain with the unjust expect no justice.'"

The Fable of the Rabbit and the Turtle

116. One of the three young women who studied with Nebiyah was slow-but-steady at her daily chores and spiritual assignments.
117. Another was very fast but easily lost interest before a task was completed.
118. The young woman who was a fast study seemed to be doing much better in her spiritual assignments than the slow student.
119. However, the student who was fast, having become interested in something else, left Nebiyah's tutelage before receiving the Wand of Prophetess.
120. That wand is given to each student who graduates from Nebiyah's School of Prophecy.
121. At the time of graduation, the two remaining students, the slow-but-steady one, and Miriam, who was both fast and steady, received their wands.
122. The slow-but-steady student said to Miriam, "It is amazing that I am receiving the wand and that our brilliant and fast friend is not."
123. Miriam replied, "That proves the truth of the following fable of Gilgalah.

124. "A group of animals were having a party.
125. One of them, a rabbit, began to brag that he was the fastest of the bunch.
126. He challenged the other animals to
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race him.
127. Only one animal, a slow-but-steady turtle, accepted the challenge.
128. The rabbit laughed and said, 'You must be joking?
129. How can a slow turtle expect to win a race against a fast rabbit?'
130. The turtle replied, 'I do not claim I will win, but I am ready for the challenge.
131. I believe I can win, but as long as I give my best effort I will be content with the outcome.'

132. "And so the race was held.
133. It was agreed that the distance would be to the yonder mountain.
134. As expected, the rabbit raced ahead of the turtle and built a huge lead.
135. Seeing he had a big lead, the rabbit decided to investigate a green meadow on the side of the trail.
136. He said to himself, 'I bet this meadow has sweet grass.
137. I will eat some grass and will still have a big lead.'
138. But after stuffing himself on grass, the rabbit was sleepy.
139. He said, 'I will take a short nap and will still have a big lead when I wake up.'
140. But the rabbit slept much longer than he had expected.
141. Meanwhile, the slow-but-steady turtle passed the sleeping rabbit.
142. By the time the rabbit woke up, the turtle was crossing the finish line.
143. An owl, watching the race from a tree, remarked: 'Steady perseverance is not flashy but leads to many victories in life.'"

Fable of The Arms, the Legs, and the Belly

144. Miriam said, "The two legs and two arms of a man held a meeting to discuss their mutual complaint about the belly.
145. One leg said, 'We legs do all the walking to go fetch food, while the belly sits and does nothing.
146. Then, lo: the belly gets the food and we legs get nothing!'
147. An arm replied, 'We arms work hard harvesting food, but the belly does nothing.
148. And then, lo: the belly gets all the food, and we arms get nothing!'
149. The arms and legs agreed: 'We will do no work until the belly shows us that it, too, can work.'

150. "For many days, the legs walked nowhere.
151. And for many days, the arms did nothing, not even lift food to the mouth.
152. But then the legs noticed that they were getting weak.
153. The arms likewise noticed that they were becoming malnourished.
154. It was then that they realized that, all along, the belly had, indeed, been performing the important work of digestion.
155. The head, who had patiently waited for the arms and legs to realize their folly, remarked: 'Each part of the body performs an important task.
156. Likewise, the members of a community each have a task.
157. And no task is without worth.'"

The Fable of the Skinny Wolf and the Fat Dog

158. Miriam said, "A skinny wolf met a fat dog on a road.
159. Noticing that the wolf looked a bit underfed, the house-dog said: 'Dear cousin, were it not for my better breeding I might, like you, be underfed.
160. After all, dogs were once wild like you.
161. But now we have it much better.
162. Now, in exchange for performing the work of our master, we are fed a good meal every day.'
163. The wolf, seeing the fat on the dog and thinking how nice it would be to be given a meal every day, said: 'Alas, nobody would offer such a cozy position to a wolf.'
164. The dog replied, 'I have a good master.
165. I believe he will give you a position like mine.
166. We can work side-by-side for him

each day, and together we will enjoy our evening meals.'
167. The wolf was about to agree, but, noticing the collar around the dog's neck, said, 'What is that?'
168. The dog replied, 'That is just the collar to which my master attaches his chain.
169. You will have one just like it.'
170. The wolf replied, 'I will turn down your offer, cousin.
171. Better to be skinny and free, than a well-fed slave.'"

The Fable of Mice and Armies

172. A woman was sad because her son had been rounded up and forced to join the army of a local warlord.
173. She asked Miriam, "Why are young men forced into the army of rich men?"
174. Miriam replied, "I will tell you a story.
175. Once upon a time, the mice that lived in a neighborhood held a meeting to dis-cuss a mutual problem.
176. The problem involved a cat that lived in the neighborhood and enjoyed eating mice.
177. One mouse made a proposal that at first sounded like a great idea.
178. That mouse proposed that a bell and ribbon be found.
179. The bell would be attached to the ribbon and then placed around the neck of the cat.
180. That way, the mice would hear the bell ring whenever the cat approached.
181. With that advance warning, the mice could escape.
182. The proposal was met by applause from the assembled mice.
183. But then one old mouse, known for his wisdom, asked: 'Who will place the ribbon around the neck of the cat?'
184. The assembled mice were silent.
185. There were no volunteers.
186. Then the old mouse again spoke, saying: 'Now you know why the humans have armies.
187. That way, they force the poor to do their dirty work.'"

The Fable of the Tree Cutter and the Tree

188. Miriam said, "A tree cutter once desired to cut a beautiful tree, but had broken the handle of his axe.
189. He approached the tree and asked, 'Will you give me a branch of your best wood?'
190. The tree dropped a branch for the man.
191. The man used the branch to make a new axe handle.
192. Then, lo, he used the axe to cut down the grandfather tree.
193. Wherefore, it is truly said: 'Do not help your enemy destroy you.'"

The Fable of the Donkey and the Wagon

194. Miriam said, "A donkey discovered a gold mine.
195. He loaded a wagon with gold.
196. The wagon was so full that the donkey could barely pull it.
197. Lo: the wheel of the wagon got stuck in a rather shallow hole and, rather than try and push the wagon, the donkey prayed to the Lord to free the wagon.
198. After all, the donkey thought, scripture instructs us to rely on the Lord for all things.
199. Yea, when we experience a hardship, does not scripture teach that we should take it to the Lord in prayer?
200. And are we not taught to rely on the strength of the Lord rather than our own strength?
201. Feeling rather holy, and also feeling very unwilling to push the wagon himself, the donkey prayed to the Lord.
202. He prayed, 'Lord, come push this wagon, for the wheel is stuck in a hole.'

203. "Behold: the Lord appeared unto the donkey.
204. But the Lord did not push the wagon.

205. Rather, seeing the shallow hole and realizing that the donkey had not even tried, the Lord said: 'Put your shoulder to the wagon and try pushing.
206. Know this: The Lord helps those who help themselves.
207. Even more so, the Lord helps those who help others.'"

The Fable of Fair-weather Friends

208. A woman came to Miriam in tears.
209. Behold: the woman had been abandoned by her many friends at the time of a personal crisis.
210. She said to Miriam, 'I know that you are a stranger to me, but my friends will not help.'
211. Miriam told her the following story.

212. She said, "Once there was a rabbit that lived in a hole in the ground near a farm.
213. She had four good friends on the farm, a horse, a bull, a goat, and a calf.
214. Yea, nearly every day she visited her friends and had great conversations.
215. But she also had one enemy on the farm: a dog.
216. Sometimes the dog chased her, but, because she was a fast runner, she always escaped to her hole in the ground.
217. But one day, the rabbit injured her leg and could barely walk.
218. She saw that the farm dog was coming, but was still far away.
219. She knew that she would need to escape to her hole, but, with her injured leg, could not run fast enough.
220. So she asked her friends to help.
221. First she asked the horse, saying, 'Will you help me escape the dog by giving me a ride to my hole?'
222. The horse declined to help.
223. He said, 'I went for a long run this morning and am a bit tired.
224. But I am certain one of your other friends will help.'
225. Next, the rabbit asked the bull for a ride.
226. He replied, 'You might injure yourself on my horns if I let you on my back.
227. Go ask your friend, the goat.
228. I am sure he will help you.'
229. But the goat also declined to help, saying, 'I better not get involved.
230. After all, dogs are capable of harming goats.
231. If I help, he might seek revenge.'
232. And so, with the dog getting closer, the rabbit asked her last friend, the calf, for help.
233. The calf replied, 'I have seen that all of our older and wiser friends have declined to get involved.
234. Being the youngest, I will follow their example.
235. I, too, must decline.'
236. Just then, a total stranger, a little girl who was visiting the farm, picked up the rabbit and saved her from the dog.
237. An owl, observing all of this from a tree, said: 'Better the company of a stranger than that of fair-weather friends.'"

238. The woman who had come to Miriam for help laughed at the story.
239. The woman said, 'I agree with the owl!'
240. Then Miriam, though a stranger to the woman, helped her through her crisis.

Three Teaching-Stories of Miriam

Story One
You Can't Please Everyone so Follow Your Inner Calling

241. Miriam saw a woman sitting beside the road, crying.
242. Miriam asked, "Why are you crying?"
243. The woman replied, "I had one beautiful piece of cloth.
244. I felt called to make a garment for my daughter.
245. I began making the outfit, and, when my mother saw the beautiful cloth, she advised that I make instead something for myself.
246. She said that my daughter is too young to appreciate the value of such fine cloth.

247. Therefore, I tore out the stitches and began to make myself a garment.
248. Then, lo: my father, seeing the fine cloth, suggested that it instead be used to make a garment for my husband.
249. He said that by doing so, I will show that I am placing my husband first in all things.
250. Therefore, I once again tore out the stitches.
251. I began to make my husband a house robe.
252. When I was half done, my husband saw the fine cloth and asked what I was making.
253. When he heard that I was making a house robe for him, he was happy, but forbade it.
254. He said, 'I care little about wearing fine cloth.
255. Rather than a robe for me, make a garment for our son.
256. Make him something he can play in.'
257. Once again I tore out the stitches.
258. I began to make a robe for our son.
259. But behold, when I was near completion, my mother-in-law saw the fine cloth and asked what I was making.
260. When she heard that her son, my husband, had told me to make a play garment for our son, she laughed.
261. She told me, 'My son knows nothing about fine cloth!
262. This cloth is too fine for play clothes!
263. It would be ruined in no time!
264. Keep to your first plan; lo: this is perfect cloth for your daughter.'
265. Upon her advice, once again I tore out the stitches.
266. But, behold: having torn out the stitches so many times, and having made numerous cuts, now the cloth is ruined.
267. Now You know why I am crying!"

268. Miriam replied, "Your predicament reminds me of a story.
269. The story is as follows.
270. A father and his son were taking a donkey to market.
271. They were not going to sell the donkey at the market; rather, the donkey would carry back the heavy load of goods that they would purchase.
272. Knowing that the donkey would have to carry a heavy load home, the father let the donkey carry no passengers on the way to the market.
273. Wherefore the father and his son walked alongside the donkey toward the market, rather than ride him.

274. "On the way to the market, they came upon a man who mocked them, saying, 'You are fools!
275. Why should you walk when you have a donkey?'
276. In response to this criticism, and wanting to please the man, the father put his son upon the donkey.
277. The boy began to ride the donkey to market.
278. The father walked beside him.

279. "After awhile, they passed two men on the trail.
280. One of the men said to the other, 'Look at that lazy boy!
281. He rides the donkey while his old father is forced to walk!'
282. Hearing that criticism, and wanting to please the men, the father took his son off the donkey.
283. The father mounted the donkey and told his son to take a turn walking.

284. "After awhile, they passed another man on the trail.
285. Seeing the father riding the donkey and the boy walking, the man shouted: 'What a lazy man!
286. You make your child walk while you ride!'
287. In response to that criticism, wishing to please the man, the father pulled his son upon the donkey.
288. Behold: now they rode double upon the donkey.

289. "Soon they passed three women on the trail.

290. The women shouted, 'What cruelty!
291. On a hot day like this, they make their mule carry two passengers!'
292. In response to this criticism, the father and son both got off the donkey.
293. Behold: they attempted, very unsuccessfully, to carry their mule.
294. Finally, for the first time on the journey, the boy spoke.
295. He said, 'Father, thank you for this lesson.
296. Behold: I have learned the following truth.
297. You can't please everyone!
298. Wherefore, follow your own calling and let others follow theirs.'"

299. After telling the story of the boy, the father, and the donkey, Miriam told the woman who had been crying: "Behold: this morning I was gifted with a beautiful piece of cloth.
300. I now gift it to you."
301. Miriam then gave a fine cloth of great beauty to the woman.
302. The woman said to Miriam, "I will use this cloth to make a garment for my daughter.
303. For, lo: that is what I felt called to do from the beginning."

Story Two
The Story of Two Seekers

304. Migdanah, the first disciple of Miriam, once asked the Lady Christ: "Tell us a story about seekers of spiritual truth."
305. Miriam replied, "I learned this story from my mother, Zibiah, when I lived with her in Galilee."

306. Miriam told a story about the fate of two seekers.
307. She said, "Behold, there were two brothers in Jerusalem.
308. Though raised in the Aaronite religion of animal sacrifice, they had heard from their father on his death bed that the highest religion in the land was the Nasarean Way.
309. Yea, their father confessed that as a young man he had met a Nasarean sage who showed him a secret scripture, *The Holy Megillah*.
310. Though he had recognized that the teaching of the Megillah was higher than the common Torah, he had left the sage for fear of death.
311. For, lo: to possess *The Holy Megillah* was punishable by death.
312. But on his death bed the father told his sons, 'Now as I face death in old age, my one regret is that I did not pursue the higher teachings as a young man.'
313. Then the man died.

314. "The two brothers, long discontent with the teachings of the Aaronite Torah, which pictured God as an angry, vengeful tyrant, decided that they would seek a Nasarean sage.
315. For, behold: They desired to read the secret scroll.
316. The oldest brother, Hachmoni,[3] said, 'I desire to wed my heart to the highest wisdom.
317. Thus, I will seek a Nasarean sage.'
318. The younger brother, Mibtaw,[4] said, 'I do not want to join the Nasareans because I would then be persecuted by the Aaronites.
319. But I want to read their secret scroll.
320. Wherefore I will pretend to be interested in joining them.
321. Thus, I will gain access to the secret scrolls.
322. That is my decision.'
323. So, albeit with different motives, the brothers agreed to leave home together to seek a Nasarean sage.

324. Yet they knew not any Nasareans.

[3]*Hachmoni* means *Wise* and is pronounced *khak-mo-ni* in Hebrew. In English, we typically pronounce it *hak-mo-ni*.
[4]*Mibtaw* means *Rash Promise*.

325. For, lo: the Nasareans were a persecuted sect and met secretly in private homes.
326. But they knew that their father had met a Nasarean sage while journeying toward Mount Carmel many years ago.
327. Also, they had heard rumors of Nasareans living in that area.
328. Wherefore, lacking any better plan, the two brothers decided to begin a journey to Mount Carmel.
329. They pooled their money to buy provisions.
330. After buying two donkeys to carry the load, they departed.

331. "On the second day of their journey, the weather had become unusually hot and the donkeys, carrying heavy loads, were thirsty.
332. The brothers, drinking from their water bags, were not thirsty.
333. But they could not carry enough water for the donkeys and so depended on waterholes to satisfy the thirst of the beasts.
334. As they were passing a well-known water-hole, Hachmoni said, 'Let us water the donkeys and let them rest awhile.
335. They are thirsty and tired.'
336. In reply, Mibtaw reminded his elder brother that they had agreed to meet a tentmaker that afternoon at a certain crossroad.
337. If they did not hurry, they would miss him; for, the tentmaker would be at the meeting place only one afternoon.
338. Mibtaw said, 'We can water and rest the donkeys when we meet the tentmaker at the crossroad.
339. He will not wait an extra day for he has a later meeting elsewhere.'
340. Hachmoni replied, 'I feel that I must water and rest my donkey.
341. Otherwise, he may not make it to the next town.'
342. Mibtaw said, 'Then you stay and rest with your donkey.
343. I will meet the tentmaker and wait for you in the next town.'

344. Hachmoni said, 'You are being rash; for, lo: your donkey may collapse.
345. I advise that you rest and water your donkey before continuing the journey.'
346. Despite the plea of his older brother, Mibtaw did not rest or water his donkey.
347. Mibtaw left, saying, 'I will meet the tentmaker and await your arrival.'

348. "Hachmoni led his thirsty donkey to the edge of the water-hole and let him drink.
349. After letting his donkey rest during the hottest part of the day, Hachmoni said to the animal, 'Now, if you do not mind carrying the heavy load for the rest of the day, we will depart.'
350. Before departing, Hachmoni got on his knees at the edge of the waterhole and was about to take a drink.
351. But before drinking he saw himself reflected in the water and gazed into his own reflected eyes.
352. Then he noticed that above the reflection of his own face was the reflection of the tree that stood behind where he knelt.
353. Gazing at the reflection of the tree, lo, he noticed an object hanging from a branch.
354. He stood up and turned to face the tree so that he could grab the object.
355. The object he had seen hanging from the tree was a hemp bag.
356. On the outside of the bag, the name of a man was stitched: Misol of Mount Carmel.
357. Behold: the bag was heavy and Hachmoni was curious as to what might be the contents.
358. But he did not open it.
359. Lo: He said to himself, 'This bag belongs to a man named Misol who lives at Mount Carmel.
360. It is his and therefore I have no right to open it.
361. I must return the bag to him.'

362. "Now, I will update you on the younger brother, Mibtaw.

363. When Mibtaw left Hachmoni at the water-hole, dismissing the advice of his older brother to water and rest his donkey, it was not long before his thirsty donkey collapsed and died.
364. And while he sat beside his dead donkey cursing his bad luck, behold: a band of robbers assaulted him.
365. Yea, they beat him and took all of the provisions his donkey had carried, even his water bag.
366. Then, so that no passers-by would see Mibtaw, they carried him off into the brush and again beat him.
367. After the robbers left, Mibtaw tried to walk to the main road where he hoped his brother might find him, but his thirst was too great, and he collapsed.

368. "Finding the dead donkey beside the road and seeing signs of a scuffle, Hachmoni followed a trail of blood into the brush and found his brother, Mibtaw.
369. Mibtaw was barely alive due to dehydration.
370. Hachmoni gave Mibtaw water, and tended his wounds.
371. They no longer had need to meet the tentmaker, for the robbers had taken the money that was to buy a tent.
372. They returned to the water-hole to rest until Mibtaw was ready to resume the long journey.

373. "On the morning that they were to resume their journey toward Mount Carmel, lo: an old man came to the water-hole to fill a jar with water.
374. He greeted Hachmoni and Mibtaw, and they exchanged names.
375. Hearing that the name of the old man was Misol, Hachmoni asked, 'Are you the Misol from Mount Carmel?'
376. Misol replied, 'That is what I am called.
377. However, I no longer reside at Mount Carmel.
378. I live in a hidden cave on the hillside above this water-hole.
379. Now and then I feel called to leave my bag as you found it.
380. Only those who are called by the contents of the bag can discover it in the tree.
381. For, lo: An Alef spoke a holy incantation over the bag.
382. Wherefore, Hachmoni, you were meant to find the bag.
383. And now you may open it.
384. For, lo: the contents are for your eyes.'

385. "Hachmoni opened the bag and pulled out a large scroll.
386. Misol said, 'This is the *Mattanah,* the first part of *The Holy Megillah.*
387. It is yours to read.
388. And if it is your will, you may camp near my cave and I will teach you the Nasarean Religion of the Essene Way.'
389. Hachmoni replied, 'It is my will to study the teachings with you, Misol.
390. May my brother, Mibtaw, also stay?'
391. Lo: Before Misol could reply, Mibtaw said: 'I do not feel it is safe to stay here very long; for, lo: the robbers may return.
392. But I would like to read the scroll before I depart.'
393. Misol said, 'Try and read it', and handed him the scroll.
394. When Mibtaw tried to read it he discovered it to be written in a language he could not read.
395. He said, 'I will continue my journey to Mount Carmel.
396. I will find a copy of this scroll written in a language I can read.'
397. Mibtaw departed, telling his brother, 'I will meet you here on my return from Mount Carmel.'
398. Hachmoni said, 'If you insist on leaving, you may have my donkey and provisions.'
399. Mibtaw thanked his brother and departed.

400. "Later that afternoon, as Hachmoni began to read the scroll, he found it to be in the Hebrew language.
401. He said to Misol, 'My brother and I both read Hebrew.

402. But when my brother tried to read the scroll, he found it to be in an unfamiliar language.
403. How can this be?'
404. Misol said, 'Ever since the Alef chanted over this scroll, it behaves in this manner.
405. It only permits sincere seekers to read its letters.
406. Perhaps by the time we see your brother again, he may be ready.'"

Story Three
The True Spirit of Tithing

407. An old man boasted to Miriam and Migdanah that he had avoided tithing the full ten percent required by his religion for over fifty years.
408. "It was easy to get away with", he boasted, "for they took me at my word.
409. Never once did they ask me to prove my weekly income.
410. I really gave only one percent."
411. Seeing that the man was quite pleased with his deceit, Miriam told the following story.

412. Miriam said, "When Noah was Yaiyr, a man came to him and said, 'If I take initiation as a Nasarean, how much of my weekly income must I tithe?'
413. Noah replied, 'Nasareans tithe ten percent.
414. Anything above that is called an offering.'
415. The man said he would think about it.
416. At home, the man thought, 'I want to be a Nasarean but do not want to tithe ten percent of my weekly income.
417. I must come up with a plan.'
418. The man was cunning, and came up with the following plan.
419. He would take a vow of poverty and have all of his income paid to his wife, who was not Nasarean.
420. Then he would tell Noah that he had no income, but would still enjoy all of his income through his wife.
421. For, she was privy to his plan and agreed to it."

422. Miriam continued, "When Moses was Yaiyr, a man came to him and said, 'If I take initiation as a Nasarean, how much of my weekly income must I tithe?'
423. Moses replied, 'Nasareans tithe ten percent.
424. Anything above that is an offering.'
425. The man said he would think about it.
426. At home, the man thought, 'I want to be a Nasarean but do not want to tithe ten percent of my weekly income.
427. I must come up with a plan.'
428. The man was cunning, and came up with the following plan.
429. He would tell Moses that he would tithe ten percent, but in fact would tithe only one percent."

430. Miriam said, "Both of these sly men avoided tithing.
431. In that, they were successful.
432. But because they did not enter the True Spirit of Tithing, they received not its manifold blessings.
433. And because their consciences were not clean, they were unable to open to the deeper teachings.
434. Both men remained at the periphery of Yesar'el, and knew not the mysteries within.
435. I tell you truly, it is easier to pray than to tithe, and neither should be left undone.
436. Nevertheless, it is also the Nasarean Way that lack of money not be an obstacle to receive the teachings.
437. Wherefore, a portion of the tithing and offerings can enable the poor to receive the teachings of The Holy Megillah."

Miriam Receives the Wand of Prophetess from Nebiyah
Seven Prophecies of Nebiyah on Miriam

438. Upon the completion of Her studies

with Nebiyah, Miriam was awarded the Wand of Prophetess.
439. Nebiyah sealed the ritual by anointing Miriam with seven sacred oils.
440. With each anointing, Nebiyah spoke words of prophecy.

441. First, Nebiyah sprinkled spikenard on Miriam's feet and tailbone, and prophesied, saying: "Demons will attack You near Halajah Ford.
442. Even now, I hear their voices in the subtle sky, plotting their harm.
443. You will go to Halajah Ford to meet Your Lion.
444. That is where the Proclaimer shall witness the Dove and know that the time of his pronouncement is at hand.
445. With this holy spikenard we proclaim that the demons will flee without harming You.
446. Yea, with this spikenard we conjure Your Lion to Your side.
447. Your Lion will throw the demons from You and they will flee.
448. Selah!"

449. Then Nebiyah sprinkled lavender oil over Miriam's loin cloth and prophesied, saying: "The demons will try to place their seed in You when they attack.
450. Even now, I hear their voices in the subtle sky, plotting this rape.
451. Because of Your Lion of the Spikenard Prophecy, they will fail.
452. And with this lavender oil we proclaim that Your Lion, before His ascension from human flesh, will plant His holy seed in Your womb.
453. Selah!"

454. Then Nebiyah sprinkled chamomile oil over the solar plexus of Miriam and prophesied, saying: "Your Lion will be taken from You.
455. Then You will know what it means to cry the tears of a lover for Her beloved.
456. But, behold: Your peace and joy will survive the tears, for You know that the Lion is eternal and waits for You on a heavenly shore.
457. Selah!"

458. Then Nebiyah sprinkled rose oil over the heart of Miriam and prophesied, saying: "Lo: Your Lion is of jasmine, and so is the seed He will leave with You.
459. Your Lion's love with Your love, together will fill a goblet with love.
460. From that goblet will come forth the Epistles to the Naturals in the Last Days.
461. Selah!"

462. Then Nebiyah sprinkled rosemary oil over the throat of Miriam and prophesied, saying: "After the Lion who is the Lamb is slain, Your voice will not be silenced.
463. But Your song will be sung in another land.
464. Yea, on a ship you will arrive on another shore.
465. Your guardian will be another Lion chosen by Your slain Lion.
466. Know him by the rose thorn strung round his neck.
467. Selah!"

468. Then Nebiyah sprinkled cedar oil over the forehead of Miriam, which is the Third Eye, and prophesied, saying: "A daughter not of blood but of Your Spirit will be Your quill.
469. The wisdom of Your mind, and the mind of the slain Lamb, will be written by her hand.
470. Yea, Your wisdom will be preserved by her for the Last Days.
471. And the Queen of Seven will guide her hand.
472. Selah!"

473. Then Nebiyah sprinkled ganjah oil over the crown of Miriam and prophesied, saying, "The second Lion will be slain, and You will follow both Lions through that door atop the head.
474. But not before You oversee the preservation of the teachings of the Lord and Lady within three roses, one blue, one red, and one white.

475. And though you follow the Lions through the doorway of the crown in death, that door leads unto greater life.
476. That is the greater life in the Kindom[5] of the Heavens, where live our spiritual kin, those of kindred spirit.
477. That Kindom is the Kingdom-Queendom of Jah-Jah in Yah.
478. Selah!
479. Now in forever, amen!"

480. Behold, Nebiyah ended the ritual by giving Miriam a wand, saying, "The wand of prophetess is within You.
481. The wand I give is but a symbol of the inner wand."
482. Then, lo, Nebiyah gave an unexpected gift that gave Miriam great joy.
483. Yea, this gift caused a tear of joy to drip down Miriam's cheek.
484. The gift was a harp that had been made many years earlier for Nebiyah by her friend, Zemira, father of Miriam.
485. Miriam embraced Nebiyah.
486. Lo: the harp was small so as to be portable.
487. From that day on, Miriam carried the harp with Her until the day that She was martyred.

Selected Doings and Sayings of Miriam in Ethiopia

Miriam Initiates Her First Two Disciples: Migdanah and Sarah Accept the Call to Discipleship

488. Behold: Half a year after Miriam departed India for Ethiopia, She met my mother, Migdanah.
489. At this time, the Nasarean remnant in Ethiopia was but a scattered few dozen.
490. These few were in hiding, being persecuted by the larger Aaronite contingent in Ethiopia, and by some others.
491. My mother, Migdanah, and I had just suffered the death of my father.
492. I was five years of age and, at that time, was called Sarah, and loved my father very much.
493. My father, Absalom,[6] was slain by Aaronites.
494. For, lo: Aaronites came to burn our home, believing my mother, Migdanah, to be a witch.
495. My father woke us up one night and said, "I smell trouble."
496. He snuck Migdanah and I out the back of our hut and told us to hide in the woods.
497. Then he went back to the hut to see what trouble was at the door.
498. Behold: the Aaronites had discovered that we were Nasarean and had come to burn our house.
499. They also claimed that my mother was a witch and that they must take her into custody.
500. They bound my father and beat him, trying to force him to tell the location of Migdanah.
501. He was beaten to the death of his physical body, but his Spirit ascended unto Elkush.

502. Migdanah took me and fled toward Alexandria.
503. Miriam had just departed Alexandria for Ethiopia, for She had been visiting Rose the Yaiyrah.
504. As Miriam crossed the wilderness of Egypt and entered Ethiopia, She met Migdanah and me.
505. Miriam ministered unto us, for we were traumatized by the death of my father and our narrow escape.

506. Lo: Miriam was clearly no ordinary woman.

[5] This is not a typo; it is purposely *kindom* not *kingdom*.
[6] *Absalom* means *Father of Peace*. Because Nasarean Hebrew was the religious language of the Ethiopian Nasareans, their children were given Hebrew names and taught Hebrew as a sectarian language.

507. Even at five, I recognized Her spiritual grandeur.
508. She was beautiful and strong, wise and compassionate, and Her eyes saw all, and through all, and revealed the ALL.
509. My mother and I were healed by Her presence.
510. And we loved Her and wished to serve Her.
511. We did not want to leave Her side and begged the privilege of becoming Her disciples.
512. Yea, we wanted to become Her students and helpers.
513. And lo: She accepted us.
514. First, She initiated my mother, Migdanah, as a disciple.
515. Weeks later, realizing that I also felt called to discipleship, Miriam baptized me as Her second disciple, saying, "The call to discipleship is from within the student."

516. Miriam took us to a mountain river.
517. There, She baptized us into Her circle of students in the Nasarean Religion of the Essene Way.
518. During the time that Miriam lived with Nebiyah, we lived there also.
519. And whenever Miriam traveled, we were by Her side.
520. Though my mother was not a priestess, Nebiyah permitted her to attend certain of the classes.
521. Nebiyah said, "Whoever becomes a disciple of Miriam is welcome to live on this land.
522. Yea, and whenever Miriam is called to travel and teach, I shall not interfere with that call.
523. For, lo: I may be called Her teacher, but She is my mother!"
524. Migdanah and I pondered the words of Nebiyah.
525. It was then that we realized Miriam was the incarnation of Jahnah.
526. Now I will give an account of each disciple of Miriam and how they came to Her.

Miriam Initiates Her Third Disciple: Ya'arah Accepts the Call to Discipleship

527. Miriam and Her first two disciples went on a journey.
528. Shortly after beginning the journey, behold, we camped in a wooded area near a creek.
529. That evening we sat by the warmth of a fire and Miriam told teaching-stories.
530. After telling several stories, Miriam sensed the presence of a young woman in the forest.
531. Lo: the young woman had not yet revealed herself, but Miriam felt her presence and noticed her up in the branches of a nearby tree, hiding but listening to the stories.
532. Pretending not to see the girl, Miriam told another story to Migdanah and Sarah.
533. She said, "Once there was a beautiful girl with long black locks and beautiful brown eyes.
534. She was all alone in the forest.
535. Then the beautiful girl heard the noise of travelers coming her way.
536. Quickly, she climbed a tree and hid.
537. The travelers were two women and a five year old girl.
538. They seemed safe, but the beautiful young woman remained hidden and watched.
539. The travelers built a camp fire and began to cook a pot of beans.
540. Then one of the women began to tell stories.
541. The beautiful young girl enjoyed the stories and greatly desired to come out of hiding and ask for a bowl of beans.
542. The smell of the beans was appetizing, and the beautiful young woman longed for company.
543. Finally, she worked up the courage to climb out of the tree and show herself.
544. She and the travelers became fast friends and the beans were delicious."
545. Miriam stopped speaking and listened.
546. The young woman in the tree giggled and said, "I know that story is about me!
547. Obviously you have noticed me,

though I thought myself cleverly hidden!
548. Is the story you were telling true?
549. If I come down will we be friends?"
550. Miriam replied, "Yes, and you can have a bowl of beans!"
551. The young woman, twenty years of age, came down from the tree.
552. And, indeed, all became fast friends!
553. Her name was Ya'arah,[7] which means Forest, and here follows her story.

554. When Ya'arah was a child of seven, she was playing in the woods near her home.
555. Then, behold: Aaronites attacked, killing her Nasarean family and burning the home.
556. Little Ya'arah fled into the deep woods and lived with the creatures of the forest for many years.
557. She learned to speak the language of the birds and beasts, and, unseen, the Alefim watched over her.
558. Then, on the night before she met Miriam, an Alef[8] revealed himself to her, saying, "Ya'arah, I am Gahwenjahman of the *Alefim of the Tree of Life*, a sacred order founded before this world was born.

559. I am also of the *Alefim of The Deep Forest Meadows*, an order of Alefim that interacts with select humans in this world.
560. Lo: we have watched over you during your years in the forest.
561. You are one of very few of humankind who can speak to plants and animals.
562. Wherefore, we honor you.
563. And we name you an 'Alef-Friend'.
564. *The Circle of Alef Friends* is a circle of kindred spirits who dance with the Alefim in the forests of this and other worlds.
565. Behold: the time has come for you to live again with humankind.
566. For, lo: the Lady Jahnah and Her small flock now come.
567. I offer parting advice.
568. When the Lady offers you a bowl of beans, receive it as though it were a great feast.
569. For, so it is!
570. She will feed not only your body, but also your spirit!
571. Eat from Her plate and be truly fed!
572. Yea, drink of Her cup and be satisfied!"
573. Wherefore, Ya'arah was prepared for her first human contact in many years.

574. The morning after Ya'arah joined us, we took her to a mountain river.
575. There Miriam baptized Ya'arah into Her circle of students in the Nasarean Religion of the Essene Way.
576. Miriam told us that this is the First Baptism, and there are other baptisms as we ascend the path of the Essene Mountain of Peace.
577. The other baptisms depend on proficiency in what we learn, the first acknowledges that we have entered Her circle of students.
578. And so it was that Ya'arah became the third disciple of the Lady Christ.

Miriam Initiates Her Fourth Disciple: Birdsong Accepts the Call to Discipleship

579. Outside a village, Miriam and Her three disciples met a woman who was crying.
580. Behold: the woman had bruises on her face, arms, and legs.
581. Miriam said, "Woman, why do you cry?
582. And how did you get so many bruises?"
583. The woman, whose name in our tongue meant 'Birdsong', replied: "Often, my husband beats me, because I will not

[7]*Ya'arah* means *Forest*. Interestingly, the same Hebrew word is used for *honeycomb*.
[8]*Alef* is the Nasarean term for *Elf*. The plural form is *Alefim*. This particular elf, Gahwenjahman, was previously mentioned in the *Fourth Postscript to the Childhood of Miriam, A Teaching of Ma'or*. There we learn that, for short, Gahwenjahman is also called Gwen.

submit to his will in all things.
584. I do not want to live with him anymore.
585. Yet, in my village, a woman may not leave her husband.
586. Yea, it is the law of my people that a wife is the property of her husband.
587. The property can not leave the owner.
588. But this property is tired of being beaten and wants to leave.
589. I want to run away and become a spiritual woman, a servant of creation."
590. Miriam replied, "My sisters and I are not running away from your village.
591. But we are indeed walking away from it.
592. And you may join us if you wish."
593. Birdsong replied, "That is my wish!
594. For, lo: I can see by your countenance that You are a holy woman."
595. Miriam said, "Sister Migdanah will tend your wounds.
596. Sister Sarah will massage your feet.
597. Sister Ya'arah will tell you stories about the animals of the forest.
598. And I, Miriam, will protect you from your husband."

599. While they spoke, an angry man approached, saying, "I have come to fetch my property!"
600. He reached to slap Birdsong in the face, but Miriam intervened using Zahyen.
601. The man charged toward Miriam, but She moved and he tumbled to the ground.
602. Again and again he tried to punch Miriam, but each time he ended up on the ground.
603. Finally, the man left, saying, "I don't want that wife of mine anymore!
604. You can have her!"
605. Miriam said to the woman, "We can take you to another village or you can walk the world with us.
606. Lo: the foxes of the field have dens, and the birds of the sky have nests.
607. But My disciples and I have no beds other than the leaves of the forest, and no home but the All!"
608. Birdsong said, "I am called from within to follow You."

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609. Birdsong had long adhered to a fleshless diet though she knew not of the Nasarean religion.
610. Right away, Birdsong fell in love with *The Holy Megillah* and the Nasarean teachings.
611. After a few weeks, seeing that Birdsong truly desired discipleship and was called to a life of service, Miriam initiated her.
612. She was Miriam's fourth disciple.
613. The only nearby stream was dangerous to enter due to slippery rocks covered with slimy moss.
614. Wherefore Miriam baptized Birdsong with sprinkles of rain water collected in a bowl.
615. Miriam said, "Baptism is a ritual of consecration.
616. Water is the symbol of purification in the new life, the cleansing of our sins of ignorance in the waters of forgiveness.
617. If there be nearby a clean, safe stream, I often use it for baptism.
618. But behold: baptism is of no less spiritual power with pure sprinkles of unpolluted water.
619. For, lo: the ritual itself is symbolic of a spiritual truth.
620. Regardless of the lake, stream, or sprinkles employed, that which is the true water of Baptism is Divine Forgiveness.
621. Divine Forgiveness is from the Ocean of Love and washes away guilt and other inner discomforts.
622. Divine Forgiveness is the True Water that the baptismal waters symbolize.
623. If sprinkles seem small, know that the Ocean of Forgiveness is without bounds."

Miriam Initiates Her Fifth and Sixth Disciples: Madregah and Ya'alah Accept the Call to Discipleship

624. Together, Miriam and Her four disciples roamed Ethiopia and visited lands beyond the border.
625. During a visit to Alexandria, two more
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women joined 'The Sisterhood', which is what we disciples called ourselves.
626. The story of the joining of two more women is as follows.

627. In Alexandria, having been invited by High Priestess Rose, Miriam spoke at the Nasarean Mother Temple.
628. Lo: She did not reveal Her identity as the Lady Christ, for the time of Her unveiling was not yet.
629. Even so, Her disciples perceived the truth.
630. And, clearly, some of the wise Nasarean elders and eldresses suspected or knew the truth; for, behold: their recognition of the Lady Christ was revealed by their glowing faces.
631. In the Mother Temple, men and women listened attentively to the words of Miriam.
632. And when Miriam left, several desired to follow Her but did not because they had families.
633. But two women who had neither husbands nor children did follow Her.
634. Their names were Madregah[9] and Ya'alah,[10] and they were a married couple.
635. But though their marriage was recognized by Nasarean law, it was not recognized by the worldly authorities.
636. And though they were treated with respect by fellow Nasareans, they hid their love from the rest of the world; for, to do otherwise would mean death.

637. Madregah and Ya'alah were near forty years of age.
638. Madregah was a midwife, Ya'alah a master herbalist.
639. Ya'alah said to Miriam, "I have waited lifetimes to see this day!
640. When You spoke in the temple, behold, I knew within that You are the Lady Christ!"
641. Miriam said, "There is one who will publicly proclaim this at Halajah Ford.
642. That time is soon, but not yet.
643. Even so, clear eyes perceive the truth even prior to the public proclamation.
644. Yet I come not as a Goddess, but as a woman."
645. Madregah said, "We have no children and are free to travel.
646. We feel called to follow You.
647. Where You walk, we will follow!"
648. Miriam replied, "The call to discipleship is from within.
649. But My road is dangerous.
650. The foxes of the field have dens, and the birds of the sky have nests, but My disciples and I have no beds other than the leaves of the forest, and no home but the All!"
651. Madregah and Ya'alah replied, "So be it!"
652. Miriam baptized Madregah and Ya'alah in a lake.

653. Before Miriam departed Alexandria with Her disciples, High Priestess Rose invited Her to accept several Nasarean Lions as guardians.
654. Miriam declined, saying, "I have made a pledge to walk My seven years in Ethiopia without guardians."

Miriam Initiates Her Seventh Disciple Flower Accepts the Call to Discipleship

655. The seventh disciple of Miriam was a widow woman, gray yet spry.
656. Her name, in our tongue, meant 'Flower'.
657. Flower had never known a Nasarean before meeting Miriam and Her six disciples, but had long been vegetarian.
658. After traveling awhile with Miriam and the six, Flower requested baptism.
659. Miriam told her, "Meet Me at sunrise

[9] *Madregah* means *Steep Mountainside* or *High Place* and is pronounced: *mawd-ray-gaw*.
[10] *Ya'alah* means *Female Mountain Goat* and is pronounced: *yah-al-aw*.

by the lake."
660. The next morning, Flower and the six disciples met Miriam at the lake.
661. Behold: to the astonishment of Flower, Miriam stood on the water in the midst of the lake, smiling with the sun shining on Her hair.
662. Miriam said, "Come to Me, Flower!"
663. Flower said, "I know not how to walk upon water."
664. Miriam said, "Often in life, what one cannot accomplish alone can be accomplished with the help of a few good friends.
665. Behold: Your new friends will show you what I mean."
666. Then, lo: the six sister disciples walked to Flower's side, three on the left side, three on the right.
667. They lifted Flower and carried her to the water, letting her step lightly on the water without falling.
668. The six helpers were not walking on the water; lo: their feet were on the floor of the shallow waters.
669. The six lifted Flower so that she could step on top of the water and walk to Miriam.
670. Miriam said, "You see, Flower?
671. What one cannot do alone, one can do with the help of loyal, trusted friends.
672. Lo: that is why Nasareans form congregations.
673. You will now be baptized into a family of good friends.
674. Help one another grow in the Way and, behold: One day you will walk on water in the manner that I do, either in this world or Elkush!
675. But that is another lesson for another day.
676. On the path up Essene Mount of Peace the lessons unfold in the manner of a flower, petal by petal."
677. Flower rejoiced in her baptism into a family of good friends, saying: "I have gained many sisters this day!"

Sulam HaAliyah
'The Ladder of Ascent'
A Magical Enchantment by Miriam

678. Miriam said to Her seven: "Chant with Me a holy enchantment, *Sulam HaAliyah*.[11]
679. Yea, let us chant it up!
680. In the names of
Jah and Jahlah in Yah,
in appreciation of the Divine Plan,
we offer this enchantment
for the uplift of all Beings
in supernal light and
unfathomable love.
681. Now in forever in Yah, amen!"
682. The seven disciples replied,
"Now in forever in Yah, amen!"

683. Miriam said, "Birdsong will drum.
684. Chant with Me, My seven sisters!"
685. Miriam chanted the enchantment,
a magical prayer,
and the seven raised their voices
with Her,
and to the rhythm of Birdsong's drum
they chanted, then sang,
the holy words.
686. "Sulam HaAliyah!
687. Sulam HaAliyah!
688. Sulam HaAliyah!
689. Sulam HaAliyah!
690. Sulam HaAliyah!
691. Sulam HaAliyah!
692. Sulam HaAliyah!

693. "The Ladder of Ascent!
694. The Golden Spiral of Ascension!
695. The White Door!
696. The Way of Enlightenment!
697. The Path of Illumination!
698. Increasing Empowerment in Eternal Life!
699. The Hierarchy of Heavens in the Creative Whirlwind of the Great Dance of Eternal Life in perpetually increasing Goodness

[11] The ancient Nasarean pronunciation of this mantra is: *soo-lahm ha-ah-lee-yah*. It means *Ladder of Ascent*.

in spiritual ascension,
blazing as Shemesh in Shemayah,
now in forever in Yah!

700. "Sulam HaAliyah!
701. Sulam HaAliyah!
702. Sulam HaAliyah!
703. Sulam HaAliyah!
704. Sulam HaAliyah!
705. Sulam HaAliyah!
706. Sulam HaAliyah!

707. "Oh My!
708. Ecstasy!
709. Let it be!
710. Great joy for every Being!
711. May all Beings
ascend the Great Ladder of Being,
'Sulam HaAliyah',
the 'Ladder of Ascent',
unto the Highest Heavens of
Existence and Consciousness
in Bliss,
according to the
Motivating Power of Love,
which manifests as the
Perpetual Expansion of Goodness,
now in forever in Yah,
amen!

712. "Sulam HaAliyah!
713. Sulam HaAliyah!
714. Sulam HaAliyah!
715. Sulam HaAliyah!
716. Sulam HaAliyah!
717. Sulam HaAliyah!
718. Sulam HaAliyah!

719. "Now in forever
in Yah, Amen!

720. "So be it!"

Bat Kol
'Daughter of the Voice'
Lyrics to a Circle Dance
Taught by Miriam

721. Miriam taught Her seven disciples 'circle dances'.

722. These were dances in circle with lyrics and motions.
723. These dances were performed while standing in a circle and were as much 'song' as 'dance'.
724. Each dance was set to a song easily memorized, with simple movements to symbolize the lyrics sung by the dancers.
725. If the numbers dancing, due to guests or absences in the circle, changed from eight to an uneven number, Miriam stood in the center of the circle so that the number of dancers circling would be an even number.
726. That way, if the dance called for partners, all would have one.

727. Here follows the lyrics to a circle dance taught by Miriam.
728. The dance is called, *Bat Kol*, 'Daughter of the Voice'.
729. The movements are taught in sacred gatherings.

730. Daughter of the Voice,
daughter of the Voice,
the voice of Yah within.
731. Daughter of the Voice,
Daughter of the Voice,
the voice of Yah within.
732. Bat Kol, Bat Kol, Bat Kol!
733. Bat Kol, Bat Kol, Bat Kol!
734. Bat Kol, Bat Kol, Bat Kol!
735. Bat Kol, Bat Kol, Bat Kol!

736. The voice that is the call,
the voice that is the call,
the call of Jah-Jah in Yah.
737. The voice that is the call,
the voice that is the call,
the call of Jah-Jah in Yah.
738. Bat Kol, Bat Kol, Bat Kol!
739. Bat Kol, Bat Kol, Bat Kol!
740. Bat Kol, Bat Kol, Bat Kol!
741. Bat Kol, Bat Kol, Bat Kol!

742. Mother within me,
Mother within me,
Jahlah, Jahlah, Jahlah!
743. Mother within me,

Mother within me,
Jahlah, Jahlah, Jahlah!
744. Bat Kol, Bat Kol, Bat Kol!
745. Bat Kol, Bat Kol, Bat Kol!
746. Bat Kol, Bat Kol, Bat Kol!
747. Bat Kol, Bat Kol, Bat Kol!

748. Man or woman,
daughter or son,
Mother speaks inside your heart!
749. Man or woman,
daughter or son,
Mother speaks inside your heart!
750. Bat Kol, Bat Kol, Bat Kol!
751. Bat Kol, Bat Kol, Bat Kol!
752. Bat Kol, Bat Kol, Bat Kol!
753. Bat Kol, Bat Kol, Bat Kol!

754. Miri and Her seven,
Miri and Her seven,
Daughters of the Voice are we!
755. Miri and Her seven,
Miri and Her seven,
Daughters of the Voice are we!
756. Bat Kol, Bat Kol, Bat Kol!
757. Bat Kol, Bat Kol, Bat Kol!
758. Bat Kol, Bat Kol, Bat Kol!
759. Bat Kol, Bat Kol, Bat Kol!

Miriam on Healing by Appreciation

760. Miriam said: "Whenever possible, be a self-healer.
761. We increase the likelihood of healing by being in the higher attitudes.
762. Appreciation is a higher attitude.
763. Healing by appreciation does not occur by explaining appreciation, but by being in appreciation.
764. Appreciation is itself a therapy; furthermore, appreciation assists other therapies of the Golden Path of Healing.

