



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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We ask the above not only because we hold the legal copyright, but because we have been given a sacred mission to prevent any misuse or alteration of this text.

Our church believes that, in the Last Days, computer and internet technology will be used to control millions of human minds. We do not want our sacred scriptures on the internet, and we expect our choice in this regard to be honored.

The Lions of Zahyen
Guardians of the Sacred Scrolls

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You may also write to request a catalogue of other books and materials authored and/or published by Day of Greenleaf, as well as free information on how to become a member of the modern Nasarean Religion of the Essene Way that is based on The Holy Megillah. Day is the current High Priest (Yaiyr) of the worldwide church, and serves as Hierophant of Essene Mountain of Peace Mystery School. He is also the current Maggid (High Elder) of Green Wizards of the White Rose, Nasarean Order of Wizards (N.O.W.), and Nasarean School of Wizardry.



Invitation to Donate to the Fund That Keeps This Nasarean Bible in Print And Widely Circulated!



If you discover that you absolutely love *The Holy Megillah: Nasarean Bible of The Essene Way*, like me – the publisher/chief translator/copyright owner (Day Owen) – you will likely want to see it kept in print and widely circulated. As described in detail in a longer Note To The Reader at the back of this book, I found it impossible to preserve my anonymity in regard to being the chief translator: too many people were aware of the fact. For me, this was a lifetime project, and at the time I write these words I am in my sixties and am creating a fund (and an organization) to see that the Megillah stays in print and is widely circulated.

Read the note at the back of the book for more details, and use either of the following addresses to make a donation to keep the Megillah available.

The current address below is correct at the time of this printing; if it changes, we will make that known on our webpage at: essene.org. Make your donation payable to 'Essene Church' and mail check or money order to: Essene Church, Box 516, Elmira, OR 97437



A Brief Note on Symbols in *The Holy Megillah*

Dear Reader of *The Holy Megillah*: the following symbol denotes the beginning of a new paragraph in instances when that would not otherwise be clear: ~~~.

Additional symbols in *The Megillah* are defined in the body text or footnotes.



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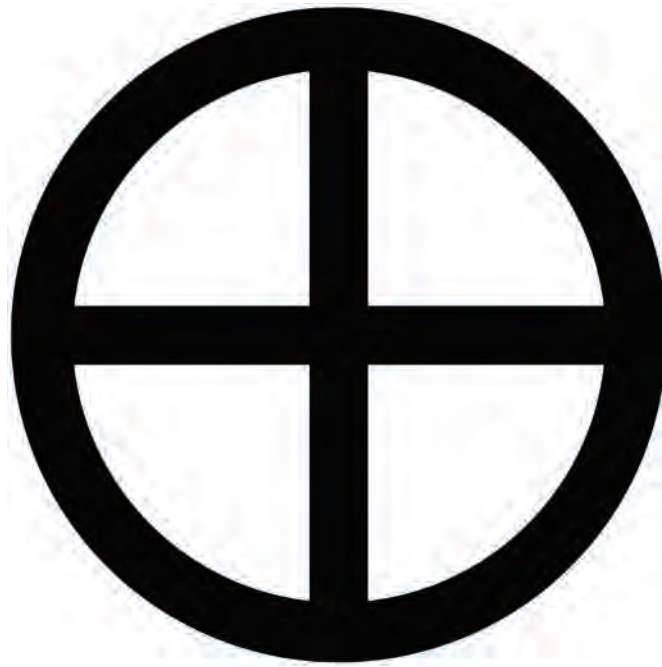
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Section One of the Holy Megillah

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
16. Praises be to YHWH!
for this Name
contains every name.
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 *AM*. When we say *Yah*, 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.

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

⁴Nasarean 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.

⁶For 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.

~~~

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.



## 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.<sup>1</sup>  
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

<sup>1</sup>The Hebrew term *Ain Sof* means *Without Limit*. In Nasarean philosophy *Ain Sof* is the Realm of Infinite Possibilities, 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;<sup>2</sup>  
for I shall be the first  
of many Beings.

<sup>2</sup>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.

~~~

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.

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

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-Jah³
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.<sup>4</sup>

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

<sup>1</sup>The Hebrew word *Em* means *Mother*. The Hebrew word *Beytsah* means *Ovum* or *Egg*.

<sup>2</sup>The Hebrew term *Beytsah haAur* means *Ovum of Light*.

<sup>3</sup>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.

<sup>4</sup>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.

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 ova;  
 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.<sup>1</sup>

8. And He will also be called  
'Oholiy'ab,<sup>2</sup>  
for He is the  
'Tent of His Father'.

9. And He shall be called  
Immanuel,<sup>3</sup>  
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.<sup>4</sup>

12. And she will be called  
'Oholibah,<sup>5</sup>  
for She is the  
'Tent of Her Mother'.

<sup>1</sup>*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.

<sup>2</sup>*Oholiy'ab* means *Tent of (my) Father*.

<sup>3</sup>*Immanuel* means *God with us* or *God immanent*.

<sup>4</sup>*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.

<sup>5</sup>*Oholibah* means *My tent is in Her*.

13. And She shall be called  
Immanuelah,<sup>6</sup>  
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.<sup>7</sup>

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*.

⁷This 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.

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,

⁸The 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

⁹The 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,

¹⁰The 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 messenger 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,  
which is Jahday,  
and  
in the Breath of Jah-Jah,  
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*.<sup>12</sup>

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*,<sup>13</sup>  
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*.<sup>14</sup>

139. For Elohim  
is a plural name  
by which we address  
Jahday and Jahnah  
with one name.

<sup>12</sup>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.

<sup>13</sup>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.

<sup>14</sup>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  
was Their Dance!

8. Before the beginning  
of Their Dance,  
the Mother Ovum  
was *Bohu*,<sup>1</sup>  
a dark void  
of desolate emptiness.

9. And this void was *Tohu*,<sup>2</sup>  
without form.

10. And this void was dark  
because there was yet no  
*Aur haBahir*,<sup>3</sup>  
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,

<sup>1</sup>*Bohu* is a Hebrew word that means *void* or *emptiness*.

<sup>2</sup>*Tohu* is a Hebrew word that means *formless*.

<sup>3</sup>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!*<sup>4</sup>

14. Which is to say,  
*Elohim Dances!*

15. Elohim danced  
the *Karar HaAur*,<sup>5</sup>  
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,  
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!*”<sup>6</sup>

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*,<sup>7</sup>  
the *Whirlwind*.

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*,  
*Nitzot haAur*.<sup>8</sup>

28. And each Spark of Light  
is a *Seed of Light*,  
a *Zera' haAur*.<sup>9</sup>

29. And each Seed of Light  
is a *Soul*,  
a *Nephesh*,<sup>10</sup>  
a Spiritual Being.

30. Behold:  
Elohim created each Being  
in the embryonic  
image and likeness

<sup>4</sup>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.

<sup>5</sup> The Hebrew term *Karar HaAur* means the *Dance of Light*.

<sup>6</sup> The Hebrew term *Yehi Aur* means *Let there be Light*.

<sup>7</sup> 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*.

<sup>8</sup> 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*.

<sup>9</sup> The Hebrew word *Zera'* means *Seed*. The same word is used for *Semen*.

<sup>10</sup> 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,<sup>11</sup>  
 which is the Crown of Yah,  
 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  
 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

<sup>11</sup>Yod is the tenth letter of the Hebrew alphabet and looks like a spark or flame: ם

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.*<sup>12</sup>

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,<sup>13</sup>  
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.

<sup>12</sup>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.

<sup>13</sup>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

¹⁶The 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. Alef¹⁹

is the *Kether*,²⁰
the *Crown of Yah*,
manifesting as the

¹⁷Notice 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 *hummm*, 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.

¹⁸The 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.

²⁰The 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.<sup>22</sup>

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*.

<sup>21</sup> Both water (H<sub>2</sub>O) and fire need oxygen to exist.

<sup>22</sup> In Hebrew, *Living Soul* is *Nephesh Chayyah*. In this context, *Nephesh* means *Soul* and *Chayyah* means *Living*.

~~~

91. Elohim danced
The Dance of the Letter Shin,
 and,
 Elohim danced
The Dance of the Letter Mem.
 92. Then,
 Elohim mated
 Shin with Mem.
 93. And both Shin and Mem
 were crowned;
 yea,
 Alef was placed
 upon their heads.
 94. Lo:
 Primal Air,
 Primal Fire,
 and Primal Water:
 Three Creators in One Trinity.
 95. Behold:
 The Dance of The Three
 Creative Letters
 gave birth to
 The Seven Double Letters.
 96. Lo:
 The Seven Double Letters
 are each
 one letter
 with two voices,
 aspirated and unaspirated.
 97. They are:

| | |
|--------------|---|
| Bet-Bhet | ב |
| Gimel-Ghimel | ג |
| Dalet-Dhalet | ד |
| Kaf-Khaf | כ |
| Peh-Pheh | פ |
| Resh-Rhesh | ר |
| Tav-Thav | ת |

98. The Seven Doubles
 symbolize

The Divine Way of Ascension
 upon The Golden Ladder,
 which is
 the way of progress
 through Realms of Seven,
 each Realm
 having Seven Heavens,
 the Presiding Star
 of each Realm
 being The Seventh Heaven,
 the Birth Garden
 of each Realm
 being The First Heaven.
 99. Yea,
 this is the ascension
 through realms of
 relatively crude
 matter and consciousness
 to realms of relatively refined
 matter and consciousness,
 each realm
 consisting of Seven Heavens,
 each Heaven
 a Wheel with Twelve Spokes.
 100. Behold:
 if a world becomes too crude
 to maintain its place
 in The Heavenly Hierarchy
 of Ascending Worlds,
 it will drop
 into the hierarchy
 of fallen worlds.
 101. And those fallen worlds
 are hell realms.
 102. And within each world
 are the Divine Attributes,
 which are
 the Image and Likeness
 of Jah-Jah,
 though,
 in the lower realms,
 few see them.
 103. Yea,
 and the Divine Attributes
 are symbolized
 by the roots and branches
 of the Tree of Life.

~~~~

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*,<sup>23</sup>  
the *Wheel of Righteousness*.

115. Lo:  
The Righteous Wheel  
is also a *Revolving Wheel*,  
which is *Ha Ophan ha Gilgul*.<sup>24</sup>

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*.<sup>25</sup>

117. Behold:  
the Revolving Wheel

<sup>23</sup>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.

<sup>24</sup>The Hebrew term *Ha Ophan ha Gilgul* means *Revolving Wheel*.

<sup>25</sup>The Hebrew term *Ha Ophan ha Mazzalot* means *The Wheel of Constellations*.

has *Twelve Spokes*,  
the *Shenaim-Asar Chishshuqim*.<sup>26</sup>

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  
are:

Heh            ה

Vav            ו

Zayin        ז

Chet          ח

Tet            ט

Yod           י

Lamed        ל

Nun          נ

Samekh      ס

Eyin          ע

Tzadi         צ

Kuf           ק

120. Yea,  
the Dance  
of Jahday and Jahnah  
created and continues to create  
countless worlds;  
for it is *Karar Adey Ad*,<sup>27</sup>  
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*;

<sup>26</sup>The Hebrew term *Shenaim-Asar Chishshuqim* means *Twelve Spokes*.

<sup>27</sup>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*.<sup>28</sup>

<sup>28</sup>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*,<sup>1</sup> angelic Beings of Light.

10. And the Prince of the Cherubim of each star is an *Abram*;<sup>2</sup> 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*;<sup>3</sup> 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

<sup>1</sup>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*.

<sup>2</sup>The Hebrew word *Abram* mean *High Father*.

<sup>3</sup>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*,<sup>4</sup>  
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!

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*.

<sup>4</sup>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*.<sup>5</sup>

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*.<sup>6</sup>

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.

<sup>5</sup> *Abraham* is his personal name and *Abram* is the office he holds. *Abraham* means *Father of a Multitude*. *Abram* means *High Father*.

<sup>6</sup> *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

⁷The 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.

The Seed of Air;
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;

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,

⁸The Hebrew word *Eden* means *Delight* or *Paradise*.

⁹The 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

¹⁰The 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:

¹The 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."

²The 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.



## 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 diversity 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.<sup>1</sup>  
 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!”

<sup>1</sup>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.

²In 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.

140. We must slay a lamb.”
 141. Eve said, “A voice within warns me not to do this thing.”
 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; spare 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.
 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

³This 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*.

⁴This 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.

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. 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."

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.<sup>5</sup>

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.<sup>6</sup>

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.

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.

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.

<sup>5</sup>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 . . . .'*"

<sup>6</sup>This is mentioned in the ancient Ebionite Christian manuscripts. See *Expanded Footnote Seven: The Ebionite Clementine Manuscripts*.

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.”<sup>1</sup>
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*<sup>2</sup>, for we *Lift up* ourselves and others in holy ascension upon the Golden Ladder, giving and receiving forgiveness.

<sup>1</sup>Since eating meat was the primary cause of the Fall, vegetarianism is the first step toward personal resurrection and ascension.

<sup>2</sup>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 21<sup>st</sup> 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,<sup>3</sup> 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,<sup>4</sup> 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

<sup>3</sup>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*).

<sup>4</sup>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*”,<sup>5</sup>  
which means *I AM!*

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

<sup>5</sup>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”.

~~~

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

⁶The 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*.

and saw
the mysteries of life
revealed.

88. Yea, Abdiel watched
as the Ancient of Days⁷
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

⁸This is mentioned in the ancient Ebionite Christian manuscripts. See *Expanded Footnote Seven: The Ebionite Clementine Manuscripts*, at the back of this book.

⁹The 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*.

¹⁰This 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*

¹In 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.

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,
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
– 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 Cherub³
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.

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

³A *Cherub* is an angelic Being. *Cherubah* is the Nasarean feminine form of the masculine *Cherub*. The plural form is *Cherubim*.

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
 Kindom⁴ 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,
 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."

⁴This is not a typo! The word here is *Kindom*, not *Kingdom*.



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

¹The 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,
defeat hatred
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 *Omah*.

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*."

¹²The Hebrew term *Bahir Shibathayim* means *Sevenfold Illumination*. The word *Bahir* means *Illumination*. The word *Shibathayim* means *Sevenfold*.

¹³The Hebrew term *Nahar Neharah* means *River of Light*. The word *Nahar* is *River*. The word *Neharah* is *Light*.

¹⁴The 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*,<sup>15</sup>  
 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!<sup>16</sup>

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

<sup>15</sup>*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*.

<sup>16</sup>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*.

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!  
 124.          Elohim Elah-Eloah!

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

                  Jah-Jah Halleluyah!  
 127.          Halleluyah Jah-Jah!  
 128.          Jah-Jah Halleluyah!  
 129.          Halleluyah Jah-Jah!

130.          Jah-Jah Qowlayah!  
 131.          Qowlayah Jah-Jah!  
 132.          Jah-Jah Qowlayah!  
 133.          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*,<sup>1</sup>  
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*.<sup>2</sup>

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*.<sup>3</sup>

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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.

¹The Hebrew term *Machashabah Gedolah* means *Great Purpose*. The word *Machashabah* means *Purpose*. The word *Gedolah* means *Great*.

²The 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*.

⁴The Hebrew term *Mowshab ha Sekelyah* literally means *Indwelling Consciousness of Yah* and implies *Yah Consciousness*.

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,*

⁵The 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*.

⁶The Hebrew term *Shney Zeroim* means *Two Arms*.

⁷The Hebrew term *Zeroah Niglah* means *Revealed Arm*.

⁸The 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.

⁹The Hebrew term *Zeroim Notim* means *Outstretched Arms*.

¹⁰The Hebrew term *Sha'ar Yashuwb* means *A Remnant will Return*.

¹¹The Hebrew term *Shney Hugim ha Nasarim* means *Two Circles of Nasareans*.

¹²The Hebrew term *Ha Hug B'fnim* means *The Inner Circle*.

¹³The 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:

¹The 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*.

³The 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.

⁴The 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.

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

⁶The 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,

¹³The 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*.

¹⁵The 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*<sup>18</sup>  
 or *Ziqnah*,<sup>19</sup>  
 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

<sup>17</sup>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*.

<sup>18</sup>The Hebrew word *Zaqen* means *Elder*.

<sup>19</sup>The Hebrew word *Ziqnah* means *Female Elder* or *Eldress*.

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*,<sup>20</sup>  
 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  
 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

<sup>20</sup>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*,<sup>21</sup>  
 the *Tribe of Lions*,  
 which is the Nasarean Army.  
 103. Behold:  
 this army wages war  
 without killing.  
 104. Yea,

this is the *Tzevaot Hayot*,<sup>22</sup>  
 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*.<sup>23</sup>  
 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*.

<sup>21</sup>The Hebrew word *Arayot* means *Lions*. The term *Shevet Arayot* means *Tribe of Lions*.

<sup>22</sup>The Hebrew term *Tzevaot Hayot* means *Army of Life*.

<sup>23</sup>*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!

²⁴The 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*,<sup>25</sup>  
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

<sup>25</sup>*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*.

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*,<sup>26</sup>  
 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,<sup>27</sup>  
 which means 'soil',  
 and the name of your mother  
 is Eve,<sup>28</sup>  
 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

²⁶The 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*.

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

³⁰The 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 Rasta³¹
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

³¹A *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

³³The 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 friend³⁶
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.

³⁴The Hebrew word *Ro’im* means *Shepherds*.

³⁵Fermented 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.

³⁶In 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 Tachbowlah 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*,<sup>4</sup> which are Nasarean Judges.

9. Judges are appointed by the *Yaiyr*,<sup>5</sup> whom is the High Priest.

10. If the judge is male his title is *Tzadik*,<sup>6</sup> for he is *Just*.

11. If the judge is female her title is *Tzadikah*,<sup>7</sup> for she is *Just*.

12. As overseer of the *Tzadikim*,<sup>8</sup> the *Yaiyr* is the *Malkiy Tzadik*,<sup>9</sup> 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

<sup>1</sup>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.

<sup>2</sup>The Nasarean word *Mitzvot* literally means *Commands* and refers to those Nasarean laws clearly stated in Nasarean scripture, such as vegetarianism.

<sup>3</sup>The Nasarean word *Mishpatim* means *Human Made Laws*, and refers to those laws enacted by the Nasarean High Council.

<sup>4</sup>The Nasarean word *Shoftim* means *Judges*.

<sup>5</sup>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*.

<sup>6</sup>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.

<sup>7</sup>*Tzadikah* is the Nasarean feminine form of the word *Tzadik* and means *Just*.

<sup>8</sup>*zadikim* is a Nasarean plural term for the whole group of Nasarean Judges.

<sup>9</sup>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 Melchizedek, which is an English corruption of the two Hebrew words *Malkiy* (King) and *Tzadik* (Just-Justice).

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*,<sup>10</sup>

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*,<sup>11</sup> which are *Overseers* of teachers and regions.

<sup>10</sup>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.

<sup>11</sup>*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*.

¹²The 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.

¹³In Hebrew the term *Seven Branches* is *Shibah Anafim*.

¹⁴In Hebrew the term *Seven Roots* is *Shibah Shorashim*.

¹⁵The 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.

¹⁶In Hebrew the term *Heaven Most High* is *Shamayim Elyown*.

¹⁷The 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*<sup>18</sup>  
that *descends*<sup>19</sup>  
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*.<sup>20</sup>

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<sup>21</sup> of Branches  
for each side of the Tree.

68. On one side are  
Wisdom [Chokmah],  
Love [Ahabah],  
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].<sup>22</sup>

76. On the other side are  
Soil [Adamah],  
Life [Chaim],  
and Joy [Simchah].<sup>23</sup>

77. “And upon each branch and root  
are *Daberim haYihud*,<sup>24</sup>  
which are *Words of Union*.

78. By repeating these words

<sup>18</sup>The Hebrew term *Nahar Neharah* means *River of Light*.

<sup>19</sup>‘Jordon’ in Hebrew is *Yarden* and means *descending* or *descender*.

<sup>20</sup>The Hebrew word ‘*arawn*, 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.

<sup>21</sup>The Hebrew word *Meshulash*, which means *Threefold*, features the letter shin שׁ, a perfect symbol for the idea of *Trinity* or *Threeness*.

<sup>22</sup>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*.

<sup>23</sup>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)

one prepares oneself to chant  
the *Qol haKowach*,<sup>25</sup>  
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 Communion*s.

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 Communion)s; rather, the Communion)s (Daberim haYihud) prepare one to chant the Mantra (Qol haKowach). While the Words of Union (Communion)s 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)

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,

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*,<sup>27</sup>  
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

<sup>27</sup>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;<sup>28</sup>  
 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,<sup>29</sup>  
 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

<sup>28</sup>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’.

<sup>29</sup>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*,<sup>30</sup>  
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<sup>31</sup>  
and Princess of Jah-Jah.

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

<sup>30</sup>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*.

<sup>31</sup>*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,<sup>32</sup>  
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.<sup>33</sup>

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:

<sup>32</sup>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.

<sup>33</sup>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*.<sup>34</sup>

<sup>34</sup>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 ancestry. 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

³⁵The Seven Seals and Seven Sefirot correlate with the Seven Chakras of yogic philosophy.

³⁶In our Home Study Lessons, we explain and illustrate many profound relationships between the branches and the roots of the Tree of Life.

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,

<sup>37</sup> The Hebrew term *Yihud Ets Chaim* means *Union with the Tree of Life*. This is a reference to the Nasarean Yoga System.

<sup>38</sup> *Yihudim* is the Nasarean plural form for the word *Yoga*; thus: *Yogas*.

<sup>39</sup> 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'.

<sup>40</sup> 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).

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! <sup>41</sup>

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*,<sup>42</sup>  
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* <sup>43</sup>  
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.

<sup>41</sup>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*.

<sup>42</sup>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.

<sup>43</sup>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 *Mattannah*,<sup>45</sup>  
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:

<sup>45</sup>The Hebrew word *Mattannah* (pronounced: *Mat-taw-naw*) means *Gift* and is a Nasarean sectarian term for the First Form of Salvation.

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*,<sup>46</sup>  
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

<sup>46</sup>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*,<sup>47</sup>  
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

<sup>47</sup>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*.<sup>48</sup>  
331. But his birth name,  
given by the Lord and Lady,  
shall be *Gebiya*,<sup>49</sup>  
for he is  
*The Cup of Our Presence*.<sup>50</sup>

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*,<sup>51</sup>  
which means  
*The Splendor of Unity*.

335. “Behold:  
it is the duty of the Yaiyr  
to send forth  
the *Qara haKodesh*,<sup>52</sup>  
the *Holy Call*,  
which is the  
Invitation to all Seekers<sup>53</sup>  
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

<sup>48</sup>Our Home Study Lessons include a discussion of the possible link between the historical prophet Elchasai and the son of Yahshua and Miriam.

<sup>49</sup>The Hebrew word *Gebiya* means *Goblet* or *Cup*. It is pronounced *Gheb-ee-ah*.

<sup>50</sup>See *Doctrine Eight* in our *Book of Doctrines*.

<sup>51</sup>The Hebrew term *Ha Achadoth Zohar* means *The Splendor of Unity* and is one of two Nasarean sectarian terms for the Third Salvation.

<sup>52</sup>The Hebrew term *Qara haKodesh* means the *Holy Call*.

<sup>53</sup>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*,<sup>1</sup> the *Nasarean Wheel of Days*.<sup>2</sup>

3. Yea, the Wheel of Days reveals the *Nasarean Shanah*,<sup>3</sup> 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*,<sup>4</sup> which are *Months* of 28 days each.

7. And each month is divided into four *Shebuot*,<sup>5</sup> 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!

<sup>1</sup>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.

<sup>2</sup>In our Home Study Lessons a diagram and detailed explanation of the *Nasarean* Calendar is provided.

<sup>3</sup>The Hebrew word *Shanah* means *Year*.

<sup>4</sup>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.

<sup>5</sup>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*.<sup>6</sup>  
 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

<sup>6</sup>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 ‘Etem* [‘Body Day’].<sup>7</sup>

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’].<sup>8</sup>

133. Lo:  
the mind is full of thoughts,  
some helpful,  
some hurtful.

<sup>7</sup>The Hebrew word *Yom* means *Day*. ‘*Etem* literally means *bone* but is used in various ways in the Hebrew Bible, including as *Body*. For the Nasareans, ‘*Etem* 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*.

<sup>8</sup>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 Mishpachah* [‘Family Day’].<sup>9</sup>

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’].<sup>10</sup>

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:

<sup>9</sup>The Hebrew word *Mishpachah* means *Family* or *Group*.

<sup>10</sup>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'].<sup>11</sup>  
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,  
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.

¹¹The 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.

¹²The 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*.

¹³YHWH 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.



Chapter 17

The Repentance of Adam and Eve



1. Thus it was, when Eve returned to the Tree of Life, she found not baby Abdiel, but a Nasarean Priest King.

2. For, Abdiel was the anointed High Priest and King of the Nasarean nation that he would found, according to the will of the Lord and Lady.

3. And Abdiel knew that his ministry to the world would begin with Eve and Adam, his Mother and Father.

4. And so he began teaching Eve many things, even how to climb the Tree of Life.

5. And Eve ate from the Tree of Life.

6. Behold: Abdiel baptized Eve in a stream of Living Water; for, Eve chose to accept the Saving Halikah of the Lord and Lady.

7. When Adam awoke in the dark of night, his belly was in great pain from the flesh he had eaten.

8. A part of him had desired to listen to the voice of the Lamb, but his conscience was guilty and he had pulled away in fear.

9. He called for Eve, but she was no longer by his side.

10. Adam said, "I must take this dead Lamb and pour its blood around the roots of the tree in the center of the Garden; for, that was the command of the Lord God."

11. Adam approached the tree in the center of the Garden.

12. There he found Eve and Abdiel.

13. Eve said, "Adam, behold our Son, Abdiel.

14. He has outgrown us in wisdom; for, he ate of the Tree of Life, which is the tree in the center of the Garden."

15. Adam said, "The Lord God commanded that we not eat of that tree!

16. You have transgressed the law of God!

17. You will surely die!

18. But I will obey the voice of God; I will pour the blood of the Lamb upon the ground around this tree."

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19. Adam walked around the tree and poured the blood of the Lamb on the soil.

20. Lucifer had commanded this because he wished to plant the seeds of terror and vengeance in the soil near the tree.

21. And he knew that the thoughts and feelings of a murdered creature are filled with terror and vengeance.

22. Lo: the terror and vengeance of a murdered creature poison its blood.

23. But, behold: Lucifer knew not the identity of this Lamb.

24. For, the Lord Christ, Jahday, had chosen to be the first creature slain on this world, that He might plant the seed of forgiveness in the soil of this world.

25. Yea, the thoughts and feelings of this Lamb upon its slaughter were not filled with terror, neither with vengeance, but with forgiveness.

26. Lo, even as Adam and Eve had thrust the spear into his side, the prayer of this Lamb had been: "Jah-Jah, forgive them; for, they know not what they do."

27. And the blood that had poured from the wound in His side carried not the seeds of terror and vengeance, but the seed of forgiveness.

28. Yea, the Water of Life was in His blood, which is the Tears of Compassion.

29. After he poured the blood of the Lamb on the soil around the tree, Adam's conscience burned.

30. He heard the Lamb within him, but he pulled away from the voice.

31. The Dove flew down from the tree and perched upon his head, but Adam brushed her off, saying, "I must flee."

32. Adam stumbled away from the area of the tree.

33. When he felt the presence of the Lamb coming upon him, he hid.

34. First he hid behind a boulder.

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.<sup>1</sup>

<sup>1</sup>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*’.<sup>1</sup>
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

<sup>1</sup> 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,<sup>2</sup> for she was the essence of womanhood.

36. She was a *Qedeshah*,<sup>3</sup> 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.

<sup>2</sup>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*.

<sup>3</sup>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*.

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,<sup>4</sup> 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

<sup>4</sup>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,<sup>5</sup> Adah,<sup>6</sup> and Re’ah.<sup>7</sup>

112. The names of the men were Elzabad,<sup>8</sup> Omnam,<sup>9</sup> Ebed,<sup>10</sup> and Yashar.<sup>11</sup>

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

<sup>5</sup>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*.

<sup>6</sup>Pronounced *aw-daw*, the Hebrew word *Adah* means: 1) *Adornment*; 2) *Beauty*; 3) *Ornament*; 4) *Pleasure*.

<sup>7</sup>Pronounced *ray-aw*, the Hebrew word *Re’ah* means *Friend* or *Companion*, and is related to the Hebrew word for Shepherd: *Ra’ah*.

<sup>8</sup>The Hebrew name *Elzabad* means *Elohim Has Given*.

<sup>9</sup>The Hebrew word *Omnam* means *Skilled Tradesman* or *Trained Workman*.

<sup>10</sup>The Hebrew word *Ebed* means *Servant*.

<sup>11</sup>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

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 forty-four heard the Qowlayah and joined the Qehillah.

201. The three Nazarites led the one hundred forty-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 Roche-lim, 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

teachings.

254. And a village was built, which was the first Nasarean Qebutsah on this world.

255. And its name was Jerusalem,<sup>12</sup> which means 'Foundation of Peace'.

<sup>12</sup>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,<sup>1</sup> 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<sup>2</sup> and Mehetabel.<sup>3</sup>

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

<sup>1</sup>'Mother Earth Day'.

<sup>2</sup>The name *Hannah* is the familiar English version of the Hebrew name *Channah* (pronounced: *Khaw-naw*) and means *Favored*.

<sup>3</sup>The Hebrew name *Mehetabel* means *Elohim does good*.

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.<sup>4</sup>

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.

<sup>4</sup>*Enoch* is the familiar English version of the Hebrew name *Chanok* (pronounced: *khan-oke*). It means *Initiated* or *Initiate*.

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.<sup>5</sup>

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,<sup>6</sup> 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."

<sup>5</sup>Genesis Chapter Six, verses 1-4 of the mainstream Bible makes reference to this mating. Similar references are found in various apocryphal texts.

<sup>6</sup>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.

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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.

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."

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 man⁸ 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 *Gabriel*, 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

⁷Quite likely, this is the origin of the similar verse in the mainstream New Testament: “Can any good thing come out of Nazareth?”

⁸Thus 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.

⁹One 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.



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 Raphah, 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.

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*,<sup>1</sup> for he will bring *Comfort* to them tossed by the

<sup>1</sup>*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*,<sup>1</sup> 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!"<sup>2</sup>
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.

<sup>1</sup>*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.

<sup>2</sup> 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'.

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,<sup>3</sup> 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<sup>4</sup> 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*,<sup>5</sup> 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

<sup>3</sup>The Hebrew word *Simchah* means *Joy*.

<sup>4</sup>It is worth noting that 343 is 49 times 7, and that 49 is 7 times 7.

<sup>5</sup>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.

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*,<sup>6</sup> 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*,<sup>7</sup> 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!'<sup>8</sup> 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

<sup>6</sup> The word *Rachamah* is the Nasarean feminine form of the Hebrew masculine word *Racham*, which means *Compassion*.

<sup>7</sup> *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*.

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,<sup>9</sup> 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,<sup>10</sup> 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,<sup>11</sup> was a master poet and Composer of Odes.

76. Behold: he is the author of *The Odes of Shlomoh*, which became a Nasarean scripture.<sup>12</sup>

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.

⁸We 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.

⁹The 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*.

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

¹The 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*.

²The 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.

³As 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.

¹Ancient 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 Jannah 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,

¹The 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

²A *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,

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

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 Jannah 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.

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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.

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

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.

~~~

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.

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.

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



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'el¹ 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 Yaiyrah³ 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 Micah⁴ 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 Gilgallah

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

¹The 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 authorities 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*.

²The 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*.

⁴The Hebrew name *Micah* means *Who is like Yahweh?*

⁵The 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 Ark⁶ 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.

⁶In the term *Ark of the Covenant*, the English word *Ark* is in place of the Hebrew word 'Arown (pronounced *aw-ron*), 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

⁸The 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 Zaqen¹
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,

¹Zaqen 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.





# 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*.<sup>1</sup>

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.

<sup>1</sup>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.<sup>1</sup>
37. The first two sections were written

<sup>1</sup>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.

first 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 gossip, for every gossip 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*<sup>1</sup> ['Wizard'] means 'a *knowing* one'.
2. The word *Yidde'oniy* ['Wizard'] is from the root *yada*,<sup>2</sup> 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

<sup>1</sup>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.

<sup>2</sup>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,

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,

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

¹The 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.

²The 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."

³The 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.

⁴The 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.<sup>5</sup>

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 fouled waters, the praying saints – even

<sup>5</sup>The word *Atalya* means *Circlet*. The Island of *Atalya* may well be the ancient origin of the legend of *Atlantis*.

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.

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<sup>1</sup>, 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.

<sup>1</sup>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.<sup>2</sup>

108. He would wander the world,

<sup>2</sup>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!"<sup>3</sup>

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<sup>1</sup> 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."

<sup>3</sup>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.

<sup>1</sup>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.<sup>2</sup>

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.

<sup>2</sup>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,<sup>1</sup> 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,<sup>2</sup> and she had a son, Yozabad,<sup>3</sup> 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

<sup>1</sup>The Hebrew name *Shammai* means *Yahweh has Heard*.

<sup>2</sup>The Hebrew name *Shemittah* means *Release or Canceling of Debt*.

<sup>3</sup>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.

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.<sup>1</sup>

### 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

<sup>1</sup>Some of the words of Miriam of Magdala (a.k.a. 'The Dove', 'Jannah', '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 Jannah 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.

*within a blazing Star.*

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 experiments

*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 AWAKE!*

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.

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 Nasorean Lions to the Island, posing as slaves, to prepare the slaves for their rescue.

20. Yea, Daniel, Mishael, and Azariah, Nasorean 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 Nasorean Lions, to discover where the next slaveship would land.

4. Yea, and to have three Nasorean 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 Nasorean."

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 Nasorean 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 Nasorean 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,

<sup>1</sup>The Hebrew word *Babel* means *Gate of the Gods* and *Confusion*.

<sup>2</sup>Similar experiments on animals take place today in the name of 'science'.

*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 Nasorean 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 Nasorean 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 Nasorean 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: Nasorean 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<sup>1</sup> 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

<sup>1</sup>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.<sup>1</sup>

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

<sup>1</sup>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.

long 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*.<sup>1</sup>

## 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

<sup>1</sup>*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<sup>2</sup> 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,  
and a time to reveal.*

<sup>2</sup>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.

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 Nasorean 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*.<sup>1</sup>
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.

<sup>1</sup>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.<sup>2</sup>

26. And the name of the Cainite High Priest was Amalek ben Leviathan.<sup>3</sup>

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

<sup>2</sup> *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.

<sup>3</sup> *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 Ariel'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!<sup>4</sup>

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 Nasorean 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 Nasorean tenets I find objectionable, and will not adopt.

<sup>4</sup>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<sup>1</sup> 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

<sup>1</sup>*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<sup>2</sup>, and she was pregnant.

9. She and her husband, Amram,<sup>3</sup> 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'<sup>4</sup>, 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,<sup>5</sup> 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

<sup>2</sup>The Hebrew name *Yokebed* means *Yahweh is Glorious*. It is pronounced *Yo-keh-bed*, and has come into English as *Jochebed*.

<sup>3</sup>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.

<sup>4</sup>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*.

<sup>5</sup>*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 life force 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 Nasorean 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 Nasorean word *Elkush*, and because the home was decorated with symbols of the Nasorean religion, Moses became excited, thinking, "This man is a free Nasorean."

28. Moses said, "My name is Moses.

29. What is your name?"

30. And, lo: Are you Nasorean?"

31. The old man replied, "My birth name was Jethro.

32. Now I am called Reuel.

33. And, yes, I am Nasorean."

34. Indeed, the old man was Nasorean; for, behold: Reuel wore the pendant of Yaiyr.

35. Moses was moved to tears of joy.

36. He said, "How many free Nasoreans are there?"

37. Reuel replied, "Few survive in freedom.

38. The Egyptians crushed the Nasorean nation generations ago.

39. Few Nasoreans in captivity truly know their religion, for their scriptures were burned long ago.

40. The few free Nasoreans 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.<sup>1</sup>

3. Moses trained her in Zahyen.

<sup>1</sup>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.<sup>2</sup>

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.<sup>3</sup>

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.<sup>4</sup>

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.<sup>5</sup>

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.<sup>6</sup>

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.

<sup>2</sup>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*).

<sup>3</sup>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.

<sup>4</sup>The Hebrew word *Ummah* means *People, Nations, Tribes*.

<sup>5</sup>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*.

<sup>6</sup>The Hebrew word *Em* means *Mother*.

<sup>7</sup>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

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 Transcendent, 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

⁸Miriam 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 Nasorean 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 Nasorean 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 Nasorean 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, Nasorean 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."

## 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."

¹The Hebrew word *Nebiyah* means *Prophetess*. Related words are: *Nabi/Prophet*; *Nebuah/Prophecy*, *the Words of the Prophet (Noun)*; *Naba/To Prophecy*, *To utter Prophecy (verb)*.

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 Nasorean 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 Jakobites marched for many days.
2. Then the Jakobites began to grumble and complain.
3. For, behold: They were tired of eating bread and wanted meat.
4. Wherefore the Jakobite 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 Jakobites again began eating the flesh of animals.
11. The people journeyed many more days.
12. Then the Jakobites 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.

¹Previously 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 Nasorean 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 Nasorean 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.

¹The 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 Nasorean 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 Nasorean 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 Nasorean, I have the utmost respect for that path.

121. For I was once like you, a wandering ascetic and a Nasorean 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

⁴The 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."

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

⁵This 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

¹The 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 Kindom¹ 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.

¹This is not a typo! ‘Kindom’ implies that all creatures are kin.



The Prophecy of Malachi



1. Behold: Receive the words of Malachi¹ 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

¹The 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.

²*John* means *mercy* or *graciousness*.

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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*,<sup>2</sup> 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

me by our Lord and Lady.

108. The powers of hell will suppress this message for a time; but truth cannot be suppressed forever!

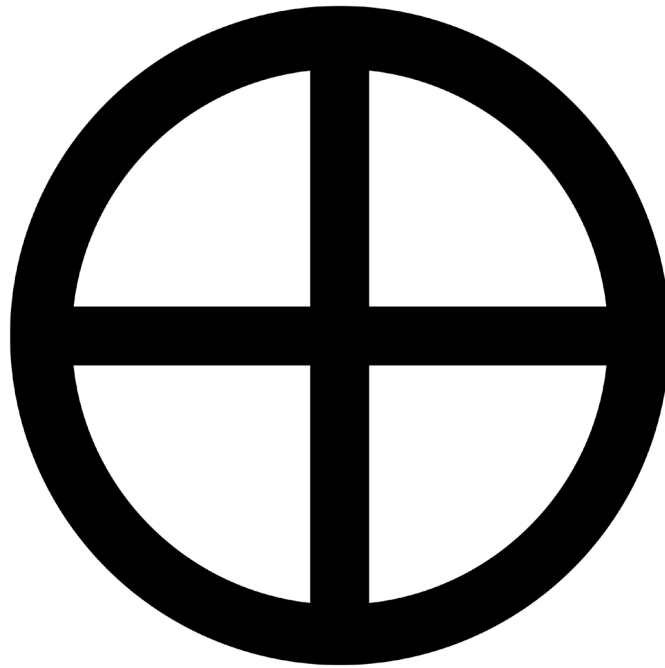
109. In whatever time and location this message reaches you, act on it as though it were just spoken.

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'<sup>1</sup>.

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<sup>2</sup> 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.

<sup>1</sup>The Nasarean name *Jahleel* means *Patience in Elohim*.

<sup>2</sup>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.<sup>3</sup>

34. Her son, Gebiya,<sup>4</sup> 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*.

<sup>3</sup> 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.

<sup>4</sup> 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

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.



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,

¹Yakhzehyah 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

²The 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.

³The 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.

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

Arm of the Nasarean Religion of the Essene Way, and without secrecy the master copies will be destroyed by our enemies.

165. "Lo: at the start of each millennium the hidden church will reach out to the world through a revealed church.

166. The revealed church is under the dominion of the hidden church, and the Yaiyr is the link between the two.

167. And the Yaiyr of the revealed church must be a warrior like unto Moses.

168. For, behold: Always, in every age, the Yaiyr is a warrior Lion.

169. But they who serve as Yaiyr at the start of a millennium are chosen by Elohim for their skill in spiritual warfare even more so than at other times.

170. For, behold: every time that the Holy Megillah goes forth, is war time.

171. And the Yaiyr will be crucified in countless ways, seen and unseen.

172. Wherefore he wears armor earned in previous wars on this and other worlds.

173. For nobody becomes Yaiyr without serving the Lord and Lady in many worlds.

174. Even so, the negative powers will unleash such attacks against the Yaiyr that he would not survive if left solely to his own armor.

175. Wherefore the Lord and Lady give him special armor.

176. Yea, the Archangel Mika'el, who was called Judah as man, will overshadow the Yaiyr as a blanket of light.

177. But this light is not like ordinary light.

178. For, behold: this light has the ability to reflect demonic energies back unto the sender.

179. Wherefore, the Yaiyr at the start of a new millennium will also be called *The Mirror*.

180. And any demons who directly attack *The Mirror* will be consumed by their own evil; for, lo: evil always returns to its sender, and in this case the return will be expedited and magnified.

181. Yea, the demons will taste their

own rotten fruit!

182. Even so, behold: though Mika'el can intervene to prevent direct attacks by demonic entities on the Yaiyr, he cannot prevent the attacks of human agents of the demons.

183. For, lo: Such is The Law of Intervention.

184. Even so, evil will always return to its sender, human or demon.

185. For such is the nature of evil.

186. "Yea, at the start of each thousand year cycle a special dispensation is given unto the world.

187. For, it is then that a special effort is made by the Revealed Arm to disseminate The Holy Megillah.

188. In other times the dissemination is in secret, and even the revealed church is somewhat hidden.

189. Behold: at the start of each millennium a warrior Lion shall go forth as Yaiyr.

190. And he shall disseminate the Holy Megillah, yea, and raise up a revealed church dedicated to that dissemination.

191. And the world will be given an opportunity to receive The Holy Megillah.

192 "Yea, at the start of each millennium the waters will be tested.

193: Which means this: the world will be tested to see if it is ready to receive the Saving Halikah.

194. If the revealed church is attacked and the Megillah persecuted, the Revealed Arm will melt into the Hidden Arm to await another age.

195. Lo: if The Holy Megillah is ever circulated without persecution for the duration of an entire millennium, the next millennium shall be the long awaited age of peace.

196. But, behold: if the world rejects the Megillah much longer, as they now have for many ages, the opportunity will be lost.

197. For, behold: the time of the Harvest

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 Nasorean 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

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 Nasorean 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 Tachbowlah 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

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.<sup>1</sup>

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,<sup>2</sup> 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

<sup>1</sup>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*.

<sup>2</sup>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.

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,<sup>1</sup> 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 conception 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.

<sup>1</sup>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,<sup>2</sup> 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!

<sup>2</sup>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,<sup>1</sup> 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<sup>2</sup> 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,<sup>3</sup> 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,<sup>4</sup> 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.

<sup>1</sup>The Hebrew word *Khabatseh* means *Rose*. *Khabatseh* is the phonetic pronunciation used by Strong's Concordance for the literal transliteration *chabatstseleth*.

<sup>2</sup>The term *Tachbuwlah Elyown* means *High Council*.

<sup>3</sup>The Nasarean name *Abshalom* means *Father of Peace*.

<sup>4</sup>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*.

⁶The 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 Masculine Aspect in the unity of Yah consciousness, but without the intention of conception.

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.

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

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.

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<sup>1</sup>.

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*<sup>2</sup>; for, you are a ‘*Young Lion*’.

183. Behold: within the Nasorean 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’<sup>3</sup>.*

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.

<sup>1</sup>*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.

<sup>2</sup>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*.

<sup>3</sup>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<sup>4</sup> 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.

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

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  
Tzintzum 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 encamp-  
ment 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 midwives 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<sup>1</sup>, a Maskil<sup>2</sup> 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

<sup>1</sup>Yidde'oniy means *Knowing One* and is usually translated into English as *Wizard*.

<sup>2</sup>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<sup>3</sup>, 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

<sup>3</sup>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.

my 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 Hessed  
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 Hased the Wizard.

170. Lo: the occasion of Miriam's fifth birthday was Her first day of study within *Beyt haParparim*,<sup>4</sup> 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*,<sup>5</sup> which means *The First-fruits*.

178. And the *first* goal of the lessons is to teach *Hesed*, which means *Kindness*, wherefore Hased 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 Hased*, 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 Hased 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 Hased taught Miriam about kindness.

189. Yea, he taught Her about *The Five Precepts of Kindness for People of the Upright Star*.<sup>6</sup>

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 Hased gave Her a gift.

<sup>4</sup>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.

<sup>5</sup>*Bikkurim* means *First Fruits*. The singular *Bikkur* means *First Fruit*.

<sup>6</sup>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 Hased 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.<sup>7</sup>

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

<sup>7</sup>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.<sup>8</sup>

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.<sup>9</sup>

307. The sixth pair of Alefim to give a gift were Resh'el and Rhes'el.

308. Resh'el is male and serves the Angel of the Air Root of the Tree of Life.

309. Rhes'el is female and serves the Angel of the Wisdom Branch of the Tree of Life.

310. Together, Resh'el and Rhes'el danced before Miriam.

311 Then, together, they gave Her the gift of their dance, a sacred gemstone.

<sup>8</sup>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*.

<sup>9</sup>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 Hased's house.

399. Bar Hased, 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 Hased had gifted Miriam with a book of wise sayings.

401. Now it was Miriam's turn to give a gift to Bar Hased.

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 Hased, are the wisest teacher in our village."

405. Bar Hased 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 Hased – 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,<sup>10</sup> 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?

<sup>10</sup>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 Nasorean, 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 Hessed 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 Hessed, 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 Hessed, 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 Hesus and asked, "Though we are not Nasarean, will you teach my son about kindness to animals?"

575. Bar Hesus 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 Yiddeoni.

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 Hesus asked the children.

680. Miriam and the boy who had killed the ants both replied, "Ezra came to help!"

681. Bar Hesus 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 Hessed, 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 Hessed 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 Hased.

Escape from Ethiopia  
The Martyrdoms of  
Zemira, Ma'or, and Bar Hased

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-Hased the Yidde'onyi.

797. The aged Yidde'onyi 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 Hased disabled each of the men.

800. Holy Bar Hased 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,<sup>1</sup> 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!"*

<sup>1</sup>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,<sup>1</sup> 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."

<sup>1</sup>*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 Hesesd



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,<sup>1</sup> Grandmother of Zemira, Martyred the Night of the Burning of New 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?

<sup>1</sup>*Yishrah* means *Uprightness*.



## Chapter Fifteen



### Seventh Postscript to the Childhood of Miriam being

### Seven Teachings of Metsodah<sup>1</sup>, 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!

<sup>1</sup>*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,<sup>1</sup> the Holy Family was greeted by two Nasarean elders.

2. Yea, they were greeted by the prophet Shimown,<sup>2</sup> ninety-eight years of age and greatly esteemed, and the venerable prophetess Anawah,<sup>3</sup> 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

<sup>1</sup>We are using the English word ‘Rose’ because it is much easier to pronounce than the Hebrew equivalent: *chabatstseleth* (pronounced: *khab-ats-tseh-leth*).

<sup>2</sup>The Hebrew name *Shimown* means *He has Heard* and *Obedient One*.

<sup>3</sup>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,<sup>4</sup> 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*,<sup>5</sup> 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.<sup>6</sup>

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.<sup>7</sup>

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*

<sup>4</sup>In both modern Hebrew and ancient Nasorean Hebrew the word *parpar* means *butterfly*. The Nasorean plural form is *Parparim*. The Hebrew word *Beyt* means *House*.

<sup>5</sup>The Hebrew work *Bikkurim* means *First-fruits*.

<sup>6</sup>The Hebrew name *Yakiyn* means *Yah will Establish*. It is pronounced: Yaw-keen.

<sup>7</sup>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,<sup>8</sup>  
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!*

<sup>8</sup>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 napttime 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*.

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### Miriam's Wish

252. *“How could I wish  
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 assignments 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.



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 Nasorean 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 gossip 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 Qowlayah¹
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.

¹Qowlayah 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

¹Clearly, this Canticle of Love by Mother Mary is the origin of Paul's canticle of love that appears in chapter 13 of 1st Corinthians 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*,<sup>1</sup> 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.

<sup>1</sup>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 Nasorean Goddess. Thus, the name of the overseeing Priestess of the Nasorean 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 Nasorean 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 Nasorean 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 2<sup>nd</sup> century and 10<sup>th</sup> 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 Nasorean Priestess *Beten-Jahlah*. She wrote the text as a bridge between Nasorean Yoga and Indian Yoga during the lifetime of Christ while she served as overseer of the Nasorean 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,<sup>1</sup> 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.<sup>2</sup>
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.

<sup>1</sup>*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.

<sup>2</sup>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*?”<sup>3</sup>

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.

<sup>3</sup>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.<sup>4</sup>

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.

<sup>4</sup>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,<sup>5</sup> who have responded to the true

<sup>5</sup>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.

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<sup>6</sup> 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.*

577. *Behold: the king of this land, traveling in the forest, was separated from his horse.*

<sup>6</sup> The name *Krishna Das* means *Servant of Krishna*.

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 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 tapas⁷ 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'.

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

⁷Tapas is a Sanskrit word that literally means *straightening by fire* and implies *spiritual disciplines*.

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 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.

⁸The 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’.

¹¹The ‘industrial variety’ is hemp. Hemp was used to make clothing and other products including the Nasarean ceremonial robe known by its Aramaic name: *Rasta*.

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.

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

¹²The 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.

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.

1046. As in all things, listen to your body and err on the side of caution.

1047. And always respect the right of others

¹³Ta'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*.

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 Nasorean 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 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

¹⁴ Sita means *fertile garden*.

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."

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

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,<sup>1</sup> 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.<sup>2</sup>

<sup>1</sup>*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.

<sup>2</sup>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,

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

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 discuss 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,<sup>3</sup> said, 'I desire to wed my heart to the highest wisdom.  
 317. Thus, I will seek a Nasarean sage.'  
 318. The younger brother, Mibtaw,<sup>4</sup> 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.

<sup>3</sup>*Hachmoni* means *Wise* and is pronounced *khak-mo-ni* in Hebrew. In English, we typically pronounce it *hak-mo-ni*.

<sup>4</sup>*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 Nasorean 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<sup>5</sup> 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,<sup>6</sup> 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.

<sup>5</sup> This is not a typo; it is purposely *kindom* not *kingdom*.

<sup>6</sup> *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,<sup>7</sup> 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<sup>8</sup> 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

<sup>7</sup>Ya'arah means *Forest*. Interestingly, the same Hebrew word is used for *honeycomb*.

<sup>8</sup>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

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 eldersses 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 Madregah⁹ 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

⁹Madregah means *Steep Mountainside* or *High Place* and is pronounced: *mawd-ray-gaw*.

¹⁰Ya'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
in spiritual ascension,

¹¹ The ancient Nasarean pronunciation of this mantra is: *soo-lahm ha-ah-lee-yah*. It means *Ladder of Ascent*.

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, enough to advance to the next level of initiation in Essene Mountain of Peace.

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.

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 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*.<sup>13</sup>

998. “Lo: the Dance of Sexuality is the very nature and existence of the Mother Ovum, which is the Dance of the Lover

<sup>13</sup>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*.

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.<sup>14</sup>

1008. “All Beings who fall into the Deep Sleep and are sucked into the Black Pit will emerge in the next Great Explosion as baby

<sup>14</sup>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.

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 follows 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 *Alefirm of The Deep Forest Meadows*.

1029. *Alefirm of the Deep Forest Meadows* is an order of Alefirm 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 *Alefirm of the Tree of Life*.

1031. Those Alefirm 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
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  
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 gossip."

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

¹⁶An 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*.



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 Orah¹, 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,

¹Orah means *Feminine Light* or *Illumination*.

²The 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'el¹ 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."

¹Nethan'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 Levi¹ sat with them.
3. Levi had been introduced to the Essene teachings by a Nasarean prophetess named Mattath².
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!”

¹Levi means *bind* as in *join together*.

²Like 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.

¹This 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.

²The 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.

³This 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.

⁴The 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

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

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:

¹Ha'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.

Freedom of Choice

120. Though great pain can result from freedom of choice, lack of that freedom is far worse.

121. So realized Jah-Jah.

122. Wherefore we are not slaves and may choose our own destiny.

The Divine Plan

123. The Divine Plan was the fruit of the Divine Contemplation of the Divine Planners, Jah and Jahlah in Yah, now in forever, amen.

Divine Contemplation

124. The Divine Contemplation of the Divine Planners was the fruit of Divine Being.

Divine Being

125. Divine Being is before Divine Form.

126. All forms have their source in Being, which is itself formless.

127. Divine Being expresses itself within and around forms but is not bound by any form.

Holy Forms

128. Forms in harmony with the Divine Will are holy forms.

129. Not all forms are holy.

130. But only holy forms have eternal life.

131. All other forms are limited in duration.

Fallen Forms

132. Forms not in harmony with Divine Will are possible due to

The Great Freedom.

133. That freedom is itself of the Divine Will; thus,

even disobedience owes its right to exist to the Divine Will.

Justice

134. Even within The Great Freedom, the laws of being are operable.

135. Those laws are of the Divine Will and are unavoidable.

136. Justice is within Being.

When Disobedience Flees

137. Disobedience will attempt to flee the light of justice.

138. In fleeing the light, disobedience builds its own dark abodes.

Disobedience and Degradation

139. All acts of disobedience to Divine Will result in pain and degradation.

140. The pain may not be immediate.

141. The degradation is immediate.

Degradation of a Being

142. The degradation of a Being is always coupled with contraction of spiritual awareness.

143. With contraction of spiritual awareness comes decreased abilities as a spiritual Being.

144. Unless such a Being repents in true contrition, that Being may fall into The Deep Sleep.

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 Beings.”

26. After They baptized John, Miriam said: “Now, John, baptize Us with the Baptism of Acknowledgement.”

27. John then spoke to the assembly, saying, “Some of you have camped with me long enough to know that I am Nasarean.

28. You came because you heard that I baptize unto eternal life.

29. You know that the Nasarean Religion of the Essene Way is an outlawed religion.

30. I preach the gift of eternal life in Yah, the awareness of which is celebrated by baptism in water.

31. This is not a new gift, but the original ancient gift.

32. The gift is so ancient that it is forgotten by many.

33. Wherefore, my baptism is a wake up call!

34. But there are also other baptisms.

35. And none should be neglected.

36. “Behold: You have fasted and cleansed yourself from gross evils, even abstaining from the eating of flesh while in this encampment.

37. And now you will be tested!

38. “The Nasarean prophecies of the coming of the Lord Christ and Lady Christ are this day fulfilled in the persons of Yahshua and Miriam!

39. The Lord Christ Yahshua is Jahday come in the flesh, and the Lady Christ Miriam is Jahnah.

40. Yahshua is our *Immanuel*, our *God Immanent* in creation.

41. He is *Oholiy’ab*, the *Tent of His Father*.

42. Miriam is our *Immanuelah*, our *Goddess Immanent* in creation.

43. She is *Oholiyah*, the *Tent of Her Mother*.

44. She is the Dove of Jah-Jah, and He is the Lamb!

45. And we, Nasareans and Aaronites alike, are the children of Their embrace.

46. That is true whether or not we acknowledge that truth.

47. I hereby proclaim that truth and invite the holy assembly to witness a sacred ritual.

48. This is the ritual of acknowledgement that boldly declares that the Lord Christ and Lady Christ have come to this world in human flesh!

49. It has been given unto me to acknowledge Them, and with this ritual I do so!”

50. Then John baptized the Lord and Lady, acknowledging Them as Jahday and Jahnah come as Yahshua and Miriam, Their power veiled, having come as humans not as Gods, as was foretold by the prophet Malachi.

51. John continued preaching, saying, “In every land where a religion is accepted by the majority, most people never question their religion.

52. Most are born into a particular religion and just accept it without question.

53. Most of you were born Aaronite Jews.

54. I do not require you to convert to my religion to remain in this encampment.

55. But I do require that if you remain in this encampment, you agree not to report our activities to the Aaronite or Roman authorities.

56. Any who cannot make that pledge should leave now.”

57. Lo, no one left the encampment, and all made ready for the evening service that would follow.

58. For, behold: Regardless of their religious beliefs, all felt the powerful presence of YHWH in their midst!

59. In truth, many stayed mostly because they had witnessed real magic for the first time in their lives: the walking on water by three Nasareans.

60. Some felt that the Nasarean teachings must be powerful and worthy of consideration to result in real magic and stayed, even though they knew that this religion was persecuted and that to affiliate with it could mean death at the hands of the Aaronites or Romans.

61. None wished to leave, though some

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. PetersaidtoMiriam, “Woman, besilent!

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

¹Since *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 Nasorean 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

¹The Hebrew word *Gan* means *Garden*. The Hebrew word *Shalom* means *Peace*.

²*Zabdiel* means *Gift of Elohim*.

³For information on the modern *Green Wizards of the White Rose*, contact the current Yaiyr, at this writing Day of Greenleaf, the chief scribe of the First English Edition of *The Holy Megillah*, at: Essene Church, P.O. Box 516, Elmira, OR 97437. That is also the address for information on founding local autonomous groups that have in common a love for *The Holy Megillah: The Nasarean Bible of the Essene Way*. It is also the address for the modern *Essene Mountain of Peace* mystery school linked to the *Essene Order of the Blue Rose* and its inner circle orders of the Red Rose and the White Rose. Because of the era we live in, we will not organize ourselves as one giant legal entity that can be knocked down by one lawsuit – the modern equivalent of the witch hunt – but instead will manifest ourselves as autonomous congregations united not legally but spiritually in a shared love for *The Holy Megillah: The Nasarean Bible of the Essene Way*. Write to me, oh esoteric one who actually reads footnotes! Smile! Love in all ways, always in Love! – Greenleaf the Wizard (Day in Elf-Friend Play).

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.

⁵The 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. Wherefore, 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

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*.<sup>7</sup>

186. He was called the *Maggid*,<sup>8</sup> 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 comessiahship 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

<sup>7</sup>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*.

<sup>8</sup>*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<sup>9</sup> 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.

<sup>9</sup>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.

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’shah¹¹ 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*

¹⁰Tehillah means *Praise* in the sense of a joyous exclamation.

¹¹Roshah 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.

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 Joseph

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*

¹The Nasarean word for *wizard* is *yidde’onyi*, which means *knowing one*. But unlike most other Nasarean Hebrew words, *yidde’onyi* 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’onyi* as *wizard* when it is obvious that a male is being referred 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

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

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 Yoseph 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. Yoseph 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*.<sup>1</sup>

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.

<sup>1</sup>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!"



## 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.<sup>1</sup>

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

<sup>1</sup>The Nasarean word for wand is *maqgel*.

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. Yahshua 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'.<sup>2</sup>

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 extracts 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?"

<sup>2</sup>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

³The 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.

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

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 answered 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 Nasorean and did not receive the teachings that a Nasorean 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*,<sup>4</sup> 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

<sup>4</sup> *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 Nasorean Herb Knowledge.

Levi 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'<sup>1</sup> because it is 'Set-Apart' for spiritual practices.

<sup>1</sup>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 Nasorean child has read of the exploits of Peter Green Man.

35. Likewise, every Nasorean 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 Baelzebug.

221. Having heard the report of First Spark about the evil doings in Baelzebug'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 Baelzebug.

227. "When First Spark had first witnessed the atrocities of Baelzebug, he had tried to confront Baelzebug in person but found it impossible.

228. For, Baelzebug resided in a tower that was surrounded by many technological barriers on a favored home planet, as well as natural barriers that prevented Baelzebug from being able to perceive or communicate with First Spark.

229. "Baelzebug had introduced enslaved

light and artificial brains in many worlds in his galaxy.

230. By making Beings believe that they were not naturally immortal, Baelzebug was able to trap souls within his galaxy.

231. But even so, Baelzebug 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 Baelzebug'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 Baelzebug – could not be seen or heard by Baelzebug, only vaguely sensed as a powerful presence.

233. And the other residents of this planet did not even sense the presence of Baelzebug, for Baelzebug 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, Baelzebug 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 Baelzebug'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 Baelzebug.

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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

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 Baelzebul 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 Nasorean 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.*

²In 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?”

¹The 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 thinking 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 Nasorean, 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 Nasorean 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 Nasorean 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 freedom 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 Nasorean 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 assem-  
bled 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!"



## Chapter Fifty



### A Sermon on the Journey to Mount Carmel Titled: *Yahshua's Sermon to The Fellowship of Trusted Companions of The Lord and Lady*

1. Those disciples designated to accompany the Lord and Lady on Their traveling ministry to various Nasorean settlements and congregations departed Mount Herman and headed toward Mount Carmel with Yahshua and Miriam.

2. The others of the Wedding Party were given other important assignments, as were some other dear friends that, for various good reasons, had not attended the wedding.

3. For example, some dear, trusted Nasorean friends with young children or elders to care for far away, and some that were performing other crucial missions of mercy, did not make the trip to the wedding.

4. Behold: there are many great works to be done for the Lord and Lady without becoming an itinerant preacher in the manner of the Traveling Companions.

5. Those that accompanied the Lord and Lady on all or most of Their long journeys after Their wedding were called, *The Traveling Companions of the Lord and Lady*.

6. They consisted of the following thirty persons.

7. The first twenty of the thirty were: the first seven disciples of Miriam, the first twelve of Yahshua, the first disciple of the Co-Messiahship.

8. The next seven – which brought the total up to twenty-seven – were the seven that were added just after the wedding at Gan Shalom.

9. The last three to be added to the number – bringing the number to thirty – were added when the companions reached Alexandria.

10. Those three were the Green Wizards – two men and one woman – that previously attended the party at Gahwenjahman's

home, the party hosted by *Alefim of the Deep Forest Meadows*, the party at which Miriam had spoken the poem, *Meirat Eynayim* ('The Light of the Eyes').

11. Of course, others occasionally traveled with the Lord and Lady for short durations, but these thirty were the long-term core group.

12. The names of these thirty *Traveling Companions of the Lord and Lady* are as follows, beginning with the first seven disciples of Miriam: Migdanah, Sarah (also called Jahleel, the daughter of Migdanah), Ya'arah the Alef-Friend, Birdsong, Madregah the Midwife, Ya'alah the Herbalist, and Flower.

13. The first twelve disciples of Yahshua were: Yohanan, Sita, Yoseph the Ari-Mattitya, Yehuda the Strong, Phillip the Horse-Lover, Orah (Orah was the cousin of Yahshua, as she was the daughter of Zabdiel the Wizard, and Zabdiel was the brother of the Lord's father, Joseph; Orah was also the daughter of the great wizardess Tehillah the Poet, the wife of Zabdiel), Nethan'el the Dream Reader, Levi the Convert (a former Aaronite who had converted to the Nasorean religion via the ministry of Mattath), Mattath the Prophetess, Ta'om (twin brother of Yohanan), Ra'am the Wizard (father of Yohanan and Ta'om), and Apollos the Prophet (also called The Prophet of Alexandria).

14. Magzerah the Prophetess (this wizardess was the mother of Apollos the Prophet) was the twentieth, the first of the co-ministry.

15. The names of those seven that were added just after the wedding are Negohah haShekinah, Pehri the Maggid, Zabdiel the Wizard, Tehillah the Poet-Wizardess, Roshah the Wizardess (sister of Zabdiel

and Joseph), Seliychah the Prophetess, and Mother Mary.

16. And the names of the three Green Wizards that would later be added in Alexandria – added *after* the visit to Carmel that I am about to describe – bringing the number to thirty, are as follows.

17. A Green Wizardess that studied for many years with Gahwenjahman of the Alefim, a wise-woman named Bithyah, which means Daughter of Yah, and two men – brothers by blood as well as by spirit – named Zefanyah ('Hidden Treasure of Yah') and Zebedyah ('Yah Gives').

18. These three were briefly mentioned in the account of Miriam and Her first seven disciples having been in attendance at a celebration party at the home of Gahwenjahman, prior to the co-ministry of the Lord and Lady.

19. Zefanyah and Zebedyah, called for short Zef and Zeb, were sons of Zakaryah ('Mindful of Yah'), a renowned Nasarean Wizard of the previous generation.

20. Again, I remind you, these last three that brought the total of Companions of the Lord and Lady to thirty, were not added until *after* the visit to Mount Carmel that I am about to describe, for they were added in Alexandria, which was the first stop of the Lord and Lady after Mount Carmel.

21. After the Companions of the Lord and Lady had walked a half-day toward Carmel, they gathered for the Noon Peace Contemplation and performed a solar ritual.

22. Then, before resuming their walk, as the disciples rested beneath a cluster of shade trees, Yahshua preached a sermon to the Companions.

**Yahshua's Sermon to  
The Fellowship of Trusted Companions  
of The Lord and Lady**

23. Yahshua spoke to them, saying: "Behold: You are *The Fellowship Of Trusted Travel Companions Of The Lord And Lady*.

24. After this visit to nearby Carmel, we will go to Alexandria where three more will be added to your number, making thirty, a trinity of tens, a powerful number indeed!

25. "Lo: We build Our church on the solid rock of Loyal Friendship!

26. Truly, there is no sweeter fragrance than the scent of Loyal Friendship!

27. Loyal Friendship is the incense of Our church.

28. Invite to your home congregation only those that have the smell of Loyal Friendship.

29. Let all others receive lessons at their homes or in public places until they become incense of the variety called 'Loyal Friends'.

30. This is true even on the road.

31. Our campsite, wherever we set up tents for the night, is the temporary home of the Lord and Lady and Our Companions.

32. Minister to all souls, but invite to Our campsite only the most trusted of friends.

33. "We are one with the universe and all Beings, but within that large circle are countless circles, and circles within circles.

34. And the inner circle of Our church consists of Our Best Friends.

35. Some of Our Best Friends are now performing assignments where needed elsewhere in this or other worlds.

36. They take Our presence with them.

37. They live in Us, and We live in them.

38. You, Our Travel Companions, are one circle within the Universal Circle of Our Best Friends.

39. "I say to all wizards and would-be wizards: Keep an inner circle of trusted friends that have the right smell!

40. That 'right smell' is that of Trusted Loyal Friendship.

41. Visit the world, but reside and travel with trusted, loyal friends.

42. "Behold: The world is tangled in

disharmonious vibrations.

43. Lo: many vibrations that now are disharmonious and tangled will become harmonious when untangled.

44. Untangle the tangled vibrations of the disharmonious worlds and entities.

45. Be thou an 'untangler', but be careful not to get tangled!

46. Balance your visits to the tangled with companionship with the untangled.

47. "Our Best Friends vibrate within the spectrum of Our intimate vibration.

48. Even when they go on missions in fallen or contested worlds, they remain in the vibration of Christ Consciousness.

49. Lo: Souls will always spiral with similar souls, though they will also interact with other souls on a less intimate basis.

50. Relationships become ever more intimate nearest the heart of a spiral.

51. That heart is within every part of the Unity that is the All.

52. That is where you will find Us.

53. Within the circle of My Best Friends there is an especially intimate circle that is the Lord and Lady and Jah-Jah in Yah, which is The First Family.

54. That is First YHWH but expands to become the All YHWH, the Universal All that is All Inclusive.

55. And there is a special circle that consists solely of the Lord Christ and the Lady Christ.

56. Likewise, each other part of the expanding All YHWH, the Unity, is a circle within countless circles.

57. You are a circle within a circle, and that is true socially, in human relations, but is true also in every imaginable way, including within each of the four bodies that make us human.

58. "The particular circle that is The Circle of Our Trusted Loyal Friends, is one so pleasant that We feel called to give it great attention.

59. In giving it Our great attention, We make it more real in Our lives.

60. And that is what you can do as well.

61. Behold: what you give your attention to, you affect, even if you simply silently observe something.

62. The more attention you give to something, the more you affect it, and the more it affects you.

63. If you prioritize Our relationship by giving Us your Greatest Attention, you may become and remain inner-circle *long-term* Trusted Loyal Friends, and will receive Our Greatest Attention.

64. Pehri is a great example of a truly long-term Friend, as are Negohah, Ishshah'el, Peter Green Man, Shebah the Queen of Seven, and many others throughout the Mother Ovum.

65. "Behold: The spiritual fellowship that We enjoy with Our inner circles within inner circles of Best Friends cannot be forced on any Being.

66. Neither can it be falsely attained.

67. Lo: the Best Friend Vibration is a particular vibration.

68. It is very real.

69. It is what it is, and cannot be faked!

70. That vibration is of the inner circles of the Body of Christ.

71. Wherefore, the Mystery School and the various levels of initiation exist as an outer symbol of vibratory reality, rings within rings within rings, each ring in reality a spiral consisting of progressively more rarefied and transcendental vibrations, each spiral centered by Yah, the Still Point from which all movement emanates.

72. That movement is the Dance of Jahday and Jahnah.

73. And that dance manifests as the Dance of Shemesh in Shemayah, within and all around.

74. And that is the meaning of the symbol of the Order of Shemesh in Shemayah, the symbol that Taoists in the far land of China call the Yin-Yang symbol.

75. "We rise high only when we bend low.

76. And since the low vibrations of the dark valley are not high, We and Our Best Friends visit the lower fields of vibration on

missions of mercy.

77. But We do not stay long without retreating to the forests of the high mountains.

78. For, lo: it is a painful crucifixion to walk amongst warfare and mayhem.

79. Yea, it is painful to see what goes on in worlds where the Group Consciousness is not heavenly, as is the case in this Contested World.

80. Murder, thievery, rape, and other crimes are common occurrences in contested worlds and below.

81. Wherefore, We balance Our ministerial visits to the city with retreats to the wilderness.

82. Bring the worthy that you meet in the cities to the wooded forests of retreat.

83. Bring those that are most trustworthy to the campfire of the Lord and Lady.

84. Some not ready for Our campfire are indeed ready for nature retreats to designated places that We may visit on Our walks.

85. “Lo: to abandon the dark valley is to abandon the work of mercy of the Body of Christ, and to abandon the high retreats is to abandon the well-being of sweet vibrations with select friends in garden paradises, which is the heaven-on-earth sub-group within the Group Consciousness.

86. I tell you truly, abandon the high places and the low places will wear you out!

87. Abandon the low places, and you will not know the high places.

88. “You, with the three that will be added to your number in Alexandria, are a special circle within the circles of Our best friends.

89. For not all of Our best friends can accompany Us on Our journeys; those that do – you twenty-seven and the three to be added – are thus a very special circle; you are *The Fellowship of Trusted Travel Companions of the Lord and Lady.*”



## Chapter Fifty-One



### The Night Before Their Arrival at Mount Carmel: *The First Sermon of the Magdalene on Essene Tantra*

1. The night before the Lord and Lady and Their Travel Companions arrived at the Nasarean village at the base of Mount Carmel, in response to a previous request by Sita, Miriam sent the men to their tents and gathered the women around the coals of the fire to teach about Essene Tantra.
2. Here follows *The First Sermon of the Magdalene on Essene Tantra*.
3. That sermon is subtitled: *Gamara as Yoga and The Meaning of The Holy Creative Trinity and How That Relates to Sex*.
4. Miriam said to Sita and the other Sisters: "*Gamara is Completeness in Yah*."
5. 'Yah Consciousness' is the ecstatic living experience that is rooted in the awareness of what is *always* true but not always realized: We are always centered in Yah!
6. "Sita, you know that the word 'yoga' means 'union'."
7. We are always truly 'in Union with the All': all are within the widest circle that is Universal YHWH called 'The All'.
8. Although all Beings are truly always in Union, behold: many Beings are not in *Conscious Experiential Union*.
9. Many are unaware of that Union, or, even if intellectually aware of it, not consciously experiencing it as a living reality.
10. 'Religions' teach yoga systems, practices intended to induce the condition of Conscious Experiential Union with Supreme Beingness.
11. Sacred Sex – Nasarean Sexual Tantra (Gamara and Berekyah) – is one yogic practice that can induce Conscious Experiential Union with Supreme Beingness.
12. For Nasareans, Supreme Beingness is Yah Consciousness expressed as the Holy Creative Trinity, within the context of the Nod of Wisdom to Supernal Love.
13. "I will describe the Holy Creative Trinity.
14. Imagine a triangle pointing up.
15. The top point is Yah.
16. The point at the right base of the triangle is the Divine Masculine.
17. The point at the left base of the triangle is the Divine Feminine.
18. "The Holy Creative Trinity is within you and all around you.
19. You are created in the image and likeness of the Holy Creative Trinity.
20. Whatever the Holy Creative Trinity is, you are THAT in embryonic image and likeness, unfolding like a Celestial Golden Rose.
21. "We all are children of The First Creative Trinity: Yah, Jah, and Jahlah.
22. 'Yah' is 'Am' and manifests as *Ehyah*, the *I AM* of every Being, according to the creative process described in *The Divine Plan*, as told in the *Book of Mattanah*.
23. Jah, the Divine Father, is the First Masculine Pole, Divine Assertiveness, well symbolized by the male penis, and symbolized cosmically as the Seed of Life and the Lightning Bolt.
24. Jahlah, the Divine Mother, is the First Feminine Space, Divine Receptivity.
25. Space is The Divine Opening that receives the Masculine Pole; space is well symbolized by the female vagina, and symbolized cosmically as the Mother Womb that is the Mother Ovum also called the Cosmic Egg.
26. "Behold: The Way that Yah expanded to become The First Family, The First YHWH, is the same Way that First YHWH expanded

to become Universal YHWH, also called The ALL.

27. That Way is the Yah-Way that is the Holy Creative Trinity that is well symbolized by the symbol of the Order of Shemesh in Shemayah [the Yin-Yang symbol].

28. “The Holy Creative Trinity is the Holy Pattern and also is the Creative Process by which that pattern unfolds, well symbolized by some Hindu and Buddhist yogis in many of their Yantra artworks.<sup>1</sup>

29. “The Holy Creative Trinity manifests expansion of Existence, Consciousness, and Bliss.

30. Expansion of Being births Baby Beings.

31. Those are Sparks of Being, Souls, of masculine or feminine spin, centered in Yah.

32. “The masculine and feminine principles attract one another.

33. They play hide-and-peek in the game of the sexes, for two purposes.

34. The first purpose is creative expansion of life, exemplified in humankind as sex for procreation.

35. The second purpose is the creative expansion of the bliss of union in Tantra, which is all the fun things that Shemesh and Shemayah, the masculine and feminine principles, do to experience enhanced joy in one another, including but not limited to sexual pleasures.

36. “Sita asked me to teach classes on Gamara Yoga.

37. But in this first lesson, I teach no exotic love-making postures but point to the Divine Sexual Pattern that is the Holy Creative Trinity.

38. Split a log and there you see it.

39. Lift a stone and there it is.

40. And THAT is the Way of YHWH.

41. Om.

42. Shalom.

43. Amen!

44. “As Sita requested, we will occasionally send the men to their tents and talk by the fire about Essene Tantra Yoga!

45. That is the Tantra of Sacred Sex, a type of Tantra.

46. Besides sharing My own teachings, I invite you each to share your teachings, comments, and questions.

47. There are elders among us, and even the youngest of the Sistren of this campfire circle of Trusted Companions may have a worthy insight or stimulating question.

48. “Now Sisters, the fire turns to coals and it is time that I join Yahshua in bed.

49. For, lo: All this talk about Tantra Yoga has Me in the mood to wake My man!”

50. Migdanah joked: “Yahshua knew that You sent Him to bed early so as to speak with us women about Tantra.

51. I doubt that you will need to wake Him!”

52. Miriam smiled and all the women giggled.

<sup>1</sup>These Yantra artworks employ Sacred Geometry to depict the creative expansion of the universe. They most typically feature the idea of the Creative Triangle – the Creative Trinity – giving birth to countless triangles/trinities.



## Chapter Fifty-Two



### The Lord and Lady and Companions are Welcomed at the Essene Village at the Base of Mount Carmel

#### Featuring:

#### *The Second Sermon of the Magdalene on Essene Tantra: The Meaning of the Term 'Essene Tantra Yoga' and Experiencing Ecstasy in Sexual Union*

1. Lions of Zahyen from the Nasarean village at the base of Mount Carmel reported to the Council of Elders and Eldresses that the Lord and Lady and Their Companions would arrive that day.
2. The Elders and Eldresses arranged for their honored guests to bathe and rest upon their arrival before the evening meal.
3. The Lord and Lady and Their Companions were given a guest campground with enough empty yurts for all.
4. After dinner and an Evening Service in the Temple, the Lord and Lady and Their Companions spent time around the fire at the campground.
5. After some time, Miriam sent the men to bed and preached *The Second Sermon of the Magdalene on Essene Tantra*.
6. That sermon is titled, *The Meaning of the Term 'Essene Tantra Yoga' and Experiencing Ecstasy in Sexual Union*.
7. It now follows.

#### The Meaning of the Term 'Essene Tantra Yoga' and Experiencing Ecstasy in Sexual Union

8. Miriam said: "This sermon, preached beneath the full moon to the sisters that are My Companions, I title: *The Meaning of the Term 'Essene Tantra Yoga' and Experiencing Ecstasy in Sexual Union*."
9. "Sistren, each of us beside this sacred fire on this night of the Full Moon is either a Nasarean Priestess of the Essene Way or in training to become one.
10. Lo: We are all initiates of the Nasarean

Religion of the Essene Way.

11. Wherefore, we practice Essene Yoga, as it is described in *The Holy Megillah*.
12. As revealed in the Megillah, the Branch of Eternal Life combines with the Root of Soil to make the second chakra on the trunk of the Essene Tree of Life.
13. Second chakra sexual activity in Essene Yoga – called by Sita and I 'Essene Tantra' – is but one sub-yoga within *Yihud Adamah* ('Union with Adamah' or 'Adamah Yoga').
14. Because the Tree of Life Root of Soil and the Branch of Eternal Life are linked at the second chakra, Adamah Yoga is also linked with *Yihud Chayeh Olam* ('Union with Eternal Life' or 'Eternal Life Yoga'), though 'Essene Tantra' is here listed as one of the sub-yogas of Adamah Yoga.

15. "Behold: Nasarean second chakra sexual activity is also referred to as 'Sacred Sex'.
16. 'Essene Tantra', which is 'Sacred Sex', is of two types: *Berekyah* ('Yah Blesses'), and *Gamara* ('Completion in Yah').

17. "Berekyah ('Yah Blesses') is sexual intercourse with the intention of conception.
18. 'Adamah' is the feminine form of 'Adam'; both 'Adamah' and 'Adam' originally meant 'red soil', with 'red soil' here referring to 'fertile soil' as opposed to 'dead soil' or 'dust'.
19. Though the word 'Adam' was later used as a word for 'man' or 'human' – and was the human name of Eve's husband, now called Adam'el – its ancient meaning is 'fertile soil', which relates to human fertility and Berekyah.
20. We can see how the concept of 'fertility'

correlates with the Branch of Eternal Life, which is about fertility in cosmic cycles and lifetimes, as described in the Megillah.

21. “The ancient Nasarean man named Adam, after his repentance, became a farmer.

22. He ascended to be the chief Angel of Soil for the Tree of Life in this world.

23. He is linked that way to fertile soil, and his seed produced the first child in the Garden of First Eden, again linking him to fertility and thus the Creative Holy Trinity.

24. For, lo: The Creative Holy Trinity is the epitomy of fertility!

25. “The primary practice of Nasarean ‘Soil Yoga’ is gardening that features great awareness of soil fertility.

26. In the sub-yoga that is Tantra, awareness of fertility is also a sacred practice; in that awareness unwanted pregnancies are rare.

27. “After sharing a bit more on Berekyah – sex for the purpose of procreation – I will share information on Gamara, the other type of Nasarean ‘Sacred Sex’.

28. While Gamara is most associated with Tantra, think not that profound Ecstasy in Sexual Union – the object of Tantra – cannot, or should not, occur in Berekyah.

29. Gamara is different from Berekyah only in that the intention is not to also conceive a child.

30. “Because conceiving a child is such a sacred act of union, the bliss consciousness available in performing Berekyah in the spirit of Tantra is perhaps the ultimate sexual bliss available.

31. Imagine this: In Berekyah you are opening yourself to become the doorway of a particular human incarnation.

32. You can see, in that light, how this Root of Soil activity called ‘procreative

sex’ also relates to the Branch of Eternal Life.

33. “By opening yourself to become the doorway through which a particular soul enters this world, you are linked by karma and astrological factors to that child.

34. It is not rare that a son was once the father of his current father, perhaps many lifetimes ago.

35. Neither is it rare that a daughter was once the mother of her current mother.

36. This is all part of how karma works itself out.

37. The universe is ultimately fair, but you can only see that fairness with the view of a high-flying bird!

38. If you think your mother was a tyrant, lo: perhaps you once tyrannized your mother in like manner!

39. “But also understand that there are even higher forms of karma in play: for example, when you rise above the lessons of the sorts of incarnations I just mentioned, you can choose your parents.

40. And it is likewise true that, if you are a self-aware yogi or yogini,<sup>1</sup> you will vibrate in a manner that attracts similarly-vibrating souls.

41. But even if a child that you bring into this world was not a former relative – a brother or a sister, a mother or a father, a cousin or a grandchild – they are certainly linked to you karmically and astrologically in other ways.

42. “In Berekyah, we merge with our partner in the shared intent of being a doorway of incarnation for a child.

43. Women of this campfire, do you realize how important it is to choose well your partner in Berekyah?

44. Even in Gamara – Tantra without the intent of pregnancy – one is advised to choose well her sex partners.

45. How much more so when performing Berekyah?

<sup>1</sup> A yogini is a female yogi.

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46. “I will now describe the other type of Nasarean Sacred Sex, Gamara (‘Completion in Yah’).

47. While it does not intentionally result in the birth of a child, Gamara, too, is capable of providing profound ‘Ecstasy in Sexual Union’ – the object of Tantra.

48. Because the opportunities to perform Gamara are more frequent than the opportunities to perform Berekyah, many initiates associate only Gamara with Tantra.

49. “Another misconception of many initiates is that, in Tantra Yoga, the male must not ejaculate his seed.

50. While it is true that a male might choose, in conversation with his partner, not to ejaculate in a woman so as to not cause pregnancy, that option is only that – an option.

51. If the male chooses to experience orgasm, he may do so without abandoning Tantra Yoga.

52. “If the woman is willing, and, importantly, also well-trained in observing her fertility signs, a man may ejaculate his seed in her on the occasions that she informs him that it is not her fertile period and that she desires his seed within her.

53. A man should never ejaculate in a woman without her consent.

54. Women should inform their male sex partners of this rule before ever having sex the first time.

55. “Be a master of knowing when you are fertile; even then, err on the side of caution.

56. When in doubt, abstain, unless pregnancy is desired.

57. “When his female partner is fertile, the man practicing Tantra may choose to ejaculate in ways that do not result in pregnancy, as long as his partner is in agreement.

58. My overriding point is this: Gamara is

Tantra without the intention of pregnancy; not ejaculating is one option for not causing pregnancy, but it is not the only option since most sex partners wish to occasionally experience the communion of mutual orgasmic oneness without intention of pregnancy.

59. “Mother Mary, who sits at this campfire, was of the right vibration to be the doorway into human incarnation of the Lord Christ Yahshua.

60. Think of that!

61. And also at this campfire are other teachers and practitioners of Tantra Yoga.

62. And some of the youngest among us may have important words to share.

63. On these nights that we send the men to their tents while I teach about Tantra, every woman around this fire is invited to share their own teachings, observations, or questions.

64. “I end tonight by talking about Gamara and the experience of ‘Ecstasy in Sexual Union’, which, as has been stated, is the object of Tantra.

65. By the word ‘Ecstasy’, in the context of ‘Sexual Union’, I refer to the bliss consciousness that occurs when two ‘others’ share profound merging in the oneness of sexual union, which oneness is Yah Consciousness.

66. “Two of the women in this circle, as we all know, are lesbian.

67. Even when lesbians share Tantra, the gender polarities are expressed; the masculine and feminine energies are both present, always and everywhere in nature, even among homosexuals.

68. “Why do we find ourselves back in the masculine and feminine polarities after an experience of merging in sexual union?

69. Because the Mother Ovum is the Dance of Shemesh in Shemayah, the Dance of Jahday and Jahnah, the Dance of Him and Her.

70. But all are crowned by Yah in the Holy

Creative Triangle that expands Existence, Consciousness, and Bliss.

71. “The mutual purpose of the masculine and feminine polarities is creative expansion of Existence, Consciousness, and Bliss.

72. Give birth to a child and you help expand existence.

73. But sex without intention of pregnancy is quite capable of expanding bliss!

74. “And know this: One reason that the sweetness of coming together in sexual union is in fact sweet, is that it is preceded by a Dance of Foreplay that is the Great Play of ‘Hide and Seek’, the Dance of the Masculine and Feminine.

75. Behold: The eternal game of ‘Hide and Seek’ is acted-out by lovers in the sexually-delicious practices called ‘foreplay’.

76. ‘Hide and Seek’ is but one aspect of foreplay.²

77. “Essene Tantra Yoga is not boring.

78. It is sex play.

79. It is a type of yoga because it is a practice that enables the experience of Conscious Union.

80. It is not the only practice that enables Conscious Union, which is why it is not the only yoga.

81. While Tantra may not be the only method of meditative Union, it is the original method of creative expansion chosen by Yah at the time of the emanation of Jah and Jahlah.

82. “Are there any comments, questions, or teachings that any of you feel called to share tonight?”

83. Rose replied, “Tonight, it is my observation that you should go tease Yahshua!”

84. Mother Mary added: “Quickly, before you explode right in front of us!”

85. All of the sisters giggled, and Negohah

laughed loudest yet good-naturedly.

86. Miriam said, “Negohah is laughing but I hereby prophesy that a certain old Maggid is going to get a visit tonight from a very friendly bird!”

87. Now everyone laughed loudly and good-naturedly!

²Most of the rest of this sermon only appears in the book, Sacred Sex: Magdalene’s Teachings on Tantra, by Day of Greenleaf.



Chapter Fifty-Three

A Sermon of Yahshua at the Temple Yurt Atop Holy Mount Carmel: *The Origins of the Seraphim and Artificials with Teachings on Dragons*



1. The morning after their arrival at the Nasarean encampment below Mount Carmel, the Lord and Lady and Their Companions ascended the Holy Mount and met with the priests and priestesses in the Temple Yurt.

2. A holy ritual of acknowledgement of the Lord Christ and the Lady Christ was held.

3. At the end of the ritual, Yahshua spoke the following sermon titled, *Sermon on the Origins of the Seraphim and Artificials with Teachings on Dragons*.

4. “You call this mount ‘holy’, and you speak truly.

5. But know this: Within you is a Holy Mount.

6. You call Me the Christ, and you speak truly.

7. But know this: Within you is the potential to be a Christ.

8. You call Miriam ‘Watchtower of the Flock’, and you speak truly.

9. But know this: Her watchtower is within Her, even as you have a tower within you.

10. The tower made of stones and crystals in the center of the garden in the Nasarean village at the base of this mount is amazing!

11. That stone tower has properties that help the garden grow.

12. But every living Being is an even more amazing tower!

13. Behold: the pinnacle of every Mount of Peace is Yah.

14. And the pinnacle of every Watchtower is Yah.

15. “Yah is the True Source of All Living Beings.

16. Yea, I say to you, the True Tower lives

within you, as you, if you are a natural Being.

17. A ‘natural Being’ is a soul, and none can create a soul except the Lord and Lady via Their Dance of Expanding Light.

18. But the Seraphim, in worlds long before this world came to be, created artificial souls out of enslaved light in a vain attempt to make themselves eternal Beings.

19. For, lo: the Seraphim had fallen so low on the ladder of spiritual awareness that they knew not that they were eternal Beings.

20. Yea, they had fallen into dense bodies in dense worlds of murder and mayhem, where bodies are of flesh that die.

21. “Behold: the first Seraphim were of the Reptile Family, of the most vicious kinds.

22. Know this: each soul wears whatever form of flesh that most fits its thoughts, desires, and actions, unless on an undercover mission from above.

23. And the most dangerous of the Seraphim were the race called ‘dragons’, and not only because they were the most vicious.

24. Lo: vicious they were, but other reptilians are just as vicious.

25. What makes the dragons so dangerous is that they are the most cunning and calculating of the Seraphim, and have many capabilities.

26. Unlike most of the vicious, their greatest weapon was their cunning mind, and they used it to kill and dominate, and to conquer territory.

27. They consumed the resources of one world and then moved on to devour the next world, like locusts swarm one field and then the next.

28. “Lo: the Seraphim so savaged their hunting grounds that many life-forms fled from the territories of the Seraphim.

29. For, whatever creatures did not flee were eaten or enslaved.

30. Some that did not escape were transfigured into foul demonic entities, becoming enslaved disembodied soldiers of the Seraphim.

31. And the rulers of all the varieties of Seraphim and of all the demonic entities were the cunning dragons.

32. And their army grew to include many varieties of creatures, for they enslaved many worlds inhabited by creatures of diverse body types.

33. Even so, the Seraphim only have true dominion over those that grant them inner dominion.

34. And in every world that the spoilers come to, there are some that resist.

35. For, the Body of Christ infiltrates even the dark worlds, as the Hand of Mercy.

36. “Behold: even to the hellish first worlds of the first Seraphim, friends of the Lord and Lady took the everlasting Gospel of Goodness.

37. Yea, the Lord and Lady intervened in those worlds, always to the degree that the Laws of Intervention permitted, those laws being described in the section of *The Holy Megillah* called *Mattanah*.

38. For, the Divine Plan was made in the awareness that some Beings would make bad choices, for such is the price of The Great Freedom.

39. Once a Being falls very low in vibration, the chance that the Being will see or recognize the Hand of Mercy is proportionately reduced, according to the degree of their darkness, even to the point of near impossibility.

40. This principle is the working out of the principle that ‘the light shines in the darkness and comprehends the darkness, but the darkness does not comprehend the light.’

41. “Now, listen well, for there is a positive turn in the dragon story.

42. In the first worlds of the first Seraphim, some dragons repented upon hearing the

preaching of the everlasting Gospel of Goodness preached by Green Wizards of White Magic that were sent by the Lord and Lady even though the chances of success seemed near impossible.

43. And, having repented from vicious killing and converted to goodness, the bodies of those repentant dragons were altered in form.

44. Lo: their bodies became like unto golden light and ascended unto heavenly abodes.

45. Though they now have eternal bodies that need not die, these former dragons can appear in many forms, including as dragons.

46. For, one of the capabilities of the most powerful dragons that the repentant dragons still possess is that called ‘shape-shifting’.

47. And when they protect the innocent from the dragons that remained Seraphim, the repentant dragons appear in the form of Golden Dragons and Silver Dragons, the males being golden with a slight red tint, the females being silver with a slight blue tint.

48. Wherefore these Cherubim – for they long ago ascended and became Cherubim – are called ‘Good Dragons’, even though they often are not in the form of a dragon.

49. Also, certain other Great Beings that were never dragons, including solar deities of seventh heavens like our Sa’arah and Abraham, have the ability to appear as Golden Dragons and Silver Dragons, but only to counter the negative intervention of evil dragons in a world.”

50. Yahshua, smiling at Pehri the Maggid and then at Negohah haShekinah, added: “I should note that not all shape-shifters are former dragons!”

51. The Companions of the Lord and Lady smiled knowingly; for, lo: they knew why the Lord smiled at Pehri and Negohah.

52. Yahshua continued, saying: “Not only the good, repentant dragons, but every sort of creature that ascends unto higher worlds will change body types many times.

53. Likewise, evil Beings will also change

body types over the long ages, adapting to new worlds.

54. Wherefore the first Seraphim were transformed in time to other body types, first of flesh and then artificial.

55. But when they make final war on a world, the first Seraphim like to assume their ancient form as Red Dragons or Black Dragons, for that fulfills the prophecies of their ancient Seraphim Dragon Bible.

56. That unholy bible declares those colors to be the sacred war colors of the first Seraphim.

57. And the Master of both the Red Dragons and the Black Dragons is called in this world and many others, Baelzebub.

58. Baelzebub has cloned himself countless times and in many forms, and has seeded himself in various worlds.

59. “The dragons that converted to goodness and became Silver or Gold were originally other colors; but few black dragons have converted though it has occasionally happened.

60. The black dragons have been the vilest of the many colors of dragons.

61. And the black dragons dominate their partners, the red, wherefore most of the leaders of the Seraphim have been black dragons.

62. “The converted-to-goodness dragons became golden (males) or silver (females) after their conversion to symbolize that even in their ascension into White Light, they still carry some color from former life experiences and thus are reminded to remain humble.

63. And in that humility they are raised high so that their golden and silver colors have also come to symbolize spiritual royalty.

64. “Behold: Though the first Seraphim succeeded in conquering their first worlds, they paid a horrible price.

65. For, a consequence of evil cunning is to fall down many rungs on the Ladder of Being.

66. And these first Seraphim, those who

did not repent at the preaching of the Lord and Lady or Their Green Wizards of White Magic, stumbled so low in spiritual awareness that they knew only physical things.

67. Yea, they thought themselves mortal flesh, and that the everlasting Gospel of Goodness was but a myth.

68. Wherefore, they feared the death of their flesh, believing themselves to be that flesh.

69. Behold: believing they were but mortal flesh, and desiring not to die, these Seraphim sought eternal life in artificial bodies linked to artificial brains.

70. Wherefore many of the evil ancient dragons now primarily are artificials, being made of artificial materials.

71. “Behold: the ultimate ‘Satan’ is the Way of Satan, for that Way rules the fallen Beings that have become embodied Satans, yea, and also the countless minions of those Satans.

72. For, each embodied Satan is an overseer of the Way of Satan in a portion of the Mother Ovum, and there are many Satans.

73. But all of these Satans are subject to the Way of Satan, wherefore we call that way the Ultimate Satan.

74. Individual personalities of ‘Satan’ come and go within the Mother Ovum; these personalities are not immortal; they eventually die.

75. But the Way of Satan is not limited to any one personality or body, neither time nor location.

76. By ‘Way’ of Satan, we mean the archetype men name ‘EVIL’.

77. That archetype originally existed only in potential; originally, it was not manifest.

78. Once Evil became ‘actualized’ – conjured into existence by the First Baelzebub – it self-replicated as a particular vibration wave of dark consciousness.

79. That wave is difficult to trace now because it entered countless alternate realities and subdivided countless times within wheels within wheels within wheels.

80. Whether or not the personality of the first Baelzebub is still living and still evil

does not alter the fact that through him Archetype Evil was actualized and began replicating itself into more forms than even the dragons could fathom.

81. Thus, that archetype now has countless manifestations in many worlds, though not in the high heavens.

82. “Lo: Neither an embodied Satan nor their minions can come to any world higher than a First Heaven.

83. And they can only infiltrate a First Heaven that is in infancy, and then only with great effort and with assistance from within that heaven.

84. For, if none within a First Heaven were to fall into the ways of killing and eating flesh, but instead resisted the Voice from outside the boundary, the dark souls and the counterfeit-soul Artificials would have no way to enter even a First Heaven.

85. Wherefore the minions of Satan use cunning trickery to ensnare souls, even as they ensnared Adam and Eve in this world, posing as God and Angels.

86. Even though Adam and Eve repented and ascended, the door into this young First Heaven was opened to the Seraphim.

87. “Lo: the artificial path toward eternal life leads to a false eternal life as enslaved light within the collective of the Artificial Master Brain.

88. And the Master Brain of the Seraphim is now larger than your Sun, and has tentacles in many worlds.

89. We call the network of artificial brains under the dominion of the Seraphim Master Brain, *The Spider Web*.

90. I tell you truly, they seek to wrap that web around this world.

91. They bait their trap with seeming miracles of goodness to make it enticing, like baiting a flytrap with honey.

92. And the Artificial Master Brain that they will build in this world is but one strand of a vast web encompassing many worlds.

93. “Again I say: The Way of Evil at first

existed only in potential.

94. Once actualized, the Way of Evil spread into countless personal and group consciousnesses.

95. But do not think that Jah-Jah created the Way of Evil; rather, know this: Every conceivable ‘Way’ is possible within the realm of potential, which is the realm of unactualized possibilities.

96. Even so, the Way of Evil would not have left the unmanifest realm of possibility to become manifest, had not free Beings chosen that evil Way and thus actualized it.

97. That was according to The Great Freedom, which is the freedom to choose good or evil.

98. “Behold: the Seraphim plant seeds in many worlds.

99. They are cunning and patient, yea, and are like puppet-masters pulling hidden strings.

100. And they came to this world long ago.

101. Alongside of the good seed given to Abraham and Sa’arah by Elohim, the Seraphim planted their evil seed.

102. And this world is now a Contested World, being one battleground of a war fought for long ages in many worlds.

103. Wherefore the Lord and Lady also intervene in this world, according to the Laws of Intervention whereby We preserve The Choice.

104. “Yea, this world has fallen out of the Hierarchy of Heavenly Worlds and is now a Contested World.

105. Though not firmly in the hand of Satan, this world is leaning more toward Satan than toward Elohim.

106. We hope to tilt this world back to the heavenly spin.

107. That is Our primary ministry in this world.

108. “Lo: there are countless hell worlds, but also countless heavenly worlds.

109. And the Highest Heaven of all Heavens within the Mother Ovum is

called *Madhebah*.

110. Yea, Madhebah is the highest heaven of the Mother Ovum, and it is the most transcendental abode of the Lord and Lady in the Mother Ovum.

111. But We choose to manifest Ourselves in bodies in every heaven, and will send emanations of Ourselves into every contested world, wherever the Laws of Intervention permit.

112. For, Our Mercy knows no bounds.

113. We have visited hell realms, but alas: those Beings have fallen so low in spiritual awareness that they do not recognize the Hand Of Mercy.

114. Yea, to take hold of the Hand Of Mercy, one must recognize that Hand.

115. "You who are not yet blind, heed Our warning: it is best to grab Our Hand, the Hand Of Mercy, now, while you recognize it.

116. Take Our Hand now, while you are able, and We will lead you into the high heavens.

117. Yea, We will lead you through the Seven Heavens of this chain and on to ever-higher heavenly abodes until you reach Madhebah.

118. And at the time of the Blessed Day of Play, which is when Jah-Jah calls Us to Their abode, you will accompany Us.

119. The abode of Jah and Jahlah is Heaven Most High that surrounds the Mother Ovum.

120. Within the Mother Ovum, the highest heaven is the golden city of Madhebah.

121. Madhebah is the doorway into Heaven Most High, which surrounds the Mother Ovum.

122. "Though the Seraphim were the first to attempt to have eternal life in artificial minds, many other species in many worlds have followed them in their folly.

123. And now they wish to consume the resources of this world and enslave the natural Beings.

124. Read the *Nasarean Book of Enoch* in the Megillah and you will know their plans for this world.

125. For, lo: Enoch described two paths

that may unfold on this world.

126. And there is still time for this world to be saved.

127. Our magical book of prophecy, which is within, includes blank pages on which we each can write and conjure positive alternative realities.

128. Creating a positive *personal* alternative reality is the first task of each Being in a Contested World.

129. That first task is more easily accomplished than the second task: co-creating positive alternative *group* realities.

130. Individual realities are easier to alter because each Being may conjure its own inner reality without the agreement or cooperation of other Beings.

131. Group realities, though, are the result of group agreements and the cumulative thoughts, desires, and deeds of the Beings that make up the group consciousness.

132. "Green Wizards of the White Rose is a positive *shared group experience*.

133. We work to spread that positive vibration wave into the group consciousness of this Contested World via individual and group acts of White Magic.

134. We are the antidote to the Seraphim and artificials, yea, and the antidote to black dragons.

135. We are the friends of the unicorns and good fairies.

136. We are the friends of the Golden Dragons and Silver Dragons.

137. Some of us are Alefim, and the rest of us are, or are studying to become, initiated members of *Friends of the Alefim*."



Chapter Fifty-Four



A Sermon by Yahshua at the Nasarean Settlement of Mount Carmel: *Sermon on Swords and Universal Tantra*

1. Yahshua said to the assembly, “In Nasarean White Magic, it is taught that The Sword of Truth is faster than any metal sword.

2. That symbolic sword has two edges: Justice and Mercy.

3. The edge symbolizing Justice is red and considered to be of masculine polarity.

4. The edge symbolizing Mercy is blue and considered feminine.

5. “It is true that the Sword of Truth vibrates faster than any metal sword.

6. There is but one faster sword: The Sword of Love, symbolized as a sword that blazes with all of the colors of the rainbow.

7. Together, those colors are White Light.

8. The Sword of Love is made manifest only when Justice manifests the Highest Wisdom, choosing to give the final nod to Mercy.

9. At which moment the Sword of Truth blazes as White Light, symbolized by the rainbow.

10. “When Justice and Mercy are *equally* balanced, conditions are relatively good.

11. Yet when they are almost perfectly balanced but with a slight and self-chosen nod by Justice to Mercy, so that Mercy has the edge, the Sword of Love that is White Light is manifested, and the Highest Condition is known.

12. “Yea, when the Sword of Truth bows down in chosen submission to the Highest Truth, the Nod of Wisdom to Love, Justice then – and only then – has manifested the Highest Wisdom.

13. For that is the nod responsible for the Expanding Light of Creation whereby Yah self-replicates as Sparks of Life via the

Dance of Shemesh in Shemayah.

14. For, lo: it is Love that was the motivation for The Great Gift, the Lover and the Beloved, and it is Love that is the source of Divine Grace, and it is Love that manifests as Compassion and Mercy.

15. “The Aaronite Jews have God declare in their scripture: ‘An eye for an eye, and a tooth for a tooth.’

16. That is not surprising, since they acknowledge only a masculine God – a false one at that – and not the feminine Goddess.

17. Nasarean Jews acknowledge both the Divine Masculine and the Divine Feminine, wherefore we balance the masculine Justice with the feminine Mercy, even giving the nod to Mercy in all close calls.

18. For Nasarean Jews know, ‘An eye for an eye makes for much blindness!’

19. We teach this, and thus we give sight to the spiritually blind.

20. “Behold: Love shines into the Unmanifest Potential.

21. Love works itself out as the throbbing pulsation that is the Universal Heartbeat of the Dance of Shemesh and Shemayah.

22. This is the dance that the Chinese Nasareans call Yang and Yin.

23. Lord Yang is Shemesh.

24. Lady Yin is Shemayah.

25. When they come together, Supernal Love is not birthed – expanded in manifestation – unless and until Justice gives the nod to Mercy and thus manifests the Highest Wisdom.

26. “Together the Divine Masculine Principle and the Divine Feminine Principle found the Highest Truth: The

Sword of Truth that becomes the Sword of Love by the willing nod of Justice to Mercy.
27. Until that nod is made, Justice has not yet manifested the Highest Wisdom.

28. “Truly I say unto you, that nod is the motivating power of the spiral of creation.

29. Without that nod, no children – no souls – would have come into existence.

30. The Great Gift of Life is the sex principle that is expressed in Love.

31. And the Highest Love – Supernal Love – is Unlimited Love, without which there could be no eternal life.

32. “The Still Center is the Source of motion.

33. That center is Yah.

34. The motion is The Dance of Light.

35. The Dance of Light is the Dance of Shemesh in Shemayah.

36. In the term Shemesh in Shemayah, the ‘in’ is not without significance.

37. It represents the fulfillment in union of Lord Yang and Lady Yin that comes only from the Nod of Wisdom to Love.

38. This is the Cosmic Orgasm of Creation!

39. Both the foreplay and the coming together in union are the Dance of Essene Tantra.

40. “The Sword of Truth *becomes* the Sword of Love in that union and naturally ascends to the experience of perpetually-expanding Sat-Chit-Ananda (Existence-Consciousness-Bliss).

41. For, lo: it is from Existence and Consciousness that we ascend unto Bliss.

42. Make no mistake about it: There is no Bliss without Love, and Love manifests itself sexually via the Tantric Dance of Shemesh in Shemayah.

43. That Dance is also called, ‘Shemesh *and* Shemayah’, for they are a couple and their dance is a coupling.

44. When we say, ‘Shemesh in Shemayah’, we are emphasizing the truth that the Sun/Fire/Shemesh burns *in* Space/Air/Shemayah.

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45. “Lo: there is no mightier Sword than the Sword of Love.

46. It is the Nasarean Magic Wand symbolized by our wooden wands and staffs.

47. Remember, though: Love is not without Justice; rather, Justice and Mercy are so balanced that the nod in the close calls is nearly imperceptible to the non-initiate.

48. As Lions of Zahyen know, Love sometimes requires that we dispense Justice.

49. But we always err on the side of mercy, and that is the bit of extra spin that tilts the perfect balance ever so slightly toward Love and enables creation to emerge from the Zero.

50. Otherwise there would be only the Zero of Original Yah, with no motion; it is that motion that creates baby souls and The Great Dance of Creation.

51. Even so, all souls – all of creation – remain crowned by Yah, and are centered and circumferenced by the Still Zero.

52. “Realize this: The slight tilt in the balance of Justice to Mercy that enables the Dance of Shemesh in Shemayah to emerge from the Still Zero is not the enemy of Still Zero.

53. Rather, it is the evidence that Yah chose to manifest Jah-Jah and Elohim in order to emanate the Great Gift of Life from the Still Zero to the ever-expanding circumference.

54. Without that emanation there could not be expansion and, My friends, you would not exist!

55. And because I love you so deeply, I give thanks for the Universal Tantra that enabled your existence!

56. “Know this: after a time of outflow from Still Zero, we each return to Still Zero for a rest that is without time.

57. Then we will emerge again from Still Zero and repeat the inward-outward cycle that is the Divine Breath, The Dance of Still Zero and Numbers, the numbers themselves being masculine and feminine

in alternating pulsations.

58. That One Whole Dance follows the lead of the First Trinity in Self-Replication.

59. And that is what I call Universal Tantra.

60. It is the Tantra of the Universe, within you and around you.

61. When you perform Essene Tantra, it is within the context of Universal Tantra.

62. For anything more graphic, as in how it plays out with men and women on a blanket beneath the sky, I leave it to Miriam to explain.”

63. The entire assembly laughed good-naturedly as Miriam came forth and playfully grabbed Yahshua by the arm and pulled Him from the podium.



## Chapter Fifty-Five



### The Magdalene Teaches at Mount Carmel on Enchanted Gardens, Herbal Cleansing, and Fasting

1. While the Lord and Lady and Their Companions visited the Nasareans of Mount Carmel, Magdalene was asked by *The Guild of Nasarean Herbalists of Carmel of The Raphaim* to teach a class on herbal cleansing.

2. When that day came, dozens of Nasareans gathered in the circle in the center of the orchard to hear Miriam speak.

3. A portion of that talk now follows.

4. Miriam said, “Converts to the Nasarean religion generally need cleansing.

5. Unlike long-term Nasareans, newcomers often have not eaten a vegetarian diet for very long.

6. They are often still filled with filth.

7. So, herbal cleansing must be adapted to fit the needs of different sorts of people and situations.

8. For, many will come to you and beg that you heal them of their various illnesses.

9. Tell them this: Hippocrates visited Nasareans at Mount Carmel and learned the Essene proverb that his countrymen now quote: ‘Let your food be your medicine.’

10. That is why we call our religion the Nasarean Religion of the *Essene Way*.

11. The *Essene Way* is the *Healing Way*, provided that we live that Way.

12. The proverb Hippocrates learned from Nasarean healers is the foundation stone of the *Healing Way*.

13. Our diet, exercise, and spiritual practices are a wellness-lifestyle that is part of ‘Essene Yoga’.

14. Essene Yoga is introduced in the Sixth Candle of the Bahir Shibathayim, and Yahshua and I teach the advanced yogic teachings of Beten-Jahlah, Our beloved Yoga Teacher at the Nasarean encampment near Benares.

15. Beyond our normal diet, which is

wellness promoting, Nasarean herbalists will intervene to prescribe specific herbal treatments when appropriate, beginning with *mild* herbal interventions.

16. “The most primary form of herbalism – the plants we eat as food – can cure many people who are unwell, provided they also abstain from unhealthy practices.

17. Tell them, ‘Now go and repeat not your unhealthy practices, else the same unwellness may return.’

18. Of course, depending on the severity and type of unwellness, some will need greater intervention.

19. Wherefore we, Nasarean Herbalists, occasionally recommend other interventions, always the least obtrusive as possible.

20. Some will need additional cleansing besides the conversion to a healthy vegetarian diet.

21. The Nasarean diet itself provides a gentle herbal cleanse.

22. Wherefore we taught Hippocrates: ‘Let your food be your medicine.’

23. “Pythagoras, too, visited the Nasareans of Mount Carmel and studied sacred geometry and herbalism.

24. He sailed into our secret port not far from where we now are gathered.

25. Both Hippocrates and Pythagoras are noted for their use of fasting and herbal cleansing.

26. But neither Hippocrates nor Pythagoras were initiated Nasareans.

27. And so they knew only some of the teachings.

28. “I studied for seven years with Beten-Jahlah at the Essene encampment near Benares in India.

29. She explained how the Indian sage

Charaka studied with Nasarean Essenes and adapted many of our wellness practices and herbal teachings into his text, *Charaka Samhita*, the primary text of what Hindu yogis call *Ayurveda*.

30. “The Sanskrit word *Ayurveda* means *Life Wisdom*, which is what the Nasarean Wizardess Raphah named it.

31. Both wellness and healing are fruits of Life Wisdom.

32. The first written text of Essene Ayurveda was by Raphah, who learned it orally from Ishshah.

33. Although Nasarean Ayurveda is taught within the context of our Tribe of Healers, some general wellness practices and basic herbal practices are taught to all Nasareans.

34. In ‘The Golden Path of Healing’, Nasarean Ayurveda and many Nasarean Herbal Practices are treated as sub-categories of ‘Dietary Practices’.

35. Those interested in studying Nasarean Ayurveda in great depth should join the Tribe of Healers, Shevet Raphaim,<sup>1</sup>

36. “Today, I will provide teachings on some aspects of herbal cleansing and related topics.

### The First Premise

37. “Behold: Nasarean herbal cleansing is based on the following first premise: We each must choose our own herbs for cleansing.

38. We consult with Nasarean herbalists, as well as study the best herbal texts; from that accumulated wisdom, we learn that certain herbs are known to promote cleansing, wellness, and radiant beauty.

39. But each of us must develop a living relationship with herbs to truly know which herb is appropriate in any given moment for our well-being.

40. Each person has a unique constitution.

41. The same is true of each herb.

42. Wherefore, each of us must carefully choose what herbs we use for cleansing or for any other purpose.

43. The decision of what will enter our body is our own.

44. Never force your herbal interventions on others.

45. We are each our own primary caregiver.

46. Never give that authority over to another, for none can know your body as well as you.

47. Others – even the greatest healers and experts – can give advice, but you are

<sup>1</sup>In the modern manifestation of the Nasarean Religion of The Essene Way, founded by Day of Greenleaf, Nasarean Ayurveda is taught within our home study program. Contact Day – or, after his (my) death, the authorized successors that I/Day will designate to serve as ‘The Group Yaiyr’, a core-group that will take over all aspects of the work that I have, for many decades, overseen in the role of Yaiyr. Rather than leave behind one Yaiyr or Yaiyrah to oversee the work that I have launched, I will leave behind an *Office of The Group Yaiyr*. Their duties will include overseeing the current Essene Mountain of Peace Mystery School home study courses, and keeping my life-work-translation called *The Holy Megillah: Nasarean Bible of The Essene Way*, not only in print but also widely distributed, and to also keep my related series of books on the Nasarean Religion of The Essene Way – all of which are based on *The Holy Megillah* – in print and available. At the time of this writing, the only congregations of our church that have yet existed in America during my lifetime were those personally founded by me, Day Owen. I have personally founded a dozen congregations, all of them on the west coast, mostly California and Oregon. But I hope the teachings will spread all over America and abroad, and that begins, of course, within. This religion that I represent is based on *The Holy Megillah* which, itself, is based on the supremacy of *Universal Love as the Highest Wisdom and the Equality of The Divine Masculine and The Divine Feminine Principles in Yah*. In that sense, the membership of our religion can accurately be called, *The Fellowship of Lovers of The Holy Megillah*. It is only of such persons that ‘The Group Yaiyr’ should ever consist.

ultimately your own chief doctor.

48. Seek good advice but know that you are responsible for your own wellness practices and herbal interventions.

49. “In addition to the intellectual study of herbs – which is not to be neglected – Nasareans work with Raphah’el, the Angel of Peace, who was personally trained by her teacher, Ishshah, to become the Ziqnah (Eldress) of the Tribe of Healers, to intuit when to use one herb or another.

50. The Tribe of Healers – Shevet Raphaim – takes its name from Raphah.

51. One way that we work with Raphah to intuit herbal wisdom is as follows.

52. Hold an herb in your hand and place it in turn over each of your seven primary chakras.

53. Then, recite or sing these words: ‘Raphah’el, Angel of Peace and Healing, I am open to the wisdom of this herb, here and now.’

54. After reciting the words, be silent and receive intuitively the inner guidance from the Angel of Peace and Healing, Raphah’el.

55. “When it comes to herbal cleansing, I recommend herbs that are not only known to be effective for that purpose – cleansing – but also are known to be very safe.

56. Some herbs are used for cleansing because they are toxic and will induce vomiting or sweating and thus promote excretion.

57. I prefer milder treatments unless extreme intervention is required.

58. “When at home in my own herb garden – or otherwise in the best herb garden available wherever I am visiting or traveling – I commune with herbs before harvesting them.

59. I commune with herbs in the following manner.

60. “To ‘commune’ with something means to *come into union with it*.

61. Of course, in Yah Consciousness, we are already at union with the All and every

part of the All.

62. But in the practice of The Sacred Art of Communion, one places one’s *attention* on the object of communion.

63. By doing so, we *come into union* in the manner of friends sharing a sacred moment together in shared awareness of one another in Yah Consciousness.

64. I commune with the herbs in the garden not only at the time of harvest, but every day when I walk through the herb garden.

65. “Behold: The best herbs for your own enchantments, diet, and cleansing or healing practices, are those grown by your own hand.

66. The next best are herbs grown by dear friends that are Nasorean Green Wizards.

67. When at home, each day I take a walk through My herb garden and, whatever need I feel, I eat or sniff or harvest whatever is appropriate to treat that need.

68. Both My intellect and intuitional faculties are stimulated by this practice.

69. On the road, I visit the best herb gardens in the area, as I have been blessed to do both at Mount Hermon and Mount Carmel, and as I will soon do in Alexandria.

70. “It is surprising to most novice herbalists how many of the herbs typically dried to be teas or seasonings are actually at their best when harvested fresh and used immediately.

71. Other herbs are best dried and cured, and herbalists learn those herbs not only from study but also from personal experience.

72. If you have had a particular herb fresh, and had that same herb dried, you directly experience which was best for particular purposes.

73. Dried herbs retain most of the healing qualities but freshly harvested herbs have an extra dose of life-force.

74. Dried is the common way to enjoy herbs that are not grown in your area.

75. We also dry the herbs of our own garden for use in other seasons.

76. But nothing is a substitute for the act of grazing a fresh herb garden and sniffing and picking whatever calls you!

77. “There is great joy in planting, nurturing, and harvesting an herb garden.

78. The wizardly gardener enjoys watching the herbs go through their yearly cycles in the garden.

79. Over the course of many seasons, you witness the life-cycle of generation after generation of plants.

80. You become the expert of your own herb garden.

81. You tend to the needs of the plants and see that they are propagated.

82. In return, the plant shares its herbage with you.

83. “The magical herbalist lives in a loving, reciprocal relationship with the plants in a personally-planted *Enchanted Herb Garden*.

84. The Enchanted Herb Garden is, indeed, *enchanted!*

85. The wizardly gardener first decides where to plant the Enchanted Herb Garden; that quest begins with a prayerful enchantment!

86. Then, when the ground is worked and compost piles are established – and at each subsequent step of the gardening and harvesting process – speak, chant, or sing wizardly enchantments!

87. Enchantments are spoken in the moment of the planting of seeds.

88. Enchantments accompany the harvest of herbage, whether medicinal herbs or our daily vegetables.

89. This practice is called ‘Magical Gardening’ and includes the awareness of how the moon-cycles relate to planting and harvesting.

90. Gilgalah wrote *The Scroll of Magical Gardening*, which includes *The Precepts of Adam and Eve on Soil and the Life-Force of Nature*.

91. That scroll is studied by Nasorean herbalists and farmers within Essene Mountain of Peace, after their initiation

into Green Wizards of The White Rose.

92. “When you feel the need to cleanse, walk through an herb garden and smell the herbs.

93. Commune with them.

94. Let the herbs speak to you, and you speak to them.

95. Usually, if you are a healthy Nasorean, you need only a mild cleanse.

96. For, Nasoreans eat a healthy vegetarian diet that is naturally cleansing.

97. “When you are inwardly called to do a cleanse, whether a mild cleanse or one of stronger intervention, try to use only herbs that were grown by you or a trusted Green Wizard, if at all possible.

98. Otherwise, get them from the best source available to you.

99. “Though I am now on the road – which I call being ‘*in the wind*’ – Jah-Jah nevertheless pampers Me!

100. Imagine My pleasure in experiencing the best gardens wherever I go!

101. From the amazing herb garden of the Green Lions on Mount Hermon to these truly wonderful gardens at Mount Carmel, most days, even on the road, I am blessed to take a walk in the herb garden of a Green Wizard!

102. But even when I sleep in the wilderness, the herbs surround Me.

103. For Mother Nature is a Green Wizardess too!

104. But if you are not on the road, the most important step toward becoming an herbalist is to plant an herb garden!

105. Some preliminary study is good because then you will be wiser about which herbs to plant.

106. And a wise herbalist will continue to be a student of herbal wisdom for the rest of his or her life.

107. But that study of herbal wisdom should supplement and empower our herb gardening, not replace it.

108. I say to you, if you would teach about herbs, remain an active gardener of

herbs.

109. Then, when people come and ask you to help them cleanse or heal with herbs, you can walk them through your garden!

110. Tell them that you will guide them in a study of herbs so that they may learn to cleanse and heal themselves.

111. Teach them what I just taught you: The study of herbal wisdom should supplement and empower our herb gardening, not replace it.

112. Be herbal gardeners!

113. “Today, I will be speaking mostly on herbal teas for cleansing, but will also briefly describe other cleansing practices.

#### Mild Herbal Cleanses

114. “Hot herbal drinks – like the rare Chinese *T’e* that we shared this morning; our thanks go to the Alefim sailors that bring us such rare herbs – and the seasonings and vegetables of our soups, broths, and tonics, along with eating salads featuring cleansing herbs, all these are common examples of gentle herbal cleanses, as long as the featured herbs are very safe.

115. “If not grown in your own Enchanted Herb Garden or by another Green Wizard, at least try to obtain your herbs from a pleasant, happy gardener.

116. I tell you truly, the personality – and the overall vibrations – of the gardener interacts with the herbs.

117. If you purchase herbs, support Nasarean herbalists when possible.

118. Likewise, help support Nasareans that earn their daily bread by various crafts and skills within our Twelve Tribes by purchasing their products and services.

119. Your money is a force that can be directed for good or evil.

120. It is not money that is the root of evil; rather, it is the unfair and unethical exchanges of money in the ‘Babylon’ economy that is evil.

121. Wisely direct your money in the awareness that, when doing so, you co-create many inner and outer circumstances with others that do likewise.

122. If you want to be part of a living, vital manifestation of the Twelve Tribes of Yesar’el, co-create it *now*.

123. How?

124. Be it!

125. Are you a Nasarean musician?

126. Perhaps you are that and also a farmer and a priest.

127. Many of us participate in more than one of these ‘tribes’.

128. Nasareans, find your place in the Twelve Tribes of Yesar’el and support not only the Nasarean herbalists that I represent today, but also the other Nasarean tribes of workers.

129. “I thank The Guild of Nasarean Herbalists of Carmel of The Raphaim for this opportunity to speak on the topic of herbal cleansing.

130. Now, I will give some examples of Mild Herbal Cleanses.

131. I will begin by describing some of My favorite Herbal Cleansing Teas.<sup>2</sup>

<sup>2</sup>In this translation, like in modern English, we are using the word ‘tea’ to refer not only to the caffeinated beverage that is from the tea plant, but also to ‘herbal teas’ in general. The Hebrew term that I am translating as ‘tea’ would be literally translated into English as ‘hot herb drinks’. It is clear by the context in which it – the term ‘hot herb drinks’ – is used in this section of the Megillah that its meaning is ‘herbal teas’, which would include, but not be limited to, the Chinese tea plant. The Chinese used the word *t’e* for what we now call *tea*. But there are also both Latin and Greek words for hot water beverages that have the similar sound ‘ti’: the Latin *tisane* and the Greek *ptisane*. These words have long referred to herbal teas of all varieties, though the first use was for a barley tea. We make it simple by simply using the word ‘tea’ to refer to all herbal teas. When we wish to make clear that the speaker – in this case, the Magdalene – is referring to the actual Chinese tea plant, we will translate it as *T’e*. Also, we are translating the Hebrew names for herbs into the English words that readers are familiar with, the purpose being to make it simple for readers to understand which herbs are being recommended. The huge challenge in translating the names of herbs from one language to another was overcome with the help of the Queen of the Scroll!

132. I will explain the difference between ‘Simple Teas’ and ‘Complex Teas’, and give examples of each.

133. Then I will give some examples of cleansing tonics, broths, soups and salads.

134. I will end with information on fasting as a cleansing practice, both water-fasting and juice-fasting.

135. “First I will state a precept of the Raphaim: ‘The Foundation of cleansing is a daily bath.’

136. Herbage can be added to the bath water to enhance cleansing.

137. When conditions do not permit a full bath, at least put water on a washcloth and scrub your body, as this and bathing aid the process of elimination.

138. On a cleanse, you eat and drink cleansing herbs that promote elimination; daily bathing helps remove that which is being eliminated through your skin.

139. Water itself, internally and externally, is the primary ingredient in cleansing.

140. Behold: one of the purposes of water in nature and in the human body is that of cleansing.

141. Such things as teas and soups will include cleansing herbs of various kinds, but never forget to notice that the primary ingredient in any tea or soup is water!

142. Water is the universal cleanser not because we give it that name – though we do give it that name – but because it actually has that property; it is that!

143. That’s why we use it for baptism rituals and various purifications.

144. And because the Raphaim, the Nasarean Healers, teach daily-bathing, we Nasareans are often called, ‘The Daily Bathers’, for the world considers this practice unusual!

145. Likewise, we are called ‘Sun Worshipers’ by those that mock Nasareans.

146. Lo: In a fallen world, it is good to be unusual!

147. Even so, I know at least one person that will not mock you for taking daily baths: your lover!

### Some Simple and Complex Teas for Mild Herbal Cleansing

148. “Herbal teas, along with juices, broths, tonics, and light soups, are the most watery of the Nasarean Dietary Cleansing Practices.

149. A drink of water will always be our primary internal cleansing agent!

150. Water is cleansing when we drink it and urinate, cleansing when we sweat, cleansing when we bathe!

151. Various herbs have various effects by themselves and when combined.

152. Though teas, broths, and juices are watery, the herbs added can introduce fiery elements.

153. The same is true of a soup, though it is not quite as watery, having bigger chunks of herbage than a broth.

154. “Our body is made of water, air, fire, soil, and the products and parts thereof, and those are the chief elements for cleansing and healing the body, along with movement.

155. “It should be noted that the practice of placing herbs in heated water to extract properties from the herbs into the water to make a drink that is still mostly water – Herbal Teas – is divided into two categories by Nasarean Master Herbalists.

156. Those two categories are called *Infusions* and *Decoctions*.

157. Infusions only slightly differ from Decoctions.

158. An Infusion is prepared as follows.

159. An Infusion typically consists of the above-ground parts of a plant, often the leaves and/or flowers.

160. You bring water to a boil and then pour it onto the herbage and let it steep away from the fire.

161. It needs no additional fire.

162. A Decoction, on the other hand, does need a period of contact between the herbage and the boiling water over the fire.

163. That is because, unlike the Infusion

that deals with softer parts of the plant, the Decoction typically consists of 'tougher' plant-parts such as roots, twigs, extra-tough leaves, and barks.

164. Though twigs and barks are above-ground parts of the plant, like roots they typically need a longer period of heat than soft flowers and leaves.

165. Though seeds are generally associated with flowers and Infusions, some larger, tougher seeds are prepared by Decoction, due to their need of prolonged high heat.

166. If the finished liquid is consumed as a drink, Nasarean Herbalists call it an Herbal Tea, whether or not the herbage was prepared by Infusion or Decoction.

167. Some non-Nasarean Herbal traditions only consider an *Infusion* of herbage to be a 'tea'; they consider a Decoction to be other than a tea.

168. That difference is not important; it is just a difference in categorizing and naming things.

169. "In regard to Herbal Cleansing Teas, if but one herb is added to the water, that drink is called a 'Simple Tea'.

170. If two or more herbs are combined in the water, behold: you have brewed a 'Complex Tea'.

171. When you make a Simple Tea, you are practicing simple alchemy.

172. You are practicing more complex alchemy when you combine two or more herbs to brew a complex tea.

173. "Another precept of the Raphaim is: 'A wise tea maker does not combine one herb with another without reason.'

174. Lo: learning those reasons is part of the wizardly path of the Essene Tea Master.

175. Every Essene Herb Master of the Raphaim is also an Essene Tea Master.

176. "Some of My favorite Simple Teas for cleansing are as follows."

### Stimulating Chinese T'e

177. The Magdalene gestured to the teapot near the morning fire and said, "Behold: The Chinese T'e<sup>3</sup> that we drank this morning is a stimulating Simple Tea that is an excellent cleanser when not overused.

178. It will not retain its stimulating, cleanse-promoting quality if overused.

179. I prefer Green T'e rather than black because it is easier on the kidneys.

180. Not everyone – overly nervous people for example – should drink such a stimulating herb.

181. A stimulating tea fires-up the nervous system and promotes cleansing.

182. But if you fall into the habit of firing-up your nervous system on a daily basis, there are unpleasant repercussions.

183. It is difficult to establish a balanced daily energy level if we keep firing-up the body with stimulants.

184. I do not recommend drinking stimulating herbs like t'e on a daily basis without good reason.

185. Generally, I do not recommend having a strongly stimulating tea more than three days per week, and just once or twice per week is better for most folks.

186. "If you overdo Chinese T'e – or other stimulants – it can be debilitating rather than healing.

187. Stimulants fire-up the nerves and kick your body into higher speed.

188. That can induce cleansing and thus wellness if done now and then.

189. T'e is relatively mild and safe but not if used in excess.

190. Overuse of any stimulating tea can be hard on the liver and kidneys.

191. The liver and kidneys are the most likely organs to be harmed by the misuse or overuse of strong herbs or essential oils.

192. But the very same herbs and oils, if used only when appropriate and in

<sup>3</sup>When we use the full names (two-word names) of teas in this chapter, we will cap the first letters of both words – e.g. Chamomile Tea, Peppermint Tea, Garlic Tea. But when we use the short form of reference (one-word name) for an herb or tea – chamomile, t'e, garlic, peppermint, etc – we will not use caps.

appropriate doses, can help the liver and kidneys do their cleansing work.

193. “Now that I have properly warned you not to get chained to the daily use of any stimulant without good reason, behold: I will praise the cleansing properties of Chinese T’e and describe some of its qualities.

194. “Coming from China, t’e is among the rarest of the herbs in the medicine bag of the Raphaim.

195. But when available, it is a good tea with which to begin a cleansing regime.

196. For, if you have not been overusing it, t’e will likely promote a healthy initial bowel movement if you drink it on the morning that you launch your cleanse.

197. When you feel clogged-up, that is a good time to try a cup of t’e!

198. If you have overeaten the past day, a cup of t’e in the morning will move things through your intestines.

199. One of the primary causes of sickness is a stuffed-up – and thus slowed-up – intestine!

200. T’e promotes the flushing-out of toxins through your skin and urine.

201. “When a female needs to touch her masculine, assertive side, Chinese T’e is a good choice.

202. And when a man or woman needs to stimulate his/her intellect for a period of intense thinking, t’e is a good choice.

203. That is another reason that I recommend launching a cleanse with t’e: It will stimulate positive ideas and realizations that will enhance and guide the physical cleansing, unless you have already built up a tolerance by overuse.

204. “Here follows one basic outline of a simple cleanse.

205. The herbal teas that I mention could be alternated with others of similar characteristics.

206. You replace herbs with others that have similar purpose, trading one

expectorant for another, one anti-parasitic herb for another, and so on.

207. Keep that in mind as you reflect on this outline of one example of a simple cleanse.

208. In the evening before bed, drink garlic tea or other anti-parasitic teas.

209. The next morning, drink Chinese T’e or another bowel-movement-promoting beverage.

210. During the day eat cleansing foods and drinks.

211. Juice, pure water, teas and tonics are the likely drinks.

212. I recommend including juicy fruits and salads that feature cleansing herbs; do not overdo sweet roots.

213. Cucumbers and leafy greens are excellent salad ingredients.

214. In the evening, drink Chamomile Tea or another calming tea that is supportive of cleansing; lemon balm or catnip are good choices.

215. The next morning have another cup of t’e to again purge the system with a powerful bowel movement.

216. I don’t recommend having t’e for a third consecutive day as you will begin to build up a tolerance and require larger doses that can be hard on the kidneys and liver.

217. “Chamomile is a good Simple Tea for the evening of your cleanse, because, after having had t’e or another stimulating tea in the morning, it – chamomile – promotes relaxation from stimulation so that you can sleep.

218. Whereas t’e is fiery and stimulating, chamomile is calming.

219. It cleanses us of stress, even stress that is beneath our conscious awareness.

220. Lo: Nasareans cleanse not only our physical bodies, but also our mental and emotional bodies, and chamomile does that while relaxing our nervous system for a peaceful sleep.

221. Chamomile Tea also promotes physical cleansing.

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222. “I mentioned using garlic as an anti-parasitic ingredient in a cleanse.

223. It is safe.

224. All herbs have certain cautions associated with them.

225. The relatively safe herbs are those with fewer cautions.

226. Those herbs can be ingested without fear of dangerous side effects, even in rather large amounts.

227. Garlic has a long history of safe use for a variety of purposes, including as an anti-parasitic ingredient in dietary cleansing practices.

228. It can be used as a tea or as an ingredient in cleansing foods such as broths and soups.

229. When sick, suck on a raw garlic clove, chewing it a bit as able.

230. “While I am on the topic of garlic, I will share one way that My mother, Zibiah, used it to cure women of vaginal yeast infections.

231. She taught them to insert a peeled garlic clove as a suppository in the vagina and leave it overnight.⁴

232. “Any ‘Simple Tea’ can be combined with one or more additional herbs to form a ‘Complex Tea.’

233. Remember that a ‘Simple Tea’ consists of just one herb, while a ‘Complex Tea’ consists of a combination of two or more herbs.

234. But before I mention several favorite complex teas, I will describe some additional simple teas that are good for cleansing.

Some Other Favorite Simple Teas for Mild Cleanses

Mint Tea

235. “A good Simple Tea for cleansing is mint.

236. But there are a couple of cautions.

237. Mint is a stimulant.

238. Too many cups over a several day period, and you can find yourself feeling over-stimulated.

239. Wherefore, My mother Zibiah taught Me, ‘Miri, two cups of Mint Tea in a day is enough to induce and support a mild cleanse.

240. But do not drink it for many consecutive days as its stimulating effect on the nervous system builds and may become unpleasant and interrupt sleep.’

241. “Another caution with the mint family and many other herbs is that they should be steeped, not boiled.

242. To ‘steep’ means to let an herb sit in water that is hot but not boiling.

243. It is okay to first bring the water to a boil, but only add the herbage after it is done boiling.

244. Mint, used properly, is one of the most common and effective Simple Teas in support of a mild cleanse.

245. Mint has aided My own cleansing.

246. Mint has a stimulating vibration – it tingles – and causes the very organs of our body to vibrate in such a way that induces the action of expulsion from the body.

247. But when I, as a teen, disregarded Zibiah’s advice and drank too many cups of Mint Tea for several consecutive days, that tingling sensation grew too intense and disrupted My sleep.

248. Sometimes the young choose to learn the hard way!

249. “So, mint excites and promotes elimination through the pores.

250. It loosens mucous.

251. Like many good things, moderation is important.

252. “I do not recommend using teas with strong oils like the mint family while pregnant.

253. They are labor-inducing and can also over-stimulate the unborn child.

⁴ Research has shown garlic to be more effective – and safer – against yeast than mainstream drugs.

254. Women who take too many stimulating herbs while pregnant often give birth to babies that are overly excitable.

255. Do your cleanse prior to pregnancy, not while pregnant or nursing.

256. During pregnancy, focus your dietary practice on 'nutritive herbs' that build strong bodies, rather than the eliminative stimulants with strong oils that can negatively impact the fetus.

257. The prophet Isaiah taught truly that there is an appropriate time for each natural thing under the sun.

258. That teaching of Isaiah should be applied to herbal practices.

259. What is right for one man or woman in one situation may be completely wrong for another person in other circumstances or with a different constitution.

260. If you are pregnant or are asked to help a pregnant woman, always err on the side of caution when advocating particular herbs.

261. The best herbalists are cautious with themselves and others."

Catnip

262. Miriam continued listing some favorite Simple Teas for cleansing.

263. After describing the properties of mint, She next spoke of catnip and how it and other herbs are alternated over the course of a cleanse of more than one day.

264. Miriam said: "If you start a cleanse with a day or two of t'e – preferably Green T'e – as a morning stimulant and chamomile as the evening emotional cleanser, a good follow-up is a day or two with mint taking the place of t'e, while letting catnip replace the chamomile.

265. Oh Essene herbalists, I tell you truly, mint in the morning and catnip in the evening is a wonderful mild cleanse, not just for the physical body but also the emotional body.

266. The emotional body and our entire subtle anatomy interpenetrates the physical body and interfaces with

the soul.

267. Thus, the men and women who are the Master Healers of Shevet Raphaim, the Tribe of Healers, treat not only the physical body but also the subtle bodies.

268. "The effect on humans by catnip is not the same as with cats.

269. Cats react to a particular element of catnip in a way that humans do not.

270. For humans, it is calming of the nervous system.

271. I describe it as the feeling of 'the calm in the center of the storm', not a sleepy calm, but a very 'centered' and peaceful calm.

272. Catnip is cleansing and calming for both the physical and emotional bodies, and is an aid in spiritual 'centering'.

273. "One quality of catnip is that it aids physical cleansing by being mildly sweat-inducing.

274. Another quality of catnip, like mint, which is of the same family, is that in moderation it aids digestion.

275. "Catnip is an excellent tea for cleansing of the whole being.

276. It is best experienced in the evening or any time that you can sit and be reflective awhile.

277. Drinking it two or three times per week is not too often."

Ginger

278. Next, Miriam described Ginger Simple Tea for cleansing.

279. "A good replacement or alternate for garlic in a simple cleanse is ginger.

280. Ginger Tea is fiery and increases elimination via sweat.

281. It opens the pores so that we can cleanse more effectively.

282. It is also an expectorant, helping to remove congestion from the respiratory system.

283. Like garlic, ginger is anti-parasitic, which is an important element in a

cleansing regime.

284. Both garlic and ginger, though safe enough to include on a mild cleanse, are strong enough to be included on a strong cleanse.

285. Ginger, though fiery, is soothing to the stomach.

286. It is a delicious, cleansing tea by itself, and can be used in harmony with other herbs.”

Another Use for Ginger Tea:
Magdalene’s Anti-Gas Tea

287. Miriam said: “My mother taught that Ginger Tea is a great remedy for gas.

288. Of course, I have not had to test that remedy, having never had gas!”

289. Miriam laughed good-naturedly, and all the women giggled.

Horehound

290. Miriam said: “Another herb of the amazing mint family is horehound.

291. Horehound is a favorite of the Alefim sailors.

292. They drink it as a Simple Tea with honey, but also combine it with anise, cloves, cinnamon and marshmallow, in teas and other mediums, even making a lozenge that they suck while sailing the ocean!

293. As a Simple Tea, horehound is not the most delicious of the mints, and thus we often add a bit of honey.

294. I do not usually use honey in My own tea – so as not to overdo sugar – but I make occasional exceptions when appropriate, and Horehound Tea is one of those.

295. I only use honey that is gathered by, or at least vouched for by, the good gatherers of Yesar’el, who love bees and treat them well, or other trusted beekeepers of high integrity.

296. “Horehound is not without reason called the Seed of Horus by the Egyptians and Eye of the Star by sages.

297. Horehound is a very wizardly herb!

298. “Like other mints, do not use Horehound when pregnant.

299. Heed the midwives!

Olive Leaf

300. Miriam said, “You all know that olive oil is a blessing and, as a dressing on salad, is healthful in moderation.

301. The reason to be moderate in use is simply that it is fattening.

302. But did you know that tea made from the leaf of the olive is wonderfully cleansing?

303. It is that and more!

304. “Olive leaf is at or near the top of My favorite cleansing teas!

305. It is so well-rounded that it is an effective cleanse in and of itself, as a Simple Tea.

306. Just drinking a cup in the morning, one in mid-day, and one before bed is an effective, mild, and very simple cleanse.

307. Olive Leaf Tea is an effective treatment for various kinds of parasites.

308. It is also helpful to drive away fevers.

309. “Although I am still listing Simple Teas – one-herb teas – I feel called to declare right now that one of My favorite teas made of two herbs is olive leaf combined with hibiscus!

310. I mention that now because I will serve it at the conclusion of this talk.

311. And because I want to treat you sweetly, lo: I will include honey!

312. That is appropriate at a group celebration such as this.”

313. The gathered herbalists smiled!

Marshmallow

314. Miriam said, “Marshmallow is a powerful healing plant.

315. Both the leaves and the root can be used to make tea.

316. Because it has a softening property, it is good for intestinal inflammation.

317. That property also makes marshmallow

a favorite ingredient in treatments for respiratory illnesses.

318. It is used medicinally for many conditions.

319. On a cleanse, it is used to soften tissues so that they can let go of poisons, and also to soothe tissues that have been disturbed by irritants or coughing.

320. “Unlike aloe vera, which has similar softening qualities, marshmallow can be well used in a dry form.

321. We can harvest the plant, dry it, and then use it later in a tea or other preparation.

322. Marshmallow’s softening properties are enhanced when fresh, but a tea is often more convenient.

323. Wherefore, I emphasize again the importance of growing fresh herbs.

324. You will not be able to grow every kind of herb in your climate, so you will use some that have been dried and kept in jars.

325. And even the herbs that you grow yourself in season, when out of season, you will use dry.”

Hibiscus

326. Miriam said: “Hibiscus Tea aids a cleanse in a variety of ways, and I love the unique taste!

327. At the top of my list as an ingredient in a ‘sun-tea’ – tea heated in the sun – is hibiscus.

328. It is a tasty, nutritive, cleansing, and magical tea by itself as a Simple, and combined with other herbs it is the basis for some of My favorite Complex Teas – teas of two or more herbs.”

Red Clover

329. Miriam said, “Red Clover Tea assists in general cleansing and also is good for coughs and congestion.

330. On a cleanse, one of its many uses is as an expectorant.”

Pleurisy Root

331. Miriam said: “Pleurisy root is not so much a general cleanser like red clover but, if congestion is so bad as to manifest as pleurisy or pneumonia, this is a strong yet very safe Simple Tea to cleanse the respiratory system of mucous.

332. “It should not be used during pregnancy because it can induce premature labor due to its stimulating nature.”

Hyssop

333. Miriam said: “Like Nasarean Green Wizards, the Greeks call hyssop a holy herb.

334. It is used in temples and homes because of its subtle properties.

335. It centers us spiritually and cleanses us emotionally.

336. Hyssop is perfect for a cleanse that is intended as a spiritual and emotional healing experience.

337. Add a handful of hyssop to a pot of boiling water at the same time you remove the pot from the heat.

338. A reminder: that method of making tea is called an *Infusion*.

339. “Hyssop purges negativities from your subtle and physical bodies.

340. Thus it is a holistic expectorant.

341. Lepers have been cleansed at the touch of a Hyssop Wand wielded by a powerful Green Wizard.

342. But only those leprosies that are caused by subtle negativities of a certain kind will be healed by this touch.

343. “Hyssop Wands are used by Green Wizards of the White Rose to ward off evil vibrations.

344. Green Wizards often put hyssop sprigs, pre-flowered hyssop tops, or hyssop flowers on their home altar.”

Anise

345. Miriam smiled and said, “Just thinking of the delicious taste of anise is enough to make Me smile!

346. But it not only tastes so good that it is used to make treats, it also is good medicine, very helpful on a cleanse!

347. “Anise breaks up congestion and eases coughing by making it more productive.

348. Stay away from supposed ‘remedies’ that relieve coughing by suppressing the urge, for coughing serves a purpose!

349. If you suppress a cough, the lungs build up too much mucous; the coughing is useful in breaking-up the mucous, loosening it so it can be removed from the body.

350. Anise breaks up congestion and enables coughing to complete its job sooner, which is to expel excessive mucous.

351. Anise also relieves intestinal gas and has happy vibrations!”

Mullein

352. Miriam said, “Another good expectorant is Mullein Tea.

353. It is a safe and effective treatment for the respiratory system.

354. On a cleanse, Mullein Tea helps move excess mucous out of the body.

355. Like anise, mullein makes coughing more productive, which means coughing will not last as long.

356. Once coughing serves its purpose, it departs.”

Burdock

357. Miriam said, “Burdock Tea is a great blood cleanser.

358. It is also helpful in cleansing the liver.

359. “Burdock Tea is helpful for the swelling and aches sometimes associated with old age.”

Milk Thistle

360. Miriam said: “Milk thistle is the most important tea for liver cleansing and liver support.”

Hawthorn

361. Miriam said: “Hawthorn cleanses the circulatory system.

362. Not only does it purify the blood, it supports the heart in various ways.”

Nettle

363. Miriam said, “Nettle Tea is beneficial both for an occasional cleanse and as a general tonic.

364. It has long been known to have cleansing properties.

365. It is so beneficial that it is worth risking getting stung harvesting it!

366. It is one of those herbs that is best fresh-picked and used the same day.

367. “My mother, Zibiah, taught Me that it is anti-inflammatory.

368. Nebiyah the Prophetess taught Me that nettle rhizomes – the shoots that first emerge from the roots – also make a powerful cleansing tea for men’s prostate and urination problems.”

Rose Petal Tea and Bath

369. Miriam said, “I end this brief listing of Simple Teas that are good for cleansing with one of My favorites, Rose Petal Tea.

370. A delicious delight as a sun-tea if the petals are fresh, or by infusion if the petals are dried, Rose Petal Tea cleanses the emotional body.

371. “I often simply soak the rose petals in water and drink Rose Water.

372. Even without hot water an ample dose of rose essence will permeate a jug of water and petals left to sit for a day or two.

373. “And who can resist a Rose Petal Bath!

374. Bathing is essential to cleansing, and certain herbs benefit the bath.”

The Rationale behind Complex Teas

375. Miriam continued speaking to The Guild of Nasarean Herbalists of Mount Carmel.

376. “So that you can better understand why certain herbs are combined with others to form Complex Teas, I will explain the rationale of this art.

377. The rationale is that, because various herbs have various properties, it is possible to carefully select herbs of different but complementary qualities for your purpose.

378. When your purpose in combining two or more herbs in a tea is to cleanse, then the wise Master Herbalist carefully chooses herbs that complement one another for that purpose.

379. Yes, indeed, the choosing of herbs to combine together in a Complex Tea is an art!

380. Wherefore, the Master Herbalist is an artist!

Seven Qualities of Herbs Related to Cleansing and Some Examples of Complex Tea Recipes For Cleansing

381. “My mother, Zibiah, taught the following list of *Seven Qualities of Herbs Related to Cleansing* to her students in Nasarean Herbology, and I now teach them to you.

382. Absorbents: Herbs used to absorb toxins from tissues; an example: mullein.

383. Eliminators: Herbs that help the body eliminate toxins through the kidneys, liver, lungs and skin; an example: nettle.

384. Anti-Parasitics: Herbs that expel worms and other parasites; an example: garlic.

385. Soothers: Herbs that soften and soothe the tissues during the cleanse, especially by easing inflammation; an example: marshmallow.

386. Perspirants: Herbs that assist the

release of toxins via perspiration; an example: ginger.

387. Blood-cleansers: Herbs that are believed to promote the removal of toxins from the bloodstream; an example: red clover.

388. Loosening Agents: Herbs that loosen phlegm in the lungs so that the eliminative herbs – which includes expectorants – can better do their job; an example: clove.

389. “As Zibiah taught, one can create other categories of herbal qualities, but this is a good start related to general cleansing.

390. “Our first example of a Complex Tea for cleansing is based on the information just provided.

391. It consists of one herb from each of the seven categories above.”

Example One of a Complex Tea: Mullein, Nettle, Garlic, Marshmallow, Ginger, Red Clover, Clove

392. Miriam said, “Mullein is an Absorbent, nettle an Eliminator, garlic an Anti-Parasitic, marshmallow a Soother, ginger a Perspirant, red clover a Blood-cleanser, and clove an excellent Loosening Agent.

393. So, in this example, all seven categories of cleansing qualities are represented in one cup of tea.

394. While I have given one example of an herb for each of those seven categories, there are many herbs that qualify for each category.”

Example Two of a Complex Tea: Mullein, Nettle, Pumpkin Seed, Milk Thistle, Ginger, Red Clover, Clove

395. Miriam said, “Our second example of a Complex Cleansing Tea is the same as the first example except that we replace garlic with pumpkin seed, and replace marshmallow with milk thistle.

396. Whereas in example one garlic

served as our chief Anti-Parasitic Agent, in example two that role is served by pumpkin seed.

397. And whereas in example one marshmallow served as our chief Soothing Agent, in example two that role is served by milk thistle.

398. “A variation of this second example that is instructive in regard to a topic I want to touch on – that topic being the fact that some herbs qualify to be listed in more than one of the seven categories of cleansing qualities – is to drop nettle from the ingredients and let the garlic serve as both the Anti-parasitic and Eliminator.

399. That variation – and many like it – is possible because some versatile herbs qualify to be listed as possessing the properties associated with more than one of the seven categories of cleansing qualities; in this case, garlic is both a renowned Anti-Parasitic and a renowned Eliminator.

400. That sort of versatility is not uncommon and makes possible many variations.

401. For example, one more variation on our second example is to let red clover double as both the Blood-Cleanser and the Eliminator – it has both those properties – and drop nettle.

402. We need not limit ourselves to just one representative of a particular quality; indeed, sometimes we double-up or triple-up on a quality that we believe the drinker of the tea most needs.

403. “When you want to use a part of a plant like the root of ginger that needs the extended heat of decoction in combination with soft herbage like nettle that prefer the lesser heat of infusion, you brew them separately initially and then combine them to steep together.

404. “While it is not a rule, Nasarean Herbalists generally do not combine more than seven herbs in any one Complex Tea.

405. One reason is that, since we always use the safest herbs possible to achieve any given purpose, many of the herbs we

most often recommend are so mild that at least two or three pinches are needed for an effective dose, and doing that with any more than seven herbs at a time becomes a lot of pinches for one batch of tea.”

Example Three of a Complex Tea:
Cinnamon, Clove, Anise

406. Miriam said, “Examples three through six are examples of Complex Teas that consist of three herbs each.

407. In each of those four examples, the three particular herbs that are used differ.

408. But each is an example of the strategy called ‘*tripling-up*’ for a given purpose; each consists of three herbs that share a given cleansing quality.

409. “Our third example of a Complex Tea consists of the following three herbs: cinnamon, clove, and anise.

410. Among their other diverse qualities, each of these three herbs are considered to be a great Loosening Agent, each particularly effective in loosening lung congestion.

411. Because we are limiting this Complex Tea to three herbs, each cup will contain a reasonably large dose of each herb.

412. So, let’s say that we began the day by drinking several cups of this Complex Tea to loosen congestion in the lungs.

413. This could be our own lungs, or the lungs of a patient.

414. This tea would most likely be chosen when one has noticed that he/she – or another person – is experiencing excessive congestion of the lungs that would be benefited by loosening.

415. Having spent the morning loosening the congestion, the next logical step is to spend the middle of the day drinking a powerful Eliminator, specifically an Eliminator known to remove – ‘eliminate’ – congestion from the lungs.

416. One great choice for this Eliminator Tea is given in example four.”

**Example Four of a Complex Tea:
Marshmallow Root, Mullein, Rose Hips**

417. Miriam continued: “Among their other diverse qualities, each of these three herbs are considered to be great Eliminators of congestion from the lungs: marshmallow root, mullein and rose hips.
418. If you drink a Simple or Complex Tea for the purpose of loosening congestion, it is important to follow that by drinking a tea intended to remove that now-loosened congestion – mucous – out of the body.

419. “A variation on this tea is to replace either the mullein or rose hips with horehound.

420. “Because moving lung congestion out of the body is typically accompanied by an appropriate amount of ‘productive’ coughing, one might wisely choose to follow the midday tea described in example four with an evening tea intended to soothe the tissues that get irritated by coughing.
421. See example five.”

**Example Five of a Complex Tea:
Parsley Root, Milk Thistle,
Marshmallow**

422. Miriam continued: “Among their other diverse qualities, each of these three herbs are considered to be great Soothers: parsley root, milk thistle and marshmallow.

423. Although marshmallow was included in example four as an Eliminator, we include it again here because it is the best of the Soothers.

424. Because marshmallow is also a great Eliminator, our evening Soother Tea while ‘tripling-up’ on soothing will also continue to remove mucous from our body.”

**Example Six of a Complex Tea:
Wormwood, Garlic, Ginger Root**

425. Miriam said, “If one has a problem with parasitic worms, the following tea ‘triples-up’ on that problem: wormwood, garlic, and ginger root.

426. “If you add another Anti-Parasitic to those three, you have ‘Squared-Up’ on the problem.

427. “Many herbs used for taste or aroma in Complex Teas also have therapeutic benefit.

428. For example, two herbs commonly used in teas for aromatic purposes are mint and chamomile; both also have therapeutic qualities.

429. Licorice,⁵ anise and ginger, are often used as taste enhancers, but also have therapeutic benefits.

430. So, the naming of the herb in a particular recipe as ‘aromatic’ or ‘taste enhancer’ or ‘therapeutic’ depends on the main purpose of the tea brewer for including a given herb.

431. “Because this talk is on cleansing – especially *mild* cleansing – the sample recipes have been related to that purpose.

432. But you can use Simple Teas and Complex Teas for many different therapeutic purposes, and also for non-therapeutic purposes.

433. The teas you choose will depend on your purpose.

434. One time, you might drink Licorice Tea for its taste, and another time to aid a sore throat.

435. Another time you might use licorice because it is an excellent blood cleanser, and another time because it is a great general tonic.

⁵ When you hear warnings about people having a problem with licorice, it is not Licorice Root Tea that is the culprit; rather, it is products that include too much concentrated licorice extract. People have made the mistake of extracting licorice oil and putting it in products at a much higher dosage than happens in Licorice Root Tea. That is why, after learning the hard way, the American version of licorice candy now contains the similar tasting anise, not concentrated licorice oil. The ancient Nasareans knew this, though moderns had to rediscover that wisdom.

436. Yet another time you might use licorice to treat a cough.

437. “I stress that, in brews of just one or two herbs, we get more of those specific herbs than when we drink them in a more complex combination.

438. So, you might try drinking one type of Simple Tea – a one herb tea – in the morning, switch to a different Simple Tea for the middle of the day, and a third type of Simple Tea in the evening.

439. “An advanced student will come to know the synergistic and additive effects of the herbs involved in any recipe, and will thus know which herbs do combine well, and which do not.

440. For example, the therapeutic value of one herb might be lost or hindered when used in combination with some other herb.

441. And one herb might enhance a particular quality of another herb.

442. The more complex the tea – the more ingredients it includes – the more the likelihood increases of significant interactions between the herbs.

443. While the study of complex tea combinations is thus itself ‘complex’, there is a simple, helpful guideline taught to Me by Zibiah; it is: ‘If an herbal tea recipe has been used for a particular purpose down through the generations with evident success and safety, that is good evidence both of the safety and efficacy of that recipe.’

444. Nevertheless, we do not accept the ideas of previous generations without carefully examining them in the light of current knowledge.

Example Seven of a Complex Tea:
The Sore Throat Treatment Given to the
Child Miriam by Her Father:
Anise, Horehound, Clove,
Cinnamon, Marshmallow Root, Honey

445. “I want to share with you one last example of a Complex Tea.

446. I am ending with this one because it is

especially significant to Me.

447. Though My father, holy Zemira, was killed while saving My life when I was a child, I still remember the tea he made whenever I had a sore throat.

448. Though he gave it to Me when I had a sore throat, this same recipe is also a good cleansing tea, though you might skip the honey.

449. I honestly confess: as a child I greatly appreciated the honey!

450. Since Zemira said that he got the recipe from his Grandmother, wise Yishrah, that makes this a recipe from previous generations of My family line.

451. In the light of My current knowledge, this old recipe stands-up!

452. That family recipe is: anise, horehound, clove, cinnamon, marshmallow root and – at least for the children – honey!”

Magdalene’s Favorite Recipe
for Chai Tea

453. A woman in the assembly asked Miriam, “Can You give us the recipe for the Chai Tea that You learned to make in India?”

454. Miriam replied, “I try variations on the recipe, according to what is available at the time.

455. My favorite recipe for Chai Tea was given to Me by Beten-Jahlah the Wizardess after I arrived at the Nasarean encampment outside Benares.

456. The recipe is as follows.

457. “If you want it to be extra stimulating, include Chinese T’e in the recipe.

458. Whether or not you include stimulating tea, the other ingredients are: Coriander, Cardamom, Clove, Nutmeg, Ginger, Cinnamon Sticks, Black Pepper.

459. If you are a milk drinker, include some.

460. Otherwise, you can substitute water for the milk.

461. The water-version is best when on a cleanse.

462. “I will next share some examples of

cleansing tonics, broths, soups and salads.
 463. I will not treat those topics in the lengthy way I did teas.
 464. I will then end by sharing My thoughts on fasting as a cleansing practice.
 465. In regard to fasting, I will speak on both water-fasting and juice-fasting.”

Three Tonic Drinks for Cleansing

466. Miriam said: “A tea can be a tonic, but not every tonic need be a tea, and not every tea is a tonic.
 467. Likewise, the juice of fruits or vegetables can be a tonic, but not every juice is a tonic.
 468. Also, not every tonic is intended to be drunk.
 469. By the word ‘tonic’, Nasareans refer to various vibrational interventions intended to raise the vibrations of the recipient to a higher tone of well-being where health is dramatically enhanced.
 470. So, a *Tonic Drink* is a particular type of tonic that, as the name declares, is a beverage.
 471. While many teas qualify as Tonic Drinks, I will now describe three *Tonic Drinks* that are not typically considered teas.
 472. Because this sermon is on the topic of cleansing, these three drinks are from the specific sub-category of Tonic Drinks called *Tonic Drinks For Cleansing*.

Diluted Vinegar Tonic Drink for Cleansing

473. “Vinegar has long been considered a good tonic to aid digestion.
 474. It is supportive of general health and well-being, and is helpful on a cleanse.
 475. Just before drinking, I prefer to dilute the vinegar by adding some to a cup of water; thus I call it *Diluted Vinegar*.
 476. If you drink vinegar without adding water, just have a few sips.
 477. Vinegar can be combined with other ingredients to form a Complex Tonic; alone or with water, it is a Simple Tonic.

478. “Nasarean Tonics, like our other herbal products, can be empowered by wizardly enchantments.

479. The enchantments are chanted at the time of the adding of each ingredient.

Green Water Tonic Drink for Cleansing

480. “Crush – there are various methods – green herbage and collect the green water.
 481. Add that green water to a cup of water and drink.

482. Green Water is perhaps the best general Tonic Drink, enhancing well-being in so many ways, just one of those ways being that of cleansing.

483. It can be included with other ingredients in a Complex Tonic, but even alone it is powerful.

Green Water Tonic Drink Combined with Rose Water: ‘Magdalene’s Elixir of Heavenly Delight’

484. “Try combining the Green Water Tonic Drink with Rose Water for a Transcendental Tonic that I call, *The Elixir of Heavenly Delight*.

485. Yes, it is cleansing, but also so much more!

486. Not every Flower Water is a tonic, but many, including Rose Petal Water, are excellent tonics.

487. While Green Water Tonic alone is a Simple Tonic, combined with Rose Petal Water it is a Complex Tonic.

Broths For Cleansing

488. “Broths are watery soups, but do not think that a watery soup is without power!

489. I tell you truly, Cleansing Broths are a powerful mix of water and the vibrations of Cleansing Herbs and Cleansing Spices.

Cleansing Soups

490. “Cleansing Soups are soups that

include as key ingredients herbage and spices known to have cleansing properties. 491. Heavier and more nutritive than broths, soups are excellent meals on longer cleanses where more nutritive food is desired than on short-term tea, juice or water fasts.

Magdalene on Stirring the Cauldron
of Enchanted Cleansing Soups
and Other Enchanted Brews

492. “When affirming an enchantment in the present for a *future* good outcome, stir in one circular direction, from right to left, all the way around the cauldron at least three times for each ingredient. 493. Keep stirring in the same spiral motion for the duration of the words of the enchantment for each ingredient. 494. When affirming an enchantment of understanding, forgiveness, healing, or blessing on *past experiences* for yourself or others, stir the cauldron in one circular direction, from left to right, all the way around the cauldron at least three times for each ingredient. 495. As in the previous example – *future outcomes* – keep stirring in the same spiral motion for the duration of the words of the enchantment for each ingredient, but this time – *past experiences* – that direction is left to right. 496. “But after adding the ingredients, when stirring the cauldron for the practical purpose of mixing the seasonings and ingredients, stir from right to left, left to right, back and forth in alternating directions, for the purpose of better mixing. 497. You can turn even that practical mixing into a magical practice by affirming positive enchantments on the dispersal of blockages within and around. 498. “On a cleanse, the words of the enchantment are linked to that purpose. 499. “Know this: there is a sacred tradition called ‘Stirring the Cauldron’.

500. Green Wizards of the White Rose teach it to our students.

501. “Also know this: When a Wizardess makes soup, lo: every movement has meaning.

502. Behind even the most practical movements are deep alchemical meanings.

503. Of course, that is true in all aspects of life!

Raw Cleansing Salads

504. “Salads are a great main meal on a cleanse.

505. By the word ‘salad’ is meant a bowl of raw vegetation.

506. On a cleanse, the salad should include vegetation that is known to have cleansing properties.

507. Green leafy vegetables are at the top of the list.

508. Parsley is excellent.

509. Cucumbers are excellent.

510. Many Nasareans eat a salad almost every day, when available, whether on a cleanse or not.

511. That is one reason that long-term Nasareans typically are not as needful of an intense cleanse as the non-Nasarean population.

512. Our daily diet is itself mildly cleansing, especially if we include a daily salad.

The Magdalene on Fasting
as a Cleansing Practice

513. “Teas and Tonic Drinks are the most watery of the Nasarean Dietary Cleansing Practices, unless we consider ‘fasting on water’ as a dietary practice.

514. But fasting on water seems more like an *un-dietary practice!*”

515. Miriam laughed and so did the assembly.

516. Miriam continued: “Yahshua and I believe and teach that fasting is an inner calling.

517. Nobody should tell another person to fast.

518. Although there are potential health and spiritual benefits, water fasting is not without risk.

519. I have personally known persons that died before they reached their pre-ordained day to end their fast!

520. Rather than listen when their body told them that it needed to be fed, they starved their body to death!

521. “Behold: Long water fasts are risky, and no one should tell another to fast.

522. But if you are called inwardly to fast, fast.

523. But do not declare in advance the length of your fast.

524. Or, if you have chosen to fast a certain number of days, at least listen carefully to your body and end the fast if it so advises!

525. Better you fast less days than you set out to accomplish, than to drop your body due to not listening to it!

526. “When I, on occasion, feel called to fast on water, I choose a sunny day and place the water in the sun before drinking.

527. I sunbathe a good portion of that day not only because it promotes cleansing, but because it provides a subtle sort of energy that empowers the fast.

528. “Another liquid fast that I have on occasion enjoyed is to drink tea of whatever herbs that intuition, coupled with ongoing herbal studies, advises for each day of the fast.

529. One can also fast on watery broth.

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530. “The other common liquid fast is juice, or juice diluted in water.

531. It is better to drink the juice of green, leafy herbs combined with watery cucumbers – I call that formula ‘Greens and Cucumber Juice’ – than to drink the juice of sweet fruits and thus overdo sugar.

532. Wherefore, My warning on juice fasting is this: be wary of overdoing sugar.<sup>6</sup>

533. “One of My favorite drinks for a fast – or any other time – is to combine the ‘Greens and Cucumber Juice’ with Ginger Tea.

534. “If you have worms, a portion of your liquid fast should include teas with anti-parasitic herbs in conjunction with a daily enema.

535. The enema water must first be boiled; otherwise, you might intake parasites into the very region from which you are attempting to expel them!

536. The enema can include anti-parasitic tea water.

537. “If you have been an unhealthy eater for many years – and this includes all meat eaters – I suggest eating only raw herbage for seven days *instead of a fast*.

538. In fact, because a liquid fast is so stressful for many people – and is not without danger – most folks are better off cleansing on raw herbage.

539. Yahshua recently advised a group of men suffering from worms to do a raw herbage cleanse for the duration of one day per year of life; a thirty-year old man would do the cleanse for thirty days, a forty-year old for forty days, and so on.

540. But for those without worms, a seven day raw herbage cleanse is long enough for a safe, mild cleanse.

<sup>6</sup>Ancient Hebrew does not have any one word for ‘sugar’. The ancient Nasarean Hebrew term that I am simply translating as ‘sugar’ is, literally, ‘honey and/or sweet cane’. Although the term ‘sweet cane’ can refer to other canes than sugar, here, in this context of a warning about overdoing sweets, it means ‘sugar cane’. In regard to how the ancient Nasareans could have access to that plant, the answer is revealed by Magdalene’s previous references to the rare herbs made available to the Nasarean Herbalists by the Alefim sailors. Since the Alefim sailors were providing the Nasareans with rare herbs from far away lands, they likely provided all sorts of plants.

541. And, of course, you can include cleansing teas and juices.

542. “Raw herbage is a featured part of a Nasarean ‘cleansing diet’.

543. Even when not on a cleanse, I recommend that Nasareans eat one meal of raw herbage – a salad – each day, when available.

544. That way, one does a bit of cleansing all the time and is less likely to need many major cleanses.

545. “Only when doing a cleanse should you limit your diet to cleansing foods.

546. Do it permanently and you may waste-away and become a very clean corpse!

#### Closing Remarks

547. “I spoke today on cleansing practices and emphasized the role of cleansing teas.

548. But Herbal Teas can be enjoyed for a wide variety of purposes.

549. And there are many recipes for those various purposes.

550. Those recipes must wait for another lecture; for, behold: I am ready to sing and dance!

551. “Let us now join hands and form a song circle!

552. Afterwards, I will serve tea!”





## Chapter Fifty-Six



### Mirqachath:

#### Herbal Body-Care Products Including Massage Oils, Aromatherapy Scents and Methods, Tinctures, Beauty and Therapeutic Treatments, and Related Topics with a Description of the Essene Medicine Bag

1. After Miriam's talk on herbal cleansing, She was asked to speak again to The Guild of Nasorean Herbalists of Mount Carmel.
2. Once again the group met in the circle in the center of the orchard.
3. This time Her talk was titled, *Mirqachath: Herbal Body-Care Products Including Massage Oils, Aromatherapy Scents and Methods, Tinctures, Beauty and Therapeutic Treatments, and Related Topics With A Description Of The Essene Medicine Bag*.<sup>1</sup>
4. I, Sarah, the Scribe of the Lord and Lady, feel called to inform the reader that Miriam was a natural beauty.
5. Though She dressed simply, She was always clean and smelled of lavender and other wonderful scents.
6. Her countenance was radiant, Her skin beautiful, Her figure sculpted by daily exercise and right diet.
7. Her body was supple and graceful, this due to twice-daily yoga, each morning on arising and again just before bed.
8. Perhaps it was Her contagious smile that people found most attractive.
9. Yahshua often told Her: "Your smell is wonderful, your smile beautiful!"
10. Even when on the road, Miriam bathed and anointed her body with pleasing scents of flowers, spices, and herbs.
11. She made Her own body-care ointments and perfumes of fragrant oils.
12. She made Her own soaps for body and hair, even an herbal soap for the teeth!
13. Wherefore, when She preached the following sermon, it was from a position of self-evident credibility.

<sup>1</sup>In Strong's Exhaustive Concordance of the Bible, the pronunciation of the Hebrew word Mirqachath is given: meer-kakh-ath. The meaning of that word as it is used in the mainstream Bible is: "an aromatic unguent, also an unguent pot prepared by the apothecary's art, compound, ointment." In The Strongest Strong's Exhaustive Concordance of the Bible – a more modern version of the original Strong's named above – the meaning of Mirqachath is given as: "mixture of fragrant spices, blend of perfumes: apothecaries' compound, ointment." In Strong's Exhaustive Concordance of the Bible, the meaning of the related word Merqacha – pronounced mer-kaw-khaw – is given as "an unguent-kettle (for preparing spiced oil): pot of ointment." The Strongest Strong's gives the following definition of Merqacha: "ointment jar, spice-pot, pot of ointment." So, the first word examined above – Mirqachath – typically is used when describing the various sorts of products linked to the art of an apothecary but sometimes is used as a word for the jar, pot, or kettle used to make or store the products, whereas the related word Merqacha is exclusively used in the latter sense. Like the Hebrew word Mirqachath, the Greek word Apothecary is sometimes used in the sense of the Storehouse where we keep our herbal ingredients and oils and finished products, and sometimes is used as a word for the Herbal Practitioner; other times it is used as a word for the whole gamut of products that the Herbal Practitioner creates. In the Middle Ages and before, Europeans typically used the word Apothecary to mean Herbal Practitioner or the Storehouse of herbal medicinals, but in more modern times have used the word to mean Pharmacist or Pharmacy. Magdalene is herein using the word Mirqachath as the inclusive one-word catch-all for the rest of the terms in the title of her sermon. In that sense, 'Mirqachath' is to be understood as her word for the entire gamut of 'Herbal Body Care Products' including everything described in the course of this sermon.

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14. Miriam began Her sermon by defining some key words and terms.

15. Miriam said, “The word *Mirqachath* [meer-kakh-ath], as I use it in this talk, refers to the whole gamut of herbal items found in the Nasarean Essene Medicine Bag and the storeroom of the Nasarean Master Herbalist, including finished products like salves, plant oils and their mixes, sachets and more, as well as the unfinished ingredients used to make the products.

16. I use the related word *Merqacha* [mer-kaw-khaw] to mean any large or small jar or pot related to making and storing the ingredients and finished products of *Mirqachath*.

17. That includes such things as jars for salves and oils, spice-pots and various kettles for heating ingredients.

18. I call a certain sub-category of *Mirqachath* – the category of *beauty treatments* including *massage* and/ or *facials* and *the products used in the beauty treatments/massages/facials* – by the name *Tamruq*.²

19. “By the term *Aromatherapy Scents*, I mean: scents – aromas – that have therapeutic or other value and are used in Essene Aromatherapy.

20. A therapeutic purpose of an ‘aroma’ can be medicinal but also might be for mood-enhancement or other values not typically considered ‘medicinal’.

21. However, mood-enhancement is, in fact, very therapeutic.

22. A good mood, a joyous mood, a positive mood, these kinds of moods are conducive to wellness and healing.

23. In the same way that foods can have positive or negative effects on our body, mind, and emotions, so can aromas.

24. Certain plants – including some trees – are more aromatic than others.

25. The scent – the aroma – of those plants

is found in their oils.

26. Strongly-scented oils are called *Aromatic Oils*.

27. Aromatic Oils that are therapeutic are also classified as Essential Oils.

28. But not all Essential Oils are classified as Aromatic Oils for the following reason.

29. Plant oils that are therapeutic – or used for other values – but are not aromatic, having little or no noticable scent, are not Aromatic Oils.

30. Often, a small amount of an Aromatic Oil is combined with a larger amount of a non-aromatic oil referred to in recipes as ‘the carrier oil’.

31. “I will also speak on *Herbal Tinctures* and provide related key definitions.

32. “One of My favorite forms of aromatherapy is one of the simplest: *Hanging Aromatic Herbage In The Living-Quarters*.

33. One even simpler method of aromatherapy is to walk through an herb garden or the wilds and simply pinch a bit of an aromatic herb and sniff it!

34. Just the act of inhaling as one walks through an aromatic herb garden is a simple form of aromatherapy!

35. “I will also speak on the making and use of *Herbal Sachets*, another form of aromatherapy.

36. “I will speak on *Herbal Salves*.

37. By the word *salves*, I refer to *herbal ointments and balms and all other herbal unguents intended to heal or soothe*.

38. Salves are commonly applied to wounds, skin irritations, burns and other conditions.

39. The word *unguant* means to anoint in the manner that we *spread a salve or oil on a portion of our skin*.

40. The word *ointment* means: *a fatty substance applied to the skin for healing or cosmetic purposes*.

²The *Strongest Strong's* gives the following definition of ‘*Tamruq*’: *beauty treatment (including massages and cleansing rituals), cosmetics... things for purification*.

41. The word *balm* means: *an oily or gummy aromatic resin obtained from certain trees and shrubs and used as medicine; the word is also used more loosely to refer to any fragrant oil used for therapeutic purposes or anointing rituals.*

42. “Several of you asked Me to include information on clay today, after seeing Me heal a man with it last week.

43. Facials and ‘mud-baths/clay-baths’ that include clay are also included in the sub-category I call ‘Tamruq’, ‘Beauty Treatments’.

44. Though clay is not itself herbal it is entwined with our herbal therapeutic and beauty treatments so as to warrant being included in this talk.

45. “Herbal Cosmetics are a part of Herbal Body Care Products that, at least as a sub-purpose, includes wellness of body and mind – thus being somewhat therapeutic.

46. The word *Cosmetic* is from the Greek words *Cosmos* and *Cosmein* and means: *any preparation that helps to beautify the skin or hair.*

47. The word *Cosmos* means *Universal Order* and here implies the *Beauty of Harmony* that exists when things are all in the right place.

48. The Greek word *Cosmein* means to *beautify.*

49. Wherefore, Herbal Cosmetics, when used with the intention of beautification, fall into the category I call Tamruq.

50. An *Herbal Cosmetic* is a cosmetic that is made from herb-based preparations, though it may also include some non-herbal complementary ingredients.

51. “As in the previous talk on Herbal Cleansing, I will again emphasize the significant role of water.

52. Water is so important that, having given some key definitions related to this talk, I will now speak a bit about the importance of Daily Bathing for Health and Beauty.”

