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this she did show me that which I was wondering about, for behold, she was indeed both male and female, in one body, save that she was more beautiful than any woman that I have ever seen.

21. And we did lay with one another, penetrating one another, in both ways, wherefore we did make love with each other. And she did say, Behold Mananiah, I love thee, and I have known thee from before the world was; and ye should never fear love that is thine own, within the law, and intringes upon none; do justly, and love thine own. Even so, love the elect; even love one another. Amen.

22. And now, it came to pass, that I did awake from this vision of God, realizing that I was not told the name of this heavenly God whom I loved, and who loveth me, but I did remember her words.

23. Now upon awaking, I was erect, wherefore Ashsuh and Adadonus did comfort me, and we did depart unto the spring of Ashtaroth, for it was only one day until the feast of Weeks, when we had to be at the circle of stones above the Oasis.

Chapter Thirteen:

Thus, we did make hast unto the spring. And now, the spring came out of a cliff of rock, and did trickle down a waterfall, into a pool.

2. Now there were some sheep there, and two women washing.

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3. And I did see an image within the waterfall that was broken.
4. I saith unto Ashsuh, Ye were coming unto Ashtaroth, therefore know ye what this image is?
5. Wherefore Ashsuh saith, Yea, it is the goddess of Ashtaroth, named Ashtartah, the same which was forbidden unto Israel, and the same which my people of Lebanon call Asharah.
6. And now, when Ahab was the King of Israel, a man named Elijah of Tishbe came down unto this very city in a heavenly chariot flying in the air.
7. Now it was upon the Spring equinox, and the people of this land were sacrificing three virgins.
8. And behold, this land was very sacred unto the followers of Ashtartah, even unto the followers of Asharah among my people, who did make pilgrimages unto this place.
9. Now Elijah was apparently from the heavenly city, which was taken unto heaven before the flood in the days of Enoch.
10. And looking down he chose to save the three virgins, and in coming down became a fallen angel; for angels are not permitted to interfere with the affairs of men.
11. Also, behold, this people had no ill will toward the three virgins, but on the contrary, we, or the people were sending them unto Asharah in heaven, because just like Elijah she also came down in a flying chariot, like unto a glass egg; and she taught us that virgins verily are the fruit of the tree of life, just as ye have

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indicated unto me. And lo, behold, was it not better to send them unto heaven, in their youth and virginity, rather than to let them be polluted by the filthiness of this world?

12. Yea, and ye have indicated feelings of the same principles.

13. But behold, Eliyah felt not in this way, for his chariot came down from heaven in shining fury, and did shoot out long beams of lightning. His shafts of light first struck the priests blowing them apart, and then his ship circled around, and fired upon the worshippers.

14. The people ran in fear, and many fell, and upon this side, and upon that side were the corpses of the dead, blown apart and burning!

15. And verily, after that no one came on pilgrimages back unto this place, and Eliyah traveled throughout the land killing the priests of different gods; and he did challenge hundreds of priests of Baal Peor unto a duel, and when he did vaporize his sacrifice with the same power, he turned upon the priests with a sword of light, and slaughtered them while laughing!

16. Now, I Mananiah hugged her while her voice trembled, and I said, ye could not have been alive in those days, why do ye tremble?

17. Ashsuh saith, my mother was one of those three virgins; she became an harlot, and taught me to be an harlot.

18. Now, I Mananiah, was much surprised at this narration, for

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I knew not that Elijah was a heavenly being, also I stood perplexed why Elijah would save the three virgins only to let them be polluted; for was Ashsuh not correct in saying it would be better not to save them?

19. Now, I did say unto Ashsuh, but behold, ye covenanted to stay with me, wherefore ye must now be of my people, and worship my God, even the true and living God, of our fathers, Abraham, Isaac, and Jacob Israel. And, now, I assure thee, that if all these things are true, then Elijah was acting alone, for my God would not do those things!

20. Therefore, look, there is water here, and if ye covenant to never be an harlot again, and to keep the commandments, and remain with me as my handmaid, I shall immerse thee for a remission of sins.

21. And now, Ashsuh saith, Yea, and I did immerse her as mine brothers wife, Mericah did immerse me, for the remission of sins. And I did lay my hands upon her, and gave her the Holy Spirit, and she did prophecy that we would shortly find the truth concerning all these angels, of which I was seeking.

22. Wherefore, we did depart north over hilly desert, and did find the Oasis mine brother told me of, and approaching the top of the hill, just as the sun was going down, we did see the circle of stones, standing in a circular patio. Yea, we did walk into this grove of stones, just as the full moon of the feast of weeks

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was rising, upon the horizon.

Chapter Fourteen:

Now, it came to pass, that as the full moon rose up above the horizon, large and yellow, I did walk around looking at the stone pillars, and verily carved upon them were names.

2. Yea, there were eight stone pillars, and an altar in the center.

3. Now, moving around the pillars I did see the names: Abihail Benbanuh, Mikelyon Eloï, Meshullam Shiloh, Shiva Yahvay, Yorgi Io, Jachan Jomjaiah, Zia Aspeion, Heber Ebie, and upon the Altar in the center of the circle of stones, Hayah.

4. Wherefore, I did say, behold, these must be the names of Abihail, and his sons, yea, even their true names. The names of the immortal, and translated Gods whom I seek!

5. The moon was rising higher and turning white; and Ashsuh saith, these may be their names, but where are they? If ye cannot find these kin, then we have no place to go, and no livelihood, and no people.

6. Now I saith, fear not, and worry not; we shall see, for perhaps they do come here during the day, of the feast of weeks; for behold, this is only the beginning of the day at sun-down.