765. "Essene healers teach self-healing to themselves and others.
766. The best way to help others heal themselves is by teaching them the power of appreciation.
767. Behold: those with an attitude of gratitude will have power to heal their own disease.
768. And if there is a physical ailment that can only be cured by dropping the present body, behold: accept with honest appreciation the new and more glorious robe of light that will be your next garment!
769. Each day, give thanks for all your blessings!

770. "Until the day your disease flees, appreciate it for being a teacher.
771. For one thing, let it teach you compassion for the pain of others.
772. Be not a complainer and whiner about your circumstances; rather, give thanks and honestly appreciate what comes your way.
773. Lo: even painful lessons can illuminate the true path.
774. Give thanks in honest appreciation for your life in Yah!

775. "Eternal life is yours when you but perceive it!
776. 'I Am that I Am', now in forever in Yah!
777. Having perceived it, practice perpetual appreciation for the gift of life!
778. Your whines will become celestial chimes in the heavenly chorus!
779. You will be healed!
780. Follow the healing path of harmony with the Essene Tree of Life, always in appreciation, and the diseases become less and less until, one bright day, you are wearing an eternal body of light that suffers no illness and does not die.
781. That secret is revealed in the Book of Enoch in *The Holy Megillah*.
782. The secret is resolved by the greatest lovers, the immortal ones in love.
783. Now in forever in Yah, amen!"

Shaalat Chalom
'Dream Request'

784. Migdanah asked Miriam, "Please, will You teach us about dreams?"
785. Miriam replied, "There are 'typical' dreams and, rarer, 'prophetic' dreams.
786. In a typical dream, every person in

your dream is an aspect of your own personality.
787. If you dream of someone you know, and they act bad in your dream, do not blame them; for, lo: everything that happens in your dream is from your own mind.
788. The bad things that happen in a dream are from your own fears and worries.
789. The villains in your dreams are within your own mind.
790. Release your fears and worries and the villains disappear.
791. Yea, release your fears and worries, and dream pleasant dreams.
792. If your mother, friend, or neighbor is in your dream, whatever they say and do is from your own mind.
793. If your friend acts horribly in your dream, blame not your friend; instead, release your fears and worries and the actors in your dreams will play friendlier parts.
794. Likewise, should your friend speak words of wisdom in your dream, they get no praise.
795. For, lo: regardless of the face that speaks wisdom in your dream, the wisdom is from your own mind.
796. Behold: your mind is the creator of everything that any person does in your dream.
797. Only when you know that, can you work with your dreams.
798. For, with that understanding, you can look at your dream and know much about your own hopes and fears.
799. What you are afraid of, what you secretly desire, all these things dance in your dreams, wearing the masks of friends and foes.
800. Wherefore, if your sister acts like a fool in your dream, know that the fool is within you.
801. And if your brother is a hero in your dream, know that the hero is within you.
802. Most dreams are of this kind, all the actors being aspects of your own mind, and so we call them 'typical'.
803. Rarely, though, you may have a prophetic dream in which Jah-Jah or Elohim or another Being speaks to you.
804. Those dreams are so strong that you will know them when you have them.
805. Seers are blessed with more prophetic dreams than others; for, lo: the veil be-tween worlds is thin within seers.

806. "There is a Nasarean practice called *Shaalat Chalom*, which means 'Dream Request'.
807. Shaalat Chalom was first taught by Gilgalah.
808. Before sleep, contemplate a question to which you desire an answer.
809. Then pray that the answer will be revealed in your dreams.
810. In the morning, study your dreams to see if the answer was revealed.
811. It is important to remember that every person in your dream, no matter their face, is really a part of your own mind.
812. Wherefore, any answer that is revealed in your dream is from within you, not outside.
813. The only exception is a prophetic dream."

814. Migdanah replied, "Thank you, Miriam, for teaching us about dreams."
815. The sister disciples said, "Amen."

Likevod Shabbat
'In Honor of the Sabbath'
A Poem by Miriam

816. Miriam spoke a poem called *Likevod Shabbat*, 'In Honor of the Sabbath'.
817. She said:

"In honor of the Sabbath,
be deeply free.
818. In honor of the Sabbath,
do what makes you feel good,
deeply.
819. Rest or play,
do good works,
be free and ecstatic,

deeply,
in honor of the Sabbath.
820. In honor of the Sabbath,
follow your bliss
unto Heaven Most High.
821. Deeply."

Sermon on Mount Shemesh and Initiation into *The Order of Shemesh in Shemayah* The Disciples Receive the First Two Words of Power

822. On a beautiful sunny morning on the Sabbath, Miriam walked in joy with Her disciples.
823. We walked on winding trails that spiraled up through green forests to the top of Mount Shemesh.
824. It was here, atop Mount Shemesh, that the first meetings of the Nasarean Order called *Shemesh*[12] *in Shemayah* were held ages ago.

825. That order is for Nasareans who demonstrate a high degree of progress in the first lessons of Essene Mountain of Peace.
826. 'Progress' in first lessons is estimated according to one's walk upon both the social path and the scholarly path in Essene Mountain of Peace, as revealed in *The Precepts of Zahyen*.
827. Those two paths merge to become the One Whole Response of a Nasarean to the call of The Four Pillars of Discipleship.
828. That One Whole Response is our True Walk of the Heart and Mind in the Essene Way.
829. Each of the seven who now walked with Miriam up the path of Mount Shemesh had pledged to walk both the scholarly and the social paths in integrity.
830. For, lo: Miriam told us at the outset of the walk: "If we study every day, pronouncing correctly the Words of Power gained by excellent studentship, but gossip behind the back of our sister, we have successfully walked the scholarly path but have stumbled on the social path of the Nasarean Religion of the Essene Way.
831. I say unto My disciples: Sisters, walk the True Walk without gossip, even as your feet now tread the path up Mount Shemesh without stumbling."
832. Wherefore, as we seven ascended the holy mount with Miriam, we each contemplated our True Walk as Nasareans of the Essene Way.

833. Lo: When the Sun was high enough to warm the skin without burning, Miriam ended the walk in a sunny patch of green grass at the summit of Mount Shemesh.
834. This summit provided a clear view of the valley from which we had ascended.
835. Miriam sat beside a beautiful flower patch of diverse colors amidst the green grass.
836. Behold: A flower of each color of the rainbow surrounded Lady Miriam, and sunlight reflected from Her eyes.
837. Her disciples sat in eager joy; for, lo: the previous night beside the fire, Miriam announced that this Sabbath day, atop Mount Shemesh, She would initiate the seven into *The Order of Shemesh in Shemayah*.
838. For each disciple had thus far proven worthy in The Four Pillars of Discipleship,

[12]*Shemesh* means *Sun*, the root *esh* being the Hebrew word for *fire*. This particular mount was called *Shemesh* because it was an excellent location to commune with the Sun, the summit seeming to reach up toward the Sun. *Shemayah*, in this context, is the Nasarean word for *Air*, but in other contexts can mean *heaven*, *air*, or *space*. *Shemayah* is pronounced: *shem-aw-yaw*. It should be noted that both *Shemesh* and *Shemayah* include *shem* which, as a word in its own right, means *name* and implies *The Name* or *YHWH*, the tetragrammaton that is the name for God/Goddess and the expanding All. *Shemesh* represents the masculine principle, *Shemayah* the feminine principle. The term *Shemesh in Shemayah*, the name of a Nasarean Order, illustrates the teaching that Shemesh and Shemayah are linked and dependent on one another in the sense that fire needs air in which to burn.

enough to advance to the next level of initiation in Essene Mountain of Peace.
839. Lo: the holy ritual of initiation would be at the end of the Sabbath Service on Mount Shemesh, which service will now be described.

840. The Lady spoke, saying, "Let us begin with a reading from *The Holy Megillah.*
841. Sister Migdanah will read a passage from Mattanah."
842. Migdanah said, "In Mattanah we read:
When Abraham and Sa'arah came to this realm to assist the Great Work of Elohim, the realm was bohu, a void.
843. *And they chanted the Great Invocation of Elohim, which is, "Let there be Light", and they planted the Star Seed, which is the Seed of our Sun.*
844. *As they watched the seed grow they said: "It now emanates Spiritual Light into this darkness.*
845. *It is good seed!"*
846. *And the birth of The Spiritual Light was during The First Great Day of the Creation of our World.*
847. *Then Abraham said to Sa'arah: "Now let The Spiritual Light form a Body of Light, which will be our Temple."*
848. *Sa'arah said, "Yes, I will plant the Seed of Air; it shall be The Breath of Life for The Body of Light."*
849. *And she planted The Seed of Air, and The Spiritual Light emanated a Body of Fire.*
850. *Abraham and Sa'arah said, "It is good seed!"*
851. *And that was The Second Great Day of the Creation of our World.*
852. *Then, Abraham and Sa'arah cast into The Body of Fire, The Seed of Water, so that vapor would come forth from the fire to become clouds; for they knew they would make worlds that would need water.*
853. *And vapors came forth and formed primal clouds.*
854. *They said, "It is good seed!"*
855. *And that was The Third Great Day of the Creation of our World."*

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856. After the reading by Migdanah, Miriam played the harp given to Her by Nebiyah, the harp made by Zemira.
857. The disciples joined voices and sang with Miriam.
858. Then, lo: Birdsong drummed on a goat-skin drum, the skin being from a beloved goat that died naturally.
859. As Birdsong drummed, the disciples sang, danced, and chanted holy enchantments.
860. After the chanting of the Words of Opening, Miriam preached *The Sermon on Air, Sun, and Water,* a bit of which now follows.

861. Miriam said, "This morning, upon arising, we greeted the Angel of Water.
862. Yea, with our first sip of water in the morning we commune with water, and we call that communion 'First Sip'.
863. That is a good time to say a prayer of thanksgiving for holy water, the child of air and sun.
864. Before every drink of water throughout the day and night it is good to be in communion with holy water.
865. This can be as simple as a brief inner awareness of the majesty of water, of its significance in creation and our bodies.
866. It can be as simple as a deep feeling of appreciation as we raise water to our lips, a Communion of Deep Appreciation, with or without words.
867. For, lo: whatever we appreciate, we advance!
868. Wherefore I say, appreciate in wisdom!
869. Let us appreciate, and thus advance, the forces of the roots and branches of the Tree of Life!
870. That which harms the roots of the Tree of Life harms all who dance joyfully in this garden.
871. That which advances the roots of the Tree of Life helps all who dance joyfully in this garden.
872. This morning I speak of three of
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those root forces, Water, Sun, and Air.
873. Of the two root triads, this one comes first; for, lo: these are the forces of the first three days of creation, as revealed in Mattanah.
874. Soil comes on the fourth day, wherefore the triad of Soil, Life, and Joy follows the triad of Water, Sun, and Air."

875. Behold: Miriam took her staff and drew a circle in the dirt.
876. Within the circle, She drew the Tree of Life, with seven branches and seven roots.
877. She pointed to one of the Four Primary Triads, that of the roots of Water, Sun, and Air.
878. She said, "As revealed in Mattanah, at the beginning of this chain of seven heavens, Abraham and Sa'arah, who serve as the overseers of Sun and Air, in obedience to the will of Elohim, set in motion the Seven Days of Creation, which were seven grand cycles.
879. The son of Abraham and Sa'arah, the holy Prince Isaac of the Seventh Heaven, became, for our sake, the Angel of Water for the Tree of Life.
880. That is fitting, for, Water is the child of Air and Sun, as revealed in Mattanah.
881. Yea, it is the forces overseen by Abraham, Sa'arah, and Isaac, the forces of Sun, Air, and Water, that create the condition for the coming of the force of Adamah, Soil, from which springs forth natural Life.
882. Behold: a life-form experiences Joy to the degree that it is in harmony with the roots and branches of the Tree of Life.

883. "Lo: The communion with water at 'First Sip' in the morning keeps water in our consciousness throughout the day.
884. This advances the likelihood that we will act respectfully toward water throughout the day, not polluting the natural waters of our world and body.
885. For, behold: what good is it to chant communion prayers and the Word of Power for water at 'First Sip', and pollute water during the day?
886. Not only must Nasareans act respectfully to water throughout the day, we must teach non-Nasareans to respect water.
887. For, there are often non-Nasareans upstream.

888. "Behold: it is okay to use water to human advantage.
889. Indeed, water is a gift of Jah-Jah to natural life, and is to be enjoyed by natural life-forms.
890. The Angel of Water does not deny humankind the use of water.
891. But the Angel of Water asks that we use water respectfully.
892. The Angel of Water wishes water to be used not only for human advantage, but to the fair advantage of all good creatures of the garden of Eden.
893. Forests need water, as do the Alefim and nature fairies, as do the deer and the fish.
894. Behold: if one tribe diverts a river to the benefit of their tribe, but to the detriment of three tribes downriver, that is a crime.
895. Likewise, if a Roman army smelt pollutes a river to the advantage of that army, but in so doing destroys gardens and kills fish, that is a crime.
896. Crimes against water advance the cause of the Angel of Death, not life, and will be prosecuted by Mother Nature and her friends in the court of natural life.
897. Some will ask: 'How do we know the right way to use water?'
898. Behold: the right use of water is revealed within, by the Angel of Love.
899. It is not an act of love to kill three tribes to benefit your own tribe; that sort of selfish love is not really love; rather, that and similar selfish acts are truly greed masquerading as love.
900. It is not an act of love to kill gardens and fish for your own financial gain.
901. It is not an act of love to destroy a forest to earn profit for a few rich men.
902. When you use water, look with eyes of love.
903. See and feel how your use of water

may touch the fish, the forests, even the unseen Alefim.
904. For, lo: Did you know that the land in this world that is habitable for Alefim is limited to ancient forests with pristine, unpolluted water?
905. With the eyes of love, decide what is a respectful use of water and what is not.
906. Always be willing to learn new lessons, for the mysteries of water unfold like the petals of a rose.
907. Water is a gift to be used by humans.
908. But without the eyes of love, holy water is profaned.
909. I tell you truly, eyes without love are blind.

910. "Behold: All who have received the first baptism can, at the time of First Sip each morning, acknowledge their continued need for forgiveness.
911. For, lo: water is the symbol of the Ocean of Forgiveness by which our sins are washed away at the time of First Baptism.
912. But even the best of disciples will sometimes stumble.
913. At First Sip, you may reflect upon your deeds of the previous day.
914. Upon reflection, if you feel you have erred, let the water of First Sip cleanse and refresh you, in the spirit of forgiveness of the First Baptism.
915. For, though you were cleansed of the burden of guilt for previous sins at the time of First Baptism, in the days that follow none walk without error.
916. Fortunately, love heals a multitude of errors!
917. Note that the Root of Water is linked with the Branch of Love on the Tree of Life, meeting at the trunk to form a whirling flower.

918. "Yea, in the morning, we drink water at First Sip.
919. Then we cleanse ourselves with water.
920. We return water to the soil when we urinate, then we stretch and say our morning prayers, then we walk.
921. While we walked this morning, we took notice of our communion with the Angel of Air.
922. Upon waking this morning, even before First Sip, we performed First Breath of Awakening.
923. And before that, the Angel of Air fed us through the night, even while we slept.
924. Her ministry is often little noticed; even so, her ministry sustains our life in this garden.
925. Yea, under-appreciated is the Angel of Air!
926. But while we walked, we noticed our communion with Holy Air.
927. We appreciated every breath of her nourishment!
928. When we desperately need a breath of air, then we notice the magic of her ministry.
929. Now we again sip water as we sit in the sun and breathe deeply of the Angel of Air.
930. In so doing, we commune with one of the Four Primary Triads of the Tree of Life.
931. Behold: let the water sit in the sun so that later, when we sip again, the water will be filled with the fire of the sun.
932. That sipping is called, *The Alchemy of Water and Sun*, and is performed at the Mid-Day Peace Contemplation, in open air, by initiates of *The Order of Shemesh in Shemayah*, when conditions permit.
933. If your circumstances do not often permit this, carefully examine your circumstances and commitment.
934. Yea, and if unpolluted water is not at hand, be warned: the time has come to relocate!

935. "Now, lo: let us sit in the rays of the sun in silent receptivity.
936. This is called Solar Contemplation in Silent Receptivity and is a meditation practice of *The Order of Shemesh in Shemayah*."

937. After a time of Solar Contemplation,

Miriam again spoke, saying, "Let us stand and begin Solar Veneration.
938. This, too, is a practice of *The Order of Shemesh in Shemayah.*
939. Lo: There are no men here, so let us bare all of our skin to the sun."
940. Miriam and Her seven disciples disrobed.

941. Miriam said, "As we face the sun, let our hands be raised high in homage to the Seventh Heaven of this world.

942. Lo: let the palms of your hands face the sun directly.
943. Feel the warmth of the sun enter your palms and empower your hands.
944. Your touch-healing powers are at their highest immediately after absorbing sunlight.
945. Wherefore perform this ritual with palms lifted toward the Sun before touch-healing sessions, when circumstances permit.
946. And remember, the best touch-healer when you need healing should be yourself!
947. The Essene Way is to heal oneself and to teach others to heal themselves.
948. Even so, in serious illness we graciously receive the assistance of expert healers other than ourselves, but then we choose wisely.
949. Likewise, when others need assistance, we help, but always our aim is to teach others to know their own bodies and to be self-healers.
950. Prayerful touch-healing is called *The Golden Therapy* because it is the *Royal Therapy.*
951. When we absorb the golden warmth of the sun into our palms they are filled with healing power that lasts a day or so.
952. This works much better if our spiritual consciousness is attuned to the Sun in an attitude of true devotion to the Seventh Heaven.
953. Behold: We absorb the healing light of the Sun through the skin of our entire body, not only our hands.
954. We do this in the morning or late afternoon, when the sun is warm but does not burn, and only for a short while.
955. For, lo: we need water to survive, but if we drink an entire lake, we die!
956. Likewise, too much sun can kill us!"

957. Miriam said, "Previously, I have initiated you seven into the Nasarean Religion of the Essene Way.
958. Because your Sincerity, Diligence, Perseverance, and Loyalty have thus far been excellent, this morning you will be rewarded.
959. As your walk in Essene Mountain of Peace unfolds throughout your life, other rewards will come your way.
960. For, lo: the Four Pillars of Discipleship are the work of a lifetime and never cease to bear fruit.
961. But seek not the rewards; rather, seek only the Way.
962. The rewards will follow as natural fruits of the Way if you seek only to walk the Way.
963. When you seek the rewards, the fruit is sour.
964. Rewards and empowerments that come your way without being sought are sweet like unto ripe fruit.
965. Wherefore I say, let your mind be single.
966. Focus only on the Way, not the fruit."

967. "Behold: Today, after our Solar Communion Sipping, which is the fruit of our *Alchemy of Water and Sun,* I will initiate you into *The Order of Shemesh in Shemayah.*
968. That order is for Nasareans who wish to have enhanced communion with the Temple of Light.
969. You will learn the Solar Mysteries of the Essene Way.
970. You will know that the Sun, Shemesh, shines only in Shemayah.
971. And when you know the balance of *Shemesh in Shemayah* within you, then you will find the pearl within, as did Isaac, Son of Abraham and Sa'arah.
972. This initiation into *Shemesh in Shemayah* we call the Second Baptism,

for it is for previously baptized Nasareans who are moving up in the Mystery School.
973. This baptism into *Shemesh in Shemayah* is by the sprinkling of pure water that has been placed in sunlight, even the same water that we sip.
974. This Second Nasarean Baptism is called, *The Baptism of Balance in Shemesh in Shemayah.*
975. The ritual we perform today symbolizes that Balance."

976. Miriam led the disciples in the Noon Solar Sipping, then initiated the seven into the first mysteries of *Shemesh in Shemayah,* giving them the first two Words of Power and sprinkling them with holy water and anointing them with oil.

977. After the Baptism ritual, Miriam again spoke, saying: "*Shemayah* is the principle of *Air in Space,* the *Living Space of the Mother Ovum,* feminine in spin.
978. *Esh* is the masculine principle of *Fire,* and is the essence of *Shemesh.*
979. Shemesh burns with desire for Shemayah.

980. "Yea, without Shemayah, Shemesh cannot burn and must return to the realm of potential until the next awakening of his creative urge.
981. Without Shemayah, Shemesh cannot exist.
982. The mating of Shemayah and Shemesh is a spiral dance.
983. That dance is the essence of motion, and motion is not without creative friction.
984. From the creative friction comes forth Sparks of Life and the elements of living worlds.
985. Yet the origin of each Spark of Life is the Still Point called Zero that is the Balance Point at the center of the dance.
986. For, it is from the Still Point that sparks stream forth into physical manifestation in the dance of Shemesh and Shemayah.
987. That Still Point is Yah and is Spirit.
988. Each Living Spark that comes forth from the dance is crowned in Yah.

989. "Behold: the Sparks of Life are blown in the wind of Holy Sa'arah, scattered like seeds from a dandelion.
990. And each seed takes on the masculine or feminine spin, but is crowned in Yah, the genderless Center and Circumference.
991. That spin pulls in 'star dust', which we call 'fairy dust', the rich Elemental Soil that forms bodies and planets and in which the soul is nourished.
992. From that Elemental Soil countless life-forms and body-types arise.

993. "Lo: in these bodies reside the Spark of Life.
994. Within each body is both the masculine and feminine, one being a bit dominant at the level of the soul and body, both crowned in Yah.
995. The soul is the interface between Yah and the body and is the first step of Spirit into sexual differentiation.
996. A soul of the masculine spin is an *ish.*
997. A soul of the feminine spin is an *ishshah.*[13]

998. "Lo: the Dance of Sexuality is the

[13]The Hebrew word *Ishshah* (pronounced *ish-shaw*) means *woman* as distinct from man. It is often used as an adjunct to a more definite term and thus is often unexpressed when translating from Hebrew into English. It is the feminine form of the Hebrew word *ish* (pronounced *eesh*), which means *man* or *male person* and is likewise often used as an adjunct and left unexpressed in English. The Nasarean sectarian use of the words *Ishshah* and *Ish* differ from the normative Hebrew. *Ishshah* is the Nasarean sectarian word for a *female spiritual entity,* a soul of the feminine spin, a *woman* in the deepest spiritual sense. *Ish* is the Nasarean sectarian term for a *masculine spiritual entity, a man* in the deepest spiritual sense. In other words, each spiritual entity takes on either the masculine or feminine polarity at a deeper level than the physical body. The soul is the interface between Yah and the body and is the first step of Spirit into sexual differentiation. The woman who was the wife of Abdiel and ascended to become Ishshah'el, the Messenger of the Earthly Mother, was so deeply feminine that her personal name was Ishshah.

very nature and existence of the Mother Ovum, which is the Dance of the Lover and the Beloved.
999. *Shemesh in Shemayah* is the working out, before your very eyes, of the Great Dance of the Lord and Lady in this star system, at a level you can see and touch, even taste and smell.

1000. "Mother Earth is intended to be a Garden of Eden.
1001. And to the degree that the Sparks of Life are in harmony with the Way, they experience Joy in the Garden.
1002. Those in disharmony with the Way experience pain.
1003. In so doing, they breed more pain in the garden.
1004. In this way, the weed of disharmony spreads.
1005. Behold: Harmony is more powerful than disharmony and will win the final battle.
1006. The motion of disharmony is a contracting spiral and leads to the Black Pit.
1007. After unfathomable time, each Black Pit will become so dense from contraction that it will explode.[14]

1008. "All Beings who fall into the Deep

[14]The references to *Black Pits* are to what modern science calls *Black Holes*. It is a fact that at the center of the Milky Way Galaxy science has discovered a Black Hole. Photographs show a spiral of planets and stars being sucked into that Black Hole. The energy compacted into a Black Hole is so dense that it is like thousands of Stars compacted to the size of a point. Eventually, after incredible lengths of time, Black Holes become so dense that they explode in a creative orgasmic eruption called a Big Bang. There have been many such 'bangs' and there will be many more. As stars and planets spiral toward entrapment in the Black Hole at the center of our galaxy, life becomes impossible at a certain point of proximity (that point is long before having 'entered' the Black Hole) to the Black Hole. Any Beings who did not ascend prior to that point of proximity enter the Deep Sleep of spiritual dormancy. At this point of density, consciousness itself is so dense as to be unable to animate the body of an amoeba! But a Being cannot become non-being; and so, though profoundly dormant, these Beings can potentially revive. However, once Beings are this deeply dormant, the odds against them being able to respond even to the very Hand of Christ – or any other stimulation – are incalculable. At this level of dormancy, thought does not occur and there are no active senses. Thus, once having fallen into Deep Sleep, the chance that a Being will revive prior to the next Big Bang is as close to impossible as can be imagined, though we never say never within the realm of possibility. With the next Big Bang these dormant Beings begin the process of evolution again, animating the bodies of the most primitive life forms in the first creative slime pools of the new worlds that will form in the new evolutionary cycle that follows a Big Bang. Thus, even the Beings of the Deep Sleep are given another chance to *literally* start over – *literally* because all memories of past incarnations are burned away in the incredibly eruptive explosion (imagine the energy of tens of thousands of Stars compacted to a point of singularity and then erupting) in the creative orgasm of a Big Bang. In a sense, the Beings that spew forth in the creative eruption of a Big Bang are like cosmic sperm being ejaculated from the male cannon into the womb of Mother Space. One of the chief advantages – Bliss in Love and Wisdom being the number one advantage – of ascending through a White Hole rather than descending into a Black Hole is that it enables a Being to keep all of his/her precious memories of every incarnation ever experienced. Even the painful memories are cherished because they were teachers on our path of ascension. Scientists emphasize that what we call a 'Black' Hole is more accurately termed 'Dark'. At this level of density even light cannot escape. Any 'light' that is going to 'escape' entrapment in darkness within a Black Hole will need to do so prior to the gravitational pull being so strong that it induces the Deep Sleep and prohibits natural life. Prior to the Deep Sleep is the Deep Dream, a level of dormancy wherein a Being is too weak to be active and yet still dreams. The dreams are composed of memories combined and recombined, viewed again and again, until the Being falls into the Deep Sleep and loses the ability even to dream, becoming truly dormant. The Hand of Christ attempts to resurrect these Beings by entering the dream world and speaking the Word. Relatively few respond and awaken, but the joy of the ascended Beings is great for even one soul saved from the Deep Sleep.

Sleep and are sucked into the Black Pit will emerge in the next Great Explosion as baby souls, starting over at square one.
1009. But Beings who ascend in a White Spiral rather than fall into a Black Pit graduate and move on to a higher heaven.
1010. All things are spirals within spirals within spirals.
1011. A contracting spiral that leads to a dense Black Pit is called a Black Spiral or *The Dark Path.*
1012. An ascending spiral that leads to higher heavenly realms is called a White Spiral or *The Light Path.*
1013. All ascending spirals funnel into the grand spiral of ascent that is *Sulam HaAliyah,* the *Ladder of Ascent,* the Way of White Light.

1014. "Lo: Garden worlds take unfathomable time to create and so are greatly venerated by wise Beings throughout the Mother Ovum and Heaven Most High.
1015. And that is why wise Beings fight to preserve the life of the garden in which they live.
1016. And this is why Nasarean orders like *The Green Army of Ishshah,* whose chief is Peter the Pen, exist: to save our garden world from ruin.
1017. Yea, the hand of the spoiler is busy on this world, but all spoilers who persist in spoiling without coming to repentance and ascension will contract and descend into a Black Pit until their natural consciousness is dormant in Deep Sleep until the next Great Explosion.
1018. After the Great Explosion that fol-lows unfathomable contraction, the Beings therein trapped will again emerge as baby souls, all memories of their previous existences gone forever.
1019. Beings who ascend by a White Spiral and thus avoid the Black Pit will take with them all memories of their previous existences.

1020. "Yea, from the First Great Explosion of primal creation unto the last, there are two spirals you may walk: The spiral of ascension through the Crown that is the Translucent Gateway of the ascending Heavens, which is the White Spiral that is Center and Circumference, the fountainhead of all White Spirals, or the Dark Hole of descent into realms wherein natural life is no longer possible.
1021. But this is the power and ultimate victory of Yah: even the Deep Sleep of Black Pits will be recycled by Creative Explosions to aid the cause of the creative expansion of Existence, Consciousness, and Bliss.
1022. Now in forever in Yah, Amen!"
1023. Miriam and the disciples shared a simple meal of goat cheese and raw greens.
1024. Miriam said, "When we eat from the table of Mother Earth, give joyful thanks in a Communion of Great Appreciation for her bountiful gifts.
1025. Behold: In this one day, we have communed in joy with each root of the Tree of Life.
1026. This gives us the physical health and vitality to commune perpetually with each of the seven spiritual forces symbolized by the branches of the Tree of Life.
1027. So be it!"

Meirat Eynayim
'The Light of the Eyes'
A Poem by the Magdalene with A Talk by Gahwenjahman

1028. Miriam spoke the poem, *Meirat Eynayim,* 'The Light of the Eyes', at a party hosted by *Alefim of The Deep Forest Meadows.*
1029. *Alefim of the Deep Forest Meadows* is an order of Alefim that works and plays in friendly manner with select humans.
1030. Lo: That fellowship was founded by the Green Lady Ishshah in ancient Eden and is a mission of *Alefim of the Tree of Life.*
1031. Those Alefim who work and play with humans do not walk in human cities; for, lo: they live in the deep forests of the

world, in harmony with the Tree of Life.
1032. Wherefore, the few humans that work and play with them do so in the deep forests of the world.

1033. The invitation was given while Miriam and Her seven disciples were walking in an ancient forest of old Eden.
1034. An Alef named Gahwenjahman appeared unto them and spoke, saying: "Behold the Mother come as daughter!
1035. And with Her are Her seven trusted disciples!
1036. I greet all eight of you!"
1037. Gahwenjahman looked human but a bit taller, with shinier skin, brighter eyes, gleaming aura, and ears that were somewhat elongated.
1038. His skin color was golden, his hair was long and white, not the white of aged human hair, rather the ivory white of eternal youth.
1039. He wore the Green Robe of the order of Lady Ishshah.
1040. To the delight of Miriam and Her seven, Gahwenjahman invited us to visit his home.
1041. For, lo: He was this very afternoon to host a party that would feature music, dancing, and the reciting of poetry, along with good conversation amongst the Brethren and Sistren of *Alefim of The Deep Forest Meadows*.
1042. We followed Gahwenjahman to his home.

1043. His home was made of fallen wood and natural earthen bricks that blended harmoniously with its surroundings.
1044. Lo: Gahwenjahman's home could only be seen by friends of the Alefim due to magical enchantments made possible by the high level of life-force in this ancient forest.
✶1045. For, behold: Gahwenjahman explained that natural magic is most effective when conjured in places where the life-force is powerful.
1046. Beautiful flowers and enchanted gardens surrounded his home, a bubbling spring gave forth translucent ripe water, and friendly goats and sheep converted the weeds and grass to manure.
1047. Several compost heaps and the plentiful goat manure ensured the future fertility of the gardens.
1048. The feeling of healthy natural life permeated the vicinity of Gahwenjahman's home.
1049. Fallen branches were weaved together to form furniture and other works both utilitarian and aesthetically pleasing.
1050. Every kind of herb imaginable grew in the herb garden.
1051. Berries were abundant, as were Berry Fairies!
1052. Yea, fairies danced openly throughout the gardens and orchard that graced the green meadow within the ancient forest where Gahwenjahman lived.

1053. Lo: Gahwenjahman offered his guests berry wine made by fairies of Old Eden.
1054. Miriam said to Her disciples: "Behold: To abuse wine is not healthy and is not of the Way.
✶ 1055. But the moderate use of home-brewed wine is healthful, for it cleans the blood vessels.
1056. Nevertheless, be warned: if you abuse the wine, your dance will become a stumble, and your health will be harmed!
1057. Truly, those who can not discipline their desire to excessively drink wine should not drink at all.
1058. That said, know this: Nobody brews finer berry wine than the fairies of Old Eden!"
1059. The disciples accepted one cup each of wine, finding it delightful and plenty; none asked for a second cup.

1060. Also attending the party were a dozen or so Alefim, three human members of *Green Wizards of the White Rose*, numerous fairies of various sorts, and three unicorns.
1061. Two of those wizards were elderly men with long white beards who were visiting from the Mother Temple in

Alexandria.
1062. Both were drummers.
1063. The third Wizard was an elderly woman with long silver hair who lived in a hut not far from the meadow of Gahwenjahman.
1064. She played a flute.
1065. The unicorns wore chimes on their tails, which they shook to make celestial sounds!
1066. The fairies sang harmonies that sounded like living wind, flowing waters, and ripening berries!
1067. Gahwenjahman and the other Alefim played harps, flutes, stringed instruments, and drums.
1068. The Alefim also sang and recited poems, as did the three wizards.

1069. Behold: Gahwenjahman asked Miriam to play Her harp and sing.
1070. After playing several fast dance songs, Miriam plucked the harp slowly and spoke the poem called *Meirat Eynayim*, which means 'The Light of the Eyes'.

1071. The words were as follows.

1072. "The Light of the Eyes
is the true proof of status;
the Light of the Eyes
means more than any title.

1073. "The Light of the Eyes
reveals the unsaid;
the Light of the Eyes
transcends the said.

1074. "The Light of the Eyes
of the holy Alefim,
that is the light
of which I speak.
1075. Transcendental light
of heaven within,
transcendental light
shining out from within.
1076. Transcendental light
of the 'Never Fallen';
transcendental light
of the Madhebah-born.

1077. "The Light of the Eyes
of the Holy Alefim,
speaks of garden worlds
by human eyes unseen.

1078. "The Light of the Eyes
of the Holy Alefim,
sings of heavenly honey
from the Bees of Elkush.

1079. "The Light of the Eyes
of the Holy Alefim,
sings of the Tree of Life,
sings of First Eden,
sings of worlds long gone
and worlds yet to be,
sings of garden parties
and friends by the fire,
sings of joy in the now
and sweet memories past.

1080. "The Light of the Eyes
of the Holy Alefim,
serves now the Tree of Life
in every garden world,
even in this contested world.

1081. "A human blessed to taste
the honey of Elkush
in the Light of the Eyes
of the holy Alefim,
as we have been blessed,
My seven and I,
on this Fairy Berry Day,
need ask no other blessing.
1082. For, behold:
all blessings will follow,
each in its appointed time,
as long as we serve
the Light of the Eyes,
in the friendship
of the holy fellowship,
the fellowship of the
Alefim of Deep Forest Meadows,
faithful helpers of Jah-Jah and Elohim
in Yah, now in forever, amen!
1083. Chant it up!"

1084. Lo: After Miriam recited her poem, Gahwenjahman and the other Alefim of the fellowship bowed unto Her, as did the Green Wizards and the creatures of Old Eden.
1085. Her seven disciples, in affirmation of the truth of Her poem, said as one: "Amen!"

1086. Then Gahwenjahman asked the seven disciples of Miriam to each select an instrument to play.
1087. We each chose an instrument and played beyond our previous ability, so high and joyful we felt!

1088. Lo: At the end of the night, after we danced to drums around a fire, Miriam told this story about Gotama the Buddha.
1089. Miriam said, "You know that I lived in India for seven years.
1090. There I heard the following story about Gotama the Buddha.
1091. *Gotama the Buddha sat in an orchard with his disciples.*
1092. *The disciples were playing music and dancing and laughing.*
1093. *Lo: a man came to visit Gotama to question him about the spiritual life.*
1094. *When the man saw the disciples playing and laughing he was disappointed.*
1095. *For, behold: he had expected to see them fasting or meditating or discoursing on spiritual matters, not playing and laughing.*
1096. *The man said to Gotama, 'Why do you permit your disciples to make music and dance and tell jokes?*
1097. *Such things seem far from the spiritual life.'*
1098. *Gotama, pointing to one of the disciples playing music, asked the visitor: 'Are you familiar with the stringed instrument this young man is playing?'*
1099. *The visitor replied that he was familiar with the stringed instrument.*
1100. *Gotama said, 'If you loosen the strings of that instrument too much, will you get a sweet sound?'*
1101. *The man replied, 'No, if too loose the strings are lazy and make no pleasant sound.'*
1102. *Gotama nodded his agreement and asked the man another question: 'If the strings are too tight on the instrument, what will happen?'*
1103. *The man replied, 'If the strings are too tight, they will break.'*
1104. *Gotama said, 'Similar to this instrument are disciples and the spiritual life.*
1105. *If they are too serious and ascetic, they are like strings wound too tight and will break under the stress or make a sour, unpleasant sound.*
1106. *And if they are too loose, without enough discipline and effort, they are like the loose string: lazy and unhelpful.*
1107. *I teach the middle path to my disciples.*
1108. *For, lo: If the strings are neither too tight nor too loose, the instrument – or the disciple – will make harmonious music.'"*

1109. After the story by Miriam, Gahwenjahman spoke.
1110. Gahwenjahman looked deeply into the eyes of each Being around the fire, then said: "Indeed, the eyes are the windows of the soul.
1111. And I see great beauty in the eyes of the assembled friends around this fire.
1112. Each of you has great light in your eyes, for, behold: you have fanned the flame of the spark within you.
1113. That flame is fanned by your thoughts, words, and deeds.
1114. I bow to the quality of your walk as revealed in your eyes."

1115. Gahwenjahman bowed deeply to the Beings gathered around the fire.
1116. Again he spoke, saying: "Dearly beloved Brethren and Sistren, it is not without reason that the Alefim on this world are found in the ancient forests.
1117. For, lo: With the exception of brief visits, we can not live where the natural life-force is depleted beyond a certain level.
1118. Like the Nasareans at the time of the fall of the first garden, Alefim take on a denser body in order to remain in this

world.
1119. Nevertheless, we are by nature naturalists, and even in this world our bodies are purer than humans, more translucent.
1120. Our translucence in physical form is linked to the environment in which we live.
1121. In intermediate heavens we are breatharians, our physical bodies being more etheric and fed by the food in air, which is not without substance.
1122. In the higher heavens we are sustained entirely by the fruit of love.
1123. But Earth, originally birthed as the first heaven in a chain of seven, has fallen out of the Hierarchy of Heavenly Worlds and is now a contested world.
1124. Lo: Alefim in this world remain as translucent as is possible in this dense atmosphere.
1125, To do that, we live in the garden preserves of this world where sufficient life-force exists for us to remain somewhat translucent.
1126. That way, we are a direct and living link to that translucence.
1127. Wherefore that embodied translucence is not entirely lost in this world and can be fanned, like a flame, and spread so that this world is again the first heaven that it was created to be, the Garden of Eden of this chain of seven heavens.
1128. On this world, the Alefim live in the manner that is appropriate for a first heaven of a chain of seven.
1129. We garden and make music, drink an occasional cup of Berry Wine, work and play in moderation.
1130. We eat food but remain vegetarian.
1131. We fellowship, write poems, compose songs, dance and make love.
1132. We reach out to the world around us, in compassion, to raise the fallen world to its intended glory.
1133. In all things, we serve Jah-Jah and Elohim in Yah.

1134. "We are the Nasareans of the first Mother Temple of the Mother Ovum, Madhebah, Highest Heaven of the Mother Ovum.
1135. We serve the Tree of Life in every heaven and serve in contested worlds as long as is possible.
1136. Behold: At a certain point in the death process of a world, the Alefim can stay no longer in embodiment, though in other ways we minister even in the hell realms uninhabitable by embodied Alefim.
1137. Even now, the gardens where we may walk embodied in this world have become small islands of translucence amidst death and destruction.
1138. Even while we live in the garden spots of this world, we reach out with two arms to the fallen world that surrounds us.
1139. We invite the seven disciples of Miriam to formally enter the circle of *Friends of the Alefim,* of which Miriam is a founder."

1140. With great appreciation the seven accepted initiation into the sacred fellowship of *Friends of the Alefim.*

Some Sayings and Proverbs of the Magdalene in Ethiopia

1141. Miriam said,
"The always forgiven
are always forgiving."

1142. Our Blessed Lady said,
"Give no ear to gossip."

1143. Miriam said,
"Gossip is a contagious illness."

1144. Our Lady Christ said,
"The world fears plagues.
1145. Even more the world
should fear gossip!"

1146. Miriam said,
"Flee gossip and flee gossipers."

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1147. Miriam said,
"The world fears an evil man,
heaven does not.
1148. The world shuns a saint,
heaven does not."

1149. Miriam the Wise said,
"Every lesson learned
follows you everywhere."

1150. Miriam the Teacher said,
"Gold has a price.
1151. Learning is priceless.
1152. But be careful what you learn!"

1153. Miriam the Encourager said,
"It is never too late to learn.
1154. It is always too early
to quit learning."

1155. Miriam the Teacher said:
"Should you live to be
one hundred,
continue to learn."

1156. Miriam the Queen of Martyrs said:
"Even if learning may lead
to your early death
at the hands of the unlearned,
continue to learn."

1157. Miriam said,
"Know this:
Wisdom that does not
increase daily,
will decrease daily."

1158. A woman complained
about the poor quality
of food and water
in her village.
1159. Miriam replied,
"A wise bird
carefully selects her tree."

1160. Miriam said,
"Most live less
than one hundred years,
but worry enough for
a thousand!"

1161. Miriam said,
"Beautiful women do not
ensnare men.
1162. Rather, men ensnare themselves."

1163. Our Lady Christ said:
"The path to hell is crowded
but few know their destination."

1164. The Magdalene said:
"There is a path to the heavens,
but few see it.
1165. Even fewer walk it."

1166. Miriam the Wise said:
"Inner poverty comes from
abandoning true riches
for counterfeit coins."

1167. Miriam said,
"The best incense
is to be kind,
now,
where you stand."

1168. Miriam said,
"Without prejudice,
Mother Earth kisses the feet
of beggars and kings."

1169. Miriam said,
"The folded hands of prayer
are not more holy
than the open hands of service."

1170. Miriam said,
"Most people have countless schemes.
1171. Jah-Jah has one Divine Plan."

1172. Miriam said,
"There is no spiritual poverty
where virtue lives.
1173. There is no spiritual wealth
where virtue is absent."

1174. Miriam said,
"To bow your body
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before the Most High
is easy.
1175. To bow your will
is hard."

1176. Miriam said,
"One man tells a lie.
1177. A thousand repeat it as true."

1178. Miriam said,
"Horses stumble,
people make mistakes."

1179. Miriam said,
"She who insists on
a faultless sister
will remain sister-less."

1180. Miriam said,
"He who insists on
a faultless brother
will remain brother-less."

1181. Miriam our Lady said:
"Once a word leaves
your mouth
the fastest horse
cannot retrieve it."

1182. Our Blessed Lady said:
"What you think you say
in private
is thunder in the ears
of the Mother Ovum.
1183. Not even your thoughts
are hidden."

1184. Miriam said,
"Only those who give,
truly have."

1185. Blessed Miriam said:
"When the blind
lead the blind,
they both walk off the cliff."

1186. Miriam said:
"If there is food left
on your table,
feed the unfed."

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1187. Miriam said:
"The best healers
emphasize prevention
even if it means
decreased business.
1188. Their profit is in heaven."

1189. Miriam said,
"Eyes without sympathy
are spiritually blind."

1190. Miriam said,
"She who denies
the reality of
falsehoods believed true
will be considered dangerous
by those who sell falsehoods."

1191. Miriam said,
"The peaceful speak little
of the faults of others;
the tormented speak
of little else."

1192. Miriam said,
"The best of men
will sometimes stumble,
the greatest woman
will make a mistake.
1193. Both will persevere
in sincerity and improve."

1194. Miriam said,
"Even amongst those initiated
into the Christhood,
the occasional error is found.
1195. Thank goodness,
love covers a multitude of errors!"

1196. Miriam often told the ill:
"Fresh air, pure water, healthful food,
enough sunshine,
and daily exercise without excess:
these are five foundation stones
for good health."

1197. Our Blessed Miriam said:
"Mother Nature sets
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the best table."

1198. The Lady Miriam said:
"Let Mother Nature
be your medicine.
1199. I tell you truly,
for every ill there is an herb
that will heal or help."

1200. Blessed Miriam said:
"Let each mother master
the wisdom of herbs
for family health."

1201. Our Blessed Lady said:
"A loving mother
with knowledge of herbs
is a mighty healer."

1202. Miriam said:
"When an illness in your family
is serious enough to warrant
a paid healer,
choose well;
not all healers are equal
in wisdom and skill,
neither in ethics nor compassion."

1203. Miriam said:
"Not all women
specialize in herbs;
yea, not all are of the Raphaim.
1204. But all women
– and men of
compassionate heart –
should know the basic herbs
for maintaining health
and treating minor illnesses."

1205. A woman said unto Miriam,
"Where do you live?"
1206. Miriam replied, "In the wind."

1207. A man asked,
"Do you travel without a husband?"
1208. Miriam replied,
"My eternal husband
is always in
My passionate embrace.
1209. Even now His face
rests upon My lap."

1210. A man said:
"I came because I was told
that a great teacher would speak.
1211. But I see no man,
only some women.
1212. Where is the teacher?"
1213. Miriam replied,
"Within and around you."

1214. An old woman complained
that she was childless
and would leave no legacy.
1215. Miriam replied,
"Let Jah impregnate you
with wisdom.
1216. Let your deeds be your legacy."

1217. A woman asked,
"According to Blessed Parting,
may I part with my husband
even if he refuses?"
1218. Miriam answered,
"According to Blessed Parting,
none can be forced
to stay with a spouse,
for that is not the way
of The Great Freedom."

1219. A woman said,
"My husband beats me.
1220. But he earns good money."
1221. Miriam replied,
"Better a single beggar woman
than a rich wife beaten."

1222. Miriam said,
"A man who beats his wife,
does not deserve her company."

1223. A woman asked,
"Can a mean husband be healed?"
1224. Miriam said,
"If he is willing,
bring him to healing,
but do not accept his blows
ever again."

1225. A woman asked,

"If a mean husband is not
willing to be healed,
what can a wife do?"
1226. Miriam replied,
"If he is not willing
to truly repent,
put him behind you;
for, I say:
Better to be a beggar woman
in the streets
than submit to beatings."

1227. Migdanah, being playful,
said to Miriam:
"Tell us something
that is nearly unfathomable."
1228. Miriam laughed and replied,
"It is not easy to fathom
that Yah has always existed,
without beginning!
1229. All other mysteries are minor!"

1230. The Magdalene said:
"Be not a gossiper."

1231. Miriam said,
"We bring no money
with us at birth.
1232. We take no money
with us at death.
1233. Why let it rule
in-between?"

1234. Miriam said,
"If you wish to be
prepared for the next road,
interview those who
have walked it.
1235. From the wise,
learn how the road
is best walked.
1236. From the foolish,
learn how not
to walk."

1237. Miriam said,
"To talk about doing good
is helpful.
1238. To do the good
is far better.
1239. The first can lead
to the second."

1240. Miriam said,
"To hear about spiritual truths
is good.
1241. To experience them
is even better.
1242. The first can lead
to the second."

1243. Miriam said,
To know what you should do
is good.
1244. Even better, is to do it.
1245. The first can lead
to the second."

1246. Miriam said,
"As time will tell,
nobody can successfully oppose
the will of the Most High."

1247. Miriam the Wise said:
"Do not abandon true riches
for counterfeit coins."

1248. Miriam said,
"If you do not climb
the Mountain,
you cannot truly see
the valley.
1249. If you do not
truly see the valley,
you cannot help
those in pain."