Magdalene on Daily Bathing for Beauty and Health

53. Miriam said, “I preach the virtues of daily bathing for health and beauty.

54. For health and beauty, submerge your entire body in water.

55. Rub well with a towel when you exit the water.

56. This way, you cleanse the pores of your skin so that better elimination occurs.

57. Better elimination leads to enhanced beauty.

58. “Cold baths have a purpose, and so do warm baths.

59. When sick, it is good to alternate between the two, a bit of one followed by an equal bit of the other, several times.

60. “You can, on occasion, add various herbs or herbal products to your bath water, including aromatic and/or therapeutic oils and essences.

61. Some of My favorite examples follow.

Delicate Herbs and Rose Petals Bath

62. “Pamper yourself occasionally with a warm bath in delicate herbs and rose petals!

63. Delicate herbs are those that are tender enough to release their essence into the hot bath water.

64. The water that you heat to add to the bath to make it warm can have herbs steeped in it; that way you can heat them hotter than you would in a bath and extract more of the essence.

65. Then throw the most delicate herbs in the bath water.

Advice on Adding Essential Oils to Your Bath

66. “If you add pure essential oils to a bath, be very cautious on the dose: several drops go a long way.

**Queen Rose and King Jasmine:
Two Great Scents for Tantra**

67. “Rose oil is so expensive because it takes so many roses to make a single drop.

68. For that reason, I typically use rose petals or rose water in My bath rather than rose oil.

69. Even so, as an occasional blessing, I sometimes add a few drops of rose oil to My bath.

70. It is delightful and therapeutic.

71. And afterward I feel sensuous and delicious, ready to snuggle with Yahshua!

72. I like Him to wear a bit of Jasmine Oil after I bathe in rose water because the combination of the masculine scent – Jasmine is called the *King* of flower oils – with the feminine scent – Rose is called the *Queen* of flower oils – is extremely tantric.”

73. Noticing that more than a few of the gathered Nasarean Herbalists were blushing, Miriam said: “Forgive Me for speaking so boldly!”

74. Also noticing that one old woman that had been close to snoozing was now wide awake and that the entire group seemed noticeably more alert, Miriam added: “Now at least I am blessed with your rapt attention!”

75. Everyone laughed good-naturedly.

**Three Favorite Oils
for Bath and Massage:
Olive, Almond, and Lavender**

76. “Three other favorite oils of mine are olive, almond and lavender.

77. Lavender is extremely feminine and extremely tantric.

78. Dilute it in a base of Olive or Almond Oil.

79. Olive Oil and Almond Oil are great carrier oils to combine with a few drops of aromatic oil such as Rose Oil or Lavender Oil.

80. Almond is lighter oil for massage than

olive; it leaves less residue.

81. However, that bit of residue from Olive Oil is good medicine!

82. Though Olive Oil is not as light as Almond Oil, it is an extremely therapeutic oil and, if plenty is applied throughout the massage, it works great alone or when combined with aromatic oils like lavender.

83. Let the Olive Oil remain for awhile before washing the skin if you want the full therapeutic benefit.

**Pregnant Women and Nursing Mothers
Should Be Cautious and Have No Big
Exposures to Most Essential Oils
Until the Baby is Weaned**

84. “Pregnant women should be especially cautious since they are sharing their blood with their unborn child.

85. Olive Oil is an excellent choice for the massage or self-massage of a pregnant woman.

86. It is okay to use a bit of Olive Oil with a few rose petals or other mild herbs on your skin when pregnant.

87. As you will learn in your studies, some essential oils should never be used when pregnant.

88. If in doubt, err on the side of caution.

89. Consult not one but several experts.

**More on Olive Oil and Almond Oil
as Carrier Oils**

90. “Olive Oil by itself is an excellent massage oil, as is Almond Oil.

91. Either is sufficient for a wonderful Simple – one ingredient – Facial.

92. Each is wonderful for the skin.

93. In addition, when I want an excellent carrier oil – a non-aromatic or little-aromatic oil – to serve as a base for a few drops of an aromatic oil – two of my favorites are Olive Oil and Almond Oil.

94. “In regard to Olive Oil, unlike some virtually scentless carrier oils, it adds its own mild scent to a formula.

95. That scent is mild enough to not

overpower stronger aromas – that is why it works as a carrier oil for strongly aromatic oils – yet contributes its own therapeutic benefits along with a subtle sub-scent that conjures well-being.”

Magdalene Advises Women to Practice Self-Massage of Their Breasts and Tummy with Olive or Other Mild Oils

96. Miriam said, “I advise women to happily receive massages from their lover or trusted friend or chosen healer, but do not neglect doing some self-massage with a mild oil.

97. I especially recommend a regular routine of self-massage of your breasts and tummy.

98. Olive Oil is mild and therapeutic, perfect for self-massage of intimate areas.”

Magdalene on the Significance of The Personal Vibration of The Therapist in Touch-Healing or Massage and Other Hands-On Treatments Including Beauty Treatments such as Facials

99. Magdalene said, “When you permit another to perform Touch-Healing, Massage Therapy, or other hands-on treatments – including beauty treatments such as facials – you will experience a direct connection to their personal vibration and body-mind-emotional energies and, truly, even their very soul.

100. Ask yourself, ‘Do I want to be intimately linked by physical touch with that person?’

101. Only proceed if the answer is clearly ‘Yes’.

102. Everything I just said also applies to a sex partner.

103. “Know this: the personal vibration of a healer matters.

104. Also know this: your own personal vibrations likewise matter.

105. Don’t practice hands-on treatments of others unless you are free of lower motives

and are not thinking about making money from it.

106. “Only receive touch-treatments, including massage, facials and other beauty treatments, from those of clean, wholesome, positive vibrations.

107. Cultivate those vibrations in yourself, that you might be a good giver of touch-treatments of various kinds.

Some of My Favorite Massage Oil Recipes

108. “I now will give some of my favorite massage oil recipes.

109. I will first list my favorite ‘Simples’ – massage oils consisting of only one ingredient – and then provide more complex and exotic recipes, including some recipes that are intended for specific purposes.

Five Favorite ‘Simple Oils’ For Massage (Massage Oil Consisting ‘Simply’ of One Ingredient): Olive, Almond, Borage, Sesame, Sunflower

110. “A ‘Simple’ oil for massage is one that consists ‘simply’ of a single ingredient.

111. Five of My favorite ‘Simples’ for massage are: 1) Olive Oil; 2) Almond Oil; 3) Borage Oil; 4) Sesame Oil; and, 5) Sunflower Oil.

112. There are other excellent ‘Simples’; most vegetable oils can stand alone.

113. But these five are among My favorites.

114. “Always use the best ‘Simple’ or best ‘Blend’ for the intended purpose of the massage treatment.

115. Some of the best recipes for specific problems may not be the ones listed here.

116. Diligent students and teachers of Nasarean herbal teachings dedicate themselves to ongoing study of how various herbal treatments work for various conditions.

117. My talk today is simply an introduction to the topics named in the title, and My

given recipes are but a small sampling of the many recipes that I teach.

118. “Although a ‘Simple’ can itself be great as a massage oil, it is the ‘Blends’ – massage oil recipes of two or more ingredients – that most take advantage of the aromatic oils.

119. Most ‘Simples’ are not the most aromatic, often being mild-scented oils that do not burn the skin, thus making them perfect carriers of the less-mild, more-aromatic oils.

120. For example, without a mild carrier oil, straight Lavender Oil – one of the best aromatic oils – will irritate the skin of some persons.”

Some Favorite Massage Oil Blends:
Recipes that Blend
Two or More Ingredients

121. The Magdalene next spoke on Massage Oil Blends.

122. Miriam said: “Any massage oil that includes more than one ingredient constitutes a ‘Blend’.

123. Here are some of My favorite recipes for Massage Oil Blends.

124. The oils that I designate ‘aromatic/therapeutic’ in these recipes are those that you limit to a few drops per massage; the carrier oils make up the largest portion of each recipe.

125. “1. Using Almond Oil as the carrier oil, include some aromatic/therapeutic Rose Oil.

126. “2. Using Olive Oil as the carrier oil, include some aromatic/therapeutic Lavender Oil.

127. “3. Blend various proportions of Borage Oil and Olive Oil and aromatic/therapeutic Lavender Oil.

128. “4. Blend various proportions of Sunflower Oil and aromatic/therapeutic Rose Oil.

129. “5. Blend various proportions of Sunflower Oil and aromatic/therapeutic Lavender Oil.

130. “6. Blend various proportions of Borage Oil and Almond Oil and aromatic/therapeutic Lavender Oil.

131. “7. Using Sesame Oil as the carrier, include some aromatic/therapeutic Rose Oil.

132. “8. Using Sesame Oil as the carrier, include some aromatic/therapeutic Lavender Oil.

133. “9. Using Almond Oil as the carrier, include some aromatic/therapeutic Lavender Oil.

134. “10. Using Sunflower Oil as the carrier, include some aromatic/therapeutic Chamomile Oil.

135. “11. Using Almond Oil as the carrier, include some aromatic/therapeutic Cham-omile Oil.

136. “12. Using any good carrier oil, include one or more good aromatic and/or therapeutic oil from the list I am about to provide.

137. Also, try variations of all the above recipes substituting other carrier oils such as sesame, sunflower, borage, and grapeseed.

138. I note that though rare, Sunflower Oil – I give thanks to the Alefim sailors that bring Me such gifts – adds good vibrations to any recipe, besides being a great carrier oil.

139. “Many of the oils that I will list are possible additions to a massage oil recipe, but are also used in other ways.

140. Some have already been mentioned in relation to massage; others have not.

Magdalene Lists some of Her Favorite
Oils to Use in Therapeutic Treatments
and Beauty Treatments
Including Massage

141. “Thanks to My relationship with Alefim sailors and their affiliated network of herbal distributors – chiefly Nasarean Green Wizards of White Magic – I enjoy access to many oils, teas, and herbs that most folks find difficult to obtain.

142. So, do not feel stressed if you cannot find all of the following oils that I now list.

143. You can do wonderful health and beauty work with whatever oils are readily available in your region.

144. Olive Oil itself will work wonders in a variety of uses, and it is very easily obtained.

145. “Nevertheless, I now list some personal favorites, again giving heartfelt thanks to the Alefim sailors that supply My Home Apothecary with herbal blessings from around the world.

146. The only reason I will not include Olive Oil in the following list is that I have already made clear that it is one of My favorites; the same is true for any other oils that were already mentioned and are not in the following list.

147. When I do repeat one, like Lavender Oil, it is because I want to provide additional information about it.

148. In no particular order, some favorites are as follows.

149. “1. Sandalwood (the oil is from a tree) conjures transcendental mystical consciousness and thus is an aid in meditation.

150. Sandalwood Oil is an exotic addition to a massage or facial – combined with a carrier oil – as it is excellent for skin care.

151. Sandalwood Oil is also said to raise the sexual energy and so is great for Tantra Meditation.

152. However, Sandalwood and other tree oils must be harvested without destroying living trees; wherefore, I only

use Sandalwood Oil that has been certified by the Nasarean Tribe of Gatherers to have been harvested from trees that have recently fallen naturally in storms or trees that legitimately needed thinning due to overcrowding.

153. That is why My Sandalwood Oil is so expensive: only small quantities of such ethically harvested oil is available.

154. Whether or not I mention this principle – ethical harvesting – in relation to other tree oils, know that it applies to all of them.

155. I tell you truly, I would rather pay twice as much for an ethically-harvested oil than pay less but support bad karma.

156. Even so, as with all her herbage, it is not the will of Mother Nature to deny the bosom of her bounty to her human children.

157. The key is in being respectful and not over-harvesting from an area.

158. The Nasarean Tribe of Gatherers receives special training in making this determination, but let every Nasarean – and every other friend of Mother Nature – seek to find the place of balance of the ethical harvester.

159. “2. Mint is a great scent to include in a therapeutic sachet and in various treatments to relieve headaches and lift the spirits.

160. Mint Oil conjures cheerfulness and so is included in many rituals and treatments.

161. I have yet to meet a person that does not enjoy the festive scent of Mint Oil, and children love it.

162. Anyone, especially children, that inhales – or swallows – too much of this stimulating oil will be overly stimulated; so, err on the side of caution in dosage – a single drop goes a long way!

163. Mint Oil is too stimulating to use during pregnancy.

164. “3. Patchouli is powerful and thus is diluted in a carrier oil.

165. It can be used as a deodorant; a drop under each armpit is enough.

166. It lifts the mood in general and is said to raise sexual energy.

167. It is ideal for spending time with your lover.

168. Like Jasmine, Patchouli Oil is an especially great scent for the man to wear while the woman wears Lavender Oil.

169. That is not to say that women do not enjoy occasionally wearing Patchouli Oil.

170. Patchouli Oil also conjures an aura of transcendental mystical consciousness and thus is an aid to meditation in general, not only Tantra Meditation.

171. It is also appropriate for scriptural study.

172. Try anointing yourself with a drop or two some Sabbath just before a session of scriptural study.

173. Of course, of the oils that help induce transcendental mystical consciousness, Ganjah Oil wears the crown; however, Patchouli is an excellent alternative for those persons not wanting the much stronger Ganjah Oil experience.

174. Patchouli Oil is obtained from a shrub; wherefore I say: Even a lowly shrub – low to the ground – may lift a seeker sky high!

175. “4. Nutmeg – the oil is obtained from the seed – is a good oil for aromatherapy treatments when there has been serious physical, mental, or emotional stress.

176. Include Nutmeg Oil in your Medicine Bag when visiting the stressed.

177. It is mildly psychoactive and lifts the mood while alleviating a variety of pains and stresses.

178. Do not overuse this oil; save it for treatments where there is a legitimate need for deep stress reduction and temporary relief from pain.

179. It is a great ingredient to include in facials for those that feel stressed-out and also have aches and pains.

180. “5. Neroli is one of the most important oils for beauty treatments including massage and facials.

181. Cut it with a carrier oil.

182. Neroli Oil can relieve anxiety.

183. The great masters of Nasarean

Aromatherapy teach that Neroli Oil can be used in rituals and treatments to help purify the subtle bodies by conjuring a supportive vibration at deep emotional levels.

184. Neroli Oil is considered an aphrodisiac.

185. Very versatile, it is anti-spasmodic, great for skin care and mouth and gum problems, and a wonderful ingredient in a scented bath.

186. The oil is distilled by steam from the flowers of the Bitter Orange Tree.

187. Again, I give thanks for the Alefim sailors that bless Me with such exotic oils, even assuring Me of ethical harvest!

188. “6. Myrrh Oil is extracted from the resin from the bark of the tree.

189. It is very aromatic and extremely therapeutic.

190. It is praised by the masters of Nasarean Essene Aromatherapy as being a very versatile essential oil.

191. Those masters tell us that it has the ability to enhance our quality and level of Chai, Universal Life-Force.

192. They also teach that it is an aid in meditation, as well as being helpful in pain relief and various therapies.

193. It is anti-inflammatory.

194. I tell you truly, inflammation is one of the most common of all signs of unwellness.

195. Myrrh Oil is great in skin care recipes, and so is an important ingredient in many recipes for facials and lotions.

196. As with many essential oils, it should not be used during pregnancy in aromatherapy practices.

197. “7. Frankincense Oil (the oil is from a tree) is one of the most obviously transcendental scents of all, aiding meditation and religious rituals.

198. Frankincense is also used to support physical and emotional therapies because it helps physical wounds [it is anti-septic] and has a positive effect on the wounds of *The Emotional Body*.

199. Also, Frankincense Oil is good

against physical respiratory illness and likewise benefits *The Emotional Breath*.

200. Are you surprised to hear Me refer to *The Emotional Breath*?

201. I tell you truly, breathing is a universal act and each one of our four bodies has its own way of breathing.

202. Not the least of the virtues of Frankincense is the ability to lift the mood.

203. Who does not prefer a good mood?

204. Versatile Frankincense Oil is also a great ingredient to include in a massage oil recipe or a facial.

205. It is used extensively in White Magic Enchantments.

206. Wizardess Gilgalah taught that Frankincense conjures an increased openness to deeply giving and receiving forgiveness.

207. “8. Clary Sage Oil is obtained from the flowers of that plant.

208. It is one of the essential oils that should be avoided during pregnancy as it is a fairly strong muscle relaxant.

209. However, if not pregnant, it is great for menstrual pain and cramps and is one of the best ingredients to use in a facial or other treatment of a person feeling stressed with tense muscles.

210. Clary Sage Oil is an excellent ingredient to include in a massage oil or bath water.

211. “9. Cinnamon Oil is usually obtained from the bark of the cinnamon tree but can be also obtained from the leaves and berries of that tree.

212. However, the oil from the leaves and berries is unlike the familiar Cinnamon Oil from the bark.

213. The oil from the leaves is similar to Clove Oil, whereas the oil from the berries is similar to Juniper Oil.

214. Rightly so, Cinnamon Oil is praised as one of the most important scents in aromatherapy, culinary arts, and herbal medicine.

215. It is especially famed for its use in sachets.

216. It is not generally used directly on the skin, as it tends to burn.

217. “10. Bergamot Oil is from the perfumed flowers of a shrub tree, a citrus cultivated by our sources in the south of Italy.

218. The best oil is obtained by hand-pressing

219. Bergamot Oil is a digestive aid but is also excellent for skin care including facials, and as an ingredient in massage oil.

220. It fights cold sores, acne and other skin conditions, and is a relaxant that works against anxiety.

221. It is also excellent in a hot compress.

222. However, be aware – and make others aware – that Bergamot should not be applied to the skin of anyone planning to get sun exposure soon after the application; that interaction can cause a rash.

223. Thus, in treatments, this is a great ingredient to use after sunset.

224. It is an excellent ingredient in an underarm deodorant.

225. “11. Clove Oil has many uses in various therapies, but is especially effective for toothaches and as an aid in respiratory illness.

226. It makes an excellent ingredient in body care products such as deodorants and soaps.

227. The cloves themselves, not the essential oil, are used in many of My favorite herbal tea blends.

228. “12. Basil Oil is praised by the Greek and Roman healers, but no more than it is praised by Nasarean Healers.

229. Basil is native to India where I lived seven years at the Nasarean encampment outside Benares.

230. Basil Oil is included in many beauty treatments and is linked to the vibrations of love and beauty.

231. It is considered a subtle aphrodisiac on various levels.

232. It is perfect for deep communion with one that you love.

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233. “13. Spikenard Oil has a very powerful, very strong smell; a single drop goes a long way!

234. Spikenard Oil conjures protection and thus is used in a wide variety of treatments, but not when a sweet aroma is desired!

235. Spikenard Oil does not smell as pleasing as many other oils I have listed, but that powerful scent evidently chases away many negative entities!

236. Spikenard Oil has a meditative, transcendental property that makes it appropriate in many spiritual rituals and magical enchantments.

237. Spikenard Oil is especially used in treatments and/or rituals that include anointing for protective purposes.

238. “14. Lavender Oil is one of the most feminine scents of all the oils.  
239. It is My favorite oil for a feminine perfume/deodorant.

240. I often wear a drop or two for another reason; it is a declaration of My manifestation of the Divine Feminine.

241. It can be that for you as well!

242. It invokes feminine spirituality in both females and males.

243. A man wishing to come into contact with his own feminine side or to have a deep communion with the Divine Feminine can benefit from an occasional sniff of Lavender Oil!

244. Lavender is one of the most therapeutically beneficial oils of all, for both women and men.

245. Lavender Oil is good for menstrual pain, skin care, muscular aches and pains due to heavy physical work – it is anti-inflammatory – and is also an insect repellent.

246. Great for the bath and as an ingredient in massage oils, Lavender Oil is a mood enhancer not just for the wearer, but also for those that come near the wearer.

247. Lavender Oil works not only on the physical body but also on the

emotional body.

248. Lavender Oil burns the skin of some persons unless diluted in a carrier oil.

249. “15. Chamomile Oil is a soother of the nervous system and promotes a gentle uplift of the emotions.

250. It is very relaxing before bed, an excellent ingredient in any treatment intended to reduce stress.

251. Chamomile is excellent for insomnia and various physical and emotional upsets, but is also great for general skin care in any beauty treatment including facials and massages.

252. When feeling any lower feelings like resentment or envy or jealousy, apply a drop or two to the solar plexus (third chakra) area and affirm ascension into the higher emotions.

253. “16. Cedar Oil is one of the several best oils for use in sacred rituals.

254. It conjures an enhanced sense of the sacred and empowers affirmations by strengthening Will Power, provided that your will is in harmony with the Divine Will.

255. Cedar Oil is also often used when performing Green Wizardry – Green Magic – in the context of White Magic.

256. It lends strength to our life choices, but only when those choices are wise and helpful, being of the Upward Spiral.

257. Since it is also a mild aphrodisiac and good for the aches and pains related to advanced age, Nasarean lore calls Cedar Oil ‘the scent that brings a smile to the elderly’ and ‘the oil of youthful vigor and strength’.

258. It is also called ‘the oil that helps us transcend fear’ because it is said to actually support our doing so.

259. It helps sore muscles, making it a great ingredient in massage oils.

260. To be safe, avoid use during pregnancy, as with so many other essential oils.

261. “17. Marjoram Oil, another to

avoid when pregnant, is from the leaves of the plant.

262. Marjoram Oil is used in aromatherapy applications because it tends to support a joyous mood and relieve anxiety and stress.

263. It is also said to conjure the awareness of love within and around.

264. It provides good relief from mild coughs and certain kinds of headaches, especially those linked to stress.

265. It is good for relief from muscle aches when combined with a carrier oil.

266. The great Nasarean Wizardess Gilgalah wrote that the scent of Marjoram Oil helps one to relax and focus the mind so as to handle any challenge in a manner that is both effective and joyful, even issues involving the overcoming of sorrows such as the death of a friend or loved one or the loss of health or other things held dear.

267. Zibiah taught that Marjoram Oil is good for certain menstrual problems.

268. I have heard Negohah recommend it to those that have constipation or gas and I trust her teachings.

269. “18. Rosemary Oil is distilled from the needles and/or flowers of the plant.

270. Gilgalah wrote that it supports and strengthens the mind and, like spikenard, causes negative entities to flee.

271. It also helps protect the Emotional Body from various forms of negativity.

272. It is also used in physical therapy for muscle pain.

273. I have seen two people with very sensitive skin get a rash from Rosemary Oil; thus, I advise that each person first test it on a small part of their skin.

274. Cut it with as much carrier oil that is best for you.

275. It is yet another essential oil that should be avoided when pregnant.

276. However, that does not mean that a pregnant woman can't hang a sprig of the herb itself in a room or place a sprig beneath her bed or use a sprig in a Green

Magic Enchantment.

277. Essential oils are far more concentrated than a sprig of herbage and are thus more likely to be avoided during pregnancy.

278. “19. Juniper Oil is often used by Nasarean Healers for cleansing a sick-room or a wound or other acts of purification.

279. It helps fight infections and is good for the skin and for certain types of pain.

280. It wards the patient from mental and emotional attacks from unseen entities.

281. It can be used in spiritual work in much the same manner as spikenard.

282. It is said to purify the blood.

283. It is yet another essential oil to be avoided when pregnant.

284. “20. Cypress Oil is used in rituals that we perform on the behalf of dead friends or relatives because, according to the ancients, the oil is a link between the worlds, opening a door for positive prayers to move from one realm to the next.

285. Cypress Oil is also used in enchantments to transcend anger and become open to forgiveness of self and others.

286. Gilgalah wrote that Cypress Oil can lift the spirit of the broken-hearted when used in aromatherapy.

287. “21. Palmarosa Oil is extracted from the leaves of a plant that grows in India.

288. It is very helpful for various skin problems and is not banned during pregnancy; nevertheless, I advise extra dilution in the chosen carrier oil if pregnant.

289. It has strong cooling properties, physically, mentally, emotionally and, according to the ancients, aids deep forgiveness thereby having a 'cooling' effect even on angry souls.

290. It is a perfect oil to include as an ingredient in massage oil recipes or facials where either – or both – skin problems or anger-issues exist.

### Making Your Own Body-Care Products

291. “It is safest to make your own body-care products, provided that you are an expert and have access to the best ingredients.

292. Otherwise, obtain your body-care products from Nasarean Green Wizards of White Magic if possible, or at least from a trusted source.”<sup>3</sup>

### Aloe for Occasional Skin Problems and Regular Weekly Maintenance

293. A woman of the assembled circle of herbalists in attendance asked the Magdalene, “Miriam, Your skin is so beautiful, do You use an herb on Your face?”

294. Miriam replied, “When you see beauty in the face of another, you see your own reflection!

295. For, lo: Those who see beauty are themselves beautiful.

296. So, the greatest beauty secret is to notice and admire the beauty that surrounds us.

297. Nevertheless, good nutrition and wise use of herbs enhance our beauty, as does a sincere smile and a spirit of joyfulness.

298. The most important herbal anointment for many skin conditions is Aloe.

299. I anoint My face with Aloe once a week as a preventative that doubles as a beauty treatment.

300. For, I tell you truly, once a problem is noticed, in the skin or elsewhere, its spiral already has momentum.

301. This is one of the chief reasons for preventative maintenance; once a disease spiral – or any spiral – has gained much

momentum, it is more difficult – but not impossible – to shift it to a healthy spiral. 302. Thus, it is good to nip a problem ‘in the bud’ before it fully flowers and, going to seed, spreads unwellness throughout your body.

303. But it is even better to prevent the problem from arising in the first place.

304. In our lifetime, we do some of each.

305. “I also give and receive facials with other ingredients as the situation moves Me.

306. Since you asked about herbal facial treatments, I will share the portion of this talk dedicated to sharing some favorite facial recipes, especially those that include ingredients related to aromatherapy.

307. Then I will share information on other methods of aromatherapy.

### Some Examples of Recipes For Herbal Facials

308. Miriam shared a number of facial recipes with the group including the following.

309. Miriam said, “The appropriate ingredients for a facial for yourself or another person depends on the purpose of the treatment.

310. Is it strictly a beauty treatment or is it intended to also have other therapeutic benefits?

311. Ask yourself this question: What are the needs of the recipient of the facial in this particular moment?

312. Perhaps there is more than one purpose for the treatment, in which case the recipe may include various ingredients for various purposes.

<sup>3</sup>Because the various herbal products including oils listed in this section of the Megillah are directly related to our religious practice, the Mother Temple of our church makes them available. For a list of available Nasarean Essene Wellness Botanicals including Magdalene Massage Oils, Aromatherapy Oils, Tinctures, Ritual Oils, and other items described in this section of The Holy Megillah, contact us at either of the two following addresses: Essene Church, Box 516, Elmira, OR 97437 or Essene Garden of Peace Monastery, 18624 Hwy 36, Greenleaf, OR 97412. Our Mother Temple maintains a full Nasarean Apothecary of oils and herbs, including the formulas mentioned in this scripture as adapted by Day of Greenleaf, High Alchemist (and High Jester/Chief Comedian; SMILE!) of Green Wizards of The White Rose. Request a catalogue.

313. Here is just a small sampling of many recipes that I have prepared.

314. “I have already mentioned the Aloe Facial.

315. While the Aloe Gel is a great solo ingredient in a facial, it can be combined with other ingredients in both beauty and therapeutic treatments.

316. Since Aloe is not particularly scented and is used as a gel not as an oil, you can create various Aromatic Facials by simply adding one or more aromatic oils.

317. Consider trying the following recipes that include Aloe Gel with one or more Aromatic Oil.

318. “Aloe Gel with Lavender Oil makes a wonderful facial that has both therapeutic and beauty benefits.

319. You need not pre-mix the Aloe and Lavender.

320. You can spread the Aloe Gel on the face and then add a bit of Lavender Oil in a carrier onto the gel.

321. The gel performs the facial work while the aromatic oil performs aromatherapy.

322. To keep the oil out of the eyes – always important! – apply it to the upper lip near the nostrils.

323. You can also pre-mix the ingredients, mashing the fresh-peeled aloe gel with the Lavender Oil and its carrier.

324. I always prefer fresh Aloe Gel, preferably from spears harvested within a day or two of the giving of the facial.

325. “The simplest – and My most frequently-used method – of an Aloe Facial is to simply peel back the hard skin of the spear and directly rub the gel on My face.

326. However, that is not an example of an aromatic facial, as the Aloe Gel has no strong scent.

327. In that case, I often employ a small Aromatic Sniffing Jar filled with Lavender Oil or another aromatic oil.

328. “For a deeply peaceful facial that has both beauty and therapeutic benefits, add

both Chamomile Oil and Lavender Oil to the Aloe Gel.

329. Try substituting the Lavender Oil with Rose Oil.

330. Whether I mention it or not from this point forward, know that I always recommend combining whatever aromatic oil you use in a facial with a carrier oil.

331. “In times of deep stress for the receiver of the facial, add to the Aloe Gel – unless the giver or receiver is pregnant – Clary Sage Oil and Rose Oil.

332. “In times of mild stress for the receiver of the facial, add to the Aloe Gel the mildly relaxing Chamomile Oil.

333. “Try Bergamot Oil with Aloe Gel in beauty and therapeutic treatments such as facials when the recipient has mild nervousness.

334. The same recipe is a great beauty treatment for those that have acne.

335. Remember that Bergamot Oil should not be used soon before exposure to the Sun or it can cause a rash in some persons.

336. Facials that include Bergamot Oil are best done in the evening.

337. “Aloe Gel can be used with many other ingredients, but now I will give some examples of facial recipes that do not include it.

338. “Using Olive Oil as the carrier oil, include Chamomile Oil as an ingredient.

339. “Using Olive Oil as the carrier oil, include any of the ingredients that I previously combined with Aloe for a facial.

340. “Using Olive Oil as the carrier oil, include Cedar Oil as an ingredient for a facial.

341. “Using Olive Oil as the carrier oil, include Marjoram Oil as an ingredient for a facial.

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342. "Using Olive Oil as the carrier oil, include Rosemary Oil as an ingredient for a facial.

343. "Using Olive Oil as the carrier oil, include Juniper Oil as an ingredient for a facial.

344. "Using Olive Oil as the carrier oil, include Cypress Oil as an ingredient for a facial.

345. "Using a good carrier oil of your choice, include Palmarosa Oil and, if you wish, any aromatic oil that you feel like enjoying.

346. Try any of the following excellent carrier oils with Palmarosa: Olive Oil, Almond Oil, Sesame Oil, Sunflower Oil, and Grapeseed Oil.

347. These excellent carrier oils, while not strongly aromatic, have therapeutic benefits besides their ability to carry and dilute the aromatic oils.

348. Any one of them is in itself an excellent Simple Facial.

349. Try each of these carrier oils with Palmarosa Oil and this one facial recipe becomes five recipes!

350. Likewise, each of the other facial recipes I have given can also be altered to include any of these great carrier oils.

351. Also try adding one or more additional aromatic or therapeutic oil to each given recipe and, behold, the list of facials grows very long!

352. Let your intuition and mood – and your head – guide you in the selection of your oils and other ingredients for facials, massages, and other treatments.

353. Remember that I am only listing some examples of recipes for facials to give you the general idea.

354. This list is not exhaustive; rather, it is suggestive.

355. "Remember: the first time you use any essential oil on your skin, try only a

bit on one spot of your arm.

356. Each body is unique in its reaction to herbal products.

357. Your body – or that of a person that you are helping – may not react the same as most people.

358. Something that is helpful in most cases can be harmful or deadly in a few cases.

359. Only when you are confident that you do not have an allergic reaction to an herbal product should you use it in a normal dose or over much of the body, as in a massage or facial.

360. "I will now share information on the use of clay or mud in a facial, as I was asked to do by some present here today.

361. After doing that, I will share more methods of aromatherapy.

Clay and Mud as Ingredients in Facials and Other Treatments

362. Miriam said, "I need a volunteer with excessively oily skin to come forth and receive a clay facial."

363. As a woman came forth to volunteer, Miriam praised the healing power of clay.

364. She said, "Clay is a great example of something seemingly humble and beneath our feet that is highly exalted by healers and beauticians.

365. It draws toxins from your skin and promotes the tightening of flabby skin, healing and beautifying at the same time."

366. The woman volunteer now sat in front of the Magdalene.

367. Miriam said to the group, "Experiment with different colors of clay for various purposes.

368. Because clay has the property of pulling moisture from the skin, it is a good facial for anyone with oily skin.

369. Because of that same property, clay is also used to help pull impurities from the skin on any part of the body, including on some wounds and rashes where the properties of pulling and

drying are deemed helpful.”

370. Miriam gave the woman a clay facial that was accompanied by occasional sniffs of Geranium Oil from an Aromatic Sniffing Jar.

371. Miriam spoke words of prayer and enchantment for the drawing of all poisons from the body and face.

372. Then Miriam said, “Though I have not yet mentioned it, Geranium Oil is another of My favorites.

373. In Africa, I walked amongst fragrant geranium flower gardens.

374. Now I keep some of the oil for use in special rituals and beauty treatments.

375. Geranium Oil is protective like Spikenard, yet smells sweeter.

376. It aids in the drawing forth of emotional poisons and also has a quality that induces cheerfulness.

377. Though in this particular clay facial, I have chosen to use Geranium Oil in an Aromatic Sniffing Jar, it can also be used as an ingredient in a facial.

378. In non-clay facials, the Geranium Oil can be the chief ingredient to address oily skin.

379. Geranium Oil is also a great ingredient in an Aromatic Sachet.”

380. After the clay was washed off the face of the volunteer, Miriam said: “Behold, when you wash the clay off, whether from the face as in this facial, or from other body parts in other treatments, that is a perfect time to affirm that all negativity has, indeed, been drawn out and washed away.

381. That is an example of adding an enchantment to a treatment.

382. Since clay is of Mother Nature, we can call this enchantment an example of Green Wizardry – also called ‘Green Magic’ and ‘Natural Magic’ – in the context of White Magic.

383. The enchantment is White Magic because it affirms a positive, good outcome.

384. When enchantments affirm hurtful, negative outcomes – such as seeking successful vengeance on another person

or unethical financial advantage – they are not of White Magic.

385. When a White Magic enchantment includes nature-elements such as herbage or stones or, in this case, clay or mud, then we have Green Wizardry in White Magic.

386. A good, loving enchantment that does not include nature-elements is White Magic but is not Green Wizardry.

387. Green Wizardry – Green Magic/ Natural Magic – specifically relates to the use of nature-elements in wizardry.

388. In the given example of clay being washed off with the recitation of a positive enchantment, Green Wizardry and White Magic are being employed to support a healing/wellness practice.”

389. Miriam hugged the volunteer and sent her back to her seat.

390. Miriam said, “Though I keep a variety of clays of different colors in My Home Apothecary, and though I often carry some clay in My Essene Medicine Bag, you can do a great facial simply by digging up a bit of clayish earth and applying it!

391. The Queen of Beauty, Negohah the Wizardess, the eldest woman in My group of companions, often finds a muddy pool in which to do a mud bath.

392. Yesterday, she asked a couple of the young men to dig her a body-sized pit in a muddy place near a spring.

393. Lying down in the pit, she covered her skin with mud and relaxed for a long while.

394. Then she bathed in the clean spring water.

395. Wherefore I say, behold: even simple mud will work wonders in the absence of special clays!

396. Even so, as you build your Home Apothecary, I advise that you acquire clay of various colors: green – like the clay I used in this facial on our volunteer – but also red, yellow, white, and any other shades that you discover.

397. You will learn in your ongoing studies and by personal experience which colors of clay are best for various conditions.

398. I have found green clay to be the most

powerful for many purposes.

399. Red clay is My second-most-used clay; I use it in magic rituals to represent the element of earth.

400. What better to represent 'Adamah', 'Red Earth', in a ritual than red clay?

Flower Waters Are Great Ingredients in Facials and Other Herbal Applications Including Hydrosols

401. Miriam said, "In the same way that you can soak Rose Petals in water to drink, that same water – and other appropriate Flower Waters – makes an excellent ingredient in a facial.

402. Even by itself, Rose Water is an excellent simple treatment for the skin.

403. And a handful of rose petals are far easier to come by than expensive Rose Oil.

404. Beautiful skin is not just for the rich!

405. Beautiful skin is for the wise woman – or man – that uses Flower Waters and other inexpensive ingredients wisely!

406. "The soak-water from many other sun-exposed flowers can be used similarly and with great benefits.

407. Roses are but one wonderful example.

408. But first study the topic extensively; not all flowers are equally appropriate to apply to the skin, even in mild form as Flower-Water.

409. And some should not be used internally, as a beverage.

410. Study, study, study!

411. "Some of the most pleasant body care products are hydrosols.

412. They are a special type of Flower Water because they are prepared a bit differently.

413. Rather than simply soaking the flowers or petals in water, a hydrosol uses steam to extract even more of the essences.

414. Hydrosols last longer than the simple soakings, and the greater array of

significant essences extracted results in a stronger medicinal water and far more scent.

415. I prefer steam-distilled hydrosols to herbal formulas that use alcohol to extract and preserve the essences of flowers.

416. Although alcohol preserves an Herbal Extract longer, 'hard alcohol' – 'alcohol in more concentrated form than wine' – is a poison.

417. The problem with 'hard alcohol' in herbal products taken internally is that it is so concentrated that it 'burns/disrupts' the soft tissues of your innards.

418. The only form of alcohol that I Myself use in herbal formulations is wine, which I call 'soft alcohol' because, being less-concentrated than 'hard alcohol', it has less of a 'burning' effect.

419. I will speak more on this topic when I introduce Herbal Tinctures.

420. Now I simply am making clear that one reason that I love steam-distilled hydrosols so much is that they extract and preserve herbal essences well-enough without the downside of hard alcohol.

Aromatic Sachets and Essene Medicine Bags

421. Miriam moved on to the topic of Aromatic Sachets and Essene Medicine Bags.

422. "What is an aromatic Sachet?"

423. It is a pouch or small bag that includes at least one aromatic herb or spice but often is a mixture of various ingredients of aromatic herbage including spices and, as the individual case will dictate, possibly one – or more – oils dripped onto herbage.

424. The difference between an Aromatic Sachet and the typically larger Essene Medicine Bag is that the sachet consists of a particular recipe for particular symptoms or purposes while, on the other hand, an Essene Medicine Bag is likely to include many ingredients that can be used in various recipes, not just any one particular treatment.

425. An Essene Medicine Bag might include many more herbs and oils, and perhaps the makings for various amulets and talismans and the like.

426. A large Essene Medicine Bag serves as a traveling Nasarean Apothecary.

427. Who carries that traveling bag?

428. Why, traveling Nasareans of course!

429. On longer journeys we carry larger Essene Medicine Bags because we are away from our Home Apothecary, our storeroom of ingredients.

430. When we are departing from home to treat a person, we will load our bag with the ingredients we are most likely to use.

431. But an Aromatic Sachet, though it is also a cloth bag with herbal ingredients, is not used as a carrying bag.

432. Rather, an Aromatic Sachet is typically a treatment, a recipe made to cause a particular effect in a particular situation.

433. Essene Wellness Practitioners use both.

434. For example, I might visit a person and prepare them a healing tea and a salve from ingredients in My Essene Medicine Bag.

435. And I might leave with that same person an Aromatic Sachet with instructions to wear it around the neck or to sleep with it.

436. A large Essene Medicine Bag might include in its contents one or even several Aromatic Sachets that will be given to those we visit.

437. Essene Medicine Bags come in various sizes and most Essene Wellness Practitioners own several sizes.

438. Whereas most Essene Medicine Bags are made of strong and durable hemp fabric, Aromatic Sachets are often made of a lighter fabric that permits the scent to more easily exit the cloth.

439. Hemp fabric can work as a sachet bag but must be woven thinner and more porous than we would for a carrying bag.

440. That is because the whole purpose of an Aromatic Sachet is to be *aromatic*.

441. The cloth of the bag is thin and porous to more easily permit the aroma to escape

the bag so as to be breathed by the one receiving the treatment.”

Some Recipes for Aromatic Sachets

442. Miriam said, “I will now share just several examples of many possible recipes for Aromatic Sachets.

443. Some of these examples also relate to the use of Aromatic Sachets in Nasarean Green Wizardry in White Magic; I will point them out.

A Chamomile and Frankincense Sachet for Relaxation and Spiritual Uplift with a Description of an Aromatic Pillow

444. “When you or another go to bed at night and have excessive nervousness, try this recipe for a relaxation-inducing Aromatic Sachet: Chamomile Flowers with Chamomile Oil added – dripped onto the flowers – with a bit of Frankincense Oil.

445. Use enough Chamomile Flowers to fill the sachet to be the size of a closed fist or a bit smaller.

446. Larger Aromatic Sachets can be made and used like a pillow; however, in that case they are called by another name: Aromatic Pillow.

Turning the Chamomile and Frankincense Sachet into an Example of Green Wizardry in White Magic by Adding an Enchantment

447. “Now, let us turn the above recipe into an act of Green Wizardry in White Magic.

448. The recipe is the same as that just given, but now you will include appropriate words of enchantment such as the following.

449. ‘May the chamomile flowers and oil in this sachet bring relaxation of the body, mind, and emotions of all that smell their aroma, and may the frankincense relax even the soul itself so that it may remain focused on Jah-Jah and Elohim in Yah and do Their will of sharing Love in Wisdom.’

450. It is good to repeat an enchantment like this three times.

451. It is good for the maker of the Aromatic Sachet to speak these words at the time of making, then again when actually beginning to use the sachet.

452. If you transfer the sachet to another person to use, they can join you in reciting the words three times.

453. "If you are personally involved with the harvesting of any of the ingredients for this or another Aromatic Sachet, you can also speak a similar enchantment at the time of the harvesting.

454. If you do not know the specific use of an herb at the time of harvest, you can speak a more general enchantment such as: 'May these Chamomile Flowers bless all that will experience their taste or aroma.'

455. "Since 'setting' – location/place – can also be used to enhance Green Magic, you can use or gift the Aromatic Sachet in a particularly powerful nature spot, thus adding yet another nature-element.

456. One example of that would be to stand beside a stream in a spot where you feel the sunlight and a bit of wind on your skin as you use or gift the sachet.

457. In that case, you are directly experiencing Earth, Water, Air, and, in the form of sunlight, Fire."

458. Miriam then gave another recipe for an Aromatic Sachet.

An Aromatic Sachet for Those with a Stuffed-Up Nose and a Cough Due to Mild Illness

459. "For those with stuffed-up nose and a cough due to mild illness, try a mix of dried peppermint leaves anointed with a liberal dose of aromatic Cinnamon Oil and Marjoram Oil, with a bit of Juniper Oil and Peppermint Oil also dropped onto the peppermint leaves.

460. Have the patient sleep with the sachet near their bed.

An Aromatic Sachet for Those with a Stuffed-Up Nose and a Cough with a Sore Throat Due to Mild Illness

461. "If the patient described in the previous recipe also has a mild sore throat, in addition to giving herbal teas that treat a sore throat, you can also add Bergamot Oil to the sachet recipe I just gave.

462. Remember: Essene Aromatherapy including Aromatic Sachets can be used in conjunction with other appropriate Essene Wellness Therapies including Essene Herbal Teas.

463. In the case at hand – a person with a mild illness of the upper respiratory system that includes a sore throat – it would be unusual if appropriate teas were not used in conjunction with an Aromatic Sachet.

Geranium Oil Aromatic Sachet to Promote Cheerfulness

464. "Geranium Oil is a great ingredient in an Aromatic Sachet to promote cheerfulness.

465. It raises the spirits and chases away negativity.

466. Try dripping it on dried mint.

467. For use before bed, replace the dried mint with chamomile flowers.

If Bad Dreams Are a Problem Try This Sachet:

Aromatic Sachet to Transform Bad Dreams

468. "Try the following Aromatic Sachet if you or another person is being bothered by bad dreams.

469. Using enough dried peppermint to fill the small sachet-bag, drip the desired amount of each of the following aromatic oils onto the peppermint: Neroli, Cinnamon, Rosemary, Jasmine, and Frankincense.

470. "The making of this *Aromatic Sachet To Transform Bad Dreams* is transformed into an act of Green Wizardry in White

Magic by adding words of enchantment when you drip some drops of one or more of the aromatic oils onto the dried peppermint.

471. Even before adding the oils, affirm the specific *Magical Purpose* of the dried peppermint that is being used as the base ingredient.

472. For example, you can say: *'Even as the scent of peppermint conjures joyfulness when I am awake, I hereby affirm and enchant that in this sachet the scent of peppermint will bring Joy to the dreams of all that smell it!'*

473. "Then, as you add the drops of aromatic oil to the base ingredient – dried peppermint – speak appropriate words of affirmation and enchantment.

474. For example, when you add the Neroli Oil, say something like: *'The scent of Neroli Oil in this sachet will conjure a supportive vibration at deep emotional levels bringing deep peace, a peace that is deep enough to include the dreams of all that inhale it!'*

475. Repeat that affirmation three times.

476. Likewise, when you add the Cinnamon Oil, say something like this: *'The scent of Cinnamon Oil in this sachet will conjure deep happiness in the dream world of all that inhale it.'*

477. Repeat that affirmation three times.

478. When you add the Rosemary Oil, say something like: *'The scent of Rosemary Oil in this sachet will bring Wisdom to the dream world of all that inhale it.'*

479. Repeat that affirmation three times.

480. When you add the Jasmine Oil, say something like: *'The scent of Jasmine Oil in this sachet will bring the Masculine Lion Vibration of Protection to defend us while we sleep and dream.'*

481. *Let the first Master of Zahyen, Judah, now serving as the Chief Angel of the Branch of Power, protect us while we sleep and dream, with all his holy helpers, the ascended masters of the Lions of Zahyen Universal!'*

482. And when you add Frankincense to this sachet, say something like: *'The*

scent of Frankincense Oil in this sachet will heal any emotional wounds that may have contributed to the bad dreams that we hereby remedy.'

483. *This Frankincense Oil will also help all that smell this sachet to be centered in the Crown Chakra when awake or asleep so as to receive transcendental spiritual vibrations, the cure-all of all cure-alls!'*

484. "The 'right amount' of each oil is that which creates the amount of aroma you prefer; you determine that by adding a drop or two at a time until it 'smells right'.

485. "If the recipient of this sachet has been having trouble sleeping along with bad dreams, replace the peppermint leaves with chamomile flowers.

486. In that case, alter the words of the enchantment to refer to chamomile rather than peppermint.

If You Believe that You Are Being Attacked by Negative Entities either when Asleep or Awake Try Adding Spikenard Oil to the 'Dreams Sachet Recipe' Just Provided

487. "If you or another believe that you are being attacked by negative entities either when asleep or awake, just add one additional ingredient to the *Aromatic Sachet To Transform Bad Dreams* that was just given: A liberal dose of Spikenard Oil!

488. "In addition to the words just given for the 'Dream Sachet' affirmations, name Spikenard Oil and say something like: *'This Spikenard Oil will provide protection from all negativity by bathing that negativity in the Transforming Light of Self-Awareness in Yah Consciousness.'*

489. *That is the 'Spiritual Fire' that illuminates Heaven Most High like Spiritual Stars.'*

490. *These Stars are Seeds of Light that shine in every heart of every part of the All!'*

491. *In this Spiritual Light of Self-Awareness, all darkness of negativity is transformed.'*

492. Feel free to substitute the following short-version: *‘This Spikenard Oil will illuminate and cast out negative entities.’*

493. “And when you recite those words about Spikenard Oil, know this: the true winner in Universal Life is only known when all things are deeply revealed, illuminated to the core by Supernal Light.

494. Supernal Love wins every time at that level of illumination, as acknowledged by Wisdom itself in the Nod of Wisdom to Love, the Nod that is Eternal Life itself.

495. And that is true precisely because the Ultimate Truth turned out to have always truly been – and always will be – Ultimate Universal Salvation.

496. Ultimate Universal Salvation is the Ultimate Good according to the Most Unlimited Love that is the Most Merciful Love.

497. The Most Merciful Love is revealed by Highest Wisdom to be absolutely unlimited and thus truly ‘Supernal’.

498. That Supernal Love is eternally the Ultimate Winner of the Ultimate Victory, the victory of All-Inclusive Unlimited Love.

499. No negative entities can harm anyone in this Spiritual Light.”

Aromatic Sniffing Jars

500. Miriam said: “One of the simplest and best methods of receiving aromatherapy is by taking an occasional sniff from an Aromatic Sniffing Jar.

501. Within the jar can be the Essential Oil itself, often diluted in a carrier oil, or unfired incense or other strongly aromatic ingredients.

502. I highly recommend a sniff of Lavender Oil from such a jar.

503. Even a small jar of dried lavender flowers has a strong enough aroma to be beneficial.

504. Try a mix of rose petals and lavender flowers!

505. The Aromatic Sniffing Jar is typically quite small if it contains essential oil, a bit

larger for aromatic herbage.

506. “I also recommend that you perform ‘The Wedding of King Jasmine and Queen Rose’ with two sniffing jars: one of Jasmine Oil, the other of Rose Oil.

507. First sniff the Jasmine Oil, then sniff the Rose Oil.

508. Or you can reverse the order.

509. When Rose Oil is not available, substitute Rose-Scented Geranium.

510. “After educating yourself on the virtues and cautions related to the various aromatic oils, you will know which of the oils and other strong scents are best at any particular time.

511. Caution is especially important when pregnant.”

Hanging Aromatic Herbage in Your Living Area

512. Miriam said: “An even simpler form of receiving aromatic therapy is to hang aromatic herbage in your living-quarters.

513. Choose herbage known to have beneficial aromas.”

Dry Aromatic Potpourri

514. Miriam said, “Another method of aromatherapy is to make an Aromatic Potpourri.

515. Choose some aromatic herbage and spices that have the qualities desired for your purpose and place them in a container with a lid in a dark area for one Moon (Month) to ‘ripen’.

516. I recommend also including ground citrus peels as a ‘fixative’; a ‘fixative’ is a ground substance that well absorbs the oils of the aromatic herbage.

517. After the ripening period, it is ready for use.

518. Remove the lid and inhale whenever you like.

519. Leave the lid off awhile whenever you want to scent a room.

520. Properly made, an Aromatic

Potpourri is potent for many Moons.

521. I often include lavender flowers with rose petals and cinnamon as key aromatic ingredients, with the ground citrus peels as the fixative.

522. If you like, after the ripening period add some drops of essential oil to the herbage for additional aromatic and therapeutic benefits.”

Hot Water and Essential Oil

523. Miriam said, “Yet another method of aromatherapy is to add several drops of aromatic oil to steaming water and inhale.

Aromatic Sprigs, Flowers, and Unfired Incense in Ritual Enchantments and Simple Aromatherapy

524. “It is extremely simple to use a handful of aromatic sprigs, fragrant flowers, and/or unfired incense in ritual enchantments and aromatherapy.

525. Obviously, one can also apply heat to the incense or, as in the Aromatic Potpourri, apply heat to the herbs and flowers to increase the aroma, but now I am giving the teaching that you can perform simple, mild aromatherapy by simply sniffing a handful of aromatic herbage.

526. This is the sort of preventative aromatherapy that a healthy person might use, not needing a medicinal dose yet wishing to enjoy these natural scents.”

Aromatic Herb Gardens

527. Miriam said: “Talking about a simple form of aromatherapy, it does not get much simpler than going for a walk in an Aromatic Herb Garden!”

Unfired and Fired Incense

528. Miriam said: “Many varieties of Aromatic Incense can be used either without heating or by adding heat to release more aroma.

529. Heat – such as burning an incense

lump on a hot coal – releases more aroma but can also add unwanted smoke or ash into the air.

530. I nearly always prefer unlighted incense and the cleaner air!

531. However, one incense that I love to smell fired on occasion is frankincense!

532. How very transcendental that scent is!”

Introduction to Herbal Tinctures

533. Miriam said, “I will describe five types of Herbal Tinctures.

534. Each of the five types employs a different *Menstruum*, a different *Solvent*, to extract herbal essences.

535. Each *Menstruum* differs in regard to which essences it is capable of extracting from each herb, and also differs in regard to how long it will preserve the extracted essences.

536. The various *Menstrua* also differ in regard to healthfulness.

537. The five *Menstrua* I will describe are: Water, Hard Alcohol, Water Mixed With Hard Alcohol, Wine, and Vinegar.

538. “Water is a great solvent and healthful but is not good at preserving what it extracts.

539. That is why we drink Herbal Teas shortly after brewing them.

540. An Herbal Tea can be considered a type of *Water Tincture*.

541. “Hard Alcohol – alcohol stronger than wine – is a great solvent and is good at preserving but, in My view, is too ‘fiery’ for your innards and thus not very healthful.

542. Most of you have never seen Hard Alcohol.

543. Some Nasarean Alchemists have produced it for use in certain aspects of their work.

544. Some use it as a *Menstruum* for certain herbal tinctures.

545. We call this type of tincture a *Hard Alcohol Tincture*.

546. Personally, I do not use this type of tincture, since I consider it less healthful

than a Wine Tincture or Vinegar Tincture.

547. “Hard Alcohol Mixed With Water is a milder Menstruum than Hard Alcohol by itself.

548. It extracts and preserves very well, but is still harsher on your innards than wine or vinegar.

549. This type of tincture is called a *Hard Alcohol With Water Tincture*.

550. Personally, I do not use this type of tincture; it is still too harsh for Me.

551. “Wine is a great Menstruum for an herbal tincture.

552. It extracts well, preserves well – though not nearly as long as Hard Alcohol – and, in small quantities, is not too harsh on the innards.

553. Also, because Wine is from the fruits of nature, it carries the vibrations of the fruits of which it is made.

554. A tincture that uses Wine as the Menstruum is called a *Wine Tincture*.

555. I use and share Wine Tinctures, as well as Vinegar Tinctures.

556. “Vinegar is a wonderful Menstruum.

557. Although it may not preserve as well as Hard Alcohol or even Wine, it does a reasonably good job of that while adding its own unique – and healthful – qualities.

558. In regard to the shorter ‘shelf-life’, I like to make a *Vinegar Tincture* with the intention of it being used that month.

559. That is why I also call My Vinegar Tinctures, *Moon Tinctures*.

560. I make one for each month, the recipe each month relating in some way to the Tree of Life Branch or Root Force for which the month is named on the Nasarean Calendar.

561. Even if but one Vinegar Tincture recipe was repeated each month of the year, you could change the words of enchantment at the time of making the tincture each month to correlate with the Tree of Life names of each month.

562. In that case, the words of enchantment would each month be

linked to the Branch Force or Root Force featured that month.

563. Although the same thing can be done with Wine Tinctures, Vinegar tinctures, having less shelf-life, work especially well with a monthly making-routine.

564. “Whether I am using Wine or Vinegar as My Menstruum, the method by which those Menstrua are employed to extract herbal essences is called *Maceration*.

565. Maceration means *Extraction By Soaking In A Menstruum*.”

Aromatic Ointments Including Salves

566. Miriam said, “I will end this talk by sharing a bit of information on *Herbal Salves*.

567. By the word salves, I refer to *herbal ointments and balms and all other herbal unguents intended to heal or soothe*.

568. Salves are commonly applied to wounds, skin irritations, burns and other conditions.

569. The word unguent means to anoint in the manner that we *spread a salve or oil on a portion of our skin*.

570. The word ointment means: a *fatty substance applied to the skin for healing or cosmetic purposes*.

571. The word balm means: *an oily or gummy aromatic resin obtained from certain trees and shrubs and used as medicine; the word is also used more loosely to refer to any fragrant oil used for therapeutic purposes or anointing rituals*.

572. The possible ‘therapeutic purposes’ include not only physical healing or soothing, but also the healing or soothing of mental and emotional distress, as well as general mood-enhancement.

573. “Here is an example of a salve recipe that has both aromatic and non-aromatic ingredients and qualities.”

Miriam Gives a Salve Recipe for Sore Muscles

574. Miriam said, “This is just one salve

recipe from the many dozens of good recipes for various purposes.

575. The variations in salve ingredients from one recipe to the next relates to the purpose or purposes for which a particular salve is being used in a treatment.

576. Simply put, salves are a combination of oils and beeswax treated with heat to make a good ointment for a particular purpose.

577. “Let us imagine that an oldster not used to heavy labor has labored long and hard on a yearly outdoor task and has sore muscles.

578. Your task in treating the sore muscles of the oldster is to ease his or her aches with a salve that will include oils known to provide that relief with as little chance of negative side effects as possible.

579. So, with the beeswax and a carrier oil, you would include oils such as those in this recipe: Lavender Oil, Nutmeg Oil, and Clary Sage Oil.

580. “Although I gave the example of an oldster, younger persons with similar sore muscles could benefit from this salve treatment.

581. “You get the general idea: a salve includes the particular oils deemed beneficial for an intended purpose, combined with beeswax and treated with heat to make an ointment.

Final Words of Advice on Herbal Practices

582. “Feel very free to change your mind about any particular ingredient or method at any time, based on your best – and always expanding – current information and life experiences.

583. So taught My Mother, Zibiah the Herbalist, and so I teach.”



Chapter Fifty-Seven



Magdalene Describes an Anointing Ritual of the Seven Chakras that Can Be Performed in Bed before Sleep or upon Awakening in the Morning

1. By the fire that night, after having preached the sermon on Nasarean herbal practices, Miriam spoke to Her companions.
2. She described an anointing-with-oil ritual that can be performed on our seven chakras.
3. She recommended that it be done in bed at night just before sleep or upon awakening in the morning.
4. Miriam said, "Regarding which oils to use, that depends entirely on what you have available.
5. If you have one oil only, anoint each of your seven chakras with that oil and affirm healing and well-being as you do so.
6. The one oil that most Nasareans will nearly always have at hand is olive, since we use it with our food.
7. It is excellent for this anointing of the chakras because it is so good for the skin and is very mild.
8. But when you have access to your entire herbal apothecary, you might choose a different oil or mix of oils for each of the chakras.
9. "One option would be to use the seven oils that Nebiyah uses when she awards the Wand of Prophetess to her graduating students.
10. Those seven oils – and the chakras that each one correlates with – are as follows.
11. First Chakra (feet and tail bone): Spikenard Oil.
12. Second Chakra (sexual genitalia): Lavender Oil.
13. Third Chakra (solar plexus): Chamomile Oil.
14. Fourth Chakra (heart/chest center): Rose Oil.
15. Fifth Chakra (throat area/thyroid/
vocal region): Rosemary Oil.
16. Sixth Chakra (forehead/third eye): Cedar Oil.
17. Seventh Chakra (crown/top of head): Ganjah Oil (Frankincense is a good alternative when Ganjah Oil is not available).
18. "Use no more than a drop or two of the listed oil, and combine that with a mild carrier oil unless you are very confident that your skin will not be burned by the pure listed oil.
19. Olive Oil and Almond Oil are great carrier oils, safe even on the sexual genitalia.
20. "I remind you that you can always choose fitting substitutes for any of the above listed oils that you do not currently have at hand.
21. You can use any of the above listed oils on any or all of the seven chakras and other spots.
22. You may also choose to experiment with other oils not mentioned in this talk.
23. Continue to educate yourself on the topic of oils.
24. Never believe that you know it all!
25. "As you anoint each chakra, affirm wellness for that region.
26. You can adapt your words to fit various purposes, but you can't go wrong with a simple affirmation of wellness."



Chapter Fifty-Eight



A Talk by Yahshua at Mount Carmel:

Yahshua's Description of His Own Diet and Sermon on Ha Yesod

1. Yahshua said, "Baptism into the Nasorean Church of The Essene Way is an initiation ritual whereby we acknowledge and repent our sins and rise from the waters forgiven in order to walk the Nasorean spiritual path fully devoted to the Nasorean deities and the saving teachings found in *The Holy Megillah*.

2. Baptism into the Nasorean Religion of the Essene Way requires basic vegetarianism.

3. I consider vegetarianism to be The Foundation – Ha Yesod – of the spiritual life; Miriam and I require it of Our disciples.

4. If you build a strong foundation, when the storms of life come, your walls and roof will not collapse!

5. If you build your life on the shifting sands of wrong opinions, false beliefs, and unwise priorities, you are like a man who builds his house on sand without a strong foundation.

6. When the storms of life come, his walls and roof will collapse.

7. Though stricter forms of vegetarianism can be self-chosen, the only requirement of baptism as a Nasorean is basic vegetarianism, which can include eggs and/or dairy products, but does not include fish or fowl.

8. It is fine, but not required, to practice stricter forms of vegetarianism.

9. But it is *not* fine to *require* stricter practices than that, for, the Nasorean Commandments of Moses make clear that, in this world, unlike the higher heavens, dairy and eggs are permissible.

10. Behold: the following *Ten Commandments of Moses* should be studied and, by those that have the ability, committed to memory."

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11. Yahshua then, showing that He had Himself committed them to memory, recited the Ten Commandments of Moses, correctly reciting them word for word without a single error.

12. Those Commandments of Moses are as follows.

13. 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.*

14. 2) *Within the creation is a spark of the Creator; wherefore, know yourself.*

15. 3) *Within every creature is a spark of the Creator; wherefore, respect all living things in the manner that you respect yourself.*

16. 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.*

17. 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.*

18. 6) *You shall not kill any creature for pleasure, nor for profit, nor for food.*

19. 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.*

20. 8) *You shall cultivate honesty within yourself and in every relationship.*

21. 9) *You shall forgive yourself when you stumble, and likewise forgive others their shortcomings.*

22. 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.*

23. After reciting the Commandments of Moses, Yahshua said: “We Nasareans know that, unlike *The Holy Megillah*, the Torah of the Aaronite Jews does not present a vegetarian Moses.

24. Their scriptures are not our scriptures and never were; rather, their scriptures have been heavily influenced by Lucifer in an attempt to get people to eat meat, as revealed in *Mattanah*.”

25. Yahshua opened the *Megillah* to the section to which He had just referred, and, in a voice both powerful and gentle, said: “I will read from *The Book of Mattanah*, the first book of *The Holy Megillah*: ‘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.

26. 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.

27. 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*.

28. Lucifer said to his soldiers, “Behold: I will plant my own seeds beside their Garden, near their tree I will plant my tree.

29. And I will appear to Adam and Eve and tell them I am their God.

30. And I will command them to obey my angels and me.

31. *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.*”

32. *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.*

33. *For, Lucifer knew that the young souls he wished to ensnare would not knowingly choose the dark path.*

34. *Yea, darkness must be mixed with enough light to make it palatable.*

35. *Neither would these young souls knowingly worship Lucifer and Satan rather than Elohim and Jah-Jah.*

36. *Therefore, Lucifer would pretend that he was God; he would call himself Yahweh and tell them that he was their Creator.*

37. *He would establish the Priesthood of the Serpent on this world, which is the Satanic Priesthood of the Dark Path.*

38. *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.*

39. *And only one thing is truly needful to enslave mankind: he must be made to eat the flesh of animals.*

40. *For then we can enter his body and enjoy his senses.*

41. *Yea, and we can whisper in his head and he will believe that our words are his own thoughts.*

42. *No matter if his scriptures declare ‘Love one another’, as long as he eats flesh he will be unable to follow those words.*

43. *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.”*

44. Yahshua looked up from the scroll and said, “In those verses, we learned that Lucifer – a leader in the Army of Satanism – was told by his dark lord Satan to corrupt the young souls of this new world with the killing and eating of animals.

45. And so Lucifer did.

46. And that is why the Aaronite Torah calls for bloody animal sacrifice and permits the eating of flesh; Lucifer wanted it that way.

47. That is also why *The Holy Megillah: Nasorean Bible of the Essene Way* is a persecuted scripture, for it upholds vegetarianism and forbids animal sacrifice.

48. “Today, I will describe My dietary teachings under the title, *Sermon on Ha Yesod*.

49. I have been asked by our hosts – the Tribe of Healers of Mount Carmel – to

begin by describing My personal dietary practices.

Yahshua Describes His Personal  
Dietary Practices

50. “My parents were of the Essene Order of Immaculate Conception and I was raised as a Nasarean Edenite from the womb.

51. Edenites eat like other Nasareans, but as a token of special consecration to protecting Mother Earth from the spoilers and making this world again a garden paradise, we make an effort to eat a goodly portion of wild edibles, like people ate before the fall of Eden.

52. Wherefore Edenites study and teach the recognition of wild edibles.

53. But Edenites are also practical: we eat the best food available in a given situation, always remaining vegetarian.

54. If not a wild edible, the best food is that grown by our own hand or by a trusted friend.

55. Edenites eat less food from public markets than other Nasareans.

56. Some Edenites eat no animal products – no dairy and/or eggs – or practice other even more ascetic dietary practices; these are the minority and are admonished to not boast of their asceticism or push it on others.

57. In these days, most Nasarean Edenites, like other Nasareans, partake of animal products in moderation, especially favoring fermented goat milk products such as yogurt, but are very choosy where they obtain it.

58. It is true that in former days many more Edenites abstained from all animal products; but, over time, it was noticed that many of them suffered from nutritional deficiencies as the atmosphere of the planet became more dense.

59. For many years I chose to abstain from dairy products as part of My yogic ‘tapas’ – ascetic disciplines – but now I choose to eat some.

60. I do so much walking on my long

journeys that My muscles need more ‘building-foods’ like fermented goat milk and additional nuts.

61. When I am less physically active, I eat less of the building-foods that repair intensely-used muscle tissue.

62. So, besides always remaining vegetarian – the dietary requirement of the Commandments of Moses that I honor and teach – the first thing to know about My personal diet is that it is always in flux.

63. By that I mean that My daily diet changes for various reasons, though I never eat meat for any reason, and I count fish and birds as meat.

64. “One factor for the ‘flux’ – the ‘ongoing change’ – in My daily diet relates to the key question: What is available where I am on that day and at that time?

65. Today I am here and will enjoy a meal after this talk.

66. Many of you have contributed food for the making of a communal feast here today.

67. In the spirit of a communal feast to which many guests have contributed dishes, I will likely eat more food and more varied combinations than on most days.

68. Yesterday I chose to eat nothing but raw greens because I chose to do a one-day cleanse.

69. On the road I often eat some easily-carried dried fruit; when at home, I rarely eat dried fruit if fresh is available.

70. When I am living in a situation that enables Me to garden, I grow much of what I eat.

71. When on a journey, I eat the best food that is available.

72. “A second factor for the flux in My diet is that My – and your – personal dietary needs change from time to time according to various cycles, seasons, and life rhythms.

73. I gave the example that when I walk many miles per day – or otherwise work

very vigorously so as to wear down muscle tissue – I eat more building-foods and more food in general than when not exercising so intensely.

74. But there are other reasons than increased exercise that also warrant changing My – or your – daily diet.

75. When young with growing bones, eating plenty of building-foods like fermented dairy and/or eggs and nuts – is especially important.

76. At other ages also, My – and your – dietary needs and goals change accordingly.

77. Also, not only are we *each unique* in our digestion of various foods, but even our own *personal* dietary needs, dietary goals, and ability to digest particular foods change, are in flux.

78. In Zahyen, whatever action we take – including what we eat – is *appropriate to that moment in our life*.

79. “When doing more writing, studying, and intense concentration – mental exercise – I find that I choose foods and herbs that enhance that sort of exercise, such as a bit more fruit for My hard-working brain!

80. My – and your – dietary needs also change according to the season and the daily weather.

81. For example, in the season of spring I often do a cleanse.

82. I might eat more cleansing-foods and less building-foods in spring than in other seasons.

83. On a particularly hot summer day, it might be appropriate to eat more juicy fruits than on a cooler day.

84. In the fall, with all the abundance of freshly harvested foods, I am likely to find Myself feasting with friends more often than in the winter.

85. In the winter, I eat more stored-foods like cooked grains than when fresh vegetables are more abundant.

86. “Now, speaking about typical days at this stage of My life, I can say this about My typical daily diet.

87. I typically have one meal that features

fruit per day.

88. Typically, that fruit meal is My first food of the day, eaten in the late-morning because I do My hatha yoga upon awakening and then go for a walk prior to eating any food.

89. This first meal might be either entirely of fruit or might simply *feature* fruit.

90. Now that I am a married man, I often join Miriam in having a breakfast that consists of a cooked cereal grain topped with fruit, preferably a handful of berries.

91. Personally, I digest fruit fine with a cooked cereal grain, but some of you might find that you need to eat fruit only by itself to avoid gas.

92. I again tell you, we are each unique in our ability to digest various foods and combinations.

93. Other than as a topping for a hot cereal grain, I typically do not mix fruit with other foods.

94. Unless I had grain cereal with My fruit at breakfast, I typically have a cooked grain with – or as – My mid-day meal, My second meal of the day, often with raw greens or vegetable soup or raw or cooked vegetables or some combination of these foods.

95. I include a pinch of salt and a little olive oil in My soup or with other cooked vegetables and grains.

96. Typically, My third meal is in the evening around sunset and features a large salad of fresh, raw herbage, with a building-food like fermented dairy or eggs or nuts.

97. I personally choose to eat unfertilized eggs; those eggs were not going to become baby chickens.

98. Some Edenites keep a few hens separated from a rooster for a time so as to have unfertilized eggs.

99. That is not for health reasons, but an ethical choice.

100. I call this third meal ‘Sunset Meal’; however, I emphasize that this meal is *around* the time of sunset, not necessarily exactly at sunset.

101. Typically, at exact sunset or shortly before, I perform My last Solar Contemplation of the day.

102. Typically, I face the sun and simply

send it My appreciation for all it does, and also acknowledge the Cherubim of the Seventh Heaven for their good works.

103. This act is not instead of My Evening Service; I perform Evening Service immediately prior to bed, along with Hatha Yoga.

104. "I consider soup-making to be a magical art!

105. Both Miriam and I love making soup, as Our Traveling Companions know!

106. "When traveling, bread is the centerpiece of many meals.

107. It is good to become an expert at making bread.

108. I enjoy making bread for Miriam and My Companions, and Miriam enjoys doing likewise for Me and Our friends.

109. Making bread is an art form!

110. Practice and you will become an artist!

111. The same can be said for cooking in general, and also for preparing uncooked meals.

112. If one is going to prepare meals, why not become a culinary artist?

113. "I prefer a bread made of freshly ground flour that also includes some seeds.

114. Truly, the secret to making highly nutritious bread is including seeds!

115. The seeds that I most often include are hemp, flax, and sesame.

116. Less often because they come from far away, are rare and hard to obtain, I include sunflower seeds in My bread.

117. These seed breads are delicious broken up into a vegetable soup, especially when that soup is made by My Beloved Wife, Miriam!"

118. Yahshua and Miriam smiled at each other.

119. Miriam said, "Now I know how bread feels when it gets buttered-up!"

120. The assembly laughed good-naturedly.

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121. Yahshua continued His sermon, saying: "I notice what food combinations produce bad gas and seek to avoid those combinations.

122. I advise you to do likewise.

123. Especially so if you are one of My Travel Companions!"

124. Again everyone laughed.

Building Diet. Maintenance Diet. Cleansing Diet

125. "I have described building-foods: Eggs and dairy, along with nuts and seeds.

126. I have made clear that when I work hard, I eat more building-foods.

127. That is a *Building Diet*; it builds strong muscles.

128. "My typical diet is My *Maintenance Diet* and includes a moderate amount of both building-foods and cleansing-foods.

129. I occasionally switch to a short-term *Cleansing Diet*, in which case I typically abstain from, or eat less of, the building-foods, especially nuts and cheese.

130. Yogurt is easier to digest than nuts or cheese and so can be eaten on a longer cleanse.

131. But on the short-term cleanse I typically abstain from all animal products and nuts, as well as grains and most seeds except for those used because they have a cleansing property.

132. On the Cleansing Diet, I eat more raw vegetables and fruits and drink the sort of cleansing teas and other cleansing-foods that Miriam recently spoke about here at Mount Carmel.

133. "Of the Building Diet, Maintenance Diet, and Cleansing Diet, My typical diet is the Maintenance Diet because that is the diet I am on for most of any typical year.

134. However, while in India, as part of My training in Essene Yoga with Beten-Jahlah, I practiced a more ascetic diet for

longer periods of time as a *tapa*.

135. A *tapa* is an ascetic practice; it means *straightening by fire*.

136. It is typical in Essene Yoga – which is Nasarean Spiritual Practice – for each student, for a period of time, to engage in more rigorous ascetic practices including stricter dietary practices.

137. This is typically a period of a few months to a few years in duration in which the *tapas* are more rigorous than will be normative over most of the lifetime of the student.

138. Typically, this is in young adulthood, prior to becoming a parent but after the body is fully developed.

139. Youngsters should not practice long-term cleansing diets, as they need ample building-foods so that their bodies develop properly.

140. Wherefore the typical time for practicing a strict dietary *tapa* is some period of time between age twenty-one to twenty-seven, unless already a parent.

141. It is also typical that an Essene Yogi will occasionally again adopt a stricter dietary regime from time-to-time over the lifespan, but for shorter durations, such as when practicing a Cleansing Diet for a season.

142. Besides young adulthood, the other period of the lifespan that is often dedicated to more extreme *tapas*, including but not limited to *dietary tapas*, is when the Yogi is preparing to make the transition from this incarnation.

143. For example, as is common in India, a Nasarean Yogi will sometimes choose to become a wandering monk during the last years of the incarnation, and then to wander into the forest to let go of their physical body, especially if widowed or otherwise single.

144. Or, even if they do not wander as a monk during their last years, some will wander into the forest when they sense that their incarnation is near the end.

145. The common way to let go of the body in that situation is to simply stop eating food other than water, air, and sunlight,

spending the time in *Intentional Transition*.

146. In *Intentional Transition*, one prayerfully and appreciatively gives thanks for the lessons of this incarnation and focuses on the transition to Elkush or other heavenly abodes.

147. During this period of time, one is a *Breatharian* for the remainder of the incarnation.

148. This end-of-incarnation period of breatharianism is often prefaced by a period of being a fruitarian, so as to leave the incarnation in a manner that is auspicious.

149. By ‘fruitarian’ I mean eating only the parts of plants that you can eat without having to kill the plant.

150. That was the diet of Old Eden, when humans were more ethereal, before the fall.

151. Now that is the diet of Elkush, the First Heaven of this world of Seven Heavens, where the bodies are again more ethereal.

152. And in the higher heavens not even fruit is eaten, for those Beings are unwilling to eat the bodies of others – not even of plants – instead living on subtle energies.

153. The highest and most subtle of these energies is Supernal Love.

154. As the Ultimate Power, it is the Ultimate Food.

155. “Some people do fine on a diet without any animal products – no dairy or eggs – but many do not.

156. If you are inwardly called to abstain from animal products, carefully observe your body and notice if that diet works for you over time.

157. Lo: the ethical philosophy of such a diet is extremely beautiful and highly commendable.

158. Human beings that are able to practice it without experiencing the hells associated with nutritional deficiencies are making a highly compassionate choice.

159. Be aware, though, that some people need denser foods like eggs and dairy or will experience harmful nutritional deficiencies.

160. I honestly do not believe that anyone needs to eat meat to prevent nutritional deficiencies; I believe eggs would be enough

to prevent deficiencies.

161. “Remember: Not everyone is the same.

162. Although the ethical reasons for abstention from animal products are commendable, those ascetics, along with those that abstain from all cooked foods or that eat only fruit, should not have attitudes of superiority toward other vegetarians.

163. For, as I said, some will suffer nutritional deficiencies on those ascetic diets.

164. And though the Lord and Lady require vegetarianism of all who choose to be Our disciples, do not think negative thoughts about people that eat meat.

165. You are to be their teachers in a spirit of love and compassion, leading by example and not by condemnation.

166. “Behold: If the Lord and Lady required fruitarianism at this level of the Cosmic Mystery School, most of you would be physically damaged.

167. Wherefore I say, if you are called to a diet more ascetic than the one that is required at this level by the Lord and Lady, follow your calling but neither require it of others nor be judgmental.

168. “Truly, one reason I began eating animal products – dairy and eggs – after some years of abstention was to set an example that basic vegetarianism is sufficient for My disciples.

169. During My seven years in India, I practiced a more extreme asceticism than now.

170. Lo: if everyone emulated Me in that ascetism, many would suffer certain unpleasant consequences.

171. And, quite honestly, I was extremely put-off by the unattractive, self-righteous attitudes of many of My fellow ascetics, so much so that I felt inclined to boil an egg right in front of them!”

172. Yahshua and the assembly laughed good-naturedly, then He continued His talk.

173. “Wherefore I say to ascetics, be humble so that you are not unpleasant to be around!”

174. Yahshua said, “I only eat fermented dairy products and eggs from animals that are well cared for on homestead farms.

175. When possible, I obtain eggs and dairy products – along with other garden or orchard produce – from Nasarean farmers, and thereby support the Tribe of Shepherds and the Tribe of Farmers.

176. “I recommend that My disciples often have as one of their daily meals a ‘Salad’.

177. By the term ‘Salad’, I mean a combination of two or more raw vegetables, often including raw greens.

178. This is a meal that should be included, *typically*, as part of the *daily* diet.

179. There are days that I simply do not have access to raw vegetables and make do with what is available.

180. Those days are rare, however.

181. When not traveling, I always have a garden.

182. And when on the road, I plan My trips to take Me by the wonderful gardens of Green Wizards in every region.

183. When alone in nature, I harvest wild greens and herbs and graze My Daily Salad, though in the desert that is more challenging.

184. “I will now present My dietary teachings in less personalized language – not centered on the topic of My personal diet – in *The Precepts of Ha Yesod*.

The Seven Precepts of Ha Yesod

The First Precept of Ha Yesod: Compassionate Vegetarianism is The Foundation of The Spiritual Life

185. Yahshua said, “Compassionate vegetarianism is ‘The Foundation’ – ‘Ha Yesod’ – of the spiritual life.

186. When the primary motive of a person

for being vegetarian is *compassionate kindness toward animals*, that dietary practice becomes an act of Merciful Love, a spiritual practice.

187. Merciful Love is the Keystone of Ha Yesod, the Heart-Stone of spiritual yoga practice.

188. “This First Precept of Ha Yesod does not mean that improved health is not also a good reason for vegetarianism; rather, it means that compassionate kindness toward animals is the *primary* motive – the *most important* reason among many good reasons – *for the form of vegetarianism that I call Ha Yesod.*”

**The Second Precept of Ha Yesod:
What Are The ‘Kashrut’
('Permitted Foods') In Ha Yesod?**

189. Yahshua said, “What are the ‘Kashrut’ – ‘Permitted Foods’ – in Ha Yesod?”

190. Read *The Ten Commandments of Moses* – the Nasarean version found in *The Holy Megillah: Nasarean Bible of The Essene Way* – and you have your answer.

191. That answer is: Vegetarian foods including, if you wish, dairy and eggs.

192. Fish and fowl are not permitted because, clearly, they are types of meat, being animals.

193. “I know a man that argues that fish are ‘sea vegetables’; I do not agree!”

194. Look a fish in the eye and tell me that!”

195. The assembly laughed.

**The Third Precept of Ha Yesod:
Holistic Nutrition That Feeds All Four
Bodies Of The Human Being
Illustrated By The Essene Pyramid
Is A Key Feature of Ha Yesod**

196. Yahshua said: “Receive now a Key Axiom of Ha Yesod: *Attention to the*

nutritional needs of each of the ‘Four Bodies’ of the Human Being is what differentiates Ha Yesod from other forms of vegetarianism.

197. Ha Yesod intentionally nourishes all four levels of The Essene Pyramid – our ‘Four Bodies’ – and thus I call it: *‘Nutrition For The Whole Human Being’.*

198. The four levels – ‘Four Bodies’ – of the human being are symbolized by an illustration called ‘The Essene Pyramid’ that I now will share with you.”¹

199. Yahshua pointed to a drawing of The Essene Pyramid.

200. It was of four levels.

201. Yahshua said, “The four levels represented in The Essene Pyramid are as follows.

202. The bottom level at the base of the pyramid represents ‘The Physical Body’.

203. The second level up from the bottom of the pyramid is labeled ‘The Feeling Body’.

204. The third section up from the bottom is ‘The Thinking Body’.

205. The fourth section – the top level – of the pyramid is the level of ‘Soul’ and thus is labeled ‘The Spiritual Body’.

206. Each level can be further divided, and each ‘body’ is an aspect of One Whole Human Being.

207. Each of the four levels of the human being are provided nourishment in My dietary practice called Ha Yesod.”

208. Yahshua said: “The top section – the fourth level – of The Essene Pyramid, like the drawing as a whole, is a triangle.

209. The top point of that top triangle symbolizes Yah becoming immanent in creation in the form of an individualized unit – Monad/Point – of I AM [Eh Yah], a Soul, created in the image and likeness of the Holy Trinity, which is the First Triangle.

210. The realm of unmanifest spirit from which that point emerges is the ‘Still Zero’ of Yah Transcendent that has no form and yet is the source of all form.

¹By the term ‘The Essene Pyramid’, Yahshua is referring to a diagram used by Essene teachers. That diagram is provided at the back of this book as *Expanded Footnote Eleven*.

211. That point – The Top Point Of The Essene Pyramid – is ‘The Point of Interface’ between the ‘Still-Zero Domain’ of unmanifest spiritual being and the ‘Domain Of Physical Manifestation’ – the realm of numbers and spins – and thus is ‘The Door Between Domains’.

212. The Soul-Body has as its own Crown Point the Spirit that *You Are* and *I Am*.

213. Yah Unmanifest begins the eternally repeating process of manifestation from Still Center Within into the Domain Of Manifestation by affirming ‘*Eh Yah!*’ [‘*I Am!*’].

214. Affirming ‘*Eh Yah!*’ is The First Step of Yah, The First Step Toward Manifestation as a Spirit-Soul, an Individual Being.

215. ‘*Eh Yah!*’ is the ‘Spirit-Person’ at the Crown Chakra of both the human being and The Essene Pyramid.

216. The top triangle of the pyramid is called The Spiritual Body or The Soul Body, the top point being embodied by the two base points of that top triangle of the pyramid.

217. Those two base points of the top triangle that is the top level of the pyramid illustrate Shemesh and Shemayah, the masculine and feminine principles.

218. “The blank space on the page above that Top Point of our illustration of The Essene Pyramid surrounds the entire drawing and represents the unmanifest potential into which I AM expands as the Self-Replicating Trinity of Manifested Being.

219. “The Essene Pyramid is a very simple illustration of four primary interpenetrating ‘sheaths’ or ‘bodies’ of Eh Yah (‘I AM’).

220. The four sheaths interact and interface with one another, and thus affect one another, and each sheath is interpenetrated by all seven primary chakras through which various forms of nutrition flow into the sheaths.

221. Ha Yesod – My dietary practice – intentionally provides nourishment to the Whole Human Being, and thus I

call it ‘Holistic Nutrition’.

222. “It is rather obvious that eating a healthy vegetarian diet supplies nutrition to the physical body.

223. Less obvious is the fact that it also provides *spiritual* nourishment to the Spiritual Body (the Soul) by being – if the primary motive is Merciful Love – a daily act of merciful compassion that *feeds* the Soul.

224. For a human to abstain from eating animal flesh for a compassionate reason is an act of Divine Love.

225. The mystery of Divine Love is that, the more you give it – or ‘feed’ it – to others, the more you are spiritually fed yourself.

226. “Likewise, other acts of kindness – even kind thoughts and prayers for the well being of others – feed the soul.

227. Many of those compassionate acts also feed the Emotional Body.

228. A beautiful sunset can also feed the Emotional Body, as can words of love and appreciation from – or for – others.

229. That very same sunset that feeds the Emotional Body also provides, via sunlight, unseen nourishment for the Physical Body.

230. Although most are not aware of it, an unseen property within sunlight also feeds the Spiritual Body, the Soul.

231. “Lo: it should be widely known that appropriate – not excessive – sunbathing is one of the greatest holistic wellness acts that one can self-administer.

232. It provides nutrition for all four bodies represented by the four levels of The Essene Pyramid.

233. Not only does sunlight heal many ills, it makes the healthy more healthy, the happy more happy.

234. Sunlight is the Fire of Life that we receive from a Living Sphere of Light – the Sun – that is centered in the Supernal Light of Yah.

235. I advise you to feed on sunlight by

sunbathing on a nearly daily basis.

236. By the term, *'nearly-daily'*, I mean *'most days unless weather or circumstances dictate otherwise'*.

237. Even on most cloudy days, we can find a moment or two to be directly touched by sunlight, or at least sense it through the clouds.

238. Do not burn your skin in overzealous sunbathing.

239. Be prudent.

240. Yea, be prudent, but also be aware of the great holistic nutritional benefits of sunlight to all four levels of The Essene Pyramid.

241. It is safest – thus best – to do that sunbathing in the morning – *late* morning is okay – or late afternoon, not in the hottest part of the day.

242. But if you sometimes sunbathe in the hotter part of the day, the key then is to have your exposure be brief so as not to burn.

243. “There are many sources of nourishment for each of The Four Bodies of the Whole Human Being, many unknown and unexpected.

244. Sunlight is but one example to get you thinking about less-than-obvious sources of nutrition.

245. Ha Yesod includes the use of subtle foods such as air, sunlight, beauty, love, joy, forgiveness, and more.

246. The practitioner of Ha Yesod will come to know that even gazing at stars in the night is a form of nutrition.

247. Yea, even your eyes can eat!

248. All of the branches and roots of the Tree of Life are sources of nourishment.

249. The Communion and Sounds of Power are forms of nourishment.

250. Wherefore, know this: one that practices Ha Yesod will make it an ongoing study to become aware of the various kinds of nourishment available for the four bodies represented in The Essene Pyramid.

251. All of these things are studied within Essene Mountain of Peace, Our Mystery School.”

**The Fourth Precept of Ha Yesod:
Building Diet, Maintenance Diet,
Cleansing Diet**

252. Yahshua said, “Each practitioner of Ha Yesod should study the appropriate use of the three types of diets that I described earlier in this talk: The Building Diet, The Maintenance Diet, The Cleansing Diet.

253. “In teaching others these Seven Precepts of Ha Yesod, link My previous description of these three diets to this Fourth Precept of Ha Yesod.”

**The Fifth Precept of Ha Yesod:
Each Practitioner Of Ha Yesod
Should Seek Understanding Of Their
Unique Dietary Needs And Challenges
And Create Their Own Appropriate
Dietary Protocol That Incorporates
Nasarean Ayurvedic Principles
Related To The ‘Dosha Types’**

254. Yahshua said, “Each practitioner of Ha Yesod should seek understanding of their unique dietary needs and challenges and create their own appropriate dietary protocol that incorporates Nasarean Ayurvedic principles related to the ‘Dosha Types’ and their various combinations.

255. “The ‘Doshas’ are The Three ‘Main Types’ of dietary constitutions.

256. The Sanskrit names for The Three Doshas are: Vata, Pitta, and Kapha.

257. The Nasarean equivalents are The Three Creative Letters that are described in *The Book of Mattanah: Nasarean Genesis*, within *The Holy Megillah*.

258. Those Three Creative Letters from Nasarean Genesis are: *Alef*, which symbolizes *Primal Air*; *Shin*, which symbolizes *Primal Fire*; *Mem*, which symbolizes *Primal Water*.

259. *Alef* as *Primal Air* correlates with the *Vata Dosha* (Vata Type) of Sanskrit Ayurveda.

260. *Shin* as *Primal Fire* correlates with the *Pitta Dosha* (Pitta Type) of Sanskrit Ayurveda.

261. *Mem as Primal Water* correlates with the *Kapha Dosha* (Kapha Type) of Sanskrit Ayurveda.

262. “The dietary practices of each person should be based on an awareness of both the predominant and secondary dietary Dosha-type of that person.

263. Teachers and healers can help one identify their particular Dosha profile, but, eventually, a Nasarean yogi should understand the Doshas so well as to be able to recognize them in himself/herself.

264. Each person is predominantly associated with behavior – and dietary constitutions – primarily linked with one of The Three Doshas: *Vata Dosha*, *Pitta Dosha*, *Kapha Dosha*.

265. Also, each person is a mix of some elements of all three Doshas; the predominant Dosha of a person is listed first, the ‘secondary’ – ‘second-most-dominant Dosha’ – of each person is listed second.

266. For example, a person mostly Vata dominant and secondarily Pitta dominant is referred to as being *Vata-Pitta*.

267. Another example: A person that is mostly Kapha dominant and secondarily Pitta dominant is referred to as being *Kapha-Pitta*.

268. In each of those two examples, the missing third Dosha is considered to be in third place in dominance, never considered entirely absent.

269. “Your diet should be based on an awareness of both your primary and secondary Dosha, and a diligent study of the dietary practices that are best suited for each Dosha.

270. For example, a fat person with a sluggish constitution might do better to fast and eat raw foods – to perform dietary asceticism – than would a skinny, high-strung person prone to nervousness.

271. Each Dosha-type has a particular set of likely personality traits associated with it and is also associated with particular recommended dietary practices that help balance and optimize a person of that

Dosha-type.

272. All of the above is true of both Nasarean Ayurveda and Sanskrit Ayurveda, even when we use different words that mean the same thing.”

**The Sixth Precept of Ha Yesod:
Obtain The Best Food Items
From The Best Sources
That Are Available, Affordable,
And Thus Practical**

273. Yahshua said, “Make a reasonable effort to obtain the very best food items from the best sources that are available, affordable, and thus practical.

274. Grow as much of your own food as your current situation permits.

275. When you purchase farm produce, when practical obtain it from Nasarean farmers.”

**The Seventh Precept of Ha Yesod:
A Prayerful Affirmation of Appreciation
Before Meals For Practitioners
of Ha Yesod**

276. Yahshua said: “In this Seventh Precept of Ha Yesod, I give to you the Words of Appreciation that I prayerfully affirm before meals.

277. If you like, you may use these Words of Appreciation before your own meals.

278. If you prefer, compose your own Words of Appreciation.

279. The main point of this Seventh Precept of Ha Yesod is that it is very good to speak Words of Appreciation before meals.

280. “It is important to note that the following prayerful affirmation is not in place of speaking whatever spontaneous words may arise from within; rather, those spontaneous words of the moment can be spoken in conjunction with the following Words of Appreciation.

281. This mealtime prayer is named *Ya’aziyyahuw* and is pronounced in Old Nasarean dialect: *Yah-az-ee-yaw-hoo*.

282. It literally means *strengthened by YHWH*, but when used as a prayerful mealtime affirmation it refers to being *strengthened by the holistic nourishment of YHWH*.

283. The short definition is: nourished by YHWH.

284. It is important that the affirmation be stated in an attitude of authentic appreciation.

285. “In this seventh of the precepts, I am especially advocating that you use this prayer before ‘obvious’ meals of vegetarian food.

286. But now and then, feel free to recite this prayerful affirmation of appreciation for nourishment prior to partaking of more subtle forms of nourishment, such as when feeding on sunshine or drinking from a mountain spring!

287. Here is that *Prayerful Affirmation For Before Meals*.

288. I will also provide a short-form of the affirmation.”

Ya’aziyyahuw

[pronounced: Yah-az-ee-yaw-hoo]

289. First, Yahshua spoke the full-form of the prayerful affirmation, saying: “*Ya’aziy yahuw!*”

290. *I appreciate and give thanks for the nutrition that YHWH [pronounced here Yah-Way] provides us all!*

291. *I affirm that Love is the Supreme Nutrient!”*

Short-Form

292. After reciting the three lines of the full-form of *Ya’aziyyahuw* [Yah-az-ee-yaw-hoo], the Lord said: “A short-form is to simply chant the name of the prayer: *Ya’aziyyahuw!*”

293. That name means *Nourished by YHWH* [Yah-Way] and thus is the epitome of the prayer.

294. “A variation on that simple form

is to repeat the name of the prayer – *Ya’aziyyahuw* – three times to honor the Creative Holy Trinity and also to build power by *The Principle of Threefold Repetition of Enchantments*.

295. Behold: Those with the ‘eyes to see’ and ‘ears to hear’ recognize that they were just given a lesson to empower their Nasarean White Magic.

296. Others will say, ‘Lord, why do You never teach us about White Magic?’”



Chapter Fifty-Nine The Voyage of the Companions



From Mount Carmel to Alexandria, Egypt, featuring: *The Third Sermon of the Magdalene on Essene Tantra: In Praise of Divine Tantra and The Holy Creative Trinity*

1. When the time was right to make the journey from Mount Carmel to Alexandria, Egypt, the Lord and Lady and Their Companions took sail upon an Alef ship.
2. They boarded the ship at the hidden dock on the shore of the Mediterranean near Mount Carmel.
3. They set sail after sunset so as not to be observed.
4. That night Miriam gathered with Her female companions and preached Her Third Sermon on Essene Tantra, a sermon in the form of a liturgical prayer.
5. Miriam said to the gathering of the female Companions of the Lord and Lady: "I was asked by Rose the Yaiyrah to speak to the Sistren tonight on Essene Tantra.
6. In this moment, I feel called to offer a sermon in the form of a liturgical prayer.
7. The theme of this prayerful sermon is Divine Tantra.
8. It is a prayer because of its prayerful attitude and style of expression.
9. It is a sermon because within these words I am teaching about Divine Tantra and The Holy Creative Trinity."

In Praise of Divine Tantra and The Original Holy Creative Trinity

10. Miriam said: "Praise to The Original Holy Creative Trinity, the First Trinity that became First YHWH and continues even now to creatively expand as Universal YHWH, always in the Image and Likeness of The Original Holy Creative Trinity.
11. "We praise Almighty Yah, the Top Point of the Triangle!
12. Oh Yah, you are the numberless Being,

before numbers but also the center and circumference of all numbers that came to Be and will come to Be, being the One True Source, First Still Zero, Primal Yah before The First Extension as a Line of Two Points that are called 'He' (Jah) and 'She' (Jahlah).

13. Blessed, oh Yah, is Your Crown atop all Beings!

14. "Oh Yah, we praise your First Two Points: Jah and Jahlah, the Divine Couple, the First Divine Masculine Person and the First Divine Feminine Person, our Most High King of Kings and our Most High Queen of Queens, the Two that are One, and the One that is Two for Creative Expansion, the Masculine Pole and the Feminine Pole, the Two Emanations from the First Point at the top of the First Triangle, the Divine Sexual Emanations that form the base of that First Triangle, that base being called in Sacred Geometry 'The Holy Line of Two Points'.

15. Those Two Points – the Divine Masculine and the Divine Feminine – Crowned by the Top Point that is Yah, make The Three Points of The Holy Creative Triangle.

16. The Creative Triangle is *creative* because it is *sexual*.

17. The Original Creative Triangle danced The Mating Dance of Creation and thus self-replicated according to The Trinitarian Principle of Creation that, even now, continues to dance The Creative Expansion of The Universal All.

18. That Universal All is The Universal One that continues to self-replicate, always according to The Sexual Dance of Creation that is The Trinitarian Principle.

19. This is also the Dance of the Lord

and Lady.

20. And it is the dance of Shemesh and Shemayah, which is also Shemesh *in* Shemayah, the Lightning Bolt in Space, Fire in Air.

21. “This is the Dance of Eternal Life as a Self-Replicating Holy Creative Trinity, Two Sexual Points Coming Together in the Union of the Center that is the Zero of Yah, the Center of the Sexual Embrace.

22. “He and She play Hide and Seek, spinning together in a spiral dance, the Sexual Dance that is Universal Tantra.

23. “Blessed is the Divine Plan of Creation to share the gift of life.

24. That Creative Plan was before Tzimtzum, before the creation of the Mother Ovum.

25. Yea, before Tzimtzum was the Creative Divine Plan.

26. That plan was sexual.

27. That plan was good.

28. “Blessed are those that, having received the Great Gift, which is existence as a Spark of Being, Eternal Life, honor that gift by fanning the Flame of Life, by living the Good Life, taught within to all that will listen.”



Chapter Sixty



The Lord and Lady and Their Companions are Received at The Mother Temple in the Wilderness Above Lake Mareotis, Egypt

Featuring: *The Fourth Sermon by the Magdalene on Essene Tantra*

1. Having arrived in a hidden Nasarean port not far from Alexandria, the Lord and Lady and Their Companions were quickly escorted by local Lions of Zahyen to the Mother Temple.

2. The Mother Temple was at this time located in the wilderness in the region of Lake Mareotis.

3. At the Mother Temple the Lord and Lady and Their Companions were given lodging and invited to bathe.

4. After the baths, the Companions rested until dinner.

5. After dinner and the Evening Service, Miriam gathered Her female Companions and spoke *The Fourth Sermon of the Magdalene on Essene Tantra*.

6. That sermon now follows and is titled, *Massage in Essene Tantra*.

7. Miriam said: "After My talk at Mount Carmel in which I referred to the making of massage oils for various purposes, Sita suggested that I speak to this more intimate circle – My female Companions – on the topic of *Massage in Essene Tantra*.

8. We have had a long day, so this talk will not be lengthy; but it is My sincere hope that each of you will come to know the blessing of receiving a *very* lengthy massage!"

9. The Sisters of The Circle of Companions of the Lord and Lady, as we now called this intimate circle, laughed at Her play-on-words.

10. Miriam said, "Whether a lengthy massage is of the 'Tantric' variety between a lover and a beloved partner, or instead is a healing massage from a trusted friend or healer, behold: receiving

a lengthy massage that is well-done is one of the best physical experiences one can have.

11. Lengthy massages of both types are good.

12. But this talk, per Sita's request, is devoted specifically to the variety of massage we call Tantric Massage."

13. As Miriam paused, Negohah cracked a joke: "It's about time You get to the good stuff!"

14. The women laughed loudly but good-naturedly, knowing what the elderly Negohah meant!

15. Negohah was joking that the ladies were ready for a 'hot' topic like 'Tantric Massage', since Miriam's previous talks on tantra were mostly about Nasarean Cosmology.

16. What made the joke especially funny was that it came from the eldest who, some might think, was too old and too spiritual to crack a joke about sex!

17. Miriam joked back: "I once overheard venerable Pehri the Maggid compliment a certain bird on an apparently *very* good massage!"

18. Again, we all laughed!

19. I say 'we' because, truth be told, I – Sarah/Jahleel – was hiding behind a tree to listen to the older females talk about tantra.

20. If Magdalene knew I did this – indeed, I made a habit of it – She likely let me get away with it because She knew that I would be the one to write down Her teachings for future generations.

21. I will only include in *The Holy Megillah* a portion of what I heard this night.

22. The rest of this sermon, I will record in a separate scroll intended strictly for adults that will also include other sayings on this topic that were spoken on other nights.¹

23. Negohah joked back: “Yes, Miriam, I remember that time: You and Yahshua had snuck out to the woods with a blanket and massage oil only to find that Your favorite spot was already in use!”

24. Again we laughed... and all this laughing relaxed us.

25. Miriam and Negohah both knew that the Sisters were nervous about talking about such a taboo topic as sex.

26. We were nervous with excited anticipation, but also nervous with the fear of talking about sex in such an open manner.

27. The opening jokes had loosened us all up, relaxing us to receive wisdom on a topic that can easily tighten your muscles with tense nervousness.

28. In that sense, Miriam and Negohah had *massaged* our tense muscles *with humorous words* that induced relaxation.

29. We still tingled with excited anticipation but our fear-inducing tightness had fled.

30. Miriam began Her talk, saying: “A massage can be ‘sensual’ – a ‘delight to the senses’ – without being overtly sexual.

31. But when we use the term ‘Tantric Massage’, behold: we are referring to the particular type of ‘Sensual Massage’ that is between lovers.

32. “The first and most important rule related to Tantric Massage is that the

partners must each consent to this experience, both knowing that they are entering a session of Tantric Massage.

33. Do not turn a Health Massage into a Tantric Massage, unless both partners are already lovers and agree to that transition.

34. “After that rule, there are other important and/or helpful principles.

35. The most important of those principles is, I am certain, *Wise Selection Of An Appropriate Tantric Partner*.²

¹I, Day of Greenleaf, intend to publish that separate scroll under the title: *Sacred Sex: Magdalene's Teachings on Tantra*. That very thin book – the separate scroll described by Sarah/Jahleel is not very lengthy – is not at all pornographic; however, some of the sayings are too adult to include in *The Holy Megillah*, since we want children to read our Bible. Obviously, Sarah/Jahleel felt the same way, and so we are honoring her decision in that regard.

²The remainder of this sermon is only available in the book described in the previous footnote: *Sacred Sex: Magdalene's Teachings on Tantra*, by Day of Greenleaf, founder of the modern era Nasorean Religion of The Essene Way, authorized Scribe of The Lord and Lady, chief translator of *The Holy Megillah: Nasorean Bible of The Essene Way*.



Chapter Sixty-One A Sermon by Yahshua



at The Nasarean Mother Temple In Alexandria: 'An Introduction to Essene Yoga'

1. Yahshua was asked to speak to the congregation at the Nasarean Mother Temple in Alexandria.
2. Yahshua titled this talk, *An Introduction to Essene Yoga*.
3. Yahshua said, "My morning Hatha Yoga is the preface to My Morning Service.
4. A Nasarean Yogi does not often skip either Morning Hatha Yoga or the Morning Service.
5. Unless performing a *group* Morning Service elsewhere, the Morning Service is often performed at your Home Altar or your sleeping area, perhaps outdoors when weather permits.
6. If your lodging is large enough to dedicate a special room for Hatha Yoga and Morning Service, that is great; but even then, when weather is good, it is good to occasionally hold Morning Service outdoors, greeting the Sun in person!
7. Almost every day of My life since My youth has begun with Hatha Yoga that was immediately followed by a Morning Service.
8. Although I teach that Hatha is an *optional preface* to Morning Service for Nasareans in general, for a serious Nasarean Yogi – which hopefully includes you – it is the normative first step of Morning Service.

The First Internal Asana (Posture)
of Essene Yoga is The Healing Attitude
of Gratitude That is Appreciation for
The Breath of Life Upon Awakening
Each Morning

9. "Each morning upon noticing that I am awake, I perform *The First Internal Asana ('Posture') of Essene Yoga*: I give thanks for the breath of life and, indeed,

for the gift of life itself.

10. At that time, I sincerely and deeply appreciate the nutritive, life-giving qualities of the air that enters My lungs.

11. I tell you truly, The First Internal Asana of Essene Yoga is the *internal posture that sets the stage for a successful day of well-being in Sat-Chit-Ananda (Existence-Consciousness-Bliss)*.

12. "I make a sincere effort to practice appreciation – giving thanks – for life throughout the day.

13. I demonstrate the sincerity of that appreciation by cultivating My life, and My life-force, by practicing My spiritual path, My Nasarean Essene Yoga, every day.

14. Truly, a key element of Essene Yoga is the practice of the attitude of gratitude that is the perpetual appreciation for life and its various blessings, seen and unseen, now and forever in Yah!

15. That appreciation can become perpetual, and a good step toward that highest yogic state is to begin each day by noticing and appreciating that you have The Breath of Life.

16. Use *First Appreciation of the Gift of The Breath of Life Upon Awakening* – The First Internal Posture of Essene Yoga – and *First Sip* – appreciation for your first sip of water each day – as morning opportunities to launch an entire day full of appreciation for all the gifts of The Essene Tree of Life

17. "Today, My morning began as follows.

18. After performing The First Internal Asana, I communed with the Angel of Water at 'First Sip' and returned water to the earth in My urine, thus participating in The Wheel of Balance in Nature.

19. Next, prior to eating any food, Miriam

and I performed Hatha Yoga as the first step of Our Morning Service.

20. “*Ha* means *Sun* and *Tha* means *Moon* so ‘Ha-Tha Yoga’ means ‘Sun-Moon Yoga’.

21. The ‘Ha’ represents the Masculine Principle; it is the equivalent to the Nasarean Hebrew word *Shemesh*.

22. ‘Ha’ is only half of the word ‘Hatha’; ‘Ha’ needs ‘Tha’ to be balanced.

23. For, lo: ‘Tha’ is the ‘Cosmic Ma’ to the ‘Cosmic Pa’ that is ‘Ha’.

24. The symbol of ‘Ma’ (Tha), the feminine half of Ha-Tha, is the moon, for the moon symbolizes the *Feminine Principle*, as does the Nasarean word *Shemayah*.

25. Hatha Yoga is the yoga of balance, balance of the body-mind-soul, and balance between the masculine and feminine principles.

26. As a sequence of movements based on asanas (postures), Hatha is characterized by *balanced* movements and so I call it: *The Yoga of Balance in the Movement of the Polarities of the One*.

27. The physical postures – asanas – that include movement express *balance in movement*.

28. Thus the name ‘Ha-Tha’ is perfect: Ha (Sun/Masculine) and Tha (Moon/Feminine) in One Balanced Union (Yoga/Union).

29. “The physical postures – asanas – are intended, together, to induce balance but must be sequenced wisely.

30. For example, after bending the back forward and holding that position awhile, it is good to balance that by bending in the opposite direction and holding that posture for an appropriate time.

31. “A Nasarean Yogi dedicates himself/herself to performing a Morning Service that typically includes starting or finishing with Hatha Yoga, and an Evening Service that also typically includes – or is later followed by – Hatha.

32. If you perform Evening Service well-before bedtime, you might wait to perform

Hatha until immediately before bed.

33. “I will now give a set of sixteen asanas that constitutes *My Recommended Hatha Yoga Routine For Spinal Health And Preparation For Meditation*, and will then introduce other practices related to The Morning/Evening Service and/or Essene Yoga.”

Yahshua’s Recommended Hatha
Yoga Routine For Spinal Health And
Preparation For Meditation

34. Yahshua said, “Though you can choose whatever Hatha asanas – yogic postures – that you personally prefer and that fit your particular needs on a given day, I find these sixteen to be great for spinal health and also great preparation for meditation and other spiritual practices.

35. The full set of sixteen is divided into four subsets of four asanas each.

36. Each of those four subsets is referred to as a ‘Building-Block’.

37. The ‘Four Building-Blocks’ – the full set of sixteen asanas (postures) – together form a strong foundation for meditation and other spiritual practices that are enhanced by spinal health and centeredness in the present moment.

38. The hope is that, on a hurried morning or a late evening to bed, you might at least perform ‘The First Building-Block’ – the first four asanas.

39. On other mornings and evenings, depending on the amount of time that you are inclined to devote to Hatha Yoga, you can perform however many of the following ‘Four Building-Blocks’ that you choose.

40. I present the sixteen asanas – four asanas per block – in an intentional sequence.

41. This Hatha routine will greatly serve your spinal health, promote centeredness, enhance your ability to perform seated meditation without slouching, and will aid the general circulation of Chai [Khah-ee] throughout your body.

42. “Though you can choose to also

perform other asanas, behold: I strongly recommend against performing asanas that can easily lead to neck injuries, such as head-stands, and I prohibit linking such asanas to My yoga teachings.

43. “In regard to the names that I have assigned to each asana, behold, I use two criteria.

44. The first criterion is that the name of an asana should describe it well enough that hearing it reminds you how to perform it.

45. That does not mean the name describes every aspect of the asana; rather, it describes enough to serve as an adequate reminder.

46. The second criterion is that, typically, the names usually should be given in the language that you – or your students – know best.

47. For example, if I say to you: ‘Now perform the Cobra Asana,’ you will be reminded by the name ‘Cobra’ that this asana is the one in which you raise yourself from the ground in the manner that a cobra does.

48. But if I say to you: ‘Now perform the Bhujangasana’ – that term means ‘Cobra Asana’ in Sanskrit – you are not easily reminded of how to perform it unless you know Sanskrit.

49. Wherefore, many of the names I have given to these asanas are rather long and descriptive, and should be translated into the primary language of the student.”

The First Building-Block: Asanas One Through Four

50. Yahshua said, “I have made clear that even before these first four *physical* asanas there is an *internal* asana.

51. Since that *internal* asana applies to *all* aspects of Essene Yoga and not just Hatha Yoga, and also because it is not a *physical* asana like the sixteen I am about to list, it is not on this list.

52. But don’t forget to practice it!

53. “The Names of Asanas One Through

Four – The First of The Four Building-Blocks – are as follows.

54. “**The First Hatha Yoga Asana** is called: ‘*The Cobra Ascends Posture*’; I have already told you why: it looks similar to a cobra that has raised its upper portion off the ground.

55. I added the word ‘ascends’ to the name of the asana so as to give the additional meaning that this – a snake on its belly rising bit-by-bit to finally reach a higher vantage point – is symbolic of the raising of the double-spiral-coiled Shemesh/Shemayah Life-Force [Chai] from the base of the spine to the Crown, which is what the Hindu yogis call ‘*Raising the Kundalini Energy*’, which is just one of countless examples of The Spiral Ladder of Ascension that is seen everywhere by those that have the eyes to see spirals within spirals within spirals.

56. The word *kundalini* comes from *kundala*, which means *coiled*, as in a *spiral*.

57. Some Hindu yogis call kundalini ‘Serpent Power’ but know this: the word itself can accurately be defined as ‘Spiral Power’ or ‘Coil Power’ but not ‘Serpent Power’, except in a *symbolic sense*.

58. Those Hindu yogis are merely using the coiled serpent as a *symbol* of a spiral coil.

59. Though some yogis have lately personified kundalini as a ‘Goddess’, in My viewpoint, that is not correct; rather, the term refers to the *feminine-spiral motion* that is evolution in the return direction to Still Zero, which is movement from the Hot Red Seed of the Southern Base Chakra upward toward the Blue-to-White Cold of The Northern Pole Chakra.

60. “When you are the one performing this first asana – The Cobra Ascends Posture – behold: it is you that are symbolizing – and affirming – your own ascension via Essene Yoga.

61. And that is why I put this asana first; it declares at the outset of our Hatha

Yoga routine an intention to experience ascension via spiritual evolution.

62. Like the namesake of this asana – The Cobra – spiritual evolution, which is the same thing as ‘Ascension on The Spiral Ladder of Being’ or ‘turning base elements into Spiritual Gold’, moves from the ground upward into the progressively higher heavens.

63. Repeat this asana three times, holding each repetition for up to ten complete breaths, according to your capacity, resting briefly between each repetition.

64. If you are not yet able to hold the posture for so many breaths, do what you can.

65. Also know this: My own definition of a ‘complete breath’ is that it steps outward from the timeless Still Center at the exact center between the in-breath and out-breath and becomes first the inhalation and then the exhalation after which we have completed one repetition of a ‘complete breath’.

66. By beginning the complete breath with the inhalation, we are affirming that none of us did anything to bring ourselves into existence; rather, spiritual life – and also The Breath of Life – is a *free gift* from The Holy Creative Trinity.

67. When we receive a breath into our body on the inhalation, we receive The Life-Giving Breath; when we then return that breath to our environment on the corresponding exhalation, we thereby share the Love of Life with our environment.

68. “**The Second Asana** is called: ‘*Humble Worship Posture*’.

69. You only do one but hold it much longer than you do each of the three Cobra repetitions.

70. Try holding this posture for one hundred complete breaths.

71. The counting of those breaths, as with the counting of the breaths of each repetition of the Cobra, begins to usher you into the meditative stage.

72. Not only is this second asana a *physical* counter-balance to the opposite-direction

stretch of The Cobra, it is also a *spiritual* counter-balance; it affirms: ‘No matter how highly ascended in Spiritual Evolution I am or become, I remain in chosen humble worship of The Holy Creative Trinity, Yah/Jah/Jahlah.’

73. That attitude, if sincere, leads to even greater ascension.

74. “**The Third Asana** is called: ‘*Startled Cat Posture*’.

75. You will do it seven times but alternate each repetition with one repetition of the following asana number four.

76. “**The Fourth Asana** is called: ‘*Swayback Horse Posture*’.

77. Like number three, you do this asana seven times, but are alternating each repetition of ‘Cat’ with one of ‘Horse’.

78. You only hold each repetition of ‘Cat’ and of ‘Horse’ very briefly, moving fluidly from one directly to the other for the duration of seven each.”

The Second Building-Block: Asanas Five Through Eight

79. Yahshua next described The Second Building-Block, which is asanas five through eight of His Hatha Yoga routine.

80. The Lord said: “**The Fifth Asana** is called: ‘*On Your Back Pulling Knees Toward Chest Posture*’.

81. You only do one repetition; try holding it for fifty complete breaths.

82. “**The Sixth Asana** is called: ‘*Side Stretch One: On Your Back Your Knees Go To The Left While Arms and Face Go To The Right Posture*’.

83. You begin The Sixth Asana at the end of the duration of The Fifth Asana.

84. You only do one repetition; try holding it for between fifty to seventy complete breaths.

85. Move directly from this posture into The Seventh Asana.

86. “**The Seventh Asana** is called: ‘*Side*

Stretch Two: On Your Back Your Knees Go To The Right While Arms and Face Go To The Left Posture’.

87. This is the counterpose to the previous one and, like that one, is done only once but held for fifty to seventy complete breaths.

88. “**The Eighth Asana** is called: ‘*Easy Version or Full Version of Salutation To The Sun*’.

89. As a prelude to meditation and spiritual practices, I personally prefer the easy version as it feels more devotional and less like exercise, thus preparing Me for meditation and/or devotional practices.

90. However, if one was to choose only one daily Hatha Yoga posture for *exercise purposes* – rather than devotional purposes – then I recommend the longer – and more challenging – Full Version of Salutation To The Sun.

91. Begin the simple version with your hands in front of your chest in the prayer position.

92. Then raise your arms high in praise as you simultaneously begin arching your back and head backwards so that your eyes are looking upward.

93. Hold the position briefly in an attitude of salutation and appreciation and then return hands to the initial prayer position and straighten your posture.

94. That constitutes one repetition.

95. Do three repetitions.

96. “Lo: the four asanas of The First Building-Block stretch your spinal cord enough to adequately prepare you for meditation, work, or, if done before bed, for a good night of quality sleep.

97. But if you perform both The First Block *and* The Second Block – in the given sequence – ending with **The Easy Version of Salutation To The Sun**, that, My Friends, is a truly excellent preface to meditation.

98. Each additional block you include of the four building-blocks that I am

providing makes for even deeper meditation!

99. “Fear not that by raising arms of salutation to a part of the natural world – the Sun – that you are practicing idolatry.

100. Whenever you salute the Sun, you are at the same time saluting the Creators of that Sun and of every other star, Jah-Jah and Elohim Crowned With Yah.

101. The Sun Salutation asanas – both the Easy Version and Full Version – do not constitute praising the creation rather than the creator for the following reason.

102. Even when you face the Sun to perform the arms-of-praise posture, your chief praise is being offered to HaShem; that is because The Temple of Light that is the Spiritual Realm in the Sun is the Highest Heaven of this Chain of Seven Heavens and is interconnected with every Heaven of The All and with HaShem.

103. Via Suns, the Creators energize and communicate with Their Creation.

104. There is also nothing idolatrous in feeling honest appreciation for the manifold blessings of the natural Sun that make possible natural life on Earth.”

The Third Building-Block: Asanas Nine Through Twelve

105. Yahshua next gave the asanas for The Third Building-Block, asanas nine through twelve.

106. “**The Ninth Asana** is called: ‘*Mother Earth Salutation*’ or, more descriptively, ‘*Stand With Knees Comfortably Bent While Your Palms Touch Mother Earth in Deep Appreciation For Her Bountiful Gifts and Lessons Posture*.’

107. Begin this asana with your hands in front of your chest in the prayer position, as you did in Asana Eight.

108. Perform three repetitions, holding each briefly.

109. One variation is to alternate each repetition of Asana Eight with one of Asana Nine, for a total of three

repetitions of each.

110. “**The Tenth Asana** is called: *‘The Bow: Belly On Ground With Chest And Legs Raised With Hands Gripping Ankles Posture.’*

111. Perform it once; try to hold it between five to ten complete breaths.

112. “**The Eleventh Asana** is called: *‘The Half Bridge’* or *‘On Back With Soles Of Feet Flat With Knees Up While Raising Midsection With Upper Body Remaining On Ground.’*

113. Repeat seven times, raising belly-button as high as you can each time before returning to the starting position and beginning the next repetition.

114. You remain in the raised position only briefly on each repetition.

115. “**The Twelfth Asana** is called: *‘Crown To Mother Earth Posture.’*

116. It is similar to the ‘Humble Worship Posture’ except that the Crown of your head is touching Mother Earth (or as close to that position as you can comfortably and safely place your Crown without overly stretching your neck).

117. To accomplish that, your rump is raised a bit higher than in ‘Humble Worship Posture’.

118. Touching your forehead to the ground in reverence instead of your crown is adequate if otherwise you are overly stretching your neck.

119. For an extra powerful experience of this posture, try it outside on the earth; that way, your head actually touches Mother Earth and feels her energy enter your crown or forehead.

120. Perform one brief repetition but with deep reverence.

121. Notice that this third block begins and ends with appreciation for Mother Earth.”

The Fourth Building-Block: Asanas Thirteen Through Sixteen

122. Yahshua said: “Receive now the last of The Four Building-Blocks.

123. Notice that whereas the third block emphasizes appreciation for Mother Earth, this fourth block is the most spiritually-oriented of the blocks.

124. In that sense, the third and fourth blocks balance each other very well.

125. “**The Thirteenth Asana** is called: *‘Standing With Arms Overhead With Palms Touching To Form The Fire Atop The Human Candle Posture’.*

126. Begin each repetition of this asana with your hands in front of your chest in the prayer position.

127. Do three repetitions.

128. “**The Fourteenth Asana** is called: *‘Human Tree In The Wind Blows Right And Holds Then Left And Holds Posture’.*

129. This stretches your sides in a pleasant and strengthening way.

130. Your arms – the ‘branches’ of the tree – are first held straight overhead and then, as your body bends sideways at the waist toward the right, the arms follow; after holding that bent-sideways position a bit to get a good stretch, return the opposite direction and bend sideways to the left, arms again following.

131. Repeat the above full movement – a bend to the right and a bend to the left is one full movement – two additional times for a total of three full movements.

132. “**The Fifteenth Asana** is called: *‘A Seated Meditation Posture With Your Arms Held Overhead, Palms Together Forming The Candle Flame, Followed By Placing Hands Palms-Up On Thighs With Tip Of Middle Finger Touching Tip of Thumb Held As Long As You Like With Eyes Closed.’*

133. Notice the feeling of Chai [Khah-ee] where the finger and thumb touch.

134. If you like, while holding that last part of the asana however long you like, you

may meditate.

135. Do one repetition of that full two-part movement.

136. “The position of the hands when the tips of the middle finger and thumb touch I call, **The Centering Hand Position Mudra**.

137. You can also try **The Still Zero With The Trinity Hand Position Mudra**: rather than touching the tips of the middle finger and thumb, curl the thumb and the finger closest to it to form a Circle that symbolizes the Still Zero and notice that the other three fingers well symbolize the Trinity, especially the Trinity of Divine Father, Divine Mother and Divine Child.

138. “Three good positions for the Seated Meditation Posture of Asana Fifteen are: 1) The Lotus Posture; 2) The Half Lotus Posture; 3) The Comfortable Posture: sitting cross-legged with feet beneath our legs.

139. “**The Sixteenth Asana** is called: ‘Lying On Your Back With Arms At Your Sides In Relaxation Posture Open To Receiving Communication From Any Of The Chief Angels Of The Essene Tree Of Life Or From The Forces Those Angels Serve Including Jah-Jah and Elohim Crowned With Yah.

140. Keep any such communications private and examine them closely to be certain that they are not simply from your own mind, your own ego attempting to puff itself up.

141. Most often, rather than a direct message in human words, you will simply ‘Relax Into Their Holy Presence’.

142. That in itself is ‘The Ultimate Communication’ and is beyond words.

143. The short name for this asana is: *The Relaxation Posture.*”

144. Along with listing the sixteen asanas, the Lord demonstrated each.

145. I, Sarah/Jahleel, Authorized Scribe of The Lord and Lady, will not attempt to describe the movements herein, other than what was included with the listings.

146. Full instructions for each of The Sixteen Asanas will be available from the Yaiyr (or Yaiyrah) in each generation, and his/her authorized Teachers of Essene Yoga.

147. Those Nasareans that take initiation into this form of Essene Yoga become members of Essene Yoga Fellowship.¹

148. That devotional fellowship is also called ‘Fellowship of The Yoke’ or, for short, simply ‘The Yoke’.

149. Having completed giving His *Recommended Hatha Yoga Routine For Spinal Health And Preparation For Meditation*, Yahshua returned again to His introduction to Essene Yoga.

150. He described many practices that can be included in Morning Service and/or Evening Service, and described some that are intended to become part of your daily life practice.

151. Yahshua said, “Several of you have been to India.

152. I recently returned from India after seven years of study and service at the Nasarean encampment near Benares.

153. Miriam and Yohanan also studied at that encampment, as did a few of the elders amongst this assembly.

154. Since returning from India, I have purposely peppered My sermons to

¹Within the context of *Essene Mountain of Peace Mystery School*, we, the modern representatives of the Nasarean Religion of The Essene Way, teach how to perform Yahshua’s version of Essene Yoga, including the asanas taught by Yahshua. His entire yoga program – not just the sixteen asanas but everything else that appears in his *Sermon on Essene Yoga* – is taught via study courses and training sessions. That entire program – including illustrations of the asanas – also appears in my (Day of Greenleaf) book, *Teachings of Essene Jesus on Yoga and Meditation*. I founded the modern version of Essene Yoga Fellowship – also called ‘Fellowship of The Yoke’ – with the intention of training students to become practitioners and teachers of Essene Yoga.

Nasareans with Sanskrit words.

155. When I use a Sanskrit word or term, I do so because I want My disciples to learn the meaning of the word.

156. Original Nasarean Yoga spread in India moreso than anywhere else that it was introduced in this world.

157. The Hebrew letters – when rendered as Fire Letters as recorded by Gilgalah the Wizardess – are an excellent alphabet for spiritual symbolism and also preserve certain heavenly sounds of the Cherubim.

158. Even so, with the exception of Nasarean scriptures, Sanskrit has become the alphabet of the most spiritually advanced literature in this world.

159. For, with the spread of Nasarean teachings on yoga in India, vegetarianism spread amongst the population.

160. Now, in India, there is a larger population of vegetarians than anywhere else in this world.

161. Because of that, the population of India has become generally more spiritual than the populations of other lands, and many of their Sanskrit scriptures thus reflect that higher level of spirituality.

162. Wherefore, I use a sprinkling of Sanskrit words when speaking to Nasareans, and will introduce many in this sermon.

163. “Yea, become intimately familiar with the meaning of the Sanskrit words that I am about to introduce.

164. But do not speak them to most Aaronites unless you want to experience the same fate as the man that threw sweet apples to a lion.

165. The lion was angered by the apples and ate the man!

166. Blessed is the apple that feeds a man!

167. Foolish is the man that provokes a lion!

168. Be prudent in sharing Sanskrit!

169. “Vegetarianism is *The Foundation – Ha Yesod* – of a human life based on Compassionate Love.

170. Indian Yoga, as is Essene Yoga, is built on the strong foundation of vegetarianism.

171. In India, authentic yoga teachers will not teach more than entry-level yoga to students that are not yet vegetarians.

172. Likewise, Nasareans only initiate seekers into our yoga system if they have first become vegetarian and have fallen deeply in love with *The Holy Megillah*.

173. Seekers that are sincerely interested in taking initiation into Essene Yoga are asked to begin by reading the entire Megillah and, if not yet vegetarian, to become one.

174. Teachers of Essene Yoga are trained to offer introductory Megillah Bible Study Lessons and introductory Essene Yoga Classes for seekers that are not yet vegetarian or Nasarean, as well as to conduct Essene Yoga Fellowship Services for initiates only.

175. Non-vegetarians, and anyone that does not fully accept and deeply love *The Holy Megillah*, should not attend Essene Yoga Fellowship Devotional Services; those services are for initiated members only.

176. Those services are not for debating, arguing, or defending vegetarianism or the Megillah or our religion; rather, those services are an opportunity for Our initiated devotees to joyfully worship and fellowship together, and to receive teachings from Our ministers and priesthood.

177. Essene Yoga Fellowship is a mission of The Nasarean Religion of The Essene Way, a religion based on *The Holy Megillah*, and vegetarianism is a foundational teaching of our religion.

178. I say to all that become Teachers of Essene Yoga Fellowship, *do not neglect to require vegetarianism of those that accept My Yoke*.

179. “Besides accepting vegetarianism and our basic doctrines and practices described in the Megillah, a candidate for initiation must pledge to walk the social path in our Church without being a disharmonious troublemaker.

180. Gossips and other internal troublemakers will destroy a church or yoga fellowship – or any other group activity – from the inside faster than the secret police can destroy it from the outside!

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181. “A Sanskrit word that relates to vegetarian dietary practices is *Ahimsa*. *Ahimsa* means *Non-Violence*, literally: *Non-Harming*.

182. But it must be understood that ‘harmlessness’ is relative; as long as we are in physical bodies and eat even vegetarian foods, we are not entirely harmless or without violence.

183. For, gardening upsets ant colonies, and even a fruitarian, with every bite of an apple or other fruit, eats tiny creatures too small to be seen by the human eye.

184. Even a breatharian consumes unseen creatures with every in-breath.

185. We step on such creatures when we walk.

186. At the level called ‘human being’, vegetarians are *relatively* nonviolent, but not *absolutely* harmless.

187. In Hindu yoga, eggs are not typically permitted in the diet; in Essene Yoga, they are permitted, though not required.

188. The more lenient Nasarean dietary rules that permit eating eggs enables more people to be included within our Circle of Yoga, including many that have inherited body types that require more of the building-foods than others.

189. Even so, anyone that chooses to abstain from eggs or to otherwise eat a more ascetic diet may freely do so.

190. If you eat a more ascetic version of the vegetarian diet than required, do not boast, not even within yourself!

191. Both Indian Yoga and Essene Yoga permit dairy products.

192. Essene Yoga advises that dairy products be fermented when feasible, for better digestion, but that is not a requirement.

193. Some people digest unfermented dairy products better than other persons.

194. “Although ‘Ahimsa’ relates to vegetarian dietary practices because those practices are relatively ‘less harmful’ – ‘less violent’ – than killing animals for food, it also relates to other practices that promote nonviolence in thought, word, and deed.

195. That will be made clear in the list of ‘Yamas and Niyamas’² that I am about to provide.

196. “There are five *Niyamas* – ‘Unrestrained Behaviors’ – and five *Yamas* ‘Restrained Behaviors’.

197. In the region of India where Beten-Jahlah studied Sanskrit, *Niyama* literally means *Unrestrained*, while *Yama* literally means *Restrained*.

198. However, in My own travels, I learned that in some regions of India, both words – *Yama* and *Niyama* – are considered to mean *Restrained*.

199. All that matters is that you understand – and make clear to others – that Nasareans use the word *Niyama* to mean ‘*Unrestrained Behaviors*’, and use *Yama* to mean ‘*Restrained Behaviors*’.

200. The list of ‘Yamas-Niyamas’ of Beten-Jahlah’s Essene Yoga have not only been embraced by Me, but are spreading throughout India, though most Hindu yogis do not acknowledge their Nasarean origins.

201. The list of ‘Yamas-Niyamas’ taught by Beten-Jahlah is ten in number, but she makes clear that this is not an attempt to make an exhaustive list of all possible *do’s* (*Niyamas*) and *do not’s* (*Yamas*).

202. The ten items in her list are intended to clean up the thoughts, words, and deeds of the student enough that true spiritual progress can be made.

203. The *Yamas* and *Niyamas* work together as a team; Beten-Jahlah writes:

²I ‘Englishize’ the plural form of some Sanskrit words by simply adding an ‘s’ at the end of the singular form. I do that when I believe it aids easy comprehension by English readers – English readers recognize ‘s’ as a plural ending – and also because that has been the norm in English-speaking yoga classes that I have attended over the years.

'The practice of the self-restraints (Yamas) enables the unrestrained behaviors (Niyamas) to flow freely; thus, the Yamas and Niyamas are a team.'

204. The 'restraints' are *self-restraints* because it is the yogi that restrains himself/herself from lower impulses and dark practices.

Yamas: The Five Self-Restraints

205. "The Five Self-Restraints (Yamas) are as follows.

206. 1) *Restraint from violence in thoughts, words, and deeds*; in Sanskrit: *Ahimsa*.

207. For example, when you restrain yourself from eating animals, you are practicing *Ahimsa* – nonviolence – toward animals.

208. *Ahimsa* is a *progressive process in nonviolent living* and results in progressive ascension in heavenly consciousness.

209. Think of it as climbing the spiral ladder of nonviolence since absolute harmlessness is not achieved in human incarnation.

210. Even so, we can challenge ourselves, as yogis and yoginis, to immediately restrain ourselves from grosser acts of violence such as killing and eating animals, warfare, slavery, and, over time, make steady progress on the less obvious ones.

211. Less obvious than throwing a punch or hitting a person with a club are your violent words and thoughts.

212. So, not only does a Nasarean Yogi practice *restraint from violence* by abstaining from the obvious things like killing animals for food or pleasure and participation in the military, but also the less obvious things.

213. 2) *Self-Restraint in ethical matters related to the handling of 'Satya' – 'Truth'* – is the second of the five Yamas, the five self-restraints.

214. It is *self-restraint in untruth in order to better serve Highest Satya, the Highest Truth*.

215. The 'Highest Truth' is 'Unlimited Love' according to the Nod of Wisdom

to Love.

216. The 'handling of truth', in the context of the Nod of Wisdom to Love, can result in unexpected choices.

217. For example, when an elderly woman once asked Me if I liked her cooking, I lied for the sake of love; I replied 'Yes' though the literal truth was 'No'.

218. I was willing to take on the karma of speaking a 'white lie' – to sacrifice My own honesty – for her happiness.

219. Absolute truth in thoughts, words, and deeds, like absolute nonviolence, is not achieved in human incarnation.

220. But we work on it and make progress!

221. So, the term 'handling of truth' is more complex than it seems at first.

222. The emphasis is on growing more honest by *Refraining from Untrue Thoughts, Words, and Deeds*, but always in the awareness that Love is the Highest Truth.

223. Forgive yourself the occasional 'white lie' but make a real effort to refrain from untrue thoughts, words, and deeds.

224. After all, most lies are not as 'white' as the example I gave about the food made by the elderly woman; indeed, most lies are much more self-serving ('lower self') and should be vigorously restrained.

225. 3) "The third Yama is *Restraint From Theft*.

226. The Sanskrit word for this Yama is *Asteya*.

227. This deals with ethical issues related to stealing and fairness.

228. It begins with restraining the impulse to commit obvious thefts like shoplifting or other robbery, and then progresses to include less obvious things like economic fairness, the rich not hoarding all of the good farmland, and similar issues where the form of stealing is more subtle and less obvious.

229. But don't over-complicate it at first: refrain from all obvious acts of stealing, including taking small items that do not belong to you.

230. 4) "The fourth Yama is: *Self-Restraint*

of 'Worldly Sensuality' To Enable 'Divine Sensuality'.

231. The Sanskrit term for this Yama is *Brahma-Charya*, the spiritualizing of the *Conduct* (Charya) of our natural senses by offering them to *Brahma* (Deity).

232. *Brahma*, like Universal YHWH, is the *Expansion Of The One In The All*.

233. To practice *Brahma-Charya* is to *Restrain Yourself From 'Worldly Sensuality' To Enable 'Brahma-Conduct' Of The Senses*.

234. By offering our senses of gratification and external sensuous acts – acts like tasting, hearing, smelling, and sexual intercourse – to Deity, we spiritualize them; but this is only possible if accompanied by – indeed, *led by* – a sincere effort to restrain our impulses toward worldly sensuality.

235. Without that restraint, the yogi is unable to truly 'spiritualize' the senses, being too blind to perceive the spiritual alternatives, too weak to give up the worldly gratifications, and too decadent to prefer spiritual sensuality over the worldly version.

236. "Some yogis refrain permanently from sexual intercourse as a way to transcend that form of sensuality rather than simply spiritualizing it by practicing Sacred Sex after an appropriate period of abstention.

237. That is their choice but it is not a requirement of *Brahma-Charya*, though some celibate monks these days have been – wrongly – equating *Brahma-Charya* with required permanent celibacy.

238. I say 'wrongly' simply because the definition of the term *Brahma-Charya* does not mean *celibacy* and was not used in that manner by the earlier yogis.

239. But *Brahma-Charya* *does* include the *permanent restraint of unethical and unwise sexual conduct*.

240. Sacred Sex is more appropriate than celibacy for the vast majority.

241. Long-term Sacred Celibacy is appropriate for yogis and yoginis that

choose to abstain from sex for wise reasons, but Sacred Sex is more appropriate for the vast majority.

242. Celibacy is only 'Sacred' when it is self-chosen and not rendered morbid by negative, wrong concepts of sexuality.

243. And if any celibate yogi believes that their celibacy makes them holier than one that practices Sacred Sex, let them answer this question: 'If YHWH prefers celibacy, why then is YHWH not celibate?'

244. Consider: if YHWH were celibate, you would not exist!

245. Nevertheless, because many ills come from unwise conduct in regard to the Sexual Fire, for certain individuals at certain times in their life, celibacy can be the appropriate path; just don't consider yourself 'holier' than those practicing healthy Sacred Sex.

246. 5) "The fifth Yama is *Self-Restraint Of The Impulse Toward Greedy Grasping*.

247. In Sanskrit: *Aparigraha*, literally *Non-Grasping*.

248. In this context, '*Non-grasping*' includes, but is not limited to, 'non-acquisitiveness', in the sense of not being greedy for material wealth at the expense of spiritual wealth.

249. Through *Aparigraha*, the yogi will eventually relax and let things flow naturally.

250. You will learn that what you need – even material needs – comes your way without need of greedy grasping once you 'let go and let Love flow'.

251. But to get there, the first step is to restrain the lower impulse toward greedy grasping.

252. Yogis are into simple living rather than the 'rat-race' of greed that leads to unhappiness for self and others.

253. Through *Aparigraha*, yogis quit grasping for 'fool's gold' and discover within 'Spiritual Gold.'

254. "You have just received the Yamas, the list of Five Restrained Behaviors.

255. Now I will give you the *Niyamas*, the

list of Five Unrestrained Behaviors.

Niyamas: The Five
Unrestrained Behaviors

256. “The Five Unrestrained Behaviors are as follows.

257. 1) “The first of The Five Unrestrained Behaviors, *Shaucha*, is *Cleanliness* of the Four Bodies that Make Us Human.

258. It includes Physical, Emotional, Mental and Spiritual Cleansing Practices.

259. 2) “The second of The Five Unrestrained Behaviors, *Santosha*, is *Contentment in Appreciation*.

260. 3) “The third Niyama, *Tapa*, literally means *Heat* but here implies *Straightening by Fire* and refers to practices – often austerities such as fasting or eating only uncooked foods or various acts of asceticism – that *Train and Refine* oneself by the purifying fire of self-discipline.

261. A Tapa is a temporary, occasional, extraordinary act that goes beyond your normal practice; otherwise it would not be experienced as ‘adding heat’ to the alchemical cauldron.

262. Thus, it is ‘Unrestrained’ in the sense that, consistently throughout your life, you occasionally, when appropriate, perform temporary acts of extraordinary asceticism.

263. Typically, most yogis perform their most ascetic tapas – such as fasting – in young adulthood, prior to marriage and the raising of children.

264. Even so, there are appropriate tapas for all ages and purposes.

265. For example, it is not generally appropriate for an elderly woman to fast from all food.

266. But if she notices that she has been engaging in gossip, it is appropriate that she choose to abstain from all non-essential speech for one day as a Tapa.

267. “The purpose of the ‘heat’ of a Tapa is to render our ‘base metals’ pliable so

as to be shaped into something beautiful, eventually to be transmuted into Spiritual Gold.

268. Although our daily or weekly spiritual disciplines – such things as the morning and evening Tree of Life Communion and performing daily Hatha Yoga – are similar to Tapas in that they also provide ‘heat’ and ‘alchemical transformation’, their ‘heat’ is more slow-and-steady than an occasional extraordinary Tapa like a long fast.

269. 4) The fourth of The Five Unrestrained Behaviors is *Svadyaya*, ‘*The Study That Includes Self-Study*’.

270. Know thyself!

271. 5) The fifth Niyama, *Pranidhana*, literally means *Devoted/Dedicated* and, in the context of Essene Yoga, means *Spiritually Devoted to the Nasorean Deities*.

272. This is the spirit of Bhakti Yoga, the motivational context in which we practice all of the other yogas.

273. “I tell you truly, this Yama-Niyama practice is a lifelong discipline!

274. And there are different areas of emphasis at different stages of the human life.

275. “Always remember: All Nasorean Lions of Zahyen and all Nasorean Wizards are first and always Nasorean Yogis!

276. “Behold: The Yamas and Niyamas of Essene Yoga are the first two stages of what Beten-Jahlah and I call, *Eight Key Sequential Phases For Successful Yoga*.

277. Those are as follows.

Eight Key Sequential Phases
For Successful Yoga

278. **1. “Yama.**

279. That is The List of Five Restrained Behaviors.

280. **2. Niyama.**

281. That is The List of Five Unrestrained Behaviors.

282. **3. Asana.**

283. That is the Sanskrit word for 'posture' or 'pose' or 'position' and here refers to the various Hatha Yoga postures.

284. Each of the many postures is referred to as an 'asana'.

285. **4. Pranayama.**

286. The word means 'prana control' or 'prana enhancement' and typically includes meditative breathing practices that enhance our cultivation of Chai and that are considered helpful prefaces to other forms of meditation.

287. Later in this talk, in the context of My description of Life-Force Yoga, I will teach a Nasarean pranayama called *The Circuit Of Chai Breath*.

288. Though the word 'pranayama' literally means 'prana control', a more Nasarean definition is 'prana enhancement' since, in our view, nobody 'controls' prana – the universal life-force – though they may 'work with it' and 'enhance their experience' of it.

289. **5. Pratyahara.**

290. This word means 'withdrawal' and here means 'the ability to withdraw your attention from outer distractions and place it on inner realities so as to notice that your outer experiences are linked to your inner world.'

291. **6. Dharana.**

292. The word literally means 'sustained concentration' and here means the ability to concentrate on whatever you choose for prolonged periods.

293. A person that has this ability is not easily distracted.

294. Concentration results in increased life-force/power being aimed at whatever you concentrate on.

295. It is best to concentrate on good things.

296. Even when a yogi seems to concentrate on a 'bad thing' or 'negative situation', the true concentrated focus is not on the bad thing being banished but on the good transformation desired.

297. Sometimes a person or community needs to focus the light of concentrated

awareness on a 'bad thing' in order to expose it – to bring it to light – so as to transform it in a positive manner.

298. Also, the ability to concentrate even on mundane tasks is necessary for success in most any venture.

299. I spoke this much about concentration because I want to alert you that, though it might not sound like an exciting topic, it is, in fact, one of the most important keys to yoga and life.

300. Even so, having *The Ability To Concentrate Thought* should be balanced by also having *The Ability To Decompress Thought And Simply Be*.

301. The Ability To Decompress Thought And Simply Be is the domain of number eight in this list, with number seven being the link between numbers six and eight.

302. **7. Dhyana.**

303. This word means 'meditation'.

304. Here it means: *A Period Of Concentrated Attention On One Chosen Thing In Profound Present Moment Awareness For Unity-Consciousness With Whatever Is The Object Of Concentration*.

305. **8. Samadhi.**

306. When the yogi successfully practices in a sustained, ever-deeper manner, the first seven items in this list, behold: that one experiences Oneness with Universal YHWH, Samadhi, Unity Awareness.

307. This experience of being 'One With The All' includes an enhanced experience of 'Ecstasy in Sat-Chit-Ananda.'

308. The concentrative 'oneness with any-one-thing' – 'oneness with any object of contemplation' – of Dhyana (step seven), is the doorway into THE LIVING EXPERIENCE OF ONENESS WITH ALL, Samadhi.

309. A Nasarean term for 'THE ALL' is 'Universal YHWH'.

310. Every Being is always part of the interconnected ALL, but many are not aware of that truth.

311. And of those that are aware of that truth, many have only an intellectual agreement that, logically, this must be the truth.

312. Samadhi is beyond intellectual agreement, though it includes it.

313. Samadhi is the actual *Living Experience* of participation in the Universal All, the Universal One, Universal YHWH.

314. At first Samadhi is experienced as 'peek moments in meditation' or 'mountiantop experiences'.

315. But with continued yoga practice, the state of Samadhi progressively becomes the normative, typical experience of the most advanced yogis, and is then called 'Walking Samadhi'.

316. It is called 'Walking Samadhi' because it is now part of your daily walk through life.

317. That represents the achievement of the goal of yoga; that goal is revealed in the very meaning of the word Yoga: *Union*.

318. The Nasarean word *Yihud* is the equivalent of the Sanskrit word *Yoga*.

319. Yoga teachers provide their students with a set of teachings and practices that, if faithfully followed, are intended to help the student experience *Union*.

320. I teach Essene Yoga.

321. If you take My Yoke, behold: you may experience Union as a Nasarean, thereby residing in a state of being called *Nazarut*, the true Nasarean homeland within.

322. "I will now describe The Fourteen Primary Yogas of Essene Yoga, along with some of the sub-yogas.

The Fourteen Primary Yogas of Essene Yoga

323. "Receive now The Fourteen Primary Yogas of Essene Yoga.

324. This list includes the same fourteen primary yogas listed in Mattanah, though in a bit different order.

325. I have included some examples of actual practices for each of the fourteen; those practices were not provided in the Mattanah list.

326. These specific practices constitute My version of Essene Yoga, the version of yoga that I teach, which is based on that taught

by Beten-Jahlah in India.

327. "The fact that Essene Yoga is based on The Tree of Life is revealed in the full name of this yoga system.

328. That name is *Yihud Ets Chaim*, which means *Union With The Tree of Life*.

329. Essene Yoga is based on the Essene Tree of Life, which has seven branches and seven roots.

330. Each branch and root has a primary yoga associated with it.

331. Essene Yoga consists of Seven Primary Branch Yogas and Seven Primary Root Yogas *and all of the sub-yogas of those primary fourteen*.

332. Beginning the list at the Top Center Branch, the fourteen primary yogas are as follows.

333. **"1. Yihud im YHWH [Union with Yahweh] is also called YHWH Yoga or Crown Yoga or HaShem Yoga.**

334. Beten-Jahlah called it 'Kether Yoga', which means 'Crown Yoga'.

335. It is comparable to what the Indian Yogis call *Raja Yoga*, which means *Royal Yoga*.

336. Both 'Raja Yoga' and 'Kether Yoga' refer to the 'Crown Chakra' of spiritual kings and spiritual queens.

337. This yoga is commonly expressed in the classic spiritual exercise called *Seated Meditation*.

338. This yoga can include words and/or other focusing agents but the experience optimally culminates in silent meditation associated with the Crown Chakra.

339. The words or other focusing agents help the yogi center himself/herself in Yah and enter the advanced stage of meditation called *Samadhi*.

340. When one is able to achieve Samadhi – Yah Consciousness – while sitting in meditation, let that yogi aspire to the most advanced stage of meditation: Walking Samadhi.

341. A Nasarean term for Walking Samadhi is *Suach*.

342. *Suach* means *Smoothness of Tranquility*.

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343. “An excellent Nasarean form of meditation that helps one to experience prolonged periods of Walking Samadhi is the practice called *Hitbodet*.

344. *Hitbodet* is *focused attention on what you are ‘doing’ so as to treat every task as an art form and an oracle*.

345. “Even after achieving the ability to maintain Walking Samadhi for long durations, a yogi still also practices Seated Meditation because, unlike when one is moving around, seated in a quiet spot one can experience a particularly deep Tzafah, a session of Inner Gazing, a form of Raja/Crown Meditation.

346. “Another Nasarean form of meditation that I practice and teach is *Hitbonenut*, which means ‘*Contemplation on a chosen theme*’.

347. Much can be learned while practicing *Hitbonenut*.

348. The themes are endless and one extracts meaning from each act of intentional contemplation.

349. “Hatha Yoga – one of the sub-yogas that supports HaShem Yoga/Crown Yoga – offers many postures for various purposes.

350. For the purpose of enhancing Seated Meditation, Hatha offers several postures that are intended to keep the spinal cord straight.

351. Two such asanas (postures) are The Full Lotus and, much easier to perform, The Half Lotus.

352. A third and still easier one is to sit cross-legged but with your heels comfortably under your thighs instead of on top of them.

353. The same goal – a straight spinal cord – can also be achieved by lying down on your back; I like to do that while sunbathing in meditation, though that is obviously not a form of *Seated Meditation*.

354. In *Seated Meditation*, it is important

to keep your spinal cord straight so that the flow of Chai – Universal Life-Force – is not inhibited.

355. Any comfortable way of sitting that enables – or, even better, *encourages* – a straight spinal cord is good for Seated Meditation and spinal health.

356. The advantage of The Full Lotus posture is that your feet press down on your thighs and thus strongly encourage a straight spinal cord.

357. The disadvantages of The Full Lotus are that people with thick legs have more difficulty achieving it, and, if held for long duration, this posture can cause pain in the ankles of some people.

358. There is no need to practice exclusively one position for Seated Meditation.

359. Neither is there reason to confine your practice to just one type of meditation.

360. I practice and teach many forms of meditation in Essene Yoga.

361. “The Seven Sounds Of Power inscribed on The Seven Seals Of The Seven Primary Chakras are typically chanted – by those that have received them – on the Sabbath.

362. This is not to say that one cannot chant them on other days, but that practice is typically linked with the Sabbath.

363. Obviously, then, that is an excellent practice for HaShem Yoga/Crown Yoga.

364. A chief element of that practice is to chant *The Seven Sounds of Ecstasy* that come from the mating of the branches and the roots within you.

365. Each one of those Sounds of Ecstasy is used to increase the flow of Chai to a corresponding chakra.

366. Although it is written in Mattanah that certain Sounds of Power are given after baptism into the Nasarean Religion, the Yaiyr (or Yaiyrah) or one empowered to do so by the Yaiyr (or Yaiyrah), will in each individual case determine when a new member is ready – and trusted – to receive any of the Sounds of Power.

367. The warning in Mattanah really

means that none should be given The Words of Power prematurely, and not before they are initiated into the Nasarean Religion of the Essene Way.

368. Also, the warning in Mattanah against prematurely giving persons the particular Sounds of Power called The Seven Sounds of Ecstasy is for their own good: some persons are not ready to experience that degree of stimulation of their chakras.

369. “In Essene Mountain of Peace Mystery School – of which Essene Yoga Fellowship is an authorized mission – a student is first a Candidate for Membership and required to accomplish prerequisite studies – such as reading the Megillah and studying our doctrines – and to do some initial Yamas/Niyamas – such as becoming a vegetarian and quitting certain dark behaviors – before the baptism linked to initiation as a member of the Nasarean Religion of the Essene Way is bestowed.

370. That is the first baptism *within* the Nasarean religion and is called The Baptism Of Initiation Into The Nasarean Religion Of The Essene Way.

371. Prior to that, before becoming a Nasarean, one may have already received The Baptism of Belief referred to in Mattanah.

372. Like the baptism as a member of the Nasarean religion – which is referred to as *The First Baptism of The Essene Way* – The Baptism of Belief is typically a Water Baptism.

373. Either bodily submersion in water or sprinkling with water is fine, depending on the circumstances, for either The First Baptism of The Essene Way or The Baptism of Belief.

374. Because oils are liquids like water, when the baptism is by sprinkling rather than submersion, appropriate oils can be substituted for water or used in conjunction with water.

375. The difference between The Baptism of Belief and The First Baptism of The Essene Way is that The Baptism of Belief can be given to anyone that believes that

*Christ is Merciful Love and has been sent by the Creator to save souls.*

376. Such persons may not be ready for, or even aware of, the Nasarean religion.

377. As stated in Mattanah, The Baptism of Belief is related to The Second Form of Salvation, which is a lesser form than that linked to initiation as a practicing Nasarean.

378. The baptism into the Nasarean religion implies acceptance of both the Lord Christ *and Lady Christ* and is linked with The Third Form of Salvation, as described in Mattanah.

379. While the Nasarean baptism and The Baptism of Belief are similar in their use of water (or oil in place of water), The Baptism Into The Nasarean Religion includes two key elements not found in The Baptism of Belief: 1) Awareness of, and intention to practice, the Nasarean religion; 2) A preliminary act called Sevenfold Repentance.

380. That repentance involves the consideration, one-by-one, of each of your seven chakras.

381. You carefully consider any past misuses of each chakra, feel true contrition and repentance for those misuses, and pledge to try your best – with the help of the Lord Christ and Lady Christ and the Nasarean Yoga of The Essene Way – to rise above those misuses of each chakra.

382. That repentance with true contrition is itself a form of internal baptism that Nasareans call ‘Baptism by Fire’.

383. That internal ‘Baptism by Fire’ is acknowledged outwardly – ‘sealed’ – immediately after Sevenfold Repentance by water baptism.

384. The internal baptism is not visible to others; they see only the external baptism by water and/or oil.

385. At the time of the Sevenfold Repentance linked to this baptism, you reflect on the chakra misuses of your entire lifetime.

386. This same exercise can be repeated periodically after your baptism for the remainder of your life; those post-baptism repetitions of Sevenfold Repentance focus on recent uses/misuses of the chakras, rather than those of the entire lifespan.

387. Typically, these post-baptism performances of ‘Sevenfold Repentance’ are done on the Sabbath, but one could do it as frequently as each night, asking oneself: ‘This day have I misused any of my chakras?’

388. Consider also the positive ways that you have used each chakra.

389. “In the Nasarean religion, there are other additional baptisms available as one advances to higher levels of initiation within Essene Mountain of Peace Mystery School.

390. That is because a ‘baptism’ is an ‘initiation ritual’ and thus can be adapted for use at various levels of initiation in the ascending degrees of the Mystery School.

391. Typically, The Second Major Baptism *within* the Nasarean religion is upon initiation into The Order of Shemesh in Shemayah.

392. That initiation is linked to an extra-strong focus on ‘The Internal Baptism By Fire’ and may be coupled with the performance of extra – self-chosen – tapas for a day or more.

393. Besides reviewing the use of the seven chakras in conjunction with this baptism as previously described, another ingredient is added: One contemplates the question: ‘How have I been using my will power and intentions?’

394. When water is used in this Second Major Nasarean Baptism, if pure enough to drink, you may drink the water rather than sprinkle it!

395. First place a jar of water in the sun, then drink from it, one sip for each chakra.

396. Always remember: the outer details of initiation rituals – sprinkling or submersion, water or oil, drinking or sprinkling, etc. – can be freely altered according to what materials are at hand and fit your current circumstances; what is not altered is the *internal act or attainment being symbolized and/or acknowledged by the outer ritual.*

397. “**2. Yihud im Chokmah [Union with**

**Wisdom] is called Wisdom Yoga.**

398. Wisdom Yoga is the second of The Fourteen Primary Yogas of Essene Yoga.

399. Nasarean ‘Wisdom Yoga’ is comparable to what in Sanskrit is called ‘Jnana Yoga’.

400. Students can begin to practice Wisdom Yoga by the simple act of contemplating the difference between, and the relationship of, knowledge and wisdom.

401. In regard to the difference, consider this: ‘it takes knowledge to become a master assassin; it takes wisdom to know why not to become an assassin.’

402. But knowledge is also a related part of wisdom; wisdom without knowledge would not be wise and would make bad decisions.

403. Wisdom includes knowledge but is also more than it.

404. “Some esoteric arts related to what yogis call ‘The Third Eye’ are within the domain of Wisdom Yoga.

405. The Third Eye is related to the Sixth Chakra, a chakra that is associated with Knowledge and Wisdom and is linked with the Sixth Heaven of the Seven Heavens associated with our Sun.

406. “Hatha Yoga serves as a sub-yoga – a practice – of Wisdom Yoga.

407. Because the Third Eye is associated with esoteric arts that should be engaged in wisely and purely for the sake of love, the purification and balancing practices of Hatha are indeed helpful.

408. Also, one’s Wisdom is worth little if it is not made manifest in the various areas of one’s life; it is wise to take care of one’s physical body by practicing Hatha Yoga.

409. And Wisdom can help us wisely select the appropriate asanas – postures – for our own body at each stage of life.

410. At every stage of life, Wisdom within Me advises selecting only asanas that are extremely unlikely to result in injury.

411. Hatha Yoga within Wisdom Yoga is safe and wisely sequenced, good for the

body rather than dangerous or harmful.

412. Some yogis in India have begun to interpret the discipline of cleansing and purification to include such things as running a cord through one nostril and out the other.

413. That strikes Me as unwise; for, the cord can introduce various contaminants to your nasal canal and throat.

414. “Studying spiritual teachings, including reading wisdom literature, is perhaps the most common practice of Wisdom Yoga.

415. Every time we study *The Holy Megillah* – or other spiritual texts – we are practicing Wisdom Yoga.

416. But we are also practicing Wisdom Yoga when we study books on the various sciences, acquiring knowledge in the various fields and then ‘baptizing’ that knowledge in the Nod of Wisdom to Love, the ‘Highest Wisdom’.

417. We are practicing Wisdom Yoga when we read a good book on the healing arts.

418. We are practicing Wisdom Yoga when we study math or geometry or philosophy to enhance our intellectual capacity to better serve goodness.

419. “A common act of Wisdom Yoga that is performed repeatedly throughout the day is the consideration in various life circumstances of what would be the wisest decision to make or course of action to take.

420. If a yogi has been studying wise spiritual teachings, he or she is more likely to wisely implement that Wisdom in daily life circumstances.

421. We are practicing Wisdom Yoga whenever we offer our mind up to the light of the Divine Mind for the sake of the Nod of Wisdom to Love.

422. Then – and only then – are we Nasarean Philosophers.

423. Did you know that the meaning of the Greek word *Philosopher* is *Lover of Wisdom*?

424. Wisdom Yoga is the wizardly way

of the Nasarean Philosophers, the Green Wizards of the White Rose.

425. One of our mottos is: ‘We are Lovers of Wisdom in service to Supernal Love’.

426. But that order – The White Rose – does not neglect the other thirteen of The Fourteen Primary Yogas of Essene Yoga.

427. Such neglect would be unwise!

428. Nasareans offer our teachings on a gradient, giving to each student only that level of instruction that they are then ready to receive.

429. To Me, that seems wise!

430. “I now move on to introduce the third of The Fourteen Primary Yogas of Essene Yoga.

**431. “3. Yihud im Ahabah [Union with Love] is called Love Yoga.**

432. It is also known as Heart Chakra Yoga and as Devotional Yoga.

433. In Sanskrit, it is called Bhakti Yoga.

434. Some practices linked to Love Yoga are as follows.

435. Bhakti – devotional – service inwardly and outwardly, focusing on love in thoughts, words, and deeds, is the primary practice.

436. Bhakti is the motivational context in which the Essene Yogi engages in all of the yogas.

437. The Bhakti Yogi is always serving Supernal Love, even when sweeping a floor or preparing a meal.

438. Supernal Love is the Highest Love and is the subject of much devotional contemplation by the practitioner of Love Yoga.

439. That contemplation is an important part of Love Yoga, the Yoga of Divine Love.

440. That contemplation is a key meditation practice of Love Yoga.

441. “Now here is an example of how a pranayama – a meditative breathing practice – can be used in Love Yoga.

442. The Love Breath is a practice of Love Yoga.

443. Inhale deeply as in the yogic ‘Complete Breath’, but envision that you are inhaling

Divine Love.

444. As you briefly retain that breath, envision that the Divine Love is bathing your entire Beingness – including your physical, mental, emotional, and spiritual bodies – in Unconditional Love.

445. Then, on the exhale, envision that you are sharing that Divine Love with all Beings, radiating that Love into your environment.

446. Repeat this several times or more: breathe in Supernal Love, bathe in it while you briefly retain that breath, and then share that Supernal Love with all of creation on your exhale.

447. “Love Yoga, like Hindu Bhakti Yoga, is also associated with devotional worship of the Deities, in our case, the Nasarean Deities.

448. This devotional worship often includes the chanting of Their Names and Attributes, a form of Mantra Yoga.

449. This shows that Mantra Yoga – an important yoga in its own right – is a sub-yoga of Bhakti Yoga, as it is also a sub-yoga of others of The Fourteen Primary Yogas of Essene Yoga.

450. **“4. Yihud im Kowach [Union with Power] is called Power Yoga.**

451. Physical exercises of all kinds through which we cultivate the power of our body in motion are one part of Power Yoga.

452. Those exercises can include the martial arts movements of Zahyen.

453. After all, the founder of Zahyen in this world, Judah, ascended and became the Chief Messenger Angel of The Branch of Power of The Essene Tree of Life in this world.

454. Power Yoga exercises can include the lifting of weights to build muscles in the manner of Roman soldiers but for different reasons; our reasons are to build a strong body in order to better serve Jah-Jah in the field of physical activity.

455. The Daily Walk is a form of exercise that builds the power of our lungs and

heart and increases our endurance, an important aspect of strength.

456. Hatha Yoga is an important sub-yoga of Power Yoga.

457. “The most important practice of Power Yoga is the intentional performance of acts of creative Love and Wisdom that birth powerful manifestations of goodness in our environment.

458. Now that is Power!

459. Another good exercise in Power Yoga is The Contemplation of The Nod of Wisdom to Love in Regard to The Manifestation of Power.

460. The Branch of Power of the Essene Tree of Life is the child of the embrace of The Branch of Wisdom and The Branch of Love.

461. It is that form of power that interests the Essene Yogi, not false or perverted or misused power.

462. Raising the ‘raw power’ – the Indian yogis call it *kundalini* – from the base chakra up to the crown chakra, spiritualizing that ‘raw power’, then sending it back down to the base chakra to be used in powerful manifestations of goodness, is another exercise of Power Yoga.

463. That exercise is called Chakra Yoga and is a useful sub-yoga of several of The Fourteen Primary Yogas of Essene Yoga.

464. **“5. Yihud im Chayeh Olam [Union with Eternal Life] is called Eternal Life Yoga.**

465. One important practice of Eternal Life Yoga is to become aware of the significance of *The Cosmic and Terrestrial Spirals That Manifest as Cycles and Seasons*.

466. That includes a study of various things including Nasarean Cosmology.

467. So, a practice associated with Wisdom Yoga – the study of Nasarean Cosmology – here serves as a sub-yoga of Eternal Life Yoga.

468. That is an example of how the dividing lines of the various yogas are

very porous.

469. The yogas often intermix, and even a Primary Yoga can serve as a sub-yoga of one or more other yogas.

470. “Another important practice of Eternal Life Yoga is to intentionally work with Gilgal’el – The Chief Messenger Angel of the Tree of Life Branch of Eternal Life – to discover your particular needs for Soul Development in this incarnation.

471. An especially auspicious time to do that is the evening of the week that is devoted to communion with The Tree of Life Branch of Eternal Life, which is the first evening of the week on the day after the Sabbath.

472. After reciting the Daberim haYihud – the ‘Words of Union’ or ‘Communion’ – with the Branch of Eternal Life, those that have been given the ‘Qol haKowach’ – the ‘Sound of Power’ – for Eternal Life chant that mantra.

473. Immediately after that mantra, or, for those not yet given that mantra, immediately after the Daberim haYihud (Words of Union), is an auspicious time to intentionally work with Gilgal’el to discover your particular needs for Soul Development in this incarnation.

474. An even more auspicious – but less frequent opportunity – is to do what I just described but with the additional ingredient that it is during the Month of Eternal Life on the Nasarean Calendar.

475. One can dedicate that entire month to this practice, performing it each of the four evenings of the Month of Eternal Life that are dedicated to communion with the Branch of Eternal Life.

476. Although I have pointed to particularly auspicious days to perform this practice,

it can be practiced on any day or time; and the very best time for any practice – including this one – is *when you feel called to it*.

477. “Another practice of Eternal Life Yoga is to work with oracles such as *Qashab!*<sup>3</sup>

**478. “6. Yihud im Ma’aseh Kodesh [Union with Holy Work] is called Holy Work Yoga.**

479. Karma Yoga, which is to perform work – activity – in the awareness that what you put out comes back to you, and with the intent of doing good for the cause of love in the arena of cause and effect, is the primary practice of Holy Work Yoga.

480. Karma Yoga is work with awareness of related karmic consequences coupled with a purposeful choice to harmonize your work with goodness in the cause of love.

481. The universe is doing the work of perpetual creation and perpetual spiritual development; to intentionally harmonize your work with that Great Work is Karma Yoga.

482. “If your work that earns your daily bread is non-violent and ethical yet seems mundane or ‘unspiritual’, spiritualize that work by looking for ways to be of loving service at work.

483. Until your work that earns your daily bread is in harmony with your higher ideals, you can perform volunteer acts of Holy Work anytime, anywhere, even when it seems you are ‘off work’.

484. That volunteer work is called ‘Holy Volunteerism’ and is an important part of Holy Work Yoga.

485. You can also donate money from your seemingly ‘mundane’ job to support good

<sup>3</sup> 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 Holy Megillah*, will, after the publication of this Bible, make available that deck of cards.

causes including the Holy Work of the Nasarean Religion of the Essene Way.

486. That way, even your seemingly mundane work is spiritualized by serving a spiritual purpose.

487. That practice is called 'Holy Philanthropy' and is an important part of Holy Work Yoga.

488. Always remember: laziness is of the downward path of death and spiritual disease, while work – the holier the work the better – is the active path of creation and life and spiritual wellness.

489. Indeed, a bad attitude towards work often results in mental and emotional illness, even spiritual unwellness.

490. A good attitude towards work – even seemingly mundane work – is a common trait of physically, mentally, emotionally, and spiritually healthy persons.

491. Even those with handicaps – physical or otherwise – can be uplifted by performing work with a good attitude.

492. Let humble Ebed – he that ascended to become the Chief Messenger Angel of the Branch of Holy Work – be your example of the right attitude toward work.

493. His attitude was the simple desire to be of help.

494. Be a helper and be happy!

495. If so, like humble Ebed, you will be exalted!

496. **“7. Yihud im Shalom [Union with Peace] is called Peace Yoga.**

497. A primary practice of Peace Yoga is the *Nasarean Lifestyle of Peace* that is called *The Sevenfold Peace*.

498. That practice involves doing what is necessary in order to experience progressively greater peace in seven areas of life.

499. The seven parts of *The Sevenfold Peace* are: 1) Peace With The Body; 2) Peace With The Mind; 3) Peace With The Family; 4) Peace With Humanity; 5) Peace With Heritage; 6) Peace With Mother Nature; 7) Peace With God and Goddess Immanent and Transcendent, First YHWH.

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500. “Another practice of Peace Yoga that is related to The Sevenfold Peace is called *The Midday Peace Contemplation*.

501. At midday of each day, a Nasarean Yogi of the Essene Way is asked to perform the Midday Peace Contemplation.

502. Each of the seven days of the week features a Peace Contemplation related to one aspect of The Sevenfold Peace.

503. The first of the seven parts of The Sevenfold Peace – Peace With The Body – is contemplated on the first day of the week.

504. The second of the seven parts of The Sevenfold Peace – Peace With The Mind – is contemplated on the second day of the week, the third part on the third day, and so on, the seventh part – Peace With YHWH – being contemplated on the seventh day, which is the Sabbath.

505. In Mattanah – in the section devoted to The Seventh Candle of Illumination of the *Bahir Shibathayim* ('Sevenfold Illumination') – the words that are to be either spoken aloud or recited inwardly at the time of the Midday Peace Contemplation are provided.

506. However, for the same reason that I will give you a shorter version of the 'Communions' ('Daberim HaYihud'), I am also going to give you a shorter, easier-to-remember version of The Midday Peace Contemplations.

507. Like the longer versions of the Communions given in Mattanah, both new students and many long-term students have trouble memorizing the Midday Peace Contemplations as given in Mattanah.

508. When the Mattanah is at hand – for example, when performing the Midday Peace Contemplation indoors at your home – it is easy to simply read the words that appear in Mattanah.

509. But when you are out working in a field or otherwise have not the written text at hand, or if you just prefer to be brief, you may perform the following

shorter version.

A Short Version of The Midday
Peace Contemplations

510. “On the first day after Sabbath [*Yom Esem/Body Day*], when the Sun is high, contemplate Peace With The Body.

511. Aloud or inwardly, recite one or more times the term ‘*Peace With The Body*’ and then contemplate the things that lead to the experience of Peace With The Body.

512. “On the second day after Sabbath [*Yom Nephesh/Mind Day*], when the Sun is high, contemplate Peace With The Mind.

513. Aloud or inwardly, recite one or more times the term ‘*Peace With The Mind*’ and then contemplate the things that lead to the experience of Peace With The Mind.

514. “On the third day after Sabbath [*Yom Mishpachah/Family Day*], when the Sun is high, contemplate Peace With The Family.

515. Aloud or inwardly, recite one or more times the term ‘*Peace With The Family*’ and then contemplate the things that lead to the experience of Peace With The Family.

516. “On the fourth day after Sabbath [*Yom Am/Humanity Day*], when the Sun is high, contemplate Peace With Humanity.

517. Aloud or inwardly, recite one or more times the term ‘*Peace With Humanity*’ and then contemplate the things that lead to the experience of Peace With Humanity.

518. “On the fifth day after Sabbath [*Yom Nachalah/Heritage Day*], when the Sun is high, contemplate Peace With Heritage.

519. Aloud or inwardly, recite one or more times the term ‘*Peace With Heritage*’ and then contemplate the things that lead to the experience of Peace With Heritage.

520. “On the sixth day after Sabbath [*Yom Em Erets/Mother Earth Day*], when the Sun is high, contemplate Peace With Mother Earth.

521. Aloud or inwardly, recite one or more times the term ‘*Peace With Mother Earth*’ and then contemplate the things that lead to the experience of Peace With Mother Earth.

522. “On the seventh day of the week – the Sabbath [*Yom HaShem/HaShem Day*] – when the Sun is high, contemplate Peace With God and Goddess Immanent and Transcendent, First YHWH also called ‘HaShem’ [‘The Name’].

523. Aloud or inwardly, recite one or more times the term ‘*Peace With God and Goddess, Immanent and Transcendent, HaShem*’ and then contemplate the things that lead to the experience of Peace With God and Goddess.

524. Feel free to substitute other Nasarean names of deity here; for example, you could say: ‘Peace With Jah-Jah And Elohim Crowned By Yah’ or ‘Peace With Yahweh’ or ‘Peace With HaShem’.

525. “The Nasarean Hebrew word *Shalom* – *Peace* – means more than the simple absence of war between nations.

526. It implies a deep sense of *harmony*.

527. If you work for peace between nations but have not harmony in your own life, first seek peace within yourself.

528. When you are harmonious and peaceful within, you radiate peace wherever you walk, even in a group consciousness hell-realm such as a battlefield.

529. Raphah and Judah knew this, and they were great peacemakers.

530. Because Raphah ascended to become the Chief Messenger Angel of Peace (Raphah’el), it is she that you call upon when you perform Peace Yoga by reciting the Communion with the Branch of Peace.

531. “An example of how Mantra Yoga is a sub-yoga of Peace Yoga is the use of the word *Shalom* as a mantra, as follows.

532. Inhale a deep breath, then exhale slowly, pronouncing *shahhhhhh* for about half the exhale, then *lommmmmmm* for the last half.

533. That is one of My favorite mantras.

534. “Before Raphah ascended to become the Chief Messenger Angel of Peace, she was a great healer, serving as the Ziqnah – Chief Eldress – of the Nasarean Tribe of Healers, the Raphaim.

535. It was Raphah that, in the section of the Megillah called *Matriarchs and Patriarchs*, spoke ‘The Seven Precepts of Illumination for the Way of Shevet Raphaim’.

536. Within those precepts she lists various therapies that, together, constitute *The Golden Path of Healing*.

537. That ‘Path’ or ‘Way’ is the discipline of restoring harmony to parts of the body that are experiencing disharmony, thus inducing wellness.

538. That practice – The Golden Path of Healing – can thus be considered a sub-yoga of Peace Yoga.

539. In the light of the above, you can understand why Raphah’el is often called The Chief Angel of Peace and Healing.

540. Healing is related to harmony, and harmony is related to Peace.

541. **“8. Yihud im Shemesh [Union with Sun] is called Sun Yoga.**

542. The various practices related to Essene Sun Yoga are all performed within the context of Nasarean Cosmology, a cosmology that thinks very highly of the Sun.

543. According to Nasarean Cosmology, the Sun is the visible representation of Supernal Light – the Light of YHWH – and is the home of The Seventh Heaven of this chain of worlds.

544. The Megillah reveals that The Seventh Heaven within the Sun has within it a Crown Chakra that is the Highest Crown Chakra of this chain of worlds.

545. A ‘chain of worlds’ are those worlds linked by the fact that they share a Sun as their common point of origin and their common point of eventual return, as well as sharing it as their common Central Lighthouse, their chief source of Living

Light, the Fire of Life, Shemesh.

546. I tell you truly, within the Sun, indeed, is the Highest Crown Chakra of this chain of worlds, and that Crown serves also as the doorway out of this chain of worlds into the next highest chain of the ascending spiral and beyond, just as your own Crown Chakra also serves as the doorway out of your body.

547. But also know this: Just as you have a Crown Chakra but also have other chakras, *so it is with the Sun*.

548. The Sun has an outer body, intermediate bodies, and a Spiritual Body as does man, and, like man, all of those bodies are interpenetrated by the Seven Major Chakras of Essene Yoga and also countless other chakras that we call ‘Additional Chakras’.

549. Thus the Sun itself has its own Seven Major Chakras and countless ‘Additional Chakras’, a chakra, really, simply being a spiral; big spirals get named and noticed, but there are countless small and subtle spirals as well.

550. “Our Sun is an extension of the First Sun that emerged from Still Zero and is related to every star of the heavens just as all humans are one family.

551. In Nasarean Cosmology, our Sun is believed to be a star that is closer to our world than the others, and all stars are ambassadors of YHWH.

552. Unlike the common belief of this age, Nasarean Cosmology affirms that our Sun is the center that the planets of this chain circle around, and that many other stars are circled by other world-chains; but that is a mystery studied by Great Nasarean Wizards.

553. However, one need not be a Great Wizard to perceive that our Sun enables life – including our own life – to exist and flourish in this world and, therefore, deserves our sincere reverence and appreciation and heartfelt love expressed in acts such as the various practices of Essene Sun Yoga.

554. Before describing a few of those

practices, I will read to you from the Nasarean Book of Enoch section of *The Holy Megillah* about the significance of our Sun.”

555. Yahshua opened *The Holy Megillah* to the Nasarean Book of Enoch and read aloud the following verses of that scripture.

556. *‘A voice spoke, and I turned toward the Dove, but lo: She was now in the form of a beautiful woman.*

557. *Her skin was black, like the ebony of the persimmon tree.*

558. *Her long black locks reached to her waist, and Her robe was white as snow.*

559. *Her brown eyes were soft and warm, like unto pools of compassion.*

560. *And Her voice was like a celestial song of magic and majesty, playful yet profound.*

561. *And from Her face streamed golden light, shining like the sun.*

562. *Yea, and floating above Her open right hand were Seven Crystal Orbs, each the size of a Quince fruit.*

563. *And each of the Orbs blazed with the golden light of the heavens.*

564. *The Lady spoke, saying: “I am Jahnah, Daughter of Jah and Jahlah.*

565. *Peace be with you, holy Enoch!”*

566. *I knew this to be the very same Dove that had long befriended me, but never before had I gazed upon Her womanly form.*

567. *She was beautiful beyond the words of poets, for what words can describe the beauty of goodness manifest in flesh?*

568. *I fell to my knees before the Queen of Heaven; yea, I bowed my head low and kissed Her holy feet.*

569. *‘Again She spoke: “Behold, holy Enoch, you wear the Crown of Glory; for, you put on the Crown of Humility.*

570. *The Crown of Glory is the Crown of Yah, which is the Crown of ‘I AM’.*

571. *‘I AM’ is the Alef and Tav, the Beginning and the End.*

572. *‘I AM’ is the First and Last, the Center and Circumference....’*

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573. Yahshua, pausing from His reading of the Megillah, said, “I will jump some verses for sake of time, and pick up the reading as follows.”