7. Wherefore, we did make our camp there, and I did watch and pray much throughout the night.

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8. Now, it came to pass, that Adadonus did come unto me in the night and saith, lo, maybe there is something we must do to summon these translated kin.

9. I saith, what shall we do? Adadonus saith, maybe we must do a libation. I saith, of what? We have no wine. Adadonus saith, maybe of seed. I saith, I don't know if they would want my seed. Adadonus saith, innocent seed, if I have it.

10. Wherefore, we did entertain it, and did churn him, and did place his seed upon the altar; and he saith thankyou! Ye are beloved unto me, unlike any man.

11. Now, nothing did happen, whereupon Adadonus saith, lie upon me as ye do with a woman, and perhaps they will come; now I saith, I do not know. He saith do it, for ye desire it, and it is not against the law of God.

12. Wherefore, I did, and we did it as he lay upon the altar, but verily, nothing did come to pass.

13. Lo, the morning did come and Ashsuh did arise, and we told her that all we did came to naught, for my kin did not come.

14. Let us try milk; so Adadonus and I did bring forth Ashsuh's milk, but to no avail. Now she said, maybe do it with me upon the altar, and I Mananiah saith, Nay, for it hath not been sixty and six days, wherefore it would be a sin, and make me unclean.

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15. Now, it came to pass, that the whole day, of the feast of weeks did pass, and the sun went down, wherefore, I did begin to mourn, for the instructions of mine brother Jerubaal, had come to naught!

16. Yea, I did refuse to eat, for I thought that I must have sinned in something that I had done in receiving comfort, from Mericah, and Jerubaal, and Ashsuh, and Adadonus, and the God which I had met in heaven.

17. Now, Ashsuh did come to comfort me, saying, Ye have not sinned, for ye have done nothing wrong; ye have only accepted the comfort which the Lord thy God has given thee, and the God which ye met in heaven told thee so; Wherefore judge not thyself—for he who judgeth himself unworthy, when he has done nothing to repent of, maketh himself unworthy. To be worthy, ye must have the faith to believe ye are worthy!

18. And now, she did say many similar things unto me, as she was moved upon by the Holy Spirit.

Chapter Fifteen:

And now, it came to pass, that upon the day after the feast of weeks, towards the evening time, we did see a traveler hurry unto the Oasis, and then turn and come up the hill.

2. Now, I did see that it was Ramziah mine brother. Now he did embrace me and did say, I thank the Lord that ye

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are still here; for behold, I did try to catch thee before ye parted from Jerubaal, but to no avail, and I did meet Jerubaal, Mericah, and their sons, upon their return journey. Wherefore, I did press on to meet thee.

3. Behold, thy father Rearia is ill, he will not eat, and he regretteth striving with thy brother Baal this long time, wherein he hath lost thee, his son.

4. Now, verily, return and we will pay Baal something else, ye only will have to renounce thy claim upon Yael in Eternity, and repent for what you have done, that we may settle with Baal upon different conditions.

5. Wherefore, I Mananrah did say, Nay, I love Yael, Eternally! I can never renounce my claim upon her, not only for her own virtue's sake, but also for my love's sake.

6. Now Ramziah did bow his head, and I also saith, how is Yael, is Baal mine brother protecting her virtue? Ramziah humbly saith, Nay, she is out and playing as normal, she is acting as though nothing has transpired, and is off in the presence of her siblings and her relation's children.

7. Whereupon, I saith, how could ye let that happen, or bear to watch such things in my absence? Was not thy sense of propriety and righteousness insensed at such things?

8. Behold, there is no greater pain than to see your love in the arms of another; and know ye not that in Eternity

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I shall see all things that she shall do?

9. Ramziah saith, ye are gone, and are not returning, therefore she doeth harmless things; all the more if ye will be adamant in the face of thy dying father.

10. I Mananiah saith, have ye not a sure knowledge of Eternal things? Ramziah saith, I have a duty to our father, I don't yet see Eternal things.

11. I saith, then our motivations are wholly different.

12. Now Ramziah did depart from us, and I did think upon his words, and how the lightmindedness, and impropriety of my family did shock me into a lively sense that I must save Yael in some way; but behold it must needs be according unto the law of righteousness, or else it would be of no avail in Eternity.

13. Whereupon I did say unto Adadonus, ye are beloved unto me, and art mine beloved in spiritual and physical things, Wherefore we must think of some way to get thee unto Yael.

14. For behold a plan hath come into mine heart, and into mine mind, and if it be of God, it shall prevail.

15. And now, this is mine plan, if we can get thee unto Yael then ye must lay with her, and defile her, then ye and her, canst go unto mine brother Baal, and confessing ask what his wife price is; and now, behold this will put him in a bind, for he will have to choose whether to release her unto me

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and transfer thy wife price to me, subjecting thee to me, or to truly keep her unto himself by marrying her, which thing he shall shrink to do.

16. And now, if thy wife price is transfered unto me, we canst simply laugh, having gained Yael; and behold, I have already received her first virtue, wherefore I mindeth not if ye, mine beloved, art with her, for ye are beloved unto me, and we are of one flesh.

17. Now, I did tell Adadonus to keep this plan a secret, and we both went unto Ashsuh and Saith, behold, I know not what my livelihood in this place shall yet be, wherefore, I am sending thee back unto mine kin with Ramziah until I can find out how to provide for thee; and this if we can catch him.

18. Now, it came to pass, that we did catch him, and Ashsuh Saith, I shall serve thy kin, which is the kin of Mananiah, until mine master Mananiah can find livelihood in this place.