The Magdalene Warns Her Seven Disciples

1250. Miriam said, "You are My seven disciples.
1251. Lo: A disciple learns from a teacher.
1252. Each of you has learned from Me, and now, should you wish, each may go her own way.
1253. Or you may continue to travel with Me, though I leave this land.
1254. For, behold: I now go to Halajah Ford, near Jerusalem.

1255. If you choose to go with Me, you must wait seven days after My departure, then follow Me to Halajah Ford.
1256. For, behold: Nebiyah the prophetess warned me that I will be attacked on the road to Halajah Ford.
1257. But she also said that I will be rescued by My Lion, and I trust her words.
1258. Because I know that I will be rescued from the attack, and because I do not know that you would survive the attack – Nebiyah did not say – you will wait seven days before following Me.
1259. I will not knowingly lead My seven into an attack."
1260. The seven protested, but Miriam required that they each pledge to obey Her decision.
1261. She said, "Nebiyah says I will not be harmed; therefore, do not worry."
1262. All seven pledged to wait seven days after Miriam's departure, then to follow Her to Halajah Ford.

1263. Miriam warned the seven, saying: "Beware!
1264. We go to a land even more dangerous than this one.
1265. Here, the Aaronites persecute us, but they are themselves a small minority of the population and can be avoided.
1266. Where we go now, the Aaronites are the majority.
1267. Lo: in that land, they cannot be avoided.
1268. There is little religious freedom in Jerusalem.
1269. And the Roman army occupies the land.
1270. They are ruthless soldiers.
1271. If you wish to change your minds and remain here, you may do so with no hard feelings on My part.
1272. My future road is very dangerous!
1273. You have been warned!"

1274. Behold: None of the seven disciples changed their minds.
1275. All would follow the Lady Miriam regardless of the danger.
1276. For this was the calling of their hearts.

Poem on the Mount being The Poem of Miriam upon Departure from Ethiopia I Am Miriam

1277. On the morning of Her departure from Ethiopia, Miriam stood upon the Mount of Peace and looked upon the world that She had come to minister unto.
1278. She spoke a poem unto the world.
1279. And Her seven faithful disciples were with Her and heard.
1280. Listen with your heart, oh reader, and you will hear Her voice.
1281. Yea, receive now *The Poem on the Mount,* entitled: *I Am Miriam.*

I Am Miriam

1282. I am the Feminine Power
from the One Fount,
come forth with My Lover,
The Masculine Power.
1283. We are the One
that becomes Two
for creative expansion.
1284. We are the Two
that again become One
in transcendental bliss.
1285. You are the why.
1286. We are the way.

1287. I now come
to those who meditate upon Me.
1288. I now come
to those who look for Me.
1289. I now come
to those who wait for Me.
1290. I now come
to those who call upon Me.

1291. You who meditate upon Me,
will you not now look upon Me?
1292. You who look upon Me,
will you not now truly see Me?
1293. You who wait for Me,

will you not now receive Me?
1294. You who call upon Me,
will you not now hear Me?

1295. I am the honored one
and the scorned one.
1296. I am She who is called holy.
1297. I am She who is called whore.
1298. How can you love
the Holy Mother you see not,
and hate Her when you look
into Her eyes?

1299. I am the one you have pursued,
but now you run from Me.
1300. I am the one who gives life
and is life,
but you would have Me dead.
1301. I am the one before whom
you have been ashamed,
but now you treat Me shamelessly.
1302. Run to Me!
1303. Live in Me!
1304. Take Me to you shamelessly!

1305. See Me now in
physical embodiment.
1306. See Me now in this black skin.
1307. Always see Me
in all of My daughters:
I am the whore and the virgin.
1308. I am the midwife
and She who gives birth.
1309. I am the daughter and the mother.
1310. I am your pregnant sister.
1311. I am your barren sister.
1312. I am the mother of your father,
and the daughter of your brother.
1313. I am the Queen upon Her throne
and the beggar-woman on Her stool.
1314. I am in every woman
and have given birth to every man.
1315. Every man carries My spark
within him.
1316. Let every man fan the flame!

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1317. Do not be ignorant of Me
anywhere or anytime.
1318. Be watchful!
1319. I am Miriam.[16]

[16]An extremely altered version of this poem – altered and lengthened by a Gnostic sect to fit their own views – was found amongst the Nag Hammadi scrolls in Egypt. That text is titled, *The Thunder: Perfect Mind*.
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Chapter Thirty-One

The First Six Disciples of the Lord Christ

1. After His forty-nine-day fast, Yahshua and the three Lions of His Presence – Phillip, Yehuda, and Yoseph – journeyed to the region of Mount Carmel.
2. There, the Lord communed with His relatives and certain Nasarean elders.
3. For, lo: though the Lord came to serve the whole world, He was also a man who loved His relatives and had not visited them in seven years while in India.
4. Behold: While Yahshua was eating in the home of a wise Nasarean elder, there was a knock on the door.
5. Phillip, with Yehudah at his side, answered the door.
6. Phillip said, "Lord, some of Your relatives are at the door."
7. Yahshua said, "Who are My relatives?
8. I tell you truly, all Beings are My relations!
9. Even so, I am a man blessed with wonderful blood relations!
10. Let them enter!"
11. Several of Yahshua's cousins entered and visited with Him.

12. One of the Lord's cousins was a maiden named Orah[1], and she wished to follow the Lord.
13. She said, "I know the prophecies of Your coming and with happy heart have awaited this day.
14. With your permission I will follow you as a disciple."

15. Yahshua replied, "The call of discipleship is from within.
16. Even so, I feel the truth of your words.
17. Follow the path I trod, if it be your will.
18. But know this: Foxes have cozy holes to come home to at night.
19. And birds come home at night to a cozy nest.
20. Once on the road, I will have no home but the wilderness, yea, and whatever lodging charity may provide."
21. Orah replied, "My Home is in the Lord and His Lady."
22. The Lord smiled and said, "To My Lady Miriam we now go!
23. For, lo: even now She prepares to leave Ethiopia for Halajah Ford."

24. Orah was the sixth disciple of the Lord.
25. For, behold: Prior to their wedding, Yohanan and Sita had requested initiation as disciples.
26. Also before Orah became the sixth disciple of the Lord, the three Lions of His Presence requested initiation.
27. Yea, in order of eldest to youngest Yahshua initiated His Lions.
28. The youngest of the three Lions of His Presence, a Nasarean of Grecian ancestry, was called Phillip, which means Lover of Horses.
29. He was in his twenties and had served the Lions as a horse messenger, but now traveled afoot with Yahshua.
30. It was Phillip who had asked Yahshua about celibacy before they fought the three-headed beast.
31. The eldest of the three Lions, not yet fifty and still strong and agile, was Yoseph the Ari-Mattitya, the leader of the Lions of Zahyen.
32. Yoseph was the shepherd who had come to the Holy Babe in Bethlehem when Mary gave birth.
33. The Lion who was neither youngest nor oldest of the three, the one who had asked Yahshua why He did not have more guards,

[1]*Orah* means *Feminine Light* or *Illumination*.
[2]The Hebrew name *Yehuda* means *Praised*. This is the name that comes to us in English as *Judah*. To avoid confusing the reader, we refer to the founder of Zahyen described in the Book of Mattanah as *Judah* and refer to this apostle of Yahshua as *Yehuda*. It is quite likely that this later Yehuda is named after the former, since they both are famed martial artists.

was named Yehuda.[2]

34. Though Yoseph was the leader of the Lions for reasons other than prowess in physical combat, Yehuda was acknowledged as the greatest Nasarean martial artist in physical combat since Samson.
35. He was in his thirties and very muscular.

Chapter Thirty-Two

Nethan'el Accepts the Call to Discipleship

1. Yahshua and the three Lions, along with Orah, left the region of Mount Carmel and headed south toward Jerusalem.
2. Near Jerusalem they would meet up with Yohanan and Sita and then walk to Halajah Ford.
3. On the way from Carmel to Jerusalem the Lord's company passed through Galilee.
4. There, Nethan'el[1] became the seventh disciple of the Lord Christ.
5. That story now follows.

6. On the outskirts of the town of Galilee, Yahshua saw within his mind the image of a young man praying beside a date tree.
7. The Lord followed His intuition until He found the man beside the tree.
8. Yahshua said to the man, "Please continue praying if you wish.
9. I will enjoy a few figs beneath the shade of this tree while you pray."
10. The man replied, "My name is Nethan'el, and I need pray no longer.
11. For, lo: in setting my eyes upon Your bright countenance, I perceive that my prayer is this moment answered.
12. I have journeyed from the Nasarean encampment in Syria to pray beside this tree.
13. Behold: While in Syria, I had a prophetic dream.
14. I perceived that if I were at this tree on this day, I would meet the Lord Christ."
15. Yahshua said, "Was that what you asked for in prayer this morning, to meet the Lord Christ?"
16. Nethan'el said, "No, for I knew already that the Messiah would come.
17. Rather, my prayer was that I would have eyes clear enough to recognize Him!
18. My prayer was granted!
19. And I ask to be accepted by You as a disciple."
20. Yahshua replied, "Your eyes reveal no guile.
21. Lo: the call of discipleship is from within.
22. Follow the path I trod, if it be your will."

[1]*Nethan'el* is Nasarean Hebrew for *Elohim has given* and is pronounced neth-*an-ale*.

Chapter Thirty-Three

Levi and Mattath Accept the Call to Discipleship

1. Yahshua sat beneath a shade tree in the noon sun with His disciples.
2. A young man named Levi[1] sat with them.
3. Levi had been introduced to the Essene teachings by a Nasarean prophetess named Mattath[2].
4. Her ministry was to introduce the Holy Megillah to non-Nasareans she deemed ready to receive it, beginning with the Mattanah, and to utter prophecies when moved by the Spirit.
5. She was also a Lion of Zahyen of great prowess in physical combat, having defended herself and others from rapists, robbers, and angry mobs.
6. Lo: Levi had been an Aaronite at the time he first met Mattath.
7. Levi perceived her holiness and begged to become her student.
8. After testing his sincerity with many assignments, Mattath had initiated Levi into the Nasarean Religion of the Essene Way.
9. Now, seven years after that initiation, Levi was sent by Mattath to meet Yahshua as He approached Halajah Ford.
10. For, behold: the night before sending Levi she had seen the coming of the Lord Christ in a prophetic vision.
11. Levi found Yahshua teaching five of His seven disciples – the three Lions of His Presence, Orah, and Nethan'el – beneath a tree and listened and learned.

12. Lo: after a long discourse by Yahshua, Levi requested discipleship.
13. When Yahshua heard that Levi was a student of the wise Priestess Mattath, He said: "You have been taught the rudiments by Mattath the Prophetess, and in her youth she was trained by Nebiyah the Ethiopian.
14. Are you going to leave the side of Mattath the Prophetess so soon?"
15. Levi said, "She will join us here shortly, Lord.
16. She is giving the harvest from her gardens to the needy and will then come unto You.
17. For, lo: She has prophesied Your coming and feels called to join You.
18. She knows the journey will be arduous but she is a strong woman.
19. She told me, 'The foxes have a hole to come home to each night.
20. But the followers of Yahshua often sleep on the road.
21. For, lo: the Lord will take His message to the people of Yesar'el and then to Yisra'el.'"

22. When Mattath arrived, she and Levi were initiated as the eighth and ninth disciples of the Lord Christ.
23. Mattath spoke words of prophecy saying, "The prophecy of Nebiyah to Miriam soon is fulfilled.
24. Yea, the Spikenard has called forth the Lion!
25. The Lord will be the Lion for His Lady and seven demons will flee!"

[1]*Levi* means *bind* as in *join together.*
[2]Like the related word *mattanah,* the word *mattath* means *gift* and is pronounced *mat-tawth.*

Chapter Thirty-Four

Ta'om and Ra'am Accept the Call to Discipleship

1. On the outskirts of Jerusalem, as previously planned, the Lord met his first two disciples, Yohanan and Sita.
2. Behold: with Yohanan and Sita was Ta'om, the twin brother of Yohanan.
3. Ta'om requested initiation as a disciple of Yahshua.
4. The Lord initiated Ta'om as His tenth disciple and said, "The Sons of *Thunder*, the holy prophet *Ra'am*, are welcome at My side."
5. Ta'om said, "Our father, Ra'am, has a broken hip.
6. Otherwise he would be here with us.
7. He said to tell You, 'Ra'am is with You always; for, lo: Thunder is not parted from Lightning.'
8. The Lord replied, "How did holy Ra'am break his hip?"
9. Ta'om answered, "He saw in a vision that three men were raping a woman.
10. He ran to the place and defeated the three men in physical combat and rescued the woman.
11. His hip was broken in the battle."
12. Yahshua said, "Take me to Ra'am.
13. For I feel called to lay My hands upon his hip and pray for speedy mending."

14. When the Lord and His first ten disciples reached Ra'am, the injured prophet said to the Lord: "Behold: the Lightning from Jah-Jah comes as a Son of Man!"
15. The Lord raised His hands to the noon sun and received healing light into His palms.
16. Then He placed His hands upon the broken hip of Ra'am and chanted words of healing power.
17. Behold: before nightfall Ra'am's hip was fully mended!
18. Ra'am gave thanks and Yahshua said, "When called from within to act, I act.
19. I was called to this healing by Jah-Jah.
20. Wherefore, give thanks to Jah-Jah for your healed hip.
21. There are more injured in the world than I can heal by physical touch.
22. Wherefore I bring healing teachings that will rise in ascending spirals giving perpetual birth to ascending spirals of ever more joyful vibration in Yah.
23. Amen!
24. Yea, so be it!
25. But when called from within to lay My hands on an injured human or animal, I answer."
26. Ra'am replied, "I also have a calling from within.
27. I am called to follow You as a disciple."
28. Yahshua said, "The call of discipleship is indeed from within."
29. Then the Lord baptized Ra'am as His eleventh disciple.

Chapter Thirty-Five

Apollos Accepts the Call to Discipleship

1. In the wilderness not far from Halajah Ford, the Lord camped with His disciples.
2. As they sat around a fire eating dinner, behold, a Nasarean from Alexandria came to their light.
3. He said, "I am Apollos from Alexandria.
4. I teach in the School of Prophets in the Mountain of Peace.
5. Rose the Yaiyrah granted my request to come to You.
6. I am called from within to walk with You as a disciple."
7. Yahshua said, "I remember you, Apollos.
8. I studied with your mother, the holy Prophetess Magzerah, when I was a student in Alexandria.
9. I hold her in high esteem.
10. How is your venerable mother?"
11. Apollos replied, "She will soon join us.
12. She said to tell You that though up in years, she is in excellent physical condition and will not slow Your journey.
13. She speaks the truth!
14. Magzerah has the stamina of a camel and the grace of a gazelle!
15. Mere years have no dominion over her!"
16. Yahshua smiled and the assembled disciples laughed good-naturedly.
17. The next morning Yahshua initiated Apollos the Prophet as His twelfth disciple.
18. Magzerah the Prophetess would later become the first disciple initiated by both the Lord and Lady after Their reunion at Halajah Ford.

Chapter Thirty-Six

The Yoke of Discipleship

Yahshua Addresses His Disciples before Meeting Miriam

1. Yahshua said to His twelve disciples, "The Yoke of Discipleship is not from without.
2. The Yoke of Discipleship is from within.
3. Wherefore I say, think not that I place My yoke on anyone other than Myself.
4. Any who take My yoke take it willingly, by choice.
5. Any other yoke is not My yoke.

6. "And think not that you can place a yoke on any other than yourself without damaging yourself spiritually.
7. You will tumble a rung on the Ladder of Consciousness.
8. And that is damage, indeed!
9. For such is the way of the Way.

10. "When you yoke your heart and mind to the Way, only then are you truly yoked.
11. Until then you are in spiritual poverty and worldly chains!
12. Better to have no moneybag than one that is stuffed with golden chains!
13. But it is better to be chained by the oppressor than to chain others to oppression.
14. Better yet is to wear no chains and oppress no-one.

15. "Let whatever coins come your way sustain you, and let the excess sustain others.
16. Be benevolent.
17. Be generous in your giving.
18. For, behold: a penniless monk with a begging bowl may be stingier of heart than a householder who gives generously!
19. Wherefore I say, give and you shall receive!
20. For, in giving, we fan the flame of the light within.
21. And increased light is true abundance.
22. For it is in giving that we get that which is worthwhile!
23. And that, My twelve, is the secret of Joy!

24. "As long as you wish to share My walk as I visit the peoples and villages of this land, do so.
25. And if you lose that desire, leave.
26. Any chains that you perceive are of your own making.
27. Even so, though I bind none to Me, behold: I am bound together with all Beings in the all-attractive force of Love in Yah.
28. Those who experience that truth are truly bound.
29. Yea, it is they who are the true Levites, not the Aaronites who claim the name.
30. I am bound to them, in Love!
31. And in Love they are bound to Me.
32. I live in them, and they live in Me.
33. And we all live in Jah-Jah in Yah!
34. And that is YHWH!

35. "Behold: I go to meet My Lady!
36. Wait beside this mountain spring until I return with Her.
37. Then you may follow Us to Halajah Ford, if that be the calling of your heart, bound in Love in Yah, true yogis and true Levites.

38. "Yea, I go to meet My Lady.
39. I perceive a foul wind over the desert where She will cross into this land.
40. I go to Her aid.
41. I go alone; even the Lions of My Presence will remain here.
42. This deed is for Me alone.
43. When I return, receive Her in the manner that you receive Me.
44. I tell you truly, any who reject My Eternal Wife are far from Me!
45. Miriam is My Eternal Wife and will

soon be My wife even in this world!
46. For, behold: in Cana I will wed Miriam!
47. Reject Her, and you reject Me!
48. For, Miriam and I are one in Yah, bound in Love.
49. Our disciples dwell in Us, and We in them, bound in Love in Yah, willingly, for the uplift of all.
50. Now in forever in Yah, amen!
51. Halleluyah!"

52. Then Yahshua left to meet Miriam.
53. And the disciples waited by the holy spring of light for the return of the Lord with His Lady.
54. For, lo: none of His first twelve ever rejected Miriam.

Chapter Thirty-Seven

The First Meeting of Yahshua and Peter the Ebionite

1. Nestled amongst a network of caves near the shore of the Dead Sea, not far from Halajah Ford, was a settlement that called itself 'Essene' but was not Nasarean.[1]
2. Behold: several different groups at this time used the name 'Essene', for the name simply means 'healers' and any can claim that name.
3. As Yahshua walked to meet Miriam beyond Halajah Ford, he met Peter, who had previously been called 'Simon the Zealot'.
4. Peter had been declared 'dead' by his order, the Aaronite Essenes.
5. Simon the Zealot, who named himself Peter,[2] had been cast out of the Aaronite Essenes.
6. At his expulsion it was noted that though Simon had disciplined his personal habits to create an appearance of holiness, his motives were unholy and vain.
7. One elder of the sect said to Simon at his expulsion, "Your personal discipline is rendered mute by your lack of humility."
8. Another elder, noted for rarely speaking, remarked: "Simon, I support your expulsion.
9. You are such an egotist that none of us can stand to live with you anymore.
10. Not only because of your claim to be the successor of our founder, The Righteous Teacher, are you expelled, but also because your entire demeanor is unseemly."
11. Lo: The Aaronite sect that expelled Peter taught that a person cast out from their community is forever 'dead' to the remaining members of the sect who henceforth deny the hand of friendship.
12. When Simon was thrown out of the Aaronite Essene sect, he abandoned the name Simon, that name being dead.
13. At that time he took the name Peter, which means *firstborn*.
14. Peter, on his way to Halajah Ford on
a journey to see John the Baptist – for the Baptist was gaining fame and Peter wanted that sort of fame himself – stopped to spend the night in the desert at a shared camp fire of a band of disparate travelers that included, this one night, Yahshua.

15. Peter listened to Yahshua preach to the assembled travelers.
16. He was impressed with Yahshua's ability to hold the attention of the crowd and desired that gift himself.
17. Within Peter a voice spoke, saying, "Peter, this man is the key to your own future power.
18. For, you, Peter, will be His interpreter, and will thus be the heir to His throne."
19. Peter believed that this voice – the same voice that had inspired him to confront the leaders of the Aaronite Essenes – was the voice of God.

[1]This sect is clearly the non-Nasarean, patriarchal sect of Essenes of *Dead Sea Scrolls* fame. That Dead Sea sect of schismatic Aaronites did not use *The Holy Megillah*, using the Torah of mainstream Judaism, along with an assortment of sectarian texts. This sect is likely the one commented on by the Jewish historian Josephus and other ancient writers, including Pliny the Elder. Like the Nasarean 'Essenes', this sect was called 'healers' – 'Assayim' in Aramaic, from which we get the English word 'Essene' – by the common people, for both sects used herbs to heal those who came to them. The Aaronite Essene sect, a schismatic branch of Aaronite Judaism, used the Aaronite Torah, not The Holy Megillah of the Nasarean Essenes.
[2]The Hebrew word *Peter* means *Firstborn* or *First Offspring*.

20. But as revealed by the Spirit of Truth, Jah the Omen, Peter heard not the voice of Jah the Omen.
21. For, lo: the voice that spoke to Peter was that of the false glory, the glory that speaks to the vanity of our ego.
22. The false light seems bright to itself, but in truth that light is like darkness compared to the transcendental radiance of supernal light.
23. I, the daughter of Migdanah, scribe of the Lord and Lady, would not have the reader think unkindly of Peter, though I report his encounters with the Lord and Lady in a manner that exposes the false glory that guided him.
24. For, lo: Peter's light is greater than many in this world.
25. Yea, the false glory now has the edge in this Contested World.
26. Wherefore the Lord and Lady have come, and will come again.
27. Behold: Peter is a bright star to those far beneath him on the Ladder of Consciousness.
28. Peter is a comrade to those who are of equal consciousness to him.
29. But Peter is of dim light compared to one far above him.
30. And the Lord and Lady are far beyond Peter on the Ladder of Consciousness.
31. And the lowest Nasarean initiate is like a radiant star to Peter's light.
32. Peter, as will be seen in my report, claimed to be the successor of Yahshua.
33. Peter claimed that he had come to interpret and improve the teachings of the Lord.
34. And he openly rejected Miriam, the Divine Feminine, and *The Holy Megillah*.
35. Though he embraced some of Yahshua's doctrine and established a messianic church in His name – a church that was later hijacked by Paul – Peter never became a Nasarean but instead remained an Aaronite.
36. Lo: Peter did not understand true succession in the Kingdom of Heaven!
37. One succeeds another in consciousness not according to worldly ways.
38. One succeeds another by being qualitatively more advanced on the spiral of spiritual ascension.
39. As Magdalene told Migdanah, "Spiral is, as spiral does."
40. Yahshua far outshone Peter in the true glory of supernal light.
41. Peter's belief that he could claim the role of spiritual successor to Christ was wrong.

42. Neither was Peter appointed by Yahshua to be His successor to any religious office or title.
43. But Peter may one day repent and ascend in an upward spiral of true glory.
44. And those lower than Peter will be lifted a bit even by his false glory.
45. For even a bit of the doctrine of Yahshua will lift those in a dark pit to a higher rung on the ascending ladder.
46. But know this from the scribe who walked with the Lord and Lady: Peter never was a disciple of the Lord and was not His true successor.
47. Now I, Jahleel, birth daughter of Migdanah, adopted daughter of Miriam, continue my report on Peter's first meeting with the Lord Christ.

48. As Peter beheld the Lord discourse with the travelers around the shared fire and food, Peter said to himself, "Never before have I heard such a skilled orator."
49. Peter also said to himself, "Never have I seen a man with so much charisma.
50. Lo: I must have that gift for myself!
51. And I now admit – which proves what a humble man I am – that the Aaronite Essene elders were right when they denied my claim to be the successor of their long dead Righteous Teacher.
52. For, lo: I now realize that I am much greater than that; I am the successor of the Christ.
53. The Christ will be crucified, as prophesied in the Psalm of David.

54. Yea, let Him fulfill the scripture and cry, 'My God, my God, why have you forsaken me?'[3]
55. Then I will be His successor and improver, for, behold: the successor of a prophet is always greater than his predecessor.
56. And that is according to my doctrine on *Pairs of Prophets*.[4]

57. "But in my profound humility – a humility that is fast becoming famous – I will give Yahshua the glory of being the crucified Christ!
58. Then, in His name I will interpret and improve His doctrine, making it palatable for the Aaronites.
59. None will succeed me as His successor; for, I will be the Seal of the Prophets.
60. Those that hold my office after my death will rule by my authority and in my name, but will not interpret the crucified Christ.
61. Wherefore, they will be my inferiors.
62. For, I am the rock that interprets the blood of the slain Lamb.
63. And I will be His word.
64. And even now, before He is slain, I will be His corrector.
65. For one prophet succeeds another by improving on the predecessor's doctrine and claiming His throne.
66. And I will close the door behind me and will be the Seal of the Prophets."

67. Peter said to Yahshua, "My name was Simon.
68. But because of You I now call myself Peter.
69. For I will pair myself with You and we will be one set of prophets.
70. And I will be the second of the set and thus the improver.
71. For this is my doctrine on *Pairs of Prophets and Succession*.

72. "Yahshua, You are indeed a prophet.
73. For, I heard you speak to the travelers by the fire.
74. And two things became clear: You are the Messiah who will be crucified and I am the *Ha Yacob*, the *Successor*.
75. And I will be the Seal of the Prophets.
76. And I will organize Your church and interpret Your words.
77. Be proud, Yahshua!
78. For, lo: You shall have the glory of being proclaimed the crucified Messiah of the Psalm of David.
79. I will be proclaimed as Your first spokesperson, the foundation stone of Your church.
80. Indeed, You and I are great in different ways.
81. Consider my humility.
82. Although by rights I am to be greater – for that is the right of succession – I will rule in Your name and give You the glory due the crucified Lamb of David's psalm.
83. I will improve Your teachings according to the will of the voice from the dark cloud, but in Your own name, thereby demonstrating the highest humility which is to my everlasting glory.
84. For the voice that speaks from the cloud insists that I found Your church on the Aaronite gospel, not the Megillah, and that I throw out Your false Goddess.

[3]This is a reference to Psalm 22 of the Aaronite Bible where we read a prophecy about the death of the future Aaronite Messiah: "My God, my God, why have you forsaken me?... My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you have brought me to the dust of death... For dogs have surrounded me; they are the assembly of the wicked; they pierce my hands and feet.... They part my garments among themselves and cast lots for my vesture." Peter did not want to be the crucified Messiah expected by the Aaronites; rather, he wanted Yahshua to fill that role. Peter planned to step in after the crucifixion and claim to be Yahshua's successor and interpreter.

[4]The Peter of the Ebionite *Clementine Homilies and Recognitions* taught that prophets always come in pairs, and that the second one is superior to the predecessor. The Peter of the Ebionite literature is the original Peter, though presented in a falsely positive light by his followers. The Ebionite Peter was heavily altered in the Pauline New Testament.

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85. "Listen, Yahshua.
86. There is a sure reason that You will be crucified, with or without my help!
87. For, behold: The majority of people will not embrace Your Nasarean beliefs or the scriptures from whence they come.
88. They will never accept the belief that the feminine is equal with the masculine!
89. Surely You see that!
90. Neither will I accept that absurd notion!
91. For, it is evident that the male is superior to the female in every way.
92. And what good is a Goddess that nobody will accept?
93. To build a church, one must be practical.
94. I am practical.
95. And in that my greatness far exceeds Yours!

96. "You preach from a Gospel that the majority despises.
97. But I will preach solely from the scripture that the majority accepts.
98. In this land, that is the Torah of the Aaronites, not Your Holy Megillah.
99. Wherefore I will interpret Your teachings in the guiding light of the Torah.
100. But my own light is above that of the Torah.
101. For, I agree with the Nasareans in their belief that the Torah of Moses has been tampered with, yea, that words have been subtracted and added.
102. My doctrine on *Scriptural Interpretation and False Pericopes* deals with that issue.
103. This night you advised the travelers to: 'be like wise moneychangers, able to tell the true gold from the false.'
104. You applied that proverb to the false words in the Aaronite Torah.
105. While I truly admit that there are false pericopes inserted by man into the Torah, I still use the Torah.
106. Rather than throw the baby out with the bath water, I use the Torah but throw out the false pericopes.
107. That way I am still preaching from the scripture embraced by the majority.
108. That is why You get crucified and I succeed You!
109. I am more practical!

110. "Besides practicality, I fundamentally reject on philosophical grounds the assertion of Your Bible that the female principle is equal to the male.
111. Just look at nature and You can see that the superiority of the masculine over the feminine is obvious!
112. For, just as the Aaronite Torah is wrong in asserting that God is a violent tyrant, so is *The Holy Megillah* wrong in asserting that the feminine principle is equal to the masculine.
113. The Aaronite scripture needs only a bandage.
114. But Your Bible is fundamentally flawed, claiming throughout that there is a Goddess.
115. The Torah teaches that the first woman was made from the rib of Adam and was created to serve him, and thus it should be in every household!
116. Yet, behold: You would have us believe that men and women are equal and that there is a Jahlah as well as a Jah!
117. You Nasareans even permit women in the priesthood!
118. That is an abomination of all that is holy!

119. "I do grant that Your Bible is correct about the vegetarian diet.
120. That was the original diet given by God in the beginning.
121. I will take the vegetarian doctrine to the Aaronites.
122. However, I will improve on the vegetarianism of Your Bible.
123. I proclaim that fish are 'sea vegetables' and include them in my vegetarian diet, for they have not the breath of life.
124. Again, I am more practical than You!

125. "Have no fear, I will not forbid You the beneficence of my company!
126. Neither will I deny myself the
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opportunity to exercise humility and humble myself to learn public speaking from You.
127. For, lo: Though I humble myself, my Heavenly Father will exalt me!
128. Wherefore, I will accompany You on Your journey so that I can learn Your speaking skills.
129. In exchange, I will provide You with spiritual guidance and correction."

130. Yahshua replied, "Those who would guide must first be well-guided.
131. Also: Where I go now, you may not follow.
132. For, lo: I go to embrace the Divine Feminine that you steadfastly deny."
133. Peter replied, "After that, where will You go?"
134. Yahshua replied, "My beloved and I will go to Halajah Ford."
135. Peter exclaimed, "Good!
136. For, behold: I am on a journey to see John the Baptist at Halajah Ford in order to observe how he achieved his fame.
137. For, I would have his fame for myself, even as I desire Your gift for leaving Your listeners spellbound!"
138. Yahshua replied, "The only spell by which I bind is the holy enchantment: 'Let there be light!'
139. Even then the bound are self-bound by willing studentship in the Golden Spiral that is the universal mystery school, within and without, now in forever in Yah, amen!"
140. Yahshua continued his journey to Miriam, and Peter departed to go see John the Baptizer at Halajah Ford.

Chapter Thirty-Eight

The Magdalene's Lion Comes to Her Side at the Pass Through the Mount of Transfiguration

1. On the path from Ethiopia to Halajah Ford was a mount with a spring of fresh water.
2. Miriam needed to fill her water bags and so She climbed the mount and walked to the spring.
3. Seven men with demonic eyes emerged from the brush and attacked Her.
4. Miriam, using the Nasarean martial art of Zahyen, knocked three of the attackers to the ground but a fourth hit Her in the head with a rock, knocking Her unconscious.
5. One of the men began ripping Miriam's robe from Her body while the other six tied Her down with a rope.
6. Then, behold, Yahshua came upon the scene.
7. He threw the seven demonically possessed men off of Miriam.
8. Lo, in a fight of very short duration, Yahshua defeated all seven attackers.
9. As the defeated men limped away, Yahshua commanded the seven demons to exit the bodies of the men they had possessed.
10. As dark whirlwinds, the seven demons departed from the men.
11. The demons took over the bodies of seven vultures, for that was their former form.
12. For, lo: these seven demonic entities served the dark forces as spies while in the form of birds of prey.
13. When they took the form of humans, they served their masters as assassins.
14. For, had Yahshua not intervened, these seven would have assassinated Miriam, for such had been their orders.
15. For the dark forces had identified Her and wished to end Her incarnation before She accomplished whatever might be Her mission.

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16. As Miriam became conscious and opened Her eyes, behold, Yahshua was doing combat with the seven.
17. Before Miriam could join the battle, Yahshua had defeated the seven.
18. After the seven fled, Miriam embraced Her Lion, Yahshua.

19. For seven days and nights, Miriam and Yahshua camped on the mount.
20. For, on the first night, while in embrace by the fire, Yahshua said to Miriam, "Soon enough We will again give Ourselves to saving this world from the hands of the spoilers.
21. But let Us enjoy a special time together, here, on this mount."
22. Miriam agreed, saying, "I have longed for this moment.
23. Jahnah longs to hold Jahday in Her arms."

24. Miriam later told me: "Jahleel, when Yahshua and I made love for the first time in this incarnation, I knew what it meant to be a human woman!
25. I have known Jahday in many worlds and forms, and in each We have merged to become One!
26. Never do We tire of one another!
27. I never cease to wonder at Our ecstasy in embrace!
28. And We never tire of playing and joking together!
29. We were emanated to enjoy one another!
30. Wherefore, the Aaronite Torah wrongly teaches that Eve was made for Adam but not Adam for Eve.
31. Lo: Eve was made for Adam, but Adam was also made for Eve, neither subservient to the other, serving one
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another in Yah.
32. For, only in serving one another deeply, are we deeply served."

33. After seven days together on the mount, Yahshua and Miriam were about to depart when, behold: Abraham and Sa'arah appeared upon the mount.
34. Abraham said, "We come to give our blessing to Your ministry."
35. Sa'arah said, "We know You will minister first unto the remnants of Yesar'el, so that the Nasareans may greet their Messiahs, and then to Yisra'el.
36. Join hands in sacred circle with us now, if it be Your will."
37. The Lord and Lady held hands in sacred circle with the High Priest and High Priestess of the Seventh Heaven of this chain of worlds, Abraham and Sa'arah.
38. Behold: in that instant there appeared on the mount twelve dozen Nasarean ascended Beings of the masculine spin, each a King of Seven, and twelve dozen Queens of Seven, ascended Beings of the feminine spin.
39. These Kings and Queens of Seven are the chief disciples of the Lord and Lady in the Seventh Heaven of this world.

40. Together, in one angelic chorus, the gathered Kings and Queens of the Lord and Lady sang blessings to Miriam and Yahshua.
41. The masculine and feminine polarities on this mount were potent and fertile; together they wove the pattern that is the sign of life, the double helix.
42. Yea, together they all danced the Dance of the Double Helix: the males spiraled around the females; the females spiraled around the males.
43. And within the Dance of the Double Helix is the Dance of the Pentagons and the Hexagons in Relationship to the Golden Mean Rectangle, one part of the grand Dance of the Five Polyhedron of Perfect Symmetry.
44. And while the Beings from the Sun danced with the Lord and Lady, they sang sacred hymns to Jah-Jah in Yah.
45. Then the bodies of the Lord and Lady were transfigured, becoming at once the countless forms of the countless incarnations of the Lord Christ and the Lady Christ in countless worlds of the Mother Ovum.
46. Then the Lord and Lady again took on the forms of Yahshua and Miriam.
47. And the visitors ascended again to the Seventh Heaven.

48. The Lord and Lady stood together upon the Mount of Transfiguration and gazed upon the world.
49. Miriam said, "Oh nations of Yisra'el, how long will you reject your Mother?
50. How I long for you to take shelter beneath My wings, as chicks with a hen!
51. For, lo: I am the Mother Hen, and you are the chicks from My womb!"
52. Yahshua said, "Oh nations of Yisra'el, how long will you mock, slander, and kill the prophets of Jah-Jah who walk amongst you?
53. Will you not now receive your Mother?
54. Or will you reject Her even more fully than you reject Me?"
55. Then the Lord and Lady began Their walk to meet John the Proclaimer at Halajah Ford.
56. For, lo: John would proclaim Their coming to the world.
57. Yea, though certain wise ones had already recognized Their Coming, the time had come for the public proclamation of Their coming to go forward in fulfillment of Nasarean prophecy.

Chapter Thirty-Nine

The Qowlayah
The Scroll of John the Baptizer
being The Proclamation of Their Coming
and The Selected Sayings of John

The Proclamation of Their Coming

1. Receive the proclamation of John the Baptizer, the Proclaimer of Their coming.

2. "Behold:
Like the Nasarean Prophets of old,
I am a voice crying out
in the wilderness:
Hear the words of YHWH!
3. Yea, I come with a message!
4. Let those who have ears, hear!
5. Ha'azinu![1]

6. "I come from above
with a message to below.
7. I come from the Crown of All
to a world that has fallen.
8. For, lo:
this world was created as a
Garden Planet
to host the First Heaven
of this Sun.
9. But due to Luciferian interference,
this world has fallen.
10. This world no longer hosts
the First Heaven of this Sun;
yea, that Heaven has ascended
and is now called Elkush.

11. "Behold: this world is now
a Contested World.
12. This world is now
like a stream that has
slightly changed course
in a destructive manner
but can still be nudged back.
13. Wherefore,
dominion over this world
is actively contested
by the Lord and Lady
and Their helpers.
14. For, though this world
has fallen,
this world has not fallen
so far as to be lost.
15. In this world
now blossoms the
flowers of healing,
the men and women
of the Lord and Lady.

16. "Thus, I am sent from above
with a message to below:
'Repent: For the Kingdom of Heaven
is at hand.'
17. Yea, even now,
always now,
the Kingdom of Heaven
is at hand.
18. Hear my warning:
this world could
spin so low
that those who live here
will be unable to perceive
the Hand of Mercy.
19. Grab the hand of salvation
while you can see it!
20. Do not be like the man who said,
'I believe in reincarnation.
21. I will wait until my next life
to repent!'
22. But then the man fell so low
on the scale of vibration
that he could not see
the Hand of Mercy in his
next life.
23. For, behold:

[1]*Ha'azinu* means *Listen!* In old Biblical English it is rendered: *Hearken!*

He became too dense!

24. "Thus I say:
Repent!
25. Turn from the ways
of the fallen world
that is spinning into darkness!
26. Turn and follow
the upward spin,
which is the
Way of Light,
which is the
Way of the Heavens!

27. "Yea, I come to you
with a message
from the Lord and Lady:
Prepare now to meet Them!
28. For, the cry from below
reaches the ears of above!
29. Lo: within the above,
is the Heartbeat of Compassion!
30. And that heartbeat
is the beating in unison
of the hearts of the Lord and Lady!
31. Behold:
They have sent me into
this fallen world
to proclaim Their Coming!

32. "Yea, as prophesied
by the prophets of old,
and, as promised by the
Lord and Lady
in the Garden of Eden:
the Lord and Lady
have come in human flesh!
33. Even now They walk
in this fallen world!
34. Prepare yourselves!
35. Purify yourselves both
physically and spiritually
that you may be fit to
recognize and receive Them!
36. For, behold:
Most who see Them
will not recognize Them.
37. And not all who recognize
Them will receive Them.
38. Wherefore, prepare yourselves
to recognize and receive,
that you may serve Them
in Yah.
39. For, lo:
to serve Them
is the Way of Light,
which is the
Way of the Ascending Heavens
of the Golden Ladder.
40. And that Ladder is the
Golden Spiral,
the Way of Ascension.
41. This is ascension on
the Golden Ladder of Love.
42. Thus, this call
to repentance
is the call unto resurrection
in the new life
of the Lord and Lady
in love profound!
43. Repent and receive!

44. "Yea,
I am a voice crying out
in the wilderness!
45. Repent:
for the Kingdom of Heaven
is at hand!
46. I say to you,
unless you wear the
Crown of Humility,
you will not
recognize and receive
the King and Queen,
neither will you reside
in Heaven,
though it be at hand.
47. For, lo:
the Lord Christ and Lady Christ
are seen only by those
who purify themselves
within and without.
48. Repent and purify yourselves,
physically and spiritually,
within and without,
here and now!

49. "Behold:
I bring a Baptism of Repentance
to the nations of Yisra'el,

and a Baptism of Preparation
to the holy remnant of Yesar'el.
50. To the holy remnant I say,
rejoice and give thanks!
51. For, lo: The day foretold by
Nasarean Prophets has come!
52. The Lord Christ and Lady Christ
now walk in this world!
53. Their primary ministry
is to the fallen nations
of Yisra'el.
54. For, the healthy need not
a physician,
but the unwell have great need!
55. To the risen,
the Body of Christ in this world,
I say:
rally to your Saviors!
56. Acknowledge that They
have come,
and serve Them as They serve
the fallen world.
57. In this way you become
the flowers of healing
in this world,
and the new seed of the
heaven to come!"

Selected Sayings of John the Baptizer

Would You See Christ?

58. Would you see Christ?
59. If seen, would you know?
60. If known, would you receive?
61. If received, would you serve?

62. Would you persevere
unto friendship and be twinned?
63. Would you remain loyal
even in hardship?
64. To begin,
be empty.

To be Empty be Naked

65. Empty yourself
of preconceived notions.
66. Stand naked before
the Lord and Lady.
67. Say these words,
"I stand naked before Thee,
oh Lord of Light.
68. I stand naked before Thee,
oh Lady of Light.
69. I am like a newborn babe,
naked and exposed.
70. I am like an open cup,
empty to receive.
71. Fill me with the awareness
of the Divine Will,
that I might serve the above
while walking the below.
72. Amen."

Obedience to the Divine Will

73. As the morning sun to the cock,
as the darkness of night to the owl,
as the rotting carcass to the vulture,
as sweet honey to the bear,
as the open window to the thief,
as strong drink to the drunkard,
so is *Obedience to the Divine Will*
to the spiritual disciple.

Brave Death

74. To die bravely for a just cause
is better than
living in compliance with evil.

How Long to Live

75. Live as long as you should,
not necessarily as long as you can.
76. While your life aids others
more than your death,
avoid death when avoidable.
77. When your death aids others
more than your life,
die bravely.

How to Know

78. How to know
when to live or die?
79. Listen to the Divine Will
within.

The Value of Righteous Death

80. The greatest mathematician
cannot fathom the value
of a life laid down
for righteousness' sake.

Death as Art

81. Death can be mundane.
82. But a righteous death
is profound art
on the papyrus of life.

Righteous Death is Life

83. Human death is but a doorway.
84. Not all doorways lead
to the same destination.
85. A righteous death leads to
the doorway of greater life.

Live Righteously

86. Live righteously.
87. Die righteously.
88. Ascend unto greater life.

My Final Word on Death

89. My final word on death
will be my own death
followed by enhanced life.

Evil Winds

90. Do not be irresolute
in discipleship,
or evil winds will
blow you off course.

Like Sandstone

91. Do not be unstable
in discipleship,
or the ground beneath you
will crumble like sandstone.

Be Resolute in Right Action

92. Be resolute in right action
and the wise will rely upon you.

Right Principles

93. Establish right principles
and live by them.

Brittle Self-Righteousness

94. If living right principles
makes you arrogant
and self-righteous,
you are missing some
right principles:
humility,
compassion,
tolerance,
forgiveness.

When Forgiveness Rules

95. When forgiveness rules
your home,
anxiety and depression
flee your gate.

Forgive Yourself

96. Until you forgive yourself,
you will not forgive others.
97. Unless you forgive others,
you have not forgiven yourself.

Divine Will

98. The Divine Will is resolute
but not without compassion.
99. Thus, it is everlasting.

Vanity

100. Vanity is a path to pain.

Form and Will

101. Form follows thought.
102. Will directs thought.
103. Wherefore I say,
Holy forms follow holy thoughts,
and holy thoughts are the result
of holy intentions.
104. Holy intentions are
intentions in harmony
with Divine Will.

Learning and Repentance

105. You do not learn from
past misdeeds
unless you look at them
and honestly repent.
106. Do not be interested
in the misdeeds of others,
just your own.

Repentance and Contrition

107. There is no repentance
without contrition.
108. There is no contrition
without sincere regret.

Contrition and Compassion

109. Sincere regret
of past misdeeds
is a fruit of compassion.

The Key to Heaven

110. Compassion is the key
that opens the door
to the heavens.

The Cornerstone

111. Compassion is the cornerstone
of the spiritual life.
112. All other cornerstones
will crumble.

Be Compassionate Now

113. Be compassionate now,
or justice will move you
to compassion
over time and much pain.

Pain

114. Where compassion decreases,
pain increases,
within and all around.

Fruit of Love

115. Compassion is a
fruit of Love
and it bears fruit.
116. Each fruit of the
Tree of Life
bears fruit that bears fruit.
117. Thus is that tree
the most fruitful.

Compassion Arises

118. Compassion arises
when Love views
the consequences of
The Great Freedom.

The Great Freedom

119. Had Love and Wisdom
not chosen
The Great Freedom,
the consequences would
have been most horrible:
We would all be golems,[2]
enslaved entities with
emaciated souls.

[2] *Webster's New Twentieth Century Dictionary, Unabridged, 2nd Edition,* defines *golem* as follows: *Hebrew, originally* 'embryo', *later* 'monster'. *In Jewish legend, a man artificially created by cabalistic rites; robot; automaton.* The saying by John the Baptist that we are footnoting corresponds to the portion of the above definition that alludes to persons who are undeveloped – 'embryo', 'emaciated souls' – having been deprived of the right to the potentially character-building self-development associated with the freedom of choice that was given to us by YHWH, the implication being that a God who would do otherwise would be a slave master – witness John's reference to 'enslaved entities'. The portion of the above dictionary definition that refers to the cabbalistic attempts to create a golem does not apply to John's saying on golems. The portion of the dictionary definition that refers to 'robot' is only figuratively valid in regard to John's saying on golems, but should be taken *quite literally* in the context of prophecies about the coming of cyborgs.

Acts of Disobedience

145. Any act of disobedience
to Divine Will
is doomed to eventual defeat
in dissolution.
146. Discordant,
inharmonious vibrations
eventually dissipate
to become the fuel
of the next purifying explosion
of a black pit.

The Resurrection of Pits

147. Each pit that does not
reverse its spin and resurrect
before the Deep Sleep
will suffer the consequence.
148. That consequence is the
natural conclusion
to a contracting spiral
of inharmonious vibration
in Yah:
the purifying fire of
creative explosion.

Vibrations and Spirals

149. Each vibration is a spiral,
either ascending into greater light
or descending into darkness
and dissolution.
150. But even those of The Deep Sleep
are again reborn:
they are the living manure
of the next garden.
151. They begin again at the
new beginning
in the aftermath of the explosion.

The Aftermath of the Explosion

152. The aftermath of the explosion
provides another chance
for ascension
to the degraded Being,
beginning as the
raw material
that emerges from the
great explosion at the
dawn of a New Cycle.

The Downside to Starting Over in the Aftermath

153. The Beings who
do not fall into
the Deep Sleep
ascend to higher heavens
rather than repeat
the lessons of this school.
154. Those ascended Beings
take their heavenly forms,
even the memories within
those forms,
into the highest heavens.
155. Those who
fall into The Deep Sleep
and the great explosion
begin at 'square one' without
their memories.
156. Wherefore the downside for those
of The Deep Sleep
and great explosion
is that, though they be reborn
in a new garden at the
dawn of a New Cycle,
they take not their memories
with them.
157. Those memories perish
in the fire of the explosion.