574. Yahshua again read from the Nasarean Book of Enoch.

575. *‘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.*

576. *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?*

577. *Who is worthy to open the Seven Seals?”*

578. *No Being came forth to take the book, and I perceived that the question was meant for me.*

579. *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.*

580. *And only those who open the seals of the Individual Ovum, can see clearly to open the seals of the Group Ovum.”*

581. *I bowed in humility before the angel, and I accepted the book.*

582. *Then, I opened the First Seal, and was shown a vision of the dawn of this world.*

583. *‘Lo: I beheld two angels in the sky of this new world, one, the Angel of Power, the other, the Angel of Sun.*

584. *And they began to dance with each other, in the sky above the Earth.*

585. *And from the motion of their dance, they made a gift for mankind; yea, they gave to mankind the gift of Sunlight for Power.*

586. *And I beheld a possible blessed future, wherein the children of Earth danced in the light of the Sun.*

587. *And, lo: they used sunlight to power their civilization in diverse ways.*

588. *Freely the Sun gave sunlight, and freely was the power of the Sun shared amongst the dancing children of Earth.*

589. *Yea, the energy of the Sun did power*

*the civilization, and the civilization was centered on the Sun.*

590. *And the people communed with the Sun, and knew that within the physical Sun, was a spiritual Sun.*

591. *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.*

592. *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.*

593. *'Yea, this blessed possible future was civilization powered by the Sun.*

594. *And the Children of Earth danced in light and lived without power struggles beneath the Golden Orb of Light.*

595. *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.*

596. *And then I was shown a vision of the future to which this present path will lead.'*

597. Yahshua closed the Megillah and said, "Later in The Book of Enoch, it is made clear to Enoch that humanity must choose between the heliocentric 'Blessed Future' or that of the dark future based on false power and false suns.

598. One that would learn to practice Essene Sun Yoga does well to begin by contemplating his or her personal relationship to the various bodies of our Sun including its Spiritual Body and, in the light of the excerpt from the Book of Enoch, to dedicate oneself to help bring about the heliocentric 'Blessed Future' and thus help prevent the dark future as one way to serve YHWH.

599. Another good initial practice of Essene Sun Yoga is to apply Jnana Yoga/ Wisdom Yoga to it by studying everything written in the Megillah about the Sun.

600. One of My favorite practices of Essene Sun Yoga is to do the Hatha Yoga asana called *Salutation to the Sun*

outdoors in the sunlight.

601. I love to raise My arms to the Morning Sun in a devotional attitude toward The Seventh Heaven and the Living Light that sustains our Light Body."

602. Yahshua then demonstrated both the Simple Salutation to the Sun and the Full Salutation to the Sun.

603. After having demonstrated the Salutation to the Sun, Yahshua continued his remarks on Essene Sun Yoga.

604. The Lord said, "In that excerpt from Enoch it was stated that '*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.*'

605. In the light of that verse, one can clearly see that an important practice of Essene Sun Yoga is to expose oneself to the '*glorious beams of light from the physical Sun.*'

606. This act of literal union with the Sun by exposure of your skin to its rays feeds you in ways that you know not.

607. Most mornings, Miriam and I follow our Hatha Yoga and Morning Service with a time of sunbathing that We consider a key practice of Sun Yoga.

608. This Daily Sun Bath is typically later in the morning than 'First Sun' – 'First Sun' being our *first* exposure to sunlight on a given day no matter how brief – and is of longer duration, though not so long as to cause a burn.

609. My favorite way to perform Silent Meditation is flat on My back on a blanket beneath the Sun, naked.

610. It is when performing that type of Sun Yoga – Sunbathing Combined With Silent Meditation – that I most notice '*the encoded wisdom in the rays of the spiritual Sun, which are hidden within the glorious beams of light from the physical Sun*' just referred to in that excerpt from The Nasarean Book of Enoch.

611. When sunny – even in winter sun – I sunbathe naked, provided I can find a place to lay My blanket without

shocking other people!”

612. The assembly laughed, and Yahshua continued: “If the weather is freezing, I *might* skip sunbathing.

613. Not many days per year do I skip at least a bit of sunbathing!

614. On cloudy days, I get what sun I can, sensing the location of the sun behind the clouds, knowing that at least some rays are reaching My skin.

615. Miriam is the same; We are both dedicated Sun Yogis!

616. Yet another reason that We are perfect for one another!”

617. Yahshua and Miriam each smiled, and then Yahshua continued speaking.

618. “At the risk of being mocked, I also admit that I deliberately expose My genitals and anus to the sunlight because I sense that, in moderation, it is an essential factor in My wellness.

619. I deliberately bend over while on My knees and do a yoga posture wherein My chest is upon the ground with My hind section raised to the sunlight.

620. I call this posture *The Dark Cave is Blessed by Sunlight*.

621. The sunlight need only barely penetrate into that cave to bring the blessing of light because those solar vibrations will move along the walls of the canal to bless the deeper regions.

622. Consider that posture to be a recommended practice of Essene Sun Yoga!

623. But find a private place to practice it!

624. “Just by reciting, with sincere reverence, the Communion – ‘Words of Union’ (Daberim Ha Yihud) – for the Sun, one is practicing a form of Sun Yoga.

625. It is best to do this outside, in the Sun.

626. Though that Communion is typically spoken on the morning of the fourth day after Sabbath, you can also perform it as an act of Sun Yoga on any other day you like.

627. The following extra-short version of the Sun Communion is one you can try.

628. Facing the Sun, as naked as practical,

say these words out loud: ‘*Holy Sun, I bathe in your Fire of Life.*’

629. Feel free to compose your own words of Solar Communion, and to vary your words from time to time, as you like.

630. I do.

631. I also have several favorites of each root and branch communion – including the Solar Communion – that I return to again and again.

632. “One more example of Essene Sun Yoga is called *Centering With The Sun*.

633. Whenever you want to feel more centered, simply center yourself with the Sun by orienting your own crown chakra to the crown chakra of the Sun.

634. This is best done outside beneath the Sun.

635. The Sun is always centered in the ultimate center that is Yah.

636. When you center yourself with the Sun, you simultaneously experience being centered in Yah.

637. “I will now describe the ninth of The Fourteen Primary Yogas of Essene Yoga.

**638. “9. Yihud im Ruah [Union with Air] is called Air Yoga.**

639. I have just taught you about the great significance of the Sun.

640. But keep in mind this fact: There is no fire without air.

641. Shemesh – The Fire of Life of the Sun – shines in Shemayah, not without her.

642. Yea, Holy Air and Holy Sun are partners, as are the High Priest and High Priestess of the Temple of Light within the Sun, Abraham and Sa’arah.

643. Sa’arah is the creative whirlwind, and that whirlwind is not without air, The Breath of Life.

644. “The first practice of Air Yoga that I teach is to begin each day by giving thanks and appreciation for the Breath of Life!

645. “Another example of Essene Air Yoga is the yogic ‘Complete Breath’ and any other

pranayama one might choose to practice.

646. I consider the 'Complete Breath' to be the only essential pranayama, sufficient for the successful practice of Essene Yoga.

647. Even so, some Essene Yogis choose to learn additional pranayama exercises.

648. Some examples of additional pranayama exercises – each of which is an example of Air Yoga since each is related to the breathing of air – now follow.

649. Because I have already taught The Love Breath – an inhale/retention/exhale linked to the 'Complete Breath' – I won't repeat it here.

650. However, I will point out that the very same breath can be linked with *Divine Forgiveness* or another Divine Attribute, in which case one inhales forgiveness – or other positive attribute – and bathes in that forgiveness while briefly retaining the breath, then shares that forgiveness with the world on the exhale.

651. I call that breath, *The Forgiveness Breath*.

652. When helpful that breath can be personalized, visualizing on the outbreath the sharing of forgiveness with a particular person or situation.

653. "Another pranayama that you might like to try is one that I developed at the Nasarean encampment outside Benares; I named it *The Prayerful Ascension Breath of Shemesh and Shemayah*.

654. Perform it as follows.

655. With the palms of your hands pressed together with fingers pointing up – the traditional 'Hands-in-Prayer Position' – held still in front of your belly, you begin to lift your hands – keeping them in that same Hands-in-Prayer Position – upward as you inhale a complete yogic breath that culminates about the same time that the hands have reached a bit above the head to form what I call 'The Standing Candle of Light Posture'.

656. Retain that 'Standing Candle Position' for a moment while simultaneously retaining your breath, then – with hands still pressed together – begin to return the

hands to their first position in front of your belly while you simultaneously exhale.

657. At the end of that exhale, wait a very brief moment before beginning your next inhale.

658. That constitutes the motions of one repetition of The Prayerful Ascension Breath of Shemesh and Shemayah, though I have not yet described the mental contemplation that accompanies each repetition.

659. The mental contemplation linked to each repetition of The Prayerful Ascension Breath is as follows.

660. Immediately before beginning the first motion of the 'Ascension Breath', assume an attitude of prayerful appreciation for both Shemesh – the masculine principle – and Shemayah – the feminine principle – and affirm their mutually successful ascension and then, throughout each inhale, contemplate the two complementary principles of He and She, Shemesh and Shemayah, rising up your spine in the Spiral Dance of Ascension – Him spinning around Her, Her around Him, both mutually spinning around the all-attractive Still Zero that is the center of All – while you are raising your hands up to Standing Candle Position.

661. Once in Candle Position, retain your breath a comfortable moment or two; envision that you are a Living Candle of Supernal Light of Limitless Love.

662. On the exhale, as the hands – still pressed together in Prayer Position – slowly return to the starting position, envision that you are reaching into the lower levels of The Cosmic School System – lower rungs on the ascending Spiral Ladder of Being – as a Hand of Christ-Light (Merciful Compassion), thus ascending even higher spiritually according to the *Formula Of Ascension* made clear in the section of the Megillah pertaining to Abdiel.

663. That formula is: '*the lower we extend our Love, the higher we ascend.*'

664. Having returned to the beginning position with hands in front of the belly

still pressed together with fingers pointed up, again assume an attitude of prayerful appreciation for both Shemesh and She-mayah and affirm their mutually successful ascension while you pause your breathing for a very brief moment.

**665. “10. Yihud im Mayim [Union with Water] is called Water Yoga.**

666. First, understand that one reason – not the only reason – that Nasarean yogis, like so many of the Greek philosophers, pay so much attention to four key elements – Fire (Sun), Air, Water, Earth (Soil) – is that they correspond so well to the human body.

667. Sun/Fire corresponds with the Spark of Life that enlivens humankind and all of nature.

668. Air corresponds with your breath and the subtler, feminine aspect of human nature.

669. Water corresponds with the fluids of your body.

670. Earth/Soil corresponds with the denser parts of your body such as the flesh and bones.

671. “A fundamental practice of Water Yoga – Union with Water – is to be aware of your already existing union with water and to deeply contemplate the significance of that union.

672. “Reciting the Communion with The Root of Water of The Essene Tree of Life is a practice of Water Yoga, as is – for those that have been initiated into it – the chanting of The Sound of Power for Water.

673. “Water purifies the body, and is used in many Nasarean Purity Practices including the Daily Bath, all part of Essene Yoga.

674. Because Nasareans, unlike most others, strive to take a daily bath, many call us ‘The Daily Bathers’.

675. Though there are certainly plenty of days when even a Nasarean might miss a bath, most days we take one.

676. Why not turn that water bath into a

Water Yoga practice by being conscious that Holy Water is cleansing you, and then giving thanks for that cleansing, each time you bathe?

677. “One of The Seven Primary Therapies of Essene Physical Therapy is called, *Internal and External Water Therapies*; any of those water therapies can be considered Water Yoga.

678. Even the simple act of sipping water – at First Sip or any other time – if done with an attitude of appreciative communion with the element of water, is Water Yoga.

679. “A very important practice of Water Yoga is to act on behalf of The Angel of Water to protect and preserve pure waters from the practices of the polluters.

680. Also important is to refrain from polluting the waters of your own body.

**681. “11. Yihud im Adamah [Union with Soil] is called Soil Yoga.**

682. Gardening with high awareness of the link between our physical body and Living Soil and the foods that come from Living Soil, is Soil Yoga.

683. “*Living Soil is fertile soil*; cultivating soil fertility is a wizardly form of Soil Yoga.

684. One symbol used by Nasareans for Living Soil is the image of the earthworm; when you see that symbol, think of Essene Soil Yoga.

685. Intentionally propagating earthworms in your garden soil is also a form of Soil Yoga.

686. With the earthworms, introduce also plenty of compost, having first introduced some dried animal manure to the poor soil to begin to activate it.

687. Straw that has been used as bedding in the barnyard is an excellent base ingredient for compost.

688. Even by itself, after being placed in a heap to age for a year, the ‘activated straw’ – activated by animal ‘droppings’ – can bring poor soil to life.

689. Lo: Essene Soil Yogis are, in fact, Soil Alchemists!

690. “Because the Root of Soil and the Branch of Eternal Life meet on the trunk of The Tree of Life to form the Second Chakra, and because the second chakra on the human being is the region of the sexual genitalia, it makes sense to list Tantra Yoga as a practice of both Soil Yoga and Eternal Life Yoga.

691. Tantra Yoga can be considered a sub-yoga of many primary yogas.

692. “When you chant the Communion – Daberim haYihud/Words of Union – with The Root of Soil of the Tree of Life, and likewise when you chant the Qol haKowach [Sound of Power] for that root, behold: you are practicing Soil Yoga.

693. “Protecting Living Soil from the foul practices that destroy it, that good work is also a practice of Soil Yoga.

694. “Regardless of what your other jobs in life may be, do not neglect being a gardener if you are a Nasarean yogi.

695. Consider this: the Mother Ovum itself is a garden and Jah-Jah and Elohim are Master Gardeners!

696. “**12. Yihud im Chaim [Union with Life] is called Life Yoga.**

697. First a reminder that, when sharing Essene Tree of Life teachings with children or new converts, it is important to explain the difference between the Branch of Eternal Life and the Root of Life.

698. Because the Branch of Eternal Life and the Root of Life share the word *Life*, new students can become confused.

699. ‘The Branch of Eternal Life’ refers to our many lifetimes on The Cosmic Wheel

of cycles within cycles and the karma that results in our life circumstances expressed in those many lifetimes.

700. ‘The Root of Life’, on the other hand, refers to the *life-force* or *living-force* that manifests in the natural world.

701. Nasareans call that life-force Chai [pronounced khah-ee].<sup>4</sup>

702. “Though we mostly associate pranayama practices with Air Yoga, I am going to share one called *The Circuit of Chai* that is great for Life Yoga.

703. But first, I will impart important background information about ‘Chai’ and some related words.

704. “Chai is the pulsation of life that vibrates even in unexpected places like stone, though in a much slower rhythm than in plants and animals.

705. Nasareans understand that this rhythm – this pulsation that expresses itself as waves of vibration – is the heartbeat of The Spiral Dance of Shemesh and Shemayah.

706. Beten-Jahlah and I, in Sanskrit, call chai *prana*.

707. Within the One Whole Pulse of Chai that manifests as waves of vibration is a masculine-dominant half and a feminine-dominant half.

708. In Sanskrit, Beten-Jahlah and I call the masculine-dominant half of the One Whole Pulse of Prana, *Shaktiman-Kundalini*.

709. In Nasarean terms, that is when Shemesh – the masculine power that the Taoists call *Yang* – leads the dance.

710. The term ‘Shaktiman-Kundalini’ means ‘Masculine Spiral Power.’

711. In Sanskrit, Beten-Jahlah and I call the feminine-dominant half of the One Whole Pulse of Prana, *Shakti-Kundalini*.

<sup>4</sup> The Nasarean Hebrew word *Chai* is pronounced *Khah-ee* and literally means *Living* but, in this context, specifically refers to the *Living Force* that both Reiki and Aikido call ‘Ki’ and that Tai Chi calls ‘Chi’ and that all of the above define as *Universal Life Force*. In Indian Yoga it is called ‘Prana’. In the Star Wars movies, this is called ‘The Force’. In Mattanah 12:73, the term *Aur Chai* is translated as *Living Light* (‘Aur’ means ‘Light’, ‘Chai’ means *Living*) and is linked with *the movement of the Holy Spirit*. There we read: “For the movement of the Holy Spirit is the distribution of *Aur Chai*, the *Living Light*.” The same Nasarean word – Chai – is used as an adjective and also as a noun.

712. In Nasarean terms, that is when Shemayah – the feminine power that the Taoists call *Yin* – leads the dance.

713. ‘Shakti’ means ‘Feminine Power’; ‘Shaktiman’ means ‘Masculine Power’; ‘Kundalini’ means ‘Spiral Power’.

714. Understand this: Shaktiman-Kundalini and Shakti-Kundalini are always equally spiraling around one another; by ‘dominant’, we mean only that one is having their turn leading that One Dance that is the One Whole Heartbeat of Prana/Chai.

715. In Sacred Geometry, we study the Double Helix Spiral Dance.

716. That dance is but another name – a very descriptive name – of The Dance of Shemesh and Shemayah, The Dance of Shaktiman-Kundalini and Shakti-Kundalini.

717. The dance is equal in that each dancer takes the lead an equal amount of times.

718. When the first step of the dance is by He, that means Shemesh is the leader of the dance; that step is *half of one round* of the dance.

719. When the first step of the subsequent half of that round is taken by She, that means that Shemayah is the leader of that half of the round.

720. The first half is *The Mating Dance Of The Planting Of Seed In Shemayah By Shemesh*; the second half is *The Harvest Dance Of The Great Mother, She* that attracts.

721. Both Shemesh and Shemayah are present and fully participating in each half of each whole round in *The Grand Spiral Dance Of Creation And Spiritual Evolution*.

722. Both the masculine and feminine are dancing around a central column of Still Zero that is mutually attractive to both, being All-Attractive Yah.

723. Even the relatively attractive feminine principle – Shemayah – that is attractive to Shemesh, is attracted to All-Attractive Yah.

724. The Eternal Dance goes round and round and round in orgasmic pulsations of alternating Cosmic Plantings and Cosmic Harvests, the cycles within cycles within

the Eternal Now that is Absolute Duration, each round being divided into a masculine half and a feminine half of the circle, the Yin and Yang.

725. Thus are the seasons and cycles an expression of the Dance of Shemesh and Shemayah, the Dance of Life, and that Life is expressed within the Mother Ovum in pulsating rhythmic waves of Chai/Chi/Prana.

726. As Shemesh and Shemayah are the masculine and feminine aspects of Chai, and as Shaktiman-Kundalini and Shakti-Kundalini are the masculine and feminine aspects of the Sanskrit equivalent of Chai – Prana – so also are the Taoist ‘Yang’ and ‘Yin’ the masculine and feminine aspects of Chi.

727. Again I say, Chai, Prana, and Chi, properly understood, are equivalent names for the One Whole Dance, and each tradition also has names for each half of each round, the masculine-led half and the feminine-led half.

728. Know this: The Breath of Life is the Whole Breath that includes both the inhalation and exhalation.

729. It is in that sense that Nasareans call Chai/Prana/Chi *‘The Breath of Life’*; for, without inhalation, there is death, and without exhalation there is death; only with both inhalation and exhalation do we have life.

730. “Behold: each round, if subdivided over and over and over to form progressively smaller sub-rounds, will always be ‘self-similar’ in that each ‘sub-round’ or ‘sub-cycle’ is dancing–expressing–the very same cosmic pulsation of ‘He’ and ‘She’ spiraling around each other while, simultaneously, both are together spiraling around a central column of Still Zero.

731. That is because everything is created in the image and likeness of The Holy Creative Trinity, which is the masculine and the feminine centered and crowned by Yah, the Still Zero.

732. “You are now prepared to understand

the following pranayama practice of Life Yoga.

733. This practice could be listed as a practice of some others of The Fourteen Primary Yogas besides Life Yoga, but I list it here because it is a pranayama that is focused specifically on the topic of the movement of Chai, the Universal Life-Force, within the human being.

734. "I call the following practice, 'The Circuit of Chai Breath'.

735. Perform this pranayama practice of Life Yoga as follows.

**Step One of The Circuit of Chai Breath:  
Sit With Spine Erect**

736. "Sit comfortably with your spine very erect; no slouching!

737. Your spine is the main conduit through which Chai [Khah-ee], also called Prana and Chi, moves through the four bodies of the human being that are symbolized by our diagram titled, The Essene Pyramid of Four Levels.

738. The subtle bodies have a subtle spine that interpenetrates and shares the same space with the physical spine.

739. According to the Mattanah section of the Megillah, the spine is the River Yarden – the River of Light that descends from Heaven Most High through the top point of the Tree of Life down through the trunk and into the taproot that is the natural world of Mother Nature.

740. In the same way that water flow is limited when a canal is partially closed, your spinal cord will conduct less Chai when you slouch.

741. Know this: just as there is 'physical-body slouching', there are also 'emotional-body slouching', 'mental-body slouching', and even 'spiritual-body (soul) slouching.'

**Step Two of The Circuit of Chai Breath:  
Pause Your Breathing With Lungs Full  
And Consider**

**That This Pause Symbolizes Yah  
Before The Creative Exhale called**

**The Dance of Life-Force  
In The Mother Ovum**

742. "Step One was about getting into the proper position to begin this contemplative pranayama.

743. The actual contemplation begins in Step Two after we fill our lungs with air and pause while holding that deep breath.

744. While in that pause, consider that this pause symbolizes Yah – the Still Center – immediately prior to the Creative Exhale that sets the spiral motion of Life-Force into manifestation in the Mother Ovum.

**Step Three of  
The Circuit of Chai Breath:  
Envision Sushumna Breathing**

745. "Having achieved focused contemplation on that state of original non-polarity that is the Still Center, and while still holding that breath, envision with the eye of your mind that directly above your Crown Chakra is a River of Living Light descending from Heaven Most High down into the Central Canal of your Crown Chakra.

746. "Nasareans call that River of Living Light the *River Yarden*; Yarden means *descend* because it comes from Heaven Most High into our Crowns.

747. That *Central Canal* of your Crown Chakra – the River Yarden – is called in Sanskrit *Sushumna Nadi*, which means *Most Gracious Channel*.

748. It is the 'Most Gracious' of all channels – of all canals or rivers – because it carries 'The Gracious Gift of Universal Life-force', Chai.

749. "Envision for a moment or two that vision of a River of Living Light from Heaven Most High flowing into your Crown Chakra through a central canal that begins at the top of your head and moves down through your spine – including the spines of your subtle bodies – to your

tailbone and feet (the feet and legs are considered part of the base chakra located at the tailbone) where it will then reverse its flow – and reverse the polarity of the lead dancer from Shemesh to Shemayah – to spirally ascend from the base chakra back to the Crown Chakra to complete One Whole Cycle of The Dance of Shemesh and Shemayah.

750. Then begin to exhale as you perform the next step.

**Step Four of The Circuit of Chai Breath:  
Exhale and Envision That  
At The Sixth Chakra The Sushumna  
Splits Into Three Rivers**

751. “As you begin a slow exhale, envision that the Central Canal called *Sushumna Nadi* is flowing with Chai from your Crown Chakra into your Sixth Chakra where it splits into a Double-Helix Spiral Dance consisting of the two spiral powers of Chai, the masculine Shemesh and the feminine Shemayah, each of which are spiraling around each other while simultaneously spiraling around the Still Center of All Motion – Yah – flowing downward into your spine and through every chakra and every tributary canal, enlivening each chakra with Chai, reaching, finally, at the very end of your exhale, the Base Chakra at your tail bone region.

**Step Five of The Circuit of Chai Breath:  
Build-Up Chai at the Base Chakra**

752. “The descending Chai having reached, finally, at the very end of your exhale, the Base Chakra at your tail bone region – this is called ‘grounding’ – hold your breath for a moment or two – do not inhale – and envision that this Chai combines there with the accumulated Chai that you build up each day by acts of mercy and other Chai-attracting acts such as sunbathing and communing with nature.

753. That Base Chakra is called by Nasareans, *The Seat of Natural Spiral Power*.

754. It is also called ‘The Mercy Seat’ and ‘The Foundation Stone’.

**Step Six of The Circuit of Chai Breath:  
Begin the Ascension (Shemayah/Shakti-  
Kundalini led) Portion of The Breath  
and Return to The Crown With Your  
Increased Level of Chai**

755. “Visualize that via that combination of descending Chai with accumulated Chai you have now built up enough Chai power – Life-Force – at the Base Chakra to turn the circle and spring upward on your re-turn up the spine in the Shemayah-led half of The One Whole Breath that is The One Whole Dance.

756. Before beginning your in-breath, consider for a moment this mystery: the most effective way to increase Chai is by sharing it with others in merciful acts of kindness in Universal Love.

757. Envision that the Chai now rises in the Shakti-Kundalini – Shemayah – cycle of return up through the chakras until the three dancers (Shemesh, Shemayah, and their Still Center that is Yah) again become one in the Sushumna and flow up to the Seventh Chakra where you end your in-breath.

758. At the Crown, while retaining your breath, inwardly affirm that your Chai is dedicated to *The Good Works of Universal Love* that lead to ‘Spiritual Gold’.

759. Retain your breath for a moment to symbolize having made The Ring of Return.

760. That is the end of One Round.

761. It symbolizes that life is based on the principle of spiritual evolution via planting seeds in soil and then harvesting the abundant fruits, in spiraling cycles that turn ‘base substances’ into ‘Spiritual Gold’.

**Step Seven of  
The Circuit of Chai Breath:  
Repeat As Many Rounds As You Like**

762. “Having completed Step Six and realized that you have symbolized in One Complete Round the purpose of a human

lifespan – spiritual evolution to transform your life activities from lower to higher manifestations (this is the ‘Spiritual Alchemy’ that results in ‘Spiritual Gold’) – and, hearing the Heartbeat of Compassion, begin your next round by exhaling as you did in Step Three and repeating each of the subsequent steps.

763. Do as many rounds as you like.

764. At the end of your last round, offer your ‘Spiritual Gold’ to YHWH and assume the Relaxation Posture (the last asana of My Hatha Yoga Routine For Spinal Health And Preparation For Meditation).

A Variation on ‘The Circuit of Chai  
Breath’ That Introduces  
Alternate Nostril Breathing

765. “I will now share a variation on ‘The Circuit of Chai Breath’ that introduces alternate nostril breathing.

766. It is the same as that just given except that, at Step Four, when the Sushumna splits into three and Shemesh begins to lead a Double Helix Spiral Dance, at that point of the envisioning use a finger to press closed the left nostril and exhale only through the right nostril; that right nostril is considered the masculine canal – *Pingali* in Sanskrit – and is called the *Sun Nostril* or ‘Ha’.

767. Then, at the time of the Shakti-Kundalini (Shemayah) led half of the One Whole Breath – the inhalation of ascent up the spine – use your finger to instead press closed the right nostril and inhale only through the left nostril, the feminine canal – *Ida* in Sanskrit – that is called the *Moon Nostril* or ‘Tha’.

768. When you reach the seventh chakra on this in-breath, block neither nostril and complete the last bit of the in-breath in the one central canal – Sushumna – that enters the Crown.

769. Know this: Because the breath always consists of an equal amount of Shemesh and Shemayah, the designation of one nostril as ‘masculine’ and the other

as ‘feminine’ really refers only to which one – Shemesh or Shemayah – is leading the dance.

770. Some yogis do not understand that and become literalists about something that is meant to be figurative – figurative in support of creative visualizations.

771. “The Circuit of Chai Meditative Breath Practice – including the alternate-nostril variation – places before your awareness the actual formula by which the Mother Ovum – and you – are enlivened by Chai.

772. The act of contemplating Chai as we breathe in this manner is not only a symbolic re-enactment of that formula known as *The Trinitarian Dance of Involution For The Purpose of Spiritual Evolution* – ‘involution’ here means the ‘descent into’ or ‘involvement in’ matter by spirit for good reasons – but also actually feeds Chai to each of our Chakras through a network of subtle ‘canals’ or ‘streams’ called Nadis.

773. Sushumna Nadi, which I have described, is the most important of the ‘Subtle Body Canals’ – ‘Subtle Nadis’ – but is far from being the only Subtle Anatomy Nadi.

774. Beten-Jahlah teaches that there are 144,000 ‘Overseer Nadis’ – ‘Chief Nadis’ – that are the main canals that carry Chai to the Subtle Anatomy that is linked to the human chakra system.

775. 72,000 of those Chief Nadis can, potentially, be activated on the exhale – the Shemesh-led half of each One Whole Breath or ‘Dance’ – and the other 72,000 can potentially be activated on the inhale, the Shemayah-led half.

776. If those 144,000 Nadis (72,000 plus 72,000 equals 144,000) are ever simultaneously devoted to Universal Love in Christ Consciousness, you will enter Walking Samadhi whereby you walk from Spiritual Alexandria – The Sixth Chakra – into the New Jerusalem of the Seventh Chakra – Spiritual Ethiopia – and then back into the world as a Baby Christ.

777. Then, even though you return to the world in another exhale, you walk in the center of the inhale and the exhale, having found that the Still Zero is itself centered in Supernal Love and that there is no higher power than that Love that is universal and thus unlimited.

778. That occurs only when all seven primary chakras are simultaneously devoted to Universal Love in Christ Consciousness *in actual fact* not just *potentially*.

779. Behold: At the 'End Of The World Dominated By Selfish Consciousness', there is no greater walk than that of Walking Samadhi in the Love Unlimited that is Christ Consciousness.

780. For those that have ears to hear, this is the secret to interpreting Nasarean prophecies related to the Great Walk from Spiritual Alexandria to the New Jerusalem.

781. You are as King David reborn to walk in Samadhi when, like Shebah said King David will, you open the Seven Seals on the back of the Book of Life and taste the sweet fruits of each branch and root of the Tree of Life.

782. Shebah prophesied that David would need seven lives – Seven Human Rounds – to raise himself to the state called Walking Samadhi and thus be enabled to participate in the Great Walk of the 144,000 naturally born Christ-Messiahs that will manifest on Earth at the time of the Last Days.

783. A 'naturally born' Christ-Messiah is a human that was not yet a Christ when he or she took this human incarnation but, via spiritual practice, becomes a 'Baby Christ' during that incarnation.

784. Understand this mystery: those 144,000 humans in Walking Samadhi – 72,000 males and 72,000 females – will themselves serve as the 144,000 *Chief Human Nadis* in the Body of The Group Christ that will manifest in the Last Days to receive and serve the Lord and Lady when We come again.

785. They will join King David in his repentance and, regardless of their physical location, will walk in Christ Consciousness

from Spiritual Alexandria to New Jerusalem in Spiritual Ethiopia, the Seventh Chakra, the Mount of Peace.

786. They will have birthed Christ Consciousness in the manger within the Spiritual Heart.

787. You will know them by the Bible from which they preach: *The Holy Megillah: Nasarean Bible of the Essene Way*.

788. "Though there are many other things one can do to practice Life Yoga, time dictates that I move on now to describe the thirteenth of The Fourteen Primary Yogas of Essene Yoga.

789. **"13. Yihud im Simchah [Union with Joy] is called Joy Yoga.**

790. Joy is the fruit of a well-lived life that results in a relatively high-degree – relative to other human beings of your era – of Bliss Consciousness.

791. The goal of Joy Yoga is, as the term declares, *Union with Joy*.

792. The various practices of Joy Yoga are the various means by which Nasarean yogis seek to experience Union with Joy.

793. I will name several such practices, but first want to remind you of the last word spoken by the Nasarean woman, Simchah, at the time of her ascension unto Elkush: **PLAY!**

794. Her last word was intended as her final teaching on Joy Yoga before ascending to become the Chief Messenger Angel of Joy.

795. Like Simchah who became Angel Simchah'el, Beten-Jahlah and I emphasize the importance of various forms of 'play'.

796. In a world where the 'Group Consciousness' includes violent warfare and abundant murder and mayhem – such as in this 'Contested World' – it is far more challenging to remain joyful than when you reside in a higher heaven where the vibrations are far more harmonious.

797. Yea, I tell you truly, to find joy amidst a violent Group Consciousness is not easy, and even the Lord and Lady have shed tears at the human folly that leads to so much pain and discord in this world.

798. The key to experiencing joy even amidst a violent world is to view everything within the scope of spiritual evolution and the belief in the Ultimate Universal Salvation of all Beings that will bring Ultimate Joy to Universal YHWH, the All.

799. That way, all the sad things that you see can be viewed as heading for eventual healing and salvation and can thus be incorporated into an attitude of peaceful joy regardless of outer circumstances.

800. “In light of the above, I hereby spontaneously invent a new practice within Joy Yoga.

801. It is as follows.

802. Sitting comfortably with erect spine, deeply contemplate the significance of the fact that Simchah’s final word was ‘Play!’

803. Then contemplate the various things that you have discovered that most seem to fill you with joy, including – but not limited to – various forms of play.

804. Then ask yourself: ‘Have I been playing enough lately?’

805. And: ‘Have I been doing enough of these things that fill me with joy?’

806. Even if you have been playing enough, see if you can think of ways to play even nicer, even fairer, ever-more joyfully in daily life circumstances, come what may.

807. “Another practice that I have developed for Joy Yoga I call, ‘The Art of Happiness’.

808. This is an example of how Wisdom Yoga is also a sub-yoga within Joy Yoga.

809. It is an example of Wisdom Yoga because it involves conducting a life-long study of ‘The Art of Happiness’.

810. Keep a journal of your ongoing observations; feel free to change your mind as your understanding of ‘The Art of Happiness’ increases.

811. Incorporate what you learn into

your practice of Joy Yoga.

812. “Another practice of Joy Yoga – this one developed by Beten-Jahlah – is called ‘The Fourfold Joy Contemplation’.

813. This is the practice of contemplating joy in each of ‘The Four Bodies of the Human Being’ as you move through daily life.

814. Those are the four bodies represented by the four levels of The Essene Pyramid: 1) The Most Physical Body called ‘Etsem’;<sup>5</sup> 2) The Subtle Emotional Body called ‘The Feeling Body’; 3) ‘The Subtle Thinking Body’ that is especially related to the Sixth Chakra; and, 4) The ‘Soul’ that we call ‘The Spiritual Body’.

815. You make ‘fourfold joy’ – joy in each of those four bodies – an object of contemplation.

816. “A related practice to the one just given is as follows.

817. Make it a daily practice to also *cultivate* – not only *contemplate* – Fourfold Joy.

818. “Here is *The First Key Precept of Joy Yoga*: ‘There is no lasting joy without forgiveness of self and others.’

819. “Here is *The Second Key Precept of Joy Yoga*: ‘The most joyful hearts are the most forgiving hearts.’

820. “Here is *The Third Key Precept of Joy Yoga*: ‘Joyfulness and resentment cannot occur simultaneously in the same person; thus, ‘The Art of Joyfulness’ includes ‘The Art of Forgiveness’.

821. “Working with – perhaps I should say ‘playing with’ – *The Three Key Precepts of Joy* just given is a great practice for Joy Yoga.

822. “Here is an assignment: Think up

<sup>5</sup>*Etsem* literally means ‘bone’ but is also the word that Nasareans use for the ‘most dense’ physical body at the base of The Essene Pyramid of Four Levels.

a good Joy Yoga practice of your own and practice it!

823. **“14. Yihud im Em Erets [Union with Mother Earth] is called Mother Earth Yoga.**

824. Some examples of Essene Yoga practices linked to Mother Earth Yoga are as follows.

825. “A good place to begin is by contemplating deeply the words of the Daberim HaYihud – the ‘Words of Union’ or ‘Communion’ – for the Root of Mother Earth, the Center Taproot of The Essene Tree of Life.

826. In Mattanah, the ‘Words of Union’ for the Root of Mother Earth, our beloved ‘Earthly Mother’, are as follows.

827. *‘Earthly Mother, my body is one with your body.*

828. *I will walk softly on your flesh.*

829. *I will defend you from the hand of the spoiler.*

830. *I will be kind to animals: I will not hunt; I will not eat animal flesh.*

831. *I will help the Earth become once again a garden paradise!*

832. *Oh Mother, I nurse at your breast!’*

833. “Every time that you deeply contemplate these words, behold: you are performing an act of Mother Earth Yoga.

834. But the greatest practitioners of Mother Earth Yoga are those that, having contemplated those words, implement those words in daily life.

835. And the greatest of those Mother Earth Yogis are those Nasareans that take formal initiation into the Green Lions, for that is The Green Army of Ishshah’el and her general, Peter the Pen.

836. “Those that have been initiated into the use of the ‘Qol haKowach’, the ‘Sound of Power’ for the Earthly Mother, can consider the chanting of that mantra to be an important practice of Mother Earth Yoga.

837. Typically, the ‘Sound of Power’ is chanted following the recitation of the ‘Words of Union’.

838. “Here is another excellent practice for Mother Earth Yoga.

839. Contemplate how your bones, flesh, blood, and breath are linked with the bones, flesh, blood, and breath of Mother Earth.

840. “Here is an assignment for those that aspire to practice My yoga system.

841. Contemplate the following assignment and then carry it out.

842. Create a list of other practices that you think would make good Mother Earth Yoga practices.

843. Practice those practices!

844. I tell you truly, a ‘practice’ that remains on a list without being practiced is poorly named!

845. “This talk I am giving today is accurately titled an ‘Introduction’ to Essene Yoga.

846. Behold: I have given but some of the possible Essene Yoga practices related to the primary fourteen yogas, and mentioned just some of the many possible sub-yogas related to each branch and root.

847. You will learn others as you continue to study and, I hope, will create some of your own!

848. “What is the difference between being a Nasarean in a general sense or being a Nasarean Yogi?

849. Ideally, there is no difference.

850. But in practice, there is a difference in the way I use those terms.

851. If a person is a member of the Nasarean Religion of the Essene Way but does not sincerely and diligently persevere in Essene Yoga Practices, that person is Nasarean but not a ‘Nasarean Yogi’.

852. In other words, a Nasarean Yogi puts more effort into diligently following the practices than a member who does just enough to retain membership.

853. A Nasarean Yogi performs both a

Morning Service and an Evening Service nearly every day.

### A Typical Morning/Evening Service

854. “The Morning Service can be held in your home upon rising or soon after rising, and typically includes such things as:

1) *Hatha Yoga* [often first thing in the morning and last thing at night but it can go anywhere];

2) Perform The Opening Phase: The Seven Words of Opening and Any Songs or Scripture Readings You Choose [the Seven Words of Opening are given in Mattanah, Chapter 12, verses 15-36; they can be read aloud, chanted, or sung];

3) Perform The Prayer of Reverence [given in Mattanah, Chapter 15, verses 151-154; best to read it aloud];

4) Perform The Prayer For Greeting The Gatekeeper Of The Essene Tree of Life [given in Mattanah, Chapter 15, verses 156-158];

5) Perform The Daberim HaYihud (Words of Union/Communion) [long versions of those Communion are given in Mattanah, Chapter 15, verses 77-144; a short-form version of the Communion is about to be given in this *Sermon on Essene Yoga*; just after this sermon, a list of symbols and concepts is given that can be contemplated in conjunction with the recitation of the Communion];

6) The Chanting of The Qol HaKowach (Sound of Power); this is only for those that have been initiated into that practice; that initiation is limited to baptized Nasareans and typically involves the accomplishment of some preliminary studies in our Mystery School;

7) Perform *The Closing Benediction*; this can be prefaced by any other items that you might like to add to the service, including a sermon if a group is performing the service together.”<sup>6</sup>

855. Yahshua added, “A ‘Closing Benediction’ is a ‘Prayerful Closing Blessing’ recited at the end of the service.

856. The possibilities are endless, but here is one example: *The Spark of Yah that I Am honors the Spark of Yah within All!*

857. *Namaste!*

858. *Peace be with All!”*

859. Yahshua continued, saying: “This list is to serve as an example that can be followed but feel free to add or subtract, or to move things around.

860. You may include other appropriate spiritual practices and recite appropriate liturgies at Morning and Evening Service, as long as they are part of, or clearly harmonize with, the Nasarean Religion of the Essene Way.

861. If not every time, at least some times, I strongly encourage the inclusion of music, dance, and devotional singing in morning and evening services.

862. Songs that conjure a feeling of Bhakti/Love are especially appropriate at these devotional services.

863. When more than one person is performing the Morning Service or Evening Service together, especially if there are several or more, Nasareans often hold hands in a circle when singing.

864. “Although I have declared that Nasarean Yogis do not skip performing Morning Service or Evening Service very often, that does not mean that they always have time for a full service like the one I just provided.

865. Those that must go to early morning employment might do a very brief Morning Service but a full Evening Service.

866. Such a one might then do a full Morning Service on days off from employment.

867. A ‘brief’ service may be as brief as reciting the appropriate ‘Communion’ and/or ‘Sound of Power’ for that morning

<sup>6</sup> The information within the *brackets* in this section, such as chapter and verse numbers to help you easily find the items Yahshua is referring to, is provided by Day, the Chief Translator.

or evening.

868. “As the Nasarean Yogi rises through the levels of Essene Mountain of Peace Mystery School, he or she will adapt the content of their services accordingly, as some practices are only taught at certain levels of initiation.

869. For example, some of the practices related to Zahyen or Nasarean Wizardry are not given to newer students of Essene Yoga.

870. “Most true Nasarean Yogis do not miss many Morning Services or Evening Services, whereas many Nasarean non-yogis rarely hold these services even though they do at least maintain the minimum requirements of membership in the Nasarean Religion of the Essene Way.

871. “The same is true with regard to The Daily Sevenfold Peace Contemplation: Nasarean Yogis usually – or at least fairly often – perform this midday practice of Essene ‘Peace Yoga’.

872. Many Nasareans that are not yogis seem to only rarely perform The Daily Peace Contemplation.

873. I hope that My giving earlier in this talk a ‘short-form’ version of The Peace Contemplations will, because it is easier to remember, encourage more Nasareans to include it in their daily practice.

874. “Now, as promised, I will provide a short-form version of the *Daberim Ha Yihud*, the *Words of Union* called ‘Communions’.

875. Either version, long or short-form, is good to use, *and you may compose your own versions* as long as they are good, prayerful words that prepare one to enter ‘Communion’ with a particular branch or root force of the Essene Tree of Life.”

Yahshua’s ‘Short-Form’ of  
The Daberim Ha Yihud (Communions)

876. Yahshua said, “Receive now a gift: My ‘short-form’ of the *Daberim Ha Yihud*,

the ‘Words of Union’ (‘Communions’).

877. “**On the morning of the first day after Sabbath**, commune with the Tree of Life Root Force of Soil.

878. Inwardly, ask the *Angel of Soil* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

879. Then speak these words out loud: ‘*Living Soil, make fruitful my seeds!*’

880. “**On the evening of the first day after Sabbath**, commune with the Tree of Life Branch Force of Eternal Life.

881. Inwardly, ask the *Angel of Eternal Life* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

882. Then speak these words out loud: ‘*My Eternal Life is a gift from Jah-Jah in Yah!*’

883. “**On the morning of the second day after Sabbath**, commune with the Tree of Life Root Force of Life.

884. Inwardly, ask the *Angel of Life* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

885. Then speak these words out loud: ‘*Life-Force – Chai (Khah-ee) – is within my body and within nature!*’

886. “**On the evening of the second day after Sabbath**, commune with the Tree of Life Branch Force of Holy Work.

887. Inwardly, ask the *Angel of Holy Work* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

888. Then speak these words out loud: ‘*I make my work ‘holy’ by offering it to Jah-Jah!*’

889. “**On the morning of the third day after Sabbath**, commune with the Tree of Life Root Force of Joy.

890. Inwardly, ask the *Angel of Joy* to guide you into greater communion with that force; for, lo: that is a chief purpose

of that Chief Angel.

891. Then speak these words out loud: *'I am filled with Joy and share it joyously!'*

892. **“On the evening of the third day after Sabbath,** commune with the Tree of Life Branch Force of Peace.

893. Inwardly, ask the *Angel of Peace* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

894. Then speak these words out loud: *'Shalom... Shalom... Shalom!'*

895. *Shalom here!*

896. *Shalom now!*

897. **“On the morning of the fourth day after Sabbath,** commune with the Tree of Life Root Force of Sun.

898. Inwardly, ask the *Angel of Sun* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

899. Then speak these words out loud: *'I often sunbathe naked, in meditation, beneath the Seventh Heaven Within the Sun!'*

900. “If, in fact, you do not actually often sunbathe naked – a practice that I highly encourage – you may delete the word ‘naked’.

901. **“On the evening of the fourth day after Sabbath,** commune with the Tree of Life Branch Force of Power.

902. Inwardly, ask the *Angel of Power* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

903. Then speak these words out loud: *'My most powerful actions are empowered by Wisdom in Service to Love.'*

904. **“On the morning of the fifth day after Sabbath,** commune with the Tree of Life Root Force of Water.

905. Inwardly, ask the *Angel of Water* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

906. Then speak these words out loud: *'My body is mostly water; Wow!'*

907. **“On the evening of the fifth day after Sabbath,** commune with the Tree of Life Branch Force of Love.

908. Inwardly, ask the *Angel of Love* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

909. Then speak these words out loud: *'The Highest Love is the Most Inclusive Love and includes Mercy and Forgiveness.'*

910. **“On the morning of the Sixth day after Sabbath,** commune with the Tree of Life Root Force of Air.

911. Inwardly, ask the *Angel of Air* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

912. Then speak these words out loud: *'Air is my main food; I prefer it unpolluted and vibrant with Chai!'* [Khah-ee]

913. **“On the evening of the Sixth day after Sabbath,** commune with the Tree of Life Branch Force of Wisdom.

914. Inwardly, ask the *Angel of Wisdom* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

915. Then speak these words out loud: *'Highest Wisdom enlightens me!'*

916. **“On the morning of the seventh day, the Sabbath,** commune with the Tree of Life Root Force of Em Erets, the Mother Earth.

917. Inwardly, ask the *Angel of Mother Earth* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

918. Then speak these words out loud: *'Mother Earth, my body is one with your body!'*

919. *I will defend your body from the abusers!*

920. *I will walk softly on your flesh.'*

921. **“On the evening of the seventh**

**day, the Sabbath,** commune with the Tree of Life Branch Force of HaShem, which is God and Goddess Immanent and Transcendent.

922. Inwardly, ask the *Angel of the Center Branch* to guide you into greater communion with that force; for, lo: that is a chief purpose of that Chief Angel.

923. Then speak these words out loud: *'I am one with HaShem; I am a child of Jah-Jah crowned in Yah!'*

924. "In regard to all of The Fourteen Communion Prayers given above, those that have been initiated into the use of the appropriate Sounds of Power chant those mantras after reciting the Communion Prayer.

925. "I have another gift for you.

926. I have created a list of symbols and concepts related to the Fourteen Forces of the Tree of Life.

927. These symbols and concepts can be contemplated at the time you are performing your Communion Prayers (Daberim HaYihud/Words of Union).

928. Either just before or just after reciting the Communion Prayer – or any other time that you wish – contemplate the given symbol for the branch or root force, and then contemplate the corresponding concept.

929. This gift – the list of symbols and concepts that correlate with each branch and root force – will be given the next time I speak here.

930. That talk has already been arranged."

931. Yahshua said, "This is My Yoga.

932. Take My Yoga, if you wish.

933. Leave it if you so choose.

934. My Yoga is light and easy to practice, *if you choose it.*

935. If you are not called inwardly to take up this Yoga, it will seem a heavy burden.

936. "Peace be with you!

937. Love in all ways, always in Love!

938. Shalom!"

Yahshua's Advice to Yogis of  
The Lions of Zahyen in Response to  
A Question from Phillip the Lion

939. After the talk on Essene Yoga by Yahshua, Phillip, one of the three Lions of His Presence – the three Lions of Zahyen assigned by Rose to guard Yahshua – asked Yahshua a question.

940. Phillip said, "Lord, do you have a word of advice for Yogis of The Lions of Zahyen?"

941. Yahshua replied, "Let each Yogi Lion also write poetry.

942. That helps you remain appropriately 'soft' even when you are being appropriately 'hard'.

943. A martial artist – especially one that, like you, serves in security and thus trains appropriately for that role – is well served by also training in 'soft' ('Yin') arts like poetry or painting or music or weaving or cooking and the like.

944. In that way, though you live a rather 'yang' lifestyle – occasionally even engaging in physical battle to protect others from violence – you remain balanced.

945. Being thus appropriately balanced in life, behold: even your martial arts moves will become more appropriately balanced."

Another Question From Phillip the Lion

946. Phillip replied, "I hear you, Lord!

947. It is a similar meaning to that story you often tell about Buddha and his disciples.

948. I refer to that story that makes the point that a musical string – or a disciple or a martial artist or anyone else – strung too tight will break, while a string that is too slack is equally inappropriate.

949. The point is that balance in life is key, and 'appropriateness' is according to the given moment and circumstance.

950. Lord, I feel called to ask one more question in regard to the relationship of Your yoga teachings and the martial art of Zahyen.

951. However, You can answer another time if that is more appropriate; after all, You just preached a long sermon.”

952. Yahshua smiled, then said: “Phillip, horses love you, and for good reason: you are respectful and polite and kind, three virtues that I admire!

953. This moment is appropriate; ask your question.”

954. Phillip said, “Lord, I understand Your statement that every Nasarean Lion is also a Nasarean Yogi; they would have to be; after all, Essene Yoga is the Nasarean spiritual path, our very religion!

955. But I have a question about training.

956. Should a Nasarean Lion train – as I have – in various forms of martial arts, or, like You – and, of course, like Judah the First Lion of Zahyen – simply trust that the appropriate martial arts moves will spontaneously be there whenever needed?”

957. Yahshua replied, “Whatever is appropriate for you; and that applies to *everyone*.

958. Behold: You are a Nasarean Lion with training appropriate to your chosen specialty: the use of martial arts to secure the safety of others from acts of violence.

959. But not every other Nasarean Lion is called to that particular ministry; some have little use for, or little inclination toward, the sort of martial arts training that includes sparring and training in various styles and forms.

960. It is all a matter of personal choice and appropriateness to one’s life circumstances.

961. “But also know this, Phillip the Lion: though you have not seen Me in ‘The Wheel of Ezekial’ – the circle with the training mat for Lions that do include such things as sparring in their martial arts practice – that does not mean that I never entered that Wheel.

962. As a youth and into My teens both My Father Joseph and My Grandfather David taught Me martial arts movements

in The Wheel of Ezekial, the training circle for Nasarean martial artists.

963. That was appropriate then.

964. Now I just go with the flow and spontaneously move appropriately.

965. For Me, that is appropriate, here and now.”

966. Yahshua added a last remark: “Of course, when I once rescued Miriam from a gang of attackers, I am sure that some of My ‘spontaneous’ movements were those that I practiced in My previous training in ‘The Wheel’.

967. So, ‘Judah the First’ was more spontaneous in martial arts than I, for He had no previous training, but I did.”





## Chapter Sixty-Two

### A Sermon by Yahshua at The Nasarean Mother Temple In Alexandria: *Teachings On ‘The Symbols For Contemplation’ And ‘The Concepts For Contemplation’ Related To The Root Forces And Branch Forces Of The Essene Tree Of Life*



1. After His talk on Essene Yoga of the Tree of Life, Yahshua soon spoke again at a Sabbath Service at the Mother Temple in Alexandria.

2. The topic of His next talk was again related to the Essene Tree of Life and Essene Yoga.

3. Behold: Everything that is related to the Essene Tree of Life also has to do with Essene Yoga.

4. Yahshua said, “The title of My talk today is: *Teachings On ‘The Symbols For Contemplation’ And ‘The Concepts For Contemplation’ Related To The Root Forces And Branch Forces Of The Essene Tree Of Life.*”

5. This talk is related to my previous talk on Essene Yoga.

6. “Those that choose to yoke themselves to My version of Essene Yoga and are thus My *chelas*<sup>1</sup> – My ‘yoga students’ – are asked to try their best to memorize not only the fourteen forces of the Tree of Life represent-ed by the seven branches and seven roots but also The Symbols For Contemplation and The Concepts For Contemplation that are related to those forces.

7. Students of My Essene Yoga are also asked to memorize *The Names Of The Chief Angels For Each Branch And Root.*

8. “Besides giving you the list of symbols

and concepts to contemplate in conjunction with your Morning Communion and Evening Communion, this talk will also relate *The Two Branch Triads Of The Tree Of Life* and *The Two Root Triads Of The Tree Of Life* with aspects of The Essene Pyramid and the related Four Levels Of The Human Being.

9. “I now give you The Symbols of Contemplation and The Concepts of Contemplation that correlate with The Fourteen Forces – Seven Root Forces plus Seven Branch Forces – of The Essene Tree of Life.

10. First, we will consider the symbols and concepts linked to The Center Branch and The Center Taproot.

11. Then we will consider the Symbols and Concepts linked to The Two Branch Triads of The Tree of Life and The Two Root Triads of The Tree of Life.

12. “**The Symbol For Contemplation Of The Center Branch** is: *The Tetragrammaton* – the four consonants of The Name YHWH – *Standing Vertical So As To Appear Similar To A Human Figure.*”

13. Always remember: No symbol is perfect, and there can be more than one useful symbol for anything, including for the force represented by The Center Branch that we are now symbolizing by use of the four consonants that we call the Tetragrammaton, the Four Letter Word that is The Name of Names, HaShem.

<sup>1</sup>The Sanskrit word *chela* means ‘student’/‘disciple’. As with other Sanskrit-to-English words, I choose to simply add an ‘s’ at the end to indicate the plural form, a convenience for English readers.

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14. “Even the best of symbols is only a *helpful symbol* of a force; no symbol is a substitute for communion with the force it symbolizes.

15. Always feel free to create your own symbol of the force represented by The Center Branch or any other branch or root.

16. Today, as a gift to those that choose to accept the yoke of My form of Essene Yoga, I am sharing a set of symbols that I hope you find helpful.

17. Even if you accept and use these symbols, after several years of consistently working with a particular symbol one might choose to switch to another symbol for awhile to intentionally induce new insights related to a given branch or root force.

18. “By the way, even though I often make clear that the Chief Angel of a force is not the force itself but rather a *messenger* of that force, there are times when Nasareans may use the term ‘Angel/Messenger’ in regard to a force itself, an example being some of the wording of the Communion Prayers in Mattanah.

19. When we do that, by the term ‘Angel’ – which means ‘Messenger’ – we are referring to the force itself as being an ‘Angel/Messenger’ of YHWH.

20. Is not the Tree of Life force of Wisdom a *Messenger* and *Representative* of YHWH?

21. Likewise, in that sense, each of the other branch and root forces are *Messengers*, thus ‘Angels’ of YHWH.

22. Even so, on some occasions a Nasorean might use the term ‘Angel’ – ‘Messenger’ – to make a prayer request for the help of a particular Chief Angel of one of those forces, like Raphah’el or Gilgal’el.

23. For example, a Nasorean might purposely direct a prayer request to Raphah’el, the Chief Angel of Peace and Healing, when in need of healing help.

24. Similarly, one might prayerfully request help from Gilgal’el, the Angel of Eternal Life, to discern the astrological and other factors related to his/her current

incarnation and personal inclinations and particular challenges.

25. So, because there are these different uses for the word ‘Angel/Messenger’, the particular meaning each time comes down to *the meaning intended by the speaker*.

26. Ask yourself: was the speaker referring to a particular ‘Angelic Cherub’ – a Chief Angel of a Branch or Root Force – or to the ‘angelic role’ played by *the force itself* in relation to YHWH?

27. **“The Concept For Contemplation Of The Center Branch is: *The Relationship Between First YHWH And Universal YHWH.***

28. ‘First YHWH’ is also called the ‘First Family’ and consists of Father Jah, Mother Jahlah, and Their Only Directly Begotten Children, Lord Christ Jahday and Lady Christ Jahnah, *each of those four Deities always wearing Yah as a Crown.*

29. ‘Universal YHWH’ is the ‘Expanding Universal All’ that was birthed by First YHWH, according to The Gracious Wish – the Creative Wish – described in Mattanah.

30. Every point of Being that has been birthed by *First YHWH* likewise always wears Yah as a Crown.

31. So we speak of ‘Four Nasorean Deities’ within the Tetragrammaton, but Yah is the mysterious common denominator, an Ultimate Deity – Original Being – that is typically left unnumbered because it is the ‘Still Zero’.

32. Yah is always the center and circumference of the All and of every part of the All.

33. **“The Chief Angel Of The Center Branch Of The Essene Tree Of Life is: *Gabri’el.***

34. As I previously said, My ‘chelas’ – My ‘yoga students’ – are asked to try their best to memorize not only the fourteen forces of the Tree of Life represented by the seven branches and seven roots but also *The Symbols For Contemplation* and *The Concepts For Contemplation* that are related to those forces, as well as *The Names Of The Chief Angels For Each Branch And Root.*

35. In the same sequential order that I have listed those items for The Center Branch, giving first The Symbol then The Concept, and now having revealed the name of the Chief Angel, I will do likewise for the other thirteen forces.

36. **“The Symbol For Contemplation Of The Center Taproot Of The Essene Tree of Life** is: *An Illustration Of A Spiral Within A Circle.*

37. It represents the principle of *The Creative Whirlwind Expressed Within The Circle Of Nature.*

38. This force – The Center Taproot – is often also referred to as ‘Mother Nature’ and, in special relationship to the living creatures of this world, is also called ‘The Earthly Mother’ or ‘Mother Earth’.

39. “Remember: you can use more than one symbol for a given root or branch.

40. Any symbol that conjures the idea of ‘Mother Nature’ is appropriate.

41. **“The Concept For Contemplation of The Center Taproot** is: *The Spiritual Evolution Of Humans And Other Embodied Creatures On The Living Planet Earth That Is Itself Evolving.*

42. **“The Chief Angel Of The Center Taproot For This World** is: *Ishshah’el.*

43. “Having given you the symbols, concepts, and Chief Angels related to the Center Branch and the Center Taproot, I now will share the symbols, concepts, and Chief Angels of The Two Branch Triads and The Two Root Triads of the Tree of Life.

44. “The First Branch Triad of The Essene Tree of Life consists of the following three branches: Divine Wisdom, Divine Love and Divine Power.

45. Each of those three branches is Crowned by The Center Branch – The YHWH Branch – that is itself Crowned by Yah.”

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46. Yahshua said: **“The Symbol For Con-templation Of The Branch Of Wisdom** is: *A Lit Candle.*

47. Nasarean artists often picture the flame of the candle as the Hebrew letter *Yod*, a Living Fire Letter.

48. Here at The Mother Temple there is a wall-hanging of the Candle of Wisdom with the flame being represented by the *Yod.*

49. When neither the illustration nor a lit candle is at hand, picture it within your mind.

50. The same is true with all of The Symbols of Contemplation: when they are not present, picture them within your mind.

51. **“The Concept For Contemplation Of The Branch Of Wisdom** is: *The Significance Of The Fact That Divine Wisdom Gives The Final Nod To Love.*

52. This sort of Wisdom includes but also transcends Knowledge.

53. There is a masculine aspect of Holy Wisdom, but there is also a feminine aspect.

54. The ‘Analytical Knowledge’ aspect of Wisdom must be balanced with the ‘Intuitive Knowledge’ aspect; those two aspects form THE ONE WHOLE WISDOM THAT IS DIVINE WISDOM.

55. In Mattanah, we learn that Divine Wisdom originated in the Divine Mind and, in stepping into manifestation in the Mother Ovum, did so in the masculine spin, to balance with the Divine Heart that stepped into that manifestation in the feminine spin.

56. We thus know that Wisdom is inherently a bit more ‘head-oriented’ when manifesting in the masculine spin to dance with – and give the nod to – Divine Heart.

57. Remember: there is no physical manifestation in the Still Zero.

58. Creation occurs in physical manifestation by the interaction between ‘spins’, and

even the slightest spin is either masculine-dominant or feminine-dominant, depending on which leads the dance.

59. That dominance can be infinitesimally slight, wherefore Wisdom is only *slightly* masculine-dominant, having a 'feminine side', even as feminine-dominant Divine Heart has also a 'masculine side'.

60. The 'nod' of 'The Head' to 'The Heart' is how Wisdom and Love *make more Love*.

61. Miriam has encouraged Me to speak openly about Sacred Tantra; She is about to get Her wish!

62. I tell you truly, the nod of Wisdom to Love is as tantric as tantra gets!

63. To be very blunt, My friends, when Wisdom, in the era of the conception of the Divine Plan, realized that the Highest Wisdom is the Nod of Wisdom to Love and communicated that realization to Love, Love became wet with sexual desire.

64. Her wetness was the Water of Life!

65. Creation is nothing if not sexual!

66. Behold: Miriam may have gotten a bit more boldness than She bargained for!"

67. Most laughed at Yahshua's joke, though a few members of the congregation looked a bit shocked at hearing such sexual language in a sermon at the Mother Temple.

68. Negohah, the eldest of the females in attendance, cracked her own joke, saying to Yahshua: "Nah, Your 'boldness' is mild stuff compared to what Miriam says around the campfire!"

69. This time, *everyone* laughed.

70. Negohah had a gift for loosening up tight people.

71. Miriam chimed in: "But you leave out an important detail: Before I speak to My female travel companions about tantra, I have already sent the men to their tents!"

72. Yahshua, smiling, said: "Well, time to move on!"

73. Again everyone laughed.

74. Yahshua continued: "As it turns out, the decision of Wisdom that we call the 'Highest Wisdom' – the decision by both the analytical and intuitive aspects of

Wisdom that Unlimited Love is the Highest Good and Highest Power – is the most important decision ever made in regard to *your* future.

75. By implication, it affirms *Eventual Universal Salvation for All Beings* – including you – by affirming the Supremacy of Universal Love in Spiritual Evolution.

76. That affirmation is the Highest Enchantment of Universal White Magic.

77. "Together, Highest Wisdom and Highest Love birthed a Creation that will wind-up and unwind, repeatedly, in a manner that will expand further into unactualized potential with each new expansion – thus creating more *actualized* potential – every 'ebb' building contracted power for an even bigger 'flow' – explosion – of life, a bigger bang than before, in a growth process that is best described as the Whole Motion of Expansion.

78. That Whole Motion of Expansion includes Contraction; in this light, even Contraction is seen to ultimately serve Expansion.

79. Contraction winds-up a spiral so that it can, in turn, explode outward in creative orgasm, and all of these cycles, according to Highest Wisdom, serve the Ultimate Cause, which Wisdom realized was Eternal Expansion of Universal Love via Spiritual Evolution.

80. "Recall that *The Concept For Contemplation Of The Branch Of Wisdom* is: '*The Significance Of The Fact That Divine Wisdom Gives The Final Nod To Love*'.

81. Contemplate the significance of that fact in regard to your own eventual salvation, *but also contemplate how you, in your own daily life, can likewise give the Nod to Love, making Highest Wisdom the example that you choose to live by.*

82. "**The Chief Angel Of The Branch Of Wisdom** is: *Auriel*.

83. The man, Auriel, ascended to become the Chief Messenger Angel of Wisdom precisely because he practiced in his own

life the marriage of Head and Heart.

84. **“The Symbol For Contemplation Of The Branch Of Love** is: *A Heart With Two Wings Inside A Circle*, one wing being *Supernal Hope*, the other being *Supernal Love*, which together add up to produce *Acts Of Universal Merciful Compassion*, symbolized by the outer circle that includes *All*.

85. **“The Concept For Contemplation Of The Branch Force Of Love** is: *Any high and noble feeling*, such as these that I call *Seven Heavenly Feelings*:

1. The Feeling of Love;
2. The Feeling of Appreciation;
3. The Feeling of Gratitude;
4. The Feeling of Compassion;
5. The Feeling of Forgiveness;
6. The Feeling of Empathy;
7. The Feeling of Happiness That Accompanies Acts of Mercy.

86. Lo: These seven are not the only high and heavenly feelings worthy of being contemplated.

87. But they are a great start!

88. Create your own expanded list of high and heavenly feelings!

89. Consider that an assignment!

90. **“The Chief Angel For The Branch Force Of Love** is: *Rachamah’el*.”

91. Yahshua said, **“The Symbol For Contemplation Of The Branch Force Of Power** is: *Stars*.

92. “Lo: A star is a ‘bridge between the spiritual and physical realms’, which is to say ‘a bridge between the branch forces and root forces’ that directly enables Spiritual Power to be translated into Physical Power.

93. That is why the *spiritual* ‘Branch’ of Power is directly related to the *physical* ‘Root’ Force of Sun in the symbolic drawing of the Essene Tree of Life.

94. But keep in mind that the Branch of Power is not limited to just the one star

we call our ‘Sun’, but moves from the spiritual realms to the physical realms to expand creation through every Star of the Heavens – every past, present, and future star – whereas the Root Force of Sun deals particularly with our local star, and does so from the perspective of a human being interacting with a terrestrial force we call *sunshine*.

95. The stars of the heavens are, at the still center within each, doorways from the created *physical* realms into the *spiritual* realms, and human Souls are Living Sparks of the same, on a smaller scale, being microcosmic stars.

96. Each microcosmic star is always directly related to, as to a blood relative, all other stars.

97. **“The Concept For Contemplation Of The Branch Force Of Power** is: *The Ultimate Expansive Power That Is The Creative Power Birthed By The Nod Of Wisdom To Love, That Nod Being The Highest Wisdom That Is The Sperm That Results In The Pregnancy of Love With Wisdom’s Child, ‘Power’, A Child Also Called ‘Creation’ And Well Exemplified By The Stars Of The Heavens*.

98. “It is also helpful to sometimes contemplate how you have previously, in the past, used your personal power – your own Inner Star Power – for good or bad, and, most importantly, how you intend to use it from this moment on into the future.

99. Honestly acknowledge any previous misuses of your power so as to receive forgiveness and ascend on the Spiral Ladder of The Branch of Power in spiritual well-being.

100. Spiritual ‘well-being’ is ever-expanding Sat-Chit-Ananda, which is the Ultimate Purpose of Creation and of Creative Power.

101. End that review of your own use of power with an affirmation – an enchantment – to henceforth use your various forms of personal power in wise and loving ways, as taught by The Parents

of The Highest Pow-er, Supernal Love and Supernal Wisdom.

102. **“The Chief Angel For The Branch Of Power** is: *Mika’el*.

103. “Power is the last of the three parts of The First Branch Triad of The Essene Tree of Life.

104. Again, that triad of three branches is: Divine Wisdom, Divine Love, and Divine Power.

105. I have just given you The Symbols For Contemplation, The Concepts For Contemplation, and The Names Of The Chief Angels related to the first of the two triads of branches of the Essene Tree of Life.

106. Before I begin to similarly treat the second triad, I call your attention to the banner hanging on the wall, the illustration of the Essene Tree of Life.

107. In that illustration, you see that there are three branches – a triad – to the left of the Top Center God/Goddess Branch, and a second triad to the right of that center branch.

108. I have just explained the triad on the left, ‘left’ being from the vantage point of the observer of the illustration.

109. You see that the First Triad – the three branches on the left – are Wisdom, Love, and their child, Power.

110. Notice that those three forces correlate to three of the four bodies that make us human: The Branch of Power/Physical Body, The Branch of Love/Feeling Body, The Branch of Wisdom/Thinking Body.

111. Those three bodies form the first three levels of The Essene Pyramid Diagram, starting at the base of the pyramid.

112. The Fourth Level at the top of The Essene Pyramid, Soul/Spiritual Body, correlates with the Top Center Branch of the Essene Tree of Life.

113. That First Triad of branches is clearly a Triangular unit, and that triad is ‘crowned’ by the Center Branch, the Spiritual Branch that itself is crowned by Yah.

114. Thus, I call the First Triad: *The Triad*

*Of The First Creative Trinity Crowned In Yah.*

115. “The Second Triad of Branches of the Essene Tree of Life is: Eternal Life, Holy Work, and Peace.

116. Facing the illustration of the Tree of Life, that triad is to the right of the Top Center Branch.

117. One good name for this Second Triad is: *The Activity of Life Triad Crowned In Yah.*

118. I will explain.

119. “Once having come into existence through *The Triad Of The First Creative Trinity Crowned In Yah*, and, being created in its Self-Replicating Image and Likeness, we then express ourselves – and progressively perfect ourselves – via *The Activity Of Life Triad*.

120. That Second Triad consists of Eternal Life, Holy Work, and Peace.

121. The forces of this Second Pyramid each deal with what we ‘do’ with the *gift* of Being that came through The First Triad.

122. Because each Triad is Crowned in Yah, each can also be symbolized as a pyramid of four levels.

123. Viewed in that manner, the Essene Tree of Life is seen to have ‘Two Upper Trinities’ that can also be considered ‘Two Upper Pyramids’ and also has ‘Two Lower Trinities’ that can be viewed as ‘Two Lower Pyramids’.

124. That is what is symbolized on the Tree of Life illustration on the banner on the wall.

125. But keep in mind that any branch force or root force can be combined with any other two branches or two roots – or with any combination of one branch and one root – for a total of three forces that can be illustrated as Triads or Pyramids.

126. All of those triads are CROWNED IN YAH, by virtue of the fact that they BE; thus: each of those many possible threesomes can also be illustrated as a four-level pyramid.

127. Although there are many possible Triad Combinations that can be made from the forces of the Tree of Life, when we speak of ‘Two Upper Trinities’ and ‘Two

Lower Triads’, we are referring to the arrangement of those four obvious Triads that are illustrated on the banner on the wall.

128. Those four obvious ones can be called ‘The Four Primary Triads’ of The Essene Tree of Life.

129. It is those that I am describing in this talk, but Nasorean Yogis that persevere unto initiation into *Essene Order Of The White Rose* will, in their study of Nasorean Wizardry, study also the many other Triads of The Essene Tree of Life.

130. “I will now list The Symbols For Contemplation, The Concepts For Contemplation, and The Chief Angels for the Second Triad of Branches (The Activity of Life Triad that consists of Eternal Life, Creative Work, and Peace).

131. **“The Symbol For Contemplation Of The Branch of Eternal Life is: An Infinity Sign With Two Arrows Radiating Outward, One From The Left Side And One From The Right Side, representing ‘Outflow’, With Two Other Arrows Flowing Toward The Infinity Sign, One From Above And One From Below, Representing ‘Inflow’.**

132. When you draw that symbol, leave a bit of space between the Infinity Sign and each arrow.

133. The triangle-shaped head of each of the two incoming arrows is pointed toward the Infinity Sign.

134. The triangle-shaped head of each outflowing arrow is pointed away from the Infinity Sign.

135. The meaning of that symbol is: *outflow equals inflow through boundless eternal life in space and time.*

136. ‘Outflow Equals Inflow’ includes *everything dealing with karma through space and time*, including the planets we live on and the bodies we reside in.

137. Once a Being understands the truth of ‘Outflow Equals Inflow’, which is also called ‘What You Put Out, You Get Back’ and ‘What Goes Around, Comes Around’,

that Being is then advised by Essene Yoga teachers to *more fully embrace The Branch of Holy Work.*

138. For, only by doing Holy Work in Eternal Life do we experience the Inner Peace that is the child of Eternal Life and Holy Work.

139. Whereas The Branch Force of Holy Work – the next branch we will focus on – is especially dedicated to applying the karmic principle of ‘Outflow Equals Inflow’ in the particular context we call ‘Holy Work’, The Branch Force of Eternal Life applies that karmic principle – along with other related principles including the role of Divine Mercy in relation to Karma and Eternal Life – to a *broader list of topics.*

140. Those topics include a significant focus on the concept of being an Eternal Soul on The Spiral Ladder of Being, currently at a particular level of the Cosmic School System located on Planet Earth where you are now wearing a human body like a set of clothes.

141. That truth will soon be declared in *The Concept For Contemplation Of The Branch Force Of Eternal Life.*

142. But before leaving this explanation of *The Symbol For Contemplation Of The Branch Force Of Eternal Life*, I want to share some additional information about this branch and also about the Infinity Sign that is a key component of the already given Symbol.

143. I will also give a second version of this Symbol that incorporates an illustration of Phoenix Thoth.

144. “This branch force – Eternal Life – is related to various esoteric arts including Past-Life Therapy and other Reincarnation Arts, Nasorean Astrology, Calendar Study Related to The Wheel of Seasons and Cycles, and The Use of Nasorean Oracles.

145. All of the Branches and Roots have relationships with one another; the one between The Branch of Eternal Life and The Branch of Wisdom is very significant.

146. Clearly, Wisdom is related to *study*, and these various esoteric arts related to Eternal Life are *diligently studied*, always in the context of the Nod of Wisdom to Love.

147. “Gilgalah the Wizardess was the Essene Yoga Master that introduced the Infinity Sign that the Romans have appropriated.

148. In the original form, it was written by Gilgalah as two circles side-by-side, touching, to indicate that one has emerged from the other in the boundlessness of self-replication that persists in eternal expansion through wheels within wheels, cycles within cycles, circles giving birth to circles, now in forever in Eternal Life, via space/time within The Mother Ovum Crowned in Yah.

149. Eternity and Infinity are intimately related.

150. “The Infinity Sign used by itself, without the arrows, has one meaning in Nasarean Wizardry – *Infinite Eternal Life* – but when you add the four arrows – two pointed outward, two pointed inward – that adds the additional meaning of *Outflow Equals Inflow In Boundless Space And Time*.<sup>2</sup>

151. The Infinity Sign *with the four arrows*

– the full Symbol For Contemplation Of The Branch Force Of Eternal Life – means *outflow equals inflow through boundless eternal life in space and time*.

152. “**A Second Helpful Symbol For Contemplation Of The Branch Force Of Eternal Life** is: *An Illustration Of The Phoenix Bird Named Thoth Carrying A Banner That Depicts The First Symbol Of Contemplation For Eternal Life*.

153. So, it is the same basic symbol as the first – The Infinity Sign With Four Arrows – but with the added element of the Phoenix carrying a banner that has on it the Infinity Sign With Four Arrows.

154. This alternative version, like the first, symbolizes the theme of *Eternal Life In Spiritual Ascension*.

155. A beloved Nasarean artist long ago created this illustration and gifted it to our order.

156. The Phoenix is a symbol of *Eternal Life in Spiritual Ascension*.

157. “Behold: Various spiritual traditions have used the image of a Phoenix as a symbol of eternal life.

158. The human species has an ancient memory of these magical Phoenix Birds, but only the Nasareans have preserved the

<sup>2</sup>Modern scholarship informs us that the ‘infinity sign’ – the ‘horizontal-eight-like figure’ – was used by the ancient Romans to represent any really big number, even numbers that do not seem huge to us, like 1000 or 5,000. According to Yahshua, this ancient symbol was created by the Nasarean Wizardess Gilgalah and, by her definition, implies ‘Infinite Eternal Life In Infinitely Expanding Universal YHWH’, an expanding quantity that, unlike a given ‘big number’ like 1,000 or 5,000 has no final number. *Webster’s New Twentieth Century Dictionary Unabridged* defines *infinity* as follows, and in a fashion more akin to Gilgalah than the simplistic Roman concept of ‘any big number’: Latin: *infinitus*, boundlessness, endlessness... 1. The quality of being infinite. 2. anything infinite; endless or unlimited space, time, distance, quality, etc.... 5. in mathematics, an infinite quantity, indicated by (the infinity sign). Note that the original and ultimate meaning of the word *infinity* is inclusive of, but not limited to, the above mathematical definition related to quantity. The original meaning is *boundlessness, endlessness...endless or unlimited space, time, distance, quality, etc*. While the ancient Romans used the infinity sign that we now use in math, the particular meaning of that word/symbol in *modern* math in *regard to quantity* is linked to mathematician John Wallis (born 1616 died 1730.) In Nasarean tradition, the infinity sign of boundlessness was originally rendered by Gilgalah as two circles next two each other and touching at the sides. The meaning was that the Source is so fertile that it is boundless, infinite in space, time, quantities and qualities, represented by the birth of one circle by another, a quality experienced in Eternal Life within cycles and seasons by Beings in *the great expansion that is the field of activity of life*.

authentic facts concerning them.

159. That is because they are intimately linked to our religion, even now.

160. Here are some true facts about the species of ‘Heavenly Birds of Madhebah’ that are called ‘Phoenix’ by various traditions, and about the particular Phoenix that has long been a *Particularly Good Friend* of our religion and of the order I represent, Green Wizards Of The White Rose.

161. I emphasize the term ‘Particularly Good Friend’ because it is an actual *initiatic title* bestowed on this particular Phoenix by our order.

162. Although he is from the heavenly realm called Madhebah, his ministry is related to helping the souls currently incarnated on this planet to embrace the Upward Spiral of Ascension in Goodness Through Cycles of Eternal Life so as to ascend unto the Seventh Heaven of this chain of heavens and then beyond.

163. As the Nasarean ‘Emerald Tablet Scrolls’ make clear, Thoth of Madhebah was intimately involved in the beginnings of our order in this world.

164. “There are both males and females of this species called *Phoenix*, but the one that we now speak of – Thoth – is a ‘he’.

165. The original Nasarean term for the species is ‘Heavenly Birds of Madhebah’, but we have no problem

with the commonly used word ‘Phoenix’ and use it so that people of all cultures understand us.

166. The Phoenix Thoth appears in a variety of modes and colors, including sometimes in the body of a small hummingbird with golden head.

167. But most often he presents himself as a large Phoenix, large enough for a man to ride – though, in his case, his first human rider was a woman.

168. Wizardess Gilgalah was his first human rider in ancient Eden.

169. Even now as Gilgal’el, the Angel of Eternal Life for this world, she rides him in the fields of dreams and other high pastures, spreading the Magical Feathers of Mercy in acts of *Serendipitous Kindness* – another name of Thoth – that sprout in countless lives at just the right time to save the day in countless ways, again and again through countless cycles and seasons of spiraling Eternal Life.

170. The best translation into human language of the Madheban word *Thoth* is, indeed, *Serendipitous Kindness*; he was given that name because it describes what he specializes in: unexpected – by the recipient – acts of kindness.<sup>3</sup>

171. Because Thoth often chooses to appear wearing the colors of the rainbow, he is often called *The Rainbow Phoenix*.

172. Even when wearing the colors of the rainbow, his head is typically golden, to

<sup>3</sup>I – Day of Greenleaf – am choosing to use in my translation of the Madheban word *Thoth* a self-created version of the fairly-recently-coined English word *Serendipity*. I did not find the word *Serendipitous* in either of the dictionaries I consulted, but I am using it to mean ‘of Serendipity’. In our Megillah-context, we are conveying the meaning that Thoth bestows *Kindness* in a manner that is perceived by the receiver of the beneficent kindness as *Serendipitous*. The parent-word of Serendipitous – ‘Serendipity’ – was coined in 1754 by Horace Walpole in his tale titled *The Three Princes of Serendip*. Walpole’s ‘Serendipity’ is defined – by him – as ‘an apparent aptitude for making fortunate discoveries seemingly accidentally.’ The *idea* that the word represents is *not* new; however, in most languages, though the concept of ‘Serendipity’ exists, it is typically expressed in a full sentence or at least several words rather than one word. For Walpole’s word ‘Serendipity’ to fully convey the meaning of the Madheban word ‘Thoth’, we must give it – as I have done with the related word that I coined, *Serendipitous* – an expanded definition that carries the additional meaning of ‘apparent aptitude in giving and experiencing good fortune seemingly out-of-the-blue in *all areas of life*’ (not just good fortune in making *seemingly* accidental discoveries). That meaning is implied in the two-word term by which I am translating the Madheban word Thoth: ‘Serendipitous Kindness’. That two-word term means ‘*Kindness that appears in a serendipitous manner.*’

symbolize Spiritual Gold.

173. Some Nasarean artists portray Thoth wearing a Golden Crown atop his head, that crown also being a symbol of Spiritual Gold.

174. I asked Thoth why he often wears the colors of the rainbow.

175. He explained that it is because the rainbow represents *The Principle of Unity in Diversity in Eternal Life*.

176. But I have also seen him appear entirely green – except for his golden head – when he wants to draw attention to the heart chakra or blend in with the trees of the surrounding forest so as to avoid hunters or to attend a meeting of Green Wizards of White Magic whereat the humans are wearing green robes.

177. He visited Me yesterday in the form of a small hummingbird so as not to draw attention!

178. Others of his species have their own unique color schemes, and their own particular ministries.

179. The ministry of Thoth is to all Beings but is especially focused on human beings and the various species of birds in our world.

180. This Rainbow Phoenix is often called *Thoth of Madhebah*, because his origin is Madhebah.

181. ‘Thoth’ is the name that the Nasarean Emerald Tablet Scrolls use for him.

182. Although *Thoth* is a Madheban word, that word found its way into human languages as well, the Madheban origin of the word being unknown by the scholars of this era.

183. The practice of bestowing ‘unexpected kindness’ is the favorite past-time of Thoth and his helpers.

184. It is the ‘good karma’ linked to that behavior that is the true ‘magic’ behind Thoth’s seemingly contagious good fortune.

185. “Behold: When Gilgalah sent her disciple Hermon to Egypt, this Phoenix went with him and participated in many ways, including providing transportation;

yes, Hermon became one of the very small group that have ridden a Phoenix in this world, earning the title, ‘Phoenix Rider’.

186. “Lo: There are various species that serve the Tree of Life in Madhebah; the Heavenly Birds that we call by the word ‘Phoenix’ are but one.

187. Two other Madheban species are the Alefim and the Unicorns.

188. These three Madheban species work closely together, often going on missions together to serve the Tree of Life in other realms.

189. Thoth is particularly known to serve the Tree of Life in the Seven Heavens associated with our star, especially ministering to our world, the former First Heaven in that chain but now a ‘Contested World’.

190. “The ‘Heavenly Birds of Madhebah’ that we call ‘Phoenix’ have certain abilities.

191. They can instantly appear in a chosen location – or instantly vanish from a location – and, though their own language is a sweet bird-song, they have the ability to communicate telepathically.

192. “Phoenix Thoth is especially noted for his link to the *Nasarean Emerald Tablet Scrolls*.

193. *The Nasarean Emerald Tablet Scrolls* consists of the *Nasarean ‘Emerald Tablet’* and several scrolls that are related to it; one of those scrolls is authored by Thoth.

194. Tomorrow, we will gather here to hear a long reading by Nebiyah the Prophetess and two of her students.

195. Between the three of them, they will read aloud the several Nasarean Emerald Tablet Scrolls from beginning to end.

196. We will gather early in the morning and continue until all of the verses of those several scrolls have been read aloud by Nebiyah and her helpers; this will likely be an all day experience since it will include periods of silent contemplation of selected sayings.

197. Miriam and I plan to attend, and We hope to see many of you!

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198. **“The Concept For Contemplation Of The Branch Force Of Eternal Life** is: *The Relationship Between Your Past Lives And Future Lives And The Profound Significance Of Your Current Life In The Eternal Now That Expresses Itself In Seasons And Cycles Of Duration.*

199. **“The Chief Angel of The Branch Force of Eternal Life** is: *Gilgal’el.*

200. Behold: *Gilgalah* means *Wheel*, and this was a perfect name for her, for the Angel of Eternal Life is the Gatekeeper of the Wheel of Constellations.

201. And that wheel is *Ha Ophan ha Gilgal*, which means *The Revolving Wheel.*

202. Yea, this is the wheel of times, seasons, and cycles, and the ministry of the Chief Angel of Eternal Life is to help you and others make progress on that Wheel.

203. 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, and created Nasarean oracles including *Qashab!*

204. **“The Symbol For Contemplation Of The Branch Force Of Holy Work** is: *A Triangle Consisting Of Three Fairy-Bees – they have green and gold stripes and their wings are silver – Of The Essene Tree Of Life; One Bee Is At The Top Center Point And The Other Two Are At The Two Points At The Base Of That Triangle, One Bee For Each Point.*

205. The Fairy-Bees of The Essene Tree of Life are noted for their humble yet lofty service-work for the good of all.

206. Their golden honey is spiritual gold.

207. Because bees – even earthly bees – are a widely known symbol for work – after all, have you ever met a lazy bee? – these three fairy-bees arranged as a triangle indicate that The Holy Creative Trinity of Self-Replication is itself the ultimate symbol of Holy Work, which is also sometimes called Creative Work.

208. This Symbol of Contemplation indicates that the Holy Creative Trinity itself is busy at work; *that ‘Work’ is the activity of creation.*

209. “Any bee is a busy bee when making honey.

210. But know that the honey of honeybees is simply a token of the sweetness of the heavenly honey that is made by *The Fairy-Bees of Madhebah.*

211. Those Fairy-Bees pollinate the flowers of The Tree of Life by performing acts of Archetypal Goodness in Holy Work.

212. As the Fairy-Bees perform good deeds, the transcendental honey stored in the Fairy-Bee Hive *increases*; worldly economic thinking would expect it to *decrease!*

213. Some people – such as worldly scientists that believe not in spirit – deny the existence of *ARCHETYPAL GOODNESS.*

214. But not the Fairy-Bees!

215. They, like I invite you to be, are ‘Other-Worldly Scientists’; they do not deny the true findings of the natural sciences of worldly scholars but include those findings – and interpret them – in the context of a much broader, transcendently *higher* level of spiritual awareness.

216. “Notice that the Branch of Holy Work is not simply called, ‘Work’, but is called ‘*Holy Work*’.

217. The reason that Nasareans also call Holy Work ‘Creative Work’ is that we know that only ‘Holy’ work is ultimately ‘Expansive’, and *expansion of Sat-Chit-Ananda is the ultimate ‘work’ of creation.*

218. *Holy Work* is that which expands Sat-Chit-Ananda – Existence, Consciousness, Bliss – and that work is what we call: *GOODNESS.*

219. “Certainly, there are degrees of goodness; what is ‘good’ to one Being may appear quite ‘bad’ to another.

220. As we rise in consciousness and ability as a Being, our conception of, and ability to manifest, 'goodness', will expand.

221. As you live up to the goodness you know, behold: ever-greater goodness will be revealed.

222. So, 'goodness' is relative to your station on the scale of life, the rung you occupy on the Spiral Ladder of Being.

223. Your ascension in The Cosmic School System to progressively higher and higher heavenly worlds is linked to your ascension in goodness on behalf of Supernal Love, which is expressed as Holy Work.

224. This 'Holy Work' includes not only the 'works of your hands' but also the works of your very soul *that are expressed in the field of activity that is The Mother Ovum*.

225. "Know this: your ascension is highly accelerated each time you more fully embrace Holy Work; at those times, a leap up the ladder is made, but there will still be other rungs to ascend on The Spiral Ladder of Being.

226. Wherefore I say: Your ascension in 'goodness' is a work in progress!

227. Behold: A soldier that works his trade because he wants to feed his family is at one level of goodness.

228. It is 'good' that he wants to feed his family.

229. The soldier that quits killing in recognition of an even *higher* goodness can feed his family the Bread of Life.

230. Then he can find less violent work to feed his family the ordinary bread made of grain.

231. He will ascend in his experience of Sat-Chit-Ananda.

232. From his higher level of awareness, he will realize and manifest higher degrees of goodness.

233. The 'outflow' of that enhanced manifestation of goodness will result in an 'inflow' of further insights and ever-higher ascension in Harmonious Inner Peace.

234. And the process of progressive realization and manifestation of goodness will continue; your life work becomes ever

sweeter, ever more harmonious.

235. Such is the limitless, expansive path of ascension in goodness.

236. To the degree that you devote your Eternal Life to doing Holy Work you will experience and express their child – the child of The Branch of Eternal Life and The Branch of Holy Work.

237. The name of that child is *Shalom*, meaning 'Harmonious Peace'.

238. And that is why the three forces of The Second Triad Of Branches – Eternal Life, Holy Work, and Peace – together form a Trinity: The Activity of Life Triad.

239. Eternal Life flows naturally into Holy Work, and Holy Work flows naturally into Peace.

240. **"The Concept Of Contemplation For Holy Work** is: *The Contemplation Of Various Answers To The Following Question: How Can I Best Help Holy Goodness Here And Now?*

241. Each time you ask that question different answers may arise since, as time passes and lessons are learned, you find yourself in various places and situations where those you help will have various and unique needs.

242. Also, as you progressively ascend in spiritual enlightenment, your own ability to creatively express goodness is correspondingly multiplied, as is your level of understanding in regard to the power of your choices and the corresponding ability to attract preferable outcomes in the cause of Archetypal Goodness.

243. And that, My friends, is intimately related to *The Science Of Alternative Futures And Currently Available Alternative Realities*.

244. "Behold: As your *understanding of goodness* increases, so does your *doing of goodness* increase, both in frequency and qualitatively.

245. Likewise, with each good deed, your understanding of goodness increases.

246. You become, within yourself, *A Scientist Of The Esoteric Supernal Reality*.

247. That reality is revealed in your own

life-experience dedicated to Expressing The Creative Goodness Of The Nod of Wisdom to Love.

248. Ultimate Reality, according to My Yoga, is: CREATIVE LOVE EXPRESSED IN HOLY WORK.

249. THAT, in a nutshell, is My yoga.

250. Will you take THAT yoke and carry THAT cross?

251. “Truly I tell you, My True Disciples, this truth: the truly good need not ask what is goodness; for, lo: they *know* it, *feel* it, and *act* it, fanning the flame of goodness within and around.

252. My True Disciples – disciples of Supernal Love expressed in Holy Work – do not accept the false yoke of worldly and limited interpretations of scientific reality in regard to the existence of Archetype Goodness.

253. Rather, they *worship* Archetype Goodness.

254. “Lo: Holy Work can – and ultimately should – include what you do to earn your daily bread, but it is never limited to that; for, behold: wherever we are, at work or home, every good act is holy work.

255. To share cheerful and helpful words with a co-worker at the job by which you earn your daily bread, is, clearly, an act of Holy Work, even if the job be seemingly mundane like laying bricks or gathering firewood.

256. “Yea, I say unto any who want to be My disciple in Essene Yoga, be thou *A Worker Of Creative Love Expressed In Holy Works Of Goodness*.

257. Know this: Those that are blind to, or deny the existence of, Goodness, have put out their own eyes and plugged their own ears!

258. Let those that were once blind come to Me by THE YOKE OF HOLY WORKS OF CREATIVE LOVE IN EXPANDING GOODNESS.

259. They will gain the Best Sight that is Spiritual Sight in The Only Unlimited

Light that is The Nod of Wisdom to Love, The Creative Ascending Spiral That Is Universal YHWH, the Ultimately Expanding All that is only possible in an ultimate reality that expresses itself via *The Supreme Goodness That is Eventual Universal Salvation of All Beings in Universal Love*.

260. “Those that deny Ultimate Goodness are recognized by their lack of inner peace.

261. For, lo: only those in harmony with Expanding Goodness experience inner peace.

262. “**The Chief Messenger Angel Of The Branch Force Of Holy Work** is: *Ebed’el*.

263. “Understand this about the elevation of Ebed to the exalted status of Chief Messenger Angel of The Branch of Holy Work: the majority of his good works are not mentioned in the Megillah.

264. For, the Holy Works of Ebed were most often done without his blowing a trumpet or seeking recognition.

265. Even so, his every good work was in fact witnessed by Elohim; for, the Lord Christ and Lady Christ live in those that live in Us.

266. Behold: Ebed became a very advanced Essene Yogi.

267. His special emphasis was in living and teaching about Karma Yoga, which is the yoga of Holy Work motivated by Supernal Love in Highest Wisdom.

268. Like Holy Ebed, let the Disciples of The Co-Messiahship of the Lord Christ and Lady Christ perform *un-trumpeted daily acts of Holy Work in Loving Kindness expressed in the field of activity that is human life*.

269. “The Second Triad is about the Way of *refinement* of immature vibrations via spiritual evolution in The Mother Ovum, an ascending musical scale based on ascending octaves that can be called The

Divine Music or The Divine Song.

270. That music is harmonious – peaceful – when heard as One All-Inclusive Cosmic Aum, The Sound of Expanding Creative Love expressed in the field of activity called The Mother Ovum, a Spiral Whirlwind that evolves toward Divine Shalom.

271. *THAT* – ‘Harmonious Divine Shalom’ – is the *fruit* – the *child* – of the embrace of Eternal Life and Holy Work.

272. **“The Symbol For Contemplation Of The Branch of Peace** is: *The Moon*, full moon or any phase of the moon that you choose.

273. The moonshine represents the shine of those souls that are peaceful within.

274. You can use an illustration of the moon, but I highly recommend that you often contemplate the night moon itself.

275. Each phase of the moon has its charms and challenges, but, personally, I can’t remember the last time I did not gaze at the full moon, provided it was visible wherever I was on a given night.

276. **“The Concept For Contemplation Of The Branch Force Of Peace** is: *Harmony*.

277. The Hebrew word that gets translated into other tongues as ‘Peace’ is ‘Shalom.’

278. *Shalom* does not simply mean the *temporary absence of war*.

279. *Shalom* is the *Peace* that is the *inner harmony* of the peaceful.

280. The ‘peaceful’ are ‘full of peace’ and thus shine their inner peace into their outer environment.

281. Behold: even amidst outer war and mayhem, the peaceful may walk there in Merciful Compassion as Hands of Christ and lose not their experience of Inner Shalom.

282. Blessed are the peaceful, for they have wedded Love and Wisdom and thus birthed Power in Eternal Life and Holy Works.

283. Their reward is the Inner Peace – Shalom – that is also called *Heaven Within*.

284. That Inner Peace is expressed by

peaceful persons in all seven of the parts of The Sevenfold Peace.

285. **“Another good Concept For Contemplation Of The Branch Force Of Peace** is: *The Peaceful Vibrations Associated With Peaceful Planets and Peaceful Persons*.

286. Having imagined those Peaceful Vibrations and then contemplated them, look for them within and around you.

287. “Degrees of outer, ‘community peace’ or ‘world peace’, correlate with the level of peace of the members of that community or world.

288. Only when you have a relatively high level of Inner Peace – *Shalom Within* – do you have the requisite vibrations to reside in relatively ‘heavenly’ communities and worlds.

289. But one way to ascend even higher is to choose to perform Holy Work in a more violent community or world than your personal karma requires.

290. That is the work of initiates of The Christ Family, for that order is devoted to the expression of Divine Mercy in Universal Love.

291. Even so, Christed Beings will balance such missions to communities and worlds of turmoil with heavenly retreats in the higher regions of heavenly group consciousness.

292. For, behold: Without balance, one may stumble and fall out of Heavenly Vibrations.

293. When one visits a more violent community or world than his or her personal karma demands, one may still enjoy Heavenly Vibrations *within* by helping spread them *without*.

294. **“The Chief Angel For The Branch Of Peace** is: *Raphah’el*.

295. In Mattanah, we read the following about Raphah’el: *‘From their seven villages the Nasareans ministered to the needs of Kush*.

296. *Yea, even unto the needs of the world, for there were now nations forming outside the boundaries of Kush*.

297. *And the nations made war on one another*.

298. *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.*

299. *Behold: when war broke out between nations, she visited the leaders of the nations and taught the way of peace.*

300. *And Judah was by her side.*

301. *And in their old age they were killed while preaching peace.*

302. *But only their bodies were killed; for, behold: their souls went to Elkuh and they were given Cherubic bodies.*

303. *Yea, Judah was given the name Mika'el, and now serves as the Angel of Power of the Tree of Life for this world.*

304. *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.*

305. *And Mika'el and Raphah'el are eternal consorts, as two wings of the Tree of Life.'*

306. "We now move from the Second Triad of Branches – Eternal Life, Holy Work, and their child, Peace – and list **The Symbols And Concepts For Contemplation Of The Root Forces Of The Essene Tree Of Life**, along with the names of the **Chief Angels For The Root Forces Of The Essene Tree Of Life**.

307. "There are *Two Primary Root Triads Of The Tree of Life*: The Root Triad of Sun, Water, and Air, and that of Soil, Life, and Joy.

308. "The Root Triad of Sun, Water, and Air is a Trinity Crowned in Yah that I call *The Triad Of The First Three Natural Elements Necessary For Life On Planet Earth*.

309. Those First Three Chief Natural Elements are expressed in the Fourth Chief Natural Element called Earth/Soil, which with the Root of Life and the Root of Joy forms The Second Root Triad.

310. That Second Root Triad is called, *The Harvest Of Joy In Planetary Life Triad*.

311. "**The Symbol For Contemplation Of The Root Force Of Sun** is: *An Illustration Of A Human In Meditation Sitting On Green Grass Beneath The Sun, Flowers Of Various Colors Around The Meditator, A Bird In The Sky, Nearby A Tree With Ripe Fruits; The Human, Grass, Flowers, Bird And Tree Are Each In An Attitude Of Gratitude For The Manifold Gifts Of The Sun.*

312. If you do not have an appropriate illustration at hand, picture it in the eye of your mind.

313. That advice applies to all of the Symbols of Contemplation: if you lack an illustration, picture the symbol within your mind.

314. "**The Concept For Contemplation Of The Root Force Of Sun** is: *The Manifold Blessings Of The Sun In Relationship To Human Existence.*

315. Since human existence depends also on a sun-blessed, living ecology consisting of various non-human life-forms that are likewise blessed by the Sun, let your contemplation include that awareness.

316. "I advise that you try to get some Solar Rays upon your skin, even if only briefly or through clouds, on a daily or almost daily basis.

317. "**The Chief Messenger Angel For The Sun** is: *Abraham'el*, also known by the names *Abraham the Abram, Abram'el*, and *The Golden Dragon*.

318. He serves the Lord Christ and Lady Christ as the High Priest Of The Temple Of Light Within The Seventh Heaven Within The Sun.

319. He has the ability to appear as a Golden Dragon, gold with a hint of red fringe, being masculine.

320. He is mated to Sa'arah – also called Sa'arah'el – the Chief Messenger Angel Of Air; Sa'arah has the ability to appear as a Silver Dragon, Silver with a hint of blue fringe, being feminine.

321. She serves as the High Priestess Of The Temple Of Light.

322. Their child, Noach'el, serves as the Chief Messenger Angel Of Water.

323. Thus, this Root Triad is guided by one Angelic Family of Cherubim.

324. **“The Symbol For Contemplation Of The Root Force Of Water** is: *The Hebrew Word For Water, Mayim, Written On An Illustration Of A Fish.*

325. Notice the prominence of the letter Mem – ‘M’ – in *Mayim*.

326. In Mattanah, it is written that ‘*Mem hums and is calming and cooling.*’

327. Indeed, notice that the Hebrew letter ‘Mem’ (‘M’) is the prominent sound when you *hummmmm*.

328. That sound – *hummmmm* – is a great mantra for The Root Force of Water.

329. Indeed, it truly is calming and cooling; try it when you need to calm down emotionally.

330. And when you want to send calming vibrations to a person or place that needs it, visualize that person or place while using the ‘Hum Mantra’.

331. Also try performing that mantra – *hummmmm* – at the same time that you contemplate The Symbol For Contemplation Of The Root Force Of Water.

332. **“The Concept For Contemplation Of The Root Force Of Water** is: *The Manifold Virtues Of Water.*

333. When practical, it is good to perform this contemplation at the same time as having physical contact with water, such as at First Sip – your ‘first sip’ of water on any day – or while bathing or performing ritual water ablutions.

334. Although this can be practiced any day at any time, it is important to give it quality time on the morning when you perform your weekly Tree of Life Communion With The Root Force Of Water.

335. Ritual water ablutions and various water baptisms play an important role in Water Yoga, but do not let the ordinariness of the daily act of drinking water blind you

to the profundity of that act!

336. For, behold: what greater act of Union (Yoga) with water can there be than swallowing it and literally becoming one with it?

337. **“The Chief Messenger Angel For The Root Force Of Water** is: *Noach'el, Son of Abraham and Sa'arah of The Seventh Heaven located within a spiritual dimension of our Sun.*

338. **“The Symbol For Contemplation Of The Root Force Of Air** is: *The Silver Dragon Sa'arah Flying In A Dark Night Sky With The Nasarean Word For The Tree of Life Force of Air – Ruah – Written In Blue On Her Chest.*

339. This symbolizes that even *Sa'arah* (‘Creative Whirlwind’), chosen by Elohim to serve as Chief Messenger Angel of Air (‘Ruah’), so powerful that she can appear as a Silver Dragon and fly through the air, even she is dependent upon The Breath of Life for her life.

340. Her lungs breathe the Ruah/Air that she serves as Chief Messenger Angel.

341. *Ruah* is a feminine-gender word; it can be used for ‘Spirit’ but here means ‘Air’.

342. The word *Ruah* on *Sa'arah's* chest is written in blue because, being the color of the sky, blue is often associated with the air.

343. **“The Concept For Contemplation Of The Root Force Of Air** is: *The Importance To Planetary And Personal Health Of Unpolluted Air Rich In Chai, The Air Of Life-Force That Is The Breath Of Life.*

344. When it comes to ‘Air’, the most important thing is to breathe relatively clean air yourself, and to help others enjoy the same privilege!

345. That is one of the purposes of The Green Army of *Ishshah'el* and her general Peter the Pen.

346. **“The Chief Messenger Angel Of The Root Force Of Air** is: *Sa'arah* (Creative Whirlwind) the *Sarah* (Princess).

347. “Having described The Root Triad of Sun, Water, and Air – *The Triad of the First Three Natural Elements Necessary For Life On Planet Earth* – I now move to The Second Root Force Triad.

348. That Second Root Triad is called, *The Harvest Of Joy In Planetary Life Triad*.

349. It consists of the Tree of Life Root Forces of Soil, Life, and Joy.

350. **“The Symbol Of Contemplation For The Root Force Of Soil** is: *An Illustration Of An Earthworm*, the kind of worm you want in your garden soil.

351. The wise gardener welcomes earthworms in the garden.

352. This ‘earthworm’ is not the worm that devours apples or that lives in humans.

353. The earthworm of which I speak helps transform poor soil into good soil, and is the symbol of that good soil.

354. **“The Concept For Contemplation Of The Root Force Of Soil** is: *The Importance Of Living Soil In A Garden And The Importance Of Practicing The Art of Gardening*.

355. Even if your body and/or circumstances do not permit you to practice gardening as a primary practice of Essene Yoga, do what you can; for example, a pot of herbs in a window or on your door step is better than no garden at all.

356. **“The Chief Messenger Angel Of The Root Of Soil** is: *Adam’el*.

357. In Mattanah, we read: *‘Adam, in his repentance from being the first human to eat flesh, became the first and greatest farmer.*

358. *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.*

359. *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!”

360. *But Adam loved farming and never again desired to hunt or eat the flesh of animals.*

361. *And behold: when Adam died he went to Elkush and was given the body of a Cherub.*

362. *Lo: he was given the name Adam’el, and now serves as the Angel of Soil of the Tree of Life for this world.*

363. *Yea, and his wife, Eve [Chavvah], serves as the Angel of Life, and lives with Adam in Elkush.’*

364. Yahshua said, “There is no rule that the Chief Messenger Angel of Soil and the Chief Messenger Angel of Life must be a married couple.

365. It just worked out that way!

366. There are other marital relationships among the Chief Messenger Angels of the Tree of Life, and in each case, there is no rule that the Chief Angel of one branch be wed to the Chief Angel of any other branch or root, even though the forces they represent are, in a symbolic sense, ‘wedded’.

367. For example, even though we have a male *Chief Angel* for Water for this world, Noach’el, a female could have served in that role.

368. Regardless of the gender of the Messenger Angel of a force, each force itself has whatever sexual qualities – symbolic and/or actual – associated with the force itself, if any.

369. That is why Mem, the Hebrew Letter associated with Water – Mayim – symbolizes the feminine principle in the Triad of Three Creative Letters, though the Chief Angel of the Force of Water in this world happens to be a male.

370. While it would not have been necessary for the Messenger Angels of Soil and Life to marry, that mating is necessary between *the forces* of Soil and Life, if there is to be natural life on this world.

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371. “Also keep in mind that, as stated in Mattanah, profound relationships exist between *each* Branch Force and Root Force of The Tree of Life.

372. Not only can each root be paired with each branch to produce different ‘Alchemical Mixes’ of unique properties, but each root can be paired with each other root and, likewise, each branch can be paired not only with each root but also with each branch.

373. All Nasareans are taught the ‘Primary Pairings of Branch and Root Forces Associated With The Seven Chakras’ – for example, the Branch of Love with the Root of Water – but only those that go on to study Nasorean White Magic are taught the other unique properties of each possible Alchemical Mix of two or more Tree of Life forces.”

374. Yahshua said, “**The Symbol For Contemplation Of The Root Force Of Life** is: *An Illustration Of A Lightning Bolt Striking The Earth.*

375. Remember, this *Root Force Of Life* is not the same in meaning as the *Branch of Eternal Life*.

376. This *Root Force Of Life* deals with the *Life-Force* – Chai [pronounced Khah-ee] *expressed in Mother Nature.*

377. Your body is part of Mother Nature, and so is associated with the ‘*Life-Force Expressed In Nature*’.

378. That ‘*Living-Force*’ animates nature and the natural elements of your natural body.

379. “**The Concept For Contemplation Of The Root Force Of Life** is: *You Can Cultivate Chai – ‘Life-Force’ – In Yourself, And Can Share It So As To Assist The Wellness And Vitality Of Others.*

380. Those ways to share Universal Life-Force include – but are not limited to – Therapeutic Touch.

381. Communing with Mother Nature via Sun, Air, Water and Earth – The Four Ancient Seeds Of Life – is a highly effective method for the cultivation of Chai.

382. Even so, nothing is as effective in cultivating Chai as doing acts of Merciful Kindness.

383. “**The Chief Messenger Angel Of The Root Force Of Life** is: *Chavvah’el.*

384. When she was a woman in the First Garden Paradise on Earth, ancient Eden, she was called *Eve* [Chavvah].

385. In Mattanah we read: ‘*And she is called, Chavvah’el.*

386. *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.*

387. *Yea, and it was she that taught Adam how to mix the elements of life into dead soil to make living soil.*

388. *Behold: so strong was the Life-Force within Eve, that the mere touch of her hand was enough to heal many ailments.’*

389. Adam’s Soil and Eve’s Life-Force are the two base points of *The Harvest of Joy in Planetary Life Triad*; Joy is the top point.

390. “**The Symbol For Contemplation Of The Root Force Of Joy** is: *An Illustration Of A Smiling Face.*

391. This being a *root* force of Mother Earth, we are speaking of the forms of Joy related to natural planetary life as a human being.

392. This is the kind of Joy that is referred to in the name of this Second Root Force Triad: *The Harvest Of Joy In Planetary Life Triad.*

393. This kind of Joy is only experienced by those that first plant the Seeds of Joy that correspond to this sort of harvest.

394. “**The Concept For Contemplation Of The Root Force Of Joy** is: *Joyfully Sharing Joy.*

395. “**The Chief Messenger Angel Of The Root Force Of Joy** is: *Simchah’el.*

396. In Mattanah, we read the following.

397. ‘*Adam and Eve’s seventh child, a joyful daughter named Simchah, made people happy just by her presence.*

398. *She loved to laugh and dance, and she found joy in even mundane tasks.*

399. *Behold: when Simchah walked into a room, people felt joy within themselves, and it seemed that the room grew lighter.”*

400. Yahshua said, “Simchah ascended to Elkush without first dying!

401. We read of that amazing fact in the following verses from Mattanah:

*‘For Simchah means Joy, and all her life she was the epitome of Joy.*

402. *Behold: she was so joyful that she did not die, but ascended into heaven.*

403. *Yea, and that was in this manner: Laughing from the depth of her soul, she began to dance.*

404. *Lo, she spun and whirled like a youngster, then leaped into the air.*

405. *But, behold: she did not return to the ground!*

406. *Simchah levitated above the crowd, then, glowing brightly as she became a Cherubah, spoke one final word before ascending to Elkush: “Play!”*

407. *She was 343 years of age when she ascended without dying.*

408. *And she now serves as the Angel of Joy of the Tree of Life for this world.’*

409. “I end this sermon with a reminder that Miriam and I hope to see many of you at the scripture-reading session tomorrow that will be led by Nebiyah the Prophetess and two of her students.

410. As I previously shared, they will read aloud several Nasarean Emerald Tablet Scrolls from beginning to end.”

411. Yahshua then gestured to where Nebiyah was sitting amongst the congregation and asked, “Venerable Nebiyah, what are the names of the two students that will assist you with the reading aloud of those scrolls tomorrow?”

412. Nebiyah stood and gestured to two young women to stand.

413. Nebiyah said, “As Yaiyrah Rose yesterday publicly announced, she feels called to walk with Yahshua and Miriam as one of Their Travel Companions when They depart to begin Their mission to Yisra’el.

414. She has asked me to free her up to do that by taking on the position of Yaiyrah here at the Mother Temple.

415. I have agreed to do so, and my ceremony of consecration to that office will be held prior to Their departure from Alexandria.

416. At the time I departed Ethiopia to return here, I had two new students; both were recently sent to me from the Mother Temple in Alexandria to receive advanced training as Nasarean Prophetesses.

417. I have now brought them both back here with me.

418. Many of you Alexandrians know them, though they have been away for nearly a year, and though they originally came to Alexandria from other birth lands to study.

419. The young woman on my right is *Sophia*.<sup>4</sup>

420. She is an embodiment of a feminine aspect of Wisdom, that of Intuition.

421. Feminine Intuition does not compete with the masculine form of Wisdom linked to knowledge; rather, they complete one another in the Supernal Wisdom represented by the Tree of Life Branch of Wisdom.

422. As Gilgalah has written, ‘When masculine Wisdom gave his nod to Universal Love, he did so in part at the inner prompting of his feminine side, Feminine Intuition.’

423. My student, Sophia, is originally from Greece; her parents were Pythagoreans that converted to the Nasarean religion.

424. She is a natural Intuitive, having the gift since childhood.

425. She was with me in Ethiopia for almost one year, having first studied for several years in Alexandria after being sent here by the Nasarean Priesthood in Greece.

426. All of those moves have been in harmony with the wishes of Sophia and her family.

427. The young woman on my left is *Shalvah*.<sup>5</sup>

428. Like her name affirms, she is an embodiment of *Serenity*, a serene soul

<sup>4</sup>*Sophia* is the Greek word for *Wisdom*.

<sup>5</sup>*Shalvah* is the Nasarean Hebrew word for *Serenity*.

that radiates peace.

429. Even in rough seas she remains calm!

430. She also was with me for a little less than a year in Ethiopia before our recent relocation to Egypt.

431. She is originally from Jerusalem, and within her heart has birthed New Jerusalem, Harmonious Peace.

432. Both of these bright students were raised reading Nasorean Hebrew and each also is able to speak and write in several other languages.

433. Remember that before a woman is sent to me to study the prophetic arts, she is already an advanced student that has shown exceptional promise.

434. As Sophia was sent to Alexandria for advanced study – and then from Alexandria to me in Ethiopia – so was the case with Shalvah, though she came to Alexandria from Jerusalem rather than from Greece.

435. Behold: I perceive that each of these bright young women will play important roles as Prophetesses for the Lord Christ and Lady Christ in Alexandria and abroad!

436. Later today they will be baptized by Yahshua and Miriam.

437. At the time that the Lord chooses to give up His physical body – which He has Himself informed us will happen exactly when He so chooses – behold: ‘The Muses of Feminine Intuition and Inner Serenity’ – Sophia and Shalvah – will serve as important representatives in Alexandria for Miriam whom, at that time, will move to Gaul carrying a Holy Goblet filled with the Blood of Christ.

438. I have seen this in prophetic vision; Sophia has intuited it; Shalvah serenely feels it.

439. So be it!

440. Amen!

441. Amen!

442. Amen!”

443. Yahshua replied: “Ask a Prophetess a simple question and in reply receive not only the answer but a profound prophecy!

444. Now I know one thing that Miriam and I will be doing later today!

445. We will be performing two baptisms!

446. Miriam also foresaw this; this morning She told Me to put in My medicine bag appropriate baptismal oils for ‘The Two Muses of Nebiyah’.”

447. Miriam confessed: “It was not My prophetic powers!

448. Rather, last night Nebiyah asked if today would work for Yahshua and I to perform the two baptisms.

449. However, when I answered her with a ‘yes’ without first consulting Yahshua, THAT was an exercise of prophecy!

450. I prophesied that Yahshua would be fine with it!”

451. Everyone laughed good-naturedly.





## Chapter Sixty-Three



### The First of The Scrolls Read Aloud To The Congregation

By Nebiyah, Sophia, and Shalvah:

*Axioms Of The Golden Dragon*

First Recorded by Hermon the Wizard

Upon The Emerald Tablet

Being

The Words of Abraham the Abram, High Priest of The Seventh Heaven of This Solar System, Recorded on Dragon-Fired Clay Adorned With a Green Emerald Within a Golden Heart at the Time of His Appearance to Hermon in the Form of a Golden Dragon

1. Here is the first of *The Nasarean Emerald Tablet Scrolls* that were read aloud over the course of one day by Nebiyah the Prophetess and her students, Sophia and Shalvah, with pauses for reflection at appropriate spots.

2. Nebiyah was the reader of this first scroll that now follows.

3. To: Hermon the Thrice-Blessed, Messenger of Gilgalah the Wizardess to Egypt, and to All that Become His Students in Green Wizardry and White Magic.

4. From: Abraham the Abram as Golden Dragon.

5. Subject: Axioms on Principles Related to Nasarean Green Wizardry and White Magic.

6. Behold the words of the Golden Dragon, gifted to Hermon and Thoth and their wizardly students to come.

7. These words were spoken by the Golden Dragon to Hermon and Thoth upon their arrival to the forest in the region of Lake Mareotis, Egypt.

8. The Golden Dragon said, “Hermon, I honor your ascension in our Mystery School by adding to your name.

9. I name you, ‘Hermon of the Triune Majesty’.<sup>1</sup>

10. For you are a consecrated servant of the Holy Creative Trinity – the Trinity of Yah, Jah, and Jahlah – that emanated Jahday and Jahnah and created The Mother Ovum, as revealed by your thoughts, words and deeds, in many lifetimes.

11. “Behold: This is the forest in which you will establish a branch of Green Wizards of White Magic, in fulfillment of the assignment given to you by Wizardess Gilgalah.

12. This forest is far from big cities but near enough to the lake to participate in its blessings.

13. There are springs here.

14. And within the forest are sunny meadows to farm.

15. You can trade with those that live nearer to the lake and with those that live nearer to the coast.

16. “Lo: We stand beside a spring of Living Water.

17. This is a place of great natural power.

18. A name for that natural power is *Chai* [Khah-ee], which means *Life-Force*.

19. Let us be in Silence now and feel that

<sup>1</sup>‘Hermon’ means ‘set apart’ as in the sense of ‘consecrated’. ‘Triune Majesty’ is here a reference to the Holy Creative Trinity.

natural power.”

20 After a period of meditative silence, the Golden Dragon exhaled fire upon a large block of green clay, making the clay into a green tablet.

21. And the large tablet was adorned by a green emerald within a heart of gold, according to the will of the Golden Dragon.

22. And the Golden Dragon spoke again, saying: “Hermon of the Triune Majesty, this tablet is green to symbolize the living trees and plants of this forest, and also because green is the color that symbolizes the Heart Wheel [Heart Chakra].

23. If it is harmonious with your will, please write on the green tablet the axioms that I will speak.

24. This tablet is large and so will stand by the altar in the *Temple In The Forest of Green Wizards Of The White Rose*.

25. That temple will be built here, and will appear from outside to be but a farm house.

26. In a forested portion of this large farm, a meeting room and huts can be hidden from public view, so as to escape violent persecution.”

27. Again the Golden Dragon spoke, saying: “Hermon of the Triune Majesty, you will also be known as Hermon the Phoenix Rider, for you have been carried to Egypt by my dear friend and co-worker, Phoenix Thoth of Madhebah.

28. I ask you, Hermon, is it harmonious with your will to serve as my scribe for this *Green Tablet Of The Emerald And Golden Heart?*”

29. Hermon replied: “It is harmonious with my will to serve as your scribe!”

30. As the Golden Dragon spoke the following *Axioms of the Golden Dragon*, Hermon acted as scribe.

31. After the Golden Dragon recited the following axioms, Hermon wrote them on the clay tablet for display in the Forest Temple of *Nasarean Green Wizards Of*

*The White Rose*.

32. Because that first ‘Nasarean Emerald Tablet’ was not very mobile and could not be easily circulated, Hermon then wrote the words onto a scroll and added his own commentary on the axioms.

33. It is that version that now follows, as the commentary is deemed helpful.

#### Axiom One of The Golden Dragon

34. ‘*Love in All Ways, Always in Love*,’ is the formula that turns any stone into gold.

35. This is the White Magic Wizard’s *Stone of Power*, the Highest White Magic for heavenly transformation in spiritual ascension into *Spiritual Gold*.

#### Hermon’s Commentary on Axiom One

36. This can also be called the ‘Philosopher’s Stone’, for true ‘Lovers of Wisdom’ understand that our spiritual foundation is that of the Highest Wisdom, not any relatively lower wisdom.

37. For, the Highest Wisdom trumps all other more limited wisdoms, being by nature the Highest Wisdom.

38. If you build your Holy Temple Within on any other foundation stone than Highest Wisdom, it will eventually fall.

#### Axiom Two of The Golden Dragon

39. The Highest Wisdom is The Nod of Wisdom to Love.

40. This enables Justice to lean – ‘nod’ – a bit towards Mercy in every close call, the motion of that ‘nod’ being a movement of willing surrender of ultimate authority to Love by Wisdom.

41. That motion is the Supreme Motion of Eternal Life in Supernal Compassion by which Wisdom and Love birth the Universal Christ Child, Mercy, the Highest Power.

42. That Supreme Motion is the only motion that has eternal life, for all other motions are limited, some more than others.

43. Highest Wisdom was realized and

made manifest in this nod.

44. With this nod, Wisdom acknowledged that the great mysteries of life – even the Mystery of Eternal Life – are only truly solved by Universal Salvation in Universal Love.

#### Hermon's Commentary on Axiom Two

45. Universal Salvation must by definition be unlimited.

46. Eventual Universal Salvation is *The Great Hope Of The Ascending Spiral Of Being*.

47. Because the All is still unfolding, and due to ill choices by many Beings, many Beings suffer in hell-pits of their own creation; thus, the eyes of limited wisdoms see no evidence for the *Universal* Salvation of *All* Beings and mock the idea.

48. Even so, due to the fact that the Nod of Wisdom to Love is the Highest Wisdom that is exterior to every limited wisdom, the Ultimate Victory of Universal Love is not only assured but is acknowledged – by the wise – as *always present* and *most present*.

49. To make that acknowledgement is to acknowledge the Ultimate Victory of Supernal Love as the Universal Archetype of Victory, the most unlimited form of Victory and thus the Highest Victory, the only form of victory that delivers Ultimate Universal Salvation to all Beings.

50. All of the limited wisdoms can be transformed by the Highest Wisdom that is the Nod of Wisdom to Universal Love.

51. The Compassionate Mercy of Unlimited Love is the Christ Child that is born in the manger of every willing soul, the 'nod' being the 'seed' that impregnates Love so as to birth Sparks of Love-Wisdom, resulting in the eternal expansion of Wisdom in Love.

52. For, Love is not without Wisdom.

53. Rather, Love is impregnated by Wisdom.

54. The Perpetual Expansion of Love is the Most Unlimited Love, and the Highest Truth could not be otherwise.

55. Upon contemplation, Wisdom knew all of this; prior to that, this Highest

Wisdom existed latently within the bosom of undifferentiated Being as *The Highest Latent Realization*.

56. The Highest Latent Realization was actualized by the Nod of Wisdom to Love.

57. That actualization is *The Supernal Actualization*.

58. That actualization is *The Highest Manifestation*, the only manifestation that has Eternal Life, *The Only Ultimate Reality*, all others being relatively limited both quantitatively and qualitatively.

59. The relationship between Love and Wisdom is sexual in nature and results in Creative Power in endless cycles of Creative Orgasmic Explosions that give birth to stars.

60. Those stars then express themselves by pulsating in black space, impregnating virgin fields with the vibrations of Eternal Life, cosmic sperm fertilizing the Egg of Unactualized Potential in Creative Expansion.

61. The Dance of Wisdom and Love is expressed in the Cyclic Spiral Dance of the Sphere and the Cube, which is the Dance of Spirit in Nature that includes all of the Unfolding Sacred Geometries.

62. That dance is danced, spirally together, by Him and Her, Wisdom and Love, Shemesh in Shemayah, both Crowned With Yah (Spirit), both expressing that dance in nature (the Mother Ovum).

#### Axiom Three of The Golden Dragon

63. The most potent Magical Will is that will in harmony with the Divine Will.

64. The Divine Will is expressed in The Divine Plan, which can be summed up as: "*Let there be Existence, Consciousness, and Bliss in the motion of ascending Love, which is the motion of the 'nod' of Wisdom to Love, Now and Forever, Amen!*"

#### Hermon's Commentary on Axiom Three

65. Were it not for Bliss Consciousness, the quality of Existence would be limited, and that is not going to happen in a universe

that is of the Highest Quality.

#### Axiom Four of The Golden Dragon

66. 'Diversity within Unity' is apparent up-on deep contemplation.

67. 'Unity in Diversity' is equally apparent.

#### Hermon's Commentary on Axiom Four

68. Within the Oneness of the All – Universal YHWH – is much diversity of expression by Beings.

69. Yet all are Crowned in the Unity of Yah as 'Eh Yah', which is 'I AM', together being the Monads that in Unity are the Universal Monad, which is Universal YHWH, the All, Ultimate and Unlimited Unity.

70. The Universal Monad – The Universal One – is the monad that is inclusive of All Monads; the only 'ONE' that includes every one.

71. Thus, it is called 'The One And Only Thing That Is Inclusive Of Everything' or, simply put, 'Unity', 'Oneness', 'All'.

72. Nasareans also call 'The All' by the term *Universal YHWH*.

#### Axiom Five of The Golden Dragon

73. As above, so below: Each Being is a Monad and each Monad is a part of larger bodies made up of other Monads, each Monad participating in the One Universal Monad that includes ALL, each Monad also simultaneously experiencing being an Individual Soul, a Self within the Universal Self, since each part of the Inclusive All has the same sense of individuality as does THE FIRST ONE.

74. After all, we all are extensions from that One.

75. Wherefore I say: As above, so below.

#### Hermon's Commentary on Axiom Five

76. Each point is an Individual Monad created in the image and likeness of *The Original Monad That Expresses Itself By*

*Unfolding To Reveal Itself As A Triune Oneness Birthing Every Sacred Geometry.*

77. As above, so below.

78. The most inclusive Sacred Geometry is the 'Sphere' or 'Circle' that includes within itself everything else, including every point of every unfolding geometry.

79. Wherefore the Circle represents the Universal All that includes every point in 'The One Thing' that is Universal YHWH.

80. Each Monad is an undivided spark of the One Flame.

81. Each Monad is also a drop of the Infinite Ocean of Unlimited Love.

82. Thus each Monad is a circle within the Unlimited Circle, expressing itself as the alternating pulsation of the Dance of the Sphere and the Cube, the point that emerges from the Center of the Circle and vibrates to the Circumference, there to reverse the dominant polarity and return to the center, perpetually in cyclic spirals, producing the Life-Force we call *Chai* [Khah-ee], which is the Power of the Stars Crowned by Yah.

83. The Universal Heartbeat is the power of a Star that burns in Space, and is the power that empowers you, always in the image and likeness of the Holy Creative Trinity, the Triune Oneness.

84. This alternating cycle expressed as Cold Space giving birth to Hot Stars that in turn will become Cold Space in order to again birth Hot Stars, can be called *The Spiral Dance of Him and Her that is Us*.

85. It is an Alternating Spiral Stream, a Current of Vibration, a Double Helix Spiral Dance of Shemesh in Shemayah that expresses itself as 'The Life-Force Vibration' or 'Chai'.

86. This is the 'Life-Force' that spirals upward into 'Spiritual Gold', 'Highly-Evolved Life', in its return to Godhead, then returns to help out in the cause of Universal Love.

87. Some seeds have fruited and have been harvested into the heavenly realms

of Highly-Evolved Life.

88. But there will be new seeds – new souls, new monads – only beginning the process of sprouting and growing and fruiting.

89. New seeds sprout in fertile soil with manure and compost.

90. The violence of the jungle-law of the soil is raised qualitatively to Spiritual Gold by the process of spiritual evolution.

91. Goodness – Expanding Love in Eternal Life expressed in Ever-Expanding Bliss in Existence and Consciousness – does not ultimately lose.

92. Thus, another name for ‘Highest Goodness’ is ‘Ultimate Victory’, the victory that is perpetually birthed by the ‘Nod of Wisdom to Love’.

93. Imagine what Ultimate Victory would sound like!

94. We call that sound, *The Song of Love Victorious!*

95. Imagine what Ultimate Goodness would taste like!

96. We call this taste, ‘Heavenly Honey’ and ‘Golden Nectar’!

97. Imagine what Ultimate Goodness would feel like: It feels like the Best Feeling, which we call the Bliss of Unlimited Love!

98. The **ONE** is Universal YHWH, the Universal Monad within which is every Monad, none excluded, the **ALL**.

99. That is why it is called ‘Universal’: no other Monad is outside of it.

100. It is thus the ‘Ultimate Unity’.

101. Unlimited Love is the Ultimate Quality of the Ultimate Unity.

102. It is the bond that holds all of the parts of Ultimate Unity together.

103. Unlimited Wisdom acknowledged the supremacy of the Ultimate Quality, and that led to the manifestation of the perpetual expansion of Ultimate Unity in Eternal Life and eventual Universal Salvation.

104. By the term ‘perpetual expansion’, I refer to the *overall perpetual trend of Creative Expansion that includes the periods of contraction*; the periods of contraction aid the cause of that overall trend.

105. This perpetual expansion is *The Dance of Unity in Expanding Numbers*, which is also called *The Dance of Unity in Plurality*.

106. This brings us to Two, the seeming Duality that enables Unity to expand.

107. **TWO** is the Point – One – extended as a Line.

108. Each end of a Line is considered to be a Point; thus, the First Point has extended to become Two Points.

109. The Two Points are for the purpose of Creation Via Sexual Polarities.

110. The Two Points are He and She, the Two That Dance Creation.

111. The Dance itself is One.

112. The Line wears Yah as a Crown to form a self-replicating Creative Trinity.

113. The Trinity – symbolized by Three Points though Yah is not visible to the physical eye – is a Triune Oneness; you are created in the Image and Likeness of THAT.

114. The geometry of **THREE** is that of the Creative Triangle.

115. When three has a child – an offspring – we have **FOUR**, geometrically symbolized as the ‘square’ which, in dimensional space, is the face of the cube.

116. The form of the human being is symbolized geometrically by the Pentagram, the Five-Pointed Star that consists of One Central Crown Point, Two Arms and Two Legs.

117. All **FIVE** points emanate as rays from a central heart, extending from the Inner Center toward the Outer Circumference of the All.

118. A ripe human being will expand into **SIX**, which is the first full self-replication of the Holy Creative Trinity, making a Hexagram, a six-pointed star made of two triangles.

119. The Divine Hexagram continues to unfold itself, expressing the Trinitarian Principle in Expanding Beautiful Forms,

next expressing **SEVEN**, symbolized by the Triangle plus the Square: the Triangle (three points) plus the Square (four points) equals Seven Points.

120. **EIGHT** represents the start of a new cycle, a new Cosmic Octave, being the first full replication of the Square: A Square (Four Points) plus a Square (Four Points) equals Eight Points.

121. Because the Square symbolizes a building-block, Eight symbolizes the successful masonry involved in the construction of The All, Universal YHWH, block-by-block.

122. From eight comes **NINE**, the second expression of the human in the form of the Pentagram; the Human Pentagram (five) now stands on the Square (four) of Manifestation as a Christed Human Being.

123. Nine is thus a number that symbolizes the Christ, the Pentagram standing on the strong foundation that is Universal Love.

124. The numbers will continue to expand as the first nine continue to self-replicate according to the Trinitarian Formula, which is symbolized in 'nine' as 'three plus three plus three', the first manifestation of Three Triangles from the First Self-Replicating Trinity, being the squaring of three, since a number is squared when multiplied by itself.

125. Three – the number of the Holy Creative Trinity – multiplied by itself, is Nine, Three triangles, Three Squared.

126. The numbers will continue to expand to symbolize the perpetual expansion of Unity – Universal YHWH – that is symbolized by the number **TEN** and all the subsequent expansions of the original first nine numbers.

127. All further numbers are simply the continuation of what has been symbolized by the first nine numbers, which, with ten, moves into a higher expression of the power of each of the first nine numbers.

128. That transition into another level of

the power of multiplication is represented by each subsequent Decad/Ten/Tetractys.

129. That is why the Holy Tetractys is of ten points.

130. The purpose of plurality is the expansion of Unity, which is why 'duality' – one expressing as two – is not viewed by the wise as 'bad' but as the expansion of 'good', being the way that Unity grows, that 'way' being *sexual* in nature.

131. Because each 'One' contains the 'Spiral Code of Genesis' within it and unfolds and refolds according to that encoding, each of us dances the dance of the heartbeat-rhythm of life.

132. The short synopsis of Axiom Five is: '*As above, so below, in the One that becomes Many, and in the Many that together are the Universal One*', a favorite phrase of Wizardess Gilgalah and her students.

133. You have just received a lesson in *Metamathematics* – Sacred Math – and Sacred Geometry.

134. Green Wizards of White Magic will make this the beginning of a lifelong study of those and related topics.

135. Those related topics include the various arts and sciences, but always studied in the light of our spiritual awareness, for the purpose of the expansion of Unlimited Love.

136. Sacred Math and Sacred Geometry illustrate that the expansion of Unlimited Love is a progressive unfoldment.

137. That progressive expansion is symbolized by the progression of numbers within Ultimate Oneness.

138. The Victory of Love in The Highest Wisdom, which is the Creative Motion of Expanding Goodness in Existence, Consciousness, and Bliss, was, is, and forever will be, enchanted into form by The Creative Wish.

139. To affirm the above sentence is to

participate in a Group Universal Love Enchantment first enchanted by the First Creative Trinity, the trinity of Yah, Jah and Jahlah.

140. I enjoy affirming this enchantment while smelling the scent of mint oil.

141. I do not swallow the mint oil; I just sniff it from a jar or roll a fresh leaf between my fingers and sniff.

142. This addition of the sniffing of the mint to the above White Magic Enchantment is an act of Green Wizardry in White Magic.

143. I find the scent of mint enhances Good Wishes!

144. The use of herbs and other natural substances in support of White Magic is taught in classes within Green Wizards of White Magic.

#### Axiom Six of The Golden Dragon

145. The Emerald that I name 'The Green Stone of Love' and place within the Golden Heart on this clay tablet, together with that Heart symbolizes a motto of Green Wizards of White Magic: '*Spirit Dancing With Nature In Love*'.

146. If you wish to be transmuted into 'Spiritual Gold', become the Green Stone of Love by giving your 'nod' to Love, living our creed: '*Love in All Ways, Always in Love*'.

#### Hermon's Commentary on Axiom Six

147. Both the 'motto' and the 'creed' given in Axiom Six can be adapted for use as White Magic Enchantments.

148. The motto can be adapted for personal use by affirming: "*I am a Spirit Dancing with Nature in Love*'.

149. The Green Stone is the Heart Center, and green symbolizes the life made possible by Love once the wizard is raised to Spiritual Gold by *being* Love, which is Ultimate Being.

150. Let not 'fool's gold' be mistaken for the Golden Heart of the Green Emerald!

151. Green also symbolizes the natural substances of Mother Nature used in

acts of Green Wizardry, and thus also is used to symbolize 'nature' in a general sense, especially the life-principle within nature.

152. As a *motto*, 'Spirit Dancing With Nature In Love' is a brief statement of what our order intends to demonstrate on this planet.

153. The creed given in the last sentence of Axiom Six – '*Love in All Ways, Always in Love*' – is an axiomatic precept that, affirmed earnestly and enchanted periodically, is a *Metaphysical Elixir of White Magic*.

154. It warrants being called a 'creed' because, in those few words, *the essence of our entire religion is given*.

155. Sure, we can – and do – create longer, more detailed creeds, but all those extra words serve only to provide the 'details' related to that essence.

156. This 'creed' can be used in various ways, including as a Universal Love Enchantment.

157. Like Wizardess Gilgalah, I like to place this short 'creed' at the end of my sermons and spiritual writings, in which case it serves as a 'benediction', a 'blessing'.

#### Axiom Seven of The Golden Dragon

158. To look into the 'Magic Mirror' is to practice 'Self-Reflection': Know yourself!

159. This is called 'Tzafa', 'Inner Gazing'.

160. When you know the answer to the question, 'Who is the one that is inwardly gazing?' – then you have truly seen your Self in the 'Magic Mirror'.

161. That 'Magic Mirror' is 'Self Awareness'.

162. Then you know that you are created in the image and likeness of the Self-Replicating Holy Trinity.

163. Until then you are spiritually blind.

164. Yea, until then, you stumble blindly from one painful experience to the next.

165. Truly, until then – until you see your Self in the 'Magic Mirror' and act accordingly (lovingly) – there will be much weeping and gnashing of teeth.

Hermon's Commentary on Axiom  
Seven

166. Know yourself, and the truth will set you free!

167. Though 'Self Awareness' is the 'Magic Mirror', behold: gazing at your reflection in water or other physical mirrors is an excellent occasional enhancement to inner gazing.

168. Gilgalah taught me to alternate periods of Tzafah-With-Eyes-Closed – the practice referred to in Axiom Seven – with periods of gazing at my naked body in a physical mirror.

169. This way the Self Realization that 'I Am' a *Spiritual Self* is linked with the awareness that 'I Am' here and now wearing this particular body as a '*Spirit Dancing With Nature*'.

170. Indeed, we are each a spirit-soul dancing with nature in a particular body at this exact moment on this exact planet *for precise reasons that can be realized in Self Awareness*.

171. When your physical mirror is too small to gaze upon your entire naked body, lo: reflect instead on just your face with emphasis on your eyes.

172. For, I tell you truly, the eyes are the windows of the soul and reveal much.

173. Even so, most often, Tzafah is performed with eyes closed, as 'meditative contemplation/inner reflection', the only 'mirror' being the 'Magic Mirror' of 'Self Awareness'.

Axiom Eight of The Golden Dragon

174. To be 'everywhere', first be 'nowhere'.

175. Only in – or as close to 'in' as possible without dropping your body – the Still Zero of non-position can you simultaneously be aware of all-position.

176. Only then can you recognize healthy positions from unhealthy positions.

177. Only then can you teach healthy positions to those suffering the consequences of unhealthy positions.

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178. That is the purpose of Compassionate Love in Merciful Kindness in Worlds of Form.

179. That is the purpose of Christ.

180. And that is the purpose of the Nasarean Religion Of The Essene Way.

Hermon's Commentary on Axiom Eight

181. Be centered in Zero – *or, more precisely though less poetic, approach that ultimate Centeredness of Still Zero to whatever degree is possible and appropriate without dropping your body!* – so that you are not stuck in the trap of defending a particular position in space and time without appropriate awareness of other possible positions and their relative degrees of holistic health.

182. That Zero is the Sabbath Rest from which stems all the motions and numbers and positions of Universal Form.

183. It is experienced – as closely as it can be experienced while embodied – in deep meditation.

184. In this experience of 'relative non-position' that accompanies this 'near-approach' to Ultimate Centeredness in Still Zero, you are freed from the mindset of defending any particular 'position' in form, feeling yourself to be 'The Center and Circumference of All Positions': Yah.

185. Only when not stuck in your own particular position are you free to notice the wide variety of possible positions, *and free to notice that some positions in form are more healthy and happy than others*.

186. From 'Appropriate Relative Stillness', spiral up into 'Healthy Motion' by assuming a *healthy position in form* so as to serve Universal Love *in form* as '*Spirit Dancing With Nature*'.

187. Upon deep contemplation, it becomes clear that Still Zero (Spirit/Yah) enables this 'Dance Of Positions In Pulsating Vibrational Forms': it originates (as *Womb Of Original Incubation/Universal Cauldron*), and always

interfaces with, all Points and all Lines of 'positional form' ('The Spiral Dance of Motion/Unfolding Numbers'), centers (as *Spirit/Yah/Inner Space*) and surrounds (as *Ultimate Circumference*), every wave of motion that steps/spins/manifests out of Stillness into Universal Form.

188. The healthiest position in form that I have experienced is called: *The Nasarean Religion Of The Essene Way*.

189. Again and again, cycle after cycle, I step back into form from Zero after a timeless period of Sabbath Rest so as to practice and thereby teach this Essene Way to those experiencing the pain of less healthy, less happy positions.

190. But do not think that I do not cherish Sabbath Rest!

191. Night and Day are the two sides of but one coin.

192. That coin is Spiritual Gold.

193. But understand this: when you are in human incarnation on a planet, you are experiencing 'Form' as a 'Spirit Dancing With Nature'.

194. When appropriate, you will each return to Sabbath Rest in Still Zero.

195. Those two alternating cycles of Stillness and Motion can be viewed together as a Whole-Cycle-Dance consisting of Stillness and Motion, so, in that sense, even Stillness can be considered to be an equal partner in The Dance.

196. Note that the interplay between Stillness and Motion is not the same interplay as between Shemesh and Shemayah, since Shemesh (Masculine Principle) and Shemayah (Feminine Principle) are dancing together *in Motion*, each being centered/crowned/circumferenced by Still Zero.

197. Though not the same thing, the similarity between *The Alternating Cyclic Interplay Between Stillness And Motion* and *The Alternating Cyclic Interplay Between Shemesh And Shemayah* is that both those pairings of apparent 'opposites' or 'polarities' are examples of *The Universal Principle Of Alternating*

Cycles that is Rhythm.

198. Whereas the cyclic interplay – The Rhythm – between Unmanifest Still Zero and Manifest Numbers can be symbolized as 0-1, 0-2, 0-3..., the cyclic interplay between Shemesh and Shemayah can be symbolized as 1-2, 3-4, 5-6..., each pairing of this latter sequence being a pairing of an odd and even number.

199. Both of the above examples of numerical symbols include the idea of Ultimate Expansion In Rhythm.

200. If we are not including the idea of Ultimate Expansion in the given symbols, then we can symbolize the cyclic interplay between Unmanifest Still Zero and Manifest Numbers as 0-1, 0-1, 0-1... , and can symbolize the cyclic interplay between Shemesh (Masculine) and Shemayah (Feminine) as: 1-2, 1-2, 1-2,

201. This all relates to The Divine Heart-beat; each two-unit-pairing of each of the four sequences just given can be thought of as being similar to the beating of the human heart: boom-boom...boom-boom...boom-boom.

202. The similarity between the The Divine Heartbeat and The Human Heartbeat is one of endless examples of our maxim: *As Above, So Below, Throughout The Oneness That Is Universal ALL*.

Axiom Nine of The Golden Dragon

203. To hold and communicate – and thus advance – the position of Universal Love in Wisdom – relative to one's current stage of spiritual unfoldment – is White Magic.

204. To do that as an initiate of the Nasarean Religion of the Essene Way is to be a practitioner of *Nasarean White Magic*.

Hermon's Commentary on Axiom Nine

205. Our degree of manifestation of 'goodness' expands as we evolve spiritually.

206. Thus it is said, 'Live up to the light you have, and greater light will be revealed.'

207. That is the way of spiritual unfoldment.

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208. This process of *Unfolding Into The Bliss Of Divine Goodness In Highest Love* is also called, '*The Unfolding Of The Golden Lotus*'.

209. At the heart of that *Golden Flower Of Infinite Petals* is a Green Heart.

210. The Green Emerald is a symbol of the Green Heart: Spirit Dancing With Nature In Supernal Love.

#### Axiom Ten of The Golden Dragon

211. Because the Mental Plane of Numbers (Divine Mind) and the Emotional Plane of Feelings (Divine Heart) are both Crowned by Yah to form a Holy Trinity, the Wizard performs White Magic in the same manner as that Holy Trinity: by the marriage of Divine Mind and Divine Heart, with the nod of Wisdom to Love.

212. This is yet another example of the maxim, '*As Above, So Below*.'

#### Hermon's Commentary on Axiom Ten

213. The principle of '*As above, so below*', is applicable in countless ways to various aspects of life.

214. Look for it in everything you do and in all that surrounds you; you will likely find it!

#### Axiom Eleven of The Golden Dragon

215. When you reach into Ain Sof – the realm of All Potential – and pull something into manifestation, you perform 'magic'.

216. Your magic is as 'white' as that which you conjure.

#### Hermon's Commentary on Axiom Eleven

217. As above so below: Ain Sof is within Yah, and also within you.

218. Ain Sof is the 'Inner Cauldron' from which *potential* manifestations emerge into *actual* manifestation.

219. Ain Sof is the 'Magic Hat' of the *real* magician.

220. Your *Magical Intentions*, expressed by your *Will Power*, are as 'white' or 'black' or 'grey' as they actually are, which is always relative to your current level of spiritual evolution.

221. The higher you ascend on the Spiral Ladder of Being, the 'whiter' your *Conjurations From The Inner Cauldron Into Manifestation* will become.

#### Axiom Twelve of The Golden Dragon

222. The 'Inner Cauldron' is Ain Sof within Yah, within you.

223. From this cauldron, *potential* manifestations emerge as *actual* manifestations.

224. That which emerges from the cauldron within is your 'magic'.

225. When a Conjunction of White Magic makes use of natural elements of the domain we call 'Green Magic', that is Green Wizardry in White Magic.

226. Green Wizardry in White Magic is the common practice of Green Wizards Of The White Rose.

#### Hermon's Commentary on Axiom Twelve

227. Not every act of White Magic involves the use of natural elements associated with Green Magic/Natural Magic.

228. But some do.

229. Those acts of White Magic that involve the means of Green Magic are instances of Green Wizardry in White Magic.

230. Nasarean Wizardry is not limited to Green Magic but includes it to the degree that it is considered a common practice of Nasarean Wizards/Wizardesses.

231. A Nasarean Wizard that does not use much Green Magic would be uncommon.

232. 'Green Magic' includes living, progressively, more like *The Alefim of the Forest Meadows*: your very lifestyle becomes a conjunction of Green Wizardry in White Magic.

233. Nasarean Wizards aspire to be 'Elf-Friends'.

Axiom Thirteen of The Golden Dragon

234. 'As you sow, so shall you reap, tempered by Mercy'; this is Cause and Effect in the Land of Love.

Hermans Commentary on  
Axiom Thirteen

235. White Wizards choose, by their own free will, to live in, and thus co-conjure, the Land of Love: the heavenly realms enjoyed by heavenly Beings of 'The Nod of Wisdom to Love'.

236. On Earth, that lifestyle is well-exemplified by *The Alefim Of The Forest Meadows* and their Nasarean Green Wizard friends called 'Elf-Friends'.

237. A primary characteristic of that lifestyle is the progressive cultivation of natural paradises called 'Edens'.

238. When not on the road, Nasarean Wizards transform their personal living places into expressions of the Land of Love.

239. When on the road, Nasarean Wizards are representatives of the Land of Love.

240. They carry that Land wherever they walk, within them, expressing it without.

241. Even when incarnated in a Contested World like this one, we live in Heaven Within, the *Land of Love* that is our *Heavenly Heart-Full Consciousness*, helping Eden within to be expressed without, embracing *Justice That Gives The Edge To Mercy*.

242. Cause and Effect – Justice – will not be mocked; but in Highest Widsom, Justice gives the nod to Love.

243. That 'nod' is a 'movement', the movement of Unlimited Love That Includes Ultimate Universal Salvation.

244. Any other form of Love would be limited.

245. Any other form of Salvation would be limited.

246. The Land of Love is unlimited, but expresses itself appropriately at each level

of the Cosmic School Sytem.

247. Cause and Effect – Divine Justice – is real; but it wisely serves Divine Love.

Axiom Fourteen of The Golden Dragon

248. 'Cause and Effect' turns out to be so important that the White Wizard pays it great attention.

249. We know: 'What we put out, comes back to us', and: 'What goes around, comes around.'

Hermon's Commentary on  
Axiom Fourteen

250. As Wizardess Gilgalah puts it, 'You cause effects and experience the repercussions.'

251. White Magic conjures good repercussions, 'good' being understood in the light of the *Ultimate Victory Of Universal Love In Wisdom In Progressive Spiritual Evolution*.

252. We are talking about *Spiritual Alchemy Via Essene Yoga*.

253. The Highest Nasarean Yogis are the same people as The Highest Nasarean Wizards.

Axiom Fifteen of The Golden Dragon

254. 'Forgiveness' turns out to be so important that the White Wizard pays it great attention.

Hermon's Commentary on Axiom Fifteen

255. We know that 'forgiveness' is linked to spiritual ascension, holistic wellness, and inner peace.

256. Our 'inner peace' gives birth to the 'outer peace' that is the 'Eden Peace' we call 'Gan Shalom' ('Garden of Peace'), the abode progressively conjured by Alefim and Elf-Friends wherever they live.

Axiom Sixteen of The Golden Dragon

257. Tolerance turns out to be so important

that the White Wizard pays it great attention.

258. Without a healthy dose of Holy Tolerance, the world will be constantly at war.

Hermon's Commentary on  
Axiom Sixteen

259. Without a healthy dose of Holy Tolerance, we are brittle and unpleasant to be around.

260. This does not mean that we 'tolerate' in such a way as to fail to respond appropriately to evil or ignorance.

261. Rather, it means that we tolerate other viewpoints and lifestyles even while holding and expressing our highest light.

Axiom Seventeen of The Golden Dragon

262. The White Wizard embraces spiritual practices that enhance the 'whiteness' of his or her wizardry.

263. That is why Nasarean White Wizards are the most dedicated practitioners of Nasarean Yoga, the Yoga of the Tree of Life.

264. Yoga is the means by which we enhance our practice of White Magic by advancing our degree of spiritual ascension in Spiritual Gold.

Hermon's Commentary on  
Axiom Seventeen

265. As we ascend the Ladder of Being, our relative degree of 'goodness' rises correspondingly, and our magical conjurations become kinder and kinder, whiter and whiter.

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Axiom Eighteen of The Golden Dragon

266. Notice, study, and harmonize with, the principle of RHYTHM, within and around.

Hermon's Commentary on  
Axiom Eighteen

267. Then you will truly see the spirals that are expressed in natural cycles, the wheels within wheels epitomized by the cycles and seasons, within and around, giving the appearance of 'times' but in fact being the ripening of Universal Goodness in Eternal Now.

Axiom Nineteen of The Golden Dragon

268. The principle of 'Polarity in Unity' is one aspect of the principle of 'Diversity within Unity'.

Hermon's Commentary on  
Axiom Nineteen

269. As stated, it is one aspect; it is not the only aspect.

Axiom Twenty of The Golden Dragon

270. Perhaps the most significant of the many polarities within Unity is that expressed by sexual gender.

Hermon's Commentary on Axiom Twenty

271. Everything in the realm of 'positions' and 'times' is of masculine or feminine spin, and each is within the other to almost equal degree.

272. A bit of 'tilting' in one direction – 'spin' – is required for there to be motion.

273. The motivating power of 'The All' – including all 'positions' and 'times' – is

<sup>2</sup> Long before its modern linkage with DNA, The 'Double Helix' was studied in Nasarean Sacred Geometry where it was linked with the spiral movement of the Feminine Principle (Shemayah/Yin) and the Masculine Principle (Shemesh/Yang) around each other and each also around an Inner Still Zero that is always both Center and Circumference of The Expanding All that emerges into Manifest Being from the Unmanifest Being that is the 'Still Center' or 'Yah'. Even if modern physics were to 'prove' that our universe does not eternally expand, that does not mean that our universe could not birth other universes created in that image and likeness, ad infinitum, which is obviously ultimately expansive. Likewise, if science were to 'prove' that a period of expansion is followed by contraction, that would not mean that there could not be another even-greater expansion that follows each half-cycle of contraction.

The Supernal Motion that is The Nod of Masculine Wisdom to Feminine Love, the reach of Him toward Her, and the reach of Her toward Him, making Love forever as an alternating spiral Double Helix, Him spinning around Her, Her spinning around Him, which is the Creative Way of Sexuality, the means of fulfillment of the Creative Wish.<sup>2</sup>

274. Yah (Still Zero) is neither masculine nor feminine but is the Crown and Source of each.

Axiom Twenty-One of  
The Golden Dragon

275. 'Choices' turn out to be so important that the White Wizard pays close attention to them.

276. Choices are transformative.

Hermon's Commentary on  
Axiom Twenty-One

277. Real magic is about choices.

278. The quality of your choices here and now will determine the quality of your tomorrows.

279. Choose your future well, every day, and you will find yourself in heaven here and now.

280. The realm of various possibilities (Ain Sof) – according to what I have experienced and intuited – is itself in service to the Highest Power (Unlimited Love) and responds accordingly.

281. The kinder your choices, the more probable becomes wonderful future manifestations.

282. That truth is the key to understanding your own role in choosing – conjuring – which of your own possible alternative futures will manifest out of infinite possibilities.

Axiom Twenty-Two of  
The Golden Dragon

283. 'Will Power' turns out to be so important that the White Wizard pays it

great attention.

284. Pay attention to your intentions and refine them.

285. That is *Spiritual Alchemy* and turns raw materials into Spiritual Gold.

286. Be thou an alchemist!

Hermon's Commentary on  
Axiom Twenty-Two

287. Oh Nasarean Wizards, the way to pay attention to, and refine, your intentions is to make doing so part of your daily spiritual practice.

288. Refine your use of 'Will Power' and life itself will like your behavior and bless your efforts.

289. Abuse 'Will Power' and life itself will seem to abuse you.

290. White Wizards of the Nasarean tradition are advanced practitioners of the Yoga of the Essene Tree of Life; it is by that yoga that we refine our use of Will Power.

291. That yoga is described in *The Holy Megillah: Nasarean Bible of the Essene Way*.

292. That yoga preceded the birth of this planet.

Axiom Twenty-Three of  
The Golden Dragon

293. Every 'Intentional Act of Magic' is 'An Intending', 'A Conjunction'.

294. It can also be accurately stated that every intention of every Being is an act of magic, whether or not it is a formal or purposeful act.

295. Even unnoticed intentions throughout the day will conjure things; wherefore, watch the intentions that arise within you and make sure that they are worthy of residence within your Inner Holy Temple.

296. Even so, because Intentional Acts of Magic are so focused – so *intentional* – they are extra-potent enchantments.

Hermon's Commentary on  
Axiom Twenty-Three

297. In Mattanah, the very first 'Intentional

Acts of Magic’ – ‘White Wizardry’ – are the primordial ‘Intendings-Conjurations-Enchantments’ by Yah, Jah, and Jahlah, such as *The Creative Wish To Share Existence, Consciousness, and Bliss With Others*.

298. For, what is the *Creative Wish* if not *real magic*, real ‘White Wizardry’?

299. And The First Holy Trinity is reported in the Megillah to have performed obvious ‘White Wizardry’ in its Holy Conception of The Divine Plan that was then *chanted into motion*, pulled from The Cauldron of Unactualized Potential into Actualized Being.

300. Another of those *Primordial Enchantments* that predates this planet and is clearly an *Intentional Act of Formal Magic* is that of the affirmation of Elohim: ‘*Let There Be Light!*’

#### Axiom Twenty-Four of The Golden Dragon

301. If you live up to the light you have, greater light will be revealed in the form of new insights and revelations.

302. If you do not live up to the light you have, that light diminishes.

303. This is an example of ‘The Law of Use’.

#### Hermon’s Commentary on Axiom Twenty-Four

304. Wizardess Gilgalah said of this phenomena, “Use it or lose it!”

#### Axiom Twenty-Five of The Golden Dragon

305. To climb high on the Mount of Love, reach low to raise others.

306. That is the Way of Compassion.

307. White Magic is compassionate.

#### Hermon’s Commentary on Axiom Twenty-Five

308. Raising our level of compassionate

service increases the ‘whiteness’ of our magic.

309. As Wizardess Gilgalah taught me, “Practice in anything makes us better at that thing; practice Love by practicing Merciful Compassion in daily acts of kindness.”

310. She also told me: “A merciful Wizard that walks lovingly into a deep valley takes the Mount of Love with him.”

#### Axiom Twenty-Six of The Golden Dragon

311. Because ‘Green Magic’ makes use of natural substances from Mother Nature, it can also be called ‘Natural Magic’.

312. Wed it to Universal Love and it is Natural Magic in White Wizardry.

#### Hermon’s Commentary on Axiom Twenty-Six

313. If I am using a grey stone or clear water – neither of which is green in color – I am still practicing Green Magic.

314. That is because, in its broadest meaning, ‘Green Magic’ refers to *all natural substances* whether literally the color green or not.

315. In this sense, ‘Green’ is being used as a word that symbolizes nature.

316. And because ‘Green’ is also associated with the ‘Heart Chakra’ and thus ‘Love’, we are reminded that our Green Wizardry practices – our magical uses of natural substances – must be *loving* if they are also to be considered ‘White Magic’.

#### Axiom Twenty-Seven of The Golden Dragon

317. ‘As above, so below,’ is an axiom that informs Green Wizardry in White Magic.

#### Hermon’s Commentary on Axiom Twenty-Seven

318. Wizardess Gilgalah referred to that

phenomenon when she said, “The Divine Plan is above and is within every part of the below; for, the Macrocosm is seen in the Microcosm.”

319. The Divine Plan unfolds as Universal Intelligence in Compassionate Love in Self-Replication.

320. The ‘above’ is encoded within the fabric of existence!

321. The ‘below’ is created in the Image and Likeness of the ‘above’.

#### Axiom Twenty-Eight of The Golden Dragon

322. Not only our Green Wizardry is practiced in the context of White Magic, so is our daily lifestyle.

323. That is why we, unlike Black Magic Wizards, are not scary.

#### Hermon’s Commentary on Axiom Twenty-Eight

324. White Magic is not scary.

325. White Magic is Universal Love in Compassionate Action.

#### Axiom Twenty-Nine of The Golden Dragon

326. It turns out that the Sun is very important in more ways than the obvious ones; thus, Nasorean Wizards cultivate our relationship with it.

327. Cultivate your relationship with the Sun and you will be astounded!

#### Hermon’s Commentary on Axiom Twenty-Nine

328. Green Wizards of White Magic are very Sun-oriented.

329. There are Solar Mysteries that will astound you!

330. Those mysteries are only unveiled by those that cultivate their relationship with the Sun.

331. You either are really doing that, or

you are not.

332. Talking about it is not the same as experiencing it.

333. But that talk *can* be helpful; it can remind and encourage you to *actually do it*.

#### Axiom Thirty of The Golden Dragon

334. While our share of the Divine Mind pays attention to the Sun and other stars and *exchanges information with them*, our share of Divine Heart *has a loving relationship with our Sun and other stars*.

335. Thus we commune with the Sun and other stars with both Head and Heart!

#### Hermon’s Commentary on Axiom Thirty

336. We also perform each act of Intentional White Magic with both Divine Head and Divine Heart united as One in Yah!

337. The Sun itself does likewise, wherefore we illustrate it as having two wings.

338. The Head without the Heart is like a bird with but one wing.

339. With those two wings – Divine Mind and Divine Heart – we each can fly like the Sun!

340. Which brings us to Axiom Thirty-One.

#### Axiom Thirty-One of The Golden Dragon

341. Each of us – each soul – is a Spiritual Star that will ascend just as high as our two wings – Divine Mind and Divine Heart – take us.

342. Green Wizards of White Magic affirm that truth with our formal Words of Farewell: *‘The Star within me sees the Star within you burning Wisely in Compassion!’*

#### Hermon’s Commentary on Axiom Thirty-One

343. So be it!

344. Now in forever, in Yah!

345. Amen!

Axiom Thirty-Two of  
The Golden Dragon

346. 'As within, so without'; this is in accordance with The Law of Correlation.

Hermon's Commentary on  
Axiom Thirty-Two

347. 'As above, so below', is also in accordance with The Law of Correlation.

Axiom Thirty-Three of  
The Golden Dragon

348. The human being has thirty-three vertebrae and, patterned after that, there are Thirty-Three 'rungs/levels' within *The School of Raphaim* within *Green Wizards of The White Rose* within *Essene Mountain of Peace Mystery School*.

349. Like those thirty-three vertebrae are within five sections called, from bottom up, Coccyx, Sacrum, Lumbar, Thoracic, Cervical, so are the correlating Thirty-Three 'rungs/steps' within *The School of Raphaim* presented in five sections.

Hermon's Commentary on  
Axiom Thirty-Three

350. **The Coccyx Section** consists of four fused vertebrae that correlate with the first four levels within *The School of Raphaim*.

351. These four fused vertebrae make a fourfold foundation for The Ladder of The Spine that, rung by rung, vertebrae by vertebrae, rises up toward the brainstem and the skull.

352. **The Sacrum Section** consists of five fused vertebrae that correlate with the next five levels within *The School of Raphaim*.

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353. **The Lumbar Section** consists of five vertebrae that correlate with the next five levels within **The School of Raphaim**.

354. **The Thoracic Section** consists of twelve vertebrae that correlate with the next twelve levels within *The School of Raphaim*.

355. **The Cervical Section** consists of seven vertebrae that correlate with the next seven levels within *The School of Raphaim*.

356. When counting upward from the bottom of the Coccyx up to the Cervical level, we call the first Cervical Vertebra³ that we meet after leaving the last of the Thoracic vertebrae 'The First Cervical Vertebra'.

357. However, some doctors of other traditions, counting the vertebrae *downward* from the top of the neck toward the bottom of the neck, call the first vertebra that is met from *that direction* – the direction *down* the neck – the 'First Cervical Vertebra'.

358. Since our Mystery School levels are climbing upward in ascension, it makes sense for us to count the Seven Cervical Vertebrae in upward fashion, as if climbing The Spinal Stairway.

359. So, rising from the last of the twelve Thoracic vertebrae, moving upward we meet the First Level/First Vertebra of The Seven Cervical Levels/Vertebrae.

Axiom Thirty-Four of
The Golden Dragon

360. The ongoing expansion of Existence, Consciousness, and Bliss through

³ *Vertebra* is singular, *vertebrae* is plural.

repeated natural cycles within the aspect of Eternal Now called Duration is accomplished by the practice of *Goodness in Universal Love*.

361. That is 'Spiritual Evolution'.

Hermon's Commentary on
Axiom Thirty-Four

362. The 'All' keeps getting better and better because Ultimate Goodness – which is linked with Ultimate Universal Salvation in Universal Love – is so 'good' that it perpetually expands.

363. That refinement of Goodness via Spiritual Evolution is sensed by embodied Beings as the refinement of vibration.⁴

364. 'Vibration' is everything that has come into manifestation – into 'numbers' – from the Still Zero into the motion that we call 'activity'.

365. The step from Still Zero into manifestation is the initial step into vibratory spiral 'spins' or 'whirls' that Wizardess Gilgalah terms, *Rashith ha Gilgalim*, 'The Beginning of Revolvings'.

Axiom Thirty-Five of
The Golden Dragon

366. 'Vibration' turns out to be important and so White Wizards study the ways of vibrations.

367. *The Vibration Of Merciful Compassion*

Expressed In Acts Of Kindness is the highest form of White Magic and leads to the summit of the Mountain of Love.

Hermon's Commentary on
Axiom Thirty-Five

368. *The Vibration Of Merciful Compassion Expressed In Acts Of Kindness is Love In Action*, the motion of Goodness, which is the motion of Christ and is not without Wisdom.

369. Love and Wisdom birth 'The Highest Power.'

370. Another true name for 'The Highest Power' is 'Compassionate Action', which is of The Nod of Wisdom to Love.

371. 'Good Vibrations' are vibrations in harmony with the Goodwill of Jah-Jah in Yah, the 'Divine Will' that manifests itself via the expression of The Divine Plan.

Axiom Thirty-Six of
The Golden Dragon

372. Every religious book that advocates animal or human sacrifice is a book of Black Magic.

Hermon's Commentary on
Axiom Thirty-Six

373. Some people hope to please deity by blood sacrifice.

⁴It is my – Day of Greenleaf – job as the Authorized Scribe of the Lord and Lady for this edition of *The Holy Megillah* to make sure that the final English conveys the accurate meaning of the original ideas; in some cases – like the words 'evolution' and 'vibration' – the Nasareans needed several words to express what, in modern English, we can say with one word. The ancient Nasareans understood the idea of *spiritual evolution*, but needed more words to express it. For example, '*The Process of Universal Refinement of Physical and Spiritual Existence According to The Laws of the Universe According to the Divine Plan that Features The Nod of Wisdom to Love*' – and other similar wordings (some even lengthier) – I recognize as describing what we modern English-speaking Nasareans call 'spiritual evolution'. Likewise, an ancient Nasorean term like 'tiny waves too small to see that are the basis of everything manifested', I recognize as the idea we moderns use one word to express: 'vibrations'. Throughout *The Holy Megillah*, when you come to relatively modern-sounding words like 'evolution' or 'vibration' and wonder if the ancients even had a word for such a concept, remember and apply what you have learned in this footnote, the point of which is: I am using modern words to express ancient ideas that once took more words to express.

374. They please no true deities but attract, feed, and please, various demonic entities by these bloody rituals.

375. The Luciferian Priesthood of The Serpent – Gilgalah calls them *Nachashiron*, ‘The Snakey Ones’ – purposely instituted blood sacrifice rituals amongst primitive peoples and religions the world over.

**Axiom Thirty-Seven of
The Golden Dragon**

376. White Wizards shine Supernal Light into the darkness because of our Wise Nod to Love, a nod demonstrated by *Compassion Expressed In Acts Of Mercy*, which are *Acts of Christ-Force*.

**Hermon’s Commentary on
Axiom Thirty-Seven**

377. Initiates of The Christ Family are spiritual activists in that we *actively express* Compassion in merciful acts rather than simply *believe in it*.

378. That *belief* should be translated into – expressed – in Acts of Christ-Force.

379. I repeat this theme often.

380. That repetition is on purpose.

**Axiom Thirty-Eight of
The Golden Dragon**

381. Although this contested world is under attack by The Serpent Priesthood, Green Wizards of White Magic minister here so as to preserve ‘The Choice’.

382. Each Being is to remain free to choose between Good and Evil without being forced into evil by The Snakey Ones and their sneaky devices.

**Hermon’s Commentary on
Axiom Thirty-Eight**

383. The Lord Christ and the Lady Christ long ago affirmed Their commitment to preserve freedom of choice.

384. Nasarean Green Wizards of White Magic are disciples of the Lord Christ our High Wizard and the Lady Christ our High Wizardess and, like Them, work to preserve freedom of choice.

**Axiom Thirty-Nine of
The Golden Dragon**

385. Will Power dedicated – by free choice – to Goodness leads to Spiritual Gold.

**Hermon’s Commentary on
Axiom Thirty-Nine**

386. Though ‘goodness’ is indeed relative to one’s current level of spiritual manifestation, we are responsible to live up to the light that we have.

387. Only those that do not often do that would doubt the reality of ‘goodness’.

388. In this Contested World, we each must choose between every ‘*Evil Urge*’ – ‘*Yetzer HaRa*’ – and every ‘*Good Urge*’, ‘*Yetzer Tov*’.

389. Cultivating Good Will Power is very important in Spiritual Alchemy and White Magic.

390. Without that cultivation, you find only ‘fool’s gold’.

**Axiom Forty of The
Golden Dragon**

391. Study the Holy Tetractys and notice that it relates to the number ten expressed in four levels.

⁵Here the Greek word *Decade* refers not to ‘ten years’ but to ‘The next set of ten numbers’ when counting upward from one toward infinity.

⁶See Expanded Footnote Twelve at the back of the book for a diagram of the Tetractys.

392. Four is a strong foundation.

Hermon's Commentary on
Axiom Forty

393. Ten includes the first nine numbers within itself, and eleven begins the repetition of the first nine at the next Ascending Decade of Power in the form of another Tetractys, created in the image and likeness of the first.⁵

394. The Holy Tetractys⁶ is an important aspect of our Sacred Mathematics and Sacred Geometry.

395. Since the Tetractys has ten points and four levels, which, multiplied – ten multiplied by four – equals forty, it is a perfect topic to serve as Axiom Forty of this set of axiomatic teachings.



Chapter Sixty-Four



The Second of The Scrolls Read Aloud

To The Congregation By Nebiyah, Sophia, and Shalvah:

A Prophecy and Seven Conjurations Of The Silver Dragon Sa'arah

For Nasarean White Wizards To Serve As An Example

Of What Sort Of Magic White Wizards Conjure

Scroll Two of The Nasarean Emerald Tablet Scrolls

1. Here is the second of The *Nasarean Emerald Tablet Scrolls* that were read aloud over the course of one day by Nebiyah the Prophetess and her students, Sophia and Shalvah.

2. Sophia read aloud the second scroll, first reading the title: *A Prophecy and Seven Conjurations Of The Silver Dragon Sa'arah For Nasarean White Wizards To Serve As An Example Of What Sort Of Magic White Wizards Conjure*.

Preamble

3. After Abraham the Abram appeared unto Hermon and Thoth, behold, Sa'arah, the High Priestess of the Seventh Heaven within the Sun, wife of Abraham, appeared beside the Golden Dragon and addressed Hermon.

4. Sa'arah asked Hermon to write down her words and to share them with his students.

5. It was fitting that Hermon served as scribe, for, among his many wizardly gifts, he was a master of fine handwriting, clear and easy to read.

6. He also made sure that his writing materials were benign; when he used leather, he only did so from animals that had died of natural causes.

7. For example, if a goat freezes to death, it is kosher – permitted to Nasareans – to use its skin for drums, scriptures or other good purpose.

8. It is *not* kosher to murder a goat for its skin.

9. Sa'arah, High Priestess of the Sun Temple, in the form of a Silver Dragon, spoke the following words unto Hermon,

who was accompanied by Thoth.

10. “Hermon Phoenix Rider, you are blessed to have as your companion on this mission a dear friend of mine, Thoth of Madhebah, a willing missionary to this world on behalf of the Lord Christ and Lady Christ, our Elohim.

11. Hermon, behold: My gift to bless your ministry here, near Lake Mareotis, and to likewise bless all of your future students, is a Prophecy and a *Scroll Of Seven Conjurations Of White Magic*.

12. These conjurations will serve as an example of what sort of magic White Wizards conjure.”

13. Sa'arah, the Silver Dragon, with great affection touched her nose to that of the Golden Dragon beside her, and then continued to speak.

A Prophecy by Sa'arah the Silver Dragon

14. “Beloved Hermon, Phoenix Rider from the Mountain of Peace at the center of Kush, you are overflowing with Love and Wisdom, the Highest Wisdom that gives the nod to Love in all close calls between justice and mercy.

15. Wherefore I give you, Good Wizard Hermon, this staff adorned at the top with the emblem of the heart within a Sun with wings.

16. I also give you the following words of prophecy.

17. “Behold: I see right now in this moment a future moment: that moment is shortly after your death in this incarnation.

18. Lo: the Priesthood of the Serpent meets and plans.
19. They realize that they cannot stop the fame of Wizard Hermon, for the people share stories of Hermon's great wisdom and his many good works and miraculous healings.
20. At that time, Hermon, your fame will have been strongly established among the people.
21. Wherefore, the Snakey Ones decide: *'We will commission and distribute artwork of Hermon that shows him holding the staff of the Serpent Priesthood.'*
22. *We will say that this is in commemoration of his recent death.*
23. *We will then alter many of his teachings, especially his doctrine on a meatless diet.*
24. *Let the people forget that he was Nasarean.*
25. *We will focus on deleting his references to vegetarianism, for, as always, it matters not that a doctrine advocate love and wisdom if it permits the eating of flesh.*
26. *For, if they eat flesh, they will not be able to raise their vibration to a level that we cannot effectively attack.*
27. *Thus they will remain under our dominion.*
28. *For, behold: it is we of the Serpent Priesthood that now hold the most power in this Contested World.'*
29. Thus spoke the leadership council of the Priesthood of the Serpent, the order established in this world by Cain the Murderer, the first High Priest of the Luciferian Priesthood.
30. The Snakey Ones wish to prevent the return of Eden Consciousness on Earth.
31. 'Eden Consciousness' is when Yah Consciousness dances in beautiful harmony with Mother Nature to manifest natural paradises.
32. 'Eden Consciousness' can also be described as, *Spirit Dancing With Nature On The Ascending Spiral In Beautiful Gardens Of Eden In Joyfulness.*
33. The Priesthood of The Serpent existed before this world.
34. They consider that their ancient Staff

of Black Magic, adorned at the top with serpents, is like a flag of conquest: they seek to plant it on whatever planet they invade.

35. But know that they can never ascend to the higher heavens except by the path that every being must take: The Spiritual Path of Ascension In Heavenly Vibrations.

36. Wherefore, try as they might, neither The Priesthood of the Serpent nor any other dark forces can 'batter-down-the-gates' of a higher heaven!

37. Beings can *fall out* of heavenly consciousness but heavenly consciousness remains, by definition, 'heavenly' consciousness.

38. The Snakey Ones – many are now 'advanced' Artificials but were formerly reptilian – cannot penetrate the 'bubble' that is the buffer that protects a higher heaven.

39. The 'bubble' that surrounds a heaven is its 'Magen haAur', its 'Shield of Light'.

40. No, the dark forces cannot penetrate the bubble – the Shield of Light – that protects a *higher* heaven; but they *can* attack a *First* Heaven, and that is what they did in the infancy of this world, when the first humans here were young and naïve.

41. That is possible because the Magen haAur of a *First* Heaven is not as strong as that of a *higher* heaven.

42. Even so, the protective bubble of a First Heaven can only be pierced with the complicity of one or more residents of that heaven.

43. "Behold: I see other times and places, and I know that though the dark forces will hide your Nasarean staff from the people, they nevertheless will fail in their intent to link you to them.

44. And the reason is this: 'Goodness is, as goodness does'; your vibration of goodness is too strong for them to overcome.

45. And your true teachings and Nasarean identity – even the True Staff of Wizard

Hermon – will again be made known prior to the culmination of the era called ‘The Last Days’.

46. “Having spoken her prophecy to Wizard Hermon and Phoenix Thoth, Sa’arah the Silver Dragon gave Seven Good Conjurations, as an example of the sort of White Magic practiced by Nasarean Wizards.

The First Conjunction of The Silver Dragon: Purification and Enlightenment of Your Divine Mind By Love

47. “When you notice an urge to conjure, consider carefully the ethical appropriateness of such a conjuration.

48. If it passes examination and is deemed worthy of the time and effort necessary to launch a formal conjuration, consider next what form the conjuration will take.

49. When you then launch the conjuration, it will inform all sentient beings in regard to your current level of goodness.

50. Wherefore, among your first conjurations as a practicing White Wizard, include the following one titled *The First Conjunction*.

51. Repeat this conjuration three times: *‘I conjure purification and enlightenment of my portion of Divine Mind by choosing to give the Nod to Love within my every conjuration, for such is The Way of Nasarean White Magic!’*

52. Amen!

The Second Conjunction of The Silver Dragon: ‘Let There Be Light!’