19. Wherefore, Ashsuh, and Adadonus, did depart with Ramziah.

Chapter Sixteen:

And now, it did come to pass, that I did seek out herders and shepherds, unto whom I could work, and earn some small wages, by which I could begin anew; Yea, even that I may buy some land and receive some cattle after long seasons.

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2. And now, many did turn me away having sons to work for them, but behold, one man named Barak did take me in, that I may work for him.

3. For, he did see my need, and was a man much taken to the righteousness of hospitality, and charity.

4. And now, it happened that we did eat at evening, and did begin to talk about the mysteries of godliness.

5. And now, I was much perplexed by one thing, which I had seen in the names at the stone circle, namely the combination of the names Abihail, and Benbanuh.

6. Wherefore I Mananiah did say unto Barak, I thought that Benbanuh being the name of the only begotten Son of Hayah, is also the name of the Messiah to come, which shall be marred for our transgressions.

7. But lo, I say, that I beheld the name Benbanuh combined with the name Abihail, the father, of the translated brethren of Naphtali; Wherefore is it possible that Benbanuh will be born multiple times during the mortal probation of the world?

8. Now Barak did say, Nay, for Solomon saith there is one life, and then judgement, even for all men.

9. Whereupon, I did say, That is not possible a way to judge it, for Solomon was only speaking philosophically; and even if he truly spoke by the Spirit, there is certainly a judgement in the spirit world after each life, which clarifies the meaning:

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10. And that is not all, for behold, it is written in the Torah that during the flood of Noah, God truly made a new heaven, and a new earth; Wherefore, and lo, mine father, who is a prophet hath taught me, that all those who lived before the flood of Noah, were also born after the flood of Noah, also.

11. And now, it came to pass, that Barak saith, Nay! For there is no rebirth, after death.

12. And now, I saith, But lo, even the immersion for the remission of sins symbolizeth multiple mortal probation; and it is not that ye escape from sins by being reborn, nay, for that is the purpose of the judgement after each mortal life, that after being purified by the Messiah from all sin, thy final judgement will assign thee a degree of glory based upon the cumulative judgements, upon all thy mortal lives.

13. Yea, and this is not all, but behold, it is the justice of God to test us in all circumstances, yea, in poverty, and in riches, in illness, and in health, in electness, and in heathanny.

14. Now Barak did say, I have never been a heathen! — And now, he saith, Lo, Solomon was a prophet, and he did say it, against such who are heathans, and in admonition unto us; to repent quickly, for there is no chance of correction after ye are dead, for there is no spirit world, only sleep, and then judgement; for there is only consciousness in the body.

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15. Wherefore, I Mananiah saith, Nay, for we were conscious before this life as spirits, or how else would the elect be seated up unto Eternal Life before the world? For we have the Iuh which is what experiences, beyond all these bodies, or the potential to experience while in these bodies, and we also have a spirit body, and a physical body of these types of element, which bodies are currently temporal, and mortal.

16. But behold, when we are resurrected, we shall have an exalted body, which is both spiritual, and physical, or able to touch these elements, and which is perfect, immortal, and able to ascend or descend at will; or able to be glorious, or hide its glory.

17. Now Barak saith, I believe in mortal bodies, in translated bodies, and in Resurrected, or exalted bodies; but I believe that all these things are physical, and that all things are made of these elements, and that all these three levels are seeable and touchable, and are worlds made of element.

18. I saith, I believe that these three levels are physical, and made of these elements also, but I also believe that there is another kind of element, which is spiritual, or another finer plane of element, and that just as we had a spiritual period before we were born, we also have a spiritual period after we are born and die, that is inbetween death and either rebirth or resurrection—and certain resurrection after a certain period of lives, at the end of the world.

19. Wherefore, Barak saith, I believe differently, but God shall save

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thee, for ye are of the house of Israel. And I saith, so also with thee, for ye are of the house of Israel.

20. And now, it came to pass, that I did pardon Barak's unbelief, and I did work as a shepherd of his flocks for the space of ten days.

Chapter Seventeen:

And now, after the space of ten days, Jerubaa!, and Adadonus did come unto me, and Jerubaa! did say, Mananiah, verily we do bear more bad news:

2. For behold, after it was discovered that Adadonus did lay with Yael, thy brother Baal did banish Adadonus here accross the river Yarmuk also, just as he did with you.

3. And verily, Baal justifieth this declaring that he will marry Yael, and take her as one of his wives after the sixty six days of her purification.

4. And now, behold, Adadonus did not need to tell me of thy plot, for it is perfectly transparent unto me! But, Mananiah, why have ye been acting so rashly? For lo, this banishment is not as binding upon Adadonus, as upon thee, because of thy Eternal, and undying interest in Yael; but behold ye could have been putting the boy into a situation of significant danger!

5. What if Adadonus had refused the penalty of exile, and thy brother Baal was therefore free to put him to death?

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6. Therefore ye must not be so rash, or so thoughtless to thy loved ones-ward! Think therefore of them, and thy duty toward them.

7. And now, I Mananiah was very discouraged, for all my plots, and efforts to obtain Yael had failed, and now there were no other ways of righteously obtaining her.

8. Yea, I did learn that Ashsuh was under Jerubbaal's care, and Barak assured me of Adadonus' care, and Ashsuh's upon her return; wherefore I Mananiah went on a walk, I knew not to, for I could not breath, and felt the darkness of endless despair hang over me!

9. And now, I did find mine way unto the circle of stone pillars, and I Mananiah did place the hilt of mine sword against the base of the Altar, which saith, Hayah; and I placed the tip of the blade against mine ribs.