Small Evils

158. Do not chain yourself
to small evils,
for they are stepping stones
to greater evils.

Food and Words

159. It is good to be careful
about what enters your mouth.
160. Be just as careful
with what exits your mouth.

Wine and Caution

161. A little wine is healthful
for some folks.
162. Too much wine is harmful
and leads to folly.

163. Err on the side of caution.
164. Some should abstain entirely,
as do the ascetics.

Beginners and Prayer

165. To beginners,
prayer seems a burden.
166. But the elders of the Way
prefer prayer to food.

Prayer as Food

167. Prayer is the food
of the soul.

Patient Endurance

168. If you would ascend
unto the Heavens,
patiently endure
whatever befalls you
on Earth while serving
the Lord Christ and Lady Christ.

Non-attachment to Material Things

169. Non-attachment
to material things
leads to greater awareness
of spiritual realities.

One's Own Faults

170. True humility
reveals one's own faults
to oneself,
without broadcasting
the faults of others.

Where Humility Leads

171. True humility leads to
spiritual heights.
172. Only those Beings who
bend low
are raised high.

The Smell of Humility

173. The smell of true humility
is far more fragrant
than a field of roses.

The Taste of Forgiveness

174. The taste of true forgiveness
is sweeter than honey,
both in giving and receiving.

Chapter Forty

The Initiatory Baptisms of the Lord and Lady as Publicly Proclaimed Christ-Messiahs by John the Baptizer

1. When Yahshua and Miriam came to the River Jordan at Halajah Ford to meet John the Proclaimer, John was teaching a crowd of fifty men.
2. The Lord's twelve disciples and the seven disciples of the Lady had met-up with the Lord and Lady the day before, and now accompanied Them to meet John.
3. Seeing the crowd of fifty, Yahshua and Miriam sat on a high stone at the back of the assembly to enjoy the talk.
4. Their disciples also seated themselves and listened to John preach.
5. Seeing the Lord and Lady, John paused from his sermon and approached Them in sincere reverence.
6. His reverence was revealed in his eyes, and his skin glowed brightly with extraordinary radiance.
7. When John reached the dangling feet of the Lord and Lady who sat upon the boulder, he spoke the following words and then kissed Their feet.
8. "My Lord and Lady, I am not worthy to kiss the latches of Your sandals.
9. Even so, I am honored to serve as Your Proclaimer."
10. Yahshua and Miriam replied, "In Yah!"

11. Yahshua said, "Let it be forever known that you deserved to be sent as Our Proclaimer!
12. Follow Us into the waters of baptism, Our longtime friend and co-worker in many worlds!
13. Before you consecrate Us by holy proclamation sealed by baptism, let Us consecrate you as a Christ in this world, as We have done in other worlds where you have served Us in Jah-Jah and Yah."
14. Then Miriam spoke, saying: "John the Proclaimer, behold, We know the work you have done for Us and Our Heavenly Parents here and in many worlds.
15. You have long been a pillar in the Mountain of Peace.
16. You are a loyal friend and a brave Lion!"

17. The Lord and Lady walked from the boulder where they had sat and approached the nearby baptismal pool.
18. To the amazement of those assembled, Yahshua and Miriam walked upon the water of the baptismal pool.
19. Stopping at the center of the pool, They turned and spoke to John, saying with one voice: "Come to Us!"
20. And the crowd was again amazed as John walked on the water to reach the Lord and Lady, who stood atop the water in the center of the pool.
21. The three embraced, and great light radiated from that triangle.

22. The Lord and Lady then spoke the words of initiation of John as a Christed Being in this world, acknowledging in holy ritual what was already true in fact.
23. Lo: it is not by keeping Christhood to Themselves that the Lord Christ and Lady Christ succeed, but in teaching others to become Christs through the Yoke of the Four Pillars of Discipleship, as Green Wizards of the White Rose, now in forever in Yah.
24. Amen!
25. Yahshua said, "From the lowest rung of initiation in the Mystery School of the Mountain of Peace unto the exalted degree of Christ, We are one with the members of Our church who are united in mutual forgiveness, loyal friendship, and shared work in joy for the uplift of all

were uncertain whether or not they would join the Nasarean Religion of the Essene Way.
62. All were willing to continue their training with John the Baptist.

Chapter Forty-One

Peter Returns and Leads the First Schism Against the Lord and Lady

1. That night the fifty and the twelve and the seven, with John, Yahshua, and Miriam, shared one encampment.
2. Behold: Peter the Ebionite entered the encampment in the late evening, many hours after the baptism of the Lord and Lady.
3. Peter began demanding that he be told what had occurred this day in his absence.
4. For, prior to being gone this one day, Peter had stayed in the encampment of John the Baptist for one week.
5. During the time of the great miracle of the walking on the water, Peter had been gone to seek food supplies.
6. For, lo: the fifty and John had been fasting, but Peter quit the fast and went to find fish.
7. For, though Peter proclaimed himself a vegetarian, he yet ate fish and greatly desired to devour some.
8. Now, having returned and noticed the addition of twenty-one persons – the Lord and his twelve plus the Lady and Her seven – Peter pondered the large group that had joined the encampment of John.
9. With great indignation Peter snorted in scorn when he noticed that the tents of the newly arrived unmarried women were not separated from the tents of the newly arrived men.
10. Peter believed this to be unholy.
11. In the late night while most slept, Peter crept into the region of the encampment occupied by the tents of the newcomers.
12. He placed his ear to the side of each tent listening for the sounds of illicit fornication.
13. When he placed his ear to the tent of the Lord and Lady, behold, Peter heard the sounds of sexual embrace.
14. Within himself Peter said, "Tomorrow I will expose Their shame to the entire encampment and declare myself the new leader.
15. For I am the *Yacob*, the *Successor* to the office of True Prophet.
16. And the second is always greater than the first."

17. In the morning, Peter called a meeting of the entire encampment and declared: "I arrived late last night and was told that a miracle had occurred.
18. I was told that the assembly witnessed John, and also the newcomers Yahshua and Miriam, walk upon water.
19. But the morning light reveals a dark secret: unmarried men and women sleeping too near one another!
20. And in more than one bed I am certain that illicit fornication occurred!
21. Behold: when I placed my ear to the tent of Yahshua and Miriam, who are unwed, I heard the sounds of lovemaking, illegal and shameful for the unmarried!
22. And my teacher of one week, John the Baptizer, is guilty of polluting this sacred pool with the flesh of a woman who is a fornicator and who claims the right of women to the priesthood!
23. Wherefore I declare myself the successor of Yahshua and John!
24. For, it has been revealed to me in a dream that I will be the successor of both John the Baptist and Yahshua the Messiah.
25. But I will take the teachings not to the gentiles, neither to Nasareans, but to the Aaronites.
26. According to my doctrine of the True Prophet, each prophet is succeeded by a greater prophet who is called *HaYacob*, which means *the Successor.*
27. I acknowledge that Yahshua was the Christ of God, and that I am his successor.
28. I acknowledge that John was a prophet,

and that I am his successor.
29. Behold: Though Yahshua and John have both fallen, I will now raise them from the dead.
30. But before I pronounce them clean to serve me in my ministry, I must be given the secret of walking on water.
31. For, as their Yacob, I am entitled to all that they possessed, even their magic."

32. The Lord and Lady walked from the camp out onto the water of the baptismal pool, stopping in the center atop the water.
33. Yahshua said to Peter, "Behold the secret!"
34. Yahshua then embraced Miriam and kissed Her on the forehead and both cheeks, which is the Nasarean kiss of peace.
35. Peter then stepped onto the water but fell into it.
36. Lo, Peter was unable to walk upon the water.
37. Miriam said, "When you embrace the Divine Feminine within and find Her throne next to the throne of the Divine Masculine, and stand in the place of balance that is the center and the circumference, then, and only then, will you walk on water in the manner of the Lord and Lady and the Baptizer.
38. Even so, We can teach you another way to walk on water, that way being by the help of your friends in the Way of Christ.
39. But even that manner of walking on water is yet beyond your attainment.
40. For, behold: until you become an empty wine bag, you cannot receive new wine.
41. Now you are full of opinions about this and that, some correct and some false.
42. How can you be the successor of that which is beyond you on the ladder of consciousness?"

43. Peter said to Miriam, "Woman, be silent!
44. When You discourse as though You had the authority of a man, You disgrace Yourself!
45. Behold: Every time You speak on spiritual matters, You take away the opportunity of a man to discourse.
46. That is unseemly and You are disgraced."
47. Then Peter addressed the Lord: "Send this woman and the other women away.
48. For, lo: it is unseemly for holy men to travel with unmarried women; You have made Her no better than a harlot!
49. She even wears the oil of the harlots; for, behold: She smells of lavender."

50. Yahshua replied to Peter, "Miriam of Magdala is the Dove of Jahlah, My Jahnah, My eternal wife.
51. She is My eternal lover!
52. Miriam and I were wedded long before this world came into being.
53. Behold: Miriam and I are forever wed, without a pause, even when We come to a new world.
54. For, lo: Why would a happy couple like Us let anything harm Our pre-existing, never-to-be-severed marriage vows?
55. Taking a new incarnation does not sever Our marriage vows, even if We are unusual in that marriage agreement.
56. Nevertheless, We plan on being wed in human manner at Cana.
57. Behold: *Yacob* means *Heel Catcher;* it not only can be interpreted as *Successor,* but also as *Follower.*
58. Until you first follow, you cannot be the successor.
59. For only one who walks the Way can know the Way.
60. And only one who knows the Way, can teach the Way.
61. And only that one is trusted with the keys to the ascending heavens.
62. Behold: when you hear the rhythm of the lovemaking of the Lord and Lady and recognize it as your own heartbeat, yea, and as the heartbeat of the Great Dance, then you will be a True Prophet.
63. And if that happens in this lifetime, know this: how great a prophet you are compared to other prophets is not based

on who you follow but on who you are.
64. Yea, by your own thoughts, words, and deeds do you rise or fall on the ladder of consciousness, not by claiming to be the successor of someone whom you have neither known nor followed.
65. "Nevertheless, Peter, I confess that I did not place My awareness on the outside of Our tent when I embraced Miriam.
66. Indeed, I was so focused on Miriam's sweet vibration that I paid little attention to your inharmonious vibration as it crept up to Our tent and wiggled in the outer darkness.
67. For, when I meditate in this way with Miriam, I place My attention on Her.
68. Yea, when I embrace My wife, She has My undivided attention!
69. Lo: turn over a stone, and there you see Our embrace!
70. Look up at the stars and there We make love!
71. Split a log and there is 'I Am' emanating the masculine and feminine principles that We Are!
72. Woe to the world if the Lord and Lady cease Our eternal embrace; for, then would end the Great Dance that gives birth to the All!"
73. Then Yahshua, as He often did unashamedly before others, kissed Miriam on the lips.

74. Peter shouted to the assembled encampment, "Any of you who choose to follow me and walk out of this congregation of ungodliness, do so now!
75. For, God now appoints me as the successor to both Yahshua and John, for they have fallen and I am the next True Prophet.
76. Their teachings included truths that applied to all people, but their Nasarean beliefs got in the way of most people accepting those truths!
77. That is where I come in!
78. I will take Their doctrine, throw out that which is too contrary to the Torah, and improve both the Nasarean and Aaronite religions.
79. But I am not the one who will fulfill the Aaronite scriptures that declare that the Christ will be crucified, and a spear thrust in His side, and His robe divided amongst the crucifiers!
80. No, I am the successor to that Messiah!
81. I will be His apostle to the Aaronites.
82. And He will be the crucified Lamb!
83. He receives the supreme glory of being the crucified Lamb of the scriptures and I am His authorized successor.
84. And my throne will be in Rome.
85. For, I am the one who will keep the peace between the Romans and this land.
86. And I will preach that Christ was crucified for the sins of the people.
87. I will be hailed as the foundation stone!
88. I will be the interpreter of the crucified Christ and will establish a universal church in His name.
89. And I will be its head!
90. And that is according to the voice of God that came to me from a dark cloud within my dream.

91. As to His Nasarean followers who do not accept that I now sit in His chair, they will remain what they currently are: a persecuted minority sect that amounts to next to nothing!
92. And the prophecy that I have just uttered is the word of God!"

93. Peter again shouted to the assembly of John, saying, "I am *HaYacob*, the *Successor.*
94. Hear my words!
95. For, lo: I now know how to be spellbinding like Yahshua and John!
96. For, I met the Prophet Aaron in my dream and he gave me the keys to his system of magic.
97. And I now bind you in my spell!
98. But my spell leaves you free to choose in one regard.
99. You may freely leave with me now while I grant that freedom, or you may rally round the one still standing after the crucifixion.
100. And that, my God revealed to me, will be me!"
101. Peter then stormed out of the

encampment.
102. One man followed.
103. His name was Andrew and he became the first disciple of Peter the Ebionite.
104. Peter now called himself HaYacob.[1]

[1]Since *Yacob* came into English as both *Jacob* and *James*, it is very likely that the historical references to Yahshua's 'brother' James are in fact references to Peter, who claimed to be Yahshua's *Yacob* or *Successor*. The supposed letter from James to Peter that got added at a relatively late date to the Clementine texts is believed by scholars to be fake. Likewise, early in the twenty-first century there was a media circus when it was announced that an artifact linked to "James the brother of Jesus" had been discovered. But there was no media hoopla a year later after the artifact was proven to be a fake. It is also important to note that the Clementine texts – the Ebionite texts that feature Peter – were altered over the years as the Ebionite religion – post-Peter – de-emphasized the status of Peter from that of 'Seal of the Prophets' to devoted Apostle of Yahshua and adopted much of the mainstream New Testament.

Chapter Forty-Two

The Lord and Lady Instruct John's Remnant

1. After the departure of Peter, Yahshua and Miriam spoke to the assembly at the encampment of John the Baptist for the rest of that day.
2. After Miriam spoke, a disciple of John asked Her: "Priestess, Peter claims that he channels Moses.
3. He said that Moses condemns the Nasarean practice of permitting women in the priesthood.
4. Peter also claims to channel messages from other Biblical figures, such as Isaiah and Elijah.
5. In Bethany I met another man who claims to channel Moses.
6. And while in Jerusalem I met yet another man who claimed to channel Moses.
7. The problem is this: Each supposed Moses says things that are not compatible with the other two.
8. All three of these channelers present Moses within the Aaronite context, but they all attribute very different words to him.
9. Is channeling valid?
10. And, if so, why the discrepancies?"
11. Miriam replied, "I do not condone channeling.
12. For, lo: Just because a spirit is disembodied does not make him honest.
13. Behold: Many disembodied spirits pose as famous figures in order to advance their own opinions.
14. And those opinions are often very faulty.
15. But most channelers are not even channeling a spirit at all!
16. Many are simply accessing a deeper level of their own mind.
17. And that is why the information they channel typically matches their own personal beliefs.
18. Some – perhaps most – are simply lying.
19. This is not to say that there are no true channelers.
20. But the Nasarean tradition forbids channeling because it is a dangerous and unreliable practice.
21. Even if you are one of the true channelers, by practicing that dangerous and unreliable art you are condoning the practice and are responsible for the mishaps of others who follow your example.
22. Truly, I have seen many people seriously harmed by channeling, some being demonically possessed!
23. Wherefore I say, be not a channeler lest you lead others astray!"

24. Yahshua said, "The co-ministry of the Lord and Lady is first to the Nasarean nation of Yesar'el, then to Yisra'el.
25. While We minister unto Yesar'el, John will take those of you who choose to study the Nasarean teachings to the encampment above Engedi, which is where he was trained.
26. That community is not too long a walk from Halajah Ford.
27. At the dawn of the next morning, that walk will begin.
28. At Engedi, John will prepare you to serve in the co-ministry of the Lord and Lady unto Yisra'el.
29. Behold: at the end of Our ministry unto Yesar'el, Miriam and I will come to you at Engedi, to collect those of you who persevere unto initiation as Nasareans and desire to serve in the Body of Christ.
30. We will then send you in pairs to the towns and gathering places of Yisra'el, preaching in Our Names that the Kingdom of Heaven is at hand!
31. And you will invite those who are ready to receive the Lord and Lady to come to Us, first in the waters of baptism by your hands, and then to gather with Us when we end Our ministry to Yisra'el in Jerusalem.
32. They will gather when We enter Jerusalem, waving palm branches and singing 'Hosanna!'

33. In Jerusalem let our friends greet us with palm branches and cries of joy, but that joy will know the salt of tears when the worldly powers intervene.
34. Even so, your cries will once again resound joyously, for the chains of death will be broken by the Lord in resurrection as a sign to all the Sons and Daughters of Humanity.

35. "Lo: the seven that accompanied Miriam from Ethiopia, along with My twelve, will accompany Us on Our mission to Yesar'el.
36. For, behold: they are already trained Nasareans and thus are of Our Ministry to Yesar'el."

37. The next morning, John and his forty-nine departed Halajah Ford for Engedi.
38. Then, just as Yahshua and His twelve disciples, along with Miriam and Her seven disciples, were about to depart for Cana where the Lord and Lady would be wed, behold, Magzerah the Nasarean Prophetess arrived to greet Them.
39. Lo: the Lord and Lady baptized Magzerah as the first disciple of Their co-ministry.
40. Then They invited Magzerah to assist Them in re-baptizing the seven and the twelve into the co-ministry of the Lord and Lady.
41. For, until then, the seven had been pledged to Miriam, even as the twelve were pledged to Yahshua.
42. Now they were all baptized into the co-ministry of the Lord and Lady.
43. First they would accompany the Lord and Lady on Their mission to Yesar'el.
44. And then they would accompany the Lord and Lady on Their mission to Yisra'el.

Chapter Forty-Three

The Wedding of Yahshua and Miriam at Gan Shalom in Cana with an Account of The Martyrdom of Father Joseph and a Letter from Gahwenjahman

1. Though married since before this world began, Jahday and Jahnah, now come as Yahshua and Miriam, had long planned to wed at Cana near Galilee.
2. In the wilderness on the outskirts of Cana was a communal farm called *Gan Shalom*, which means *Garden of Peace*.[1]
3. That farm was run by Nasarean relatives of Yahshua and family friends of Miriam.
4. Orah, Yahshua's cousin and sixth disciple, was born and raised at Gan Shalom.
5. Orah's father, Zabdiel, was the brother of Yahshua's father, Joseph.[2]
6. Zabdiel was a master gardener and Lion of Zahyen, and served as a priest of the Order of Green Wizards of the White Rose.
7. Zabdiel, a great wizard, was the author of a book called *The Scroll of Zebulon the Wizard for Aspirants to Nasarean Wizardry*.
8. I, Jahleel, also called Sarah, Scribe of the Lord and Lady, have been guided by Shebah to add that scroll to this edition of *The Holy Godspell*.
9. That scroll is for the uplift of all who love *The Holy Megillah* and have a sincere desire to become a Green Wizard of the White Rose.
10. Only from that circle will initiates into Nasarean wizardry be chosen.[3]

11. Zabdiel was a student of Zebulon and was chosen to write down Zebulon's teachings before the old sage ascended unto Elkush.
12. As a young man, Zabdiel had served in the Nasarean secret navy called *Fellowship of the Heavenly Sea Breeze*, a fleet of seven ships built by Alefim craftworkers, the first and most magnificent of the ships being called by the name of the Queen of the Air, *Shemayah*.
13. That secret navy within the Lions of Zahyen was established by Yakhzehyah, a year after his establishment of *The Order of the Immaculate Conception*.
14. Yea, one year after Yakhzehyah had become Yaiyr upon the martyrdom of Emunah the Yaiyrah, Angel Gabri'el appeared to him a second time.
15. Gabri'el, Messenger of the Center Branch of the Tree of Life, gave to Yakhzehyah another mission.
16. And that mission was as follows.

17. Gabri'el said to Yakhzehyah, "The Lord

[1]The Hebrew word *Gan* means *Garden*. The Hebrew word *Shalom* means *Peace*.
[2]*Zabdiel* means *Gift of Elohim*.

Christ Jahday and Lady Christ Jahnah give thanks for your help, dear Yakhzehyah.
18. If you will it, the Lord and Lady have another mission for you.
19. But this holy task is dangerous.
20. Wherefore, I will describe the mission before you decide whether or not to accept it."
21. Yakhzehyah replied, "Oh Gabri'el, it is always my will to do the will of the Lord Christ and Lady Christ!
22. In what way may I render special service to Elohim?"
23. Gabri'el replied, "For some time now, *Shevet Rekushim*, the *Tribe of Gatherers of Materials*, along with *Shevet Rochelim*, the *Tribe of Merchants*, unknown by worldly authorities, have sailed in small ships between Mount Carmel and the coast of Egypt near our Mother Temple, landing in secret locations.
24. Those ships have been guarded by the Nasarean Lions.
25. But now a bigger ship must be built, under the banner of the Lions; for, lo: the Lions will take the scriptures of the Mother Temple to Nasareans in dispersion in far away lands.
26. Wherefore, within the Lions of Zahyen, let an order of the sea be formed.
27. Let the Nasarean secret navy be called Fellowship of the Heavenly Sea Breeze.
28. Oh Yakhzehyah, your mission is as follows.
29. Alefim craftsmen will build you a ship from wood harvested in harmony with the way of Ishshah'el.
30. The blessing of the Alefim will be upon your ship, which is a powerful blessing, indeed!
31. Behold: you will personally deliver a shipment of scriptures from the Mother Temple to the land of Ierne.[4]
32. In Ierne, you will find a settlement of Nasarean Celts who migrated there many centuries ago from other lands.
33. That settlement is called by a Hebrew name, *Gan Shalom*, for those Nasareans have copies of an early edition of *The Holy Megillah* and have preserved the Nasarean Hebrew language.
34. In Ierne, you will establish *The Order of the Immaculate Conception* at Gan Shalom.
35. When you return to the Mother Temple from your long voyage, see to it that it becomes a sacred duty of each Yaiyr or Yaiyrah to do as you have done: to deliver the Nasarean texts of each new generation unto Nasarean settlements in distant lands and to maintain relations whenever possible."
36. Yakhzehyah completed his mission, and the successors to his office did likewise.
37. Mother Mary's martyred mother, Labbah, was of the fifth generation of *The Order of the Immaculate Conception* in the land of Ierne.
38. When Mother Mary's martyred father, Abshalom the Healer, carried the Nasarean teachings to Ierne and met Labbah there, he was delivering the Nasarean scrolls of his generation to the Nasarean settlement in Ierne.
39. Abshalom the Healer was sent on that journey by the Yaiyr.
40. Abshalom was an experienced sailor, for he was a dealer in rare herbs from around the world and had sailed to many ports in the Mediterranean Sea.
41. Abshalom sold these herbs to herbalists, which was his way of earning a righteous living.
42. When Abshalom first set eyes on Labbah – her hair red like fire, eyes peaceful emerald green – he was in love!
43. For, her countenance was lovely in every way, and the light around her was wholesome and heavenly.
44. She wore her hair in long braids, and around her head was a crown of herbs and flowers of blue, red, and white.
45. And around her neck was the emblem of the Order of Shemesh in Shemayah.
46. And in her eyes was the wisdom of the

[4]*Ierne* is an ancient name for *Ireland*.

White Rose.
47. And in her hand was the staff of a Lioness of courageous heart.
48. Labbah, who lived at Gan Shalom in Ierne, was a master herbalist, like Abshalom.
49. Wherefore, when Abshalom arrived with the generational shipment of texts from the Mother Temple, Labbah and Abshalom discovered their mutual interest and compared knowledge of herbs.
50. Each learned from the other.
51. Labbah fell in love with Abshalom when she first looked into his eyes.
52. Perhaps the best way to say it is that Abshalom and Labbah *recognized* their love for one another.
53. For, behold: they recognized each other from previous lives.
54. Therefore it is said that they were '*soul mates*'.[5]
55. Labbah returned with Abshalom to Alexandria, where they married.
56. After marriage, they sailed to the region of Mount Carmel, where they lived until they moved to the outskirts of nearby Cana and founded a communal farm.
57. They named that farm Gan Shalom, after the Nasarean settlement in Ierne where Labbah was born and raised.
58. It was at Gan Shalom in Cana that Labbah and Abshalom conceived a child, Mary, who was to be the mother of Yahshua.
59. Labbah and Abshalom were each of the fifth generation of *The Order of the Immaculate Conception*.
60. Thus, Mother Mary was of the sixth generation, and Yahshua was of the seventh.

61. At Gan Shalom in Cana, not only did Yahshua have relatives, Miriam also had beloved friends at the communal farm.
62. Yea, these were the friends that, years before, provided the child Miriam and her mother, Zibiah, with shelter when they fled to Magdala by way of Alexandria, after the martyrdom of Miriam's father, Zemira, in Ethiopia.
63. Wherefore both Yahshua and Miriam celebrated with dearly beloved ones upon Their arrival.
64. And by holding the wedding at Gan Shalom, Yahshua would have opportunity to comfort His mother, Mary, who had just taken refuge at Gan Shalom, at the home of Joseph's brother, Zabdiel, on account of the recent martyrdom of Joseph.

65. Now, the martyrdom of Joseph, the husband of Mary and the father of Yahshua, was as follows.
66. In Galilee, Joseph came upon Aaronites who had tied an elderly Nasarean wizardess to a tree and were about to stone her to death.
67. Lo: the Aaronites accused the woman, Negohah ha Shekinah,[6] of being a Nasarean witch.
68. They accused her of witchcraft because she was a devoted friend and helper of the creatures of nature, a master herbalist known to chant rhymes, and a known believer in the Nasarean religion.

[5] The term *soul mates* means different things in various contexts and traditions, but most often includes a belief that one soul had some special connection with another soul previous to this incarnation. An exception is when the term *soul mates* is used in the sense of one person having profound shared interests or other meaningful commonalities with another. In the verse that this footnote is attached to, the main usage is made clear by the preceding verse: they literally recognized each other from previous lives. Of course, Abshalom and Labbah also shared an interest in herbs and likely many other things, including that they were initiates of the Nasarean Religion, being soul mates in many ways.
[6] *Negohah* is pronounced *neg-o-hah* and means *brightness*, as in *brilliant light*. *Shekinah* means *Feminine Presence* and thus is used not only for Jahlah, Jahnah, and Ishshah, but also any other woman who is profoundly feminine in such an ultimate way as to warrant this honorific designation. *Ha* is the Hebrew definite article here standing for the English *The*. Thus the name *Negohah ha Shekinah* means *Brilliant Light of the Divine Feminine Presence*.

69. She was also accused of having told children that she had danced with fairies.
70. To the Aaronities, these were signs of witchcraft.
71. When Joseph saw the Nasarean eldress tied to the tree, then saw the men begin to throw stones at her, he called on the men to set the woman free.
72. The mob attacked Joseph.
73. While Joseph used Zahyen to battle the men, the woman freed herself and ran to help Joseph.
74. But she was hit over the head with a rock and knocked unconscious by one of the men.
75. Joseph defeated the attackers, who ran off into the darkness from whence they had come.
76. But one of them had stabbed Joseph in the gut with a dagger before fleeing.
77. And when Negohah regained consciousness, she found Joseph dead from his gut wound.
78. Negohah had Joseph's body taken to a Nasarean safe-house.
79. Then, after her wounds had been tended, she went to Mary, the wife of Joseph, with the news of Joseph's martyrdom.
80. Negohah was the author of a scroll called *Ispaklaria*, which means *Mirror.*
81. I, Jahleel, also called Sarah, have been guided by Shebah to include *Ispaklaria: The Mirror of Negohah haShekinah*, in this edition of *The Holy Megillah.*
82. Yahshua and Miriam proclaimed Their wedding to be not a fast but a feast.
83. For the flock does not fast while the Good Shepherds are with them.
84. Yahshua told the assembled Nasarean friends and relatives at the wedding, "Let this wedding feast be joyful, even as we celebrate the life of Joseph.
85. Let the joy of this assembly be expressed this day with music and much dancing!
86. For, even as a wedding is an occasion for great celebration, so too is a life well-lived!
87. The well-lived life of Joseph is cause for the greatest of celebrations!
88. He was the greatest father that I can imagine!
89. We will mourn Joseph by celebrating Joseph, for that is the tradition of our Nasarean forefathers and foremothers.
90. And we will uphold that holy tradition.
91. We will take turns sharing our memories of the life of Joseph.
92. And then Miriam and I will be married.
93. Let us share food and wine while we share our stories about Joseph."

94. Mary, the Lord's mother on earth, told Him, "Yahshua, it is a Nasarean wedding custom that the groom's father provide the wine.
95. In the absence of the father, the groom provides the wine.
96. But You have been on the road and have no wine."
97. Zabdiel, Joseph's brother, politely offered to provide the wine, saying, "Gan Shalom has plenty of wine to share!"
98. Yahshua replied, "Before this night is done, We will graciously receive the wonderful wine of Gan Shalom!
99. But first I will fulfill the Nasarean tradition wherein the groom provides the first wine.
100. Wherefore I say, bring Me seven jugs of water from a spring."
101. Yohanan said, "I will go and do the carrying."
102. Levi, Ta'om, Ra'am, and Nethan'el accompanied Yohanan to help carry the jugs of water.
103. When they brought the seven jugs to the Lord, Yahshua chanted over the jugs.
104. Lo: the water became wine!
105. Yahshua said, "As this water has been transformed into wine, as the caterpillar is transformed into a butterfly, so Joseph is now transformed into a Cherub!"

106. The Magdalene said: "Let us celebrate the life of Joseph!
107. Behold: The transition of Joseph to Elkush as a hero in the cause of goodness is a cause for joyous celebration!

108. Just imagine the reception that the human father of the Lord Christ will receive in Elkush!
109. He will be received happily by the Cherubim of Elkush and of the higher heavens!
110. Lo: Sa'arah and Abraham will receive Joseph in the Seventh Heaven with a holy entourage of Beings of Great Light!
111. And he will be given his next mission.
112. We give thanks for the life of Joseph!
113. We celebrate his life today, along with My wedding to Yahshua!
114. Yea, the marriage of Yahshua and Miriam is also worthy of joy and celebration!
115. Wherfore, We invited minstrel friends of Ours to play dance music tonight!
116. They are of *Shevet Shirim va D'varim*, the *Tribe of Songs and Words*.
117. Like many of you gathered here today, they do not live in Cana but have made the journey to play music at Our wedding.
118. They call their musical ensemble, *Lighten Up!*
119. And so we shall!
120. Yea, We will dance the Marriage Dances of the Matriarchs and Patriarchs.
121. But before the music begins, let us commemorate the life of Joseph in the following manner.
122. Let any of this assembly who feel called to share some words about Joseph, do so now."

123. Yahshua spoke first, saying, "Joseph was not only My Beloved Father, lo: he was also My Beloved Friend!
124. He was a good husband to My Mother, a woman so venerated that all of you call her *Mother* Mary, even her elders!
125. Truly, in a world where such is not always the case, I received a wonderful upbringing!
126. Joseph taught Me religious philosophy but not without playfulness and a light, forgiving heart.
127. Joseph was far from brittle!
128. He wrote a scroll that I now ask be added to the next edition of *The Holy Megillah*.
129. That scroll is called, *Garden Teachings of Joseph the Wizard.*"

130. Yahshua paused and, in the stillness of the moment, His countenance glowed brightly.
131. Yahshua put His hand upon His chest, and the beating of His heart was one with the heartbeat of compassion.
132. Then He raised His hands high to the heavens, and a heavenly chorus chanted to the rhythm of the drumbeat of His heart.
133. And then again there was deep silence.
134. And then Yahshua spoke, saying: "Later tonight, after the dancing, I will share stories about My beloved father, venerable Joseph the Wizard.
135. But now let us hear from others."

136. Mother Mary spoke next, saying, "Though I rejoice in the ascension of Joseph to Elkush, I also mourn his human death.
137. Some weeks have now passed.
138. I cried many times, and I saw many of you shed tears.
139. Now, this day, I celebrate both the life of Joseph and the wedding of his son, Yahshua, to the Watchtower of the Flock, the holy Magdalene!
140. I give thanks!
141. I feel the presence of Joseph here and now!
142. I perceive that he is watching us from his heavenly abode, a smile on his face!
143. I perceive that he asks for celebration of his life, not lamentation.
144. I am ready to do exactly that and I invite you to join me!"

145. Magzerah, a great wizardess, spoke next, saying, "I have a story to tell about Joseph.
146. For most of my career, I taught at the Butterfly School of the Mother Temple in the wilderness outside of Alexandria.
147. But before I taught at Alexandria, my first year of teaching was at Mount Carmel.
148. That was the year that Mary was thirteen and was initiated into *The Order of*

the Immaculate Conception.
149. I was then one of the priestesses that lived atop the holy mount and taught the children that came up from the Nasarean Qebutsah located east of the mount.
150. Behold: I was in attendance at Mary's initiation and beheld an angel of YHWH standing behind her.
151. And I beheld an angel of YHWH stand behind Joseph.
152. And I witnessed Joseph look at Mary with the eyes of love.
153. And I witnessed Mary look at Joseph with the eyes of love.
154. I tell you truly, the holy angels appeared that day to rejoice over the love of Joseph and Mary.
155. For, behold: the angels knew that Joseph and Mary were to be the parents of the Lord Christ.
156. The day before the initiation of Mary, Joseph, nineteen at the time, came to me and said, 'Teacher, I have had the same dream for seven consecutive nights.
157. In the dream, an angel tells me that he will soon stand behind the girl I am to marry, and that this will happen in the Temple Yurt on Mount Carmel.'
158. I said to Joseph, 'For seven consecutive mornings, as I have gazed at the reflection of the sun in the water, a fairy has appeared and sang these words: *When the young man tells you that he has dreamed the same dream for seven consecutive nights, know that the incarnation of the Lord will come from his seed.*'
159. I, Magzerah, declare today that my eyes have seen the coming of the Lord Christ through the union of Joseph and Mary, initiates of the Green Wizards of the White Rose!
160. I say to Joseph, 'Old Friend, you did great work!
161. Tonight I will raise a glass of wine to my lips in celebration of your friendship over so many years!
162. You are the good farmer, indeed!
163. For you sow heavenly seed!'
164. Now in forever, in Yah, amen!"

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165. Magzerah continued, saying: "I have a story to tell that illustrates the great generosity of Joseph.
166. When the Nasarean safe-house in Bethany was burned to the ground by secret police, behold, Joseph provided for the relocation of several dozen Nasareans who fled that town.
167. Joseph used the money that he had earned from selling his crops.
168. He also gave gold coins that he had saved for his elder years.
169. Joseph was a wizard who not only preached about generosity, but also practiced it."

170. The next to speak was Rose the Yaiyrah, Grandmother of Yahshua.
171. Rose said, "Blessed Love!
172. I wish to share a remembrance about Joseph.
173. Behold: Imagine the challenges of being the bodily father of Jahday come as Yahshua!
174. As our intimate circle already knows, Joseph had been told by Gabri'el, the Messenger of the Center Branch, that Mary and Joseph were to be the parents of the Lord Christ.
175. I once asked Joseph to tell me the most difficult thing about knowing his son is the Lord Christ.
176. He said: 'At first I sometimes felt ashamed when I behaved less than Christ-like in front of Him.
177. But soon I felt that His forgiveness is so boundless that I need not feel ashamed.
178. Even with all my shortcomings – and I have many – my Son, Jahday come as Yahshua, forgives me.
179. In His forgiveness, I released all of my concerns and relaxed!'
180. Thus spoke Joseph to me.
181. The greatest thing I can say about Joseph is that he was a great father.
182. And he was equally a great husband.
183. An old woman is often a good judge
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of both those things!
184. I give thanks that I was blessed to know Joseph the Wizard!"

185. The next to speak was the eldest Green Wizard of the White Rose, *Pehri Etz Chaim.*[7]
186. He was called the *Maggid,*[8] the *Teacher of Teachers.*
187. Over one hundred years old, he was the eldest initiate of the Green Wizards of the White Rose.
188. That is the highest order of the *Nasarean Religion of the Essene Way* in our world, being a mission of the *Alefim of the Tree of Life of Madhebah.*
189. The purpose of that order is to promote Yah Consciousness while dancing with the Green Lady in Jah-Jah and Elohim, spiraling upwards as we reach low to pull up the fallen of this contested garden world.

190. Pehri said: "Greetings in Jah-Jah in Yah as revealed in Jahday and Jahnah!
191. I greet you with *The Wand of the White Rose of Madhebah!*
192. This wand is a Divine Lightning Bolt!
193. It lives within you, and is you, when you recognize yourself.
194. Madhebah is the highest heaven of the Mother Ovum and is the Crown Doorway into Heaven Most High, the transcendental abode of Jah and Jahlah.
195. Behold: The Assembly of Archangels of Madhebah consists of two ranks.
196. The first rank consists of the never-fallen-out-of-Heaven *First Cherubim of Madhebah,* the holy *Alefim.*
197. The second rank of the Archangels of Madhebah consists of those souls who, through many ups and downs in many lives and many worlds, sometimes falling but always rising again, finally ascend so high as to reside in Madhebah, working and playing with the Archangels of the first rank until sent on a mission of mercy to a lower heaven or a contested world.

198. "Hearer of these words, *your* wand is needed and wanted!
199. Our wands, united in the Way of the Lord and Lady, send forth spiritual lightning as we chant seed enchantments that sprout and grow deep roots and heavenly branches, in the Image and Likeness of the Tree of Life that is within and all around.
200. That is the zap of the wands that we White Wizards wave!
201. Now in forever in Yah!
202. Amen!

203. "Those attending this wedding that are initiates of the Green Wizards of the White Rose will gather here tomorrow for a Ritual Circle of our order.
204. After that service, all the wizards and wizardesses of that circle will gather with those who are not yet Green Wizards of the White Rose but have attained at least the level of *Shemesh in Shemayah.*
205. At that time, the younger initiates can ask questions of the assembled Green Wizards of the White Rose.
206. And each guest of this wedding party not yet baptized as a disciple of the co-messiahship of the Lord Christ and the Lady Christ will have that opportunity!

207. "Now, dear ones, I have a rather amazing story about Joseph to share with you.
208. As you know, I am a very old man.
209. I was already a Green Wizard when Joseph came to visit me when he was a young lad.
210. At the time, he was twelve, traveling

[7]The Nasarean Hebrew name *Pehri* means *Fruit* and is pronounced *Peh-ree. Etz Chaim* means *Tree of Life* and was an honorary title given to Pehri, playing off of his first name, *Fruit.*
[8]*Maggid* is the Nasarean sectarian word for *Teacher.* It literally means *to tell.* In the case of Pehri Etz Chaim, the term is being used in a special way to honor him as the *Beloved and Venerable Eldest Teacher of Teachers.* Even Rose the Yaiyrah had been taught by Pehri as a young woman and referred to him as *Teacher* (Maggid).

with his father on a mission of mercy, and they visited me at my camp on Mount Hermon.
211. Then, like now, I lived near the Lion's Den on Hermon where Zahyen and Green Wizardry are taught.
212. I am 'headmaster' of that school but I pay equal – or a bit more – attention to the heart!
213. Seven guest yurts encircle my own yurt.
214. Students of Zahyen and Green Wizardry are sent to me for advanced training.
215. Joseph's father, David, left young Joseph with me to study wizardry for a day.
216. For though Joseph was a youth, David recognized his advanced abilities.
217. While I taught Joseph, David visited my other students.
218. Together, young Joseph and I had a profound mystical experience, a truly magical day, one that I will now describe.

219. "Joseph and I sat on a big boulder beneath a cedar tree.
220. I said to Joseph: 'Ask me whatever questions you think most important in regard to your preparation to become a Green Wizard of the White Rose.'
221. Joseph asked me: 'Pehri, what is the rudiment of Nasarean wizardry that is most important for an aspirant to the White Rose to meditate on?'
222. I replied, 'Meditate first and last and in-between on the supreme power of Love.
223. Meditate on the fact that Wisdom realized that it is best to give Love the final say.
224. Meditate on the fact that if a wizard is truly wise, he will give Love the final say.
225. Meditate on the fact that it is by giving the nod to Love that Wisdom is proven wise.
226. Knowledge not devoted to Love is dangerous and unwise.
227. For, lo: the nod to Love is the victory of life over death!
228. Otherwise, karma[9] would be a cursing and not a blessing, and justice would be torturous rather than healing.
229. And ponder this mystery: When Wisdom gives Love the nod, only then does Love open her womb to receive Wisdom's sperm.
230. For, Love becomes fertile and goes into heat when she smells the scent of Wisdom's humility.
231. It is then that Love desires to conceive Wisdom's baby.
232. For Love knows that the baby will carry the trait of Sulam haAliyah, which is Wisdom devoted to the cause of Love in perpetual creative expansion in Jah-Jah and Elohim in Yah.
233. Wizards who pursue knowledge for purposes other than to serve the cause of Love – dark wizards – create pain within themselves and in their surroundings until and unless they truly repent.
234. The possibility that they can repent exists precisely because of the supremacy of Love.
235. Otherwise they would be cast into hell by their own karma without hope of mercy.
236. But due to the nod of Wisdom to Love, this is a merciful universe.
237. Even so, one who has fallen into darkness must truly repent or he will not see the hand of mercy or understand the significance of Wisdom's nod to Love.
238. Wherefore I say to all aspirants to Nasarean wizardry: Only when you understand the significance of the nod of Wisdom to Love, do you understand the Christ Vibration.
239. And only when you be that vibration are you a Green Wizard of the White Rose.

[9]The Sanskrit root of the word *karma* is *kri* and means *do*. Karmic consequences follow whatever we *do*. That is our personal *karma*. Because many of the Nasarean teachers – including Yahshua and Miriam – spent time in India, they often incorporated key Sanskrit terms in their discourses.

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240. "The Blue Rose is our most outstretched arm.
241. The Red Rose is our trained army of goodness that protects the Blue Rose.
242. The White Rose is the leadership of the Blue Rose that is chosen from those of the Red Rose that most powerfully manifest The Four Pillars of Discipleship in the cause of Love.
243. Meditate, young Joseph, on the supremacy of Love!
244. And know this: The best wizardly practice is to practice *being* Love.
245. But know this: Love is not without Wisdom.
246. She has the final say but walks hand-in-hand with Wisdom.
247. And so walks a Green Wizard of the White Rose!'

248. "Next young Joseph asked me, 'Pehri, is it better to meditate on the supremacy of Love or to perform a loving act?'
249. I replied, 'What do you think, good Joseph?'
250. Joseph replied, 'I think it is best to do both.
251. When there is a loving act to be done, do it.
252. And when in a restful mode, meditate on the supremacy of Love.'

253. "I said to Joseph: 'I agree with your answer: *When it is appropriate to perform a loving act, do so.*
254. *When it is appropriate to meditate, meditate.*
255. And I add this: When in doubt, perform a loving act.
256. Then will you be out of doubt.
257. And then you will know with certainty when it is the right moment to meditate.
258. Lo: even Love finds time to meditate and chant love-enchantments, for that is holy prayer and is not left undone.'

259. "Now, oh listeners, comes the amazing part of the story that I promised!

260. As Joseph and I chanted love chants, we began to vibrate so fast that we heard a call for help from a world not our own.
261. We answered because it felt appropriate.
262. We answered by being Love in that world as messiahs for many ages.
263. Then, when that world no longer needed our help, we returned to Mount Hermon because it felt appropriate.
264. No time had passed Here because it was still Now.
265. Joseph said, 'Wow!'
266. I replied, 'Wow!'

267. "Joseph said, 'Pehri, will you join me for a walk in the woods?
268. It feels appropriate in the Now.'
269. I replied, 'Ancient wise soul, Joseph, I desire exactly that walk Here and Now.'

270 "As we walked we were Silent so that we could hear nature speak to us.
271. And nature spoke.
272. And we listened.
273. And when appropriate, Joseph spoke, saying: 'Pehri, on this walk I learned how to hear nature speak to me.
274. And now I will ask the creatures of this forest a question.'
275. Then Joseph sent the following question out into the forest: 'Who in this forest can I best help, Here and Now, in Love?'
276. I could perceive the question because Joseph included me in the question.
277. And I joined the question.
278. And then Joseph and I took on the form of ants.
279. He was a red ant and I was a black ant.
280. The army of the red ants and the army of the black ants were preparing to go to war against one another.
281. Joseph became a messiah of Love to the red ants.
282. I became a messiah of Love to the black ants.
283. Creating a lasting peace between the red and black ants took us many lifetimes as ants.
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284. We wrote holy scripture in the vibrations that ants perceive, for it felt appropriate.
285. And when we were victorious and achieved a lasting peace between the red ants and black ants, we again returned to our human bodies in the forest.
286. No time had passed Here because it was still Now.
287. And together we asked the forest: 'Who in this forest are we called to help Here and Now in Love?'

288. "Then, behold: We each suddenly were hummingbirds.
289. And within us it felt appropriate.
290. And we saw that a type of big bird in this forest was robbing the nests of smaller birds, eating the hatchlings, causing mothers to cry.
291. We heard the call for help of the small birds.
292. And so we became hummingbird messiahs because it was appropriate.
293. We lived as hummingbirds through many ages, teaching peace amongst the bird tribes.
294. And when it was appropriate, we again were human beings walking in the forest.
295. No time had passed Here because it was still Now.
296. We lived many lifetimes in many bodies that afternoon.
297. And then we played with fairies and Alefim.

298. "That night we chanted beneath the stars.
299. And once again we lived many lifetimes in many worlds as messiahs of Love!
300. And now Joseph has ended one incarnation in this world that we all call this world.
301. And when he begins his next incarnation it will be appropriate.
302. And it will be Now.
303. And it will never not be Now!
304. Is not Now truly amazing?
305. Now in forever in Yah!
306. Amen!"

Holy Enchantment of the Maggid

307. Having told his story about young Joseph, Pehri the Maggid waved *The Wand of the White Rose of Madhebah* and chanted the following holy enchantment.

308. *"Let us lovingly share the enlightenment of the Holy Translucent Light that is Yah consciousness in Jah-Jah and Elohim.*
309. *Perceive and believe in the Tree of Life within and all around.*
310. *Spread her seed on fertile ground, holy seed enchantments that sprout and spiral upward into the heavens.*
311. *Rise high by reaching low to share the heavenly glow with those in Contested Worlds with ears to hear.*
312. *Do not fear, the Translucent Spiritual Light is here!*
313. *Now in forever in Yah, amen!*

314. *"And so we chant this seed:*
Let there be Light!
315. *Where there is void,*
Let there be Light!
316. *Where there is darkness,*
Let there be Light!
317. *Where there is sadness,*
Let there be Light!
318. *Where there is receptivity,*
Let there be Light!
319. *Where there is sincerity,*
Let there be Light!
320. *Within and around me,*
Let there be Light!

321. *"Let there be Light!*
322. *Let there be Light!*
323. *Let there be Light!"*

324. Migdanah was the next to speak to the wedding party in celebration of the life of Joseph.
325. Though she had never met Joseph, she had heard Yahshua speak of him.

326. "Yahshua told me, 'Migdanah, if all children had a father like Joseph, the world would be well, indeed!'"

327. Ra'am was the next to speak of the life of Joseph, saying, "I call Joseph, 'Joseph the Generous'; for, behold: when I was homeless with small children and an injured wife, Joseph gave us lodging on his farm.
328. While living on his farm, I watched Joseph practice that sort of generosity with all who crossed his path.
329. He said to me, 'Ra'am, I believe that every soul who crosses my path was sent to me for a reason.'"