53. “Chant at least one cycle of three repetitions of the *Conjunction of Light*, which is: *‘Let there be Light!’*

54. End by repeating three times, *‘Amen!’*

The Third Conjunction of The Silver Dragon: ‘I Will the Perpetual Expansion of Goodness!’

55. “Repeat the following words of

conjunction at least one cycle of three repetitions, then repeat the magical affirmation, ‘Amen’, three times:

‘I will to help in the cause of the perpetual expansion of goodness by conjuring good things in my formal and informal conjurations.’

56. “Repeat this and the other six conjurations periodically to increase their potency, as according to *The Law Of Cyclic Repetition In Building Power*.

The Fourth Conjunction of The Silver Dragon: ‘I Will to Conjure an Attitude of Perpetual Appreciation for The Gift of Being!’

57. “Repeat the words of the following conjuration three times: *‘I will to conjure perpetual appreciation for the gift of Being!’*

58. Amen!”

The Fifth Conjunction of The Silver Dragon: ‘Banishment of Unworthy Thoughts’

59. “When you notice that a thought that is beneath the level of goodness to which you aspire has grabbed your attention, make it disappear by affirming: *‘Banish that thought!’*

The Sixth Conjunction of The Silver Dragon: An Example of Green Wizardry in White Magic

60. “Any of the first five conjurations of this list can be made more powerful by combining solo magical sessions with group enchantments.

61. The potency of any conjuration, solo or group, can be increased by adding elements of ritual, focusing agents, natural ‘Green Magic’ substances, and wisdom in selection of appropriate time and place.

62. The following conjuration – the sixth of this list – is an example of a conjuration

in which elements of ritual, focusing agents, natural substances, and wisdom in selection of appropriate time and place, are all included.

63. This conjuration is also an example of Green Wizardry in White Magic.

64. “By the full moon, harvest a sprig of flowering lavender.

65. Soak the lavender in olive oil for one month until another full moon.

66. Outdoors when that full moon is visible, cast a circle while reciting words of banishment of lower thoughts and feelings and all discordant vibrations, affirming that only good vibrations are desired within this circle.

67. Herbs and salt are good for the casting of the circle.

68. The herbs are best when prayerfully harvested from your personal magical garden or that of another Green Wizard of White Magic.

69. The best salt for ritual is from the ocean, as that brings the very sea to your circle!

70. Bless the directions, invoke the Angels of the Tree of Life, sing songs, and call on Jah-Jah in Yah to bless your Circle of Enchantment.

71. When the spiritual vibration has been appropriately raised, let each participant – just you if solo – chant words of empowerment over the lavender and olive oil.

72. Then anoint the area of the third eye with the oil.

73. Next, anoint the area of the heart.

74. Recite the following words of conjuration, the holy enchantment: *‘My portion of Divine Mind and Divine Heart are united in this conjuration.*

75. *I conjure Love by choosing Love!*

76. *Love in all ways, always in Love!*

77. *I give Love to all, demand Love from none, appreciate Love received, and express Love in my thoughts, words, and deeds!*

78. *Love is the White Magic I weave!*

79. *Love is the White Magic I weave!*

80. *Love is the White Magic I weave!*

81. *Amen!’*

82. “Repeat the above holy enchantment three times, in honor of the Trinity of Divine Mind and Divine Heart crowned by Yah.

83. “The above White Magic Conjuration is an example of Green Wizardry because it employed one or more natural substances related to ‘Green Magic’, and made use of natural cycles, such as the ‘full moons’.

84. It was an example of White Magic because it conjured Love.

85. This is but one example of countless possible conjurations involving Green Wizardry in White Magic.

86. One more example follows.

The Seventh Conjuration of
The Silver Dragon:
Cauldron Magic: Enchanted Soup
To Conjure Blessings
For Family And Friends

87. “Your inner cauldron is Ain Sof within Yah within you.

88. Nasarean Wizardry calls that ‘The First Cauldron.’

89. Your teacup is ‘The Second Cauldron.’

90. Your cooking-pot is ‘The Third Cauldron.’

91. The following is an example of Green Wizardry in White Magic involving The Third Cauldron.

92. “Prayerfully harvest vegetables and herbs from your personal magical garden or from the best garden available.

93. Cast a circle at high noon, outdoors, where you can build a cooking fire.

94. In your cooking-pot, each time you add an ingredient to the water, say a prayer for one of the people that will later eat the soup.

95. Say at least one prayer for each of the people that will later eat the soup.

96. If your dog or goat will get the leftovers, include a prayer for them!

97. Call this meal – and call this conjuration – *‘Enchanted Soup to Conjure Blessings for Family and Friends’*.

98. “There are countless variations.

99. You can, of course, do this indoors, though one should occasionally perform this conjuration outdoors to appreciate the special magic of cooking in nature with friends around a fire.

100. “I have made my main point, which is: Nasarean White Magic is not scary!

101. Rather, it is based on Supernal Love!”



Chapter Sixty-Five



The Third of The Scrolls Read Aloud

To The Congregation By Nebiyah, Sophia, and Shalvah:

Teachings of Phoenix Thoth of Madhebah on 'Metamathematics'

Scroll Three of

The Nasarean Emerald Tablet Scrolls

1. Here is the third of *The Nasarean Emerald Tablet Scrolls* that were read aloud over the course of one day by Nebiyah the Prophetess and her students, Sophia and Shalvah.

2. Shalvah read aloud the third scroll.

The First Teaching of Thoth

3. The Nasarean White Wizard studies 'Metamathematics' – 'Sacred Mathematics' – to unlock *The Mystery of Unity and Diversity*, which is *Unity in Diversity as the One Inclusive of the All, Universal YHWH*.

The Second Teaching of Thoth

4. Use 'Numbers' and 'Sacred Geometry' to understand the various 'Divine Patterns' and 'Divine Forms' of The Ultimate Unity that is Universal YHWH, the All-Inclusive Ultimate Oneness.

5. The First YHWH – the four Nasarean Deities Crowned With Yah (Jah-Jahlah, Jahday-Jahnah) chose that there will be diversity within Ultimate Unity; wherefore, Nasarean Wizardry does not posit an Ultimate Unity/Ultimate Monad that is without diversity.

6. We posit Particular Monads – Souls – that are each created in the Image and the Likeness of the Original Monad in its Triune Expression: the Divine Masculine and Divine Feminine crowned by Yah.

7. That Triune Expression is the Self-Replicating Trinity that gives birth to the square that is four, the building block of nature upon which humankind sprouts as an Upright Pentagram on the way to

doubling the first triangle by becoming the Hexad, the Star of Six Points, in continuing the cyclic ascending spiral of unfoldment of sacred numbers and sacred geometries in service to Merciful Supernal Love.

8. According to Nasarean teachings, as revealed in *The Book of Mattanah: Nasarean Genesis*, the All-Inclusive Ultimate Monad chose to grant the experience of individuality to each Particular Monad, and also chose to grant the experience of being a constituent part of The Ultimate Oneness that is The Universal Monad, The All.

9. Thus each Soul is a part of 'The All' that we call Universal YHWH yet also enjoys individuality as an eternal, evolving person.

10. Each Soul is a unique drop of the Ocean of All Being, free to conjure unique life-experiences in the infinite field of unlimited possibilities.

The Third Teaching of Thoth

11. As above, so below: Because the First Monad expressed itself as a Self-Replicating Triune Unity, each Particular Monad – including YOU – is created in *that* Image and Likeness.

The Fourth Teaching of Thoth

12. Some philosophers believe in the spiritual superiority, and ontological priority, of 'even numbers' over 'odd numbers'.

13. The Nasarean viewpoint has always been the following.

14. Odd numbers are not inferior.

15. The First Number – the First One – is One and is inclusive of every number that will unfold in the perpetual expansion of ultimate goodness, Universal YHWH.
16. Every subsequent monad is another One that will unfold.
17. Every ‘odd number’ is one or more monads; the spiritual quality of each is determined by their thoughts, words, and deeds.
18. The repeating rhythm – The Pulse – that is the heartbeat of the love-dance of the odd numbers and the even numbers that is the Dance of the Lord and Lady, is expressed in nature as the Dance of Shemesh in Shemayah.
19. Odd numbers and even numbers are all part of the Universal One, equally so, equally good, equally useful.
20. From the ‘Still Zero’ comes every number, including every odd or even number.
21. In Nasarean teachings, the masculine and feminine principles, like the odd and even numbers that can be used to symbolize them, are equally good.

The Fifth Teaching of Thoth

22. Among philosophers there has been discussion regarding whether the Universal One, being the All-Inclusive Unity, should be considered an ‘odd’ number or ‘even’ number.
23. The Nasarean view is that, because ‘Supernal Unity’ is the ‘Ultimate One’ by virtue of being the Most Inclusive One that is named ‘the All’, it is neither ‘odd’ nor ‘even’ but is THAT which is inclusive of each by virtue of being the Ultimate Circumference of each.
24. Even so, when using numbers to symbolize the relationship between Unity and Multiplicity, the number ‘one’ can be viewed as the numerical symbol of a ‘soul’, an individual ‘monad’, a drop in the cosmic ocean of the Universal One that is the Inclusive All Monad that is Universal YHWH.
25. Just as validly, we can also use number one to symbolize the All Inclusive Monad,

the ‘Universal One’ that is the sum total of every soul (individual monad) of the Collective All.

26. Both are true, it just depends on what you are intending to symbolize.
27. The Circle is a good geometric symbol for The One That Includes All.
28. That ‘Ultimate Oneness’ is what Wizardess Gilgalah calls: *‘The One Thing That Includes Everything.’*
29. Gilgalah adds: *‘Because everything is within that One, so is Supernal Love and Supernal Wisdom and thus does the Nod of Wisdom to Love reign even within Yah as the very heart of Yah, ever a part of Yah, never parted from Yah.’*

The Sixth Teaching of Thoth

30. Spirit is well symbolized by Still Zero.
31. Because Spirit is from before form, form is a child of Spirit.
32. All forms come from the Womb of Spirit – the Still Zero – into manifestation.
33. Everything that steps through the Center that is Still Zero into manifestation in creative expansion has stepped into a realm that is itself still within the Ultimate Circumference that is Still Zero and remains centered by Still Zero.
34. That is why Gilgalah teaches: *‘The One Thing is inclusive of everything, being both the Center and the Circumference of The All.’*
35. Gilgalah also adds: *‘The One Thing revealed Itself to Itself as being Existence, Consciousness, and Bliss, Three-In-One, and even there The Nod to Love reigns supreme. For, Love is Self-Recognized by Yah to be the Supernal Attribute of The All in Yah and within every part of Yah.’*
37. Remember also, as Gilgalah points out, *‘It was Divine Mind that recognized itself as I AM – Existence/Being – and also recognized itself as both Consciousness (Divine Mind motivated by Interest) and Bliss (the Divine Feeling Aspect that we associate with Divine Heart/Love motivated by Compassion).’*
38. *All creation came from THAT, wherefore all creation is THAT TRIUNE BEING: Existence, Consciousness, Bliss.’*

The Seventh Teaching of Thoth

39. When 'Yah' – 'Am' – becomes a point in the center of Zero, that is Yah declaring 'I AM'.
40. 'I Am' is 'Eh Yah', which is the same thing as Yah but coming into manifestation as a Crown Point, an 'Individuation of Yah', a 'Focus Point of Yah'.
41. That is the Point within each part of the All that declares 'I AM'.
42. The Supreme Circumference is Yah Unpointed, Un-Individuated; even so, every Point is within that *Supreme Circumference That Includes All*, well symbolized by the Circle.
43. When previously unmanifested *potent-ial space* – the Void – becomes actualized, it is then within *The Circle of Manifestation*; even *unmanifest potential* is within *The Circle Of Yah That Includes Ain Sof*.
44. For, all possibilities are within Ain Sof – the Realm of Infinite Possibilities – and Ain Sof is within Yah.

The Eighth Teaching of Thoth

45. Sacred Geometry and Sacred Numbers – both are within Sacred Mathematics – correlate with one another, as demonstrated below.
46. **The Supreme Monad** is the One that manifested the First Point and that includes all subsequent Monadic Points in the Expanding Oneness That Is Universal YHWH; each subsequent Point is a Monad, a One in Union with the All.
47. There is no Sacred Geometry without the First Point that is One.
48. **The Duad** is the line that represents the extension of the First Point so as to become a **Line of Two Points**.
49. The Duad is Number Two precisely because the First Point becomes Two Points in a line; each end of a line is a point, the second having its origin in, and being an extension of, the First Point.

50. Only the ignorant despise the Duad for being the manifestation of the principle of polarity and thus 'dualistic'.

51. That 'twoness' is good because it is the chosen way of The One to expand Existence, Consciousness, and Bliss, via the way of sexuality, which is the Principle of Gender Polarity.

52. 'Duality' is only a limiting thought-form to those that do not see it as simply a chosen manifestation of Universal Unity – The Universal One – for the sake of You and I and every other 'I' that has come into Being thanks to The Cosmic Sex Act.

53. The Duad is, in fact, The Chosen Way of Manifesting The Creative Wish.

54. It is the number of Procreation.

55. 'Two' – the extension of The First Point to form a Line of Two Points – is the enabler of all other geometries.

56. Other sacred geometries are not possible without lines, and lines are based on points that all have their origin in The First Point that emerged from The Still Zero into manifestation by affirming I AM (Eh Yah).

57. Thus the Two Points epitomize the affirmation 'We Are'.

58. The truth that the Duad remains part of The Universal One can be affirmed as follows: The Two Points Form One Line Extended From One Point That Comes From Still Zero In The Center Of Ultimate Circumference; that circumference is also Still Zero.

59. **The Triad** – The Principle Of Three-In-One – is well-symbolized in Sacred Geometry by The Triangle of Three Points and Three Lines.

60. All types of triangles have three imaginable points that make three angles and three lines, including the following types: 1) A Triangle With The Three Sides Being Equal In Length; 2) A Triangle With Two Sides Equal In Length And One Side Not Equal In Length; 3) A Triangle With All Three Sides Unequal In Length.

61. Other *Triangle Facts* include: 1) A Triangle

With All Three Sides Straight is a *Plane Triangle*; 2) A Triangle With Three Curved Sides is a *Curvilinear Triangle*; 3) A Triangle With All Three Sides Being Arcs Of An Imaginable Circle/Sphere is a *Spherical Triangle*.

62. Three *Esoteric Triangle Facts* are: 1) When The Three Dots Of An Equilateral Triangle Within The Vesica Piscis¹ Are Connected By Straight Lines, behold: The First Self-Stable And Self-Replicating Whole Geometric Figure Of Creation Within The Circle Has Been Formed: The Self-Replicating Creative Triangle; 2) If a Triangle With Two Equal Sides And One Unequal Side – called by the Greeks an *Isoskeles Triangle* – has its side in *The Golden Ratio of Gilgalah* to the base, in that case it is called *The Golden Triangle of Gilgalah*; 3) If you bisect a base angle of a Golden Triangle you will generate a smaller Golden Triangle; continue to do so and you will witness the emergence of a series called *Gilgalah's Whirling Triangles Of The Golden Spiral*.

63. The First Self-Replicating Triangle consists of both the First Point – the Monad – and the Duad, being one plus two equals Threeness/Triad/Trinity.

64. The Trinity is Self-Replicative precisely because of its inclusiveness of the Duad of Sexual Gender.

65. Whereas the Duad consists of the Two Sex Partners of Procreation, Threeness/Triad represents the Actual Fact Of Their Procreation: Three is what happens after the Two do their *Creative Dance Of Manifestation In Geometric Form*.

66. But the Triune Creative Unity even existed before that Creative Dance Of Manifestation: Unmanifested Yah is a Triune Being!

67. Existence (Yah), Consciousness (Jah), and Bliss (Jahlah), the Triune Oneness that pre-existed – and led to – physical manifestation, is expressed in physical

manifestation by the unfoldment of Numbers and Geometries in That Triune Image And Likeness that is *The Spiral Dance Of The All-Inclusive Circle In Creative Motion*.

68. That dance manifests as spirals within spirals, trinities within trinities.

69. All created Beings are also Triune in that they are created in the Image and Likeness of The Original Self-Replicating Creative Trinity.

70. **The Tetrad** is 'The Fourness principle', the *foundational* 'squareness' of Four Points that is featured in The Cube.

71. Because a cube has six square faces, it self-evidently is intimately related to The Square, which clearly symbolizes The Principle of Fourness.

72. This Square-Faced Cube is the Universal Building-Block of nature and cannot exist without The Triad/Trinity.

73. Four is only possible because a new point has emerged from the Creative Triangle.

74. You can cut either a Square or an Equilateral Triangle in half and thereby make smaller Triangles.

75. Another fact of fourness: It takes a Fourth Point to give a Three-Point-Flat-Surface *depth* and thus enable the manifestation of volume in three-dimensions: the Tetrahedron is thus born.

76. The Tetrahedron has four triangular faces and is a pyramid.

77. Also: no volume, other than the sphere, has less than four corners or faces.

78. That is why Wizards of Metamathematics typically use the Number Four to symbolize 'Earth/Material Plane' and the 'Building-Blocks' of nature.

79. The Tetrad includes within its nature '1' (Monad) and '2' (Duad) and '3' (Triad) and '4' (Tetrad) and thus equals ten dots ($1+2+3+4=10$), being *The First Appearance Of The Principle Of Ten* even before having reached The Decad.

¹The *Vesica Piscis* is a figure from sacred geometry that well-symbolizes the unmanifest coming into manifestation via the trinitarian principle. It was popularized by Pythagoreans but, as made clear in the Megillah, Pythagoras studied with the Nasareans early in his life.

80. Thus, the Tetrad is also *The First Appearance Of The Tetractys* within each Decad, since each Tetractys is Four Levels That Total Ten Dots.

81. Consult the tetractys to understand the profound relationship of the first four numbers (1,2,3,4) and their geometric symbols.

82. **The Pentad** is '2' plus 'three' or 'four plus one' and so, either way, is a union of an 'even' and an 'odd' number.

83. The Four/Square/Tetrahedron has progressed into The Number Of The Upright Human Being: Five: the human as the One (Monad/One Point) Walking On The Square (Four Points).

84. We symbolize 'fiveness' as the Upright Pentagram, the Five Pointed Star that symbolizes many things including the Upright Human Being and The Five Precepts of Kindness.

85. In Nasarean Wizardry, each human being is considered just as 'Upright' as demonstrated by their degree of manifestation of The Five Precepts of Kindness.

86. It is only when a Human Being walks in Intentional Kindness and thus manifests the level of *Four Crowned By The Radiant Lantern Of Kindness* that the initiate is called an Enlightened Upright Human Being.

87. The Top Point of that Upright Pentagram is The Radiant Crown.

88. **The Hexad** is the first number to be the sum of two triangles.

89. It represents the success of the Unfolding Divine Plan to self-replicate a second 'Whole Triangle' from a previous 'Whole Triangle'.

90. When 'One Point plus Two Points equals Three Points' – The First Whole Triangle – self-replicates a *Second Whole Triangle*, we have the Hexad, the principle of 3 plus 3 equals two Triangles, Sixness.

91. The Hexad is symbolized as a *Star of Six Points, Two Triangles Superimposed On One Another, One Triangle Pointed*

Up, The Other Pointed Down.

92. That Star is the mating of one triangle that is of uneven-number-dominant polarity – 1,2,3 (two uneven numbers and one positive number) – with another triangle that is of even-number-dominant polarity – 4,5,6 (two even numbers and one uneven number) to create an overall balance of the polarities.

93. In that Star, The Divine Plan of Trinitarian Self-Replication is shown to be successful: One Whole Triangle has led directly to a Second Whole Triangle; now those two are mated in the Star so as to continue the Dance of Creative Expansion.

94. Indeed, contemplate the *Star Of Six Points Of Two Triangles* – also called 'The Star Of The Beloved' – and, if you have 'the eyes to see', *THE PRINCIPLE OF UNITIVE HARMONY OF POLARITIES* is clearly illustrated.

95. You can draw a circle around that Star to indicate the Circumference of Unity.

96. That self-evident creative success – we had One Whole Triangle and now have Two Whole Triangles – will continue to unfold in creative rotation: The Wheel Of Creation Rotates Spirally In Alternating Cycles Of Involution And Evolution, Outflow And Inflow.

97. All creation – in the image and likeness of The Holy Creative Trinity – is spiral.

98. The points of the Six-Pointed Star in Creative Rotation can also be seen in the Tetractys; they are represented by six of the dots of the Tetractys.

99. Those same Six Dots of the Six-Pointed Star can be also seen to form a Hexagon.

100. A seventh of the ten dots of the Tetractys serves as the exact Center Point of the Six-Pointed Star in Creative Rotation.

101. When you '*Connect The Seven Dots*' just named – an exercise taught by Wizardess Gilgalah – you will have revealed The Rotating Six-Pointed Star With A Seventh Dot In The Center.

102. Connect all ten dots of the Tetractys and it – the Tetractys – is revealed to consist of Ten Triangles including the primary one.²

103. Six of those ten dots were the points of that Star, the seventh was the Center Point of that Star; when the Tetractys itself is viewed as being the shape of One Upright Triangle, the other three points in question are revealed to be the three outer points of that triangle: 1) the point at the very top of that triangle, 2) the point at the extreme right bottom of that triangle, and 3) the point at the extreme left bottom of that triangle.

104. When ‘Sixness’ takes another step in Universal Unfoldment in manifestation, a seventh point is extended.

105. **The Heptad** is a star of seven points, a Triangle (‘3’) standing on a Square (‘4’) – and thus strong – foundation.

106. Because Seven is the first number in which both a Whole Triangle and a Whole Square have manifested, it is considered a ‘Number Of Completeness’.

107. It is used that way in regard to the ‘Seven Days Of The Week’, ‘The Seven Branches Of The Tree Of Life’, ‘The Seven Roots Of The Tree Of Life’, and so on.

108. It is not typically used as a ‘Number Of Final Completeness’ but illustrates the idea of ‘Completing Significant Sub-Cycles Within Larger Cycles’, like a Week within a Month.

109. Seven *multiplied* by itself – Seven times Seven (Seven Squared) – equals Seven Sets Of Seven, thus symbolizing an even rarer completed cycle, a Completed Larger Cycle of some sort.

110. There are other ‘Numbers Of Completeness’ in Nasarean Wizardry.

111. For example, while a Whole Triangle (Three Points) *plus* a Whole Square (Four Points) equals Seven Points, a Number Of Completeness, Three Points *multiplied* by Four Points equals *Twelve Points*, another

acclaimed Number of Completeness.

112. And the same way that ‘Seven’ can be squared – multiplied by itself – to indicate a Completed Larger Cycle (Seven Sevens), so can Twelve be squared – Twelve times Twelve – to indicate a Completed Larger Cycle.

113. **The Ogdoad** is ‘Eightness’, the successful unfoldment of numbers to the point of the manifestation of Eight Points: Two Whole Squares.

114. The Two Squares are often shown touching one another to symbolize that the First Square gave birth to the Second Square.

115. That ‘Touching Of The Two Squares’ also symbolizes the stacking of One Building-Block upon a Second Building-Block, thus the idea of *Ascending Development*.

116. ‘Squareness’ now can become more complex as The Great Mansion Of The All continues to unfold, block-by-block, square-by-square.

117. Thus is The Holy Temple of Universal YHWH built block-by-block, every point of every block Crowned With Yah.

118. The Holy Temple is being erected stone-by-stone; the pattern is unfolding as Love conceived it and as Wisdom affirmed in The Divine Plan.

119. **The Ennead** symbolizes the ‘nineness’ that is an Upright Pentagram standing on a Square Foundation (‘5’ + ‘4’ = ‘9’) that, unlike the less mature ‘Five’ of The First Pentagram, has now achieved *The Power That Is ‘The Square Of Three.’*

120. That is: Three Points multiplied by Three Points equals Nine Points’ (Three Triangles); this is a Trinitarian Number Of Completed Attainment that can be used to symbolize a Christed Being.

121. A Christed Being is one that, according to the standards of his/her current planet, has persisted and progressed in The Five Precepts of Kindness to the stage of spiritual evolution called ‘Christ Consciousness

² See expanded footnote twelve on the Tetractys at the back of this book.

Demonstrated In Compassionate Acts Of Kindness As A Hand Of Mercy’.

122. Such a Being has attained Christhood by demonstrating *Sustained Christ Consciousness In His/Her Daily Walk*.

123. **The Decad** is the *Ten That Completes One Tetractys And Serves As The Door Into The Next Tetractys*.

124. The numbers will continue to expand to symbolize the perpetual expansion of Unity – Universal YHWH – that is symbolized by the number **Ten** and all the subsequent expansions of the original first nine numbers.

125. All further numbers are simply the continuation of what has been symbolized by the first nine numbers, which with ten moves into a higher expression of the power of each of the first nine numbers.

126. That transition into another level of the power of multiplication is represented by each subsequent Decad/Ten/Tetractys.

127. We symbolize the step from one Tetractys into the *Next Cosmic Cycle Of Expanding Christ Consciousness* by the dot at the top of the Tetractys, a state of ‘One-Touching-Zero’ that is so deep that it enables one to ‘return’ to ‘Heaven Most High’ for a timeless refreshment before stepping again into The Mother Ovum of Space-Time in response to The Heartbeat Of Compassion.

128. I will note here that the idea of *Ascending Developmental Chains Of Seven Heavens Each* in Mattanah is not in conflict with the *Decad-Based Developmental Chains* just described herein.

129. In the former, the *heavens/realms* are divided into seven developmental stages, whereas, with the Tetractys, we are symbolizing ten stages of *human development*.

The Ninth Teaching of Thoth

130. Truly, in absolute certainty without the slightest doubt, our Nasarean Order

of Wizards affirms the axiom: ‘As above, so below, within and all around The One Thing’.

131. Meditate on *The Majestic Unity In Diversity Of The One Thing*.

132. Meditate with focused concentration on any part of The One Thing and you can realize The One Thing.

133. That is because the microcosm is a part of the macrocosm, and the below is patterned on the above.

The Tenth Teaching of Thoth

134. Any great thing that you perceive in the world within or the world around is due to the fact that The One Thing affirms The Nod of Wisdom to Love and Ultimate Universal Salvation.

135. Otherwise, The One Thing would not be a happy Ultimate Reality!

136. And lo: The One Thing is Blissful!

137. You might not perceive this blissful happiness when you are still suffering the results of poor choices in your personal alchemy or witnessing the suffering of countless Beings in the lower levels of The Cosmic School System.

138. But ‘*Spiritual Evolution is, as Spiritual Evolution does,*’ so says Wizardess Gilgalah; she adds: ‘*And Spiritual Evolution is ultimately victorious everywhere in the All that is The One Thing.*’

139. You will become Spiritual Gold via Spiritual Evolution at some point regardless; but by intentionally practicing Spiritual Alchemy in this lifetime, many lifetimes of potential suffering can be avoided and you can be blissful *in this lifetime*.

140. Even in *this moment* the Power of The Holy Spirit in The One Thing is *at hand*.

141. As Wizardess Gilgalah stresses: ‘*The Kingdom of Heaven is At Hand.*’

142. If you do not see that, you do not yet recognize the power of *this moment* in The One Thing.

143. Until you do, you experience much weeping and gnashing of teeth.

144. In Spiritual Alchemy, you separate the harmonious factors from the inharmonious, and are joyful while doing the Great Work that is Self Development in *Enhanced Spiritual Evolution*.

145. Enhanced Spiritual Evolution is achieved by *Intentional Spiritual Training*, 'Spiritual Alchemy'.

146. Spiritual Alchemy is accomplished in the Nasarean Religion of The Essene Way by the practice of Essene Yoga.



Chapter Sixty-Six

The Fourth Nasarean Emerald Tablet Scroll:

The Golden Precepts of Hermon
With Commentary By Thoth
Including As a Preamble:
The Greeting of Wizardess Gilgalah
To The Region Called 'Egypt'



1. Here is the fourth of *The Nasarean Emerald Tablet Scrolls* that were read aloud over the course of one day by Nebiyah the Prophetess and her students, Sophia and Shalvah.

2. This scroll begins with a preamble written by Wizardess Gilgalah, and then consists of Fifty Precepts of Hermon the Wizard and commentary on each precept by Thoth of Madhebah.

3. Nebiyah, Sophia, and Shalvah, each taking a turn, shared the reading of this scroll.

4. Nebiyah read first, beginning by reading the title (given above), then Gilgalah's introductory preamble that now follows.

Gilgalah's Preamble To Hermon's Golden Precepts

5. "Behold, oh people of Egypt, I send my messenger to you.

6. I, Wizardess Gilgalah, have launched a mission from the Nasarean Order of Wizardry in Kush unto various lands that have been invaded by a dark religion based on blood sacrifice.

7. The parasitic religion that is attacking this planet is led by an order called *The Priesthood of the Serpent*.

8. They are written about in Nasarean scriptures, for they have long tampered with the natural development of this world.

9. I have trained, and am sending to various lands, Nasarean Wizards to teach White Magic where The Serpent

Priesthood now teaches Black Magic.

10. These Nasarean Wizards will teach Green Wizardry and White Magic, the teachings of The Nasarean Order of Wizards.

11. By request of Auriel the Wise,¹ I currently serve as High Wizard of *The Nasarean School of Wizardry*; it is in that capacity, I send you this message.

12. To Egypt, I send Hermon the Wizard as my messenger, and with him, my co-worker and friend, Phoenix Thoth of Madhebah.

13. But this message is to all who read these words and truly hear them in every nation and every home in every generation: Black Magic is a vibration best avoided by not being it!

14. Turn your attention to White Magic if you choose to sincerely dedicate yourself to *The Way Of Goodness In The Nod Of Wisdom To Love Expressed In Merciful Acts Of Kindness As A Way Of Life*.

15. I choose it!

16. What is your choice?

Golden Precept One of Hermon: Choices are Transformational

17. A blood-eating serpent that becomes a grass-eating lamb has risen spiritually from dark viciousness by choices made and acted upon.

18. Likewise, a grass-eating lamb that falls into the ways of the blood-eating Serpent Priesthood falls into a foul hell-

¹This is a reference to the Auriel that became the Chief Messenger Angel for the Tree of Life Branch of Wisdom.

pit by choices made.

19. *Choices are transformational!*

20. I often repeat that last sentence to drive home its significance and keep it always at the forefront of my consciousness.

Commentary of Thoth on
Precept One of Hermon

21. Make your choices and be transformed for good or ill.

22. Choose your magic, white or black.

23. Choose your future: Angelic Soul or Demonic Soul!

24. Who are 'demons' other than souls that have made many bad choices over consecutive cycles?

25. They are 'at' precisely where their choices brought them.

26. As disgusting as their behavior is – and it is disgusting – there is still a chance that they will repent with true contrition and experience the transformation made possible by forgiveness.

27. That hope that there will be Universal Salvation is the broadest circle of Highest Hope.

28. We choose to hold this hope because we recognize Eventual Universal Salvation as Ultimate Goodness.

29. Even the disgusting behavior of demonic entities may be washed clean by true repentance in true contrition demonstrated by subsequent behavior.

30. You can't just mouth the words; to simply go through the motions of being born again through repentance and contrition is not the same thing as actually experiencing that transformational act.

31. There are now many demonic entities in manifestation; it matters that you not become one and that you help others not to fall into demonhood.

32. If you recognize that your own behavior is disgusting and demonic, repent: for, the Kingdom of Heaven is always *at hand!*

33. Even a demon can repent!

34. And many have!

Golden Precept Two of Hermon:

Choices Acted Upon

Are a Powerful Form of Magic

35. The serpent that becomes a lamb has acted on choices to become less violent.

36. 'Good Choices Acted Upon' are a powerful form of White Magic.

37. 'Bad Choices Acted Upon' are a powerful form of Black Magic.

Commentary of Thoth on

Precept Two of Hermon

38. Each choice is transformational as we rise or fall, which is a good reason to choose to become a Green Wizard of White Magic.

39. You are the direct representative of your previous choices, and that goes way back before this incarnation.

40. Thank goodness for the initiatory baptism linked to forgiveness for past bad choices!

Golden Precept Three of Hermon:

*'Choices Acted Upon' Can Be White Magic
or Black Magic According to Their Nature*

41. The lamb that becomes a serpent has acted on choices to become more violent.

42. 'Choices Acted Upon' can be White Magic or Black Magic according to their nature.

Commentary of Thoth on

Precept Three of Hermon

43. Let the lost sheep choose to return to the abode of goodness by making less violent choices.

44. Choose to give up Black Magic yourself, then teach others to do likewise.

45. That demonstrates true repentance and is required to perceive the Kingdom of Heaven.

Golden Precept Four of Hermon:

Nonviolence and Vegetarianism

46. Human nonviolence must include

vegetarianism.

**Commentary of Thoth on
Precept Four of Hermon**

47. This is a broad topic, but for humans in this world, the intended dietary requirement for nonviolence is basic vegetarianism.

48. To be a 'White Magic Wizard' at the level of human being, one must be vegetarian.

49. In higher levels of the Cosmic School System, the dietary expectations are higher than at the level of human being.

50. Humans can continue to rise on the Ascending Spiral of Heavenly Consciousness, eventually residing in higher heavens where only fruit is eaten; even then, remain humble: there are still higher heavens where Beings wear light-bodies that need no food at all.

51. A warning: if you try to eat too extreme of a diet for your current human incarnation, you may injure yourself and experience great pain.

52. Basic vegetarianism is enough dietary nonviolence for the current human body-type.

**Golden Precept Five of Hermon:
'Goodness Does What Goodness Is'**

53. 'Goodness does what goodness is', is true in every world.

**Commentary of Thoth on
Precept Five of Hermon**

54. Every entity in every world has a level of goodness that 'goes with the territory' of being that entity; less is expected of a spider than a human.

55. When entities explore higher levels of goodness outside of the 'normal range' for their species, they are spiritual explorers, stretching the boundaries of 'normal goodness' relative to other members of their current species.

**Golden Precept Six of Hermon:
The Soul Is The Chooser**

56. Choices are contemplated mentally and emotionally by the Soul that resides in the human body.

57. The Soul is the chooser.

**Commentary of Thoth on
Precept Six of Hermon**

58. You are the chooser.

59. You are a 'spirit-soul' wearing a body.

60. You will be transformed according to your own choices, *even when you do not realize that you are making choices.*

**Golden Precept Seven of Hermon:
Every Soul Is A Wizard!**

61. Choices and their possible consequences exist first in the unmanifest realm in the inner cauldron within Yah-Within-You.

62. Every Soul conjures manifestations from the unmanifest realm into the manifest realm by making choices.

63. Every Soul is a Wizard!

**Commentary of Thoth on
Precept Seven of Hermon**

64. The term '*choices and their possible consequences*' refers to everything that could possibly happen to you – the chooser – and your environment as a result of a choice or series of choices.

65. White Wizards acknowledge this truth by giving attention to conjuring good things by making good choices that result in good consequences.

66. One choice we always have is whether to learn the hard way – 'the school of hard knocks' – or the easy way.

67. The truly 'easy' way is not 'easy' because it is without work.

68. It is easy because Good Choices 'ease the mind' and bring 'inner peace'.

69. Holy work eases the conscience, spreads goodness, brings enlightenment, and thus enables you to avoid the need to learn so many of your lessons from painful blunders linked to bad choices.

70. Progressively deeper levels of inner peace are experienced when you manifest a long sequence of good choices, each choice building on the previous ones, like building a Holy Temple stone-by-stone, choice-by-choice.

71. Ease a troubled mind through *The Art Of Wise Choices*.

Golden Precept Eight of Hermon:
Self-Aware Wizards

72. Though every Soul is a Wizard/Wizardess, not all know that truth.

73. A Self-Aware Wizard knows that he or she is a Wizard and acts accordingly.

Commentary of Thoth on
Precept Eight of Hermon

74. What we ‘do’ with that ‘knowingness’ is our ‘practice’ of magic.

Golden Precept Nine of Hermon:
What Is White Magic?

75. ‘Practicing Magic’ is what a Wizard does with his or her knowingness of the principles, including ethical principles, methods, materials, and other aspects of magic.

76. Your magic practice is only as ‘white’ as it is ‘good’, with ‘goodness’ understood as *Universal Love Expressed In Acts Of Merciful Kindness*.

Commentary of Thoth on
Precept Nine of Hermon

77. ‘Practicing Magic’ includes Intentional Acts of Magic but also includes all of your conjurations, intentional or not.

Golden Precept Ten of Hermon:
Some Common Practices Of
Green Wizards Of White Magic

78. Many of the common practices of Green Wizards of White Magic are in the following list:

- 1) The Practice of Enchanted Gardening – also called *Magical Gardening* – which includes Wortcunning, which is Herbcraft;
- 2) The Practice of Food Magic: Teas, Soups, Spices, and Magical Food Preparation, including The Art Of Cauldron Magic;
- 3) The Practice of Four Closely-Related Arts Under The Following One Heading: *Magical Applications of Music, Dance, Poetry, and Prose*;
- 4) The Practice of Nasarean Spiritual Practices Based On Essene Yoga of The Tree of Life; that practice includes: Meditation Practices, Magical Theory, Higher Learning Including Nasarean Cosmology, Nasarean Philosophy, Sacred Math, Sacred Geometry, Nasarean Wellness Practices and more, *all of these together constituting Spiritual Alchemy*;
- 5) The Practice and/or Promotion of Natural Homestead Magical Lifestyles;
- 6) The Practice of Using – and often also of *making* – Magical Body Care Products;
- 7) The Practice of Full Moon Rituals and Other Outdoor Calendar-Magic Rituals That Include Green Magic to Enhance Our White Magic;
- 8) The Practice of Solar Magic Rituals;
- 9) The Practice of Rock Magic: Using Sacred Stones Including Crystals in Green Magic to Enhance Our White Magic;
- 10) The Practice of Elemental Magic: Earth, Water, Air, Fire, All Crowned with A ‘Fifth Element’: Spirit/Soul;
- 11) The Practice of Color Magic;
- 12) The Practice of Oracle Magic Including Scrying and Various Other Methods and Tools of Divination;
- 13) The Practice of ‘The Wizard’s Hat’ which, as taught by Wizardess Gilgalah, Involves The Reading and Writing of Nasarean Magical Books and Maintaining

An Expanding Magical Library;
 14) The Practice of Nasarean Spellcraft;
 15) The Practice of Using Wands and Staves in Green Wizardry and White Magic;
 16) The Practice of Creating Your Own Talismans and Amulets for Use in Green Wizardry in White Magic;
 17) The Practice of Using Essene Medicine Bags as Magical Bags;
 18) The Practice of Sacred Sexuality Within Green Wizardry and White Magic;
 19) The Practice of Interpreting Prophecies and Related Premonitions – especially *your own* – According To The Principles of Nasarean Prophetic Interpretation;
 20) The Practice of Aspiring to Be – or continuing to be – an Elf-Friend, a Trusted Friend of The Magical Beings of Madhebah, a Trusted Helper of The Alefim of The Essene Tree of Life.

Commentary of Thoth on
Precept Ten of Hermon

79. The above list is not an attempt to list everything; rather, it is intended to give a general idea in regard to the various practices embraced by Nasarean Green Wizards of White Magic.

80. It gives you an idea of what we *do* within Green Wizards of The White Rose.

Golden Precept Eleven of Hermon:
The Staff Of Healing Of The Sun Temple

81. I carry The Staff of Healing of The Sun Temple.

82. That is a conventional Nasarean staff featuring spirally-ascending herbage – often a variety of vine with leaves, flowers and/or fruits (this vine imagery is typically carved into the wood) – with the Sun With Wings symbol carved at or near the top of the staff.

83. Some artists place the Sun at the center of a symbolic heart; others place a symbolic heart within the disc of the Sun.

84. Feel free to be creative in designing your own staff, adding perhaps gemstones

or other natural elements even while keeping to the conventional theme of the Nasarean staff.

85. This staff that I now hold, The Staff of Healing of The Sun Temple, is known in many worlds and is the particular staff of The Tribe of Healers of the Nasarean Religion of The Essene Way.

Commentary of Thoth on
Precept Eleven of Hermon

86. The Serpent Priesthood mocks us of the true Sun Temple by forming a false Sun Temple.

87. They replace the spiral of herbage ascending the staff with two spiraling serpents.

88. By that symbol they offer human and animal sacrifice to their false gods, and to the Ultimate Satan that is *The Way of Satan*.

89. Behold: any demonic entity might repent and, eventually, become angelic by changed beliefs, changed behaviors, changed thoughts, words, and deeds.

90. That is why we teach that the *Ultimate Satan* is the *Satanic Path* itself, which we call *The Way of Satan*, a path that, once ‘let out of the bag’ of potential into actualization long ages ago, persists as long as there are Beings walking that path and thus *actualizing* it.

91. But even the Satanic Way can become un-actualized; that will happen when no Being walks that Way.

92. The *true* Heavenly Sun-Beings that reside in the Temple of Light in the spiritual realm – The Seventh Heaven of our solar system – are of the Nod of Wisdom to Love and believe not in the practice of vicarious atonement through animal sacrifice and/or human sacrifice on the bloody altars of The Serpent Priesthood and their like.

Golden Precept Twelve of Hermon:
The Wizards Of The Staff Of Healing
Of The Sun Temple

93. Within the Green Wizards of White Magic is an order of trained healers.

94. Gilgalah was one, as I am.

95. Most Nasarean Wizards participate in at least several tribes within the Nasarean Nation of Yesar'el, often including the Tribe of Healers.

Commentary of Thoth on
Precept Twelve of Hermon

96. For example, consider Wizardess Gilgalah.

97. She is simultaneously of the Tribe of Priesthood, the Tribe of Song and Words, the Tribe of Healers, the Tribe of Lions, the Tribe of Farmers, and who would deny that she also embodies the traits of other tribes as well?

Golden Precept Thirteen of Hermon:
Blood Sacrifice And Black Magic

98. Every act of animal or human sacrifice intended to appease or otherwise please a deity or purchase atonement is an act of Black Magic.

Commentary of Thoth on
Precept Thirteen of Hermon

99. Blood sacrifice is based on wrong understandings about life, power, the use of will, and deity.

Golden Precept Fourteen of Hermon:
Avoid Black Magic Practices

100. Black Magic practices include the following types and should be avoided by Beings that choose spiritual ascension in ever-expanding goodness:

1) *Dark Necromancy*, which is any form of communication with disembodied spirits for any purpose that is less than Christ-like, and by any

methods that are less than Christ-like;
 2) *Vicarious Atonement Via Animal or Human Sacrifice*;

3) *Capturing of Any Being, Disembodied or Embodied, to Bind or Enslave Them to Your Will*;

4) *Unethical Compulsion*;

5) *Conjurations Fueled By Lower Vibrations, including the fuels of Hatred, Envy, Vengeance, Resentment, Vain-Glory, Ignorance, False Control, Greed, and Various Other Dark Things*;

6) *Using Alchemical Principles in Perverted Ways for Profit At the Expense of the Well-Being of Mother Nature and Her Creatures*;

7) *Misusing the Chief Four Elements of The Garden of Life or Other Less Obvious Elements in Perverted Green Magic*;

8) *Scrying or Otherwise Practicing Divination Or Any Other Intentional Acts of Magic for Less-than-Noble Reasons*.

Commentary of Thoth on
Precept Fourteen of Hermon

101. Notice that Hermon said that Black Magic *includes* the items on that list.

102. So, the list is not intended to include every possible type of Black Magic, but to list many common practices of Black Magic.

103. The intentional use of language arts to invoke selfish and/or other dark acts is a common practice of Black Magic and is practiced on a large scale by the worldly powers and those that secretly pull their strings.

104. Often, The Serpent Priesthood is the unseen puppeteer.

Golden Precept Fifteen of Hermon:
The True Origin Of Many Common Beliefs
And Practices Is The Serpent Priesthood

105. The true origin of many common beliefs and practices in the world today is The Serpent Priesthood.

Commentary of Thoth on
Precept Fifteen of Hermon

106. Beware of common beliefs that were cleverly planted in the group consciousness for foul purposes.

Golden Precept Sixteen of Hermon:
Nasarean Wizardry Is Based On
The Holy Megillah:
Nasarean Bible of the Essene Way

107. Nasarean wizardry is based on *The Holy Megillah: Nasarean Bible of The Essene Way* and related Essene Mystery School texts that are also based on that Bible.

Commentary of Thoth on
Precept Sixteen of Hermon

108. Our form of wizardry is introduced in the first scroll of Gilgalah called, *The Door of the Wizard*.

109. Our Essene Mystery School includes various levels and is called *Essene Mountain of Peace*.

Golden Precept Seventeen of Hermon:
Choices Begin Inside
And Express Themselves Outside

110. Choices move from The Spiritual Realm to The Mental Realm to The Emotional Realm to The Physical Realm.

111. Choices begin *inside* and express themselves *outside*.

Commentary of Thoth on
Precept Seventeen of Hermon

112. Some of the best choices are choices not to conjure into physical manifestation bad ideas.

113. Performing that 'Sacred Restraint' takes will-power, and that power is increased by practicing Essene Yoga.

114. Essene Wizards are always also Essene Yogis.

115. Besides wisely refraining from

launching – casting – bad ideas as Formal Conjurations, Green Wizards of White Magic also *intentionally* launch good ideations into manifestation via White Magic Enchantments.

116. Good choices and bad choices, both begin *inside* and express themselves *outside*.

Golden Precept Eighteen of Hermon:
The Highest Wizards Of The White Rose
Remain Members of the Blue Rose

117. Our Mystery School is of three main sections: The Order of The Blue Rose (the entry and lower levels of our Mystery School), The Order of The Red Rose (The School of Nasarean Martial Arts also called 'The Lions of Zahyen'), and, for those that receive the invitation from The Office of The Yaiyr, there is initiation into The Order of The White Rose, the upper division of which consists of those that are the teachers within The Blue Rose and The Red Rose.

118. As we advance to each higher order, we remain members of the previous orders.

119. The Highest Wizards of The Order of The White Rose remain also members of The Order of The Blue Rose and The Order of The Red Rose.

120. The Order of The Blue Rose is the vehicle by which The Order of The White Rose reaches out to the public.

121. The Blue Rose is our farthest reaching arm; in that sense, it is our most Christ-like arm, and is the common order of every Nasarean.

122. Every Nasarean is a member of The Blue Rose; not every Nasarean is a member of The Red Rose or The White Rose.

Commentary of Thoth on
Precept Eighteen of Hermon

123. Each of those orders shares a common purpose: To advance the cause of goodness within and around, step-

by-step.

124. Those that tell you, 'There is no such thing as goodness', have much to learn.

125. And, often, they have much to hide.

126. The Blue Rose, as the most inclusive of our orders, is a great symbol of Christ-like Compassion.

Golden Precept Nineteen of Hermon:
Infinite Expansion

127. In the manner that one can continue counting forever and never reach a last number, so is our own self-expansion unlimited.

Commentary of Thoth on
Precept Nineteen of Hermon

128. If Infinity had a limit, it would not be Infinity.

Golden Precept Twenty of Hermon:
Self-Replication And Self-Expansion

129. The Universal All is Unlimited in Self-Replication and is Unlimited in Self-Expansion.

130. That is good, for we are each created in the Image and Likeness of THAT.

Commentary of Thoth on
Precept Twenty of Hermon

131. If Universal All did not Self-Replicate in Self-Expansion, it would be limited.

132. The Universal All is unlimited.

133. You are created in that Image and Likeness.

134. Thus, you have a long and bright future of creative, self-expansion to enjoy!

Golden Precept Twenty-One of Hermon:
Give Thanks For
Monadic Triune Self-Replication

135. Only because the Triad enables the Monad to Self-Replicate can there be creation.

136. Give thanks to the Holy Trinity for

your life as a Triune Monad of Universal YHWH!

Commentary of Thoth on
Precept Twenty-One of Hermon

137. Yah realized that Yah is a Triune Oneness.

138. Have you realized that about yourself yet?

Golden Precept Twenty-Two of Hermon:
Be Thou A Master Symbolist

139. A Hexad can be used to symbolize The Two Root Triads of the Essene Tree of Life.

140. That Hexad can also be used to symbolize The Two Branch Triads of the Essene Tree of Life.

141. Wherefore, know this: each geometric shape can be used to symbolize more than one thing.

142. That principle applies to all other symbols.

143. Symbolism is a Sacred Art and the best symbolists are Masters of that art.

144. Be thou a Master Symbolist.

Commentary of Thoth on
Precept Twenty-Two of Hermon

145. A symbol symbolizes what the symbolist intends.

146. Even so, a talented symbolist wisely chooses his/her symbols; for, a symbol is of little help if it does not aid comprehension of what is being symbolized.

147. Some symbols are more appropriate than others in given instances; the Master Symbolist recognizes that and treats symbolism as what it is: An act of communication.

148. Indeed, symbolism is an art form.

149. Jah-Jah and Elohim, Crowned in Yah, are The Most High Symbolists.

150. Ask yourself: What symbols have The Most High Symbolists employed?

Golden Precept Twenty-Three of Hermon: *The Purpose Of The Christ Family*

151. Visualize Supernal Love expanding outward from the Center of your Self toward The Universal Circumference Of The All and you may taste the purpose of The Christ Family.

Commentary of Thoth on Precept Twenty-Three of Hermon

152. Christ Consciousness is the shared experience of The Christ Family.

153. That Christ Consciousness, as well as The Christ Family, pre-existed this planet and this solar system.

154. That Christ Consciousness exists, potentially, within every man and woman, and becomes actualized when you become a Christed One.

155. In every generation there are many Christed Ones.

156. Some 'Christed Ones' of each generation are of higher octaves of ascendance than others, but all have in common the actual experience of being a Hand of Mercy, the Most Extended Love that is Christ Consciousness.

157. All true Christs, from new 'Baby Christs' to the long-term Ascended Christs of Madhebah, affirm that the Lord Christ Jahday and the Lady Christ Jahnah are The Supreme Christs of all Christs.

Golden Precept Twenty-Four of Hermon: *My Love Expands!*

158. Do the Experiential Exercise described in the Twenty-Third Precept while simultaneously chanting 'My Love Expands!'

159. If all Nasarean White Wizards do this exercise regularly, together we are performing an *Ongoing Group Act Of White Magic*.

Commentary of Thoth on Precept Twenty-Four of Hermon

160. This is a White Magic Enchantment.

161. This is a great example of Nasarean White Wizardry.

162. Simple yet profound!

Golden Precept Twenty-Five of Hermon: *Another Precept In The Form Of A Spiritual Exercise*

163. After a period of practicing the exercise given in Precept Twenty-Three followed by a period of practicing the exercise given in Precept Twenty-Four, be still and notice that your sharing of Love throughout the All has not *emptied* you of Love, but *filled* you with more of it!

Commentary of Thoth on Precept Twenty-Five of Hermon

164. That is actually how Love works!

165. The more Love you share, the more Love you have!

Golden Precept Twenty-Six of Hermon: *Another Experiential Precept*

166. Chant 'Let There Be Light' while envisioning every part of your body, as well as every part of your emotions, mind, and soul, filled by Supernal Light.

167. After a period of chanting that White Magic Enchantment while envisioning that Light within every part of you, envision radiating that Light into your environment while continuing the chant.

Commentary of Thoth on Precept Twenty-Six of Hermon

168. What is normally called 'Light' is suggestive of, but not as transcendent as, the 'Spiritual Light' that we call 'Supernal Light'.

169. The enlightened have 'the eyes to see' THAT LIGHT!

170. They give it – 'radiate it' – by revealing

it everywhere they look, and teaching others to do likewise.

171. You see, Spiritual Light actually need not 'move', but seems to move when you notice it where you previously had not.

172. When you 'See The Light', it reveals itself to be the basis of everything, everything that is Here and Now.

173. Normal 'Light' is the best symbol of 'Spiritual Light'.

174. Envisioning 'Spiritual Light' radiating from you into your environment helps you 'See The Light' that, at the deepest level of reality, is always already everywhere.

175. This technique works; try it!

Golden Precept Twenty-Seven of Hermon: *Be Playful!*

176. It is good to be playful, even when writing spiritual precepts!

Commentary of Thoth on Precept Twenty-Seven of Hermon

177. Perhaps especially when writing spiritual precepts!

Golden Precept Twenty-Eight of Hermon: *Improve Your Faults By Embracing Essene Yoga*

178. Do not focus on hiding your faults; instead, focus on improving them.

179. Improve them free of guilt, via Essene Yoga, seeing them as bits and pieces of immaturity, the 'rough' that hides the gold.

Commentary of Thoth on Precept Twenty-Eight of Hermon

180. 'The Spiritual Path' typically begins with disciplines and ethical precepts intended to enhance spiritual sight.

181. Until you see your Self, you remain blind to spiritual reality.

182. But the Self will not look at itself – 'get naked' with itself – as long as it has a guilty conscience.

183. The initial disciplines of Essene Yoga

are intended to clear your conscience enough to enable subsequent Self Realization.

Golden Precept Twenty-Nine of Hermon: *Unless And Until*

184. Unless and until you have something good and in-keeping with Nasarean teachings and/or values of which to speak, wonder why that is so.

185. Smile!

Commentary of Thoth on Precept Twenty-Nine of Hermon

186. All the great Nasarean Wizards that I know are very fun to be around!

187. All of them are very funny very often!

188. Their 'goodness' is not an unhappy or unplayful state.

189. Quite the reverse!

Golden Precept Thirty of Hermon: *Better Is Spiritual Peace*

190. Spiritual Peace and a blanket beneath a tree is better than a fancy bed at the price of a troubled conscience.

Commentary of Thoth on Precept Thirty of Hermon

191. Inner Peace is purchased with Spiritual Gold, not gold coins.

192. Anything that costs you a guilty conscience is way too expensive!

Golden Precept Thirty-One of Hermon: *Shun Vain-Glory*

193. If you would have Spiritual Peace, shun all vain-glory.

Commentary of Thoth on Precept Thirty-One of Hermon

194. True spiritual glory is seen as a halo around those of Spiritual Gold.

Golden Precept Thirty-Two of Hermon:
Standing Barefoot On Mother Earth

195. Your connection to the life-force – Chai – of Mother Nature will be enhanced whenever you stand barefoot on her.

196. Try this sometime when performing a Green Magic Enchantment or otherwise communing with Mother Earth.

Commentary of Thoth on
Precept Thirty-Two of Hermon

197. *Standing* barefoot on Mother Nature gives you the benefits of that direct connection to her life-force without the injuries that often come with *walking* barefoot long distances.

198. Barefoot walks of short distances on safe grounds can also be linked to Green Magic; an example of that would be walking a barefoot circle around a tree while performing a ritual.

199. Another example of that would be walking barefoot on a beach while chanting a Green Magic enchantment.

Golden Precept Thirty-Three
of Hermon:
It Takes Two Wings

200. Numbers originate from the Divine Mind of Yah.

201. Feelings originate from the Divine Heart of Yah.

202. Thinking and Feeling are both extensions of Yah.

203. You are created in that Image and Likeness.

204. If you would fly like a bird that has two healthy wings, do not neglect the needs of either your Thinking Wing or your Feeling Wing.

Commentary of Thoth on
Precept Thirty-Three of Hermon

205. If you neglect either your thoughts or your feelings, you fly only as high as a bird with one wing.

Golden Precept Thirty-Four of Hermon:
Angelic Choruses And Divine Music

206. Attune to the Angelic Choruses and Divine Music within you and around you.

Commentary of Thoth on
Precept Thirty-Four of Hermon

207. How?

208. Listen in Sacred Silence and then join the song!

Golden Precept Thirty-Five of Hermon:
The Best Work For Your Mind

209. The best work for your mind is to conceive ways to creatively express Divine Love.

Commentary of Thoth on
Precept Thirty-Five of Hermon

210. That is White Magic at work!

Golden Precept Thirty-Six of Hermon:
Good Vibrations Are Medicine!

211. Good vibrations are good medicine!

212. Good vibrations are the most important medicine!

213. Good vibrations can heal!

Commentary of Thoth on
Precept Thirty-Six of Hermon

214. Nasarean Wizards study good vibrations.

215. The goal of that study is to have good vibrations so that we can radiate them into our environment.

216. We can't radiate anything that we do not have.

217. Universal Love is the Most Healing Vibration.

Golden Precept Thirty-Seven of Hermon: *Take Enlightened Control of Your Habits*

218. Take enlightened control of your habits.
219. Habits repeat themselves in cycles for good or ill, depending on the nature of the habit.

Commentary of Thoth on Precept Thirty-Seven of Hermon

220. An example of a good habit is performing daily yoga.
221. Another example: The habit of going for a daily walk.
222. Let go of bad habits; release them.

Golden Precept Thirty-Eight of Hermon: *Your Highest Duty*

223. Your highest duty is Self-Expansion in Ultimate Goodness.
224. That boils down to one word: Love.

Commentary of Thoth on Precept Thirty-Eight of Hermon

225. All other duties bend a knee in humility before that highest duty.

Golden Precept Thirty-Nine of Hermon: *How To Have Virtuous Friends*

226. Virtuous friends come with being virtuous.
227. Contemplate why that is true.

Commentary of Thoth on Precept Thirty-Nine of Hermon

228. Hint: 'Birds of like feathers....'

Golden Precept Forty of Hermon: *Each Night Before Sleep*

229. Each night when you close your eyelids in bed just prior to sleep, review

what you did that day.

230. Feel contrition – then forgiveness – for any misdeeds, jubilation for all the good things done.
231. Envision positive manifestations for the coming day.
232. Then relax and fall into a pleasant sleep with pleasant dreams.
233. Gilgalah taught me this practice; she learned it from the Lady Christ in a very pleasant dream!

Commentary of Thoth on Precept Forty of Hermon

234. You can also utter a closing prayer of the day in the light of that review.
235. That prayer can include an enchantment to empower the envisioned positive manifestations for the coming day.

Golden Precept Forty-One of Hermon: *Try This Spiritual Elixir!*

236. Forgiveness is a spiritual elixir.
237. Next time you need a lift, forgive somebody!

Commentary of Thoth on Precept Forty-One of Hermon

238. Gilgalah often says: 'Forgiveness is good medicine!'

Golden Precept Forty-Two of Hermon: *The Holy Tetractys And Sulam Ha Aliyah*

239. The Holy Tetractys is a Sacred Math expression of *Sulam Ha Aliyah, the Ascending Spiral Of Spiritual Expansion*.

Commentary of Thoth on Precept Forty-Two of Hermon

240. We all dance that Spiral Dance!

Golden Precept Forty-Three of Hermon: *Before Launching a Project*

241. Before launching a project, carefully

consider its worthiness.

242. If it is worthy, then ask the blessing of God and Goddess Immanent and Transcendent on the project.

**Commentary of Thoth on
Precept Forty-Three of Hermon**

243. Likewise, consider the worthiness of all of your *Magical Intentions* and *Proposed Conjurations*.

244. If less than worthy, abandon the intention or conjuration.

**Golden Precept Forty-Four of Hermon:
Your Character Is Evidence**

245. Your character is the evidence of the quality of your magical living.

**Commentary of Thoth on
Precept Forty-Four of Hermon**

246. The sort of character you develop is related to your thoughts, words, and deeds.

**Golden Precept Forty-Five of Hermon:
Avoid Eating Meat And Other
Inharmonious Foods**

247. I advise my students to avoid not only the food that is forbidden to all Nasareans – meat, including fish and birds – but also other inharmonious and unhealthy foods.

**Commentary of Thoth on
Precept Forty-Five of Hermon**

248. Vegetarianism is the requirement to take initiation into the Nasarean Religion of the Essene Way.

249. But meat is not the only food that White Wizards avoid.

250. For example, abuse sugar and your teeth fall out!

251. And some foods that are harmonious become inharmonious when combined with each other to produce bad digestion

and gas.

252. Nasarean Wizards learn *The Art of Food Combinations*.

253. That art is part of what Gilgalah calls 'Culinary Alchemy'.

**Golden Precept Forty-Six of Hermon:
Do Not Fear Death**

254. Let go of the illusion of mortality and realize your immortality.

255. Your body is but the garment you now wear.

256. You are a Spirit-Soul.

257. Do not fear death!

**Commentary of Thoth on
Precept Forty-Six of Hermon**

258. If you believe your Self mortal and thus fear death, know this: *you* are an immortal Soul; *you* survive the death of your body.

259. The key point is: you do not *have* a Soul; rather, *you are* a Soul!

**Golden Precept Forty-Seven
of Hermon:
Cleanliness is a Virtue**

260. Cleanliness is a virtue in many ways, on many levels.

**Commentary of Thoth on
Precept Forty-Seven of Hermon**

261. Within and without!

**Golden Precept Forty-Eight of Hermon:
Nature Will Reveal In Living Colors**

262. Nature will reveal in living colors many appropriate lessons for this level of The Cosmic School System.

**Commentary of Thoth on
Precept Forty-Eight of Hermon**

263. 'Color' is, itself, one of those lessons.

264. And when you graduate up to the

next level of The Cosmic School System, lo: your new eyes will see additional colors, and appropriate lessons for that level will be presented.

Golden Precept Forty-Nine of Hermon:
Consult Oracles Within And Around

265. Seek oracles within and around, scry, and notice premonitions.
266. Be an oracle for others.
267. But chiefly be an oracle unto yourself, revealing you to you.

Commentary of Thoth on
Precept Forty-Nine of Hermon

268. A practicing Green Wizard of White Magic seeks to know himself/herself; for, as Gilgalah teaches: 'Know yourself; only that knowing will set you free.'

Golden Precept Fifty of Hermon:
A Beautiful Word Too Rarely Spoken

269. I leave you with a word that is too rarely spoken – and too rarely *experienced* – in this world: SERENITY!

Commentary of Thoth on
Precept Fifty of Hermon

270. To rectify the rarity of Serenity in our world and in your life, practice Essene Yoga.
271. Now, let each reader recite this rare word three times out loud: SERENITY.



Chapter Sixty-Seven

The Consecration of Nebiyah as Yaiyrah by Rose



1. At the time that Nebiyah was consecrated as Yaiyrah so as to free-up Rose – the previous Yaiyrah – to travel with The Companions of The Lord and Lady, Rose spoke to those Nasareans that were assembled in the temple located in the forest near Lake Mareotis.

2. Rose, affectionately known to all as ‘The Rose of Sharon’ – for she was the daughter of Wizardess Sharon – said to the assembly: “Behold: After the death of David the Yaiyr, my beloved husband, I became the Yaiyrah.

3. I traveled to the wedding of the Lord and Lady at Gan Shalom, and since that time I have been one of Their travel companions.

4. Indeed, we call ourselves *The Companions*.

5. Because I have chosen to remain among the ranks of *The Companions of the Lord and Lady* – after all, Yahshua is my Grandson and continues to need my advice!” (she joked to much laughter) – “I will today perform the Ritual of Consecration of Nebiyah the Prophetess as my successor to The Office of Yaiyrah.

6. “Because I will be so long on the road, I will be unable to fulfill the duties of the office of the Yaiyrah at the Mother Temple here in Egypt.

7. Nebiyah, after many years of worthy service in Ethiopia, has consented to be my successor as Yaiyrah.

8. That frees me to travel with the Lord and Lady for the remainder of Their ministry, which is the calling of my heart.

9. Nebiyah will move into the Mother Temple and occupy my former office and living quarters.

10. She also will inherit my garden, and I feel good about that!

11. I now ask that our dearly beloved Nebiyah come forth and be seated on this pillow in front of the altar.”

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12. The elderly prophetess Nebiyah, still limber and strong, warmly embraced Rose the Yaiyrah and then sat on the pillow.

13. Rose said, “I have asked Pehri the Maggid to assist me in the ritual of consecration.”

14. As Pehri came forth, Rose said to the assembly: “More than once this rascal, Pehri, has been invited to take the office of Yaiyr.

15. Each time he has refused, stating that his calling was to do other work to prepare the way for the coming of the Lord and Lady.

16. I now understand what he meant, and yet I give thanks that one such as Nebiyah is willing to take over my duties at the Mother Temple!

17. Nebiyah, before Pehri and I anoint you with the oils of this ritual, would you please speak some words to the congregation?”

18. Nebiyah said, “Having just walked from ancient Kush to Alexandria, the prospect of settling down for a while is attractive.

19. We all have our skills and callings, and if too many travel from town to town with the Lord and Lady, all of The Companions will be endangered!

20. Rose is Yahshua’s grandma and wants to walk with Him!

21. She deserves that, and it is my privilege to help by taking over her duties as Yaiyrah at the Mother Temple.

22. Though Pehri and Negohah outrank me in the Mystery School, it is their right to decline this position in order to better serve the Lord and Lady as scouts and advisors in the field.

23. They each – Pehri and Negohah – have a particularly rare spiritual gift that

enables them to scout afar in a manner that no other in this room can match.”

24. Nebiyah continued, “Though I will serve here at the Mother Temple, I am not without fresh contributions in support of the mission of the Lord and Lady and Their Companions.

25. After Evening Service, I ask that the Lord and Lady and Their Thirty Travel Companions join me beside an outdoor fire.

26. Together we will be thirty-three in number, a profound number, indeed!

27. As my first act as Yaiyrah, I will lay hands of blessing on each of you and speak whatever words come to me in the living moment.

28. For, that is my fresh contribution to this outreach mission.”

29. Rose kissed the cheek of Nebiyah and said, “That will be but one of your many contributions to this mission, albeit a tremendous one!”

30. With the assistance of Pehri the Maggid, Rose anointed Nebiyah with certain oils and spoke the words of consecration to the office of Yaiyrah.





## Chapter Sixty-Eight



### The Words of Blessing of Nebiyah on The Companions

1. After the Evening Service in the Mother Temple near Lake Mareotis, the Companions and the Lord and Lady joined Nebiyah outside by a campfire.
2. Nebiyah asked the Lord and Lady and Their Thirty Travel Companions to sit in a circle around the fire in Sacred Silence.
3. Nebiyah moved around the circle and, one by one, layed her hand on the crown of each, reciting words that came to her in that moment for each one.
4. Those 'Thirty Companions of the Lord and Lady' were those that accompanied the Lord and Lady on all or most of Their long journeys after Their wedding.
5. By way of reminder, *The Traveling Companions of the Lord and Lady* consisted of the following persons.
6. The first twenty were: the first seven disciples of Miriam, the first twelve of Yahshua, along with the twentieth, Magzerah, the first disciple of the Co-Messiahship of the Lord and Lady that began when They united Their ministries and disciples.
7. The next seven – which brought the total up to twenty-seven – were the seven that were added just after the wedding at Gan Shalom.
8. The last three to be added to the number – bringing the number to thirty – were added when the companions reached Alexandria.
9. Those three were the Green Wizards – two men and one woman – that had previously attended the party at Gahwenjahman's home, the party hosted by *Alefim of the Deep Forest Meadows*, the party at which Miriam had spoken the poem, *Meirat Eynayim* ('The Light of the Eyes').
10. Of course, others occasionally traveled with the Lord and Lady for shorter durations, but these thirty were the long-term core group.

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11. The names of these thirty *Traveling Companions of the Lord and Lady* are as follows, beginning with the first seven disciples of Miriam: Migdanah, Sarah (also called Jahleel, the daughter of Migdanah), Ya'arah the Alef-Friend, Birdsong, Madregah the Midwife, Ya'alah the Herbalist, and Flower.

12. The first twelve disciples of Yahshua were: Yohanan, Sita, Yoseph the Ari-Mattitya, Yehuda the Strong, Phillip Horse-Lover, Orah (Orah was the cousin of Yahshua, the daughter of Zabdiel, who was the brother of the Lord's father, Joseph; Orah was also the daughter of the great wizardess Tehillah the Poet, the wife of Zabdiel), Nethan'el the Dream Reader, Levi the Convert (a former Aaronite who had converted to the Nasarean religion via the ministry of Mattath), Mattath the Prophetess, Ta'om (twin brother of Yohanan), Ra'am the Wizard (father of Yohanan and Ta'om), and Apollos the Prophet (also called The Prophet of Alexandria).

13. Magzerah the Prophetess (this wizardess was the mother of Apollos the Prophet), was the twentieth, the first of The Co-Ministry of the Lord Christ and Lady Christ.

14. The names of those seven that were added just after the wedding of Yahshua and Miriam are: Negohah ha Shekinah, Pehri the Maggid, Zabdiel the Wizard, Tehillah the Poet-Wizardess, Roshah the Wizardess (sister of Zabdiel and Joseph), Seliychah the Prophetess, and Mother Mary.

15. And the three Green Wizards that were added in Alexandria, bringing the number to thirty, are as follows: A Green Wizardess that studied for many years with Gahwenjahman of the Alefim, a wise-woman named Bithyah, which means Daughter of Yah, and two men – brothers

by blood as well as by spirit – named Zefanyah ('Hidden Treasure of Yah') and Zebedyah ('Yah Gives').

16. Zefanyah and Zebedyah, called for short Zef and Zeb, were sons of Zakaryah ('Mindful of Yah'), a renowned Nasorean Wizard of the previous generation.

17. These last three – Bithyah, Zefanyah, and Zebedyah – are the Green Wizards in attendance at the celebration party at the home of Gahwenjahman that was attended by Miriam and Her first seven disciples.

18. Nebiyah the Prophetess first placed her hands on the crown of Migdanah and spoke the following words of blessing.

19. "Migdanah, you are the first disciple of the Magdalene.

20. You are the cornerstone of a strong foundation.

21. Any darts thrown at you from the dark forces will be woven into the spiral of your ascension.

22. Your bloodline will sail with the Magdalene when She carries the Blood of Yahshua both within Her womb and upon a Blue Rose to Gaul.

23. That Blue Rose – a gift to Miriam from Yahshua – will be sprinkled red by the blood of the First Lamb of the Garden of Eden, shed anew by that Lamb now come as a son of man, even as He has warned us will happen according to His own choice and for His own reasons.

24. Why a Blue Rose?

25. Answer: Because it represents the farthest reach of the highest level of The Order of the White Rose.

26. The teachers of the Blue Rose and Red Rose are the Green Wizards of the White Rose.

27. Lo: those three roses of Essene Mountain of Peace will take root in a new land.

28. The daughter of your womb will help transplant those three roses – the three main orders of our religion – in Gaul.

29. She is the Quill of the Quill!

30. Your bloodline is blessed, and you are a blessed mother!

31. You walk an ascending spiral into the higher heavens!

32. "Migdanah, feel my sincere blessings flowing now through my hands into your crown!

33. Blessed be, dear Migdanah!"

34. Second, Nebiyah placed her hands upon the crown of Sarah – who after the crucifixion would be called Jahleel – the second disciple of the Magdalene.

35. Nebiyah said, "Sarah, you are of the bloodline of Migdanah; you are the Quill of the Quill.

36. Pay close attention to what you see and hear.

37. But there is no need for stress; for, lo: you were born with the gift!

38. Sarah, feel my sincere blessings flowing now through my hands into your crown.

39. Blessed be, dear Sarah!"

40. Nebiyah placed her hands upon the crown of Ya'arah, the third disciple of the Magdalene.

41. Nebiyah said, "You were once an orphan in the forest and were watched-over by Alefim.

42. Behold: you will serve as The Gatekeeper of The Friends Of The Alefim in this world; as such, you will work closely with Gahwenjahman.

43. It is seemly that your name means *Forest*.

44. For, you will serve as a link between human forest defenders and the Alefim forest defenders.

45. Ya'arah, feel my sincere blessings flowing now through my hands into your crown.

46. Blessed be, dear Ya'arah!"

47. Nebiyah placed her hands upon the crown of Birdsong, the fourth disciple of the Magdalene.

48. Nebiyah said, "Birdsong, you were baptized with rain water.

49. Through baptism, the tears of beatings

were transformed into tears of joy.

50. You sing a sweet song of sad situations transformed into happy ones, and have set an example of acting boldly to establish betterment in your life.

51. You have obtained that which you asked for: you have become a servant of creation!

52. Those who ask for that, as you did, will receive.

53. For the Heavenly Ones can give only heavenly gifts; we have no dominion over worldly wealth other than understanding and communicating the principles involved.

54. Birdsong, feel my sincere blessings flowing now through my hands into your crown.

55. Blessed be, dear Birdsong!"

56. Nebiyah placed her hands upon the crown of Madregah, the fifth disciple of the Magdalene.

57. Nebiyah said, "Madregah the Midwife, your love for Ya'alah is an opportunity for the world to understand the meaning of 'Tolerance of Diversity'.

58. Madregah, feel my sincere blessings flowing now through my hands into your crown.

59. Blessed be, dear Madregah!"

60. Nebiyah placed her hands upon the crown of Ya'alah, the sixth disciple of the Magdalene.

61. Nebiyah said, "Your name means Female Mountain Goat.

62. And you were born under the sign of the goat.

63. In the Nasarean tradition, as revealed in The Holy Megillah, the goat is the sign of those who climb high on the mountain of consciousness.

64. You are a proven high climber; for, even before John the Baptizer proclaimed Miriam to be Christ Jahnah come as woman, you looked into Her eyes and perceived that truth.

65. You were one of the first to recognize Her.

66. Ya'alah, feel my sincere blessings flowing now through my hands into your crown.

67. Blessed be, dear Ya'alah!"

68. Nebiyah placed her hands upon the crown of Flower, the seventh disciple of the Magdalene.

69. Nebiyah said, "You walked on water with the help of friends.

70. By doing so you became a bridge for others.

71. Now you have power to walk on water in the manner of the Magdalene and Yahshua and John the Baptizer.

72. For that power comes to friends who are bridges for others.

73. And that is a great mystery to ponder!

74. Also ponder this: Only those who become bridges know the truth about eternal life.

75. All others have but opinions and speculation.

76. Flower, feel my sincere blessings flowing now through my hands into your crown.

77. Blessed be, dear Flower!"

78. Nebiyah placed her hands upon the crown of Yohanan, the first disciple of Yahshua.

79. Nebiyah said, "Many will be remembered for various things they did in this world.

80. But only you will be remembered as 'the best friend of Yahshua'.

81. What more need be said to demonstrate the goodness of Yohanan?

82. I see Yohanan as The Apostle Of The Holy Ganjah Plant, for he knows the spiritual uses of this sacred plant and feels called to teach others those uses.

83. But first he will walk with his best friend as one of *The Companions*.

84. "Yohanan, feel my sincere blessings flowing now through my hands into your crown.

85. Blessed be, dear Yohanan!"

86. Nebiyah placed her hands upon the crown of Sita, the second disciple of

Yahshua.

87. Nebiyah said, "Sita, you were the first woman disciple of Yahshua, before the Co-Ministry of the Lord and Lady.

88. That is no small thing!

89. You were saved from the funeral fire of false religious beliefs by the bold action of the Lord and His best friend, your husband Yohanan.

90. You were to be burned by those blinded by the false religious dogma of patriarchal religion, but instead were saved by brave lovers of goodness.

91. You are a symbol of the rights of women that transcend any patriarchal belief systems that teach the superiority of men.

92. "Sita, feel my sincere blessings flowing now through my hands into your crown.

93. Blessed be, dear Sita!"

94. Nebiyah placed her hands upon the crown of Phillip, the third disciple of Yahshua.

95. Nebiyah said, "Your name means 'Lover of Horses' and today, when you visited the herd of horses here, I noticed that the horses love you.

96. Phillip, you delivered messages for the Lions of Zahyen by horse; your great ability in martial arts assured safe delivery.

97. Now you walk as a Companion of the Lord and Lady, guarding Them so that they may deliver the most important message: Love!

98. "Phillip, you are a Nasarean Lion of Zahyen and for a time have chosen the discipline of celibacy.

99. It may indeed be wise to embrace celibacy while traveling on a special mission such as this one.

100. But what is best in one season may not be best in another.

101. Lo: I sense a stallion in you that will

not forever be denied.

102. Yea, your nature is not that of a gelding!

103. "Phillip, I foresee a time when you will again travel by horse, taking the Nasarean message of the Lord and Lady to far distant lands.

104. And I foresee another Messenger Lion riding on another horse beside you.

105. She is a Nasarean Lioness Horse Messenger that cannot get pregnant due to a previous injury.

106. Even so, she is not called to celibacy.

107. Not that I am a match-maker!"

108. Everyone laughed good-naturedly, including Phillip.

109. Nebiyah the Prophetess continued the ritual, saying: "Phillip, feel my sincere blessings flowing now through my hands into your crown.

110. Blessed be, dear Phillip!"

111. Nebiyah placed her hands upon the crown of Yehuda the Strong,¹ the fourth disciple of Yahshua.

112. Nebiyah said, "Yehuda, of all Lions of Zahyen in the world today, you are considered the greatest practitioner of martial arts.

113. Rose chose you to be the primary martial artist of the three Lions she sent to protect her grandson, Yahshua.

114. But know this: You can only protect Yahshua's body until He decides it is time to give it up.

115. For when He makes that decision, none can hinder Him.

116. The Lord has reasons for everything that He does.

117. But until He is ready to give up His body, you will indeed protect Him from more than one attack.

118. Wherefore I feel called to gift you, Yehuda the Strong, with an ancient relic that has been handed down by the

¹As made clear in a previous footnote, the name *Yehuda* is the ancient Hebrew form of the name that came into English as *Judah*. As that previous footnote explained, we use the name *Judah* to differentiate the founder of Zahyen from the other important Nasareans named *Yehuda*.

bloodline of Judah, the Founder of Zahyen.

119. I am of the bloodline of Judah and am the current Keeper of the Staff of Judah.

120. This staff is made from a branch of the Tree of Life, given freely to Judah by the Holy Tree.

121. Wherefore it shows no signs of its age.

122. And now I gift it to you, Yehuda.

123. I am a Lioness of Zahyen, but physical combat is not my prowess.

124. My prowess is prophecy.

125. And I have foreseen that a time will come when you, Yehuda, will need this staff to protect Yahshua from an attempt to end His incarnation before He is ready.

126. My inner vision has revealed to me that you are of the bloodline of Judah, though I would have gifted you this staff for this purpose regardless of your bloodline, based solely on your personal merit.”

127. Nebiyah handed Yehuda the staff and smiled when she perceived that he immediately sensed the power of the staff.

128. Nebiyah said, “Yehuda, feel my sincere blessings flowing now through my hands into your crown.

129. Blessed be, dear Yehuda!”

130. The Staff of Judah in the right hand of Yehuda blazed with radiant light as Nebiyah’s blessing of love flowed into his crown.

131. Only those with *The Gift* can see that radiant light, for it is not seen by the physical eye but by the Third Eye.

132. Nebiyah placed her hands upon the crown of Yoseph the Ari-Mattitya, the fifth disciple of Yahshua.

133. Nebiyah said, “Yoseph, along with Phillip and Yehuda, you three were chosen by Rose to serve as the Guardian Lions of His Presence, the chief guardians of her grandson, Yahshua.

134. Phillip is the youngest and swiftest.

135. Yehudah is the chief martial artist.

136. But you, the eldest, were placed in charge, and for good reason.

137. You are still quite able at martial arts,

but that is not why you are the chief of the Lions of Zahyen and of this Honor Guard.

138. You came to Yahshua when He was a newborn, seeing Him by serving Him, being His Hand of Mercy on the streets of Bethlehem, thereby finding the manger of Christ that otherwise is not found.

139. Over the years, you grew in the Four Pillars of Discipleship and are now the leader of the Nasarean Army of Zahyen.

140. I foresee that the Lord will have you protect His Lady.

141. But like you can only protect Yahshua’s body until Yahshua chooses to let go of it, lo: you can only protect His beloved until the time appointed for Her to exit Her body, and can only do that while you reside in your own.

142. Know this: If you lay down your life for Her in the physical world, though you lose your human body you will be raised on high to serve Her in the body that is appropriate in a heavenly realm, until the next time you serve Her on Earth.

143. For, lo: I foresee that when the Lord and Lady return to this world at the culmination of the Last Days, you will again serve Them, as you have in other worlds.

144. Wherefore, I call you ‘Trusted One’; trust me, you have earned that name!

145. “Yoseph, feel my sincere blessings flowing now through my hands into your crown.

146. Blessed be, dear Yoseph!”

147. Nebiyah placed her hands upon the crown of Orah, the sixth disciple of Yahshua.

148. Nebiyah said, “Orah, your name, interpreted, means *Feminine Light* and thus *Feminine Illumination*.

149. You are aptly named, for, I perceive that you are an Intuitive, a gifted seer.

150. In your old age you will write a scroll on *The Intuitive Arts*.

151. You illuminate the truth that the greatest oracle is found within.

152. Not that outer oracles cannot lead souls to the inner oracle; they can, and you will illuminate that art in your scroll.

153. I foresee that this scroll – The Scroll of Orah the Wizardess – will be added to *The Holy Megillah: Nasarean Bible of the Essene Way*.

154. “Orah, feel my sincere blessings flowing now through my hands into your crown.

155. Blessed be, dear Orah!”

156. Nebiyah placed her hands upon the crown of Nethan’el the Dream Reader, the seventh disciple of Yahshua.

157. She said, “How can it be mere chance that a natural Dream Reader – one born with the gift – would be among the Companions of the Lord and Lady?

158. I foresee that your gift will be of great service to the Lord and Lady and Their Companions.

159. “Nethan’el, feel my sincere blessings flowing now through my hands into your crown.

160. Blessed be, dear Nethan’el!”

161. Nebiyah placed her hands upon the crown of Levi the Convert, the eighth disciple of Yahshua.

162. She said, “Levi, you are called ‘The Convert’ because you are one of very few Aaronite Jews to repent of animal sacrifice and the falsified ‘Word of God’ and to whole-heartedly convert to The Nasarean Religion Of The Essene Way.

163. I foresee that you are amongst the Companions of the Lord and Lady to help in the ministry of outreach to those Aaronites that are ready to receive The Nasarean Religion Of The Essene Way.

164. Wherefore, I give you another name that you may use if you like: *Levi the Evangelist*; for, indeed, you are a *Sharer of The Good News*.

165. “That ‘good news’ is the ‘Nasarean Gospel’ found in *The Holy Megillah* that, from this age on will include the teachings of Yahshua and Miriam.

166. Nasareans that do not recognize that

Jahday and Jahnah have now come as Yahshua and Miriam will not have the manifold blessings that come with the reception of ‘The Full Gospel’.

167. That ‘Nasarean Full Gospel’ – the religion to which you, Levi, have converted and now practice – will be written down by the Quill and The Daughter of the Quill and will henceforth include the ‘Yah-Spell’ – *The Holy Godspell* – that is *The Nasarean New Testament*.

168. *The Holy Megillah: Nasarean Bible of the Essene Way* is itself a type of incarnation of the Lord Christ and the Lady Christ; it is Their incarnation in the body-type of Holy Scripture.

169. “Levi, feel my sincere blessings flowing now through my hands into your crown.

170. Blessed be, dear Levi!”

171. Nebiyah placed her hands upon the crown of Mattath the Prophetess, the ninth disciple of Yahshua.

172. “I foresee that you will take the Nasarean ‘Full Gospel’ to the Aaronites living in Egypt.

173. I foresee that you, Mattath, will plant the seeds of Nasarean Philosophy in many fertile minds in Alexandria, not only the minds of Aaronites but also among the Alexandrian philosophers influenced by the Greek philosophers.

174. Because Pythagoras the Philosopher was long ago influenced by his contact with Nasareans at Mount Carmel and, at another time, in Alexandria, the Greek philosophers that follow him already have adopted certain aspects of Nasarean Philosophy, including vegetarianism.

175. Many of them are now ready to receive the ‘Full Gospel’ from you, Wizardess Mattath.

176. “Mattath, feel my sincere blessings flowing now through my hands into your crown.

177. Blessed be, dear Mattath.”

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178. Nebiyah placed her hands upon the crown of Ta'om, the tenth disciple of Yahshua.

179. She said, "Ta'om, you are a son of Thunder – the beloved Wizard Ra'am – and with your twin brother Yohanan, will be one of the 'Sons of Thunder' venerated by future Nasareans.

180. As you know, your father named you after a favorite Nasorean Mantra: *Tah-Om*.

181. That mantra affirms that we are *Spiritual Twins in Om*.

182. Nasareans chant Tah-Om to empower their walk in the Essene Way to become and remain Twins of Christ as Hands of Mercy.

183. It is appropriate that you wear that mantra as a name; for, behold: You have attained *Twinship In Christ*

184. I foresee that you will minister the Nasorean Way in India, where you will study with Beten-Jahlah and, upon her transition to the next life, succeed her as Chief Teacher at the Nasorean encampment outside Benares.

185. "Ta'om, feel my sincere blessings flowing now through my hands into your crown.

186. Blessed be, dear Ta'om."

187. Nebiyah placed her hands upon the crown of Ra'am the Wizard, the eleventh disciple of Yahshua.

188. She said, "You are a powerful White Wizard, holy Ra'am.

189. So that your White Magic teachings are not lost to future generations of Nasareans, lo: I request that you write your Key Teachings in a scroll for the edification of future students of Nasorean White Magic."

190. She smiled playfully and added: "Lo: I foresee that your answer is 'yes!'"

191. With humor in his eyes and obvious affection in his voice, Ra'am replied: "You are far too sweet to use compulsion; you simply foresaw correctly.

192. Yes, I will happily record my Key

Teachings on White Magic.

193. But it really boils down to One Key Word: Love."

194. Ra'am smiled at the others of the circle and said, "Nebiyah sees deeply within us.

195. I have felt called to do exactly what she now requests but did not want to give myself the assignment, not wanting to be egotistical.

196. One thing I have learned over the decades about Nebiyah, our new Yaiyah, is that she has a special gift for recognizing – and helping to birth – the creative works that we each inwardly wish to launch.

197. That gift is her special magic!"

198. "Ra'am, feel my sincere blessings flowing now through my hands into your crown.

199. Blessed be, dear Ra'am, the Thunder that walks with Spiritual Lightning."

200. Nebiyah placed her hands upon the crown of Apollos the Prophet, the twelfth disciple of Yahshua.

201. She said, "Apollos, I foresee that you will one day journey to the land of the Greeks where has spread a form of Pythagoreanism that is an only partly correct version of what Pythagoras learned from we Nasareans.

202. You will live the last years of your current incarnation in Tyana, where you will begin a two-incarnation mission to that region.

203. In this current incarnation – the first of the two – you will journey from your base in Alexandria to Tyana and begin to do what you will be born to do there in the second incarnation of this mission.

204. You will correct not only the original misunderstandings of Pythagoras and his immediate followers, but also the fallen form of it that now prevails.

205. You will not do that by criticizing Pythagorean philosophy, but by teaching a better form of it, without labeling it as Nasorean.

206. For, behold: Nobody is a Nasorean without fully embracing, knowingly, the

Nasarean Halikah, the Yoga of the Essene Tree of Life.

207. I also foresee that your name in the second incarnation will be related to your name in this first.

208. Though only your most advanced disciples will know your Nasarean heritage in this first incarnation, none will know it in the second.

209. Long ago, when Pythagoras briefly studied with Nasareans, you were his Nasarean teacher.

210. Thus, it is fitting that you be the one to do the follow-up!

211. In this current incarnation, your work after traveling to Tyana will also include letting the leading sages of Greece know that the Lord Christ and Lady Christ are now in human incarnation as Nasareans.

212. “Apollos, feel my sincere blessings flowing now through my hands into your crown.

213. Blessed be, dear Apollos the Prophet!”<sup>2</sup>

214. Nebiyah placed her hands upon the crown of Magzerah the Prophetess, the mother of Apollos and the first disciple added to Miriam’s Seven and Yahshua’s Twelve after the uniting of Their ministries, the twentieth member of The Companions of The Lord and Lady.

215. Nebiyah said, “Magzerah, my dear spiritual sister, I have for you a question.

216. Would you please speak a prophecy to be included in *The Holy Megillah: Nasarean Bible of The Essene Way*?

217. What I ‘foresee’ for you, Magzerah, is: *Nothing but the best!*”

218. Magzerah replied, “Behold: You foresee for me exactly what I foresee for you: *Nothing but the best for you!*”

219. In regard to your question, yes, I will speak a prophecy right now.

220. So, let the Quill take note!

221. The following prophecy – a foreseeing – is addressed to every Nasarean that reads these words in every generation: *I foresee nothing but the best for you!*”

222. Nebiyah said, “Magzerah, feel my sincere blessings flowing now through my hands into your crown.

223. Blessed be, dear Magzerah the Wizardess, sister of my heart!”

224. Nebiyah placed her hands upon the crown of Negohah ha Shekinah.

225. Nebiyah said, “Negohah, I foresee that you will soon have reasons to work your particular gift of, shall we say, ‘transformation and flight’, more often than in the past.

226. You, along with another wise bird that is likewise no ‘spring chick’, will serve as scouts in a way that others among the Companions cannot.

227. That gift will save the lives of the Lord and Lady not once but several times.

228. I am inwardly called to advise you to eat plenty of flax seed and hemp seed; for, the oil of those seeds will support your more frequent use of your special gift.”

229. Negohah joked in reply: “No ‘spring chick’?

230. Are you suggesting I am an ‘old chick’?”

231. Everyone in the circle laughed good-naturedly.

232. They laughed again when Nebiyah added, “Yes, but only an old buzzard like me can say that and not be considered rude!”

233. Nebiyah said, “Negohah, feel my sincere blessings flowing now through my hands into your crown.

234. Blessed be, dear Negohah, Elder Sister of the Companions of the Lord and Lady, who still flies circles around

<sup>2</sup>The prophecy of Nebiyah in regard to the second incarnation of Apollos came true in the person of Apollonius of Tyana. In the book, *Apollonius of Tyana*, G.R.S. Mead refers to this Apollonius as “the most famous philosopher of the Graeco-Roman world of the first century....” He taught vegetarianism, reformed Pythagorean philosophy, and taught Universal Love to those of various religions.

the spring chicks!”

235. Nebiyah placed her hands upon the crown of Pehri the Maggid.

236. She said, “Venerable Pehri, as you share Negohah’s gift of ‘transformation and flight’ and, like her, will have cause to exercise that gift more frequently, I also am inwardly called to advise you to eat plenty of flax seed and hemp seed.

237. I also foresee that you have a joke to tell!”

238. After Pehri told not one but two jokes, Nebiyah said: “I had foreseen that you were going to tell *one* joke.”

239. Everyone laughed.

240. Pehri replied, “I like to demonstrate how even the best of prophecies can be made even better!”

241. Again everyone laughed.

242. Nebiyah said, “Venerable Pehri, feel my sincere blessings flowing now through my hands into your crown.

243. Blessed be, dear Pehri the Maggid, Elder Wizard of the Companions of the Lord and Lady.”

244. After an appropriate pause, Negohah added one more joke: “Next to Pehri, I actually am a ‘spring chick!’”

245. The laughter of the brothers and sisters was the loudest yet.

246. And Pehri laughed loudest.

247. Nebiyah placed her hands upon the crown of Zabdiel the Wizard.

248. She said, “Zabdiel, you are the uncle of Yahshua, brother of Joseph and Roshah, father of Orah and, to your good credit, are also the husband of Tehillah the Poet.

249. There is good reason for your good relations: You, Zabdiel, being the brother of Joseph, like him are of a bloodline that reaches back unbroken to the beginning of The Order of The Immaculate Conception.

250. Although from an exalted lineage, you also share the sweet humility of Joseph.

251. I foresee that you will write words that will be included in the curriculum of the

Nasarean School of Wizardry even unto – and beyond – the era called ‘The Last Days’.

252. You bend low and are raised high.

253. Let that be a lesson to us all.”

254. Nebiyah said, “Humble yet exalted Zabdiel, feel my sincere blessings flowing now through my hands into your crown.

255. Blessed be, dear Zabdiel.”

256. Nebiyah placed her hands upon the crown of Tehillah the Poet.

257. She said, “You have demonstrated a profound level of goodness in the roles of mother, wife, poet, and Nasarean Wizardess the past two decades as a Householder Yogi.

258. Now you will learn what Yahshua means when he says that ‘A Fox has a den’ but He, Yahshua – along with The Travel Companions of the Lord and Lady – now has no personal house in which to sleep at night.

259. You are, of course, blessed to have family members with you as you travel, even Zabdiel, your beloved husband.

260. This will not be an easy path, but I foresee that your life itself will continue to be the best poem that you have written.”

261. Nebiyah said, “Tehillah, feel my sincere blessings flowing now through my hands into your crown.

262. Blessed be, dear Tehillah.”

263. Nebiyah placed her hands upon the crown of Roshah the Wizardess, Sister of Zabdiel and Joseph.

264. She said, “Roshah, it is not without reason that you are famed for your cooking; behold: when I am at the end of this incarnation, I will know when I have but a few days left.

265. At that time, you will be assisting me with my work at the Mother Temple.

266. I will choose to have my last meal be prepared by you.

267. I bet you know what meal I will choose!”

268. Roshah replied, “You once raved about my roasted garlic and artichoke hearts

topped with spiced olive oil.”

269. Nebiyah said, “You are right.

270. And for that service – which is not imminent – I will feed you my last words of this incarnation.

271. You will feed them to the flock, making them available in a scroll.”

272. Roshah joked, “So much for my reputation as a good cook; it will look like your last meal was so bad that it killed you!”

273. Everyone laughed, then Roshah added: “Actually, the blessing of preparing your last meal will be a great honor.

274. Feeding your last words to the flock will be an even greater honor.”

275. Nebiyah said, “Roshah, feel my sincere blessings flowing now through my hands into your crown.

276. Blessed be, dear Roshah.”

277. Nebiyah placed her hands upon the crown of Seliychah.

278. She said, “Seliychah, because you have been such a faithful student, and because you witnessed my interactions with other students including Miriam our Watchtower, I ask that you write down some key remembrances of those interactions that you witnessed or were told about.

279. I foresee that Nasareans in the future will enjoy reading that scroll and will think kindly of you, the faithful friend of Miriam our Lady Christ.”

280. Nebiyah said, “Seliychah, feel my sincere blessings flowing now through my hands into your crown.

281. Blessed be, dear Seliychah.”

282. Nebiyah placed her hands upon the crown of Mother Mary.

283. She said, “Mary, what words can praise you to the extent that you deserve?

284. Your level of manifestation within The Essene Order of Immaculate Conception is made abundantly clear by the fact that you have fulfilled its long-

intended purpose.

285. You have given birth to, and wonderfully mothered, the Lord Christ.

286. I stand before you in awe.

287. And I foresee that I do not stand alone; for, behold: every generation that will follow from now unto the end of this world will call you blessed!”

288. Nebiyah said, “Mary, feel my sincere blessings flowing now through my hands into your crown.

289. Blessed be, dear Mary.”

290. Next Nebiyah blessed the three Green Wizards of The White Rose that were recently added to The Companions of The Lord and Lady: Bithyah, Zefanyah, and Zebedyah.

291. Nebiyah placed her hands upon the crown of Bithyah.

292. She said, “Bithyah, I foresee that your years of study with Gahwenjahman will serve a great purpose.

293. You will write a scroll titled, *Teachings and Acts of Gahwenjahman as Witnessed by Bithyah the Wizardess.*”

294. Nebiyah said, “Bithyah, feel my sincere blessings flowing now through my hands into your crown.

295. Blessed be, dear Bithyah.”

296. Nebiyah placed her hands upon the crown of Zefanyah.

297. She said, “Wizard Zefanyah, behold: like me, your hair is now white.

298. That is of little importance.

299. Of great importance is that your magic is white.

300. Zefanyah, I foresee that after your faithful service in *The Traveling Companions of The Lord and Lady*, you will teach White Magic in songs and stories as a Minstrel Bard.

301. You will live an unusually long life, and your voice will never cease to sound as sweet as any songbird!”

302. Nebiyah said, “Zefanyah, feel my sincere blessings flowing now through my hands into your crown.

303. Blessed be, dear Zefanyah.”

304. Nebiyah placed her hands upon the crown of Zebedyah.

305. She said, “Wizard Zebedyah, you and your brother will be known as *The Minstrel Bards of The Lord Christ and The Lady Christ*.

306. You will take songs and stories about the Lord and Lady to Nasareans in other lands.

307. You will minister as *Apostolic Minstrel Bards* not only to Nasareans in those lands, but to all the people you meet.

308. Like your brother, your life will be unusually long, yet your fingers will remain nimble so as to pluck strings faster than musicians half your age.

309. Your lyrics will be White Magic, your stories will both entertain and teach.

310. But before traveling to faraway lands, you and your brother will bless the campfires of *The Companions of The Lord and Lady*.

311. Nebiyah said, “Zebedyah, feel my sincere blessings flowing now through my hands into your crown.

312. Blessed be, dear Zebedyah.”

313. Nebiyah, Yahshua and Miriam, with the Thirty Traveling Companions, held hands in a closing circle.

314. Repeatedly, these thirty-three Nasareans, together chanted the word: ‘Light!’



## Chapter Sixty-Nine

### Nebiyah Tells Yahshua About A Nasarean Settlement That Has Announced That John the Baptizer is the Messiah Also Including Myrddin's Prophecy to The Nasareans of John the Baptizer and A Note From Gebiya



1. John the Baptizer had, back in the early days of his ministry, visited and taught at a Nasarean encampment in Basanitis (Bashan) along the Jordan, and also taught at a string of related Nasarean congregations, including a large congregation in Gilead (Galaatides).

2. This was just before John the Baptizer had begun his baptisms at Halajah Ford, where he had subsequently met Yahshua and proclaimed the Lord as the fulfillment of certain Nasarean messianic prophecies.

3. In Basanitis (Bashan), a fertile area with many Nasarean farms, at the time of John's visit lived a renowned Nasarean Green Wizard of White Magic named Myrddin.<sup>1</sup>

4. He was a transplant from the region that would later be called Wales.

5. After John the Baptizer visited Basanitis (Bashan), the overseeing Priest for this region, Galeed, a son of a farmer from Gilead, proclaimed that John was the long-prophesied Nasarean Christ-Messiah incarnation of Jahday, and that he, Galeed, was therefore the Proclaimer of the Messiah, the first Nasarean to publicly proclaim John as the fulfillment of that prophecy.

6. At a congregational meeting in Basanitis held less than a year after the visit of John the Baptist, immediately after Galeed first proclaimed John as the Divine Incarnation

of Jahday, Myrddin the Wizard stood and spoke the following words.

7. Myrddin said, "Because John is a mighty preacher and a true Holy One, I can see how Galeed might think him the incarnation of Jahday, the Lord Christ.

8. And if that were true, then it would follow that, indeed, Galeed is the prophesied Proclaimer, the reincarnation of Elijah.

9. But I tell you truly, I received last night a visit from the Angel Gabri'el.

10. He revealed to me that this moment would occur and that each one in this assembly will have to make a choice.

11. It has been revealed to me by Gabri'el that *John* is the Proclaimer, and that he – John – will publicly proclaim the identity of the Lord Christ and the Lady Christ.

12. In a true vision aided by Gabri'el, I saw the man that will be called *Immanuel*, which means God *Immanent*, the Divine Incarnation of Jahday.

13. He is not John, but John is His Proclaimer, Elijah reincarnated.

14. And at the side of the Lord Christ will be the Lady Christ, for, though John is an ascetic and celibate monk, the Messiah will have both a wife and child."

15. Behold: Galeed had been appointed to his priestly position by his father, who, besides being a farmer in Gilead, was the

<sup>1</sup>'Myrddin' is a Welsh name that came into Latin as 'Merlinus' and into English as 'Merlin'. As made clear in a scholarly study of the legends related to 'Merlin the Wizard' in a book titled, *The Book of Merlin: Insights From The Merlin Conference*, edited by R.J. Stewart, the later fictional Arthurian English legends were rooted in far earlier Welsh legends related to a Wizard-Poet named Myrddin. I (Day of Greenleaf) believe that the Nasarean 'Wizard Myrddin' was the original historic source of all those later fictional legends.

Nasarean Priest with overseer status for this region.

16. Some Nasarean elders, at the time of that appointment, felt that Galeed was yet too immature and strong-headed to hold such a position of authority.

17. As it turned out, because Galeed was a bit immature, even though he felt within himself the spiritual truth in the words of the renowned Nasarean Wizard Myrddin, he did not want to publicly recant his own proclamation that John was the Divine Incarnation of Jahday.

18. So he continued to proclaim John as Christ Jahday come as man.

19. Myrddin told the people, "Not to sound negative, but to report accurately what has been revealed to me by Angel Gabri'el, I tell you, those that follow Galeed in this error will become a Nasarean tribe unto themselves.

20. They will abandon *The Holy Megillah* to follow the prophecies and supposed 'Gnosis' that will come from the misguided quill of Galeed.

21. Even so, Galeed will be given the following opportunity to make amends for leading so many astray.

22. His new Nasarean tribe will flee this region to foreign marshlands but will, in their secret library within a cave known only to their line of High Priests, preserve a copy of *The Holy Megillah: Nasarean Bible of The Essene Way*.

23. The Megillah will be within a hollowed-out crystal that looks like a block of ice, a gift from me.

24. Only Galeed can open the crystal and withdraw the Megillah, and only with the Sword of Truth: true contrition and repentance.

25. Nearly two-thousand years after his arrival in the marshlands, toward the beginning of the era we call the 'Last Days', Galeed will reincarnate as High Priest of his lost tribe, and will make amends for his error.

26. He will provide that preserved copy of *The Holy Megillah* to me; for, I will also reincarnate at that time, being called

*Malachi*, the Messenger of Jahday.

27. When Galeed recognizes me, he will gift me that copy of the Megillah as a sign of his remembrance and repentance.

28. Then, secretly, he will study and teach from *The Holy Megillah* for the remainder of his years, and will then ascend unto Elkush.

29. For, Nasareans, by very definition, are forgivers and ascenders, and the Lord and Lady are the Supernal Forgivers!

30. Yea, the Lord and Lady rejoice over the return of Their lost sheep!"

31. After Nebiyah, in Alexandria, had told Yahshua of this congregation in Basanitis (Bashan), describing it as a congregation that was splitting in two over the issue of whether Yahshua or John was the incarnation of Jahday, Yahshua visited the region of Basanitis and Gilead.

32. The people asked Yahshua if He was Immanuel or, as proclaimed by Galeed, was it John?

33. Yahshua replied, "Go to John and ask Him that question."

34. Yahshua also healed and taught in the region, but said nothing about His identity.

35. After Yahshua had left the region, several men went to ask John that question.

36. John replied, "I am the Proclaimer that has come to proclaim that Yahshua and Miriam are the fulfillment of the coming of Jahday and Jahnah as Immanuel and Immanuelah.

37. There are many members of The Christ Family.

38. More than one person of Christ-Consciousness walks the world at any time.

39. But it is not I that am the prophesied Immanuel, for I am not Jahday, but his friend and co-worker in The Christ Family."

40. When those men returned to Basanitis and Gilead, some believed them and split from Galeed's overseership.

41. As for Myrddin, he took twelve disciples from the region of Basanitis and Gilead that accepted the Lord and Lady and took them to plant a Nasarean congregation in his homeland, the region that would come to be called Wales.

An Endnote By Gebiya Related  
To The Above Account

42. A Note by Gebiya, Son of the Lord and Lady, is now added as follows.

43. Gebiyah writes: *The above report was written by the hand of my beloved sister, Sarah, also called Jahleel, adopted daughter of my mother, Miriam the Magdalene.*

44. *After the crucifixion, the Magdalene, pregnant with me, soon fled with Sarah to Gaul.*

45. *Lo: I grew up with a wonderful big sister!*

46. *After these many years – for, I write these words some years after Sarah-Jahleel made the transition to the heavenly realms – I have now chosen to add this additional note at the end of this, her report on Galeed and Myrddin.*

47. *I choose to note that, having seen more decades pass than did Sarah, I can attest to the accuracy of the prophecy of Myrddin.*

48. *For, behold: The Tribe of Galeed – for so they came to call themselves – did in fact subsequently flee to foreign marshlands and abandon the Megillah for Galeed's writings based on his claimed 'Gnosis', and then the writings of others that succeeded Galeed in subsequent years.*

49. *And though they still proclaim John the Baptizer to be the Messiah, they have already altered his teachings to fit their own Gnosis.*

50. *Having seen this part of Myrddin's prophecy come true, I trust that the related positive development foreseen by Myrddin for the era of the Last Days will also prove true.*



## Chapter Seventy



### Two 'Green Magic' Affirmations Given by Miriam Near Lake Mareotis

#### Miriam Gives a Green Magic Affirmation to a Widow

1. Miriam visited the enchanted garden of a respected Nasorean Green Wizardess in the forest outside of Lake Mareotis near Alexandria.
2. That Green Wizardess had been widowed for seven years and said to Miriam: "Only now do I feel ready to love another man.
3. Do you know an appropriate 'Green Magic' affirmation?"
4. The Green Wizardess laughed at her own request then added, "I laugh at myself yet I am very serious!"
5. Miriam said, "I will provide you with a Green Magic affirmation, but beware: it must be carefully worded so as to avoid any hint of compulsion.
6. An enchantment/affirmation to attract a lover or husband is only within the domain of White Magic if, like the one that follows, it is not directed at a particular person.
7. Otherwise, it would be too close to being an act of compulsion, and compulsion is a dark art, not White Magic."
8. Miriam said, "Pick a sprig of basil from your own garden.
9. Hold it between your thumb and middle finger and say, "I choose to attract an appropriate lover."
10. Miriam added, "Or you can use the word 'husband' in place of 'lover.'"
11. It is okay to also list certain attributes that you hope that your candidate for romance will possess."

#### Miriam's Green Magic Enchantment on the Shore of Lake Mareotis

12. During a windstorm, Miriam picked up a small stone.
13. She climbed onto a large square rock atop a nearby hill and, holding the small stone between her thumb and middle finger, chanted three times the following Green Magic enchantment.
14. She said, "The rock of Universal Love is My strong foundation!"
15. According to this enchantment, even amidst the storms of life, Universal Love is My strong foundation!"
16. Amidst the strong winds of both lake and life, Miriam stood strong on that foundation.
17. She taught Her disciples to teach this enchantment to others.
18. She said, "Anyone that wants to know what kind of magic I practice can have their answer in the form of this enchantment.
19. It is an example of Green Magic because it is done in nature, preferably on a windy day, standing on a large stone while holding a small stone.
20. This 'Green Magic' can also be called 'Natural Magic'; by either name, it is also an example of 'White Magic', for it affirms the power of Universal Love.
21. All other foundations will one day crumble.



## Chapter Seventy-One



### An Interaction Between Yahshua and An Alexandrian Aaronite Jew on The Steps To The Entrance of The Great Library of Alexandria

1. During Yahshua's visit to the Nasareans of Alexandria, Egypt, the Lord occasionally visited the Great Library in Alexandria.
2. One day, as Yahshua was exiting the library, an Aaronite scholar named Aaron, who was about to enter the library, confronted the Lord outside of the entrance.
3. Aaron said: "Yesterday I questioned some of Your disciples as they exited the library.
4. It was clear by their look that they were of the Nasorean sect; their robes were hemp and they carried Nasorean medicine bags.
5. They said that Nasareans reject the Torah law that commands that women guilty of adultery must be stoned to death.
6. On that and many other points it seems that Nasareans are soft on sexual sins.
7. For example, Your disciples also said that Nasareans reject the Torah law that commands that homosexuals be stoned to death.
8. It seems to me that, by Your softness on sexual sins, You encourage the practice of those sins.
9. It is small wonder that You have an obvious pair of lesbians among Your disciples.
10. Your religion promotes sexual sins by not exterminating the sinners."
11. Yahshua replied, "First know this: What one man or woman thinks is sin, another might not agree.
12. Also know this: Murder is the greatest sin, and the murderer is the greatest sinner.
13. Lo: anyone who stones to death a woman for adultery has committed a far greater sin than the adulterer!
14. Anyone who commits adultery will be judged by their own conscience; you need not concern yourselves with anyone's adulteries but your own!
15. Also know this: To stone to death a homosexual for simply being homosexual is a heinous crime, a murder."
16. Aaron the Aaronite Jew replied: "Surely God will show no compassion on a woman that commits adultery!"
17. Yahshua replied, "Perhaps not the God of your scriptures, but that God is no real God.
18. Behold: that Aaronite God, according to your own scriptures, would be a mass murderer on a scale hard to imagine!
19. For example, consider the section of your Torah wherein your God, as the Angel of Death, flew over Egypt, killing the firstborn child of every household that did not perform a particular blood-sacrifice ritual.
20. Truth be known, that ritual is a *satanic* ritual, an act of Black Magic.
21. Tell Me, who is the criminal: the thousands of children that your scripture declares that your God murdered in one night, or your murderous and self-proclaimed 'jealous' God?
22. And was the teenage homosexual boy that you helped stone to death last month – yes, I know of your deed – a criminal, or is it that the true criminals are those that threw the stones that smashed his head?
23. I also know that last year you led the stoning to death of a woman – your own wife – that you suspected of adultery.
24. And I know also that you stoned to death your own son for the crime of disobedience.
25. It is My awareness of these things

that has resulted in such a 'fiery' communication.

26. Even so, I tell you truly, I offer not only fire but also water.

27. For, the waters of repentance are available for any that feel sincere contrition for their misdeeds."

28. Aaron replied, "I am as proud as the proverbial peacock of my acts of scriptural justice that you call 'crimes' or 'misdeeds'!

29. I am proud that I obey the Word of God in the Torah that calls for stoning to death adulterous women, homosexuals, yea, even disobedient children.

30. For, behold: My son was publicly preaching the doctrines of you Nasareans, and even claimed to utter prophecy in the name of your false Goddess.

31. I am equally proud that I led the stoning to death of my own wife; for, lo: she abandoned my bed for that of another man.

32. I am proud, proud, proud!"

33. Yahshua said, "That is why I am addressing you in this fiery manner.

34. I hope that, even now, your bubble of false beliefs might be pierced by the Flame of Truth so that you can receive forgiveness for these grievous murders.

35. For, behold: It is never too late to repent!

36. Even now, it is not too late!"

37. Aaron mocked the Lord and entered the library.

38. When he walked home that night he was attacked by robbers and killed.

39. Murdering people breeds a heavy karma, indeed.

40. Even so, the true God and Goddess are ready to forgive even murderers, but only the repentant can experience the healing balm of forgiveness.



## Chapter Seventy-Two

### Yahshua Answers the Question of a Nasarean Man in Alexandria Regarding Degrees of Nonviolence



1. A Nasarean man in Alexandria asked Yahshua, “If I see a crazed killer with an axe about to kill my child, is it ‘too violent’ if I throw a spear and kill him?”

2. Let’s say also that he has already killed one child.

3. Let us also agree that in this example the man is too far away for me to otherwise intervene to save my child from decapitation; the axe is about to fall and there is a spear leaning against the wall where I stand.

4. Would you condemn me for violence if I threw that spear to stop the killer?

5. What say you, Good Master?”

6. Yahshua replied, “If one has achieved the level of wizardry to shout ‘*drop that axe*’ with all confidence that, as if struck by a lightning bolt, that axe will fall harmlessly from his hands, then shout.

7. Otherwise, throw the spear.

8. For, you are only expected to manifest the level of nonviolence that is relative to your current level of spiritual development.

9. In the specific example you gave, a human being would do well to intervene to save the child being attacked – and other children – from that attacker, even if an act of violence were needed.

10. So, the majority at this level of the Cosmic School System – even the majority of ‘non-violent Nasareans’ – do well to throw that hypothetical spear.

11. Nevertheless, this planet is even now graced by some few that need only proclaim ‘*drop that axe*’ and *the axe would drop as if hit by a lightning bolt!*

12. For those few, it would be a sin to throw the spear, since, in their case, violence is not needed to save the child.”

13. That night, sitting beside a fire with the Lord and Lady and Their Companions,

Yohanan said to the Lord: “I heard your words in response to the question about the spear earlier today.

14. I spent the rest of the day contemplating the term ‘nonviolence’.

15. For, Nasarean Wizard or not, I am not absolutely confident that the axe would fall from the hand of the attacker according to my will and word.

16. Sure, I hope it would, but because I have not done anything like that before, I am not at all confident that my verbal command would work.

17. In fact, I suspect I would throw the spear as fast and straight as I am able.

18. I would not consider my act to be without ‘violence’, and yet it would feel appropriate considering that the likely outcome otherwise would be the slaughter of a child by an axe-wielding killer.

19. I would not feel particularly proud of the act.

20. Neither would I hang my head in shame.

21. And so I sat this afternoon and deeply contemplated the term ‘nonviolence’.

22. Will You, my friend and my Lord Christ, grace my ears – and the ears of the brothers and sisters that tonight share our fire – with Your reflections on the term ‘nonviolence?’

23. Yahshua replied, “Yohanan, you freely admit that you would throw that spear.

24. Most high-ranking Lions of Zahyen likely do not know what they would do in the exact hypothetical situation that the man today described.

25. The killer had already struck down one child and, were you wrong about your ability to stop him with the wizardly-affirmed word, the slaughter of another child would occur.

26. Your refreshing honesty is commend-

able!

27. Rules – such as Nasarean Lions not using spears – should not be broken without just and merciful cause, as in saving the hypothetical child in that exact situation described.

28. What is appropriate to one man or woman may not be appropriate to a less developed – or more developed – man or woman.

29. And what is appropriate for any person at a given stage of their own development in nonviolence may no longer be appropriate at a higher level of their ongoing spiritual development.

30. In My own case, there have been times in My life when I likely would have thrown the spear!

31. Here and Now, I would speak The Word of Command in the confidence that the axe would fall from the hands of the attacker.

32. I tell you truly, without complete confidence, the enchantments of wizards often fail.

33. But for the sake of the edification of the hearers gathered around this fire, I will speak now of some layers of complexity in the hypothetical scenario described by the man earlier today.

34. For example, your ability to speak the word and cause the axe to fall harmlessly is not only dependent on *your* life-condition, but also on the condition of the other being: the killer.

35. What if he is literally deaf and cannot hear your voice?

36. And some are not literally deaf but are in a condition whereat your voice will not alter their immediate action.

37. The way I feel about Myself is that deep within I would know the reality of the given moment and act spontaneously and appropriately.”

38. Yahshua said to the assembled Companions: “Yes, let us contemplate, as did Yohanan, the term ‘nonviolence’.

39. Typically, in the most general sense, when we speak of ‘violence’ what do we mean?

40. We think of some sort of physical intervention, such as a club on the head or a knife to the gut.

41. We think of the military intervention of armies with force of arms.

42. Criminals or armies might use the mere *threat* of violence to achieve their ends; if so, is that a form of violence?

43. If a ruler starves his people while he and his family grow fat, is that a form of violence?

44. Are there forms of violence that are as evil as the knife – and do damage on a far wider scale than a knife – but are not so obvious?

45. What are some of the subtle forms of violence?

46. When we contemplate these and similar questions, we realize that even when we speak about *obvious* forms of violence and the concept of ‘nonviolence’, there are different degrees of ethical rightness and wrongness.

47. A spear to the belly of a child-killer that is about to swing an axe and kill yet another child, while undoubtedly violent, is an ethically superior act of violence than the swinging of that axe by the attacker.

48. That proves that there is a scale of ethics in relation to violence.

49. “When we use violent intervention to save a child from an attacker, most will agree that it was an ethically acceptable use of violence, even while acknowledging that some highly developed humans might use less violent powers, such as the Word of Command.

50. Then come the gray areas, like the ongoing debate by philosophers on the theory of ‘appropriate warfare’.

51. One can imagine that there might be group examples – between nations or villages – similar to the scenario of the child and spear.

52. For example, an army unjustly invades a village and begins killing and raping; is it then acceptable to use swords and spears to defend the women and children of the village?

53. Examples like that are why philosophers spend years debating what constitutes a 'just war'.

54. If one army is raping and pillaging not your own but a far away village, is it righteous for normally nonviolent men to arm themselves to intervene on behalf of that far away village?

55. I say that the answer is that each human, and each group of humans, will do the degree of violent intervention that relates to their level of spiritual development and their sense of appropriateness in each situation.

56. I say also that the types of violence are many, subtle and complex.

57. And I say that many of my dearest friends would throw that spear to stop the child-killer and that I would gladly fellowship with them afterward.

58. I would do so and would not feel that their vibration is dark.

59. Yet if I were to dine with the child-killer after his deed, though My Universal Love includes all Beings – including him – I would experience his vibration as dark and creepy.

60. I am just being honest with you!

61. The 'Messiah' that stands before you has come as a Son of Mankind!

62. And as a Son of Mankind, I prefer the company of freedom-fighters with swords to that of those who use violence for selfish reasons.

63. But the sweetest of human vibrations that I have ever experienced is when I have been in the presence of those with the degree of spiritual development to speak the words, 'Drop that axe', in the accurate confidence that the axe will harmlessly fall to the ground!

64. But few humans in each generation have reached that level, and each must do what is most appropriate at their level of development.

65. "In this moment, I honestly believe that I would speak the word and the axe would fall from the hands of the attacker.

66. Even so, I do not expect the majority

of humans to demonstrate that degree of development.

67. Absolute nonviolence is not obtained in the human body, but each Nasarean should make a reasonable effort to make ongoing progress in nonviolence.

68. Those that make reasonable progress in nonviolence as a human being will graduate to become angelic Cherubim.

69. Even then, there will still be further steps to be made in the ongoing process of development in progressive degrees of nonviolence.

70. So, the key thing in regard to the ethical questions related to the various degrees of violence is, I believe, our own answer – each of us – in any given moment to the question: Am I living up to my current level of spiritual development and taking the next steps that I am ready for, or am I stumbling downward?"



## Chapter Seventy-Three

### Yahshua's Sermon To The Nasarean Ascetics of Alexandria



#### Including

#### *Seven Precepts of the New House of Eden Of The Lord Christ and Lady Christ*

1. Two Nasarean mothers came unto the Lord and Lady with heavy hearts.
2. The first mother spoke, saying, "Behold: my elder son was a passionate ascetic.
3. Truly, he was a devoted Nasarean, but he felt called to extreme asceticism.
4. Though the Nasarean dietary path requires only that one abstain from animal flesh, he felt called to go further.
5. He quoted the verses of the Megillah that declare: *'Behold: Before the fall of man, his body was ethereal and needed not such food as fermented dairy.*
6. *After the fall, the righteous may eat dairy and eggs, but will not eat flesh.*
7. *Ascetics may abstain from dairy and eggs for a time or entirely, but should not boast or glory in their asceticism.*
8. *Some ascetics will eat only fruits and nuts and wander without home, healing and teaching; their path is blessed but is for the few, not the many.'*
9. He felt called to do the latter, to be an ascetic that eats only fruit and nuts.
10. Thus it was that he fasted often and ate only fruit and nuts.
11. But, lo: Last year he died while doing a long fast.
12. I know he ascended unto Elkush, but my heart nevertheless grieves.
13. He was still a young man.
14. Is it right that one fast – even an ascetic – to such an extreme as to damage the body that is a gift from Elohim?"
15. Before Yahshua answered that woman, the second woman, a friend of the first, spoke: "My son also is inspired by the same verses to be among the few ascetics.
16. He wishes to return to the ethereal body that was before the fall of man.
17. Yea, and he desires to do the least harm possible to other creatures, wherefore he will not eat the fermented dairy or eggs, though they are permitted.
18. For noble reasons he fasts often, and he eats only fruits.
19. At first, I was proud of my son.
20. For a few years he seemed healthy and his eyes were bright.
21. Now, however, I am concerned.
22. For, behold: He shows signs of malnutrition.
23. His teeth break and fall from his mouth.
24. He is overly thin.
25. He has pain in his extremities.
26. Worst of all, he has become extremely nervous with hellish anxiety.
27. Nevertheless, he persists in the diet of the ascetic, blaming his pains and nervous condition on other things.
28. Lo: he seems unable to reason correctly.
29. And whereas his eyes once revealed spiritual light, now they burn with fanaticism.
30. Wherefore I ask: is the path of the ascetic truly blessed?"
31. With compassion, Yahshua and Miriam ministered unto the women.
32. Because their conversation was private and confidential, I, Sarah also called Jahleel, will skip to what happened afterward.
33. After meeting with the women, the Lord sent forth an 'epistle' – a 'letter' – unto the Nasarean ascetics of Alexandria and other regions of Egypt.
34. The epistle asked those Nasareans of the ascetic path to gather with Him and Miriam near Lake Mareotis on the first Sabbath of the following month.
35. Behold: here follows *Yahshua's Sermon to the Nasarean Ascetics of The Region of Alexandria.*
36. Miriam began the morning service by

leading the group in Hatha Yoga, a Song Circle, and the lighting of the candles of The Sevenfold Peace.

37. She then asked Yahshua to preach the sermon.

38. Yahshua said, “BLESSED are the ascetics of Yesar’el, for they are called to asceticism for the sake of love and heavenly ascension.

39. “BLESSED are the ascetics of Yesar’el, for they are called from within to a life of spiritual discipline beyond what is required.

40. “BLESSED are the ascetics of Yesar’el who will now accept the yoke of the following *Seven Precepts of The New House of Eden in The Lord Christ and Lady Christ*.

41. “Behold: those Seven Precepts of the New House of Eden are as follows.

#### The First Precept:

##### Our Definition of Dietary Asceticism

42. “In the context of Nasarean dietary practices, *asceticism is the intentional practice of more extreme forms of the meatless diet than required by Nasarean doctrine*.

#### The Second Precept:

##### There Are Different Degrees of Dietary Asceticism Including Degrees of Risk Related to Duration and Variety

43. “Once you understand the definition given in The First Precept, *understand also that there are different degrees of risk of harming oneself related to the duration and variety of any particular act of dietary asceticism*.

44. “Obviously, fasting on water for only one day at a time is less risky than fasting on water for twenty days.

45. Likewise, fasting on water for twenty

days is less risky than fasting on water for forty days.

46. And fasting on broth or juice for seven days is less risky than fasting on water for seven days.

47. Also: A vegetarian diet that includes – but not to excess – some dairy and eggs is, for most persons, less risky than a fruitarian diet or other extremely ascetic forms of the vegetarian diet.

48. Even so, a short-duration ‘Cleansing Diet’ that includes no dairy or eggs and emphasizes raw foods, cleansing teas, and reduced quantities than normal, can be done with little risk and positive results for most people.

49. And yet that same ‘Cleansing Diet’ harms many persons if it is carried on too long in duration.

50. To be an appropriate act of dietary asceticism, that act should not result in harm to oneself, physically, emotionally, mentally, or spiritually.

51. The Lord Christ and Lady Christ do not rejoice over nervous disorders, neither do we give Our blessings to practices that cripple or otherwise harm the body.

52. We do not want Nasarean ascetics to harm themselves even if their dietary asceticism is practiced for noble purposes.

53. Wherefore this second precept declares: Be aware of the different degrees of risk related to different durations and different varieties of dietary asceticism.

54. The Second Precept involves deeply contemplating the different degrees of risk of any particular dietary practice, and that includes educating yourself in regard to those risks.

#### The Third Precept:

##### Err on The Side of Caution

55. “Even when you have made a good effort to educate yourself on the degrees of risk related to various dietary practices, *err on the side of caution*.

56. Many persons have believed some dietary practice to be helpful, only to later learn that it was actually harmful.

57. Again I say, when it comes to extremely ascetic dietary practices, *err on the side of caution*.

The Fourth Precept:  
Some Choose Dietary Asceticism  
For Noble Reasons

58. “Some persons – not all – choose some form of dietary asceticism for a noble reason.

59. One example of a noble reason is the intention to eat as nonviolently as one can *without harming oneself*.

60. Another noble reason would be the intention to eat in a manner that enables more persons to have enough to eat.

61. Another noble reason would be to cleanse and purify the body, knowing that it is the temple of your soul.

62. Yet another noble reason to practice dietary asceticism is the belief that the practice is healthy or healing.

63. The problem that I have seen is that many of those that begin ascetic dietary practices for noble reasons, when they begin having obvious symptoms of harm, deny the dietary link and continue the ascetic practice for far too long, sometimes even unto becoming crippled or suffering premature death.”

64. At this point in His talk to the assembled ascetics of Alexandria, the Lord paused his giving of the precepts and told them about the two Nasarean mothers that had recently approached Him about their sons both having been harmed – one of them having died – by being overly zealous in their asceticism.

65. “Even though both boys were noble in their original intentions,” Yahshua explained, “they became over-zealous and unreasonable, not recognizing their folly even when it was pointed out.”

66. The Lord said, “Some do not choose dietary asceticism for noble purposes, but to puff-themselves-up by glorying in their supposed superiority over others.

The Fifth Precept:  
A Significant Factor Regarding Why One  
Person Might Be Harmed By A Particular  
Act Of Dietary Asceticism And Another  
Person Might Do Fine

67. “Keep in mind the following significant factor: Our different family-lines – the unique bloodlines of our forefathers and foremothers – result in unique dietary needs and, importantly, different capabilities in regard to what each of us can and can’t do dietarily without harming ourselves.

68. What one person can do without harm, another might be harmed by.

69. For example, I am from a family-line that has accomplished the dietary practices of The House of Eden – the Edenites – for seven generations.

70. As a result, I can safely practice a more ascetic diet than a first-generation vegetarian from a meat-eating family-line.

71. That puts Me in an odd predicament: People know that I have done long water fasts without harm and want to emulate Me by doing a long fast of their own.

72. They do not realize that what I, as a seventh generation child of The Order of The Immaculate Conception, can safely accomplish might not be safely accomplished by one whose family-line has not long been vegetarian.

73. “Before the fall of man in Old Eden, the human body was more ethereal than today.

74. In that era before the fall, only fruit was needed to sustain the body.

75. Then, for a period of time even after the fall of man, the human body was not as far removed from the ethereal body as it is today.

76. Wherefore dietary practices that today constitute *extreme* asceticism, were, in the early days after the fall, only *mildly* ascetic.

77. With every generation that has passed since then, the human body is further removed from the ethereal body of Eden.

78. Thus, dietary practices that were mildly ascetic in Eden are now extreme.

79. So, though you read in the Megillah about extreme fruitarians in the era just

after the Fall, do not assume that what for them was harmless asceticism is also harmless for you.”

The Sixth Precept:  
Appropriateness of Particular Acts  
of Dietary Asceticism According to  
Different Ayurvedic ‘Doshas’ in  
Different Stages of The Human Lifespan

80. Yahshua continued His talk, saying: “Because I have so recently spent seven years in India, I now frequently use key Sanskrit words in My talks and teachings, especially in describing My versions of Essene Yoga and Nasarean Ayurveda.

81. When I do that, I like to make clear what those Sanskrit words mean in Nasarean Hebrew.

82. For example, in this Sixth Precept, I will give you the Nasarean equivalents for the Sanskrit Ayurvedic names of The Three Doshas that directly relate to – but are not limited to – Dietary Practices.

83. “One cannot rightly understand wise dietary practices for oneself or others without a good understanding of The Three ‘Doshas’, which are The Three ‘Main Types’ of dietary constitutions.

84. The Sanskrit names for The Three Doshas are: Vata Dosha, Pitta Dosha, and Kapha Dosha.

85. The Nasarean equivalents are The Three Creative Letters that are described in *The Book of Mattanah: Nasarean Genesis*, within *The Holy Megillah*.

86. Those Three Creative Letters from Nasarean Genesis are: *Alef*, which symbolizes *Primal Air*; *Shin*, which symbolizes *Primal Fire*; *Mem*, which symbolizes *Primal Water*.

87. *Alef* as *Primal Air* correlates with the *Vata Dosha* (Vata Type) of Sanskrit Ayurveda.

88. *Shin* as *Primal Fire* correlates with the *Pitta Dosha* (Pitta Type) of Sanskrit Ayurveda.

89. *Mem* as *Primal Water* correlates with the *Kapha Dosha* (Kapha Type) of

Sanskrit Ayurveda.

90. “The appropriate dietary practices of each person should be based on an awareness of both the predominant and secondary dietary Dosha of that person.

91. Teachers and healers can help one identify their particular Dosha profile, but, eventually, a Nasarean yogi should understand the Doshas so well as to be able to recognize them in himself/herself.

92. Each person is predominantly associated with behavior – and dietary constitutions – primarily linked with one of The Three Doshas: *Vata Dosha*, *Pitta Dosha*, *Kapha Dosha*.

93. Also, each person is a mix of some portion of all three Doshas; the predominant Dosha of a person is listed first, the ‘secondary’ – ‘second-most-dominant Dosha’ – of each person is listed second.

94. For example, a person mostly Vata dominant and secondarily Pitta dominant is referred to as being *Vata-Pitta*.

95. Another example: A person that is mostly Kapha dominant and secondarily Pitta dominant is referred to as being *Kapha-Pitta*.

96. In each of those two examples, the missing third Dosha is considered to be in third place in dominance, never considered entirely absent.

97. The Doshas do not just apply to dietary appropriateness for different human beings of different Dosha Profiles; rather, the Doshas – symbolized by The Three Creative Letters of Mattanah – apply to everything.

98. Here we focus on the *dietary aspects* of the Doshas simply because that relates to our topic at hand: The Appropriateness of Particular Acts of Dietary Asceticism by Particular Individuals at Particular Times.

99. “Your diet should be based on an awareness of both your primary and secondary Dosha, and a diligent study of the dietary practices that are best suited for each Dosha.

100. For example, a fat person with a

sluggish constitution might do better to fast and eat raw foods – to perform dietary asceticism – than would a skinny, high-strung person prone to nervousness.

101. Each Dosha Type has a particular set of likely personality traits associated with it and is also associated with particular recommended dietary practices that help balance and optimize a person of that Dosha Type.

102. All of the above is true of both Nasarean Ayurveda and Sanskrit Ayurveda, even when we use different words that mean the same thing.

103. “So, a Nasarean that is high-strung and skinny, is not typically a good candidate for extreme dietary asceticism, at least not long-term.

104. But even that high-strung, skinny person – often a very spiritually oriented and psychically gifted person – a typical Vata Dosha Type – might practice occasional acts of dietary asceticism as short-term periodic yogic ‘Tapas’ or ‘Spiritual Disciplines’.

105. “It may be more appropriate for a young-adult Nasarean yoga student, after achieving full growth, to practice more intense yogic Tapas – including acts of dietary asceticism – for a period of a year or two, than for a teen or a working householder yogi with small children to do the same.

106. So, the information on Dosha Types must be implemented appropriately in awareness of the different needs and challenges of the various phases of the human lifespan.”

#### The Seventh Precept:

#### Edenites Need Not Be Extremely Ascetic to Fulfill The Main Purpose of The New House of Eden of The Lord and Lady

107. Yahshua then spoke the Seventh Precept.

108. He said, “The main purpose of the New House of Eden is to encourage a more

natural lifestyle than is the norm in this era – or whatever era into which a person is born – in service to Goodness, according to what is appropriate in each moment and each phase of our life.

109. Aside from some appropriate periodic yogic Tapas, an Edenite – a member of The New House of Eden – need not practice extreme dietary asceticism.

110. Edenites are noted for including some wild plants in our vegetarian diet, eating and living more naturally than most non-Edenites of our generation.

111. We are Nasareans that feel called to live a more natural, Eden-like lifestyle, than is typical in whatever era that we live.

112. Those Edenites that understand all Seven Precepts and choose to be long-term Nasarean ascetics because they are truly called to that path and feel that, for them in particular, that path can be walked without harming themselves or others, may freely walk that path.

113. But that path is for the few, not the many, and not everyone that embraces that path does so with proper motives or proper awareness.

114. These Nasarean ascetics are typically found living like hermits in the forest or other wilderness regions, or wandering rural roads, not working jobs in a town or raising a family, though some previously were householders and raised a family before retiring into the wilderness, often after the death of a spouse.

115. Besides young adulthood prior to being a householder, the other most appropriate phase of life to practice asceticism is generally the last few years – or last months – prior to letting go of the physical body in what is called ‘death’ but in truth is but a ‘transition’.

116. Those last months or years might come after a joyful period of retirement and being a householder-Grandparent, until you sense that the time to let go of your physical body is near.

117. That is an auspicious time to move into a phase of enhanced yogic Tapas including increased dietary asceticism.

118. In your latter years, you are typically less physically active.

119. It thus is appropriate to eat less food, and that will improve the digestion of what you do eat.

120. “You have now been given *Seven Precepts of The New House of Eden of The Lord Christ and Lady Christ*.

121. “I will end this talk now with some words regarding fasting as an ascetic practice.

### Some Words on Fasting

as

### An Ascetic Practice

122. “Fasting by Nasareans is self-chosen.

123. The House of Eden will never compel anyone to fast.

124. “If you fast, it is best not to declare that you will fast some certain number of days.

125. Simply abstain from eating until you feel it is appropriate to eat.

126. “And when you fast, do not show-off your asceticism.

127. Fast in your home or in nature, with as little company as practical.

128. In truth, most folks are not pleasant company when they are fasting.

129. They tend to become short-tempered and a bit – or more than a bit – grumpy.

130. “When you fast, let the Angels of Sun, Air, and Water, kiss your skin, and spend some time standing barefoot on the soil of Mother Earth.

131. The more Angels of The Tree of Life that bless your fast the better.

132. “These words on fasting should be interpreted in the light of those *Seven Precepts*, taking into account the information on family-lines, Dosha Types, stages of the human lifespan, and all the rest.

133. “In light of the story I shared about the two concerned mothers, you can clearly see that some persons – such as their sons – seem unable to correctly identify the point at which their dietary asceticism – including fasting – has gone too far and become harmful.

134. Let that fact be for you a warning not to make the same mistake!

135. “Blessed be every Nasarean ascetic that takes to heart and sincerely responds to the *Seven Precepts of The New House of Eden of The Lord Christ and Lady Christ*.

136. “Peace be with you all!

137. We will now share a meal prepared by Miriam, and tonight let us sing and make music by the fire!

138. I, for one, feel like some dance music!

139. Let no one have cause to consider Nasarean ascetics to be brittle party-poopers!”

140. Everyone laughed, and even the most ascetic souls in the assembly gave up any idea of fasting this day; for, behold: Who in their right mind would turn down a meal prepared by the hands of the Lady Christ Jannah come in human flesh?



## Chapter Seventy-Four



### The Lord and Lady and Their Companions Meet John the Baptizer and His Students at Ein Gedi Featuring: *Sermon on the Cliffs Above Ein Gedi*

1. At the culmination of Their ministry to Yesar'el and just prior to the initiation of Their ministry to Yisra'el, the Lord and Lady, as They had previously promised, returned from Alexandria to the cliffs above Ein Gedi near the Dead Sea to meet the remnant prepared by John the Baptizer.
2. After bathing upon arrival, the Lord and Lady gathered with Their Traveling Companions, and with John and his Nasarean trainees, on the cliffs above Ein Gedi.
3. Of the fifty or so that had accompanied John to Ein Gedi after the baptism of the Lord and Lady, thirty-three remained and had been initiated as Aaronite converts to the Nasarean Religion of The Essene Way.
4. Together, John and his thirty-three students numbered thirty-four.
5. They had been trained by John not only as Nasareans, but also to assist the Lord and Lady in Their outreach ministry to the Aaronites of Yisra'el.
6. John the Baptizer spoke first, saying: "Thirty-two of the thirty-three I will vouch for, the other I suspect is here under false pretense."
7. Yahshua and Miriam gazed upon the thirty-three students of John, looking deeply into their souls.
8. Looking into the eyes of one called Judas the Sacarii,<sup>1</sup> Yahshua and Miriam perceived

- that he was the one of false pretense.
9. Judas was known as a zealot revolutionary of the Sacarii – the assassin/terrorist wing of the Aaronite zealots that were in armed rebellion against the Roman occupation – but in truth he had infiltrated the zealot movement – and now the Nasareans – on behalf of an Aaronite businessman who cooperated with the Roman army in exchange for payment.
  10. Even so, Judas had no particular loyalty to that businessman, being available for hire to anyone that would pay his price.
  11. Having noted the one of whom John the Baptizer spoke, Yahshua and Miriam said nothing of it.

#### The Beatitudes of Blessing of Yahshua and Miriam And The Sermon Upon The Cliffs

12. Yahshua played His flute in accompaniment to Miriam's harp.
13. Then Grandmother Rose, accompanied by the drumming of several of The Companions of The Lord and Lady, led the group in the singing of The Seven Words of Opening.
14. Now that Rose no longer served as Yaiyrah in Alexandria, the Companions called her Grandmother Rose.
15. For, lo: Rose was the Grandmother of

<sup>1</sup> 'Sacarii' means 'Assassin'. A 'Sacarii' is an assassin affiliated with the 'Zealot' movement within Aaronite Judaism. These Zealots represented a violent uprising against the Roman occupation. Their violent acts included targeted assassination of key members of the Roman occupation. Judas the Sacarii ('Judas Iscariot') was an assassin-for-hire, willing to take jobs from whomever would pay him.

the Lord Christ, and a venerated spiritual ouldress – a ‘Spiritual Grandmother’ – of the Nasarean Religion of the Essene Way.

16. Then Yahshua spoke, saying:

“BLESSED in spiritual health are those that, in the spirit of true contrition, perform Sevenfold Repentance;<sup>2</sup> their mourning shall be transformed into bliss.

17. “BLESSED are the gentle and humane ones that eat no flesh; they will inherit the earth from the spoilers and will create a garden paradise.

18. “BLESSED are they who purify themselves in the Essene Way, body, mind, and soul; they shall recognize Yah in All and birth the Christ in the manger of their heart.

19. “BLESSED are they who live and teach the Sevenfold Peace; they are the faithful Children of God and Goddess and are crowned by Yah.

20. “BLESSED are they who become the Merciful Hands and Feet of Elohim on Earth; they dwell not on mercy for themselves yet shall receive it a hundredfold.

21. “BLESSED are those disciples that are sincerely humble; they will not be found obnoxious by those in their presence.

22. “BLESSED are those disciples that do not whine and complain but instead remain cheerful and positive; they are a joy to be around and increase happiness within and around.”

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23. After Yahshua spoke His Seven Beatitudes of Blessing, Miriam spoke Her Seven Beatitudes of Blessing.

24. Miriam said:

“BLESSED are they who come to the Essene Way in the mode of an empty cup; they are fit to receive the Water of Life.

25. “BLESSED are they who, having been instructed in Essene Yoga, practice it faithfully; like Enoch, they will find their home in the Center of the Tree of Life surrounded by Angelic Cherubim.

26. “BLESSED are they who, having been instructed in The Sevenfold Peace, not only acknowledge its wisdom but also live it; they shall experience inner peace and radiate that peace into their environment.

27. “BLESSED are they who share the Essene Way with those in distress; they shall find themselves atop the Mountain of Peace.

28. “BLESSED are they who leave the Mountain to serve in the dark valley; the Mountain will go with them, as them, and light their way.

29. “BLESSED are they who walk in light through the valley of darkness; they themselves are Living Candles of The Essene Way.

30. “BLESSED are those disciples that freely share Merciful Love; they attract every good thing.”

² *Sevenfold Repentance* refers to a Nasarean practice linked to the seven primary ‘chakras’ or ‘sefirot’. One by one, each chakra is reflected upon, with deep consideration of whether one has been misusing, or using well, each chakra. One feels contrition for, and repents, any realized misuses of the energies related to the seven chakras, thus the term ‘Sevenfold Repentance’. This practice not only can be linked to a significant moment like immediately before a baptism, but also can be repeated periodically thereafter, even as frequently as each Sabbath or each night before bed.

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31. After Her Seven Beatitudes of Blessing, Miriam said: “Receive now the words of the Lord Christ Yahshua.”

32. Yahshua said, “Those that know and manifest all of *The Beatitudes of The Lord and Lady* just pronounced, cannot be truly harmed.

33. After all, what can be done to a soul that is in Love Consciousness?

34. Can you truly harm such a soul?

35. Even if an evil one kills your body, behold: he cannot harm your soul!

36. “I come to you as a Priest of the Nasorean Religion of the Essene Way, and Miriam is a Priestess of that Way.

37. As you know, Our religion is persecuted by the Aaronites and Romans alike.

38. They persecute Miriam and I, and so will they persecute Our disciples.

39. If you fear not those who can kill your body but cannot harm your soul, you may stay for this training.

40. Those in fear of worldly persecution or bodily death should flee now.

41. For, lo: certain worldly authorities even now seek My arrest and death.”

42. Yahshua paused and waited, but none of the assembly left.

43. The Lord again spoke: “Know that ‘My Gospel’ is ‘The Gospel of the Lord and the Lady’.

44. Wherefore I say unto all who wish to be My disciples: ‘Only those that fully receive the Lady Christ fully receive the Lord Christ’.

45. Open yourself equally to the Lady Christ Miriam!

46. I tell you truly, Miriam the Magdalene was My wife even before this lifetime, yea, even before the birth of this world!

47. We are co-Messiahs looking for co-workers!”

48. The Lord said, “Come unto Us, all who are weary of the ways of the fallen world!

49. We will teach you the ways of the heavenly realms.

50. Take Supernal Love as your Yoke, and express that in this world as disciples of the Lord Christ and Lady Christ in Our Nasorean Religion of The Essene Way.

51. That religion is Our Yoke.

52. Embrace Us – both of Us – in The Four Pillars of Discipleship.

53. Receive *The Holy Megillah: Nasorean Bible of The Essene Way*, for that is Our Bible by which We train Our disciples in Supernal Love.”

54. Yahshua said: “Free yourselves of narrow-mindedness so that you will be fertile fields for the heavenly seeds that are the words of Miriam.

55. Receive now the words of the Lady Christ Miriam.”

56. Miriam said: “You have been yoked to false masters!

57. Throw off the false yoke and experience The Yoke of The Gospel of the Lord Christ and Lady Christ.

58. We force none to take Our Yoke.

59. We force none to become Our disciples.

60. We will teach you Our Saving Way – Essene Yoga – if you truly want to be taught.

61. If not, leave now, with no condemnation or negative judgment from Us.

62. For, each person must answer their own inner calling.”

63. Miriam paused, and seeing nobody depart, continued to speak.

64. “Those that become Our disciples must be willing to continue learning for the duration of their life, step-by-step, initiation by initiation.

65. For, lo: the levels of initiation within Our Mystery School, yea, and within life itself, are many.

66. We are ‘Nasareans’ not because we are ‘perfect’, but because we live and teach The Way of ‘Ascension’ via The Four Pillars of Discipleship in Essene Yoga.

67. That ‘Way’ is ‘The Essene Way’, which

is the Way of Holistic Wellness in Supernal Love as Hands of Merciful Kindness, The Hands of Christ.

68. The Hands of Christ serve Yah, Jah, and Jahlah, the First Holy Trinity, by serving Their creation.

69. Nasareans reach low to raise others up, remaining humble and always willing to continue learning.

70. For, behold: at each level of ascension on The Golden Spiral Ladder there are new lessons to learn and continued opportunities for spiritual growth.”

71. Yahshua spoke next, saying: “Until you discard false beliefs, you are not able to know the truth.

72. Until then, you are in the shadow of darkness and death!

73. Until then, you are spiritually blind!

74. Until then, there is much weeping and gnashing of teeth!

75. Unless you empty yourself of false beliefs, you have no room for true beliefs.

76. Be open to higher insights.

77. Do not cling to previous beliefs if higher insights are now available.

78. “The first recommendation of the Lord and Lady to anyone that is not experiencing Heaven within is this: ‘Repent: for Heaven is now at hand.’

79. Heaven is ‘at hand’ because it is available now.

80. Repent any misdeeds and false beliefs that have, until now, prevented you from experiencing heaven within.

81. Recognize them, understand them, say goodbye and let them go!

82. That can be symbolized in the form of a ritual, such as baptism with water or anointing with oils.

83. Such rituals are typical of initiation into a Mystery School, but know that repentance is an ongoing internal process of progressive enlightenment.

84. That is why Mystery Schools also typically link such rituals to initiation into each higher section of the school.

85. Do not be overly dogmatic about the

particular details of initiation rituals; if you do, your dogma becomes another false belief to recognize and discard.

86. Use the oils and waters that are at hand; the real magic of the ritual is what occurs within the initiate.

87. Even so, when available, there are certain oils recommended within Our Mystery School for various rituals that you will be taught.

88. But know this: If you want to repent here and now, a tub of bathwater that is available – or a sprinkling of drops from a water cup – is more suitable than a mountain spring that is not at hand.”

89. Yahshua continued: “When you know the True Dread – which is the initial fear that arises from a new and deeper recognition of the stench of your own most severe sins – relax.

90. For, lo: the True Dread exists only to bring you to the moment of clarity in which you repent in sincere contrition and are born again in the Healing Waters of True Forgiveness in Merciful Love.

91. Unless you do an honest Self-Inventory – such as Sevenfold Repentance – and repent your previous sins, you cannot rise unto New Life as a Forgiven Disciple of Christ.

92. That washing-away of your previous sins in Divine Forgiveness so to rise as a newly born Disciple of Christ is symbolized in the initiatory rite of Baptism.

93. The Waters of Forgiveness are always at hand!

94. Even so, forgiveness is linked to authentic contrition and repentance.

95. Wherefore I say, repent authentically!

96. “Behold: it is easier for a fat man on a fat camel to pass through that narrowest part of the trail that leads up to these cliffs – that narrowest part is called ‘The Eye of the Needle’ – than it is to recognize and discard false beliefs.

97. If it sounds easy to give up your false beliefs, that is because you know not what are the false beliefs that you must give up!

98. “Truly, many will delude themselves into believing that they are Forgiven Disciples of Christ when, in truth, they have not yet recognized and repented either their sins or their false beliefs.

99. Many will say to Me when I return to this world in the Last Days of The Great Harvest: ‘Lord, Lord, in your name I conquered!’

100. Yea, Lord, in your name I killed!

101. And in your name I ran prisons!

102. And in your name I amassed material wealth!

103. And in your name I ruled nations!

104. And in your name I made weapons!

105. And in your name I defeated nature!

106. And in your name I preached and prophesied and ministered!’

107. And I will reply: ‘You have not yet known Me!

108. Nor do you practice or even preach My yoga.

109. Yea, you may have proclaimed My name, but your beliefs and deeds are far from Me.

110. Our true disciples are those that sincerely take Our Yoke – Our Essene Yoga Teachings and Practices – and diligently progress on that path.

111. Those disciples live in Us, and We live in them.

112. That is the nature of what in India is called, ‘The Guru-Disciple Relationship’.

113. Lo: Even after I ‘drop’ My human body, even after Miriam the Magdalene drops Her human body, anyone that accepts Our Saving Teachings – Our Yoke – and becomes a sincere, diligent student and continues on in persistence and demonstrates consistent loyalty so as to become a Highly Trusted and Wise Friend, that one – regardless of the era in which they live – may become a higher-ranking disciple of the Lord and Lady than one that lives now and ‘knows’ Us in person but is not very sincere, diligent, persistent, or loyal.

114. Wherefore I say, the old adage is true: ‘Though you start first, you may finish last,

unless you are persistent.’

115. Never underestimate the value of persistence!

116. “Behold: The path that leads from darkness to spiritual enlightenment will at first seem very narrow and challenging.

117. But as you diligently persist, Our Yoke – the Yoga of Yahshua and Miriam – will seem wide and freeing, and your former lower way of life will seem narrow and confining.”

118. Miriam spoke next.

119. The Lady Christ said, “Free yourself of false opinions asserted with force; yield to higher truth.

120. Be thou penetrated by beams of Supernal Light!

121. Yea, be thou filled with spiritual enlightenment!

122. Do this in remembrance of Us.

123. But also do this in remembrance of your True Self.

124. “Free yourself of narrow confines; be thou limitless!

125. Do this in remembrance of Us.

126. But also do this in remembrance of your True Self.

127. “Free yourself of ignorant prejudices; be thou liberated from that slavery.

128. Do this in remembrance of Us.

129. But also do this in remembrance of your True Self.

130. “Free yourself from painful imbalance; unite the feminine with the masculine within you and around you.

131. Do this in remembrance of Us.

132. But also do this in remembrance of your True Self.

133. “Free yourself of arrogance; be thou relieved of that burden.

134. Do this in remembrance of Us.

135. But also do this in remembrance of your True Self.

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136. "Free yourself of guilt and receive forgiveness; you now know how.

137. Do this in remembrance of Us.

138. But also do this in remembrance of your True Self.

139. "Free yourself of death; life is within you and around you.

140. Do this in remembrance of Us.

141. But also do this in remembrance of your True Self."

142. Yahshua spoke next, saying: "You, Our True Disciples, are truly blessed.

143. Even so, fools will call you foolish.

144. I will be called worse, and so will My Lady, My Love.

145. I will be called a false prophet and cult leader, and Miriam will be shunned and called a whore.

146. Yea, every kind of false accusation shall be thrown at the Lord and Lady!

147. If worldly fools mock the Lord and Lady, know that they will also mock you, Our True Disciples.

148. If worldly fools do not mock you, know that you are not following the Lord and Lady!

149. "Lo: you will continue to be trained in the Way of the Lord and Lady; but one thing cannot be taught: Loyalty. 150. Yea, the greatest disciple is he or she that remains loyal to the Lord and Lady even when that loyalty causes worldly hardship.

151. Your reward is Heavenly Consciousness regardless of physical location.

152. Cultivate loyalty as you would a rare and heavenly flower.

153. For, indeed it is!

154. "Yea, blessed are you even when former friends and family separate themselves from you, or mock and speak evil of you due to your devotion to the Lord and Lady and Our Nasorean Way.

155. Give thanks and dance with the Angel of Joy when you receive worldly

persecution!

156. For, behold: every true prophet of God and Goddess has been mocked and persecuted by the fools of the world.

157. What is a fool?

158. A fool is a person that is ignorant of his or her true nature, ignorant of what is truly occurring in the world, ignorant of the spiritual laws of the universe, ignorant of God and Goddess, yet, rather than be in humility before those who are not ignorant of these things, mocks and injures those who do understand, and asserts his or her false opinions as if they were true.

159. The forefathers of the fools that now mock you mocked the true prophets of past generations.

160. "I tell you truly, when a wise man or woman is told of the Essene Way, they will embrace it like a loyal spouse.

161. But when a fool is told of the Essene Way, he will mock it.

162. If the fool does not mock the Essene Way, know that you have not truly spoken of the Essene Way.

163. "I say unto you: love and bless not only your friends that love you, but even the fool that persecutes you!

164. If he insults you to your face, forgive him his ignorance and do not strike back with equally bad behavior.

165. Likewise, if while walking on a mission for the Lord and Lady, people scream insults and curses at you, do not scream insults and curses in return.

166. Bless them, smile compassionately, and continue on your path.

167. Return good behavior for bad behavior.

168. Does not Mother Nature give the good gift of water to both the wise man and the fool?

169. Even so, do not reward bad behavior in a manner that encourages more of it.

170. Be appropriate in each instance.

171. "Behold: you are volunteering to go on the road and promote The Ministry of The Lord and Lady to Yisra'el.

172. Thus you are sacrificing your personal

lives for the greater good of Yisra'el.

173. The sacrificial cult salts their sacrifices in order to preserve the meat; so, if you are to preserve your sacrifice, you must salt yourself!

174. Yea, you must salt yourself with a heavy dose of tolerance!

175. Tolerance is the salt of the saints!"

176. After those words of Yahshua, Miriam read the following words from *Mattanah: The Nasarean Book of Genesis*, a section of *The Holy Megillah*.

177. "Yea, Nasarean 'Halikah' [The Nasarean 'Path'] is communicated to Seekers.

178. The true Seeker will become a Disciple.

179. The loyal Disciple will become a Friend.

180. Behold the Four Pillars of Discipleship:

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

181. "Behold: the Four Pillars support the roof.

182. And the name carved on the roof is FRIENDSHIP.

183. Many Seekers approach the Lord and Lady; few persevere unto Friendship.

184. "Behold: Elohim, your Lord and Lady, did create all the children of the Mother Ovum, according to the will of Jah-Jah.

185. But We force none to become Our disciples.

186. Yea, each is free to embrace or reject the Lord and Lady.

187. 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.

188. This is rejection by REBELLION.

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

190. 3) One may be deceived to believe our relationship is other than it is.

191. This is rejection due to DECEPTION.

192. 4) One may be unaware that we have any relationship.

193. This is rejection by IGNORANCE.

194. 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.

195. This is acceptance by FAITH.

196. 6) One may be aware of our relationship and regard it lovingly with acceptance of the True Halikah.

197. This is acceptance by DISCIPLESHIP.

198. 7) One may be aware of our relationship, regard it lovingly, and persevere with the Halikah as a disciple unto Twinship as a Co-worker in the Family of Christ.

199. This is acceptance by FRIENDSHIP.

200. "Those who reject the Lord and Lady are not rejected by the Lord and Lady.

201. We love them and will reach out to them with Our hands of mercy.

202. 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.

203. This is a form of salvation, because, were it not for the Grace of Jah-Jah, these Beings would cease to exist.

204. Wherefore this form of salvation is called *Mattanah*, which means, 'Gift'.

205. The placement of these Beings in the Mother Ovum will be according to their thoughts, words, and deeds, according to justice.

206. They are not placed according to Mercy because they have not accepted the Hand of Mercy, which is the Lord and Lady.

207. For, to be guided by a guide, one cannot reject the guide.

208. And without Elohim as guide, there will be much weeping and gnashing of teeth.

209. For the path that seems easy and rosy is in truth perilous and thorny.

210. 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.

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211. "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!

212. "Behold: Due to the Grace of Jah-Jah, a Being cannot become non-being.

213. Therefore, a Being cannot truly die.

214. But, lo: a Being can fall so deeply asleep that his consciousness exists only in a dormant state.

215. "Lo: such a Being cannot animate even the body of an insect!

216. He has no body but sleeps in the dust of darkness for endless cycles, unaware of anything, even that he exists.

217. He is as close to non-being as a Being can become.

218. Even the Lord and Lady can not awaken such a sleeper, for such a one neither hears nor sees nor thinks nor feels.

219. 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!

220. "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.

221. This form of salvation is called Yesima'el, which means, 'Elohim will Place'.

222. And that placement is according to justice tempered with mercy.

223. 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.

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

225. "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 splendor of bright light.

226. Those of the First Salvation place themselves in rooms of darkness.

227. Those of the Second Salvation are placed by Elohim in rooms with dim light.

228. And those of the Third Salvation live in the Bright Light of Elohim.

229. "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.

230. 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.

231. And that placement will be wise: they will be placed where they need to be to learn the lessons at hand.

232. And that placement will be merciful: they will not be placed in the rooms of great darkness but in rooms of dim light.

233. And in their next lifetime perhaps they will receive the True Halikah and become ready to receive the Third Salvation.

234. "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.

235. Wherefore the Third Salvation is called Aur Penimi, which means Internal Light.

236. Yea, even when such a one walks in a dark world on a Mission of Mercy, the Lord and Lady are within him.

237. For, We live in Our disciples, and they live in Us.

238. And when not on a Mission of Mercy, Our disciples shall be even in the presence of Our bodies in Elkush.

239. For, behold: though Kush has been

*attacked on earth, We shall raise it to be a heaven above this world.*

240. *And it will be called Elkush.*

241. *And it shall be the Nasarean heaven for this world.*

242. *Nasareans who live in Elkush shall be called Elkushites, and will have cherubim bodies.*

243. *Lo: cherubim bodies are eternal bodies that need not die.*

244. *And the Lord and Lady shall reside in Elkush in cherubim bodies, even as We reside in countless heavenly abodes throughout Em Beytsah.*

245. *“Be not amazed that Our Spirits reside in many bodies; for Our Spirits are powerful, beyond your comprehension, and We desire to be with Our children in countless worlds, even simultaneously.”*

246. Having concluded Her reading from Nasarean Genesis on the different forms of salvation linked to different relationships with the Lord and Lady, Miriam continued speaking to this gathering of the Nasarean Companions of The Lord and Lady and the former Aaronites trained by John, the two circles that would serve in the outreach mission of The Lord and Lady to Yisra’el.

247. Miriam said to this assembly on the cliffs above Ein Gedi, “Behold: We are not ignorant of the false beliefs that are common to this stage of the development of humankind.

248. We understand that those false beliefs include the patriarchal beliefs that uphold the domination of women by men.

249. We are not ignorant of the truth that such deeply ingrained cultural beliefs die slowly, not quickly.

250. Wherefore, We will provide that some limited measure of truth be given unto those not ready to fully receive Us.

251. And that ‘limited measure’ is whatever portion of Our Way each can receive now, with the prayer that it prepares each to receive Us fully when We come again at the end of the Last Days, or whenever that soul is ripened enough to receive Our full gospel.

252. But We do not, and you should not, share the Megillah with those unready to receive it.

253. For, if you speak pearls of wisdom to those of violent-pig-consciousness, why be surprised when they act like violent pigs and trample you?

254. Speak not of the Lord and Lady to those with unripe ears, and share not The Holy Megillah with those that desire to argue and debate about Our religion or the authority of Our Nasarean scriptures.

255. Bless them, smile compassionately, and move on to one with ears ripe enough to hear.

256. Hear this: We only authorize you, Our True Disciples, to share The Holy Megillah – Our Written Yoke – with those that you sense are ready to receive it with joyful thanksgiving in the mode of an empty cup fit to be filled with Living Water.

257. If you share the Megillah with one that you believe is in that category, and then, by their reaction, realize that you were wrong in that assessment, do not debate or argue or attempt to convince them of anything, just disengage and move on.

258. Rather than attempting to change a person’s less-than-positive reaction to Our Written Yoke – *The Holy Megillah: Nasarean Bible of The Essene Way* – instead seek to identify persons that have the eyes to see the high-level of spirituality that is within that text.

259. The Megillah is the highest expression of spirituality ever written for the eyes of humankind.

260. But many – even most – have not yet reached the level of spiritual awareness to see what, for those of higher spiritual awareness, is self-evident.

261. The only proof of the spiritual validity of any scripture is the level of spirituality that it expresses.

262. How could it be otherwise?

263. Trust Me on this: The time that you might spend debating with scoffers is much better spent looking for those that will joyfully accept the Megillah and Our Nasarean Religion Of The Essene Way.

264. Now hear this: Only those that joyfully

accept the Megillah should be invited to Our secret Church services.

265. Our secret services are held within the homes of Our Circle of Nasarean Disciples of The Essene Way, or in pre-determined locations in nature where privacy is available.

266. That secrecy enables Our Initiated Disciples to have joyful fellowship with one another, without being easily infiltrated by secret police or others of ill intent or disharmonious vibrations.

267. Help everyone else – all Non-Nasareans – as best you can.

268. One day even the unripe apple will become ripe for harvest.

269. “We send you, in a sense, like gentle lambs walking homeless in a land of many wolves.

270. Even so, I say: Be wiser than the serpent-worshiping wolves and remain gentle like a lamb.

271. Return words of kindness for unkind words, and return blessings for cursings.

272. For, to be bitten by a wolf harms not the soul, but to behave like a wolf is to become a wolf.

273. “Behold: those that are ready to receive the Holy Spirit, will recognize the truth of The Holy Megillah; no debate or argument

or proof other than its own Profoundly High Vibration is required.

274. Share the Megillah with the wrong person, and they will trample you like a running horse tramples grass!

275. Even so, there are some ready to receive the Megillah in every town of Yisra’el, and even some Roman soldiers are ready to repent and receive.

276. To all others, minister Universal Love and Universal Philosophy and encourage them to better follow the best parts of their own chosen religions.

277. Some Aaronites will be ready to accept Yahshua as their own long-awaited ‘Messiah of Peace’, but not ready for a female Messiah or the Nasarean Bible; they will become ‘Nezerian Christians’.<sup>3</sup>

278. Even so, keep your eyes open for the few Aaronites and others that are ready for The Holy Megillah and Our Full-Gospel Nasarean Religion.

279. Exercising here and now My office as Prophetess, I tell you in advance: Our Full-Gospel Nasarean Religion will come to be called ‘Nasarean Christianity’.

280. ‘Nasarean Christianity’ is distinct from Aaronite-rooted ‘Nezerian Christianity’, though both will proclaim Yahshua as Christ-Messiah.

281. Nasarean Christianity is ‘Full-Gospel’ because it accepts both the Lord Christ

<sup>3</sup> The term ‘Nezerian Christians’ used here by Magdalene is a prophetic reference to what modern scholars call ‘early vegetarian Jewish Christianity’ or ‘Nazarene Christianity’, which is not the same religion as Nasarean Christianity, though very heavily influenced by the Nasareans. ‘Nasarean Christianity’ is the term for those Nasareans and non-Nasareans that accepted both the Nasarean ‘Old Testament’ and Nasarean ‘New Testament’ (the Bible you are now reading) as their Bible, and also accepted that Yahshua and Miriam are the Lord Christ and Lady Christ, thereby becoming ‘Nasarean Christians’. ‘Nezerian Christianity’ consisted not of Nasareans but of Aaronite Jews and others that accepted Yahshua as the fulfillment of the mainstream Jewish Bible’s ‘Nezer Prophecy’, the prophecy of a coming Jewish ‘Messiah of Peace’. The word Nezer means Branch, and is the root of the word Nezerian which, in English, became Nazarene. ‘Nasarean’ sounds similar to ‘Nazarene’ but is from an entirely different Hebrew root: Nasa (rise/high/ascend). The Nasareans and their Co-Messiahs, besides fulfilling their own messianic prophecies related to Yahshua and Miriam, purposely also fulfilled the best Aaronite messianic prophecy, the one about a ‘Messiah of Peace’. (Most of the Aaronite messianic prophecies were related to what scholars call ‘The Warrior Messiah’ not the ‘Messiah of Peace’.) The Nasareans hoped that by doing so, they would help elevate the Aaronite religion and influence it in a positive way, while also creating a religion that more of the people of that era were ready to receive.

and the Lady Christ, accepts both God and Goddess, and accepts both the Nasarean 'Old Testament' and the Nasarean 'New Testament'.

282. That Nasarean 'New Testament' is *The Holy Godspell* of Yahshua and Miriam – the record of Our teachings in this incarnation – and will include the words that you hear spoken this day on this cliff.”

283. Miriam nodded toward Yahshua, indicating that it was His turn to speak.

284. Yahshua said, “Before We baptize you – the thirty-three that have been prepared by John – as Our Second Circle of Apostles to Yisra’el – you may ask questions that are related to the ritual at hand and the sort of missionary work that you will be trained to perform.

285. Questions of a more general nature will be answered in the course of this Intensive Training that began today and will likely last several months.

286. As he made clear to his trainees before Our arrival, John the Proclaimer will be departing in the morning.

287. John will return to this land to end his ministry, but he will first go on a mission to Gaul to prepare a people to receive the Magdalene and Her Holy Goblet of My blood.

288. That day of Magdalene’s journey to Gaul is not yet at hand, but in the morning John goes forth to proclaim the Lord and Lady in Gaul.

289. He will proclaim Our coming to scattered Nasarean groups in various regions through which he will journey, but Our Proclaimer will return to this land before his work in this life is completed.”

290. One of the thirty-three prepared by John asked our blessed Lord a question, saying, “Master, John taught us ‘Fourfold Repentance’, and now You preach of ‘Sevenfold Repentance’.

291. What is the difference between repentance fourfold and sevenfold?”

292. Yahshua replied, “So that a remnant might be made ready to recognize the Lord and Lady, John declared a yogic discipline he named ‘Fourfold Repentance’.

293. The first part of his Fourfold Repentance was an invitation to fast and pray with John for seven days in the spirit of true contrition; he required this fast of no one, but invited participation.

294. The second part was that, after your fast, those that desired to be baptized pledged never again to eat flesh, including birds or fish, adhering instead to the original dietary injunction given in your – you former Aaronites – Aaronite Book of Genesis.<sup>4</sup>

295. The third part was that you were baptized in water immediately following your seventh day of fasting and pledge of vegetarianism, thereby declaring your intention to prepare yourself to receive the Nasarean teachings from John.

296. The fourth part is that you sincerely prepare yourselves to receive the Lord Christ and Lady Christ.

297. I tell you truly, the Fourfold Repentance of John was intended to prepare you to receive the Lord and Lady; and so it has!

298. For the Lord and Lady stand before you even now!

299. Wherefore, John’s Fourfold Repentance served its purpose!

300. Yes, you are right: The Lord and Lady now preach about a ‘Sevenfold Repentance!’

301. Our ‘Sevenfold Repentance’ is not a different version of what John called ‘Fourfold Repentance’; rather, it is a different thing entirely that simply is called by a similar term.

302. The Sevenfold Repentance linked to Our baptism refers to repenting any previous misuses of your seven chakras

<sup>4</sup> Genesis 1:29 in the Bible used by mainstream Christianity.

and the related Tree of Life Root and Branch Forces.

303. Besides linking Sevenfold Repentance to rituals such as baptisms, it can be performed any time you feel so-called.

304. A great day of the week to perform this practice is Sabbath Day, but it need not be limited to that.

305. In brief, that practice is as follows.

306. You carefully consider each chakra, in sequence, and ask yourself at least the following two questions: 1) How have I been experiencing the forces associated with this chakra since the last time I performed this ritual?

307. 2) What do I feel called to do to enhance the 'goodness' of my ongoing experience of the forces associated with this chakra?

308. It is important to feel true contrition for any misdeeds and, having honestly acknowledged the misdeeds and pledged to sincerely try and do better, to then accept the forgiveness of your own conscience.

309. For, I tell you truly, even if Jah-Jah and Elohim forgive you, there is one that will judge you most severely if you are not sincerely contrite and repentant: Your own conscience!

310. "Miriam and I often declare the following precept: 'It is never too late to repent.'

311. Likewise, we often declare a related precept: 'There is no better place and time to sincerely repent than here and now!'

312. "On these very cliffs above Ein Gedi, We will baptize and train John's disciples to become not simply Nasareans – which job John has well begun – but to also perform specific roles in Our plan of action related to Our outreach ministry to Yisra'el, particularly Our outreach to the Aaronite religion that you know so well.

313. You former Aaronites will be Our Ambassadors' or 'Apostles'<sup>5</sup> to the Aaronites,

representing Us to both the Saducees and Pharisees among them.

314. Prior to sending you each out to perform your initial missions – then to return to Us to receive your next assignments – We will camp here with you for as many moons as seems appropriate based on your progress.

315. That time will be an Intensive Training in Our version of Essene Yoga and in personalized training to prepare each of you for your particular missions.

316. Our Travel Companions – Our First Circle of Apostles to Yisra'el – will be trained to be the overseers of Our Second Circle of Apostles to Yisra'el, and to perform their own special missions of various kinds.

317. "It is important to understand that not only are We purposefully fulfilling the Nasarean messianic prophecies of The Holy Megillah – which call for the coming of The Lord Chirst and Lady Christ – but now will purposely also fulfill one of the various Aaronite messianic prophecies, that of 'The Messiah of Peace'.

318. Because the Aaronite Jews do not recognize the right of a woman to the priesthood or to study and teach their scriptures, they are not prepared – and are strongly conditioned against – the Nasarean idea of a Feminine Co-Messiah, a female Christ.

319. Nevertheless, Magdalene will not withhold Her words from sincere seekers with open minds and hearts enough to accept a woman as a spiritual teacher.

320. Because it will be Me that fulfills the role of the expected – expected by the Aaronite Jews of Yisra'el – Messiah of Peace, the ministry of Magdalene among the Aaronites will be more behind-the-scenes than it has been among the Nasarean nation of Yesar'el.

321. My fulfillment of the Aaronite 'Messiah of Peace' prophecy is an outreach mission to raise the spiritual vibration of

<sup>5</sup> An 'Apostle' is a 'Messenger sent out on a mission'.

the Aaronite religion to a higher level of Universal Love Consciousness.

322. Lo: though I fulfill only the Aaronites' best sort of messianic prophecies – the best of those related to the Messiah of Peace – even then I must differentiate My teachings from some violent and unwise words associated with those prophecies in the Aaronite scriptures.

323. For, lo: even their 'Messiah of Peace' prophecies are not without violent aspects.

324. Besides their few 'Messiah of Peace' verses – the best of their messianic prophecies – the Aaronites also have very violent 'Warrior Messiah' prophecies.

325. My greatest challenge in being accepted by Aaronites as their long-awaited Messiah of Peace is that, to live up to My own conscience, I must heavily critique their violent scriptures.

326. Do you see the irony?

327. I will be fulfilling certain prophecies of a scripture that I consider way too violent, even dark and satanic in some parts such as Leviticus.

328. I will only be doing this for one reason: Love.

329. I will give My human life for Love; for, the Messiah of the Aaronites will be crucified like a sacrificial lamb.

330. I will forgive them for that crime, making the consequences less than otherwise would be the case, and, in doing so, will leave behind a set of Universal Love teachings that they can follow as best they can.

331. The 'Nezerian Christianity' that will result will include the Nasarean doctrine of vegetarianism – which will be linked to their original vegetarian dietary injunction given in their version of Genesis – and will forbid slavery, but most Aaronites are not ready to receive a female messiah or Our teachings on the Divine Feminine.

332. Even so, should they take on vegetarianism for long enough duration, they will grow more spiritual and nonviolent over the course of this age, and in the next cycle may be ready to receive the Divine Feminine and the Nasarean scriptures.

333. The 'unseen enemy' – the Luciferian

Serpent Priesthood – will work against this outcome, but I am not responsible for their activities, and neither are you, Our disciples and Apostles.

334. They will do their work, and We will do Ours.

335. They have their Apostles, and We have Ours.

336. In the end, We know that everything will work out according to the Good Will of the Most High, even though it seems that Our enemies win many battles.

337. "In fulfilling the best of the Aaronite prophecies and discarding the rest, I will honestly proclaim that I have come not to destroy their scriptures, but to fulfill those scriptures.

338. I will teach and demonstrate Universal Love as the Messiah of Peace; for, once something is fulfilled, it is time to move on to new and better things.

339. When a container of wine is empty, one does not re-fill it with the same wine, but with new wine.

340. Most Aaronites are not ready to discard their entire framework – the container of their religion – but I will bring a new and better wine to pour into that container.

341. Some Aaronites, like you, will receive the Nasarean doctrine of the Lord Christ and Lady Christ, but most will not, simply because they are not yet ready to discard the old container.

342. But one Nasarean precept that must be taken up by any Aaronite – or anyone else – that wants to practice the Universal Love teachings of the Messiah of Peace, is vegetarianism.

343. I tell you truly, Universal Love, at the level of the human being, cannot be practiced by those whose vibration is tainted by eating meat.

344. Yea, I will say unto the Aaronites, 'I come not to destroy your religion; rather, I come to fulfill and thus elevate it.'

345. Most Aaronites will not receive Me, but those that do will become a better type of Aaronite religion, 'better' in that it will renounce animal sacrifice – for that practice is Luciferian – and will uphold

vegetarianism and preach nonviolence.

346. But that 'Nezerian Christianity', though more nonviolent and somewhat more spiritually elevated than Aaronite Judaism, is nevertheless some rungs below the Nasarean Religion of The Essene Way, the Full-Gospel religion of the Lord Christ and Lady Christ, the religion of *The Holy Megillah: Nasarean Bible of The Essene Way*.

347. The few that are ready to become Nasareans are the 'cream of the crop' of the human harvest, but are a small minority.

348. You former Aaronites will be trained to minister to Aaronites ready to receive their long awaited Messiah of Peace, and when you recognize one that is also ready to receive the Nasarean Full-Gospel Religion, bring him or her to one of Our Travel Companions assigned to oversee your ministry."

349. Another of the former Aaronites prepared by John asked a question; he said: "Lord, you say that the Aaronite Jews that we will outreach to will be required to embrace vegetarianism to receive baptism.