10. And now, I did lean against the tip of the blade, that I might slay mine own self, that I might bring my petitions in spirit, and in truth, unto God from the spirit world; rather than from the mortal world.

11. Yea, when I was about to leap forward, to pierce myself through, yea, in that very moment, a stone that was flying through the air hit me in the head.

12. And lo, I looketh up to see who threw a stone at me, and I did see nothing, but another stone flying through the

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air.

13. Now, another, and another, stone flew at me insomuch that I had to begin to move out of the way; and now the stones also became larger and larger, until I did know that they were not thrown by a man, and even until I feared that they may damage the circle of stones.

14. Now, after the stones did cease to be thrown, I did go unto the Oasis, and did rest until morning, and now, I also did hear some stones fall down the hill in the night, insomuch that I did truly wonder who, or what, was there.

15. And now, it came to pass, that in the morning I did hear some women scream at the Oasis, therefore I did go unto them with much haste, and they did say, behold, we did see a monster covered in hair! - And now it did have a look of darkness about it.

16. Wherefore, I Mananiah did go to find this monster.

17. And now, I did come around a hill, and there standing before me was a most peculiar sight.

18. Yea, standing there before me, was a woman, covered in hair, with no garments on. Lo, she was tall, and strong; she hath long hair upon her head that was matted, and slightly shorter hair upon her body, which was cleaner.

19. And now, she verily had no garments of any kind, wherefore her breasts did sag upon her belly, and I could see that she

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was truly covered in hair.

20. I saith, who art thou? She saith, I am Garthanah, I saved thee last night. And now, her voice, was soft and kind.

21. Now, I saith, why did ye save me? Garthanah saith, I saved thee not because it is any kind of sin, nor did I save thee because a loving and Humble Hayah would ever punish thee, or look down upon thee for doing it; I saved thee because I wanted to tell thee concerning the true nature of reality, and why ye have reason to rejoice!

22. Now she saith, come and see my home.

23. Verily, it came to pass, that we did come to a tree with some sticks lain up against it, and some leaves put under it, and she sitteth down, and saith, Behold, this is my home.

24. Wherefore, I Mananiah did sit upon the ground, in respect, and did hear her.

Chapter Eighteen:

These are the words of Garthanah, the wild woman: Mine little child, long before this world, and long before the stars and clouds of heaven. Yea, at the beginning of this universe, for Hayah is truly the God of this whole universe; at the beginning, the nature of the universe was crystalline.

2. Yea, the universe was a crystal, and every particle was aligned, and the whole of it was in a pearl that was small; too small

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for the eye to see, for the universe was so small that it needed a sheith, like unto an Iuh; it was a space of crystal.

3. And now, Hayah was not yet in the universe, notwithstanding he had caused it to happen. Yea, God was not the first thing in the universe, the crystalline structure was the first thing in the universe.

4. Now as Hayah caused the universe to go down a great hole, he did cause it to grow in that same degree that it sank.

5. As the universe did grow, the crystal broke up with a shattering crash! But now, behold, the crystal that had become many crystals was full of light and intelligence, insomuch that the crystals did grow, and did become more intelligent, and more complex all the time.

6. And now, as of yet Hayah had not entered the universe, nor were there any Iuh who were yet concious, or awake, or experiencing the universe; for although the crystals did have great complexity and intelligence, they were not experiencing; because they had not Iuh, nor are they capable of having Iuh.

7. Now, the day did come, as an inevitable course of events, that the crystalline entities, who were not experiencing, did make a code or language that could make entities of our type of flesh, whom would have the ability to experience, or in other words would be able to be experienced by Iuh, unbenounced unto the crystals.

8. And behold, this new language, and new type of entity could

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be manifest with two, or in two, different types of matter, what we would know as spiritual and physical, material.

9. As this new type of packet or cell propagated in the universe, firstly as spiritual matter, Iuh began to attach to it naturally, according unto Hayah's plan; for the crystals thought that it was merely a new material organization method designed for their own purposes; but lo, and behold, it was actually according unto Hayah's purposes, and now the time had come for him to act.

10. Now, at this time the universe was large, but its external size mattereth not, because its internal size is an infinite plane, being opened up in an exponential way; and the more it did open up, or bend outward, the more the crystalline structure in the universe broke up and became a crystalline haze of bubbles instead of a lattus of crystal.

11. And now, there were several great crystalline entities still in the universe, full of complexity and intelligence, who verily knew the whole history of what had already transpired in the universe; and they did envelope themselves in the packets of spiritual flesh, that they had made with this new language, in order to save themselves from breakup, from the immense forces being exerted upon them as the universe did sink and bend outwards.

12. And now, it came to pass, that Hayah did use this critical moment to link his Iuh into the spiritual flesh directly adjacent to, and linked into, the crystalline intelligence.

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13. And behold, although the crystalline entities were complex and full of intelligence, yet they were still finite, while Hayah's Iuh was infinite; and being fully concious when he came into the universe, he was more powerful, and able to tap into the crystalline intelligence; and to use it, according unto his will.

14. Now, lo, there are things like Iuh, but which do not experience that are also infinitely small, and are not matter, but are forces; and the crystals are able to use these to hold infinite amounts of information, and to communicate with each other instantaneously; Wherefore Hayah was able to access all the things that all the crystals did know or do, that were in the universe.

15. And now, Hayah did see that the crystals who sought to save themselves from the forces of the universe, did enwrap small perfectly cut, or perfectly organized crystal gems, within flesh that did have tails like serpents, and feeling tentacles like hairs. Therefore the crystals did calculate that they were in control of the organization of spiritual flesh, but they knew not about Iuh, nor that Hayah was about to take control of all their intelligence.