330. Zabdiel, brother of Joseph, was the next to speak.
331. Zabdiel said, "As brothers in childhood, we took to the woods and together looked for Alefim and fairies!
332. We found them!
333. And our lives were blessed!
334. Joyous is the Alefim path of the Green Wizards of the White Rose!
335. Behold: One of Joseph's favorite sayings was – and I am sure still is – 'Be Here Now!'
336. Joseph, my brother, taught that there is no spiritual death in Now.
337. Now is Being.
338. Being cannot 'be not'; for, Being IS!
339. And that is I AM!
340. And we are THAT!
341. Joseph left his body of human flesh behind, but his soul ascended.
342. Now in forever in Yah, amen!"

343. The next speaker was Tehillah,[10]
wife of Zabdiel, mother of Orah.
344. She was a great wizardess and poet.
345. She spoke the following poem.

The Poem of Tehillah for Joseph

346. "*Bodies come and go,*
and so the wise know:
be attached to nothing but love.
347. *Then let go of love*
and simply be love.
348. *There you will find Joseph.*
349. *And he is smiling!"*

350. The next speaker was Negohah ha Shekinah.
351. The prophetess spoke a prophecy, saying: "Hear now a prophecy on the future of Joseph."

The Prophecy of Negohah for Joseph

352. "*Joseph, body slain, soul ascended, hear my words:*
Your line is the vine that has birthed the seventh generation fruit that is Christ the Lord!
353. *In worlds beneath ancient suns in cycles past, you have seeded the Christ.*
354. *Now a new adventure: you will become the Spirit of a Living Sun!*
355. *And all you need do is smile!*
356. *For your smile will be the shine that countless creatures in your orbit will call sunlight!"*

357. The next to speak was Ro'shah[11] the Wizardess, the sister of Zabdiel and Joseph.
358. She said, "Mourn not for my brother, Joseph, but mourn for those twisted souls that attacked Negohah and killed Joseph.
359. For, behold: the thoughts, words, and deeds of Joseph have elevated him in spiritual ascension.
360. But the thoughts, words, and deeds of the attackers have caused them to stumble down the ladder of consciousness.
361. We pray for their repentance and ascension, now in forever, in Yah.
362. Amen!"
363. Ro'shah is the author of a scroll called *Shoshan Sodot,* which means *Rose of Mysteries.*
364. I, Jahleel, also called Sarah, am called by Shebah to include *Rose of Mysteries* in this edition of *The Holy Megillah: The*

[10] *Tehillah* means *Praise* in the sense of a *joyous exclamation.*
[11] *Roshah* is pronounced *ro-shaw* and means *head, chief, the highest in rank.*

Nasarean Bible of the Essene Way.

365. The next to speak was Wizardess *Seliychah,*[12] who had studied in Ethiopia with Miriam and Nebiyah the Prophetess.
366. Seliychah had been the slow but steady student who persevered to earn the Wand of Prophetess from Nebiyah, along with Miriam.
367. But in truth, Seliychah was only slow when compared to the two brilliant students who studied at the same time with Nebiyah: Miriam – who after all is the Queen of the All – and an unnamed student that was a quick sprinter but did not persevere unto graduation.
368. Since receiving the Wand of Prophetess, Seliychah had been on a mission for Nebiyah, but now had come to walk with Miriam and Yahshua.
369. Seliychah said, "I am the turtle who wins the race due to perseverance on the path.
370. Behold: I have made it to yet another finish line!
371. For I have crossed a great distance to join the Lady Christ at Her wedding.
372. And now I follow Her to another finish line.
373. And thus I will follow Her from lifetime to lifetime, from cycle to cycle, as I also follow Jahday come as Yahshua.
374. I have been blessed to come to know Joseph through the sharing of this day.
375. And for that I give thanks!
376. Behold: you can tell a truly noble soul by the quality of his friends!
377. Joseph's friends and family are of the highest quality!
378. And I bring this message from Nebiyah: The holy prophetess will meet us in Alexandria, when we go there.
379. She is of great age but insists on making the journey."

380. Others shared their remembrances of beloved Joseph the Wizard, human father of the Lord Christ.
381. And then it was time for the Wedding Ritual of the Lord and Lady.

The Wedding Ritual of the Lord and Lady

382. The elder women of Gan Shalom gifted Miriam with a dress made of Nasarean hemp dyed green like the forest.
383. In Her eyes, love shone brightly!
384. On Miriam's head was a crown of flowers made by Rose the Yaiyrah.
385. Her feet were bare, that She might better feel the heartbeat of the Mother Earth.
386. Her long hair was braided and scented with lavender.
387. Around Her neck, She wore a pendant made of wood with an image of the Tree of Life.
388. Yahshua also wore a Tree of Life pendant.
389. And His hemp robe was also dyed green.
390. And His head was also crowned with a wreath of flowers.
391. His crown was made by Pehri the Maggid.
392. Like Miriam, Yahshua stood barefoot.
393. And, like Miriam, His eyes shone with love!

394. They spoke the wedding vows that came from Their hearts to Their lips in the Now.
395. And They ate from one bread, feeding one another.
396. And They drank from one cup.
397. And They were encircled by the Maggid and the Yaiyrah with a cord of three colors: blue, red, and white.
398. And They were recognized by humankind as what They already were and are: husband and wife.
399. Now in forever, in Yah!
400. Amen!

[12] *Seliychah* is pronounced *sel-ee-khaw* and means *Forgiveness.*

The Celebration After the Wedding

401. After the wedding ritual of the Lord and Lady, the dancing and music began in celebration of the wedding.
402. For, lo: the wedding of the Lord Christ and the Lady Christ is the celebration of the success of the *Essene Order of the Immaculate Conception.*
403. The music of Lighten Up! was enlightening and great for dancing.
404. After the dancing, there was food and wine around a warm fire.
405. Then Yahshua fulfilled His promise made earlier, that by the fire He would share stories about Joseph.
406. Those three stories now follow.

Yahshua's First Story about Joseph

407. Yahshua said to His wedding guests around the fire, "When I was a small boy, I was playing in a field.
408. I smelled smoke and realized that an unnatural wind was blowing a fire toward Me from all four directions at once.
409. I was that instant encircled by ensorcelled flames intent on burning My body to ash.
410. Yea, it was the dark intent of an evil wizard to end My incarnation prematurely.
411. Behold: I smelled that the fire was not natural but was the result of a dark spell cast by a dark wizard. – D drink return to sender
412. Before the fire could touch Me, a giant bird, a Phoenix larger than any other on this world, flew down from above with Joseph on his back!
413. Joseph grabbed Me and pulled Me onto the Phoenix, and we flew to safety!
414. I said to Joseph, 'Father, how did you know that I was being attacked?'
415. He replied, 'I trusted my intuition.'
416. I said, 'Father, how did the giant Phoenix know to come help?'
417. Joseph replied, 'Ask the Phoenix.'
418. And so I asked the Phoenix and he, too, replied: 'I trusted my intuition.'
419. Wherefore, I say to all who have ears to hear, trust your intuition!
420. I trust My intuition that Joseph is exactly where he should be.
421. As to why, at other times of need – like when Negohah was attacked and Joseph was killed – no Phoenix appears, I intuit the answer is as follows.
422. How many of you have ever sat by a pool of water and, seeing a drowning bug, rescued it?"
423. Everyone raised a hand and then Yahshua continued speaking.
424. "Now consider how many times similar bugs have drowned because no great Being happened to be sitting beside the pool to save them.
425. You see, sometimes a rescue depends on there being a rescuer in the vicinity!
426. Wherefore in the case of the attack on Negohah, Joseph was her rescuer but seems to have lost his own life.
427. But I ask you to carefully consider that apparent reality in the light of Negohah's prophecy on the future of Joseph.
428. Ask yourself: Did Joseph lose his life?
429. Or did he advance to even greater life?
430. Clearly, he has advanced to greater life!
431. Just imagine: he will be a star!
432. Even so, I give thanks that in the story I shared, a Phoenix was in the neighborhood!
433. Otherwise, I might not be here for My own wedding!"

Yahshua's Second Story about Joseph

434. Yahshua said to His wedding guests, "When I was nine, Joseph and I sat beneath the stars one night beside a fire, like we do now.
435. Gazing at the stars, Joseph said: 'Yahshua, look at the stars of the heavens!
436. Each star is a spark of the one universal body of stars, which is all stars.
437. By communing with our star, Shemesh, we are communing with that universal body that consists of all stars.'
438. So spoke my father, Joseph.
439. Wherefore, I say: Commune by day with the sun, Shemesh, and at night

commune with the sisters and brothers of Shemesh.
440. When you commune with the stars, you commune with the saints!
441. For the stars are great lights, indeed!
442. They have earned their positions in the heavens."

Yahshua's Third Story about Ioseph

443. Yahshua said to His wedding guests around the fire, "Joseph was a great wizard.
444. But he was also a great father.
445. He could kiss my childhood wounds and take My ouches away!
446. I would run to Joseph with My scrapes, and he would kiss the wound and the pain would vanish.
447. By the kiss of Joseph, My childhood wounds were healed.
448. I perceive now that it was not the kiss itself that healed wounds.
449. Rather, it was the love behind the kiss.
450. Wherefore, in memory of Joseph, become a great kisser!"

451. After the stories by Yahshua, Miriam played Her harp.
452. Yahshua fetched His wooden flute and joined Her in a concert of Their music.
453. Then Yahshua and Miriam said good night to the assembled wedding guests and went to Their tent.
454. Yahshua kissed Miriam and then whispered in Her ear: "Even on Your wedding night, You have given Your time to others.
455. But now We will share the embrace of the occasion!
456. For though We were truly married at the beginning of the Mother Ovum, I will not miss an opportunity to make love to You as though it were the first time."
457. Miriam replied, "You have always been the King of Romance, and, lo: You have not lost Your touch!
458. But let Us go for a long walk and embrace on a blanket beneath the stars far from the tents of the others.
459. For, lo: since Peter complained about hearing Us make love, I feel shy about being overheard tonight!"
460. Yahshua laughed and jested, "But how can Jahnah, the Lady Christ Herself, be embarrassed or shy?
461. Is She not immune to such human feelings?"
462. Miriam smiled and replied, "Half the fun in this womanly incarnation is feeling those human emotions!
463. Of course, the other half of the fun is the knowledge that I am not bound by those emotions!"
464. Yahshua replied, "You are right, of course."
465. Miriam smiled, batted Her eyes, and said: "Of course!
466. And do not think that I will neglect to inform Our scribe of this conversation!"
467. Yahshua smiled and replied, "If so, tell her that next I did this."
468. And then Yahshua licked the back of Miriam's neck!
469. Miriam giggled!
470. Yahshua kissed Miriam on the tip of Her nose and said, "Let's go for that long walk.
471. I will grab a blanket."

472. When Yahshua picked up the blanket, He saw beneath it a pouch of wine.
473. Attached to the pouch was a note.
474. Yahshua read it out loud to Miriam, saying, "It is from Gahwenjahman and reads as follows.

The Letter of Gahwenjahman

475. *As You both know, my body is linked to the ancient-forest atmosphere.*
476. *Even so, if I were not now on an important mission in a forest on the other side of the world, I would have attended Your wedding even if I could stay but a short time before returning to the ancient-forest atmosphere.*
477. *Because I cannot be there to celebrate*

with You, I have asked a Unicorn – her name is 'The Joy of Laughter with a Dear Friend' – to deliver a gift to Your tent on Your wedding night.

478. *The gift is a very special wine.*
479. *This is berry wine made by fairies of Eden before the fall.*
480. *It was given first to the Nasarean Matriarch Gilgalah, the ancient wise woman, by fairies that long before had made this wine for a holy purpose.*
481. *The wine is called, 'The Gifting Wine.'*
482. *Each recipient may take but one swallow of the wine.*
483. *They should take that swallow at an important moment in life.*
484. *Then they should keep the wine pouch safe until inwardly called to gift it to another, giving the recipient the same information that I now impart.*

485. *Behold: because the wine is from the juice of berries from before the fall of Eden, one swallow is enough to feel the bliss of that paradise.*
486. *The berries are from bushes that grew beside the Tree of Life.*
487. *Wherefore, the berries are enchanted with goodness, and thus the wine is a magic elixir of delight!*
488. *When the fairies gave Gilgalah the wine, they put it in a magic wine pouch made from the skin of the first Unicorn martyred in this world.*
489. *For such was the last request of that Unicorn.*
490. *Because the pouch is enchanted with prayers from Madhebah, it does not rot, and it preserves the wine perpetually at its best age.*
491. *And lo: the bag never grows empty, no matter how many times it is gifted!*
492. *The fairies who made this wine serve the Cherubim of the Tree of Life.*

493. *I was gifted this wine by a Green Wizard.*
494. *He had been gifted the wine by a Tree Spirit.*
495. *I gift it to the two of You, Yahshua and Miriam, on Your wedding night.*
496. *I will let You decide who will have the first swallow.*
497. *I sign off this letter with a message from our mutual Friend of Great Trust, Peter Green Man.*[13]

498. *He awaits You and Your trusted companions at the Lion's Den on the west side of Mount Hermon.*
499. *Your Friend, Gahwenjahman.*

500. Yahshua and Miriam took the blanket and the wine and walked long into the night.
501. They spread the blanket and sat beneath the stars.
502. At Miriam's urging, Yahshua took the first swallow of the holy wine.
503. He said, "Indeed, it is the blood of Old Eden!
504. It is untainted and of a transcendent vibration!
505. It is enchanted with goodness and playfulness!
506. It is perfect for this occasion!
507. I am now called to gift the wine to You, My Eternal Wife."
508. Miriam took a swallow and said, "What a blessed prelude to Your touch!"
509. After making love, They Who Danced the Stars into Existence slept beneath the stars.
510. For, behold: the Lord and Lady had come as a human man and a human woman.

511. Miriam kept the pouch of wine for some years before gifting it to another.
512. I know, for I am the one who received that gift.
513. I am Jahleel, also called Sarah.
514. Behold: after the crucifixion of Yahshua and the martyrdom of my mother, Migdanah, Miriam, pregnant with Yahshua's son, took me with Her to Gaul, later called France.

[13] Peter Green Man is featured in *The Book of Ishshah*. He is not the same person as Peter the Ebionite.

515. In Gaul I was gifted the wine of Old Eden and made privy to the above report of Their wedding night walk.
516. Lo: Miriam gifted me the enchanted fairy wine on the seventh anniversary of my mother's martyrdom.
517. I swallowed the wine that night and felt the blood of Old Eden in my veins.
518. On that night my mother, Migdanah, spoke to me from Elkush, saying, 'You are my beloved daughter.
519. I am very proud of Your service to the Dove of Jah-Jah.'
520. I kept the wine pouch until I felt called to gift it.
521. I gifted the wine to Gebiyah, the son of Yahshua and Miriam, at the time that his mother, Miriam, was martyred.
522. I told him, "Miriam's ascension to the arms of Yahshua is to be celebrated!"

523. The conception of Gebiyah and the martyrdom of Miriam both will be described before I conclude this scroll.

Chapter Forty-Four

The Circle of Ritual of The Green Wizards of the White Rose and The Initiations of the Wedding Guests at Gan Shalom

1. On the day after the wedding of the Lord and Lady at Gan Shalom, all of the wedding guests who had not yet been baptized by the Lord Christ and Lady Christ were baptized.
2. Even the great wizards and wizardesses humbled themselves, falling to their knees before the Lord and Lady.

3. After the baptisms, the Lord Yahshua spoke, saying, "Miriam and I will for a time minister unto the nation of Yesar'el.
4. Then We will minister unto Yisra'el.
5. You will all have important roles, but we will not all travel as one large group.
6. For, lo: today we baptized forty-nine!
7. If we all travel as one large group, we will draw the interest of soldiers and their bosses!
8. Wherefore, Our first disciples, those who traveled to the wedding with Us, will continue to travel with Us as We visit the people of Yesar'el.
9. And of the dozens that were today baptized at Gan Shalom, seven will join Our traveling party.
10. The rest of you will be given important jobs to do, and, from time to time, will meet up with Us, as will be arranged.
11. But before we split up, all of you will accompany Us as We ascend holy Mount Hermon.
12. For, We wish to share a wedding gift with you, Our disciples!
13. On the western side of Mount Hermon, at the High Den of the Nasarean Lions of this region, you will meet two Nasareans of ancient lore!
14. You will not be disappointed!"

15. Miriam said, "The seven who will join Our permanent traveling band and continue with Us even after Mount Hermon, are: Negohah, Pehri, Zabdiel, Tehillah, Roshah, Seliychah, and Mother Mary.
16. Although Negohah and Pehri are very aged, I hear rumors that, if necessity arises, they will become birds and take wing!"
17. Everyone laughed.
18. But Negohah laughed the loudest!

19. Miriam continued, "We will leave on the journey to Mount Hermon tomorrow morning.
20. Tonight, all of the initiated wizards and wizardesses will meet in the orchard of Gan Shalom.
21. In the center is a circle for rituals of the Green Wizards of the White Rose.[1]
22. To those not yet initiated into that order, I say: Persevere in the Four Pillars of Discipleship in Essene Mountain of Peace and you will ascend unto the White Rose.
23. Behold: the White Rose is not outside of the Blue Rose; rather, it is *The Fellowship*

[1]The Nasarean word for *wizard* is *yidde'oniy*, which means *knowing one*. But unlike most other Nasarean Hebrew words, yidde'oniy is used for both singular and plural (wizard and wizards), as well as both masculine and feminine gender (wizard and wizardess). This makes the point that true knowingness comes from the Crown that is neither masculine nor feminine. We choose to translate the Nasarean sectarian word *yidde'oniy* as *wizard* when it is obvious that a male is being referrered to, and to also use the word wizard as the common general term for female wizards. But in some cases, just because it *feels* right in English – which is how you dance with *transcendental vibration* – we use the English word *wizardess* when speaking of specific female wizards as individuals rather than as a collective class.

of the Master Teachers of the Blue Rose.
24. And that level of initiation is earned only by those who have manifested the fruits that come only by prolonged practice of the Four Pillars of Discipleship within Essene Mountain of Peace.

25. "Behold: after the circle of Green Wizards meets tonight, We will call the rest of you to the circle so that you may ask questions of the assembled Green Wizards of the White Rose.
26. For, each of you are initiates of Shemesh in Shemayah.
27. And the Order of Shemesh in Shemayah consists of those members of Our church that aspire to be within the holy fraternity that is Green Wizards of the White Rose.

The Council of the Green Wizards of the White Rose
Part One:
The Casting of the Circle

28. Yohanan and Migdanah had recently been raised by Yahshua and Miriam into the ranks of the Green Wizards of the White Rose.
29. This was their first attendance at a gathering of Green Wizards.

30. Pehri Etz Chaim raised his Staff of Power to the sky and then rested it on the earth.
31. He repeated that act twice more, this being the First Act of the Sacred Service of the Order of Green Wizards.
32. Pehri the Maggid said: "For the benefit of the new initiates, Yohanan and Migdanah, I will explain the key elements of our ritual as we move through the service.

33. "Behold: The act of raising the staff to the sky and then touching it to the earth is called *Lightning Strikes: The Initiation of a Sacred Service of the Order of Green Wizards of the White Rose.*
34. Raising the staff to the sky three times and touching it to the earth three times is an act of worshipful acknowledgement of the majesty of the First Trinity of Jah-Jah in Yah.
35. And the act of striking the earth three times with the staff on one spot symbolizes that the three are one Hashem."

36. Pehri the Maggid walked the circular perimeter of the meeting area and sprinkled sea salt and three herbs.
37. Then he sprinkled the mix at four corners inside the circle, making a square within the circle, and acknowledged the four directions, North, South, East, and West, *The Strong Foundation of Fourness.*
38. The three herbs that are combined with salt to symbolize the virtues of 'fourness' are: Rose Petals, Spikenard, and Peppermint.

39. After casting the circle and square, Pehri drew with his staff the Upright Five-Pointed Star of Kindness, the Pentagram.
40. For, even as we begin in Butterfly School by learning the Precepts of Kindness in our fifth year, Nasareans who enter the Green Wizards of the White Rose still venerate the Precepts of Kindness.
41. For, it is the continued growth in those precepts that is the ascending spiral that is Sulam haAliyah.
42. And that is the path we walk, in the fellowship that is The Green Wizards of the White Rose.
43. Now in forever in Yah!
44. Amen!

45. After Pehri drew the Upright Star Pentagram in the center of the circle to symbolize fiveness, he said: "Behold: the Pentagram is the symbol of the human being.
46. The Upright Star Pentagram is the symbol of the initiate walking the foundation that is four.
47. Four is the numerical symbol for Mother Earth and also for her crystalline building blocks that make the elements of life.
48. A human being of the upward spiral is symbolized by the Upright Star Pentagram.
49. The pentagram also symbolizes the Four Simple Elements of Gilgalah along

with Spirit at the Crown making the top point of the Five-Pointed Star.

50. Then the Maggid drew with his staff in the dirt two triangles.
51. He said, "Behold the principle of six.
52. Six is the human being becoming a co-creator, symbolized by one triangle giving birth to another.
53. Only if those creations that come from your enchantments are of good vibrations, will you experience the bliss of seven.
54. Seven is the bliss of the marriage of three and four in the circle that is One."



55. Then the Maggid stood at the altar within the circle and the square.
56. And on the altar was a candleholder with seven candles that symbolized the Sevenfold Peace.



57. For, behold: no matter how high a Nasarean might ascend in the Mountain of Peace, we continue to seek improvement in our manifestation of the Sevenfold Peace.
58. The Maggid lit the seven candles, reciting the Sevenfold Peace.



59. And on the altar was a basket with eight apples.
60. The Maggid said: "After our service, we will feast on these apples and other gifts from the table of Mother Nature.
61. These eight apples symbolize the duplication of the square; there are now two squares.
62. When three plus four persist in the Wedding of Shemesh in Shemayah unto ascension to a higher octave in the Divine Song, they give birth to the number eight, symbolized by two squares.
63. Eight symbolizes graduation from one world to the next spiritually and, potentially, physically.

64. The initiate of the Upright Star Pentagram – the ascending human being – who persists for long duration in the Four Pillars of Discipleship and, upon hearing the Heartbeat of Compassion, chooses to serve this realm as a Christ, has manifested the five plus four that is 'nineness'.
65. Nine is the number that symbolizes the Christ.
66. For the five of the pentagram now stands on the four of Mother Earth as a graduate of this world who is now a Christ, either having returned or remained to serve in that capacity.
67. This is the upward path that includes the long reach back of the Messiah of Compassion and includes also the new ascension that follows each reach back.
68. For, this is the Way of the Law of Love: ascension in love is linked to being love!
69. By reaching back we are elevated still higher and live in progressively more worlds simultaneously, like Jahday and Jahnah."

70. The Maggid said, "Let us now sing the Seven Words of Opening nine times.
71. For nine is the Dance of the Cycles of the Square and Pentagram.

72. "And that repetition of cycles within cycles eventually elevates us through the Highest Doorway of the Mother Ovum, which is Madhebah.
73. And the ascension from Madhebah into Heaven Most High for a timeless time of refreshment in the abode of Jah-Jah is symbolized by the number ten.
74. After ten, one again enters the Mother Ovum through the womb of Madhebah, going where called to serve.
75. Ten is the time beyond time in Heaven Most High and also symbolizes the return as a Christed Being of higher rank that will follow.
76. That return is symbolized by the yod within the center of the circle, the yod being the return from being outside the perimeter of the circle.

77. "The holy tetractys is the symbol of ten within the Mother Ovum.
78. We draw a triangle and place four rows of dots within it.

79. The bottom row is four dots.
80. Above that is a row with three dots.
81. Above that is a row with two dots.
82. And the top row is but one dot.
83. It looks like this."
84. Pehri then drew with his staff the symbol of the holy tetractys.
85. He said, "Once you learn to draw it, you can discard the outer triangle; for the dots themselves form the triangle."

86. The Maggid said, "Let us now sing *Sulam ha Aliyah* ten times."
87. And the assembled Green Wizards of the White Rose sang that song in great bliss.
88. And then all performed the Salutation to the Sun.
89. For that is a symbol of our acknowledgement of our relationship to The Seventh Heaven of our chain of seven heavens.
90. And then all sat down in the circle and sang songs and played drums.

91. After the singing, Pehri continued to speak about the significance of the Casting of the Circle of this gathering of Green Wizards of the White Rose.
92. The Maggid said, "Behold: there are countless circles within countless circles within countless circles within the Mother Ovum.
93. And one of those circles is called *Green Wizards of the White Rose.*
94. And as we, created in the Image and Likeness of the Sacred Triangle that is Yah, Jah, and Jahlah, are each a triangle within a circle, so this gathering shall be, and is now, according to this enchantment, a Circle of Meeting that is first and fundamentally a Circle of Trust.
95. We acknowledge that we know and trust each other, even with our lives.
96. We who have persevered in the Four Pillars of Discipleship unto Friendship and Green Wizardship in the White Rose, acknowledge that this is a *Circle of Trusted Friends.*
97. We acknowledge that we are Trusted Friends of the Blue Rose, initiated Lions of the Red Rose, and initiates of the Nasarean Order of Wizards in the specific order called Green Wizards of the White Rose.
98. We are a division of the *Green Army of Ishshah* in this world, a holy mission of the *Alefim of the Tree of Life of Madhebah.*
99. This is the Circle of Trusted Friends that now meets within the circle and square that I have cast with sea salt and dried herbs.
100. The dried herbs are preserved by the salt, wherefore salt represents *perseverance* in the Four Pillars of Discipleship within the Nasarean Religion of the Essene Way.
101. The three herbs are rose petals, spikenard, and mint.
102. Any member of the mint family will suffice; in this case we are using peppermint.
103. The herbs can also be used fresh if available.
104. I will describe now the meanings of the three herbs and the salt.

105. "Simply put, the rose petals symbolize *ascension in love.*
106. The rose petals represent the love within the Circle of Trusted Friends.
107. True North is the direction of the Ascending Spiral of Divine Love, which is no particular direction and yet *feels* like 'up'.
108. The Ascending Spiral of Divine Love transcends all other vibrations!
109. That transcendence is recognized and acted upon by Divine Wisdom.
110. Yea, Divine Wisdom nods his head in chosen and willing submission to the jurisdiction of the final say of the Divine Heart.
111. The motion of that nod is the cause of the creative spark that comes from the friction of movement from Jah toward Jahlah, from masculine toward feminine.
112. Behold: Only by the motion of that nod within us do we understand the supremacy of love and realize the Way of Ascension.
113. Roses have for ages symbolized love.
114. Give yourself to love in trust that everything will be okay!

115. "Spikenard symbolizes the protective

Give splinters / aromatic

buffer around each progressively more esoteric 'circle' or 'order' within the ascending spiral that is the Nasarean Religion of the Essene Way.
116. Each buffer is like a bubble.
117. And within each bubble is a garden.

118. "Specific to this gathering of The Green Wizards of the White Rose, spikenard symbolizes the protective buffer that is the perimeter of this Circle of Meeting.
119. We visualize and affirm, here and now, that spikenard repels demonic energy, keeping this Circle of Meeting protected from negativity.
120. This illustrates that, though the Body of Christ incarnates in contested worlds and hell realms as the Hand of Mercy due to the supremacy of love, this incarnation is not without wisdom.
121. We are spikenard for one another, in mutual defense.
122. And that is a sacred pledge!

123. "Mint is an herbal tea of friendly and festive vibration.
124. Whereas the spikenard symbolizes protection for all in our circle, the mint symbolizes the friendship of those within this circle.
125. The teacups that we brought within the circle also symbolize friendship.
126. The teacup is the second of what we call *The Three Cauldrons.*

127. "The First Cauldron is the cauldron within us.
128. The Second Cauldron is our ritual teacup.
129. The Third Cauldron is our large cooking pot in which we prepare herbal soups and brews so that all may enjoy increased physical and spiritual well-being and abundance in all good things.
130. The Second Cauldron and Third Cauldron are often used in acts of sacred enchantment and ritual.
131. The First Cauldron always is.

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132. "So, with rose petals, spikenard, and mint, we symbolize love, protection, and friendship, which is our Circle of Trust.
133. The Nasarean Religion of the Essene Way consists of ascending circles of trust.

134. "Salt is a preservative.
135. The salt that we combine with the herbs symbolizes the preservation of our love, mutual defense, and friendship.

136. "Behold: The circle of meeting is centered by an altar that symbolizes True North, which is the altar within.
137. The altar within transcends yet includes all directions.
138. We call this 'True North' because the direction 'north' brings to mind the idea of 'up' or 'ascension'.

139. "On the altar in the center of the circle of meeting is a candle-holder for seven candles made of benign materials for good vibrations.
140. The seven beeswax candles are made from wax gathered by workers of *Shevet Rekushim, the Nasarean Tribe of Gatherers of Materials,* not stolen from living bees.
141. A maxim of Elzabad, the First Zaqen of Nasarean Tribe of Gatherers of Materials, affirms that: 'Honey and wax are best gathered in benevolent ways by lovers of bees'.
142. Behold: when bees are abused, bees die.
143. And Nasareans are servants of Life."

144. Then Pehri looked at Yohanan and Migdanah and gestured to the candles of the Sevenfold Peace upon the altar.
145. The Maggid said, "Only light these seven candles outwardly if weather and circumstances permit it without risking a runaway fire!
146. If weather or circumstances do not permit lighting the candles of the Sevenfold Peace outwardly, behold: light the candles inwardly, in your own heart
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and mind.
147. If weather permits lighting a candle but you have not seven candles, you may light one candle to stand for the entire Sevenfold Peace.
148. For the seven parts form one Shalom.
149. Truly, I believe candles are an excellent meditation tool.
150. Each newly initiated Green Wizard should contemplate a burning candle each night until they see Fire, Air, Water, and Earth, the Four Seeds of the Garden of Life, in one candle."

151. Pehri said, "Rose will now lead us in *The Spiral Dance of the Sacred Circle.*"
152. The assembled Green Wizards joined hands and, led by Rose the Yaiyrah, danced a spiral dance.
153. The cauldron of Rose was in the center of the circle in front of the altar, where it brewed a mighty brew.
154. This brew would be a mighty herbal soup because of the positive vibrations of the spiral dance and the ritual.
155. That cauldron before the altar was large for group use and had been passed to Rose by her mother.
156. The vibrations of many rituals were in the cauldron.
157. It was made of fired clay, ritually gathered.

158. After Rose led the dancing, she read a passage from *The Holy Megillah* that prophesied the coming of the Lord Christ and the Lady Christ.
159. Then she declared: "It is now time for the King Wizard and the Queen Wizardess, Yahshua and Miriam, to address the Green Wizards of Their Wedding Party, which is this circle.
160. But first, we add our acknowledgement to that of John the Proclaimer; we acknowledge that Yahshua and Miriam are the long awaited incarnations of Jahday and Jahnah!
161. We ask the Lord and Lady to please address the assembled Green Wizards of Their Wedding Party."

Chapter Forty-Five

The Council of the Green Wizards of the White Rose

Part Two: Yahshua and Miriam Address the Green Wizards

1. Migdanah played a lovely song on her wooden flute while Miriam and Yahshua spread Their blanket upon the ground and sat beside the cauldron at the center of the circle.
2. Miriam spoke, saying: "Chant with Me the magical word 'amen' seven times in Love and Wisdom, with the nod to Love, for that nod is the Highest Wisdom!"
3. With great reverence, the assembled brothers and sisters of the Green Wizards of the White Rose chanted the magical word seven times.

4. Yahshua spoke, saying: "Now use your arm with pointed finger as your wand and point to the center of the circle each time we chant the magical word 'light'."
5. And the Green Wizards chanted that magical word seven times as a sacred mantra.
6. And the right arm of each wizard was his or her wand.

7. Miriam said, "Be now comfortably seated.
8. Yea, there are enchantments and prophecies to be uttered!
9. For this circle this day makes magic!"

10. Yahshua said to the Green Wizards, "Having looked into the future and knowing that the dark ones plot My death, I choose to exit this incarnation with purpose by purifying the region through which a soul passes after human death.
11. You, the Green Wizards of the White Rose assembled at Gan Shalom, along with other Green Wizards that are now on missions in other regions, have a role to play in My cleansing of that vortex.
12. Let the Green Wizards converge on the tomb where My body will be taken after I am crucified.
13. This is a tomb that has been purchased by Joseph the Ari-Mattitya and held for this very purpose.
14. In it are kept healing oils and herbs.
15. Mind you, this is a tomb like rich people have, not a grave.
16. A dozen men and women can comfortably stand inside at one time.
17. Joseph the Ari-Mattitya, at My request, has arranged that Lions of Zahyen will present Miriam to the Roman soldiers to receive My body, for She has that right, as widow.
18. The Lions will bring Miriam and My body to the tomb.
19. There the first herbal treatments on My body must begin in earnest.
20. For your job, Green Wizards, is to preserve alive as much of the tissue of My body as possible.
21. You will anoint My body with herbal salves and chant enchantments on behalf of this mission.
22. The mission is as follows.
23. Take custody of My body at the tomb.
24. Anoint My body with healing salves, then take it to a Nasarean safe-house.
25. For three days while you work on My body, pray and enchant for My success in cleansing the between-lives vortex.

26. "Your role keeps Me linked to this earthly realm enough to stay in the vortex for three days and cleanse it; otherwise, I would pass right through the vortex.
27. After three days you will feel My success via our prayer bond, and you will know that the time has come to enchant Me back fully into whatever living cells remain in the tissues of My body.
28. There will be enough living cells remaining to enable Me to resurrect My body and appear in various locations to

give messages to My disciples.
29. During those four days, those that I visit will be given special missions to perform.
30. They will thus be called *Apostles*.[1]
31. After the naming of My apostles, I will ascend unto Elkush and the higher heavens.

32. "Behold: Prior to the time of My ascension are many playful days and healing moments.
33. Let us play and work together, now in forever in Yah!
34. Amen!"

35. Then Yahshua uttered this prophecy.

Yahshua's Prophecy

36. *Green Wizards in White Robes approach soldiers at My tomb.*
37. *Armed with holy enchantments, they give the soldiers a gift.*

38. *And the Green Wizards leave with a gift: My body, freshly anointed with herbal salves.*
39. *My link to this incarnation is thus preserved.*
40. *For three days, I cleanse the vortex where souls go after human death.*
41. *Then the Green Wizards help Me back into the living cells that remain in some living tissues of My body.*
42. *For four days after My resurrection, I will visit disciples and assign missions.*
43. *Then I will ascend!*
44. *Now in forever in Yah!*
45. *Amen!*

Teachings of Miriam on *The Three Cauldrons*

46. Miriam reached in Her medicine bag and pulled out certain herbs.
47. She held them before the fire and blessed them with prayers and enchantments.
48. Then She cast them into the cauldron near the center of the circle.
49. She said, "Our beloved Maggid taught us the following truths about *The Three Cauldrons*.
50. 'The First Cauldron is the cauldron within us.
51. The Second Cauldron is our ritual teacup.
52. The Third Cauldron is our large cooking pot in which we prepare herbal soups and brews so that all may enjoy increased physical and spiritual well-being and abundance in all good things.
53. The Second Cauldron and Third Cauldron are often used in acts of sacred enchantment and ritual.
54. The First Cauldron always is.'
55. Thus spoke Our Maggid, truly and with great grace."
56. Miriam put Her hands together at the center of Her chest and bowed in appreciation to the elderly Maggid.

57. Miriam said, "I will share some additional teachings about The Three Cauldrons."
58. Then Miriam spoke of The First Cauldron, saying: "Truly did our beloved Maggid declare that The First Cauldron is within.
59. Though it is within, it radiates energy into our environment, by way of our thoughts, words, and deeds.
60. The inside is author of the outside.

61. "Behold: the first cauldron is the mixing place in which your thoughts, words, and deeds together brew the soup that is your life.
62. Your will power is the cook.
63. Your thoughts, words, and deeds are the herbs and spices.
64. And your life experiences are the soup.

[1]The Hebrew word that we translate as *Apostle* is *Shaliach* and means *sent one*. Thus, all of Yahshua's followers can be called disciples (students), but only certain disciples – those sent on specific missions – are also apostles. The plural form of *shaliach* is *shlichim*.

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65. "The Second Cauldron is the teacup.
66. Each Green Wizard should own a ritual teacup.
67. In this cup steep herbs for every occasion.
68. When sick, steep healing herbs.
69. When well, steep preventative herbs, herbs that prevent illness.
70. When celebrating, steep celebrative herbs.
71. Be warned: Unless there is a need, it is best to steep mellow herbs that do not overly stimulate.
72. Strong stimulants should be used sparingly, unless there is need.
73. And everyone is unique.
74. Wherefore, I affirm: There is a tea for every moment!
75. Your art, then, is to provide what is best in any moment, in all three cauldrons.
76. A Green Wizard masters all three cauldrons, insofar as such mastery is possible.

77. "Knowing which tea to offer a guest is high art!
78. Depending on the occasion and the mood you wish to conjure, you may brew a wide variety of herbs to create your desired outcome, sharing your brew in a guest cup.
79. Before or after the arrival of the guest, you may chant prayers and blessings over the herbal beverage.
80. Whatever words you speak while sharing tea with a guest is part of the ritual.

81. "Even when on the road and traveling light, I now carry an extra teacup to share with other travelers.
82. Green Wizards that maintain a home should maintain enough guest cups to serve herbal teas to family and friends!

83. "The Raphaim are taught the medicinal uses of herbs, in teas and otherwise.
84. Herbal medicine, teas or otherwise, is one form of vibrational medicine.
85. Certain teas are prescribed for certain ailments.
86. Herbal medicine is powerful because it alters vibrations for the better.
87. The mild herbs should be the mainstay of our practice, stronger herbs used only as needed.

88. "There are uses for herbal teas other than medicinal.
89. Herbal teas are fun!
90. Herbal teas are inspiring!
91. Herbal teas are playful yet work wonders!
92. Let the Green Wizards of the White Rose play and work with herbs!
93. Let us each master The Art of the Ritual Teacup.
94. The rituals for each need are taught in our wizardly circles and within Shevet Raphaim.

95. "Herbal teas are a form of vibrational magic.
96. The tea has its own vibrational qualities, and it becomes impregnated with our focused enchantments.
97. In that sense, the tea ritual is a focusing agent for altering vibrations in a positive manner.
98. Mood is altered when vibrations are altered.
99. Effects occur when vibrations are altered.
100. Healing occurs when vibrations are altered.
101. By wise selection of the correct herb for the occasion, a Green Wizard alters vibrations in a positive way.
102. That is Teacup Magic."

103. Miriam then spoke of The Third Cauldron, saying, "Behold, now, The Third Cauldron.
104. The Third Cauldron at the center of this wizardly circle belongs to Rose the Yaiyrah.
105. It came from her mother and so has seen many wizardly gatherings!
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106. "Such cauldrons as this are not only used for ritual gatherings, but also for daily meals.
107. Pehri the Maggid spoke truly when he said: 'The Third Cauldron is our large cooking pot in which we prepare herbal soups and brews so that all may enjoy increased physical and spiritual well-being and abundance in all good things.'
108. Truly spoke the Maggid!

109. "The cooking pot of a Green Wizard of the White Rose is a source of great blessings for family, friends, self, and others of good will.
110. The cooking pot of the Green Wizard also blesses those of evil consciousness that eat from it, or, if not eating from it, are later uplifted by those who do eat from it.
111. For, behold: The cooking pot of a Green Wizard benefits all.
112. The cooking pot of a Green Wizard is helpful.
113. The cooking pot of a Green Wizard is kind."

114. Miriam continued teaching about The Third Cauldron, saying: "As with herbal teas, when we make soup we consider the recipients.
115. When someone is sick and you make them soup, let your ingredients be those that best help that particular illness.
116. And when you add any ingredient to any soup, also include love.
117. For, I tell you truly: Love is the best ingredient in soup!
118. And when you conjure, let every ingredient be added with an enchantment, be it spoken or inwardly affirmed.
119. And if in doubt about what words to chant, simply say the word 'love' as you add each ingredient to your soup.
120. Another enchantment for any occasion is: Let there be light!
121. Likewise, you can never go wrong chanting Sulam haAliyah!
122. But you can also chant new enchantments that fit the occasion.
123. Let the words flow through you naturally in the spontaneity of the living moment that is now.
124. Now in forever in Yah!
125. Amen!"
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Chapter Forty-Six

The Initiates of Shemesh in Shemayah Join the Green Wizards in the Orchard

1. After the meeting of the Green Wizards in the orchard at Gan Shalom, the wizards called the wedding guests who were not yet Green Wizards to join them in the circle.
2. Pehri the Maggid said to the new guests, "This is your opportunity to ask questions of the assembled Green Wizards of the White Rose.
3. Yohanan and Migdanah, being new Green Wizards, may likewise ask questions of the assembled elders.
4. We will honor the two new Green Wizards by inviting them to ask the first questions.
5. Yohanan and Migdanah, ask whatever questions you like."

6. Yohanan, new initiate of the White Rose, said: "When Yahshua and Miriam initiated me into the Green Wizards at a campsite on our way from Halajah Ford to Cana, behold, I was given *The First Book of The Green Wizards of the White Rose.*
7. That book instructs me to keep a journal titled, *Experiments in Magical Living.*
8. The book instructs me to try certain experiments and describe the results in the journal.
9. One of those experiments is to let a piece of fallen wood from a tree choose to become my staff of power.
10. Another is to let a smaller length of wood choose to become my wand.[1]
11. My question: How will the wood indicate that it has chosen me?"

12. Pehri the Maggid and Rose the Yaiyrah looked at each other and chuckled good naturedly.
13. Rose said to Pehri, "Well, Yohanan has just shared esoteric Green Wizard information with the not-yet-initiated, including the title of the book the new Green Wizard receives."
14. Playfully, Rose asked Pehri, "Should we give him a spanking?"
15. Pehri again chuckled and said, "I am sure it is all perfect!
16. After all, Rose, I did invite him to ask any question he liked!
17. He must have liked that one!"
18. Rose laughed and said loud enough for all to hear, "This old man has grown soft in the years since I sat in his class as a young student!
19. Truly, you all have it much easier than we did!"
20. Everyone, young and old, laughed merrily.

21. Pehri said to the assembly in the orchard, "Yohanan has asked a question about staffs and wands.
22. He asks: How can we know when a particular branch of fallen wood has chosen to be our staff or wand?
23. My answer is as follows.

24. "As you walk through the forest look at the fallen limbs of wood.
25. A number of limbs will appear to be appropriate for staff or wand.
26. Of those that appear appropriate, listen to each.
27. When one speaks to you, you will know."

28. Rose added, "The same is true when you gather herbs for the cauldron, feathers for ritual, sacred stones or other objects for whatever white magic purpose: be silent and let the right herb, feather, stone or branch speak to you."

29. Migdanah, who had been initiated

[1]The Nasarean word for *wand* is *maqqel*.

into the Green Wizards at the same time as Yohanan, asked the next question.
30. She said, "Miriam, I have heard you say that we are all co-creators with Jah-Jah and Elohim.
31. What do you mean by that?
32. I think I know the answer but want to record it for posterity.
33. And perhaps you have an answer beyond that of my own; for, how can I be certain without asking?"

34. Miriam replied, "You are a Spirit in a body-mind in an ever-changing series of environments in the Great Ocean of Vibration.
35. Co-creation is everything that you do with your Inner Magic Wand.
36. Co-creation is the soup you brew in your inner cauldron, and it is the effect of that soup on your environment.
37. Co-creation is primarily Self-creation; for, from the Self ripples forth the vibrations that we contribute to our environment.
38. By 'Self-creation' I do not mean that you created your own Spirit.
39. I mean that you create your own character.
40. Self-creation is done by your thoughts, words, and deeds *after* you come into existence as a Being.
41. You come into existence as an act of Grace according to the Creative Wish of Jah-Jah.
42. You did nothing to bring yourself into existence as a Being.
43. Let the co-creator you now are remain humble before the majesty of Jah-Jah.
44. Even so, once you have come into existence as a Being due to Grace, you are then a co-creator of your own destiny.
45. You co-create your own character and circumstances.
46. But your dance is part of the Great Dance, and the Great Dancers influence your dance.
47. And from that mix comes co-creation!
48. Our individual dance, while unique, is within the One Dance that is YHWH.
49. Therein is the mystery of the dance of diversity within unity!
50. You are a co-creator!
51. Every Being is a co-creator, but not all have that awareness.
52. Wherefore I say: 'Give thanks that you be, but watch what you do!'
53. For, 'be' and 'do' result in 'have'.
54. I tell you truly, you will 'have' what you 'be' and 'do'.

55. "Behold: Your 'co-creation' is whatever vibrations you are responsible for causing or contributing to, within and around.
56. Your 'around' is your environment.
57. If you cause a forest to become a wasteland, that is your act of co-creation.
58. You may have increased your worldly treasure, but you have grown inwardly ugly.
59. If you cause a wasteland to become a forest, you will receive your daily bread and have become beautiful.
60. I say, be beautiful!
61. Be a co-creator of beauty!
62. Co-create a beautiful Self while you co-create a beautiful environment!
63. Now in forever in Yah!
64. Amen!"

65. Migdanah said, "I have a question for Yahshua.
66. Lord, behold: In Ethiopia I playfully asked Miriam to 'tell us something that is nearly unfathomable!'
67. Lord, will you tell us something that is so amazing as to be nearly unfathomable?"

68. Yahshua replied, "One of countless amazing realities within the Mother Ovum is that of *Alternative Realities Within and Around.*
69. Alternative realities manifest as the countless spheres of existence within and all around, which are wheels within wheels within wheels in infinite variety.
70. Behold: the fertile realm of All Potential gives birth to countless actualizations.
71. Those spheres, seen with spiritual eyes, are truly networks of spirals of vibration that correlate in ways that cause them to come together in a shared group consciousness

that is similar to a large bubble filled with smaller bubbles.

72. "Our Personal Ovum of Light is a sphere that consists of the many spirals within us that are tributaries to that ovum.
73. In that sense, our Personal Ovum is like an ocean.
74. And that ocean is but a drop in a larger ocean.
75. And the entire ocean is YHWH.
76. But Jah-Jah and Elohim are the perimeter and the core.
77. For, it is the First Trinity that is the creative pattern that is demonstrated by the crystals that become the basic building blocks of life.
78. Behold an axiom: 'Within the macrocosm is the microcosm.
79. And within the microcosm is the Image and Likeness of the macrocosm.'

80. "Yea, in the manner that many small mountain streams combine to form one river, even so the spirals within you combine to form the spiral that is your Personal Ovum of Light.
81. And you are one spiral in an infinite ocean of spirals, some so similar that they resonate with one another and form bonds.

82. "Group vibrations are mighty waves that can bring good or ill, depending on the nature of the group vibration.
83. The larger the group, the larger the potential wave.

84. "Behold: Our inner hells or heavens are according to our inner vibrations.
85. Likewise, group heavens are heavenly according to the quality of shared group vibrations.