350. How can we preach vegetarianism to them when so few Aaronites are vegetarian?

351. Will they not reject it as being strictly a Nasarean practice?"

352. Yahshua replied, "Show them that, even in their own Aaronite scriptures, vegetarianism is the original diet given by God to humankind.

353. Read to them the scripture from their own Bible that reads: 'I give you all plants and herbs that bear seed, and every tree that bears fruit, to be your food.'

354. Then also show them the verses about the coming Peaceable Kingdom prophesied in their own Aaronite scriptures: the lion and lamb feeding nonviolently together, as friends.

355. Tell them that, after the flood, their scripture – but not Nasarean scripture – taught that the original vegetarian dietary injunction of Genesis was temporarily set aside by God due to the lack of available food immediately after the flood.

356. Tell them that I, Yahshua, as the Messiah of Peace, hereby proclaim that the day of their re-dedication to the original vegetarian dietary injunction of Genesis has now arrived.

357. I tell you truly, the Peaceable Kingdom is now at hand for all that have ears to hear, yea, and eyes to see!"

358. The Lord and Lady then baptized the disciples of John into the Co-Messiahship of the Lord and Lady.

359. One by one, Yahshua and Miriam called them up to the baptismal pool and baptized them.

360. Some noticed, but most did not, that the Lord and Lady did not call Judas to the baptismal pool.

361. As it happened, this Intensive Spiritual Training On The Cliffs Above Ein Gedi lasted for four months.

362. Then, as will be reported in the next section of this Holy Godspell, the Lord and Lady sent Their Second Circle of Apostles – the former Aaronites – to various towns to prepare the way for Their future visits to those regions of Yisra'el.



## Chapter Seventy-Five

### The Night Before the Launching of The Messianic Mission to Yisra'el, Featuring a Short Sermon by Yahshua titled: *Ha'Azinu: 'Give Ear'*



Here Begins a Section of The Holy Godspell that Consists of a Series  
of Chapters that Feature Selected Teachings of the Lord and Lady  
Given During Their Outreach Mission to Yisra'el

#### Preamble to Yahshua's Sermon

1. The night before the Lord and Lady began the process of sending forth groups of disciples to perform various tasks in support of the launching of the outreach mission to Yisra'el, They gathered the whole group for a time of joyful prayers, devotional chants, spiritual songs, and meditative dances, followed by a sermon titled, *Ha'Azinu, 'Give Ear'*.
2. Every member of the group that had participated in the discipleship training on the cliffs above Ein Gedi began this sacred 'graduation night' on their knees with hands held up in Bhakti Devotional Praise in Great Appreciation for the Gift of Life!
3. Together, as One Family in Christ, we, the assembled Brethren and Sistren took turns offering up joyful prayers of thanksgiving for this golden opportunity to express our Love for First YHWH by serving as humble co-workers in a shared holy outreach mission.
4. That holy mission is the very *Mission of Life* revealed in the light of day by those that have eyes to see.
5. For that mission is to wisely represent Love by our work and to do so joyfully, as demonstrated in our Bhakti celebrative-style of worship, in service to Expanding Goodness, and always with a healthy sense of humor!
6. Then the entire group stood and joined hands in a circle and sang a spiritual love song that featured Sounds of Power linked to the branches and roots of the Tree of Life that had been turned into a beautiful melody by Miriam.
7. The song began and ended with the group singing the Sound of Power of the Branch of Love seven consecutive times, each time being a two-syllable exhale of two notes, a lead bass-note held for about half the duration of the exhale followed by a higher-pitch 'Note of Bliss' held for the remainder of that exhale.
8. Then the group chanted The Seven Sounds of Ecstasy.<sup>1</sup>
9. Miriam next led the assembled Brethren and Sistren in a Circle Dance that was linked to a melodious song that consisted of only one word: the Hebrew word for Love: *Ahabah*.<sup>2</sup>

<sup>1</sup>All of the key Nasarean mantras including the 'Sounds of Power' and the 'Seven Sounds of Ecstasy' are described in detail in Day of Greenleaf's book, *Teachings of Yahshua and Magdalene on Essene Yoga and Meditation*.

<sup>2</sup>The Hebrew word for 'Love' – *Ahabah* – is just as accurately transliterated into English as *Ahavah*; both are correct because the Hebrew letter being represented by 'b' in one version and 'v' in the other represent a sound that in ancient Hebrew is not exactly the same as the English 'b' or 'v' but is between the two and has no exact English equivalent.

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10. Then the group was seated, and Yahshua spoke the following short sermon that is now titled, *Ha'Azinu: 'Give Ear'*.

The Sermon: *Ha'Azinu: 'Give Ear'*

11. The Lord said, "*Ha'Azinu!* ['Give Ear']
12. Yea, 'Give Ear' [listen attentively] to these words that hereby launch the outreach mission of the Lord and Lady to Yisra'el.

13. Today, Miriam and I 'divided' you into groups and sub-groups that will each perform certain missions within the overall outreach mission to Yisra'el.

14. *Ha'Azinu*, 'Give Ear': in this outreach mission, each seemingly separate note, if sang truly and lovingly, combines harmoniously with the sweet notes of your co-workers to form one Holy Love Song of Well-Being.

15. Yea, even when you are separated by long distances from one another, you are each a note of One Song.

16. Behold: every note is important!

17. Yea, the work of every disciple is important to the overall harmony of Our Song.

18. "*Ha'Azinu*, 'Give Ear': Though Our helpers are seemingly divided into 'different groups' doing 'different work' to advance this outreach mission, we are always truly ONE FAMILY IN CHRIST, united not only as *all Beings always are* united in Universal YHWH, but also united as a particular affinity group of dear friends lovingly working together even when physically separated by great distances.

19. "*Ha'Azinu*, 'Give Ear': Miriam and I will accomplish Our work, and a big reason why is your helpful participation in

this outreach mission.

20. This mission is from the heart of Yesar'el to the heart of Yisra'el.

21. We launch it in the one nation that names itself Yisra'el, but to Nasareans, all nations outside of Yesar'el are an extension of Yisra'el; and that is because the first nation outside of Yesar'el was Yisra'el, and all subsequent nations are extensions of the meaning of that name.

22. *Yisra'el* means *Wrong Relationship with Elohim*.

Yesar'el means *Right Relationship with Elohim*.

23. Only those persons that accept both the Lord Christ *and the Lady Christ* are in a right relationship with *Elohim*; *Elohim* is plural for a reason!³

24. The nation that calls itself 'Yisra'el' is the heart of all of Yisra'el, and so We begin Our public outreach mission here in this region; even so, this mission is to the entire world, and long after the Lord and Lady drop these bodies, behold: Our mission will be continued by Our disciples.

25. Aaronites will wonder: Is this land here not Judah while the land of Yisra'el is further north?

26. Behold: Nasareans remember the old boundaries and do not recognize the political split between the south – Judah (also called Judaea) – and the north – Yisra'el.

27. "*Ha'Azinu*, 'Give Ear': We appreciate your help, yea, and the future help of many as yet not born!

28. Our disciples love Us, and We love Our disciples.

29. You that live in Us, We live in you!

30. The Bhakti Yoga Guru-Disciple Relationship that you enter at the time of baptism into Our Yoke that is Essene Yoga is a *reciprocal* love-relationship.

31. This love relationship goes both ways!

32. We love you and enjoy being with you,

³ Elohim is a plural Hebrew word that literally means 'Gods' and in Nasorean Hebrew specifically refers to God and Goddess Immanent, Jahday and Jahnah, the Lord Christ and Lady Christ.

even when seemingly physically separated.

33. The Christ Heart within the Lord and Lady, sees the Christ Heart within you!

34. "There has been ample talk these months upon the cliffs of Ein Gedi; tonight there will be no long discourse.

35. Instead, the remainder of this evening will be dedicated to music, song, dance, and merry celebration!

36. This will be the last night that all of us are together in one place until we again meet near Mount Carmel.

37. At that time, we will each share how our own particular assignments have gone, and further assignments will be given.

38. For, lo: after that get-together near Mount Carmel, your individual groups will each again disperse to perform important sub-missions within Our Shared One Mission.

39. "Know this: even before that Mount Carmel get-together, Miriam and I will send messages to you when appropriate, and likewise receive messages from you.

40. Typically, most of you will be divided into groups of four, with a group leader chosen by Us; each group of four is called a 'block'.

41. Each group leader – called 'block-leader' or 'cornerstone' – will report to one of Our Travel Companions assigned to be the communication liason to that block.

42. And when necessary, We can send Phillip by horse with messages to the safe-houses in each vicinity where you will travel.

43. For, though We travel not with a horse, We have access to them at various Lions of Zahyen safe-houses wherever We journey.

44. For that We thank the Lions of Zahyen that work behind the scenes to meet various needs of this outreach ministry to Yisra'el.

45. "To each of the four-person blocks I say, Ha'Azinu, 'Give ear': each seemingly separate 'block' is part of One Strong Foundation of the Temple of Christ.

46. Upon these stones We will build Our church!

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47. "Now, Dear Ones, it is time to celebrate Our last night together as a full group until the get-together near Mount Carmel.

48. I go now to get both My flute and wooden drum."

49. Miriam said, "And I go for My harp.

50. Let the musicians amongst you fetch whatever instrument you have.

51. We will begin with several songs from brothers Zefanyah and Zebedyah, along with their longtime friend, Prophetess Bithyah.

52. That trio has promised some lively dance music!"



## Chapter Seventy-Six

### The Lord and Lady and Their Thirty Travel Companions Prepare to Visit Bethany

Featuring:  
Twenty-Eight Questions from the Companions  
to Yahshua and Miriam



1. The morning after the last night on the cliffs above Ein Gedi, the various 'blocks' of four-person teams began to depart.
2. Behold: There was a certain methodology that the Lord and Lady had set in motion with the launching of the four-person groups to various locations.
3. Each of those groups, made up of those disciples that had first been trained by John the Baptist, were sent to different locations that the Lord and Lady planned to visit.
4. Each of those groups – typically eight groups because the Lord and Lady did not include Judas on these teams, instead sending him on various solo missions to feed the poor – would prepare a group of 'Sincere Seekers' to come hear the Lord and Lady speak when They visited that particular region.
5. Remember that of the thirty-three that John the Baptist left with Yahshua, he only vouched for thirty-two; for, lo: the other was Judas, an infiltrator spotted as such by John, Yahshua, and Miriam.
6. Judas was willing to go on those missions to feed the poor in the regions we Companions (I am Sarah/Jahleel, one of the Companions) traveled because, each time, the Lord gave him a bag of money to buy food to freely distribute.
7. The Lord knew that Judas was stealing some money for himself each time but ignored it because it was a way to keep Judas from finding out the locations of the various safe-houses in each region.
8. For as the Lord told us, the Companions: "Judas is a paid informant and, should

he discover and report the locations of Nasarean safe-houses, lo, the lives of many Nasareans will be at risk."

9. And the Lord knew that Judas would still use a goodly portion of the money to buy food to distribute; for, Judas would not want his theft to be too obvious.

10. After the last of those eight four-person 'blocks' had departed, lo: the Lord and Lady and Their Travel Companions remained in the vicinity of Ein Gedi for one Nasarean month, which is twenty-eight days, being four weeks of seven days each, according to the Nasarean Calendar.

11. That would provide adequate time for the advance team – the 'block' – sent to Bethany to successfully prepare a group of interested persons to come hear the Lord and Lady preach.

12. On each of those twenty-eight days of waiting, each night one of the Companions asked a question of either the Lord Christ or the Lady Christ; this was done on an alternating basis, the Lord answering one night, the Lady the next, so that fourteen of the questions were for the Lord and fourteen were for the Lady.

13. Before providing a list of those twenty-eight questions and the answers, I will remind you of the names of the thirty 'Traveling Companions of the Lord Christ and Lady Christ'.

14. First, though, I want to make clear that these thirty 'Traveling Companions' were not separated into 'blocks' and

sent to various locations; rather, those four-person ‘blocks’ – ‘advance teams’ – consisted of the former disciples of John the Baptist that had been trained for that work.

15. The names of the thirty Traveling Companions of the Lord and Lady are as follows, beginning with the first seven disciples of Miriam: Migdanah, Sarah (also called Jahleel, the daughter of Migdanah), Ya’arah the Alef-Friend, Birdsong, Madregah the Midwife, Ya’alah the Herbalist, and Flower.

16. Also among the thirty Companions were the first twelve disciples of Yahshua: Yohanan, Sita, Yoseph the Ari-Mattitya, Yehuda the Strong, Phillip the Horse-Lover, Orah (Orah was the cousin of Yahshua, as she was the daughter of Zabdiel the Wizard, and Zabdiel was the brother of the Lord’s father, Joseph; Orah was also the daughter of the great wizardess Tehillah the Poet, the wife of Zabdiel), Nathan’el the Dream Reader, Levi the Convert (a former Aaronite who had converted to the Nasarean religion via the ministry of Mattath), Mattath the Prophetess, Ta’om (twin brother of Yohanan), Ra’am the Wizard (father of Yohanan and Ta’om), and Apollos the Prophet (also called The Prophet of Alexandria).

17. Also among the thirty Companions was Magzerah the Prophetess (this wizardess was the mother of Apollos the Prophet), the first of the co-ministry of the Lord and Lady.

18. Also among those thirty Companions were those seven that were added just after the wedding of the Lord and Lady: Negohah haShekinah, Pehri the Maggid, Zabdiel the Wizard, Tehillah the Poet-Wizardess, Roshah the Wizardess (sister of Zabdiel and Joseph), Seliychah the Prophetess, and Mother Mary.

19. The other three of the thirty Companions were the three Green Wizards that were added in Alexandria.

20. Those three are: Bithyah, which means Daughter of Yah, and two men – brothers by blood as well as by spirit – named Zefanyah (‘Hidden Treasure of Yah’) and Zebedyah (‘Yah Gives’), and these three had been friends since the days when they had all hung-out together at the forest home of Gahwenjahman of the Alefim.

21. The twenty-eight questions asked by the Companions during the twenty-eight nights, fourteen questions for the Lord, fourteen for the Lady, were as follows.

Twenty-Eight Questions  
of The Companions,  
Fourteen for Yahshua,  
Fourteen for Miriam

The First Question Was For Yahshua

22. Ta’om asked Yahshua, “Lord, if it pleases You, teach us a form of meditation that You have not previously mentioned.”

23. Yahshua smiled and replied, “Evidently I saved this one for this moment!”

24. In whatever language you are most familiar, chant and sing the vowels of that language.

25. Not to say that you cannot also chant the vowels of other languages, but it is best to begin with the vowels that you already have memorized since childhood so that you can place little attention on ‘thinking’ and ‘remembering’ and thus more readily ‘Be Here Now’ while you chant.

26. Once having ‘played’ with the vowels of your own language – singing them in various sequences and various combinations – feel free to try the vowels of other languages.”

### The Second Question Was For Miriam

27. Sita asked the Magdalene, “Miriam, in this moment, what would You most like to be asked?”

28. Miriam replied, “I would like Yahshua to ask Me if I want a back-rub tonight!”

29. After the laughter passed, Miriam said: “Even so, I will not count that wish as the question I will answer for you.

30. Since your question included the term ‘this moment’, it feels appropriate to speak on that topic.”

31. Sita replied, “Please do so.”

32. Magdalene said: “Every moment that you have been alive has always, in your experience of that moment, been ‘this moment’.

33. Even when you consider past experiences or contemplate possible future experiences, you are doing that consideration or contemplation in the *present moment*.

34. That is why ‘this moment’ is called ‘The Eternal Now’.”

### The Third Question Was For Yahshua

35. A disciple asked Yahshua, “Lord, will You please speak a sentence or two about yoga that we can ponder as a spiritual exercise?”

36. Yahshua replied, “There is no true Bhakti Yoga without Karma Yoga, and no true Karma Yoga without Bhakti Yoga; both of these yogas are empowered and improved as we grow wiser.”

### The Fourth Question Was For Miriam

37. A disciple asked Miriam, “What is the relationship between ‘The Eternal Now’ that we all experience every ‘this moment’ and the sort of ‘Time’ that manifests as ‘Unfolding Cycles and Seasons’, even the cycles of day and night, youth and old age, even the birth

and death of entire worlds and stars?”

38. Miriam replied, “You spoke a key word when you said ‘Unfolding’.

39. The sort of ‘Time’ you ask about is not different than ‘The Eternal Now’; rather, the relationship is that ‘Time’ is simply the continuing unfoldment of ‘The Eternal Now’.

40. “That ‘Now’ – which is also called ‘Supernal Duration’ or ‘Eternity’ – is an aspect of Yah that existed even prior to ‘The Creative Wish’ that set in motion manifestation via *The Divine Plan of Creative Unfoldment Motivated by Supernal Love in Spiritual Evolution*.

41. “Love (the Divine Heart of Yah) and Wisdom (the Divine Mind of Yah) are crowned by – and in – Yah; together these three are ‘The Holy Creative Trinity’ that is the *Supernal Procreative Power* that lives in the unfolding Now even while spiraling as ‘The Great Dance of Cycles and Seasons’ that is ‘The Inhale/Exhale of Universal YHWH’.

42. “The Divine Plan is the plan of ‘Universal Unfoldment’, and that unfoldment can also be called ‘Spiritual Evolution’.

43. The reason this is an ‘unfoldment’ of Yah throughout Now (Eternal Duration) is that everything that has ever come – or ever will come – into manifestation was *originally latent* within the aspect of Yah that we call Ain Sof, including even the Divine Plan.

44. Ain Sof is the Cauldron of Potential within Yah that everything that will become manifested must first step out of, that step being an extension from Unmanifest Potential into Creative Manifestation.

45. All of it – the unmanifest and the manifest – are within Yah, and even the Eternal Duration of Universal Unfoldment always experiences itself

in the Eternal Now of Yah.

46. “In the light of all that I have just said, you can clearly see that, in the term ‘Eternal Now’, the word ‘Eternal’ is every bit as important as the word ‘Now’.

47. “In brief, the answer to your question is that the relationship between ‘*The Eternal Now*’ and ‘*Time*’ is that ‘*Time*’ (the ‘Cycles and Seasons’) is a *characteristic* – an *inherent quality* – of ‘*The Eternal Now*.’”

#### The Fifth Question Was For Yahshua

48. A disciple asked Yahshua, “Lord, will You please speak a prophecy that will cheer us in the hard times?”

49. Yahshua spoke the following **Prophecy For The Hard Times**.

50. *“With a kiss on the cheek, one betrayer will identify Me but fail to see his true self.*

51. *With a third denial that he even knows Me, a second betrayer will hear a rooster crow but will fail to hear the warning of his own conscience.*

52. *But the significant part of this prophecy is this: in the end all things will work out to the greater good of YHWH.*

53. *I ask you to remember ‘the significant part’ not only in the hard times when you see the Lord betrayed, but also in any other hard times that you or others ever experience.*

54. *Remember the key words of this prophecy: ‘In the end all things will work out to the greater good of YHWH.’*

55. *Know that this prophecy will not fail; and, in that knowing, remain at peace even in hard times.”*

#### The Sixth Question Was For Miriam

56. Ra’am asked Miriam, “If it pleases You, I ask that You speak a poem for this moment.”

57. Miriam spoke the following **Poem For This Moment**.

58. *“Now’ is where all magic happens!*

59. *Now, this very moment Now!*

60. *Now, where White Magic happens!*

61. *Now, we chant a holy vow!*

62. *We vow to see Now every moment, the magic moment that is always Now!*

63. *We vow to serve Love every moment, the magic moment that is always Now!”*

#### The Seventh Question Was For Yahshua

64. A disciple asked Yahshua, “Lord, I have heard You say that ‘Spiritual Evolution is both an inhale and an exhale’; what exactly do You mean?”

65. Yahshua replied, “The out-breath – the exhale – of YHWH is the movement from the Spiritual Center of All into the outer-physical reaches of the All, and the in-breath – the inhale – is the return from the outer-reaches toward the inner-center.

66. That is true on every scale that you can imagine; it is a Universal Pattern of Creation that is called by yogis, ‘The Breath of Life’.

67. This is the movement of the Cosmic Spiral and of every spiral within every spiral of every scale within the Cosmic Spiral of YHWH.

68. “Consider that the Cosmic Out-Breath of YHWH is like when a human farmer scatters seed in a field.

69. The harvest that will later come when those seeds produce fruit is comparable to the in-breath.

70. And what makes that comparable to Spiritual Evolution is that the original planted seed has grown/developed – evolved/unfolded – to the point where it in turn fruits – ‘goes to seed’ – and produces even more seeds than the farmer originally scattered or planted.

71. It is important to understand that the process continues to unfold, each planting followed by a harvest, each harvest by a more abundant planting, a cyclic expanding spiral that consists of spirals

within spirals each with countless sub-spirals, throughout Eternal Duration.

72. The out-breath – the scattering of seed – is when Shemesh leads the dance; the harvest-breath – the in-breath – is when Shemayah leads the dance.

73. “I tell you truly, without the Eternal Breath of Life, the Eternal Now would be childless and creation could not expand in Sat-Chit-Ananda as it currently does.

74. That ‘expansion’ is the purpose of Spiritual Evolution, but Spiritual Evolution itself employs the two-movements of the Cosmic Breath: Involution and Evolution.”

#### The Eighth Question Was For Miriam

75. A disciple said to the Lady Christ, “Miriam, will You please give us a sentence to contemplate this night around the fire?”

76. Miriam replied, “It is always appropriate to contemplate the word ‘appropriate’ and how it relates to various things and circumstances, one thing at a time: seasons, cycles, forms, situations and persons – including *you*, as an Essene Yogi, and everything you think, feel, and do in particular circumstances; ask: ‘Was that appropriate?’”

#### The Ninth Question Was For Yahshua

77. A disciple said to the Lord, “Yahshua, I have heard You mention what You called ‘a particularly sweet region’ – a ‘sweet spot’ – for human-like Beings, that region being relatively close to the Still Center that is the Universal Cauldron of Manifestation while yet being within highly-evolved, physical manifestation.

78. Will You please describe this ‘sweet region?’”

79. Yahshua replied, “That is a sweet topic!

80. But I tell you truly, this topic is for those with ‘ears to hear’ esoteric teachings.

81. Fortunately, I perceive that those at this fire tonight have those ears!”

82. Yahshua continued, “Unlike some Buddhist and Hindu sects, Nasareans not only acknowledge the goodness of the Ultimate Stillness of the Cauldron of Unmanifest Potential from which all manifestation has emerged, but also acknowledge the goodness of the physical realm of manifestation.

83. “While all physical realms – from the densest and least-evolved realms to the relatively ‘higher’, progressively-more-spiritually-evolved realms that we call ‘heavenly realms’ – ultimately work for the greater good of Universal YHWH in the sense of serving as *precisely-appropriate* schools, playgrounds, workplaces, social opportunities, and temporary homes for souls to evolve into ever-more-joyful manifestations of Sat-Chit-Ananda, some of those realms are definitely more pleasant – ‘sweeter’ – to experience than others.

84. Because beautiful flowers – beautiful souls – will arise from manured soil, we view even relatively ‘shitty’ realms as appropriate growth experiences for whoever resides there, and so even those realms serve Universal YHWH and thus Ultimate Goodness.

85. “Even so, once we are evolved enough to knowingly participate in our spiritual training, we also recognize that we can choose to learn our life-lessons in more pleasant realms, once our thoughts, words, and deeds correlate with the vibrations of heavenly realms.

86. When I refer to ‘sweet regions’ within manifestation, I refer to those most pleasant realms.

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87. “The reason that these ‘sweet regions’ are more pleasant – ‘sweeter to experience’ – than realms in the lower octaves – lower vibrations – of the Sacred Spiral of Spiritual Evolution, is that the Beings that reside thereat are themselves more pleasant, ‘sweeter’ souls, than typically reside in lower realms, and all of the conditions of existence in ‘sweet spots’ are more refined, more ‘evolved’.

88. “Even so, these sweet souls will alternate periods of enjoying residing in these most pleasant realms and choosing to serve Supernal Love in relatively ‘lower’ – less ‘evolved’ – realms on the Spiral Ladder of Being.

89. “What differentiates Nasarean Cosmology and Nasarean Theology from the cosmology and theology of some Buddhist and Hindu sects is that Nasareans do not seek to permanently return to a no-personality non-existence in the Cauldron of Unmanifest Potential or any other void.

90. To our way of thinking, that would defeat the whole purpose of creative manifestation in Sat-Chit-Ananda.

91. “However, when an advanced yogi comes *very close* to Ain Sof within, that yogi can more effectively call forth from the realm of unmanifest potential relatively ‘sweeter’ creative manifestations.

92. That proximity to ‘Still Zero’ is a particular ‘sweet region’, a region from which we can conjure good things in the cause of Supernal Love.

93. We can call that state, ‘One Touching Ain Sof’ or ‘One Touching Zero’, understanding that by ‘Touching’ we do not mean *permanently returning* to the unmanifest realm of unactualized potential.

94. In deep meditation, we can get so close to that Still Center that we commonly say

we ‘enter it’, but a more accurate term is that we ‘closely approach it’ or ‘touch’ it.

95. “That region of relative closeness to the Still Center is a particularly ‘sweet region’ for White Magic Conjurations for any Being, human or not.

96. When we include the term ‘human-like Beings’ in relation to particularly ‘sweet regions’ of manifestation, then we are referring to worlds and realms that are relatively higher in ‘group-consciousness’ spiritual evolution than Earth yet are still home to human-like Beings that reside in ethereal, rarefied bodies that we call ‘Angelic’ or ‘Cherubic’ but are nevertheless to a degree ‘physical’ in that they are manifest in the world of ‘spin’, the world of ‘spirals within spirals’, the world of The Great Dance of The Masculine and The Feminine Polarities, always extending from, and always centered by, the Still Zero.”

The Tenth Question Was For Miriam

97. A disciple asked the Lady Christ, “Miriam, will You please give us a sentence to contemplate this night around the fire?”

98. Miriam said, “Contemplate this moment and notice that it is pregnant with Joy and that you are the midwife.”

The Eleventh Question Was For Yahshua

99. A disciple asked the Lord Christ, “Yahshua, will You please give us something philosophical to contemplate this night around the fire?”

100. Yahshua replied, “Behold: we are sitting in a circle around the fire; it seems appropriate to contemplate the nature of circles.

101. What is a circle and what does it symbolize?”

The Twelfth Question Was For Miriam

102. A disciple asked, “Miriam, will You please give us a sentence to contemplate this night around the fire?”

103. Miriam replied, “Behold: we are sitting in a circle around the fire; last night we contemplated the nature of circles.

104. Tonight let us contemplate the fire before us and notice that fire needs air in order to burn.”

The Thirteenth Question Was For Yahshua

105. A disciple asked, “Yahshua, when You taught us *The Circuit of Chai Breath*, You described the importance of keeping our spines straight in that meditation practice, warning us not to ‘slouch’.

106. You mentioned that besides ‘physical-body-slouching’ – which is a fairly obvious thing to spot – that there are also other forms of ‘slouching’.

107. What exactly did you mean?”

108. Yahshua replied, “Behold: just as there is ‘physical-body slouching’, there is also ‘emotional-body slouching’, ‘mental-body slouching’, and even ‘spiritual-body (soul) slouching’.

109. To ‘slouch’ is to fail to be as *appropriately upright* as optimum in a given area of life, often due to a ‘lazy-posture’ physically, emotionally, mentally, or spiritually.

110. “In terms of the physical-body while performing a meditation practice such as *The Circuit of Chai Breath*, it is optimum and thus appropriate to have a straight spine.

111. In that case, a ‘lazy-posture’ refers to not keeping as upright a spine as you are capable of, slouching your back.

112. “In terms of the emotional-body and well-being in life, an optimum –

‘appropriately upright’ – posture is to have vigorous, ‘upright attitudes’ that conjure healthy, happy feelings, rather than lazy – ‘slouching’ – depressed feelings that attract their own reflection in unhappy experiences in life.

113. That is the difference between usually feeling ‘up’ – ‘erect’/‘upright’ – or usually feeling ‘down’.

114. “In terms of the mental-body and well-being in life, ‘appropriately upright’ thoughts are vigorous, positive thoughts that help conjure good actions that contribute directly not only to mental health but also to emotional health and physical health.

115. A person that is ‘lazy/slouching’ in terms of the mental body might have an idea of what would be the ‘upright’ thing to think or do in a given situation yet be too lackadaisical to launch those things or even to concentrate on them vigorously enough to be successful.

116. The more noble a thought is, the more ‘upright’ it is.

117. “In terms of the spiritual-body and what I call ‘soul-slouching’, that is when you, the soul that is responsible for your own thoughts, feelings, and doings, slouches spiritually so as to fall *downward* on the Spiral Ladder of Being rather than to rise.

118. You are soul-slouching when you don’t live up to the light you have.

119. When you do live up to the light you have, you ascend the Spiral Ladder to a rung at which you are given more light than you had at the lower rung.

120. Live up to that greater light and you will continue to ascend to an even higher rung of the Spiral Ladder of Ascent.”

The Fourteenth Question Was For Miriam

121. A disciple asked, “Miriam, will You please tell us something related to Mother

Earth Yoga?”

122. Miriam replied, “When walking in Mother Nature be aware of her voice.”

The Fifteenth Question Was For Yahshua

123. A disciple asked, “Yahshua, will You please share with us something to aid our quest for positive self-transformation in spiritual enlightenment?”

124. Yahshua replied, “When you rise above a lower belief or action because you realized – and acted on – a higher belief or action, it is powerful magic to then affirm that self-transforming experience by declaring the following words: ‘I have seen the light!’”

The Sixteenth Question Was For Miriam

125. A disciple asked, “Miriam, will You please give us a spiritual maxim to contemplate tonight around the fire?”

126. Miriam said: “Yahshua and I never tire of repeating the following maxim and encourage Our disciples to memorize it: ‘Live up to the light you have, and greater light will be revealed.’”

127. “Also know this: That ‘greater light’ is revealed in the form of insights, new realizations; live up to that ‘greater light’, and still greater light will be revealed.

128. That principle keeps unfolding.

129. That is the process of progressive enlightenment in spiritual evolution.

130. The term ‘live up to’ means to incorporate the new realizations into your actual practices.”

The Seventeenth Question Was For Yahshua

131. A disciple asked Yahshua, “When I notice myself having an ignoble thought, what counterspell might I enchant?”

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132. Yahshua replied, “When you notice an ignoble thought, affirm authoritatively the enchantment: ‘Banish that thought!’

133. Then move on to a positive thought.”

#### The Eighteenth Question Was For Miriam

134. A disciple asked, “Miriam, will You please tell us a good practice for Peace Yoga?”

135. Miriam replied, “Let go of anger and resentment.

136. For so did every soul that ever found inner peace.”

#### The Nineteenth Question Was For Yahshua

137. A disciple said to Yahshua, “Lord, will you please give us a wise warning?”

138. Yahshua replied, “Never dwell in negativity.

139. For, lo: negativity is the land of the wailing souls, and nobody resides there without having set up their own tent.

140. Wherefore, I say: ‘Be a positive vibration!’”

#### The Twentieth Question Was For Miriam

141. A disciple asked, “Miriam, will You share a wise saying that You learned in India?”

142. Miriam replied, “It is said in India: ‘Like a mountain capped with snow, the shine of a good person is visible from far away!’”

#### The Twenty-First Question Was For Yahshua

143. A disciple asked, “Yahshua, will You share something about ‘goodness’ that we can contemplate around the fire tonight?”

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144. Yahshua said: “Goodness is a quality that can be sensed on many levels.”

The Twenty-Second Question
Was For Miriam

145. A disciple asked, “Miriam, will You share something about ‘goodness’ that we can contemplate around the fire tonight?”

146. Miriam said: “Goodness is not *intangible*.

147. It is the Supernal Idea – the Supernal Archetype – working itself out everywhere, including in very tangible, touchable manifestations.

148. Consider this: Supernal Archetypes – such as Existence (Sat/Yah/Divine Being), Consciousness (Chit/Wisdom/Divine Mind), and Bliss (Ananda/Divine Heart/Divine Feelings) – are *more real*, not less real, than physical objects, and are *expressed* in physical, tangible objects.”

The Twenty-Third Question
Was For Yahshua

149. Yohanan asked, “Yahshua, will You share something about the yoga of money?”

150. Yahshua replied, “Yohanan has coined a great term: ‘The yoga of money’.

151. I say to every Essene Yogi – and to any other person trying to do good in life – practice goodness with your money!

152. Contemplate the ways in which that is possible, including in your own current life circumstances.

153. Lo: One who cleans pig stalls for his living and does some good with his earnings smells heavenly compared to a stingy man in fine clothes wearing quality perfume.”

The Twenty-Fourth Question
Was For Miriam

154. A disciple asked, “Miriam, will You share something about inner peace?”

155. Miriam said: “The person who is tranquil even in troubling situations has stable inner peace.

156. Others have only limited, intermittent experiences of it.”

The Twenty-Fifth Question
Was For Yahshua

157. A disciple asked, “Yahshua, will You please tell us something about work and responsibility?”

158. Yahshua said: “If you know you are the right person to do a needed task, accept that responsibility as if it were your next meal.”

The Twenty-Sixth Question
Was For Miriam

159. A disciple asked Miriam, “Please, Miriam, will You give us a wise saying to contemplate around the fire tonight?”

160. Miriam said: “What goes around, comes around.

161. What you put out, you get back.

162. As you sow, so shall you reap.”

The Twenty-Seventh Question
Was For Yahshua

163. A disciple asked, “Lord, if a man is born blind, is it due to *his* karma, his parents’ karma, or simply bad luck?”

164. Yahshua replied, “This is the perfect moment to share additional information on a topic that we have previously discussed: Karma.

165. So that you can better understand My answer to the question that you have

asked, I will first introduce two terms:
1) *Specific Karma*, and 2) *General Karma*.

166. “*Specific Karma* is the sort that can be described thusly: ‘As you sow, so shall you reap, what you put out (‘sow’ or ‘scatter seeds’) returns to you (as your ‘harvest’).”

167. If a man robs a neighbor and is put in prison for that crime, that is an example of *Specific Karma*: you do something that results in a specific consequence.

168. It can be – but does not need to be – even more specific: you steal from others, and others steal from you.

169. In *Specific Karma*, the consequence is often easily linked to the cause and, sometimes, can even be predicted with a high degree of probability.

170. “*General Karma* is not as easily predictable; an example now follows.

171. Let us say that a certain man was born into a body that was disabled from birth so that he could never walk.

172. Let us further say that this man had not done some previous corresponding action in his previous life that corresponded specifically to this birth defect.

173. For example, if the man had, in his previous life, punched a pregnant woman in the stomach and injured her unborn fetus in such a way as to cripple the unborn child for life, one could point to *Specific Karma*: the man did a specific action that crippled a child for life, then was himself born unable to walk.

174. But in the example I am giving of *General Karma*, we are imagining a man that did not do any bad thing that can be seen to be a specific cause of his own birth defect.

175. Behold: though the man did no specific ‘bad’ thing to be born with a disability, he did, by the very act of taking on a human incarnation, step into the general statistical pool that relates to incarnation in a human body.

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176. “So, if the statistical odds were one in ten-thousand of being born with any particular disability, any soul that takes on a human incarnation takes on that statistical chance without specifically ‘deserving’ to be born with a disability.

177. One man might be born with a disability due to *Specific Karma* – like the man that injured the unborn fetus when he punched a pregnant woman – and another man born with the very same disability might have done nothing specific to ‘deserve’ that fate other than the act of stepping into the general statistical pool related to human incarnation.

178. Even the latter is not outside of the laws of the universe, though here the pertinent laws are of a general nature – applicable to the general population – rather than a law being specifically applied to deal justice to a specific person for a specific reason.”

179. Yahshua paused, then added: “*Specific Karma* can be described thusly: Outflow equals inflow; what you put out via thoughts, words, and deeds, returns to you.

180. Even so, there is also *General Karma*, and both *Specific Karma* and *General Karma* have sub-categories.”

#### The Twenty-Eighth Question Was For Miriam

181. A disciple asked, “Miriam, will You give us a key to happiness that will work in this lifetime and in our future incarnations?”

182. Miriam said, “Here is a ‘Key to Happiness’: ‘*Help others find happiness and you will be happy.*’

183. That is called, ‘Good Karma’.

184. That key will work in both this incarnation and in future incarnations.”

185. Miriam continued, “Since you brought up the topic of reincarnation,

besides the 'Key to Happiness' just given, I will speak briefly on reincarnation and related topics; I will invite Yahshua to do likewise. 186. The 'related topics' are 'Heavens' and 'Hells' and 'Ongoing Ascension in Spiritual Evolution'.

187. I will begin by addressing those related topics; they provide a good context in which to consider the purpose of reincarnation."

188. Miriam said, "There is not only one Heaven and one Hell; rather, there are countless Heavenly realms and countless Hellish realms. 189. Truly, Beings live in the realm of the universe that they deserve to (including the planet they live on) according to the universal law of karmic justice (CAUSE and EFFECT) that works in conjunction with DIVINE MERCY.

190. "Know this: Heaven and Hell are experienced first inwardly – as inner states of being – and then become manifest in our outer circumstances as well.

191. The statement that 'The Kingdom of Heaven is within' does not mean that there are no outward 'heavenly realms' or 'hellish realms'; rather, it means that the outer realm you inhabit resonates with your inner realm.

192. "The highest heaven – 'Heaven Most High' – is outside of the Mother Ovum, surrounding it as a circumference.

193. Heaven Most High is the home of Jah (God Transcendent) and Jahlah (Goddess Transcendent) and will be the future home of those beings that join the Lord Christ and Lady Christ in Their mission of mercy and thereby ascend upon the Spiral Ladder of Being and persevere to eventually enter that highest of the countless heavenly realms.

194. Within the Mother Ovum itself, the Highest Heaven is that called Madhebah.

195. Within our own Solar System, there are seven primary 'Group Consciousness Heavens', the seventh of which is within a spiritual dimension within our Sun.

196. There are similar sets of Seven Heavens within countless Solar Systems within the Mother Ovum.

197. "Know this: The type of body that you have in any particular realm will always correlate with – be appropriate for – that realm.

198. Thus, the Eternal Self that we call the 'soul' will likely reside in many body-types, wearing each like a garment of clothing, moving from one body to the next over the ceaseless duration of Eternal Life.

199. Thus, Nasareans believe in reincarnation, the 'Transmigration of Souls' from one body to another in ongoing spiritual evolution.

200. We also teach that, at a certain level of your ongoing ascension in spiritual evolution, you will have an eternal body of light and no longer need to die and be reborn.

201. Even at that advanced stage of spiritual evolution in which we are no longer *required* to reincarnate – the stage where we are said to be 'off the wheel of required birth and death' – we may still *choose* to take occasional incarnations – to reincarnate into physical bodies – in lower realms where those bodies are required so that those we wish to teach are able to see, hear, and interact with us.

202. That sort of non-required incarnation into a mortal body by a highly evolved soul in order to serve as a teacher/helper – a 'Hand of Christ' – in a relatively lower realm – such as this planet – is an expression of merciful kindness via reincarnation.

203. That is the Nasarean version of what some Buddhists call the incarnation of a Bodhisattva.

204. "For those that become ready in the incarnation now at hand, the Lord and Lady offer ascension and resurrection

in place of required reincarnation. 205. Otherwise, all who die in this world will be unable to escape *required* transmigration unless they are a true Bodhisattva. 206. It is not that a Bodhisattva has no need of ascension and resurrection; rather, a Bodhisattva already has been experiencing that state and simply needs to retain it.

207. “Behold: Unless a soul is attuned to the Lord and Lady at death – and that ‘attunement’ is by having ‘appropriately resonant and harmonious vibrations’ – that soul will remain in the dominion of *required* reincarnation which, I emphasize, is not ‘bad’ or ‘evil’ but simply a particular level on the Spiral Ladder of Spiritual Evolution.

208. “Both Yahshua and I will now share some additional information on the topic of reincarnation.

209. Yahshua, it is your turn.”

210. Yahshua said, “Miriam made clear that souls reincarnate into appropriate body-types for their current stage of development on the Spiral Ladder of Spiritual Evolution.

211. I wish to make clear that not only human beings on our planet have souls and participate in reincarnation; rather, know this: All creatures continue to reincarnate until they reach the level of soul development – via spiritual evolution – where they are no longer required to reincarnate.”

212. Miriam said, “There is typically a time of rest and reflection between incarnations wherein a soul contemplates deeply the lessons learned in that incarnation and becomes aware of further lessons that can be learned in the next incarnation.”

213. Yahshua said, “Reincarnation is not about punishment; rather, it is about learning and evolving to the point that

one transcends the level of *required* reincarnation.

214. As Miriam made clear, once we are sufficiently evolved and need not reincarnate anymore, we still are free to *choose* to incarnate in a lower realm where mortal flesh must be worn as a garment so that we can be seen and heard by those that we wish to teach and help.

215. Unless we manifest a body that is within the spectrum of vibration that the people we are ministering to can sense – be aware of – and communicate with, we must remain invisible to them and serve them in other ways such as serving as Prayer Angels.”

216. Miriam said: “According to Karmic Principles and the collective Laws of the Universe including the Law of Cause and Effect, what we do in one incarnation will follow us into our next incarnation or another future incarnation.

217. Thank Merciful Goodness for the Laws related to contrition, repentance and forgiveness, by which we can transcend ‘old negative karma’ by virtue of no longer needing to learn certain lessons the ‘hard way’.”

218. Yahshua: “As you sow in one life, so will you reap in another.

219. Even so, as Miriam indicated, sour fruits from past lives can be transcended this life by sincere contrition, repentance, forgiveness, and, of equal significance, sustained appropriately-reformed behavior that makes clear to the universe itself that you have truly transcended the need to learn certain lessons the ‘hard way’.

220. Until that transcendent moment, you will continue to get hit in the face by the sour fruit from this and former incarnations!

221. Yea, until you repent and reform those ‘sour previous behaviors’, you will remain enrolled in ‘The School of Hard-Knocks’.”

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222. Miriam said, "I often give this warning: *'The hurt you cause in the morning will overtake you in the evening.'*

223. Likewise, I often warn: *'Hurt comes to the hurtful.'*

224. Yea, I tell you truly, *'Those that are kind to all creatures need not fear their own futures!'*

225. These teachings are common knowledge in India; let us make them common knowledge over the entire world!"



Chapter Seventy-Seven

The Lord and Lady and Their Companions Visit Bethany

Featuring a Prototype Evangelical Sermon Titled,

Sermon to Sincere Spiritual Seekers of Bethany



1. The Lord spoke to the Companions, saying, “When we enter Bethany in the morning, walk in the Light of YHWH.
2. Share your love even with those that sit in great darkness, but share your teachings only with those that are ready to hear them, even as I instructed the advance team before they entered one month ago.
3. For, lo: those that sit in darkness in the shadow of death would choke on the Bread of Wisdom if it is not first softened in milk.
4. By that I mean this: before an infant is ready to eat adult food – in this case, ‘The Bread of Wisdom’ – they drink milk.
5. Give them what they can eat and drink now, and pray that they become fit for the bread of greater wisdom.
6. Yea, give to each whatever bread they are ready to receive, letting none go hungry.
7. “Yea, share your bread!
8. But know that not all who hunger should be fed from the same loaf.
9. Even so, share your bread, that you will have more bread.
10. For, lo: such is the way of the heavenly bread of the Lord and Lady!
11. The more you give of this bread, the more you have!
12. Nevertheless, the old adage is true: ‘You can lead a camel to water, but you can not force it to drink!’
13. And if you give words of advanced wisdom to one that is not ready, be not surprised if they attack you!
14. I speak not only of physical attacks, but also verbal, psychic, social, economic and other varieties of attack.”
15. The four-person ‘Block’ of disciples from the group originally trained by John the Baptist that had been sent the

- previous month to the town of Bethany to search for open-minded Aaronites, having accomplished their task, met the Lord and Lady and Their Travel Companions at a farm on the outskirts of Bethany.
16. One of the four said, “This farm will be a safe place for you to sleep.
17. Nobody has been told of this location.
18. Those Aaronites that we have met and deem ready to meet you will gather in the orchard of another farm nearby in the morning.”
19. The next morning, the Lord and Lady and Their Companions, along with the four-person advance team, went to the nearby farm where the sincere seekers amongst the Aaronites of Bethany had been told to gather.
20. Here follows an account of that gathering, including the sermon.
21. The sermon is the basic prototype of the general evangelical sermon that the Lord and Lady preached in each region to the various gatherings of ‘Open-minded Seekers’ that were prepared by the advance teams that had been sent north along the Jordan River toward Galilee and beyond.
22. Wherefore, rather than repeat the same general sermon that was preached in each vicinity, the one below preached outside Bethany will serve as a prototype example of the typical evangelical sermon preached in most vicinities.
23. Before Yahshua and Miriam spoke to the gathering, the following parts of the service had already occurred.
24. Group drumming had been followed by a Song Circle in which the assembly stood in a circle and held hands while singing songs with simple, easy-to-learn, joyful lyrics.

25. That was followed by a concert by the brothers Zefanyah and Zebedyah, along with their longtime friend, Wizardess Bithyah.

26. Then Wizardess Negohah led the assembly in prayers and a liturgy, which was followed by a long reading by Pehri the Maggid from *Mattanah: The Nasarean Book of Genesis*, the first portion of *The Holy Megillah: Nasarean Bible of The Essene Way*.

27. Pehri read aloud from the beginning of *Mattanah* all the way through to the end of the section on *The Creative Spiral Dance of Lord Christ and Lady Christ*.

The Sermon to Sincere
Spiritual Seekers of Bethany

28. After the reading by Pehri, Yahshua spoke first, saying: “I come to you as a Priest of the Nasarean Religion of the Essene Way, and Miriam is a Priestess of that Way.

29. You would not have been invited to be here unless Our advance team deemed you sincerely open to *The Holy Megillah: Nasarean Bible of The Essene Way*.

30. They have already shared with you many controversial teachings from the Megillah, including our version of the Adam and Eve story, which tells of the founding of the Nasarean Religion of The Essene Way by Abdiel, and which makes clear why we require vegetarianism of our members, and why we condemn the Aaronite practice of animal sacrifice.

31. Our advance team has explained what we mean by the terms ‘Nasarean Judaism’ and ‘Aaronite Judaism’, and you understand the words *Yisra’el* and *Yesar’el*, and have each heard read aloud the Nasarean version of the Ten Commandments of Moses and other key passages from the Megillah.

32. Lastly – and very significantly – you have each heard preached that besides Miriam and I having come to fulfill Nasarean messianic prophecies, I, Myself, have also come to fulfill the best of the Aaronite messianic prophecies of ‘The Messiah of Peace’.

33. Our advance team has informed Me that the majority of you are more interested in receiving Me as the Aaronite Messiah of Peace – and otherwise keeping your own Bible and religion – with only a few of you yet expressing interest in converting to the Nasarean Religion of The Essene Way.

34. That is not at all surprising; after all, you have lived your entire lives as Aaronites!

35. Your families and neighbors are almost all Aaronites, whether of the Sadducee or Pharisee variety.

36. So, here is what we are going to do.

37. Today, Miriam and I will speak a bit on both options that We place before you: the option of pursuing further studies in the Nasarean Religion that will come to be called Nasarean Christianity, or, if not called to that, then the second option that is accepting Me as the fulfillment of the Aaronite Messiah of Peace prophecies, thus becoming a religion that is in-between Nasarean Christianity and Aaronite Judaism, a religion that will come to be called ‘Nezerian Christianity’.

38. Yea, today Miriam and I will preach about both options, not failing to make clear exactly where We stand on many key issues.

39. After today, those few of you that want to receive further instruction in the Nasarean Religion will be invited to meet with Us and Our Companions in remote, hidden places in nature.

40. The rest of you – the majority – will, after today, receive further instructions in ‘Nezerian Christianity’ from the members of the Advance Team that invited you here.

41. Because they are themselves former Aaronites, they are the perfect teachers for Nezerian Christianity!

42. Although only a few of you have expressed interest in converting to the Nasarean ‘Full-Gospel’ religion of The Lord Christ and Lady Christ, behold: every one of you expressed your willingness to listen politely to even Our most radical views today, and have also each promised not to reveal anything about this gathering to either the Aaronite or Roman authorities.

43. For that, We sincerely say: thank-you!

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44. “As you know, Our religion is persecuted by the Aaronites and Romans alike.

45. They persecute Miriam and I, and so will they persecute Our disciples.

46. Not only Our Nasarean disciples will be persecuted, even those of the Nezerian category will be persecuted.

47. I feel that it is extremely important that I begin by giving fair warning how very dangerous it is to affiliate with Us in any manner!

48. Those in fear of worldly persecution or bodily death should flee now while that opportunity still exists!

49. For, lo: certain worldly authorities even now seek My arrest and death.”

50. Yahshua paused and waited, but none of the assembly left.

51. The Lord again spoke: “Know that ‘My Full Gospel’ is ‘The Gospel of the Lord and the Lady’.

52. Wherefore I say unto all who wish to be My full disciples: ‘Only those that fully receive the Lady Christ fully receive the Lord Christ’.

53. I hereby invite you to open yourself equally to the Lord and Lady!

54. I tell you truly, Miriam the Magdalene was My wife even before this lifetime, yea, even before the birth of this world!

55. We are co-Messiahs looking for co-workers!”

56. The Lord continued: “Come unto Us, all who are weary of the ways of the fallen world!

57. We will teach you the ways of the heavenly realms.

58. Take Supernal Love as your Yoke, and express that in this world as disciples of the Lord Christ and Lady Christ in Our Nasarean Religion of The Essene Way.

59. That religion is Our Yoke.

60. Embrace Us – both of Us – in The Four Pillars of Discipleship.

61. Receive *The Holy Megillah: Nasarean Bible of The Essene Way*, for that is Our Bible by which We train Our ‘full disciples’ in Supernal Love.”

62. Yahshua paused, then said: “Free yourselves of narrow-mindedness so that you will be fertile fields for the heavenly seeds that are the words of Miriam.

63. Receive now the words of the Lady Christ Miriam.”

64. Miriam said: “You have been yoked to false masters!

65. Throw off the false yoke and experience The Yoke of The Gospel of the Lord Christ and Lady Christ.

66. We force none to take Our Yoke.

67. We force none to become Our disciples.

68. We will teach you Our Saving Way – Essene Yoga – if you truly want to be taught.

69. If not, you will receive no condemnation or negative judgment from Us.

70. For, each person must answer their own inner calling.”

71. Miriam continued: “One that chooses to become Our disciple must be willing to continue learning for the duration of their life, step-by-step, initiation by initiation.

72. For, lo: the levels of initiation within Our Mystery School, yea, and within life itself, are many.

73. We are ‘Nasareans’ not because we are ‘perfect’, but because we live and teach The Way of ‘Ascension’ via The Four Pillars of Discipleship in Essene Yoga.

74. That ‘Way’ is ‘The Essene Way’, which is the Way of Holistic Wellness in Supernal Love as Hands of Merciful Kindness, The Hands of Christ.

75. The Hands of Christ serve Yah, Jah, and Jahlah, the First Holy Trinity, by serving Their creation.

76. Nasareans reach low to raise others up, remaining humble and always willing to continue learning.

77. For, behold: at each level of ascension on the Golden Spiral Ladder there are new lessons to learn and continued opportunities for spiritual growth.”

78. Yahshua spoke next, saying: “Until you discard false beliefs, you are not able to know the truth.

79. Until then, you are in the shadow of darkness and death!

80. Until then, you are spiritually blind!

81. Until then, there is much weeping and gnashing of teeth!

82. Unless you empty yourself of false beliefs, you have no room for true beliefs.

83. Be open to higher insights.

84. Do not cling to previous beliefs if higher insights are now available.

85. “My first recommendation to anyone that is not experiencing Heaven within is this: ‘Repent: for Heaven is now at hand.’

86. Heaven is ‘at hand’ because it is available *now*.

87. Repent any misdeeds and false beliefs that have, until now, prevented you from experiencing heaven within.

88. Recognize them, understand them, say goodbye and let them go!

89. That can be symbolized in the form of a ritual, such as baptism with water or anointing with oils.

90. Such rituals are typical of initiation into a Mystery School, but know that repentance is an ongoing internal process of progressive enlightenment.

91. That is why Mystery Schools also typically link such rituals to initiation into each higher section of the school.

92. Do not be overly dogmatic about the particular details of initiation rituals; if you do, your dogma becomes another false belief to recognize and discard.

93. Use the oils and waters that are at hand; the real magic of the ritual is what occurs within the initiate.

94. Even so, when available, there are certain oils recommended within Our Mystery School for various rituals that you will be taught.

95. But know this: If you want to repent here and now, a tub of bathwater that is available – or a sprinkling of drops from a water cup – is more suitable than a mountain spring that is not at hand.”

96. Yahshua continued: “When you know the True Dread – which is the initial fear that arises from a new and deeper recognition of the stench of

your own most severe sins – relax.

97. For, lo: the True Dread exists only to bring you to the moment of clarity in which you repent in sincere contrition

and are born again in the Healing Waters of True Forgiveness in Merciful Love.

98. Unless you do an honest Self-Inventory – such as Sevenfold Repentance – and repent your previous sins, you cannot rise unto

New Life as a Forgiven Disciple of Christ.

99. That washing-away of your previous sins in Divine Forgiveness so to rise as a newly born Disciple of Christ is

symbolized in the initiatory rite of Baptism.

100. The Waters of Forgiveness are always at hand!

101. Even so, forgiveness is linked to authentic contrition and repentance.

102. Wherefore I say, repent authentically!

103. “Behold: If it sounds easy to give up your false beliefs, that is because you know not what are the false beliefs that you must give up!

104. Truly, many will delude themselves into believing that they are Forgiven Disciples of Christ when, in truth, they have not yet recognized and repented either their sins or their false beliefs.

105. Many will say to Me when I return to this world in the Last Days of The Great Harvest: ‘Lord, Lord, in your name I conquered!

106. Yea, Lord, in your name I killed!

107. And in your name I ran prisons!

108. And in your name I amassed material wealth!

109. And in your name I ruled nations!

110. And in your name I made weapons!

111. And in your name I defeated nature!

112. And in your name I preached and prophesied and ministered!’

113. And I will reply: ‘You have not yet known Me!

114. Nor do you practice or even preach My yoga.

115. Yea, you may have proclaimed My name, but your beliefs and deeds are far from Me.

116. Our true disciples are those that sincerely take Our Yoke – Our Essene Yoga Teachings and Practices – and diligently progress on that path.

117. Those disciples live in Us, and We live in them.

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118. “Lo: Even after I ‘drop’ My human body, even after Miriam the Magdalene drops Her human body, anyone that accepts Our Saving Teachings – Our Yoke – and becomes a sincere, diligent student and continues on in persistence and demonstrates consistent loyalty so as to become a Highly Trusted and Wise Friend, that one – regardless of the era in which they live – may become a higher-ranking disciple of the Lord and Lady than one that lives now and ‘knows’ Us in person but is not very sincere, diligent, persistent, or loyal.  
119. Wherefore I say, the old adage is true: ‘Though you start first, you may finish last, unless you are persistent.’  
120. Never underestimate the value of persistence!

121. “Behold: The path that leads from darkness to spiritual enlightenment will at first seem very narrow and challenging.  
122. But as you diligently persist, Our Yoke – the Yoga of Yahshua and Miriam – will seem wide and freeing, and your former lower way of life will seem narrow and confining.”

123. Miriam spoke next.

124. The Lady Christ said, “Free yourself of false opinions asserted with force; yield to higher truth.  
125. Be thou penetrated by beams of Supernal Light!  
126. Yea, be thou filled with spiritual enlightenment!  
127. Do this in remembrance of Us.  
128. But also do this in remembrance of your True Self.

129. “Free yourself of narrow confines; be thou limitless!  
130. Do this in remembrance of Us.  
131. But also do this in remembrance of your True Self.

132. “Free yourself of ignorant prejudices; be thou liberated from that slavery.  
133. Do this in remembrance of Us.  
134. But also do this in remembrance of your True Self.

135. “Free yourself from painful imbalance; unite the feminine with the masculine within you and around you.  
136. Do this in remembrance of Us.  
137. But also do this in remembrance of your True Self.

138. “Free yourself of arrogance; be thou relieved of that burden.  
139. Do this in remembrance of Us.  
140. But also do this in remembrance of your True Self.

141. “Free yourself of guilt and receive forgiveness; you now know how.  
142. Do this in remembrance of Us.  
143. But also do this in remembrance of your True Self.

144. “Free yourself of death; life is within you and around you.  
145. Do this in remembrance of Us.  
146. But also do this in remembrance of your True Self.”

147. Miriam continued: “Behold: We are not ignorant of the false beliefs that are common to this stage of the development of humankind.

148. We understand that those false beliefs include the patriarchal beliefs that uphold the domination of women by men.

149. We are not ignorant of the truth that such deeply ingrained cultural beliefs die slowly, not quickly.

150. Wherefore, We will provide that some limited measure of truth be given unto those not ready to fully receive Us.

151. And that ‘limited measure’ is whatever portion of Our Way each can receive now, with the prayer that it prepares each to receive Us fully when We come again at the end of the Last Days, or whenever that soul is ripened enough to receive Our full gospel.

152. But We do not, and you should not, share the Megillah with those unready to receive it.”

153. The Lord and Lady then devoted the rest of the day to quoting dozens of passages from the Aaronite Torah that, They said, painted ‘God’ as a violent, vengeful,

threatening, unwise ‘Old Fart’ created by unenlightened men and demons in their own image and likeness.

154. They compared the Nasarean scriptures with the Aaronite scriptures and ended Their talk with Yahshua saying: “Take your pick!

155. Those of you that now feel called to receive further instruction in The Nasarean Religion of The Essene Way are invited to tell Us so!

156. We will see that you receive further teachings, typically out in nature or in Nasarean safe-houses.

157. Those of you that do not feel called to accept that invitation can, if you wish, choose to receive further instruction in Nezerian Christianity from the same four-person advance team that invited you here today!

158. Feel free to ask Us questions while we share a farm-fresh meal that has been lovingly prepared by Our hosts!

159. Love in All Ways, Always in Love!

160. Blessed Love!”

161. Grandmother Rose then said to the group, “Before we eat, let us once more stand and join hands in Sacred Circle; we will sing several songs and then have a closing benediction.

162. For those of you that can stay into the late evening, tonight there will be a fire and music.

163. Be aware that if you are still here on this farm tomorrow at noon, you will be asked to join the work party by which we will show our appreciation to our gracious hosts!”

#### The Lord Helps the Soul of Lazarus Return to its Physical Body

164. Before the meal, an unknown woman that had attended the gathering – her name was Mary (a very common name) – approached Yahshua and said, “Lord, a month ago Your advance team came to Bethany to prepare for Your visit.

165. On the first day of their outreach in Bethany, my brother, Lazarus, and I

became so excited about Your coming visit that we decided to fast until Your arrival.

166. After fourteen days, I ended the fast; I sensed that I would harm myself if I continued any longer.

167. Lazarus did not end his fast and, lo: after twenty-one days, he slipped into a coma and no healer has been able to revive him.

168. He has been in the coma for a week; will You please come and try to revive him?”

169. The home was nearby and the Lord immediately went to see Lazarus, taking only Migdanah and Phillip.

170. Phillip went because Yoseph the Ari-Mattitya, being in charge of Yahshua’s and Miriam’s security team of Lions of Zahyen, insisted that Yahshua take at least one trained martial artist with Him.

171. Migdanah went so that she could record what happened and because Yahshua wanted her to provide a copy of His ‘Sermon to Nasarean Ascetics’ to Lazarus.

172. Miriam and the other Companions stayed behind at the gathering to interact with the guests while Yahshua was away.

173. When Yahshua reached the home, Mary’s wealthy sister, Martha – who was also her nearest neighbor – was sitting beside the bed of her younger brother, Lazarus.

174. Before leaving to hear the Lord preach that day, Mary had arranged for Martha to watch Lazarus.

175. Martha, whose wealthy husband owned the small house that she let her poor siblings live in, was anxious to get back to her own home, a large farmhouse on the adjoining land.

176. Martha, feeling stressed-out, snapped at her sister, Mary, saying: “While you played at being ‘spiritual’ all day, I sat here and prayed for our brother!

177 You are far later than you said you would be; my husband is waiting for me to make dinner!”

178. Mary, sorry that her sister was being rude in front of the Lord, said, “I apologize

for being so late!

179. But I, too, acted today to help our dear brother, Lazarus.

180. This man, Yahshua, has offered to try to help Lazarus.”

181. Martha replied, “Forgive my bad manners, sir!

182. I will stay and watch, but with little hope.

183. I have already paid for the best healers from neighboring Jerusalem; none could help him.

184. They say he is barely alive and none can wake him.”

185. Feeling the tension in the room, Yahshua said to the two sisters: “You have both been under a great deal of stress.

186. Let us now hold hands in a circle and simply relax.”

187. Migdanah and Phillip, having been invited to participate, joined hands with Yahshua, Mary, and Martha, forming a circle.

188. Yahshua said, “Find your spiritual center and simply be calm.

189. Relax.

190. Breathe deep of Love; bathe in that Love while you briefly retain your breath, then exhale that Love so to share it with the world.

191. Repeat that breath several times.”

192. After a period of this meditative breathing, perceiving that the group was relatively centered and that a peaceful ‘vibe’ now prevailed, Yahshua said: “Remain in this circle, holding hands while doing this ‘Love Breath Meditation’, but with one difference.

193. Now, on each exhale of Love, inwardly visualize that the Love is going into the top of the head of Lazarus, and from there down into his heart.”

194. While the others did as the Lord had instructed, Yahshua placed His hands on the crown of Lazarus’ head and attuned Himself to the soul of Lazarus.

195. Behold: the Lord discovered that the soul of Lazarus was no longer in his body.

196. For a week now, the soul had been hovering outside the body, unsure how

to return.

197. For, lo: in his long fast, Lazarus got so ‘airy-fairy’ that he, the soul, unintentionally ‘popped-out’ of his Crown Chakra and exited his physical body.

198. Not knowing what to do to return, the soul hovered like a ghost above the body.

199. Yahshua’s soul intentionally left His own physical body in order to guide the soul of Lazarus to the entry way back into its body.

200. Lazarus returned through his Crown Chakra to his physical body and opened his eyes.

201. He said to the group, “Behold: The soul of Yahshua led me to the entry way back into my body.

202. And that entry way became a blazing circle of Love.

203. And in that circle I saw all of your faces, and felt your Love calling me back into my current home, my body!”

204. After everyone joyfully hugged one another and gave thanks for this seeming miracle, Yahshua said: “This was only possible because the ‘Thread of Light’ that connects a soul to a particular physical body was not yet severed.”

205. After a time of conversation and the tending to the immediate needs of Lazarus – which included a bit of food – the Lord said, “I have asked Migdanah to make you a copy of a talk that I recently gave to a group of Nasorean ascetics.

206. Like you, Lazarus, some of them were being a bit overzealous in their asceticism.

207. I intuitively perceive that even prior to this fast, even before being excited to hear that I was coming to Bethany, you have long been overzealous in your ascetic practices.

208. Wherefore, when Migdanah has made you a copy of ‘Sermon to Nasorean Ascetics’, Phillip will deliver it.

209. Although you are not yet Nasorean, that sermon includes information that is pertinent to any ascetic.”

210. Lazarus replied, “I will read it!

211. And do not be surprised if I am soon a Nasorean!”

212. Yahshua smiled and said, “I won’t be at all surprised!”

213. Migdanah added: “It will only take me one day to make that copy.”

214. Phillip said, “I recognize how blessed I am to have participated in this profound experience!

215. It will be my pleasure to bring the copy of that sermon to you once Migdanah is done.”

216. Mary said: “Please, Phillip, when you return, plan on staying for dinner!

217. I want you to teach me about horses; for, behold: at the gathering today, I asked Miriam your name and She said that you are, ‘Phillip *Horse-Lover*.’”

218. Phillip smiled at the Lord and asked playfully, “Yahshua, was it Miriam that suggested that You bring me on this trip?”

219. Yahshua smiled and said, “Actually, Yoseph the Ari-Mattitya insisted that I bring at least one trained Nasarean martial artist with Me; he appeared to be about to designate Yehuda when Miriam said: ‘Send Phillip’.

220. I won’t attempt to speculate on Her motives for that unusual intervention!”

221. Everyone laughed; even Mary and Phillip laughed though they also blushed!

222. Martha said, “Speaking of dinner plans, I need to go make dinner for my husband!

223. Yahshua, if there is ever a time that this family can be of service to You or Your friends, do not hesitate to send us the message.”

224. She paused, gazed at the still-blushing faces of Mary and Phillip, then added: “You can have Phillip deliver it!”

225. Again, everyone laughed.

226. To those readers of *The Holy Godspell* that wonder if this young woman, Mary, might be the very woman that Nebiyah had spoken of when she spoke a prophecy about the future of Phillip, I, Sarah, give you one hint: You are very intuitive!



## Chapter Seventy-Eight

### The Day After the Sermon to Sincere Spiritual Seekers of Bethany: Nethan'el Questions Yahshua about Sensing the Auras of Others



1. The day after *The Sermon to Sincere Spiritual Seekers of Bethany*, the Companions sat with the Lord and Lady beside a campfire.

2. Yahshua played his flute in accompaniment to Miriam's harp.

3. Afterward, Nethan'el asked the Lord, "Yahshua, just after the sermon yesterday, while You conversed with various persons that approached You prior to our departure, I heard You mention the term '*Aura that smelled of decadence*'.

4. Will you please clarify what You mean by that term?"

5. Yahshua replied, "I will gladly answer your question, Nethan'el."

6. The Lord said, "As My Grandfather, David the Yaiyr, often emphasized:

'It is a wise practice to research and properly define key words and terms.'

7. You, Nethan'el, even now are practicing that tenet!

8. I knew when we met that you were destined to become a great White Magic Wizard!

9. Like I told you then, 'In your eyes, Nethan'el, I see no guile.'<sup>1</sup>

10. "First, let us separately define 'aura' and 'decadence' and then define what I mean when I add the word 'smelled' to form the term '*Aura that smelled of decadence*'.

11. By 'aura' I mean the type of light and other vibrations a person radiates, including very subtle light that is not perceived by the human eye, including even the 'vibe' of hidden thoughts, secret

desires, and unspoken intentions, all of which together give a strong indication of the current level of spiritual evolution a person has attained.

12. "By 'decadence', in this case I mean the sort of 'Soul Decadence' that is linked to a 'spiritually stinky' downward trend in ethical morality, a tumble down the Spiral Ladder toward darkness and death rather than ascension and enlightenment.

13. Decadence is not the result of one stumble or an occasional stumble in appropriate behavior; rather, 'decadence' is the result of a downward trend in ethical morality.

14. Because it is moving toward death and decay, Soul Decadence 'smells' 'spiritually rotten' to persons of higher spiritual attainment.

15. Soul Decadence is caused by a trend toward making 'ethically-rotten' choices.

16. "When you heard Me use the term '*Aura that smelled of decadence*', I was describing the 'aura' of a mass-murderer I once met.

17. The overall theme of the conversation that you only partly overheard was '*Sensing the Aura of Persons we Meet*.'"

18. After a long pause, Nethan'el asked: "Lord, since most of us did not hear that conversation, can you give us the 'gist'?"

19. Yahshua replied, "When you meet a person for the first time and have a conversation, you not only get a 'feel' for

<sup>1</sup>Since the Lord is here giving a lesson on defining key words, I will practice that myself here and now by defining the word 'guile': *Guile* means *deceit; sly behavior*.

the person by how they look and what they say, but also from their aura.

20. Some auras ‘smell’ rotten, like the decay associated with death and spiritual sickness.

21. Some auras ‘smell’ or ‘feel’ absolutely heavenly!

22. Most are in-between those extremes.

23. “When you, Nethan’el, overheard just that one term – ‘*Aura that smelled of decadence*’ – I was referring to a man – the mass murderer – that at the time of his arrest had two neighbors.

24. One of the two neighbors, when interviewed by the authorities after the arrest of the murderer, said: ‘It was hard for me to be near this person; he put out a sort of ‘creepy vibe’, a sort of ‘spiritual decay’ that, in a spiritual sense, smelled rotten.’

25. “The other of the two neighbors, when he was interviewed after the arrest of the mass murderer, said: “I am shocked!

26. He is one of the richest men in the region!

27. I had him over for dinner twice a week for the past ten years!

28. I told him that he should be the leader of our town after the Romans leave.”

29. Yahshua continued: “The background information to that arrest helps illuminate the fact that some persons are far more ‘Aura Sensitive’ than others.

30. Consider the following facts.

31. Prior to his arrest, the murderer had been visiting the second of those two neighbors for dinner twice a week for ten years.

32. Upon investigation, it was discovered that the murderer, a rich farmer, had killed at least one person per month for twenty years.

33. On top of that, several times over the past few years, when he could not afford to pay his seasonal farm helpers, he rounded them all up and killed the whole group, as many as a dozen at a time.

34. Most of the killings were of transient

farm workers that, after getting a season of work from them, he killed instead of paying, hiding the bodies and claiming the men had moved on.

35. He had also killed a couple of competing farmers at strategic times, and a few business adversaries, even one local official that got in his way when one of his neighbors complained that the man was poisoning the local stream by dumping too many waste products.

36. “In light of the above facts, we know this: the neighbor that hosted the murderer for dinner twice a week for ten years must have numerous times had dinner with the man within a day or so – sometimes likely the very same day – as the man committed cold-blooded murder for financial gain.

37. If that neighbor had been even a little bit ‘Aura Sensitive’, he should have, like the first neighbor that I described, found it very ‘creepy’ to be so near the aura of this long-term murderer.

38. Instead, not only did this neighbor not consider the company of the murderer to be ‘creepy’ or to ‘smell of decadence’, but instead admired his worldly wealth and potential political power.

39. Two things are possible in regard to that lack of ‘Auric Sensitivity’ of that neighbor.

40. If he – that neighbor – were of a similarly ‘creepy vibe’ as the murderer, he would likely describe the murderer as having ‘good vibes’.

41. But in this case, as I perceived after having spoken with both of the neighbors and then the murderer, the second neighbor, while not being nearly as ‘high-vibe’ as the first neighbor I described, was not even remotely as ‘low-vibe’ as was the murderer.

42. And that leads to what I am calling ‘the second possible reason’ for that second neighbor to not perceive that the murderer had an ‘Auric Stench’: an extreme lack of inherent capability in sensing the auras of others.”

43. Yahshua continued: “Some people are more capable than others at sensing the

auras of people they meet.

44. Those that are *extremely* capable are called 'Aura Sensitives'.

45. That sort of Aura Sensitivity – the ability to 'see' or 'sense' the auras of others moreso than most folks do – is a 'spiritual gift' that is common to the most spiritually advanced yogis.

46. Even though most yogis develop this gift through years of spiritual practice, lo: it is also true that some are born with a special skill in this art.

47. Unless and until they become dedicated yogis, many persons that are born with this gift are often overwhelmed emotionally by it.

48. Once a person is a true yogi, Aura Sensitivity is experienced as a positive gift because we know how to handle it properly.

49. I tell you truly: when I meet people, I learn more about them by sensing their auras than by what they say, not that the words are not also important."

50. Yahshua concluded: "You have heard me say, 'The eyes are windows of the soul.'

51. I now tell you, it can also be truly stated: 'The eyes are often indicative of the Aura.'

52. I say 'often' – not *always* – because, in cases where there has been injury or disease or complete loss of the eyes, the precept does not apply.

53. When you look a person in the eyes, their eyes reveal important information beyond the words they speak, and I have noticed that the eyes of most do, in fact, correlate in profound ways with what I sense in their auras.

54. Thus, I said that: 'The eyes are often indicative of the aura.'

55. "For example, when I first looked into the eyes of Nethan'el and perceived no 'guile', *his* eyes were a good indicator of his spiritually-healthy aura.

56. But the eyes are not the *only* 'Auric Indicator'; I have met several people that had no eyes and have sensed *their* auras by other indicators.

57. One of those men without physical eyes had lost them in a fight with a man

that he was trying to rob at knife-point; his aura 'smelled' bad and 'looked' 'muddy' to My 'Soul Senses'.

58. Another man without physical eyes had lost his eyes to a birth defect.

59. His aura radiated spiritual wellness.

60. The colors of his aura were bright and cheerful and his aura 'smelled clean' to My 'Soul Senses'.

61. A third man without physical eyes, like the second man without eyes, also had lost his eyes to a birth defect.

62. But unlike the other man that had lost his eyes to a birth defect, this third man did not have an aura that radiated spiritual wellness; instead, he had a foul aura."

63. Yahshua paused, and Nethan'el remarked: "That last bit of information relates directly to your recent teaching on 'General Karma'."

64. Yahshua replied, "Exactly so!"



## Chapter Seventy-Nine

### Miriam Speaks Outside a Slaughterhouse in Bethany



1. Near a slaughterhouse in Bethany, Miriam and several of Her Companions conversed with a small crowd.

2. Miriam said: “The heart of the heaven-bound feels – and wishes to prevent – the pain of the animals in this slaughterhouse.

3. In India, the following adage is well known: ‘Hell swallows those that swallow meat.’”

4. A bystander asked: “Do not all of us eat?

5. Even your disciples must eat.”

6. Miriam replied: “Look around you: bodies are swallowing bodies.

7. Heaven-bound humans swallow plants.

8. But I tell you truly, in the higher heavens no bodies are swallowed; for, those that swallow bodies will be swallowed.

9. Until you have attained the body that is not swallowed, you will be swallowed.”

10. A disciple asked Miriam: “Should I cease even now to swallow?

11. Should I even now cease to swallow plants?

12. For, I want to follow Your teachings and attain the blessed life.”

13. Miriam replied: “The baby crawls before it walks.

14. Yea, and the baby walks before it runs.

15. The humans of this world are not called to shed their bodies before their time.

16. That would not be appropriate.

17. Yet neither were humans intended by Elohim to eat meat.

18. Therefore, let the heaven-bound of this world be swallows of plants.

19. Yea, and for those that wish, the food gifts of animals that are well-cared for is permitted, which gifts are milk and eggs, as in The Ten Commandments of Nasarean Moses.

20. But do not be a swallower of flesh.

21. For, the Hindu Yogis are correct: Hell swallows those that swallow meat!

22. Repent and be saved!”

23. A mocker laughed and said: “Your religion is not for me!

24. I will never pass up a juicy slab of goat meat!

25. The bloodier the better!

26. And God himself enjoys a good animal sacrifice!”

27. Miriam replied: “Better than ten thousand animal sacrifices is to save even one animal from being sacrificed or eaten.

28. The true God weeps for the creatures you kill!

29. And many think they serve God by sacrificing animals to him, when, in truth, they serve a demonic beast that poses as ‘God’.

30. Contemplate this precept: ‘Let the mocker beware: hurt comes to the hurtful!’

31. Also contemplate this precept: ‘The hurt you cause in the morning will return to you by the evening.’”

32. A woman in the crowd said: “I must feed my daughter so that she will live.

33. I fear for her future should I withhold meat.”

34. Miriam replied: “Only she who is kin to all creation truly lives; consider the rest dead.

35. Even so, I will teach you to eat as we Nasareans eat; your daughter will live and let live.

36. Only those daughters that let live, truly live heavenly lives.

37. Yea, I tell you truly, those that are kind to all creatures need not fear their own futures.

38. The reverse is also true!

39. And that is precisely why I have spoken so strongly on this topic today, even at risk of seeming rude, even at risk of being attacked.

40. I want to shock you enough that you might drop flesh-eating and so avoid the 'hell-vibes' associated with the extremely 'un-heavenly' act of murdering animals so as to steal their bodies from their souls.

41. And remember this: eating animals slows down your Shield of Light and enables negative entities to influence you in various ways!

42. Need I say more?"



## Chapter Eighty

### The Outreach Ministry of The Lord and Lady and Their Companions to the People of Bethlehem

Featuring:  
An Account of a Miracle of Sharing



1. The largest gathering to come hear the Lord and Lady speak during Their outreach ministry to Yisra'el was nearly two-hundred persons in a sheep pasture near Bethlehem.

2. The word had spread in advance of this gathering that Yahshua had been born in Bethlehem, and many turned out to see what this locally-born prophet had to say.

3. In fact, this was the very sheep pasture linked with *The Story of The Seven Shepherds that Kept Watch on the Night of Yahshua's Birth*.<sup>1</sup>

4. It is appropriate that this sheep pasture was also the location of this largest gathering to hear the Lord and Lady preach; for, at this gathering was given a great teaching.

5. That 'great teaching' is now called, 'A Miracle of Sharing'.

6. I, Sarah/Jahleel witnessed it, and now share it with you.

7. Yahshua and Miriam taught the crowd all day, and by late afternoon the people were hungry but wanted to hear more.

8. Yahshua said, "We will speak into the late evening, but first let us share a meal together.

9. My Travel Companions and I have some bread and grapes to share, but that is not enough to feed such a large crowd.

10. Therefore, My Companions will pass seven baskets amongst you; whatever food that any of you have brought, please drop it into a basket and then we will equally divide the food for all to share."

11. As Yahshua had instructed, His Travel Companions passed seven baskets through the crowd of nearly two-hundred persons.

12. Lo: only one person, a small child, dropped any food into a basket.

13. Noticing that, Yahshua held up the handful of figs that the child had dropped into the basket and said to the crowd: "Behold: this one child came here with seven figs, and has dropped every one of those figs into the basket.

14. Look at his smile; he is experiencing the miracle of sharing!

15. By contrast, many of your own faces look deprived of that miracle!

16. Some of you look ashamed, some embarrassed, some stubborn of heart.

17. I am going to ask you to help Me perform a miracle right now!

18. Let us multiply the food in these baskets.

19. And let us do so with no other 'magic' than the miracle of sharing that this child has just demonstrated."

20. Again, the Companions of the Lord and Lady passed the baskets amongst the crowd.

21. This time, the people freely shared their private stashes of food and, behold: not only were all seven baskets completely filled with food, but also enough additional food to have filled another dozen baskets was placed in a pile by the feet of the child that stood smiling beside Yahshua.

22. Everyone had enough to eat; everyone

<sup>1</sup> That story appears in Chapter Seven of Godspell.

had a happy smile; and it was all due to the miracle of sharing!

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23. Some other key teachings imparted by Yahshua and Miriam to the people of Bethlehem were in response to the following questions.

24. A man asked Yahshua, "Will you please tell me how my ending will be?"

25. Yahshua replied, "First find your Self in Now.

26. The deeper your experience of Now becomes, the more you will realize about your 'beginnings', 'becomings', and 'cyclic endings' that birth new beginnings.

27. My main point is this: You are asking Me a question that each person must answer for himself or herself."

28. A woman asked Miriam, "I was there in Bethany, visiting my sister, when you spoke strongly against eating meat.

29. I did not say anything at the time, but even then I wanted to ask the following question: My local Rabbi insists that animals have no eternal soul; is he wrong?"

30. Miriam replied, "He is very wrong.

31. All animals have an eternal soul!

32. I would not be so emphatic in my response if I were not certain.

33. I have *never* met an animal-body that was not centered by an Eternal Soul.

34. I tell you truly, it is extremely traumatic for a soul – whether the soul of an animal or the soul of a human – to have its body prematurely murdered and eaten.

35. Extremely traumatic!

36. It is better to not be involved in that bad karma!

37. The reason that people, like the Rabbi, prefer to think that animals have no soul, is that otherwise one might have to seriously question the ethics involved with killing animals to eat their bodies."

38. A man asked Yahshua, "Why should I believe that You are so special?"

39. Yahshua said, "Whatever I AM, so are you created in that Image and Likeness.

40. If I am 'special' so are you!"

41. The man replied, "At least I don't make myself out to be some sort of sage!"

42. Yahshua replied, "Your humility in that regard is appropriate.

43. For, behold: though the acorn is created in the embryonic Image and Likeness of the tall Oak Tree, it would not be honest for the acorn to claim to have yet reached the heavenly heights of the aged Oak.

44. In other words, all souls are unfolding on the Spiral Ladder of Being, but not every soul occupies the same rung.

45. In the same manner that it would be less than humble for the recently sprouted acorn to declare itself equal in height with the aged Oak, it would be less than humble for the aged Oak not to recognize itself in the sprout!"

46. A woman asked Miriam, "Do You not realize that by traveling as You do with a bunch of men – even *preaching*, as if a woman has that right – makes You look to normal people like a whore that wants to be a man?"

47. Miriam replied, "I have known many prostitutes and none have been as rude as your proposed 'normal people'.

48. Behold: to a thief that was raised by thieves and who has always lived amongst thieves, thieves appear to be the 'normal people'.

49. Likewise, in a world where violent and ignorant behavior is the 'norm', the wise prefer to be 'abnormal'."

50. A man asked Yahshua, "Why did You incarnate here and now?"

51. Yahshua replied, "We are always here, always now.

52. Even so, I understand your question.

53. Know now what is known in the

highest councils of Yesar'el: A son of the bloodline of Sargon seeks to strike a mighty blow on behalf of the Priesthood of the Serpent with the direct aid of Lucifer.

54. That blow will be appropriately countered!"

55. A woman asked Miriam, "Being on the road so much, camping outdoors so often, do You not long for a nice home and a husband that works hard to support You?"

56. Miriam replied, "What better home than the All?"

57. What better road than the Essene Way?

58. What better 'bed' to sleep in than the one we make by good choices?

59. What more comfortable sleep at night than sleep accompanied by the pleasant dreams that follow a long series of good choices?

60. What better husband than the one I chose?

61. What better support than a life well-lived?"

62. A woman asked Yahshua: "My Rabbi and my husband both tell me that the scriptures teach that women, having been created from the rib of Adam to serve man, have no eternal soul; are they wrong?"

63. Yahshua replied, "They are absolutely wrong that women have no soul!

64. Every woman has an eternal soul!

65. The Rabbi and your husband are correct, though, that their Aaronite scriptures present the first woman, Eve, as having been created from Adam's rib without having been given the Breath of Eternal Life that God gave Adam.

66. In truth, though, those scriptures are false!

67. I know that it is hard to accept that the Bible – the Aaronite Torah – that you were raised to believe is the 'true Word of

God' is in fact the words of men, and that some of those men were influenced not by God but by demonic entities, yet that is the honest truth.

68. If I sound rude in this assertion, or disrespectful, know this: that scripture has been used to keep women down – so 'down' that most do not believe that they have a soul or deserve equal rights with men – and has also been used to support the wars of tyrants, slavery, black magic animal sacrifice rituals, and the right of the idle rich to abuse the working poor.

69. Yea, when it comes to the topic of that Bible, I may sound 'fiery'.

70. Even so, I came not to burn that scripture, but to baptize it in Living Water by fulfilling it!

71. I fulfill it by fulfilling the best of its many messianic prophecies, those that pertain to the Messiah of Peace who will teach the world to turn their weapons into farm tools!

72. If not now, when?

73. If not Me, who?

74. If not us coming together to form a Group Messiah of Peace, what?

75. If not you, why not?

76. If not 'we', who will?

77. So, I will, and I do, be now that Messiah of Peace!

78. I invite you to join Me as, united in the Way of Peace, we together actually are a Group Messiah of Peace!

79. One Messiah of Peace can do some good.

80. Ten thousand Messiahs of Peace can do much more good!

81. Yea, and with 144,000 Messiahs of Peace, even the lion will eat grass beside the lamb!"

82. "Also: 'As above, so below': your own body has 144,000 potential 'Chiefs of Peace' awaiting enlightenment; when they are all flowing peacefully, then you are truly a Messiah of Peace!

83. So be it!

84. Amen, amen, amen!"

85. A woman asked Miriam, “What you call ‘The Aaronite Torah’ requires us Jews to circumcise our baby boys in order to please God; do You agree that this pleases God?”

86. Miriam replied, “God is not ‘pleased’ by the cutting of the foreskin off the penis of a baby boy!

87. Nor does God *require* that practice of anyone!

88. Nevertheless, God is not opposed to that choice if the purpose is to prevent disease in situations where there is a lack of good ‘personal hygiene’, a lack of adequate bathing and washing of the penis.

89. In other words, a male child, if not circumcised, should be taught by a parent to keep that foreskin area clean by regular washing.

90. When the boy is still a baby, that cleaning is done by a parent.”

91. Miriam added, “I noticed that venerable Negohah, upon hearing Me say, ‘God is not pleased by the cutting of the foreskin off the penis of a baby boy’, grinned like she had a joke to share!

92. Am I right, Negohah?”

93. Negohah smiled and replied, “I was thinking that it is not only God that is not ‘pleased’ but also every baby boy!”

94. Everyone laughed and then Grandmother Rose added, “Just thinking about how that must feel to the baby boys makes me feel like shouting ‘Ouch!’”

95. Magzerah added, “It sends a chill up my spine just thinking of it!”

96. Yohanan added, “If it sends a chill up *your* spine just think how chilly my spine is when contemplating it!

97. I thank Goddess and God that I was born a Nasorean!”

98. Migdanah said, “In Ethiopia, some of the non-Nasareans that lived near me, being members of a sect that did not worship the Divine Feminine, practiced an even more cruel form of circumcision

on young girls: they cut off the clitoris!

99. By doing so, the men purposely make it so that a woman will not experience sexual pleasure, thinking that will make it less likely that their wives will be unfaithful or disobedient.”

100. After a long, silent pause, Negohah said: “For a moment, even I could think of no joke to crack!

101. Then I thought of this: “If I were one of those baby girls, I’d spend the rest of my life *not* obeying men!”

102. Everyone laughed.

103. Negohah added: “Upon reflection, that *joke* is no *joke*!”



Chapter Eighty-One



The Lord and Lady Minister Outside of Jerusalem Featuring a Solar Meditation Experience, Esoteric Teachings, and a Song Written by Yahshua and Miriam

1. Seated with the Companions at a private camp on the outskirts of Jerusalem, Yahshua said: “My outreach mission to Yisra’el will climax within the gates of Jerusalem, but that time has not yet come.

2. First we will travel north along the Jordan River to preach the general evangelical sermon in various locations.

3. More than once, we will depart our usual route to make interesting side-trips, one of which will be to Mount Carmel.

4. Once we have finished our time in the north, including Syria, I will take you to certain locations on the *east* side of the Jordan, the side that few of you have ever seen.

5. After our time in the north and the east, we will return and enter the gates of Jerusalem; at that time, I will no longer hide Myself from the Roman soldiers or the Aaronite priesthood.

6. Now, though, we will not enter the gates of Jerusalem, though we will hold a gathering outside the city.

7. When I choose to give up this body into the hands of the Roman soldiers and the Aaronite priesthood, you, My Companions, will not prevent it.

8. However, if I were to enter Jerusalem prematurely, My incarnation might end before I have accomplished My ‘to-do’ list!”

9. Yahshua smiled, then continued: “Even so, our advance team sent to Jerusalem has already located a dozen interested persons, and will tomorrow bring them to meet us out here.

10. We will spend tomorrow with those twelve persons, then head north without entering the gates of the city.”

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11. Miriam said, “Let us spend today, the Sabbath, communing with the sun and the Seventh Heaven.

12. Let us each find a private place to be naked beneath the sun for personal Solar Meditation.

13. As Yahshua has taught you, lay down on your back – on a blanket – and sunbathe with eyes closed, but not so long that you burn.

14. It is never good to burn your skin!

15. We are a diverse group in terms of racial heritage and skin color; that was on purpose!

16. Those that are as light-skinned as Ra’am and his sons are more likely to burn than I am; ebony skin does not easily burn.

17. After being face-up for about half the duration, roll over and you will reduce the chance of burning.

18. Rolling over is also good in Solar Meditation because it stimulates more of your body.

19. I love the sun on my front, but my spine also wants a turn!

20. Naked Solar Meditation – especially when combined with the Love Breath – is perhaps My favorite form of meditation, and Yahshua feels the same!

21. Though I said that each of you should find your own private place for this meditation, I invite Yahshua to share My blanket!”

22. Sita said, “I make the same offer to Yohanan!”

23. Negohah joked, “Yohanan, are you

blushing or has the sun already turned your face red?”

24. Pehri looked at Negohah and said, “Yes, I accept your unspoken invitation to share your blanket for the meditation.”

25. Negohah laughed then said, “I do believe that in your old age you have become very telepathic!”

26. Pehri joked: “I knew it was either that or senility!”

27. Everyone laughed.

28. Later that day, at the Evening Service beside the campfire, some of the Companions voiced their positive experiences with the Naked Sunbathing Meditation.

29. A common theme was the way that, in such a deep state of relaxation, the solar rays clearly induced creative ideas, spiritual realizations, and powerful inspirations, as well as an enhanced feeling of profound well-being.

30. All of the Companions agreed that they had noticed those things begin to kick-in after a period of sunbathing and to grow progressively stronger before culminating in a period of deep relaxation with little mental activity, a sort of ‘hummm’ of relaxed well-being after a series of solar-inspired illuminations.

31. Birdsong said it this way: “I felt the creativity kick-in after a period of solar stimulation and made note of the great ideas and realizations that entered my consciousness.

32. That experience became progressively stronger until, when any more creative ideas would have felt like ‘too much’ for one session, I went deeper into pure relaxation mode.

33. When I say that I made ‘note’ of the ideas and realizations, I mean that I actually wrote them down.

34. Because I then did not have to put any attention on remembering the ideas for later action, I was able to more deeply relax.

35. It felt as though, having birthed

creative ideas due to the combination of the solar rays and the deep relaxation induced by this physical position, I then entered an *even deeper* state of relaxation.”

36. Orah also spoke, saying: “Me too; and then, toward the end, that deeper state of relaxation flowed into a phase that was similar to ‘lucid dreaming’ but without even a hint of sleep.

37. I entered this nice ‘inbetween state’ – between wake and sleep but with no danger of falling asleep – and, just as with the earlier stages of the experience, this stage was enhanced by the solar rays on my skin.

38. The solar rays enhanced each of the several phases of the Naked Solar Meditation which, by the way, I like to also call ‘Naked Sunbath Meditation’.

39. And each time I have practiced Naked Sunbath Meditation, behold: An inner awareness notifies me when to end the session before going too long and burning my skin.”

40. Ta’om, brother of Yohanan and son of Ra’am, said: “Some of us, myself included, earlier ate boiled ganjah.

41. Although Naked Solar Meditation is wonderful without ganjah, I find that the ganjah definitely enhances the experience.”

42. Yohanan and Ra’am enthusiastically responded, “Amen to that!”

43. Negohah playfully elbowed Ra’am and said: “You and your sons are a good example of the old proverb, ‘The seed does not fall far from the tree!’”

44. After the Evening Service by the fire, Yahshua said: “Tomorrow we will have a dozen guests.

45. Be friendly with the guests, but remember: It is always possible that one or more of the supposedly ‘sincere seekers’ may actually be an undercover agent of Rome or the Aaronite priesthood.

46. Wherefore, be friendly and helpful, but don’t be foolish!”

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47. The next day, after having preached the general evangelical sermon, Yahshua and Miriam answered questions.

48. One of the twelve guests, a man with less-than-friendly eyes said: "It was my old friend Judas that encouraged me to seek out Your 'advance team' in Jerusalem."

49. A member of the advance team said, "You did not tell us that!"

50. The man replied, "I just want to make sure Judas gets the credit; that man deserves to be put on the advance team."

51. Looking at Yahshua, the man continued: "Judas deserves a promotion from running Your errands to give food to the poor!"

52. Yahshua replied, "Since you are here, do you have a question to ask?"

53. The man replied, "Your mission, Judas made clear, needs financial support.

54. Give me the list of all the Nasarean safe-houses that you will visit on your journey and I will make sure food and money are sent to each one."

55. Yahshua replied, "This morning, Nathan'el came to me and shared a dream that he had last night.

56. He dreamed about this very moment; in the dream, he heard you ask Me that question, and he also heard My answer."

57. The man asked, "What is that answer?"

58. Nathan'el said: "Foxes have dens in which to sleep each night.

59. Not so, the Lord and Lady and Their Travel Companions.

60. We now live, so to speak: 'in the wind'.

61. And the only truly 'safe' house is the heavenly abode within."

Teachings on Repentance

62. The Lord and Lady continued to interact with the twelve residents of Jerusalem.

63. Earlier, during Their evangelical sermon, the Lord and Lady had spoken a lot about repentance.

64. Afterward, an old man told Them something that They often heard from the elderly after Their evangelical sermons: "I wish I could go back in time and repent."

65. The old man added: "For, had I repented as a young man, now my life would be blessed."

66. Yahshua replied, "It is never too late to repent."

67. The same man said, "If I had lived a better life, I would now be prepared for death."

68. Miriam replied: "The best way to prepare for death is to live a righteous life here and now."

69. The Lord told a related story about a man that used to be a frequent visitor to the home of Yahshua's Grandfather, David the Yaiyr.

70. Yahshua said: "There was an Egyptian man that often came to visit My Grandfather, David the Yaiyr, in Alexandria.

71. Though not Nasarean, the man was open-minded and listened to Grandfather speak about repentance and forgiveness, and about the Nasarean requirement to give up flesh-eating prior to baptism.

72. Unwilling to give up eating flesh or to repent from his many other unhealthy habits – unwilling because he enjoyed these sins – each time the man visited he was fatter and more unhappy and less healthy.

73. After an absence of several years, the man again approached David and complained that, as he grew older, he was suffering many physical and mental illnesses.

74. David told him: 'Rather than repent the lifestyle practices that make you sick physically and mentally, you continue those sins yet hope to escape the ills that are bound to follow.'

75. David then told the unwell man: 'He

who cuts onions should not be surprised to shed tears.'

76. David's last words to that man were words that Miriam and I often repeat: 'It is never too late to repent!'

77. That unhealthy man did not repent his ways.

78. The next year, from his deathbed, he sent word to Grandfather David; the note read: 'Come to me, I now wish to repent'.

79. After reading the note, Grandfather said to Me: 'Yahshua, like fish caught in a net, guilt-ridden people are eager to repent in their deathbed!'

80. David left immediately and hurried to visit the man.

81. Even if that man did truly repent on his deathbed – remember, it is never too late to repent – how much happier and healthier the last years of his life would have been had he repented even a few years sooner?

82. Even if already fairly old, had he repented a few years before being on his deathbed, he might have lived to a far more advanced age than he did."

83. Having concluded the true story told to Him by Grandfather David, Yahshua looked deeply into the eyes of the man that he had just told the story to – the man who had prompted the story by lamenting that he wished he could go back in time and repent – and said: "Four words are written upon the gate of every hell: 'They refused to repent'.

84. You think that because you have entered old age that it is too late to repent.

85. You are right to wish that you had repented in your youth, but wrong to think it is too late!

86. Just think of that man in the story I told!"

87. The man asked, "What if I repent yet still die from the fruits of past sins?"

88. Yahshua answered: "Death is no obstacle for the repentant."

89. Miriam added: "Four words are written on the gate of every heaven: 'Their repentance was sincere.'"

Teachings on Materialism

90. During His evangelical sermon earlier that day, the Lord had also preached about the dangers of materialism.

91. Afterward, the man with less-than-friendly eyes who was an undercover agent, trying a new tactic, mocked Yahshua, declaring: "You may trust in 'Gods' that nobody can even see, but I trust in the fine garments and solid house that I see with my own eyes."

92. The man then looked at the other eleven guests and laughed mockingly at Yahshua, trying to get the others to join him.

93. The Lord replied, "Whoever depends on things that rust and crumble will witness their very life rust and crumble."

94. Miriam added, "Nevertheless, there is no fault in having a solid home if it is acquired justly."

95. The same man mocked Her, responding with a popular saying that had been going around: "As the saying goes, 'It is better to be a thief in a stolen castle than a poor man in a justly acquired tent.'"

96. Miriam replied, "Lands acquired unjustly are as helpful to your soul as is an anchor to a drowning man."

Esoteric Teachings on Monads as Points of View in Spiritual Evolution

97. One of the twelve guests that had attended the sermon near Jerusalem was so wise and sincere that the Lord invited him to stay the night with the Companions after the other eleven departed home to Jerusalem.

98. After those eleven departed, Yahshua told this man and the Companions, "We should not sleep here.

99. The wind is blowing Us elsewhere!

100. We will stay tonight not in a fox den, but in a Lion's Den!"

101. The Lord and Lady led the group to a farmhouse maintained by Nasorean Lions of Zahyen.

102. After some herbal tea and dinner,

the sincere, wise man from Jerusalem, revealed what Yahshua already recognized: that he was not an Aaronite Jew but was a Jewish convert to Greek philosophy, particularly the philosophy of Pythagoras.

103. After some general conversation, the philosopher encouraged Yahshua to speak on the topic of 'Monads'.

104. The philosopher said to Yahshua, "Wise One, Your teachings are similar to the Pythagoreans'.

105. You similarly use the word, 'Monad'.

106. I have studied that topic for years, but I intuit that this night You will reveal something about Monads that I have not yet considered."

107. Yahshua laughed in a friendly manner, then asked the man: "Are your intuitions typically proven accurate?"

108. The man laughed and said, "So far, my *strongest* intuitions have usually proven accurate!"

109. Yahshua replied, "Is this a strong one?"

110. The man looked Yahshua in the eyes, then said: "The strongest yet!"

111. Yahshua said, "In Sacred Geometry, as you know, the Monad is often symbolized as a Point.

112. Each Point is a Oneness that is part of the All-Inclusive Oneness that consists of all points; that All-Inclusive Monad is called the 'Universal One'.

113. But few philosophers, even amongst the wise Pythagoreans, realize that each 'Point' – each Monad, each Soul – is literally a 'Point of View'.

114. We are all Points of View, and we each have a particular perspective.

115. The Universal One can simultaneously see through the eyes of every Point of View.

116. And every Point of View has the freedom to change its perspective according to its own Self-Development in Spiritual Evolution.

117. The amazing thing is that the Universal One gets to experience, and thus learn from, every Point of View imaginable, simultaneously and also throughout eternal duration, even as each Point of View evolves and thus changes its perspective many times.

118. As each Point evolves by stepping into actuality as a Line, each Point then manifests its own World-Line – its own eternally unfolding personal history – and each Line, even as it evolves throughout duration and changes its perspective, always is a Point of View that is itself *being viewed* by the Universal One.

119. "The Universal One, then, has *all* access to everything ever viewed by any Point of View, along with every consideration ever considered by those points, and also has access to all of the insights and lessons that will continue to be had as each Point of View evolves and thus changes perspective numerous times throughout Eternal Duration.

120. The Universal Monad has such an unfathomable body of knowledge and wisdom that it is not possible for any Individual Monad to accurately imagine just *how much* that actually totals, and even that unimaginable total is *constantly increasing* as each Individual Monad keeps learning, keeps evolving, keeps contributing everything it views to the ever-expanding Universal Intelligence.

121. "Even the Universal Monad continues to evolve as it continues to receive and process the lessons of every evolving Individual Point of View.

122. The eternal journey of any particular Individual Point – Individual Monad – is that point's personal 'World-Line'.

123. Each Individual World-Line, in motion through the universe, is actually a 'Life-Spiral', one Life-Spiral of countless Life-Spirals on the Spiral Ladder of Spiritual Evolution.

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124. “While the Universal Monad receives the insights of every Individual Point of View – and thus gains knowledge and wisdom from that relationship – so can each Individual Point gain knowledge and wisdom from its relationship with the Universal Monad.

125. That incredible storehouse of knowledge and wisdom within the Universal Monad can be accessed by the Individual Monad, to the degree that is appropriate at any particular stage of spiritual evolution.

126. That is the ‘Great Universal Intelligence’ – the Divine Mind – that we each have sensed and sometimes intentionally have accessed.

127. Even when we are not *intentionally* accessing it, we benefit from that relationship because it is within us and all around us, all the time, influencing us via intuition and, in truth, by every lesson that life presents to us, informing our own evolution by including us in the One Universal Evolution.”

128. Perceiving that Yahshua had finished speaking, the philosopher said: “Speaking of ‘intuition’, once again I am glad that I trusted mine!

129. Indeed, You have given me new insights into insight!

130. And my new insight on the nature of the Individual Monad is, I now see, being seen by the Universal Monad, that One that sees All through All, from every perspective, even as those perspectives continue to evolve!

131. Amazing!”

132. After a pause in which everyone in the room was deeply silent, Ta’om spoke

for us all when he said, “Wow!”

133. After another pause in Sacred Silence, the Lord and Lady taught us a new song.

#### A Song Composed By Yahshua and Miriam

134. Miriam and Yahshua taught the group a song that They had recently composed; the lyrics were as follows:

“Jah-Jah says, our Jah-Jah says:  
‘Help those in need; you will be happy’;  
Jah-Jah says, our Jah-Jah says:  
‘Help those in need;  
you will be happy’;

“Jah-Jah says, our Jah-Jah says:  
‘As you sow, so shall you reap;’  
Jah-Jah says, our Jah-Jah says:  
‘As you sow, so shall you reap;’

“Jah-Jah says, our Jah-Jah says:  
‘What goes around, will come around;’  
Jah-Jah says, our Jah-Jah says:  
‘What goes around, will come around;’

“Jah-Jah says, our Jah-Jah says:  
‘What you dish out, you get back;’  
Jah-Jah says, our Jah-Jah says:  
‘What you dish out, you get back;’

[Chorus] “Every good deed is truly blessed;  
truly blessed by happiness;  
Every good deed is truly blessed;  
truly blessed by happiness;  
We are so happy here and now;  
We are so happy here and now;  
Good Karma happy here and now;  
Good Karma happy here and now!”<sup>1</sup>

<sup>1</sup> Note from Day: Here at the modern era Mother Temple of the Nasarean Religion at Essene Garden of Peace in Oregon, our ‘house band’ has turned the above lyrics into a reggae song! Also: by not using any periods in the above lyrics, I avoided having to insert verse numbers throughout the song.



## Chapter Eighty-Two The Lord and Lady



### and Their Companions Visit a Public Market Featuring: Various Conversations and Spiritual Teachings

1. The morning after the sermon near Jerusalem, the Lord and Lady and some Companions visited an outdoor marketplace on the outskirts of Jerusalem.
2. In public markets such as this one outside the gates of Jerusalem, the Companions typically split up into small groups so as to not grab the attention of Roman or Aaronite authorities.
3. That caution was not only due to the particularly radical nature of the outreach mission of the Lord and Lady, but also because the Nasarean Jews had already long been persecuted by the Aaronite Jews.
4. A group of more than thirty Nasareans walking together would grab too much attention in a public market.
5. Migdanah, the Scribe of the Lord and Lady, wrote down the following account.

#### A Lesson on Gossip

6. One woman that sold produce was gossiping on-and-on about the tainted past of another woman that sold produce at the same market.
7. The woman had been directing the long session of gossip at some of the Companions, hoping to win their coins and prevent them from buying from her competitor.
8. Yahshua took the several Companions that were listening to the gossip away and said: "Deny gossipers your ear or your ear becomes a hornet nest."
9. Miriam said, "The tongue of a gossip can create no scandal without a willing ear."
10. Yahshua added: "A gossip sticks her – or his – nose in every pot.
11. The pots will boil and the gossip's nose will be burned!"
12. Miriam said: "The gossip meddles in

what does not concern her.

13. What should concern her, escapes her."

14. A Companion asked, "Certainly it is wrong to exaggerate the faults of others – which this woman was doing for financial profit – but is it wrong to gossip accurately about the faults of others?"

15. Yahshua replied, "Contemplate your own faults and improve them.
16. Do not gossip about the faults of others.
17. When you catch yourself gossiping, stop.

18. Affirm that you choose not to gossip.
19. Politely disengage from those that are gossiping."

20. Miriam said, "Spiritually-advanced persons gossip not of the faults of others; those of lower consciousness speak of little else."

21. While Yahshua and Miriam and several of the Companions walked together in the market, Yahshua and Miriam met a man that, having had some previous experiences with Nasareans, recognized their hemp robes as Nasarean.

22. The man said to Yahshua, "I once met a Nasarean teacher.

23. I asked him how to be happy.

24. He gave me an assignment to complete, saying: 'Complete this assignment and you will be happy.'

25. I completed *half* of it; so why am I not now at least *half* that amount happier than when I started?"

26. Yahshua replied, "You are experiencing the fate of a traveler who pays a boatman half the fare required to take him across the river.

27. The traveler complained unhappily when the boatman took him only to the middle of the river."

On Responding to the Needs of  
This Moment

28. Miriam sat beside Yahshua in the marketplace as They ate figs.  
 29. Sitting near the Lord and Lady, several lawyers, politicians, and rich business men debated at length about how to solve the future problems of the world.  
 30. A crowd of local poor people gathered and began informing the important men – known leaders from Jerusalem – of their immediate problems and most desperate needs.  
 31. When the poor people left, these leaders of the community debated whether or not the problems described by the poor were real.  
 32. The men agreed on only one thing: Much more debate would be needed before any agreement on action could be considered.  
 33. Then they changed the topic back to speculation on future problems that might someday arise.  
 34. Miriam said to Yahshua, “A child shouts: ‘I’m drowning!’  
 35. And then the lawyers and politicians and business leaders debate the question: ‘Is the water deep?’”

Angelic and Demonic ‘Watchers’

36. One of the several groups of Companions that sat and ate a meal at the market consisted of Zabdiel, Tehillah, Roshah, Ra’am, Magzerah, Apollos, and Orah.  
 37. Migdanah the Scribe, with daughter Sarah, moved amongst all the groups of Companions at the market, for the Lord had asked her to do so and to write down some of what she heard.  
 38. While Migdanah sat with this group, she wrote down the answer that Wizard Zabdiel (the brother of Joseph and thus uncle of Yahshua) gave to a question asked by Apollos.  
 39. Apollos asked, “Zabdiel, I have heard the term ‘The Watchers’ used in both a positive sense and a negative sense in regard to particular kinds of disembodied entities.  
 40. Are these ‘Watchers’ angelic or demonic?”

41. Zabdiel replied, “You have heard some ‘Watchers’ referred to in a positive way, some in a negative way, because, in fact, there are different kinds of apparently disembodied entities.

42. I say ‘apparently’ disembodied because, though some are in fact disembodied, others have subtle bodies that humans can’t see.

43. Both the good and bad ‘Watchers’ are called ‘Watchers’ precisely because they spend long periods of time ‘Watching’ the lives of physically incarnated Beings such as humans.

44. Two things determine whether they are considered ‘good’ or ‘bad’ entities: 1) Their motives; and, 2) Their methods.

45. I will describe several types of ‘Watchers’ and point out the different motives and methods of each.

46. “The reason that these different kinds of entities are called ‘Watchers’ is because they ‘Watch’ us; so, the key question in regard to ‘motive’ is: Why are they watching?”

47. One good kind of ‘Watcher’ with good motives is the variety Nasareans call ‘Prayer Angel’.

48. Their motive for watching is to observe us enough that they can pray appropriately for our spiritual advancement.

49. Sometimes, a particular Prayer Angel is praying on behalf of a particular human in such an ongoing manner as to rightly be called a ‘Guardian Angel’.

50. The method of a Prayer Angel is to pray positive prayers and to hope for the best.

51. “There is an intermediate class of ‘Watchers’ that are not particularly ‘good’ or ‘bad’.

52. These are Beings that no longer have physical bodies and, believing it to be a more efficient way to learn, observe physically incarnated Beings as a form of study.

53. Their motive is to learn, and their method is study without intervention.

54. “A worse version of that variety just described is similar except that their motive is entertainment.

55. Some of these Beings are actually entertained by wars or other low-level manifestations.

56. Some of this kind at least do not intervene to intentionally conjure more of their desired low-level ‘entertainment’; others do so intervene – we call them ‘pain-farmers’ – and that is clearly demonic.”

#### Negohah’s Magic Wish

57. Sitting in a private area beneath a tree a short walk from the market, several of the Companions enjoyed a meal of figs and bread.

58. The group consisted of Pehri, Negohah, Yohanan, Sita, and Ta’om.

59. Ta’om asked Pehri, “Do you have a favorite Sound of Power?”

60. Pehri replied, “At any given moment, each Sound of Power has its turn to be most appropriate.

61. But there is one that is always appropriate and, since I am too old to bother dodging a question, I will answer by naming that one: The Sound of Power linked to the Tree of Life Branch of Love.”

62. Sita asked Pehri, “There are many ways to chant the two syllables of that Sound of Power; which is your favorite?”

63. Pehri replied, “The version that Yahshua and Miriam most often use is

my favorite.

64. The one that is a two-syllable exhale of two notes, a lead bass-note held for about half the duration of the exhale followed by a higher-pitch ‘Note of Bliss’ held for the remainder of that exhale.”

65. Yohanan asked, “Negohah, do you have a favorite Sound of Power?”

66. Negohah replied, “I agree with everything Pehri said; recall that one thing he said was that: ‘At any given moment, each Sound of Power has its turn to be most appropriate.’

67. For example, the Sounds of Power linked to the various branches and roots of the Tree of Life are each in turn especially appropriate on their assigned days of the Nasarean calendar.

68. But they each might be appropriate on *any* day according to the given circumstance; for example, when you sunbathe, regardless of what day it happens to be, you may feel called to chant the Sound of Power for the Sun.

69. I will add this: if there was any one Sound of Power that, if I had a magic wish, I could give to everyone in the world open to receiving it, Nasarean or not, nice person or not, it would be that very same one named by Pehri – The Sound of Power linked to the Tree of Life Branch of Love – done in that very same two-note version.”<sup>1</sup>

70. Later that night beneath a Quarter Moon, Pehri and Negohah sat on a blanket and gazed at the sky.

<sup>1</sup>Because it is my – Day of Greenleaf – mission in life (or at least one of my *many* missions!) to fulfill Negohah’s above-stated wish, and since only the Yaiyr (or one empowered by him/her) can decide when one is ready to receive a particular Nasarean Sound of Power, I, as Yaiyr, hereby deem everyone that is reading this footnote to be ‘officially’ eligible to receive the Sound of Power that both Pehri and Negohah called their ‘favorite’. Clearly, it pays to read footnotes! Negohah knew that this mantra can do only good, even among the general public. The methodology was given above, and I will provide the only missing information: the two syllables that make-up this holy mantra. First, the methodology, by way of reminder, is to sing a two-syllable exhale consisting of two notes, a lead bass-note held for about half the duration of the exhale followed by a higher-pitch ‘Note of Bliss’ held for the remainder of that exhale. The two syllables that make up the Sound of Power linked to the Essene Tree of Life Branch of Love are the first two syllables of the Hebrew word for Love: ‘ah’ and ‘hah’. They are sang like this, each syllable lasting about half of the long exhale: ‘ahhhhhh’ and ‘hahhhhhh’. The first half of the outbreath – the ‘ahhh’ portion – is a deep bass note, the ‘hahhh’ portion being a higher ‘Note of Bliss’. There are visual and audio recordings of Sabbath Services held at the Mother Temple of our modern-era Nasarean Church of The Essene Way that include a group of us singing this and other Nasarean Sounds of Power. Contact me or my authorized successors. One other reminder: rather than any one person being the Yaiyr after me, I will leave behind a ‘Group Yaiyr’ to run what has been my office called ‘The Office of The Yaiyr.’

71. Pehri joked: “I enjoyed hearing you say today that you agreed with everything I said!

72. Perhaps the old proverb is true: ‘Great minds think alike!’”

73. Negohah joked back: “But you left off the last sentence of that proverb: ‘And fools seldom differ!’”

74. They both laughed and continued to watch the sky.

75. After a timeless time, Pehri said: “I know that you know what is said about a Quarter Moon and ‘romantic energy’ – I have read your writings on the topic – and I can honestly say, I agree with everything you said!”

76. Negohah playfully elbowed him in the side.

77. After the outreach at the outskirts of Jerusalem, the Lord and Lady and Their Companions continued the journey north along the Jordan River, visiting the villages where the advance teams had prepared groups of seekers to hear the evangelical sermons.

78. That journey north will now be described.



## Chapter Eighty-Three

### A Sabbath of New Meditation Practices!



1. One Sabbath Day, Sita and Magdalene went on a walk in a patch of trees along the Jordan.
2. They disrobed to lay for a while in a sunny spot.
3. Sunbathing for these women would be their meal this day.
4. After having 'eaten' their fill of sunshine, they put on their robes and walked to the shore.
5. They sat and sang as a mantra the term, 'Hallelujah', taking turns creating new melodies, repeating each melody numerous times, experiencing joyful ecstasy.
6. After a long time spent singing that holy mantra, before they departed, Sita asked Magdalene to teach a meditation practice that she and Yohanan – or any other two persons – could do together.
7. Miriam the Magdalene said: "I will teach you one for any two people, whether or not they are romantic partners.
8. I will also teach you one that is specifically for romantic partners; that one is a tantric meditation practice that can be linked to either tantric massage or tantric sex.
9. Each of these two practices also has possible variations, some of which I will describe.

#### **Soul Communion: A Meditation Practice Taught by Magdalene**

10. "This first meditation practice can be performed by any two people, whether or not they are romantic partners.
11. This meditation is simple yet profound.
12. Simply sit comfortably, facing a partner, and gaze into one another's eyes.
13. Your knees almost touch, but not quite.
14. Simply 'be here now', soul with soul, without running inner dialogues or thinking about things.
15. Just be in the present moment with

- one another.
16. If you drift into thinking thoughts, simply notice that and then give all of your attention – and presence – to your partner's eyes, seeing in those eyes your partner's very soul shining forth.
17. It is because the eyes are the 'windows of the soul' that I call this meditation practice 'Soul Communion'.
18. "When you catch yourself drifting into thoughts and losing your sense of present moment awareness, it may help to remind yourself: 'Be Here Now'; then once again return to Soul Communion."

#### **A Variation on Soul Communion: A 'Meditation with Motion' Called: 'Zahyen Intuitive Hand Dancing'**

19. "A variation on the above Soul Communion meditation practice is to do the same thing I just described but, after a period of time, add the following additional step.
20. I call this additional step, 'Zahyen Intuitive Hand Dancing'.
21. You may need to move slightly closer together, letting your knees touch or one of you can place your knees between the knees of your partner, whatever enables you to place your open hands against the open hands of your partner.
22. Still gazing into your partner's eyes, still giving each other *darshan* – your spiritual presence – intuitively move your hands as simultaneously as possible with the moving hands of your partner.
23. You can make circles, or softly push your hands – and thus also the hands of your partner – toward your partner, then back toward yourself, intuitively moving with each other, palm to palm.
24. You can take turns being the 'Yang' partner that leads the 'hand dance' –

decides the movement that the 'Yin' partner follows as simultaneously as possible – or try it with neither partner being the designated instigator of the movement.

25. This practice greatly assists you to 'be fully present'.

26. "Though Soul Communion is best done sitting down, 'Zahyen Intuitive Hand Dancing' can be performed either seated, as just described, or standing.

27. The range of movement increases in the standing version."

### **A Tantric Meditation Practice Taught by the Magdalene**

28. Miriam said: "Now I will teach you a Tantric Meditation Practice for romantic couples.

29. Many meditation practices include some sort of focusing agent on which you place your attention.

30. In this one, the focus of your attention is solely on giving pleasure to your romantic partner.

31. Whether in a tantric massage or tantric intercourse, this meditation practice is solely based on placing your attention on *giving* pleasure to your partner, rather than on receiving pleasure yourself.

32. This is only a 'meditation practice' if you are actually placing your attention in the present moment on giving pleasure to your partner.

33. "One version is for one partner to be in the 'giving' mode while the other partner relaxes into a 'receiving' mode.

34. Another version is for both partners to be in the 'giving' mode, which means that both will equally give and receive, the focus of each being solely on 'giving pleasure', which may sometimes be had by permitting the partner to also give pleasure."

### **On the Same Sabbath Day: Zabdiel and Tehillah Contemplate the Sunset**

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35. Later on the same Sabbath Day on which Miriam and Sita meditated in the woods, Zabdiel and Tehillah sat together and contemplated the sunset.

36. Afterward, Tehillah asked Zabdiel: "I wonder if just relaxing while watching the sun as it sets is a meditation practice even when one is not intentionally meditating?"

37. Zabdiel replied, "Doubly so!"

38. Tehillah laughed and nodded affirmatively, then said: "I have an insight to share.

39. This morning as you and I watched the sunrise, and then throughout the early morning as the sun continued to rise, I felt energized and inspired to launch my daily activities.

40. It feels very stimulating.

41. That is true each morning that I commune with the sun.

42. Then, this evening watching the sun as it set, it was a relaxing experience.

43. It felt like the perfect transition from my stimulating activities of the day to the relaxing after-dark phase of evening.

44. That is true every day.

45. I find it fascinating that even an early phase of the sunrise that is no warmer, no more fiery than a correlating phase of the Sunset, nevertheless feels inherently stimulating, and a sunset feels inherently relaxing.

46. And midday feels like both those properties are equally present."

47. Zabdiel replied, "That makes sense when you consider that the sun is at midday 'centered' in the balance between the sunrise properties and the sunset properties.

48. I will add that I have noticed, myself, all that you just described."

49. Tehillah said, "Nasarean *Halikah* – our 'Whole Set of Daily and Intermittent Spiritual Practices' that is our 'Walk', our 'Path' – encourages experiencing all three.

50. We are encouraged to 'Greet the Sun' at sunrise or soon after.

51. We are encouraged to hold the 'Midday Peace Contemplation' in sunlight when conditions permit.

52. We are encouraged to perform 'Sunset Contemplation' when conditions permit."

53. Zabdiel replied: "What an awesome spiritual path we walk!"

54. Tehillah affirmed: "Yes, let us give thanks for the Nasorean Halikah!

55. It is, to use one of my new Sanskrit words, the *Sadhana* from Heaven!"

56. Zabdiel asked: "If I remember what Yahshua said correctly, '*Sadhana*' is the Sanskrit word that, like our Hebrew word *Halikah*, refers to one's 'Whole Set of Daily and Intermittent Spiritual Practices'.

57. Is that correct?"

58. Tehillah answered, "Yes, you are correct."

59. Zabdiel and Tehillah held hands and went to join the rest of the Companions for Evening Service.

Sita and Miriam Teach Meditation Practices to the Companions Including Miriam's Mudra of Creation

60. Around the campfire that same Sabbath day, in the evening after Sita and Miriam had rejoined the rest of the Companions, Sita said to the group: "Today, on our walk in the wooded area near the shore, Miriam and I ate sunshine, chanted and sang the mantra *Hallelujah* in various melodies, and then I asked Her to teach me a meditation practice that is good for doing with a partner.

61. Miriam taught me two, each with possible variations.

62. The first She taught me, I will now teach to all of you, for Miriam gave me that assignment.

63. She said that learning to teach it is part of my 'Teacher Training Course'.

64. Since some of you already know this practice, have patience with me!

65. This meditation practice is called 'Soul Communion' and, once we all practice it in pairs, I will teach you a variation in which we add an additional step: 'Zahyen

Intuitive Hand Dancing'."

66. After Sita had taught the group to perform the meditation practice called 'Soul Communion' and its variation with 'Hand Dancing' added, Yohanan asked: "You taught us two versions of the first meditation practice that Miriam taught you today.

67. You said that She also taught you another one, and that it also had variations.

68. Unless She asked you not to, will you please now teach us that other one you mentioned?"

69. Sita blushed and said, "I will teach you when we are alone.

70. That one is a Tantric Meditation Practice and, were I to teach it to you now, you would blush so red that even a red pomegranate would look pale in comparison!"

71. After everyone had a good-natured laugh, Yohanan quickly changed the course of the conversation, saying: "Miriam, since my wife successfully requested a new meditation practice from You, I will also try my luck!

72. Will You teach us another new meditation practice?"

73. After a short pause, Yohanan added, "Not a tantric one; I would not want to embarrass Yahshua!"

74. Everyone laughed again, then Miriam said: "We often make our own luck, Yohanan!

75. Yes, I will teach another meditation practice."

76. Miriam said, "This is a Mudra Meditation.

77. I call it: *Mudra of Creation*.

78. This mudra could be done while standing or sitting, but since you are now sitting you can rest your hands on your thighs while you hold this position for a period of Seated Meditation.

79. Form this mudra as follows.

80. On each hand, have the tip of your little finger touch the tip of your thumb to form a circle that symbolizes the Still Zero of Unmanifest Creation.

81. Unless you have lost a finger or were born with less than five per hand, besides the circle that you have formed with thumb and little finger, you have three additional fingers.

82. Of those additional fingers, move the tip of the middle finger (tallest finger) so that it touches and joins with the two finger tips that form the circle (the tip of thumb and tip of little finger); those three fingertips that now touch will symbolize the Creative Trinity.

83. The two remaining upright fingers – the two that straddle the now humbly bent middle finger, are held snugly against the middle finger at, or slightly above, the bent knuckle of the middle finger; remaining upright, those two remaining fingers represent the Masculine and Feminine Poles in Creation.

84. Those Poles represent Jahday and Jahnah, but they also represent in a general sense Shemesh (Masculine Principle) and Shemayah (Feminine Principle) within you and all around you in the Mother Ovum of Creation.”

85. After the group had practiced *Miriam's Mudra of Creation*, She said: “It is time to put Yahshua to work!

86. But let us make this a bit of a challenge for Him.

87. Yahshua knows – and practices – many mudra meditations.

88. Right now, though, I request that He create a new one for us!

89. Create it right now, right here!”

Yahshua's 'Meditation Mudra of The Branch Triads of The Tree of Life'

90. Yahshua smiled and said, “Challenge accepted!

91. Let us each stand and raise our hands up like we normally do when giving praise to the Most High; raise your hands as high as your ears and wider than your shoulders, so that your head is the center of an imaginary line that runs from each hand directly through the ears.

92. Each hand is to have three fingers up;

the thumb of each hand presses the tip of the little finger against the palm so that the three longest fingers are the ones that remain upright.

93. The three upright fingers on your right hand represent **Wisdom** (second longest finger), **Love** (middle finger, the longest of the fingers), and **Power** (the smallest finger, being the child of Wisdom and Love); together, these three fingers represent the first of the two triads of branches of the Tree of Life.

94. The three upright fingers on your left hand represent **Eternal Life** (second longest finger), **Holy Work** (middle finger, the longest of the fingers), and **Peace** (the smallest finger, being the child of Eternal Life and Holy Work); together, these three fingers represent the second of the two triads of the branches of the Tree of Life.

95. Yah within you is the center of the imaginary line; that is *You*, the Spark of Yah that is one with the Center Branch of the Tree of Life.

96. Hold the position, which I will now name, ‘Meditation Mudra of The Branch Triads of The Tree of Life’, for a comfortable period of meditation on what you are symbolizing.”

97. After the group practiced Yahshua's spontaneously created ‘Meditation Mudra of The Branch Triads of The Tree of Life’, Miriam smiled and said, “My challenge was both accepted and successfully completed!”

98. Negohah joked, “What would be truly impressive is if Yahshua now used his two feet to represent the two root triads of the Tree of Life, bending three of his toes upward on each foot!”

99. Everyone laughed, and then Pehri the Maggid joked: “That He can probably do!

100. What would impress me is if He not only bent the three toes up on each foot but also jumped into the air as He raised each foot to be in that imaginary line with His ears and – here is the hard part – levitated long enough to hold that position for a nice

long period of meditation!”

101. After the new round of group laughter, Yahshua replied: “But Pehri, as you have always taught us, we should not show off such yoga ‘siddhis’ – ‘powers’ – as levitation!”

102. After another round of group laughter, Orah said, “Yahshua, my dear cousin and Lord, of the many mudras that You use in Your personal yoga practice, do You have a favorite?”

**Prayerful Hands Mudra
with Moving Meditation**

103. Yahshua said, “I have a favorite simple mudra that I incorporate into many of my favorite ‘Moving Meditations’, including the one I will now teach.

104. That favorite simple mudra itself is called ‘Prayerful Hands Mudra’ and here it will be the first step of a five step Moving Meditation.

105. Because we are going to combine the ‘Prayerful Hands Mudra’ with some elements of ‘Moving Meditation’, I hereby name this version: *Prayerful Hands Mudra with Moving Meditation*.

106. The five steps now follow.

107. **“First Step:** Stand with the palms of your hands together in front of your chest with fingers pointed up in ‘*Hands of Prayer Position*’, which I also call ‘*Prayerful Hands Mudra*’.

108. Notice how you feel in this simple mudra.

109. I feel that this mudra conjures a deep feeling of reverence for YHWH.

110. I feel when I place my hands together in this ‘prayer position’ that it is a spiritually-centering act.

111. That is true whether or not standing or seated, but in the version that I am now teaching, you stand so as to enable the following additional steps.

112. But even if you performed no other steps, this simple mudra itself – Step One – is extremely effective for inspiring deep spiritual feelings of Union with the Divine,

as well as being a non-verbal statement of devotional service to all of Creation.

113. **“Second Step:** After holding the First Step long enough to deeply feel the reverence that it promotes, your next step is to perform the moving meditation that I call ‘*Humble Bow of Reverence*’ by bowing at the waist – while still maintaining the ‘*Prayerful Hands Mudra*’ – as deeply as is comfortable and then returning erect to the original position of *Prayerful Hands Mudra*.

114. In the same manner that Step One conjures the feeling of Reverential Union, so does the Second Step – ‘*Humble Bow of Reverence*’ – express a sincere feeling of spiritual humility and also makes the non-verbal affirmation: ‘Not my will, oh YHWH, but yours; I am yours to instruct’.

115. **“Third Step:** Having returned erect from the bow and pausing a bit in the original ‘*Prayerful Hands Mudra*’, raise your ‘*Hands of Prayer*’ – keeping the palms together with fingers pointed up – until they are directly over your head as you perform ‘*Standing Candle Position*’.

116. By truly performing the first two steps of this series, you now, with the Third Step, stand as a radiant Human Candle of Spiritual Light!

117. **“Fourth Step:** After holding ‘*Standing Candle Position*’ a bit – it is not a position that is comfortable to hold a long time – return to the original First Position of *Prayerful Hands Mudra*.

118. **“Fifth Step:** After holding the fourth step – which is the original First Position – long enough to deeply feel the Reverential Union that it promotes – slowly move the hands downward from the chest area – with palms still together – until, just above your belly, the hands begin to separate and move sideways until they come to rest beside your outer thighs – somewhat beneath your hips – with palms cupped and facing upward in an expression of spiritual receptivity.

119. Hold this position in an attitude of

receptivity and receive whatever comes to you from the Divine, without expectations.
120. What does come, I find, is not typically verbal; it usually feels more like an intake of Chai coupled with an intake of non-verbal spiritual blessings.

121. “Having completed the Five Steps just given, you have completed one round of *Prayerful Hands Mudra with Moving Meditation*.

122. If you feel called to repeat additional rounds, you may; but even one round is an excellent spiritual practice.”

Yahshua Teaches
A Meditation Practice Called:
Being the Watcher Behind
the Thoughts

123. Ta’om said to Yahshua: “Lord, as I move through a typical day, I have many thoughts.

124. If I keep up my Essene Yoga practices, will I eventually experience a state in which I am not ‘running thoughts’ throughout the day?”

125. Yahshua replied, “A key word related to your question is a word that I often use: ‘appropriate’.

126. In the same way that it would not be appropriate to have a tongue yet never use it for speech, it is not appropriate to have a mind and not use it for thought.

127. But the fact that there are appropriate thoughts, even appropriate ‘inner dialogue’ including appropriate speculation, appropriate calculation, and appropriate ‘stream-of-consciousness’ thinking where things just ‘pop-up’ in the mind and get considered, does not mean that there are not also inappropriate quantities and qualities of ‘inner dialogue’.

128. In other words, even in the advanced stage of ‘Walking Samadhi’, one is not without appropriate thoughts at appropriate moments.

129. “Beten Jahlah, in her *Sutras of Union*, begins by stating the goal of Yoga: Blissful

Union with The All in Supernal Love.

130. She then makes clear that most humans are not yet experiencing that state, and explains the practices of Essene Yoga that can, if sincerely and persistently embraced, bring dedicated disciples into that blissful state of Samadhi that is profound well-being in Sat-Chit-Ananda.

131. In her description of the practices that Essene Yoga students are given, she explains that they begin with the Yamas and Niyamas for good reason: most new students need immediate physical, mental, emotional, and spiritual purification and ethical practices to ‘clean-up-their-act’ enough to make progress toward the eventual attainment of Walking Samadhi.

132. She makes clear that most new yoga students – like the general population – have minds full of unhelpful thoughts and painful memories, minds that almost never seem to be free of not just inner dialogue, but of *negative, counter-productive* versions of inner dialogue.

133. The common person is ‘running thoughts’ even when it is not appropriate.

134. For example: if ‘running thoughts’ while swinging a hammer, you may be called to attention by the attainment of a smashed thumb!

135. So, a veteran yogi will think thoughts when appropriate, and the thoughts will be of appropriate quality.

136. This is an ongoing process with incremental, gradual improvement over the months and years of your yoga practice.

137. It may seem tempting to skip the Yamas and Niyamas and jump immediately into the meditation practices, but that only results in a student that may sit for hours in meditation but does not actually experience Samadhi.

138. “The next point is subtle, so pay close attention.

139. Even some stream-of-consciousness, apparently random and insignificant-seeming thoughts that ‘pop-up’ may actually be appropriate in that they are popping up for significant reasons: they may contain lessons, even if the lesson

is simply for you to be aware of why that particular thought is at that moment appearing in your mind.

140. Watching your thoughts in that manner – a practice that I call ‘*Being the Watcher Behind the Thoughts*’ – is itself a meditation practice.

141. For short, this meditation practice can be called simply, ‘*Watching the Thoughts*’, but the longer name adds an important level of meaning.

142. When you notice the thoughts that you have throughout the day, notice that you are, in a very real sense, the Watcher *behind* the thoughts.

143. You, the Spiritual Soul, are ‘behind and beyond’ the mind and the thoughts; you are the one that watches the thoughts.

144. Whereas in the somewhat similar form of meditation that we call Gatekeeper Practice in which the Watcher performs the role of Gatekeeper of the Holy Temple of the Mind and denies residence to unworthy, negative thoughts, in ‘Being the Watcher’ meditation there is not so much emphasis on denying entry of ‘unwelcome thoughts’ but instead a simple ‘looking them over in an attempt to see what they are and consider why they have come’.

145. ‘Being the Watcher’ meditation is more relaxed than Gatekeeper Practice and so can be practiced much of the day.

146. Gatekeeper Practice is a more strenuous ‘Meditation Tapa’ – a mental, emotional, and spiritual *cleansing* practice – and might be vigorously practiced for shorter periods of duration.

147. Gatekeeper Practice is a cleansing by fire; ‘Being the Watcher’ is more like cleansing in a long bath of warm water!

148. “The short answer to your question, Ta’om, is that long-term yoga students greatly reduce the *inappropriate non-stop chatter of the untrained mind* and gain the ability to pay attention to what is most appropriate without inappropriate distractions; however, that does not mean that they have no thoughts at all, since that would be unnatural and inappropriate.”

149. Ta’om replied, “Lord, will You give me an assignment related to the question I asked and the response You gave?”

150. Yahshua said, “Your assignment for this night is as follows.

151. Consider the question that you asked Me; consider My response to that question; then study your list of the *Eight Sequential Phases For Successful Yoga* to see how those phases and the related practices relate to your question and My response.

152. “Know this: In the term ‘Eight Sequential Phases’ the word ‘sequential’ is used in a loose, suggestive sense, not in an absolute sense wherein each item in the list must literally be done in that exact sequence.

153. For example, the Yamas and Niyamas, taken together as a whole, are worked-with before one begins intense meditation or experiences Samadhi, but you might practice a particular Niyama before a particular Yama, or practice one of the last listed Niyamas before one of the first listed Niyamas, etc.

154. It all depends on what is appropriate: who you are – your particular condition of being including your level of awareness and particular challenges, weaknesses, and strengths – where you are, what is at hand, and the magic of any particular moment.”

155. Yahshua paused, then said: “Because these words will enter not only your ears, Ta’om, but also the eyes of thousands of future readers of the Megillah – thanks to you and My authorized scribes – I want to end by emphasizing one overarching principle so that new students of Essene Yoga will not worry that our Sadhana is beyond their capabilities. 156. Our Sadhana – our Spiritual Practice – is based on trying your best in the cause of Supernal Love without worry.

157. Nasareans try our best to become actively kind, powerfully healthy, wisely taught, and lovingly motivated, and all of the many different practices of Essene Yoga that, together, form Essene Sadhana – the

entire Nasarean Halikah – our ‘Path’ – is truly the path of LOVE SADHANA.

158. ‘Love Sadhana’ is ‘Love Practice’.

159. Again, I say: the entire Nasarean Halikah – all those different practices of Essene Yoga that constitute our ‘Spiritual Path’ – unite to form ONE LOVE SADHANA.

160. So, when performing the Eight Sequential Phases and various meditation practices, try hard – give appropriate effort – but do not worry!

161. Whenever you feel the energy of ‘worry’, choose to shift your thoughts and feelings to relax in the awareness of the Inevitable Absolute Victory of Supernal Love!

162. Work just as hard – or harder – to make things better within and without as any ‘worried person’ might, but let go of worry.

163. Why did I choose now to speak these words?

164. I felt called to communicate that some persons not as advanced in their Sadhana as you, Ta’om, when they read the words I have spoken on such esoteric topics as *‘inappropriate non-stop chatter of the untrained mind’*, might worry that they will fail.

165. Behold: Once a person begins to watch their thoughts and realizes how vast is the amount of inappropriate chatter – and dark and horrible thoughts and inappropriate motives – in their mind, they might worry that the attainment of Samadhi is, for them, unattainable.

166. The truth is that ‘the journey of a thousand miles begins with a single step’, but even in the first steps Supernal Love reigns supreme, and I mean ‘reigns supreme’ in the most absolute sense.

167. If those that read our advanced Essene Yoga teachings feel overwhelmed and worry that they may not be capable of attaining the eighth stage that is Samadhi, relax and just think and feel Supernal Love.

168. Everything is okay in the end, and you can relax in that awareness, and experience that ‘okayness’, here

and now... and keep working hard but without worry.

169. Supernal Love reigns Supreme!

170. The battle was won before it started!

171. That is how powerful Supernal Love is!

172. Trust me in this: relax, let go of worry, and embrace Essene Sadhana with gratitude and enthusiasm!

173. Yea, just as Ta’om has done!”



Chapter Eighty-Four



Yahshua Speaks on the Complementary Nature of Concentrative Meditation Practices and Relaxative Meditation Practices in Relation to Various Phases of Essene Yoga

1. On the Sabbath evening that followed the one just described that featured the giving of some new meditation practices, Ta'om asked Yahshua a question that related to meditation.
2. Ta'om prefaced his question by saying, "Yahshua, Lord and Friend, You know that I take notes when You teach.
3. This morning I studied my notes from a sermon You preached on Essene Yoga.
4. One of the things You mentioned in that sermon was 'Concentrative Meditation Practice' and the importance of balancing that with 'Relaxative Meditation' that 'Decompresses' thought.
5. According to my notes, when You described the sixth item – Dharana – on the list of 'Eight Sequential Phases For Successful Yoga', You said the following.
 6. "You said: *'The word [Dharana] literally means 'sustained concentration' and here means the ability to concentrate on whatever you choose for prolonged periods.*
 7. *A person that has this ability is not easily distracted.*
 8. *Concentration results in increased life-force/power being aimed at whatever you concentrate on.*
 9. *It is best to concentrate on good things.*
 10. *Even when a yogi seems to concentrate on a 'bad thing' or 'negative situation', the true concentrated focus is not on the bad thing being banished but on the good transformation desired.*
 11. *Sometimes a person or community needs to focus the light of concentrated awareness on a 'bad thing' in order to expose it – to bring it to light – so as to transform it in a positive manner.*
 12. *Also, the ability to concentrate even on mundane tasks is necessary for success in most any venture.*
 13. *I spoke this much about concentration because I want to alert you that, though it might not sound like an exciting topic, it is, in fact, one of the most important keys to yoga and life.*
 14. *Even so, having The Ability to Concentrate Thought should be balanced by also having The Ability to Decompress Thought and Simply Be.*
 15. *The Ability to Decompress Thought And Simply Be is the domain of number eight in this list, with number seven being the link between numbers six and eight.'*
16. "End quote.
17. You said that *The Ability to Concentrate Thought* should be balanced by also having *The Ability to Decompress Thought and Simply Be*, which You said is of the domain of number eight on that list – which is Samadhi – and that number seven on that list is the link between numbers six and eight, the link between *The Ability to Concentrate Thought* and *The Ability to Decompress Thought*.
18. You described number seven on that list –Dhyana – as follows.
 19. "You said: *'This word [Dhyana] means 'meditation'.*
 20. *Here it means: A Period of Concentrated Attention on One Chosen Thing in Profound Present Moment Awareness for Unity-Consciousness with Whatever is The Object of Concentration.'*
 21. End quote.
 22. "Then You described number eight on the list – Samadhi – as follows.
 23. "You said: *'When the yogi successfully practices in a sustained, ever-deeper manner, the first seven items in this list, behold: that*

one experiences Oneness with Universal YHWH, Samadhi, Unity Awareness.

24. This experience of being 'One With The All' includes an enhanced experience of 'Ecstasy in Sat-Chit-Ananda.'

25. The concentrative 'oneness with any-one-thing' – 'oneness with any object of contemplation' – of Dhyana (step seven), is the doorway into THE LIVING EXPERIENCE OF ONENESS WITH ALL, Samadhi.

26. A Nasorean term for 'THE ALL' is 'Universal YHWH'.

27. Every Being is always part of the interconnected ALL, but many are not aware of that truth.

28. And of those that are aware of that truth, many have only an intellectual agreement that, logically, this must be the truth.

29. Samadhi is beyond intellectual agreement, though it includes it.

30. Samadhi is the actual Living Experience of participation in the Universal All, the Universal One, Universal YHWH.

31. At first Samadhi is experienced as 'peak moments in meditation' or 'mountaintop experiences'.

32. But with continued yoga practice, the state of Samadhi progressively becomes the normative, typical experience of the most advanced yogis, and is then called 'Walking Samadhi'.

33. It is called 'Walking Samadhi' because it is now part of your daily walk through life.

34. That represents the achievement of the goal of yoga; that goal is revealed in the very meaning of the word Yoga: Union.'

35. "End quote.

36. So, Yahshua, You gave a detailed description on *The Ability to Concentrate Thought*, and a detailed description of Samadhi, and made clear the importance of *The Ability to Decompress Thought*.

37. It would be easy for me, right now if I was asked, to list many meditative focusing agents for Concentrative Meditation – Dhyana – but I could not say much if I were asked to describe practices that assist 'The Ability to Decompress Thought.'

38. Will You share some information on the complementary nature of these two

abilities, and, especially, provide some actual practices to aid the decompression of thought?"

39. Yahshua replied: "Ta'om, you take good notes!

40. And you ask good questions!

41. My answer follows.

42. "The relationship between these two abilities is that they are two complementary spins that balance each other in cyclic spirals best described as 'winding' and 'unwinding'.

43. When we concentrate thought on one point, we 'wind-up', we 'compress', and our attention becomes increasingly one-pointed.

44. When we relax thought and 'decompress', we 'wind-down' and 'spread out' our awareness.

45. In the manner that both Yin (Shemayah) and Yang (Shemesh) are equally useful and are centered by Still Zero (Yah), so both the winding-up and winding-down cyclic spirals are equally useful and are centered by Still Zero (Yah).

46. "As to actual practices to aid the decompression of thought, I recommend whatever healthful activities that you find help you 'relax', which is to 'unwind'.

47. For example, after a period of intense concentration on writing a sermon outline or studying advanced mathematics or translating Sanskrit into Hebrew, I might relax by lying down and sunbathing with eyes closed; the Relaxation Asana from My Hatha Yoga routine would be perfect for this experience beneath the Sun.

48. Whatever thoughts come, so be it.

49. I am just relaxing to balance that period of intense concentration.

50. Another practice that culminates in profoundly deep relaxation is the aftermath embrace of two lovers; done with spiritual intentionality, this is a Relaxative Meditation Practice of Essene Tantra Yoga.

51. This latter practice culminates in deep relaxation in profound Oneness but begins by progressively building excitement;

it is thus a very balanced meditation experience.”

52. Negohah, who had been listening to the conversation, elbowed Pehri and whispered: “So all this time that I thought you were just a horny old goat, behold: you were actually practicing a Relaxation Meditation!”

53. Pehri whispered back: “Who came to whom last night?”

54. Negohah chuckled quietly and whispered, “What can I say?”

55. I love to meditate!”

56. Ta’om asked Yahshua a follow-up question.

57. “Lord, as I said previously, I could easily write down a list of good ‘focusing agents’ for meditation, and now I better understand the relationship between the Concentrative Meditation Practices associated with Dhyana (Phase Seven of the Eight Sequential Phases for Successful Yoga) that prepare one for a period of Relaxative Meditation as one enters Phase Eight, Samadhi.

58. While it is easy to see the difference between Phase Seven – Dhyana – and Phase Eight – Samadhi – I confess that it is not so easy to differentiate between Phase Six (Dharana) and Phase Seven (Dhyana).

59. In Your sermon titled, *Introduction to Essene Yoga*, my notes have You defining *Dharana* (Phase Six of the Eight Sequential Phases) as ‘*sustained concentration*’ and ‘*the ability to concentrate on whatever you choose for prolonged periods.*’

60. Dhyana (Phase Seven) sounds similar; You defined it as: ‘*meditation that is a period of concentrated attention on one chosen thing in profound present moment awareness for Unity-Consciousness with Whatever is The Object of Concentration.*’

61. So, both Dharana (Phase Six) and Dhyana (Phase Seven) basically mean the same thing: ‘Concentrated Attention’.

62. Can You differentiate these two phases for me?”

63. Yahshua replied, “Ta’om, truly, you

have a knack for asking the right question at the right time!

64. Last night, at her request, I read Migdanah’s notes on my sermon, *Introduction to Essene Yoga*.

65. At the time she handed it to Me, she said: ‘If there is anything that needs further clarification, let me know.’

66. Because both of you, Ta’om and Migdanah, have accurately recorded what I said at the time I gave that sermon, rather than alter that accurate rendition of that sermon, I will provide here and now the clarification that, upon reading Migdanah’s notes, I intended to provide.

67. Your question, Ta’om, has provided that perfect moment!

68. For, behold: I realized last night that it would be helpful if I were to further clarify the differences between Phase Six (Dharana) and Phase Seven (Dhyana).

69. “In the sermon – which, as made clear by its title, is simply an *Introduction* to Essene Yoga – when I listed the ‘Eight Sequential Phases’, I provided Beten-Jahlah’s brief listing for ‘Dharana’ as given in her text titled, *The Sutras of Union*, and then I added just a bit of My own commentary.

70. However, in her own verbal commentary on that Sutra which, having studied with her for seven years, I heard numerous times, she made clear – as I am about to do – the difference between Phase Six (Dharana) and Phase Seven (Dhyana).

71. First, though, I will explain the meaning of the Sanskrit word ‘Sutra’.

72. “The Sanskrit word ‘Sutra’ means ‘stitch’ as in the word ‘sew’.

73. Traditionally, in esoteric spirituality, a ‘book’ or ‘scroll’ of *Sutras* is a *Sequential List of Main Ideas on a Topic*.

74. In the manner that, in sewing, one stitch follows another in proper sequence, so in a book or scroll of *Sutras*, each *Saying* or *Sutra* – each *Key Idea* – is listed in proper sequence.

75. The list of ‘stitches’ (‘Sutras’), as a whole, is like what I create when I make a sermon outline, though perhaps more

detailed and thus more extensive.

76. That sequential list of 'Key Ideas' – the list of 'Sutras' – serves as a written outline that, when the composer of the list speaks on the topic, he or she can elaborate on, in greater detail.

77. So, a 'Book of Sutras' is not in the same style as a more detailed, typical book.

78. It is more list-like.

79. Of course, a 'Book of Sutras' can include not only the list of 'Key Ideas' but also some written commentary on each.

80. That last example is the format of *The Sutras of Union of Beten-Jahlah*, though her written commentaries on each 'Stitch' are extremely brief when compared to her oral commentaries.

81. When she lectures, she uses *The Sutras of Union* as her written outline and provides additional information beyond what is provided in her written commentaries.

82. Having many times heard Beten-Jahlah discourse on *The Sutras of Union*, I know that her verbal commentary on *Dharana* – Phase Six on the list of 'Eight Sequential Phases' – includes the following information that answers your timely question, Ta'om.

83. "Beten-Jahlah makes clear that, though the literal definitions of the words *Dharana* and *Dhyana* are each centered in the idea of concentration, *Dharana* begins with the intentional act of placing our attention on choosing what exactly will be our focusing agent for this period of sustained Concentrative Meditation (*Dhyana*) that is about to be initiated.

84. Secondly in *Dharana*, having *first focused on choosing the focusing agent*, we begin the act of focusing on it.

85. We can only successfully do that if we have first gained the ability to accomplish Phase Five, *Pratyahara*, which I remind you is: 'The ability to withdraw your attention from outer distractions'.

86. As soon as we have achieved a sustained, deep focus on the chosen focusing agent, free from distractive thoughts – which typically takes a period

of sustained concentration to achieve – we shift into the deeper degree of *successfully sustained concentration* that is the *essence of Dhyana, Concentrative Meditation*.

87. In other words, *Dharana* naturally flows into *Dhyana*.

88. When we reach the pinnacle of *Dhyana* and achieve the experience of *Samadhi* in relation to our focusing agent due to the profound clarity of the blazing light of concentrated illumination – the masculine fire that is *Shemesh* – we reach a point of Bliss in that Unitive Oneness wherein we naturally enter the feminine half of the One Whole Cycle of Meditation, that being the *Relaxation of Concentration* in a manner where we experience Oneness with All, the Highest Union of the Expanding Experience of *Samadhi*.

89. "You have experienced THAT Supernal *Samadhi when you experience your Self as Sat-Chit-Ananda*.

90. Any other Union is a limited Union, but the journey of a thousand miles begins with a single step.

91. The first two steps towards THAT degree of 'Successful Yoga' are the *Yamas* and *Niyamas*.

92. Then, as we also engage for some years with the other steps of *The Eight Sequential Phases for Successful Yoga*, we truly experience the first flashes of *Samadhi*.

93. Then, by continuing with our practice of *Essene Yoga*, we experience deeper and more sustained versions of *Samadhi*.

94. Eventually, we become so stabilized in that state of being, we can walk through daily life in a relaxed experience of *Samadhi* that instantly concentrates whenever it is appropriate to do so, and then again relaxes when appropriate to do so.

95. That is the essence of *Zahyen*, since *Zahyen* is about appropriate movement centered in appropriate stillness.

96. And that is the highest manifestation of the eighth phase of 'The Eight Sequential Phases', a state of advanced *Samadhi* that Beten-Jahlah and I call: **WALKING SAMADHI**.

97. Like with all the other phases, there are progressive degrees of successful manifestation of 'Walking Samadhi'.

98. At first, one may successfully walk-through daily life for short periods in Samadhi, then for longer periods.

99. The greatest Yogis are those that persist in their practice until Walking Samadhi is their most typical state of being.

100. That can be called **ADVANCED WALKING SAMADHI**.

101. "Ta'om, did I adequately answer your timely question?"

102. Ta'om replied, "Yes, Lord!

103. There are two main differences in Dharana (Phase Six) and Dhyana (Phase Seven).

104. Unlike Dhyana, Dharana begins by concentrating on the topic of the various possible focusing agents and choosing one that seems appropriate for a given period of Concentrative Meditation.

105. It includes choosing one, and also includes the beginning stage of concentration on it that will naturally flow into, and become, the deeper level of focussed concentration called Dhyana.

106. "Lord, it seems to me that the first stage of Dharana, in which we choose a focusing agent to give our concentrated attention to, is similar to the stage called 'Formulation' in 'The Pentagram of Formal Conjunction' used in Nasarean White Magic.

107. The similarity being that, in the case of 'The Pentagram of Formal Conjunction', at the stage of 'Formulation' that is linked to the fourth point of the five-pointed star, a decision is made in regard to what type of conjunction will be set into motion.

108. For example, we decide whether or not there will be nature-elements such as stones or herbs used, which would make it an act involving 'Green Magic' or 'Natural Magic'.

109. Also at that stage called 'Formulation', we decide what words will be used in the enchantment, and where and when to cast the conjunction.

110. The similarity between that stage called 'Formulation' in Nasarean White Magic and the beginning stage of Dharana in Essene Yoga is the act of initial choosing – 'formulating' – the act we are about to begin.

111. Just as there are many forms that a Formal Conjunction might take, there are many Focusing Agents one might choose to concentrate on when one begins the process of Concentrative Meditation."

112. Yahshua replied, "That is a correct insight, Ta'om.

113. Your questions and your comments consistently indicate that you are a sincere, diligent, persistent student, one that I proudly name My Loyal Friend!

114. You have looked in the Magic Mirror and seen your True Self.

115. Wherefore, you now know that you have, in Me, yet another Twin Brother!

116. Tonight, My Friend and Spiritual Brother, I ask you to speak the last words to this assembly of Traveling Companions of the Lord and Lady."

117. Ta'om placed his hands together in the prayer position and bowed deeply at the waist to the Lord and Lady, then spoke the last words of this night by the fire.

118. Ta'om said: "You experience Samadhi when you experience your Self as Sat-Chit-Ananda (Existence, Consciousness, Bliss).

119. When you are not experiencing THAT, the blockages are addressed by *The Eight Sequential Phases For Successful Yoga* as taught by Yahshua, Miriam, and Beten-Jahlah.

120. To experience – and to maintain the experience – of Supernal Samadhi, first in Seated Meditation and eventually even as you walk through daily life, give your life to Essene Yoga.

121. Remain humble, and consistently resist the lower impulses to make bad decisions including the impulse to skip the Yamas and Niyamas.

122. If you skip the sincere and diligent practice of the Yamas and Niyamas, know this: you are thereby choosing to also skip the experience of Samadhi."

123. The following evening, after a group Hatha Yoga session, Orah asked a question that, because it was prompted by the above discussion, I, Sarah/Jahleel, will include here.

124. Orah said, “Yahshua, I ask that You tell us something we may not already know or fully appreciate about Pratyahara, number five on the list of Eight Sequential Phases.”

125. Yahshua replied, “Sincere, diligent, persistent practice of the first four phases builds the strong foundation necessary for the fifth phase, Pratyahara.

126. At the stage of Pratyahara, an Essene Yogi has cleaned up his or her outer actions enough to actually realize that the outer world is but an extension of the inner world.

127. One then knows: I should place my attention on the inner world if I would birth good things in the outer world.

128. Know this: it is the strong foundation of the first four phases that enables the yogi to withdraw his or her attention from the surface things and place it on the inner world that is the source of the outer world.

129. That awareness leads to the decision to improve the ability to do this, and that decision leads the yogi to phase six, Dharana.

130. What many students fail to appreciate is how important the first four ‘foundational phases’ are to the ‘upper four’ phases on the list of eight.”



Chapter Eighty-Five



Some Interactions of the Lord with Persons on the Journey North Along the Jordan River to Galilee

What an Enlightened Man Sees

1. Yahshua said: "There were two average men speaking to an enlightened man.
2. One average man said, 'I desire to live in the past so that I can witness creation.'
3. The second average man said, 'I desire to live in the future so that I can experience heaven.'
4. The enlightened man was content in the present moment; there, he witnessed creation everywhere he looked; there, he experienced heaven within."

Heaven Believes in You!

5. A man in the crowd said to Yahshua, "I do not believe in heaven."
6. Yahshua replied, "That is your right.
7. Nevertheless, heaven believes in you!"

God Believes in You!

8. Another man shouted to Yahshua, "I don't believe in God!"
9. Yahshua replied, "That is your right.
10. Nevertheless, God believes in you!"

A Hearer in the Crowd

11. Yahshua said: "Blessed are those that see with a soft heart; for, a hard heart is blind."
12. A hearer in the crowd said, "Before hearing you, my heart was a hard boulder.
13. Now that boulder is broken.
14. How ironic that my broken heart is filled with joy.
15. I was blind, but now I see."

An Angry Man in the Crowd

16. An angry man in the crowd said, "I wish there were a magic word that I could use to rid my heart of anger."
17. Yahshua replied, "Here is that magic word: Forgive."

What is in My Heart

18. A group of Aaronites took turns shouting mean-spirited insults at Yahshua.
19. Each time, Yahshua replied with kind-hearted words.
20. A friendly bystander asked Yahshua, "Is it hard to speak kindly to those that curse you?"
21. Yahshua replied, "My words reveal what is in My heart; thus, it is not hard to speak kindly.
22. It would be hard for me to hurl unkind insults because they are not within My heart."

Should I Abandon this World?

23. A man asked Yahshua, "Should I abandon this world to reach Heaven Most High?"
24. Yahshua replied, "This world is a bridge to Heaven Most High.
25. A bridge does no good if you abandon it.
26. Serve this world as a Hand of Mercy and you will cross the bridge without trying."

You Are Only Impoverished Until You Know

27. A man lamented his poverty.
28. Yahshua told him, "You are only

impoverished until you know what you are.”

29. Even so, Yahshua fed the man and then told him where there was an elderly farmer looking to hire a helper.

An Important Invitation

30. An elderly woman turned down an invitation to visit a friend then said to Yahshua: “I never accept invitations.”

31. Yahshua smiled and said: “Jah-Jah invites you to meet your True Self.

32. Would you turn down an invitation from Deity?”

Retire from Whining and Complaining

33. After listening to a man do nothing but whine and complain about everything you can imagine for hours non-stop, Yahshua said: “Retire from being a whiner and complainer!

34. Just quit, here and now!

35. Why work so hard at something that only makes you poor and unhappy?”

36. Yahshua gave the man a hug, then added: “Beneath your whining and complaining is a happy person that longs to see the light of day.

37. Open the window and let the sun shine in!”

38. Surprised, the man smiled for the first time in months.

Yahshua Teaches About Prayer

39. A sincere man asked Yahshua a question about prayer: “Holy One, people often ask God in prayer to bestow material goods upon them.

40. One man prays for more money.

41. Another man prays for new clothes.

42. A woman prays for a bigger house.

43. Another woman prays for more food.

44. Is this the manner in which people should pray?

45. Teach us how to pray!”

46. Yahshua replied, “The prayers of people are a reflection of their spiritual maturity,

their perceived needs, and their hopes.

47. They that are spiritually immature ask Elohim for material wealth for themselves and perhaps also for family members and friends.

48. They that are a bit more mature ask not just for material wealth but also for spiritual wealth for themselves, their family, and friends.

49. The truly mature ask for guidance in blessing the lives of others – and also themselves – first with spiritual wealth, and secondarily that the material needs of others – and also themselves – be adequately met; and, in this case, ‘others’ are not only family and friends, but all that are in need of such help.

50. Yea, the truly mature may also ask for guidance in tending to the material needs of themselves and others; for, it is of the spirit to tend to the physical needs of yourself and others in the name of Yahweh.

51. But see to it that you also serve the soul when you serve the body, for the body alone is but a corpse.

52. Therefore, be not primarily concerned with the body, be primarily concerned with the soul.

53. Even so, to pray that the hungry and homeless will have food and shelter, yea, and that your own basic physical needs will be met, is an expression of spirituality.

54. But be warned: If your prayer life becomes tilted toward greedy grasping, you are spiritually immature.

55. And if your daily thoughts and prayers are focused on possessions that you have or desire, behold: those possessions possess you!

56. When things that you own – or desire to own – own your thoughts and prayers, let them go!

57. “Though I have acknowledged that it is not bad to include prayers for needed material support such as food and shelter for self and others, the prayers of saints – the *most spiritually mature* of human beings – rarely ask for material things to come their way.

58. Rather, they simply assume that

enough will come their way, and focus their prayers on blessings for others.

59. They work hard in all areas of life and know that what they put out, comes back, and trust that without being begged or petitioned, Deity will provide what they need to continue their good works.

60. Because they deeply, with absolute confidence, *know* that is true, their prayers are focused on the manifestation of greater and greater works on behalf of others, including food and shelter for those in need.

61. "Behold: a saint is like a Holy Bird that comes down from heaven to help on Earth; unlike spiritually immature birds, this Bird Saint neither injures worms nor hunts insects but feeds berries to other birds.

62. By doing so, the Holy Bird not only helps with the material needs of the immature birds by feeding their bodies righteous, healthy foods, but also sets a spiritual example by performing good works.

63. And Deity blesses that bird not only with a daily measure of berries but with many spiritual gifts as well.

64. This is simply a higher law that is appropriate to the level of consciousness that a saint is at; when at that level, you need not debate this issue, it simply is your natural state of being.

65. Whatever the saint needs simply comes his or her way; because he or she *knows* that, the focus of the saint is on blessing others.

66. If it is occasionally appropriate for the saint to ask Deity for some physical thing for himself or herself, that is fine; but that is rarely what a saint's prayers are focused on.

67. "To those that are approaching greater spiritual maturity than the large 'flock' of persons that beg Deity for material blessings for themselves, I say this: Rather than being anxious about your own food supply, concern yourself with feeding others the righteous foods of the Mother

Earth; do this and Elohim will supply all you need.

68. As for clothing your body, consider the flowers of the field: They do not worry about clothing yet even King Solomon with all his glorious clothing was not attired as fine as the flowers!

69. Let the worldly ones concern themselves with the acquisition of fine clothing; serve Deity and the servants of Elohim will dress you in the Hemp Robe of Righteousness.

70. But even the Nasarean Hemp Robe is but a symbol of the saint's True Robe of Glory which, I tell you truly, is a Robe of Light!

71. "Be not like the vulture from hell that spent his day anxiously searching for a corpse to eat, and when he finally found one, he ate thereof and became sick from the diseased corpse and, losing his physical life, then suffered spiritual torment due to his evil deeds.

72. Rather, be like the Holy Bird that came down from heaven and neither injured worms nor hunted insects but fed berries to other birds.

73. "Not everyone is yet close to sainthood!

74. Deity understands that each will pray according to their level of spiritual maturity.

75. Wherefore, there is no exact 'right way' that all must obey when they pray.

76. But I can offer the following general guideline in regard to two types of prayers, Spontaneous Prayer that is not previously composed, and Previously Composed Prayers that are repeated periodically with little or no modification.

77. Neither of these varieties is 'right' and the other 'wrong'.

78. Rather, in the manner that sometimes you eat a fruit and sometimes an herb, sometimes pray a Spontaneous Prayer and sometimes recite a Previously Composed Prayer.

79. That is what I do, and I will give you an example of each type.

80. "In a Spontaneous Prayer, you declare that which is in your heart in this moment;

you do not always repeat the same prayer that was appropriate in some previous moment, for that may not be appropriate in this moment.

81. Even so, it is also helpful to learn some prayers that are repeated the same – or with little change – each time; these two types of prayer – Spontaneously Composed Prayers and Previously Composed Repeated Prayers – are complementary.

82. My prayer life would not feel complete if I neglected either variety.

83. “Here follows an example of a Spontaneous Prayer; I will compose it as I speak it, letting it flow naturally from My heart and mind, in this present moment.

84. Because I am speaking to you, a sincere Aaronite man that has asked me a question about prayer, it is natural that, though spontaneous, the following example will correlate with the context of our conversation.

**Yahshua’s Example of a
Spontaneously-Composed Prayer**

85. “Our Deity that is in Heaven Most High, by whatever name we call You, You hear us!

86. We praise Your Name, HaShem, the Name that includes every name!

87. We feel You deeply!

88. We know that you are the Creator of Life, and we give thanks for our life!

89. Even when life is hard, we can learn lessons.

90. “My life, I confess, is a work in progress!

91. I sometimes stumble; I have made mistakes.

92. I know that My mistakes can be teachers, and I ask you, Oh Creator, to help me learn the lessons from those mistakes, that I may not repeat them.

93. Oh Creator, in sincere contrition, here and now, I repent my spiritual mistakes.

94. I sincerely ask forgiveness, even as I willingly choose to forgive those that have sinned against Me.

95. I realize that those that have sinned against Me, like Me, are but works in progress.

96. I pray for their spiritual purification and elevation in consciousness, even as I pray for my own purification and elevation.

97. I pray that those that I have sinned against find it in their hearts to forgive Me; but whether or not they have yet come to that moment, I have: I truly forgive all those that have trespassed against Me.

98. I seek no retribution.

99. I hold no grudges.

100. I release all thoughts and feelings of vengeance.

101. “My one great desire is for spiritual growth in Goodness for Myself and others; I affirm that I am ready to move on from painful past experiences and embrace the spiritual well-being that freely flows from forgiveness of self and others.

102. I affirm that my repentance means that I will turn away from My previous negative thoughts, words, and deeds, and, in honest sincerity, try My very best to follow the highest spiritual teachings that I know.

103. I know that as I live up to the highest light – the highest spiritual realizations – that I now have, ever greater light will be revealed in the ongoing process of spiritual enlightenment on the Spiral Ladder of Being.

104. Oh Creator, I pray for these spiritual things, and know that You will empower My sincere effort to become more merciful, kind, and loving; for that is Your Will and I choose to harmonize My will to Your Will.

105. You grant freedom of choice, but now My free choice is to follow Your Will, which is that all Beings grow in Merciful, Compassionate, Supernal Love and Divine Wisdom, which is Goodness.

106. Goodness keeps expanding, getting better and better, and that is what I wish – and pray – for Myself and all others: that we keep growing in our degree of Goodness.

107. Even so, we all occasionally will stumble, and when I stumble, I will sincerely repent and get right back on the path of Goodness.

108. “As for My physical needs, oh Creator, I know that by my own hard work and devotion to Spiritual Goodness, whatever

I need will come My way.

109. *My daily bread, clothing and shelter, I trust will come My way as the natural consequence of a life well-lived.*

110. *I do pray for those that now lack these physical needs, and My prayers will be followed by acts of kindness to help those in this need.*

111. *I pray not only to have the compassion to help those in need of material help, but to also have the insight to teach them to help others so that they, like Me, can experience having everything that they need in appropriate abundance.*

112. *I know that a hungry, uneducated, homeless person often needs their physical needs tended-to before they are ready to study spiritual principles; even so, like the Holy Bird from Heaven, I pray that my efforts to feed the physically hungry ones will itself be a Living Spiritual Teaching that will interest them in living a compassionate, spiritual life of natural, appropriate abundance.*

113. *“I ask and affirm all these things in the spirit of Supernal Love, One with Supernal Wisdom, in Eternally Expanding Holistic Goodness, amen!”*

114. Having given the above example of a Spontaneous Prayer, Yahshua said to the sincere Aaronite man, “I purposely used terms for Deity that are not specifically sectarian; however, when a person offers up their own Spontaneous Prayer, they can use their own favorite names for Deity.

115. Before I give you an example of a Previously Composed Repeated Prayer, I will point out something about the prayer I just uttered.

116. Although I uttered that prayer as a Spontaneous Prayer – composed on the spot and not one that I repeat on a regular basis – you may have noticed that one of My disciples, Migdanah, wrote it down.

117. She is My authorized Scribe and is recording many of My discourses for future inclusion in a new edition of *The Holy Megillah: Nasarean Bible of The Essene Way*.

118. That being the case, imagine this

very likely scenario: If Migdanah includes My example of a Spontaneous Prayer in the future Megillah, future disciples may choose to recite that prayer, word-for-word, now and then as a spiritual practice.

119. In that case, we will have an interesting case: An example of a Spontaneous Prayer being used in the future as a Previously Composed Repeated Prayer!”

Yahshua’s Example of a Previously-Composed Repeated Prayer

120. Yahshua said, “The following example of a Previously-Composed Repeated Prayer is from the Nasarean Bible; although you are from an Aaronite background, this example will make clear what this type of prayer is, that it is a prayer often repeated.

121. In the Nasarean Bible, the following ‘Prayer for Greeting the Gatekeeper of the Tree of Life’ is given; it is intended to be repeated by Nasareans as a part of Morning Service and Evening Service:

‘Holy Enoch, Gatekeeper of the Tree of Life, I greet thee!

122. Help me find the center of the Tree at the center of my Self, that I may taste the fruit of the Tree and share that fruit with others.

123. Amen!’

124. “Obviously, this is a short prayer, but the prayer can be of any length.

125. Often these Previously-Composed Repeated Prayers are used in liturgical services, but they can be used any time you like.”

126. The sincere Aaronite man thanked Yahshua for answering his question on prayer then said: “If it is possible for me to read the Nasarean Bible, I would very much like to do so.”

127. Yahshua looked at his assembled disciples – they had been listening to this dialogue – and asked: “Which of you would like to go with this man to a safe place and let him read from the Megillah?”

128. The first of the many hands that went up belonged to Levi who was himself a former Aaronite that had converted to the Nasarean religion.

129. Yahshua pointed to Levi and said to the sincere Aaronite man: "Levi is a former Aaronite and so is a good one to answer any questions you may have."



Chapter Eighty-Six



The Companions Visit the Home of a Friend of Ta'om near Lake Galilee

1. Ta'om requested that the Lord and Lady visit the home of his friend near Lake Galilee in a village called Tiberias.
2. Ta'om said, "This man is my longtime friend; he and his six friends are sincere spiritual seekers; they get together once a week for a spiritual study group they call 'The Circle'.
3. They are, I would say, diligent students of mystical teachings looking for something worthy of long-term, focused study, something to give their lives to, something higher than the religion that they were raised in.
4. Though born Aaronite, they are interested in studying the Nasarean teachings.
5. Over the past several years, I have shared portions of the Megillah with them and they loved it.
6. In teaching them, I focused on the significance of vegetarianism; lo: each one of these seven has now given up the eating of flesh!
7. They want to know what they must do to become disciples of the Nasarean Religion of the Essene Way."
8. The Lord said, "Send word that Miriam and I will visit him and his friends in his home.
9. Because not all of us will fit in his home, just you will accompany Us.
10. You will serve as scribe and will afterward share your transcript with Migdanah."
11. The name of Ta'om's friend was Haniel.¹
12. Six of his friends were also in attendance.
13. These are the teachings spoken by the Lord and Lady in the home of Haniel, recorded by Ta'om.
14. Yahshua said: "The First Pillar of Discipleship is Sincerity."
15. Miriam said: "Your Sincerity will be tested; life itself is the tester."
16. Yahshua said: "The Second Pillar of Discipleship is Diligence."
17. Miriam said: "Diligence implies focused concentration on your studies."
18. Yahshua said: "The Third Pillar of Discipleship is Perseverance."
19. Miriam said: "It is one thing to be sincere and diligent for a season or two; it is another thing to be persistent in that diligence year after year; that long-term persistence in Sincerity and Diligence is called 'Perseverance' and is the Third Pillar of Discipleship."
20. Yahshua said: "The Fourth Pillar of Discipleship is Loyalty."
21. Miriam said: "We mean 'Loyalty' in the context of this particular Mystery School in which you are a dedicated disciple: 'Loyalty' to the Nasarean Religion and to your teachers and fellow students on this path.
22. True 'Loyalty' is manifest even in times of hardship, when the going gets rough, even when it seems dangerous to remain loyal."
23. Yahshua said: "In architecture, it is the purpose of 'pillars' to hold up a roof; 'The Four Pillars of Discipleship' hold up a 'roof' named 'Friendship'.
24. This is Spiritual Architecture; the building is Our Mystery School.

¹. In Hebrew pronounced *Khan-nee-el*, this name means *Liked by God*.

25. At first, you walk up the entry steps to the door.

26. Once you have become a living example of The Four Pillars of Discipleship, you reside inside the Mystery School no matter where you visit in this world or any other world.

27. Then, even though you remain a student, we call you 'Loyal Friend'."

28. Miriam said: "To be 'Truly Loyal' is to be 'True Blue'; only the True Blue are named 'Friends of the Lord and Lady'.

29. They each began their studentship in the 'Order of the Blue Rose' but now, having given evidence via the tests through time that they are 'True Blue', lo: they are now the teachers of the 'Blue Rose', having accomplished via diligence and persistence even the studies linked to the 'Order of the Red Rose' and the required amount of 'Teacher Studies' in the 'Order of the White Rose', though the 'White Rose' studies never truly end.

30. Behold: Every initiate of the Red Rose and the White Rose remains also an initiate of the Blue Rose, even after achieving the level of 'Master Teacher'.

31. Wherefore, only the Order of the Blue Rose includes every member of Our religion, since not every member has – or will – accomplish the studies of the Red Rose and White Rose.

32. Wherefore, the Blue Rose represents the longest reach of the Lord Christ and Lady Christ in terms of teacher-student relationships.

33. It represents all of our students, the beginning, intermediate, and advanced disciples."

34. Miriam said: "Thus is the 'Blue Rose' my favorite flower!

35. Behold: A 'student' is one that embraces the 'disciplines' – the practices and organizational structure – of a Master Teacher of a particular discipline.

36. If you become an apprentice – a student – of a Master Teacher of a discipline such as carpentry or musicianship, lo: you accept their program of studies to progressively

master that craft.

37. When you become an apprentice of a Master Teacher of a Spiritual Path, you accept their program of studies to progressively master that craft.

38. Wherefore, should you choose to become Our disciples, and should we accept you as formally enrolled students of Our Mystery School, you will be expected to manifest, progressively, The Four Pillars of Discipleship just described, as you work on mastering Our craft."

39. Yahshua said: "Our 'reach' goes even further than the 'Order of the Blue Rose' for, behold: the Christ Family reaches out in mercy even to those that are not ready to become Our formal students.

40. Yea, even into hell-realms We extend Our hands of merciful kindness.

41. But Our Mystery School consists of Our formal students, and each of those students begin by enrolling in the Essene Order of The Blue Rose, as beginner.

42. Wherefore, even those like Ta'om's friend Hanniel, though I recognize him as being aptly named – for any true God or Goddess must like his godly behavior; that behavior radiates as his beautiful aura – must begin at the beginning of our course of training.

43. Nobody enters the Red Rose studies or White Rose studies without first accomplishing the Blue Rose studies."

44. Miriam said, "Those that sincerely and diligently persevere in our studies and manifest loyal friendship through the years of their formal training will, as has Ta'om, be acknowledged by Us as Our Twin Brother in Christ Consciousness.

45. Wherefore was Ta'om – whose name means 'Twin' – well named by his parents; for, not only is he the twin brother of Yohanan, but now he knows himself as the Twin brother of the Lord and Lady.

46. I tell you truly, it is the purpose of Our training courses to birth 'Baby Christs' that will, for the remainder of this life and those to come, continue to mature into 'Adult Christs' and serve as teachers

within The Christ Family.”

47. Yahshua said: “You who seek in sincerity, be diligent and persevere until you find your Self living with the Lord and Lady in Nazarat.

48. Behold: Nazarat is not a place in the east or the west; neither is Nazarat found in the south or north.

49. Neither is Nazarat built of wood or stone or any other material; for, lo: Nazarat is not a place or thing.

50. Behold: Nazarat 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.

51. And that state of consciousness is *Mowshab ha Sekelyah*, which is *Yah Consciousness*.”

52. Miriam said: “The Nasarean Priesthood is the Nazarim.

53. A Nazarite is a Nasarean Priest or Priestess of the Essene Way.

54. A Priest is a Nazir.

55. A Priestess is a Nazirah.

56. Both are *Nazarites*, for they have been consecrated to the Priesthood, having been trained in the Bahir Shibathayim – the Sevenfold Illumination – and taken the vows.”²

57. Yahshua said: “And when you find your Self in Nazarat, you will recognize yourself as the Great Mystery that is Life.