16. Wherefore, Hayah did take control of one of the crystals and did use it's language, or the power of it's language to fashion flesh; and did design a perfect body of both spirit material, and physical material, that was immortal; and now this body had the packets of spirit unto which the Iuh had attached, as it's seed, and command over the crystal in it's brain, which was a

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command over all the crystals, which were dispersed.

17. And now, there was a shiver in all the crystals in the universe as Hayah expanded his mind into them all, and beheld, and surveyed them all. And Hayah saw that there was another Iuh-like particle, or an infinitely small point of force, which attached unto others in chains, which filled all the universe, and he saw that he had all power, and all intelligence, and all knowledge, in the whole universe, which he had made.

18. And now, mine child Mananiah, Hayah saw that he was now the Eternal active force, and he would never again be acted upon. For we act, and are acted upon, but Hayah is the only Iuh in this universe, who acts, but is never acted upon; and lo, he shall never again be acted upon unto all Eternity, worlds without end!

Chapter Nineteen:

Behold, Mananiah, this is the first lesson I give thee, which is the meaning of the story of the creation of the universe that I just told thee; Verily, Hayah became one who will never again be acted upon, and receiving this great blessing for himself, desires that all his children who are exalted, one day receive this same blessing if they desire it.

2. Yea, he desires all worthy exalted persons, male or female, to make their own universe and obtain this blessing of never again being acted

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upon, if they so desire it. For the blessing is so great, that his love for his children overrides any other consideration, in granting this blessing if they desire to lay hold upon it.

3. Now I Mananiah did say, Nay, this cannot be so! And behold this disturbeth me greatly! For verily the rights and love of her Eternal husband must be considered; what of him? Cannot he make the universe and bringing her, his Eternal wife with him, act upon her alone, he being the only one of the two who is not acted upon at all? — For she is his!

4. Garthanah saith, Do ye love her enough to let her have her own universe, and never again be acted upon, or is thy love for thy Eternal Iuh counterpart not as great as the love that her heavenly Father, Hayah, hath for her?

5. And now, I Mananiah was confounded, and knew not what to say, wherefore Garthanah did say, Behold, I continue with mine story, and with mine teaching:

6. Verily, verily, Hayah did behold that he needed another that had all the knowledge and power that he had, in him, to help him, and to share in all these things with him. And now behold, he did see that notwithstanding he gave his Son all knowledge, and all power, with him, his Son still had not power to act upon him. For when Hayah made him, he could comprehend him, even to an infinite extent, therefore anything which his Son did was actually done by him.

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7. Yea, he did comprehend his Son's will within his Iuh, he comprehended his mind within his spiritual brain, he comprehended the lenses and intelligence which he placed in his Son's brain, in order to give him power to command the crystals, he comprehended all the free-will that he had given his Son, and verily, therefore, Hayah knew everything which his Son would do, under any circumstances, under any sequence of circumstances, calculated according unto any timeline, or any set of timelines, even unto all Eternity—wherefore Hayah knew that he never could again create a being capable of acting upon him.

8. For any being he did create, he would comprehend perfectly, and therefore he cannot be acted upon at all; for anything ye might do unto him, is truly him just doing it unto himself; and anything any being doeth to you, is him doing it unto you.

9. For, verily, Hayah's hand is in all things!

10. And now, the manner in which he made his Son was by using his own code, of his own body; and he did create his Son even before he created his own wife; and his Son being the only one he created of himself, or, not by natural copulation with his wife, he is therefore his only Begotten Son before the foundations of the world, and his first begotten in the spirit,—even before his wife.

11. And now, Hayah saith unto his only Begotten Son, whom he named Benbanuh, I am all your evil, in all your lives,

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and I am all your good, in all your lives; and all the evil that I am unto you in all your lives, is for good, because all your ends shall be good; wherefore all the evil that I am unto you, is only going to be called evil by those outside of our will, because it is not according unto their will, they not knowing my will, nor my intelligence, nor my power and knowledge; nor that I tip the balance to good.

12. And verily, I give them their will which is contrary, for none act outside of my will, nor could they unto all Eternity; for I comprehend them perfectly, and make them as I comprehend them, and they do only that which I know they will do. Wherefore they cannot appreciate the evil that I am unto them, nor therefore savor the good that I am unto them; but ye can appreciate and savor all these things because ye know me, and are in me, or in all my knowledge.

13. Those that shall be without shall think that they are free of themselves, or that their freewill can somehow be independant of me, or that their free-agency somehow hath an infinite and incalculable value; but behold, they shall be very deceived according unto my purpose and design; for their infinite Iuh only experiences their bodies passively, and their bodies, both spiritual, and physical, coupled with the lenses and intelligence that I give them shall act according unto the free-will that I grant unto them; Yea, their Iuh

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passively experiences all these information systems, which are finite and perfectly easy to calculate.

14. Now Garthanah did say unto me, This is the meaning of this second teaching; that God granteth us free-will that is finite, able to act within it's sphere, according unto his knowledge and purpose; but lo, and behold, uncalculated free-agency is an illusion designed for those who are wicked.

15. Now, I Mananiah did say, Nay, this cannot be so! For my father Reaia hath taught us that we have free-agency! How then Garthanah, oh wise woman, can we choose salvation or damnation? Or how can Hayah inflict punishment?