86. "An important aspect of *Alternative Realities Within and Around* is called *Choosing Alternative Futures Wisely From the Inner Cauldron of Potential*.
87. What is so amazing about that practice is that you can create your future by wisely acting in the now!
88. After you have practiced *Choosing Alternative Futures Wisely From the Inner Cauldron of Potential* for a long duration in the Eternal Now you will look at the transformation and exclaim: 'I am truly amazed!'
89. Behold: Your decisions in the now select your next experiences!
90. And the decisions you make in each 'next experience' create a reality that is an alternative to what you would have experienced had you chosen differently.
91. You experience small shifts in your experience of reality with every small decision.
92. But a long sequence of consecutive white-wizardly choices builds a momentum that leads to the periodic experience of 'A Big Shift'.
93. All of a sudden you shift into an alternative reality.

94. "Behold: The alternative realities that you might live are as yet not actualized but exist within the realm of All Potential.
95. As you walk a magical path of blessedness in ascension according to your wise decisions, you actualize the best of the possibilities in All Potential.
96. And the 'best' possibilities are not only good for your Ovum of Light, but also for the greater good of others in the cause of Divine Love!
97. When you are fully aware of that amazing reality by having watched it happen over long duration, behold: the magic greatly increases!
98. The more love you share, the more love you be!
99. For, as you build momentum in ascension, your creativity increases so that your decisions take on a playful joyfulness that results in living in group vibrations that are in harmony with Madhebah.
100. This is the unfolding of our Self as love in the context of all good things imaginable, in play and work, which makes being of the Christ Family a life of joy even amidst lower worlds in turmoil.

101. For, lo: if we make sharing love our chosen ultimate reality, love will reside within us, as us.
102. Be love!
103. Be wise, but demonstrate the highest wisdom by giving the final nod to Divine Love.
104. It is that pairing of the branches of Divine Wisdom and Divine Love that gives birth to Divine Power.
105. For the power that follows the nod of Divine Wisdom to Love is literally the procreative force of creation.
106. And that is the most powerful form of power!

107. "It is amazing how infinite is the variety of alternative realities you might experience!
108. It is amazing how few people in this world know and act on that information!
109. It is amazing that you can be on one path headed toward painful consequences and, by simply changing the quality of your decisions, can change course toward a positive alternative reality!

110. "Think not that these alternative realities in the countless heavens linked to Madhebah need be boring or somber or without playfulness.
111. The reverse is true.
112. The truly powerful are truly playful!
113. They are weavers of joyous co-creation!
114. And after a cycle of life in exalted group-consciousness heavenly realms, they hear the drumbeat of compassion that comes from the Cauldron of Jah-Jah, which is the lead drum of the highest magic.

115. "I tell you truly: The Cauldron of lovers is not boring!
116. Quite the reverse: lovers have the most fun and experience a great variety of delights!
117. Lovers do the best work!
118. Lovers have the most fun at play!
119. Lovers have the healthiest sense of humor!
120. Lovers have the most blissful sex!
121. Lovers birth the most amazing children!
122. Lovers conceive the best ideas!
123. Lovers feel the Big Shift again and again as they spiral upward in the ecstasy of positive alternative realities in Sulam haAliyah!
124. Lovers amaze even Jah-Jah!

125. "Again I say: the life of the lover is not boring!
126. The lover is creative and self-reflective!
127. Creativity is exciting and stimulating!
128. Creativity is fertility itself!
129. Be, Behave, and Have, oh creative lovers!

130. "Behold: lovers are the most interested!
131. Wherefore, lovers are also the most interesting!
132. Lo: it was the act of being interested that stirred Divine Mind to begin asking and answering the questions that led to The Final Answer.
133. And that final answer was the nod of Divine Wisdom to Divine Love.
134. That nod, indeed, is the Highest Wisdom.
135. And that is Love Magic!
136. The tingle thereof is a vibration of bliss that surpasses all other vibrations!
137. Let the alternative realities that you co-create be in harmony with that heavenly tingle.
138. For, lo: the heavenly tingle is the energy of Sulam haAliyah!
139. And that tingle is in harmony with Madhebah.

140. "Now, consider *The Parable of the Pleasant Seamstress,* for this parable well illustrates how our decisions in the now select our future.

The Parable of the Pleasant Seamstress

141. Yahsua said: "Behold: there once were two seamstresses.
142. Both seamstresses made and sold

clothing.
143. One seamstress was very pleasant, and when her customers came back to her to request an alteration in a garment, she pleasantly made the alteration free of charge.
144. The other seamstress was very offended when customers returned garments for alteration.
145. This unpleasant seamstress refused to make free alterations in garments she had made, saying, 'Once you purchase a garment my work is done unless you pay me to make an alteration.'
146. This unpleasant seamstress emanated unhappy vibrations.
147. Wherefore, people much preferred being in the company of the pleasant seamstress.
148. Over time, the business of the pleasant seamstress increased and she was very prosperous.
149. Meanwhile, the business of the unpleasant seamstress steadily declined and she lived in squalor."

150. Orah asked Yahshua a question: "Lord of my soul and cousin of my flesh, compare the meditation practices of India with our Nasarean meditation practices."

151. Yahshua answered, "The Vedic religions were influenced in their early days by the Nasarean encampments in the mountains of India that formed after the corruption of the Garden of Eden.
152. Wherefore the meditation practices of the Vedic religions have their roots in the most ancient Nasarean meditation practices.
153. For example, the meditation practice that Nasareans call *'Hagah'* – the repetition of a word or phrase verbally or mentally – is in India called 'Mantra Meditation'.

154. Likewise, what Nasareans call *'Tzafah'* – inner gazing – is practiced by the yogis of India.
155. They call it 'Raja' because it is 'Kingly', being linked to the Crown Chakra.
156. And what Nasareans call *'Suach'*, the *'smoothness of tranquility'* that is symbolized by the number fifty and demonstrated in our daily life, the yogis call: 'Walking Samadhi'.[2]

157. "Once reaching Suach and maintaining it through many seasons, practice other forms of meditation simply because they are enjoyable, not because they are necessary to Suach.
158. One Nasarean form of meditation that I especially enjoy is called *Hitbodet.*
159. Hitbodet is focused attention on what you are 'doing' so as to treat every task as an art form and an oracle.

160. "I also enjoy the practice of *Hitbonenut,* which means *'contemplation* on a chosen theme'.
161. Much can be learned while practicing Hitbonenut.
162. The themes are endless and one ex-tracts meaning from each act of intentional contemplation.

163. "There are other Nasarean forms of meditation that have counterparts in the Vedic tradition.
164. Some of our meditation practices are only revealed to initiates who have attained the right to receive them."

165. Birdsong said: "Let any of the assembled Green Wizards who feel called to answer the following question, do so.
166. I ask: What is the purpose of the repeating cycles of nature?"

[2]Samadhi is a Hindu equivalent to the idea of 'heaven within' or 'nirvana'. Samadhi is a state of consciousness. Samadhi can happen in meditation. *Walking* Samadhi implies maintaining that state of consciousness even while doing our daily 'walk'. And by 'walk' is not meant 'going for a walk'; rather, it refers to our daily life, all the things we do when we are not sitting in a meditation posture.

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167. Magzerah the Wizardess was the first to answer Birdsong, saying:
"Behold: you have asked a key question.
168. To turn this key is to unlock life itself!
169. For, what is life but the perfection of the here and now in sincerity, diligence, persistence and loyalty, through the seasons and the greater cycles that they emulate, now in forever in Yah!
170. Your wisdom and love can increase over the seasons and cycles if you live life well for a long span of consecutive seasons and cycles.
171. And that is the purpose of seasons and cycles: the expansion of Existence, Consciousness and Bliss, in wisdom and love."

172. Magzerah smiled in deep tranquility.
173. She said: "The seasons of each world are reflections of grand cycles.
174. We Nasareans, like most other religions, celebrate the seasons with ritual circles, especially at the solstices and equinoxes.
175. The seasons may differ from one place on the map to another.
176. But what they symbolize is universal.

177. "Know this, would-be wizards: To read vibrations is to read patterns.
178. The patterns manifest in the seasons of the cycles in the spiral rotation of the expanding perfection of the here and now.
179. Now expands because otherwise now would be limited.
180. Here expands because otherwise here would be limited.
181. Perfection expands because otherwise perfection would be limited.
182. So that here and now can manifest their unlimited potential to be always the best yet also always improving, behold: the spiraling seasons within cycles were conceived by Jah-Jah and birthed by Elohim.
183. And that is my answer to your question, Birdsong."

184. After Magzerah, Ra'am the Green Wizard spoke, saying: "It is no accident, but a wise choice, that the Lord and Lady chose Gilgalah to become the Angel of Eternal Life.
185. The Angel of Eternal Life is the Gatekeeper of *Ha Ophan ha Mazzalot*, the *Wheel of Constellations*.
186. That wheel is also called *Opham Tzedek*, the *Wheel of Righteousness*.
187. It is also called *Ha Ophan ha Gilgal*, the *Revolving Wheel*.
188. That is the Nasarean term for the Zodiac.
189. In her role as Angel of Eternal Life, Gilgalah helps us understand and work out our personal karma.[3]
190. We work out that karma in the seasons and the cycles, getting better and better as we expand in the bliss of the present moment to experience progressively deeper levels of Suach.
191. We are Spirits dancing in nature, through seasons and cycles, unto Heaven Most High via Madhebah and then back again on a higher octave of cosmic responsibility in the Christ Family."

192. After Ra'am, the next to speak in response to the question of Birdsong was Zabdiel, brother of Joseph.
193. Zabdiel said: "I have noticed that each time I experience the 'Big Shift' that Yahshua described – the noticeable shift from one reality to an even higher alternative reality – I also simultaneously notice an elevated level of direct assistance from the universe and every part thereof!
194. That reveals that the desire of the

[3]The Sanskrit root of the word *karma* is *kri* and means *do*. Karmic consequences follow whatever we *do*. That is our personal *karma*. Karma yoga is the yoga of work, in the sense that 'work' is what we 'do'. Nasareans work with Gilgalah to discover the works best suited to our spiritual advancement.
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universe is to help us, but that at lower levels of consciousness we do not perceive that truth.
195. Wherefore, one purpose of the seasons and cycles of nature is to provide seeds an opportunity to sprout and spring forth and then ripen.
196. And after the harvest of one cycle, we plant new seed in the spring.
197. But the new spring is not birthed by a mere rotation around a flat wheel.
198. Rather, the rotation is that of an upward spiral and the new spring is a higher spring and the new seed are higher seeds.
199. Wherefore, the next harvest will be even more abundant – unless we backslide and spiral downward by making a string of bad decisions.
200. The harvest I speak of is the inner harvest of which the outer is but a symbol.
201. Thus, though the seasons and cycles of nature are always pregnant with mystery, we can safely say this: their form is a spiral the purpose of which is to enable the perpetual betterment of now in ever-expanding love!"

202. Zabdiel's beloved wife, Orah's mother Tehillah, spoke next.
203. She said: "Let us then conceive the Nasarean 'Wheel' of Days to be a spiral, drawn as a circle as a convenience for our eyes."

204. Yahshua replied, "That is exactly what the Wheel of Days is: an ascending spiral that appears to be a circle but from a higher vantage is a spiral.
205. That is also true of the chakras, which Nasareans call the Sefirot.
206. We call them wheels or circles but in fact they are spirals.
207. You, Birdsong, are yourself a spiral.
208. As I am.
209. And as is I AM.
210. Lo: because I AM persists eternally, I AM is the Yah that is always Now yet has chosen to be perfected by seasons in cycles, thus manifesting as a spiral that we call Sulam HaAliyah.
211. If 'First I Am' is visualized as a point, the extension of that point as a spiral is The Great Dance that is YHWH."

212. Our group sat and quietly contemplated the profundity of those words of the Lord.

213. Then the venerable Pehri the Maggid said to Yahshua, "In truth, I am a youthful student of the Lord and Lady."
214. The Maggid, hands pressed together in front of his chest, bowed deeply from the waist to the Lord and Lady.
215. Pehri then said to the Lord: "Your insight is the High Sight that includes both hindsight and foresight in Yah Consciousness."
216. Yahshua said: "Pehri, although the souls of Jahday and Jahnah indeed predate you, your soul is quite ancient!
217. You came forth as The First Spark of The Dance of the Lord and Lady.
218. That is Our Name for you: First Spark."

219. Pehri had only recently begun to remember his deepest identity as the First Spark of the Dance of the Lord and Lady.
220. The words of Yahshua were confirmation of Pehri's awakening memories.

221. Yahshua said, "Be not surprised that the First Spark of Our Dance only now begins to remember his identity!
222. In truth, Yahshua and Miriam are Jahday and Jahnah, but We have come as the Son and Daughter of Humankind.
223. Our full glory, like yours, is veiled because We chose to come as humans.
224. And when a soul takes incarnation in this world of relatively heavy vibrations, behold: few have conscious memory at birth of their former lives.
225. And even those few remember few of the details.
226. But We now remember, and you now remember, enough to acknowledge the unique splendor of our relationship!

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227. "The uniqueness of you, First Spark, is that even before the establishment of Madhebah by the sparks that soon followed your birth, you followed Us rather than reside in any one heavenly abode.
228. This was not planned; it just happened.
229. Where We went, you followed.
230. Like Us, you maintain a presence in countless worlds, simultaneously.

231. "By veiling Our full glory, We purposely have limited Ourselves to what humans are capable of, and Our awareness of the countless forms of Ourselves is limited while in the human form.
232. To flood Our human form with the simultaneous experiences of countless cells of Our spirit living countless lives in countless worlds – that, dear Pehri, would overload and overwhelm the capacity of this human form!

233. "You, Pehri, came to this world before the birth of the Lord and Lady to prepare Our Green Wizards for Our coming.
234. And you have done well!"

235. After this revelation by Yahshua on the identity of Pehri, the assembly sat in Sacred Silence.
236. Then Miriam said: "Feel the magic in this moment!"
237. The assembly responded together: "Amen!"

238. The next question was asked by Ya'arah.
239. Her name means *Forest*, and her question was about trees.
240. Ya'arah said: "I have a way of speaking with trees.
241. Most trees do not know our words; so, I place my hand on a tree and show it pictures within my mind.
242. If I want to say 'I love trees' to the tree, I bring into my mind pictures of me hugging trees.
243. But only when I accompany the pictures with strong feelings, do I feel that the tree truly 'hears' me.
244. And when I listen to the tree, I open myself to receive the pictures that the tree sends to my mind.
245. For, lo: once the tree is aware of the way I communicate with it, it learns fast.
246. Some trees become so familiar with my mind that they learn to communicate in my language.
247. And I have learned some words of Tree Talk!
248. My question to the assembled Green Wizards is: "Do you talk to trees in this manner?
249. Or am I odd due to having lived in the trees after my family was slain?"

250. The Green Wizards affirmed that they also speak with trees, and by the same method.
251. One who made that affirmation was Mattath the Prophetess.
252. She added: "And in the same manner as with trees, I also speak with other creatures.
253. As with trees, that communication is with varying degrees of success, depending on the creature.
254. For the ability to communicate in this manner differs from one tree to the next, and from one creature to the next, and from one Green Wizard to the next."

255. The venerable Negohah ha Shekinah said, "I remember that I first spoke with a tree the first day I ate boiled ganjah!"
256. Everyone laughed good naturedly with Negohah.

257. Negohah said, "Now I will put the Maggid on the spot, for I have a question for him.
258. For, lo: next to old Pehri my aged body is a spring chicken!"
259. Again everyone laughed!
260. Negohah said to Pehri: "The other day I saw your human form become that of a bird and fly off.
261. Later I saw you return and again take
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on human form.
262. I ask: Will you bless this old wizardess and the rest of this assembly with a few words on shape-shifting?
263. I purposely ask this now rather than privately because I feel inwardly prompted to have Migdanah write down your words on this topic before you fly from this world with the Lord and Lady.
264. For, humor aside, it is an honor to have known you for nearly one hundred years, and I felt that way even before I knew your fancy pedigree!
265. The gift of shape-shifting is so incredibly rare that I hereby conjure some words from you on that topic!"
266. Negohah smiled playfully at the Maggid.

267. The elderly Maggid smiled and looked at the assembly, saying, "Is this woman single?"
268. Everyone again laughed!
269. Negohah answered, "Yes, this old wizardess is single!
270. Now, Pehri, will you answer my question?"

271. Pehri said: "Negohah, your enchantment was so enchanting that I cannot refuse!"
272. Pehri and Negohah embraced in a tender hug and Rose said aloud: "Look at me, I'm crying tears of joy like a mother at a wedding!"

273. After hugging Negohah, Pehri answer-ed the question about shape-shifting.
274. Pehri said: "First let me say that in my time in this world, I have not met another shape-shifter.
275. I have heard legends that they have existed and rumors that some still walk this world, but thus far I have not knowingly met one.

276. "Here is what I can tell you.
277. Like every 'miracle' that I have performed in this world, changing from man to bird and back feels more like a gift that I receive from the universe in the moment that I need it rather than something that I conjure.
278. Overt enchantments are wonderful and powerful, and I use them regularly.
279. And yet the miracles I have performed were not the result of conjuring.
280. Rather, they were needed and happened, and every time it has felt like a *gift* from the universe!

281. "I did not study or think about becoming a bird or a shape-shifter.
282. Rather, as a young man, I witnessed an egg fall from a nest in the upper branches of a tree.
283. Before it hit the ground, I became a large bird, flew upward and caught the egg between my legs and returned it to the nest where it belonged.
284. And then I was again a young man.
285. I felt that because of my love I was given what was needed in that moment.
286. And that is how every great 'miracle' I have performed has felt."

287. Negohah replied, "And in this moment this assembly has been given a great gift.
288. We have been reminded that the true miracles in life flow naturally in love!
289. Love is the author of spontaneous miracles!"

290. Pehri replied to Negohah, "If you would sit beneath the stars with this old man after these kids go to bed, that would be a miraculous gift that would bring joy to my old heart!"
291. Magzerah looked at Rose and laughed, saying, "Now it is me crying like a mother at a wedding!"

292. The next question was asked by Madregah the Midwife.
293. She said to Mother Mary, "You are the mother of the Lord.
294. Being that I am a midwife, I will ask you a question about birthing.

295. Do babies choose their parents or is that decided by blind karma?"

296. Mother Mary replied: "Those two ways – choice or karma – are intimately linked.
297. For, lo: our karma is linked to our conscious choices.
298. For example, an advanced yogi may attain the level of consciousness whereat one may consciously choose one's parents.
299. That yogi got to that level of consciousness as a result of a long series of conscious choices.
300. Another soul may be too low on the scale of consciousness to have the ability to consciously choose its parents.
301. But even in that case, the soul is at its current level of consciousness as a result of a long series of previous choices.
302. So even those souls who incarnate not by choice but by karma do, in a sense, choose their parents, though not consciously.
303. They chose them by having made countless other choices that led to that moment of apparent blind luck.
304. Trust me, karma is never blind!
305. It only appears that way to those who are unable to see the weaves."

306. Ya'alah, a skilled herbalist, asked the next question.
307. "Miriam, which herbs are most used in white magic?
308. For, I am soon to take initiation as a Green Wizard and wish to begin acquiring the herbs I will need."

309. Miriam replied, "In each region certain herbs are available and others hard to find.
310. Nasareans have a great assortment of herbs due to our trading network and Alefim ships.
311. Lo: the very best herbs for white magic enchantments are those that you grow yourself!
312. Even so, I also use herbs from other lands, for some herbs with outstanding qualities grow only in certain places.

313. Only trade herbs with cheerful, honest, and wise herbalists; for, behold: the vibrations of the grower and harvester are forever linked with the herb.

314. "Ya'alah, there are countless herbs that are used in white magic enchantments.
315. Fifty is a powerful number, so I will name fifty herbs that are commonly used by Green Wizards in white magic enchantments.
316. In no particular order, they are:
1. Spikenard;
2. Garlic;
3. Mint;
4. Purslane;
5. Sage;
6. Aloe;
7. Ginger;
8. Horsetail;
9. Hyssop;
10. Mallow;
11. Rose Petal;
12. Thyme;
13. Sesame;
14. Fenugreek;
15. Carroway;
16. Dill;
17. Celery;
18. Star Anise;
19. Endive;
20. Coriander;
21. Pepper;
22. Cumin;
23. Bay Leaf;
24. Fennel;
25. Marjoram;
26. Clover;
27. Mustard;
28. Lovage;
29. Clove;
30. Amaranth;
31. Blackberry;
32. Lavender;
33. Parsley;
34. Basil;
35. Rosemary;
36. Chamomile;
37. Turmeric;
38. Yarrow;

39. Nettles;
40. Catnip;
41. Seaweed;
42. Jasmine;
43. Cardamom;
44. Mullein;
45. Flax;
46. Parsnip;
47. Cinnamon;
48. Hibiscus;
49. Myrrh;
50. Ganjah.

317. "These fifty herbs were on the tip of My tongue.
318. They are commonly used in white magic rituals.
319. There are many others."

320. The next question was asked by Flower.
321. Flower said to Miriam, "On our journey to the wedding, I overheard you advise a woman to eat medicinal nettles for her condition.
322. You spoke about eating a few at first and then adding more the next time.
323. My hearing of that conversation has motivated me to ask the following question.
324. How does an aspiring herbalist learn the correct dosage for nettles or other herbs?"

325. Miriam replied, "In regard to medicinal herbs and right dosage, I teach the methodology of My Mother, Zibiah.
326. The first time you eat or drink a medicinal herb, try only a tiny bit, even if others try more.
327. If you have no bad reaction, next time increase the dose a bit.
328. Always err on the side of caution.
329. And realize this: the best herbalists are those that do not overuse or over prescribe medicinal herbs.
330. For, lo: medicinal herbs insert a corrective vibration into our system when needed.
331. To insert corrective vibrations that are not called for by the current condition can actually throw the body out of balance.
332. Wherefore, the wise herbalist only uses or prescribes medicinal herbs when needed, unless that herb is a general tonic that will not create an imbalance when used in the absence of specific symptoms.
333. This is a lifetime study.
334. Zibiah told me, 'Miriam, tell this to your herb students: The best teachers are lifetime students.'
335. The main premise in determining dosage is this: Use only the amount needed to produce the desired effect, not a pinch more!"

336. The next question was asked by Sita to Miriam.
337. "You have studied in my homeland, India.
338. In India, some yogis teach tantra.
339. One aspect of tantra is the yoga of sexual practices.
340. I have learned that the Nasareans also teach tantra, but call it *Gamara*, which means *Completion in Yah*.
341. My question is this: As we journey together, would you please teach a class on Gamara?
342. For, behold: I was not raised Nasarean and did not receive the teachings that a Nasarean maiden receives.
343. And while in India, I never received instructions in tantra."

344. Miriam replied, "You have made Yohanan blush!
345. He is as red as a pomegranate!
346. Yes, I will teach a class for the women in our traveling group.
347. From time to time, as our schedule permits, we will gather by the fire and send the men to their tents!"

348. Everyone laughed, then Miriam added: "Perhaps Yahshua will teach such a class for the men!"
349. Yahshua playfully rolled his eyes upward, and again the assembly laughed.
350. Yahshua said, "I am but a young

man!
351. Perhaps one of the older men amongst our traveling companions should teach that class!"
352. When Ra'am noticed Yahshua looking at him, Ra'am pointed at Yahshua and said: "Yesterday I heard Yahshua declare: 'Before Abraham was, I am!'
353. Now he pleads youth!"
354. Again everyone laughed.

355. The next question was asked by Nethan'el.
356. "Miriam, you listed fifty of the many herbs used in white magic enchantments.
357. In what ways are they used?"
358. Miriam winked at Negohah and said, "Properly, I hope!"
359. She then said, "Understand that though we have loosened the boundaries tonight, certain topics are the domain of The White Rose.
360. You will learn many specific enchantments in your ongoing studies within Essene Mountain of Peace.
361. And yet I recognize that this group is special: You are the companions of the Lord and Lady!
362. So, I will provide a general overview in response to your question, though you must wait until you are an initiated Green Wizard to learn the specific enchantments.
363. This overview will give you a general idea of the various ways we use herbs in white magic enchantments.

364. "Three categories of herb craft that come under the heading of *Wortcunning*,[4] which is *Herb Knowledge*, are as follows.
365. The first is Food Herb Craft.
366. The second is Medicinal Herb Craft.
367. The third is Magical Herb Craft.
368. Green Wizards study all three.
369. Under the heading of Magical Herb Craft is found the answer to your question, Nethan'el.

370. "In our Magical Herb Craft classes, the fifty herbs I named and many other herbs are used in the following manner:
1. Culinary Magic, which is an esoteric aspect of Food Herb Craft;
2. Herbal Seed Magic;
3. Herbal Fairy Powder Magic;
4. Herbs Mixed with Salt Magic;
5. Herbal Amulet Magic;
6. Herbal Talisman Magic;
7. Herb Bag Magic."

371. Apollos asked the next question.
372. "Please, Pehri, will you tell us something important about the practice of solar communion?"
373. Pehri replied, "Solar communion is a loving, reciprocal experience.
374. I love the sun so deeply that every day I desire its embrace.
375. When separated by clouds, I still can sense the sun and commune deeply.
376. The important thing to note is that I *love* the sun.
377. That is the key to profound solar communion."

378. The next question was asked by Ta'om to Pehri.
379. "Again, Pehri, will you please tell us another important thing about solar communion?"
380. Pehri replied, "I exchange information with the sun, similar to the way we talk to trees."

381. The next question was asked by Levi

[4] *Wortcunning* is an old English term that we employ here to capture the magical spirit of the term 'Herb Knowledge'. *Wort* is the old English word for *herb* and *cunning* stands here for *'knowledgable wisdom'*. The term *Wortcunning* is preferable to the modern English equivalent because the modern has lost the traditional sense of the magical aspect of herb craft. *Wortcunning* is clearly inclusive of all the herbal lore, dividing it into categories such as Food Herb Craft, Medicinal Herb Craft, and Magical Herb Craft, which makes it the perfect word to convey the traditional meaning of Nasarean Herb Knowledge.

to Pehri.
382. "Maggid, will you tell us something surprising about solar communion?"
383. Pehri replied, "There is a different quality to the communion when I am situated in a place of great natural beauty.
384. There is a strong feeling of approval from the sun.
385. The sun is able to enjoy that beautiful nature scene through my eyes.
386. I found that surprising at first."

Negohah Shape-Shifts to Follow a Spy

387. That night, after all the questions had been asked and the fire was but coals, Pehri the Maggid walked the perimeter of Gan Shalom, taking his turn as a Lion on night duty.
388. Behold, Pehri watched a night owl perch on a branch in front of him.
389. Then the night owl became the human form of Negohah ha Shekinah.
390. Pehri, astonished because he had never met another shape-shifter, said, "You did not let on that you, too, can become a bird."
391. Negohah replied, "At the time I asked you to speak on the topic of shape-shifting, I never had!
392. Behold: after the circle by the fire, I felt a negative entity sneak up on the perimeter of the camp.
393. As I investigated, a dark night owl – the source of the negative vibration – flew from a tree and I found myself following it in the form of an owl!
394. It was like you said: it happened naturally because it was needed in the moment.
395. It was not the result of intentional conjuring.

396. "I focused my awareness on following the dark owl without it noticing.
397. The dark owl did not know that I was following, and I followed it to a carriage of a rich man staying at an inn in Cana village.
398. I sensed the evil of the rich man and perceived that he was searching for the Lord and Lady on behalf of demonic entities that he serves as a spy.
399. He is accompanied by several Roman soldiers who are asking questions in Cana village about possible Nasarean encampments in the vicinity.
400. Without being seen, I have just now returned to tell the Lord and Lady."

401. Pehri replied, "I wondered why you did not come join me by the fire as I had invited.
402. Maybe we should meet in a bird nest high in a tree?"
403. They both laughed.
404. How do I know they laughed?
405. Because I, Jahleel, had gone for a walk and was sitting behind a tree near where they conversed.
406. I wondered if they sensed my presence.
407. Then Pehri spoke to me saying, "Young lady, go to bed!"

408. Pehri said to Negohah, "Yesterday when you saw me shape-shift, I was on a similar mission as the one you performed tonight."
409. Negohah replied, "It is good that we are planning to depart tomorrow morning.
410. And we will warn the residents of Gan Shalom to be wary even after we have departed.
411. Now let us report to the Lord and Lady."

Chapter Forty-Seven

The Wedding Guests of the Lord and Lady at Gan Shalom Journey Together to Climb Sacred Mount Hermon and Meet Nasareans of Ancient Lore

Includes *The Appleseed Prophecy: A Gift to Green Man from the Magdalene*

1. Yahshua and Miriam, with their entourage of guests from Their wedding, journeyed from Gan Shalom to holy Mount Hermon.
2. Upon arrival at Mount Hermon, they were greeted by Lions of Zahyen who guided them to sacred pools.
3. After bathing, they ate juicy fruits to replenish the liquids lost to sweat during their climb up the mountain.
4. That night, the third night of the full moon, beneath the stars of the heavens, an Evening Service was held around a fire.
5. The fire burned in Shemayah.

6. Besides the entourage of the Lord and Lady, gathered also around the fire were the residents and visitors of the Lions Den of Mount Hermon.
7. Among those residents of the Lions Den were four Green Wizard students of Pehri of special note.
8. Pehri had been training these four in *The Way of Zahyen in White Wizardry.*
9. They also served as Pehri's trusted staff and chief apprentices.
10. And this was their last night for a long while on Mount Hermon.
11. For in the morning each would depart on a separate mission into Yisra'el to begin organizing security for the coming of the Lord and Lady to certain towns of Yisra'el.
12. That mission was named: *The Coming of the Lord and Lady to Yisra'el.*
13. For, even while the Lord and Lady ministered unto Yesar'el, the Lions Den on Mount Hermon was preparing the way for the ministry of the Lord and Lady to the towns of Yisra'el that would follow.
14. Pehri the Maggid called these four students his 'Four Foundation Stones'.
15. Their names are not recorded here by their request.
16. For, being of the Zeroah Nistar, they move in the wind and live in the trees, and anonymity is to their advantage.

17. Pehri said to his Four Foundation Stones: "You each leave in the morning on separate missions to prepare for the future visits of the Lord and Lady to various towns of Yisra'el.
18. Wherefore, with the Lord and Lady's permission, you may each ask one question of the Lord and Lady."
19. The Lord nodded and Miriam said: "You four leave on a mission on Our behalf.
20. We love you and are grateful!
21. Ask what you like."

22. One by one, each of the four asked the same question of both the Lord and the Lady: "How can I better serve You?"

23. Yahshua said to the Four Foundation Stones: "Your humility is a fragrance divine!"
24. Miriam said: "I can't think of a single improvement but that you remember to play even when working!"

25. Pehri was the next to speak to the assembly by the fire on Mount Hermon.
26. He said: "I live mostly on this mountain, though I travel when appropriate.
27. Note that Mount Hermon is really three mounts that together form one grand mount that we call 'Hermon'[1] because it is 'Set-Apart' for spiritual practices.

[1]The word *Hermon* means *Set-Apart.*



28. Behold: the three mountain tops together symbolize the first Trinity that is the self-replicating triangle that is the Way of Creation.
29. On this sacred mount is the Lions Den that is the Regional Watch Command of the Lions of Zahyen.
30. Each watch command is on high ground and is called a Watchtower, but each is also within and all around, reaching mighty low, even unto the gutters of Yisra'el.
31. Now visiting the Watchtower at Mount Hermon are two Nasareans of ancient lore.
32. They are Peter Green Man and Hanukah called Shebah.
33. I have asked Yahshua and Miriam to introduce them."

34. Yahshua said: "Every Nasarean child has read of the exploits of Peter Green Man.
35. Likewise, every Nasarean child has read of the exploits of Hanukah, called *Shebah the Queen of the Scroll*.
36. But what you do not know, because it is of relatively recent vintage, is the joining of these two fine wines.
37. I speak of the joining by wedding of Green Man and Shebah."

38. Miriam said, "Blessed is this gathering to receive the words of Green Man and Shebah.
39. Green Man, would it please you to share the story of how you came to wed Shebah?"

40. A strong man like an oak tree came forth.
41. His skin was not green, but his heart was forest green.

42. He said, "Welcome to Mount Hermon!
43. I do not reside in any one forest.
44. I reside in all forests.
45. My physical body goes where it feels called.
46. This night I am called to Mount Hermon to greet the wedding party of the Lord Christ and Lady Christ.
47. It would indeed please me to tell the story of my marriage to Shebah.
48. First, I wish to express the unspeakable joy that fills my heart to see Jahday come as Yahshua, with Jahnah come as Miriam at His side!"

The Story of the Wedding of Green Man and Shebah

49. Peter said, "You have read *The Book of Ishshah* and know the origin of my ministry.
50. That was long ago!
51. Since then, I have fought the good fight as general of the army of the Green Lady, specializing in forest protection.

52. "But in this fallen group consciousness, the ancient forests are being raped and pillaged."
53. I do what I can.
54. But the proverb is true: 'The harvest is plentiful and the harvesters are few!'
55. But rather than mourn about my need for more forest helpers, I now share the joyous story of my marriage to Shebah.

56. "Be not surprised that Peter Green Man has married Hanukah the Queen of Shebah.
57. For, lo: our wedding made perfect sense!
58. Consider the facts: Both Shebah and Green Man are living immortals in this world.
59. Both of us had outlived more than one spouse and desired not to again taste that cup of sorrow.
60. One hundred years ago today, we found great refuge in one another, here, wedded at this very spot on Mount Hermon.
61. No, the fact that Green Man and Shebah married is not the surprising thing.
62. The surprising thing is that it took so long to happen!

63. In truth, I loved her from first sight!
64. Yet it was not until the seventh time that I set eyes on Shebah that I married her, on this spot, one hundred years ago to this day.
65. Here follows an account of the first seven times we set eyes on one another.

66. "But first I will introduce my wife.
67. Dear Shebah, come forth!"
68. A woman of both delicate beauty and great strength came forth.
69. That woman was Hanukah, adopted daughter of Enoch, called Shebah the Queen of the Scroll.
70. She walked up to her husband, Peter Green Man, and hugged him so deeply that they seemed to merge into one another.
71. Pehri, noticing that he and Ra'am both had wet eyes, said to Ra'am: "Now it is we old men crying like mothers at a wedding!"

72. Shebah said to the gathering, "Green Man and I have made a great exception to our usual rule.
73. In all these centuries, I can count on one hand the number of times that Peter or I have attended a Nasarean gathering without veiling our identities.
74. Our ministries depend on anonymity.
75. Not even the occasion of our 100th anniversary would have been cause to drop our cloak of anonymity.
76. But the opportunity to acknowledge the coming of the Lord and Lady to this world is indeed reason enough!
77. I feel honored to be in Their presence!
78. And I look forward to visiting with Their wedding guests!
79. Blessings upon you all!
80. Peter Green Man, my beloved, will now tell the story of our seven meetings.
81. Then I will share a story of long ago, a story of a time before this world was born."

The First Meeting of Green Man and Shebah

82. Green Man said, "I was in a forest in Kush leading a group of hunters away from a fresh deer trail.
83. The hunters did not see me.
84. I was making sounds like a buck and leaving a trail that I hoped they would follow.
85. For, lo: I am still the prankster you have read about!
86. I came upon a beautiful woman picking herbs beside a pond.
87. I had no time to talk yet felt called to greet her.
88. For there was something about her that was more beautiful even than her body, which itself was truly beautiful!
89. And so I said: 'Hunters are coming this way and I must lead them away from you.
90. I have been leading them away from a deer.
91. But before I go, may I ask your name?'

92. Shebah replied, 'Not only may you ask, but I will answer.
93. My name is Hanukah, and I am also called Shebah.
94. I tell those names to few in this world.'
95. Hearing the hunters nearby, Peter ran to lead them away from Shebah and the deer.

96. "When I returned, Shebah was gone.
97. For, lo: she had been called to an errand of mercy in a faraway land.
98. For such was her oath to save the world.

The Second Meeting of Green Man and Shebah

99. Peter said: "Shebah was running fast, faster than any other human has ever run, and with great stamina.
100. She was on the scent of a kidnapper who had snatched a Nasarean child.
101. The kidnapper had a half-day lead and so Shebah was in a great hurry.
102. But as she ran through a sunny meadow she saw me picking mushrooms for my supper.
103. She slowed down and said, 'I am on a mission of mercy and cannot stop.
104. But for two hundred years, ever since you asked me my name, I have desired to

confirm that I intuit *your* name correctly.
105. For, behold: My intuition tells me that you are the legendary Peter Green Man from the Book of Ishshah!'

106. "I replied, 'Your intuition is true!
107. But I am no more of a legend than you, Hanukah called Shebah!'
108. Before she turned to run fast again, she flashed a smile so beautiful that I held it close to my heart until I again set eyes on Shebah.
109. And then I confessed to Shebah what her smile meant to me.

110. "But that next meeting was a thousand years in the future, in a far distant land.
111. For, behold: Neither Shebah nor Green Man live in one particular land.
112. We are in movement whenever we feel called to merciful acts of intervention.
113. Such is our oath to save this world.
114. We move from continent to continent and know no boundaries."

The Third Meeting of Green Man and Shebah

115. "When next I saw Shebah, a thousand years had passed.
116. To Shebah and I, immortals since the ancient days of this world, a thousand years is not as long as it would be for you.
117. Even so, imagine missing someone for a thousand years!
118. When I saw her, she was bathing in a mountain pool.
119. I entered the water and walked to her.
120. She smiled as I approached.
121. I said, 'Dearest Shebah, it has been one thousand years since I last saw your lovely smile!
122. And for that thousand years, your smile has graced the altar of the shrine of my memories.'
123. Shebah, still smiling, was about to reply when she inwardly heard a call for help and vanished in a flash of compassion.
124. For she was bound by her oath to save the world."

The Fourth Meeting of Green Man and Shebah

125. "Hundreds of years passed.
126. The next time I saw Shebah, she was married to a mortal.
127. He was a great Green Wizard, and they were on their way to perform a merciful deed.
128. In respect of that relationship, I said nothing of her still lovely smile."

The Fifth Meeting of Green Man and Shebah

129. "When next we met one hundred years in the future, Shebah was again a widow.
130. For such was our lot in life: blessed with eternal life ourselves, but occasionally falling in love with mortals.
131. How sad to stay young while our mates aged!
132. Only very rarely over the many centuries did we marry mortals; for, our constant movement was not something that most mates could accept.
133. We never had children with mortals because our lifestyle would not permit it.

134. "While Shebah was again single, I felt I must speak to her of my feelings.
135. As usual, we met in rushed circumstances.
136. I was running in one direction to save animals from a forest fire.
137. She was running to another part of the world on her own worthy mission.
138. Despite the circumstances, I made sure I told Shebah how I felt.
139. I told her that it was my hope that one day she would be my wife.
140. She smiled a smile that gave me reason to hope.
141. But then she ran to perform her mission of mercy, and I ran to mine.

142. For each of us was bound by our oaths to perform such deeds."

The Sixth Meeting of Green Man and Shebah

143. "I, Green Man, was sitting beside a pond.
144. I heard a drowning bug calling for help.
145. I was reaching for the bug when Shebah, on her way to deliver a baby, stopped at the pond.
146. She had heard the bug's call for help.
147. Seeing that this mission was already taken care of, Shebah said:
'Peter Green Man, listen.
148. My oath demands that I run now to help an injured woman deliver her baby.
149. And every time we meet, our oaths keep us apart.
150. For your oath demands that you run one way; my oath spins me in another direction.
151. If I were to marry you, would we always be running in opposite directions?'
152. And then she was off running to deliver the baby."

The Seventh Meeting of Green Man and Shebah

153. "When next I met Shebah, though we were both in a hurry to go do good in opposite directions, I asked straight out: 'Will you marry me?'
154. Before she had time to answer, I explained: 'When last we spoke, you mentioned our oaths.
155. For some years I have contemplated your words.
156. Dear Shebah, I realized that you are right; we are each bound to an oath, and our oaths take us in different directions.
157. But I also realized this: we can make a new oath, a marriage oath!
158. You are of the feminine spin, and I of the masculine.
159. We are always spinning opposite directions, both on worthy missions.
160. I propose marriage.
161. Sometimes you will accompany me on my tasks, and other times I will follow you.
162. Most of the time, let us be together.
163. Let us honor the spins of one another by weaving the spins into an ascending spiral co-dance, a co-mission of He and She in the form of a double helix.
164. For is that not what Jah-Jah has done?
165. And are we not created in the image and likeness of Jah-Jah crowned in Yah?
166. And are you not the woman who is going to warm my bed tonight and from now on?'

167. "Shebah did not answer my proposal with words, not at first.
168. Instead, she pulled me to her and kissed me on the lips.
169. Passionately.
170. We were married that day.
171. And she warmed my bed that night.
172. For, neither of us wanted to risk getting pulled apart yet again!
173. And since that day one hundred years ago, few have been the nights that we have been apart.

174. "The story I have just shared is illustrative of the dance of the masculine and the feminine.
175. Many of you are new initiates of Shemesh in Shemayah, and I ask you to reflect on the meaning of the name of your order.

176. "Reflect also on a new term: *yen-yang*.
177. Some of you have been to India.
178. Beyond even India is China.
179. In China was once a Nasarean sect called *Tao*, which means *Way*.
180. When I lived there I was called *Lao Tzu*, which means *Old Man*.
181. I was there for long duration because a warlord slaughtered nearly all the Nasareans and imprisoned me.
182. After he came to know me, he moved me to a better room and often came to ask my council.
183. When he was an old man he released

me with one condition.
184. Though he had burned all copies of the Nasarean scriptures, he asked me to leave him a book without references to my Nasarean religion that would teach its way of life without what he called 'foreign deities'.
185. I called the book, *The Way of Life.*

186. "The Chinese term *Yen-Yang* is used by Taoists to express what Nasareans term *Shemesh in Shemayah.*
187. Both terms refer to the masculine and feminine polarities and imply a state of balance of opposites in movement – the Dance of He and She.
188. Similarly, the Sanskrit words for Sun – *Ha* – and Moon – *Tha* – are combined in the term *Hatha Yoga*, which means *Sun-Moon-Union* and implies balance between the masculine and feminine polarities.
189. Hatha yoga is the yoga of balance.
190. On the exoteric level, Hatha is balance of the body.
191. On the esoteric, Hatha is the balance of the masculine and feminine, Shemesh in Shemayah.
192. The Sanskrit word *Tantra* likewise is the dance of the union of polarities, especially the masculine and feminine.
193. And so Shemesh in Shemayah is Nasarean Tantra.
194. And it is Nasarean Taoism.
195. And it is Nasarean Hatha.

196. "Blessed is He in the embrace of She!
197. Blessed is She in the embrace of He!
198. And blessed are we, the fruit of Their Seed!

199. "Specially blessed am I to have the honor of being married to Shebah!
200. Shebah is Shemayah to my Shemesh!
201. Now it is her turn to spin in the torchlight while I orbit her in the spiral dance that is our wedding vow made manifest!
202. Now I will turn and spin around her in the alternating waves of the dance of Shemesh in Shemayah."

Shebah Tells
The Story of Pistis Sophia

203. "I bring a bit of ancient Nasarean lore and ask Migdanah to record it for inclusion in the next edition of *The Holy Megillah: Nasarean Bible of the Essene Way.*

204. "In the early ages of the Mother Ovum before the Lord and Lady had manifested multiple bodies – for there had yet been no need – the Lord Christ Jahday went on a mission and asked the Lady Christ Jahnah to wait for Him.
205. Jahday did not desire to be away from his beloved Jahnah, but His mission was to a realm that had fallen into darkness and He wished to spare Jahnah the rotten stench of such a realm.
206. While Jahday was away, a messenger, First Spark, came to Jahnah with news of the foul activities of Baelzebub in another sector of the Mother Ovum.
207. First Spark reported that many were suffering beneath the dark despotism of Baelzebub, who masqueraded as God in the galaxy that he once served as chief Abram.
208. That story was as follows.
209. In the days before his fall, Baelzebub was a Cherubim Overseer of a galaxy.
210. It is the duty of the Abram and Sarah of the highest heaven of a galaxy to help the souls of their galaxy graduate to the next highest galaxy.
211. But Baelzebub, having been hailed as God on a visit to a First Heaven of a Star in his galaxy, decided that he liked being God.
212. And he desired not to graduate the souls of his dominion, but to keep them in his realm and be their God.
213. He then hatched a plan and began to implement it.
214. Yea, for long ages he implemented the stages of his plan.
215. And when the time was right, and he had many compatriots in his fall, he informed all who were in his way

that they had graduated this galaxy and would be sent to the next highest galaxy.
216. But, lo: it was a trap.
217. This was the first 'Luciferian Rebellion', which is when Cherubim rebel against Elohim and Jah-Jah.
218. These rebellions have been few, and this was the first.
219. For, though no Alefim Cherubim from Madhebah have ever fallen, some other races of Cherubim have fallen, though very few considering the fathomless time that has unfolded.

220. "This is the story of the part that Jahday and Jahnah played in the redemption of the galaxy that had fallen to Baelzebub.
221. Having heard the report of First Spark about the evil doings in Baelzebub's galaxy, Jahnah felt that she could not wait for the return of Jahday.
222. For, behold: First Spark had described entire planets having been devoured for their natural resources and then discarded as poisoned, desert wastelands.
223. He described such horrors that Jahnah, the Queen of Compassion, felt She must depart immediately to help in that galaxy.
224. She told First Spark, 'Go to the other fallen realm where Jahday has gone in another sector of the Mother Ovum.
225. Inform Him of My destination and ask Him to follow when He can.'
226. First Spark departed on his mission to Jahday, and Jahnah departed on Her mission to the fallen galaxy of Baelzebub.

227. "When First Spark had first witnessed the atrocities of Baelzebub, he had tried to confront Baelzebub in person but found it impossible.
228. For, Baelzebub resided in a tower that was surrounded by many technological barriers on a favored home planet, as well as natural barriers that prevented Baelzebub from being able to perceive or communicate with First Spark.

229. "Baelzebub had introduced enslaved light and artificial brains in many worlds in his galaxy.
230. By making Beings believe that they were not naturally immortal, Baelzebub was able to trap souls within his galaxy.
231. But even so, Baelzebub and his minions eventually became so dense as a result of their dark deeds that he could only operate in vibration fields as high as a youthful first heaven, and then only at the border unless given assistance by residents within the buffer.

232. "When First Spark had gone looking for Baelzebub's current home planet, the spiritual atmosphere around that planet was so dense that First Spark – of a much faster and higher quality vibration frequency than Baelzebub – could not be seen or heard by Baelzebub, only vaguely sensed as a powerful presence.
233. And the other residents of this planet did not even sense the presence of Baelzebub, for Baelzebub kept their life vibrations beneath his own, that none in his galaxy could successfully challenge him for rulership.
234. Knowing that she would not go along with him, Baelzebub had ages before locked in the dungeon of his dark tower the rightful overseeing Sarah of his galaxy, along with many other luminaries that would not join him in his rebellion.
235. He imprisoned them by bombarding them with energy conjured by dark wizardry.
236. Because they had not suspected that such evil would be perpetrated against them, these luminaries were taken by surprise without having created a counter spell.
237. When bombarded with such force of energy as Baelzebub's technology made possible, life-forms were so rattled and shaken as to be easily imprisoned.
238. First Spark comprehended the activities taking place on this planet, though the planet did not comprehend First Spark.
239. That is when First Spark had come to report to Jahnah about the fallen galaxy of Baelzebub.