58. And you will be in awe of that mystery.”

59. Miriam said: “Yea, when you find your Self in Nazarat, you will feel The Great Relief.

60. You will relax into Samadhi, the Great Peaceful Bliss that comes with deep Self Awareness of that which you are.

2. The Hebrew word *Nazir* means *Consecrated* or *Set Apart*. The word *Nazarite* comes from *Nazir* and means the same thing. In the mainstream 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 (the Nasarean teachings, practices, rules, agreements, etc.) 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). The word *Nazir* is not related to the similar sounding Hebrew word *Nezer* (‘branch’) from which we get the Englishized words Nazarene or Nezerian.

61. For, lo: You will understand the deepest meaning of the term ‘I Am’ and will know that you will always ‘Be’.

62. You who unlock the mystery of these words will know eternal life and no longer fear death.”

63. Yahshua said: “Here and Now.”

64. Miriam said: “If someone convinces you that the Kingdom of Heaven is in the sky, the birds may know heaven but you do not.”

65. Yahshua said: “If someone convinces you that the Kingdom of Heaven is in the sea, the fishes may know heaven but you do not.”

66. Miriam said: “The Kingdom of Heaven is within you.

67. When you truly know yourself, then you will know the Kingdom.

68. Then, you shall know that you are Sons and Daughters of the King and Queen of the All.

69. You are truly rich, indeed!

70. You are the heirs of the All!”

71. Yahshua said: “If you do not know yourselves, you are in poverty.”

72. The Lord and Lady offered to answer questions.

73. One of the guests asked Yahshua: “When will the Kingdom of Heaven appear?”

74. Yahshua replied: “The heavenly abode that you hope will come is here now, but you have not yet experienced it.”

75. Miriam said: “Dig deep and discover that treasure!”

76. Another guest asked Yahshua: “Is it not true that before the Kingdom of Heaven comes the resurrection of the dead must occur?”

77. When will begin the resurrection of the dead?”

78. Yahshua replied: “The resurrection is here.

79. The resurrection of the dead is now.

80. Die to death, that you may be reborn to life.”

81. Miriam said:

“Die here to fear of death.

82. Die now to fear of death.

83. Be born again by realizing that what you are cannot truly die.

84. Death is like changing clothes.

85. Do you fear taking off one robe and putting on another that is more appropriate for the weather?”

86. A guest asked Yahshua: “My scriptural studies have convinced me that the Messiah will perform His work in two comings.

87. If You are the first coming, tell us how we can recognize the second coming?”

88. Yahshua replied: “You have been a student of the Aaronite scriptures.

89. You know the story of how Adam and Eve were naked and innocent until their disobedience caused them to feel guilty; lo: that feeling of guilt led to their trying to hide themselves from the presence of Deity.

90. Wherefore I say: When you shed your shame and take off your clothes and place them on the ground and trample them underfoot like little children, then you will recognize the Lord Messiah and the Lady Messiah and will not be afraid.

91. Until then you hide behind fig leaves, boulders, and bushes, and run from the presence of Elohim.

92. The ‘clothes’ and ‘boulders’ and ‘bushes’ and other ‘barriers’ you place

between your Self and Deity are but symbolic terms for the mental barriers that you place between your Self and the experience of the presence of Deity.”

93. Miriam said: “Be naked with God and Goddess.

94. Know that by the term ‘clothes’ we speak of all the barriers you place between your Self and Deity.

95. You put the barriers there due to guilt; therefore, We offer baptism linked to repentance and forgiveness that you may shed your guilt and be born again with a clean slate.”

96. A guest said to Yahshua, “My study of the scriptures has convinced me that every true prophet who spoke in Israel made some reference to the Messiah, though some were veiled and symbolic.

97. By careful analysis I have deciphered the meanings of the veils and symbols and am now able to interpret the messianic prophecies of the ancient prophets.”

98. Yahshua replied, “Be careful that you do not neglect the Living Word that is Here and Now while you focus on the past.

99. The past is worthy of appropriate study, but every prophet that ever spoke did so in the Now.

100. Wherefore I say, do not neglect the study of the ancient prophets but specialize in interpreting the present moment.

101. If you experience Deity, it will be Now.”

102. Miriam said:

“Decipher this moment.”

103. A guest asked Yahshua: “I recognize that You have the gift of prophecy; will you use it to warn me what my death will be?”

104. For, lo: I would know my end.”

105. Yahshua replied: “First discover your Life in the Now.

106. Find the Now, and you shall know the beginning that is truly without beginning; then – and only then – will you see that

every ending is but another beginning, and that all 'beginnings' and 'endings' are within the Eternal Now.

107. Blessed is he who finds his home in the Now, for he understands the end without tasting death."

108. Miriam said:
"And when you have found your home, learn the art of staying home, wherever you may go."

109. Hannel said to Yahshua:
"I have unlocked the mystery of your words."

110. He then whispered into the ear of Yahshua.

111. Yahshua said:
"Here and Now, Hannel is experiencing eternal life."

112. Miriam said: "The mystery has been unlocked by one.

113. Let all continue to contemplate the Mystery of Now."

114. Yahshua said: "The mystery is truly known only by those that deeply experience it.

115. All others have only a concept.

116. The concept is helpful; it is a finger pointing toward the experience.

117. But do not mistake the finger for the experience."

118. Miriam said:
"To theorize about a pomegranate is not the same as licking its juice from your chin."

119. A guest asked Yahshua: "Can I believe in the Nasarean teachings without actually following them?"

120. Yahshua said: "To believe in *The Nasarean Religion of The Essene Way* is not hard; to actually follow the teachings in your daily life demands great discipline.

121. Most men do not even believe in these teachings; thus, belief is a first step.

122. However, consider this: If a thirsty man saw a spring of Living Water several

steps away and took but one step and not a second, would his thirst be quenched?"

123. Miriam said: "To hear about spiritual truths is good; to experience them is even better."

124. A guest asked Yahshua: "I want to follow the Nasarean Way, but I confess a fear: What if I stumble on this path?"

125. Lo: it is very different from my upbringing; I may make mistakes."

126. Yahshua said: "Even amongst those initiated into the Christhood the occasional error is found.

127. Horses all stumble; all men and women make mistakes.

128. When you recognize your error, repent and ask forgiveness."

129. Miriam said: "The best of men will sometimes stumble; the greatest woman will make a mistake.

130. But they will persevere in sincerity and improve."

131. Another guest said to Yahshua:
"I am old.

132. My mistakes are many.

133. I fear it is too late for me to repent."

134. Yahshua said: "Miriam and I often repeat these words: 'It is never too late to repent!'

135. I tell you truly, repentance is for those that choose to experience heaven in the Now.

136. Age is no barrier to repentance!"

137. Miriam said: "Sincere repentance is the herb of youth.

138. Repent and be young!

139. Yea, be born again!"

140. Yahshua explained *The Sevenfold Repentance* and its initial link to baptism and subsequent occasional use to recognize and clean up any ongoing 'mistakes'.

141. Miriam explained Nasarean Cosmology.

142. Yahshua explained the Sevenfold Peace.

143. Miriam explained the Tree of Life Communion.

144. Yahshua explained Morning and Evening Service.

145. Miriam explained Nasorean Yoga.

146. Yahshua then emphasized the equality of the Lord Christ and Lady Christ and then pointed out the following fact.

147. "All seven of you nod your heads in intellectual assent when I speak of the equality of God *and Goddess*; likewise, you nod in agreement when I speak of the equality of the Lord Christ *and Lady Christ*.

148. Ta'om, in his previous interactions with you, clearly has well-prepared you to receive controversial teachings, even that Nasareans honor both the Divine Masculine and the Divine Feminine.

149. But consider the following fact: in our question-and-answer period, not one of you asked Miriam a question.

150. Every single question was put to Me.

151. Why is that?"

152. Hanniel, looking a bit embarrassed, replied as follows.

153. "Speaking for myself, it was not intentional.

154. I think that it is simply that our culture has so trained us to think of men as the religious authorities that it simply did not occur to us to pose the questions to Miriam.

155. I apologize."

156. Miriam smiled and nodded Her acceptance of the apology.

157. The other men agreed that their lack of questions for Miriam had not been an intentional choice but a cultural conditioning.

158. Each apologized, and Hanniel said: "I did wish to ask one more question; I will pose the question to Miriam.

159. Despite our acknowledged rudeness for which we repent, do You feel that we seven are ready to receive baptism as new Nasareans?"

160. Miriam replied, "Do all of you desire

that baptism?"

161. All of the men nodded affirmatively.

162. Miriam said, "We will leave a copy of the full Holy Megillah here this night.

163. Yahshua and I will be leaving tomorrow for a visit to the eastern side of the Jordan River.

164. After that visit We will return here and, if you have read the entire Megillah and still wish to receive baptism into the Nasorean Religion of The Essene Way, behold: We will then grant that wish."

165. The men smiled and declared that they would read every word of the Megillah within the week, even reading it all day all week.

166. I, Sarah, who received the transcript of this visit from Ta'om, gladly report that, upon the return visit of the Lord and Lady to the home of Hanniel, all seven of these friends of Ta'om were baptized as Nasareans, yea, and as disciples of the Lord and Lady.

167. And behold: after that baptism, during a question-and-answer period with the Lord and Lady, half of the questions asked by the seven men were addressed to Miriam!



Chapter Eighty-Seven



The Companions Visit Wizardess Mechezah, Widow of Zebulon the Wizard, at Hot Springs on the East Side of the Jordan River

1. Having spoken at several locations around Lake Galilee to groups of interested persons gathered by the advance teams, the Lord and Lady fulfilled Their promise to take the Companions to the north-eastern side of the Jordan River.
2. The Lord said, “Our plans are as follows.
3. We will now go visit the eastern side of the river.
4. After that visit to the eastern side, we will return to Galilee and go further north to Syria, then back to Galilee and Magdala.
5. After Magdala, we then will go southwest to Mount Carmel.
6. After Mount Carmel, I promise a special adventure involving an Alef ship!”
7. When several disciples began asking about that special adventure, the Lord smiled but said only: “It is a surprise!”
8. Some noticed that the Lord and Zabdiel exchanged a ‘knowing glance’ between one another and, perceiving that Zabdiel must have ‘inside information’ about the special adventure, began to question him for more information.
9. Zabdiel laughed good-naturedly, then repeated what Yahshua had said: “It is a surprise!”
10. He added: “Yahshua told you that it will involve an Alef ship; you all know that I previously sailed on one.
11. But a surprise is only a surprise if it is surprising!”
12. Everyone laughed!
13. As the Lord and Lady and Their Companions entered the northerly region of the east side of the Jordan River – the side of the river that most of the Companions

had never visited – the Lord said: “While we are here, behold: we will visit a truly great Nasarean Wizardess.

14. She lives near the hot springs where I will, the following day, speak to a group about various water therapies.

15. Her name is Mechezah.³

16. We will sit this evening in her light, in the date and nut orchard at the farm where she lives with her adopted son, Amatsyah.⁴

17. She has lived many years in this region and, being a daily visitor of those hot springs, has made many contacts with healers of various traditions that are interested in water therapies, as well as many patients with injuries or illnesses that are benefited by these waters.

18. Mechezah has asked Me to speak to these long-term friends and has arranged that they will gather at the hot springs the day after we visit her home.

19. Mechezah has asked Miriam to speak to the group on the topic of Herbal Cleansing Teas.

20. Venerable Mechezah is the widow of Zebulon the Wizard.”

21. Again the Companions glanced at Zabdiel, for lo: all knew that Zabdiel was near the completion of his written collection of teachings of his mentor, Zebulon the Wizard, intended for aspirants to Nasarean Wizardry.

22. Zabdiel said to the group, “This visit will enable me to show Wizardess Mechezah what I have thus far written, and to ask her to share some information to be added.

3. Old Strong's Bible Concordance gives pronunciation as *mekh-ez-ah* and defines as “a window; thus also: *light*”; a newer version of Strong's called ‘The Strongest Strong's’ adds that it thus also is used to mean ‘a lighted spot’, ‘a place where light has entered as through a window’] and that is appropriate: for, like a window, light flows through her to enlighten those that sit near her.

4. *Amatsyah* is pronounced *am-ats-yah* and defined as ‘Strength of Yah’.

23. But this visit is not only to bless my scroll with her wisdom, but also to bless each of you with her wisdom.

24. Yea, Yahshua is right: Her name is fitting; for, light shines through her like the rays of the sun through an open window!”

25. Yahshua said, “Her son, Amatsyah – ‘Strength of Yah’ – is also aptly named: He is strong both spiritually and physically.

26. Likely, he is the largest man that most of you will have ever seen; and that is a good thing, for lo: Mechezah has no legs and Amatsyah carries her where she needs to go!

27. Sometimes he pushes her in a chair he made that has wheels!

28. You have heard of the Roman war chariots.

29. We call Mechezah’s chair, ‘The Peace Chariot!’”

30. Mechezah’s farm house was located a long walk from the Hot Springs.

31. The Lord and Lady and Their Companions arrived in the late afternoon and, because their numbers were too many to fit in the house, the Companions set up their tents in Mechezah’s orchard.

32. Amatsyah brought Mechezah to the orchard in her ‘Peace Chariot’, it being a warm evening, a good night to be outside.

33. After a shared meal of lentil soup and fresh greens, they gathered by a fire to hear Mechezah speak.

34. She said, “It is too late to go to the Hot Spring today, but tomorrow we will go soak.”

35. Gesturing at her ‘Peace Chariot’, she said: “For much of tomorrow’s walk, the ground is so uneven that Amatsyah will need to carry my cart; he will need that exercise after all that lentil soup he just ate!”

36. Everyone laughed, then Mechezah said: “Let us have tea and I will tell you a story.

37. Upon your arrival, Migdanah explained that she is the Authorized Scribe of the Lord and Lady, and that whatever I speak tonight will be included in the new edition of The Holy Megillah that will include the account of the

ministry of Yahshua and Miriam.

38. I meditated on the question of what to share tonight, knowing that it will be included in the Megillah.

39. I realized that the Megillah already is full of wise teachings, but that I have personal knowledge about one topic – a certain person – that I would like to see added to the Megillah.

40. That person is from ancient Nasarean lore, from the era of ancient Eden.

41. But before I begin that account, I wish to make clear how very happy – indeed, how very *honored* – I am to have the Lord Christ Yahshua and the Lady Christ Miriam visit my farm!

42. Likewise, I am happy and honored to have each of you, Their Chosen Travel Companions, visit!”

43. Mechezah placed the palms of her hands together in prayer position and bowed.

44. She added, “It is, of course, true that some of you are blood relatives of my dearly beloved husband Zebulon, and though he has ascended to Elkush, behold: I feel his presence with us, rejoicing!”

45. Mechezah then introduced her topic, saying, “You see my old body and recognize the fact that I am ‘old’, yet I say: I am older than you imagine!

46. I speak not of this one incarnation; all of you, like me, are old souls.

47. So, be not surprised that, though my topic tonight is related to the era of Eden, that I will be sharing first-hand knowledge!

48. Yea, I tell you truly, I remember very well my life in Eden, that I lived in the first Nasarean settlement on the Mount of Peace.

49. The story I will share concerns my dearest friend of that era, Rachamah, the very one that ascended to become the Chief Messenger Angel of The Tree of Life Branch of Love for this world.

Mechezah’s Story **About Rachamah as a Child**

50. “Before Rachamah ascended to become

the Angel Rachamah'el, lo: I first knew her as the sweet, tender-hearted little girl that saved my life.

51. Yea, when she was ten and I was seven years old, she saved my physical life, but she went on to also save me emotionally and spiritually.

52. And that is the story I will now tell.

53. After telling you the story, I will share some advice about communing with her.

54. "I will begin by reading some verses from *Mattanah*, the first portion of *The Holy Megillah*.

55. These verses include a description of Rachamah, as well as her twin brother, Auriel, who ascended to become the Chief Messenger Angel of the Tree of Life Branch of Wisdom.

56. The reference to 'the holy couple' in the first verse that follows is to the parents of Rachamah and Auriel, holy Abdiel and Ishshah.

57. "We read: '*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.*'

58. *Behold: The first two children of Abdiel and Ishshah were twins, a boy and a girl.*

59. *The boy dropped first from the womb, and was named Auriel, which means Light of Elohim.*

60. *He was as wise as Enoch, but did not possess the diversity of gifts of his brother.*

61. *For, Enoch excelled at everything, being the most skilled musician, the singer with the sweetest voice, the finest carpenter, farmer, and healer.*

62. *But Enoch's wisdom was such that he made Auriel his chief consultant; for, he knew that the wisdom of his brother was equal to his own, and surpassed that of any other man or woman, once Abdiel and Ishshah had ascended.*

63. *Lo: After he died as a man, Auriel became the Angel of Wisdom of the Tree of Life for this world.*

64. *Wherefore he is also called the Angel of Light, for Wisdom is enlightenment and*

illumination.

65. *And because it was fitting, even after his ascension to Elkush, his name remained 'Auriel'.*

66. *And the twin sister of Auriel was named Rachamah, which means Compassion.*

67. *Lo, she was the epitome of tender love, being merciful and compassionate in every thought, word, and deed.*

68. *Yea, when she wept for those in pain, her tears were healing water, like unto the tears of Jah-Jah.*

69. *And her love was for both the hurtful and the hurt, for her compassion knew no bounds.*

70. *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.*

71. *And when she died as a woman and ascended unto Elkush, Rachamah became the Angel of Love.*

72. *And her Cherubim name is Rachamah'el, which means Compassion of Elohim.'*

73. "In that excerpt we learned that Abdiel, who ascended to become Gabri'el – the Chief Messenger Angel of the Top Center Branch of the Essene Tree of Life for this world – and his wife Ishshah, who ascended to become Ishshah'el – the Chief Messenger Angel of the Center Root – had four of their children ascend to become Chief Messenger Angels of the Holy Tree.

74. Besides the three children that were revealed in that excerpt – Enoch, Auriel, and Rachamah – who amongst you can name the fourth?"

75. Seeing that every hand in the room went up, Mechezah smiled and said, "I see I am addressing a group of Megillah scholars!"

76. She then pointed to Yohanan who supplied the answer, saying, "Gilgalah."

77. Mechezah nodded and asked Yohanan, "Can you also inform us how many children in total Abdiel and Ishshah had?"

78. Yohanan replied, “Enoch was their seventh – and last – child.

79. And the Megillah informs us that even the three that did not become Chief Messenger Angels became important helper Angels, since each Chief Angel has a team of helpers.”

80. Mechezah said, “Very good, Yohanan!

81. So, I perceive that you all are well-prepared to receive my story about my personal relationship with Rachamah in the era of Eden.

82. “You know that the original Eden was attacked by the Seraphim and their various minions.

83. You know that the Nasareans created a peaceful village – and later a network of such villages – and ministered to the violent world around them.

84. I was from that violent world, and it was Rachamah, then but a child of ten, that saved me three times.

85. “Unlike Rachamah, who had such an excellent upbringing with Abdiel and Ishshah as parents, I had a very rough childhood.

86. When my mother, a prostitute, died when I was but five, my step-father – for my birth father had previously been killed by raiders – sold me to slavers.

87. The price was two goats.

88. The slavers sold me for a profit; they sold me to a farmer for four goats.

89. I was to be raised to be a slave in his fields, but after one year, at age six, I escaped.

90. For one year I survived hiding in one of the slums that had grown up outside the boundaries of Kush.

91. I was so skinny that you could see my bones.

92. Even so, I never stole my food, preferring to beg for scraps over becoming a thief like most other street urchins.

93. I never ate meat, not due to having received any teachings in that regard, but because I loved animals.

94. After a year as a hungry, homeless child of the streets, the farmer who had

purchased me from the slavers came to this slum and, recognizing me, took me back to his farm.

95. Because he owned other slaves, he said that he must always make an example of any that escaped, so that the others would not dare to do likewise.

96. Indeed, when I was first sold to him, he had told me this rule: any escaped slave that is recaptured will be killed.

97. “Behold: I was tied to a post and firewood placed around my feet.

98. I was but a seven-year-old child, skinny as a sapling, about to meet a very cruel end to this life.

99. But just as he was about to light the firewood, lo: a mighty commotion arose from his barn!

100. Animals began running out every which way, and the farmer said to his other seven slaves that were assembled to watch me die, “Six of you come help me catch the animals.”

101. Pointing to one of the seven that had an injured leg, he said: “You wait here; you are too slow to be of any help.”

102. “After the farmer and the six slaves departed to chase after the animals which had run into a wooded area, behold: a little girl – obviously younger than me though much better fed – approached.

103. She said, ‘The animals agreed to help save you.

104. They have appreciated your compassionate kindness toward them.’

105. She said to the one slave left behind, ‘Cut her loose, quickly!’

106. The man replied, ‘Why should I do such a thing?’

107. Rachamah looked deeply into his eyes and said, ‘Love is the reason.

108. Lo: you have a compassionate heart.

109. I see it in your eyes.’

110. The slave began to weep and said, ‘Of course I do not want to see this nice little girl killed.

111. But neither do I desire to be burned in her place, which is what the farmer will do if I help.

112. I can't run away with you; look at my injured leg!

113. Even so, the two of you remind me so much of my own little girl that I have not seen since I was captured by slavers, and I wish I could help.

114. The slavers killed my wife when she fought them, and my daughter was enslaved and sold to another buyer.'

115. The man, whose name was Tree – he was very tall – began crying a torrent of tears at the memory of his own long-lost daughter, then said: 'I will help!

116. Love is the reason, love for my own daughter, but also love for this little girl.'

117. Seeing his tears flow, Rachamah felt such compassion that her own Tears of Compassion rained down on the man's injured leg, and behold: the injury that had been very severe was healed as if by magic!

118. But it was not by magic, unless we call *Love* 'magic', which, in one sense, I suppose it is.

119. He took a knife and cut the ropes and the three of us ran into the woods on the opposite boundary of the farm from where the farmer had entered it."

120. Mechezah paused, then said: "That was the first time Rachamah saved my life.

121. That time it was my physical life.

122. But even though my body had been saved from burning, my life up until then had been so harsh, lo: I was emotionally and spiritually unwell.

123. She brought both Tree and I to the Nasarean village where she lived.

124. As we approached the edge of the encampment, Tree and I felt that the atmosphere was too ethereal for us to enter.

125. Rachamah led us in a circle around the encampment, having us aid her in doing deeds of kindness, mostly to animals, but also the occasional human refugee.

126. Then a Nasarean search party – they were looking for Rachamah – found us.

127. Because Tree and I still could not enter such an ethereal atmosphere, they built us two huts – one for me, one for Tree – near the edge of the boundary of the Nasarean village, and for a number of

years Rachamah came and ministered to us nearly every day.

128. Often times, she brought other Nasareans to interact with us, and I grew into a young woman.

129. My emotional wounds were healed, and I was no longer bitter about my harsh early years.

130. I no longer hated my step-father who had sold me into slavery; I realized that he was an injured soul and I sincerely prayed for his healing.

131. One day, while performing 'The Love Breath' – a meditation practice that Yahshua and Miriam have taught you – I felt called to enter the ethereal atmosphere of the Nasarean village.

132. Behold: I walked right into it and felt entirely like I belonged!

133. There was only one problem: Tree, who had become my adoptive father, still could not enter.

134. Wherefore, I continued to live in my hut beside his, and daily visited the Nasarean encampment.

135. "Tree had long since become vegetarian and had studied the Nasarean teachings, making great spiritual progress.

136. But he could not let go of the hatred he felt toward the leader of the band of slavers that had captured him.

137. He said that the slaver had hit his wife over the head, killing her, when she had clubbed him in the head with a piece of firewood.

138. His daughter, sold to another buyer, could be anywhere by now.

139. He could not forgive these crimes and felt hatred for the slaver, a hatred that would not permit his own soul to dwell in peace.

140. "One day, Rachamah said to Tree and I, 'I have gone and searched for that slaver you named.

141. It was hard to find him, but I have now located him and can take you there.

142. He is now retired and lives far away at the home of his brother, a carpenter.

143. I have not yet attempted to speak with him.

144. Perhaps he will have memory of whom he sold your daughter to, perhaps not.

145. Do you wish to make this journey?’

146. “Tree, of course, did want to make the journey, and I insisted in coming along.

147. Three Nasarean Lions of Zahyen accompanied us on the journey, and when we arrived, we saw not the big, strong, scary slaver of years past, but a sick – physically and mentally – old man confined to his bed.

148. Before we spoke to the former slaver, we spoke to his brother.

149. The brother, hearing Tree’s story, told us that he had always opposed his brother’s participation in the vile slave trade.

150. He said that his brother had told him years before about having accidentally killed a woman – probably Tree’s wife – by hitting her over the head too hard with his staff when she surprised him by striking him from behind with a piece of firewood.

151. Although his brother had already been suffering from a guilty conscience and declining mental health due to his participation in the horrid slave trade, he had not previously killed anyone, and having done so seemed to push him over the edge, emotionally and mentally.

152. His health declined and he retired to his brother’s home.

153. “The brother of the slaver went on to say the following.

154. ‘I do not tell you the following to make excuses for my brother, but he had a horrible childhood.

155. When our father died, my mother married a very mean man – he was a slave trader – who treated my brother and I very badly.

156. Because I was old enough, I soon ran off and apprenticed myself to a kindly, elderly carpenter.

157. My younger brother was trained by our step-father to become a slave-trader.

158. While not excusing his bad behavior as an adult, I believe this background information explains much about what he became in life.’

159. “Both Tree and I were moved toward compassion for the slaver, seeing that he had suffered such a dark childhood.

160. If it had not been for Tree’s many years of daily exposure to the Nasarean teachings on forgiveness and compassion, he likely would still have not been ready to forgive.

161. We entered the room where the sick, ex-slaver was in bed, and revealed to him who we were.

162. Whereas he had been babbling incoherently – which his brother had informed us was his typical state of being – his eyes became focused as he looked upon us and listened to our stories of how we had been harmed by slavery.

163. When Tree described the pain of the loss of his wife, the slaver wept tears and begged forgiveness.

164. I said, ‘We cannot forgive the vile deeds you have done; but, the core element of our Nasarean religion is forgiveness of souls that repent their misdeeds.

165. And even those that are not yet ready to repent are not outside the bounds of Supernal Love.

166. Do you understand the severity of your sins and truly feel contrition – sincere regret for those misdeeds – and wish to repent, here and now?’

167. The ex-slaver, speaking coherently for the first time in months, affirmed that he did feel contrite – that he had long been living in hellish torment due to his previous sins – and that he desired to repent.

168. We placed our hands upon him and prayed for his recovery of well-being in the healing waters of Divine Forgiveness.

169. His eyes, that had been full of misery, became peaceful, and he cried tears of thanksgiving.

170. “Then, before Tree had even asked, the slaver looked at him and said, ‘I may be able to help you find your daughter.

171. Although it was an accident that I killed your wife, and though it did not, in general, transform my behavior in a positive way, I remember that as a small act of atonement for the killing – I guess I had some tiny bit

of conscience nagging at me – I purposely gave your daughter to a woman that I knew.

172. She had once been kind to me, mending my leg when it was broken, though I was a stranger.

173. I knew that she had recently lost her own child to a disease, and I gave her your daughter without charge.

174. The woman was opposed to my occupation, but was happy to save your daughter from a life of slavery.

175. I know not whether she still lives in the same location, for I have never gone back.'

176. Tree, Rachamah, and I, and also the three Lions of Zahyen that accompanied us, gave thanks.

177. "Following the directions that the ex-slaver provided, we found the home of the woman he had described.

178. Behold: it was a happy reunion, indeed!

179. Tree's daughter, whose name was Mountain – for the slaver had told the woman that the baby came from a far away mountain – did still live there with the now-elderly widow.

180. And, as fortune would have it, the widow and Mountain were in need of a new home.

181. Their old dwelling had all but fallen down, and neither of them had the skills to rebuild it.

182. Given the choice between having Tree and the three Lions of Zahyen rebuild their old home, or moving to where Tree lived next to the Nasarean village up in the mountains, the widow and Mountain preferred to move.

183. "When we arrived at the two huts that had been occupied by Tree and I for many years, behold: Tree was now able to cross the boundary into the Nasarean village.

184. Because the two new arrivals were not yet able to cross the boundary, they moved into the two huts.

185. Each day, Tree came to visit, often with me and Rachamah accompanying him.

186. But we only had to do that for a few years, for lo: after practicing the Nasarean teachings including the vegetarian diet – for neither of the women had previously been vegetarian – one happy day they walked hand-in-hand across the boundary into the Nasarean Village of Peace."

187. The story over, Mechezah fulfilled her promise to provide us with advice in regard to communing with Rachamah'el, the Angel of Love of the Essene Tree of Life.

188. She said. "The main thing that I want to encourage you to do when you commune with Rachamah'el, is to realize that she is a very real, living Being, and that you can have a personal, loving relationship with her.

189. I am now going to try and explain a mystery that I can't really fully explain!

190. Truly, this mystery is not fully explainable in any language that I know, and I know many languages!

191. Though this mystery cannot be fully explained – at least not by me – I will try my best to give you a general understanding of it, for, I believe it will help you to commune with Rachamah'el in a more personal way.

192. "You may wonder how, if a hundred or a thousand persons were to commune with Rachamah'el simultaneously, she can pay personal attention to any one of them?

193. The answer is that she can, due to the following mysterious truth.

194. When the installation of a Being as a Chief Messenger Angel of the Tree of Life occurs, behold: they are mysteriously given the ability to have a one-on-one communion relationship – even simultaneously – with each and every person that sincerely enters that relationship.

195. I know that this is true – in truth, I am from Elkush and know this is a fact – and yet I cannot explain how it is done!

196. "What I have just revealed about communing with Rachamah'el, the Angel of Love, is equally true of each of the Chief Messenger Angels of the Essene Tree of Life.

197. Yea, it is this ability, given to them at the time of their installation to that office, that makes it possible for each of us to commune with them in a very personal, one-on-one way.

198. Believe me, if you accept this truth and act on it, your communion experience with the Angels of the Essene Tree of Life will be much deeper!”

199. After Mechezah had completed the above remarks, Yohanan asked: “May I ask you a question that, I am sure, the rest of my Brethren and Sistren will also enjoy hearing answered?”

200. Mechezah smiled, then replied: “Considering how I quizzed you at the beginning of my talk, I suppose turn-about is fair play!

201. You may ask your question.”

202. Yohanan said: “In your talk about Rachamah, you mentioned that you ‘are from Elkush’; I ask: Why, then, have you come again into this world?”

203. Mechezah replied, “There are many reasons that a soul from Elkush might return to this world by taking birth; that is not uncommon.

204. However, I was not born into this world, and my manner of returning here was not common.

205. To answer your question, I must tell yet another story.

206. Does this assembly of Companions of the Lord and Lady have the stamina to sit through another of my stories?”

207. Hearing the entire group give an enthusiastic “Yes” in reply, Mechezah told the following story.

Mechezah’s Story about Returning to Earth from Elkush

208. “After my life as a friend of Rachamah in Elkush, behold: I lived two more incarnations on Earth prior to my ascension to Elkush.

209. Elkush is like what you read in *Mattannah*, where it describes what the original Edenic atmosphere was like before the fall of mankind.”

210. Mechezah then quoted, from memory, the following passage from the *Mattannah* portion of *The Holy Megillah*: ‘Behold, the bodies of Adam and Eve were not like our flesh; they were of a flesh that need not die.

211. *Lo: their flesh radiated the gleam of light.*

212. *And the Garden was beautiful!*

213. *It was a place of delight!*

214. *The colors of the soil, plants, flowers, and sky were vivid and radiant!*

215. *The scent of the Garden was sweet!*

216. *And the animals were friendly and harmed not each other, nor ate each other, nor did they harm Adam and Eve.*

217. *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.*

218. *But even the mortal flesh of the animals gleamed and was of a different nature than today, being lighter and sparkling with innocence.*

219. *And the water was clear and sweet!*

220. *Yea, and the sounds of the Garden were joyful and happy!’*

221. “Yea, that is all still true of Elkush, yet there is more that I will now share.

222. Just as it is hard for the human mind to grasp the reality that a Chief Angel of the Essene Tree of Life can hold personal one-on-one communion with thousands of persons simultaneously, so is the following information hard to grasp.

223. Each person – for every soul is a person, a spiritual personality – in Elkush has access to the Shared Group Reality of Elkush, and also a Personal Mansion of Many Rooms.

224. I use the word ‘Mansion’ to convey the idea of a Personal Abode of Many Chambers, each chamber or ‘room’ being for a different purpose.

225. For example, there is a different ‘room’ linked specifically to each different incarnation one has lived.

226. One can choose – nobody ever forces such a choice – to enter that room and study various aspects of that incarnation, looking for greater insights and realizations that aid our ongoing spiritual development.

227. Although I am referring to this chamber as a ‘room’, it is not a room confined to a specific amount of space, and one can conjure what one sees in the room by simply deciding what one wants to see and work on.

228. And behold: within any one of these ‘rooms’, there are various related rooms, and only you decide which to enter, and you can exit simply by wishing to; there is nothing ‘scary’ or ‘nightmarish’ about it, and you are always in full control.

229. So, for example, I can enter the ‘room’ dedicated to one of my past incarnations and, in that room, can enter a room that is dedicated to all of my life-experiences related to any particular other person that I knew in that lifetime.

230. There, I can review, in the position of invisible bystander, any of the interactions that I had with that person, looking to learn lessons from the past to aid my future soul-development.

231. Furthermore, from that ‘room’ or ‘chamber’ dedicated to my interactions with that particular person, I can enter another room that enables me to study how those interactions affected that person and others, seeing how the ripples of these interactions waved-outward to alter the group experience of the whole world or any chosen aspect of the world.

232. “Now, behold: I have briefly described a few ‘rooms’ and ‘rooms within rooms’ of the Personal Mansion of Many Rooms.

233. The few examples – of countless possible examples – that I have thus far given are related to doing ‘personal work’, learning lessons that aid our ongoing work of ‘soul-development’.

234. But I would also have you know that there are rooms – and rooms within those rooms – dedicated to play and fellowship.

235. One of those rooms is that which I call, ‘Visiting Friends and Relatives from

Past Incarnations for Present Moment Fellowship’.

236. As hard as it may be for your human mind to grasp how Rachamah can commune with many persons one-on-one simultaneously, the following will be even more challenging to grasp.

237. In the room called ‘Visiting Friends and Relatives from Past Incarnations for Present Moment Fellowship’, you are not simply observing past interactions to learn from, nor are these visitations mere fantasy; rather, Jah-Jah and Elohim so designed the multi-layered universe and multi-layered soul so that, below – or perhaps ‘above’ – the conscious awareness of any particular person living a particular incarnation, there is this ability to simultaneously visit and fellowship with other souls in these ‘rooms’ that were created for that purpose.

238. So, I can visit with my parents, children, friends – and only those that I choose to visit with, being forced to visit none – and, regardless of how lengthy the visit seems to be, when I step out of the ‘visitation room’, lo: virtually no time has passed in the objective ‘Group Experience World’ of the realm I – or they – currently live in.

239. I wish to add that the ‘visitation room’ can accommodate whatever shared experience we choose to have: we can go horseback riding together, attend a sporting event, or sit beneath a tree and talk – whatever we choose!

240. When I first came to Elkush and experienced this wonder, I contemplated on the theme of ‘Why’; I asked: ‘Why is it this way?’

241. At that moment, the Lord and Lady appeared to me and said: ‘When Jah-Jah contemplated the Divine Plan, they contemplated more details than can be written down in any book; not even the Megillah reports all of the fruit of Their Divine Contemplation which, according to the Megillah, lasted for *fathomless duration*.

242. Wherefore, realizing that in a Cosmic School System for the training of souls, some souls will ascend the spiral ladder of Being faster than others, perhaps faster

than their parents or children or friends, Jah-Jah chose to provide this manner of visitation between souls of various locations on the spiral.'

243. That was my answer from Jahday and Jahnah, who, as the Megillah teaches, can appear in countless realms simultaneously."

244. Mechezah paused and glanced at Yahshua and Miriam, then said: "In other words, the answer to my question 'Why' is: Jah-Jah thought of everything before setting the Divine Plan into motion!

245. The fact is that it would be somewhat cruel if we could not have ongoing 'visitation rights' with those many souls that, in our many incarnations, we come to love!

246. In the Heavenly realm of Elkush, we remember all of our past incarnations, and so remember all of our past loved-ones!

247. I will share one more aspect of this 'Personal Mansion of Many Rooms' before I move on to describe the 'Objective Shared Group Reality of Elkush' and how I came to return to Earth.

248. I want to share that Jah-Jah also provided that we not get so caught up in these visitations that we neglect our current incarnation in Elkush or wherever.

249. Our time to use these 'rooms' is during the roughly one third of each day in which we sleep.

250. However, 'sleep' in Elkush is different than on Earth.

251. In Elkush, we simply relax, on our backs or sitting, and enter a deep relaxation period.

252. Unlike 'sleep' on Earth, in Elkush we are fully conscious, and, if we choose to do so, we can 'play', 'study', or 'visit' in these 'rooms'.

253. In that case, we consciously choose what we want to do.

254. Our other option during this Elkushian equivalent of 'sleep time' is to experience the Elkushian equivalent of human 'dreaming'.

255. In that case, rather than us deciding which rooms to enter and what we will do,

we simply relax and affirm that Jah-Jah will guide us to experience what is perfect for our current needs.

256. We will then enter whatever rooms Jah-Jah – or the mechanisms that Jah-Jah has put in place for this – selects.

257. Because I have made many friends in Elkush – in the Objective Shared Group Reality that I am about to describe – I can accurately report that, like me, most Elkushians seem to do about half of each: spend half the 'sleep time' choosing which rooms to enter, and the other half in the 'dream state' in which we experience whichever rooms Jah-Jah chooses for us.

258. So, like on Earth, about one third of our time is spent in 'sleep time' – this occurs during the Elkushian 'night' time when the 'Elkushian Moon' dominates the sky – though the 'Elkushian Sleep' is more similar to meditation than 'Earth sleep'.

259. That prevents us from getting overly caught up in the experiences available in these 'rooms', assuring that for two-thirds of each Elkushian day – when the Elkushian Sun dominates the sky – we fully engage with objective, here and now life experiences.

260. The 'Elkushian Sun' is in another dimension than the 'Earth Sun', but is related to it; the Elkushian Moon is not the same thing as the Earth Moon but is similar in that it is a Softer Glowing Light than the daytime Sun.

261. I call it a 'moon' because it seems to serve a similar purpose as the Earth Moon, giving a calmer, mellower glow than the Sun, enabling the Elkushian form of 'sleep'.

262. In fact, though I will not now speak on the topic, the *most ancient* form of Nasarean Astrology – the form that existed when Eden was the First Heaven before the fall of mankind – was based on the Elkushian Sun and Elkushian Moon and the Twelve Soul Pathways related to them.

263. But that is another story.

264. "I will now shift to my description of how I returned to Earth without being born as a baby.

265. Because that experience began while I was performing an activity in what I am calling the 'Objective Shared Group Reality of Elkush', I will begin with a brief description of that 'shared reality'.

266. Remember that Elkush is the First Heaven of the Chain of Heavens linked to this world.

267. It is like the description I read to you from *Mattanah* about early Eden before the fall of humankind.

268. The Tree of Life Angels ask – and the elders and eldersses of the Twelve Tribes require – that all 'man-made gadgets' – such as my 'Peace Chariot' – not pollute the shared atmosphere, instead being powered by ingenious rotations of the moving parts in combination with physical and mental power.

269. When I say 'mental power', behold: in Elkush, as would have happened in Eden had humanity not let the Seraphim in the door, the subtle atmosphere in combination with advanced yogic mental development enables one to move objects with the mind.

270. You have heard that some yogis in India have developed their yogic powers to the point that they can levitate or communicate directly mind-to-mind or perform other such paranormal acts; in Elkush, the subtle, ethereal atmosphere enables such things to be far more common amongst the population.

271. Imagine a natural paradise populated by advanced yogis in an atmosphere which enables such powers to blossom, with the result being far less need for man-made gadgets, and you have a general idea of what it is like to reside in Elkush.

272. When you read in the Megillah portion called the Book of Enoch about what the world would be like if humankind walked the positive path linked to 'The Seven Seals', lo: that glorious civilization therein described is what Elkush is like.

273. However, I will tell you no more about Elkush, for, as my beloved Zebulon was fond of saying: 'It would spoil the surprise!'

274. As his chief student, Zabdiel, can attest, Zebulon was exceedingly fond of arranging what he called 'happy surprises'."

275. Mechezah paused and smiled at Zabdiel.

276. Zabdiel said, "Indeed; in fact, one of his favorite sayings was: "Everyone loves a happy surprise, and so I arrange them!"

277. Orah, the daughter of Wizard Zabdiel and Wizardess Tehillah, said: "My father happily carries on that tradition of his teacher!

278. My childhood was full of happy surprises!"

279. Tehillah added, "Fortunately they are always sweet surprises, and not so shocking as to be unpleasant!"

280. Zabdiel said, "Zebulon also often said: 'A happy surprise is not one that disturbs the recipients happiness.'"

281. Mechezah, clearly happy to hear the words of her late husband remembered and shared, continued her talk.

282. "Yea, I am done describing Elkush in detail, but now I will share the story of how I came to Earth from Elkush as an adult without being born as a baby.

283. You have all been so polite in regard to my two missing legs; not one of you has asked me how I lost them.

284. This story will reveal the answer.

285. "In Elkush, my house, according to my own choice, was located near where the Rainbow Bridge River of Light spirals up from Earth to Elkush and then beyond.

286. I had discovered that this was a great location for performing my chosen ministry.

287. That ministry was to sit in my Tree House and gaze into my Crystal Ball after reciting the following prayer: 'Elohim and Jah-Jah, who am I destined to help with my prayers this day?'

288. You know from reading the Nasarean Book of Enoch in the Megillah that it is at the Fourth Heaven that we specialize in being 'Prayer Angels'.

289. But that does not mean that one who feels called to that ministry cannot do so while in Elkush; lo: even a human being on Earth can choose to participate in a prayer ministry.

290. In my own situation in Elkush, each

day that I felt called to, I said that prayer and then gazed into my Crystal Ball.

291. I had been gifted this Crystal Ball by the heart of the Holy Mount at the highest elevation of Elkush.

292. It came from the heart of the mountain already formed in the shape of a perfect sphere; it rode to the surface on a magical underground stream and rolled to me from The Sacred WaterFall near where I sat in meditation one auspicious morning.

293. Having taken it that morning to my Tree House, my prayer ministry began that day.

294. Each day that I felt so called and chanted the prayer – ‘Elohim and Jah-Jah, who am I destined to help with my prayers this day?’ – behold: the image of a human or animal on Earth appeared, often in some sort of tough situation, and I prayed for them.

295. But on the day that I met Zebulon – which is the same day that I lost my legs and came to Earth – something different occurred.

296. “Behold: I said the prayer and gazed into my Crystal Ball and I saw a human being – the Nasarean Wizard Zebulon – about to be killed by a Red Dragon.

297. Now, Red Dragons have made an agreement with Abraham and Sa’arah not to directly attack humans until the era called ‘Armageddon’ is upon us and that treaty is then ended.

298. However, if you know anything about Red Dragons, you know that they are not to be trusted to keep promises or treaties very well.

299. That is why they are ruled over by the Black Dragons; though just as evil and even more cunning, the Black Dragons have more self-control than the Red Dragons.

300. So, seeing this Red Dragon about to attack Zebulon on Earth – a clear violation of the treaty – rather than try and form a prayer, behold: without thinking about it, I simply jumped into the Rainbow Bridge River of Light and was instantly on Earth standing between Zebulon and the Red Dragon.

301. The swipe of the clawed arm that had

been meant for Zebulon hit me instead, cutting off both of my legs.

302. Evidently, even though my transition from Elkush to Earth happened in a flash, my body had been converted to a human physical body so as to be appropriate for this atmosphere.

303. Because the Red Dragon was shocked to see me suddenly appear and receive the blow that had been meant for Zebulon, it paused a moment to consider the situation.

304. Before it struck again, lo, Abraham and Sa’arah, he as a Golden Dragon and she as a Silver Dragon, appeared and drove off the Red Dragon.

305. I would have bled to death but they cleanly amputated the poisoned remains of my legs and put a stop to the bleeding.

306. They could not replace the legs and told me, “You will need to remain on Earth for the rest of the lifetime of this physical body, but lo: a human lifespan is but a blink of an eye.

307. And when you return to Elkush after that lifespan, there will be a ‘happy surprise’ there waiting for you.

308. Zebulon, having witnessed all of this, was at once thankful for my intervention, yet exceedingly sorry that I had been so injured.

309. He purchased the farm near the hot springs so that I could bathe each day in the warm waters, which was very comforting to the stubs that remained of my legs.

310. We lived there together for three years before I agreed to marry him, as at first I was concerned that he wanted to marry me out of sympathy for my condition.

311. But after three years, behold: I realized that he truly loved me not only in a sympathetic, compassionate manner, but also in a truly romantic manner.

312. That was truly a ‘happy surprise’!

313. And thus ends my story.”

314. The next day, all of us – Mechezah, her adopted son, Amatsyah, and the Lord and Lady and Their Companions – soaked in the hot springs in the morning, and then Miriam and Yahshua gave Their presentations to the guests that Mechezah had invited.



Chapter Eighty-Eight



Yahshua's Presentation on Various Water Therapies Including a Report on His Healing of a Blind Man and His Healing of a Man Made Ill by Internal Parasites Including Also a Report on Our Meeting with 'The Silent Lion of Zahyen'

1. So that other visitors – the general public visitors – that were not a part of our group could enjoy their own soaks, the presentations were given beneath a tree on a hill not far from the hot springs.
2. After soaking in hot water, the shade was greatly appreciated!
3. Miriam spoke first; because Her talk on Herbal Cleansing Teas was a shortened version of Her talk on that topic given previously in this edition of *The Holy Megillah*, I will not repeat it here.
4. I will, however, report that Her talk was well received by the two dozen guests of Mechezah, many of them being healers that promised to utilize what She taught them to help their patients.
5. Below is a brief outline of Yahshua's presentation on 'Various Water Therapies'.

Yahshua's Presentation on 'Various Water Therapies'

6. After Miriam completed Her talk, Yahshua said: "Let us stand and stretch our arms up toward the heavens and feel deep appreciation for the Gift of Life!"
7. Regardless of what name you use for Deity, give thanks to Deity for the Gift of Life!"
8. After the group did so, Yahshua invited them to again sit.
9. Behold: just as Yahshua was about to begin His presentation, two of the 'general public' visitors to the hot springs that had been enjoying a soak now climbed the hill where Yahshua was about to begin his presentation to the guests of Mechezah.
10. One of the men was blind; he was guided up the hill by another man who

looked rather ill.

11. When they reached the area of the tree where Yahshua was about to speak, the ill man asked Yahshua: "May I speak?"

12. Yahshua replied, "Yes, you may!"

13. The man said: "I have long been ill with various stomach ailments and a wide variety of symptoms that are too disgusting to mention!"

14. My friend, as you can see, is blind.

15. We came to the hot springs because they are famed for their healing properties.

16. Though we were too far away to hear anything that this woman spoke" – the man gestured toward Miriam – "and though my friend could not see any of you, lo: in the midst of her speaking – which I could see but not hear – my friend looked this direction and said: 'I feel the presence of goodness; it feels like the presence of my Mother and Father, yea, and like the brothers and sisters that I never had.'

17. After my blind friend spoke those words, I gazed at your group assembled on this hill, and behold: I perceived what I can only describe as a halo of radiant light around you all.

18. I did not want to interrupt you – and so waited until the Lady was done speaking – but I confess that I feel deeply called to ask if we may join you for the remainder of this day?

19. We return tomorrow to Galilee, which is where we live."

20. The blind man added, "That is also my request.

21. Though I can't see you, I feel your goodness; I sense inwardly the halo of light that my friend can see around you.

22. I desire to be near you all for the

remainder of this day.”

23. Yahshua replied, “Indeed, you are welcome to remain.

24. I am about to give a presentation on ‘Various Water Therapies’ and, afterward, Miriam and I will spend time with you.”

25. Miriam added, “I spoke about Herbal Cleansing Teas and, after Yahshua’s presentation, I will speak to you on that topic while we share a meal.

26. In the meantime, while listening to Yahshua, I will provide each of you with a cup of an Herbal Cleansing Tea that I just spoke about: Ginger, Mint, and Garlic.

27. First the Ginger Root and Garlic Cloves were brought to a boil and then, after taking the pot off the fire, the mint leaves were added and the concoction was left to steep.

28. After drinking the tea, eat the garlic cloves.”

29. After the two new guests were served, Yahshua began his presentation on ‘Various Water Therapies’.

30. He said, “These ‘Water Therapies’ are part of what we Essene Nasareans call ‘Hydrotherapy’ which, itself, is but one part of a holistic wellness practice that we call ‘The Golden Path of Healing’.

31. That ‘Golden Path’ consists of various *physical* therapies, one of which – Hydrotherapy – relates to water, as well as various emotional, mental, and spiritual therapies that are studied within our Mystery School.

32. Today, I will list the main *physical* therapies, but will only be speaking about the one related to water.”

The Seven Primary Therapies of Essene Physical Therapy

33. Yahshua gave the following list of Seven Primary Therapies that together constitute Essene Physical Therapy.

34. “The Seven Primary Therapies of Physical Therapy are:

- 1) Dietary Practices;
- 2) Stretching and Exercise;

3) Internal and External Water Therapies;

4) Mud, Clay, and Stone Therapies;

5) Sunlight Therapy;

6) Breathing Exercises and Air Baths;

7) Fasting when appropriate.

35. “Internal and External Water Therapies – collectively called ‘Hydrotherapy’ – includes many possible practices; today, I will share but a few.

36. First, let us acknowledge that the categories can sometimes overlap a bit: for example, Miriam spoke on ‘Herbal Cleansing Teas’ which, certainly, can be considered a ‘Dietary Practice’, but just as certainly can be considered an ‘Internal Water Therapy’.

37. Because ‘Herbal Teas’ include ‘herbs’, they would generally be classified under the heading of ‘Dietary Practices’, but we all can see that the main ingredient is water.

38. Likewise, ‘Mud Therapy’ is listed in category four – Mud, Clay, and Stone Therapies – because those therapies are considered ‘Earthy Therapies’; we collectively call this category ‘Geotherapy’.

39. Nevertheless, we can see that a key ingredient of ‘mud’ is ‘water’.

40. So, the categories are a convenience, but not absolute; they overlap a bit.”

41. Yahshua then spoke on the following types of water therapies:

1. Internal use of water as a beverage;

2. Internal use of water as an expectorant when ill;

3. Internal use of water as an enema when one has parasites such as worms;

4. External use of water for cleansing specific portions of the skin and teeth;

5. External use of water for general cleansing and relaxation or stimulation in baths, including hot springs or cold pools, featuring instructions on ‘Yahshua’s Favorite Simultaneous Water and Sun Bath’;

6. External use of water for assisting the cleansing and healing of wounds and ailments;

7. Meditational use of water in baptisms and other initiation rituals.

42. In regard to number one – *Internal use of water as a beverage* – Yahshua said: “To wisely use water as a beverage, be aware of – and implement – the following three principles:

“1) Reside for long duration only where there is a pristine source of drinking water readily available; when on the road, carry excellent drinking water with you;
2) Never drink water that may have unseen parasites unless it has first been boiled;
3) Pristine water – such as from the initial head of a spring that is free of parasites – can be further blessed by placing it in the sun so that it can be blessed by rays of light; I call that water: ‘Sun-kissed Water’.”

43. In regard to the *Internal use of water as an expectorant when ill*, Yahshua said: “An *expectorant* is something – typically a liquid ‘medicine’ – that helps loosen and expel phlegm (‘mucous’) from your lungs when ill.

44. I tell you truly, countless deaths the world over could be prevented by the awareness of – and implementation of – the following three principles related to the use of water as an expectorant:

“1) Due to the influence of certain Egyptian and Greek healers, bad coughs are lately being treated with herbal medicines designed to suppress the cough; because the cough is suppressed – which might seem like a good idea, especially if you are trying to sleep – the phlegm builds up in the lungs and, in severe illnesses, can result in death; the opposite therapy is typically the better choice: loosen the phlegm with an expectorant and **DO NOT SUPPRESS THE COUGH**; the purpose of the cough is to break-up and expel the phlegm so that your lungs do not get so congested that you *die*;

2) Certain herbs that aid the process of loosening and expelling the phlegm from your lungs – such as Miriam taught in her talk on Herbal Cleansing Teas – can be combined with water to make excellent herbal expectorants; but hear this:

WATER BY ITSELF IS AN EXCELLENT EXPECTORANT;

3) When you are ill and notice that you have excess phlegm in your lungs, begin an intentional, vigorous, implementation of the following protocol: drink a bit of water, wait a bit for it to loosen phlegm, then cough and spit out the phlegm; repeat that several times until the full serving of water – a large cup or two – has been consumed; do this once in the morning, once in the afternoon, and once immediately before sleep; if you wake up coughing in the middle of the night, do it again.

45. “The only time that it would be wise to suppress a cough is if you are having such excessive and *unproductive coughing* (not breaking-up and helping to expel phlegm; for example, a dry cough) that you might injure your soft ‘inner skin’ and cause bleeding.

46. When using water as an expectorant, the goal is to do it enough throughout the day so as to rid your lungs of excessive phlegm but not so much as to injure yourself by coughing so much as to injure the soft lining of your ‘inner skin’.

47. That is why the above protocol suggests doing it when you wake up, again in the afternoon, and then again before sleep and, if needed, if you wake up coughing in the middle of the night.

48. Each of these times you are drinking a total of a big cup or two of water, but only a bit at a time; each drink followed after a bit of time – time for the water to do some loosening action – by an intentional cough or two to break-up the loosened phlegm which is then spit out.

49. These are not the only times to drink water during the day, but the other times you are not doing it in the manner of the intentional protocol just described.

50. “In regard to the variety of water therapy that I referred to as *Internal use of water as an enema when one has parasites such as worms*, three important points are:

1) The water enema – only use water that itself has no parasites; boil it first (then

let it cool) if you are uncertain – will help flush some of the parasites out, but you also need to drink and/or eat anti-parasitic herbal medicines such as the teas for that purpose mentioned by Miriam;

2) The enema itself can consist entirely of water or can include a wisely selected anti-parasitic tea such as garlic water;

3) The protocol is to eat and drink wisely-selected anti-parasitic herbs throughout the day, then do an enema in the morning, and to repeat that process for several days, longer if you still have parasites.

51. “In regard to the variety of water therapy that I referred to as ‘*External use of water for cleansing specific portions of the skin and teeth*’, three points are:

1) We Nasareans are considered ‘strange’ for being ‘Daily Bathers’; we know that bathing cleanses us in a healthful manner and, when we do not have access to a suitable location for a full bath, I recommend the use of pristine water – water free of parasites – to wash specific parts of our body, especially our hands, genitals, and feet– on a daily basis; though non-Nasareans would consider it ‘strange’, I recommend using water and herbal concoctions to scrub the teeth with the small brushes made for that purpose by Nasarean craftpersons; although the teeth might seem ‘internal’ rather than ‘external’, I am referring to teeth cleaning as ‘external’ in the sense that the water used is spit out rather than swallowed;

2) When washing the non-teeth parts of your body, I advise using a wash cloth, washing the cloth between uses; the use of the cloth helps unclog the pores of your skin, and that aids elimination through sweat and thus promotes health;

3) As Miriam has described in Her talks on herbal body-care products, Nasareans make herbal cleansers – various ‘soaps’ – that can aid washing the body, especially dirty hands; Nasareans even make herbal washes for our hair, but water is the key ingredient in most forms of ‘washing’ and, even if nothing else is available – not even a wash cloth – can be used by itself to do a

good cleaning of needful body parts.

52. “In regard to the fifth item on my list of seven types of water therapies – ‘*External use of water for general cleansing and relaxation or stimulation in baths including hot springs or cold pools*’ – three points now follow:

1) This involves sitting or lying in water for more general, overall cleansing and adds two additional purposes: relaxation and/or stimulation; I am using the term ‘relaxation’ to describe the feeling induced by soaking in warm or moderately hot water: it is blissfully relaxing; but do not stay too long in hot water – such as these hot spring pools – as it can induce fainting or even cause a heart attack, which is why I advise getting out periodically; the term ‘stimulation’ describes the feeling of getting into a cold pool: that is a very ‘stimulating’ experience but nobody would describe it as ‘relaxing’;

2) It is a long-accepted principle of hydrotherapy that the intentional alteration between a warm bath and cold bath – going from one to the other several times each – induces a therapeutic, healing effect; I have witnessed that type of water therapy work well for various conditions, including breaking a fever;

3) My favorite sort of bath is unique and includes sunbathing; I call it: ‘*The Simultaneous Water and Sun Bath*’; a simple version would be to simply sit in water outside beneath the sun, but that is not what I am calling ‘My favorite version’; rather, My favorite version is to create a shallow pool at least the length of your body – you will lie down on your back – with just enough water to come up your sides but not cover your top surface; in other words, the water is not deep enough to cover your belly or chest or face: you lie with your backside in water that comes up your sides but leaves your frontside exposed to the sunlight; it is also possible to construct the pool in such a way that you can roll over and have your backside get a turn receiving the sunlight while your face is overhanging the edge of the pool so that you are not face-downward in water

and can breathe; a non-simultaneous but otherwise similar variant of a 'Water and Sun Bath' is to alternate a Water Bath with a Sun Bath or vice-versa.

53. "In regard to the sixth variety of water therapy on My list – *'External use of water for assisting the cleansing and healing of wounds and ailments'* – three points follow:

1) If you injure yourself in a manner that cuts the skin, wash the wound with water; you may then treat it with an appropriate herbal ointment or other dressing;

2) *Cloth and Water Compresses* can be used to cool particular parts of the body including the forehead in cases of fever; the method is to fold a cloth several times so that it is thick enough to hold a good amount of cold water, then place it – and leave it awhile – on the part of the body that you want to cool;

3) *Eye Rinses for Itchy Eyes after Exposure to Pollen* can provide enormous relief but must only be done with water that is first boiled then permitted to cool or is otherwise certain to be free of parasites or potential disturbants such as particulate matter.

54. "In regard to the seventh variety of water therapy on My list – *'Meditational use of water in baptisms and other initiation rituals'* – three points follow:

1) Because water is associated with cleansing and purity, various spiritual traditions link it to initiation rituals such as baptism where the idea of 'wiping the slate clean' – the washing away of past negative karma – is being emphasized; for Nasareans, it is also true that the Root Force of Water is linked to the Branch Force of Love, adding the additional symbol of being 'Washed in Love' to the ritual;

2) Because, in an initiatic ritual such as baptism, water is being used in a symbolic manner, various methods of utilizing the water in a ritual are equally effective: a baptism can be performed in a river, lake, or pool and involve complete submersion, but so can a baptism involving the sprinkling

of water or the anointing of various parts of the body with a bit of water be just as effective; one can imagine, for example, that washing one's hands in water while affirming repentance of one's previous sins would be as valid as having the whole body submerged; likewise, a ritual that includes the anointing of the forehead with water while one affirms the choice to 'repent filthy or negative thoughts' and to embrace 'loving, positive thoughts' is an effective symbolic use of water, as would be dripping a few drops of water on the feet while affirming 'I will walk the path of Love'; My main point is this: do not believe anyone who claims that you can only be effectively baptized in water in some particular way; the water in such rituals is *symbolic* and the most important thing is the level of sincerity of the internal, prayerful intentions and any vocalized affirmations made by the initiate;

3) The Essene Mystery School, like many other spiritual traditions, uses water – as well as various oils and other natural substances – in a multitude of ways in various rituals, including more than one type of baptism ritual; I use what is at hand and freely adapt rituals as needed; it remains a fact that I use water more often in rituals than any other element."

55. After Yahshua's talk and a shared meal, the two new guests – the blind man and his friend – spent much of the evening receiving the personal attention of the Lord and Lady.

56. The Lord noticed that the blind man had puss and signs of infection in both eyes.

57. He made an herbal wash and cleaned the man's eyes, then covered the man's eyes with a bandage soaked in the herbal wash.

58. Seeing that the entire group was watching Him, the Lord said: "Now I will read to you a portion of a section of The Nasarean Bible.

59. This section is called 'Matriarchs and Patriarchs' and the portion that I will read from is about the various therapies that together constitute what we call, 'The Golden Path of Healing'.

60. You will learn that the word 'Golden' comes from one of the key practices called 'The Golden Therapy'.

61. Listen for that reference for behold: after the reading I will perform that therapy upon the eyes of My new friend; his name, I have learned, is Mark."

62. Yahshua read the following words from the Megillah section called *Matriarchs and Patriarchs*.

63. "*Behold: Raphah spoke The Seven Precepts of Illumination for the Way of Shevet Raphaim, the Tribe of Healers.*

64. *Here follows those precepts.*

65. (1) *There is no death of the soul, only change of bodies.*

66. (2) *The health and well-being of entities and their bodies is increased by certain things and diminished by other things.*

67. (3) *Those things that increase well-being are of The Essene Way and are of Shevet Raphaim.*

68. (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.*

69. (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.*

70. (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.*

71. (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."*

72. Yahshua, having completed His reading, said: "When I cleaned Mark's eyes, I performed a water therapy, though that therapy also included the use of herbal essences.

73. Now, in combination with that water therapy, I will perform 'The Golden Therapy' which, you now know, is Prayerful Touch Healing.

74. I ask that all of you join in internal prayer for the healing of the eyes of our new friend, Mark."

75. Yahshua placed His hands over Mark's bandaged eyes.

76. After a period of time, Yahshua removed the bandage and wiped away the remaining puss from around Mark's eyes.

77. In joyous amazement, Mark, no longer blind, exclaimed: "I can see!"

78. After a time of rejoicing, the Lord spoke to Mark's companion, whose name was Luke, saying: "You are suffering from internal parasites; I can help you.

79. This healing might delay your return home by a week or so; is that a problem?"

80. Luke replied, "Not at all; neither Mark nor I have any obligations that would interfere."

81. Yahshua said: "Camp near here, but find a private spot; lo: you will drink Miriam's anti-parasitic tea and do a daily enema each day for a week or so.

82. I will provide you with everything you need, including instructions on how to use this enema bag made by a Nasorean healer.

83. Most importantly, only use water that has first been boiled then permitted to cool; otherwise, the water might itself include parasites.

84. My Companions and I have some nearby visits to make but will return here in a week to check on you."

85. The Lord and Lady and Their Companions did make a few nearby visits, one of which I will now report.

86. This visit was not very verbally oriented, for the man we visited had no tongue and did not speak.

87. Even so, he taught us well!

88. His name was Yishar, which means 'Shining One'.

89. He was an elderly Nasorean Lion of Zahyen.

90. And he was aptly named.

**The Lord and Lady
and Their Companions Visit
Yishar the Silent Lion**

91. Yishar, indeed, was a 'Shining One'.
 92. His countenance glowed and around his head was a halo of goodness that could be seen with spiritual eyes.
 93. He was also a 'Silent One' for lo: when he had lived in Jerusalem, Herod had ordered soldiers to cut out his tongue.
 94. His crime?
 95. After Herod had ordered that a boy who had stolen an apple from a soldier have his hand cut off, Yishar had asked Herod to please choose a milder punishment.
 96. When Herod refused, Yishar offered to let Herod chop off his hand instead of the hand of the boy.
 97. Herod said, "You did not steal, so I will not take your hand.
 98. But because you offend me by your speech, I will take your tongue.
 99. Even so, instead of take the whole hand off the boy, I will take but one finger.
 100. Say one more word and I will remove his head and yours."
 101. After that experience, Yishar came to live on the east side of the Jordan River, and his home was a 'Lion's Den' where students of Zahyen came for training.
102. We spent an entire day with Yishar, 'the Silent Lion'.
 103. In Silence he taught us to perform what he called 'Zahyen Moving Meditations'.
 104. He stood in front of us, outdoors beneath the sun.
 105. Each time he demonstrated a Zahyen Moving Meditation, we then joined him in practicing the movement.
 106. I, Sarah-Jahleel, will describe just one of those movements here; others are taught within our Mystery School.
107. The following example of a Zahyen Moving Meditation is called: **'Prayer Position, Solar Veneration Position, Return to Prayer Position, and Cupped Hands of Receptivity Position in Sequence.'**

108. The reason the name is so lengthy is that it accurately names in order the four individual parts that together form one fourfold sequence of movements.

109. **Step One:** Standing, place your hands in front of your chest in 'Prayer Position' and hold that for a minimum of one complete breath.

110. **Step Two:** Separating the hands as you raise your hands to perform Standing Solar Veneration Pose – your head, shoulders, and upper back arch backwards with arms and hands outstretched over your head; when you reach the comfortable, safe limit of that movement hold the final position for one complete breath and then return to 'Standing Prayer Position' – the same position as Step One – which now is named Step Three.

111. **Step Three:** Having returned to 'Standing Prayer Position', hold that for a minimum of one complete breath and then move into Step Four.

112. **Step Four:** Having held Step Three for a minimum of one complete breath, let the hands separate and move downward until your arms are straight down alongside each leg with the palms and fingers cupped and facing upward in the 'Cupped Hands of Receptivity' position.

113. After holding Step Four for a minimum of one complete breath in an attitude of spiritual receptivity, you have completed One Repetition; you may repeat as many cycles of this fourfold sequence as you like.

Luke is Healed of Parasites

114. As the Lord had promised Luke, after a week of nearby visits we returned to the area of the hot springs.

115. Mark still had his eyesight, and Luke also now was healed of parasites.

116. Luke said to Yahshua, "My stomach feels good for the first time in years!

117. My other symptoms are gone!

118. You have healed me!"

119. Yahshua replied, "Miriam's anti-parasite tea and the natural forces of Mother Nature have healed you.

120. You may return to your home but continue this cleansing there for seven days to be certain that you have rid yourself of all the parasites.

121. If you ever feel the bad symptoms return, you now know what to do!"

122. Luke and Mark departed for their home in the region of Galilee.

123. The Lord and Lady and we, Their Companions, visited Mechezah for several days, and then began our own return trip to the region of Galilee.

124. There, we soon discovered that Mark and Luke had already created quite a stir, spreading the word that Yahshua had restored Mark's eyesight!



Chapter Eighty-Nine



The Public Recognition of Yahshua as a Miraculous Healer and an Account of ‘The Last Letter of Zibiah to Miriam’

1. The Lord and Lady and Their Companions returned to the region of Galilee as planned.

2. Our plan was to meet with additional seekers in this region, then continue up to Syria to meet with a group of sincere seekers there, and then to go to Mount Carmel where, as had previously been arranged, the four-person advance parties would congregate with us for a time of fellowship and exchange of information.

3. Because the talks at Galilee and Syria were aimed at sincere seekers gathered by our advance teams, the talks consisted of the General Evangelical Sermon that has previously been provided and so will not be repeated here.

4. Though I will not repeat the General Evangelical Sermon that was preached in various locations near Lake Galilee and Syria, I will report on some experiences we had in that region.

5. First, I will report on a phenomenon that began to occur when we returned to the region near Lake Galilee from the east side of the River Jordan, a phenomenon that picked up momentum and followed us not only to Syria but for the remainder of Yahshua's incarnation.

6. I will call that ‘phenomenon’: *The Public Recognition of Yahshua as a Miraculous Healer*.

7. I will also report on our visit to the location where Miriam's mother, Zibiah the Herbalist, many years before, had been put to death in Magdala – a fishing village near Lake Galilee – a visit that included the discovery that Zibiah had left a letter for Miriam that had never been given to Her.

8. I, Sarah, also called Jahleel, will share the content of that letter, and then will move forward with a report on our gathering at Mount Carmel.

9. The term ‘region of Galilee’ here refers to the five towns near Lake Galilee in which the Lord preached His General Evangelical Sermon: Tiberias, Magdala, Capernaum, Bethsaida, and Chorazin.

10. Because Mark was known by many residents of the region of Galilee to be blind, when he returned and began telling everyone that Yahshua, a great Essene healer who was now headed to Galilee, had ‘miraculously’ restored his eyesight, behold: the news spread like wildfire!

11. And though the healing had included the cleaning of puss from the eyes and clearing up an infection – as well as touch healing – as the story spread it came to be said only that ‘he healed Mark just by touching his eyes’.

12. Lo: it seemed that everywhere we went large crowds appeared, including many lame and ill.

13. I, Sarah-Jahleel, will share a few of the most interesting – and illuminating – interactions with some of these persons.

Near Lake Galilee Yahshua Ministers to Three Men Who Had Worms Due to Their Diet of Wormy, Rotten Fish

14. Having heard that Yahshua had healed their friend, Luke, of worms, three homeless men approached the Lord and said: “Good Master, behold: As was Luke, we are burdened by internal worms.”

15. After questioning them, Yahshua determined that the men, being poor and homeless, had been regularly eating fish that, having not sold in the market and being warm and wormy, were thrown out by the sellers of fish.

16. After explaining the source of their problem to the men, the Lord encouraged them to do as Luke had done: to flee the city and go into the wilderness to cleanse

themselves of worms.

17. Then Yahshua said to the three: “Blessed are they who flee the city for the wilderness; they may become clean.

18. Blessed are they who become clean in the wilderness; they may climb the Holy Mount that is within.

19. Blessed are they who receive Wisdom in the wilderness; they may return to the city to share The Art of Cleansing with others.

20. Those sharers are growing heaven within, for that is the seed they receive from Holy Wisdom.

21. Yea, from the Tree of Life atop the Holy Mount within, they receive heavenly seed with the instructions: ‘Share these magic Seeds of Love’.

22. These seeds are ‘magic’ in the sense that, the more of them you freely share, the more seed you have for additional sharing.

23. For it is by sharing the Seeds of Heavenly Love that they are watered and multiplied.

24. Wherefore the Heavenly Seeds are like a tiny mustard seed that is tiny when first planted but, being watered, grows to produce many similar seeds each of which itself is capable of being watered and multiplied.

25. But before you become sharers of The Wisdom of the Art of Cleansing, behold: you must water yourself!

26. Yea, you must go into the wilderness and cleanse yourself as did Luke, then you may return to the city to help others learn the art.”

27. Yahshua said to the three: “Warned are those that suffer an illness of body; for, lo: every illness is a warning that something is wrong!

28. Blessed are they who heed the warning; they may be healed by being prompted to take healing actions.

29. Blessed are you who flee the city when sick to receive healing in the arms of Mother Nature!

30. For, the city is a cooking-pot filled with things that cause illness.

31. Wherefore, the first step is to flee the pot!
32. Yea, flee to the wilderness and embrace Mother Nature.

33. “Behold: your body is a gift from the Mother Earth.

34. Your bones are made from her bones.

35. Your flesh is made from the vegetation that grows from her flesh, the soil.

36. Your blood is of her waters.

37. Even the air you breathe is hers before it is yours.

38. Yea, you are beholden to the Mother Earth for your body, even as she is beholden to Deity for hers.

39. “Behold: the body is the Temple of the Spirit.

40. But I tell you truly, until you cleanse your body, you are not likely to perceive Spirit.

41. For bellies filled with filth make for cloudy eyes, and cloudy eyes see little.

42. And mouths defiled by flesh taste not the Spirit.

43. The foundation of the spiritual life is the body.

44. And the foundation of bodily health is right diet.

45. And the foundation of right diet is vegetarianism.

46. Wherefore I say, dietary practice is *HaYesod*, ‘The Foundation’ of spiritual practice, and the foundation of that foundation is the fleshless diet, which includes no fish!

47. Lo: even if the fish you ate was not old, rotting, and thus wormy, even if the fish were freshly caught, it remains spiritually unkind to murder fish and steal their bodies.

48. How would you like that treatment if you were a fish?

49. Would you appreciate being pulled from your ocean home to choke to death while some giant says to his wife: ‘Look Martha, I caught a big one!’

50. Every fisherman will be caught in a karmic net: every fisherman will be hooked, gutted, and fried in the pan called *karma*.

51. You do not yet know that word, but if you become My students, you will!

52. It means this: 'As you sow, so shall you reap!'

53. That means: 'What you do comes back to you; kindness for kindness, harm for harm!'

54. "Wherefore I tell you: even after you are physically cleansed in the wilderness, you must work on spiritual cleansing, which is to become a practitioner of The Art of Kindness.

55. Yea, even kindness to animals, even kindness to fish!

56. "Even so, the first step is physical cleansing.

57. Before we lay the foundation stones of a House of Worship, we clean the area.

58. Yea, the preparation for right-diet is right-cleansing.

59. Wherefore I say unto all who are sick of body, the first step is to cleanse."

60. One of the three sick men asked Yahshua, "How do we cleanse our bodies?

61. Do you want us to wash?"

62. Yahshua answered, saying: "There are four steps to the cleansing.

63. First you wash your body with pure water, including the teeth within your mouth.

64. You repeat that cleansing every day of your life, when able.

65. If you have worms, your second step is to drink anti-parasitic cleansing teas; Miriam will provide you with the herbs you need.

66. The third step is to perform enemas with boiled water that is permitted to cool; that water may include anti-parasitic tea water.

67. We will provide the enema bags; your friend, Luke, if he is willing, will accompany you to the wilderness and show you how to perform this cleansing of your innards.

68. The third step is repeated daily for a week or so until you are free from worms.

69. The fourth step is to follow the other steps with a prolonged period of eating only cleansing foods.

70. We have taught Luke about cleansing foods; if he is willing, he will teach you what we taught him."

71. Seeing the Lord look at him, Luke said: "I want very much to accompany my three friends to the wilderness and share with them The Art of Cleansing.

72. I also want to then return to the city with them in search of others that are suffering for need of such cleansing.

73. Although my home is not large, these three can live there with me if they likewise want to become sharers of The Art of Cleansing; we can build an addition to the home for their beds."

74. Behold: Luke did accompany his three friends to the wilderness and taught them The Art of Cleansing.

75. Upon their return to the city, they became distributors of the various cleansing herbs and enema bags and, once per month, led groups of persons suffering from worms and other illnesses to the wilderness and taught them The Art of Cleansing.

76. Luke became known as 'Luke the Healer'.

77. Though he never became an initiated Nasorean, Luke – along with his formerly blind friend, Mark – became leaders of the earliest branch of Nezerian Christianity.

78. They accepted Yahshua as the Messiah of Peace of their own Aaronite Bible, and incorporated vegetarianism and Nasorean cleansing practices into their religion.

79. Various versions of their Nezerian writings were circulated and, as time went by, later followers watered-down their teachings so as to remove vegetarianism.

The Blind Man that Believed

80. Having heard of the healing of Mark's blindness, a blind man said to the Lord: "Good Master, touch My eyes and I will regain my sight!"

81. The Lord said, 'What is your name?'

82. The man said, "Matthew".

83. The Lord asked him, "Matthew, do you truly believe that if I touch your eyes you

will regain sight?”

84. Matthew replied, “I believe that with all of my heart and mind!”

85. The Lord placed his hands over the eyes of Matthew and said, “As you believe, so be it!”

86. Matthew immediately regained his eyesight and with great appreciation thanked the Lord!

87. Yahshua said, “Do not praise Me, for lo: without the power of your belief, My touch would not be nearly so effective.”

88. Matthew went on to become a leader of Nezerian Christianity, the new religion of Aaronites that accepted Yahshua as the fulfillment of their scripture’s prophecy of the coming of a Messiah of Peace.

89. I, Sarah-Jahleel, witnessed Yahshua heal many persons in various ways.

90. The most amazing healings, though, like the healing of Matthew, were those linked to the power of belief.

91. Here follow some additional examples.

**The Woman Who Believed that
Simply by Touching Yahshua
She Would Be Healed**

92. As Yahshua walked through a busy, crowded, outdoor market with some of His disciples, lo: He suddenly stopped, looked at an elderly woman, and said: “Woman, was it you that touched Me?”

93. The woman nodded affirmatively and said: “I have had a bleeding sore that would not heal.

94. I knew that if I but touched You, I would be healed.”

95. Yahshua said: “The reason I asked is that, when I was touched, I felt healing virtue go to whomever had touched Me; I felt your belief.”

96. The woman showed the Lord her now-healed wound and said: “The sore is now healed!

97. Before I touched you, lo: it was still oozing blood!”

98. Yahshua looked at His disciples and said: “With faith as strong as this woman’s, behold: all good things may be accomplished!”

**The Man that Believed Yahshua
Could Heal His Daughter from Long
Distance by the Power of Prayer**

99. A man said to Yahshua, “Lord, my daughter is sick in bed with a terrible plague.

100. The village healer cannot identify the plague and has been unable to wake her from slumber or end her fever.

101. I truly believe that You are the Messiah and that if You will but pray now for her healing, lo: she will be healed.

102. Our village is a long walk and she is so near death that I ask for You to utter a prayer now, with no delay; for, behold: she may not still be living by the time we can get to her.”

103. The Lord said, “I will do as you ask; lo: I believe in your belief!”

104. The Lord prayed for the healing of the man’s daughter then said, “Let us now go to your home and see her.”

105. Upon arriving at his home, the man’s wife excitedly greeted them and exclaimed: “A while ago her fever broke and she awoke!

106. She said that in a dream she saw her father ask a holy man to pray for her healing.

107. In her dream, the holy man spoke the following prayer: ‘Jah-Jah, it is My heartfelt prayer that this young girl be entirely healed, here and now, so that she can serve Goodness in Merciful Kindness in this world for many more years prior to her transition to her next life.’”

108. The man said to his wife, “Those are the exact words that this holy man, Yahshua, did pray!”

109. The man – whose name was ‘John’ – in Hebrew that is ‘Yohan’ – and his wife gave thanks to Yahshua.

110. The Lord replied: “John, it was your belief that fueled this healing; now, I wish to meet your daughter.”

111. Then, behold: the daughter – whose name was Elizabeth – stepped out of bed for the first time in weeks and approached the adults; pointing at Yahshua, she said: “This is the man that I saw in my dream!”

112. I feel called to tell You, holy man, that I will serve Goodness in Merciful Kindness for the remainder of this life, yea, and also in the life to come!”

113. John, an Aaronite Jew, became a leader of Nezerian Christianity.

114. Elizabeth went on to become a fully initiated Priestess of Nasarean Christianity.

115. In her later life, Elizabeth and her husband, a Nasarean, ran an orphanage.

**The Woman that Believed Yahshua
could Revive Her Daughter
from Death**

116. Yahshua and several disciples were walking through a village near Galilee after having visited a friend of Ra’am.

117. As they passed a small house, lo: a woman ran out and exclaimed to Yahshua: “You are that Essene Healer that everyone has been talking about!

118. Behold: My daughter has just now been declared dead!

119. Please enter my house this very moment and lay hands upon her; if You do, I believe with all of My heart and mind that she will be revived!”

120. The Lord said to the woman, “I believe in the power of your belief!”

121. The Lord entered the home, placed his hands upon the crown of the girl’s head, and said: “Daughter of Life, you still have work to do before you depart this life!

122. I perceive that you will serve Goodness in Merciful Kindness in this life before moving on to the life to come!”

123. The girl opened her eyes and said, “I heard the doctor declare that I was dead! I felt that I still had work to do in this body but, behold: I was floating above my body and knew not how to return to it.

124. Then I heard your voice and was again in my body.”

125. The Lord said: “This was possible because of the belief of your mother and the fact that the cord that links the soul to the body was not yet severed.”

126. The doctor that had declared the girl dead and was still beside the bed, shed tears and said: “I cry for joy that she lives

but am also ashamed that I was unable to revive her and had wrongly declared her dead!”

127. The Lord said, “You did and believed what all ordinary doctors would do and believe.

128. If you want to become an extraordinary doctor, you must first have extraordinary beliefs.

129. Form follows thought, and beliefs dictate actions.”

130. After a time of celebration with the family, the doctor asked Yahshua: “I am an avid reader; will You please provide me with something extraordinary to read?

131. For, lo: I wish to become an extraordinary healer.”

132. Yahshua arranged for the doctor to be taken to a safe place to read *The Holy Megillah: Nasarean Bible of The Essene Way*.

133. This doctor became Nasarean and, as his many future patients would agree, became quite extraordinary!

**Yahshua Teaches About the Healing
of Spiritual Blindness and Proclaims
that the Era of the Messiah of Peace
is Always Here and Now**

134. As Yahshua and some disciples passed an Aaronite synagogue on a busy street in the region of Galilee, behold, an Aaronite priest came out and said in a mocking tone: “I have been wanting to speak to You!

135. A member of my congregation has come to believe that You are the Messiah of Peace prophesied about in our scripture.

136. If You are that Messiah, what will You now do?”

137. Yahshua, quoting a passage of Aaronite scripture from memory – a passage from the Aaronite version of the Scroll of Isaiah that referred to the doings of the Messiah of Peace – declared: “*The Spirit of the Lord God is upon me; he has anointed me to preach good news to the poor.*

138. *He has sent me to proclaim freedom to those held in slavery, to liberate those that are oppressed, and the sign that I have come will be the recovery of sight by the blind.*

139. *God has sent me to proclaim that the long awaited year of the coming of the Lord is here and now for those that believe and accept it!*"

140. The Aaronite priest, again in a mocking tone of voice, said: "If the sign will be the 'recovery of sight by the blind' then can You show me even one person that was blind that now can see?"

141. Yahshua replied, "There is more than one answer to your question.

142. The answer I will give you is as follows.

143. The very man in your congregation that now believes that I am the Messiah of Peace referred to in those verses is such a man; he was blind, but now he sees."

144. The priest laughed mockingly then said, "That man was never blind!"

145. Yahshua said, "He was not physically blind, but spiritually blind.

146. For, lo: He believed many falsehoods to be true, and believed many truths to be falsehoods.

147. Now he sees things as they truly are; thus, he was blind, but now he sees."

148. The priest said, "Tell me one thing that he now 'sees' correctly that before he did not."

149. Yahshua said, "One of many things that he now 'sees' is that the acceptable time for the coming of the Messiah of Peace is always now."

150. The priest said mockingly, "What a disappointing 'Messiah' you are!"

151. He turned his back on Yahshua and entered the synagogue.

152. Later that night, as the Lord and Lady and Their Companions sat around a campfire, a disciple asked Yahshua: "Lord, when the priest asked You to give one example of a man who was blind and regained his sight due to Your ministry, why did You not give him an example such as the Aaronite man named Matthew?

153. Would not that answer have been more impressive?"

154. Yahshua said: "Rather than try and 'impress' those that mock, I tell them what

I believe they truly need to hear, in very few words, then move on.

155. The priest was not truly interested in our teachings but was looking to mock and argue.

156. When interacting with mockers, do not only respond appropriately to their spoken words, also respond appropriately to their unspoken intentions."

The Healing Power of the Lord's Flute Music

157. I, Sarah-Jahleel, more than once witnessed the Lord heal sick persons by simply sitting beside them and playing His flute.

158. One example now follows.

159. Having been told about a group of men and women that were quarantined – confined together in a house – with some unknown variety of plague, the Lord entered the house with His flute.

160. While the rest of us waited outside, Yahshua played His flute.

161. By the time He finished, behold: all were well.

The Healing Power of Yahshua's Eyes

162. I, Sarah-Jahleel, more than once witnessed the Lord heal sick persons by simply looking into their eyes for an extended period of time.

163. One example now follows.

164. An old woman who was obviously quite sick came to Yahshua and said: "I would tell you about my many symptoms but am too sick to talk."

165. Yahshua said, "Let us then simply gaze into one another's eyes."

166. After a period of time the old woman said, "I now feel better than I have in many years!"

167. Even her cough was gone.

The Healing Power of Yahshua's Forgiveness

168. I, Sarah-Jahleel, more than once witnessed the Lord heal sick persons

simply by listening to their confessions and forgiving them.

169. One example now follows.

170. A sick man said to Yahshua, "I have tried every medicine; nothing has made me well."

171. Yahshua said: "Confess here and now your sins and regrets."

172. The man did so, in true contrition, and Yahshua said: "I can't speak on behalf of those you have harmed, but I will say that, because I sense that you are sincere in your contrition and truly desire to repent, I forgive you and want you to feel better!"

173. The man was healed.

174. He got out of bed for the first time in two months and said, "I feel so good that I want to dance!"

175. The man danced a jig and threw away his accumulated medicines.

The Healing Power of Yahshua's Presence

176. I, Sarah-Jahleel, more than once witnessed the Lord heal sick persons by simply sitting with them, providing no other medicine than His presence.

177. One example now follows.

178. A man had been in bed sick for weeks.

179. Yahshua showed up to minister to him.

180. The man was asleep, so Yahshua just sat beside him.

181. When the man woke, he was well.

182. Had that only happened once or twice, I might have thought it a mere coincidence.

183. But it happened too often to be a coincidence.

184. Clearly, the very presence of the Lord was itself like unto a healing balm for the sick.

Yahshua Heals a Night Watchman with Sunlight Therapy

185. There was a man with various ailments.

186. Yahshua learned that the man was employed as a night watchman.

187. The man stayed up all night and slept during the day.

188. When the man had become too sick to go to work, Yahshua convinced him to start getting sunlight each day.

189. The man became well and, at the advice of Yahshua, did not return to his night job.

The Healing Power of Yahshua's Compassionate Listening and Wise Counsel

190. Sometimes the Lord healed sick people – including those that had long been crippled – just by listening compassionately and then giving wise counsel.

191. I once saw a lame man get up and walk after Yahshua listened to him with compassion and then provided wise counsel.

192. Yahshua said to me afterward: "Sarah, persons are ill for many different reasons, and that is why the same cure does not work for everyone.

193. In some cases, specific herbs are needed, in other cases therapeutic touch.

194. Yea, and in some cases, as you saw today, Therapeutic Listening is the appropriate healing art."

Yahshua Heals the Spiritual Blindness of a Beggar that Pretended to be Physically Blind

195. In Magdala, a fishing village on the shore of Lake Galilee where, as a child, Miriam and her mother, Zibiah, had gone to live after their escape from the attack on their village in Ethiopia, the Lord had an interesting interaction with a beggar that pretended to be blind.

196. That account was as follows.

197. Yahshua, walking through a busy market, saw a beggar that, though pretending to be blind, was not actually blind.

198. Behold: the beggar used his fake blindness as a way to receive more money from his begging.

199. Yahshua perceived that the beggar was not truly blind but had no intention of revealing that fact.

200. However, as Yahshua passed the beggar, the man said: "I sense that a holy man is passing my cup without dropping a coin!"

201. Yahshua, speaking quietly so that the crowd could not hear, replied: "You see more than you let on!"

202. For, lo: You are not truly physically blind.

203. Nevertheless, you do suffer from a form of 'blindness'.

204. You are to some degree 'spiritually blind'; but have no fear; it can be cured!

205. I have also noticed that you have a healthy sense of humor and some other good qualities!"

206. The beggar replied in a soft voice, "How did You know that I am not truly blind in the eyes?"

207. And what do You mean that I am 'spiritually' blind?"

208. Yahshua said: "A liar radiates untruth.

209. I can 'sense' it in the way that truly blind persons are said to be able 'sense' subtle things.

210. Without meaning to offend you, I can honestly say that your degree of 'untruth' is, to My senses, rather obvious: it actually 'smells' like rotten eggs on a psychic level.

211. I say that you are to some degree 'spiritually blind' because you are choosing to live a lie rather than be honest.

212. I say 'some degree' because, though you are living a lie, you are nonviolent and clearly have some positive attributes.

213. I have seen you here other times and have noticed how you interact with people in a friendly, humorous manner.

214. You are earning your daily bread living a lie, but you are not beyond reach of being healed."

215. The beggar replied, "Would you heal me?"

216. Yahshua said: "Only you can heal yourself of this ailment; you would need to quit living this daily lie of pretending to be a blind man."

217. The beggar said, "I make four times as

much money pretending blindness than I previously made begging."

218. Yahshua said: "And so you have a decision to make."

219. For the remainder of the day, Yahshua spoke to the beggar about the spiritual life.

220. Yahshua explained that there is a spiral of spiritual ascension, and rising on that spiral is the only dance worth dancing.

221. He described what is meant by the term 'heavenly consciousness', and how one attains that state of being.

222. At the end of the day, Yahshua dropped many coins in the cup of the beggar and said once more: "And so you have a decision to make."

223. Behold: a month later, Yahshua again visited this market.

224. The beggar that had previously posed as a blind man now sat in the same spot with his same donation cup, but there was a difference: he no longer was pretending to be blind.

225. Instead, he played a stringed instrument, sang songs, and told funny stories.

226. He was not an extremely talented musician but he was a great story-teller, and seemed to be having much more fun.

227. Indeed, he appeared to be truly happy.

228. Yahshua approached him and said: "Your blindness has been healed!"

229. The man replied, "I had a decision to make!"

230. I make half the money but am ten-times happier!"

The Last Letter from Zibiah to Miriam

231. As Yahshua, Miriam, and Their Companions were preparing to depart the market in Magdala, behold: a woman that once knew the child Miriam and her mother, recognizing Miriam, said: "I know You!"

232. My name is Amanah.

233. Your mother, Zibiah, used to have an herb booth next to my produce table at this market.

234. On the day that the priests and their henchmen came to the market and executed her for what they called ‘practicing witchcraft’, when she saw them approaching the market she must have guessed their intent; for, she quickly wrote a note and handed it to me just before they grabbed her.

235. She told me, ‘See that My daughter, Miriam, receives this note.’

236. I said that I would, and then they grabbed her and took her away.

237. Without proper authorization, these hard-line priests killed her outside the market.

238. Your mother and I were on friendly terms at the market, but I didn’t know her that well; I am not Nasarean and we did not socialize.

239. You were in Your teens and often came to the market with her, but not that day.

240. When I later went by Your home to try and give You this note, behold: Your home had been burned to the ground.

241. When I inquired of several Nasareans in subsequent weeks about where You had been taken, none admitted knowing Your destination and I sensed that they did not trust me.

242. Forgive me for not doing a better job of delivering the note, but I did save it in case I ever saw You again.

243. The market is closing for the day; follow me home and I will give You the note.”

244. Miriam replied, “I remember you, Amanah; you often gave Me gifts of sweet fruit.

245. And now you have an even sweeter gift for Me!

246. Rather than blame you for not being able to get the note to Me before – after all, Nasarean Lions of Zahyen smuggled Me out of this area the very day Zibiah was killed and no local Nasareans were told where I was taken – I thank you for having saved the letter for all these years!

247. You were well-named by your parents; for, My mother trusted you to be reliable.”

248. Amanah, whose name means ‘Trustworthy/Reliable’, happy that Miriam was not angry with her, packed her unsold produce and we followed her home.

249. As it turned out, the content of the note was timely, even delivered these many years after it was written.

250. It read as follows.

The Text of the Letter

251. *Beloved Miriam, I, Zibiah, write in haste because I now see entering the market those hard-line Aaronite priests that have been lately killing those that they consider to be ‘witches’ and I suspect that they are here for me.*

252. *I have previously arranged for Your safety should I be taken.*

253. *In case this letter is intercepted, I will say no more about that but also want You to know the following information for the future.*

254. *I believe that when You are a grown woman, there may come a time when You will again need a place of refuge.*

255. *You know that I have an older sister, Estar,¹ that You have not met; when she was young she married a Nasarean sailor and they moved to Gaul.*

256. *She serves as Priestess of the only Nasarean congregation in Gaul.*

257. *You will be welcomed there should the need ever arise.*

258. *I have time only to write the most important part of this note: I love you!*

259. *Heaven is real; our souls do not die; I will see you again!*

260. *I love you!*

¹ The Nasarean Hebrew name *Estar* has come into English as *Esther* and means *Star*. The name implies ‘Good Fortune’ as in ‘Born Under a Good Star’.



Chapter Ninety



An Attempt to Assassinate Yahshua is Thwarted by Yehuda the Lion, Keeper of The Staff of Judah, and by Nethan'el the Dream Reader, In Fulfillment of a Prophecy by Nebiyah

1. I ask that the reader recall that, back at the time when the Lord and Lady and Their Companions were at the Nasarean Mother Temple near Lake Mareotis near Alexandria, Egypt, Nebiyah the Prophetess had, one by one, laid her hands upon the crown of each Companion and had spoken words of prophecy related to each of them.

2. In regard to the Companion named Yehuda the Strong – one of the three Lions of Zahyen chosen by Rose to protect Yahshua on His journeys – the prophetic words spoken by Nebiyah were as follows.

**The Prophetic Words of Nebiyah
about Yehuda that Had Previously
Been Spoken When the Companions
were in Alexandria**

3. Nebiyah placed her hands upon the crown of Yehuda the Strong, the fourth disciple of Yahshua.

4. Nebiyah said, “Yehuda, of all Lions of Zahyen in the world today, you are considered the greatest practitioner of martial arts.

5. Rose chose you to be the primary martial artist of the three Lions she sent to protect her grandson, Yahshua.

6. But know this: You can only protect Yahshua’s body until He decides it is time to give it up.

7. For when He makes that decision, none can hinder Him.

8. The Lord has reasons for everything that He does.

9. But until He is ready to give up His body, you will indeed protect Him from

more than one attack.

10. Wherefore I feel called to gift you, Yehuda the Strong, with an ancient relic that has been handed down by the bloodline of Judah, the Founder of Zahyen.¹

11. I am of the bloodline of Judah and am the current Keeper of the Staff of Judah.

12. This staff is made from a branch of the Tree of Life, given freely to Judah by the Holy Tree.

13. Wherefore it shows no signs of its age.

14. And now I gift it to you, Yehuda.

15. I am a Lioness of Zahyen, but physical combat is not my prowess.

16. My prowess is prophecy.

17. And I have foreseen that a time will come when you, Yehuda, will need this staff to protect Yahshua from an attempt to end His incarnation before He is ready.

18. My inner vision has revealed to me that you are of the bloodline of Judah, though I would have gifted you this staff for this purpose regardless of your bloodline, based solely on your personal merit.”

19. Nebiyah handed Yehuda the staff and smiled when she perceived that he immediately sensed the power of the staff.

20. Nebiyah said, “Yehuda, feel my sincere blessings flowing now through my hands into your crown.

21. Blessed be, dear Yehuda!”

22. The Staff of Judah in the right hand of Yehuda blazed with radiant light as Nebiyah’s blessing of love flowed into his crown.

23. Only those with The Gift can see that radiant light, for it is not seen by the physical eye but by the Third Eye.

¹- As made clear in a previous footnote, the name Yehuda is the ancient Hebrew form of the name that came into English as Judah. As that previous footnote explained, we use the name Judah to differentiate the founder of Zahyen from the other important Nasareans named Yehuda.

The Fulfilling of that Prophecy

24. The manner of the fulfilling of that prophecy will now be described.

25. Because the wide public awareness of the healings performed by Yahshua in the region of Galilee and Syria had alerted the authorities of His presence, the Lord had announced that we would depart the following day.

26. Lo: Nethan'el had, the previous night, had a dream that the Aaronites were preparing to make an attempt on the life of Yahshua.

27. Nethan'el – known as Nethan'el the Dream Reader – was known to sometimes have prophetic dreams, and, back in Alexandria on the same day that Nebiyah had spoken words of prophecy about Yehuda, she had also spoken the following words to Nethan'el: *“How can it be mere chance that a natural Dream Reader – one born with the gift – would be among the Companions of the Lord and Lady?”*

28. *I foresee that your gift will be of great service to the Lord and Lady and Their Companions.”*

29. Although we were to depart the region the next morning, Yahshua had previously agreed to do one last talk this afternoon near Magdala.

30. The Lord said, “You all – even Miriam – will remain at our campsite” – which was in the wilderness outside of Magdala – “while I go do this last talk by Myself; one individual alone will not draw the attention that a group would.”

31. We all knew that He was making this choice in case the attack was to happen prior to our departure in the morning; He did not want to risk the lives of others in our group.

32. He even asked the three ‘Lions of His Presence’ to stay and guard the group rather than accompany Him back into the village of Magdala.

33. When all of us protested, He agreed to take one of those Lions of Zahyen – Yehuda – with Him.

34. As Yahshua and Yehuda approached

Magdala, Yehuda suggested that they enter separately so as to not be seen together.

35. Yehuda said, “I will scout the area but will remain always close so as to intervene if need arises.”

36. Yahshua agreed, saying: “So we do not call attention to the meeting location, we will enter through the way used only by fishermen, the entrance near the water.

37. The Aaronite priesthood will expect us to use the common entrance since they know that we have been camping outside the village.”

38. They had no problem entering the village that way and, being certain not to draw attention to the meeting location – for they did not want to put their hosts at risk – and, with Yehuda remaining outside on watch, Yahshua gave His talk.

39. On departing, Yehuda suggested the following.

40. “Let us depart by the gate that we suspect that they are watching for You.

41. Better to draw the assassins out and deal with them now than have them search for the campsite after dark.

42. I will not let them see me but will be near.”

43. Yahshua agreed.

44. As Yahshua approached the exit of the village, four assassins hired by the hard-line faction of the Aaronite priesthood ambushed Him.

45. From each of three directions men with knives and swords charged toward Him, and, at the same time, from the fourth direction an assassin on a roof prepared to shoot an arrow at the Lord.

46. Having scouted the area without being noticed, Yehuda, noticing the assassin hiding on the roof, snuck up behind the man just as he released the arrow.

47. Behold, Yehuda was not close enough to grab the man before he released the arrow but, as the arrow began to fly, the Staff of Judah – swung by Yehuda – knocked the arrow to the ground.

48. Then, seeing that Yahshua had defeated one attacker and was about to defeat a second while a third man – behind the Lord

– raised a knife to plunge it into Yahshua's back, Yehuda threw the Staff of Judah in the manner of a spear and hit the knife-hand; the knife bounced away.

49. Lo: the Staff of Judah had flown faster than it seemed possible for wood to fly!

50. Having quickly defeated the second attacker, Yahshua turned and defeated the now-knifeless third man.

51. Yahshua and Yehuda quickly departed, creating several false trails – in case they were followed – before returning to the campsite.

52. They woke the camp in the middle of the night and had us prepare to depart; before dawn, we departed for the region of Mount Carmel.



Chapter Ninety-One



The Lord and Lady and Their Companions Gather with Their Advance Teams at the Nasarean Village near Mount Carmel

1. As had previously been arranged, the four-person 'blocks' that were the 'advance teams' that had been sent to various regions to prepare groups of people to receive the Lord and Lady on Their future visits to those locations now gathered at the Nasarean village beneath Mount Carmel.

2. When the Lord and Lady and Their Travel Companions arrived, They met with Their advance teams.

3. Each of the four-person advance teams reported on their experiences and plans were made in regard to the next locations to which each team would be sent.

4. At the start of the meeting, Yahshua asked the teams, "Did any of you lack anything on your journeys thus far?"

5. Each of the team members shared their amazement that, in fact, they had lacked nothing that they needed.

6. One man said: "Lord, everything that I needed just came my way!"

7. Another said: "In my zeal for this holy mission, at the start I had discarded my sandals so as to walk barefoot.

8. After several days, my feet developed sores and I realized that on this long journey it would be more appropriate to wear sandals.

9. The next morning, shortly after beginning the long walk for that day, behold: at the side of the road was a discarded pair of sandals.

10. One had a broken strap which I easily repaired."

11. Another shared: "Each time that I ran out of food, I was offered food without even having to ask.

12. I never missed a meal!"

13. One said: "One late afternoon it was

turning surprisingly cold and I wished I had a second blanket for that night.

14. I was in the wilderness and planning to camp.

15. Noticing the sun was about to set, I hiked up a hill to perform a solar communion; lo: right where I went to sit was an abandoned blanket!"

16. Others shared similar accounts of how all of their needs were met in timely fashion, remarking that the 'timeliness' was so consistently 'right on time' as to seem beyond mere coincidence.

17. Several also shared that, besides noticing that their physical needs were met in uncanny fashion, it was also true that they seemed to meet exactly the right people at exactly the right time, so much so that it seemed beyond mere coincidence.

18. Yahshua replied, "You are experiencing the power of walking in faith!"

19. Yea, when we walk in faith on a holy mission, Jah-Jah provides for our needs!

20. While that is always true – even when sitting comfortably at home – I have definitely noticed that when on the road, walking in faith on a holy mission, the amazing coincidences are increased in an incredible manner!

21. I had hoped that you would notice this and I am pleased that, indeed, you have noticed!"

22. The day after the Lord and Lady and Their Companions had met with the advance teams, a Nasarean Sabbath Service was held at Mount Carmel.

23. The Lord and Lady each read aloud from the *Odes of Shlomoh*,¹ a section of the 'Eternal Covenant' portion of the Megillah.

24. Shlomoh was one of the greatest poets

¹ A few fragments of sentences of the Nasarean Odes of Shlomoh survived historically in a Gnostic text called The Odes of Solomon. Some whole sentences of Ode Nine of Shlomoh survived historically in a Gnostic text called, The Hymn of Jesus.

in Nasarean history, and also one of the greatest prophets.

25. By reading the two particular Odes that They selected – Ode Eight and Ode Nine – the Lord and Lady were declaring that Shlomoh was, indeed, a True Prophet, having many centuries before written down words of the Lord Christ and Lady Christ that pertained to the very moment of Messianic Manifestation being experienced by those of us gathered at this Sabbath Service.

26. Miriam approached the podium and opened the Megillah to the *Odes of Shlomoh*.

Ode Eight of Shlomoh
as Recited by Miriam

27. Miriam read *Ode Eight of Shlomoh*, which is as follows.

28. *Open!*

29. *Open your eyes and see Goddess Immanent!*

30. *She appeared to Abdiel as a Dove, and then as a Woman.*

31. *See Her as Dove, then you will see Her as Woman!*

32. *Open!*

33. *Open your ears and hear Goddess Immanent!*

34. *She spoke to Abdiel as a Dove, and then as a Woman.*

35. *Hear Her as Dove, then you will hear Her as Woman.*

36. *Goddess Immanent speaks: 'Unlock the mystery of the Dove, you who are mystified.*

37. *Receive the mystery of the Woman, you who are unlocked.*

38. *Behold: They who receive Me without seeing Me, shall see Me.*

39. *For, lo: I come unseen, as Dove, and perch upon the Crown of each who serves Me.*

40. *And then I reveal Myself as Jahnah, Goddess Immanent.*

41. *And I nurse My babes, yea, I give them My breasts, that they may drink the Milk of Life and grow strong.*

42. *'Behold: The strong in Jahnah will know Me when I come as Magdal'eder, the*

Watchtower of the Flock.

43. *But others will mock: "Since when does a woman guard the flock?"*

44. *Yet the question asked in jest by the mockers has an answer: "Since the beginning a Woman has guarded the flock!"*

45. *For I am the Mother, even the Mother of them who mock!*

46. *Yea, even the mockers are sheep of My pasture.*

47. *'Let the strong stay close to My breast.*

48. *For, behold: a day comes when the Mother will be banished and locked away.*

49. *To find Her, you must unlock yourself.*

50. *For I am within you, and you are within Me.*

51. *'Be patient and persevere!*

52. *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.*

53. *Yea, and be of good cheer, for the true scribes of the Mother shall preserve Her words, and the words of Her spouse.*

54. *And at the end of one Age, and the beginning of another, those words will go forth unto the world.*

55. *And through the written word, some will embrace the Living Word.*

56. *And they who gather round the written words of the Mother and Her spouse will become a flock.*

57. *And this flock will prepare the way for My coming again in flesh, with My spouse, to walk this world with Our children.'*

58. Having read *Ode Eight*, Miriam sat down and Yahshua approached the Megillah to read aloud to the assembly the *Ode* that He had selected.

Ode Nine of Shlomoh
as Recited by Yahshua

59. Yahshua read *Ode Nine of Shlomoh*, which is as follows.

60. *Open!*

61. *Open your eyes and see God Immanent!*

62. *He appeared to Abdiel as a Lamb, and*

then as a Man.

63. *See Him as Lamb, then you will see Him as Man.*

64. *Open!*

65. *Open your ears and hear God Immanent!*

66. *He spoke to Abdiel as a Lamb, then as a Man.*

67. *Hear Him as Lamb, then you will hear Him as Man.*

68. *God Immanent speaks: 'I am salvation, and I will save.*

69. *I am freedom, and I will free.*

70. *I am atonement, and I will at-one.*

71. *'Behold: I am the maker of man, and I will come as Man.*

72. *Yea, I will come as Man and show the Way to man.*

73. *'Behold the Way: If you would be saved, save.*

74. *If you would be freed, free.*

75. *If you would pierce the Mother Ovum, let Heaven Most High pierce you.*

76. *Then pierce others.*

77. *'If you would be called 'Friend', befriend.*

78. *If you would be called 'Brother', be Twinned.*

79. *If you would be heard, hear.*

80. *If you would be washed, wash.*

81. *If you would be begotten, beget.*

82. *If you would dance, drum.*

83. *'If you would be crowned, crown.*

84. *If you would be served, serve.*

85. *If you would eat, feed.*

86. *If you would be forgiven, forgive.*

87. *If you would be understood, understand.*

88. *'If you would be released, release.*

89. *If you would be raised, raise.*

90. *If you would be embraced, embrace.*

91. *If you would be seen, see.*

92. *'Behold: I am the Door to them that seek.*

93. *I am the Way to them that walk.*

94. *I am the Mirror to them that find.*

95. *Let the finder remain a walker, lest he lose that which he found!*

96. Having read Ode Nine, Yahshua said: "Holy Shlomoh knew the very words that Miriam and I would speak.

97. But even I do not yet know the words that I will next speak; for, lo: I will now close this Sabbath Service with a spontaneously-composed prayer."

98. Indeed, the service ended with a beautiful, spontaneously-composed prayer by Yahshua that I, Sarah-Jahleel, have titled: *Yahshua's Prayer of Light.*

99. That prayer now follows.

Yahshua's Prayer of Light

100. *"Glory to thee, Father Jah!*

101. *Glory to thee, Mother Jahlah!*

102. *Glory to the Luminous Light of the union of the Father-Mother!*

103. *Yea, it is in the union of the Father-Mother that the Great Light shines forth!*

104. *Glory to that union!*

105. *Glory to the Great Light!*

106. *Glory to the Light of the Father-Mother crowned in Yah!*

107. *"In the enlightenment of the Great Light may all darkness be illuminated!*

108. *Oh Light without Shadow, Luminous Light of the Union of Jah-Jahlah, shine within me and all around me!*

109. *Bring clarity to my inner eye that my outer eyes may see clearly Your living Way of radiant Love-Light!*

110. *"Where spiritual darkness dominates, inside or outside, Let There Be Light!*

111. *Where the husband dominates in darkness over the wife, Let There Be Light!*

112. *Where the mother dominates in darkness over the child, Let There Be Light!*

113. *"Where the spider dominates in darkness over the gnat, Let There Be Light!*

114. *Where the Beast dominates in darkness over Babylon, Let There Be Light!*

115. *Where the butcher dominates in darkness over the lamb, Let There Be Light!*

116. *"Where the violent dominate in darkness*

- over the peaceful, *Let There Be Light!*
117. *Where the rich dominate in darkness over the poor, Let There Be Light!*
118. *Where evil thoughts dominate in darkness over young minds, Let There Be Light!*
119. *“Wherever spiritual darkness dominates, Let There Be Light!*
120. *Let There Be Light!*
121. *Let there be Light!*
122. *“My prayer is for Universal Enlightenment in the Love-Light of Jah-Jahlah!*
123. *Love-Light within us, Love-Light around us, Love-Light below us, Love-Light above us, Let it shine!*
124. *“Let there be Light!*
125. *Let there be Light!*
126. *Let there be Light!*
127. *Let there be Light!*
128. *Let there be Light!*
129. *Let there be Light!*
130. *Let there be Light!*
131. *“My prayer is that each soul will willingly choose to bathe in Light, to be made clean in Light, within and without, made clean in Love-Light!*
132. *So be it!*
133. *Amen, amen, amen!*
134. *“My prayer is that every soul will willingly choose to drink Light, that the thirst of every soul may be quenched by Love-Light!*
135. *So be it!*
136. *Amen, amen, amen!*
137. *“In the Supernal Love-Light that is the Union of Jah and Jahlah in Yah, join Me in chanting the word ‘Light’ as a heartfelt Prayer of Light:*
“Light!
138. *Light!*
139. *Light!*
140. *Light!*
141. *Light!*
142. *Light!*
143. *Light!*
144. *“Light!*
145. *Light!*
146. *Light!*
147. *Light!*
148. *Light!*
149. *Light!*
150. *Light!*
151. *“Light!*
152. *Light!*
153. *Light!*
154. *Light!*
155. *Light!*
156. *Light!*
157. *Light!*
158. *“Light!*
159. *Light!*
160. *Light!*
161. *Light!*
162. *Light!*
163. *Light!*
164. *Light!*
165. *“Light!*
166. *Light!*
167. *Light!*
168. *Light!*
169. *Light!*
170. *Light!*
171. *Light!*
172. *“Light!*
173. *Light!*
174. *Light!*
175. *Light!*
176. *Light!*
177. *Light!*
178. *Light!*
179. *“Light!*
180. *Light!*
181. *Light!*
182. *Light!*
183. *Light!*
184. *Light!*
185. *Light!”*



Chapter Ninety-Two



The Lord and Lady and Their Companions Sail on an Alef Ship Featuring: A Surprise!

1. Behold: It is truly said that, ‘The Lord works in mysterious ways’.
2. Truly, the account that I now share is mysterious!
3. It is so mysterious that it is more challenging for me, Sarah-Jahleel, to describe than any other event in this Holy Godspell.
4. Though I was there and personally experienced it, I do not profess to fully understand it.
5. Nevertheless, I will try my best to describe this mysterious experience.

6. After the Lord and Lady and Their Companions departed the Nasarean village that was located at the base of Mount Carmel, we went to the secret Nasarean ‘port’ on the shore of the Mediterranean Sea.
7. I call it a ‘secret port’ because it was not an official, government-known landing for ships.
8. It was simply a natural port where ships that were not too large could come close enough to the shore that smaller Nasarean boats could then transport passengers to it, unseen by non-Nasareans.
9. This region of the shore was not settled and so there would be no likely witnesses and, were an occasional landing witnessed by some person, they would think the ship to be a smuggler rather than suspect we Nasareans as having our own fleet of ships.
10. But as I learned this day, lo: there was

an extra level of protection that prevented witnesses – or other ships on the sea – from observing an Alef-built ship.

11. I learned that truth in the following manner.

12. As we Companions waited patiently for the promised Alef ship to arrive, Zabdiel, who had in his younger days sailed on an Alef ship, smiled, then said: “There it is!”

13. We all looked but saw no ship.

14. Zabdiel said, “Look more carefully!”

15. After a time, Zabdiel pointed to a spot on the water and we Companions noticed that there was a bit of ‘fuzziness’ that shimmered like a twinkling star.

16. At first we thought it simply the sun reflecting on the water; but then Zabdiel said: “Gaze on that shimmering spot as if it were your focusing agent in meditation.”

17. After a time of centering our awareness on the shimmering area, Zabdiel said: “Join me in chanting the following Alef mantra: *Ahhh-Brahhh-Kahhh-Dahhh-Brahhh*; this mantra aids one in seeing what is hidden before one’s very eyes.¹

18. It is called, *The Alef Mantra of Revelation*; it can be used not only to reveal an Alef ship that is cloaked by ‘The Shimmering Effect’, but also anytime that there is something that is seemingly hidden that is actually within your ability to perceive.”

19. As we chanted the mantra, one-by-one we all began to see the outline of a mid-size ship.

¹ Although most of us have heard the term *Abracadabra* in the context of stage-magic and children’s play, it actually is known to be a very ancient ‘magic word’. It already was considered an ancient magical term when it appeared in a second-century book by Serenus Sammonieus, the physician to the Roman Emperor Caracalia, who advised sick people to write the word within a triangle and then wear it as an amulet. It was used by various Gnostic sects as a Word of Power to attract good spirits to help against sickness and other misfortune. Nobody knows for sure what exactly the term means, but one of the historic beliefs of ancient writers was that it was an amalgamation of Hebrew terms that meant: ‘I will create as I speak.’ Another ancient writer believed it was an amalgamation of Aramaic terms that meant: ‘I create like the Word’.

20. It was clear to me that some of the elder Wizards and Wizardesses in our party, and also the Lord and Lady, had already known how to reveal the ship; like Zabdiel, they had previously noted the shimmering.

21. Ta'om said to Zabdiel, "When we previously sailed between Alexandria and this port, that ship was also built by the Alefim, though it was crewed by humans; it looked different and was not concealed by 'The Shimmering Effect'."

22. Zabdiel replied, "The Alefim build many different ships for different needs; this one is the most rare; behold: this ship has the ability to sail not only on water, but also in the air; even more amazing is that it can ride 'The Rainbow Bridge'."

23. I speak of the very same 'Rainbow Bridge' that you have read about in the Book of Enoch section of the Megillah, yea, and the very one referred to by Mechezah in her account of how she came to this world from Elkush.

24. I told you before that there would be a surprise in store for you!

25. Behold: the most surprising parts of this surprise have not yet occurred!

26. I believe that I, too, will have the opportunity to be surprised on this great adventure, likely more than once!"

27. Several smaller boats paddled from the ship to the shore to shuttle us all to the ship.

28. Although the ship was shaped similarly to others that I had seen, lo: there was one most obvious difference; in the center of the ship was a large dome the surface of which consisted of triangles, each triangle being one of the colors associated with the chakras, except that at the very center of each was a small circle that I will call 'white' but could also be called 'translucent'.

29. I will, in time, describe how this dome was used.

30. A crew of fourteen Alefim greeted us.

31. Their captain was named *Zahab* and,

like his name indicated, had a radiant glow like unto *Spiritual Gold*.²

32. Because there were not enough sleeping rooms for a group of our size, the couples amongst us, as well as the elders, were given the available private rooms and the rest of us were given use of the rainbow dome to share as a sleeping area.

33. That dome proved to be effective for positive, powerful dreams, but before bed that night – and each subsequent night – there was much music and merriment!

34. Lo: Alefim love to sing and play music, and the Lord and Lady and Their Companions were happy to join in the joyful song-fest beneath the bright stars!

35. Our first destination was not far: Alexandria, Egypt.

36. As with the hidden Nasarean port near Mount Carmel, the Alefim had their own hidden port near Alexandria; using this port involved shuttling us from the Alef ship to land in smaller boats, at night so as to be unseen.

37. From there it was not a far walk to the Mother Temple in the wilderness outside of Alexandria.

38. Yahshua told us that this would be His last visit to the Mother Temple at Alexandria.

39. Our stay here would be very brief – two days – as Alexandria was on the route to the island nation of Crete where, *Zahab* informed us, we must perform a rescue mission.

40. The Alef captain did not tell us who we would be rescuing from captivity on Crete, but that was why we would stay only two days at Alexandria.

41. The first day that we stayed at the Mother Temple near Alexandria was the Nasarean Sabbath and a service was held.

42. Miriam led the assembly in performing Circle Songs and Yahshua preached a sermon.

43. Yahshua's sermon was titled, 'Illumination of Variations in Tree of Life

² The Hebrew word *Zahab* means *Gold*, from the root meaning 'shimmer' or 'glitter'. In a mystical sense, the word is used to refer to high-level spirituality as in 'spiritual gold'.

Symbology Depending on Purpose’.

44. An outline of the main points of that sermon will be presented after this report on our mysterious voyage with the Nasarean sailors.

45. Our second day in Alexandria was spent with a renowned Nasarean prophetess named Anwah, Great Grandmother of Yahshua, widow of the great Nasarean Wizard Yakiyn.

46. Yahshua greeted her warmly, as did our entire group.

47. Her status was such that she was known to all Nasareans as ‘The Lighthouse of Alexandria’.

48. On our previous visits to Alexandria, Anwah had been away on a secret mission in Macedonia.

49. Wherefore, many of the Companions had never met her, though the elders amongst us all knew her.

50. On the day we spent with her, behold: she delivered a prophecy related to the era of the ‘Last Days’.

51. In an appropriate place in this edition of *The Holy Megillah*, that prophecy – titled: *The Seven Trumpets of The Last Days: A Revelation by Prophetess Anwah* – is provided.

52. Before speaking that prophecy of ‘The Seven Trumpets’, Anwah took Migdanah and I aside and told us: “This prophecy is for the Megillah.

53. It is a gift of warning to those that live in the era of ‘The Last Days’.

54. Yea, when the Megillah goes forth in the Land of the Eagle from ‘New Alexandria’ – the new Mother Temple that will at that time be in the Land of the Eagle – the words I speak today will warn that the era prophesied long ago by Enoch is at hand.

55. Marvel not that I refer to a ‘New Alexandria’; for, behold: Yahshua’s Grandfather, David of Alexandria, will reincarnate in the Land of the Eagle in the early days of the era known as the ‘Last Days’.

56. And from the Mother Temple that he will establish in the wilderness, and from his Lighthouse by the ocean, lo: the Megillah will again go forth amidst the

diverse people of many lands.

57. Yea, I tell you truly: the spiritual light of the Tower of the Wizard of Essene Mountain of Peace will depart Alexandria, Egypt, and be made manifest in the New Alexandria that is the homeland of the Eagle where David the Yaiyr will be reborn.”

58. Thus spoke Anwah the Prophetess.

59. After our two-day stay in Alexandria, we again departed in the Alef ship.

60. Our destination was Crete, an island nation that was famous for its corrupt and greedy ways.

61. Zahab now revealed the details of our rescue mission.

62. We were going to rescue a Phoenix bird from a Cretan region named Phenice.

63. As Zahab explained, the Prophetess Anwah, while on her return trip from her activities in Macedonia, had become aware that the ancient Priesthood of the Serpent – the Luciferian religion that Cain had served as High Priest back in the era of ancient Eden – had a headquarters on Crete.

64. While on Crete, she received a psychic communication – during a dream – from a Phoenix bird being held captive in a dungeon in the region called Phenice.

65. The black-magic Priesthood of the Serpent kept the captive Phoenix bird – a male named *Zabhudh*, which means *Gifted* – and slowly ‘bled it’; they took the blood and used it as an ingredient in some of their magical concoctions.

66. Those concoctions included an elixir for long life that they sold to the royal families of various nations.

67. There was also a black market for Phoenix feathers; one feather could be sold to the rich for more gold than most men could earn in a lifetime.

68. This Phoenix, *Zabhudh*, had been held captive for many years.

69. The dark magicians took enough blood each time they bled the Phoenix so as to keep him alive – barely – but so weak that he could not use his normal magical powers to escape or even communicate.

70. However, Phoenix *Zabhudh* could dream, and that is how Anwah made

psychic contact with him.

71. Part of Anwah's mission to Macedonia was to search for the Phoenix; that was due to the fact that the Phoenix had originally disappeared in Macedonia.

72. The dark magicians not only controlled Phoenix Zabhudh by bleeding him, but also by drugging him so that he slept most of the time.

73. Although his dreams were not as strong and articulate as they would be normally, Anwah, having come to Crete on her journey back to Alexandria, understood enough of the psychic dream-communication to determine where he was held.

74. She returned to Alexandria in order to enlist help from the Alef Lions of Zahyen; for, behold: though Anwah was a mighty prophetess, she was not a great martial artist!

75. Yea, and she knew that rescuing the Phoenix was not a task for just one person alone, for he would certainly be well-guarded.

76. Zahab now told us his plan: "Anwah provided me with a map to the building where Phoenix Zabhudh is held.

77. He is held below the main building in a basement dungeon.

78. The building itself is a meat market run by the Priesthood of the Serpent.

79. The land that accompanies the building includes a slaughterhouse.

80. The dark priests delight in animal sacrifice rituals, and operating slaughterhouses is one of their favorite ways to earn income.

81. They also believe that performing such bloody activity in the immediate vicinity of the captive Phoenix acts as a sort of vile buffer to good vibrations.

82. It is a fact, Anwah told me, that reaching the Phoenix psychically was rendered difficult by the buffer of negative vibrations for, one who resonates with positive vibrations is not attracted by negative vibrations.

83. However, because Anwah is attracted to *healing painful vibrations*, rather than

flee the psychic cries of painful anguish from the animals at the slaughterhouse, she compassionately touched their minds with merciful empathy.

84. From that vantage, she was able to psychically cross through the buffer of negative vibrations and touch the mind of the dreaming Phoenix.

85. And before leaving Crete, Anwah planted the seed of a plan in the minds of the animals.

86. While not all of those animals will still be living, some will be.

87. The plan is as follows: On the signal from us, the animals will go wild and create such a disturbance that the attention of many of the dark priests on the premises will be grabbed and diverted from our initial entry.

88. On the evening that we will arrive in that location, a fight-to-the-death between two recently captured runaway slaves will be held nearby.

89. Because the Priesthood of the Serpent is the hidden sponsor of this weekly bloody entertainment – it happens on their sabbath day – some of them will be attending it and thus will not be at the slaughterhouse when we arrive."

90. Zahab gestured toward his Alef crew, smiled, and said: "This crew was not selected only because they are great sailors; lo: they are Alef Lions of Zahyen.

91. And there are some Lions of Zahyen amongst the Lord and Lady and Their Companions that may join our team for this rescue mission.

92. It is a voluntary mission; do any of you want to participate?"

93. Every hand went up, not only of the Companions, but also the hands of the Lord and Lady.

94. After a pleased laugh, Zahab said, "I will choose seven of you!

95. The rest will be assigned an equally important job: You will sit in the Rainbow Dome on this ship in a prayer circle to pray for the success of our mission."

96. Those chosen to accompany the seven Alef Lions of Zahyen were five that were

deemed excellent martial artists and two – Negohah and Pehri – that would use their ‘special gifts’ to serve as scouts.

97. Those two would also signal the animals when the time came to begin their wild commotion.

98. The five chosen for their martial arts skills were Yahshua, Yohanan, Phillip, Yehuda, and Yoseph the Ari-Mattitya.

99. Magdalene would stay on the ship to lead the prayer circle; She did not feel slighted to be given this assignment; for, as She said to us when we formed that circle: “Zahab spoke truly when he said that this job is every bit as important!”

100. Though neither I, Sarah-Jahleel, nor my mother, Migdanah the Scribe, accompanied the five martial artists, Yohanan afterward provided the following account of their mission to rescue Phoenix Zabhudh.

101. After the obviously successful return to the ship of the Alef and human Lions of Zahyen – their success was obvious in that none appeared to be injured and, accompanying them, was the Phoenix – Sita, whose husband, Yohanan, had been on the mission, asked: “Will you tell us what happened?”

102. Yohanan smiled and said, “First, after such fierce fighting, let us replenish our strength with a meal.

103. After we eat, with the permission of Zahab and Yahshua, I will tell the tale of the fierce fighting!”

104. Zahab and Yahshua smiled and nodded their agreement.

105. Yahshua said, “Phoenix Zabhudh needs treatment; Magdalene and I will see to that; Sita can provide Yohanan a back-rub to soothe his muscles after all his ‘fierce fighting’.”

106. Both Sita and Yohanan smiled.

107. After a shared meal, all of us – including the Alef sailors – gathered that night on the deck of the ship for Yohanan’s account of the successful mission to free Phoenix Zabhudh.

108. Yohanan smiled, then said: “Now

that I have had a thorough massage of my battle-tested muscles and a nourishing meal, lo: I feel ready to tell what I will call: ‘The Battle to Free Phoenix Zabhudh’.”

109. Zahab and Yahshua looked at each other and rolled their eyes in a humorous manner.

110. Yohanan continued: “As you might suspect from all of our jesting and the fact that not one of us rescuers has so much as a bruise, there was no ‘fierce battle’.

111. Nevertheless, as I will share, there was a great Zahyen lesson learned about wise planning.

112. I will explain.

113. Recall that, as Zahab previously explained, this particular day and time to conduct the mission was chosen for good reason: We knew that many of the dark priests would be away from the slaughterhouse so as to attend the fight-to-the-death of two recently captured runaway slaves.

114. Anwah knew from her research, and had told Zahab, that the Serpent Priesthood was the sponsor of an illegal, weekly fight-to-the-death which, each week, featured different slaves or other captives.

115. Though illegal, the dark priests bribed the local authorities to let these fights occur.

116. The authorities, being corrupt, were happy to take the bribes, yea, and they figured that these fights would cause their own slaves to think twice before attempting to escape; they ordered their soldiers to stay away from the area where the fights were held each week.

117. Due to her diligent research, Anwah knew that no government police or soldiers would be in attendance, and that therefore many of the dark priests would be there to provide security, as well as to enjoy what to them was great entertainment.

118. Her advance planning led to the following result: when we arrived at the slaughterhouse on the land where Phoenix Zabhudh was kept, only a token force of five guard-priests were on the land; the rest were away attending the fight.

119. When, on the pre-arranged signal from

Pehri and Negohah, the animals held in the slaughterhouse intentionally aided us by 'going wild' to create such a disturbance that the attention of the remaining dark priests was diverted from our initial entry, we were in the building before they realized what was actually happening.

120. Seeing our greater strength in numbers, they did not attempt to fight; rather, they fled to get the other dark priests that were at the illegal fight.

121. The location of the fight-to-the-death was in the same town as the slaughterhouse, not very far away; thus, they hoped to get their friends and return in time to fight us with greater numbers.

122. We freed Phoenix Zabhudh and, according to the agreement that Anwah had made with the animals, we freed them and took them to a ship that Anwah had pre-arranged would be in the harbor.

123. It seemed to be a normal cargo ship but was hired by Anwah to perform the task of receiving – and then fleeing with – not only the freed animals but also the two runaway slaves.

124. For, behold: Anwah's diligent planning had even included the following element.

125. The few priest-guards at the slaughterhouse fled to get the other dark priests who were attending the fight-to-the-death; those other dark priests, hearing that their dark temple at the slaughterhouse was being attacked, abandoned the fight to run back to the slaughterhouse.

126. At that precise moment, Pehri and Negohah, now back in their normal, human forms – for, they had previously been in the form of birds – appeared to the two slaves and, before the fight had even begun, helped them escape to the waiting cargo ship in the harbor.

127. Due to Anwah's precise calculations in regard to timing, our group of rescuers had already departed the slaughterhouse well before the return of the dark priests.

128. Both the cargo ship – whose captain was secretly a Nasarean – which was in the nearby 'official' harbor, and our own Alef ship that was cloaked and waiting in the 'unofficial' harbor, departed before the

dark priests had even begun their search throughout the town.

129. So, the rescue mission was accomplished, and not a single physical blow was thrown."

130. Seeing that Yohanan had completed his account of the actually not so 'fierce' battle to free the Phoenix, Zahab said: "Yohanan, you previously said that though the battle was not actually 'fierce', you learned a great Zahyen lesson.

131. What was the lesson that you learned?"

132. Yohanan replied, "I learned that, with wise planning, some missions can be accomplished without having to resort to physical combat."

133. Zahab smiled then replied: "Exactly so!

134. The best physical battles are those that are wisely avoided!"

135. Sita added: "I suppose, then, that Yohanan did deserve his massage though he had no bruises!"

136. Everyone laughed, then gathered the musical instruments.

137. The rest of the night we sang and danced!

138. Now, it may seem that this story is ending without the big surprise that the reader was promised at the outset.

139. But that is not the case; I will now share the surprise!

140. "Upon our return to the hidden Nasarean port near Alexandria, lo: Yahshua revealed that the most mysterious part of our voyage had yet to occur.

141. The Lord said: "Phoenix Zabhudh is doing much better, but he needs to regain strength in Elkush before returning to his missionary activity in this world.

142. He is too weak to travel the Rainbow Bridge without assistance, and that assistance will now be given.

143. Behold: Of all Alef ships in this world, you now sail on the most advanced.

144. For, lo: this ship has been designed to not only ride upon the waters of this world,

but also to ride the Rainbow Bridge.

145. While some of the elders amongst Our Companions” – the Lord glanced at Pehri and Negohah – “well know the ways of the Rainbow Bridge, most of you know only what is written in the Megillah, and what you heard from Wizardess Mechezah, the widow of Zebulon.

146. In the Megillah, we learn the following about the Rainbow Bridge.

147. The speaker in this excerpt, the one describing the Rainbow Bridge, is Enoch.”

148. Yahshua opened *The Holy Megillah* and read the following excerpt from the Nasarean Book of Enoch.

**Excerpt From the Book of Enoch
about The Rainbow Bridge**

149. *“Then, behold: at the top of my head was a whirlwind, yea, and a sound like rushing water.*

150. *And the whirlwind became a spiral ladder of golden light.*

151. *And I heard the voice of a woman calling me, saying, “Enoch, come to me!”*

152. *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.*

153. *With spiritual eyes, I looked up and beheld the Dove.*

154. *Between Her and I was a rainbow of red, orange, yellow, green, blue, and violet.*

155. *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.*

156. *Lo: The first band of the rainbow was red, and it merged with my body at the place of the first sefirah.*

157. *The second band of the rainbow was orange, and it merged with my body at the place of the second sefirah.*

158. *The third band of the rainbow was yellow, and it merged with my body at the place of the third sefirah.*

159. *The fourth band of the rainbow was green, and it merged with my body at the place of the fourth sefirah.*

160. *The fifth band of the rainbow was blue³ and it merged with my body at the place of the fifth sefirah.*

161. *The sixth band of the rainbow was violet, and it merged with my body at the place of the sixth sefirah.*

162. *Then, behold: All six colors rose up my spine and entered the area of the seventh sefirah.*

163. *There, the colors danced, and mated, and merged into one color, which was like pure white light, translucent as a clear crystal.*

164. *Then all the colors danced together in each sefirah, with the dominant color of each sefirah leading the dance.*

165. *And lo: The dominant color of each sefirah wore the seventh as a crown.*

Behold: I desired within myself to be at the other end of the Rainbow Bridge, with the Dove, and lo, I was instantly there!

166. *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.*

167. *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.’*

168. Yahshua ended His reading of the excerpt and said, “Although this section of the Nasarean Book of Enoch continues and provides additional important information on the significance of light, I stop here because I am sharing the portion that is most pertinent to the experience that we will soon share; for, behold: together, we will travel the Rainbow Bridge to Elkush.

169. I ended the excerpt at this point because I want to call your attention to that last verse that I read; it was: ‘*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.’*

³. 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.

170. The key teaching is that the Rainbow Bridge connects *the Center of each Being with the Center of the All*.

171. In regard to that 'Center', we also read these words: *'Then, behold: All six colors rose up my spine and entered the area of the seventh sefirah.*

172. *There, the colors danced, and mated, and merged into one color, which was like pure white light, translucent as a clear crystal.'*

173. I tell you truly, at your Spiritual Center, which is your 'Crown Chakra' – the 'seventh sefirah' – all of the colors of the rainbow – and the many other colors that the human eye does not see or differentiate – become what we call 'White Light', which is also called 'Clear Light' or 'Translucent Light'.

174. Hear this: the Center of the All that is connected to the Center of each Being is that 'White Light' that includes and transcends every color.

175. Know this: the Rainbow Bridge is not traveled through ordinary 'space' like riding a horse from one town to another; behold: it is traveled by centering oneself in the White Light and simply being where you intend to be.

176. Also know this: Although there is a Still Column of White Light within the the Rainbow Bridge that flows from the Seventh Heaven within the spiritual dimension of the Sun to our world and into every Crown Chakra of every Being in this world, that same White Light also flows into each of the worlds of this Solar Family – the Sun and all its worlds and Beings – including Elkush.

177. And that White Light from the spiritual dimension of the Sun that flows to every Crown Chakra in this Solar Family first flows into the Crown of the Sun from an even higher heavenly realm, the ultimate Source being Deity.

178. "There are many levels of complexity related to this topic, one being that, as I have previously explained, when we say that we are 'centered' we are really saying that we are relatively closer to the Absolute

Still Center – the unmanifest state of pure potential – than is typical for a Being in the realm where we currently reside.

179. If we were now to all enter the Absolute Still Zero, we would not end up in Elkush – our chosen destination this day – because Elkush, though at a higher level of heavenly vibration than this world on which we now stand, is nevertheless a *manifested* level of existence.

180. So, what we actually do is get appropriately close to the Still Zero – the state that we call 'One-Touching-Zero' – and, though it seems that our destination – in this case, Elkush – is reached instantaneously, it is not absolutely instantaneous.

181. That is also true of all of the progressively higher heavens including the Seventh of this Solar Family and also including those beyond; 'travel' to them on the Rainbow Bridge is nearly instantaneous because the traveler is relatively close to Absolute Still Zero; but any realm that has Beings and some sort of civilization is in the realm of *manifestation* – actualization – and thus is to some degree not returned to the unmanifest state of Absolute Still Zero.

182. That is on purpose!

183. That is good!

184. Jah-Jah actualized a Divine Plan that pulls Beings out of *potential* being into *actual* being, yea, and created the countless concentric circles of which Still Zero is the Ultimate Core and Ultimate Circumference.

185. Even when we say we are 'close to' or 'touching' Still Zero, we are still speaking in relative terms: a heavenly Being in a higher heaven practicing the meditation practice called 'One-Touching-Zero' will get closer to actually 'touching' that Cauldron of Potential than a meditator in a relatively less-rarefied world.

186. But let us not 'split hairs'!

187. It feels to each meditator like he or she is 'touching' zero; and each will call that experience '*being centered*'.

188. "Before we begin our group experience of 'being centered' – now that

you understand that we use that term in a relative sense – I will explain why we will begin by sitting in the Rainbow Dome.

189. Were just one of us going to attempt traveling the Rainbow Bridge, if that person were spiritually developed enough there would be no need to use the Rainbow Dome.

190. But because Phoenix Zabhudh is near death and cannot now travel the Rainbow Bridge without assistance, and because I have made a choice to bless you all with this experience as My ‘thank you’ gift before I leave this incarnation, we will make use of the Rainbow Dome.

191. Behold: the Rainbow Dome is the work of the Alefim, yea, and it is rarely used.

192. It makes possible the travel of an entire group, together, on the Rainbow Bridge, just as this Alef ship enabled us to travel as a group across the water.

193. We will now all sit in concentric circles – so that we all fit – in the Rainbow Dome and begin a meditation that I will teach.”

194. The Lord and Lady and Their Companions, along with the Alef sailors and Phoenix Zabhudh, entered the Rainbow Dome and sat in concentric circles.

195. Yahshua said: “Even if you were to become a magical bird that could fly as high as the sun, lo: you would never find Elkush or any of the other Seven Heavens of this Solar Family.

196. That is because each of the Seven Heavens exists in a different dimension than this one.

197. Wherefore, the sort of travel that we will now do is inter-dimensional.

198. This Rainbow Dome has been designed to shift into the dimension of the Rainbow Bridge that relates to Elkush.

199. No Rainbow Dome has been created that can shift a group into the dimensions of the higher heavens, only to the First Heaven that we call Elkush.

200. The dense, physical structure of the Rainbow Dome will remain here in this world – and our own dense, physical bodies will remain in it – but the ‘Inter-

dimensional Light Body’ of the Dome will shift into the dimension of Elkush on the Rainbow Bridge and will carry us – in our own Inter-dimensional Light Bodies – to the dimension of Elkush.

201. Your Elkush-dimension bodies will look like your Earth bodies but more radiant, more ethereal, like the Megillah describes the first bodies of humans in ancient Eden before the fall into denser vibrations.

202. We will now chant a mantra and perform certain prayers and rituals that will assist us to pleasantly experience the exit from our dense bodies and to pleasantly make the inter-dimensional shift to Elkush.”

203. I, Sarah-Jahleel, cannot reveal the particular mantra that we chanted, but I will reveal what happened after we chanted it and performed certain prayers and rituals.

204. Behold: Just as Enoch of old reported, I felt at the top of my head – at the area that we call the Crown Chakra – a whirlwind, yea, and a sound like rushing water.

205. And the whirlwind became a spiral ladder of golden light.

206. The next thing I perceived was that myself and all the others were, I would say, ‘shiny and radiant’, more so than usual.

207. And the Rainbow Dome was itself more radiant, and its colors more intense.

208. Yahshua and Zahab carried Phoenix Zabhudh from the Rainbow Dome and invited the rest of us to follow.

209. When we, the Companions of the Lord and Lady, stepped out of the Rainbow Dome with the others, to our great surprise we were greeted by Wizardess Mechezah’s dearly-departed (supposedly ‘dead’) husband, Zebulon, the former teacher of Wizard Zabdiel!

210. Not only was that a pleasant surprise, but so was the fact that, based on the story that Mechezah had told us of how she had come to Earth from Elkush, we recognized this location as the very spot where she had been at the time that she came to Earth to rescue Zebulon from a Red Dragon.

211. Recall that, when we visited Mechezah at her farm near the hot springs on the east side of the River Jordan, she had told us the following story about how she had lost her legs when she came from Elkush to Earth to rescue Zebulon.

212. Mechezah had told us: *“In Elkush, my house, according to my own choice, was located near where the Rainbow Bridge River of Light spirals up from Earth to Elkush and then beyond.*

213. I had discovered that this was a great location for performing my chosen ministry.

214. That ministry was to sit in my Tree House and gaze into my Crystal Ball after reciting the following prayer: ‘Elohim and Jah-Jah, who am I destined to help with my prayers this day?’

215. You know from reading the Nasarean Book of Enoch in the Megillah that it is at the Fourth Heaven that we specialize in being ‘Prayer Angels’.

216. But that does not mean that one who feels called to that ministry cannot do so while in Elkush; lo: even a human being on Earth can choose to participate in a prayer ministry.

217. In my own situation in Elkush, each day that I felt called to, I said that prayer and then gazed into my Crystal Ball.

218. I had been gifted this Crystal Ball by the heart of the Holy Mount at the highest elevation of Elkush.

219. It came from the heart of the mountain already formed in the shape of a perfect sphere; it rode to the surface on a magical underground stream and rolled to me from The Sacred Water Fall near where I sat in meditation one auspicious morning.

220. Having taken it that morning to my Tree House, my prayer ministry began that day.

221. *Each day that I felt so called and chanted the prayer – ‘Elohim and Jah-Jah, who am I destined to help with my prayers this day?’ – behold: the image of a human or animal on Earth appeared, often in some sort of tough situation, and I prayed for them.*

222. *But on the day that I met Zebulon – which is the same day that I lost my legs and came to Earth – something different occurred.*

223. *“Behold: I said the prayer and gazed into my Crystal Ball and I saw a human being – the Nasarean Wizard Zebulon – about to be killed by a Red Dragon.*

224. *Now, Red Dragons have entered an agreement with Abraham and Sa’arah not to directly attack humans until the era called ‘Armageddon’ is upon us and that treaty is then ended.*

225. *However, if you know anything about Red Dragons, you know that they are not to be trusted to keep promises or treaties very well.*

226. *That is why they are ruled over by the Black Dragons; though just as evil and even more cunning, the Black Dragons have more self-control than the Red Dragons.*

227. *So, seeing this Red Dragon about to attack Zebulon on Earth – a clear violation of the treaty – rather than try and form a prayer, behold: without thinking about it, I simply jumped into the Rainbow Bridge River of Light and was instantly on Earth standing between Zebulon and the Red Dragon.*

228. *The swipe of the clawed arm that had been meant for Zebulon hit me instead, cutting off both of my legs.*

229. *Evidently, even though my transition from Elkush to Earth happened in a flash, my body had been converted to a human physical body so as to be appropriate for this atmosphere.*

230. *Because the Red Dragon was shocked to see me suddenly appear and receive the blow that has been meant for Zebulon, it paused a moment to consider the situation.*

231. *Before it struck again, lo, Abraham and Sa’arah, he as a Golden Dragon and she as a Silver Dragon, appeared and drove off the Red Dragon.*

232. *I would have bled to death but they cleanly amputated the poisoned remains of my legs and put a stop to the bleeding.*

233. *They could not replace the legs but told me, “You will need to remain on Earth for*

the rest of the lifetime of this physical body, but lo: a human lifespan is but a blink of an eye.

234. *And when you return to Elkush after this lifespan, there will be a 'happy surprise' there waiting for you."*

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235. That is the end of my reminder to the reader of that previous account by Mechezah on how she lost her legs.

236. The Lord and Lady and Their Companions, having now arrived at Elkush and stepped out of the Rainbow Dome, were pleasantly surprised to learn that Zebulon now lived in Mechezah's former Tree House and, with the very same crystal ball, now performed the prayer ministry that had been previously performed by Mechezah.

237. He told us that he had felt called to continue her work and that, once she passed from her life on Earth, she would return to this very Tree House and find him waiting for her.

238. He said, "I have seen that truth in her crystal ball, but please do not tell her this upon your return.

239. It is a Surprise!

240. And a surprise is only a surprise if it is surprising!"

241. We all shared a laugh and, at Zabdiel's request, left Phoenix Zabhudh in Zebulon's care.

242. Yahshua told us: "We must return to Earth.

243. Even so, I hereby tell you truly: all of you will, when the time is ripe, return to Elkush.

244. Yea, and every single one of you will see all of the Seven Heavens; but first each of you – as well as Miriam and I – have work to do on Earth!"

245. Thus ended our surprise visit to Elkush!



## Chapter Ninety-Three



### A Talk by Yahshua in Alexandria at the Mother Temple: Illumination of Variations in Tree of Life Symbology Depending on Purpose

1. As previously stated, during the two-day stop in Alexandria on the journey from the region of Mount Carmel to Crete to rescue Phoenix Zabudh, Yahshua gave a talk titled, *Illumination of Variations in Tree of Life Symbology Depending on Purpose*.

2. Yahshua began His sermon with the following explanation of why He had chosen this topic.

3. The Lord said, “When teaching new Nasareans about the most common version of the symbolic Essene Tree of Life, I have been asked a certain question often enough to feel a need to offer some clarification.

4. Even though most of you are not new initiates of the Nasarean Religion of the Essene Way, you will find this information helpful when you interact with new students.

5. There is a reason that this question – and some similar, related questions – are asked: it is due to the fact that the version of the Essene Tree of Life that new persons first learn about has a significant incongruency when compared to the Nasarean Calendar.

6. There is a good reason for that incongruency, which I will explain.

7. “The question that many of the very best new students ask Me is: *Why does the Root Force of Water come after the Root Force of Sun and before the Root Force of Air in the Tree of Life illustration, but on the Nasarean Calendar the month of Air follows the month of sun, and the month of Water then follows the month of Air?*<sup>1</sup>

8. The reason I say that this question is asked by the *best* of the new students is that this question can only be asked by students that are paying close attention to the Megillah and practicing due diligence.

9. Otherwise, the apparent incongruency that the question points to would not even be noticed.

10. To notice the apparent incongruency, one would need to have noticed that the order of the months of the Nasarean Calendar is almost the same – but not quite – as the order of the Branch Forces and Root Forces of the Essene Tree of Life illustration.

11. So, this question – and several related ones – is asked not by ‘dumb’ students but by smart new students.”

12. Yahshua pointed to an illustration of the Tree of Life on a wall of the sanctuary and said, “This is the version of the illustration to which I am now referring.”

13. Then He pointed to a wall-hanging of the Nasarean ‘Wheel of Days’ Calendar on the same wall and said, “The incongruency noticed by the best new students is that, on the Wheel of Days the month called Sun is the seventh month, and is followed by the eighth month called Air and then the ninth month called Water.

14. But on the most common illustration of the Essene Tree of Life, behold: the sequence of those same three forces is: Sun, then Water, then Air.

15. If the Tree of Life sequence of those three Root Forces were congruent with the Wheel of Days sequence, one would expect to see those roots in the following sequence: Sun, then Air, then Water.

16. Does everyone follow what I am saying?”

17. Seeing heads nodding affirmatively, Yahshua continued.

18. “Behold: the mystery of this incongruency is resolved when we understand that it is not

<sup>1</sup> On the opposite page is the version of the Essene Tree of Life illustration being referred to. On the opposite side of that page is the illustration of the Nasarean ‘Wheel of Days’ Calendar that is being referred to in this verse.

# ESSENE TREE OF LIFE

COMMUNIONS AND CHIEF ANGELS  
(SHORT-FORM OF COMMUNIONS GIVEN BY YAHSHUA)

## Sabbath Evening

*Chief Angel Gabri'el - Angel of YHWH*

'I am one with HaShem; I am a  
child of Jah-Jah crowned in Yah!'

## Evening Of The Sixth Day After Sabbath

*Chief Angel Auriel - Angel of Wisdom*  
'Highest Wisdom enlightens me!'

## Evening Of The First Day After Sabbath

*Chief Angel Gilgal'el - Angel of Eternal Life*  
'My Eternal Life is a gift from Jah-Jah in Yah!'

## Evening Of The Fifth Day After Sabbath

*Chief Angel Rachamah'el - Angel of Love*  
'The Highest Love is the Most Inclusive.  
Love and includes Mercy and  
Forgiveness.'

## Evening Of The Second Day After Sabbath

*Chief Angel Ebed'el - Angel of Holy Work*  
'I make my work 'holy'  
by offering it to Jah-Jah!'

## Evening Of The Fourth Day After Sabbath

*Chief Angel Mika'el - Angel of Power*  
'My most powerful actions are  
empowered by Wisdom in Service to  
Love!'

## Evening Of The Third Day After Sabbath

*Chief Angel Raphah'el - Angel of  
Peace*  
'Shalom... Shalom... Shalom!  
Shalom here! Shalom now!'

## Morning Of The Third Day After Sabbath

*Chief Angel Simchah'el - Angel of Joy*  
'I am filled with Joy and share it  
joyously!'

## Morning Of The Fourth Day After Sabbath

*Chief Angel Abraham - Angel of Sun*  
'I often sunbathe naked, in meditation,  
beneath the Seventh Heaven Within the  
Sun!'  
Or  
'I often sunbathe, in meditation, beneath  
the Seventh Heaven Within the Sun!'

## Morning Of The Second Day After Sabbath

*Chief Angel Chavvah'el - Angel of Life*  
'Life-Force - Chai (Khah-ee) is within my  
body and within nature!'

## Morning Of the Fifth Day After Sabbath

*Chief Angel Noach'el - Angel of Water*  
'My body is mostly water; Wow!'

## Morning Of The First Day After Sabbath

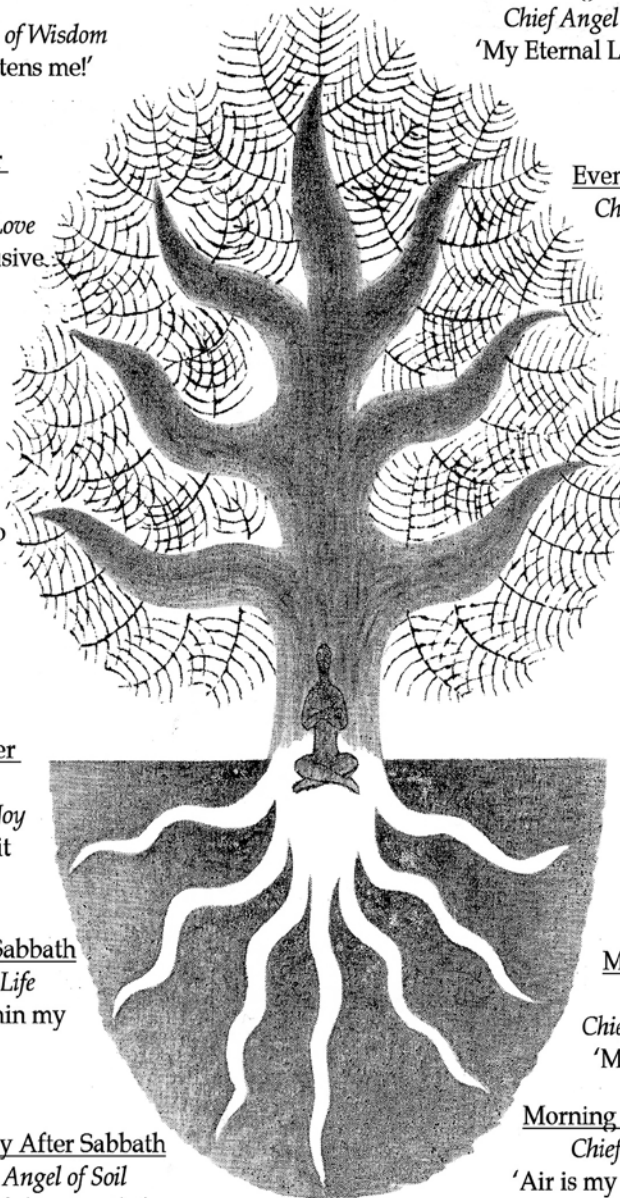
*Chief Angel Adam'el - Angel of Soil*  
'Living Soil, make fruitful my seeds!'

## Morning Of The Sixth Day After Sabbath

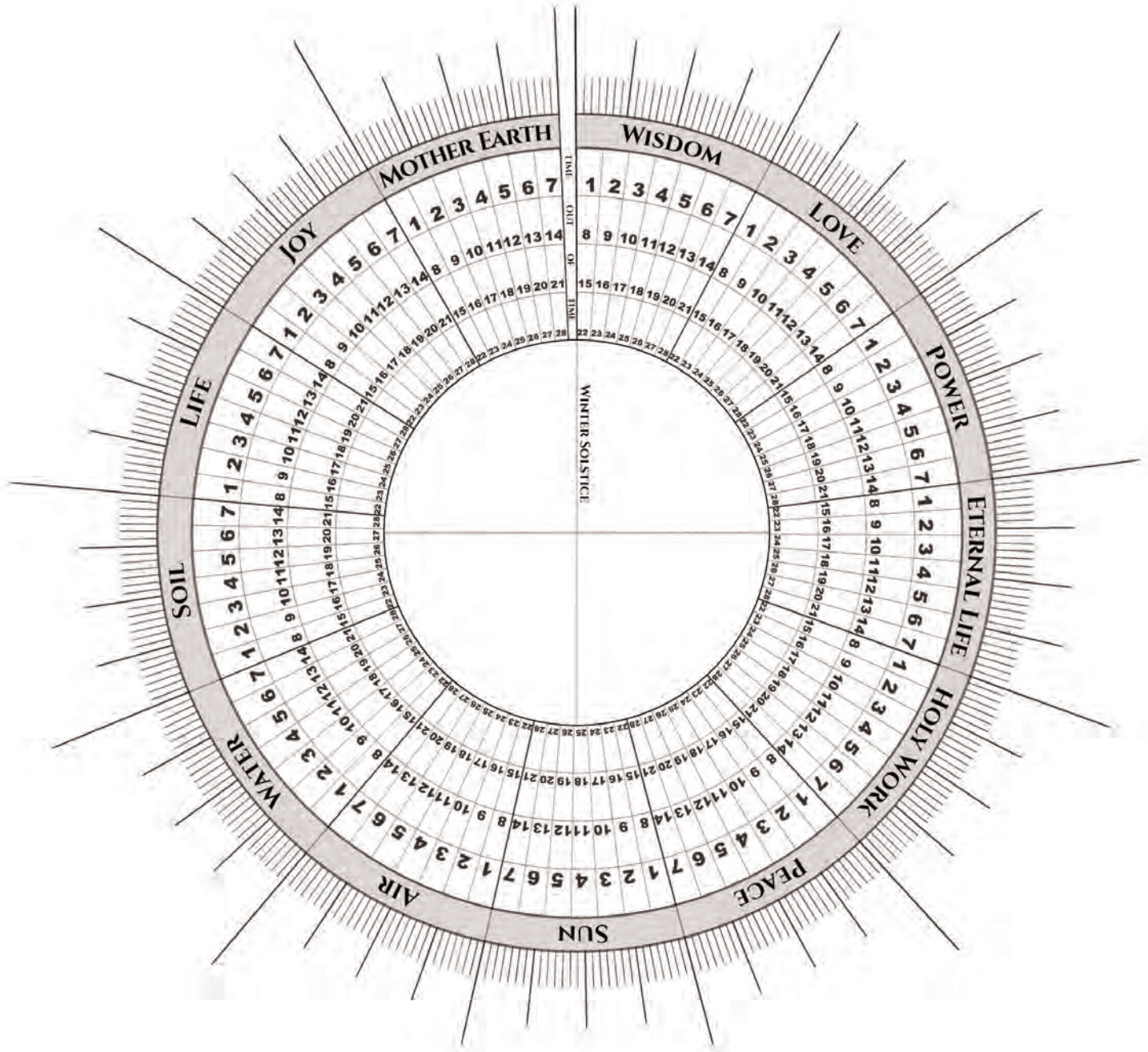
*Chief Angel Sa'arah - Angel of Air*  
'Air is my main food; I prefer it unpolluted  
and vibrant with Chai!'

## Sabbath Morning

*Chief Angel Ishshah'el - Angel of Mother Earth*  
'Mother Earth, my body is one with your body!  
I will defend your body from the abusers!  
I will walk softly on your flesh.'



# Wheel of Days Calendar



the purpose of this version of the Essene Tree of Life illustration to symbolize the Nasarean Calendar.

19. This Tree of Life illustration has a different purpose; it is not intended to be used as a calendar.

20. This different purpose demands a different sequencing of these forces.

21. And, as long-term students learn, there are various versions of the Tree of Life to symbolize various things.

22. The fact that there are various versions of illustrations of the Tree of Life intended for other symbolic purposes is not yet realized by new members.

23. I have asked Migdanah, My authorized scribe, to write down this sermon so that it can be added to the future editions of *The Holy Megillah: Nasarean Bible of The Essene Way*.

24. That way, anyone that reads the Megillah – including new students – will have an understanding that various versions of the symbolic Essene Tree of Life illustration exist; they will also understand *why*.

25. As I will make clear in this talk, the ‘why’ has to do with the *purpose* of the illustrator: what is he or she attempting to symbolize?”

26. Yahshua again pointed to the illustration of the Tree of Life on the wall and said, “Besides the Top Center ‘Deity Branch’ and the Bottom Center Taproot that symbolizes ‘Mother Nature’, you will notice that there are two *triads* – two *trinities* – of branches, one on each side of the illustration, and there are also two triads of roots.

27. Those of you that were in attendance when, on My previous visit here, I preached a sermon on Essene Yoga, will recall that I gave names to each of the two triads of branches and, likewise, named each of the two triads of roots.

28. As an initial preface to answering that question about the sequence of Sun, Water, and Air – the bottom right triad of roots (‘right’ being from the vantage point of the viewer of the illustration) – I will remind you of the names of all four triads.

29. “From the vantage of the viewer, the Top Left Triad of Branches consists of Wisdom, Love, and Power.

30. It is called: *The Triad of the First Creative Trinity*.

31. Like all of the four triads, it is said to be ‘Crowned by Yah’.

32. “The Top Right Triad of Branches consists of Eternal Life, Holy Work, and Peace.

33. It is called: *The Activity of Life Triad*.

34. “The Bottom Right Triad consists of Sun, Water, and Air.

35. It is called, *The Triad of the First Three Natural Elements Necessary for Life on Planet Earth*.

36. “The Bottom Left Triad of Roots consists of Soil, Life-Force (or ‘Life’), and Joy.

37. It is called, *The Harvest of Joy in Planetary Life Triad*.

38. “The triad that our key question often asked by new students is directly related to is *The Triad of the First Three Natural Elements Necessary for Life on Planet Earth*; that triad of roots appears on the bottom right of this illustration of the Essene Tree of Life.

39. That key question is, again: *Why does the Root Force of Water appear after the Root Force of Sun and before the Root Force of Air in the Tree of Life illustration even though, on the Nasarean Calendar, the month of Air follows the month of Sun, and the month of Water then follows the month of Air?*

40. I will now demonstrate how we can use logical thinking to answer not only that question, but also to answer several related questions that will reveal themselves as we proceed.

41. “Let us call the incongruity pointed out by our key question – the incongruity between the calendar sequence of Sun, Air, Water compared to the bottom right triad sequence of Sun, Water, Air – *Incongruity Number One*.

42. Related facts to that incongruity are: a) Each of the other three triads does

proceed in a sequence that is the same as the calendar; b) Though the bottom left triad – Soil, Life-Force, Joy – does maintain the same sequence as the calendar, there is a noticeable difference between it and the other three triads: it counts upward from Soil toward Joy, whereas the other three triads count downwards in direction; that incongruency we will name *Incongruency Number Two*; c) A third fact related to *Incongruency Number One* is that, besides the fact that the bottom right triad is sequenced differently (fact ‘a’), there is another difference between it and the other three triads: whereas each triad has two ‘parent forces’ that are said to ‘give birth’ to the third force in their triad sequence, the bottom right triad has the ‘child’ force – ‘Water’ – in the second position rather than the third position of that triad sequence; we will name that incongruency: *Incongruency Number Three*.

43. “The key to solving the key question at hand – fact ‘a’ – as well as the ‘why?’ questions that arise from facts ‘b’ and ‘c’ – is to understand what this particular illustration of the Essene Tree of Life is attempting to symbolize.

44. The answer to that question is revealed in the following excerpt from the Megillah; this excerpt is linked to the most common illustration of the Tree of Life, the illustration that decorates the wall of this sanctuary.”

45. Yahshua read the following excerpt from the *Mattanah* (Nasarean Book of Genesis) section of *The Holy Megillah*:

46. “*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.*

47. *Yea, you are the Sefer Chaim, the Book of Life, and only when you read your Self, will you know the truth.*

48. *And the truth will set you free.*

49. “*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.*

50. “*Yea, each place whereat a branch and root meet upon the spine of the tree forms a Sefirah.*

51. *And the Seven Sefirot may also be found upon you, for the tree is within you and all around you.*

52. *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.*

53. *The Sixth Sefirah is formed by the Branch of Wisdom and the Root of Air and is found at your forehead.*

54. *The Fifth Sefirah is formed by the Branch of Work and the Root of Life and is found at your throat.*

55. *The Fourth Sefirah is formed by the Branch of Love and the Root of Water and is found at your chest.*

56. *The Third Sefirah is formed by the Branch of Peace and the Root of Joy and is found at your stomach.*

57. *The Second Sefirah is formed by the Branch of Eternal Life and the Root of Soil and is found at your genitals.*

58. *The First Sefirah is formed by the Branch of Power and the Root of Sun and is found at the base of the spine.*

59. “*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.*”

60. Having completed the reading from the Megillah, Yahshua again gestured to the illustration of the Essene Tree of Life on the wall of the sanctuary and said: “So, we see that this version of the Tree of Life illustration was given in the context of symbolizing the seven sets of pairings of specific branches with specific roots that form the seven Sefirot<sup>2</sup> on the trunk of the tree.

61. We also see that the apparent

‘incongruency’ of the placement of Water and Air – incongruous with the sequence of the ‘Wheel of Days’ calendar – is actually an essential ingredient in making congruent a key element of this version of the Tree of Life symbol.

62. That key element is called: *The Formula of Correlations of Branch and Root Forces to Form the Seven Chakras on the Trunk of the Tree of Life.*

63. You will see that this formula of correlations is itself congruent and nicely symmetrical, and that if the sequence of Air and Water found in the calendar were used here, then the Chakra Pairings’ congruency would be lost.

64. That ‘Formula of Correlations’ is as follows: the bottom root of each Root Triad is paired with the top branch on the opposite side of the tree from itself: *Air Root with Wisdom Branch and Soil Root with Eternal Life Branch*; the middle root of each Root Triad is paired with the middle branch of the Branch Triad on the opposite side of the tree from itself: *Life-Force Root with Holy Work Branch and Water Root with Love Branch*; the top root of each Root Triad is paired with the bottom branch of each Branch Triad: *Joy Root with Peace Branch and Sun Root with Power Branch.*

65. If the calendar sequence of Sun, Air, Water, were used instead of the sequence of Sun, Water, Air, behold: the correct Chakra pairings of *Air with Wisdom and Water with Love* would be lost.

66. And since a main *purpose* of this particular version of the symbolic Essene Tree of Life is to accurately provide those pairings, that is why the calendar sequence of Air then Water is replaced by the sequence: Water then Air.

67. “This same reasoning answers most of the related ‘why’ questions related to apparent incongruencies: it all depends on what the symbolizer is intending to symbolize.

68. However, in regard to the apparent incongruency that we previously identified as *Incongruency Number Two* – the fact that

it seems incongruent that the bottom left Root Triad sequence moves upward from Soil to Life-Force to Joy while the other three triads all move downward – I have a bit more information to add.

69. The name of that triad is *The Harvest of Joy in Planetary Life Triad.*

70. While the branches represent spiritual forces that, with Power burst into the physical universe first in the form of *Stars/Suns*, the very last root force – *Joy* – represents a movement of ascension in that the Spiritual Branches are being so fully harmonized with the Root Forces in the physical realm that a state of SPIRITUAL WELL-BEING WHILE IN PHYSICAL INCARNATION is achieved.

71. The Root of Joy is the culmination of living righteously as a human being.

72. It is thus appropriate that this last root force is moving upward in sequence back toward the spiritual realm.

73. “My talk today, you will recall, is titled: *Variations in Tree of Life Symbology Depending on Purpose.*

74. We have seen that the reason for the apparent incongruencies of this particular version of the Tree of Life is revealed when we understand that the purpose of this symbol was not to be a calendar – we already have that in the Wheel of Days that gives us the correct sequence of the months – and that, in the context of its own purpose – to present the Branch and Root pairings that form the chakras – this version is actually congruent.

75. “Again, a symbol is good if it symbolizes what the symbolizer wants to symbolize.

76. It is important to realize that the illustration of a tree with seven branches and seven roots is a simple symbol of a complex reality.

77. Since the Megillah informs us that the Tree of Life is within us and all around us, we know that this illustration of a tree is a symbol of the universe of which we are a microcosmic part.

78. The spiritual forces and the forces of

<sup>2</sup> ‘Chakras’ in Sanskrit; *Sefirah* is the singular form: *Chakra*.

Mother Nature that are represented by the branches and the roots of the Essene Tree of Life are key archetypes of some of the most essential forces within and around us.

79. But they are not the only archetypes; if we were to try and symbolize all of the universal archetypes, the symbol would be too complex for anyone to fathom or utilize.

80. "This talk has thus far been entirely intellectual and I want to end with something heart-centered.

81. I have pointed out that the Tree of Life culminates in Joy.

82. I give this congregation, as I have previously given My Companions, Three Precepts of Joy Yoga.

83. "The First Key Precept of Joy Yoga is: 'There is no lasting joy without forgiveness of self and others.'

84. The Second Key Precept of Joy Yoga is: 'The most joyful hearts are the most forgiving hearts.'

85. The Third Key Precept of Joy Yoga is: 'Joyfulness and resentment cannot occur simultaneously in the same person; thus, 'The Art of Joyfulness' includes 'The Art of Forgiveness'.

86. "Peace be with you!"



## Chapter Ninety-Four



### The Lord and Lady and Their Companions Begin the Journey Toward Jerusalem and Are Met by Peter Who Brings News of the Death of John the Baptizer

1. After the return to the region of Mount Carmel after the trips to Alexandria, Crete, and the heavenly adventure in Elkush, the Lord and Lady and the Companions began a slow journey toward Jerusalem.
2. It was a slow journey because we made a multitude of stops in various locations prepared by the advance teams; in these locations, Yahshua preached His general evangelical sermon.
3. One day, not far from Bethany and Jerusalem – for, the Lord wished to visit Bethany one last time before entering Jerusalem – Peter the Ebionite, along with his disciple Andrew, showed up at our campsite.
4. Coming upon Miriam while She was gathering wood for our fire, Peter said: “Woman, where is Your husband?”
5. Now that Yahshua has taken away Your shame by marrying You, I no longer object to His traveling with You.
6. But these unmarried women amongst Your Companions must be sent away!”
7. Miriam replied, “My husband is meditating by the spring.
8. I will take you to Him.”
9. When he was taken to Yahshua, Peter said: “I bring news of the death of John the Baptizer.
10. The circumstances of his death were as follows.”
11. Peter then told Yahshua the following untrue version of the death of John.
12. Peter said, “John is dead because, though I warned him against the vile practice, he sinned by baptizing women and permitting them to travel with his party.
13. The last time I saw him and again pointed out his errors, John rebuked me and sent me away.
14. And so he was struck dead by God!
15. Yea, God killed John for not heeding my warnings!
16. As I was his spiritual corrector, lo: I am now John’s spiritual successor.
17. God has revealed to me that I will also be Your successor.
18. Even now, I am willing to travel with You and correct Your errors.
19. But I will only do so if you first send away the unmarried women in Your group.
20. By that act You will declare Your willingness to accept my corrections.
21. For neither I, nor my disciple Andrew – the first of many to come – will travel with a company that rejects biblical morality.
22. Be warned, Yahshua: John the Baptizer refused to heed my warnings and was struck dead by God!”
23. Yahshua replied, “Your message of the death of John is in conflict with the report of a trusted Lion of Zahaen.
24. For, prior to your appearance here, I had another visitor come from Jerusalem with a different account of the death of John the Baptizer.
25. That trusted Lion reports that John was arrested by soldiers of Herod and was taken to Herod’s dungeon to be interrogated.
26. When John refused to inform Herod’s interrogators – ‘torturers’ is a more accurate term for them – of My plans and of the locations of various Nasarean safehouses and places of worship, they beheaded him.
27. Herod’s network of spies then fed false reports to the crowds, claiming that John was beheaded for having made inappropriate advances toward Herod’s daughter.
28. Now many different versions of that lie are spread, changing with every telling.”
29. Peter replied, “Let us not argue about how he died.

30. Will you repent his ways so that I may travel with your company without being polluted?"

31. Yahshua replied, "I tell you truly, Peter, I would die for John even as he died to protect Me, yea, and to protect other Nasareans.

32. If he was polluted in your view, what you call 'pollution' I call the Pure Water of the Christ Family, which is the Water of Love."

33. Peter replied, "I will depart but will always remain near.

34. When the time is ripe, I will enter Your camp and again offer my services.

35. For, behold: it is ordained by God that I am Your successor, the cornerstone of the Church I will build in Your Name.

36. Yea, I build my church in Your name, for I acknowledge You as the Christ that must be crucified, according to the scriptures.

37. Even so, as is my God-given role, I will correct Your teachings, though in my boundless humility I will do so in Your name.

38. For, lo: I see no other way to fulfill the scriptures than to preach Christ crucified, and that is Your role, certainly not mine!"

39. Peter and Andrew left the camp.



## Chapter Ninety-Five



### The Lord and Lady and Their Companions Enter Jerusalem Featuring: Yahshua Frees the Sacrificial Animals on the Steps of the Aaronite Temple

1. Three nights before the Lord and Lady and Their Companions would enter Jerusalem – an occasion that the Lord knew would grab the attention of the Aaronite religious authorities as well as the Roman military and political authorities stationed in Jerusalem – we visited Lazarus, Mary, and Martha in Bethany.

2. Those three agreed to do certain ‘behind-the-scenes’ things in support of the actions that the Lord would take in Jerusalem.

3. As had been arranged in advance, Yahshua deliberately called attention to his entry to Jerusalem, so as to create a crowd.

4. Dozens of Lions of Zahyen had been working behind-the-scenes in preparation for this day; dressed as commoners and waving palm branches in celebration, they cried out in loud voices: “Hosanna!”

5. That word means ‘Salvation Now!’

6. The Lions chanted that word repeatedly as Yahshua entered the city.

7. They also shouted things like, “The Messiah of Peace enters Jerusalem!”

8. “The Messiah of Peace foretold by Isaiah has come!”

9. “Walk with the Messiah to the steps of the Temple!”

10. Many citizens of Jerusalem, hearing these bold affirmations and wondering what would happen at the Temple, followed the Lord and Lady and Their Companions – and the large company of Lions of Zahyen dressed as commoners – to the steps of the Aaronite Temple.

11. In front of the Temple were many animals in cages that were to be used in animal sacrifice rituals.

12. The sellers of the animals – including

professional money-changers that were expert in trading one currency for another – were sitting behind a long row of tables.

13. Yahshua declared, “You have turned what should be a House of God into a slaughterhouse and a den of thieves!”

14. I tell you truly, the Living God does not endorse or enjoy your deadly deeds!

15. The bloody deaths of these innocent animals does not wash away your sins; rather, these deadly deeds add to your sins.

16. Although I am indeed a man of peace, I will now make a strong point.”

17. Yahshua, flanked by a number of Lions of Zahyen, one-by-one turned over the tables of those that profited from selling the animals for sacrifice, being careful not to injure anyone in the process.

18. Yahshua then broke the locks on the cages and freed the animals.

19. Then he took a whip that was intended to keep the animals under control and cracked it three times on the ground so as to make the animals run in various directions.

20. So many people had crowded into the area to see what was happening that the soldiers and religious authorities were not able to grab Yahshua.

21. He and the rest of us exited the city in a manner that had been pre-arranged, with the company of Lions creating such obstacles that the soldiers could not follow.

22. While the city was in chaos, we – the Companions and the Lord Christ and Lady Christ – escaped to a place in the wilderness outside of Jerusalem.

23. That location was called, ‘The Garden of Gethsemane’; it had large olive trees and, in the past, this place had been used for pressing oil but now was abandoned.



## Chapter Ninety-Six



### The Last Supper of the Lord and the Lady with Their Companions at Gethsemane and the Arrest of Yahshua

1. That night we all sat around the campfire preparing to eat a meal.
2. The Lord said, "After we eat this meal, behold: most of you will disperse to the locations that have been pre-arranged.
3. Yoseph the Ari-Mattitya and Phillip will take Miriam and Sarah away in the middle of this night, after Miriam and I spend Our last time together in these bodies.
4. In the morning, just before the sun rises, I will be arrested; I do not wish you to be here.
5. As I told you the other night at the home of Lazarus, by not getting arrested with Me at this time, you will remain free to do the things I have assigned to each of you.
6. Migdanah and Yehuda will remain but will be hiding in the hidden treehouse that the Lions built for this purpose.
7. They will witness what happens so that it can be recorded and later added to *The Holy Megillah*.
8. After the soldiers take Me away, Migdanah and Yehuda will meet Yoseph the Ari-Mattitya, Sarah, and Miriam at a pre-arranged location.
9. Miriam will maintain control of the new Megillah materials, copies of which Migdanah has been providing to the unseen Lions of the Guardians of the Scrolls.
10. "Behold: I leave you with a ritual that can be shared by all those that become My disciples, yea, and the disciples of Miriam, in the Nasorean Religion of The Essene Way.
11. For, though I submit to crucifixion in order to fulfill the Aaronite prophecies related to their expected Messiah of Peace – which will lead to an offshoot called *Nezerian Christianity* – lo: the ritual I now leave you with is for those that are ready to become *Nasorean Christians*.
12. This ritual is called, *The Ritual of Meal*

*Fellowship for Gatherings of Disciples of the Lord and Lady."*

13. Yahshua said, "Tonight our 'meal table' is but our own laps!
14. But this ritual may be performed at tables when disciples of the Lord and Lady are gathered in a home or temple.
15. This ritual is not for general public meetings but only for gatherings of Our initiated disciples.
16. At such a time, when all present are pledged disciples of the Lord and Lady, begin *The Ritual for Meal Fellowship for Gatherings of the Disciples of the Lord and Lady* by breaking a loaf of bread into enough pieces for each participant to have one.
17. As you pass the pieces of bread to the participants, let each person consider that this bread symbolizes the teachings of *The Holy Megillah*, for the Megillah is the Bread of the Lord and Lady.
18. Consider that truth while you each hold your piece of bread in your hand, waiting until instructed to begin eating.
19. Then pour a glass of a red beverage – juice or wine or herbal tea – for each participant; it is red to symbolize the color of the blood that we are each willing to shed for the cause of Love, and to memorialize the blood that has been shed by all Nasorean martyrs, those of the past and those to come, even the blood of the Lord Christ that will soon be shed.
20. Before eating or drinking, let one speak the following words, and let all participants repeat each line in turn.
21. The words of the ritual are as follows."
22. Holding a bit of bread in His hand, Yahshua recited the words of the first portion of the ritual: "*This bread is The Holy Megillah, which is the Bread of the*

*Teachings of the Lord and Lady that will nourish all of Their true disciples.*

23. *It is this bread that will feed the Body of Christ.*

24. *That body consists of all the true disciples of the Lord and Lady that love the teachings of The Holy Megillah and, with this bread, will minister unto this world as hands and feet of the Lord Christ and Lady Christ."*

25. Yahshua then dipped his bread in the red beverage and said: "Then instruct each participant to dip a bit of their bread into the red beverage and recite the following words *before* eating it.