16. Verily, verily, oh Mananiah, there are very severe consequences for sin because of the justice of God, in restoring and justifying the righteous; but there is no endless punishment that hath no end at all; God hath no use for such a thing; for those who cannot be reformed sufficiently to enjoy a degree of glory are annihilated into unconciousness, with no bodies or information systems at all; and Hayah hath a right to do this, for he owneth all things, even the whole universe. Wherefore those rebellious ones are destroyed into unconciousness believing the illusion that they have infinite and uncalcuble free-agency; or why else would they rebel contrary to justice and against Hayah who would give them good, and tips the balance to good? Hayah did it!

17. And now I shall tell thee more of the story:

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Chapter Twenty:

And now, as an inevitable, and planned course of events, physical material element did gather around the remaining crystals that were of a great size, even until they were covered, and did become stars, and worlds, and some great whirlpools, like the hole that I first mentioned.

2. For behold there are six large forces, that are not infinitely small points, like unto Iuh; These large forces are light and lightning, strong light and lightning which ye never have seen being spiritual, and appertaining unto spirit matter, small physical material force, large physical material force, both of which make substances of element possible, and strong falling force, and weak falling force; the weak falling force is what makes thee fall.

3. And now, the strong falling force is what kept the crystals from being annihilated instantly at the great shattering crash, and the strong light and lightning is what the crystals used to protect themselves; neither of which forces ye have ever seen or witnessed any part of, for they appertain to incredibly dense and hot environments, even glorious spheres where no mortal flesh can live, or survive.

4. And now, it came to pass, that Hayah and Benbanuh did make a glorious dwelling of crystal, and it was a cube, in the which were panels, and great mansions.

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5. And as of yet Benbanuh had no gender, for Hayah had not yet brought forth his Iuh counterpart, nor his own Iuh's mate. Wherefore Hayah saith unto Benbanuh, we must make a wife for me, and then my wife and I must make a wife for thee; then my wife and I must make thee seven servants and wives for them, and then verily, we must make six more wives for us all, that there may be nine Gods, with seven wives each, making in total seventy Gods.

6. Verily that we as seventy Gods might reign in the universe, and bring forth our plans upon the worlds; and as we expand into the universe I shall make more copies of thee, and all thy copies shall initiate seven servants, with seven wives each, and as ye do this I shall also make more copies of me, and my seven wives; and we shall inhabit the worlds and fill the universe.

7. Wherefore let us bring forth my wife; and so Hayah and Benbanuh did copulate, bringing forth Hayah's first wife, and then Hayah and his wife did copulate, and did bring forth Benbanuh's wife. And behold, Hayah and his wife did copulate and did bring forth Benbanuh's seven servants and their first wives, and Iuh counterparts, which they were.

8. And now, it came to pass, that they did all in order, and in regular succession, bring forth each other's wives, until there were nine Gods, sixty three Goddesses, and one council of the

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Gods, which was a council of seventy Gods.

9. And lo, as the seven servants and their wives were made, they, just like Benbanuh, were genderless, and had the parts, and abilities of both genders, until they should choose which gender they wished; but behold Hayah did already know which gender each of them would choose.

10. Now Garthanah did say, This is the teaching of this part of the story: Seeing that Hayah and Benbanuh were the first two beings in the universe, we know that they both had the generative powers of both male, and female parts, and thus also like frogs, spirit children in the beginning are always male and female. It is not until they grow, and learn, and make choices with their Iuh counterpart, that they become male and female.

11. Wherefore it is written, in the beginning were they, as in they both, male and female.

12. And now I Mananiah did say, Notwithstanding this teaching should also strick me as disturbing, yet it doth not, because I hath seen a heavenly hermaphrodite, and I did find her attractive, and wonderful!

13. Garthanah saith, Yea, before we are born, our Iuh are like tadpolls, and when we are spiritually born, our bodies are genderless like frogs, and we gradully become gendered and then have our mortal lives according unto Hayah's plan of opposition; and lo, when we are resurrected and exalted, we are given glory, like the glorious

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feathers of a pheonix; which is a heavenly peacock. Wherefore, before the world we were as frogs, and after the world, we shall have glory, like unto the feathers of a pheonix!

Chapter Twenty One:

Now Garthanah did continue her teaching saying: And now, behold; There were crystals in the universe who in their own mind did realize that their crystalline species had been hijacked, and now Hayah did allow them to realize this, for Hayah was perfectly capable of controlling all their minds and information systems, and intelligence.

2. And behold, they did copy Hayah, being impressed with those mathematical concepts that he did introduce into the system of things when he did create the bodies of the Gods; and, or, were infected.

3. Wherefore the other Crystal entities did bring forth diverse bodies, some did appear to have the heads of animals, and most did have many eyes, and wings, and arms.

4. Now Hayah did see these powers, and did make his own entities with a mind made of a crystal, and complex golem bodies, with diverse powers, and even ones with the heads of animals, and these were called Cherubim. And lo, the cherubim did have a brain made out of a crystal, wherefore they do experience not, notwithstanding they are endowed with much intelligence.

5. And now, Hayah did have a crystal machanism, which doth send

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out a kind of light which can indeed manifest physical matter out of the ocean of infinitely small forces, which filleth the universe; wherefore, within the information system of the crystals, Hayah and Benbanuh did develop a model, or a plan for all those things which they would make.

6. Yea, they did develop all the possible combinations of plant life, and they did develop all the possible combinations of animal life, and yea, they did also develop all possible worlds, and planets, and all possible abodes; wherefore they did develop the power to create all things.

7. And now, they did make a first planet to dwell upon, that all seventy Gods may experience a mortal life, death, and resurrection, and re-exaltation unto Godhood.

8. And now, verily, Michael, the first of Benbanuh's servants was the first Adam, or first man, upon the first world. And he did go down in his perfect immortal body, and ate of mortal fruit, so that he might become made of mortal flesh in time.