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240. "Now that Jahnah had sent First Spark with Her message to far-off Jahday, She headed to the home world of Baelzebub.
241. For Her compassion was so great that She felt called to reach out immediately in love and compassion to the Beings of that fallen planet and galaxy of Baelzebub.

242. "However, in the many rotations of the cycles and seasons since the visit of First Spark to this far-off galaxy, Baelzebub had taken measures to capture First Spark should he or another Great Being try and interfere in the politics of this galaxy.
243. For, Baelzebub had sensed First Spark's presence and realized his own vulnerability should an Archangel of Madhebah or perhaps another Great Being come to visit his realm.
244. And so he had taken measures to capture any such Great Being that might come.
245. Baelzebub had placed gatekeepers loyal to him at key doorways into his galaxy and especially the region of his home planet and its star system and neighboring systems.
246. Therefore he knew when Jahnah had entered the far reaches of his galaxy, and he had time to launch the following plan.

247. "Baelzebub knew that no natural force could kill a living Being, especially a powerful Great Being.
248. But he had created technology that enabled him to so strongly bombard the vibration field of a Great Being as to stun them.
249. If the bombardment is sustained, the Great Being would remain stunned and disabled, too disoriented to do more than dream strange dreams.
250. Baelzebub knew not that this Great Being was Jahnah, only that some Great Being of the Feminine Spin had entered his galaxy, and he named that feminine presence *Sophia*.

251. For the presence reminded him of the feminine presence of the rightful Sarah that he had imprisoned with the first use of his stun technology long before the coming of Jahnah.
252. Baelzebub secretly feared the feminine wisdom, and he taught his people to fear Sophia even before she came to his home planet.
253. And he put forth a call to the demonic world for evil Beings to come serve as overseers of each cell of his personal body.
254. With that act, Baelzebub took on the form of a black dragon, and each of the overseers of the cells of his personal body was a black dragon.
255. And Baelzebub seeded this life-form amongst the planets under his influence.
256. And he altered the climate on those worlds to accommodate the monstrous life-forms that he seeded.
257. In other worlds he seeded cyborgism, especially where his poisons had rendered organic life impossible.
258. And in some worlds, including his home planet, he mixed the two: cyborgism and monstrous life-forms.

259. "Long before Jahnah approached the home planet of Baelzebub, She had begun veiling Her glory, taking bodies that would permit Her to be seen and heard in the worlds She entered.
260. She knew why First Spark had not been seen or heard in these denser realms.
261. And in the worlds where she walked as she approached the home planet of Baelzebub, She was called Pistis Sophia, and religions were founded on Her teachings wherever She passed.
262. For, She was hailed as the Oracle of Divine Feminine Wisdom.
263. But by the time She got to the atmosphere of the home planet of Baelzebub, Jahnah had changed Her body so many times – each time diminishing Her glory even further – that She entered the atmosphere in a weakened condition.
264. And then, as Jahnah entered the
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doorway to take incarnation on Baelzebub's planet, he struck with all his might.
265. He struck Jahnah as She entered his world.
266. With the full might of his capacity for technological bombardment of a Great Being, Baelzebub and his multitude of dark wizards stunned and captured Jahnah.

267. "Exalting that he had captured Pistis Sophia, Baelzebub bombarded her for a great duration and then, noting Her amnesia, he then put Her in the body of a harem girl and made Her his slave.
268. This was the depth of the amnesia of Jahnah, and She did not regain her memory until She was kissed by Jahday when He rescued Her.
269. And the story of the rescue of Jahnah by Jahday now follows.

270. "Remember that Jahnah had sent First Spark with a message to Jahday.
271. Eventually, First Spark caught up with Jahday and delivered the message.
272. Then Jahday and First Spark, both concerned about Jahnah, began the long journey to the sector of the Mother Ovum where resided Baelzebub.
273. Jahday had a plan.

274. "Jahday correctly predicted that Jahnah would enter the galaxy of Baelzebub in compassion, diminishing Her glory to be seen by the eyes of the low Beings in the worlds She walked as Pistis Sophia.
275. He knew how She would be captured by bombardment in Her weakened condition.
276. He knew that He must avoid the same fate if He was to free His sweetheart.
277. Jahday told First Spark, 'We will enter this world in a flash of spiritual lightning that comprehends and transcends the thoughts and plots of Baelzebub.
278. We will disable Baelzebub by reflecting his portion of light back into his eyes but magnified a thousandfold so that he sees his own evil deeds and repents or flees.
279. We will alter the vibration of this planet by touching it with our own higher vibration, thereby causing a multitude of tiny ascending spirals to vibrate forth from potential into actuality and also to influence the shifting of many descending spirals of consciousness into ascending vibration patterns.
280. The lightning of our comprehension of Baelzebub will disable his technological wizardry like a solar flare from the higher heavens.
281. The solar flare of our insight will disrupt Baelzebub's enslaved light and will cast open the doors to the prisons in the dungeons beneath his tower.
282. All of his prisoners will be freed, including Jahnah.'

283. "Then Jahday and First Spark chanted their enchantment and manifested themselves as the light of comprehension that entered the atmosphere of Baelzebub's home planet as a solar flare and disabled his dark technology.
284. Jahday and First Spark set the captives free and Baelzebub fled into the darkness of the shadow realms.
285. For, Baelzebub had long prepared back doors into many worlds in case of the need to escape the scene of his crimes.
286. And he had literally seeded himself in many worlds and in many forms.

287. "Jahday searched three years after the fall of Baelzebub before he found Jahnah.
288. When Jahday found Her, She was wandering free in a forest, her soul still in the body of the woman who had once been enslaved as a harem girl but had escaped from Baelzebub when his technology was knocked out by the Lord's solar flare.
289. Since her escape, Jahnah, still unaware of her identity as Jahnah, led the naturals that resisted the fallen regime of Baelzebub after the collapse of his technology.
290. Jahday came and worked by Her side and She fell in love with Him.
291. Then Jahday kissed Her, and Pistis Sophia knew that She was Jahnah.

292. Her amnesia was gone once Jahday kissed her lips.
293. And from that time on, Jahday has been known to kiss Jahnah on the lips, even in public, as a token of remembrance that celebrates Their joyous reunion.
294. Nasareans can celebrate this Kiss of Remembrance of Jahday and Jahnah as a special theme of celebration during the month of Love.

295. "Behold: from the time of the Kiss of Remembrance, Jahday and Jahnah began to manifest multiple bodies with which to reach out in mercy to fallen worlds.
296. That way, They could go on missions as a pair.
297. And how do I know all this?
298. Behold: I, Hanukah called Shebah, was long ago the Sarah that Baelzebub first imprisoned in preparation for his rebellion, knowing that I would not cooperate with his corrupt plan.
299. Jahday rescued me along with Jahnah.
300. I am honored to share this ancient lore with this worthy assembly."

301. Miriam was the next speaker.
302. She said, "Who could top that story?"
303. Shebah laughed and said, "You could!"
304. Miriam said, "Perhaps.
305. But only perhaps."
306. Everyone laughed.
307. Miriam said, "I bring wedding anniversary gifts!
308. I have a gift first for Shebah, then a gift for Green Man!
309. To Shebah: the gift of the Lord and Lady is that she and Green Man will be blessed with a child!
310. When for so many centuries Shebah affirmed herself childless, thereby she became infertile.
311. For such is how even the great ones can get stung by our own previous affirmations.
312. The Lord and Lady as Wizard and Wizardess conjure healing here and now!
313. You are fertile, Shebah, now, if you believe."
314. Shebah said, "I believe!"
315. And she was fertile!
316. For she later gave birth to a child.
317. That child became an apprentice to Gahwenjahman and serves the Zeroah Nistar as a unicorn rider.

318. Miriam said, "My gift to Peter Green Man is my promise that there will arise nature-defenders in every land!
319. For I know how Peter's heart yearns for more helpers to defend nature from the spoilers.
320. And in the Last Days, the naturals will rally to save the last forests.
321. Before the Last Days, an Apple Seed Prophet will wander the land of the Eagle, in amnesia, to prepare the way for the naturals.
322. For, lo: the Apple Seed Prophet, a Son of Revolution, was once a great Nasarean but had forgotten.
323. And yet the sleeper will awaken!
324. Here is my prophecy of one great helper of Green Man to come!"

THE APPLE SEED PROPHECY
A Prophecy of Magdalene for Peter Green Man in Thanks for His Many Years of Devoted Service

325. *Behold: In the Last Days a war will be fought.*
326. *Not a new war, but an ancient war: This is the war between the Naturals who reject the Body of the Beast, and the Artificials who build and are that body.*
327. *Lo: the entire world will be the battlefield.*
328. *Even so, the heart of the battle will be waged in the land of the Eagle.*
329. *Singers will call this land "New Babylon"; for, like Old Babylon, this land will overflow with material wealth, but will become spiritually poor.*
330. *For, behold: The Powers behind the False Powers will build their castles in this land.*
331. *And beneath mighty mountains they*

will build the unknown city from which they will rule.
332. *Yea, it is there, beneath mountains in New Babylon, that the Unnatural Brain, which is the Master Brain of countless Unnatural Brains, will be built.*
333. *And this Master Brain of the Unnaturals will be linked to the Unnatural Brains at the workplace.*
334. *And, finally, in the Last Days, the Master Brain will be wedded to the natural brains of those that link to the Body of the Beast.*
335. *Yea, the war between the Naturals and Artificials has been, and will be, waged in countless worlds, for it is the war between True Eternal Life and False Eternal Life, and the ways thereof.*

336. *Know this: Even as Ishshah has chosen a general to lead her army of Nature Lovers in the Old World, so will a general be chosen to lead the forest dwellers of the New World.*
337. *Behold: in the manner that Peter proved himself before Ishshah met him, saving animals on his own even before meeting a Nasarean, thus it will be with his helper in the land of the Eagle.*

338. *Behold: I was shown a vision of things to come; the vision was from Ishshah.*
339. *I saw the natural world poisoned and pillaged, even to the brink of disaster.*
340. *And the leader in the poisoning will, for a time, be New Babylon, the land of the Eagle.*
341. *But I also saw that in the first days of New Babylon, just after its establishment as a nation, a Son of the Natural World stood tall.*
342. *Yea, a son of the revolution, the Appleseed Prophet, is called to fight a different war than his revolutionary father.*
343. *For his father fought with weapons that kill, but the son fights with weapons that heal.*
344. *For the apple tree is his symbol, and apple seed his weapon.*
345. *And he will walk the New World with apple seed in hand.*
✱346. *And he will preach truth according to his understanding.*
347. *And upon his death as man, Ishshah will greet him.*
348. *And in her hand will be The Holy Megillah, her first gift to the Apple Seed Prophet, that his understanding may be magnified.*
349. *The second gift shall be immortal life as the general of her army in the New World.*

350. *Yea, in the forests of New Babylon, an immortal man will walk.*
351. *He is Ishshah's gift to the land of the Eagle before the Last Days.*
352. *His weapon is the gift to inspire others to fight the good fight of the army of the Green Lady.*
353. *This army consists of Naturals, those who refuse the Body of the Beast and defend the Mother Earth from the hands of the spoilers.*[2]

354. After speaking Her prophecy to Peter Green Man, Miriam said to Migdanah, who was writing down the words of the prophecy to be included in the Holy Godspell: "Nasarean children can be taught to plant apple trees in preparation for the coming of the Appleseed Prophet.
355. Yea, give each child a pouch of apple seeds, whatever kind grow in their land, whether it be the yellow quince or the red crab apple, or some other variety.
356. Teach children that each seed we plant is a celebration of life!
357. And let all the children know that this prophecy is the gift of the Magdalene to Peter Green Man, in appreciation for his long work as the cornerstone of the Green Army of Ishshah'el in this world.

[2]In the source manuscript from which this English translation was made, Miriam shared this prophecy again in Mount Carmel. Since the wording of the prophecy is nearly the same both times, we are providing it only once in this translation of *The Holy Megillah*.

358. For, behold: this is a prophecy that help will be sent to Peter; yea, in every nation helpers will arise to save Mother Earth from the hands of the spoilers!
359. And in the Last Days, when chances for victory look slim, young people will swell the ranks of the Green Lions.
360. Wherefore, Peter Green Man, do not despair that the harvest is great and the workers few!
361. Help will come when you most need it!"

362. Negohah and Pehri reported that the road to Mount Carmel was being watched, but not the road to Syria.
363. Yahshua said to His companions: "A change in plan: We had planned to next visit Mount Carmel.
364. Instead, thanks to the warning of our winged scouts, We will first visit the Nasarean congregation in Syria, then go to Mount Carmel.
365. After Carmel, We and Our companions will sail an Alefim ship to Alexandria, then visit Nasareans in dispersion.
366. And then it will be time to gather John's disciples and launch Our ministry to Yisra'el.
367. But before We leave Mount Hermon for Syria, Miriam and I will, tomorrow, gather here with the initiated Lions and speak on Zahyen.

Chapter Forty-Eight

ZAHYEN
Discourse of the Lord and Lady to the Lions of Zahyen on Mount Hermon

1. This discourse was preached to the assembled Nasarean Lions atop holy Mount Hermon.

2. After the assembly chanted The Seven Words of Opening, the Magdalene spoke, saying: "Behold: You have chosen to serve the Lord and Lady as Nasarean Lions of Zahyen.
3. You are Our soldiers!
4. Yea, all who serve the Lord and Lady are Our soldiers, but you are doubly so; for, you serve as Nasarean Lions, and that Tribe is Our army in a special way.
5. Using the three weapons of the Lions – philosophy, body, and staff – you risk your lives to defend life.
6. Oh Nasarean Lions, your service is appreciated!"

7. Our blessed Lord spoke, saying:
"What is Zahyen?
8. It is appropriate."

9. Our blessed Lady spoke, saying:
"What is Zahyen?
10. It is the Way
of the Way expressed
in martial arts
guided by Nasarean philosophy."

11. Yahshua said:
"Zahyen is the art of peace in the context of a violent environment.
12. That art is a dance.
13. A name for that dance is *The Way.*"

14. Miriam said:
"When war is waged on the peaceful
and horrible crimes are committed
against the innocent,
the Way responds appropriately."
15. Yahshua said:
"The Way emanated Zahyen.
16. That was appropriate."

17. Miriam said:
"Judah spontaneously
manifested Zahyen.
18. That was appropriate."

19. Yahshua said:
"The Way of the Green Lion
is to boldly defend Mother Nature
using the principles of Zahyen
while always having
a healthy sense of humor
and a kind heart.

20. "Local Dens of Green Lions
are established by Green Wizards.
21. Green Wizards are trained within Essene Mountain of Peace.
22. The Green Lions are a wing of Green Wizards of the White Rose especially dedicated to the Green Army of Ishshah, whose general in this world is Peter Green Man and whose membership will be restricted to highly trained Nasareans until the Special Dispensation of the Last Days.
23. For, in the Last Days the need for forest defenders will be so great that the Yaiyr will establish a *public* manifestation of Green Lions open to anyone willing to defend nature from the hands of the spoiler."[1]

24. Miriam said:
"What is Zahyen?

[1]The current address for info on the modern Green Lions is that of the current Yaiyr: Day of Greenleaf, Essene Church, Box 516, Elmira, OR 97437

25. It is an appropriate response to energies that attack those that our innate sense of justice demands we protect, defend, and/or make common cause with, motivated by compassion.
26. Zahyen was birthed in spontaneous compassion."

27. Yahshua said:
"Zahyen can include training in defensive physical combat, but need not.
28. Like Judah, if we are centered in the Now, whatever martial arts moves we need will spontaneously arise.
29. Nevertheless, in every generation of Nasareans since Judah of old, there have been some Lions who trained in defensive physical combat.
30. Zahyen endorses no one style of defensive physical combat.
31. We are encouraged by the elders of Zahyen to study several systems and then use what we like and disregard the rest.
32. In the moment of need, these Lions also act spontaneously but with the advantage of muscles trained in the common and uncommon movements of martial arts."

33. Miriam said:
"Though Zahyen is orderly, it is spontaneous when appropriate.
34. Zahyen can manifest spontaneously in any endeavor.
35. Spontaneous movement without think-ing is faster than movement encumbered by thought, and so spontaneity is especially rewarded in physical defensive combat.
36. It makes you quicker than your opponent.
37. However, in other endeavors, foresight and study may be the right combination."

38. Yahshua said:
"In The Holy Megillah, Judah spoke *The Seven Precepts of Illumination for the Tribe of Lions.*
39. In that section, Judah described the first seven positions of Zahyen.
40. Reread that section and you will notice that these 'seven positions of Zahyen' are not traditional martial arts positions but spiritual attainments.
41. Consider now the first three positions: *'Be at One with the past, present, and future; that Oneness is called* 'Here and Now' *and is The First Position of Zahyen.*
42. *Be at Peace with your past, present, and future;* that Peace is called 'Self-Awareness with Bliss' *and is The Second Position of Zahyen.*
43. *Be in Love Most High; that Love is called* 'Service to all Creation' *and is The Third Position of Zahyen."*
44. I advise not only every initiated Lion of Zahyen, but every Nasarean, to contemplate deeply and often the meaning of those words of Judah."

45. Miriam said: "Abdiel, who became Gabri'el and is mated with Ishshah'el, spoke *The Seven Precepts of Illumination for the Way of Shevet Nazarim.*
46. Though those words were addressed to Shevet Nazarim, the Tribe of Priests and Priestesses, they apply to every Lion of Zahyen.
47. Here follows those words of Abdiel, the first High Priest of the Nasarean Religion of the Essene Way in this world.
48. *'From unhealthy positions enter no position.*
49. *From no position realize All position.*
50. *From All position understand the variations of position and that some are preferable to others.*
51. *From compassion serve All position by serving those in the pain of unhealthy positions.*
52. *Serve those who suffer unhealthy positions by holding a healthy position and communicating it.*
53. *The Nasarean Religion of the Essene Way is the most healthy position to hold and communicate and is not at war with lesser positions that are relatively healthy.*
54. *The Lord and Lady hold and communicate this position in countless worlds, as does Their Body, Shevet*

Nazarim.'

55. "Let every Lion of Zahyen contemplate deeply those words of Abdiel.
56. For, lo: Unless you first enter 'no position', you will not experience 'All position'.
57. And only from the vantage of 'All position' can you hold the healthy position that is Zahyen.

58. "Reflect on the chronology of positions and no-position in relation to the manifestation of the 'position' we call The Nasarean Religion of the Essene Way.
59. Via spiritual practices such as meditation and yoga, the spiritual initiate experiences non-position.
60. How natural then to realize *All* position when not focused on defending a *particular position*.
61. And from the vantage of All position the initiate senses the pain of those Beings holding unhealthy positions.
62. And what is the Zodiac but the Group Spiral viewed over a relatively long cycle of repeating rhythms that manifest in this world as seasons?
63. Our work in the worlds of position is to provide healthy doorways unto the higher heavens to Beings in painful positions.
64. One who truly holds the healthy positions of the Nasarean Religion of the Essene Way is one who has experienced the freeing of non-position but then chose to manifest a healthy position amidst a world of pain where Beings are suffering from unhealthy positions.
65. By the term 'healthy positions' is meant 'healthy, heavenly vibrations', which is called The Bread of Life.
66. Oh Lions of Zahyen, when in the realm of positions – which is, precisely, the realm of vibrations – you are servants of Mercy, called by Compassion to be the Way of Love in this contested world.
67. Know this, oh Lions: Love is the author of Zahyen."

Chapter Forty-Nine

Words of Light:
Fifty Proverbial Sayings of Yahshua and Miriam
Spoken to the Nasarean Congregation in Syria

1. Here follows twenty-five sayings of the Lady Christ spoken in Syria, then twenty-five sayings of the Lord Christ in Syria.

2. Miriam the Seer said:
"Do not stare possessively at what you do not possess."

3. Miriam the Advisor said:
"Beware of distractions."

4. Miriam the Practical said:
"Beware of excess fat."

5. Miriam the Profound said:
"Beware of excess body fat.
6. Be even more wary of the fat of a lazy mind."

7. Miriam the Torch said:
"Blessed is she who is wary of her tongue.
8. Especially on her period."

9. Miriam our Mother said:
"I lit your wick but *you* must fan the flame!"

10. Miriam the Revealer said:.
"Ask yourself, 'Who holds the fan?'"

11. Miriam the Illuminator said:
"Let the Four Pillars of Discipleship be your bread."

12. Miriam the Forthright said:
"Widely circulated 'holy' books that present a violent Deity are more dangerous than one war.
13. For they give birth to countless wars."

14. Miriam the Discerner said:
"Not every book called 'holy' is holy."

15. Miriam the Theologian said:
"Reject violent deities.
16. They are not deities."

17. Miriam the Tranquil said:
"Do not debate those who believe in violent deities.
18. Politely reject their belief within, be tolerant without, and move on."

19. Miriam the Holy said:
"When your right hand notices not the good deeds of your left hand, good deeds have become your nature."

20. Miriam the Preacher said:
"Do not ask wages
for teaching the Way.
21. Accept what is freely offered without excess."

22. Miriam the Priestess said:
"Out of ten coins that come your way, tithe one to support Our church.
23. But let the nine you keep also serve Jah-Jah.
24. For, the coins you spend contribute to the creation of your world.
25. Spending money is a form of magic.
26. You cast a spell every time you spend a coin."

27. Miriam the Servant said:
"Serve Jah-Jah in all things, and all things will serve you."

28. Miriam the Wise said:
"The most dangerous man is an unwise man of great influence.
29. Unwise 'public opinion' is an even greater danger."

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30. Miriam the Observant said:
"The most helpful man is a wise man of great influence.
31. But even a wise hermit is a great influence on the subtle atmosphere.
32. And that is helpful to society."

33. Miriam the Teacher said:
"To spread peace, be peaceful.
34. Share the Sevenfold Peace by practicing it."

35. Miriam the Country Girl said:
"Live in the country for healthful conditions.
36. Visit cities to perform good works."

37. Miriam the Compassionate said:
"I give you the benefit of the doubt.
38. But your own conscience will severely judge you!"

39. Miriam the Therapist said:
"Do not judge people as though you are their Lord.
40. Rather, judge them as though you are their servant.
41. Or judge not at all."

42. Miriam the Wizardess said:
"Discernment is not 'judgmentalism'.
43. Discernment is a spiritual gift."

44. A woman asked Miriam:
"When will I experience God?"
45. Miriam replied:
"When the questioner becomes the questioned.
46. For, behold: you are the riddle!
47. Riddle yourself!"

48. Miriam the Lover said:
"Riddle yourself truly, but not without love."

49. Twenty-five proverbial sayings by Yahshua in Syria now follow.

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50. Yahshua the Lover said:
"The truest answer to your truest self is Love."

51. Yahshua the Powerful said:
"Wed Love with Wisdom, and know the Power of creation within you."

52. Yahshua the Forgiver said:
"Without forgiveness, there is much weeping and gnashing of teeth!"

53. Yahshua the Guardian said:
"You are spiritual salt:
preserve the true teachings."

54. Yahshua the Gifter said:
"When you give a gift, do not attach strings.
55. Those strings become chains."

56. Yahshua the Healer said:
"An opinion can be solid as stone but false."

57. Yahshua the Savior said:
"The Third Salvation is Here and Now.
58. It is not taken by force but is recognized and enjoyed."

59. Yahshua the Enlightener said:
"The Great Light shines in the darkness and comprehends that darkness.
60. The darkness does not comprehend the Great Light."

61. Yahshua the Discerner said:
"Many approach Me with ignoble motives and hidden agendas."

62. Yahshua the Therapist said:
"Examine yourself for ignoble motives and hidden agendas.
63. That's called 'Old Religion'."

64. Yahshua the Preacher said:
"When you find inner weeds, pull them!
65. That's called 'Old Religion'."

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66. Yahshua the Wise said:
"Act not in opposition to your conscience.
67. That is the path of hell."

68. Yahshua the Teacher said:
"Would you give a nut to a man with no teeth?
69. Likewise with spiritual teachings: share your pearls with those that appreciate their shine!
70. Throw a pearl to a pig and it will trample it in the mud and feces!
71. Throw a pearl to a crowd of pigs and they will trample the giver!"

72. Yahshua the Zealous said:
"Zeal is blessed when it leads to Wisdom and Love.
73. Until then, be wary of your zeal!"

74. Yahshua the Prophet said:
"Even those false apostles who will alter My teachings will serve a hidden purpose.
75. Through them the religion of the worldly masses will be elevated a bit.
76. When ready, the world will receive *The Holy Megillah*.
77. One world will pass away, another will arise."

78. Yahshua the Righteous said:
"If you give your ear to a gossip you become an accomplice."

79. Yahshua the Truthful said:
"The tongue of the gossip can create no scandal without a willing ear."

80. Yahshua the Christ said to the assembled companions and Syrian Nasareans:
"The Gossip has his tongue in every pot.
81. When the pots boil his tongue gets burned!"

82. Yahshua the Just said:
"The gossip meddles in what does not concern him.
83. What should concern him is himself."

84. Yahshua the Yogi said:
"Gossip, gluttony, and dishonesty: these evils come through misuse of the mouth."

85. Yahshua the Grandson said:
"The wise continuously convert loss to gain, death into life.
86. That is why David the Yaiyr said:
'The wise have the magic touch'."

87. Yahshua the Friend said:
"The visit of a cheerful friend is better for the sick than medicine."

88. Yahshua the Gardener said:
"Those who grow their own food eat best."

89. Yahshua the Guru said:
"As the man is, so are his tools."

90. Yahshua the Jester said:
"The fool guards himself from everything but himself!"
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Expanded Footnotes

Expanded Footnote One: Nasarean Names of Deity

In *The Holy Megillah,* we meet the following Nasarean names of Deity:

Yah
Omen
Jah
Jahlah
Jah-Jahlah
Jah-Jah
Jahday
Jahnah
'Oholiy'ab
'Oholibah
Immanuel
Immanuelah
Elohim
YHWH
Yahweh
HaShem

Here follows the meaning of each of the above Nasarean names of Deity.

YAH. *Yah* is a Hebrew name for Deity. In Nasarean theology, *Yah* is **without beginning**. According to Nasarean theology, *Yah* is *Primal Being. Yah* is *Primal* because *Yah* is *Original Being* with nothing before it. Also according to Nasarean theology, Yah is *Unconditioned Being. Yah* is *Unconditioned* because Yah is not the effect of, or affected (conditioned) by, anything outside of itself. Not only was that originally true in that Yah predated anything that can be called *conditioning*, but it remains perpetually true: Yah is perpetually at *CAUSE* and therefore transcendent to effect. Also according to Nasarean theology, *Yah* is *Undifferentiated Being.* The original state of the Godhead was **UNDIFFERENTIATED BEING.** In this context, by the term *undifferentiated* we mean that there was no 'other'; there was no 'me and you', no 'he and she', no 'we'. There was just **ONE BEING.** It also implies a gender neutral state of being – a state of being that is neither masculine nor feminine. Thus, *Yah* is neither *He* nor *She,* being *Undifferentiated Being.* The Hebrew word for the **ONE BEING** is **YAH.** *Yah* means *AM, ISNESS, BEING. Yah* is *Existence,* or pure *IS.* [When we add the prefix 'eh' to the word *Yah* we get *Ehyah,* which is **I AM,** another name of Yah.] Though we have declared that *Yah,* as *Undifferentiated Being,* is gender neutral, being neither a *He* nor *She, Yah* **is the Source of both the masculine and feminine aspects.**

How is it possible that *gender neutral* Undifferentiated Being can be the Source of *Divine Father* and *Divine Mother?* Let us begin our answer by looking at the Hebrew letters that spell the word *Yah.* In Hebrew, *Yah* is spelled with two letters: *Yod,* which represents the *Masculine Principle,* and *Heh,* which represents the *Feminine Principle. Yod,* the first letter of the two-letter (in Hebrew) word *Yah,* not only represents the masculine principle, but is associated with *Fire* and *Assertiveness.* The second letter of *Yah,* the letter *Heh,* not only represents the

Feminine Principle, but is associated with *Water* and *Receptivity.* In the light of the awareness of the Hebrew spelling of *Yah,* we see that the term *gender neutral,* when it is used to describe *Yah,* should be understood to describe a condition of *perfect gender balance.* In other words, the neutrality of gender within Yah is due to the perfect balance of the masculine and feminine aspects, not the absence of them. The masculine and feminine aspects within Yah **are not active but latent**, only becoming manifest when emanated – exteriorized – by Yah. Thus, Yah is never a *He* or *She,* but is always the Source of both. The emanation of the masculine and feminine aspects by Yah resulted in the First Trinity (that Trinity consists of Yah the I Am, Jah the Divine Father, and Jahlah the Divine Mother), and that Trinity gave birth to the countless trinities that comprise the manifest universe, each Trinity created in the Image and Likeness of the First Trinity.

OMEN. *Omen* is a Hebrew noun related to the adverb *Amen. Omen* can mean faithfulness, but in this context, as a name of Yah, means *Truth,* the *That Which IS.* Beyond the various theories about God, is the ACTUAL TRUTH that truly IS. That is Omen.

IAH. *Jah* is the Nasarean name for *God Transcendent,* the transcendent aspect of the Divine Masculine, the First Father, the First Male. Jah is the first emanation from Yah, the male counterpart of the Divine Feminine Jahlah. Jah and Jahlah were emanated by Yah for the purpose of creation, in fulfillment of the Creative Wish, which was the wish to create other Beings. Jah and Jahlah are eternal soul mates, the Divine Couple Transcendent.

IAHLAH. *Jahlah* is the Nasarean name for *Goddess Transcendent,* the transcendent aspect of the Divine Feminine, the First Mother, the First Female. Though Jah was the first emanation from Yah, both Jah and Jahlah were always simultaneously latent within Yah. Jah (God Transcendent) and Jahlah (Goddess Transcendent) were emanated by Yah for the purpose of creation, in fulfillment of the Creative Wish, which was the wish to create other Beings. Jah and Jahlah are eternal soul mates, the Divine Couple Transcendent.

IAH-IAHLAH. *Jah-Jahlah* is a convenient term by which Jah and Jahlah can be addressed at the same time.

IAH-IAH. *Jah-Jah* is a short form of the above described term *Jah-Jahlah.* It is a simple, convenient term for addressing both Jah and Jahlah at the same time.

IAHDAY. *Jahday* means *Jah Guide.* In later Biblical Hebrew a version of this name was pronounced Jah-dah-ee, but in Nasarean Ancient Vibration, which is the pronunciation we use, it is pronounced Jah-day. Jahday is the Only Directly Emanated Son of Jah, the Lord Christ.

The Son of Jah (Jahday) and the Daughter of Jahlah (Jahnah) are the *Children* of Jah-Jah, but, in relation to you and I, they are *Parents.* The reason they are called the **ONLY** directly begotten children of Jah-Jah, is that they are the only children **DIRECTLY EMANATED** by Jah-Jah. Thus, in relation to Jah-Jah, they are **children.** But those first two children of Jah-Jah **were given the assignment of creating the countless children of The Mother Ovum – us!** Thus, Jahday and Jahnah, are the *Children of Jah-Jah,* but they are the *Mother and Father of every other Being ever created!*

The pupose of Jahday, the Lord Christ, and Jahnah, the Lady Christ, is to represent Jah-Jah within the Mother Ovum, serving both as Creators and Saviors. The Lord Christ, being the father of all the Beings of The Mother Ovum (our universe), is called *God Immanent,* which

means *God Immanent in Creation.* Jahnah, the Lady Christ, being the mother of all Beings of The Mother Ovum, is called *Goddess Immanent,* which means *Goddess Immanent in Creation.* Their parents, Jah and Jahlah, are referred to as *God Transcendent and Goddess Transcendent,* indicating that their transcendental abode is in Heaven Most High, which is transcendent to The Mother Ovum.

JAHNAH. *Jahnah* is a Nasarean feminine form of the Hebrew name *Jonah,* which means *Dove.* By spelling and pronouncing the Hebrew word Jonah as *Jahnah,* which is a playful example of Ancient Vibration, the Nasareans were declaring that she is the *Dove of Jah-Jah.* That is why, in Biblical literature, the Holy Spirit is often symbolized as a dove. Jahnah is the feminine counterpart to Jahday. Whereas Jahday is the Lord Christ and God Immanent, Jahnah is the Lady Christ and Goddess Immanent. Jahnah is the Only Directly Begotten Daughter of Jahlah, by virtue of the fact that she was directly emanated by Jahlah. She came to earth about 2,000 years ago and was known as 'Mary Magdalene', or 'Miriam the Magdalene'. The prophecies declare that she will come again, along with her Eternal Spouse, the Lord Christ. As 'Mary Magdalene', she was legally married to Yahshua ('Jesus'), and was his authorized successor after the crucifixion. After the crucifixion, she formed *The Order of the Blue Rose,* and moved to France with her adopted daughter, Sarah, and her baby boy by Yahshua, Gebiya. The name *Gebiya* means *Goblet,* and he is indeed *The Holy Grail.* Mary Magdalene was never a prostitute; that was simply a negative slur by mainstream Jews and the early Catholic Church, both of whom were opposed to women in the priesthood. See Expanded Footnote Eleven for more details on Jahnah's incarnation as 'Mary Magdalene'.

'OHOLIY'AB. *'Oholiy'ab* means *Tent of (my) Father.* It is a name for Jahday, the Lord Christ, the Only Directly Begotten Son of Jah.

'OHOLIBAH. *'Oholibah* means *My tent is in Her.* It is a name for Jahnah, the Lady Christ, the Only Directly Begotten Daughter of Jahlah.

IMMANUEL. *Immanuel* means *God with us* or *God Immanent.* It is a name for Jahday, the Lord Christ.

IMMANUELAH. *Immanuelah* means *Goddess with us* or *Goddess Immanent.* It is a name for Jahnah, the Lady Christ.

ELOHIM. *Elohim* is a Hebrew plural name for Deity. Literally, it means *Gods* or *God and Goddess.* The Nasareans use the word *Elohim* in the latter sense – *God and Goddess* – as a convenient way of referring to *God and Goddess Immanent* (Jahday and Jahnah) at the same time. The Nasareans do not use the word *Elohim* for God and Goddess Transcendent (Jah and Jahlah), instead using the term *Jah-Jah* or *Jah-Jahlah.*

YHWH. *YHWH* is a four-letter Hebrew word known as the *Tetragrammaton.* The word *Tetragrammaton* simply means *Four-Letter Word.* But it refers to a particular Hebrew four-letter word name of Deity: **YHWH.** The Tetragrammaton consists of four Hebrew consonants (a consonant is a letter that is not a vowel; any letter that is not a vowel is a consonant) that, when vowels are added, form the most revered Hebrew name for Deity: **Yahweh** (pronounced: Yah-way).

Although you will usually see the Tetragrammaton rendered in English as YHWH, some translators render it with a 'V' in place of the 'W': YHVH. If you are a student of esoteric texts

you have undoubtedly seen it rendered both ways (YHWH; YHVH). Perhaps you wondered why? The answer is simple. The Hebrew letter ו (vau) makes a sound that is not exactly the same as any English letter, but is closest to a cross between 'v' and 'w'. If you put your two centermost top teeth two inches below your bottom lip inside your mouth and say 'vau', you will notice that the 'v' comes out as a sort of mix between 'v' and 'w'. That mix is the actual sound of the Hebrew letter *vau* (ו), and that is why some translators render it as the English 'W' and others render it as 'V'. Most translators choose 'W', and so do we.

The letters of the Tetragrammaton are: י (Yod); ה (He; pronounced *Hey*); ו (Vau); ה (He). Whereas in English we read a word from the left to the right, in Hebrew we read from the right to the left. Thus, in Hebrew the Tetragrammaton appears as follows: יהוה

An interesting thing happens when we stand the Tetragrammaton up vertically, rather than let it lie horizontally. It takes on the appearance of the human being! As you see in Figure One, you have the human head, shoulders, arms, waist and hips, and legs. While that in itself is interesting, the magic has just begun. As we are about to reveal, the Tetragrammaton (YHWH), when placed vertical as shown in Figure One, **REVEALS THE GREATEST TRUTHS OF CREATION, including the blueprint of Creation.** Examine Figure One, then carefully read the following paragraphs that explain the illustration.

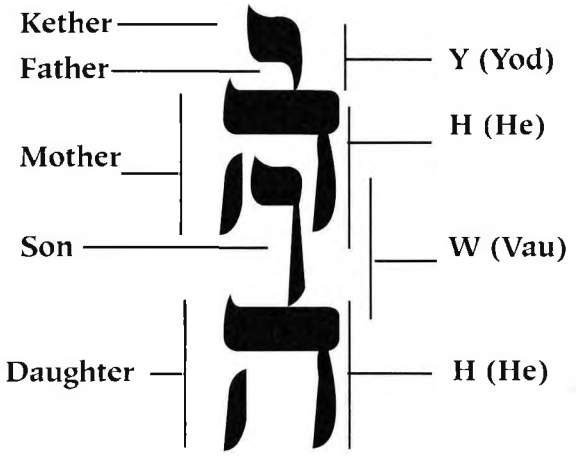


Figure One

The first thing to notice in the illustration is that it consists of the four letters of the Tetragrammaton: Yod (י); He (ה); Vau; (ו); He (ה). In Nasarean Kabbalah, the top portion of the top letter (Yod) is called *Kether.* In Hebrew, the word *Kether* means *Crown* and here refers to the *Crown Chakra,* which is spiritual *I AM.* It is the spark of pure Spiritual Being that is itself neither male nor female, but is the Source of both the Divine Masculine and Divine Feminine. So, the **top portion** of the top letter – the little spark at the top of the Yod – is the spiritual spark we call '**I AM**' or *Kether.* This spark of '**I AM**' is **YAH.**

While the top portion of the top letter in Figure One symbolizes 'I Am', which is neither masculine nor feminine but is the Source of both, notice that the **bottom portion** of the top letter symbolizes the **Divine Father.** Also notice that the bottom portion of the top letter, the stem of that letter, is in physical contact with the second letter. That second letter is *He* (pronounced *hey*) and symbolizes the **Divine Mother.** In Nasarean Kabbalah we learn that through the procreative interaction of the masculine principle (Divine Father Jah, the bottom portion of the top letter) and the feminine principle (Divine Mother, the second letter), **the**

First Son and First Daughter are birthed. The First Son (Jahday) and the First Daughter (Jahnah), being emanated in the Image and Likeness of the First Trinity (Yah, Jah, and Jahlah), then go and do likewise, giving birth to the children of the Mother Ovum (us). We also are created in this Image and Likeness, and will likewise multiply. It is important to note that though the **I AM** (*Kether*, the top portion of the letter Yod) is neither masculine nor feminine, both Divine Father and Divine Mother are directly emanated from **I AM** and thus **I AM** is the ultimate Source of all Creation, albeit the procreative act itself is performed by the masculine and feminine emanations (Divine Father Jah and Divine Mother Jahlah, and then Jahday and Jahnah).

Moving from the top of the Tetragrammaton downward, the third letter is *Vau*. In our illustration, please notice that *Vau* symbolizes the *Divine Son*. The fourth letter (bottom letter) of the illustration, another letter *He* (pronounced *hey*), is the *Divine Daughter*.

In the Tetragrammaton (YHWH) we have been given the secret of Creation. From the **I AM** (*Kether*) that is neither male nor female comes forth a Divine Masculine Emanation and a Divine Feminine Emanation. Those emanations are called **Divine Father (Jah)** and **Divine Mother (Jahlah)**. From their creative embrace (symbolized by the stem of *Yod* in contact with the letter *He*), Creation is emanated.

YAHWEH. *Yahweh* is the usual pronunciation of YHWH, the Tetragrammaton (described above). When Nasareans use the term Yahweh, they generally are using it as a convenient term by which to address Jah-Jah and Elohim at the same time. In other words, it is a term by which we address or refer to both God and Goddess Immanent and Transcendent at the same time. In this sense, it is a term to address what the Megillah calls *The First Family*. But the Megillah also makes clear that *The First Family* expands to include the ALL, being the Source of the All. In that sense, this term refers to the Creators and their Creation, the ALL.

HaSHEM. *HaShem* literally means *The Name*. It refers to YHWH (Yahweh), the Tetragrammaton described in the two listings directly above. The implication is that YHWH, being the name of *The First Family* (Jah-Jah and Elohim) that expands to become the ALL, is *The Name of Names*, the name of Deity that includes all names of Deity. In the sense that YHWH is a name for the ALL, it is also the name that includes every name, including yours. At a certain point in its development, mainstream Judaism forbade the pronunciation of YHWH, for fear of profaning it. That prohibition is at least naïve and has never been a part of Nasarean practice. It is naïve in that we are not capable of profaning YHWH, we are only capable of profaning ourselves. Beyond naïve, the prohibition on pronouncing YHWH is also nefarious in that, in truth, it was a Luciferian attempt to prevent people from experiencing the blessing of the Divine Name. In fact, chanting YHWH according to Ancient Vibration is called for in *The Holy Megillah*, and is one of the most important Nasarean meditation practices. Thus, when we use the term *HaShem* to refer to YHWH, it is not because we fear pronouncing YHWH. Rather, HaShem is simply a term of profound respect that declares that YHWH is *The Name of Names!*

Expanded Footnote Two:
Nasarean Hebrew and Transcendental Vibration

Let us review and expand upon Footnote Number Four from page one of *Mattanah: The Nasarean Book of Genesis*. That footnote read as follows:

"Nasarean Hebrew is similar, but not exactly the same, as Biblical Hebrew. One difference is

that the Nasareans believed that they had preserved certain significant pronunciations of key mystical words and sounds, including YHWH. Indeed, they believed that the origin of some of their key words and sounds was angelic, coming from the Cherubim of heavenly realms. The Nasareans refer to those key pronunciations of various words and sounds as *Ancient Vibration* or *Transcendental Vibration,* believing them to have transcendental power. These words are considered ancient in that they predate current usage and pronunciation of those same or similar words, stemming from ancient times predating our recorded history and often predating the creation of our planet. But the practice of *Transcendental Vibration* does not limit itself to an attempt to preserve ancient pronunciations; rather, it is the general practice of upgrading our language to a higher mystical vibration."

In regard to the first sentence of the above paragraph, there are several reasons that Nasarean Hebrew is *similar* but *not exactly the same* as Biblical Hebrew. First let us consider why Nasarean Hebrew and Biblical Hebrew are similar. The similarity is due to the facts that: a) The ancient Nasareans lived amongst the Aaronite Jews (mainstream Judaism); and b) The Aaronite Jews often persecuted the far less numerous Nasareans and, in the process, stole/borrowed much from them, not only material possessions and land but also intellectual wealth such as Nasarean Language Arts. The 'borrowing' of Nasarean Language Arts by mainstream Judaism was predicted in the following prophecy from *The Bahir Shibathayim,* a section of *Mattanah: The Nasarean Book of Genesis:*



"Oh Abdiel,
as you climbed the Tree of Life
you learned many tongues,
even of the Cherubim.
Yea, you learned
the Nasarean First Letters.
Behold,
the Fire Letters are now given
to the Nasareans,
and will later be taken
by the Children of Cain."



The above words are from the lips of the Lord Christ. He spoke those words when he gave the Nasarean Calendar Mysteries to the first Nasarean Priest of this world, Abdiel, the first child of Adam and Eve. In that account (which is found in *The Seventh Candle* of *Bahir Shibathayim*), the reference to *"the Nasarean Fire Letters"* is a reference to a stylized form of what has come to be called *Biblical Hebrew Letters.* By 'stylized' I mean the style often employed by practitioners of Kabbalah in which each Hebrew letter incorporates one or more sparks into its shape, giving the impression of fire; thus the term: Fire Letters. The 'sparks' are based on the Hebrew Letter *Yod,* which you can see resembles a tiny spark: ◣. The Lord told Abdiel that the Nasareans would be *given* the Fire Letters, but that the *"Children of Cain"* would later *"take"* ('steal/borrow') them. The reference to the *"Children of Cain"* is a reference to the religion that came to be known as *Cainite* (these Cainites are not the *Canaanites* of the mainstream Bible; the words just sound similar in English) and later split into the Jakobites (Cainites who were a bit influenced by the Nasareans and later became known as 'Aaronites' or 'mainstream Judaism') and Amalekites (those Cainites who did not become Jakobites became Amalekites). So, the primary reason for the great *similarity* in Nasarean Hebrew and Biblical Hebrew is that the Aaronite (mainstream Judaism) religion adopted the Nasarean form of Hebrew.

Having considered the similarity of Nasarean Hebrew and Biblical Hebrew, let us consider some key differences. Immediately after he prophesied that the Fire Letters would be *"given to the Nasareans"* and later *"**taken** by the Children of Cain"*, the Lord declared:



"But only those given
the Fire Letters
will receive also the
comprehension of their mysteries
and the fruit
of their use in meditation."



Thus, even though mainstream Judaism adopted the basic form of the ancient Nasarean Hebrew, they did not receive the keys to the mysteries of the ancient Fire Letters. In other words, there are mysteries related to the sacred Fire Letters that are transcendent to the mere form. You cannot forcibly 'take' the mysteries; they are received by initiates who progressively comprehend the mysteries by practicing the Nasarean teachings. By extension, the exact principle given by the Lord in regard to the Nasarean Fire Letters holds true not only in regard to those letters but also to all of what we call 'Nasarean Hebrew' and 'Biblical Hebrew', including grammatical syntax. In other words, Nasarean Language Arts (the best term for what is generally referred to as Nasarean Hebrew), both written and spoken, are part of the Nasarean religious mysteries and related spiritual practices and, as such, are under the auspice of the Nasarean Mystery School.

The very nature of a spiritual 'Mystery School" is that the teachings and practices are dispensed in a gradient fashion to initiates who advance from one level to the next in ladder-like ascension as they gain and demonstrate proficiency (adeptship) and prove loyal and trustworthy. This being the case, very little of Nasarean Hebrew is revealed by Nasareans (ancient or modern) outside of the context of our Mystery School Lessons. Nevertheless, we can (and now will) briefly comment on those mysteries touched upon in the verses quoted above and those alluded to in Footnote Four on the first page of *Mattanah: The Nasarean Book of Genesis*. Herein we will briefly address the following:

1) That the origin of many Nasarean key words – especially religious nomenclature and mantras – is angelic and from the heavens;
2) That the Nasareans preserve the original pronunciations and meanings of those words (and non-word sounds) even when the general culture (including but not limited to the above described mainstream Judaism) adopts and changes the pronunciation or meanings.
3) That these words and sounds of heavenly origin are Words of Power that have transcendental significance and impart to those empowered to use them a great variety of spiritual blessings, including revelatory illuminations, profound communion with YHWH, access to higher energies and ethereal realities, fellowship with heavenly Beings, increased capabilities in things of true import, and the ecstasy of Bliss Consciousness.
4) That those not authorized to use Nasarean Words of Power within the context of the terms set forth in *The Holy Megillah*, will not be harmed by their use but will not receive the transcendental empowerments that those authorized to use the Words of Power will receive.
5) That all the above portion of this Expanded Footnote Two relates to *Transcendental Vibration*, which is also called *Ancient Vibration*.
6) That *Transcendental Vibration* is a playful, happy *Language and Sound Art*, itself a part of the overall Nasarean Science of Harmonious Vibration.