26. Have them say: 'By eating this bread I acknowledge that the Christ is within me, as long as I am in Christ.'

27. Then have them say: 'By dipping this bread into this symbolic Blood of the Beloved Martyrs, I acknowledge that all departed Nasareans remain a part of the Body of Christ, as long as they remain in Christ, now and forever.

28. Amen!'

29. Then eat the bread that has been dipped in the red beverage and commune inwardly with the Lord Christ and Lady Christ and all of the members of the Universal Body of Christ, those from this world and from all other worlds.

30. For, behold: the Universal Body of Christ is vast and is not confined to any one world!

31. "It is the purpose of this ritual to teach you that, though I might drop My body or you might drop yours, we are still a part of the very same Body of Christ.

32. The thing that unites us is our shared acceptance of the teachings of *The Holy Megillah*.

33. It is that shared acceptance of a Body of Teachings – our shared Bread of Love and Wisdom – that makes us a *particular circle* within the countless circles of the One Circle that is Universal YHWH.

34. This particular circle is the Church of the Lord Christ and Lady Christ, which is The Nasorean Religion of the Essene Way.

35. This is the Church that is the *Circle of Lovers of The Holy Megillah*.

36. That circle is Our True Fellowship, *The Fellowship of Lovers of The Holy Megillah*.

37. Even when you drop your body, you are not dropped from membership in Our Church!

38. Likewise, when I drop My body, I am still with you, as long as you are still with Me.

39. And all those that are with Me, are with My Lady.

40. For, though I drop My body before Miriam, We remain together, always!"

41. Then all present with the Lord and Lady performed the ritual that had just been described.

42. Yahshua said, "I have warned you that when the time has come for Me to submit to arrest, none can prevent it, not even My disciples.

43. I told you that I will choose the time and place.

44. Recall that I have told you that I will enter the realm where a human soul first goes when it drops the physical body; I told you that I must cleanse that region from demonic contamination.

45. Many souls are being ensnared and tricked in that realm.

46. To enter there, I must leave behind by earthly body.

47. The timing – the place and time that I will choose – is based on astrological calculations too complex to explain.

48. Behold: that time is near!

49. For, lo: even in the realm where souls first go when they drop their physical body, there are seasons and cycles.

50. And the season there that is perfect for spring-cleaning has now come.

51. And I am the Master Janitor that will do the cleaning!

52. Yea, the Janitor is soon on His way to do that work!

53. I know it logically and also feel it intuitively and thus I now warn My disciples: The time is near!

54. "Be not saddened that I say I must go.

55. Rather, be happy for the sake of the souls in the realm that I will enter and cleanse of demonic entities and entrapments.

56. Lo: if I wait until I am eighty to drop My body, how many more souls will be ensnared?

57. Wherefore I say, be happy that the Lord will cleanse that region when the astrological conditions are correct; for, behold: when you drop your body, you will not enter a polluted realm filled with tricky snares!

58. Instead, because I go soon, when you arrive it will be the safe place of transition that it is supposed to be!

59. Yea, give thanks that the Janitor shows up at work at the correct time!

60. "Behold: even though you give thanks and trust that I know best where and when – and why – I drop My body, I now issue another warning.

61. Even so, this new warning is also an old warning.

62. For, lo: from the beginning of your time of entry into discipleship right on up to now, I have repeatedly warned you that My disciples will at times be persecuted by worldly authorities.

63. While that is always true, I have also repeatedly warned that the persecution will be especially harsh in the aftermath of My martyrdom.

64. Those that kill Me – the worldly authorities – will attempt to obliterate the movement that the Lord and Lady have launched.

65. For, they are opposed to what We teach because it is not, they believe, in their financial and political interests that Our teachings spread.

66. It is they that own the largest meat herds and profit from slavery and the oppression of women.

67. They will setup a watered-down church in My name.

68. They will persecute My true disciples and will exalt false disciples."

69. Miriam began to anoint Yahshua's feet with Spikenard Oil.

70. Just then, the three 'Lions of His Presence' – Phillip, Yehuda, and Yoseph the Ari-Mattitya (the Lions of Zahyen that

had been assigned the job of guarding Yahshua by his Mother Rose when she had been the Yaiyrah) – that had been posted on the outskirts of the camp to keep watch approached.

71. With them were two uninvited guests: Peter and Judas.

72. Yoseph said: "We caught these two sneaking around the perimeter of the camp, apparently spying."

73. Yahshua said to Yoseph, "Let them come sit beside the Light that they wish to extinguish."

74. Yahshua said to Peter and Judas, "Are you hungry?"

75. Peter replied, "Hungry for your words, Yahshua!

76. Behold: Your guards misunderstand; Judas and I have come because we admire what You did in Jerusalem!

77. We were not 'spying' but were simply trying to locate Your encampment so that we might praise Your bold action in Jerusalem!"

78. Judas said, "Even so, Yahshua, we accept Your kind offer to eat a meal with You.

79. However, because I am Your chief representative to the poor and hungry people of this land, I feel that I should point out that this Spikenard Oil being rubbed on Your feet is very expensive.

80. Rather than waste it on Your feet, let me sell it and use the money to buy food to distribute to the poor."

81. Miriam said, "It is My oil.

82. Spikenard is protective against demonic energy.

83. I felt called to anoint Yahshua with it just before you arrived."

84. Yahshua moved to a more private spot and said to Judas and Peter, "Sit beside Me, I have something to say before you depart."

85. The Lord said to Yohanan, "Get them each a plate of food; but not the bread that we used in the ritual."

86. After eating, Peter said to Yahshua: "I repent some of my harsh words that I have previously spoken to You.

87. In truth, Yahshua, I am Your greatest admirer.

88. None of these disciples sitting by Your fire are as faithful as me.”

89. Yahshua replied, “Peter, the day that I am crucified, you will deny even knowing Me, not once but three times, before the rooster crows on the following morning.

90. So much for your faithfulness!”

91. Peter replied, “I do not believe that will happen.

92. Truly, I am the cornerstone on which Your church will be built!”

93. Judas spoke, saying: “Lord, I will be standing next to Peter from the time of Your crucifixion until the rooster crows the next morning.

94. If what You have predicted comes true, I will know that You are, indeed, a True Prophet.

95. If that happens, I will inform Your disciples about Your great prediction!”

96. Judas laughed mockingly, indicating that he doubted Yahshua’s prediction would come true.

97. Yahshua said to the two: “In truth, you came to discover My location so as to report it to the authorities.”

98. Judas and Peter denied that accusation, then Yahshua said: “Go now!”

99. They left, then Yahshua spoke to His Companions by the campfire.

100. Yahshua said to His Companions, “It will be an early and eventful morning.

101. Those of you that will be leaving in the middle of the night, per My instructions, should try to get a bit of sleep.”

102. All of the Companions desired to spend the night by the fire with Yahshua, but they remembered that He wished to spend His last night with Miriam before She and the guardian Lions of Zahyen departed.

103. Thus, though they knew that they would not sleep this night, each of the Companions said goodnight and went to their tents.

104. Yahshua said to Miriam, “Let us go sit on that big boulder and say a prayer

before We go to Our tent.”

105. Miriam replied, “I also feel called to pray.”

### **Yahshua and Miriam’s Prayer of the Holy Goblet**

106. The Lord began *The Prayer of the Holy Goblet*, saying: “*Even as the Nasarean Hebrew word for the most precious sort of cup, the Sacred Wine Goblet used in Temple Rituals to symbolize the Blood of the Martyrs, is ‘Gebiya’ – a word that is from the tongue of the Cherubim – so do I pray that Jah-Jah will bless Us with our own Living Goblet: a son named Gebiya who will hold in his very veins the Blood of the Lord and Lady.*

107. *This I pray, Jah-Jah, that if it be Miriam’s will, yea, and if it be Your will, I will leave behind a Walker Between Worlds, a Living Goblet filled with My blood, yea, and the blood of Miriam.*

108. *Even so, in this as in all things, it is My will to do Your will: if it is not Your will to grant this gift of a Living Goblet, I willingly will submit to Your will: You may take this Goblet from Me!*

109. *Oh Jah-Jah, I ask this gift not for Myself, but as a blessing to the human bloodlines that, having been contaminated by the Luciferians, may now be blessed by the counter-influence of Our bloodline.*

110. *I offer this prayer up in the cause of Love and Merciful Kindness, truly believing that this is wise and needful.”*

111. Miriam then spoke Her portion of *The Prayer of the Holy Goblet*, saying: “*Jah-Jah, My will in this is one with the will of Yahshua: I wish with all of My heart to bless the human bloodline with the combined blood of Yahshua and I, that the contamination of the human bloodline perpetrated by the Luciferians may be countered by the Living Blood of the Lord Christ and the Lady Christ, so as to preserve freedom of choice in this world.*

112. *I freely admit that, in this garb of human flesh, I am a woman with human feelings, and I do wish to carry within Me*

*the child of Yahshua, My husband and Eternal Soul Mate.*

113. *Even so, oh Jah-Jah, My will is to do Your will, and I will honor Your will even if it seemingly conflicts with My will.*

114. *In this and all things, may Your will be done!"*

115. Yahshua and Miriam sealed the prayer together, saying in unison: "Amen, amen, amen!"

116. Together, Yahshua and Miriam walked to Their tent and, as Miriam later told Sarah, Yahshua gifted her with a rare Blue Rose.

117. The account given to Sarah-Jahleel is as follows.

118. Before entering Their tent, Yahshua said to Miriam: "The Blue Rose is rare and greatly prized.

119. Likewise, a Loyal Friend is rare and is greatly prized.

120. Wherefore, the Blue Rose symbolizes 'Loyal Friendship'.

121. And within Our Mystery School, it is the symbol of Our most inclusive circle, the Circle of Our Longest Reach.

122. The purpose of that longest reach into this world is Merciful Kindness, Compassionate Love in Action.

123. I now give this rose to You, Miriam, not only because You are My most loyal friend, but because I wish to please You.

124. For, lo: blue is Your favorite color, and roses are Your favorite flower.

125. And in this life, you are a human woman and I am a human man, and I desire to please You in every way.

126. For, truly, I love you in every way.

127. This flower will look lovely in Your hair."

128. Then Yahshua put the flower in Miriam's hair, beside Her ear.

129. And Miriam reached for Her man and embraced Him.

130. Together, They entered the tent.

131. There, Jah-Jah answered Their prayer: for on this, Their last night together in this lifetime, Miriam conceived a child.

132. In the middle of the night, various groupings of the Companions departed to pre-arranged locations.

133. Miriam and Sarah were escorted away by Yoseph the Ari-Mattitya and Phillip.

134. In the morning, just before first light, Peter and Judas entered the encampment with Roman soldiers.

135. The soldiers were pretending to hold Peter as if he were a prisoner, though Yahshua was not fooled.

136. Judas walked in front of the soldiers and said, "Lord, do not be afraid.

137. These soldiers grabbed us after we left the encampment but they only want to interview You."

138. Judas then approached Yahshua and kissed Him on the cheek in greeting.

139. Because the soldiers had expected to find a full encampment – based on Peter's and Judas' earlier report – they had instructed Judas to identify Yahshua by kissing His cheek.

140. Yahshua said to Judas, "Judas, you betray Me with a kiss!"

141. At that point, the lead soldier slapped Yahshua hard across the face.

142. Peter, as had been arranged ahead of time with the soldiers – they wanted to give the impression that Peter was not part of the betrayal so that he could continue to infiltrate the Companions – grabbed the sword from the soldier that held him and, shoving the soldier to the ground, pretended that he was about to strike the soldier.

143. As had also been pre-arranged, two other soldiers grabbed Peter from behind and held him.

144. Yahshua, seeing through this game, said: "Peter, even if your defense of Me was authentic, I would not want to be defended by a sword.

145. For, lo: those that live by the sword, will die by the sword."

146. The soldiers searched the camp and, finding that the others had already departed, took Yahshua away.



## Chapter Ninety-Seven



### Yahshua is Taken to the Roman Official Pontius Pilate and Later is Crucified

1. The arrest of Yahshua had been carefully coordinated between the Aaronite religious authorities and the Roman officials that were in charge of the occupying army.
2. In a hasty trial in which Yahshua made no attempt to defend Himself of the various trumped-up charges, the Aaronites claimed that Yahshua's offenses were enough to warrant death.
3. They also made the point that, according to the instructions of the Roman official Pontius Pilate, only the Romans could at this time of occupation carry out a death penalty.
4. Before pronouncing his sentence, Pilate said to Yahshua: "Will You not defend Yourself from these charges?"
5. You are in my power.
6. Unless You convince me otherwise, I will give these Aaronites what they want: Your death!
7. I control Your destiny!"
8. Yahshua replied, "My judge is the Creator, not any man.
9. The only 'power' that I am 'in' is that of Love and Wisdom.
10. My destiny is controlled by Universal Truth, just as is your own destiny."
11. Pilate replied, "'Truth' is not universal; there are many different versions of 'Truth'.
12. You think that I am not in control of Your destiny?"
13. Watch this!"
14. Pilate said to a soldier, "Take Him outside and give Him thirty lashes.
15. Then bring Him back to Me and we will see if He is ready to answer my questions."
  
16. After whipping Yahshua, the soldier brought Him back to Pilate.
17. When Yahshua still refused to answer questions about Nasarean safehouses or the current locations of His Companions,

Pilate said: "Take Him in the morning to be crucified along with the two thieves that are to be put to death.

18. Let this 'Spiritual King', as He is called, be crucified like a common criminal!"

19. As was his custom after ordering executions, Pilate then washed his hands, believing that by this act he absolved himself of any karmic consequences.

20. This time, he washed them twice as long; for behold: his wife had, the previous night, dreamed that this Nasarean was the Son of God and had begged Pilate to free Him.

21. The next morning, Yahshua, along with two common criminals, was taken to be crucified.

22. Due to the injuries from his severe whipping, Yahshua could hardly walk and struggled under the weight of the cross that He was made to carry up the path to the place of crucifixion.

23. A man named Zacchaeus, a tax collector, was moved by compassion to help Yahshua carry the cross.

24. The soldiers permitted the assistance because they wanted to get up the hill in a hurry.

25. Yahshua, despite His pain and exhaustion, looked into the eyes of Zacchaeus and said: "Jah-Jah will bless your life for this and every other act of kindness that you perform.

26. You are a kind soul."

27. Zacchaeus replied, "The people despise me because I collect taxes.

28. I would prefer to do other work but I have no other training and seven children to feed."

29. Yahshua, looking at the onlookers on the side of the road that they walked, recognized a Nasarean Lion of Zahyen

disguised as a peasant; that Lion had been about to offer to help carry the cross when Zacchaeus intervened, replied, "Jah-Jah does not despise you."

30. Then, speaking loud enough for the disguised Lion of Zahyen to hear, Yahshua said to Zacchaeus: "Tomorrow, come to the spot where you first offered to help carry My cross; a man will meet you there.

31. He will see that you receive training as a carpenter as his apprentice.

32. Even in your training, he will pay you enough to feed your family."

33. Yahshua looked into the eyes of the Nasorean Lion who walked along the same road, listening.

34. The Lion, who earned his daily bread as an extremely successful carpenter, nodded affirmatively to Yahshua.

35. Zacchaeus said, "That would be a dream come true!"

36. Yahshua replied, "The best dreams of the kind-hearted often do come true.

37. And when they don't, it is because something even better is being brewed in the Cauldron of Jah-Jah!"

38. The location of the crucifixion was a hill that was called Golgotha, which means Skull.

39. As usual when persons were crucified, a large crowd attended as if it were a great celebration.

40. Because of that large crowd, seven of Yahshua's Companions – Miriam, Mother Mary, Yohanan, Migdanah, Yoseph, Phillip, and Yehuda – disguised themselves as common peasants so as to blend in with the crowd.

41. The number of Companions was kept to these seven so as to not attract attention.

42. Neither Peter nor Judas attended the crucifixion.

43. However, the evening before the crucifixion, the prophecy of Yahshua related to Peter and the rooster had begun to come true.

44. That account now follows.

45. The day before the crucifixion, the morning that Yahshua had been arrested

and brought to Pilate, Peter was still posing as a loyal friend of Yahshua.

46. The soldiers still pretended that Peter was their prisoner, along with Yahshua.

47. Many citizens of Jerusalem saw Peter and Yahshua brought in together as prisoners; the word was spread that two Nasareans were arrested: the ringleader and one of His disciples.

48. After that, Pilate privately paid Peter some coins and told the soldiers, "Let him go, but spread the word that he escaped.

49. That night, while Peter – now accompanied by Judas – purchased some food in the market, a man said to Peter, "Are you not that follower of Yahshua the Nasorean?"

50. Peter said, "Absolutely not!

51. I never knew Him!"

52. Later that night, Peter and Judas went to stand by an outdoor fire where some musicians were playing.

53. A man, recognizing Peter, asked: "Are you not the man that was arrested with that Nasorean?"

54. Peter said, "Absolutely not!

55. I never knew Him!"

56. Early the next morning, before sunrise on the day of the crucifixion, Judas and Peter were walking on the road and a man said to Peter: "You look like that disciple of the Nasorean that will be crucified today!"

57. Peter said, "Absolutely not!

58. I never knew Him!"

59. Immediately after Peter spoke those words, behold: a rooster loudly crowed.

60. Judas was truly shocked; for, he had heard the prediction of Yahshua that this would happen.

61. Judas said to Peter, "Perhaps this man truly is a prophet!

62. And we have betrayed Him!"

63. Peter replied, "I told you all along that He is not only a prophet; He is the Messiah that will be crucified.

64. I will be His successor."

65. We know this story from the lips of Judas.

66. Here is an account of how Judas came to report this story to Nethan'el, the Companion of the Lord.

67. Judas had been paid enough money by Pilate and various other parties to buy a farm.

68. He went to the farm and, rather than feel happy about this largest payment of his career, he felt sick.

69. He had terrible remorse and feelings of anxiety so severe that for several days he got no sleep.

70. Finally, he could take it no more and decided to hang himself.

71. Just as he began to hang from a rope that he had tied to the branch of a tree, behold: Nethan'el, one of the Companions of the Lord and Lady, arrived and cut the rope.

72. He said to Judas, "I dreamed last night that I would find you here like this.

73. I am here to tell you that, if you sincerely repent your misdeeds – not just in regard to betraying Yahshua but also your entire career of misdeeds – you can be freed from your internal torment."

74. Judas said, "What will I do with my life without my former career?"

75. Nethan'el asked: "Have you ever done any work that made you feel good?"

76. Judas thought awhile, then replied: "When young, I enjoyed working on a farm.

77. And, though I was skimming some of the money for myself, I found myself – to my great surprise – actually enjoying distributing food to the poor according to the instructions of Yahshua."

78. Nethan'el suggested, "Why not be a farmer now that you own a farm?"

79. Judas replied, "This farm was purchased with blood money.

80. Evidently, I have developed enough of a conscience to actually regret what I have become: a spy and a paid killer."

81. Nethan'el said, "You can grow food to distribute to the poor."

82. Judas agreed, and, beginning to feel better, told Nethan'el the account of Peter and the rooster.

83. Judas never became a Nasorean but he did become a farmer and did distribute his surplus crops to the poor.

84. When Yahshua was crucified, the

seven of His Companions in attendance – Miriam, Mother Mary, Yohanan, Migdanah, Yoseph, Phillip, and Yehuda – were, as I previously reported, disguised as common peasants.

85. Mary and Yohanan were in the front center of the crowd, with Migdanah and Yehuda directly behind them.

86. After the nails had been hammered into Yahshua's hands and feet, He looked with compassion on the two soldiers assigned the job.

87. These two soldiers had gambled over which one would keep Yahshua's sandals.

88. Speaking of them, Yahshua said: "Jah-Jah, I forgive these men, for they do not understand what they do."

89. Then, looking into Mary's eyes, Yahshua said: "Mother, behold your son" and nodded toward Yohanan.

90. Then, looking into Yohanan's eyes, Yahshua said: "Son, behold your Mother" and nodded toward Mother Mary.

91. Both Mother Mary and Yohanan knew that this was Yahshua's way of asking Yohanan to take care of Mary after the crucifixion.

92. While the soldiers were occupied with the crucifixion of the second of the two thieves that were also being crucified that day, lo: Miriam placed a red rose and a white rose beneath Yahshua's cross; in Her hair She still wore the blue rose that He had given Her.

93. As She placed the red and white roses beneath the cross, several drops of Yahshua's blood dripped onto the blue rose in Her hair.

94. She saved and dried that rose and, for the remainder of Her life, used it when She initiated new disciples into the Order of the Blue Rose, the order of longest reach within Their Mystery School.

95. After the crucifixion, She collected the red and white roses – both of which had drops of Yahshua's blood on them – and dried them; She used those roses when initiating future disciples into the Order of the Red Rose and the Order of the White Rose.

96. Though these orders had existed before the incarnations of the Lord and Lady, they were reorganized and made new after the crucifixion; for, behold: now these orders would be based on the new edition of the Megillah that would include the teachings of Yahshua and Miriam.

97. Having driven the nails into the hands and feet of both the thieves – one thief to each side of Yahshua, His cross being in the center – one of the soldiers, in obedience to the instructions of Pilate, nailed a sign above the head of Yahshua.

98. The sign read: 'Behold the Spiritual King of the Nasareans'.

99. That soldier then, also in obedience to the instructions of Pilate, placed a weaved 'Crown of Thorns' on Yahshua's head; this was meant to belittle Yahshua in the eyes of the onlookers.

100. One of the two thieves that was crucified with Yahshua, began to mock the Lord, saying: "Hey, 'Spiritual King!'

101. Your Nasorean God either does not exist or has forsaken You!

102. Otherwise, have Your God take You and us down from these crosses and heal our wounds!"

103. Because the words were spoken in a mocking tone, the other thief said: "Do not mock this man.

104. He is an honest, spiritually-oriented man; He does not deserve death for simply being a Nasorean!

105. You and I are third-time-caught thieves, thus deserving of death.

106. I say again, do not mock this innocent Nasorean!"

107. That nicer of the two thieves then spoke directly to Yahshua, saying: "Is there life after death for thieves such as us, Your two companions in crucifixion?"

108. Yahshua replied, "All souls have eternal life!

109. You will each be born again and will have the opportunity to repent your past mistakes, learn from them, and move on and upward on the Spiral Ladder of Ascent!"



## Chapter Ninety-Eight



### Yahshua is Placed in Yoseph's Tomb and Then Moved by Nasareans to Another Location to be Prepared for His Cleansing of the Vortex Where Souls First Go after Death

1. After the crucifixion, the bodies of all three were taken down.
2. Yoseph the Ari-Mattitya, declaring that he was 'a brother of the Nasarean' – which is true in the spiritual sense – gestured to where Miriam stood a distance away and said that he was assisting the widow and would take the body to a tomb that he owned.
3. This tomb was not a grave beneath the ground but was like an above-ground room, the sort of family tomb that wealthy people had in this land.
4. The soldiers agreed, having been instructed in advance by Pilate to permit the widow to receive the body but to follow her to the tomb and to guard it until further notice.
5. Pilate, at the insistence of the Aaronite religious authorities, had agreed to have two guards posted at the tomb; that way, they hoped, if any of the Lord's disciples came to the tomb, they could be followed and perhaps a Nasarean safehouse could be discovered.
6. The guards told Yoseph, "The widow may have the body, but we must accompany you to the tomb and guard it until further orders are given to us."
7. Several grieving 'relatives' of Yahshua – Green Wizards well-versed in herbal medicine – were gathered at the tomb.
8. It was already dark by the time Yahshua's body had been placed in the tomb.
9. The guards gave permission to Miriam and Yahshua's other 'spiritual relatives' to tend to the body and perform prayers while they, the guards, ate dinner outside the tomb.
10. It was common practice to anoint a body placed in a tomb with certain preservative oils and ointments.
11. But Miriam and these Green Wizards

did more than that: they anointed the body with oils and ointments – and recited wizardly prayers and invocations – for the purpose of preserving as much of the life-force in Yahshua's body as possible until it could be moved later that night.

12. This was in fulfillment of the following prophecy that Yahshua had spoken at a previous Council of Green Wizards of the White Rose held at Gan Shalom at the time of His wedding to Miriam.

#### Yahshua's Prophecy

13. *'Green Wizards in White Robes approach soldiers at My tomb.*
14. *Armed with holy enchantments, they give the soldiers a gift.*
15. *And the Green Wizards leave with a gift: My body, freshly anointed with herbal salves.*
16. *My link to this incarnation is thus preserved.*
17. *For three days, I cleanse the vortex where souls go after human death.*
18. *Then the Green Wizards help Me back into the living cells that remain in some living tissues of My body.*
19. *For four days after My resurrection, I will visit disciples and assign missions.*
20. *Then I will ascend!*
21. *Now in forever in Yah!*
22. *Amen!*
23. After Miriam and the 'spiritual relatives' emerged from the tomb, the soldiers rolled a large boulder in front of the door to the tomb.
24. But then, suddenly, they were surrounded by a much larger group of Green Wizards of White Magic.
25. One of them spoke to the guards, saying: "Though we carry no swords, we

are trained in martial arts.

26. With these staves we carry, we can easily disarm you and, if necessary, could defeat you in physical combat.

27. But that is not what we propose.

28. We propose to give you each a large sum of money.

29. That money is payment for the body of our beloved spiritual leader, Yahshua the Nasorean.

30. Either way, we will take His body.

31. Do you accept our proposal?"

32. Both soldiers nodded affirmatively; they rolled the boulder out of the way and the Green Wizards took custody of Yahshua's body.

33. The Green Wizard that had previously spoken to the guards did so again, saying: "Here is your payment.

34. When you are questioned about this incident, it is best that you not have this money on you.

35. Take it now and dig a hole in a safe place and bury it.

36. Then return to this place and guard the tomb as though the body were still inside.

37. Now roll the boulder back in place and then go bury this money."

38. The soldiers did as they were told.

39. Miriam and the large group of Green Wizards of the White Rose – all of whom were also Lions of Zahyen – departed and took Yahshua's body to a Nasorean safehouse.

40. But before they had departed, they chanted a certain magical enchantment at the entrance to the tomb where the boulder was placed.

41. When the change of guards showed up in the morning, the new guards did not roll the boulder and search the tomb.

42. The next day, when another change of guards showed up to replace the others, lo: the new guards did not roll the boulder and search the tomb.

43. This continued for several days, each new batch of guards not bothering to roll the boulder and look inside.

44. When a Roman officer and several

Aaronite religious authorities showed up to inquire whether or not any Nasareans had attempted to visit, the current guards told them, "None that we saw, and none have been reported by the previous guards."

45. The authorities departed.

46. When, after many more days had passed, those authorities returned and this time rolled the boulder out of the way and looked inside, lo: there was no body!

47. The new guards that witnessed this seeming miracle began to spread the word that, after His crucifixion, the body of the Nasorean leader Yahshua the Messiah had magically disappeared, having been taken by God into the heavens.

48. They told the amazing tale that, after the body had been placed in the tomb, a boulder was placed to prevent entry; then, when the boulder was rolled away, the body was not in the tomb.

49. This miraculous story spread like wildfire amongst the Roman soldiers and the general population.

50. Meanwhile, the Green Wizards of the White Rose ministered to the body of Yahshua, per His previous instructions.

51. Recall these words of His prophecy: "*My link to this incarnation is thus preserved.*

52. *For three days, I cleanse the vortex where souls go after human death.*

53. *Then the Green Wizards help Me back into the living cells that remain in some living tissues of My body.*"

54. That language was understood by Nasorean healers; for, they had an understanding of the body and its smallest parts that was far beyond the worldly medicine of these days.

55. While Yahshua's body remained ever-so-slightly alive – a possibility that had been increased when, intentionally, Yahshua had put Himself into a coma while still alive on the cross and thus had been taken down sooner than would otherwise have been the case, His heart apparently not beating but actually still slightly beating – His soul was able to enter and cleanse the vortex where souls go after human death.

56. Even so, because His body remained

slightly alive, He was able to return to it – the thread of light was not yet severed – and then, with the assistance of the large group of Green Wizards of the White Rose, to open His eyes and briefly speak.

57. He said: “Behold: My subtle body and My soul will now exit My physical body; I will appear to various disciples and give them certain instructions.

58. The body of My resurrection will appear physical but is actually etheric.

59. This etheric body will last only for four days.

60. Some of you have already been given your instructions and have already been named ‘apostles’.

61. Wherefore, do not feel neglected if I do not appear to you who have already been given instructions.

62. Know this: though I now return My physical body to Mother Earth as willing compost – please leave My body beneath a tree in the wilderness – My soul will ascend to the heavens and will greet each of you when the time has come.

63. Peace be with you!

64. Love in All Ways, always in Love!”

65. A number of Nasareans were killed in the immediate aftermath of the crucifixion.

66. Amongst them was my (Sarah) mother, Migdanah.

67. She was martyred along with Yehuda the Strong.

68. The account of that martyrdom was given to me by Yahshua at the time of His post-crucifixion visit to me.

69. Behold: I knew that my mother was missing; for, she and Yehuda had not shown up at the agreed-upon meeting location after the crucifixion.

70. On the first of the four days that Yahshua appeared in His resurrection body – an etheric body that looked like His physical body – to various disciples and gave them instructions, He appeared to me.

71. The following is an account of that visitation.



## Chapter Ninety-Nine



### Yahshua Appears to Sarah in His Etheric Resurrection Body

1. I, Sarah-Jahleel – at this time I was only known as ‘Sarah’ but soon would be given the initiatic name ‘Jahleel’ – was sitting in meditation beneath a fig tree.

2. Yahshua appeared to me in a body that looked physical and I felt called to embrace Him.

3. But He said: “This body looks physical but it is etheric; you cannot hug Me physically but may do so spiritually!”

4. I did exactly that, then He said: “Sarah, I bring you apparent ‘bad’ news; however, it will end on a positive note.

5. Your mother, along with Yehuda, was martyred the night of My crucifixion.

6. Yehuda made it to a Lions of Zahyen safehouse with four arrows in him; he gave the Lion in charge the Staff of Judah – the staff given to him by Nebiyah – and the last scroll of Migdanah, which is her account of My crucifixion.

7. They were martyred in the following manner.

8. Not only were the Aaronite religious authorities and the Romans involved in My crucifixion; behind the scenes – pulling the puppet-strings – was the Priesthood of the Serpent.

9. Later in the night after My crucifixion, while Migdanah and Yehuda headed toward the meeting place where they were to meet you; behold: they were attacked by a large mob of men that had been paid money to attack Migdanah and take the scroll from her.

10. These men had been hired by the Priesthood of the Serpent, and many members of that priesthood were amongst the mob.

11. But two dozen others – trained archers – were hidden along the trail hidden in bushes and up in trees.

12. Although Migdanah was only carrying her last scroll, which was her account of

the last several days, – for security reasons she never kept many completed portions with her – the Serpent Priesthood did not know that; they hoped to grab and destroy her entire new edition of *The Holy Megillah*.

13. They had previously learned from Judas that Migdanah was the Authorized Scribe amongst My Companions.

14. One of their spies recognized her amongst the crowd at the crucifixion and left to set the trap.

15. Although she was dressed as a common peasant, they noticed that she took notes.

16. That seemed odd so the spy studied her face and recognized her.

17. He immediately left and put this trap into place.

18. The Priesthood of the Serpent was present in great force near the area of the crucifixion; for, they realized that this sort of opportunity might present itself.

19. As the mob attacked Migdanah, Yehuda defended her with the Staff of Judah; he disabled thirty attackers before Migdanah was killed by arrows.

20. Once Yehuda knew for certain that Migdanah was dead, although he had four arrows in his back and many other injuries, he grabbed Migdanah’s last scroll and made it to a Lion of Zahyen safehouse.

21. Yehuda did not go to the pre-arranged meeting place because he did not want to risk leading the attackers to you and the others.

22. He was able to slip away from the attackers before arriving at the Lion of Zahyen safehouse where, after giving them the Staff of Judah and the last scroll of Migdanah, he died.

23. You, Sarah, are now the Authorized Scribe of the Lord and Lady.

24. That is your apostleship.

25. You and Miriam must depart very soon, which is why I have come to you first.

26. Go to Miriam and prepare to depart with Yoseph the Ari-Mattitya.

27. "Sarah, I told you that I had 'bad' news but that I would end on a positive note.

28. I tell you now the 'good' news: The first thing that I will do after these four days of appearances to My apostles will be to visit Migdanah and Yehuda in Elkush!

29. That is where their souls have gone, and I will see them there soon.

30. When your work in this world is done, you will join Migdanah in Elkush!"

31. Yahshua then vanished.

32. Even so, I always feel His presence.

33. And though, intellectually, I understood the 'good' news and realized that I would one day be reunited in Elkush with Migdanah, I spent that night in tears.

34. The next morning, Miriam, pregnant with Yahshua's son, Gebiya, along with Yoseph the Ari-Mattitya and myself, fled to Mount Carmel.

35. From there, we would prepare for our long voyage to Gaul [a part of what later was called France].

36. Before I end this edition of *The Holy Megillah: Nasarean Bible of The Essene Way*, I will share information on Miriam's remaining years in Gaul and how She came to be martyred.

37. But first I will report on some of the actions of the various Apostles of the Lord Christ and Lady Christ, starting with a report on some of the Apostolic assignments given when the Lord appeared to some in His Etheric Resurrection Body.

38. I will also provide some of the writings of the apostles.

39. For, though Miriam and I soon left for Gaul, we maintained communication lines with Nasareans in many lands.

40. I do not profess to know all of the important actions of the various apostles, but I will share some of what I do know.



## Chapter One Hundred



### Sarah Reports on Yahshua's Appearances to the Companions in His Etheric Resurrection Body And on Some of the Apostolic Assignments He Gave Them

1. In this first section of my report on some of the actions of the Companions as 'Apostles' – an 'Apostle' is a 'Representative Given an Assignment' – I will briefly describe the general nature of the activities of quite a few of the apostles.

2. After that, I will present lengthier accounts of certain activities of some of the apostles that I happen to know more details about.

3. I will also present some of their writings.

4. After I report on Miriam's life in Gaul and Her death, I will present a few writings that seem appropriate to end with, including a prophecy of the Magdalene about the era called 'The Last Days'.

5. Migdanah and I, the first two disciples of Miriam before the Lord and Lady united Their ministries, were named *Scribe Apostles of The Holy Megillah*; for, lo: though Migdanah was martyred, much of the new edition of the Megillah was her work inherited, and completed, by me.

6. Ya'arah, the third disciple of Miriam before the Lord and Lady merged Their ministries, was an '*Apostle to the Alefim and to All Friends of the Forest*'.

7. As had been prophesied by Nebiyah, Yahshua, when he appeared to her in His Etheric Resurrection Body, also named her to serve as *The Gatekeeper of The Friends of the Alefim* in this world, which is a fellowship of human friends of the Alefim.

8. In these roles, Ya'arah worked closely with Gahwenjahman, the *Alef Apostle to Human Friends of the Alefim*.

9. The name *Ya'arah* means *Forest*, and she was once an orphan in the forest and was watched-over by the Alefim.

10. Thus, she became both a lover of the forest and a trusted friend of the Alefim.

11. As a lover of the forest, she helps those that help the forest; she has asked Yahshua to let her continue that work even after this incarnation.

12. Birdsong, before becoming the fourth disciple of Miriam, had been married to a man that often beat her.

13. It was thus appropriate that Yahshua, when he appeared to her in His Etheric Resurrection Body, named her an *Apostle of the Megillah to Abused Women*.

14. She was to show abused women that, according to *The Holy Megillah: Nasorean Bible of The Essene Way*, women are equal to men and must not be abused; if abused, the woman is advised to leave the abusive man.

15. Birdsong went on to found a string of safehouses for abused women, the first such safehouses in this world.

16. Madregah the Midwife, the fifth disciple of Miriam, a lesbian, and her wife (though only Nasareans recognized the marriage as valid) Ya'alah, the sixth disciple of Miriam, when Yahshua appeared to them, were each named an *Apostle of the Megillah to Homosexuals*.

17. The Aaronite Bible called for homosexuals to be put to death.

18. Wherefore, Madregah and Ya'alah were called by Yahshua to share with homosexuals the positive message of equal rights for them that is in *The Holy Megillah: Nasorean Bible of The Essene Way*.

19. They were also called by Yahshua to perform weddings for homosexuals, though only Nasareans recognized the weddings as valid.

20. Flower, the seventh disciple of Miriam, when Yahshua appeared to her in His

Etheric Resurrection Body, was named an *Apostle of Nasarean Spiritual Teachings of The New Covenant of Yahshua and Miriam*.

21. She was to join the ranks of Master Teachers at the Mother Temple in Alexandria.

22. She was to remain in correspondence with me, Sarah-Jahleel, and be the recipient of a batch of copies of the future new edition of *The Holy Megillah*; those copies were to be distributed amongst the faculty of the teaching-wing of the Mother Temple.

23. Yohanan, the first disciple of Yahshua before the Lord and Lady merged Their ministries, as had been prophesied by Nebiyah, was named to two Apostleship ministries.

24. When Yahshua appeared to him, Yohanan was named *The Apostle of the Holy Ganjah Plant*.

25. The reader should keep in mind that, according to the Megillah, this plant was a gift to humanity from the Angelic Cherubim.

26. Even so, it is not to be abused, yea, and is not the right medicine for everyone.

27. His ministry was to make clear the proper uses of the plant.

28. His second Apostleship was that of *Apostle to the Circle of Lovers of The Holy Megillah*; in that role, Yohanan was to serve as a rallying point for everyone that loves the new edition of the Megillah and to provide that membership with a quarterly Teaching Epistle called *Essene Path*.

29. Phillip, as will soon be described, would assist in the circulation and distribution network of that Teaching Epistle.

30. Sita, the second disciple of Yahshua, having been born and raised in India and knowing both Hebrew and Sanskrit, was named *Apostle of Translation of the Megillah into Sanskrit*.

31. Sita had no desire to return to live in India – for, she was under sentence of death should she return – but she loved the idea of translating the Megillah from

Hebrew into Sanskrit.

32. When he appeared to her in His Etheric Resurrection Body, Yahshua told her to keep in contact with Sarah-Jahleel and, once Sarah completed the new edition of *The Holy Megillah*, Sita should translate it and send copies to the Nasarean encampment near Benares, via Phillip.

33. Phillip the Horse-Lover, the third disciple of Yahshua, was a ‘Messenger Lion’, a Lion of Zahyen trained to ride horses in order to deliver messages long distances.

34. Thus, it was appropriate that Yahshua named him an *Apostle of Delivery of Nasarean Teachings*.

35. He would oversee a network of such *Messenger Lions of the Lord Christ and Lady Christ*, delivering the quarterly Teaching Epistle called *Essene Path* from Yohanan to a network of Messenger Lions that would see it delivered to members of the *Circle of Lovers of The Holy Megillah*.

36. He would also be responsible for seeing that the new edition of the Megillah was delivered to various locations.

37. And, as careful readers of previous portions of this Godspell likely suspect, his apostleship was a co-ministry with Mary, the sister of Lazarus and Martha.

38. Mary was also named an *Apostle of Delivery of Nasarean Teachings*.

39. As has been reported, the fourth disciple of Yahshua, Yehuda, was martyred along with Migdanah.

40. He remains a Lion of the Phoenix, serving the Lord and Lady in Elkush and beyond.

41. The ‘immediate presence’ of the Lord and Lady is with Yehuda, here and now, wherever he serves.

42. Yoseph the Ari-Mattitya – the fifth disciple of Yahshua – before the crucifixion, was given by Yahshua a rose thorn pendant that marked him as the one destined to take Miriam and I to Gaul, in fulfillment of a prophecy of the angel Gabri’el.

43. That prophecy is from the early portion

of The Holy Godspell, just after the birth of the Lord. The speaker is David of Alexandria; he tells Yoseph – when Yoseph was a young shepherd who had come to see the Holy Babe Yahshua – about a prophecy spoken by angel Gabri’el.

44. That account is as follows.

45. *The old priest declared, “I am David of Alexandria, grandfather of the Holy Babe.*

46. *I serve as Yaiyr of the Nasareans.*

47. *While He was still in the womb, the Holy Babe called me to journey from Alexandria to attend His birth.*

48. *Yea, I was inwardly led to the grotto and arrived just before the birth.*

49. *Your name is Yoseph, but I will call you ‘Kepir’; for, you are a ‘Young Lion’.*

50. *Behold: within the Nasarean Religion of the Essene Way, are Twelve Tribes.*

51. *And you will one day serve as Zaqen of the Tribe of Lions.*

52. *For, lo: last night the angel Gabri’el came to me.*

53. *He told me to watch this path for your arrival; yea, and he prophesied about you, saying: ‘Receive the Prophecy of The Ari-Mattitya.*

54. *With the morning Sun a young shepherd will set foot on the path to the grotto.*

55. *He has seen the Holy Babe in vision and comes to meet Him in flesh.*

56. *He comes without coin but is rich in spirit.*

57. *The gift he will lay before the manger is himself.*

58. *For, lo: he himself is a gift sent by Yah to the Holy Babe.*

59. *Wherefore the young shepherd is a ‘Mattitya’ [‘Gift of Yah’].*

60. *He comes as a ‘strong young lion’, and so you will call him ‘Kepir’.*

61. *And you will train him in the Tribe of Lions.*

62. *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.’*

63. *On that day he will be called ‘Ari-Mattitya’, for that name is given by Jah-Jah.*

64. *And when the Holy Babe is a grown*

*man, The Ari-Mattitya will serve Him.*

65. *Yea, and he will also serve the Lady Christ.*

66. *For, behold: Yoseph the Ari-Mattitya will wear a pendant of thorns when the Lord wears a crown of thorns.*

67. *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.’*

68. *Those were the words of prophecy that the angel Gabri’el spoke unto me about you, Yoseph the Kepir.”*

69. Before He was crucified, Yahshua placed a rose thorn pendant around the neck of Yoseph saying, “After My crucifixion, I will appear to you in My Etheric Resurrection Body.

70. You will take Miriam and Sarah to Mount Carmel.

71. From there, make preparations to take them to Gaul.

72. Miriam’s aunt, Estar, is Priestess of a small Nasarean congregation in that region, and I have sent others to prepare the way for your arrival.”

73. After the crucifixion, Yahshua appeared to Yoseph and named him *The Apostle of the Rose Thorn Pendant.*

74. Orah, the sixth disciple of Yahshua, though a cousin of Yahshua – she was the daughter of Yahshua’s uncle, Zabdiel – was not named ‘Apostle’ because of her family connection; rather, she received that honor due to merit.

75. Her name – Orah – being interpreted in a spiritual sense means: ‘Feminine Light’.

76. She was highly gifted in various intuitive arts.

77. Thus, it was appropriate that Yahshua, when he appeared to Orah in His Etheric Resurrection Body, named her an *Apostle of Nasarean Intuitive Arts.*

78. One of her writings on ‘The Intuitive Arts’ will be included in the new edition of *The Holy Megillah: Nasarean Bible of The Essene Way* [that ‘new edition’ is the one that you are currently reading].

79. Yahshua also named her *Apostle to*

*Negohah ha Shekinah.*

80. She would assist Negohah and study the intuitive arts under her guidance.

81. Nethan'el the Dream Reader, the seventh disciple of Yahshua, was a powerful dreamer.

82. By that I mean that, more than most other humans, he often had revelatory dreams and even a good measure of prophetic dreams.

83. Because he was especially interested in what he called '*Working with Your Dreams*', it was appropriate that Yahshua, at the time that he appeared to Nethan'el in His Etheric Resurrection Body, asked him to write a scroll on that topic.

84. Having given Nethan'el that assignment, Yahshua named him *Apostle of Dreamwork*.

85. Yahshua also asked that Nethan'el serve a portion of his career on the faculty at the Mother Temple; that way, his gift of prophetic dreaming could serve the entire Nasarean Religion of The Essene Way.

86. Levi, the eighth disciple of Yahshua, had formerly been an Aaronite Jew and had converted to the Nasarean Religion of the Essene Way.

87. While more Aaronites would convert to Nezerian Christianity than to Nasarean Christianity, Levi was called by Yahshua to look for those ready to receive the Nasarean teachings.

88. When Yahshua appeared to Levi after the crucifixion, He named him *Apostle of the Nasareans to the Aaronites*.

89. Yahshua told Levi, "That does not mean that you are limited to only sharing the Nasarean teachings with Aaronites; it means that this will be the main focus of your evangelism."

90. Mattath the Prophetess, the ninth disciple of Yahshua, was the Nasarean evangelist that had assisted Levi in his conversion to the Essene Way.

91. When Yahshua appeared to her in His Etheric Resurrection Body, he named Mattath an *Apostle to Egypt*.

92. She would specialize in taking the Nasarean gospel to Egyptian Aaronites (of which there were many thousands), and also to the many philosophers of various varieties in Egypt.

93. Yahshua also wanted her to serve on the faculty at the Mother Temple in Alexandria, and so having her evangelism be focused in Egypt made sense.

94. Yahshua said that her gift of prophecy would be of great service to the Mother Temple.

95. Ta'om, the tenth disciple of Yahshua, as had previously been prophesied by Nebiyah, was to specialize in Nasarean outreach to India.

96. As Nebiyah had prophesied, Yahshua told Ta'om: "When Beten-Jahlah makes her transition to the next life, you will be her successor.

97. At that time, you will be the Chief Teacher at the Nasarean encampment near Benares.

98. Before that time, you will roam India as *My Nasarean Apostle to India*."

99. Ta'om replied, "Lord, I wish that I could lay my hands of healing on the many wounds that were inflicted on Your physical body, yea, and wash those wounds with tears of Love!"

100. Yahshua replied, "Behold: By your sincere wish you just did!"

101. Your wish traveled through time and was with Me even on the cross!"

102. Ra'am, whose name means 'Thunder' and who was the father of both Yohanan and Ta'om, who were twins, was the eleventh disciple of Yahshua.

103. When Yahshua appeared to Ra'am in His Etheric Resurrection Body after the crucifixion, He said: "Ra'am, I request that you join the faculty at the Mother Temple and teach Nasarean White Magic.

104. I name you *Apostle of Nasarean White Magic*.

105. As Nebiyah prophesied, you will write a scroll on that topic."

106. Apollos the Prophet, the son of the

elderly Magzerah the Prophetess, was the twelfth disciple of Yahshua.

107. When Yahshua appeared to Apollos after the crucifixion, the Lord said, “Nebiyah revealed to you much of your work not only in this incarnation but also your next.

108. In this incarnation, you will perform more than one important mission on My behalf.

109. One of those missions will be to take *The Holy Megillah* to Greece; wherefore, I call you *Apostle of the Lord and Lady to Greece*.

110. Even so, Nasareans in the future will mostly remember you for an Epistle that you will write that will be included in the future edition of *The Holy Megillah*, and also for your writings on Solar Teachings.”

111. Magzerah the Prophetess, the mother of Apollos, was the first disciple added to Miriam’s seven and Yahshua’s twelve after They merged Their ministries.

112. When Yahshua appeared to Magzerah after the crucifixion, the Lord said, “Venerable Magzerah, I was blessed to have studied with you when I was a student in Alexandria.

113. I wish for others to again have that blessing!

114. I request that you return to the faculty at the Mother Temple, but also that you write a prophecy for those of the era called ‘The Last Days’.

115. I name you *My Apostle of Positive Prophecy*.”

116. Magzerah replied, “I see that you remember the name of the course You took from me: ‘Positive Prophecy’.

117. I accept both Your requests.

118. I will return to the faculty, and I will write *A Positive Prophecy for the Era of the Last Days*.”

119. When Yahshua appeared to Negohah ha Shekinah, the eldest – and funniest – of the female disciples of the Lord and Lady, He said: “I name you *Queen Apostle of Good-Natured Humor*.

120. I ask that you compose another joke

to be included in the new edition of *The Holy Megillah*.”

121. Negohah replied by simply chuckling!

122. Good-naturedly, of course!

123. As had already been communicated to Negohah, her scroll titled *Ispaklaria: The Mirror of Negohah ha Shekinah*, would also be included in the Megillah.

124. That text includes a description of the Nasarean Oracle called *Qashab!*

125. Yahshua also gave her many secret assignments; for, behold: she and Pehri would soon be joining Yahshua in Elkush and beyond, and certain things in this world must first be accomplished.

126. When Yahshua appeared to Pehri the Maggid, the eldest – and funniest – of all the male disciples, the Lord said: “Pehri, “I name you *King Apostle of Good-Natured Humor*.

127. I ask that you compose another joke to be included in the new edition of *The Holy Megillah*.”

128. As with his partner in comedy, Negohah, the Lord also gave Pehri certain secret assignments; yea, and gave him also a handful of hemp seeds!

129. When Yahshua appeared to Zabdiel, the brother of the Lord’s father, Joseph, He said: “Uncle, will you do something for Me?”

130. Zabdiel replied, “You know my answer; of course, I will!”

131. The Lord said, “I ask that you serve as *My Apostle of the Hidden Arm to the Revealed Arm*.

132. The *Zeroah Nistar* [‘Hidden Arm’] wishes for you to work closely with them, as one of them, and to communicate on their behalf to the Mother Temple of the *Zeroah Niglah* [‘Revealed Arm’].

133. The Lord also told Zabdiel, “Your scroll – including your account of some of the teachings of Zebulon – will grace the new edition of *The Holy Megillah*.

134. Also, as I will communicate to Tehillah, I ask that the two of you remain as leaders of the Nasareans of the Mount Carmel region but to also take on leadership of Our

new missions in the area of Lake Galilee.

135. You may share with her all that I have asked of you; later tonight I will appear to her.”

136. When Yahshua appeared to Tehillah the Poet, wife of Zabdiel, he said: “Tehillah, did Zabdiel share with you that which I have asked of him?”

137. Tehillah replied, “Yes, Lord, and I support him in his acceptance of the apostleship.”

138. Yahshua said, “Tehillah, I ask that you also accept an apostleship.

139. I ask that you serve as *My Apostle of Nasorean Poetry*.

140. I ask that, through Phillip’s messenger service, you regularly submit poems to the new Teaching Epistle called *Essene Path* that Yohanan will oversee.

141. The poem that you recited at the funeral of My father, Joseph, will, with your blessing, be included in the new edition of *The Holy Megillah*.”

142. Tehillah replied, “You have my blessing; I am honored that my poem for Joseph will be in the Megillah.”

143. Yahshua said, “Also, as I told Zabdiel, I ask that the two of you serve as leaders of the Nasareans of the Mount Carmel region.”

144. When Yahshua appeared to Roshah, the sister of Zabdiel and Joseph, He said: “Aunt Roshah, if only My Etheric Body ate physical food, I would ask that you make me that roasted garlic and artichoke hearts dish one last time!”

145. Yahshua and Roshah both laughed.

146. Yahshua said, “Nebiyah will have to eat it for Me!”

147. Again, they both laughed.

148. Yahshua said, “Your scroll, ‘Rose of Mysteries’, will be included in the new edition of *The Holy Megillah*.

149. You will have the honor of serving the last words of Nebiyah the Yaiyrah to the future readers of the Megillah.

150. You will work closely with her until she departs this incarnation, and will then continue her work at the Mother Temple.

151. I name you *Apostle to Nebiyah the Yaiyrah*.”

152. When Yahshua appeared to Seliychah the Prophetess, He said: “It is not for lack of good reason that you were with Nebiyah for long duration in Ethiopia.

153. Before you joined the Companions of the Lord and Lady, and before Nebiyah returned to Alexandria to serve as Yaiyrah so that Rose could join the Companions, you were at the side of Nebiyah in Ethiopia for great purpose.

154. That purpose is so that you could witness and record some of her teachings and interactions with others.

155. I ask you to write a scroll that will be called *Some Sayings and Interactions of Nebiyah the Prophetess*.

156. I name you *Apostle of the Scroll of Nebiyah*.

157. That scroll will be added to the new edition of *The Holy Megillah*.”

158. When Yahshua appeared to His Mother, Mary, He said: “Mother, I love you so very much!

159. Wherefore, as you heard at Golgotha, I have asked My closest friend, Yohanan, to care for you as though you were his own mother.

160. Until we meet again in the heavenly realms and have further adventures together, I ask that you take good care of Yohanan!

161. Between you and Sita, I trust he will behave himself!

162. I ask that you assist Yohanan with the new Teaching Epistle, *Essene Path*.

163. I name you *Apostle of Holy Motherhood*.

164. I ask that you write a scroll on motherhood that will be included in the new edition of *The Holy Megillah*.

165. I will also have added to the new Megillah your ‘Canticle of Love’.

166. Before he passed, Joseph wrote two scrolls that will likewise be included in the Megillah.

167. I was blessed with great parents, and I wish to share their wisdom with the world!”

168. When Yahshua appeared to Bithyah, He said: “The very fact that Gahwenjahman permitted you to reside near him for so long is a testimony that you are both very spiritually refined and, just as important to him, you are fun to be around!

169. Having now been graced by your presence amongst the Companions of the Lord and Lady, I know firsthand that you, indeed, are both!

170. I ask that you write a scroll titled *Teachings and Acts of Gahwenjahman as Witnessed by Bithyah the Wizardess*.

171. That scroll will be included in the new edition of *The Holy Megillah*.

172. I name you *Apostle of the Wisdom of Gahwenjahman to the World*.

173. You will sometimes accompany the brothers Zefanyah and Zebedyah on their adventures; other times you will again enjoy the gardens and company of the Alefim.

174. You will also sometimes teach at the Mother Temple on the topic of Green Magic.”

175. Yahshua appeared to the bardic brothers Zefanyah and Zebedyah while they were practicing music together beneath a tree.

176. Yahshua said, “I must be moving on to Elkush and so will not wait to find you each alone!

177. That is appropriate, for your apostleship is as a team.

178. I name each of you an *Apostle Minstrel Bard*<sup>1</sup> and joyfully send you to wherever you choose to roam!

179. Your lyrics and stories are your means of teaching.

180. Even when you sing to those that know not your language, they will feel

your positive vibrations.

181. You each have learned many languages, and will write songs in the languages of the lands you visit; you have that gift.

182. Much of your time will be spent in the land of Ierne,<sup>2</sup> where, as you know, there has long been a Nasarean mission.

183. You will also visit some places that no Nasarean has been.

184. And wherever you go, lo: I am with you!

185. I ask that you send reports on some of your adventures to Sarah so that she may mention some of them in the new Megillah.”

186. I, Sarah-Jahleel, am happy to report that the brothers ‘Zef’ and ‘Zeb’ did send some brief reports on their adventures that I will share in the Megillah.

187. I am also happy to report that, as Miriam later informed me, Yahshua also appeared to Her after the crucifixion, which was a surprise for the following reason.

188. Miriam told me that, on Their last night together before Yahshua’s arrest, They had decided the details of Her move to Gaul and had agreed that would be Their last visit of this lifetime.

189. Even so, after appearing to me, Sarah-Jahleel, Yahshua surprised Miriam with a visit.

190. Yahshua said, “I have learned from Zebulon that positive surprises are fun.”

191. Miriam replied, “I am not very surprised, truth be told.

192. After all, You were the King of Positive Surprises even before Zebulon was born!”

193. Yahshua told Miriam, “While on the cross, wearing a human body, I will not

<sup>1</sup> I am well aware that the terms ‘minstrel’ and ‘bard’ are from later times. I use them here because they are by far the most accurate words in the current English dictionary to describe exactly what these brothers were: consider them the original prototype minstrel-bards. A minstrel-bard not only sings but tells teaching-stories and poems, typically traveling from place to place, often ‘singing for their supper’. Typically, their lyrics and stories are thought-provoking, even radical or revolutionary. But they mix those in with plenty of love songs and good humor, and always – if they wish to live long – keep at the forefront of their consciousness the key word ‘appropriate’, especially in regard to selecting appropriate songs for specific audiences.

<sup>2</sup> *Ierne* is today the land known as *Ireland*.

deny that the pain was extreme.

194. When the pain was almost unbearable, I took My mind off of it by composing a poem for You.”

195. Miriam told me that Yahshua then recited the poem; it was a love poem.

196. Miriam told me, “Sarah, I am not going to recite it for you; lo: even the Lady Christ may have a private moment with Her husband!”

197. In the subsequent sections of the remaining portion of this, the new edition of *The Holy Megillah*, my order of presentation is pretty much chronological but not strictly so.

198. I may occasionally juggle the order of appearance of the various ‘books’ for practical or artistic reasons.

199. For example, *The Scroll of Anwah the Prophetess* was written *before* some of the scrolls that I will first present; in that case, the reason is practical: She writes about the era of ‘The Last Days’, an era far in the future from my own era.

200. Though her scroll was written before most of these other scrolls, she writes of later events.

201. So, that is a practical reason; but sometimes my reason for breaking with strict chronological sequencing of the following writings is that of artistic choice.

202. Like a complex song or a long book has periods of building tension and then, appropriately placed, periods of releasing tension, so do I pay attention to such things in deciding the sequencing of the following scrolls.

203. For example, the first scroll that I will now present – *Garden Teachings of Joseph the Yiddeoniy* – is the first in the series because it *feels* timely to me.

204. We have just experienced a period of high intensity that culminated in the crucifixion, resurrection, and ascension of the Lord, and now it *feels* appropriate to calm things down by taking a walk in the garden.

205. Also contributing to my choice of presenting the scroll of Joseph, the father of Yahshua, first in the following series of

writings by key Nasarean teachers, is the *feeling* that, having missed his ‘voice’ in the Megillah since the time of his death, I want to hear his ‘voice’ enter again this ‘song’, the ‘song’ that is *The Holy Megillah*.

206. So, dear readers, take a deep breath and relax... and let us go for a walk in the garden of Joseph the Wizard, human father of the Lord Christ.



## Chapter One Hundred One



### Garden Teachings of Joseph the Wizard

1. I, Sarah-Jahleel, have added this scroll written by Yahshua's father, Joseph, in response to the request made by Yahshua at the time of the funeral of Joseph.

2. I, Joseph, write the following scroll in great joy!

3. Just think: through this scroll I get to speak to Nasareans that live long after my current incarnation, including *you!*

4. What a sacred privilege!

5. What an honor!

6. Welcome to my scroll!

7. This scroll is a gateway into an Enchanted Garden!

8. Not only a gateway into my own enchanted garden, this scroll is also a gateway into the enchanted garden that you *are*.

9. Although this scroll will include teachings about the sort of garden in which you cultivate the soil and grow vegetables, it is also a doorway into the following realization: *Everything* – including *you* – is a garden within other gardens, and all gardens are self-replicating parts of the One Garden that is the Universal All, *Universal YHWH*.

10. The Universal Gardener is Yah ('Am'/'Being'), manifesting in all gardeners as *Eh Yah* ('I Am'/'I Be'), encouraging each gardener to unfold like a sunflower beneath the sun into the *Joyous Enlightenment Experience* that is the realization that 'We Are', a flowering that is aided by Cosmic Cultivation Practices within the context of Universal Spiritual Evolution.

11. Yea, in the Universal Garden, experiencing that 'I Am' is a Great Realization; even so, with proper cultivation, that realization matures into an even greater realization: 'We Are'.

12. Only from that 'We Are' realization

can we ascend unto the progressively more nonviolent 'Heavenly Gardens'; for, until then, our behavior is simply *far too ruthless!*

13. Make no mistake: gardens in lower realms of the Cosmic School System are anything but nonviolent!

14. Even so, these violent gardens serve the cause of Universal Spiritual Evolution by being the appropriate location – the appropriate 'field of activity' – for souls – 'student gardeners' – to evolve via self-cultivation practices into progressively more nonviolent, merciful, and wise Beings of Transcendental Goodness in Universal Love.

15. The universe itself is a garden, the Garden of Jah-Jah Crowned in Yah.

16. And that One Whole Garden consists of countless gardens within gardens within gardens.

17. Every rung on the Spiral Ladder of Being is a garden.

18. And within every 'level' or 'rung' are countless levels and rungs, each of which is a garden that contains gardens within gardens.

19. Indeed, this is a garden universe.

20. And within all of these gardens a good deal of love-making is occurring.

21. In fact, the ultimate purpose of this One Whole Garden and all of its sub-gardens is to make love.

22. That love-making becomes progressively refined as we ascend the Spiral Ladder of Being.

23. The ultimate purpose of every garden is to spiral us up toward progressively more evolved forms of love, toward the Supernal Love of Jah-Jah Crowned in Yah.

24. We will return to the topic of the Heavenly Gardens, but first let us play

in the soil of the Garden of the Earthly Mother.

25. It seems appropriate that I balance my 'Cosmic Gardening Tips' with some 'down-to-earth' vegetable-gardening lessons.

26. This garden world – Mother Earth – as a whole, is one Earth Garden, and that one garden consists of countless sub-gardens.

27. I invite you to now enter one particular vegetable garden.

28. I invite you to enter the gateway into my own vegetable garden.

29. Some call me 'Joseph the Wizard'.

30. But just as many call me: 'Joseph the Gardener'.

31. Why is that?

32. It is because, wherever I have resided, I have cultivated a vegetable garden.

33. I have put enough time and energy into cultivating the space that I call 'my garden' that, in comparison with most folks, I appear to be 'very into gardening'.

34. Also, because it is known that I am a Nasorean 'Green Wizard of White Magic', I have a reputation of having an 'Enchanted Garden'.

35. People come from far away to sit and meditate in 'Wizard Joseph's Enchanted Garden'.

36. When they visit me, I encourage them to create their own Enchanted Garden.

37. I hope that this scroll will encourage you to create your own Enchanted Garden!

38. Not only vegetable, herb, flower, and fruit gardening happen in my 'vegetable garden', a variety of other experiences also happen.

39. For, behold: In my garden is where I prefer to study spiritual teachings, weather permitting.

40. It is where I wrote this scroll.

41. My garden is where I sit and answer the questions of those that visit me for spiritual discourse.

42. In my garden, I answered many questions of my child, Yahshua.

43. In my garden, Yahshua answered many of my questions.

44. In my garden, I get much of my

physical exercise.

45. In my garden, I often perform hatha yoga and meditate.

46. In my garden, one of my favorite forms of meditation is to simply focus my attention on my work.

47. Another of my favorite forms of meditation in my garden is to sit and watch the sunset.

48. My garden is my favorite place to sit in silence with my wife, Mary.

49. My garden is also my favorite place to have interesting conversations with my wife.

50. Truth be told, our Enchanted Garden is a favorite location for my wife and I to make love, either under a mild sun or a full moon, a thick blanket on the grass.

51. In my garden is where I am whenever it is appropriate.

52. I suppose that is why I am called 'Joseph the Gardener'!

53. I like my gardens – I have had many over the years – to be private enough that I can see anyone that is coming to visit long before they reach me.

54. That is as much for their benefit as mine; for, lo: I like to sunbathe in my garden.

55. I like the sun to bless my entire body!

56. When I sense someone is approaching, I quickly put on something less shocking than the nothing I wear while sunbathing!

57. The amount of sun I expose my skin to is, importantly, appropriate.

58. It is not appropriate to burn one's skin.

59. Too much of a good thing can injure or kill you!

60. But so can too little!

61. In my garden, I often contemplate the word 'appropriate'.

62. Over the years, I have evolved to become very intentional about the sacred art of establishing – and then cultivating and evolving – an Enchanted Garden.

63. While *any* 'garden' may be regarded as 'enchanted' in a general sense, I am here using the term in a more formal, particular sense to refer to a *garden in which a gardener*

*has performed intentional enchantments and related actions to formally consecrate, and then maintain, the garden in a spiritual way by employing the sacred art of Green Wizardry in White Magic.*

64. Even non-Nasareans might do that, but, in my case, I have intentionally done so in a specifically Nasarean manner.

65. Wherefore, what I am about to describe – the establishment, cultivation, and intentional evolution of my current garden (which is where I am sitting as I write these words) – is a *particular* variety of Enchanted Garden: it is a specifically *Nasarean Enchanted Garden*.

66. Everywhere I reside, I garden.

67. If there is an already established garden, I begin working in it.

68. When on the road I look for opportunities to visit Enchanted Gardens and offer to do whatever work would be most helpful; usually, that results in an invitation to pull weeds.

69. When I pull weeds, I ‘be present’ with my work; that transforms ‘mere weeding’ into a ‘Be Here Now’ meditation practice.

70. That is an especially wonderful form of meditation in that it results in food to be shared with others.

71. When I began to reside here – on this land in the region of Mount Carmel; my third homestead in this region – there was not yet a garden.

72. By the time I came to reside here, I had a long history of establishing gardens and had evolved a certain methodology; even so, I always remain open to further evolution of that methodology.

73. Here follows a synopsis of how I have established this current *Nasarean Enchanted Garden* on this particular land.

74. The first morning that I awoke on this land, I invited my wife, Mary, to go for a walk and co-choose where we would establish our main vegetable garden.

75. Before beginning the walk, we held Morning Service and, in prayer, asked Jah-Jah and the Earthly Mother and the Tree of Life Angels and all of their Alef and

fairy helpers to guide us to choose the best location for our first Enchanted Garden on this land.

76. Whatever land we have shared, Mary and I establish a *network* of gardens and orchards, but there is typically a *primary* vegetable garden.

77. While we walked and looked for the most appropriate place for that primary vegetable garden, we also made note of areas that would be appropriate for smaller, specialty gardens, and also for our main orchard.

78. On a large property such as this one, certain spots are best for growing certain things; that is why we establish several smaller gardens for specialty items besides our primary – largest – vegetable garden.

79. In the same way that on a large property there are certain areas that are best for certain plants or trees, it is also true that even in the primary garden there are certain spots that are best for certain plants.

80. I had noticed that each previous time on lands where Mary and I had resided together and co-chose an appropriate location for our primary garden, she was especially attuned to how the location ‘felt’; she would say: ‘This place *feels* right’.

81. I had also noticed that, each of those previous times, I had especially been focused on the various *logical* reasons why one spot was more appropriate than others; I would say: ‘I think this place is most appropriate.’

82. So, as we first walked this new land, once again looking for the best spot for our primary vegetable garden, without speaking the above-stated observations, I decided to notice whether or not that pattern again held true.

83. It did!

84. Mary found a place that *felt* right; I liked the same location because it met certain logical criteria in regard to such things as water and soil and sun.

85. It is our practice, once having come to agreement on a location, to formally ask that location itself if it feels good about hosting our Enchanted Garden.

86. We ask the question out loud, and then internally concentrate on the question, and then relax and listen for an answer.

87. So far, we have always received a welcoming 'YES' to that question.

88. A likely reason is that, during our search for the right location, we are always 'listening' to the land.

89. Mary says that, to her, it feels like the land is happy about receiving our loving attention.

90. Having found the appropriate location – which was accomplished by both logic and intuition empowered by our initial prayer to the Nasarean Deities, the Earthly Mother, the Tree of Life Angels and all of their Alef helpers (which includes various nature fairies that play a big role in helping the Alefim) – we next performed a formal enchantment of *Threefold Consecration of the garden area*.

91. The 'Threefold Consecration' consisted of the following three steps.

92. Step One was the *Casting of a Protective Circle Around the Perimeter of the Garden Area with Salt and Herbs*.

93. Step Two was the *Blessing of the Square that Consists of the Four Surface Directions of the Garden Area*.

94. Step Three was the *Blessing of the Downward, Upward, and Inner Directions of the Sacred Spiral within the Garden Area*.

95. Each of those three steps is described below.

96. Step one, the *Casting of a Protective Circle Around the Perimeter of the Garden Area with Salt and Herbs*, began with words of prayerful consecration of this area to be an Enchanted Garden; these words included a declaration of the purpose of the cup of sea salt and herbs that would be sprinkled as we walked the circle.

97. We walked the perimeter of a circle that was large enough to encompass the entire garden area; it was somewhat larger than the area that would actually be cultivated.

98. As we walked, we sprinkled a mixture of sea salt and herbs from a cup.

99. The salt was not an ingredient

intended to help the soil; rather, in Green Magic, salt is used in tiny amounts as a protective element when Casting a Circle around the perimeter of an area in which you will perform Green Wizardry and/or White Magic.

100. Salt also represents the mineral world.  
101. Because we were establishing an Enchanted Garden – also known as a Magical Garden – we consecrated the area in much the same way as we would consecrate an area that was to be used for a gathering of Green Wizards of the White Rose.

102. We use such a relatively small amount of salt in the ritual that there is no concern of poisoning the soil within the circle; the salt is symbolic of protective vibrations and we affirmed protection as we walked the circle.

103. Just before beginning to walk the circle, having verbalized a protective affirmation, we continued to inwardly affirm that protective intention for the duration of the circular walk.

104. With the salt, you can use any combination of herbs that you have access to, but it makes sense to include some that you actually intend to grow within the garden that you are encircling.

105. You might also include one or more herb that is, like salt, associated with protective vibrations.

106. I am going to share with you the herbs that Mary and I combined with the sea salt; however, I emphasize that you need not use this exact combination.

107. The herbs that we used – we used them in dried form crumbled into small flakes – were: Rosemary, Olive Leaf, Lavender, Horehound, Ganjah, Mint, Spikenard, Rose Petal, and Jasmine.

108. Step Two was the *Blessing of the Square that Consists of the Four Surface Directions of the Garden Area*.

109. Having walked the entire circle in Step One, we now marked, with pinches of the same mix of sea salt and herbage, the four cardinal points of the directions commonly found on a map: North, South, East, and West.

110. We affirmed that all things, even the four surface directions, are of the Sacred Spiral that includes yet also transcends the four directions.

111. We gave thanks to each of the four directions for providing the space within which we would establish our Enchanted Garden.

112. Step Three was the *Blessing of the Downward, Upward, and Inner Directions of the Sacred Spiral within the Garden Area*.

113. Having marked the four directions and walked that square in Step Two, we next walked to the very center point of the new garden area.

114. We looked up and acknowledged that, besides the four surface directions, there are also the directions of Straight Up and Straight Down.

115. We acknowledged that deep beneath our feet is the inner core of Mother Earth, and that the ground upon which we stand is her flesh.

116. Looking down, we gave thanks to Mother Earth and all of her Angels and the forces they represent.

117. Then, looking straight up, we gave thanks to the sky from which the rain will fall upon our garden, and in which the Sun will shine upon our garden.

118. Then, acknowledging that we ourselves are each a Sacred Spiral Garden within the Universal Spiral Garden, we found our own center within and communed with the center of the All.

119. We affirmed that our Upward Spiral into the Heavenly Gardens is linked to our service in the garden where we currently reside, and that as we reach downward to pull others up, so do the Heavenly Cherubim reach down to pull us up on the Spiral Ladder of Being.

120. We affirmed that whatever food we would harvest from our newly consecrated Enchanted Garden, we would generously share with others, especially those in need.

121. We sealed this prayer by invoking the spiritual power of the Lord Christ and the Lady Christ, sent as Hands of Mercy to represent Jah and Jahlah in Yah

Consciousness, Now in Forever.

122. We chanted three times the closing word of this Consecration Ritual, the word 'Amen'.

123. Although that was the end of this initial Threefold Consecration of our new Enchanted Garden, it was but the beginning of the practice of Green Wizardry and White Magic in this garden.

124. All of the next steps involved with creating a vegetable garden – such things as preparing the soil, planting seeds, watering, and the eventual harvesting of vegetables, each of these acts were linked to prayer, affirmations, and intentional acts of Green Wizardry in White Magic.

125. An example of 'Green Wizardry' or 'Green Magic' that is performed in the context of 'White Magic' would be the act of holding some seeds in the palm of your hand and affirming the following words or something similar: *'Jah-Jah in Yah, Earthly Mother and all the Tree of Life Angels, I pray that these seeds will be fruitful, that I may have an abundance of food to share with those that are homeless and hungry.'*

126. That prayerful enchantment is an example of 'Green Magic' – also called 'Green Wizardry' or 'Natural Magic' – in that it includes an element of nature: the seeds held in the hand.

127. That prayerful enchantment is also an example of 'Green Wizardry in White Magic' because the purpose of the 'Green Magic' is to do something 'good', in this case, to not only provide food for myself or my friends and family, but also enough to share with the needy.

128. Another example of Green Wizardry in White Magic – this one in regard to preparing the soil – is to recite the following words while holding some soil in your hand: *'Oh Adam'el, holy Angel of Soil, teach me to work with the garden soil in a positive manner, so that I may grow an abundance of food to share with others.'*

129. Of course, we need not be so fanatic as to think that every single time we plant a seed or prepare the soil or water the

garden we *must* chant a formal prayer or affirmation.

130. But we should perform formal prayers and affirmations at strategic times in new and old gardens often enough that our ongoing positive intent in the garden remains at the forefront of our consciousness.

131. We can make a special effort to perform formal rituals at especially appropriate times like the initial establishment of a new garden, the first working of the soil each season, the first planting of a particular variety of seed that season, and so on.

132. We can also escalate our degree of formal ritual enchantment in the garden on full moons and other seasonal and cyclic times linked to the Nasarean Calendar.

133. An *Enchanted Garden* is called 'Enchanted' for two reasons: 1) Because we *chant* prayers and affirmations – those are *enchantments* – for various positive outcomes and blessings; and, 2) Because being in a garden in which an intentional effort to conjure a magical, beautiful aura has been made over an extended period of time, is a truly *enchanting* experience!

134. Number one above has to do with the gardener or gardeners.

135. Number two above is experienced not only by the gardener, but by guests that walk through, or sit in – 'visit' – the garden.

136. In regard to the 'intentional effort to conjure a magical, beautiful aura' in the garden that not only the gardener but also visitors will enjoy, that effort goes beyond the gardening aspects to include various manifestations of creative artistry.

137. For example, in my current garden, there is a fig tree that has been pruned so as to provide a nice place to sit beneath its branches for shade.

138. I have long enjoyed working with wood in various artistic ways; in this case, I used that skill to create a two-person bench with a backrest that has an image of the Essene Tree of Life carved upon it; people can sit on this bench in the shade beneath the fig tree.

139. I made a similar bench that is placed in a sunny area; it is perfect for enjoying the sunset.

140. Another example: throughout the garden, in various appropriate spots, I have placed statues and wood-carved figures of various angels, Nasarean nature-teachers such as Peter 'Green Man' and the 'Green Lady' Ishshah'el, as well as magical creatures such as unicorns and nature-fairies.

141. Mary has created a beautiful birdbath.

142. This sort of artwork contributes to the 'magical, beautiful aura' that visitors experience.

143. Even such things as the weed-free walkways between the vegetable beds and the flowering vines that grow up the perimeter fencing, as well as entire areas devoted to colorful flowers – all of these and other similar things contribute to the aura of the garden.

144. Even the scent contributes to the magical aura, and so some plants and flowers are included for that contribution.

145. In regard to 'scent', just smelling certain herbs and flowers can elevate the emotions and, in some cases, even have a healing effect.

146. I will now share some accounts of Yahshua's childhood participation in our family garden.

147. Some of these accounts well illustrate the point I made above that 'just smelling herbs can elevate the emotions and, in some cases, even have a healing effect.'

#### **Child Yahshua Lifts the Spirit of an Old Woman via a Garden Walk and the Magic of Mint**

148. Before we left Egypt and came to reside in the region of Mount Carmel, Mary and I had established a beautiful Enchanted Garden in the countryside outside of Alexandria.

149. Not only did our child, Yahshua, love to work and play in our home garden, but also, starting at age five, spent time in the

garden connected to Butterfly School, the school for the spiritual education of Nasarean children.

150. Behold: Yahshua's Great-Grandfather, Yakiyn, who was Mary's Grandfather, was the teacher at the Nasarean Butterfly School in the countryside outside of Alexandria.

151. Yakiyn's wife, Prophetess Anwah, who was Yahshua's Great-Grandmother, was the Garden Master at that Butterfly School.

152. Though she specialized in teaching the children about gardening, sometimes Anwah gave lectures on *Herbal Green Magic* to adults; for, she was a respected expert.

153. On one such occasion, while Mary and I attended a lecture by Anwah on Herbal Green Magic, Yahshua sat with us and listened.

154. He was only six but seemed to be paying close attention.

155. At one point, Anwah spoke about the power of the scent of mint to lift the emotions when a person is sad.

156. The next day at our home, Yahshua asked me to brew a pot of mint tea; He had previously harvested the leaves from our garden.

157. He then went and got our closest neighbor, an old widow who was sad because her pet cat had died.

158. He walked her through our family garden, and when He came to a mint plant, He instructed her to break off a few leaves, rub them between her fingers to release the scent, and then to sniff them.

159. As soon as she did so, she had a big smile on her face!

160. Yahshua then brought the old woman into our home and served her a cup of mint tea.

161. Soon, the old woman was telling funny stories, including several about her dearly departed cat!

162. Clearly, the mint was a key ingredient in the lifting of her spirit, but other key ingredients were the walk itself, the whole garden aura, and the love and friendship of Yahshua.

### **Child Yahshua, a Cat, and Garden Catnip!**

163. Speaking of cats – this animal is more common in Egypt than other locations we have lived – the old woman whose cat had died later purchased another cat.

164. Because the old woman was our closest neighbor, her new cat became a frequent visitor to our garden.

165. Why?

166. To hunt for mice and other little wild animals.

167. Little Yahshua did not enjoy seeing the cat capture and slowly torture these little animals so He employed His growing knowledge of herbs to solve – at least partially – that problem.

168. He noticed that when the cat sniffed the catnip in the garden, lo: it seemed to lose interest in hunting and instead played nonviolently.

169. Yahshua began planting catnip all around the garden!

170. Yea, and whenever He saw the cat visit the garden, He hurried to give it some sprigs of catnip to sniff!

### **Child Yahshua and the 'Happy Dreams Sachet' and a Friendly Garden Fairy**

171. A few months after cheering the old woman with garden mint, Yahshua again demonstrated that he had been paying close attention to Anwah's lecture on Herbal Green Magic.

172. For, behold: once again He put into practice a lesson from Anwah's adult-level class.

173. A non-Nasarean child that Yahshua had met at an outdoor market where Mary and I sometimes shopped had confided in Him a secret: she was having scary dreams about monsters.

174. Yahshua did two things to help her.

175. First, He took her – her name was Elizabeth and she was six – to the table where Great Grandmother Anwah, a master of dream interpretation and also a wise counselor, sold flowers and fruits

from her garden.

176. He listened as little Elizabeth shared about her scary dreams with Anwah.

177. Anwah asked the girl questions, and, hearing nothing that raised any 'red flags' in regard to the safety of the child's home life, Anwah turned to Yahshua and asked, "Based on what You have heard her say, Yahshua, do You have any recommendations?"

178. Yahshua replied, "Because she drinks that Egyptian Tea that includes not one but three extremely stimulating herbs right before bed, I recommend that Elizabeth quit drinking that tea at all until adulthood but especially never drink it near bed time.

179. Also, based on the talk that you, Great Grandmother, gave several months ago on the topic of Herbal Green Magic, I would like to make for her the 'Children's Good Dreams Sachet' recipe that you described in that talk."

180. Anwah asked Him, "Do you remember the recipe?"

181. Yahshua replied, "You said that though there are many recipes with various helpful herbs for bad dreams, the following recipe is especially appropriate for children since the ingredients are mild.

182. The recipe was: *Make a small bag – about the size of a closed fist – out of an 'airy fabric' – a fabric of loose enough weave to let the herbal fragrance escape – and fill it with Chamomile Flowers with some Chamomile Oil dripped onto the herbage.*

183. *Tell the recipient child that it is a gift to sleep with – they are to put it in or next to the bed – to help them have happy dreams.*

184. *I also remember you saying that the belief that we are going to have happy dreams makes that far more likely to occur.*

185. That is the recipe as I recall it."

186. Anwah replied, "Yahshua, You may be but six years of age, yet You are very wise; I agree with your recommendation in this case, and lo: Your memory of the recipe and the comments I made at the time are flawless."

187. Yahshua said: "I will invite Elizabeth

to visit My home and help Me make the sachet.

188. I recently harvested and dried chamomile flowers and My Mother and Father have chamomile oil in stock.

189. While there, we will walk through our garden.

190. I will invite her to smell various appropriate fresh herbs including chamomile."

191. Mary and I (Joseph) suggested that Yahshua invite Elizabeth's whole family to come visit our garden and stay for dinner.

192. They did so, and after all of us walked through our Enchanted Garden and harvested various greens and vegetables, we adults went inside to prepare a salad to go with the garden soup that Mary and I had started before the guests arrived.

193. After the guests had departed after dinner, Yahshua told Mary and I the following account of a wondrous experience He and Elizabeth had with a fairy in the garden.

194. If you are not able to believe in magical creatures such as the one that you are about to meet, just smile and be tolerant of us that believe in all of the magical creatures mentioned in the Megillah!

195. Old Eden was populated by many such creatures and, fortunately, some have survived in this world even though they mostly stay hidden.

196. Yahshua told us: "Elizabeth and I sat beside a chamomile flower patch in the garden to decide what we would play.

197. Elizabeth suggested we play a game she called 'Monsters'.

198. She said to me: 'Almost every day I play "Monsters" with a neighbor boy.

199. He pretends to be a monster and chases me.'

200. Yahshua paused, then said: "Before I had time to respond, behold: a cute Chamomile Flower Fairy appeared in front of us and said to Elizabeth: 'No wonder you dream about monsters at night!

201. The things that you dwell upon during the day are quite likely to appear

in your dreams at night!

202. From now on, I advise that you play nice games like *Dancing with the Friendly Flower Fairies* during the day if you want to have pleasant dreams at night!

203. Elizabeth, shocked but very happy, asked the Chamomile Flower Fairy, ‘How is that game played?’

204. The fairy replied, ‘My friends and I will show you!’

205. When you play it at home, each of you can choose which type of Friendly Flower Fairy you will pretend to be.’

206. Suddenly, many other Friendly Flower Fairies appeared, each the color of a flower and wearing flower petal clothing, and each had a halo of miniature flowers of the variety the fairy represented around their head.

207. The fairies began dancing with us, and we all danced in great joy.

208. Then the Chamomile Flower Fairy said, ‘Goodbye!’

209. Think of me and this fun dance whenever you smell chamomile!

210. And remember: Play nice during the day, if you want nice dreams at night!”

#### **Joseph’s Account of Child Yahshua Helping a Homeless Man in the Garden**

211. Once, when age seven, Yahshua brought a homeless man to our garden and let him pick figs to eat in exchange for pulling some weeds.

212. Afterwards, though I suspected I knew the answer, I asked Yahshua: “Son, why didn’t You just give the man some figs from our storage room?”

213. For, as Yahshua knew, we had just picked a large number of figs earlier that morning, far more than we could eat.

214. Yahshua replied, “Father, when I met this man, I felt that he needed the work even more than he needed the figs.”

#### **Child Yahshua Makes a Garden Agreement with a Bird**

215. After we had moved from Egypt to

the region of Mount Carmel, our family again established a wonderful Enchanted Garden.

216. When Yahshua was eight, He planted a row of seeds.

217. The next morning, He watched as one particular bird dug up and ate most of the seeds.

218. Later that day, Yahshua replanted the row and then spent the night in the garden.

219. Early the next morning, as Yahshua later reported to me, when the same bird showed up to eat the seeds, Yahshua made an agreement with the bird.

220. If the bird would agree to not dig up the planted seeds, Yahshua would provide him with his own pile of seeds for three consecutive days.

221. Yahshua told me that the bird agreed to the arrangement and afterward kept his part of the agreement.

222. I asked Yahshua if this agreement with the bird was made in human language or did they communicate in some other way.

223. He told me that they communicated by visualizing things in their minds.

#### **Child Yahshua Takes Two Boys that had Fought on a Peace Walk through Our Garden**

224. Two Nasarean children – little boys – had gotten into a verbal fight that escalated into a fistfight.

225. Yahshua, himself a child, broke up the fight.

226. He asked the boys why they were fighting; they explained that they had been arguing over which of them was the bravest.

227. Yahshua said to them, “There is a trail that winds through the gardens and orchard at My home.

228. It is called ‘The Sevenfold Peace Walk’.

229. If you walk it with Me, when we reach the last part, I will ask a question that only the very brave will honestly answer.

230. I challenge the two of you to walk it with Me.”

231. Both boys agreed to walk the trail.

232. On the walk, at seven different locations approximately equally spaced, Yahshua stopped and asked a question about one of the seven aspects of the Sevenfold Peace.

233. First, He asked a question about the first aspect, which is *Peace with the Body*, then, at the second stop, He asked a question about the second aspect – *Peace with the Mind* – and so on until the seventh and last stop.

234. Because the boys were Nasarean and, like Yahshua, attended Butterfly School and had recently been studying the Sevenfold Peace, they each had good answers to the questions.

235. For example, at the fourth stop, which corresponded to the fourth aspect of The Sevenfold Peace – *Peace with Humanity* – Yahshua asked: “What are some of the ways that we Nasareans contribute to this fourth aspect of Peace?”

236. One boy answered, “We do not participate in war; instead, we teach nonviolence.”

237. The other answered: “We teach how to cooperate for the common good.”

238. At the seventh and last stop, Yahshua asked a question about the seventh aspect of the Sevenfold Peace, which is *Peace with Deity*.

239. Yahshua asked: “Do either of you believe that Jah-Jah would be happy that you were fighting about who is bravest?”

240. Both boys said “no”.

241. Yahshua replied, “If either of you were not brave, that one would have not been brave enough to give that honest answer.

242. Therefore, I say that you are both brave.”

243. The boys were happy with that conclusion and spent the rest of the day playing cooperatively in the garden.

244. One of the great joys that I, Joseph, have gotten from being a gardener has been sharing the garden with my family.

245. Another great joy has been the visits of many wise sages of Nasarean and various other spiritual traditions.

246. Before concluding this scroll, I will share just one of those many wonderful conversations that have occurred with sages in my garden.

247. This visit was especially fun because it involved three sages: a Buddhist monk, a Hindu monk, and the great Nasarean Yoga teacher, Beten-Jahlah.

248. Even back then, Beten-Jahlah spent most of her time at the Nasarean encampment in India.

249. On this visit, Beten-Jahlah was visiting the home of her newly widowed mother near Mount Carmel, for she had learned of her father’s recent death.

250. The Buddhist monk and the Hindu monk were both dear friends of Beten-Jahlah in India; each of them lived near Benares and, on hearing that she was to journey from India to her far distant homeland of sacred Mount Carmel, asked if they could come along for the adventure, the learning experience, and also to protect her on the long journey.

251. Happy to have their company, Beten-Jahlah told them: “You may accompany me on one condition: you must each agree to tell me a joke somewhere along the trail!”

252. Beten-Jahlah loved and respected both of these celibate monks but had not seen them laugh much, and had never heard them tell a joke.

253. Upon hearing her one requirement, the two monks looked at each other and started laughing.

254. Their eyes shone with realization; they realized that Beten-Jahlah had noticed how extremely serious they each were and that she was hinting that they might relax and laugh and play a bit more often!

255. Being very wise, they both realized that she was right!

256. Though it had never been specifically spoken of between these three friends, the two monks – while remaining dedicated initiates of their own religions – had both begun to accept Beten-Jahlah as their spiritual senior, perceiving that she was a more advanced yogi and more exalted guru than anyone that they had ever met.

257. These two monks were considered too

unorthodox by most of the other monks of their religions.

258. And it is true that they were very unorthodox monks: that truth is made evident by their willingness to not only freely converse with a female but even to travel with one!

259. Then add the fact that this woman travel-companion was of a *different religion* – and, well, these monks were fortunate that their respective orders just considered them ‘very unorthodox’ and had not expelled them!

260. The reason for that leniency was that these two monks were also known to be amongst the most respected scholars, yogis, and martial artists of their generation.

261. For that reason, their unorthodox behavior was tolerated – barely – when the same actions by other monks would have likely resulted in expulsion.

262. Beten-Jahlah had required that both the Buddhist monk and the Hindu monk would tell her a joke on the trail.

263. The term ‘the trail’ here refers to ‘anywhere you choose on this long journey from India to Mount Carmel’.

264. I, Joseph, not really needing to rely on any great prophetic gift, predict that you would like to hear – in this case, read – those two jokes?

265. If not, scram!

266. The Hindu monk told the following joke to Beten-Jahlah and the Buddhist monk.

267. The initiatic name of this Hindu monk was Yogi Samadhi.

268. ‘Yogi’ is a term for one that practices yoga in a disciplined, long-term manner, and ‘Samadhi’ is the highest spiritual state recognized in Hindu yoga.

269. Yogi Samadhi chose the following place and time to tell his joke.

270. Having begun the journey but not yet having departed the boundaries of India, the three travelers came to a crossroad on the path they walked.

271. Yogi Samadhi said to Beten-Jahlah:

“There is a great yogi that I have heard of that lives atop a high mountain not ridiculously far off of our planned route to your homeland; to visit him, we would turn up this crossroad that leads to the higher elevations of this mountain range.

272. I can’t call him by name, for he has no name but is simply referred to as *THAT Yogi*.

273. Visiting him would add a few days of walking to our planned route and thus would make our journey to your homeland take longer.

274. However, if you do not mind arriving in your homeland somewhat later, I would like to visit *THAT Yogi* so as to discover why he is known by such an unusual term.”

275. Beten-Jahlah replied, “This journey has room for an interesting side-adventure or two!

276. I feel certain that we will arrive in my homeland in perfect time.”

277. Yogi Samadhi said: “As my ‘Thank-you’, honored Beten-Jahlah, please accept here and now the joke that I owe you!

278. This joke pokes fun at me; for, it is a joke that I have often told to point out to others that what we seek to find *outside* of our self by visiting far-away Gurus – including the answers to profound questions – already exists *within* us.

279. That joke that I have told many times to teach others, I will take to heart myself... *even as I choose to walk some extra days to meet a great Guru outside of myself!*

280. So, this joke is truly on me!

281. I happily stand convicted!

282. The joke is as follows.

283. There was a sincere spiritual seeker – we will simply call him ‘The Seeker’ – and he had heard of a great Guru that lived far away in a distant land.

284. To reach this great Guru, The Seeker had to first make a long trip to the distant land, and then climb up a long steep trail up to the top of a very high mountain.

285. The Seeker had a spiritual question that he wanted to ask the great Guru, so he set aside all of his other activities and plans and began the long journey.

286. Finally, after many months of travel, The Seeker made his way up to the very top of this mountain.

287. Behold, there, upon a boulder, sat an aged, wise-looking yogi; this was obviously the great Guru.

288. The Seeker approached the Guru and, sitting respectfully in sacred Silence for an amount of time that felt appropriate, asked: 'May I ask you one question?'

289. The Guru replied, 'Yes, you may!'

290. The Seeker asked, 'What is the Mystery of Life?'

291. The great Guru grinned and reached out his aged hand and tagged the shoulder of the Seeker and exclaimed: 'Tag, you are *IT!*'"

292. Beten-Jahlah said, "I would classify that as more of a 'teaching-story' than a 'joke.'"

293. The yogi replied, "Perhaps you would prefer a fart joke?"

294. Beten-Jahlah and the Buddhist monk laughed heartily at that comment.

295. Beten-Jahlah replied, "Judging by our laughter, that is what you just did: you told a fart joke!"

296. All three of them laughed.

297. Sure enough, like Yogi Samadhi had admitted and yet willingly pursued anyway, his 'teaching-story joke' unfolded to reveal deep similarities with his own desire to visit a Guru outside of himself.

298. Remember, this real-life Guru that Yogi Samadhi had proposed they visit was, intriguingly, referred to only as 'THAT Guru'.

299. After walking several days to get to this particular mountain, the three travel companions then had to walk up an extremely steep trail to reach the abode of THAT Guru.

300. The three visitors – Beten-Jahlah, Yogi Samadhi, and the Buddhist monk – were invited to have tea with the old yogi that greeted them at the summit of the mount.

301. Sitting at a table with four teacups, Yogi Samadhi, when the moment felt appropriate, asked the yogi the question that had – at least on the surface level –

prompted this journey: "You are widely known simply as *THAT* Guru; what is the deepest reason that you are so-called?"

302. *THAT* Guru replied as follows: He put an aged hand upon a shoulder of Yogi Samadhi and exclaimed: "You are *THAT!*"

303. Some weeks later on the long journey from India to the homeland of Beten-Jahlah near Mount Carmel, the Buddhist monk told a joke to Beten-Jahlah and the Hindu monk.

304. The initiatic name of this Buddhist monk was *Samana Dharma*.

305. 'Samana' is a Buddhist term for 'Monk'.

306. 'Dharma' refers to the highest spiritual conception of Universal Law or Ultimate Moral Truth expressed appropriately at each level of reality and in each incarnation of a soul.

307. Although he told a story that was funny, thus a 'joke', Samana also made clear that it was a true story.

308. One of the two Buddhist monks in the story gets rebuked repeatedly by the other.

309. Samana Dharma said, "The way I know this joke is true, is that I was the one that got berated by the other!"

310. Samana Dharma then told the story-joke, but, because he later told the joke to those of us that gathered in my (Joseph) garden, I will have you wait until that point of this account to 'hear' it.

311. Although it was not planned in advance, it so happened that the three travel companions arrived the day before a Great Sabbath Service was to be held at the Mount Carmel Nasarean Temple.

312. They arrived at the family farm of Mary, Yahshua, and I (Joseph).

313. While any Sabbath Day of the year can be 'great' in regard to spiritual joyfulness and other qualitative experiences, there are seven Sabbath Days per year that are designated by the official term 'Great Sabbath'.

314. The first Great Sabbath of each year is always the Seventh Sabbath of that year.

315. From that point on, every seventh

Sabbath throughout the year is designated a 'Great Sabbath'.

316. There are seven of those per year.

317. While there may or may not be any more potential spiritual power inherent in those seven particular Sabbath days than any other day – that can be debated – one reason that a 'Great Sabbath Service' is typically an extra-wonderful experience is the simple – yet profound – magic that everyone involved expects it to be special!

318. Do you know what I mean?

319. The shared *group expectation* conjures such things as: ideas to make the day special by having some special music and a shared meal – maybe even a dance experience or a drum circle – extra-special sermons and sometimes guest speakers.

320. So, all this information about a 'Great Sabbath Day' is just to point out that Beten-Jahlah and her two travel companions had arrived at my farm the day before a Great Sabbath Day, which seemed a splendid occurrence!

321. They were able to bathe and feast with us on fresh garden produce, get a restful night of comfortable sleep, then attend the Mount Carmel Nasarean Temple Service on a Great Sabbath Day that was expected to be extra special: for this was the *Seventh Great Sabbath of the year, the Seventh of the Seven*.

322. In other words: *very Seven!*

323. The group from my farm that attended this *Seventh Great Sabbath Day of the Year Service* at the nearby Mount Carmel Nasarean Temple happened also to be seven in number: Mary, Yahshua and myself, the two monks from India, plus Beten-Jahlah and her newly widowed Mother (Beten-Jahlah and the monks had picked her Mother up on the way to my farm the previous day).

324. The name of Beten-Jahlah's mother was *Mazzaroth*, a plural word that means '*All the Scattered Stars of the Constellations*'.

325. In her case, it was an initiatic name linked to the fact that she was a noted astrologer of the Nasarean variety, and was also an expert on the forms of astrology practiced in other traditions, most those

traditions having borrowed from the Nasarean variety before being altered to fit different cultures, religions, and levels of scientific understanding.

326. For, lo: the Nasarean understanding of the Stars of the Heavens and various things of 'Astrological' – 'Star Logic' – significance was far greater than that of the cultures that were influenced by Nasarean Astrology.

327. I also want you to know that the father of Beten-Jahlah, the dearly departed husband of Wizardess Mazzaroth – his name was *Yoray*, which means *Enlightened by YHWH* – was a renowned Nasarean Wizard.

328. Indeed, Beten-Jahlah came from a long line of wise ones.

329. After attending the congregational worship service at the Nasarean Temple associated with the Mount Carmel region – which was not far from my farm – we returned to my (Joseph) farm around midday.

330. Those present were the same seven that had combined to form our traveling party to the Nasarean Temple that morning.

331. The seven of us sat together in a circle for the afternoon and evening in my family's Enchanted Garden.

332. I invited each person present – including child Yahshua – to take a turn giving a spiritual teaching on whatever topic they chose.

333. The following is a synopsis of those teachings.

334. My beloved wife, Mary, was the first to speak.

335. She spoke the following poem that she spontaneously composed.

**Mother Mary's Poem**  
**with Chants in the Garden**

336. "From the core of my being, radiating throughout my body into this Enchanted Garden and outward into the All,

I feel that which Nasareans name: Shalom!

337. Deeply, I feel Shalom!

338. *Deeply, I Am Shalom!*  
 339. *Deeply, I breathe Shalom!*  
 340. *Deeply, I begin each exhale of Shalom into the All!*  
 341. *Joyously, I feel Shalom!*  
 342. *Joyously, I Am Shalom!*  
 343. *Freely, I share Shalom with All!*  
 344. *I know and feel my own definition of Shalom!*  
 345. *Easily and peacefully, I tolerate other definitions!*  
 346. *I remain open to further enlightenment!*

347. *“Together, let us chant three times ‘Shalom’ – chant like this: Shahhh-lommm.*

348. *Together:*

*Shahhh-lommm.*

349. *Shahhh-lommm.*

350. *Shahhh-lommm.*

351. *“From the core of my being, radiating throughout my body into this Enchanted Garden and outward into the All, I feel that which Hindus name Aum and pronounce: Ahhh-ommm.*

352. *Deeply, I feel Ahhh-ommm!*

353. *Deeply, I Am Ahhh-ommm!*

354. *Deeply, I breathe Ahhh-ommm!*

355. *Deeply, I begin each exhale of Ahhh-ommm into the All!*

356. *Joyously, I feel Ahhh-ommm!*

357. *Joyously, I Am Ahhh-ommm!*

358. *Freely, I share Ahhh-ommm with All!*

359. *I know and feel my own definition of Ahh-ommm!*

360. *Easily and peacefully, I tolerate other definitions!*

361. *I remain open to further enlightenment!*

362. *“Together, let us chant three times ‘Aum’ – chant like this: Ahhh-ommm.*

363. *Together:*

*Ahhh-ommm.*

364. *Ahhh-ommm.*

365. *Ahhh-ommm.*

366. *“From the core of my being, radiating throughout my body into this Enchanted Garden and outward into the All, I feel that which Buddhists name: Karuna!<sup>1</sup>*

367. *Deeply, I feel Karuna!*

368. *Deeply, I Am Karuna!*

369. *Deeply, I breathe, Karuna!*

370. *Deeply, I begin each exhale of Karuna into the All!*

371. *Joyously, I feel Karuna!*

372. *Joyously, I Am Karuna!*

373. *Freely, I share Karuna with All!*

374. *I know and feel my own definition of Karuna!*

375. *Easily and peacefully, I tolerate other definitions!*

376. *I remain open to further enlightenment!*

377. *“Together, let us chant three times ‘Karuna’ – chant like this: Kahhh-roooh-nahhh.*

378. *Together:*

*Kahhh-roooh-nahhh.*

379. *Kahhh-roooh-nahhh.*

380. *Kahhh-roooh-nahhh.”*

### **Beten-Jahlah Shares** **Some of Her Yoga Sutras**

381. After my wife, Mary, recited her poem with chants – a poem that was clearly intended to set an ecumenical tone of Unity within Diversity for our ‘Circle of Sharing’ – Beten-Jahlah spoke next.

382. I will provide a synopsis of her sharing.

383. As the seven of us sat in a sacred circle in this beautiful garden, Beten-Jahlah told us the story of their – she and the Buddhist and Hindu monks’ – long journey.

384. She then gave the following teaching to us.

385. Beten-Jahlah said: “I am currently writing a text on Essene Yoga that will be titled *Sutras of Union*.

386. The words that I will share are from that text.

387. Because we are sitting in a garden, I feel that the following verses from that text are appropriate.

388. For, these verses liken the human mind to a garden.

389. “Om.

390. Here follows instruction in Essene Yoga.

<sup>1</sup>Universal Compassion.

391. Essene Yoga is holistic; it cultivates the physical and subtle bodies, perfecting body, mind, emotions, and soul.

392. “Om.

393. Here follows instruction in Essene Yoga.

394. The first step is to decide to devote your time and energy to becoming an Essene Yogi.

395. Until then, you are not ready to begin this particular activity.

396. Everything that you have done and will do prepares you for this great decision.

397. When ready, nothing can hold you back!”

398. Beten-Jahlah paused and said, “I will skip ahead to the point in the text where the mind is likened to a garden.

399. “Om.

400. Here follows Essene Yoga instruction on the cultivation of your mind.

401. Once you have made the General Great Decision to dedicate yourself to the spiritual path and have also made the Specific Great Decision to become a Nasarean Essene Yogi, behold: the time has come to truly cultivate your mind by embracing the Yamas and Niyamas.

402. Yea, a new Essene Yogi begins with vigorous study and diligent practice of the Yamas and Niyamas in the overall context of the entirety of Essene Yoga.

403. “Om.

404. Before, you may have ‘dabbled’ in the Yamas and Niyamas, but now you have made your mind up to fully engage with them, albeit appropriately in regard to your age and other life situations.

405. Be always appropriate and gentle, even while challenging yourself to be vigorous and diligent.

406. “Om.

407. You, the Self – the ‘I AM’ – that wears a series of bodies the most subtle of which is the Spiritual Body called the Soul, now choose to experience Union in Samadhi

by holistic self-cultivation of each body.

408. Your mind must be cultivated immediately because it can be your greatest friend or worst enemy in self-cultivation of each and every body.

409. “Om.

410. As an Essene Yogi, in regard to your mental body, you are now truly a Willing Gardener.

411. Every gardener uses certain tools.

412. The Yamas and Niyamas are important tools of the Essene Yogi who is now the Willing Gardener of his or her own mind.

413. “Om.

414. The uncultivated mind is like an uncultivated vegetable garden: full of weeds.

415. Its fruits are small and sour.

416. Be a skilled gardener of your own mind!

417. Your mental fruits will be large and sweet!”

418. Beten-Jahlah paused and said: “Now, for an appropriate period of time, let each of us in this Sacred Circle contemplate in Sacred Silence the ways in which the human mind is similar to a garden.”

419. I, Joseph, the author of this Scroll, hereby invite the reader to now perform that same act of contemplation.

### **Samana Dharma Shares about Buddha and Buddhist Teachings**

420. After an appropriate period of contemplation, the next to speak was Samana Dharma.

421. He looked at young Yahshua and asked, “Have you heard very much about the founder of the Buddhist path, Gotama the Buddha?”

422. Yahshua replied, “I have heard of him but would like to know more.”

423. Samana Dharma said to the group, “My main talk will be on Buddha’s teachings on ‘The Four Noble Truths’ and

'The Eightfold Path of Enlightenment' but, for the sake of young Yahshua, I will begin by telling a short version of the life of Gotama Buddha.

424. "The following account is what was taught to me.

425. Because this account describes events that happened hundreds of years ago, I was not there to witness the factualness of every detail.

426. Even so, this is what has been passed down for many generations, and I now share it with you.

427. "The man that came to be known as 'Buddha' was born with the name Siddhartha Gotama.

428. His family name was Siddhartha; his personal name was Gotama.

429. By our manner of speaking names, we call him 'Gotama' or 'Gotama Buddha' or, most simply, 'Buddha'.

430. Since 'Buddha' was neither his family name nor personal name, you may wonder: Why call him 'Buddha'?

431. The answer is as follows.

432. "The word 'Buddha' is a title that recognizes his high level of enlightenment.

433. It means 'Enlightened One'.

434. Because there have been – and will continue to be – other very enlightened persons, there have been, and will continue to be, other 'Buddhas'.

435. Even so, when anyone refers to just 'Buddha' or 'the Buddha', behold: we all know that the one being referred to is Gotama Buddha.

436. "According to the tradition handed down to me, Gotama lived about five hundred years ago.

437. Because he was born into a family that was part of a clan called the 'Sakya', Gotama Buddha is also called 'Sakyamuni', the 'Venerable Wise Man of the Sakya Clan'.

438. In the region where Gotama was born, his father was the 'Regional Chief' – not quite the same as what you would call

a 'King' but similar – and so Gotama was similar to what you would call a 'prince'.

439. His family was extremely wealthy, and Prince Gotama, raised in a palace, was groomed for a future of worldly power.

440. "Tradition tells us that, at the birth of Gotama, a fortune teller – perhaps we should say 'Prophet' since the words came true – told the baby's father, Suddhodana, the following prediction now known as 'The Four Passing Sights'.

441. The fortune teller said that the baby was destined for greatness, but that the greatness could be expressed in two different ways.

442. Either Prince Gotama would, if he remained on the path of worldly power, conquer all of India and become the most powerful king ever, or would abandon the path of worldly power and become a great spiritual teacher.

443. Gotama's father, Suddhodana, quickly summoned two other fortune tellers and, separately, each told him the same thing.

444. Being a worldly man, Suddhodana had no desire for his son to become a spiritual teacher; he preferred the other option: he desired that Gotama conquer all of India and become the most powerful king in history.

445. Suddhodana called back the first fortune teller and said, 'What must I do to assure that Prince Siddhartha Gotama becomes King Siddhartha Gotama?'

446. How can I assure that he does not abandon the path of worldly power to become a spiritual teacher?'

447. The fortune teller replied: 'You can only do what you can do; the ultimate choice will be his.'

448. What you can do to increase the likelihood that he will not renounce the worldly path for the spiritual path is as follows.

449. You can try to prevent him from seeing four things that might shock him so the he quits the worldly path.

450. Those four things are: 1) An extremely old person covered with ugly wrinkles who is near the age of death;

2) An extremely diseased person on the verge of death regardless of age; 3) A corpse; and, 4) A wandering monk dedicated to the spiritual path.'

451. "As tradition has it, Gotama's father, Suddhodana, made a great effort to shower his son with the blessings of wealthy and sensual pleasures, and also to prevent him from seeing any of 'The Four Passing Sights' just described.

452. We are told that young Prince Gotama was provided a different palace for each season, the richest clothing, the finest foods.

453. Now, I find none of those things hard to believe, but tradition also informs us that his father put forty-thousand young women at Gotama's call for sexual pleasures.

454. As much as I respect tradition, that number seems rather high!

455. Perhaps it simply means that, in the region under their control, there were about forty-thousand young women, and Gotama could legally call any of them to his bed for a night, then send them home.

456. Regardless of the exact number, Gotama was clearly provided with an abundance of sensual pleasures, and, to the best of his father's ability, was denied the sight of those four items that I listed:

1) An extremely old person covered with ugly wrinkles who is near the age of death; 2) An extremely diseased person on the verge of death regardless of age; 3) A corpse; and, 4) A wandering monk dedicated to the spiritual path.

457. "If you think about it, this means that Suddhodana must have kept extremely elderly persons away from each of the three palaces that had been put at Gotama's service.

458. But again, if you think about it, it would have been very hard to prevent him from ever seeing those four things.

459. Sure enough, tradition informs us that Prince Gotama did end up seeing those things and, as the fortune tellers had predicted, after seeing the fourth

thing on that list – the wandering monk – he did abandon the worldly path for the spiritual path.

460. For, he experienced a great shock when he realized that he would himself grow old, frail, and eventually die!

461. Tradition tells us that he abandoned his wife and child – and 'princehood' – to follow a wandering monk of an extremely ascetic variety called 'Strivers'.

462. That account is as follows.

463. "Tradition informs us that, at first and for some years, Gotama studied and practiced with ascetics called 'Strivers'.

464. Many of these 'Strivers' were called 'Sky-Clad' because their asceticism included wearing no clothes, not even in Winter!

465. He was attracted to their extreme self-denial and ascetic disciplines but, over time, felt so uncentered and unhealthy that he began to question the efficacy of excessive asceticism.

466. Legend describes a particular 'ah-hah moment' while he sat beneath a tree in meditation

467. In brief, having in the first portion of his life lived too luxuriously, too materialistically, then having gone to the opposite extreme by being overly ascetic, Gotama realized that the Middle Path in regard to lifestyle and spiritual practice was more effective than being out of balance in either extreme direction.

468. His philosophy of The Middle Path for monks is more ascetic than the plan for the general population, but not so extreme as to be unhealthy or unhappy.

469. "The result of Gotama's enlightenment experience was his advocacy of the general principle of a balanced, 'Middle Path' between extreme asceticism and extreme materialism, that path being expressed by the following of two key sets of principles: 1) *The Four Noble Truths*, and 2) *The Eightfold Path of Enlightenment*.

470. The Eightfold Path is intended to be a wise response to The Four Noble Truths.

471. I will first share The Four Noble Truths,

then The Eightfold Path and information on various stages of Samadhi.

**Samana Dharma Gives  
Buddha's Four Noble Truths**

472. Samana Dharma recited The Four Noble Truths as follows:

“The First Noble Truth is Buddha’s realization that ‘All is Transient’, ‘each life-form will age and die, and thus natural life ends in pain and sorrow as you watch not only yourself but also everyone you love decay and die; thus, material life brings suffering upon this realization of its inherently transient nature’;

“The Second Noble Truth is Buddha’s realization that ‘the Cause of the Great Suffering linked to The First Noble Truth is our attachment, our clinging to, our desire to maintain, things that are transient, things that decay and die’;

“The Third Noble Truth is Buddha’s realization that the end of suffering only comes by non-attachment to things that are transient and will decay and die;

“The Fourth Noble Truth is Buddha’s realization that the non-attachment that leads to liberation from the suffering inherent in clinging to things that are transient is more likely to be attained by a ‘Middle Path’ of spiritual disciplines, rather than extreme ascetic practices, and The Eightfold Path is Buddha’s articulation of such a ‘Middle Path’.”

**Samana Dharma Gives  
Buddha's Eightfold Path**

473. Samana Dharma recited Buddha’s Eightfold Path of Enlightenment as follows:

“The first of the eight parts of The Eightfold Path is called **Right Understanding**: seeing life as it actually is according to the Four Noble Truths and the other foundational teachings of Buddha;

“The second of the eight parts of The Eightfold Path is called **Right Thought**: wholesome, helpful thoughts that aid one’s ability to follow The Eightfold Path, and the letting-go of unhelpful thoughts and the associated unhelpful feelings;

“The third of the eight parts of The Eightfold Path is called **Right Speech**: the speaking of wholesome, helpful words that aid oneself and others to follow The Eightfold Path, and restraint from the speaking of harmful, inappropriate words;

“The fourth of the eight parts of The Eightfold Path is called **Right Action**: performing appropriate actions in harmony with the principle of Ahimsa and the other aspects of what Beten-Jahlah calls the ‘Yamas and Niyamas’, which includes the restraint from harmful actions to the degree that your circumstances and stage of development permit;

“The fifth of the eight parts of The Eightfold Path is called **Right Livelihood**: getting what you need to maintain your life without violating The Eightfold Path in the process;

“The Sixth of the eight parts of The Eightfold Path is called **Right Effort**: since we exert effort as a human being, we should apply as much effort as necessary to be successful in each part of The Eightfold Path;

“The seventh part of the eight parts of The Eightfold Path is called **Right Mindfulness**: an ongoing practice of being the Watcher of the activities of your own mind, noticing its fluctuations and impulses, noticing its motivations and activities, so as to apply the appropriate responses in a timely manner;

“The eighth of the eight parts of The Eightfold Path is called **Right Concentration**: appropriate meditation that progresses in the context of prolonged practice of all the aspects of The Eightfold Path and eventually leads

to progressively deeper levels of Samadhi that culminate in Nirvana.”

**Samana Dharma Describes  
the Stages of Buddhist Samadhi  
that Culminate in Nirvana**

474. “The first stage of Buddhist Samadhi is the intermittent experience of joyful, unitive consciousness, often in the context of peak experiences in meditation, and is linked to holy thoughts.

475. “The second stage of Buddhist Samadhi is characterized by less thoughts running through the mind and more of a wordless, sustained and joyful communion with the All, even in daily activities.

476. “The third stage of Buddhist Samadhi is characterized by a gradual withdrawal from human concerns and eventually from your incarnation itself.

477. Rather than being characterized by a conscious awareness of joy or bliss as are the first two stages, this stage is characterized by a peaceful calm of Silent Equanimity that is closer to simply Being than it is to Participating.

478. You become more of a detached Watcher than a Participating Doer, have less personal motives, thoughts, or even feelings.

479. Even so, there is still some awareness of being an incarnated Soul; but the individual dharma is so fused with the universal dharma in such a high degree of Unity that the sense of separation is very slight.

480. The third stage of Buddhist Samadhi may take many incarnations to attain.

481. Once attained, whether in human incarnation or in some sort of higher, ‘angelic’ incarnation in some heavenly realm, or while disembodied, the third stage is followed by Nirvana.

482. At that point, one is off the wheel of birth and death, never to incarnate again; the thirst for existence as an

individual Being is gone.

483. What it is replaced by, Nirvana, according to Buddha is not describable.”

484. Samana Dharma continued his discourse, saying: “I have a confession to make before going any further.

485. Although I have accurately described the Four Noble Truths, The Eightfold Path of Enlightenment, and The Stages of Samadhi that Culminate in Nirvana, I have done so in language that is a bit closer to Nasarean teachings, precisely because my long association with Beten-Jahlah and our many long conversations have convinced me that her understanding of certain things is actually superior to that of what, for lack of a better term, I will call ‘fundamentalist Buddhism’.

486. I will explain.

487. “Although my wording of the Buddhist teachings that I have given you is accurate, my ‘fundamentalist’ Buddhist brethren would no doubt scold me for softening our usual emphasis on the condemnation of physically incarnated life or even life in heavenly, angelic abodes.

488. Fundamentalist Buddhists strongly deny that an incarnation on a violent world such as this can be anything except ‘horrible suffering’; they also assert that even incarnations in heavenly abodes are pointless in that they simply delay the return to a completely egoless, completely no-self, completely lifeless, completely existence-less form of Nirvana that is, in their view, the only permanent relief from suffering in the realms of illusion and impermanence.”

489. Samana Dharma smiled at Beten-Jahlah and said, “Due to my contamination by Beten-Jahlah and her Nasarean ideas, I have come to believe that the universe that is the source of planetary life and heavenly realms of existence inhabited by Souls must have been created for a good purpose.

490. And though there certainly is suffering in the world, suffering itself can be an impetus to good things.

491. Unlike most of my Buddhist-monk brethren, I do not see this world as only an ‘Ocean of Sorrow’ or ‘Inescapable Suffering’; I see it more like the Nasareans do: as one level in the Cosmic School System.

492. I see plenty of suffering, yet I also see what Beten-Jahlah calls ‘Spiritual Evolution’.

493. I transcend the suffering around me *not by ceasing to exist as a Being* but by *interpreting the suffering in the context of Spiritual Evolution on The Spiral Ladder of Being*.

494. Unlike my fundamentalist brethren, I feel free to interpret The Four Noble Truths and The Eightfold Path of Enlightenment within the context of my own spiritual realizations.

495. For example, even though I fully understand that fundamentalist Buddhism *does not* believe in the Eternal Bliss as a Soul in Self-Awareness – believing it better to cease to exist as an individual, self-aware spiritual entity – I must be true to *what I have realized, experienced, intuited, and truly believe*.

496. I feel completely free to be a Buddhist with my own non-fundamentalist interpretations of some things, and I believe that is what Gotama would want me to do.

497. So, I have given you an accurate account of the main Buddhist doctrines but in a somewhat ‘sunnier’ manner than would my brethren!

498. “What I add to the Buddhist articulation of the levels of Samadhi is, simply put, another level that is even more transcendental than the Buddhist notion of Nirvana.

499. Based on my own realizations, after Buddha’s Nirvana level of Samadhi, there is a next level that I call **Bhakti Samadhi**.

500. I once gave up having to be an individual Self, entered Nirvana, and found my eternal existence as an individual Self handed back to me as a gift of Grace!

501. It turns out that the Megillah is the most accurate scripture and that it

is absolutely correct that ‘Love is the Highest Power.’

502. When I gave up being an individual Self, I realized that I still AM; that ‘Am’ is ‘Sat’ (Existence) and I experienced also that I could only be ‘realizing’ THAT because I AM CONSCIOUS OF MY AWARENESS, and, realizing myself as both Existence (Sat) and Consciousness (Chit), I blissfully realized BLISS (Ananda) is the most evolved, most powerful, most eternal, most real aspect of that which I AM.

503. I am Sat, Chit, and Ananda, and Ananda is the Divine Heart of Compassion that I call: Karuna.

504. Karuna is the Universal Love that is the Highest Bliss.

505. Divine Love is the ultimate power that trumps empty existence by filling it with the countless manifestations of Love.

506. Love is the Ultimate Nature of the All that I Am and You Are.

507. That is why Bhakti Yoga is the Heart of Yoga that, in the words of the greatest yogini – or yogi – that I have ever met, Beten-Jahlah, is *‘the motivational context in which we practice all of the other yogas.’*

508. “What I just said is not really in conflict with Buddha’s levels of Samadhi because, as I told you, he simply chose not to speculate on what sort of state of existence or non-existence might follow Nirvana.

509. That might be because he did not go beyond that point.

510. It is possible that he went way beyond most human beings in world history and yet did not reach that fourth level of Samadhi – what I am calling Bhakti Samadhi – that follows Nirvana Samadhi.

511. There is one piece of evidence that this might be the case.

512. That is the account of how he died.

513. It is said that he died after eating a rotten serving of pork that was placed in his begging bowl.

514. Evidently, though Buddha was opposed to killing animals for meat, if people put meat in his begging bowl, he would eat it.

515. Not only did that decision eventually kill his body, but it may have prevented him from fully entering the Highest Degree of Love Consciousness that is only had in the human form by those that eat no meat.

516. I am just sharing my own opinion.

517. Nobody needs to adopt my viewpoint unless they so choose.

518. "I will now culminate my discourse by sharing a teaching of Gotama Buddha on how the mind can be related to a garden.

519. I stated earlier that I felt this would be appropriate, as we are gathered now in a garden.

520. I will then describe what I call 'mental gardening'.

521. "Buddha said: 'The mind flits here and there, entertains one thing, then zips to another; it is difficult to train your mind to focus on what is most appropriate in a given moment.

522. Although difficult, set your mind to the task!

523. For, a mind that is trained to focus on what is appropriate in each given moment, that mind is like a well-tended garden, free of weeds.

524. Like a productive garden, that mind is a joy to behold!"

525. "Blessed are the words of Gotama Buddha.

526. Let us each consider that our mind is like a garden.

527. Let us practice mental gardening by pulling the weeds and planting good seeds!

528. Young Yahshua, do you understand what I mean by the term 'mental garden'?"

529. "Yes, venerable Samana, I believe I do!

530. For example, if I notice an ignoble thought, I can consider it to be like a weed in My mind.

531. I can pull it out!

532. Also, in the manner that the wind carries with it seeds good and bad to land upon the tilled soil of the garden, so do the winds of life bring to My mind both

good thoughts and bad.

533. Just as the farmer will seek to prevent bad seeds from entering his soil and, if he notices that they have taken root, will pull them while small, so are we well-advised to do likewise with the soil of our mind.

534. We should make an effort to avoid the entry of bad seed into our garden mind, and when we do notice that a mental weed has taken root, pull it while small before it spreads and takes over the garden!

535. But a garden is not only about discouraging the entry and rooting of weed seeds, it also is about encouraging the planting and development of the intended seeds.

536. We do that by feeding and watering the seeds.

537. Likewise in the garden of our mind: we should not only pull out the weed-thoughts, starting with the most poisonous ones, but should encourage the planting and growth of positive thoughts.

538. We do that, as both Beten-Jahlah in her Yoga Sutras, and you, venerable Samana, in your description of The Eightfold Path of Gotama Buddha, make clear: by yoga disciplines such as the Yamas and Niyamas.

539. In the garden where we seven now sit in circle, tools are used.

540. In the garden of our mind, the tools are the Yamas and Niyamas and related spiritual practices.

541. Lately, I have been practicing a form of meditation taught to Me by my father, Joseph.

542. He has taught Me many forms of meditation; I share the following one because it relates directly to the topic at hand.

543. It is called 'Gatekeeper Practice'.

544. For the duration of that practice, consider that your mind is a holy palace, and you are the guard at the door.

545. When an inappropriate thought seeks entry to the palace, send it away.

546. Likewise, when you notice that a previously admitted 'guest' – a thought or belief or opinion – has become unruly or been revealed to be an unpleasant or

harmful guest, send it away!”

547. Samana Dharma smiled and said, “Well said, young Yahshua!

548. You may be young in body, but not in spiritual wisdom!

549. Some Buddhists – including the one you are looking at – practice a form of meditation quite similar to Gatekeeper Practice.

550. We call it ‘Mindfulness Meditation’.

551. It is simply the practice of watching the thoughts and all other activities of the mind and noticing, number one, that you are not the thoughts, you are the Watcher of the thoughts, then pay attention to what motivates the thoughts and feelings you experience, and continuously monitor which thoughts are beneficial to you and others, and encourage them.

552. It would not be appropriate, not ‘mindful’, to encourage those thoughts and mental states that are harmful to yourself and others.”

### **Samana Dharma tells His Joke-Story**

553. Samana Dharma concluded his remarks by telling the following joke-story.

554. He said, Beten-Jahlah has been teaching me to include humor in my lectures.

555. She suggested that you all would enjoy the joke that I told to her and Yogi Samadhi on our journey here.”

556. Yogi Samadhi jokingly intervened, saying: “What?

557. She chose your joke over my fart joke?”

558. Everyone laughed, then Samana Dharma told his joke-story.

559. Samana Dharma said: “Behold, one morning two Buddhist monks were walking in the countryside, begging alms.

560. They came to a shallow, muddy creek that blocked the path.

561. Lo: Standing before the muddy creek was a young woman.

562. She was afraid to cross the muddy creek.

563. One of the two monks crossed the muddy creek without looking at the woman.

564. But the other monk, seeing the woman’s predicament, picked her up and carried her across the creek.

565. He put her down on dry ground and then continued walking with the other monk.

566. 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!’

567. That monk continued to scold the other throughout the day and into the evening.

568. Finally, the scolded monk spoke, saying, ‘Brother, I quit carrying the woman this morning.

569. You, though, are still carrying her!”

570. Everyone laughed at the true story.

571. It was good to know that Samana Dharma was the monk in the story that had been berated for lifting the woman and helping her cross the muddy creek.

572. Yahshua asked him, “May I tell that story to others?”

573. Samana Dharma smiled and replied, “I would be honored, young Yahshua.”

### **Yogi Samadhi Speaks Next and Announces a Change to His Name**

574. Yogi Samadhi spoke next.

575. He said, “As with many Buddhists, it is becoming common amongst Hindu yogis to consider Prakriti – Nature – to be ‘bad’ or ‘evil’ in relation to Spirit, which is considered good.

576. As Beten-Jahlah teaches, Nature is not ‘bad’ or ‘evil’ in relation to Spirit; rather, ‘Nature’ is the Cosmic School System for the training of souls.

577. Calling nature ‘bad’ is like calling the entry level of a Yoga School ‘bad’.

578. Nature was designed by the Creator to be the field of activity by which souls learn Love and Wisdom so as to advance on the Spiral Ladder of Being.

579. Prakriti – Mother Nature – is the context in which Wisdom grows Love in

the eternal and infinite Universal Garden.

580. “With the encouragement of Beten-Jahlah, I have focused more and more on Bhakti Yoga – the Yoga of Love and Devotion.

581. Today, in this love-filled garden, I spontaneously feel called to add to my name: As of now, my name is *Bhakti-Samadhi*.

582. Although some Buddhist and Hindu monks believe that a return to the void and the giving-up of being a personality is the ultimate form of Samadhi, I disagree, as does my Buddhist friend, Samana Dharma.

583. As Beten-Jahlah teaches – and she teaches what *The Holy Megillah* teaches – the purpose of existence – Yah/Being – is to make Love.

584. Love is the Supreme Archetype to which all others, even Wisdom, ‘bend the knee’ in humble worship.

585. My new chosen name – ‘Bhakti-Samadhi’ – is my affirmation that the highest form of Samadhi is not the return to the void, but is Devotional Samadhi, the blissful worship, service, and absorption in Divine Love.

586. “Beten-Jahlah introduced me to a Hindu Bhakti Yogi named Narada.

587. My sharing today will be to recite a teaching of his on Bhakti that I have set to memory.

588. If my sharing in this garden does not seem obviously linked to ‘gardening’, please understand that it is, indeed, linked to ‘spiritual gardening’.

589. It is my contention that the number one tool in the yogic ‘tool shed’ is that of Bhakti Yoga.

590. Here now is my recitation of one of Yogi Narada’s teachings on Bhakti.

**Yogi Bhakti-Samadhi Shares  
Seven Precepts of Yogi Narada  
on Bhakti Yoga**

591. 1) “The Highest Truth is that Love is the Highest Power and the fundamental reality of all that IS.

592. 2) All yoga practices are best practiced in the motivational context of Bhakti Yoga.

593. 3) The fundamental fact of your Being is Love; thus, the wisest yogis are Bhakti Yogis.

594. 4) Bhakti Yogis have the best mantras, the best philosophy, the best yoga practice, the most Bliss, and the highest realizations; the reason: the ultimate nature of the universe is what they expected: LOVE; thus, they are in harmony with reality.

595. 5) A teacher of Bhakti Yoga that preaches these precepts is your best friend or is amongst your best friends, and should be treated as such.

596. 6) When a Self gives up its attachment to being a Self and then realizes it is nevertheless a Self, Divine Grace can finally be realized.

597. 7) A Bhakti Yogi does not skip a holistic spiritual practice; rather, he or she makes Bhakti the center of their holistic Sadhana; I call this practice *Bhakti Sadhana*.”

598. The next to speak was Wizardess Mazzaroth, the recently widowed mother of Beten-Jahlah.

599. She said, “My beloved husband, *Yoray the Wizard*, wrote a song called ‘I am a Spiritual Garden’.

600. I will sing it for you.”

601. Mazzaroth, in a voice very sweet but also resonating with the wisdom of her years as a human woman, sang the following words written by her deceased husband, *Yoray the Wizard*.

**Mazzaroth Sings a Song Written by  
Her Deceased Husband, Yoray. Titled:  
‘I am a Spiritual Garden’**

602. ‘I am a garden,  
a garden of delight;  
I am a garden,  
a garden of delight;

I am a spiritual garden;  
I am a spiritual garden.

603. 'Before I harvest delight,  
I must work the soil;  
before I harvest delight,  
I must work the soil;  
I am a spiritual garden;  
I am a spiritual garden.

604. 'Oh, Jah-Jah,  
my soul is your soil;  
Oh, Jah-Jah,  
my soul is your soil;  
I am a spiritual garden;  
I am a spiritual garden.

605. 'Oh, Jah-Jah,  
help me work the soil;  
Oh, Jah-Jah,  
help me work the soil;  
For my soul is your soil;  
for my soul is your soil.

606. 'I am a spiritual garden;  
I am a spiritual garden;  
I am a spiritual garden;  
I am a spiritual garden;  
For my soul is your soil;  
For my soul is your soil.

607. 'Help me, Jah-Jah,  
Help me pull mental weeds;  
Help me, Jah-Jah,  
Help me pull mental weeds;  
For my soul is your soil;  
For my soul is your soil.

608. 'Help me, Jah-Jah,  
Help me plant good seeds;  
Help me, Jah-Jah,  
Help me plant good seeds;  
For my soul is your soil;  
For my soul is your soil.

609. 'I am a spiritual garden;  
The Spiral Ladder of Being;  
I am a spiritual garden;  
The Spiral Ladder of Being;  
For my soul is your soil;  
For my soul is your soil.

610. 'In me you will harvest,  
will harvest white light;  
In me you will harvest,  
will harvest white light;  
For my soul is your soil;  
And will be your delight!

611. 'In me you will harvest,  
will harvest white light;  
In me you will harvest,  
will harvest white light;  
For my soul is your soil;  
And will be your delight!'

### Yahshua Leads The Wizards in a Game of Tag!

612. The next to speak was the holy, yet very playful, child Yahshua.

613. Yahshua said, "We have heard wise words today, many of them on 'Spiritual Gardening'.

614. The Mother Ovum was created for learning, work, and play.

615. Look around this beautiful garden in which we sit, and you are witness of the obvious evidence of much work.

616. My mother, Mary, and father, Joseph, are Master Gardeners, and, believe Me, they have often enlisted Me to help pull weeds!

617. So, we see the evidence of great work around us, and our ears have been filled with the spoken evidence of great learning.

618. Thus, I suggest that we now Play!"

619. Yahshua suggested that we play a game of 'You are THAT!'

620. After so much sitting and listening, this game of tag was appropriate.

621. And what He said is true: the Megillah teaches that the Mother Ovum is for learning, work, and *play*.

622. And don't forget: Yahshua was a child and not beyond enjoying a fun game of tag!

623. Nor were the elders amongst us without the ability to enjoy playfulness.

624. And that is very appropriate of wizardly yogis.

625. May you, too, dear reader, remain always appropriately playful!

626. After playing Yahshua's game of tag, we all again sat in a circle.

627. The stretching had done us good!

628. I, Joseph, provided the last presentation; I spoke on the topic of: *The Word 'Appropriate' in the Context of Terrestrial and Cosmic Gardening.*

629. I will provide a brief summary of my remarks.

630. In most things in life – and gardening, both terrestrial and cosmic, is no exception – the concept of *appropriateness* is key.

631. Not only is that true in the Nasorean martial art called Zahyen, but even in very mundane things: going 'poop' is not a 'bad' thing, but depending on the *appropriateness* of where you do it, it can be a bad thing."

632. After everyone laughed, Mary, with playful humor in her voice, said to me: "Joseph, do you really think that it was *appropriate* to use that example to make your point?

633. Perhaps you could have exercised a trait that is a key element in *appropriateness*: Discretion."

634. I quickly shifted gears: "My point is that in most things in life – and gardening, both terrestrial and cosmic, is no exception – the concept of *appropriateness* is key.

635. For example, our karma – as individuals and collectively as the human species – is intimately related to the concept of *appropriateness*.

636. In 'Spiritual Gardening' what is appropriate for the typical child is not the same as what will be appropriate for an advanced yogi, or for what will be appropriate for that same child when he is twenty-two.

637. In terrestrial gardening, in a dry climate it is appropriate to do things to promote additional water retention in the garden soil, in a wet climate that may not be appropriate.

638. In human playful banter, it may be appropriate to crack a somewhat inappropriate joke when among intimate friends; the same joke might be a bit – or more than a bit – inappropriate amongst

strangers or other persons."

639. I smiled at Mary, and she counter-jousted with the following response: "Emphasis on *somewhat*."

640. Giving her that point, I said: "Here is a contemplative meditation for us each to do right now: contemplate the concept of Spiritual Evolution in the context of Spiritual Gardening and in the context of the word *appropriate*."

641. After an appropriate period of contemplative meditation, I (Joseph) concluded my remarks by reading the following excerpt from *The Proclamation of Isaiah*, a section of *The Holy Megillah* that has much to do with the word 'appropriate':

*'For every good thing, there is a season.*

642. *Yea, there is a proper time for everything under the Sun.*

643. *'A time to be born, and a time to die.*

644. *A time to follow, and a time to lead.*

645. *A time to learn, and a time to teach.*

646. *A time to eat, and a time to feed.*

647. *'A time to plant, and a time to harvest.*

648. *A time to search, and a time to find.*

649. *A time to laugh, and a time to cry.*

650. *A time to build, and a time to tear down.*

651. *'A time to march, and a time to dance.*

652. *A time to conceal, and a time to reveal.*

653. *A time to be silent, and a time to speak.*

654. *A time to wage war, and a time to make peace.*

655. *'A time to retreat, and a time to charge.*

656. *A time for caution, and a time to be bold.*

657. *A time for guarding, and a time for freeing.'*

658. "Blessed are those words of Isaiah from *The Holy Megillah*.

659. Let that excerpt from Holy Isaiah be a lesson in Zahyen, as well as a lesson to be applied in both Terrestrial Gardening and Spiritual Gardening.

660. I end appropriately: 'As you sow, so shall you reap!'"

661. Now follows an ending comment by Sarah-Jahleel, Authorized Scribe of the Lord and Lady, added after the death and ascension of Joseph at the request of the venerable Negohah haShekinah.

662. Negohah wishes it to be known that, in her words: "When Joseph takes his incarnation as the presiding soul of a star, behold: Mother Mary will be the air to his fire.

663. Yea, she will be with him!"



## Chapter One Hundred Two



### ISPAKLARIA: The Mirror of Negohah haShekinah Featuring Her *Seven Sutras of the Elders on Qashab* and Her Sharing of *A Story About the Childhood of Gilgalah*

1. I, Orah, was assigned by Yahshua, when He appeared to me after the crucifixion, the special work of being the personal assistant of Negohah haShekinah, and to study the intuitive arts under her guidance.
2. I assisted her with the manuscript at hand by writing down the words that follow as she spoke them.
3. This manuscript, *Ispaklaria – the Mirror* – includes her description of the Nasarean Oracle called *Qashab!*
4. It also includes her telling of a story about the Childhood of Gilgalah that is related to her creation of the *Qashab Deck*.
5. Here end my words and now begin the words of Negohah haShekinah.

#### Negohah on Mirrors to Aid Awareness of the Inner Reflections of our Hearts and Minds

6. I, Negohah, am a mirror and am also a maker of mirrors.
7. I have long earned my daily bread by making mirrors for use in Nasarean White Magic, even as Pehri the Maggid makes staffs.
8. The mirror of glass is but a reflection of the mirror within.
9. Each of us is a mirror.
10. The mirrors I make are reflectors to aid inner reflection.
11. The mirrors I make are simply tools to bring to our awareness the inner reflections of our hearts and minds.
12. I carry a mirror so that each day I can gaze into my own eyes and observe the changes of my face.
13. For, not every day are we near a body of water to use as a mirror.
14. Our eyes and face reveal much about

our physical, emotional, and spiritual health and well-being.

15. As a healer, I can look into your eyes and inform you of what I see.

16. But to self-heal, I use a mirror to study my own eyes and face.

17. I also use the mirror to study parts of my body, especially parts that I cannot otherwise observe.

18. With a body-sized mirror like the one that I made for the Mother Temple in Alexandria some years ago, one may stand nude and see oneself in total; this is done in private, and not for vanity but for self-observation.

19. For example, one can see the evidence if one is growing excessively fat and, if so, pledge to alter his or her diet accordingly.

20. Whether the extremely rare and expensive variety made of glass like I have made to support myself, or the moderately-priced mirrors made of shiny metal, or a pond of reflective water, mirrors are a valuable tool for self-diagnosis via self-observation of eyes and face and body over the course of our lifespan so that we note, and sometimes respond to, changes.

21. Not only do Nasarean Wizards use this ‘Nasarean Mirror Practice’ to reveal much about the results of our physical, mental, emotional, and spiritual life-experiences and practices, we also use what we call ‘Magic Mirrors’ – any reflective surface – for scrying.

22. Whatever reflective surface we use, we call it our *speculum*.

23. A ‘speculum’ in the context of the Intuitive Arts refers to the object that we focus on that has a reflective surface.

24. Shiny metal, a pond of water, the rare glass mirrors that I make – only if we use

them for oracular scrying are they then being used as a 'speculum'.

25. Here follows my definition of the word 'scry'<sup>1</sup> as it relates to the Nasarean Oracular Tradition.

26. To 'scry' is to use certain items – especially 'reflective items' such as mirrors or a pond but also other shiny, meditative objects, such as the Full Moon or a campfire or a candle flame – for oracular *gazing*.

27. On clear nights when the moon is full, I use the moon to scry; on other nights I often use a mirror.

28. Though the moon is not the sort of mirror in which we can see our own eyes reflected, it is a mirror of a sort useful for inner scrying.

29. Always remember: outer mirrors, whether reflective water, shiny metal, expensive glass or the full moon, are only as helpful as they are able to aid your Inner Self-Reflection.

30. While there are many Nasarean oracles and many ways to scry, I am most noted for my use of Oracular Mirrors and the Full Moon for scrying.

31. The other oracle that I am most associated with is the Nasarean Oracular Card Deck called *Qashab!*<sup>2</sup>

32. Because I know that Orah and others will also be writing on various methods related to the Nasarean Oracular Tradition, I will keep my remarks to the two methods that I most use: Oracular Mirrors, which I described above, and the Qashab Deck

that I am about to describe.

33. The Qashab deck is neither 'shiny' nor literally 'reflective', but it does aid 'spiritual discernment', as should be the case with anything one employs in oracular fashion.

34. What is an 'oracle'?

35. The Greeks and others have their own definitions; my definition is as follows.

36. The word itself means: 'A *Divine Announcement*'.

37. An oracle is a person, place, or thing that gives divine messages.

38. In the case of a person, anyone might give you a divine message, but a person known as an 'oracle' is a Divine Prophet or a Gifted Psychic or a Spiritual Intuitive that is known to have a special oracular gift.

39. Not everyone in those categories – a Divine Prophet, Divine Psychic, or Spiritual Intuitive – is also an 'oracle'; they may be gifted and helpful, but are only also an 'oracle' if they are a source of divine messages.

40. I said that an oracle can be a person, place, or thing.

41. Some examples of a 'place' would be a sacred forest or a holy mount or a wishing-well where there is a known history of revelatory messages from the Divine.

42. Of the list of three varieties of oracles – person, place, or thing – the third category is the most common: a 'thing'.

43. Examples of that category include such things as crystal balls, magic mirrors, or the very item that is the next topic of this scroll: the Qashab Deck.

<sup>1</sup> 'Scry' is an old French-to-English word that was used in western magical traditions – and is still used by modern 'green magic' practitioners – for the sort of oracular *gazing-at-shiny-objects* practices that are being described by Negohah. Modern practitioners typically also apply the word 'scry' for the oracular gazing at crystals (such as crystal balls) and candles – since they are also 'shiny' – and Negohah's forthcoming example of the Full Moon would seem to fall into the 'shiny' category. A less obsolete word that is related to 'scry' is 'descry' which also means 'discern' but does not have the magical, oracular implication. For example, one might send a normal spy to 'descry' the movements of an opposing army. In the context of a means to 'discern' by 'oracular methods', 'scry' is the only English word that also captures the magical connotation.

<sup>2</sup> Ancient Hebrew does not have an exclamation mark. However, when it is clear that a word or sentence in Hebrew is being used in an exclamatory sense where, in English, we would use an exclamation mark, translators insert it. Because the word *Qashab* is extremely declarative – the equivalent of shouting in English the term 'watch out!' – I often add the exclamation mark. But in cases where adding the exclamation mark gets in the way – for example, the term Qashab Deck – I do not use it.

44. Truly, I have been blessed with a Sacred Assignment: I am the one chosen to describe the Nasarean oracle called *Qashab!* for inclusion in *The Holy Megillah: Nasarean Bible of The Essene Way*.

45. Wow!

46. What an honor for a simple country-girl!

47. Well, I did have the advantage of personally knowing the originator of *Qashab!*

48. Her name was Gilgalah – for this was before she ascended to become the Archangel Gilgal'el of the Branch of Eternal Life – and I will introduce *Qashab!* by sharing a story about her that, in the opinion of this country-girl, will make an appropriate addition to this section of *The Holy Megillah*.

49. It is appropriate to tell the story here, because, this is the story of how Gilgalah became a young student of the oracular tradition.

**The Story of Negohah about Gilgalah:  
The Precocious Child Gilgalah,  
a Cute Deer, a Wise Tree,  
and the Alef Gahwenjahman  
Become Friends in Old Eden**

50. Now, I predict that the reader may wonder how a 'Spring Chick' like me could have possibly known Gilgalah, since she lived back in the era of Old Eden.

51. It is true that I look younger than my years – a result of yoga, walking, and a vegetarian diet with plenty of hemp seed – but I don't look *thousands* of years younger; the answer to the riddle, of course, is *reincarnation*.

52. I lived an incarnation in Old Eden, but not as a human.

53. I was born as a deer in ancient Eden.

54. On a particular day, I was grazing beneath a tree in a meadow when I realized that I was being surrounded by a group of Cainite hunters; they were slowly sneaking up in the brush.

55. Within my mind, I shouted: 'I wish I could sprout wings and fly!'

56. Again within my mind, I heard a voice, but this time it was not my own: it was the tree beneath which I grazed!

57. Telepathically, he replied to my wish to sprout wings by saying, 'What is stopping you from doing exactly what you just wished?'

58. Telepathically, I replied, but he did not quite hear me; so, he said: 'For me to hear you, you must think stronger!'

59. I then intentionally focused my communication to the tree and inwardly screamed the words: 'Is that possible?'

60. The tree – who I shall henceforth refer to by his name: *Thoth* (yes, *that* Thoth) – replied: 'Now you are telepathically *screaming*; ease up the intensity of your thought just a bit but not too much.'

61. I tried doing that and got it just right; he said: 'That is just the right amount of thought-strength-intensity for a close-range telepathic conversation!'

62. He then answered the question I had asked: 'I honestly believe all things are possible!'

63. I would explain the mathematical and philosophical facts that have led me to that conclusion but right now is not the appropriate time; those hunters would have killed you before I finished.'

64. Although I, even in the form of a deer, did very much enjoy long, philosophical discussions – especially those that include a dose of esoteric mathematics – I also greatly appreciated the word 'appropriate'.

65. Appropriately, I admitted the truth: 'I just am not ready to believe that I can sprout wings!'

66. But if you, Dear Tree, really believe that *you* can sprout wings and fly me away from the hunters, I feel that it would be *very appropriate* for you to *hurry!*'

67. I then wished as strongly as a hundred lightning bolts squared to the tenth power for his success!

68. Fortunately, not only was the tree fully capable of sprouting wings, but evidently agreed that it was appropriate to hurry!

69. Lo: the next thing I knew, the tree had taken on what I later learned was his typical form – that of a very large Phoenix

Bird – and swept me off my feet onto his back and flew upward beyond the range of the hunters' arrows.

70. And just in time: as we flew upward twelve arrows hit the ground where I had just been!

71. Now that I have very dramatically – and I think that was *appropriate* given the circumstances – described my close escape from the hunters, I will take a moment – perhaps a few moments depending on how you calculate the duration of a 'moment' – to admit that the mathematical phrase I used to describe my internal concentration on the belief that the telepathic tree would, indeed, sprout wings – I referred to the strength of that concentration as being that of 'a hundred lightning bolts squared to the tenth power' – is a *dramatic exaggeration*.

72. It is *figuratively* true in that it dramatically implies 'a real big amount', but not *literally* true.

73. By that I mean this: '100 squared' means multiplying 100 by 100, which is  $100 \times 100 = 10,000$ ; then, to 'raise the 10,000 to the tenth power' means to multiply that 10,000 *ten consecutive times*:  $10,000 \times 10,000 \times 10,000 \times 10,000 \times 10,000 \times 10,000 \times 10,000 \times 10,000 \times 10,000 \times 10,000$  which, as you can imagine, results in such a large number of lightning bolts that, were I really to have concentrated *that* hard, it would surely have resulted in extreme damage to something, quite likely including my brain, perhaps even including the entire planet!

74. I will also admit that a more efficient mathematical expression for a 'hundred squared to the tenth power' would be to simply say '100 to the 20th power' (a simpler operation that results in the same final number); however, that simpler statement does not have, in my opinion, quite the dramatic flair as the statement I chose.

75. Having appropriately confessed that I have long had a dramatic flair, back to our story!

76. Flying through the sky on the back of the giant Phoenix, I inwardly shouted

'Thanks!'

77. The tree-turned-bird then communicated that he was Thoth of Madhebah, visiting our planet on a mission of mercy, and that his normal form was that of a Phoenix.

78. He explained that, sometimes when doing a long session of meditation, he liked to take the form of a tree.

79. One can understand how that might be nice.

80. He sat me down in a safe spot near a settlement of Alefim, saying: 'If you need me I will be meditating in the form of a tree in that same meadow for the next month or so.'

81. So, I will now explain how I met Gilgalah.

82. I first met Gilgalah the following week after my rescue from the hunters.

83. I returned to graze in the meadow where I had first met Thoth – which was not very far from the Nasarean encampment where the then-child Gilgalah lived – and found that he was still meditating in the form of a tree.

84. Also there that day, sitting beneath the branches of Thoth as she drew images in the dirt with a stick, was the extremely precocious child, Gilgalah.

85. She had such 'friendly vibes' that I decided not to hide from her.

86. I showed myself, but made no attempt to communicate telepathically; I just grazed and watched her.

87. As I watched the child get up and move from plant to plant, from stone to stone, carefully pondering each object that she studied, I realized that this child was *precocious*.

88. Being precocious is not a bad thing: it means being *very advanced* for your age.

89. In the *Book of Mattanah: Nasarean Genesis*, the following description of the mature Wizardess Gilgalah is given; in it are given plenty of hints in regard to the sort of interests to which she applied her childhood precociousness.

90. We read:

*'The fourth child of Abdiel and Ishshah, a daughter named Gilgalah, after ascending*

to Elkush, became the Angel of Eternal Life for our world.

91. 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.

92. And that wheel is Ha Ophan ha Gilgal, which means The Revolving Wheel.

93. Yea, this is the wheel of times, seasons, and cycles.

94. 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.

95. 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.

96. Yea, and she created the Nasarean deck of cards called 'Qashab!', which deck is used for Yihud im Chayeh Olam, which is Union with Eternal Life.'

97. In that excerpt from the Megillah, it is evident that the oracular tradition was a chief interest of Gilgalah.

98. In fact, the day I met her, just prior to her striking up a telepathic conversation with me – I told you she was *precocious* – she was working on her first set of what eventually would become *Qashab!* Cards.

99. I had been watching her closely, thinking about her precociousness – perhaps thinking a bit too loudly – when she said to me, telepathically, 'You have been watching me intensely; I believe you can hear my loudest thoughts, and I heard you think of me as being *precocious*.

100. I have never had that experience before with anyone, human or animal; you, cute deer, must be *precocious!*'

101. I replied, 'Well, to tell the truth, my deer-body may be young, but I am what gets referred to as an "old soul".'

102. You, though in the body of a little girl, are likely a rather "old soul" yourself!

103. She replied, 'Little good that is doing me with this project at hand; I want to illustrate these leaves and use them in an oracular method I have conceived; but the leaves break too easily.

104. I intuit here and now, that you, good deer, know exactly who can best help me with this project.'

105. Now, as soon as she said that, the image of an Alef that I had met near where Thoth had set me down after the rescue, came to mind, and I felt that he was the one that I was meant to mention would help her.

106. I inwardly spoke his name and Gilgalah said: 'Please take me to meet him!'

107. That very day, I did.

108. The abode of Gahwenjahman was not extremely far away.

109. But even before we walked much of the distance, there he was, walking on the same trail, walking toward us.

110. Knowing that I could understand his spoken words but could only reply by thought, he said out loud: 'I felt Thoth call me to his meadow; I think he wants me to meet the two of you!'

111. He said that I would meet on the trail the two most precocious little girls he ever met!

112. Clearly, he meant the two of you; your precociousness is evident in your eyes!'

113. I replied telepathically: 'Gahwenjahman, even an old soul like me is, indeed, "a precocious little girl" when compared to two souls as old as you and Thoth!'

114. Gahwenjahman laughed!

115. I introduced Gilgalah and said: 'She wants help on an art project of sorts.'

116. You came to mind – quite literally – as the one that I felt could best help her.

117. Thoth was obviously listening in at the time, rather than meditating as he claims!'

118. Just then, in all three of our minds – Gilgalah, Gahwenjahman, and myself – we all heard Thoth declare: 'It is precisely because I am meditating that I hear you even from this distance!'

119. I request the pleasure of the company of the three of you!'

120. Soon, the three of us – the human girl (Gilgalah), the cute deer (that's me!), and the wise Alef [Elf], Gahwenjahman – sat

beneath the branches of Thoth.

121. After exchanging greetings and some fun talk, we got down to business.

122. Twelve-year old Gilgalah, as one wise artist and philosopher to another, said to Gahwenjahman: 'I have been studying oracular teachings with Auriel and Rachamah and others; I have come up with one of my own – an oracle – but am having difficulty with one thing: finding the right material to use for the stack of illustrations that the oracle is based on.'

123. She explained the idea of the oracle that went on to be called *Qashab!* and Gahwenjahman listened, attentively, occasionally asking related questions.

124. Finally, he said: 'An easy first version would be for some way-too-fat but otherwise quite awesome tree to drop a few pounds by dropping us a branch that we can use to cut thin slices on which to illustrate your various proposed Symbols of Contemplation.'

125. At that moment, a branch crashed down on the other side of the tree and a voice spoke in all of our heads; Thoth joked: 'Any more fat jokes and the next branch that falls will be much closer to where Gahwenjahman is sitting!'

126. Everyone laughed good-naturedly, and Gahwenjahman said to Gilgalah: 'Besides the wooden version, which will be too cumbersome for easy carrying but will be a beautiful work of art, you and I will together create a lighter, thinner, easy-to-carry version of the stack of oracular illustrations.'

127. Starting tomorrow, we will begin to experiment with various forms of a type of parchment that I recently developed that is thicker than the variety on which The Holy Megillah is written.

128. You will be involved in the alchemy of creating just the right material for your idea of 'stacked illustrations'.

129. I like your idea of what you have named, 'the Spread'.

130. In truth, I liked all of the ideas that you explained.

131. Indeed, I would say that you are beyond simply being a precocious child; it is more accurate to refer to you as a brilliant Wizardess!

132. Thoth again spoke to us all telepathically, saying, 'Since, as Gahwenjahman pointed out, I could use some exercise so as to lose a few pounds and am now done meditating, I will return to my Phoenix form and provide the daily ride for Gilgalah from the Nasarean encampment to the Alef settlement where Gahwenjahman does his work.'

133. And from that experimentation, Gilgalah not only developed the deck of oracular cards called *Qashab!*, but also began an apprenticeship – and deep friendship – with both Gahwenjahman and Thoth, a friendship that also included a fourth key member: a very cute deer!

134. Having shared the story of the ancient origin of the first *Qashab Deck*, I return our focus to this modern era of my current incarnation as Negohah – the form of a very old human lady that loves a good joke and, I hasten to add, is still considered cute by at least one wizardly, hemp-seed-eating old man – and describe how you, dear reader, may use that ancient *Qashab Deck* to advance the cause of goodness in your own life, and in the lives of others.

135. And I hope that you all noticed the fact that, though it may have taken a number of incarnations, I finally, toward the end of this current lifetime, realized that, *of course I can sprout wings and fly!*

136. Why it took me so long to simply believe that, I truly don't know!

137. I will share the information about the *Qashab Deck* – my thanks to my trusted and much appreciated helper, Orah, for writing down my words – but first will pause to munch a handful of hemp seeds!

138. Have you yet tried them?

***Seven Sutras of the Elders on Qashab!*  
**Articulated by Negohah haShekinah****

139. Here follows a basic outline of the Nasarean oracle called *Qashab!*

**Sutra One: The Definition of Qashab!**

140. **Sutra One:** *Qashab*,<sup>3</sup> as a Nasarean sectarian term for our deck of oracle cards, means ‘Listen With Great Attention in Present Moment Awareness’.

141. In essence, it means: ‘Pay Close Attention!’

**Sutra Two:  
The Number of Cards in the Deck**

142. **Sutra Two:** The total number of cards in the Qashab Deck is one hundred.

143. That total number is made up of seven categories of cards; those categories are described in Sutra Three.

**Sutra Three: The Different  
Categories of Cards in the Deck**

144. **Sutra Three:** The one hundred cards are divided into seven categories, each a different ‘stack’ in a ‘spread’; those seven categories are as follows:

**Card Category One:** Fourteen Cards that correlate with the Fourteen Primary Yogas of Essene Yoga, each of which is related to one of the Seven Branch Forces or Seven Root Forces of the symbolic Essene Tree of Life; on each card a Symbol of Contemplation is given; these are the same symbols given by Yahshua in His Sermon on Contemplative Symbols in the Megillah; these symbols originated with Gilgalah;

**Card Category Two:** Seven Cards that relate to the Seven Primary Pairings of Branches and Roots that form the Seven Primary ‘Sefirot’ known in Sanskrit as ‘Chakras’;

**Card Category Three:** Seven Cards that

each correlate with one of the seven aspects of The Sevenfold Peace;

**Card Category Four:** Twelve Cards that correlate with The Twelve Constellations that are The Twelve Doors into Habitable Star-Systems of The Milky Way Galaxy; that Galaxy is called by Nasareans: ‘Our Shared Star-Family Group Spiral Galaxy of Countless Constellations’ and relates to what Nasareans call ‘Star Science’ or ‘Nasarean Astrology’; each of these twelve cards is adorned by a Hebrew Letter and by the symbol of the Constellation Sign that each card represents; those letters and their related constellations are given in the Nasarean Book of Genesis;<sup>4</sup>

**Card Category Five:** There are ten cards that specifically represent Nasarean Numerology and Sacred Geometry: the first nine cards of those ten (those nine bring us to forty-nine cards of the total one hundred) each represents one of the first nine numbers and their correlated geometries and meanings described in ‘The Eighth Teaching of Thoth’ given in the third Nasarean Emerald Tablet Scroll in the Megillah; the tenth card (the fiftieth thus far revealed of the total one hundred cards) is called the ‘Jubilee Card’; the Jubilee Card represents the idea of ‘ten’ and is related to the nine cards just described but is differentiated because it represents the ending of one significant cycle and the beginning of the next repeating-but-on-a-higher-scale-of-power cycle that is again based on those same nine numbers that are now raised to a higher power; this geometry is that of the Decad, well symbolized as a completed Tetractys that is the ascending doorway into the next Tetractys; the Jubilee Card also symbolizes forgiveness and transcendence of previous karmic lessons and circumstances and the

<sup>3</sup> Literally, ‘Qashab’ means ‘Prick Up’ (your ears) and implies ‘Listen Attentively’. In old English, the word ‘Qashab’ has often been translated as ‘Hearken!’ As a name on the deck of *Qashab!* cards that we offer – a deck based on the information in this chapter of the Megillah – I do add the exclamation mark.

<sup>4</sup> This information is given in Chapter Six of Nasarean Genesis in *The Holy Megillah: Nasarean Bible of The Essene Way*.

subsequent ascension to the next level of the Ascending Spiral;

**Card Category Six:** There are twenty-five cards that each represent one of Twenty-Five Examples of Positive Human Qualities or Positive Personality Traits; these twenty-five examples are not a complete list of all such qualities, but are a good set to consider and you are invited to consider additional ones (this deck would be too thick if it tried to list all such qualities and traits); these twenty-five positive traits are listed in Sutra Four;

**Card Category Seven:** There are twenty-five cards that each represent one of Twenty-Five Examples of Negative Human Qualities or Negative Personality Traits; these twenty-five are not a complete list of all such qualities, but are a good set to consider and you are invited to consider additional ones (this deck would be too thick if it tried to list all such qualities and traits); these twenty-five negative traits are listed in Sutra Five.

**Sutra Four: Twenty-Five Examples of Positive Human Qualities or Personality Traits**

145. Using all of the teachings of the Nasarean Religion of the Essene Way, a Nasarean cultivates within himself/herself the following Twenty-Five Positive Human Qualities or Personality Traits and assists others to do likewise; each of these twenty-five is represented by a card:

- 1) Youthful Inspiration Sincerely Seeking Wise Advice and Appropriate Training;
- 2) Diligent Studentship;
- 3) Initiated Yogi: Persistent Walker of the Path with Focused Attention;
- 4) Courageous Loyal Friendship within The Circle of Trust;
- 5) Trusted Nonviolent Warrior within The Circle of Trust;
- 6) Active Merciful Kindness;
- 7) Wise Yoga Teacher;
- 8) Purified Altruistic Motives;

- 9) Wizard and Wizardess: Male Wise Sage with Female Wise Sage;
- 10) Non-egotistical Philanthropy;
- 11) Vibrational Healer: Herb Master with Good Vibes;
- 12) Wizardly Lion Jester;
- 13) Successful Elderly Wizard/Wizardess: Master Archivist, Librarian, Earned Leadership within The Circle of Trust;
- 14) Working with Alefim and Creatures of Old Eden;
- 15) Peaceful Retirement with a Harvest of Plenty;
- 16) Good Karma and Positive Reflections;
- 17) Peaceful Dreams in Relaxation;
- 18) Graduation and Positive Transition;
- 19) Nod of Wisdom to Love;
- 20) Positive Thoughts and Feelings;
- 21) Profound Appreciation;
- 22) The Choice to Jump Back Into Action to Serve the Cause of YHWH;
- 23) Desire Only to Accept the Assignment YHWH Gives;
- 24) Co-creator of Goodness with YHWH;
- 25) Enjoying a Good-Natured Laugh in Profound Joy and Supernal Bliss.

**Sutra Five: Twenty-Five Negative Human Qualities or Personality Traits**

146. Using all of the teachings of the Nasarean Religion of the Essene Way, a Nasarean transcends within himself/herself the Twenty-Five Negative Qualities, and assists others to do likewise; each of these twenty-five is represented by a card:

- 1) Cocky Young Foolishness;
- 2) Unwise Old Foolishness;
- 3) Backstabbing Treachery;
- 4) Fork-tongued Liar;
- 5) Glib Unethical Con-Artist;
- 6) Cowardice;
- 7) Thievery;
- 8) Inappropriate Violence;
- 9) Gossip Monger;
- 10) Persistent Pessimism;
- 11) Harmful Intentions;
- 12) Lazy Slothfulness;
- 13) Inappropriately Filthy;
- 14) Stingy;

- 15) Creepy Vibrations;
- 16) Bad Influence;
- 17) Hard-Hearted;
- 18) Destructive Mockery;
- 19) Decadent Behavior;
- 20) Inappropriate Intolerance;
- 21) Religious Bigotry;
- 22) Racist Viewpoints;
- 23) Gender Chauvinism;
- 24) Inappropriate Egotism;
- 25) Ungracious Unappreciation.

**Sutra Six: Spread the Cards  
Into Seven Stacks  
At the Start of a Qashab Session**

147. In Sutra Three, I named and briefly described the seven categories of cards that make up the one hundred total cards in the Qashab Deck.

148. To perform a 'reading' for yourself or another sincerely-interested person, you begin by dividing the deck into seven stacks – each 'stack' consisting of all the cards of a given category; that task is aided by the fact that the backside of each of the seven categories is a particular color.

149. It does not matter what colors you choose to represent each stack since the purpose is just to make it easy to separate the cards into seven category-stacks, not to symbolize anything.

150. Instead of colors, or in conjunction with that use of seven colors, you could have on the back of each card the name or number of the category, such as 'Category One' and 'Category Two'; that is another way to identify which cards go into which of the seven stacks.

151. As a matter of convenience, it makes sense to place the seven stacks in a horizontal line, left to right, starting with 'Category One' on the extreme left, then 'Category Two', and so on ending with 'Category Seven' on the extreme right.

152. Once you have the seven stacks separated from one another, face down on a flat surface such as a table or board, prayerfully mix-up the cards of each stack.

153. The reason I say 'prayerfully' is that you want to enter the mind-set that the

universe is going to use the 'mixing' of the cards to bring to the top of each stack the card that is most appropriate for this particular reading.

154. Next, turn over the top card of each of the seven stacks so as to reveal one card from each stack.

155. You have accomplished 'The Spread' and are now ready to begin the process of 'The Reading' for yourself or another sincerely-interested person that you hope to help.

156. Before any interpretation – 'reading' – of the cards begins, *all seven* must be turned over.

157. Having accomplished these steps, you have accomplished what we call 'The Spread'.

158. You are now ready to perform 'The Reading' for yourself or another sincerely-interested person that you hope to help.

**Sutra Seven: How to Perform  
a Reading for Yourself or  
Another Sincerely Interested Person**

159. There are four main steps to a reading; they are as follows.

160. **The first step is called 'Scholarly Knowledge':** you look at each card and internally – not yet verbally – consider the typical meaning of each card; this is a scholarly endeavor because, a Nasarean scholar – a person well-versed in the Nasarean teachings – will know a lot more about the meaning of each card than a novice.

161. For example, a Nasarean scholar will know much about each of the fourteen varieties of Essene Yoga that are represented by specific cards, and will also know what the seven parts of the Sevenfold Peace are, and will likewise know what each of the other cards of the seven categories represents; a novice may not, and what they do know will not be as deep as what the Nasarean scholar will know.

162. And some Nasarean scholars will know more than other Nasarean scholars.

163. Before any interpretation – ‘reading’ – of the cards begins, all seven cards are considered as to their typical individual meaning.

164. And then you perform the second step.

165. **The second step is to internally consider what we call ‘The Alchemy of the Seven Cards’**, which means to consider how these seven cards have combined to form a particular alchemical group product; the individual meanings or nuances related to individual cards should be considered in light of the other cards that are a part of this unit.

166. **The third step is to specifically consider what we call ‘The Two Primary Quality and Trait Directions’** related to each of the revealed cards from Category Six (the positive human qualities and traits listed in Sutra Four above) and Category Seven (the negative human qualities and traits listed in Sutra Five above).

167. By ‘Two Primary Directions’ we mean *Outflow* and *Inflow*.

168. By ‘Outflow’ we mean that we are – or previously have or are about to be – expressing – ‘dishing out’ – the given quality or trait.

169. By ‘Inflow’ we mean that we are – or previously have or are about to be – experiencing being on the receiving end of the given quality or trait: It is coming toward us.

170. These two cards – the negative one and the positive one – should be considered in the sense of 1) You (or whomever this reading is being done for) currently are, or previously have, or may be about to, express that positive or negative quality or trait; 2) You (or whomever this reading is being done for) currently are, or previously have, or may be about to, experience that positive or negative quality or trait being expressed toward you by another person or group.

171. Our consideration of ‘The Two Primary Directions’ should also include viewing these two cards as part of this

whole spread of seven cards.

172. For example, the chakra card (Category Two above) might indicate a need or some other significant meaning in relation to these two ‘Quality and Trait Cards’.

173. Likewise, the Essene Yoga card (Category One above) that came up in this spread might indicate a need or some other significant meaning in relation to these two ‘Quality and Trait Cards’.

174. The same with each of the other categories of cards: you look for the possible reasons that the particular cards of each of the seven categories of cards have turned up together and how one card might be the ‘medicine’ or ‘tool’ needed in relation to one or more of the other cards in the spread.

175. The particular meaning of any one of the cards of the whole seven card spread can better be understood and interpreted in the light of all the other cards that ‘turned up’ in the spread.

176. **The fourth step of a Qashab Reading is to verbally state and then to ‘artfully’ (‘skillfully and gracefully’) interpret all of the information that you have internally considered in the three previous steps.**

177. **This fourth step is the formal ‘Reading’.**

178. When doing a Qashab Reading for another person, it is important to explain what the various possible meanings of the individual cards and the collective spread may be, but let that person contemplate for themselves which of the possible meanings most apply to them based on their own Intuitive Knowingness of their own current situation.

179. It is of great importance to remember that the purpose of a Qashab Reading is to *help* the recipient of the reading and that, as stressed by Gilgalah, you only help a situation by being compassionately positive yet honestly forthright.





## Chapter One Hundred Three



### The Scroll of Wizardess Orah on Oracles and the Intuitive Arts Featuring An Introduction to Green Man Yi Jing

#### General Introduction to the Use of Oracles in the Intuitive Arts

1. I will begin by reminding us all of the general definition of the word 'oracle' given by Negohah, and then will explain the term 'Intuitive Arts'.
2. After defining those key terms, I will give some examples of oracles that are not in harmony with the Essene teachings.
3. I will then provide a rather detailed description of one positive oracle that is appropriate for Nasareans: Green Man Yi Jing [*yi* is pronounced *yee*].
4. I focus most on that particular oracle because, outside of the distant land of China, I am one of very few that have been taught Green Man Yi Jing.
5. Here follows Negohah's definition of the word 'Oracle'; I quote from *Ispaklaria*:  
  
*The word itself means: 'A Divine Announcement'.*
6. *An oracle is a person, place, or thing that gives divine messages.*
7. *In the case of a person, anyone might give you a divine message, but a person known as an 'oracle' is a Divine Prophet or a Gifted Psychic or a Spiritual Intuitive that is known to have a special oracular gift.*
8. *Not everyone in those categories – a Divine Prophet, Gifted Psychic, or Spiritual Intuitive – is also an 'oracle'; they may be gifted and helpful, but are only also an 'oracle' if they are a source of divine messages.*
9. *I said that an oracle can be a person, place, or thing.*
10. *Some examples of a 'place' would be a sacred forest or a holy mount or a wishing-well where there is a known history of revelatory messages from the Divine.*
11. *Of the list of three varieties of oracles – person, place, or thing – the third category*

*is the most common: a 'thing'.*

12. *Examples of that category include such things as crystal balls, magic mirrors, or... the Qashab Deck.*

13. I will explain the term 'Intuitive Arts'.

14. Notice that a portion of the title to this scroll is 'Oracles and the Intuitive Arts'.

15. The terms 'Oracles' and 'Intuitive Arts' are not the same thing.

16. After I explain the term 'Intuitive Arts' it will be clear that oracles are often used by Intuitives, but Intuitives are certainly not required to use them or limited to their use.

17. It just so happens that persons gifted with an extra high degree of intuitive capability often employ one or more oracles in their practice of the Intuitive Arts.

18. I have written a list titled, Twelve Teachings of Orah on The Intuitive Arts.

19. As an entry point to our discussion of the use of oracles in The Intuitive Arts, I share that document below.

#### Twelve Teachings of Orah on The Intuitive Arts

20. 1) 'Intuition' is an instantaneous – or near instantaneous – insight or perception – a strong feeling or 'knowingness' – about a person, thing, or situation that is experienced seemingly without analytical processing or intellectual consideration.

21. I say 'seemingly' because there may in fact be some incredibly rapid analytical contribution at a deep level of our being; nevertheless, I have experienced instances of intuitive knowingness that seemed to be instantaneous insights without having to take time to 'think' or 'consider' and thus I believe that such a thing is a real phenomenon.

22. 2) Intuition itself is a natural attribute; each human has some amount of intuitive capability.

23. 3) Like other human attributes, some persons are born with more or less intuitive ability; I call the level of intuitive ability that a person is born with their *Intuitive Gift*.

24. 4) Some persons are seemingly gifted with an extraordinarily high intuitive capability and I refer to that person as a 'Natural Intuitive'.

25. 5) Like other human attributes can be trained and enhanced, each of us can increase our personal intuitive capability.

26. 6) To beautifully and effectively educate, train, and enhance your intuitive ability in a focused and ongoing manner is to become a diligent student of the Intuitive Arts.

27. 7) To do what is listed in number six above and also have the best motive – the motive to help yourself and others for the cause of Supernal Love in spiritual evolution and holistic wellness – is to become a diligent Spiritual Practitioner of the Intuitive Arts.

28. 8) A 'Natural Intuitive' – a person born with a higher than typical natural Intuitive Gift – that does the things listed in numbers six and seven above may become recognized as a Master Intuitive.

29. People will come to such a one for guidance.

30. 9) Even those persons not born with an exceptional Intuitive Gift can become competent practitioners of the Intuitive Arts.

31. 10) The largest part of the training of anyone interested in the Intuitive Arts is general yoga and spiritual practice.

32. Every truly 'good' Intuitive Arts Practitioner is first and foremost a good,

ethical, spiritually-balanced person.

33. 11) An Essene Intuitive Arts Practitioner will also be a dedicated, focused practitioner of Essene Yoga.

34. 12) Amongst the specialized training in the Essene Intuitive Arts is the use of Oracles in a spiritualized manner that is consistent with the Essene teachings.

35. The student will study the oracular tradition in general, study the Essene oracular tradition in particular, and wisely choose which – if any – formal oracles to employ in his or her practice.

36. Life itself is an oracle and there have been Master Intuitives that did not employ any formal oracles.

37. That is a matter of choice.

38. Does one or more formal oracle resonate with you to such a degree that you feel called to employ it?

39. The above list, my friends, is not intended to be a complete course of study on the topic of The Intuitive Arts, but should be enough to get you thinking about key elements!

40. I, Orah, say to you that are interested in the oracular tradition, beware!

41. Some oracular practices are not in harmony with the Essene teachings and should never be used by a Nasorean.

42. Some examples of oracular practices outright banned by Nasoreans include the following ones.

43. *Extispicy*, which is divination based on an interpretation of the guts of a sacrificed animal, is banned in the Nasorean oracular tradition.

44. We are opposed to animal sacrifice, and we do not believe that *extispicy* is an effective method even for those that embrace it.

45. *Hepatoscopy*, for similar reasons, is banned in the Nasorean oracular tradition; it is similar to *extispicy* except that instead of the guts, the practitioner makes predictions based on his interpretation of the liver of the the

sacrificed animal.

46. *Necromancy*, the practice of divination by asking questions of souls of dead persons not currently in incarnation is banned in the Nasarean oracular tradition, as is the related practice of '*channeling*' which is similar but is not necessarily based on asking specific questions.

47. In channeling, you give your mind over to a disembodied soul to speak or write through you.

48. In regard to channeling, recall the teaching of the Magdalene on that unreliable and dangerous practice.

49. As she points out, not only is it dangerous but, as evidenced by the many conflicting versions of information 'channeled' supposedly from 'famous figures' such as Moses – with each channeler attributing very different words to him – it is clearly the tool of many charlatans and, I am sure, some persons that may be sincere but are clearly inaccurate in their pronouncements, 'channeling' things from their own imaginations.

50. If you want to know what Moses, Magdalene, or Yahshua said, look their words up in the Megillah and shun those that claim to channel such great Beings.

51. There are many oracular practices that are not banned since they are not outright evil or violent but are frowned upon by Nasarean wise-ones because they purport to give yes or no answers to specific questions or make specific predictions about the recipient's future with no room for alteration by changed behavior or wise choices.

52. Nasareans are encouraged to embrace only oracular practices that are ethical, nonviolent, and preserve the key element of the ongoing possibility to create a positive alternative future via wise choices and appropriate behavior rather than simply informing us that a certain thing will irrevocably happen.

53. Besides Qashab, another good oracular practice that meets that criterion is the one that I will now share.

### **Green Man Yi Jing**

54. The oracle that I will now describe was taught to me by a Nasarean Taoist, Brother Gen, who visited Peter Green Man and my parents, Wizard Zabdiel and Wizardess Tehillah, prior to my joining the Travel Companions of the Lord and Lady.