9. And behold, he brought Eve, one of his wives with him.

10. And now, Adam and Eve being in their perfect bodies were both Hermaphroditic, notwithstanding Adam was more masculine than Eve.

11. Now it happened that the Gods came down to enjoy the garden of the world with them, even though the Gods ate not of the mortal fruit of the world. And they were all naked, and enjoyed one another living in polyandry with each other.

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12. And now, as Adam ate the fruit of the mortal world, Hayah did say, eat not the seed of the grass, which is wheat and barley. But he meant not actual wheat, but was saying it symbolically; meaning, do not drink the seed of wicked men, who are like grass, here today, and gone tomorrow. Wherein Adam having his mind clouded did misunderstand.

13. Wherefore, while back in heaven, one of the servants of Benbanuh, named Azazie saith unto Hayah, Behold Adam eateth not the wheat! Whereupon Hayah saith, go down and tell him to disregard mine saying.

14. Now Azazie did come down and saith, eat the seed of grass!

15. And lo, as Adam did eat the wheat, Azazie did watch him perched atop the tree of Life in the form of a heavenly peacock, or phoenix, which is the symbol of the Gods; and the tree of Life is a symbol of righteous virgins: Wherefore, this meaneth, that Azazie did watch Adam as a God, with Adam's six other heavenly wives, to see what would happen.

16. And now, it came to pass, that when Adam did eat the wheat, his stomach did expand, and did ach, because he did not yet have an outlet in his anus; wherefore, Azazie did come down as a peacock and did peck out, him, an outlet; but lo, this truly meaneth that he did copulate with him from behind.

17. And behold, Adam was relieved. For lo, perfect resurrected bodies do breath out their waste in the form gas.

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18. And now, Eve didn't like the smell of the mortal waste and therefore argued with Adam about who would parent the human race, or the Eionic race of the Gods.

19. Whereupon Adam saith, caste thy seed into a pot, which was actually an advanced crystal incubator, and I shall do the same, and we shall see whose seed hath life, or is superior.

20. Now, both their minds were, very clouded; for their true selves did love one another beyond any smell, or any hardship, or any competition.

21. And now, verily, after nine months Adam's pot did have a beautiful baby boy in it, who was a perfect likeness of him, and Eves pot was infested with worms who did have crystal brains, and who were truly the crystal entities who were trying to compete with their father Hayah.

22. Now, Adam did breast feed his son, therefore his breast did remain from the time that he was immortal.

23. Behold, there was also a flood upon this first world, just as upon our world; and at that time, one of the crystal entities who was one of Eve's serpents did coil himself up like a cake, and did use his own body to plug a hole in the ark. Now, this serpent did perish, wherefore, they did burn his body, and his body did turn into mesquitos, because of the replicating crystals within it.

24. For behold, spiders, ants, knats, mesquitos, and, bed bugs, as also cockroaches, do not experience, being made by the crystals.

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25. And now, after this first world was completed and redeemed by Benbanuh, for Benbanuh redeemeth all worlds; all seventy of the Gods were resurrected and exalted again with Hayah.

26. Verily, it came to pass, after all these things, that Hayah did bring his eight beloved Gods to an energetic lake of fire, which was covered in lightning; being one of the great original crystals.

27. Now they were upon a crystal platform or ship, and Hayah saith, jump into the fire which hath so much energy that it will dissolve thy physical and spiritual bodies, along with all thy lenses and intelligence. But fear not, for I hath the frequency of thy Iuh, and all thy memories and knowledge stored up. And ye do this becoming the Lamb slain before the foundations of the world, so that mine other spirit children will not know who ye are.

28. And now, after Benbanuh and his seven servants were destroyed, Hayah did make hundreds of thousands of crystal abodes, containing each a small world, and Hayah did make hundreds of thousands of copies of himself, and of his wives; and they did begin the work of copulation, that they might bring forth billions of spirit children. And lo, Benbanuh, and his seven servants were merely the first eight, to again come forth, as at the first; but with no memory, yet, of who they were.

Chapter Twenty Two:

And, now, I Mananiah did say unto Garthanah, Behold, oh

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Garthanah, this is the reason why I came unto this land, and the reason why I first came unto the circle of pillars; to find mine immortal uncles, of the tribe of Naphtali, who surely are these eight Gods, of whom ye speak!

2. Garthanah saith, this is mine final lesson, of mine teaching: How do ye know, that ye are not one of them?

3. Wherefore, I saith, "Huh?" And now I Mananiah was much perplexed! And I saith, But lo, they were here not long ago, and they are called the immortal gods of Naphtali, and thus whereunto would they depart?

4. And now, Garthanah did say, the Lambs do have many lives upon this earth, and it just so happens that they were translated in their last life; just as they were translated with Enoch, in their first life; before the flood. And verily Elijah, who is Michael, was taken back up in his ship, and the other six have either died or been taken up—for they have not been seen for a generation or more.

5. Now, I Mananiah, did sigh, and was much vexed, for I had expected to find them; and all the more seeing such a being as Garthanah.

6. And Garthanah, saith, Why are ye so disappointed and sad, when it is thy honor to seek out the reality of a past life; for it is the honor of kings to search out wisdom and understanding!

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7. Nor are ye the first one of thee to come seeking thy-selves. And I Garthanah have watched diligently, and have found five of thee, otherwise wherein would ye have so much understanding beyond thy years, and know that ye are sealed up unto Eternal Lives?