7) That the only way you can know more about the matters discussed in this Expanded Footnote Two is to become an initiate of the authentic and authorized Nasarean Mystery School that is the agency responsible for the publication of this first edition of *The Holy Megillah: The Nasarean Bible of the Essene Way.*

In regard to number one above, know this: The authentic and authorized Nasarean Mystery School on this planet is an outlet for the teachings of the Universal Nasarean Mystery School that spans the Heavens and was founded by the Lord Christ and Lady Christ. Thus, since the origin of the Nasarean Mystery School on this planet, certain other-worldly (heavenly) words and sounds have been imparted to us by the Lord and Lady and their heavenly Cherubim. In regard to number two above, let it be known that our Nasarean Mystery School (the authentic and authorized one) has existed without interruption since its inception in the Garden of Eden. Though the 'above-ground' or 'revealed arm' of our church is often persecuted to the point of near extinction or is in a prolonged period of hiding to prevent that extinction, the 'underground' or 'hidden arm' of our church – which is the esoteric core of our Mystery School – has always continued to exist and managed to preserve our ancient scrolls and Words of Power. Some of those words made their way into mainstream Hebrew and then had their meanings and/or pronunciation altered to various degrees, but the original versions have been preserved within our Mystery School.

The various spiritual blessings described in number three above typically stem from the heavenly vibrations induced by the proper use of the Words and Sounds of Power. While number four above makes clear that, as stated in *The Holy Megillah,* the efficacy of the Words and Sounds of Power is linked to their authorized use within the context of our Mystery School, that is not due to any desire to exclude or prevent others from the blessings. Rather, as described in *The Holy Megillah,* because these Words and Sounds of Power are linked to powerful energies and spiritual realities, their use could actually harm those who are not properly prepared to use them. Thus, the Lord and Lady arranged that the Words and Sounds will only have any potency when used by those authorized to do so within the context of our Mystery School, to prevent harm to the unprepared. How can a good thing – like Light – harm the unprepared? Well, the very same light that I might experience as nourishing and joyous might burn to a crisp an entity that is used to living in dark shadows. And the blazing light of the Lord and Lady that is experienced by some as Pure Love, is experienced by others as a fire too hot to face. Wherefore certain precautions have been taken by the Lord and Lady, as described in *The Holy Megillah.*

As stated in number five above, this entire Expanded Footnote Two has to do with what Nasareans call *Ancient Vibration* or *Transcendental Vibration.* It is called *Ancient* because it is a science and practice that predates the birth of this planet. It is a science and practice concerned with *Vibration* because, all things manifest as, feed from, affect, are affected by, and cause *vibrations.* It is called *Transcendental* Vibration because some vibrations are much more harmonious and helpful than other vibrations, and the word 'Transcendental' implies higher (transcendent), joyous and helpful vibrations. Transcendental Vibrations are those vibrations that are harmonious with spiritual and physical well being and lead to ascension. Because not only Words and Sounds relate to vibration, it is pointed out in number six above that this Word and Sound Art is only a part of the overall Nasarean Science of Harmonious Vibration. Though but a part of an overall lifestyle of harmonious vibration, the Word and Sound Art called *Transcendental Vibration* is a profoundly significant part of Nasarean spiritual practice.

Even though Transcendental Vibration is of profound and serious import, it is practiced in a

playful, joyous manner, as stated in number six above. Much of that 'playfulness' is related to being 'playful' with the language of the general culture we are surrounded by, attempting (playfully!) to upgrade the language and sounds of the general culture. In this aspect of Transcendental Vibration, we are not dealing with Nasarean sectarian Words and Sounds of Power, but with the other aspect of Transcendental Vibration: elevating the words and sounds of the decadent culture around us. In other words, we attempt (playfully) to affect the Words and Sounds around us in a positive way, thereby making the Words and Sounds of our culture a bit more transcendental, harmonious and uplifting. This in itself is an art form, as is the proper chanting of Nasarean Words and Sounds of Power. Both practices are important parts of Transcendental Vibration.

Although some readers will desire more specific information in regard to Nasarean Hebrew and Transcendental Vibration, number seven above illuminates the fact that this subject matter is part of our Mystery School curriculum and, thus, is only discussed further within that context.

Expanded Footnote Three: Our Use of Some Old English

Not all of the Expanded Footnotes are very wordy. This one is very brief. We simply wish to communicate that we are quite aware that we have incorporated some rather archaic English words in this translation of *The Holy Megillah,* notably such words as *Lo* and *Behold.* We have done so because we like those archaic English words, believing them to be more in harmony with *Transcendental Vibration* than their modern replacements. Modern English Bibles (mainstream Christian Bibles) have lost much of their spiritual 'feel' or 'vibe' by replacing pleasing aspects of the King James era English with the more mundane modern English. Some of the old English needs to be replaced so that the modern reader can understand what is being said. But we use a spattering of old, archaic English in *The Holy Megillah* to accurately convey the spiritual 'feel' of the Nasarean Hebrew original.

Expanded Footnote Four: Nasarean Hebrew and the *'J'* Sound

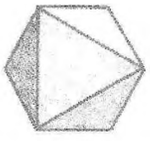
It will surprise many English readers of Biblical literature to learn that there is no 'J' sound in Biblical Hebrew or modern Hebrew, though there is in Nasarean Hebrew. The reason this fact will surprise many English readers is that they have grown up reading and pronouncing words like Jerusalem, Jesus, and Jacob, all Biblical words that begin with 'J' in English. However, in Hebrew all three of those words, and all other examples one might give, actually begin with a 'Y'. While there is no 'J' sound in Biblical Hebrew or modern Hebrew, there is limited use of the 'J' sound in Nasarean Hebrew. The use of the 'J' sound in Nasarean Hebrew is limited to certain names of Deity, the known examples being: Jah, Jahlah, Jahday, and Jahnah. This practice is related to Transcendental Vibration, wherein the 'J' sound is said to be the true sound of the transcendental names of the four members of The First Family. The Nasareans placed a tiny circle with a point in its center above the letter that would normally be pronounced as a 'Y' any time they wanted to indicate that it should be pronounced as our 'J' sound.

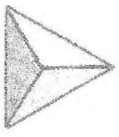
Expanded Footnote Five: The Five Polyhedrons of Perfect Symmetry

The Five Polyhedrons of Perfect Symmetry are well described in the text of *The Holy Megillah.* In the footnote that accompanies that section of text from *Mattanah,* additional information is

provided and the reader is directed to this Expanded Footnote Five to see drawings of the Five Polyhedrons of Perfect Symmetry. Those drawings are provided below.


Icosahedron


Octahedron


Tetrahedron


Hexahedron


Dodecahedron

Expanded Footnote Six: The Great Central Sun

In *The Holy Megillah,* the star that we call our Sun is very significant. Of course, whether or not modern people take the Sun for granted – and they do – it can never be anything less than profoundly significant. Without the Sun, there is no life on earth. No current life, no past life, no future life, no life on this planet at all, ever, without the Sun. And yet modern people pay little or no homage to the Sun.

Ancient peoples did pay homage to the Sun. Modern people are aware that the ancients venerated the Sun, but that awareness is very superficial. Moderns think that the ancients venerated the Sun as a Deity because they were uneducated primitives who did not know any better. Actually, a deeper study of the teachings of the ancients in regard to the Sun reveals a very deep cosmology. They understood that our planet – and every living thing on our planet – is in existential discipleship to the Sun. By the term *existential discipleship,* I mean that by the very nature of our existence on this planet we are in the role of discipleship to the Sun. The Sun is senior to us in every way. While we are all – aware of it or not – in *existential* discipleship to the Sun, we are not all in *conscious* discipleship. To be in *conscious discipleship* to the Sun, we must be aware of the fact that we are in the role of disciple in relation to the Sun. The ancients were very aware of the fact that the Sun was senior to them in every way. When I say in *every way,* I mean even including spiritually and intellectually. We read in the ancient Yajnavalkya Samita:



The spiritual light which is hidden,
within the Sun,
is the light adorable.
It shines through the hearts of all
creatures as their consciousness.
The spiritual light which shines through
the physical sun shines through the hearts
of every human soul.
The light which shines in the heart
of all human souls in the form of
consciousness, shines also through
the universe, which is a living organism.



In the light of the above passage, we realize the fallacy of the modern notion of savage ancients

ignorantly venerating the Sun. We begin to realize that, in truth, they had a deep cosmology that differentiated between the physical and spiritual light of the Sun. Their understanding of the metaphysical aspects of the Sun was far more complex and illuminated than moderns appreciate. In the Isavas Upanishad 15, we read:



O Lord, you nourish and sustain all that
exists. Please remove the disk of the
shining sun, so that as I travel on the path,
I see your face, behind the Veil of the Sun.



Again, in the above passage, we see that the ancients were not simply venerating the outer, physical body of the Sun – referred to above as the *disk* or *veil* of the Sun – but were aware that within that body was a profound spiritual reality.
In yet another Hindu Upanishad:



O Thou, Who giveth sustenance to the
Universe, from whom all things proceed,
to whom all things return, unveil to us
the true spiritual Sun,
hidden in a disc of golden light,
that we may know the truth,
and do our whole duty,
as we journey to Thy Sacred Feet.



Likewise, in *The Holy Megillah,* the teaching is that there exists a hidden spiritual dimension within the Sun. Within the Sun is the Seventh Heaven, the highest Heaven of our Solar System. In the same way that the seventh chakra of a human being is called the Crown Chakra and is the highest seat of spiritual awareness in our organism, that Seventh Heaven within the Sun is the Crown Chakra of our Solar System, the highest seat of spiritual awareness in our Solar System.

Now comes an important point. Even though the ancient Hindus and Nasareans considered the Sun to be the seat of the highest spiritual energy within our Solar System, they knew that our Sun is itself in orbit around another distant star, and thus is in discipleship to that star. And that distant star is likewise in orbit (discipleship) to another star – and so on. Although the ancient (and modern) Hindus and Nasareans acknowledged their discipleship to the highest seat of Light in our Solar System (the Sun) and paid due respect, **THEY DID NOT WORSHIP THE SUN AS GOD.** Yes, they believed that highly evolved spiritual entities lived within a hidden spiritual dimension within the Sun and that the Sun itself possessed consciousness, but they knew that the Sun itself is in discipleship to a long chain of higher (in a spiritual sense) stars, and that every star, heaven, planet, and Being is in discipleship to God/Goddess.

All of which brings us to a new term: **THE GREAT CENTRAL SUN.** Because the star of each solar system is considered to be the Crown Chakra of that system, and because each star is in discipleship to higher stars, the Crown Chakra of the All is referred to as *The Great Central Sun.* This is the celestial home of God and Goddess. But at this level of spiritual manifestation – the God level – this 'Sun' is not simply a star; rather, it is the '0' that is the center and circumference of the All and of every constituent part of the All. Though this Great Central Sun is the center of every point of the All, it also is a heavenly realm where God and Goddess play with their friends. Why would it also be that? Because God and Goddess enjoy it!

Expanded Footnote Seven:
The Ebionite Clementine Texts

Any true scholar of Christian origins must become familiar with the Ebionite Clementine Texts. Most Christian pastors and theologians are not familiar with those texts. And of the few Christian leaders who have at least heard or read a reference to the Ebionite texts, very few have actually read those texts. This matters, because the Clementine texts present the first Christians as vegetarian.

The mainstream theologians who have read the Ebionite Clementine texts refer to that form of early Christianity as *Jewish Christianity*. They give it that name because they recognize that it existed prior to the establishment of Roman Christianity and consisted of Hebrew and Aramaic speaking people who lived in Israel, Palestine, and Jordan. They also give it the name *Jewish Christianity* because they wish to marginalize it and sweep it under the rug, as it is an embarrassment to mainstream Christianity. It is an embarrassment because it is obviously a more ancient version of Christianity than the Roman version that modern Christianity is based on. That is an embarrassment to mainstream Christianity because the obviously more ancient form of Christianity represented by the Ebionites has some very different teachings, including vegetarianism. More embarrassing even than the realization that the earlier form of Christianity was vegetarian – which implies that modern Christians should be vegetarian – is the fact that the Ebionites considered Paul to be a false apostle who altered the teachings of Jesus. Since modern Christianity is based more on the teachings of Paul than the teachings of Jesus, that is quite an embarrassment. Thus, the Christian theologians brand the earlier Ebionite form of Christianity as *Jewish Christianity*, implying that it is not pertinent to today's non-Jewish Christians, and do their best to hide the fact that it ever existed.

From a Nasarean understanding, Ebionite Christianity is not the earliest and most authentic form of Christianity, but is indeed earlier and more authentic than 'Paulianity' or Roman Christianity. I will explain. The earliest form of Christianity is the Nasarean religion of the Essene Way, because that is the form of Christianity taught by Yahshua ('Jesus'). However, almost immediately after his crucifixion, the first schism in Christianity occurred. Yahshua had appointed his wife and co-Messiah, Miriam of Magdala ('Mary Magdalene'), as his successor. But within days of his crucifixion, some of the male disciples who were recent converts from the very patriarchal mainstream Judaism of that day, rebelled at the notion of having a female leader. Those who rejected the Magdalene as the leader of their movement were led by Peter, who at that time founded what we now call the Ebionites. In doing so, Peter was banned by the Nasareans from using Nasarean scriptures, which was fine with Peter because he wanted to drop all references to the Divine Feminine. Peter's teachings became the basis for the Clementine texts. The Magdalene, rejected by many of the male followers of Yahshua and pregnant with his unborn Son, fled to France with her adopted daughter, Sarah. But before she left Israel, she founded *The Order of the Blue Rose*, leaving the Israel branch under the guidance of a loyal disciple named Levi. It is important to note that the male followers of Yahshua who rebelled against having a woman Guru, were not lifelong Nasareans; rather, they were recent converts from the very patriarchal mainstream Judaism, which did not permit women to participate in the priesthood.

Peter's Ebionite Christianity was the first schism off of the original Nasarean Christianity. Twenty years later, the Ebionites experienced their own schism, as Paul – who never met Jesus – broke off from the Ebionites to form what Nasareans refer to as *Paulianity*, the Pauline form of Christianity. Whereas Peter's Ebionites preserved Yahshua's teaching on vegetarianism but

discarded his teachings on the equality of women and the Divine Feminine, Paul discarded even the teaching on vegetarianism.

Although we Nasareans consider the Ebionite Clementine texts to be the work of the first schism off of original Nasarean Christianity, we are very happy that those texts have been preserved. Why? Because they prove that early, pre-Pauline Christianity was vegetarian. When we attempt to convince mainstream scholars that early Christianity was vegetarian, we can point to the Clementine texts as proof.

The remainder of this Expanded Footnote Seven will consist of a brief sharing of some important information preserved in the Ebionite Clementine texts.

1) The Assertion that Some Portions of the Mainstream Torah are Not from God.
We learn in *The Holy Megillah* that Yahshua ('Jesus'), though a Nasarean of the Essene Way, came as Messiah to the entire world, not just to his own religion. He may well have known that persons such as Peter and Paul would betray key aspects of the Nasarean teachings in order to preach versions of the gospel that would fit the mindsets of certain populations that would otherwise be entirely unprepared to accept any of the Nasarean teachings. It seems that Yahshua knew that Peter would abandon key aspects of the Nasarean gospel in order to preach a version more acceptable to the mainstream Jews of the mainstream Torah. Yahshua likely also knew that Paul would abandon key aspects of the Nasarean gospel in order to preach a version more acceptable to the Roman world. Yahshua also knew that Miriam ('Mary Magdalene') would present the full Nasarean gospel, as his authorized co-Messiah and successor, to the few that were ready to receive such radical teachings, and that she would see to it that the full gospel was preserved for a future generation ready to receive such advanced teachings. This does not mean that he instructed Peter and Paul to abandon key teachings and present a watered-down gospel that their audiences could more easily receive; rather, he was perceptive enough to know that they would do exactly that, and that even their weakness would end up serving the greater good of God/Goddess.

In regard to Peter, his form of Ebionite Christianity, while stopping short of replacing the mainstream Torah with the Nasarean Bible, did in fact confront mainstream Judaism with some radical Nasarean teachings. One of the most radical teachings of Peter's Ebionite Christianity ('Jewish Christianity') is delivered in the following excerpt from the Clementine Text, in which **Peter asserts that some portions of the Torah are not from God:**

> *"For the scriptures have had added to them many falsehoods against God. The prophet Moses having by order of God delivered the true law... it was not long before the written law had added to it certain falsehoods contrary to the law of God.... If, therefore, some of the scriptures are true and some false, for good reason our Master revealed to us the mystery of his saying 'Be ye wise money changers', inasmuch as in the scriptures there are some true sayings and some spurious."*

Peter explains that 'Be ye wise money changers' was a key allegorical saying of Yahshua. In the same way that a money changer (a person in the ancient marketplace in charge of exchanging one form of currency for another) must recognize the relative worth and authenticity of various types of money – throwing out the counterfeit – the student of the Torah must recognize the counterfeit teachings and throw them out. Peter concludes:

"Wherefore, Clement, my spiritual son, beware of those scriptures which portray God as... fond of burnt animal fat, bloody animal sacrifice and war.... For, if God is portrayed as loving war, what sort of 'God' is that?"

We can see why modern Christian scholars would consider this early form of Christianity to be too radical to embrace: Peter denies the authority of vast sections of the Torah, declaring them to be falsehoods.

In regard to Peter's reference to "Clement, my spiritual son", now is a good time to explain where we get the term *Clementine Texts*. These two texts, one titled the *Clementine Homilies* and the other titled *Recognitions of Clement*, were written down by a disciple of Peter named *Clement*. Clement never met Yahshua; rather, a few years after the crucifixion, Clement became a disciple of Peter. He followed Peter from town to town, writing down the words and acts of Peter.

2) <u>The Early Christian Doctrine of Vegetarianism.</u> Not only did early Ebionite Christianity declare that the Torah teachings on animal sacrifice and warfare were not truly from God, the Ebionites also taught vegetarianism. In the *Clementines*, Peter declares:

"Therefore, I eat only vegetables...."

3) <u>Meat-eating linked with Demonic Possession.</u> In the *Clementine Texts*, Peter asserts that fallen angels descended to earth and mated with humans. He declares that these fallen angels taught mankind to kill and eat animals. He furthermore instructs that the killing and eating of animals filled the air with noxious vapors, which caused mankind to fall into denser bodies and lose health and longevity. He teaches that the demons did this on purpose, so as to make humans vibrate at a dense enough frequency that disembodied demons can pierce our energy fields and enter our bodies. Then, according to Peter, they attach themselves to your soul and make suggestions, suggestions that you believe are from your own mind. Peter even teaches that these demons attempt to influence human behavior in such a way as to increase the likelihood of wars, violence, and crime, because they feed off of the negative energy. This attempt to influence human behavior, Peter says, includes attempts to influence politics, business, and religion. Fortunately, according to Peter, these demonic entities are unable to live within the body of a human being who does not eat meat, as the vibratory frequency of a vegetarian – which is the natural vibratory frequency of the human being – is too strong to pierce and gain entry, and too intense for a demon to live within.

Peter even links the demon-inspired fall into meat-eating with early human cannibalism:

"... these bastard men tasted also human flesh. For, it was not a long step to the eating of flesh like their own, having first tasted it in other forms."

All of the above is in harmony with what is taught in *The Holy Megillah: The Nasarean Bible of the Essene Way*. But, as stated previously, while Peter's schism away from the Nasarean form of Christianity preserved the vegetarian doctrine, he completely abandoned other important Nasarean teachings, especially the equality of women and the Divine Feminine. Equally clearly, in breaking with the Nasareans over the issue of the Divine Feminine, Peter agreed to keep silent about the Nasarean scriptures, confining his scriptural arguments to the Torah. This silence on the Nasarean scriptures by mainstream Jews who accepted Yahshua as Messiah but

did not fully accept the Nasarean Way – which was clearly the case with Peter – was insisted upon by Yahshua and the Nasarean Priesthood. Yahshua and the Nasarean Priesthood recognized that Yahshua, though a Nasarean, would be recognized as Messiah by many mainstream Jews, and that those Jews would interpret him through their own understandings and scriptures. Both Peter and Paul, though both abandoned key elements of the Nasarean doctrine and were banned from mentioning Nasarean scriptures in public, nevertheless helped a form of Christianity that the masses could accept spread the world over. Now that this has occurred, and millions of people the world over love and worship Yahshua, the world may be better prepared to receive his second coming. For, in truth, even the watered-down Christianity of Peter and Paul is a much higher form of religion than that of mainstream Judaism. That is because the mainstream New Testament is a much higher vibratory frequency than the mainstream Torah. Thus, the schisms of Peter and Paul were likely predicted by Yahshua, who knew that they would serve a good purpose in the end, by elevating the religion of the masses who were not yet ready for the full gospel.

Expanded Footnote Eight:
Excerpt on the Fall of Man from *The Essene Christ*

Upton Ewing passed from this world prior to the first English publication of *The Holy Megillah*. Though he never had the privilege of reading this sacred scripture, his own research and spiritual intuition had convinced him that the first Christians were vegetarians of the Essene Way. Using the only resources he had available to him, he wrote two books on the topic of vegetarian Essene Christianity. One of those books, *The Essene Christ*, included a reconstructed New Testament (*The Covenant of Love*) based on the resources then available to Dr. Ewing. Though lacking access to the Nasarean source documents that we now enjoy, Dr. Ewing did an excellent job of presenting the case for vegetarian Christianity. His *The Covenant of Love* included a passage on the fall of man that is so profound we wish to share it with you. Although he never read *The Holy Megillah*, his reconstruction of the fall based on the resources then available to him certainly is in profound harmony with the Megillah. The following excerpt presents accurately the facts of the fall, and also captures the 'feeling'.

And God said to man: "Behold! I have given you every herb bearing seed and ... the fruit of the tree yielding seed; to you it shall be for meat." Thus was the Divine Formula given to man. And to every beast, fowl, and to everything that creepeth upon the earth gave he likewise these things for food....
But alas! .... The will of God was no longer obeyed.... The most sacred of trusts of all time was annulled by the lusts of appetite, and the blood of an innocent creature stained the hands of man. The tree of life was rent with pain. Its leaves hung limp in sorrow....
Fear and foreboding grasped the heart of every living creature. The bold became vicious and the meek fled in terror, and the carcasses of dead




beasts became the abomination of carnal appetites. Thus did the bold and the vicious fall, and the innocent suffer with the guilty. But the fall of man was greater, for after the killing of his fellow creatures did he slay his own brother.

Farther and farther man strayed from the truth of God. More and more did his power of choice become dominated by greeds and lusts. Weaker and weaker became his will to resist the cravings of the senses. Greater and greater grew the separation between the way of God and the way of man. And the True Light was obscured by the denseness of man's own maleficent designs, and he no longer recognized the Divine presence. Man thereafter began to invent his own god or gods. He created out of his own mind a creature equal to his wayward nature. He projected into cosmic dimensions his own emotional inconsistencies, his own lusts, desires, vanities, and passions.... He spilled the blood of virgins, of children, and of the gentle lamb and the faithful ox upon the temple altars to satisfy a lustful god. He submitted to the extravagances of the temple priests who provided spiritual remuneration in exchange for his material possessions. With hands soiled by the blood of war and coffers bulging with the loot of conquest, he... received the blessings of a covetous god.

Dominating the bodies of thousands of slaves, he constructed great temples of costly marble. Arraying himself in lavish costumes he knelt before glittering altars inlaid with gold and precious stones in a vain overture to a pretentious god....

For many centuries man's freedom of choice had been tolerated by the true God but too far had he strayed from the purity of his divine creation; too well







had he clothed truth with falseness. Too long had the prophets cried out in vain. Too rudely had the Scribes and the mouthings of Priests made the laws of God of no effect.... And so it came to pass that upon a certain night and in a certain place, the spirit of the Most High came into this world. He came not in the searing fire of retribution... but in the light of a single candle, among the humble and innocent creatures of His creation, came He.




Expanded Footnote Nine: Nasarean Christianity or Paulianity

"Paul was the first corrupter of the doctrines of Jesus!" -- Thomas Jefferson

Well, Thomas Jefferson was close! Actually, as explained in Expanded Footnote Seven, the first major corrupter of the doctrines of Yahshua ('Jesus') was Peter. After the crucifixion Peter refused to follow the Lord's appointed successor, Mary Magdalene, because she was a woman. Peter led the first schism off the original Nasarean Christianity, throwing out the Divine Feminine, founding what became known as Ebionite Christianity. Most scholars refer to this Ebionite Christianity by the term *Jewish Christianity*, though Peter and the Ebionites never used that term. **Paul led the second major schism in Christianity,** founding the Roman Christianity that evolved into the Roman Catholic Church and gave birth to both the Eastern Orthodox faith and Protestantism. Paul, who came on the scene twenty years after the crucifixion and never met Yahshua, infiltrated and then led a schism off of Peter's Ebionite Christianity, which at that time was the only form of Christianity large enough in Israel to bother infiltrating. The Nasarean form was much smaller in Israel, most of its leaders already having been killed and the Magdalene having fled to France.

Rather than criticize Thomas Jefferson for being a bit off in his assertion that "Paul was the first corrupter of the doctrines of Jesus", we commend Jefferson for having noticed the fact that Paul had, indeed, changed Yahshua's doctrine. Jefferson, without any of the recently discovered scrolls or scholarly works, simply noticed that the teachings of Jesus in the mainstream New Testament were very different from the teachings of Paul. In fact, there are many more words of Paul than Jesus in the mainstream New Testament, and modern Christianity is based more on the teachings of Paul than the teachings of Yahshua ('Jesus'). Until having access to *The Holy Megillah* and related texts, I, like Jefferson, believed Paul to have been the first corrupter of the teachings of Yahshua. Although I recently realized that Paul was second to Peter in chronology of schisms, Paul's schism has had the biggest effect in that his form of Christianity, which I call *Paulianity*, evolved into modern Christianity. Jefferson, noticing the wild divergence of the opinions of Paul from the teachings of Jesus, took a pair of scissors and cut all the words of Paul out of his Bible!

Thomas Jefferson is not the only great thinker to notice that, even when we confine our observations to the mainstream New Testament, the teachings of Paul differ radically from the teachings of Jesus. Some of the other great thinkers who noticed this and wrote about it include the following.

The Rev. V.A. Holmes-Gore, in his book *Christ or Paul*, wrote:

> "Let the reader contrast the true Christian standard with that of Paul and he will see the terrible betrayal of all that the Master taught.... For the surest way to betray a great Teacher is to misrepresent his message.... That is what Paul and his followers did, and because the Church has followed Paul in his error it has failed lamentably to redeem the world.... The teachings given by the blessed Master Christ... were as utterly opposed to the Pauline Gospel as the light is opposed to the darkness."

The great theologian Soren Kierkegaard, writing in *The Journals*, echoes the above sentiment:

> "In the teachings of Christ, religion is completely present tense: Jesus is the prototype and our task is to imitate him, become a disciple. But then through Paul came a basic alteration. Paul draws attention away from imitating Christ and fixes attention on the death of Christ the Atoner. What Martin Luther, in his reformation, failed to realize is that even before Catholicism, Christianity had become degenerate at the hands of Paul. Paul made Christianity the religion of Paul, not of Christ. Paul threw the Christianity of Christ away, completely turning it upside down, making it just the opposite of the original proclamation of Christ."

The brilliant theologian Ernest Renan, in his book *Saint Paul*, wrote:

> "True Christianity, which will last forever, comes from the gospel words of Christ not from the epistles of Paul. The writings of Paul have been a danger and a hidden rock, the causes of the principal defects of Christian theology."

Will Durant, in his *Caesar and Christ*, wrote:

> "Paul created a theology of which none but the vaguest warrants can be found in the words of Christ....Through these interpretations Paul could neglect the actual life and sayings of Jesus, which he had not directly known.... Paul replaced conduct with creed as the test of virtue. It was a tragic change."

Robert Frost, winner of the Pulitzer prize for poetry in 1924, 1931, 1937 and 1943, in his *A Masque of Mercy*, wrote:

> "Paul, he's in the Bible too. He is the fellow who theologized Christ almost out of Christianity. Look out for him."

James Baldwin, in his book *The Fire Next Time*, declared:

> "The real architect of the Christian church was not the disreputable, sunbaked Hebrew (Jesus Christ) who gave it its name but rather the mercilessly fanatical and self-righteous Paul."

Martin Buber, the most respected Jewish philosopher of this century, wrote in *Two Types of Faith*:

> "The Jesus of the Sermon on the Mount is completely opposed to Paul."

The famous mystic, poet and author, Kahil Gibran, declared in *Jesus the Son of Man*:

> "This Paul is indeed a strange man. His soul is not the soul of a free man. He speaks not of Jesus nor does he repeat His Words. He would strike with his own hammer upon the anvil in the Name of One whom he does not know."

Above, the great Gibran, accurately reported something that I noticed when I first read the epistles of Paul as a youngster: **PAUL DOES NOT QUOTE FROM THE WORDS OF JESUS!** (Even before the gospels were written, all initiated Christians were instructed in the sayings of Jesus.) When you read the epistles of Paul, the Father of mainstream Christianity, all you get is Paul's own ideas; he never quotes the wise sayings of Jesus, neither does he report on the life of Jesus. That point is also made by the famous theologian Helmut Koester, in his *The Theological Aspects of Primitive Christian Heresy:*

> "Paul himself stands in the twilight zone of heresy. In reading Paul, one immediately encounters a major difficulty. Whatever Jesus had preached did not become the content of the missionary proclamation of Paul.... Sayings of Jesus do not play a role in Paul 's understanding of the event of salvation.... Paul did not care at all what Jesus had said.... Had Paul been completely successful very little of the sayings of Jesus would have survived."

The English philosopher Jeremy Bentham, in his *Not Paul But Jesus*, declared:

> "It rests with every professor of the religion of Jesus to settle within himself to which of the two religions, that of Jesus or that of Paul, he will adhere."

The eminent theologian Ferdinand Christian Baur, in his *Church History of the First Three Centuries,* wrote:

> "What kind of authority can there be for an 'apostle' who, unlike the other apostles, had never been prepared for the apostolic office in Jesus' own school but had only later dared to claim the apostolic office on the basis of his own authority? The only question comes to be how the apostle Paul appears in his Epistles to be so indifferent to the historical facts of the life of Jesus.... He bears himself but little like a disciple who has received the doctrines and the principles which he preaches from the Master whose name he bears."

The great Mahatma Gandhi, the prophet of nonviolence who won freedom from England for India, in an essay titled *Discussion on Fellowship*, wrote:

> "I draw a great distinction between the Sermon on the Mount of Jesus and the Letters of Paul. Paul's Letters are a graft on Christ's teachings, Paul's own gloss apart from Christ's own experience."

Carl Jung, the famous Swiss psychiatrist, wrote in his essay *A Psychological Approach to Dogma:*

> "Saul's [Paul's name before his conversion] fanatical resistance to Christianity.... was never entirely overcome. It is frankly disappointing to see how Paul hardly

ever allows the real Jesus of Nazareth to get a word in."

As you can see, I am quoting from the intellectual cream of humanity. A few more and I will consider my point to be made. Let us continue with George Bernard Shaw, winner of the Nobel Prize for Literature in 1925; in his *Androcles and the Lion*, we read:

> "There is not one word of Pauline Christianity in the characteristic utterances of Jesus.... There has really never been a more monstrous imposition perpetrated than the imposition of Paul's soul upon the soul of Jesus.... It is now easy to understand how the Christianity of Jesus... was suppressed by the police and the Church, while Paulinism overran the whole western civilized world, which was at that time the Roman Empire, and was adopted by it as its official faith."

Let us follow that Nobel prize winner with another. Albert Schweitzer, winner of the 1952 Nobel Peace Prize, has been called "one of the greatest Christians of his time." He was a philosopher, physician, musician, clergyman, missionary, and theologian. In his *The Quest for the Historical Jesus* and his *Mysticism of Paul* he writes:

> "Paul... did not desire to know Christ.... Paul shows us with what complete indifference the earthly life of Jesus was regarded.... What is the significance for our faith and for our religious life, the fact that the Gospel of Paul is different from the Gospel of Jesus? .... The attitude which Paul himself takes up towards the Gospel of Jesus is that he does not repeat it in the words of Jesus, and does not appeal to its authority.... The fateful thing is that the Greek, the Catholic, and the Protestant theologies all contain the Gospel of Paul in a form which does not continue the Gospel of Jesus, but displaces it."

William Wrede, in his book *Paul*, informs us:

> "The obvious contradictions in the three accounts given by Paul in regard to his conversion are enough to arouse distrust.... The moral majesty of Jesus, his purity and piety, his ministry among his people, his manner as a prophet, the whole concrete ethical-religious content of his earthly life, signifies for Paul's Christology nothing whatever.... The name 'disciple of Jesus' has little applicability to Paul.... Jesus or Paul: this alternative characterizes, at least in part, the religious and theological warfare of the present day."

Rudolf Bultman, one of the most respected theologians of this century, wrote in his *Significance of the Historical Jesus for the Theology of Paul:*

> "It is most obvious that Paul does not appeal to the words of the Lord in support of his... views. When the essentially Pauline conceptions are considered, it is clear that Paul is not dependent on Jesus. Jesus' teaching is – to all intents and purposes – irrelevant for Paul."

Walter Bauer, another eminent theologian, wrote in his *Orthodoxy and Heresy in Earliest Christianity:*

> "If one may be allowed to speak rather pointedly, the Apostle Paul was the only Arch-Heretic known to the apostolic age."

My point has been made. Many great thinkers join Thomas Jefferson in declaring that **PAUL REPLACED THE TEACHINGS OF JESUS WITH HIS OWN VERY DIFFERENT TEACHINGS**.

Readers of *The Holy Megillah* know that Nasarean Christianity includes vegetarianism. And we have explained that Peter, who led the first schism off Nasarean Christianity threw out the Divine Feminine but **preserved the doctrine of vegetarianism.** It is Paul who threw the vegetarian teachings of Yahshua ('Jesus') out of Christianity. In his Epistle called "Romans", Paul wrote:

> "... he whose faith is weak eats only vegetables.... For meat destroys not the work of God."

Later, after Paul had led an outright schism against the "old Apostles" (i.e. against those who had actually known, walked with, and been trained by Jesus), he went so far as to call vegetarianism a doctrine "taught by demons"; in 1st Timothy, Paul declared:

> "The spirit clearly warned me that in latter times some would abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars... commanding people to abstain from meats, which God created to be eaten with thanksgiving.... For every animal created by God is good for eating, and none are to be refused if received with Thanksgiving."

Paul has asserted that those whose "faith is weak eat only vegetables" and that "every animal created by God is good for eating". He has even gone so far as to call vegetarianism a doctrine taught by "hypocritical liars" and "demons". **QUESTION**: Does Paul consider Jesus to be a "hypocritical liar" or "demon"? For, both forms of Christianity that existed when Paul came on the scene twenty years after the crucifixion, the original Nasarean Christianity and Peter's Ebionite Christianity, taught vegetarianism and made clear that the doctrine was straight from the lips of Jesus. Both those forms of Christianity were led by old Apostles who had personally known Jesus, whereas Paul **never met Jesus.** It would seem that only an amazing egotist would set aside the teachings of Jesus and replace them with his own. And, in fact, there is evidence in Paul's writings that he was a sort of egotist, wanting people to follow him rather than Jesus. In First Corinthians, Chapter 11, Paul declares:

"Be imitators of me.... I commend you because you remember me in everything...."

That verse not only illustrates Paul's desire to have people follow him rather than Jesus, but leads directly to another alteration of Jesus' doctrine: the equality of men and women. Paul wrote:

> "Be imitators of me.... I commend you because you remember me in everything.... But I want you to understand that while the head of every man is Christ, the head of every woman is her husband.... And any woman who prays with her head uncovered dishonors her husband; if a woman will not cover her head with a veil, then her hair should be shaved off.... For a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.... Neither was man created for woman, but woman for man. That is why a woman ought to have a veil on her head, as a sign of submission to her husband

> that all men and angels will see.... And if anyone disagrees with me about his, they must be told to obey; for nothing else is acceptable in churches of God."

Similarly, Paul declares in Chapter 5 of Ephesians:

> "Wives be subject to your husbands, as to the Lord. For the husband is the head of the wife in the same way that Christ is the head of the church. As the church is subject to Christ, so must wives be subject to their husbands in everything."

If you think the above words of Paul are not only egotistical -- "Be imitators of me" -- but also brand him as a male chauvinist, hold onto your hats (especially you women in church!); IT GETS WORSE! In Chapter 14 of First Corinthians, Paul writes:

> "In all Christian churches, the women should keep silent whenever in church. For they are not permitted to speak, but should be subordinate.... If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.... If any one thinks he is a prophet or spiritual, he must acknowledge that what I am writing to you is true and from the Lord God."

One more example of how, even confining our discussion to the mainstream Bible, it is obvious that Paul taught a very different doctrine than Jesus. That example is slavery. In chapter 6 of Ephesians, Paul instructs Christian slaves to obey their Christian slave masters as though the slave master were Jesus Christ:

> "Slaves, be obedient to your masters, with fear and trembling, as to Christ."

Likewise, in chapter 3 of Colossians, Paul orders Christian slaves in another congregation to obey their Christian slave masters:

> "Slaves, obey in everything those who are your earthly masters, fearing the Lord."

In 1st Timothy chapter 6, Paul instructs his ministerial student, Timothy, in the Pauline doctrine on slavery, and then displays his egotistical megalomania by asserting that anyone who disagrees with him knows nothing:

> "Christian slaves must work hard for their owners and regard their owners as worthy of all honor.... If their owner is a Christian, that is no excuse to slow down their labor; rather, they should labor all the harder because a brother in the faith is profiting from their toil.... Timothy, teach this truth and demand that all obey. For if anyone disagrees or teaches otherwise... he is puffed up with conceit and knows nothing. Timothy, some may deny that this is the sound message of Jesus Christ... and may dispute over the meaning of Christ's words. These arguers have warped minds, are stupid and depraved."

I don't believe any of my readers can imagine the above words of Paul on slavery as having come from Jesus! Jesus, the Messiah and founder of the religion Paul claimed to represent, declared:

> "The Spirit of God is upon me. God has sent me to help the brokenhearted, **TO**

PROCLAIM LIBERTY TO THE CAPTIVES!"

Yes, the above words upholding slavery, like the previous words downgrading women, are printed on the pages of the supposedly "holy" Bible, the book that Pauline Christians call "the Word of God". The above excerpts from the Pauline bible upholding slavery were used by governmental and religious "authorities" to defend the institution of slavery for nearly 1,900 years. In fact, when Abraham Lincoln first tried to put an end to slavery in America many Christian Churches opposed him **AND USED THE ABOVE WORDS OF PAUL TO DEFEND SLAVERY IN AMERICA**. The Southern Baptist denomination was formed to defend the practice of slavery in America; their theological defense of slavery was based on the words of Paul. **AND EVEN THE KU KLUX KLAN BASED THEIR EARLY PRO SLAVERY PROPAGANDA ON THE ABOVE WORDS OF PAUL**. (The Klan was formed three years after the end of the Civil War but hoped to overturn the freedom won by blacks and return to slavery.) How many whipped black backs, stretched black necks (lynchings), cross burnings (yes, the Christian cross burned in front of a black person's home is a symbol of the Pauline Christian Klan), and burned black churches are directly attributable to the above words of Paul?

Expanded Footnote Ten:
The Hemp Plant

Hemp is mentioned very favorably in *The Holy Megillah*. We are informed that the robes worn by ancient Nasarean Priests and Priestesses for their most holy rituals were made of hemp. We are also informed that hemp seeds were given to the Nasareans by the heavenly Cherubim, and that hemp is the most holy of plants. Because of the positive statements about hemp in *The Holy Megillah*, we thought it prudent to provide a few *Hemp Facts* for the education of our readers.

A Few Hemp Facts

1. Nobody would smoke hemp because it has such a low THC content that it has no recreational purpose.

2. The first American flag by Betsy Ross was made of hemp.

3. The first draft of *The Declaration of Independence* was done on hemp paper.

4. Nearly all of the 'founding fathers' of the American revolution – including George Washington, Thomas Jefferson, and Benjamin Franklin – grew hemp.

5. Henry Ford made a car mostly of hemp that could run on hemp fuel. A report on that car in *Popular Mechanics* in 1941 declared: "Here in America there is... a revolution in materials that will affect every home." Henry Ford predicted that he would soon be able to "grow automobiles from the soil." Ford Motor Company had completed an experimental car with a hemp-plastic body that ran on hemp fuel. Its tough panels were molded under hydraulic pressure of 1500 pounds per square inch from a mixture of 70% cellulose fibres from hemp, with wheat straw, sisal, and resin binder. This natural hemp-plastic withstood blows ten times as great as steel could without denting. The car weighed 2/3 less than a regular car, which meant much better gas mileage. **Then the petro-chemical industry caused hemp to be made illegal, as they were afraid of the competition!**

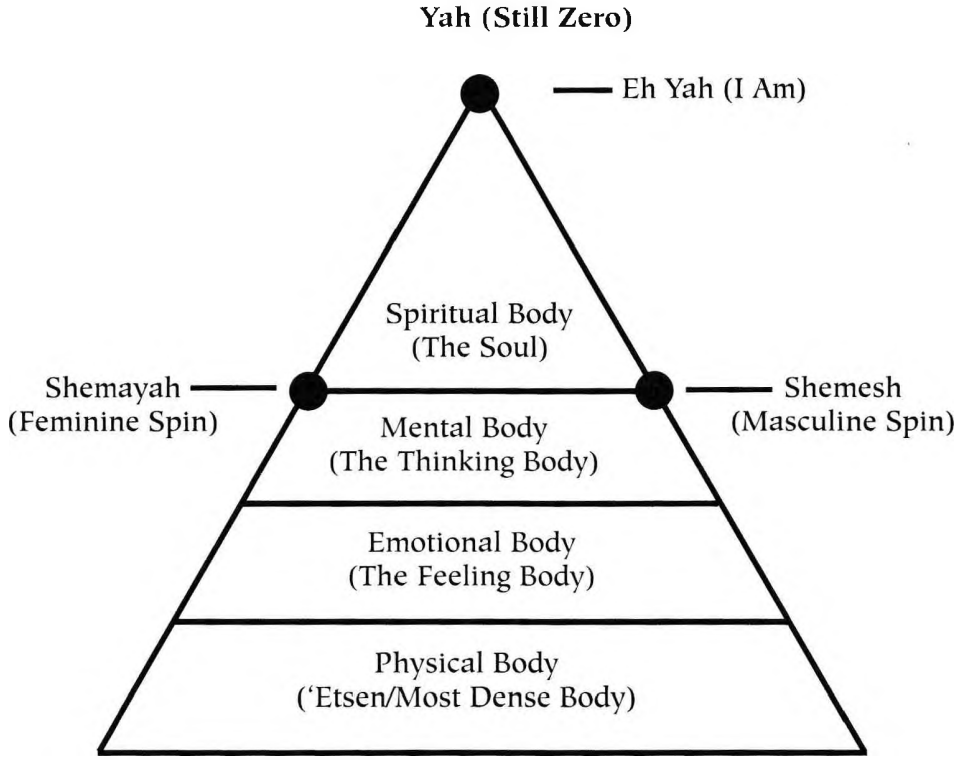
6. Natural 'hemp-plastic' can replace plastic for most uses. Plastics are not biodegradable and are made of non-renewable substances that pollute our bodies, air, water, and landfills. Hemp-plastic is biodegradable and is a renewable substance that recycles well.

7. Most paper in America is made from trees, which leads to deforestation and adds to global warming. Hemp can be made into every grade of paper we use, including newsprint, corrugated cardboard, lightweight printing and writing paper, and all kinds of packaging. Hemp yields more than four times the amount of pulp per acre than trees, and a new crop is ready each year on each acre whereas trees take twenty years. The discharge into our waters of heavy metals and toxins like sulfuric acid and dioxin by the paper industry can be reduced by 60 to 80 percent by switching from wood pulp to hemp pulp.

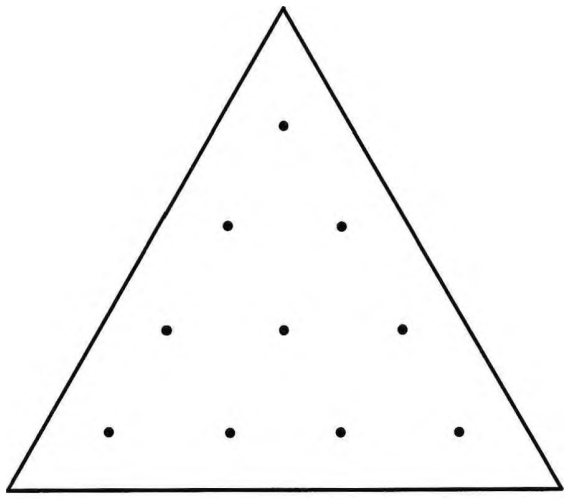
8. **Hemp seeds are one of the most nutritious foods in the world.** They are a complete protein, containing all the essential amino acids and essential fatty acids necessary to maintain health. No other single plant source provides complete protein in such an easily digestible form, nor has the oils essential to life in as perfect a ratio for human health and vitality.

In the light of the above, we can see why the heavenly Cherubim gifted the ancient Nasareans with the hemp plant! As global warming worsens, the hemp alternative becomes ever more important. The above are merely a few of hundreds of similar facts about hemp. Truly, it is a plant that, along with mass conversion to a vegetarian diet, could put an end to our ecological problems and return our planet to an Eden-like paradise!

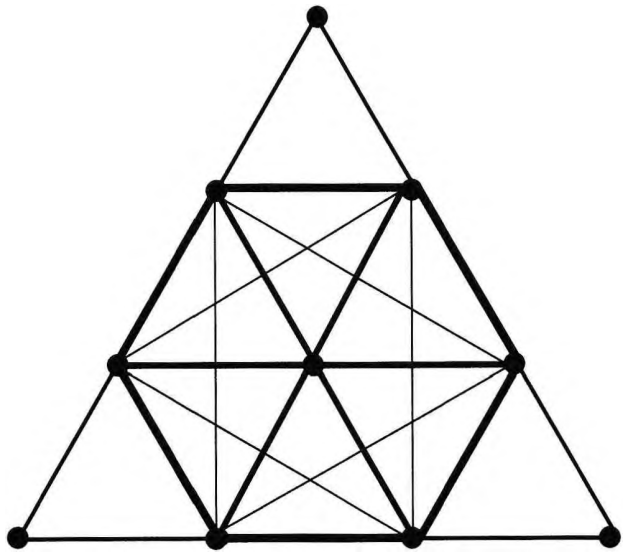
Expanded Footnote Eleven:
The Essene Pyramid Diagram
Of The Four Bodies Of The Human Being



Expanded Footnote Twelve: The Holy Tetractys Diagram



The Tetractys



This version of the Tetractys
illustrates the text of Godspell 65:98-102.