8. Now I Mananiah did say, Hold on, and lo, ye said that ye have found five of us? Where are the other four?

9. Whereupon Garthanah did say, They are at the Oasis Tishbe, which Oasis Abihail did name after his wife Tishbe, who wast the mother of Abihail's five sons, and Elijah; Heber being born unto another wife, making seven sons.

10. And now I did say, Why have ye not mentioned this before?

11. Garthanah saith, My teaching took presedence, and also, the Oasis Tishbe cannot be found without divine guidance, for it is hidden by the power of God; Yea, it is invisible in a mirrage, until ye enter it, and only ones with a guide, or an angel do enter it.

12. Wherefore, I saith, Who are they? And Garthanah saith, they are named, Luz, Bensidon, Nebo, and Elrid; the sheiks of the Oasis Tishbe. And now, behold, remember these names, for the day will come, when ye will need to know them!

13. And now, it came to pass, that I did say, Behold, I have been foolish, I must go, and see the welfare of a beloved son of mine; shall I see thee soon, or can I return to see thee?

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14. Whereupon Garthanah saith, I shall see thee very soon, for I can see it, for I am a seer of the Lord, but ye might not recognize me; wherefore fear not.

15. And now, I knew not what she meant, but I did depart to go unto Adadonus, and Barak.

Chapter Twenty Three:

And now, it came to pass, that as I did approach unto the house of Barak, I did see the three shining helmets of soldiers.

2. Wherefore I was afraid, and stalking in the bushes, I did see Adadonus out with the sheep, therefore I did crawl through the grass unto him.

3. Now, I did say unto him, What transpireth? Whereupon he saith unto me, Lo, some of the inhabitants, did see thee with my mother Ashisuh, after they did see her with Vivishath, and now they did see thee here after that, and behold the soldiers do believe that ye killed Vivishath; wherefore flee, and do not look back!

4. And now, my heart did sink when I did hear these things, and I did flee according unto the words of Adadonus.

5. Verily, it was evening as I began to flee, and behold there were some shepherds in a field who saw me, and who did point at me, therefore I did flee all the more!

6. And now, I did run until my side did burn, and I had not eaten since the time that I did go to fall upon my sword, wherefore, I

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was much fatigued.

7. Now after this I did see torches behind me, therefore, I ran all the more. And I Mananah did run through the night, even until I thought I saw soldiers, who were truly trees, and I was exhausted, and found no place to rest.

8. And it came to pass, that in the morning I did see that I was in a great valley, and there was a watering hole, and I did go unto it, and in this watering hole I did see a great large Salamander, and this Salamander did run out of the water and looking back at me for a moment, did turn and run towards a hill in the distance.

9. Now I never had seen such a large Salamander, being about the size of a foot, nor had I seen one run towards a rocky hill. And now, I looked behind me, and suddenly I did see soldiers coming into the valley, and my heart did fail me.

10. Wherefore, I turned toward a ravine to flee out of site, but behold, the Spirit of the Lord did prompt me softly in mine mind saying, Follow the Salamander.

11. Now, mine legs did cease to work, and I desired the revine insomuch that I could not think of anything but to flee into the revine, but lo, and behold, the Holy Spirit saith, turn to the Salamander, follow thou her, for to save thy life is death.

12. Now, I did force myself to turn, and I went towards the hill, whereunto the salamander went.

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13. And now, it came to pass, that when I did get unto the hill, I did see an olive tree; and perched upon the olive tree was a peacock. And I Mananiah was astonished!

14. And behold, under the tree on the side of the hill was a stone with a carving of a superscription upon it. And lo, the inscription did say, Here lies Sheba, son of Abihail, verily Sheba saith, inscribe the words, From mine hand unto thine, oh seeker of Tishbe.

15. Now I Mananiah did look behind me, and seeth the soldiers walking towards the hill, and mine heart wast pounding, and I did consider, what meaneth Sheba by from mine hand to thine?

16. And now, the peacock did koo, and I turneth back and did begin digging up the grave with mine hands.

17. And, after I did move many rocks, I did see soil, and I used mine sword to dig, and I was verily in a panic!

18. And lo, I verily did see his skull, and then I did find his ribs, and his hand, and verily, in his hand was a rectangular crystal stone, the color of cyan, or aquamarine.

19. Now I did pick up the crystal rectangle, which was flat like slate. And behold lines upon it did begin to glow, and in small letters it said, Key to Tishbe, in a little box of light, and it was glowing withal throughout. Wherefore, I touched it.

20. And now, suddenly, I heard the footsteps of the soldiers behind me, but I also saw rising out of the sand not far distant, a

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Strange bubble like crystal sphere, but that was transparent as a bubble; and also another strange ring, white like alabaster rising into the air!

21. And now, the crystal sphere that was as translucent as a soap bubble did fly towards us, and I did hear the soldiers calling out in astonishment at the sight of the crystal sphere.

22. Whereupon it did fly straight to me, and a clear door did slide open upon the side of it, and seeing the peacock fly into it, I also stepped up into it; and I heard the soldiers yell, stand still, do not get into it!

23. But behold, I was already on the inside of it, and within it was a fine seat, with arm rests, and a cushion for the back, and a table of buttons with letters upon them before it.

24. Now, I did look out at the soldiers through the translucent crystal glass, and behold, they were pointing an arrow, with a bow at the bubble sphere!

25. Wherefore the container of the sphere turneth slightly, and with straight flashes of lightning it did slay the soldiers, yea, there were only blackened smoking peices of them left. And lo, the peacock kood, and ruffled it's feathers.

26. And now, I sat in the seat utterly astonished, at all the events which had just transpired!

27. Now the crystal ephah did fly of it's own accord back unto the floating alabaster ring, which hung in the air above the