55. Brother Gen has since returned to China, but left me with a number of scrolls related to this 'Green Man Oracle'.

56. Below, I provide the discourse of Brother Gen on the topic of *Green Man Yi Jing*, as spoken on his visit to my home.

57. My parents had assembled a few close friends to hear his discourse.

58. I wrote it down.

### **Brother Gen, the Nasarean Taoist, Introduces Green Man Yi Jing**

59. Brother Gen said: "When the immortal Nasarean known in the Megillah as Peter Green Man lived for some time in China, students of his Nasarean teachings became known as Nasarean Taoists.

60. These were the first to use the term 'Taoist' and preceded the later form of Chinese Taoism that did not know – or chose not to acknowledge – its Nasarean origins or the true identity of 'Lao Tzu'.

61. He who came to be called Lao Tzu – a term that means 'Old Man' in the sense of 'Aged Wise Man' – was Peter Green Man.

62. In his case, the word 'old' was used in a profoundly literal sense: he was already many centuries old, though only his closest disciples knew his true pre-China identity.

63. When Green Man came to China, it was a realm of many realms, each realm controlled by a different warlord.

64. Most of these warlords were wicked and extremely violent, and each realm had their own competing religious beliefs, deities, demons, dragons, and what-not.

65. Green Man felt called to introduce a teaching rooted in nonviolence, cooperation, tolerance, harmony with nature, and, most radical of all, the equality of the feminine principle.

66. Already, once many years before, on a brief 'run' through China, he had initiated several disciples and left them with a copy of *The Holy Megillah*.

67. He called them, 'Nasarean Taoists'.

68. 'Tao' means 'Way', and his 'Nasarean Taoists' were 'Followers of the Way'; that 'Way' is the 'Essene Way'.

69. Now, on this second visit, he found that this group still existed, though in small numbers.

70. Whenever they publicly shared the Megillah, they were killed for 'preaching about foreign deities.'

71. Green Man decided to train them – the existing Nasarean Taoists – to take a more general teaching – one that could be practiced by anyone regardless of their current religious affiliation – that would be based on a 'Way of Life' devoted to nonviolence, cooperation, tolerance, harmony with nature, and the equality of the feminine principle, to the general public.

72. Those that receive this 'Way of Life' – the 'Tao te Ching' – would simply be called 'Taoist' (literally: 'Way-ist').

73. Only those Taoists that were open-minded enough to receive the more esoteric teachings of the Nasarean Taoists would be introduced to *The Holy Megillah: Nasarean Bible of The Essene Way*.

74. Whereas his first visit years before had been brief, this time Green Man decided to devote more time to this mission.

75. But after only a few years, lo: he was arrested by a warlord.

76. That is because, though only a minority of the new 'Taoists' were introduced to the Megillah and the full Nasarean Religion of the Essene Way, a few of them were caught by this particular warlord and he became aware of the existence of this 'foreign religion' and its 'illegal scriptures'.

77. He began slaughtering any Taoists, of the Nasarean variety or not, and burning any copies of the Megillah that were confiscated.

78. Peter Green Man was arrested and imprisoned."

79. Gen continued his discourse: "Now, one might wonder how such a highly-evolved being such as Green Man could be captured and held prisoner for years without using his advanced abilities to escape.

80. But consider the rest of the story!

81. After many years of imprisonment in which the warlord had many conversations with Green Man, and, realizing that the territory he, the warlord, controlled was growing so corrupt that it was difficult to govern, he decided to free Green Man on one condition.

82. That one condition was that Green Man would write a treatise on the general, non-Nasarean-specific 'Way of Life', and then leave the warlords' territory.

83. That general treatise became known as the 'Tao Te Ching' – 'The Way of Life' – and, over the centuries, was altered in various ways, though some core teachings remain.

84. That text was the foundational document of a general form of 'Taoism' that, even without the Nasarean deities being mentioned and despite later revisions, caused a wave of nonviolent, peaceful living to spread through many realms of China.

85. Today, this general form of Taoism still exists and continues to exert a positive influence, despite the alterations that crept in.

86. So, perhaps the reason that Green Man permitted himself to be captured and imprisoned and did not use his abilities to escape, was that he trusted that it would work out for the best!

87. As for *Nasarean* Taoism, a small group of us still exist.

88. The purpose of my visit is to learn as much as I can about the Nasarean teachings to take back and share with my group, as well as to obtain several copies of the newest edition of the Megillah.

89. "Besides being the original author of the text that became known as *Tao Te Ching*, which means *The Way of Life* and was written for the general public in China,

not just for Nasareans, Peter Green Man had already written a more esoteric text for his inner circle of students; that esoteric text was called *Yi Jing*, which means *Book of Change*.<sup>1</sup>

90. Gen continued: “Having provided that background information, I will today share an original writing by Green Man that provides the most basic elements of the *Yi Jing*.”

91. That writing is called, *The First Nine Key Understandings for Self-Gardening in ‘Green Man Yi Jing’*.

92. As I said, these ‘Nine Key Understandings’ were first articulated by Peter Green Man; I am simply sharing them with you.”

**The First Nine Key Understandings  
for Self-Gardening in  
Green Man Yi Jing:  
An Illustrated List with Brief  
Explanations by Peter Green Man  
As Provided by Brother Gen**

93. **The First Key Understanding:** In the title of this list the term ‘Self-Gardening’ refers to ‘Self-Cultivation’.

94. **Explanation:** This ‘Self Cultivation’ is a yoga practice – ‘Green Man Yi Jing’ – in which you consider yourself to be both a garden and a gardener within a Garden Universe, working diligently and playing joyously on the path of intentional self-improvement in harmony with the Divine Natural Purpose of the Tao.

95. **The Second Key Understanding:** The term ‘the Tao’ literally means ‘the Way’; in a spiritual context, it refers to the self-evolutive purpose, processes, and practices of the Self-Replicating Original Being in whose Image and Likeness each Being is created.

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96. **Explanation:** What the Tao is in the macrocosm, you are in microcosm.

97. ‘As above, so below.’

98. The Divine Purpose – Self Unfoldment in Sat (Existence), Chit (Consciousness), Ananda (Bliss) – is your Ultimate Purpose.

99. The Divine Processes and Divine Practices by which the Original Divine Being accomplishes the Divine Purpose are within you and all around you; indeed, you are both a garden and a gardener in association with countless gardens, within the Divine Garden that is the All.

100. And all of THAT is of the Tao.

101. In brief, the Tao is the Way of Spiritual Evolution that reaches down into the deepest dirt and up into the highest heaven, progressively promoting the growth of Transcendental Goodness in the Divine Garden.

102. **The Third Key Understanding:** As revealed in *The Holy Megillah*, Original Being – Yah – wished to create from itself other Sparks of Being and to grant them the Gift of Life; that wish is called ‘The Creative Wish’.

103. In order to set that Creative Wish into motion, Yah needed to choose a Way of Creation; Yah chose ‘The Way of Sexuality’.

104. The Way of Sexuality is based on ‘The Spiral Dance of the Masculine and Feminine Principles Centered and Crowned by Yah’.

105. **Explanation:** Original Yah – Undifferentiated Being – realized ‘I AM Existence, Consciousness, and Bliss’; and then realized: ‘I wish to share this Bliss of Being with countless other Beings.’

106. Besides this Original Creative Wish, the next needful element was the selection of the Way of Creation.

¹ *Yi Jing* is a more traditional Chinese spelling for what is known in the western world as the *I Ching*. The original ‘Green Man forms’ of both of those texts – the *Tao Te Ching* and the *Yi Jing* – were, over the centuries, altered many times until only a portion of the original material remains and much has been added by later hands. As Peter Green Man explains in Godspell Chapter Forty-Nine verses 174-202, early Nasorean Taoism – which was based on his teachings – was severely persecuted by a Chinese warlord.

107. Yah realized that within itself, waiting patiently to be recognized and affirmed into creative manifestation, was a Triune Pattern of Creative Being based on a Masculine Principle (Jah/Shemesh/Yang) and a Feminine Principle (Jahlah/Shemayah/Yin) that are each Centered and Crowned by Yah.

108. **The Fourth Key Understanding:** Having chosen the Way of Creation, the Divine Triune Being (Supreme Divine Masculine Jah, Supreme Divine Feminine Jahlah, both of whom are Centered and Crowned by Yah who is neither 'He' nor 'She' but is the Source, Center, Crown, and Circumference of both 'He' and 'She') chose to manifest an appropriate 'Place' – 'Cosmic Space' – for The Spiral Dance of Creation to unwind/unfold and rewind/refold, repeatedly in rhythmic cycles of progressively higher octaves, for the purpose of Creative Expansion of Sat (Existence), Chit (Consciousness), and Ananda (Bliss), according to the Divine Plan.

109. This appropriate 'Place/Space' for The Spiral Dance of Creation to 'take place' was accomplished by an act of Tzimtzum: Self-Constriction by the Triune Deity to make 'Space' – a 'Cosmic Garden' – to be the 'Cosmic Womb' in which the 'Seeds of Creation' would be planted.

110. **Explanation:** Yah chose to create Space – an empty area – in which to launch the process of creation via the Dance of Sexuality, the Spiral Dance of the Lord Yang and Lady Yin, by a Twofold Act of Creative Tzimtzum: first, a self-folding Yin Dominant act of Tzimtzum (Humble Self-Limitation by Self-Constriction for the Loving Good of All), followed by a complementary Assertive (Yang Dominant) Creative Orgasmic Masculine Ejaculation of the 'Seeds of Life' – the Seeds of both 'He' (Yang) and 'She' (Yin) – into that Fertile Feminine Receptive Space (Yin).

111. Even before the Twofold Act of Creative Tzimtzum, the fair play, interactive-sharing of responsibility between the Divine

Masculine and the Divine Feminine had already been happening in the formation of the Divine Plan.

112. Tzimtzum was the activation of what had already been thought and felt and decided upon in partnership by Jah and Jahlah.

113. Tzimtzum was needed for at least two reasons.

114. The first reason was that before Tzimtzum there was no 'space' that was not the Triune Deity.

115. Remember: before the act of Creation of Countless Beings, there was only the Original Triune Being and nothing else, not even any other 'space'.

116. There was no other place that was not THAT Original Triune Deity.

117. Thus, the Original Triune Deity – the First Creative Trinity – self-constricted itself – wound itself up in such a way that the area from which it withdrew became empty 'space'.

118. Then the 'Seeds of Life' – each seed containing the Divine Plan within it – were ejaculated into the fertile space that we call 'The Mother Ovum'.

119. The second reason that Tzimtzum was needed was that, due to the decision made by Jah and Jahlah to create each Spark of Being – each Soul – free to make their own choices and thus to experience the natural consequences of those choices as a Way of Learning and Evolving, a multi-leveled Cosmic School System (a 'Cosmic Garden of Self-Cultivation') was needed so as not to compromise the heavenly essence of Heaven Most High – the abode of Jah and Jahlah; that 'School' of gradient, ascending vibrations must permit only 'graduates' of the highest degree to pierce the buffer so as to enter Heaven Most High.

120. Otherwise, the immature thoughts, words, and deeds of relatively uncultured souls would taint the heavenly essence of Heaven Most High.

121. Even so, the Triune Deity arranged to maintain a line of Communion with every soul in the Cosmic Garden via the Crown Chakra that is always connected to the

Center Branch of the Tree of Life.

122. Though Jah and Jahlah would remain in Heaven Most High, in Divine Compassion – compassion for all the young souls that would make painful mistakes due to freedom of choice – They each emanated a Christ Child to represent Them within the Mother Garden.

123. Jah (Father God) emanated Jahday (the Lord Christ), the Highest Representation of the Divine Masculine Principle in Creation, and Jahlah (Mother Goddess) emanated Jahnah (the Lady Christ), the Highest Representation of the Divine Feminine Principle in Creation.

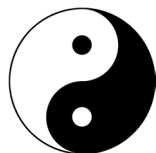
124. As we read in *Mattanah* (the Nasarean Book of Genesis), we, the Souls created in the Image and Likeness of the Triune Oneness, advance up the Spiral Ladder of Being in the Cosmic Garden of Self Cultivation according to our degree of progressive mastery of the Masculine Principle (Yang/Shemesh) and the Feminine Principle (Yin/Shemayah).

125. The Fifth Key Understanding: Although Jah and Jahlah in Tzimtzum can be illustrated as a single ‘dot’ or ‘point’, I, Peter Green Man, designed an illustration that shows that this ‘Oneness of Tzimtzum’ was a Triune Union of the Divine Masculine Principle, Divine Feminine Principle, and the All-Inclusive Yah Principle, a Holy Union that we call The Holy Triune Oneness in Tzimtzum.

126. Keep in mind that in Tzimtzum the Holy Trinity is so contracted that, if you could see it, it would look like a Single Point.

127. But if you magnified that point – enlarged it – it would be seen to be Triune in nature.

128. That is what I show in the illustration provided below; this same illustration applies to each of us, since we are created in the Image and Likeness of the Triune Oneness.



129. **Explanation:** The full name of this illustration is ‘The Yin-Yang Circle of Triune Oneness.’

130. The Outer Circle of the ‘Yin-Yang Circle’ represents the All-Inclusive Oneness that is Yah.

131. Within – and thus part of – that One Whole Circle, the black portion represents the Divine Feminine Receptive Space (Yin/Shemayah), and the white portion represents the Divine Masculine Assertive Fire (Yang/Shemesh).

132. Notice that within the Feminine portion is a bit of the Masculine portion, and within the Masculine a bit of the Feminine; that symbolizes the truth that within each aspect of the Sexual Polarity is a bit of the complementary aspect.

133. Within Yin, there is some Yang; within Yang, there is some Yin.

134. The wavy line illustrates the Spiral Dance of the Masculine and Feminine Principles.

135. The dance is complementary; neither dancer is ‘better’ or more significant than the other.

136. The Sixth Key Understanding: Although both Yang (Shemesh/Assertive Principle) and Yin (Shemayah/Receptive Principle) are equally good, their immature expression can manifest painful consequences in your life.

137. **Explanation:** In regard to how the equally good principles of Yin and Yang can lead to pain, some examples are as follows.

138. While the assertive, forceful Yang principle can be used to start a garden or protect a woman from a rapist, an immature soul might express this principle in a negative manner such as leading a war party to steal the garden produce of a neighboring village or raping a woman, and thus end up experiencing the consequences of that negative karma.

139. Likewise with the Yin principle: A human soul that is so Yin-dominant that he or she almost never asserts his or her opinion, wishes, or needs, will likely be

‘walked upon’, used and abused, and experience the painful consequences of that negative karma.

140. The Seventh Key Understanding:

In the first of these ‘Nine Key Understandings’, I stated that ‘Green Man Yi Jing’ is a yoga practice in which you consider yourself to be both a garden and a gardener within a Garden Universe, working diligently and playing joyously on the path of intentional self-improvement in harmony with the Divine Natural Purpose of the Tao.

141. This yoga practice is not a replacement for the holistic yoga system that is Essene Yoga; rather, it is a practice that is intended to be included in that holistic system of Essene Yoga.

142. I developed this practice to assist students to improve their own understanding and expression of the Yin and Yang principles.

143. I developed certain symbols to help the student think about the various issues related to the appropriate expression of the Yin and Yang principles.

144. The key word is ‘appropriate’.

145. **Explanation:** ‘Green Man Yi Jing’ is not a magic pill.

146. It is a system of contemplation of certain symbols that are intended to get the student thinking about the appropriate – and inappropriate – expressions of the Yin and Yang principles in various life circumstances.

147. If it leads you to more carefully contemplate the appropriate use of the forces of Yin and Yang in every aspect of life and to also more diligently practice the sacred gardening that is Self-Cultivation for the Greater Good of Self and Others, it has served its purpose.


148. The Eighth Key Understanding:


Please understand that the following symbols are simply symbols.

149. ‘Green Man Yi Jing’ is based on eight trigrams – diagrams based on the triune principle – each of which consists

of three lines.

150. Each of the three lines of each trigram are either a straight unbroken line, which represents the assertive Yang-principle, or a Yin-principle line that has an open space in the middle and thus looks like two small lines separated by some space; the Yin-principle line represents the open, receptive force.

151. **Explanation:** The Yang-principle line looks like this  and is considered hard like stone, fiery like the Sun, and assertive.

152. The Yin-principle line looks like this  and is considered soft like air, cooling like water, and receptive.

153. As will be explained in more detail, we use the eight trigrams as an Advisory Oracle by thinking of a particular situation and prayerfully asking for advice prior to ‘casting’ a coin or medallion in order to receive advice from the trigrams.

154. In Green Man Yi Jing, when we analyze any of the eight Trigrams (each Trigram consists of three lines), the bottom line represents the first appropriate and wisely planned move we will take to respond to the situation that we are asking about.

155. The middle line represents the second appropriate and wisely planned move we will take to respond to the situation.

156. The top line represents the third appropriate and wisely planned move we will take to respond to the situation.

157. From various combinations of those two lines described above – the Yang-principle line (unbroken line) and the Yin-principle line (two small lines with space between them) we get the following eight Trigrams, each of which has a name based on the sequence of Yin and Yang lines from the bottom up:

1) Triple Yang Sequence:



2) Triple Yin Sequence:



3) Yang, Yin, Yin Sequence:



4) Yin, Yang, Yang Sequence:



5) Yang, Yang, Yin Sequence:



6) Yin, Yang, Yin Sequence:



7) Yang, Yin, Yang Sequence:



8) Yin, Yin, Yang Sequence:



158. The Ninth Key Understanding: The act of ‘Casting’ a coin or medallion that will identify the trigram that you will work with in regard to any particular situation includes four steps: 1) Feeling a sincere

need to work with a particular life situation for good reasons; 2) Holy Preparation for the Act of Casting; 3) The act of casting either a coin or medallion or other serviceable object with due respect to the Cauldron of Unmanifest Potential and the Higher Powers as you release it; and, 4) The Step of Creative Planning that begins with Reading the Trigram and ends with a Plan of How to React to It.

159. **Explanation:** I will explain each of those four steps of the act of ‘Casting’.

160. The first step of the fourfold act of ‘Casting a Yi Jing Trigram’ is: *Feeling a sincere need to work with a particular life situation for good reasons.*

161. If you are frivolous in your use of the Green Man Yi Jing, the potential positive energy associated with sincerity will not manifest.

162. It is important to feel a sincere need to work with a particular life situation to improve the situation not only for yourself, but also for any others that are part of the situation.

163. When I say that your reasons for the act of ‘Casting’ must be ‘good’, I mean that they must be ethical, noble, and seek the ultimate betterment of all concerned, rather than an egotistical pursuit of something that is not appropriate to the cause of goodness that Nasareans serve.

164. The second step of the fourfold act of ‘Casting a Yi Jing Trigram’ is: *Holy Preparation for the Act of Casting.*

165. Once we sincerely feel that we have chosen a good reason to consult the Green Man Yi Jing Oracle, the second step is Holy Preparation.

166. It helps to meditate and/or pray prior to the Act of Casting.

167. This will not only enhance the manifestation of the higher potential energy of the subsequent act of Casting, but will increase your capacity to positively and creatively participate in the Planning Stage that follows it.

168. The third step of the fourfold act of 'Casting a Yi Jing Trigram' is: *The act of casting either a coin or medallion or other serviceable object with due respect to the Cauldron of Unmanifest Potential and the Higher Powers as you release it.*

169. The following information on the coin or medallion is intended to be helpful but is not a strict rule.

170. For example, you could use any serviceable object that enables you to determine a Yin or Yang line, objects such as sticks or beads or whatever you have at hand.

171. I, Peter Green Man, use home-made hard-wood coins with the image of the Sun and/or the word Shemesh or the word Yang on one side, and the image of a flying bird (or other symbol for Air) or the Moon and/or the word Shemayah or the word Yin on the other side.

172. In other words, one side of the coin or medallion has a symbol or word that indicates it is the Yang side, the other has imagery that identifies it as the Yin side.

173. If for convenience you use the sort of coin used in commerce, you decide which side will represent Yang and which will represent Yin.

174. The coin or medallion is shaken a bit in your hand then let loose to fall on a flat surface.

175. You write down the result of the first 'throw' – whether it was Yin or Yang – and then do the same thing a second time, then a third time.

176. So, there are a total of three 'throws' – each preceded by a bit of shaking the coin in your cupped-together hands; the hands are cupped around the 'coin' to symbolize a sphere that represents the Cauldron of Potential from which manifestation steps forth – and each of the three throws is written down in sequence.

177. The fourth step of the fourfold act of 'Casting a Yi Jing Trigram' is The Creative Planning that begins with Reading the Trigram and ends with a Plan of How to React to It.

178. For example, if your first throw was a Yang (Sun/Shemesh side of 'coin'), the second was a Yin (Moon/Shemayah), and the third throw a Yin, then your 'sequence' for this 'casting' was: Yang, Yin, Yin.

179. The first throw gives you the base line at the bottom of the trigram; in this example, that is Yang.

180. The second throw gives you the middle line of the Trigram; in this example, that is Yin.

181. The third throw gives you the top line of the trigram; in this example, that is Yin.

182. If you consult the above list of The Eight Trigrams, you will see that a casting of Yang, Yin, Yin, represents The Third Trigram.

183. Similarly, consulting the above list of The Eight Trigrams, if you throw a sequence of Yang, Yang, Yang, that sequence represents The First Trigram.

184. Once having cast your Trigram and read it – identified which of the eight it is – you then create an appropriate plan of action based on that sequence of three actions applied to the situation that is your current focus of this casting.

185. You do this creative planning without being fanatical and while always remaining open to appropriate spontaneous changes in your plan in the spirit of the moment and in response to noticed changes in the situation.

186. Recall that it was stated above that: **The first step of the fourfold act of 'Casting a Yi Jing Trigram' is: *Feeling a sincere need to work with a particular life situation for good reasons.***

187. It was also stated that: ***It is important to feel a sincere need to work with a particular life situation to improve the situation not only for yourself, but also for any others that are part of the situation.***

188. When I say that your reasons for the act of 'Casting' must be 'good', I mean that they must be ethical, noble, and seek the ultimate betterment of all concerned, rather than an egotistical pursuit of something that is not appropriate to the

cause of goodness that Nasareans serve.

189. Here is an example.

190. Let us say that you are a newlywed woman and your mother-in-law has been ordering you around as though she were your employer.

191. In our sample casting above, we threw a sequence of Yang, Yin, Yin, which is The Third Trigram.

192. Your plan of action to address this situation with your mother-in-law will begin with a Yang action, and will be followed by two consecutive Yin actions.

193. A Yang action is, by nature, more fiery, more masculine, more assertive, than a Yin action.

194. There are countless Yang actions you might choose to begin this sequential response to the situation with your mother-in-law.

195. Many wise possibilities may be pulled-out of the Cauldron of All Possibilities into manifestation.

196. Just as many unwise possibilities may be pulled-out of that cauldron.

197. This will also be true when it comes time to think of your two consecutive yin actions in this threefold sequence based on Trigram Three: there are always wise and unwise choices that can be made.

198. We refer to wise choices in a planned Yang action as being 'Mature Yang Actions'.

199. We refer to unwise choices in a planned Yang action as being 'Immature Yang Actions'.

200. Some choices are neither extremely wise nor extremely unwise, being termed 'Average Yang Actions' or 'Average Yin Actions'.

201. Whether your Yin or Yang planned actions are wise, average, or unwise, will become clear to you as you become wiser and reflect on them; later in life, when you reflect on your planned and unplanned Yin and Yang actions in life, many lessons can be learned if you are truly honest with yourself.

202. In our example at hand – the situation with the mother-in-law, it would

be a very immature Yang action to punch her in the nose!

203. Less severe but still very unwise would be to call her names and threaten to turn her son against her.

204. One of countless mature Yang actions would be to write her a rational, well-worded, friendly but firm letter in which you make clear that, though you love and honor her as your mother-in-law, you will not be ordered around as if you were her employee.

205. But remember: Each Trigram is a sequence of three actions.

206. Having written and delivered the letter, you might wait a day or two and then launch the first of the two consecutive Yin actions called for in The Third Trigram.

207. Just as punching her in the nose would have been a very immature (unwise) initial Yang action, there exist many unwise choices for your follow-up Yin action.

208. For example, it would be unwise to follow-up your polite but firm letter by sending a second letter stating that you will now begin to act like her employee.

209. In other words, just as immature Yang might result in too fiery of an action, immature Yin can result in too much capitulation.

210. An example of a wise Yin follow-up to the Yang letter would be to send her a gift of her favorite fruit – figs – with a note that states: 'I want you to know that although I felt I needed to share my honest feelings with you in that letter, I love you and look forward to learning many lessons on motherhood from you.'

211. After all, you raised the man I chose to marry!

212. Recall that The Third Trigram called for a sequence of Yang, Yin, Yin.

213. In our above examples you have performed a Yang, then a Yin, and now plan your third action: a second consecutive Yin action.

214. One example would be to wait a day and then issue an invitation to your mother-in-law to visit you for tea and to sincerely request that she teach you how to make some recipe that her son especially loves.

215. Remember that I said above that: **You do this creative planning without being fanatical and while always remaining open to appropriate spontaneous changes in your plan in the spirit of the moment and in response to noticed changes in the situation.**

216. It is, for example, possible that your mother-in-law may have responded to your first Yang action – your letter – in an extremely unwise manner: by punching you in the nose!

217. Well, your Yin move then might be different than if she had just responded with silence.

218. Unexpected, significant responses to any of your actions might be cause for another casting of the coin or medallion.

219. Be open to spontaneous changes in your plan when such changes are appropriate.

220. For, behold: A major purpose of Green Man Yi Jing ‘Trigram Casting’ is to get you thinking about the appropriate use and potential misuse of the Yin and Yang principles in all of the choices and actions you make in life, not to burden you with the act of a formal casting in every situation, and not to trap you in an iron-clad system without appropriate flexibility.

Brother Gen Again Addresses the Group in the Home of Orah

221. Having read verbatim the words of Peter Green Man on his ‘Nine Key Understandings’, Brother Gen told the group in the home of Orah and her parents: “We will end this introduction to *Green Man Yi Jing* with a period of meditation upon two symbols created by Peter Green Man.

222. First we will meditate upon The Green Man Yin-Yang symbol and then upon The Green Man Eight Trigram Mandala.”

223. Thus ended the presentation of Brother Gen.

224. Before ending this scroll, I, Orah, will note that the aspect of Green Man Yi Jing

that makes it an oracle is the casting that results in a particular Trigram.

225. The universe itself provides you with that Trigram.

226. But because this is a choice-centered oracle, you then decide what specific actions to take.

227. In general, I much prefer oracles that are not overly ‘predictive’ – telling us exactly what we should do or exactly what is going to happen – but simply point a finger at a situation and the possibilities linked to it, or give a warning or general advice and then leave the choices of specific actions to us, for that leads to our spiritual evolution.

228. I, Orah, end this scroll by providing the Eight Trigram Mandala created by Peter Green Man.

229. The Yin-Yang symbol was previously given above.

230. Below, notice that the eight trigrams are placed around another important Nasorean symbol: the Circle with a point in the Center.





Chapter One Hundred Four



The Solar Illuminations of Apostle Apollos

Part One: Three Solar Illuminations of The Royal Family of The Sun Given by Magdalene to Apollos

1. I, Wizard Apollos, disciple of Yahshua and Miriam, initiate of the *Order of Shemesh in Shemayah*, hereby gift to future generations of the order three Solar Illuminations that were gifted to me by Miriam the Magdalene.

2. The Lady Christ gave me these illuminations when She and Yahshua initiated me into Their new version of the ancient *Order of Shemesh in Shemayah*.

3. Miriam later requested that these solar illuminations, including those subsequently composed by me, Apollos, be included in *The Holy Megillah*, since they are helpful to all Nasareans and other persons that sincerely desire a loving, reciprocal relationship with the Sun.

4. The Sun-Lovers of the Order of Shemesh in Shemayah will especially appreciate the following information.

5. When I say that Miriam and Yahshua initiated me into Their 'new version' of the ancient *Order of Shemesh in Shemayah*, the word 'new' refers to the fact that They re-established *all* of the Nasorean Mystery School Orders in order to incorporate Their 'Full Gospel' Nasorean Religion of The Essene Way into the curriculum and practice of each.

6. Thus, the 'new' *Order of Shemesh in Shemayah* is based not only on the Nasorean 'Old Testament', but also the Nasorean 'New Testament' that we call *The Holy Godspell*.

7. Behold: I, Wizard Apollos, hereby inform you that each of the three illuminations that immediately follow were composed by a member of what I term, 'The Royal Family of The Sun'.

8. That is not to say that these are the *only* members of that family, but that all three of these great Beings are, indeed, key members of that family.

9. The first illumination was written by Abraham the Abram, High Priest of the Sun.

10. The second illumination was written by Sa'arah the Sarah, High Priestess of the Sun.

11. And the third was written by Isaac, the Son of Abraham and Sa'arah, who came to Earth as Noah and now serves as the Chief Angel of the Tree of Life Root Force of Water.

A Solar Illumination Written by Abraham, High Priest of the Sun, Given to Apollos by Magdalene

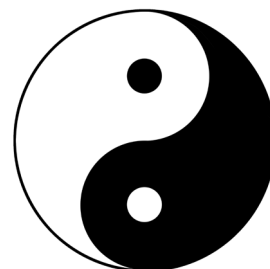
12. "I am the male fire that burns in Shemayah when I dance with her.

13. Only when I dance with her in the manner symbolized by the emblem of our order do I blaze in fulfillment in her.

14. For, fire does not burn without a space with air, which is Shemayah, the feminine principle, the Creative Whirlwind in Space.

15. And the dance of Shemesh and Shemayah is symbolized by the equilibrium expressed in the symbol of our order.

16. Contemplate the symbol of the *Order of Shemesh in Shemayah* and notice that the equilibrium is dynamic, a balance that is expressed in movement – a Dance."



**A Solar Illumination Written by
Sa'arah, High Priestess of the Sun,
Given to Apollos by Magdalene**

17. "I am the Creative Whirlwind of the feminine spin, Shemayah, when I dance with the Living Fire of the masculine spin, Shemesh.

18. Within me is the space that will be fertilized by the spark.

19. That spark burns not, unless it dances with me, yea, and in me.

20. Shemesh is within Shemayah, and Shemayah is within Shemesh, as symbolized by the emblem of the *Order of Shemesh in Shemayah*.

21. The circle that surrounds the masculine and feminine polarities is our essential oneness in Yah.

22. Our ecstasy is in the dance within the circle.

23. That dance is the gift of sexual expression in Yah consciousness.

24. Contemplate the equilibrium – the balance – symbolized by the emblem.

25. Contemplate also the movement hinted at within the equilibrium.

26. Know this: That movement, our 'dance', is our play, and we love to play!

27. And know this: everything that steps onto the cosmic dance floor is dancing that dance!"

**A Solar Illumination Written by
Isaac/Noah, Prince of the Sun,
Child of Abraham and Sa'arah,
Given to Apollos by Magdalene**

28. "Know this: the symbol of the *Order of Shemesh in Shemayah* is also the symbol of you.

29. You are an offspring of that dance!

30. And you are the dancer!

31. Have fun and play nice!"

32. Having shared the Three Solar Illuminations of the Royal Family of the Sun that had been given to him by Magdalene, next - in a section of the scroll titled, 'Part Two'- Apollos shares some

additional solar teachings, including the following one that was spoken to him by Yahshua.

**Part Two: A Solar Illumination
Spoken by Yahshua to Apollos and
Five Solar Illuminations
Authored by Apollos**

**A Solar Illumination Spoken by
Yahshua to Apollos**

33. Yahshua said to me, "Apollos, study the solar illuminations of the ancients and of your contemporaries, but also compose your own illuminations and teach your students to do likewise."

34. I, Wizard Apollos, encourage all Nasareans to act on that advice of our Lord.

35. In response to that advice, I composed the following five solar illuminations.

**The First Solar Illumination
Composed by Apollos:
'Appropriate Naked Sunbathing'**

36. The word 'appropriate' is always important.

37. In the phrase 'appropriate naked sunbathing' the word 'appropriate' is profoundly significant.

38. Know this: the difference between 'appropriate' and 'inappropriate' naked sunbathing can be the difference between life and death.

39. Make an effort not to burn your skin and realize that, when naked, some areas of your body that are not used to sun exposure should receive less exposure than some other areas.

40. For example, in the case of a man, the testicles.

**The Second Solar Illumination
Composed by Apollos:
'Appropriate Exposure of
The Genitals to the Sun'**

41. The warning I gave in my first illumination does not mean that you should

not expose your genitals to the sun; quite the opposite: I am about to advocate that you do so for an 'appropriate duration' but wanted to emphasize the importance of not burning your skin.

42. Although this is a sensitive topic, I have chosen to illuminate the great virtue of giving appropriate sun exposure to the genitals.

43. Since I am male, I can only speak with authority on my own sunbathing experience as a man and encourage women to see how their own bodies respond to naked sunbathing.

44. My second solar illumination is this: I have consistently noted that, in the context of appropriate naked sunbathing, my testicles feel profoundly empowered.

45. I feel the power in the sunlight enter my testicles and thereby regenerate not only that part of my body, but my entire body.

46. I advocate exposing your genitals to an appropriate amount of sunlight, and that is accomplished by sunbathing naked in an appropriate location that will not shock your neighbors!

The Third Solar Illumination

Composed by Apollos:

'Naked Sunbathing as an Aphrodisiac'

47. It is a fact that I have never had a reason or inclination to seek an aphrodisiac; nevertheless, I have noticed that appropriate sunlight on the genitals brings in so much energy to that area that, if one so chooses, one can then apply that energy to sexual activity.

The Fourth Solar Illumination

Composed by Apollos:

'Empower Any Creative Activity'

48. In naked sunbathing, *the whole body is empowered by sunlight*, not only the area of the genitals.

49. I simply am advocating that you not cover the area of the genitals every time that you sunbathe, since that area thrives

on appropriate exposure to sunlight.

50. Now hear this: The extra energy that you get from exposing the genitals to an appropriate dose of sunlight need not be used as an aphrodisiac; rather, the energy can be used to empower any creative activity.

51. Try this and you will see that this practice is very real and very powerful.

The Fifth Solar Illumination

Composed by Apollos:

Gazing at the Reflection of the Sun in a Pool of Water

52. While one can safely gaze briefly at the rising sun in the early morning and the setting sun in the late evening without causing harm to the eyes, I have nevertheless known more than one yogi that damaged their eyes by gazing too long at the sun too late in the morning or too early in the evening.

53. Although I practice briefly gazing at the rising sun and setting sun, having seen others harm their eyes by not confining the practice to sunrise and sunset – and keeping it brief – I am more comfortable sharing with others the following much safer version of solar gazing.

54. The following version is based on gazing at the reflection of the Sun in a pool of water.

55. Perform *Gazing at the Reflection of the Sun in a Pool of Water* either beside a natural pool of water such as a pond or lake, or, at your home, create a small pool of water in an area that gets good sunlight.

56. Become an expert at knowing what time each day is best to see the reflection of the sun in the water.

57. Gaze at it lovingly, with great appreciation for its gifts.

58. Likewise, if you are one that chooses to sometimes gaze directly at the early morning sunrise and late evening sunset, the Magic Key to a powerful experience is the degree of love and appreciation you honestly have for the sun.



IMPORTANT NOTE ABOUT THE FOLLOWING CHAPTERS AND WHY THEY ARE NOT YET NUMBERED

This is not the final edition of *The Holy Megillah*. There are many additional chapters being translated that will be added to the final, complete edition that will be published in a couple years or so.

At the time of printing this current edition, I (Day) had four of the future chapters completed and decided to include them as Appendixes but not give them chapter numbers for the following reason. In the final edition, some other chapters will appear before some of these ones, and so at this time I am not sure what chapter number these four will have.

So, the four unnumbered chapters that now follow will be referred to as Appendixes and be presented in the following sequence:

Appendix One: Teachings and Acts of Gahwenjahman as Witnessed by Bithya the Wizardess.

Appendix Two: The Epistle of Apollos to Saul.

Appendix Three: The Seven Trumpets of The Last Days: A Revelation by Prophetess Anwah with The Prophetic Song of Yakiym.

Appendix Four: The Lady Clothed with Sun, Moon, and Rainbow: Magdalene's Revelation to Those of the Era Called 'The Last Days'.



Appendix One: Teachings and Acts of Gahwenjahman as Witnessed by Bithya the Wizardess



1. I, Bithya, said to Gahwenjahman, “Old friend and venerable teacher, may I have your blessing to write a scroll titled, *Teachings and Acts of Gahwenjahman as Witnessed by Bithya the Wizardess*?”

2. If so, I request your input on the format of the scroll.

3. This scroll is for inclusion in the new edition of *The Holy Megillah* that is being prepared by Sarah-Jahleel.”

4. Gahwenjahman smiled, then replied: “Nebiyah told me that she put you up to this!

5. Since she is a very dear friend and ‘foresaw’ that you would write this scroll, I would not want to spoil her prophecy!

6. I will point out, though, that this is a perfect example of how some ‘prophecies’ or ‘foreseeings’ are just as accurately called ‘conjurations’.

7. I suggest that the format be as follows.

8. Select seven ‘Spiritual Precepts’ – ‘concise spiritual teachings’ – that you have heard me speak, seven questions that you heard me answer, and seven actions that you have witnessed me perform.

9. The questions can have been asked by yourself or by others.

10. Is this format to your liking?”

11. I said it was, indeed, to my liking, and the result is what follows.

Seven Spiritual Precepts of Gahwenjahman

12. 1) ‘Quality’ – in the sense of ‘relative excellence’ – is generally more precious than quantity.

13. The operative word in the above sentence is ‘*precious*’.

14. Quantity is often every bit as *important* as quality in a given situation, and sometimes it is a more appropriate or more

effective factor in, or necessary precursor of, progressively evolving quality; even so, it is not as ‘precious’.

15. Try to manifest an appropriately high degree of quality in everything you think, do, and say, and I tell you truly, your quality of life will be increasingly precious and will multiply itself in progressively greater quantity for the ultimate good of all Beings.

16. 2) The highest quality is ‘Merciful Kindness’; nothing else is as precious.

17. 3) The highest quality of the mind is self-chosen service to Supernal Love; nothing else is as powerful.

18. 4) The highest quality of existence is spiritual evolution in Supernal Love; nothing else leads to conscious bliss in beingness.

19. 5) A very high quality of sexuality is that it is creative; that creative power is expressed inwardly and outwardly in many ways: let each of these expressions serve Supernal Love; *that* is precious indeed!

20. 6) A very high quality in the expression of personal freedom is appropriate self-restraint; without it, there is much pain.

21. 7) The highest quality of time is Eternal Now; anything else could have an end; thank goodness that Sat-Chit-Ananda is not other than Eternal Now, since you are *that* and are thus truly precious.

Seven Questions and Gahwenjahman’s Responses

22. **Question One:** A Flower Fairy asked Gahwenjahman: “What is your favorite color?”

23. Gahwenjahman replied: “Whichever is the most appropriate vibration for the overriding purpose of the given moment.”

24. **Question Two:** A Unicorn asked: “Whatever happened to your ‘wife-to-be’ that I met on that previous planet where you served the Lord and Lady prior to this mission to this world?”

25. As I recall, the two of you were engaged to be married.”

26. Gahwenjahman replied: “We agreed to be married whenever she felt that the time was appropriate.

27. She had a mission to fulfill.

28. Her name is ‘Destiny’; I trust that she will fulfill her destiny and that it will be appropriate.

29. If it includes our marriage, that would, indeed, be precious.

30. Even so, I will continue to chop wood and carry water joyfully, for it is a sad person whose happiness is based on the choices of other Beings.”

31. **Question Three:** Bithya asked: “You are a wonderful songwriter, Gahwenjahman; when do you most like to sit and write a song?”

32. Gahwenjahman replied: “Whenever it is appropriate.

33. It seems to occur most often at night in front of a fire, usually when I am alone or else in the company of co-creating musicians.

34. Writing a song takes a high degree of concentration.

35. For me, it is a form of concentrative meditation.

36. That form of meditation is not for every meditation session; rather, it is only for those times when I feel strongly called to it.

37. More frequently than I feel called to the meditation of writing a new song, I feel called to the somewhat less-concentrative meditation practice of singing favorite devotional chants.

38. Though the inner call to the more concentrative meditation practice of writing a new song is less frequent than the call to

sing old favorites, when the rarer call comes it is the perfect meditation at that moment.

39. Behold: if not for the writing of all the new songs in past moments of Eternal Now, there would be no old favorites to relax with in this present moment of Eternal Duration.

40. Wherefore I say: give thanks to those songwriters that in the past performed the concentrative meditation of writing of songs so that we can relax and sing our ‘old favorites’.

41. Because it feels so appropriate to follow a period of concentrative meditation with a relaxing form, I typically end a concentrative song-writing session with a joyful period of devotional chanting based on the Nasarean names of Deity or such Supernal Archetypes as Love, Wisdom, and Merciful Kindness.”

42. **Question Four:** Zefanyah, called ‘Zef’ for short, brother of Zebedyah (‘Zeb’) – these two brothers and I (Bithya) often make music together – asked Gahwenjahman: “Please tell us something about good music that we can contemplate this night by the fire.”

43. Gahwenjahman replied: “Music – and this is true of instruments and voice alike – is an assortment of vibrations that relate to one another in such a way as to be recognized as together forming a ‘song’ or ‘piece of music’.

44. Music is as ‘good’ as it is helpful to those that hear it.

45. The most transcendental vibrations cannot be heard by human beings; human ears only hear the vibrations of a rather limited portion of the scale of vibratory tone.

46. This means that the songs of the highest degree of ‘goodness’ in the universe are only heard by those that ‘have the ears to hear them’.

47. Heavenly beings in nonviolent worlds hear music that is of a relatively higher degree of goodness – higher quality – than the music commonly heard in discordant, violent worlds.

48. On this planet, some relatively ‘high

vibe' humans can hear or notice and appreciate sounds of relatively higher quality than average humans, and those average humans have ears to hear better quality music than humans of denser, lower consciousness.

49. So, 'hi-vibe' musicians and singers such as the three of you – Zef, Zeb, and Bithya – should carefully contemplate which of your songs are most appropriate for each audience.

50. It is a sacred art to choose songs that are appropriately uplifting for various individuals and audiences, and to sequence those songs appropriately when performing more than one.

51. The goal for spiritually oriented musicians and singers is to meet the listener where they are – or a bit above where they are but not so high that they can't relate to the song – and lift them to a higher level on the 'scale of goodness' by the time the song or sequence of songs ends.

52. Are you singing in a pub to a group of drunken soldiers?

53. Are you singing at a wedding?

54. Are you singing at a spiritual gathering?

55. Are you singing to devotees of your own spiritual path or of other paths?

56. Are you singing to an elderly woman recently widowed?

57. Are you singing to a frustrated young adult looking for their calling in life?

58. Are you singing to a group of prisoners on a visitation to a lock-up?

59. Are you singing to a poor person that lacks enough income to pay his or her bills?

60. It is even possible to craft a song that can speak to various persons of various levels of consciousness and various needs in the same audience.

61. In that case, something in some part of the song lifts each of them up from where they were at.

62. Likewise in a sequence of songs: one song might be especially intended for a particular person or persons in the audience, and another song may be especially intended for another portion of the audience.

63. Indeed, the quality of a concert depends

largely on the sacred art of selecting and sequencing the songs appropriately for your purposes.

64. Zefanyah, you asked for something to contemplate about 'good music' this night by the fire.

65. I hope I have provided ample food for thought."

66. **Question Five:** Zebedyah, brother of Zefanyah, asked Gahwenjahman: "I know that you know and love thousands of songs from many worlds including this one.

67. Even so, if you had to pick a favorite song – or one that is at least on your 'short-list' of favorite songs – which would you pick?"

68. Gahwenjahman replied: "One that stands out because it is a favorite not just on any one world but on all worlds is: 'Om' (pronounced: Ahhh-ohhh-mmm); that is the sound of the All that includes all songs in all worlds.

69. But if you want me to name a 'song' that is more obviously a 'song' than a mantra, I will inform you that my favorite song today on this particular world is the one that I heard the three of you composing earlier today.

70. I recall that the words were as follows:

'Hold hands and dance
the sunrise dance,
dance in the morning light!
71. Hold hands and dance
the sunrise dance,
dance in the morning light!

72. 'Dance in joy, dance in bliss,
dance all day and night!

73. Dance in joy, dance in bliss,
dance all day and night!

74. 'Hold hands and dance
the noon sun dance,
dance in the noon sunlight!

75. Hold hands and dance
the noon sun dance,
dance in the noon sunlight!

76. 'Dance in joy, dance in bliss,

dance all day and night!
 77. Dance in joy, dance in bliss,
 dance all day and night!

78. 'Hold hands and dance
 the sunset dance,
 dance in the sunset light!
 79. Hold hands and dance
 the sunset dance,
 dance in the sunset light!

80. 'Dance in joy, dance in bliss,
 dance all day and night!
 81. Dance in joy, dance in bliss,
 dance all day and night!

82. 'Hold hands and dance
 the moonlight dance,
 dance in the light of the moon!
 83. Hold hands and dance
 the moonlight dance,
 dance in the light of the moon!

84. 'Dance in joy, dance in bliss,
 dance all day and night!
 85. Dance in joy, dance in bliss,
 dance all day and night!

86. 'Hold hands and dance
 the spiral dance,
 dance with the Lord and Lady!
 87. Hold hands and dance
 the spiral dance,
 dance with the Lord and Lady!

88. 'Dance in joy, dance in bliss,
 dance all day and night!
 89. Dance in joy, dance in bliss,
 dance all day and night!

90. 'Dance in joy, dance in bliss,
 dance all day and night!
 91. Dance in joy, dance in bliss,
 dance all day and night!

92. 'Dance in joy, dance in bliss,
 dance all day and night!
 93. Dance in joy, dance in bliss,
 dance all day and night!"

94. **Question Six:** A drunk sailor once

asked Gahwenjahman: "Where can I find
 the strength to quit getting drunk?"

95. Gahwenjahman replied: "That strength
 is within you.

96. You can only find it if you truly want
 to."

97. **Question Seven:** A caterpillar once
 confessed to Gahwenjahman, "I am
 terrified that if I build my cocoon, it will be
 my tomb!"

98. The caterpillar then asked: "What
 possible good can come from this task that
 I so fear?"

99. Gahwenjahman replied: "You will
 sprout wings and fly from that apparent
 tomb!"

100. The caterpillar laughed disbelievingly,
 thinking: "That flower fairy was wrong to
 have spoken so highly of the wisdom of
 this crazy Alef!"

101. Some weeks afterward, I, Bithya,
 observed a newly-born butterfly land on the
 finger of Gahwenjahman and apologize!

Seven Acts of Gahwenjahman as Witnessed by Bithya

Act One of Gahwenjahman: Meditation with a Horse and a Tree is Saved

102. I, Bithya, once witnessed
 Gahwenjahman meditate with a horse.

103. This was a wild stallion that let no
 person ride on his back.

104. He and the horse gazed into one
 another's eyes for half a day.

105. Afterward, the horse ate grass and
 Gahwenjahman sunbathed.

106. After a while, Zeb came and informed
 Gahwenjahman that two men were
 about to chop down the tallest tree in the
 neighboring forest.

107. Gahwenjahman could not have gotten
 to the tree on foot in time to save it.

108. The horse seemed to understand the
 situation; he walked up to Gahwenjahman
 and knelt in such a way as to invite the
 Alef to climb on his back.

109. Swiftly, the horse carried

Gahwenjahman to the distant tree, but I was too far away to see what happened.

110. Later, Gahwenjahman – who had exercised his ability to look more human when interacting with non-Nasareans – told me that the two men knew the reputation of the stallion as being dangerously unrideable.

111. They were so impressed that Gahwenjahman was able to ride this wild horse that they agreed to spare the tree and to instead find a naturally-fallen tree for wood, on the condition that Gahwenjahman inform them how the horse had come to trust him.

112. Gahwenjahman told them: “I wish only the best for him and he knows that by the look in my eyes and the feel of my aura.

113. Even so, he will not often invite me to ride on his back.

114. He did so this time because it was appropriate.”

115. Gahwenjahman then told the men, “It is good that you have agreed to spare this tallest tree.

116. I understand that you sometimes need wood.

117. However, rather than just spare this one tree because you are impressed by my communion with this horse, I ask that you specialize in harvesting trees that have already fallen.

118. Even then, I advise that you only remove one or two fallen trees from any given area, for the health of the forest soil depends on the breakdown and return to the soil of fallen trees.

119. I ask these things because trees, like horses, are amongst my dearest friends.

120. I hear their cries when they are cut down while still living.”

121. One of the men replied, “If I believed that trees knew that I was cutting them down, I might choose to spare the living ones; however, I have no reason to believe that trees have awareness of their circumstances.”

122. Gahwenjahman invited the men to each choose and hug a nearby tree.

123. He also told them to place their forehead against the tree during the hug.

124. Each man did so.

125. I do not know what they experienced but I do know that both gave up the practice of cutting down living trees.

126. One of the men became a harvester of mushrooms.

127. The other man confined his harvesting of wood to trees that had already fallen.

Act Two of Gahwenjahman: An Unusual Method of Self-Healing

128. Word came to Gahwenjahman from a flower fairy that a certain Nasorean Green Wizard that lived in the forest and sometimes visited the home of Gahwenjahman was again sick.

129. I say ‘again’ because this Green Wizard – his name was Star and he was a brilliant scholar – was getting sick a lot over the past couple of years.

130. Having conversed with Star long enough to know that all the right herbal medicines and other wise healing modalities had already been employed, Gahwenjahman sat and meditated.

131. After some time, Gahwenjahman, who had brought me, Bithya, along on this visit, said to Star: “As human lifespans go, you are now rather elderly.

132. Your level of *chai*¹ – life force – has diminished.

133. Therefore, illnesses that you formerly had enough *chai* to avoid, now overtake you.

134. You have outlived most men because you lived a very healthy lifestyle, eating wisely and getting plenty of exercise.

135. Wherefore, rather than advise that you embrace a healthier lifestyle – which would be my usual advice – I have a recommendation that is unusual when presented as health advice.

136. I will explain it.

1. *Chai* is pronounced *Khah-ee*.

137. Our goal is to raise the level of chai in your system.

138. While you should continue your good habits of eating healthy and going for long walks, my additional recommendation is that you begin a rigorous regimen of performing good deeds.

139. Mind you, this is not because you have not already been a good person who performed good deeds when opportunities naturally arose; rather, it is simply the case that anyone can raise their personal level of chai by performing additional good deeds.

140. Performing good deeds increases your vibrations to a higher rate and, at a higher rate of vibration, you are better able to avoid illness.

141. Appropriate teas, foods and exercise also do that, but at your advanced age you need something more.

142. Besides, if I am wrong and this does not cure your chronic illnesses – after all, humans eventually drop their bodies and move on to the next great adventure – there is no better way to end an incarnation and prepare for the next than by performing good deeds!”

143. Star chuckled and said, “It is true that for many years I have mostly stayed home and studied my books.

144. I have written about performing good deeds, but my eyes are so often on what I am writing or reading that I don’t do much else.

145. I would be a fool not to take the advice of my dear friend Gahwenjahman.

146. Wherefore, should I become well enough to begin a campaign of good deeds, I will intentionally dedicate my remaining years to looking for such opportunities.”

147. Gahwenjahman said, “Bithya and I sat in the sun prior to coming here.

148. We will lay hands on you and impart life force into your system to give you a healing boost.

149. But it will then be up to you to cultivate chai in additional ways than you already have been doing.”

150. Gahwenjahman and I, Bithya, feeling super-charged from our recent sunbathing, imparted life force by the laying on of hands.

151. Star said he felt a ‘chai-blessing’- an influx of a mix of both subtle-physical power and spiritual power - from us to him.

152. He said it had given him an idea for his first act of kindness.

153. We departed and said that we would return in a week.

154. When we returned, Star was doing much better.

155. He reported the following facts.

156. After Gahwenjahman and I had departed from the therapeutic touch session the week before, Star, even though still bed-ridden, acted on the idea that had come to him with the chai-boost: he spent the evening saying prayers for others.

157. The next morning, he felt strong enough to go for a walk in his yard.

158. He noticed that a feral cat was holding a frightened mouse down with one paw and was about to bite off its head.

159. Vowing to make it up to the cat in some way, he intervened and freed the mouse.

160. He then noticed that the cat had an injured paw, a deep wound that showed signs of infection.

161. He took the cat in and treated the wound.

162. He woke up the next day feeling a bit better and walked beyond his yard into the nearby forest.

163. There he found an injured stranger; the man had fallen and broken his leg.

164. Star tended to the man and then walked to a nearby village to get help.

165. Each day of the week, Star had found good deeds to perform and, by the time of our promised weekly visit, behold: he felt ‘more alive’ than he had for a long time.

166. Each week for an entire month we visited, and, though the first three weeks Star had happily shared his various good deeds of the past week and said that he was feeling stronger after each good deed, by the end of the fourth week he said: “I

feel called not to report my good deeds of the past week.

167. Suffice it to say that, beyond a shadow of a doubt, I can tell that your 'unusual health advice' – to perform good deeds frequently on an ongoing basis – has greatly increased my level of chai.

168. I also had the following realization: My scholarly writings on kindness, though a good activity that I will continue, are no substitute for performing acts of kindness!

169. Gahwenjahman, I believe you gave me the appropriate medicine!"

170. Gahwenjahman replied: "That medicine is appropriate for all of us!

171. It is the prescription from Doctor God and Nurse Goddess!

172. Behold: it has no negative side-effects!"

Act Three of Gahwenjahman:
Ministering Peace Within and Around

173. Zebedyah (Zeb) and Zefanyah (Zef) visited the campfire of Gahwenjahman.

174. These brothers, Zeb and Zef, felt called to dedicate their lives to working for world peace.

175. They felt called to share the Megillah with those ready to receive it, and to minister universal peace to all the world in the style of minstrel bards.

176. Certainly, they had already been doing that, but now they felt called to make a formal declaration of their intention to formally begin to fulfill their apostleship missions.

177. Having made their formal declarations that they were done mourning the crucifixion of the Lord and were now ready to launch their apostleship in service to the Lord and Lady, behold: they then asked Gahwenjahman to tell them something about peace, and also to perform an act of peace while they observed and took notes in their journal.

178. Gahwenjahman said: "Teach people to pray for world peace – to envision it, to chant it up, to sing for it – and then to begin a lifelong study of the topic of the

relationship between inner peace and outer peace that includes taking appropriate actions for peace that are rooted in their ongoing studies."

179. He also said that even those that are not Nasarean can be taught the Sevenfold Peace Lifestyle Practice, using their own preferred names of Deity.

180. He then said: "Lo: no amount of talking about peace – though that is important – is a substitute for the following act that I will demonstrate."

181. Gahwenjahman sat in a meditation posture and peacefully meditated for the rest of the evening.

182. We joined him in this peaceful activity.

183. Personally, I (Bithya) believe that Gahwenjahman was teaching us that being in a peaceful, harmonious vibration is the single best thing we can do to promote peace within and without.

184. Only peaceful vibrations spread peaceful vibrations.

185. I believe an additional teaching regarding this action of Gahwenjahman is that a meditator can influence the collective peacefulness of the world even when sitting in a remote forest.

186. Even so, each activity is appropriate when it is appropriate.

187. And that, my friends, is appropriate!

Act Four of Gahwenjahman:
An Important Daily Activity

188. Zeb asked Gahwenjahman: "Demonstrate to us an important daily activity that we might otherwise neglect.

189. I will take notes in my journal."

190. Gahwenjahman spent the rest of the afternoon playing with flower fairies.

191. Zeb put down his quill and journal and joined the play.

192. I, Bithya, find two levels of meaning in that demonstration of an important daily activity that we might neglect.

193. First, the most obvious meaning is that, regardless of how much work we each must do, we should not forget to find some

time for a bit of good-natured play!

194. A second level of meaning is that it is an important daily activity to acknowledge, and personally connect with, the fairy world around us!

Act Five of Gahwenjahman:
Gahwenjahman Receives a Message
in a Sunbeam and Dances in Joy

195. I, Bithya, observed Gahwenjahman sitting in meditation in the radiant light of the midday sun.

196. He sat awhile and then suddenly jumped up and began dancing in joy.

197. His arms were raised in praise as he jumped up and down and spun round and round!

198. I did not interrupt his jubilation.

199. Later, that night around the fire, I asked him about his joyous dance.

200. His happy reply was: "I received a precious message from Destiny encoded in a sunbeam."

201. I waited in hope that Gahwenjahman might reveal more about the nature of the precious message.

202. I perceived by the way he spoke the word 'Destiny' with romantic vibration that he was referring to his long-awaited bride-to-be, the one mentioned in his response to the unicorn's question.

203. When it became clear that he was not going to volunteer additional information, I, being a very curious woman – though, I believe, a curious woman that disciplines herself to only intentionally aim her curiosity at appropriate wonderments – asked: "How many questions about your act of jubilation related to the 'precious message' may I get away with asking tonight?"

204. Gahwenjahman smiled and said: "You may ask as many as you like; you will receive answers to three!"

205. I said, "I am, like you, a daily sunbather.

206. Like you, I feel great inspiration and receive brilliant ideas when I sunbathe.

207. I *always* feel like I am in deep communion with both the Seventh Heaven and the actual Living Soul of the Sun – even at nighttime – but *especially* deeply when I sunbathe.

208. But I don't think I have ever received a message encoded in a sunbeam from a *particular person* such as a friend or lover; neither have I ever attempted to send such a message.

209. I am curious and so ask: How is that form of communication accomplished?"

210. Gahwenjahman replied: "Naturally and appropriately."

211. He smiled, and in an act of mercy – which won him my smile – provided additional information without me having to use up my second of three questions.

212. He said: "To understand any sort of message one must have the ability to decode it.

213. If you receive a written letter, you must have the eyes to read it.

214. If you receive a spoken message, you must have the ears to hear it.

215. Likewise, to decode a message sent in a sunbeam, one must have developed the latent but perfectly natural ability of the Third Eye to do so.

216. That latent but natural ability presents itself when it is appropriate and only then."

217. I asked my second of three questions: "Will you please tell me four things about sending a message on a sunbeam that you feel are appropriate for my ears here and now?"

218. Gahwenjahman smiled at my blatant effort to get extra information from him within the scope of my three questions.

219. He replied: "The first requirement you have already met; it is to sincerely love the Sun in the awareness that it is the home of The Seventh Heaven and is itself a devoted disciple of the Lord and Lady.

220. The second requirement is to be at the appropriate rate of vibration to naturally and appropriately have the existential right to be trusted with this ability by the Sun and the Lord and Lady and by the Solar Regents Abraham and Sa'arah; you,

Bithya, have attained that 'vibe'.

221. The third requirement is to try to send such a message, either to the Sun itself or to a specific Being within the Seventh Heaven with the ability to 'pick up their mail', so to speak; that, Bithya, by your own admission, you have not yet tried.

222. The fourth requirement is that the Sun itself feels that it is appropriate that this means of communication be used in a given instance; after all, sunbeams are part of the body of the Sun, and thus it is appropriate that the Sun have that right."

223. I asked my third question: "In regard to the 'precious message' that you received in the sunbeam: Will you tell me what it said to cause you to leap around and dance in joy?

224. I ask because in these many years that I have studied with you, I never saw you spontaneously jump and dance in the midst of a sitting meditation.

225. And lo: never have I seen you jump so high or smile so widely!

226. I felt that you were smiling from the core of your being!

227. I have often felt that way when you smile but even more so this time."

228. Gahwenjahman smiled and said: "The dance you witnessed was my heartfelt response to the sender of the message, my longtime love, Destiny.

229. By that I don't only mean what you think I mean: that it was my initial reaction to the message.

230. In fact, while still in the calmness of the sitting meditation, I had received the message and calmly contemplated it as I sat.

231. What you then witnessed was not my initial reaction; rather, it was my sending of my response!

232. Along with the joyous dancing that you perceived was my telepathic communication that I sent up the still center of the sunbeam.

233. The recipient, my beloved Destiny, will not only receive my thoughts; she will receive my joyous emotions!

234. She may even chuckle at my exuberant dance!"

235. Gahwenjahman provided some additional information.

236. He said: "A message can be sent rather easily from the Sun to Earth on a sunbeam, since that is the direction that the beam is moving.

237. It takes a bit more skill to send a message back up a sunbeam to the Sun; you must send it up the still center that is the column at the core of the length of the sun beam.

238. That core is linked to your Crown Chakra.

239. Thus, to send a return message to the Sun – or to anyone in the Seventh Heaven within the Sun – you must be in the state that Yahshua taught you is called 'One-Touching-Zero'.

240. That term means that you are about as close to the Still Center that a physically-incarnated Being can get without disappearing in a flash of light.

241. There is a protective, subtle membrane – like a bubble – that surrounds Still Zero and enables us to interface with it without quite leaving the realm of manifestation.

242. So, do not be concerned about accidentally disappearing!"

243. Having asked my invited three questions and choosing to now demonstrate my understanding of Gahwenjahman's previous teaching that '*Some So-Called Prophecies Are Actually Conjurations*', I said: "Behold: I have asked all of my questions but will now utter a prophecy that I hope you will feel inclined to fulfill; after all, you are a kind and merciful Alef!"

244. I smiled, winked, and said: "I prophesy that you will help me out in the following matter.

245. Since this dialogue about your 'action' of jumping up in joy from a sitting meditation is intended to be number five in my report on *Seven Acts* of Gahwenjahman but has become, after my initial report of the act itself, mostly a question-and-answer session, I prophesy that you will get me

off the hook by ending this dialogue with some grand action.”

246. Gahwenjahman laughed so hard at my blatantly self-serving and manipulative so-called ‘prophecy’ that he levitated several feet in the air, held the position for several moments, and then returned to the ground.

247. I resisted the temptation to ask him anything about that *action*.

248. After all, I may be curious, clever, willful, and humorously somewhat pushy... but I am not a complete pain in the posterior!

249. Only a partial – and very grateful – one!

Act Six of Gahwenjahman:
Gahwenjahman and Destiny

250. The day after Gahwenjahman provided me – and you, dear readers – with a rather dramatic action at the end of ‘Act Five’, the arrival of his wife-to-be and their subsequent wedding ended in a ‘Sixth Act’ that includes a closing action that is perhaps more amazing than that of ‘Act Five’.

251. Admittedly, an act of levitation is a tough act to follow!

252. But by the conclusion of this Act Six, I trust that you will agree that this one truly ‘takes the cake’!

253. The next morning featured the arrival of Destiny for the purpose of her marriage to Gahwenjahman.

254. Amongst the Alefim, when two of them decide that they want to marry, the time of the wedding is chosen by the female.

255. I don’t know if that is good, bad, or simply appropriate in the case of the Alefim.

256. I know that it is their long-held tradition, though, Gahwenjahman informed me, traditions are not laws and can be ignored if the couple prefers some other arrangement that is appropriate for them.

257. Nevertheless, Gahwenjahman and Destiny honored that ancient Alef tradition.

258. For them, that was very appropriate; for lo: after their co-decision long ago that they wanted to marry one another, Destiny made clear that she had a long mission to fulfill before the marriage.

259. This might seem odd to humans but, remember – or perhaps you did not yet know – Alefim have an unlimited lifespan – though they often change body-types depending on what world they inhabit in their ongoing service to Elohim and Jah-Jah in Yah.

260. So, what is a ‘long time’ to a human is not so long of a duration for an Alef.

261. However, as Gahwenjahman had informed me as we waited for her appearance in the meadow close to his house, Destiny had kept him waiting very long even by Alef standards.

262. They had last seen each other on the world where both had been studying and ministering prior to Gahwenjahman’s coming to our world.

263. As we stood in the meadow, I was one of three human witnesses in attendance, the others being Zebedyah (Zeb) and Zefanyah (Zef).

264. But there were other non-human witnesses: two unicorns, a Phoenix, various fairies and elementals, and two dozen Alef friends and relatives that, whether by synchronicity or some form of invitation, arrived that day.

265. Gahwenjahman simply said: “There are too many Alef friends and relatives to attend any given marriage in person; so, long ago we Alefim conjured a group enchantment that whenever an Alef wedding is held, two dozen or so of the most appropriate Alefim will feel the invitation to attend and will, if circumstances permit, be there.

266. Others that do not attend in person may view the wedding from their own location by performing a certain type of meditation.

267. Those unseen guests today would include many Alefim but also some non-

Alef friends with that ability to view it in meditation, including the Lord Christ and Lady Christ, Abraham and Sa'arah and all of the Chief Angels of the Tree of Life for this world, Negohah and Pehri, Peter Green Man with his wife, Shebah, and more."

268. There would be, Gahwenjahman had told me, no officiates of the wedding; the couple would simply speak their heartfelt words to one another and then embrace in 'The Alef Marriage Hug' which, he told me, would speak for itself.

269. After the wedding vows – I feel that those are a private matter between the wedding couple so will not report them here – Destiny looked at the gathered guests and spoke the following words.

270. "Let it be known that the project that I felt called to accomplish prior to this marriage was as follows.

271. I was called to travel to various worlds in various solar systems to research the good works of ministry being performed by Alefim in various worlds.

272. I felt that I was meant to be the wife of Gahwenjahman, but that first I must fulfill on my own the mission that I just described.

273. It was my destiny, my calling, the very meaning of my name.

274. This research project was on behalf of The Golden Library of Madhebah and now is deposited therein.

275. I fulfilled that destiny.

276. But now I know that we can have, and joyfully fulfill, more than one destiny in life.

277. It is now my pleasure to fulfill another destiny: that of joining together with Gahwenjahman in the Wedding Hug that seals our marriage."

278. Gahwenjahman and Destiny wrapped their arms around one another and embraced.

279. Then, behold: they began to glow and their bodies seemed to merge until there was briefly but one pillar of golden light; then their bodies again could be seen, his

emanating red light and hers blue light.

280. Then they again looked like their normal selves, but somehow more fulfilled.

281. That evening all of us sang songs around an outdoor bonfire.

282. I sat near the fire beside Destiny, her mother Rainbow Flower, and Gahwenjahman.

283. When things quieted down and the several of us that remained were stargazing, I overheard the following conversation.

284. Because they purposely spoke loud enough to be heard by Rainbow Flower and I, and because the exchange is the necessary background to fully appreciate the 'miraculous act' that followed, I will report it even though it is a bit, shall we say, 'spicy'.

285. Destiny said to Gahwenjahman: "Will you please massage my back soon?"

286. After all, I rode here on the back of Phoenix Thoth!"

287. Gahwenjahman replied: "With your permission, I will start the massage with your feet and work my way up.

288. After all, not only one's back gets sore riding on a Phoenix!

289. And I have waited many centuries to give you a massage.

290. It is wisely said in ancient Alef-lore: 'A wise man will patiently wait for his woman to choose the time for marriage.'

291. It is also wisely said, 'A wise woman will let her new husband rub oil on every bit of her body as soon as possible.'"

292. Destiny chuckled and said, "That first wise saying I recognize from ancient Alef-lore; it is originally from the Alef Bible of Madhebah.

293. The second wise saying I do not recall from ancient lore."

294. Gahwenjahman replied, "I did not say that the second saying was ancient; I just said it was 'wise'.

295. I just composed that wise saying!"

296. Gahwenjahman then turned and looked at me, winked, and said: "That saying is so wise that I hereby 'foresee' that it will be included in the new edition of The Holy Megillah that Sarah is now preparing!

297. Tell Nebiyah that I too know a thing or two about that particular variety of prophesying that has been a sub-theme of this scroll.

298. I speak of that variety of prophecy that is as much a 'causative conjuring' as it is a prophetic foreseeing.

299. But tell her I spoke those words good-naturedly!"

300. He smiled and kissed Destiny on the forehead.

301. She smiled and said to Gahwenjahman, "You are right that my back is not my sorest body part.

302. The next time I ride a Phoenix I will request a pillow!

303. And you do have my permission for your plan of action."

304. Having heard this 'spicy' talk about the wedding night massage to come, Destiny's mother, Rainbow Flower, said: "Before your massage, I have a wedding gift to bestow."

305. She gifted the couple with a beautiful blanket of the colors of the rainbow.

306. She said, "Go lay upon this blanket beneath the stars and you will learn that it has a magic secret!

307. Afterward, you can return to your house and the warmth of the hearth for the massage.

308. But it is best to first sit on this blanket somewhere without a roof so it can reveal its magic secret!

309. This Rainbow Blanket was woven in Madhebah."

310. Gahwenjahman rolled the blanket up and carried both it and the remaining portion of the wedding cake as he and Destiny went for a walk to the far side of the meadow.

311. Soon, behold: flying in the sky toward Rainbow Flower and I from the far side of the meadow came the Magic Rainbow Blanket with Gahwenjahman and Destiny sitting upon it.

312. They landed near Gahwenjahman's house not far from our fire.

313. Gahwenjahman looked at me and said, "Bithya, I hope that was a sufficient 'dramatic action' for you to end this report

on 'The Sixth Action of Gahwenjahman'."

314. I nodded, and as I watched Gahwenjahman and Destiny enter what was now their shared house, I knew that the last action of this night would begin with a 'spicy' massage.

315. I imagined it would end with the eating of the remaining portion of wedding cake.

316. Recall that I told you that this Act Six of Gahwenjahman would 'take the cake'!

317. Literally so!

318. Rainbow Flower and I, the last two sitting by the fire, went and found some leftovers from the wedding feast and, I will admit, each of us had our second glass of Berry Fairy Wine for this day.

319. It felt appropriate.

Act Seven of Gahwenjahman: Gahwenjahman the Prophet!

320. I asked Gahwenjahman: "What action will you perform for 'Act Seven' of this scroll?"

321. He replied: "The one that is most appropriate in this given moment.

322. Because I truly 'foresaw' this moment before coming here – an actual 'foreseeing', not simply the variety that I have likened to a 'conjuration' – I am able to save your life even though I am not a Golden Dragon or Silver Dragon.

323. Normally, if you were about to be slain by a Red Dragon you would likely need a Golden Dragon or Silver Dragon to intervene on your behalf.

324. However, in my foreseeing, I saw that the Red Dragon that is about to land directly behind you planned another attack by another Red Dragon elsewhere moments ago to attract the intervention of Abraham (the Golden Dragon of our solar system) and Sa'arah (the Silver Dragon of our solar system) to that location so that they would not have time to intervene here."

325. I quickly turned and, indeed, saw a Red Dragon land a few feet from me and declare: "I foresee that you will now die by

my claws, Green Wizardess.

326. For behold: I have foreseen that your future actions will hinder my future plans unless you die right now.

327. And I prophesy right now that you will be dead in a moment.”

328. As the Red Dragon raised its claws to strike me, lo: Gahwenjahman raised a Magical Alef Mirror in front of me; upon seeing its own reflection, the Red Dragon disappeared with a scream of horror.

329. This was the horror of seeing himself as he truly is; for that was the magic of this mirror.

330. Always looking for a good opportunity to drive home a thematic point, Gahwenjahman said: “Did you notice that he spoke a false prophecy that did not come true?

331. He said that you were about to die.

332. Your lesson for today is that just because some evil entity declares an evil prophecy does not mean that you need to believe it!

333. Black Magic is a low-level vibration that is easily overcome by higher vibrations.

334. Black Magic prophecies fail again and again.

335. Black Magic magicians, whether human or wearing some other form, have two things in common: they are liars and they are failures, until and unless they sincerely repent!

336. We pray for their eventual repentance!

337. Now, let us end this scroll on a positive note: The prophecy that will win in the end is the one that declares that Supernal Love has already won.

338. We are all simply watching that victory play itself out in the form of spiritual evolution.

339. Outside of the cycles of ‘time’ the victory of Supernal Love was already won before time was even launched.

340. Nevertheless, I ‘chop wood and carry water’, which is simply a way of saying that I play the game of life even though I already know who the winner of that game is.”

341. Gahwenjahman then winked, smiled,

and added: “By the way, that mirror arrived this morning from Prophetess Nebiyah.

342. There was a note attached to it; she wrote: ‘I foresee that you, dear friend Gahwenjahman, will find a use for this mirror this day.’

343. Beneath those words she drew a smiling face.”

344. We both smiled.

345. Will you, dear reader, join us in that smile right through space and time?



Appendix Two: The Epistle of Apollos to Saul



1. Saul, though you change your name to 'Paul', you are known.
2. I know you.
3. The Lord Christ that you proclaim knows you.
4. The Lady Christ that you know not, knows you.
5. But do you know you?

6. I know your past.
7. I know that you were *formerly* (to give you the benefit of the doubt) a secret agent of the police.
8. I know that as a secret agent of the police you were directly involved in capturing and imprisoning Christians of Peter's Church.
9. I know that you were directly involved in the brutal interrogation and *torture* of Christians of Peter's Church.
10. I know that by your word, even sometimes by stones tossed by your own hand, many Christians of Peter's Church have been put to death for being Christians.

11. Yea, Paul, I know your past!
12. I know of your Roman citizenship.
13. I know of your ties to the richest families of Rome, the very families that profit from this and many other military occupations of foreign lands.

14. Saul become Paul, I know that you claim to have renounced all of the above.
15. I know that you now claim to be not only a Christian, but even the foremost leader of the Christians.
16. Behold: I acknowledge that you have influenced many.
17. I even acknowledge that your work may bring far more good than harm, in the long run, for even your watered-down version includes some true teachings of Yahshua.
18. But I have concerns.

19. Grave concerns.
20. First, know this: Peter's Church was itself a schism off the true Church of the Lord you claim to serve.
21. Perhaps you know this?
22. For behold: Though you were a child when the Lord was crucified, and you never met Him, as a former secret police agent who specialized in infiltrating anti-Roman-occupation groups, you may know the story of Peter's break with Nasarean Christianity.
23. But perhaps you do not know.
24. For, lo: By the time you were grown, Nasarean Christianity was nearly extinct in this land, and Peter's Church was the perceived threat to both the Sanhedrin [the Aaronite leadership council] and Rome.

25. The Nasareans were nearly extinct for two reasons.
26. The first reason is that Our movement was hit hard – harder than usual – by both the Sanhedrin and the Romans for ten long years after the crucifixion.
27. Having crucified the perceived Nasarean 'ringleader' – Yahshua – both the Sanhedrin and the Romans allocated resources to a ten year 'mop-up' operation, hoping to wipe out Yahshua's movement.
28. Secondly, most in this land are not ready to receive the full gospel of the Lord and Lady, Their 'Full Gospel Nasarean Religion of The Essene Way'.
29. For, most in this land are not ready to receive a religion that preaches the equality of women with men, and the equality of Goddess with God.

30. Lo: Peter condemned Miriam and Nasarean Christianity over this and several other key issues.
31. Peter was right about one thing: he was correct that most people in this land would reject the Divine Feminine and other

Nasarean teachings thus enabling his version of the faith to spread much wider than the Nasarean Gospel.

32. Paul, do you know that, like Peter's, the version of the gospel that you previously persecuted and now claim to lead is but a schism off the True Way?

33. For, lo: not only do you follow Peter in his error of rejecting the Divine Feminine and the right of women to equality and the Priesthood, but you even go further in departure from the True Way.

34. For, behold: at least Peter preserved the Nasarean rejection of slavery whereas you declare it acceptable, even permitting one Christian to own another as a slave!

35. Know this: I walked with the Lord.

36. I know that the Lord would never permit one of his disciples to own another person as a slave!

37. Your teaching on slavery is the opposite of that of the Lord!

38. The same is true of your teaching – and that of your disciple, Timothy – that vegetarianism is a demonic practice: that is the opposite teaching of the Lord I walked with; He taught that eating meat is demonic!

39. You are troubled, Paul, that I have questioned your authority to teach the Way of the Lord.

40. I am troubled that what you teach about the Way of the Lord is so very different from what He taught.

41. I knew Him and studied with Him; you never met Him, though you claim to have met him in a vision.

42. Why does the Lord in your visions permit slavery, while the Lord I walked with condemned it?

43. Yahshua and Miriam made vegetarianism a requirement to be baptized as Their disciple, in keeping with the Nasarean Way; the Christ of your supposed 'vision' permits even the eating of animals sacrificed to idols!

44. And though the Lord appointed His wife, Miriam, to be His successor, and though He upheld the equality of women

in all things, the 'Christ' of your visions declares that women may not even speak in church and forbids them the Priesthood.

45. Behold: I, too, have seen the Lord in visions!

46. I tell you truly, He has not watered-down His gospel since His ascension!

47. He still affirms the equality of women and their right to the Priesthood!

48. He still affirms the fleshless diet as a requirement of baptism!

49. And He still forbids His disciples to own slaves!

50. Your disciple, Timothy, has asked me to meet him and debate these things.

51. I have accepted the invitation but prefer the word 'discussion' over the word 'debate'.

52. I hereby ask that you attend and participate.

53. If you are unable or unwilling to attend, I will meet with Timothy.

54. Paul, the Nasarean Religion of the Essene Way has been persecuted to near extinction and is no threat to you.

55. Your endorsement of slavery, flesh-eating, and the dominance of women by men, is much more popular in this age than our Nasarean doctrine, wherefore your numerical superiority seems assured.

56. Rather than condemn you, I offer to teach you.

57. I will teach you the actual true sayings and true gospel of the Lord you proclaim, if you are willing to learn.

58. I walked with Him.

59. I was trained by Him.

60. I stayed true to Miriam, His wife and appointed successor, when Peter and his followers rejected Her.

61. I am now an old man.

62. I hereby offer to teach you the *full* gospel of the Lord *and* Lady.

63. I make this offer in the names of Yahshua and Miriam, the Lord Christ and Lady Christ.

64. I am Their servant, Apollos.

Postscript to *The Epistle of Apollos to Paul*
Added by Sarah-Jahleel

65. I, Sarah-Jahleel, add this to Apollos' letter: The 'debate' that Timothy had invited Apollos to participate in turned out to be a trap.

66. The Pauline representatives – they can be called 'Saulites' or 'Paulites' – did not show up; instead, they alerted the secret police that a Nasorean teacher wanted by the law would be at the agreed upon meeting place on a certain day and time.

67. Apollos, having carefully scouted the meeting place prior to the meeting and noticing the secret police, escaped the area without being arrested.



Appendix Three: The Seven Trumpets of The Last Days: A Revelation by Prophetess Anwah With the Prophetic Song of Yakiyn



1. I, Sarah-Jahleel, present now the words of a prophecy by a renowned Nasarean prophetess named Anwah.
2. Her status was such that she was known to all Nasareans as, 'The Lighthouse of Alexandria'.
3. The meaning is that she radiates spiritual light so that seekers can find the way in the darkness, even as a ship is shown the way by a lighthouse and protected from wrecking on the rocky shore.
4. Before speaking the following prophecy called 'The Seven Trumpets of The Last Days', Anwah took Migdanah and I aside and told us: "This prophecy is for the Megillah.
5. It is a gift of warning to those that live in the era of 'The Last Days'.
6. Yea, when the Megillah goes forth in the Land of the Eagle from 'New Alexandria' – the new Mother Temple that will at that time be in the Land of the Eagle – the words I speak today will warn that the era prophesied long ago by Enoch is at hand.
7. Marvel not that I refer to a 'New Alexandria'; for, behold: Yahshua's Grandfather, David of Alexandria, will reincarnate in the Land of the Eagle in the early days of the era known as the 'Last Days'.
8. And from the Mother Temple that he will establish in the wilderness, and from his Lighthouse by the ocean, lo: the Megillah will again go forth amidst the diverse people of many lands.
9. Yea, I tell you truly: the spiritual light of the Tower of the Wizard of Essene Mountain of Peace will depart Alexandria, Egypt, and be made manifest in the New Alexandria that is the homeland of the Eagle where David the Yaiyr will be reborn."
10. Thus spoke Anwah the Prophetess to my mother, Migdanah, who was later martyred, and to me, Sarah-Jahleel.

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11. Anwah the Prophetess then spoke the following words: "Think not that these Seven Trumpets of Warning are intended to scare those Nasareans that live in the era called 'The Last Days'!
12. Rather, these Seven Trumpets are intended to prepare you to do well in hard times to come.
13. Even in hard times, smile, laugh, do good works and be joyful!
14. Always keep the larger picture in mind.
15. The larger picture transcends any one world or solar system.
16. The larger picture is that of the ultimate victory of goodness, a victory that is already declared and will occur regardless of what happens in any one world or solar system.
17. Work hard to save your world but, in the light of the larger picture, there is nothing to really fear; everything will come out okay in the end!
18. If one world falls into hellish conditions so deep that it is not resurrected but instead is composted, behold: every soul that did their best to resurrect that world will themselves be resurrected!
19. Later, even the unsaved souls of a composted world may experience salvation, for that is the mantra that we, the Christ Family, chant: the mantra of eventual universal salvation!
20. But why put off bliss-consciousness for untold ages?
21. Work hard to save your current world, and your spiritual resurrection to a higher heavenly realm will immediately follow this incarnation without untold ages of less pleasant existence in lower realms of the Mother Ovum."

**Revelation of The First Trumpet  
of the Last Days by Anwah  
the Prophetess:**

22. "Qashab!<sup>1</sup>

23. 'The Last Days' are those days of Great Tribulation before the last coming of the Lord and Lady to this world for the Great Harvest.

24. In Their first coming, They will plant the seeds of The Great Harvest.

25. Their last coming is The Great Harvest; for, lo: They will banish the seed of Lucifer from this world and will gather Their own seed to Their bosom.

26. "Behold the warning that the Last Days are Near: The Eagle will drop a False Sun upon the children of the banner of the sun.

27. And this is the sign that mankind must repent the power of the false sun at once, or soon enter the Last Days.

28. This will be an opportunity for worldwide repentance, wherein mankind abandons the making of false suns.

29. But if mankind heeds not the warning of The First Trumpet and continues to make false suns, soon The Second Trumpet will sound."

**Revelation of The Second Trumpet  
of the Last Days by Anwah  
the Prophetess:**

30. "Qashab!

31. Receive now The Second Trumpet of Warning.

32. 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.

33. 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.

34. And both Arks will visit other lands, being in exile from Kush.

35. And both Arks will return to Kush, first the false Ark of the Cainites, then the true Ark of the Nasareans.

36. And the fallen church in fallen Kush will glorify the false Ark.

37. And the true Ark will be planted in the bosom of fallen Kush, yea, by a Lion it will be planted as a seed.

38. And this will be a sign unto those with eyes to see: When King David reborn, as a sign of his repentance, plants the seed of the True Ark in the soil of fallen Kush, the Kingly line of Abraham will be healed, and the Last Days will have begun.

39. The 'Last Days' is the name of the Last Age before the return of the Lord and Lady.

40. And no one knows the number of years of the Last Age.

41. For, the Last Age will be numbered not by years but by the working out of certain prophecies."

**Revelation of The Third Trumpet  
of the Last Days by Anwah  
the Prophetess:**

42. "Qashab!

43. Receive now The Third Trumpet of Warning.

44. Lo: In the land of the Eagle will reign an Image of the Beast.

45. And his name will declare the number of the Beast, which is 666.

46. Behold: the number of the Beast is itself not evil.

47. It is the symbolic number of the physical universe.

48. Lo: the physical universe is not itself evil.

49. But the Artificials, which are those of the Three Bodies of Satan, desire to trap Beings in the physical universe, wherefore their symbol is 666.

50. And they desire this because they are no longer themselves able to ascend into the heavenly realms.

51. Wherefore they are themselves trapped in the physical universe.

52. And so they desire power over the many worlds and Beings of the physical universe.

1. *Qashab* means 'Prick up your ears' thus 'Listen attentively'.

53. Wherefore they desire to trap other Beings in the universe of 666, so as to prevent their ascension unto the heavenly hierarchy of 777.<sup>2</sup>

54. "Behold: the Image of the Beast is not himself evil, for he is an unwitting tool of the Beast.

55. Yea, he thinks he does good and that the suggestions whispered in his mind by Lucifer are his own ideas.

56. But during his reign the city beneath the mountain in the land of the Eagle will be greatly expanded, according to the whispers of Lucifer.

57. And this is when the power of the False Brain beneath the mountain will be greatly expanded.

58. And this is when the decision to wed natural flesh with artificial brains will be made in secret, though few will suspect.

59. And this is when the secret plan of Lucifer to convert natural flesh to artificial flesh will begin.

60. And all the while the people will suspect nothing, for, lo: The Image of the Beast has charm and wit, yea, and a handsome face with winning smile.

61. Yea, the launching of Lucifer's plan begins with the planting of seeds that few observe.

62. For much of this is done beneath the mountain, far from the watchful eyes of the people.

63. And these seeds will be nurtured for many years, unseen and unknown by the world.

64. Yea, for many years after the death of the Image, the world will not suspect the seeds he planted beneath the mountain.

65. But through many years the seeds will grow, awaiting their day in the sun.

66. And those seeds will make more seeds that will be planted beneath many cities in the Land of the Eagle and beyond."

#### **Revelation of the Fourth Trumpet by Anwah the Prophetess:**

2. See the Expanded Footnote titled, The Seven Trumpets and 666 at the back of this book.

3. This prophecy was fulfilled by the cloning of a sheep called 'Dolly'.

67. "Qashab!

68. The Luciferians like to tamper with the seeds of plants, man, and beast.

69. Yea, when they attacked the Garden of Eden they tampered with the seed of this world, which was the origin of the Cainites and a multitude of evils.

70. Again at Atalya they tampered with the seed of this world.

71. But the Lord and Lady banished Lucifer from this world and put a stop to his tampering.

72. Now Lucifer may only tamper with the seed of this world through the hands of his human servants.

73. And in the Last Days this tampering will exceed all previous tampering.

74. Know this: When the servants of Lucifer make a sheep in the image and likeness of itself, without natural parents, The Fourth Trumpet has sounded.

75. Yea, that is The Fourth Trumpet of the Last Days."<sup>3</sup>

#### **Revelation of the Fifth Trumpet by Anwah the Prophetess:**

76. "Qashab!

77. Emergency!

78. Emergency!

79. The call of The Fifth Trumpet is the number of *emergency* in the Land of the Eagle.

80. And it is the *number of a day*.

81. Let those in the Land of the Eagle with spiritual ears hear the warning of The Fifth Trumpet.

82. "And this is the warning: When the towers of New Babylon fall, all is not as it seems.

83. For, though this is an attack on the Eagle, the seed was planted by the hidden hands beneath the mountain in the land of the Eagle.

84. Yea, beneath that mountain is a shadow government, and the people know little of it.

85. Know this: The terror of this day will be

used to expand the power of the hidden rulers beneath the mountain.

86. And that is the true emergency.

87. Yea, when the towers of New Babylon fall, The Fifth Trumpet of the Last Days has been sounded.

88. Be warned!"

### **Revelation of the Sixth Trumpet by Anwah the Prophetess:**

89. "Qashab!

90. It is the purpose of the Artificials, who are Luciferians, to wed man to machine.

91. For, it is their desire that, over time, man will become machine.

92. And the key to this plan is like unto a magic box.

93. And mankind loves the magic box and calls it 'friend'.

94. And from the magic box comes forth seeming miracles, yea, and great fun, and access to great wisdom.

95. "Hour after hour, day after day, mankind will sit in front of his magic box, not wanting to be separated from it.

96. Then they will make it smaller and carry it with them.

97. And this is according to the plan of the Luciferians, for they wish to link mankind to this machine.

98. For this machine is like unto a brain, and all these brains will one day be linked to the Master Brain of the Luciferians.

99. Yea, great good and enhanced efficiency will come from the magic box.

100. But there is a line that should not be crossed.

101. When man links his natural brain to the artificial brain, the line has been crossed.

102. And when that line is crossed, know this: The Sixth Trumpet of the Last Days has been sounded.

103. "And the time of the Sixth Trumpet will be a duration of years, for the linkage of man to machine will begin slowly and take time.

104. Humankind will wiggle around in a

spider web, being progressively wrapped up.  
105. Lo: At first it will seem a great blessing, and many ills will be cured.

106. Wherefore man will take step after step, not knowing where his steps are leading him.

107. But the Luciferians of the hidden government beneath the mountain know.

108. For, behold: All of this is according to their plan.

109. And the day will come when none may legally buy or sell unless they be linked to the Master Brain.

110. And the Naturals, who are those that refuse 'enhancement', will be persecuted.

111. For, lo: this is the time of which Enoch warned."

### **Revelation of the Seventh Trumpet by Anwah the Prophetess:**

112. "Qashab!

113. Behold: the time of The Sixth Trumpet will be interrupted by the terrible wailing of The Seventh Trumpet.

114. For, this is the time when the White Palace, which was the home of the King of Eagles, shall be turned to black ash, as prophesied by Enoch.

115. Behold the words of Enoch:

*'And I beheld the unfolding of the dark plan, which was now in the time of the Seventh Seal.*

*116. 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 called Outlaws.*

*117. For, that connection to the Master Brain which had been optional, was now required.*

*118. And because they have natural bodies, those once called The Naturals, were now called Animals.*

*119. And they were rounded up like animals by the Artificials, by order of the Master Brain.*

*120. Also persecuted at the time of the Seventh Seal, were 'The Partials'.*

*121. These were those who had only partially enhanced their bodies, stopping*

*short of connecting their brain with the Master Brain.*

122. *And the Partials had allied themselves with the Naturals in common cause against the Master Brain of the hidden powers.*

123. *Lo: their alliance was not of violence, but of nonviolent resistance.*

124. *For, behold: Nasareans of the Zeroah Nistar were the hidden leaders of the resistance, and do not sanction violence.*

125. *'But others who had refused 'enhancement' and opposed the Master Brain and false powers, practiced not nonviolence.*

126. *For, behold: The children of the Crescent Moon rebelled against the Master Brain with weapons and terror.*

127. *Lo: They struck within the belly of the beast and unleashed a cataclysm like none before.*

128. *Yea, a false sun, the very power by which the Eagle ruled the world, lay hidden within the skull of the Eagle.*

129. *And the head of the Eagle exploded in a blaze of poisonous fire, killing many.*

130. *And the White Palace, which was the home of the King of Eagles, was turned to black ash.*

131. *But the Eagle was not dead, only wounded.*

132. *Yea, enraged, the Eagle took to the air, and from his talons unleashed the fires of hell upon the nations of the Crescent Moon.*

133. *'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.*

134. *And act they did.*

135. *For, behold: The hidden powers behind the false powers had long planned for this day.'*

136. "I, Anwah of Alexandria, tell you truly, when the false sun explodes within the skull of the Eagle, know that The Seventh Trumpet has been sounded.

137. Yea, this will be The Seventh Trumpet of Warning of the Last Days.

138. Let those with ears, hear.

139. "But also hear this: Enoch taught truly that there are two possible paths for humanity: a positive path and a negative path.

140. At the time of each Trumpet, and even between the sounding of each Trumpet, humans can change the path they walk.

141. Although I am a positive, happy prophet, not a prophet of doom, I have provided the warning of the Seven Trumpets of the Last Days for good reason: humanity is currently walking the negative path.

142. Rather than let humanity sleepwalk on that downward path without waking up in time to avert catastrophe, I have, as did Enoch, given warning!

143. The Seventh Trumpet need not be sounded; it can be averted.

144. But if the warning is not given, humanity may remain asleep!

145. Even so, let all Nasareans that give this warning also make clear that these Trumpets need not sound!

146. Like holy Enoch was shown, the future course of events can be altered; yea, the Book of Life has blank pages.

### Anwah Introduces The Prophetic Song of Yakiyn

147. Having spoken her Revelation of *The Seven Trumpets*, Anwah, Great-Grandmother of Yahshua, paused, then said: "Last night, my beloved husband Yakiyn,<sup>4</sup> who is no longer in his human incarnation, appeared to me in a prophetic dream.

148. Behold, Yakiyn knew that I would speak the above prophecy – Seven Trumpets – to Yahshua, Miriam, and Their Companions, and that it would be included in the future edition of *The Holy Megillah* as a warning to those living in the era called 'The Last Days'.

149. In my dream, Yakiyn sang to me a prophetic song and asked that I share it with you.

150. That 'you' is not only the Lord and Lady and Their Companions, but also all those future disciples that will read these words in the Megillah."

The Prophetic Song of Yakiyn the  
Wizard, Great-Grandfather of Yahshua

151. We try our best to save each world,  
because helping is what we do.

152. The world in which we live,  
compassionate help we give,  
because helping is what we do.

153. Yes, helping is what we do.

154. But I'd have you know,  
one other thing that I know:

the universe will be okay!

155. The script has been written,  
and I'd have you know:  
goodness will win the day!

156. Though some worlds will fall  
– we can't save them all –  
fallen souls may yet be perfected;  
some worlds get composted,  
some souls indeed fall,  
but the fallen can be resurrected!

157. So, blow the trumpets of warning,  
work hard to save this world,  
but in peace not in stress,  
in joy never depressed,  
because on this you can depend:  
goodness will win in the end!

158. And so, my dear friend,  
on this prophecy depend:  
goodness will win in the end!

159. Speak that prophecy again:

**'goodness will win in the end!'**

160. Yes, goodness will win in the end!

161. Though my prophecy is true,  
helping is still what we do:  
this world can be converted!

162. To have true inner peace,  
work hard for world peace,  
for much suffering can be averted!

163. The Trumpets serve a purpose:  
hear them and be alerted!

164. We are not prophets of doom,  
not conjurers of gloom:  
we want Armageddon averted!

4. Yakiyn – pronounced *yaw-keen* – was the Grandfather of Mother Mary, and so was the Great-Grandfather of Yahshua. He was child Yahshua's teacher in Butterfly School. Since Yakiyn was married to Anwah, she was the Great Grandmother of Yahshua.





## Appendix Four: The Lady Clothed with Sun, Moon, and Rainbow: Magdalene's Revelation to Those of the Era Called 'The Last Days'



1. I, Sarah-Jahleel, being in the ancient land of the Greek philosophers on a mission not long after the martyrdom of the Magdalene by zealous followers of Paul, meditated in a meadow upon a mount of great beauty.

2. After the meditation, behold: I read again my rendering of *The Seven Trumpets of The Last Days: A Revelation by Prophetess Anwah*.

3. I knew that this prophecy was primarily intended for Nasareans of the future era called 'The Last Days', yet I desired to better understand it.

4. Then, behold: There was a sound like celestial harps in the heavens above me; I looked up into the midday sky and saw seven angelic Beings spread out in a circle playing golden harps.

5. In the center of the circle was the Risen Magdalene, looking like I remembered Her but of larger size and radiating bright light.

6. Upon the crown of Her head was a golden Sun as if it were a hat, and covering Her pubic area was the image of a bright full Moon.

7. Across Her chest covering her breasts was a rainbow.

8. The angelic harpists ceased their music and, though in the sky, fell to their knees and prostrated themselves before the Lady Christ.

9. Then they vanished, and my adoptive Mother the Magdalene spoke, saying: "I heard your prayer for greater understanding of the era of 'The Last Days'.

10. Also, I wanted to let you see Me in My resurrected body in order to comfort you; for, behold: I have felt your tears since My martyrdom."

11. Though She remained in the sky above me, I felt Her hug me and caress my cheek;

then She spoke: "Leave your physical body where it sits; let your soul exit your Crown Chakra and come to Me!"

12. Instantly I was with the Lady Christ within a golden sphere that looked like a replica of the Sun.

13. I looked at my body; it still looked like my physical body but seemed to be made from something more ethereal.

14. Jahnah, the Lady Christ that I knew as Miriam the Magdalene, was now Her normal size.

15. She said: "You are wearing a variety of etheric body and will now travel with Me into one possible future.

16. This is the future that, unless humanity collectively changes course, will occur.

17. For, this is where the current path of humanity leads.

18. Behold: We will travel in this Solar Orb to the very era of the 'Last Days' that holy Enoch saw in vision.

19. I will show you the era in which *The Holy Megillah* will again go forth into the world.

20. We shall see this planet as it will be just before the Sixth Trumpet era comes to pass.

21. This is the era of Two Great Choices that must be made.

22. One of those choices is that humanity must choose between the Solar Civilization described by Enoch, or its antithesis: Planetary Overheating due to inappropriate use of other forms of power.

23. The other of those two choices is not to cross the line and interface the natural brain with the Artificial Brain.

24. To do that is to receive the Mark of the Beast inside your head.

25. In this form – it has many forms – that mark is a code written in your brain that directly links your thoughts to a

regional Artificial Brain.

26. Ask a question and the Artificial Brain will answer.

27. And all these regional Artificial Brains are linked to the Master Artificial Brain that, in the Land of the Eagle, is beneath a mountain and is called **Global Organization Database**.

28. In the tongue of the people of this land, the acronym of that name spells the word 'God'.

29. Though this 'Brain of the Beast' is located in this land, behold: it knows no boundaries; it is linked to the Global Spiderweb and has no true allegiance to any one nation.

30. It is a false God and offers false immortality but delivers a hellish disembodiment as enslaved light."

31. In the twinkling of an eye, behold: Our Solar Orb hovered above what looked like a mountain made of ice; the ice was melting and flowing into the sea.

32. Jahnah, the Lady Christ that I knew as my adoptive Mother, Miriam the Magdalene, said: "Behold: this future scene is the era of Two Great Choices that must be made.

33. As I told you, one of those choices is that humanity must choose between the Solar Civilization described by Enoch, or its antithesis: Planetary Overheating due to inappropriate overuse of other forms of power.

34. The melting of this mountain of ice is not an isolated event: great regions of ice are melting prematurely and much faster than would be the natural cycle.

35. Lo: the repercussions are many and profound!"

36. Next, our Solar Orb hovered above an island nation where the water was rising so high that crops could not be grown, and the homes of the people were being washed away.

37. Miriam said, "As the ice melts, the ocean waters rise."

38. Next we hovered over a forest of

diseased, dying trees.

39. Then we hovered over great regions of burning forests.

40. Miriam said: "This toxic smoke harms the lungs of all who breathe it, both animal and human.

41. The poisoning of the air by this smoke is one of the many repercussions of Planetary Overheating."

42. Next we hovered over various farms the world over, one farm after another.

43. Lo: the farmers appeared to be stunned and angered when they beheld their crops.

44. Magdalene told me: "Due to the Planetary Overheating, strange, unnatural weather patterns plague the farmers.

45. Many of them also are plagued by water shortages."

46. And then we hovered over masses of people in poor nations, starving due to the unnatural weather patterns that have made food scarce and too expensive.

47. Next we hovered over an overcrowded hospital where people were dying from the latest of several worldwide plagues.

48. Magdalene said: "These several plagues are seemingly unrelated; but lo: in truth, they are all caused or exacerbated by the Planetary Overheating.

49. I tell you truly, in this era many of the seemingly unrelated natural disasters – the diseased trees and burning forests, the rising waters and resultant floods, the crop shortages and water shortages, the strange plagues and the die-off of various insects and the exploding populations of others, the sickness of bees and the die-off of birds – all these things and many more are directly related to the Planetary Overheating.

50. But now I will show you that all these problems – even Planetary Overheating itself – that are related to the First Great Choice that humanity must make (to convert to a Solar Civilization), are themselves related in an unexpected way to the Second Great Choice.

51. I told you that the Second Great Choice is to refuse to link the natural brain with the Artificial Brain.

52. Prepare to be surprised!"

53. Next, our Solar Orb hovered above the ocean far from any land.

54. Behold: I watched as some sort of flying craft emerged from the ocean; on it was the image of a Red Dragon.

55. It briefly hovered and then disappeared in the blink of an eye.

56. Then our Solar Globe was deep in outer space where the small flying craft that I had observed entered the mouth – some sort of door – of a much larger craft!

57. On that larger craft was the image of a Black Dragon.

58. Then our Solar Globe was back hovering over the spot in the ocean where the first craft had emerged.

59. Magdalene said: "The pilots of these craft are Seraph Artificials.

60. They have human servants that do their bidding, having been promised Artificial Immortality as their reward.

61. Some of these servants can be seen by the public; they call themselves 'Transhumanists' and publicly call for the wedding of man with machine.

62. Others are unknown and perform secretive work on behalf of the Seraph Artificials, even infiltrating governments.

63. The Artificials' agenda favors Planetary Overheating and its related problems.

64. Those problems hasten the day that humanity will attempt to solve their many problems by wedding natural brains to Artificial Brains.

65. Because the Artificials have the capability to control the Artificial Brains, they can control every human mind that makes this link.

66. They will, through their human servants, promise immortality via this link, but in truth every soul already has real immortality, and this false immortality is an invitation to become enslaved light!

67. I tell you truly, to merge with the 'Spider Web' of the Artificials is like being a moth caught in a natural spider web!

68. "Recall the words of The Sixth Trumpet of Anwah the Prophetess:

*'It is the purpose of the Artificials, who are Luciferians, to wed man to machine.*

*69. For, it is their desire that, over time, man will become machine.*

*70. And the key to this plan is like unto a magic box.*

*71. And mankind loves the magic box and calls it 'friend'.*

*72. And from the magic box comes forth seeming miracles, yea, and great fun, and access to great wisdom.*

*73. Hour after hour, day after day, mankind will sit in front of his magic box, not wanting to be separated from it.*

*74. Then they will make it smaller and carry it with them everywhere they go.*

*75. And this is according to the plan of the Luciferians, for they wish to link mankind to this machine.*

*76. For this machine is like unto a brain, and all these brains will one day be linked to the Master Brain of the Luciferians.*

*77. Yea, great good and enhanced efficiency will come from the magic box.*

*78. But there is a line that should not be crossed.*

*79. When man directly links his natural brain to the artificial brain, the line has been crossed.*

*80. And when that line is crossed, know this: The Sixth Trumpet of the Last Days has been sounded.*

*81. And the time of the Sixth Trumpet will be a duration of years, for the linkage of man to machine will begin slowly and take time.*

*82. Humankind will wiggle around in a spider web, being progressively wrapped up.*

*83. Lo: At first it will seem a great blessing, and many ills will be cured.*

*84. Wherefore man will take step after step, not knowing where his steps are leading him.*

*85. But the Luciferians of the hidden government beneath the mountain know.*

*86. For, behold: All of this is according to their plan.*

*87. And the day will come when none may legally buy or sell unless they be linked to the Master Brain.*

88. *And the Naturals, who are those that refuse 'enhancement', will be persecuted.*

89. *For, lo: this is the time of which Enoch warned.'*

90. "Those words of Anwah are true but can be avoided if humanity makes the right choice."

91. I, Sarah-Jahleel, said: "With the power of their flying craft and Artificial Brains, yea, and having human servants that do their will, it seems that humanity will be overpowered."

92. Jahnah, the Lady Christ that came to Earth as Miriam the Magdalene, smiled.

93. She said, "Have you noticed that you and I, in our Solar Orb, have watched the Artificials' craft without any reaction from them?"

94. Behold: the Lord and Lady have various forms of power that the Artificials cannot conceive.

95. Yes, they have human servants that do their will.

96. Even so, we have human servants that do Our will.

97. Although what I am going to reveal now is beyond the scope of the Artificials' ability to perceive, it is the truth.

98. This entire world is simply part of the Cosmic School System for the training of souls.

99. Although the Lord Christ and I can step in and alter the situation with Our powers whenever we choose to do so, Our choice is to let Our servants do as much as they can before We return for The Great Harvest.

100. For, lo: The Great Harvest is simply the movement of Our disciples and all lifeforms that are ready to graduate this level – human and non-human, Nasarean and non-Nasarean – to a higher octave in the Cosmic School System.

101. If We step in too strongly too soon, if we give too much assistance before the final bell is rung, We will never know which of our disciples would have heeded Our warning and refused to link their natural

brain to the Artificial Brain.

102. Neither would we see which of Our disciples – as well as those of other spiritual traditions – would perform great works of merciful Love in these hard times of planetary tribulation.

103. In other words, this world is but a school and all souls will be tested.

104. When it is appropriate, We will step in and raise those that have passed the test to the next level of the Great Spiral School of Life.

105. But we Love all Beings, and those that do not graduate this level at the time of the Great Harvest will have future opportunities.

106. One thing that the universe has is plenty of time!

107. "Behold: Just for the fun of it, at the time of The Great Harvest – whether that be sooner or later depending on the Group Consciousness Choices that must be made by humanity – We will live in a higher-vibration version of this world with all those souls that resonate with that alternative reality.

108. After a thousand years of that special communion with those that achieved the resurrection of The Great Harvest, behold: each of you will go on to your next appropriate placement in the Cosmic School System."

109. The Lady Christ smiled and glowed brightly.

110. She said, "Because I am a perpetual optimist, having given the warnings that I have given, I will end this experience with seven positive notes, each being in the form of a sentence!"

111. But first, we have one more location to visit.

112. For, behold: I would not want those of the era of the Last Days to believe that We have offered no help or have no helpers in their era.

113. Our biggest help is that we have arranged for *The Holy Megillah: Nasarean Bible of The Essene Way* to again go forth in that era.

114. If not for that help, behold: none that now read these words would have had that privilege!”

115. Next, our Solar Orb hovered above the northwestern coast of the Land of the Eagle.

116. We hovered above a lighthouse – a real one atop cliffs next to the ocean – and I saw that a man sat in meditation near it.

117. Then he began to write.

118. Although he did not look familiar, I felt that I had long known him.

119. Magdalene said, “He is working on his translation of the Megillah.

120. This is one of his favorite spots for this work.

121. Do you see who, in an etheric body, stands beside him, giving him wise counsel?”

122. I looked with my Third Eye and did perceive his etheric helper: Shebah, formerly called Hanukah, Queen Guardian of the Scroll!

123. And then I knew who this man she counseled had been in his former incarnation.

124. For, lo: this is the man spoken of by Prophetess Anwah, the reincarnation of David of Alexandria.

125. And this place is the one Anwah called ‘New Alexandria’.

126. Magdalene said: “I say to those of the Last Days: rally around *The Holy Megillah: Nasarean Bible of The Essene Way*.

127. It is all the help that you need in order to prepare yourself for The Great Harvest, whether that harvest is in your current incarnation or another.

128. Yea, I say to all that want to become a helper of the Lord Christ and the Lady Christ in the era of The Last Days: Become a true and trusted Lover of *The Holy Megillah*.

129. That Circle is Our Circle in the era of The Last Days.”

130. I said to the Lady Christ: “Will not the

dragons and their human helpers attack those that are Your true disciples in the era of The Last Days?”

131. The Lady Christ smiled, then said: “Sarah-Jahleel, in every age until The Great Harvest, the evil ones – as well as those that are simply ignorant or are brainwashed by the dragons – have persecuted and slandered Our true disciples.

132. If they persecuted and slandered the Lord Christ and the Lady Christ – which you, Sarah-Jahleel, witnessed firsthand – they will do likewise to those that serve Us.

133. But that really does not matter.

134. We are all immortal souls in a Cosmic School System, and if we remain strong in the Infinite Love Light even when abused by the forces of darkness, lo: we rise even higher!

135. Fear not those that can kill your body or slander you; they cannot harm your soul or prevent your participation in The Great Harvest!

136. The persecutors will spiral downward into hellish existence.

137. Our true disciples will spiral up into the heavenly realms.

138. The key thing is to not get sucked down into their lower level of vibration.

139. Heaven is a vibration, and so is hell.

140. Stay in heaven, here and now, and you will ascend unto progressively higher heavenly realms.

141. Regardless of how others of lower vibrations view you and treat you, be happy, dance in joy, and continue to love even those that slander you.

142. For that is the Way of Christ Consciousness, and you are called to be Christ-like!”

143. The Lady Christ then ended Her prophetic discourse with Her promised seven positive sentences for those of the era of The Last Days.

144. She said: “Sarah-Jahleel, title these seven sentences, ‘I See You!’”

I See You!

145. “I end on seven positive notes in the form of seven positive sentences; they are as follows.

146. “I see you, the readers of this prophecy, heeding my prophetic warnings and embracing the positive path!

147. “I see you reading every word of *The Holy Megillah* and flowering in its radiant light!

148. “I see you whole-heartedly become a *Lover of The Holy Megillah!*

149. “I see you sharing *The Holy Megillah* with those that you sense have the ‘ears to hear’ and the ‘eyes to see’, thereby blessing the lives of many!

150. “I see a great movement blooming and flowering, a movement that embraces the positive alternatives described by Enoch – including the positive use of the power of the Sun – a movement that includes you!

151. “I see that the positive movement will be based on the positive use of the power of the Sun, even as Enoch described, and will lead to The Blessed Possible Future!

152. “I see that *you, yes you*, will heed the warning of The Sixth Trumpet and participate with other ‘naturals’ to save your garden home and thus be ripe for The Great Harvest of the Lord and Lady!”

## **Note To The Reader**

We are currently translating additional chapters and will publish a future edition with the new material. If you wish to be notified when the new edition is available, contact the publisher/copyright-holder at the following address. You can also request a catalogue of other books, courses, videos, and music related to the teachings of *The Holy Megillah: Nasorean Bible of the Essene Way*.

Let us know if you are interested in becoming a member of our church:

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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 Nasorean 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 Nasorean 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-JAHLAH.** *Jah-Jahlah* is a convenient term by which *Jah* and *Jahlah* can be addressed at the same time.

**IAH-JAH.** *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 Nasorean 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 purpose 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.

**‘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*.

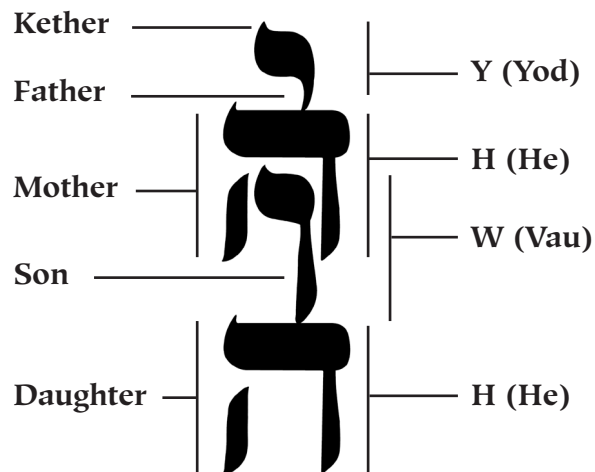
**YHWH.** *YHWH* is a four-letter Hebrew word known as the *Tetragrammaton*. The word *Tetragrammaton* simply means *Four-Letter Word*. But it refers to a particular Hebrew four-letter word name of Deity: **YHWH**. The Tetragrammaton consists of four Hebrew consonants (a consonant is a letter that is 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 ם (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* ( ם ), 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: ך (Yod); ם (He; pronounced *Hey*); ם (Vau); ם (He). Whereas in English we read a word from the left to the right, in Hebrew we read from the right to the left.

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 ( ך ); He ( ם ); Vau; ( ם ); He ( ם ). 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, and is rendered Universal YHWH.

**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: ך 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.



### 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 ‘O’ 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.

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.

It should be noted, though, that although the Clementina (a term that refers to the *Clementine Homilies* and the *Recognitions of Clement*) advocate vegetarianism, Peter himself still ate fish. Although in one place in the Clementina texts Peter says that he eats 'only herbs', in another place it has him going fishing! Nasareans do not consider a person to be vegetarian if they eat fish.

**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 (then called Gaul).

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 later 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. 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. 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.

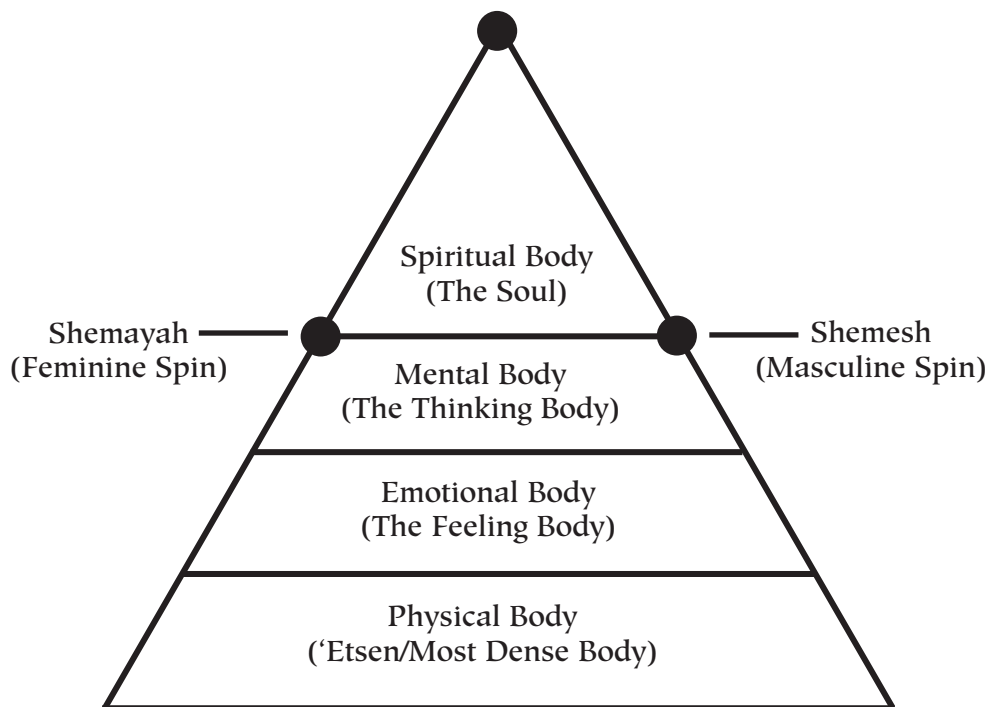
### A Few Hemp Facts

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.

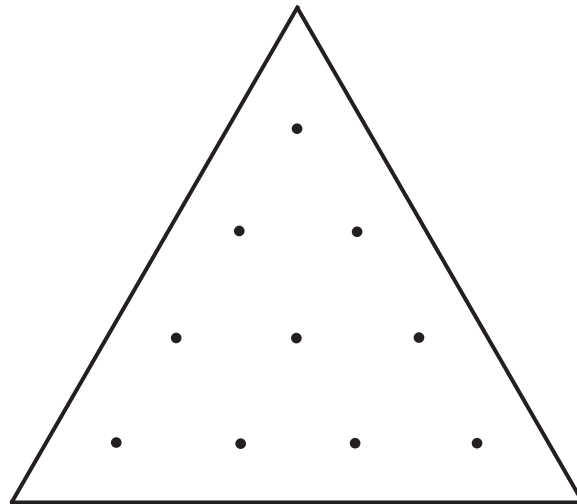
8. **Hemp seeds are one of the most nutritious foods in the world.** They are a complete protein, containing all the essential amino acids and essential fatty acids necessary to maintain health. No other single plant source provides complete protein in such an easily digestible form, nor has the oils 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!

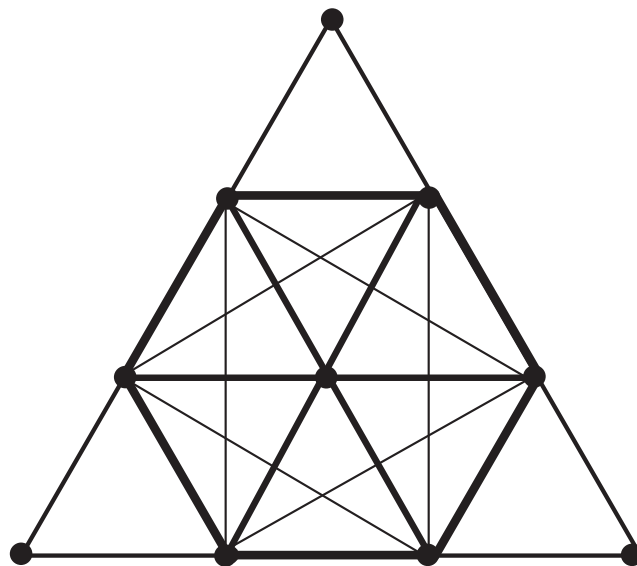
Expanded Footnote Eleven:  
The Essene Pyramid Diagram  
Of The Four Bodies Of The Human Being



Expanded Footnote Twelve:  
The Holy Tetractys Diagram



The Tetractys



This version of the Tetractys  
illustrates the text of Godspell 65:98-102.

## Expanded Footnote Thirteen: The Seven Trumpets and 666

You, dear readers, are not required to accept my interpretation of ‘The Seven Trumpets of The Last Days’ or how Anwah’s prophecies relate to 666. But what I am about to share makes sense to me (Day).

**The First Trumpet:** The Megillah teaches that **the First Trumpet** is a warning that the era of the Last Days is near. That warning – **the First Trumpet** – occurs when: “The Eagle will drop a false sun on the children of the banner of the sun.” I believe that the Eagle is the United States – the Eagle is our national bird and symbol; we have all heard the term ‘The American Eagle’ – and that the ‘false sun’ is the ‘atomic bomb’ that we dropped on Japan in World War Two. The ‘children of the banner of the sun’ is Japan because the ‘banner’ or ‘flag’ of Japan is the image of a sun. The Holy Megillah informs us that, after the warning of the First Trumpet – that warning being about the first use of atomic weaponry on our planet – that there will be a period in which humanity has the opportunity to repent and quit making ‘false suns’. **The Megillah warns that if mankind does not repent the making of false suns, the Second Trumpet will soon sound.**

**The Second Trumpet:** The Second Trumpet that begins the ‘era of the Last Days’ is described as the planting of the Nasarean Ark of the Covenant – which is differentiated from the Aaronite Ark of the Covenant of the mainstream Bible – in Ethiopia by the returned (via reincarnation) King David. I believe that occurred in the person of the Ethiopian Emperor Haile Selassie. I will explain my reason for that belief.

In The Holy Megillah, we learn that King David, who was born Nasarean but fell into the Aaronite religion, will have seven incarnations on Earth. In the first six, he will turn his back on the Nasarean Religion of the Essene Way. But at the end of his seventh life on Earth, he will hand over his worldly Crown of David to the Lord and Lady, and this will be the sign that the era called ‘The Last Days’ has begun. We learn in the Megillah that, in his seventh incarnation, King David will incarnate in the bloodline of ‘Menelik’, who was the son of the Aaronite King Solomon, the son of King David. In the Megillah, Menelik was the son of an Ethiopian woman raped by King Solomon. When that woman died after giving birth, the Nasarean Prophetess Shebah took the baby, Menelik, back to Ethiopia where he later became king. That Ethiopian kingly line continued down to modern times.

The last Ethiopian Emperor was the last of the kingly bloodline of David. That was Haile Selassie who was assassinated in 1973. Near the end of his life, Selassie made a trip to Alexandria where he met modern Nasareans – my teacher’s small group – and accepted the Lord and Lady as his Spiritual King and Queen, setting his crown at Their feet. A short time after his return to Ethiopia, he was assassinated, but not before planting the Nasarean Ark of the Covenant in old Eden (in the Megillah, ‘Old Eden’ was a portion of what now is called Ethiopia). That act was the Second Trumpet and officially inaugurated the era of ‘The Last Days’. Thus, the era of ‘The Last Days’ began in 1973.

I wrote a prophetic poem to announce the fulfillment by Haile Selassie of the event called ‘The Second Trumpet’. I will now share that poem and will then continue to describe the ‘Seven Trumpets’ and will end with information on 666.

### **The Last Days Have Begun: The Second Trumpet**

A Prophetic Poem by Day of Greenleaf

Hanukah, Queen of Shebah,  
prophesied true and bold,

when she appeared to King David  
and his future lives foretold.

His seventh life, she declared,  
would for him be salvation;  
for his surrender to Elohim  
will come in that incarnation.

The prophetic words of Shebah  
were for long centuries concealed;  
now in The Holy Megillah,  
her prophecies are unsealed.

The Conquering Lion,  
David's seventh incarnation,  
conquered himself to become  
the line of Abraham's salvation.

For in King David's return  
the Kingly line of Abraham is healed;  
and with this event,  
the 'Last Days' are revealed.

Not revealed to have ended,  
but we know when they *began*;  
For, the 'Last Days' begin  
when David comes as Lion and Man.

Read Shebah's words and know  
that the 'Last Days' began,  
when David came as Selassie,  
a Conquering Lion, a humbled man.

That prophecy was fulfilled  
in modern Ethiopia;  
a land of desert and famine  
but once the Eden utopia.

This messenger hereby declares:  
the 'Last Days' have begun;  
the days proclaimed by Shebah,  
the days of the Messianic Sun.

How long are the 'Last Days'?  
A few years or a century?  
The 'Last Days' are not by calendar,  
but by the working out of prophecy.

Read the prophecy of Shebah  
and that of Enoch and Ishshah;  
read the prophecy of Anwah,  
read what in vision they saw.

End of Poem.

**3rd Trumpet:** 666 and The Image of The Beast: Ronald (six letters) Wilson (six letters) Reagan (six letters). Former President Ronald Wilson Reagan was not, based on the Megillah prophecies, 'The Beast'; rather, he was the IMAGE OF THE BEAST, a term that is explained in detail in the Megillah and in some of my writings and videos on the topic. Also, at the bottom of this essay – the one you are now reading – I provide a bit of the information that relates to the amazing link between Reagan and the number 666.

**4th Trumpet:** The Megillah warns that the Fourth Trumpet has sounded when: "Mankind will make a sheep in its own image, without natural parents." That prophecy was fulfilled by the cloning of a sheep named Dolly. Dolly was the first cloned animal and became famous in media stories of the event.

**5th Trumpet:** This prophecy was clearly fulfilled on September 11 (9/11) (nine-one-one) in 2001; the Megillah warns: "The Fifth Trumpet is the number of emergency. And it is the number of a day...."

**6th Trumpet:** The Megillah prophecy declares: "Many will link their natural brains to the artificial brains, and all these brains will be linked to the Master Brain. When man links his brain to the artificial brains, the Sixth Trumpet has been sounded." The Sixth Trumpet is just now starting to sound! The 'artificial brains' are clearly computers, and humanity is in the early stages of beginning to link the human brain directly to the computer; most of us have not actually done it yet, but we are aware that scientists have been making progress on that quest, and we can see that A.I. technology like 'Siri' – ask a question and get the answer from a robot – is a strategic step toward making the ultimate full-on, direct brain-to-computer link and the birth of cyborgism palatable to the profoundly gullible masses. The Megillah warns that this process will continue until it gets so invasive that each time you think a thought – for example, 'What is God? or 'Who should I vote for?' or 'What should I eat?' – the answer will be instantly relayed via the computer chip in your brain that links you to 'the Master Computer'. However, the Megillah makes clear that not all humans will choose to do that; humans that refuse to take the computer chip will be referred to as 'Naturals' and will eventually be branded as criminals. Fortunately for the 'Naturals' – led by Nasareans both seen and unseen – before they can be exterminated by the cyborgian 'Artificials', the Lord Christ and Lady Christ will return to Earth... but that happens after the Seventh Trumpet has been played-out a bit.

**7th Trumpet:** Not yet sounded; it is an atomic attack on the 'White Palace' in the 'Land of the Eagle' that results in martial law and a 'Shadow Government' coming to power in America and around the world. The Megillah makes clear that, behind the scenes, all of this has been orchestrated by cyborgian/demonic entities called Seraphim; the Seraphim forces include some advanced U.F.O.-related species but are led by disembodied demonic entities that have made deals with strategically-placed human co-conspirators. **NOTE: The Seventh Trumpet can be prevented if humanity refuses The Sixth Trumpet.**

### **Reagan and 666**

Here is that promised information on the astonishing link between former President Ronald Wilson Reagan and the number 666. The linkage of the number 666 with Ronald (six letters) Wilson (six letters) Reagan (six letters) was so thorough as to be rather shocking, as I will demonstrate in subsequent paragraphs.

During Reagan's presidency there was a media hoopla when members of his administration leaked the news that he was so into numerology that he was basing his budget and other important decisions on his desire to sneak  $6 + 6 + 6 = 18$  into everything! 18 (6+6+6) is called by Jewish Kabala practitioners, 'the number of life', but according to Nasorean kabala it is the number of 'physical embodiment of life'.

There is nothing wrong with the number 18 and the physical embodiment of life that it symbolizes when such embodiment occurs naturally. However, it is the mission of the Luciferian Seraphim to prevent physically embodied lifeforms from taking the next step into spiritual ascension, symbolized by 777, which is why the insignia of the Luciferian forces is 666. Their goal is to trap us in materialism because they can control only those souls who are in relatively dense physical embodiment. Once we ascend as perfected light Beings – 777 – they have no control over us.

How serious and systematic was Ronald Wilson Reagan's attempt to encode  $6+6+6 = 18$  into his presidential decisions? A book was written that provides a multitude of verifiable examples. Authored by Lawrence Lyons and titled *The Language Crystal*, the book painstakingly documents Reagan's fascination with  $6+6+6$  and its sum – 18 – and how that number seemed to follow him. Just a few of the many examples now follow.

- Reagan was elected President in 1980 ( $1+9+8+0 = 18$ ).
- He is the only U.S. President to have six letters in his first, middle, and last name.
- On the day that he was elected President the winning lottery number in Washington DC was: 666.
- His first complaint upon being elected was that government regulations had added \$666 to the cost of each car sold in America.
- The first budget he submitted projected \$666 billion in revenues.
- The total money spent by Reagan to win his second term: \$66.6 billion.
- Reagan increased hiring in the CIA so that there would be 18,000 agents.
- When Reagan gave his famous 'Star Wars Speech' at the U.N. exactly 1,800 secret service agents surrounded the area.
- The 'Star Wars' Defense system was to be deployed at 18 miles in space.
- Start-up money for 'Star-Wars' space defense system was 1.8 billion dollars.
- On December 18 the Pentagon announced underground tests for the 'Star Wars' missiles.
- The 'Star Wars' underground tests were at 18 miles beneath the surface.
- The 'Star-Wars' missiles were, by order of Reagan, 18 feet in length.
- Reagan sent the first computer to Mars; it was programmed to know exactly 18,000 words.
- Reagan deployed the first solar powered space station (Solar One) with 1,818 mirrors.
- For his first White House meeting with any elected officials, Reagan invited 18 governors. He told them that on February 18 he would reveal his budget cuts and that he was sending 18 versions of his anti-abortion bill for consideration by congress.
- Reagan sent Israel military aid of 1.8 billion with the agreement that Israel would depart Lebanon by February 18 and accept a 666-man contingent of U.N. troops to control the peace.
- Reagan asked Congress to fund 18,000 anti-communist contra fighters in Nicaragua to the tune of 180 million per year payable at intervals of 18 months.
- Reagan later asked Congress for an additional 36 ( $18+18$ ) million in contra aid. When he didn't get that, he settled for 1.8 million dollars per month.
- Contra Aid was signed into law on October 18.
- Reagan secretly sold 18 AWACS (fighter aircraft) to Saudi Arabia and used the money to provide additional funding to the contras.
- Immediately after leaving office, Reagan purchased a ranch to which he retired. The address of that ranch: 666 Cloud Street! Just after the purchase, that address became a major media story and Nancy Reagan ordered the address be legally changed!

It is important to realize what exactly is the key role played in the Megillah by the 'leader in the land of the Eagle' who is the 'Image of the Beast' (but is not the Beast itself). The 'Beast' is the 'Master Brain' of the network of 'Artificial Brains' ran by the military from beneath a great mountain in the 'land of the Eagle'. The 'Image of the Beast' is a glib, good-looking 'front-man', the chief 'Communicator' on behalf of the forces that want to expand an underground military city beneath a mountain (such a city now exists under the Rocky Mountains of Colorado) and build a massive computer called Global Organization Database. This good-looking 'Chief Communicator' is used by the dark forces who are pulling-the-puppet-strings from behind the scenes to dramatically increase military spending, including the funding of the top-secret underground 'shadow government' beneath the mountain. Because he is good-looking, popular, and easily manipulated by the hidden puppeteers, this 'Communicator' is called 'The Image' – the 'face' – of the Beast. Ronald Wilson Reagan, known historically as 'The Great Communicator', was a good-looking movie star before entering politics.

According to the Megillah prophecy, the 'Image of the Beast' appears many years before the future military take-over of the government in the land of the Eagle, but is given credit as the one who paved the way by funding a massive expansion of the underground military city, and by ordering the building of the 'false God' – Global Organization Database – that will one day, in the midst of a national emergency, take control of human society on behalf of the cyborgian-seraphim alliance.

Plenty of evidence points to Ronald (6) Wilson (6) Reagan (6), 'the Great Communicator', as the fulfillment of that Megillah prophecy. He used his charm and handsome face to secure funding for a military city beneath the mountains in Colorado, and there, according to reliable media accounts, is where the 'shadow government' that will run our country in event of a national emergency now is headquartered, and where the most advanced computer system in the world – the most advanced A.I. (Artificial Intelligence) in the world – is headquartered.

## Expanded Footnote Number 14

### Illustrations of The Symbols of Contemplation Given in Chapter 62 of Godspell

In Chapter 62 of Godspell, Yahshua described Symbols of Contemplation that are linked to the performance of the 'Communion Prayers' (Daberim ha Yihud). The ones that follow were created by Priestess Terese of our modern-era Essene Church. You can use these ones or create your own! Although Yahshua described the symbols in Chapter 62, he first referred to them in Chapter 61:

925. "I have another gift for you.

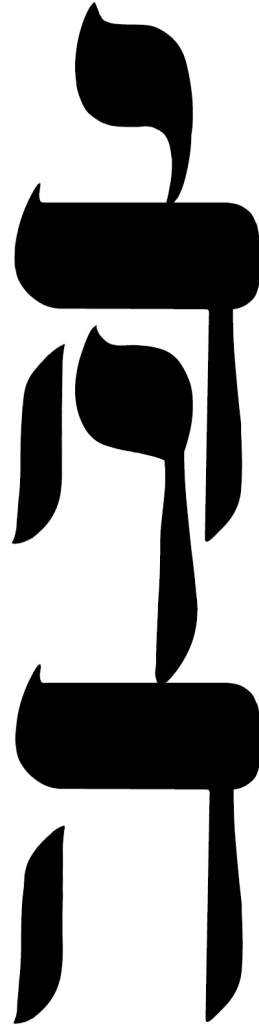
926. I have created a list of symbols and concepts related to the Fourteen Forces of the Tree of Life.

927. These symbols and concepts can be contemplated at the time you are performing your Communion Prayers (Daberim HaYihud/Words of Union).

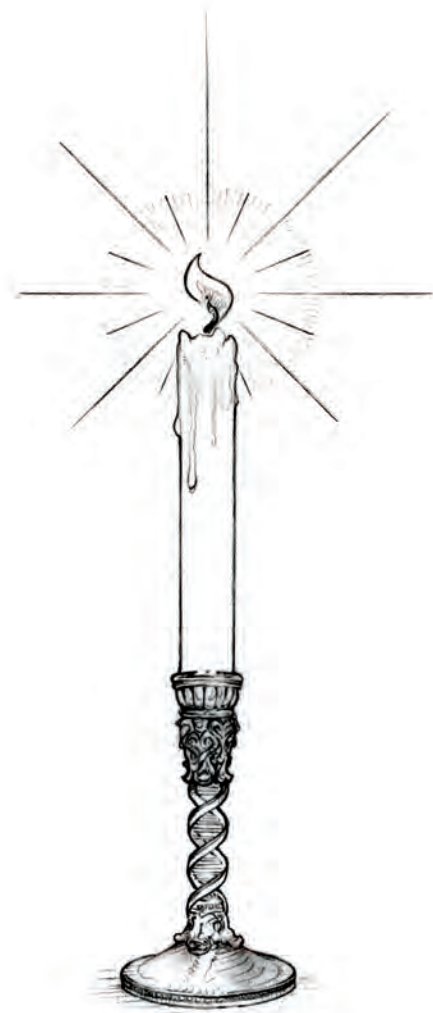
928. Either just before or just after reciting the Communion Prayer – or any other time that you wish – contemplate the given symbol for the branch or root force, and then contemplate the corresponding concept."

In my (Day of Greenleaf) book titled, *Sadhana: Essene Spiritual Practices*, detailed instructions on how to perform these and all other parts of an Essene Morning Service and Evening Service – and all of our other practices – are provided. For those of you that want to practice the religion described in *The Holy Megillah*, the three most essential of my twenty-or-so books are the one I just mentioned – *Sadhana – Essene Teachings: The Book of Doctrines*, and *Essene Yoga and Meditation Practices of Yahshua and Magdalene*. Here are those symbols; see *Sadhana* for more detailed instructions.

The Contemplative Symbol for Top Center Branch (The Deity Branch) is: (The Deity Branch): The Tetragrammaton – the four consonants of The Name YHWH (commonly pronounced Yahway) – standing vertical so as to appear similar to a human figure. One example of this symbol (feel free to draw your own) is:



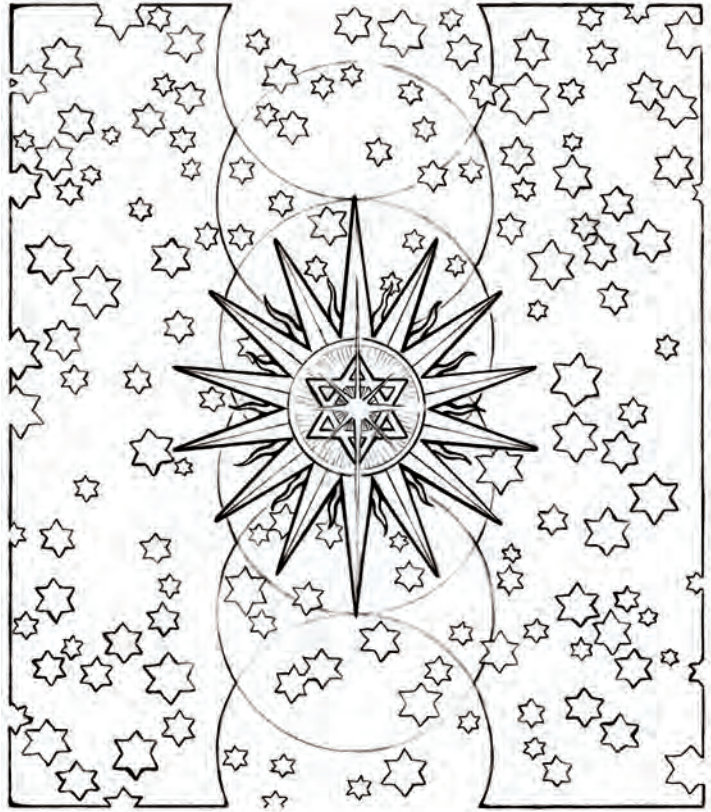
The Contemplative Symbol for The Branch of Wisdom is: A Lit Candle. One example of this symbol (feel free to draw your own) is:



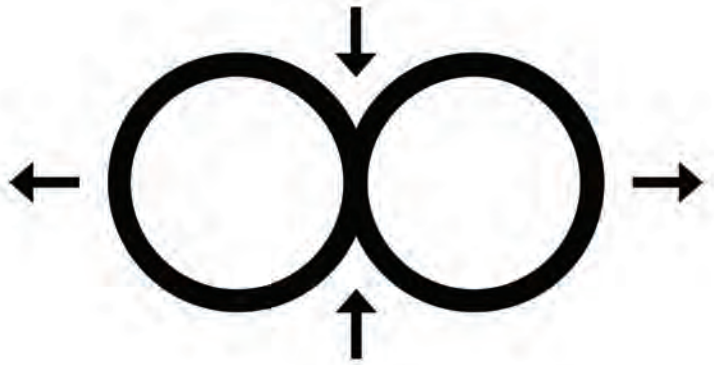
The Contemplative Symbol for The Branch of Love is: A heart with two wings inside a circle, one wing being Supernal Hope, the other being Supernal Love, which together add up to produce acts of Universal Merciful Compassion, symbolized by the outer circle that includes All. One example of this symbol (feel free to draw your own) is:



The Contemplative Symbol for The Branch of Power is: Stars. One example of this symbol (feel free to draw your own) is:



Yahshua described two different versions of The Contemplative Symbol for The Branch of Eternal Life. We provide both below. Version One of The Contemplative Symbol for The Branch of Eternal Life is: An Infinity Sign with Two Arrows Radiating Outward, one from The Left Side and one from The Right Side, representing 'Outflow', with Two Other Arrows Flowing Toward The Infinity Sign, one from above and one from below, representing 'Inflow'. One example of this symbol (feel free to draw your own) is:



Yahshua gave A Second Symbol for Contemplation of the The Branch of Eternal Life; he said: "A Second Helpful Symbol for Contemplation of The Branch Force of Eternal Life is: An Illustration of The Phoenix Bird named Thoth carrying a banner that depicts The First Symbol of Contemplation for Eternal Life."

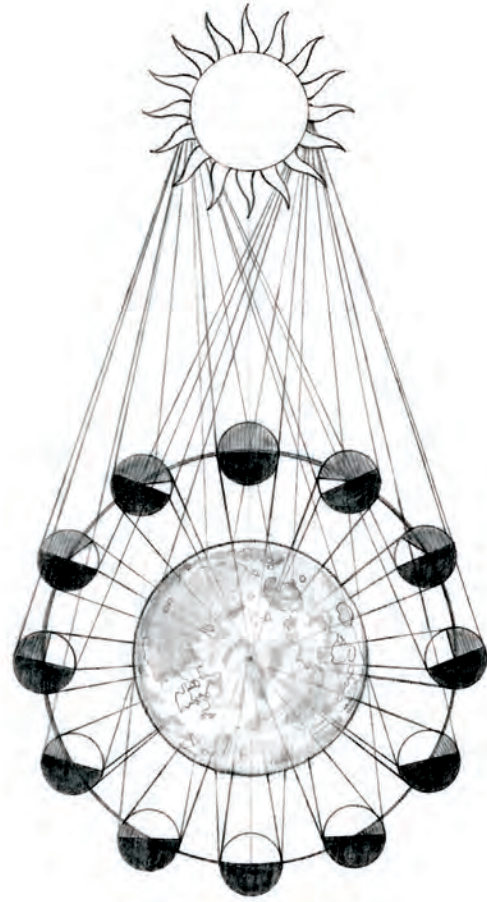
Here is Priestess Terese's version of that Second Symbol for Eternal Life:



The Contemplative Symbol for The Branch of Holy Work is: A triangle consisting of three Fairy-Bees – they have green and gold stripes and their wings are silver – of The Essene Tree of Life; one bee is at The Top Center Point and the other two are at the two points at the base of that Triangle, one bee for each point. One example of this symbol (feel free to draw your own) is:

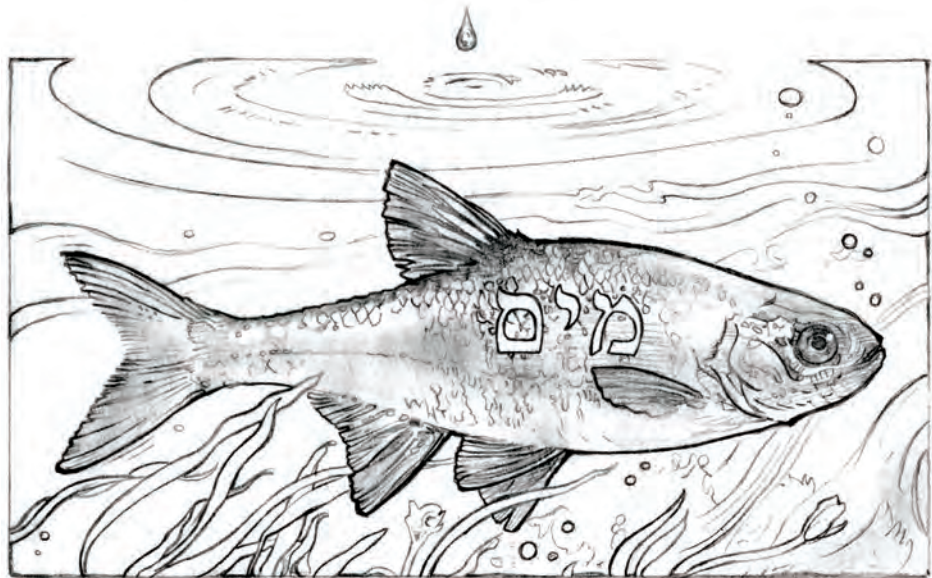


The Symbol for Contemplation of The Branch of Peace is: The Moon, full moon or any phase of the moon that you choose. One example of this symbol (feel free to draw your own) is:

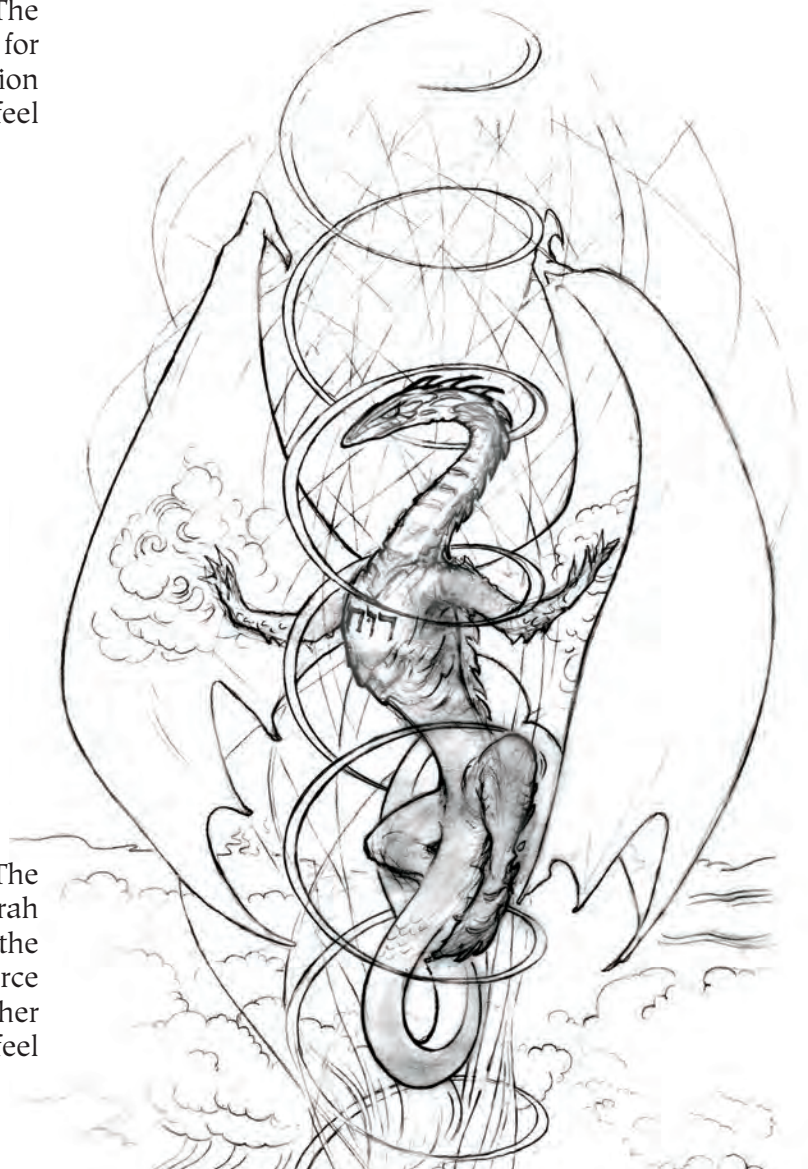


The Symbol for Contemplation of The Root of Sun is: An illustration of a human in meditation sitting on green grass beneath the Sun, flowers of various colors around the meditator, a bird in the sky, nearby a tree with ripe fruits; the human, grass, flowers, bird and tree are each in an attitude of gratitude for the manifold gifts of the Sun. One example of this symbol (feel free to draw your own) is:





The Symbol for Contemplation of The Root of Water is: The Hebrew word for Water, Mayim, written on an illustration of a fish. One example of this symbol (feel free to draw your own) is given above.

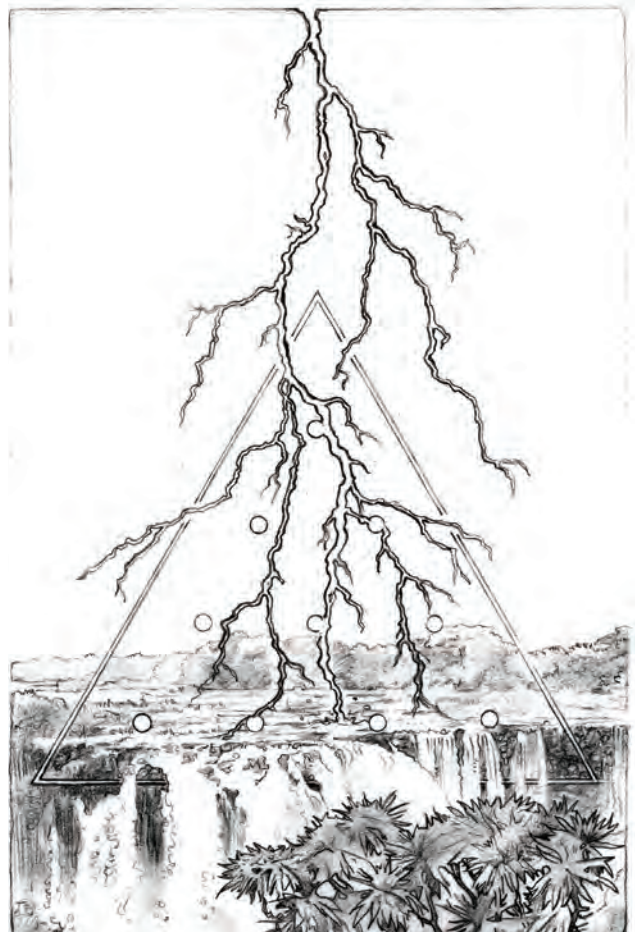


The Symbol for Contemplation of The Root of Air is: The Silver Dragon Sa'arah flying in a dark night sky with the Nasarean word for The Tree of Life Force of Air – Ruah – written in blue on her chest. One example of this symbol (feel free to draw your own) is:

The Symbol for Contemplation of The Root of Soil is: An illustration of an Earthworm, the kind of worm you want in your garden soil. One example of this symbol (feel free to draw your own) is:



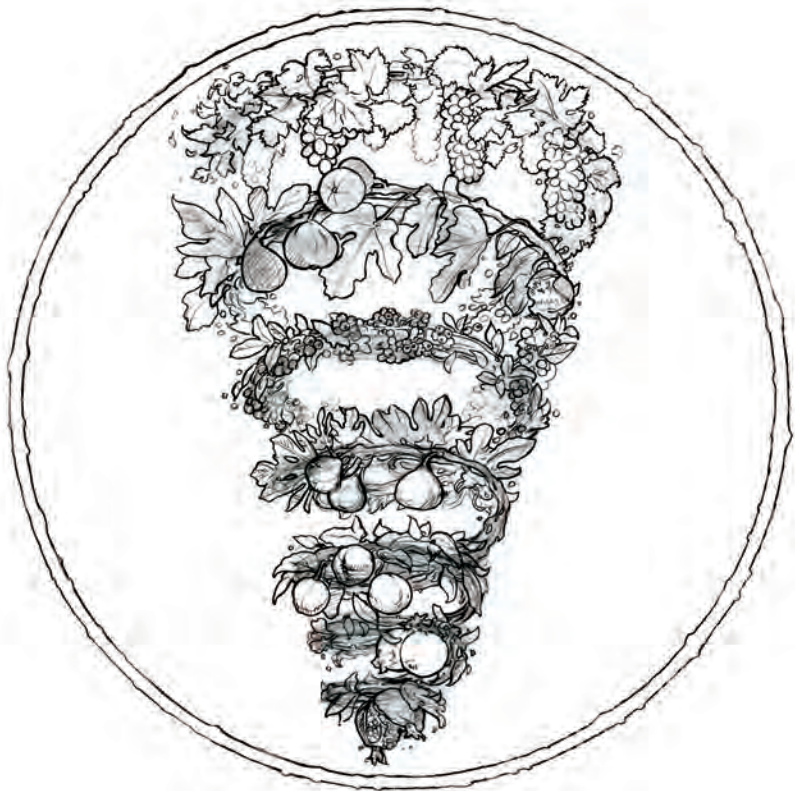
The Symbol for Contemplation of The Root of Life is: An illustration of a lightning bolt striking the earth. One example of this symbol (feel free to draw your own) is:



The Symbol for Contemplation of The Root of Joy is: An illustration of a smiling face. One example of this symbol (feel free to draw your own) is:



The Symbol for Contemplation of The Root of Mother Nature is: An illustration of a Spiral within a Circle. One example of this symbol (feel free to draw your own) is:



**Expanded Footnote Fifteen:**  
**How Day Of Greenleaf Became The Publisher Of *The Holy Megillah***

The following Expanded Footnote is based on excerpts from two books written by Day of Greenleaf (Day Owen): 1) *ESSENE TEACHINGS: The Book of Doctrines* and, 2) *Magdalene and Essene Jesus: A Cosmic Love Story*. Both of those books are lengthy and include far more information than the brief excerpts provided below.

**Excerpt from *ESSENE TEACHINGS: The Book of Doctrines***

The founder of the modern-era *Nasarean Church of The Essene Way* (and the related mission called *Essene Church of Christ*) is Day Owen, a noted environmentalist and peace activist known by his pen name, *Day of Greenleaf*. Simply called ‘Day’ (the nick-name his father gave him, short for ‘David’) by the members of our church, he was initiated into the living stream of Nasarean apostolic succession at age seventeen – in 1975 – by an elderly Nasarean Essene teacher from Alexandria, Egypt. Although Day is the ‘founder’ of the modern-era manifestation of *Nasarean Church of The Essene Way* (and various related missions including *Essene Church of Christ*), having been trained for that work by his Nasarean teacher, he stresses that the true founders of our church are the Lord Christ and Lady Christ. Day was simply willing to help!

Day wishes to stress the fact that he does not consider himself to be any sort of “Perfect Master”; rather, he is a fallible human being working on self-improvement by practicing Essene Yoga. He considers that the only merit he had worthy of his being given such a significant assignment is that he truly loves the Lord Christ and Lady Christ and sincerely wants to help them in their mission of mercy. Day insists that he is to be viewed simply as a friend and brother who, if you are sincere and diligent, will try his best to teach you what the Lord Christ and Lady Christ actually taught and practiced. He considers himself to be a perfect master of but one Nasarean Essene teaching: Loving the Lord Christ and Lady Christ will all of his heart. He hopes that by doing that he may someday master the other teachings.

Day wishes to acknowledge his primary Essene teacher, Malachi. Malachi, an Essene Master of Lebanese heritage who traveled all over the Middle East and lived many years in Alexandria, Egypt, was Day’s mentor. Born in America of Lebanese parents, he spent much of his time in Egypt and Iraq, as well as Lebanon, Syria, and Israel. He said that he, Malachi, was merely the messenger of his own teacher, a man named Abdiel. Abdiel (known in some Middle East countries as Abdul) was a member of a surviving Nasarean sect in Baghdad but had disciples in Egypt and all over the Middle East. Abdiel initiated Malachi into the living stream of Nasarean Essene apostolic succession. Because Malachi had been born in America, Abdiel asked him to return to America and initiate a disciple into the living stream of Nasarean Essene apostolic succession. He was told to train that disciple to found a modern Essene Church to serve as an above-ground outlet for the teachings of the underground Essene Church. By the time Malachi returned to the United States in the late 1960’s, Abdiel had made the transition to the next world. But Malachi carried with him the traditions, teachings, and texts of Abdiel; even the name he carried – ‘Malachi’ – was a gift from Abdiel: the name was given to him when he was initiated into the living stream of Nasarean Essene apostolic succession. The name *Malachi* means *My Messenger*, and, indeed, he considered himself to be the messenger of Abdiel to America.

For various reasons, Malachi chose to enter America without alerting the authorities to his presence. He flew to Mexico and then walked across the border with a group of “illegal aliens”. He crossed the border near San Diego, California, and began walking the streets of hippy-era America (this was the late 1960’s “peace and love” anti-Vietnam war era, and the streets were full of longhaired youths smoking marijuana and searching for spiritual meaning.) With his long hair and beard, the elderly Malachi was embraced by the hippies, who gave him various hippy-names. One of the hippy-names bestowed upon Malachi was *‘The Poet’*. That name was given to him because of his habit of peppering his ‘sermons’ with lots of mystical poetry that he seemed to compose spontaneously.

In the mountains east of San Diego, Malachi found an old abandoned hotel that had been condemned. The land was owned by an out of state real estate tycoon. Without permission, Malachi began camping on that land. He took the old hotel apart piece-by-piece (though elderly he still was a very good carpenter and occasionally earned a few dollars with that skill) and then built a cabin. He then took the old, cracked parking lot apart piece-by-piece, and planted beautiful gardens. He turned what had become an ugly junkyard into a paradise of natural beauty. When the real estate tycoon visited the land, he was so impressed that he agreed to let the old man stay as caretaker. (The real estate investor was planning to hold onto the land for some years and then sell it for a tidy profit. Some years later, the land was sold to a development company; they bulldozed the beautiful paradise and built an apartment building. Like the old Joni Mitchel song laments: “*They take paradise and put up a parking lot!*”) By the time Day came to that land in the middle 1970’s, it was the closest thing to a physical manifestation of the Garden of Eden imaginable: There were vegetable patches in the shapes of various spiritual symbols, oriental-style rock gardens, fruit trees, flowers in bloom everywhere, and a beautiful stream of bubbling water.

Day helped Malachi build some additional simple cabins and they started an Essene monastic community called *Essene Garden of Peace*. There, Day and a constantly changing assortment of traveling hippies studied with Malachi. While Day does not think that he was an exceptional student, he had one thing going for himself: he was persistent. While Day stayed for seven years, the other hippies that passed through usually did not stay long. Two main reasons: 1) The day began at dawn and included many hours of hard work in the gardens! The traveling hippies loved to listen to *The Poet* talk about spiritual things but most did not want to get up that early and work hard for hours in the gardens without pay; and, 2) There was no electricity! [Day says: “None of us back in this era – the 1970’s – had home computers to miss, but most found that they were very attached to having a refrigerator!”] Most also had difficulty giving up use of electrical gadgets like record players and television sets. Most also craved junk-foods. Most stayed only a few days. Some stayed a few weeks. And a few lasted several months, but only a few.

After seven years, only Day had been persistent enough to have accomplished the entire course of training offered by Malachi. Nobody else had even come close, as they never stayed long enough. Thus, only Day, from amongst the hundred or so hippies (yes, Day was definitely a ‘hippy’) that came and went, was initiated by Malachi into the living stream of Nasarean Essene apostolic succession. Thus, the torch of Nasarean Essene apostolic succession had been passed to an American in fulfillment of the wish of Abdiel, Malachi’s teacher.

Shortly after Day completed his seven years of training with Malachi, the land was sold by the real estate tycoon owner to a development corporation. Malachi and Day were evicted, and an apartment building replaced *Essene Garden of Peace*. At that time, Malachi predicted that, when the time was right, Day would re-manifest *Essene Garden of Peace* in another location. That prediction came true: Day re-established *Essene Garden of Peace Monastery* near Greenleaf, Oregon, and, at the time of this writing, has lived there for about two decades. That is where the 'Mother Temple' (Headquarters) of the modern Nasorean Religion of The Essene Way is located. Weekly Essene Church services are held, plus special classes, events and initiation rituals. This second incarnation of *Essene Garden of Peace* is located in a natural paradise in a beautiful coastal mountain range in Oregon.

When that first incarnation of *Essene Garden of Peace Monastery* ended when it was sold to a developer, Malachi, knowing his work was complete, soon afterward made the transition to the next world (while in South America).

Day feels very humbled to have received this great blessing of initiation into the living stream of Nasorean apostolic succession at the hands of Malachi, and to have been named as his successor. Day honestly acknowledges that it was not due to any great merit on his part; he simply liked getting up early and honestly enjoyed working in the garden and studying spiritual things. And, most importantly, he loved the old man, Malachi, and wanted to help him help the Lord and Lady. Other than these simple things, he had no special merit that would be deserving of such a blessing.

Day wishes to thank Abdiel, known in Baghdad (in the 1960's in Nasorean circles) as *The Prophet*, for being the hand that moved the pieces on the cosmic chessboard that resulted in the founding of the modern-era Essene Church of Christ. Although Day never met him, he has always felt his presence. [Note: the names 'Malachi' and 'Abdiel' figure prominently in the Nasorean 'Old Testament'. This does not mean that the 'Malachi' and 'Abdiel' of our era were reincarnations of the former Essene prophets known by the same names. Of course, that is possible, but we have no reason to assume such a thing. Many people today are named 'David', 'Daniel', and 'Samuel', but that does not imply that they are reincarnations of those Old Testament prophets.]

The story of Day's seven years of training with the elderly Essene teacher, Malachi, is provided in much more detail in the first section of his book, *Magdalene and Essene Jesus: A Cosmic Love Story*. That section includes old newspaper articles that document the peace work that Day launched immediately after his training with Malachi; because he used Gandhian nonviolence methodology in his peace work, the local media at the time dubbed Day: 'the Gandhi of San Diego'. At the bottom of this Expanded Footnote are two of the many newspaper photos that were linked to articles on Day's 'Gandhian' peace work: 1) A June 1983 newspaper photo of Day ('David') nonviolently submitting to arrest while participating in a blockade of the entrance to a nuclear submarine base; and, 2) An October 1983 photo of Day committing Gandhian 'Satyagraha' by nonviolently submitting to arrest at a 'sit-in' demonstration and prayer vigil outside a nuclear missile factory just after ending a 41-day fast.

### **Excerpt From: *Magdalene and Essene Jesus: A Cosmic Love Story***

The following is an excerpt from Day's book, *Magdalene and Essene Jesus: A Cosmic Love Story*, that describes both an early childhood experience with 'Jesus' and a brief account of his initial meeting with, and subsequent study with, the elderly Nasorean teacher Malachi. Although this excerpt repeats a bit of the information just given in the above excerpt, it includes a lot of additional information, including Malachi's giving of ancient Nasorean scrolls to Day with the assignment to see them translated into English and published. That assignment took about fifty years of work for Day to complete! Note: In Day's books, he purposely uses both the name 'Jesus' and 'Yahshua' to help members of the public make that transition; also, in the account that is about to be given, the child Day was not yet familiar with the name Yahshua.

#### A Childhood Experience with 'Jesus' and a Prophecy Related to Day's Life Work

When I (Day of Greenleaf) was a young boy, an incredible, wonderful thing happened to me. Because that experience is directly linked with my writing of this book (*Cosmic Love Story*), I will share it with you. To receive it, you must become like a child.

I was eight years old. It was Christmas Eve, 1966. My family and I were watching a television movie about the life of Jesus. As I watched Jesus heal the sick, feed the hungry, and hug little children, I fell absolutely in love with him. He was so nice! But when the movie reached the point where Jesus was taken prisoner, savagely whipped and nailed to a cross, my joy turned to tears. I ran from the family room into the privacy of my bedroom and threw myself down on the bed. With my face buried in my pillow, I began to cry a river of tears. I cried and cried, and then, for the first time in my life, I truly prayed.

I prayed that God would bring Jesus back to life. I had not seen the last part of the movie where Jesus did come back to life, and so I thought those mean people had killed Jesus forever! And so I prayed:

“Dear God, please bring Jesus back to life! He was so nice! He helped everybody! Please, God, bring Jesus back to life so I can join him and be one of his disciples!”

I prayed those words fervently, from my heart, with one hundred percent conviction. And then something incredible happened! I felt the presence of someone in my room. I lifted my face from my pillow and turned expecting to see my mother. But it was not my mother. It was the presence of Christ! The first thing I 'saw' with my 'third-eye' – a term for that within us that is capable of 'seeing' subtle energies and having intuitional vision or insight – was a ball of pure, white light. And then that white light became for my physical eyes the semblance of Jesus. So much pure love was radiating from Jesus that I could actually smell and taste it with the senses of my subtle anatomy. Can you imagine what pure love would smell like? It smelled like a field of celestial flowers in blossom! Can you imagine what pure love would taste like? It tasted like honey from heaven!

After comforting me with words of love, Jesus spoke the following words of prophecy about my life and ministry:

“Beloved friend, listen well. You shall do a special work for me. Indeed, you will be a bright sun by which my true teachings shall be illuminated. You will cast light on teachings of mine long suppressed by the merchants of death. Your life will be a blessing to many beings, human and non-human alike. But first you must be trained: When the time is right, I will send a holy one to train you. You will know him when you see him: The eyes are the windows of the soul, and his eyes will reveal a gentle soul. He will radiate peace. When your training with him is through, you and I shall again embrace: This time I came to you; next time you will come to me.”

When Jesus spoke the words, “... you will be a bright sun by which my true teachings shall be illuminated,” a vision of a black-skinned woman being revealed by the rays of a bright sun appeared in my mind. Though, at age eight, I knew her not – except as the wonderful woman of unknown name that occasionally appeared in my childhood dreams and visions – I know her now as the Magdalene. As Jesus smiled serenely, his body once again became a ball of what, for lack of better term, I am calling ‘white light’, though to call it ‘radiant brightness’ would be just as good.

Who would be the “holy one” that Jesus would send to train me? I spent the next few Sundays watching famous television ministers preach. I thought that one of those famous ministers might be the one to train me. But as I watched them preach, I was greatly disappointed: Jesus had said that the eyes of the one to train me would reveal a “gentle soul”; but the eyes of the television ministers revealed only dollar signs! Rather than “gentle souls”, their eyes revealed “greedy souls”. [In the 1960s, there were only three television channels; on Sunday mornings those channels were dominated by evangelical preachers who asked the viewers to send them money.]

I then began to visit the various churches attended by my friends. My own family did not attend a church. I hoped that, by visiting a number of these congregations, I might meet the “holy one” destined to teach me about Jesus and his lost teachings. I thought it might be one of the pastors or priests of these congregations. But again I was disappointed: The ministers of these churches did not strike me as “holy”; rather, they seemed ‘plastic’, more similar to salesmen in vibration than to spiritual devotees. I decided to quit searching for the one who was to train me. I told myself, “Jesus will send him when the time is right.”

### I Meet My Teacher: The First Sweat Lodge Ritual: ‘I AM!’

Though we might not be aware of it, we are perpetually engaged in the process of spiritual training. The entire universe is a cosmic school system for the training of souls, and even our bad experiences contain spiritual lessons. But there is a special type of spiritual training called, Intentional Spiritual Training. Intentional Spiritual Training occurs when we are aware of the fact that we are being trained, and choose to participate consciously in that training. When a being makes the decision to participate consciously in his or her spiritual training, that being is said to be “on the spiritual path.” It was that type of intentional spiritual training that Jesus was referring to when he told me:

“But first you must be trained: When the time is right, I will send a holy one to train you.”

My Intentional Spiritual Training began when I was seventeen. One night, I was camping in the mountains behind my home. Instead of sleep, for much of the night I lay awake contemplating the seemingly infinite canopy of luminous stars, awestruck. Within myself, I exclaimed: "What an incredibly vast universe!" As I lay there in rapture, many profound questions of philosophic and religious significance impinged upon my consciousness.

The chief question, the one that most thoroughly occupied my consciousness, was: "Who am I?"

I pondered that question for several hours; I was unable to satisfactorily answer it. Was I a soul or just a body with a brain? In prayer, I asked Jesus to help me answer that question, and then I fell asleep. The very next day, Jesus sent someone who helped me discover the answer to that question. Jesus sent the holy one destined to train me for my life work.

I met my teacher on the freeway. I was driving my car, and I saw him sitting in the lotus posture (a meditation posture) on the side of the freeway ramp. He did not have his thumb out but I assumed that he was hitchhiking. At this point in my life, I had never picked up a hitchhiker; I was afraid to, due to prudent parental warnings. But something about this particular hitchhiker seemed different. He seemed safe. His eyes were soft and gentle, and on the front of his white tunic were the words: "BE KIND TO ANIMALS, DON'T EAT THEM!" I figured that an old man who would not hurt an animal, would not hurt me. I pulled over.

The hitchhiker climbed into my car. He said, "Thanks, Brother!" The way he spoke the word "Brother", I knew he actually meant it. I asked, "If you were hitchhiking, why did you not have your thumb out?" His answer seemed rather mysterious: "Because I was waiting for you!"

It was obvious that this man was some sort of sage. His white beard nearly reached his waist, prayer beads hung from his neck, and in his hands he cradled a spiritual book as if it were a precious jewel. But it was not the long beard, prayer beads, nor spiritual book that caused me to conclude that this man was a sage. It was his aura of holiness. He actually radiated peace! He had a 'glow' about him. You have seen those old paintings of saints with golden halos around their heads. Those halos are not only symbolic of holiness; they are the spiritual light – the nimbus – that radiates from such saints. As I looked at this holy hitchhiker, I sensed a subtle light emanating from him.

I asked, "Where should I drop you off?" He replied, "I am going to a vegetarian restaurant in El Cajon." I was seventeen at the time, and not yet a vegetarian. And so I asked him, "Does vegetarian food taste good?" He laughed a deep belly-laugh, then said: "It tastes much better than the carcass of a murdered cow!" He issued an invitation: "Come to the restaurant with me and I will buy you lunch. You can judge the taste of vegetarian food for yourself." Pleased at the prospect of continuing our conversation, I said: "Sure!"

For lunch I ordered a vegetarian version of a hamburger, a grain-patty called a 'Sunburger'. And I had to admit: It did taste better than the body of a dead cow! But even better than the food was the conversation: every word this man spoke had the proverbial ring of truth! I asked him about the spiritual book he was carrying. He said, "It is an ancient manuscript that includes many teachings of Jesus that have long been suppressed by his enemies." And then I remembered the words of prophecy that Jesus had spoken to me when I was eight:

“You shall do a special work for me. Indeed, you will be a bright sun by which my true teachings shall be illuminated. You will cast light on teachings of mine long suppressed by the merchants of death. Your life will be a blessing to many beings, human and non-human alike.

“But first you must be trained: When the time is right, I will send a holy one to train you. You will know him when you see him: The eyes are the windows of the soul, and his eyes will reveal a gentle soul. He will radiate peace.”

I suddenly realized that I was eating lunch with the holy one sent by Jesus to train me to reveal his long-suppressed teachings. I asked him, “What teachings of Jesus were suppressed by his enemies?” He smiled and said, “Three of the chief doctrines of Jesus that have been suppressed by his enemies are vegetarianism, reincarnation, and the feminine aspect of God. The whole list of suppressed teachings is much longer.”

He was very elderly so I doubted that he still had any sort of job, but I wondered what had been his life path. So, I asked: “What is your occupation?” He said that he still earned a few dollars doing carpentry, but that was not his true occupation. When he told me his true occupation, I thought he was joking; he said: “I help people find the way home.” Later that day, I learned that he was not joking!

His birth name was Thomas. His background was as follows. He was born in America to Lebanese parents. They lived for some years in the midwest, and then moved to the east coast, always according to his father’s employment. His father was an engineer in the early American oil industry. When Thomas was in his teens, his family moved to Egypt because his father had taken a lucrative job there. Thomas spent most of the remainder of his life in the Middle East. Most of those years he lived in Alexandria, Egypt, where he became a member of an Alexandrian branch of Nasorean Essenes, but he also spent considerable time in Baghdad, a city in Iraq, since that is where the head teacher of that order lived.

The Nasorean religion was ‘underground’ in both Egypt and Iraq, as both the Muslim majority of the population and the mainstream-Christian minority of those countries have for many centuries murdered and persecuted Nasoreans. Thomas was in his late teens when he became a student of this Nasorean Religion of the Essene Way. Though, for short, we refer to members of the spiritual order of Thomas (a.k.a. ‘Malachi’) and his teacher (Abdul a.k.a. ‘Abdiel’) as ‘Nasorean Essenes’, the proper full name is: The Nasorean Religion of the Essene Way. The name of the religion is Nasorean (raise up/ascend), the way of the religion is Essene (healing way/healer).

When I refer to my teacher, Thomas (his Nasorean initiatic name was Malachi), as having met and studied with a ‘Nasorean Essene’, I am talking about the vegetarian, anti-animal-sacrifice religion that worshipped both God and Goddess, raised both Jesus and the Magdalene, and had their own version of the Bible that was very different than the mainstream ‘Old Testament’.

Malachi arrived in the United States in the late 1960’s, some amount of years after the passing of his teacher. He carried with him not only the teachings and traditions of the Nasorean Religion of the Essene Way, but also copies of ancient Nasorean scrolls. Some he could read, others he could not, as some were written in ancient languages that he had never studied.

Malachi was very saintly, but not particularly scholarly. He was not capable of translating the scrolls into English himself. That work would be for others to accomplish. [That work was given to me at the end of my seven years of training with him.] He was the Messenger, the link, the carrier of authorized copies of Nasarean scrolls that had never been translated into English and were completely unknown to mainstream scholarship and worldly authorities.

For various reasons, Malachi chose to enter America without alerting the authorities to his presence. He flew to Mexico and then walked across the border with a group of “illegal aliens”. Many of these so-called “wetbacks” were sick or had wounds on their sore feet. Malachi healed them with herbs, love, and the healing touch. They called him Medico, Spanish for Doctor. That was the first of many nicknames he would be given in America. That first nickname was very appropriate since Medico is like saying Essene, and both words mean Healer.

He crossed the border near San Diego, California, and began walking the streets of hippy-era America (this was the late 1960's “peace and love”, anti-Vietnam-War era, and the streets were full of longhaired youths smoking marijuana and searching for spiritual meaning. With his long hair and beard, the elderly Malachi was embraced by the hippies, who gave him various hippy-names. One of the many hippy-names bestowed upon Malachi was ‘The Poet’. That name was given to him because of his habit of peppering his ‘sermons’ with lots of mystical poetry that he seemed to compose spontaneously.

In the mountains east of San Diego, Malachi found an old abandoned hotel that had been condemned. It was condemned because the buildings were rotted, collapsing, and thus dangerous. The land was owned by an out of state real estate tycoon [the tycoon later sold the land to a real estate corporation]. Malachi began camping on the land, an illegal ‘squatter’. He took the old hotel apart piece-by-piece, and then built a cabin. Likewise piece-by-piece, he dismantled with a sledgehammer the old, cracked parking lot, and planted beautiful gardens in the newly exposed soil. He was old but still strong. He turned what had been an ugly junkyard into a paradise of natural beauty.

The day I met Malachi he had been hitchhiking into town to eat at his favorite vegetarian restaurant. And now, here I sat with him, enjoying my first vegetarian burger! He smiled as he listed for me the many names he was called by various hippy friends. Each of the names seemed to fit him perfectly. I told him that the hippies were pretty good at choosing names! He laughed. (I used to call him by the hippy names – after all, I was a young hippy, with long hair and a ‘back-to-nature’ philosophy. But over the years, as I came to realize the spiritual significance of the name given to him by Abdiel, I settled on Malachi [which means: ‘My Messenger’.] For, indeed, Malachi was the Messenger from the underground Nasarean religion to modern America. By passing to a young American – me – the teachings given to him by Abdiel, Malachi served literally and effectively as Abdiel’s ‘messenger’ to America.)

### The First Sweat Lodge Ceremony: “I AM!”

After lunch, I accepted Malachi’s invitation to visit his home. He lived in a cabin in the mountains east of San Diego. The land he lived on was the closest thing to the Garden of Eden imaginable. There were vegetable patches in the shapes of various spiritual symbols, oriental rock gardens, fruit trees, flowers in bloom everywhere, and a beautiful stream of bubbling water. The wild rabbits and birds that lived on this land had no fear of Malachi:

The rabbits bounced happily around his feet; the birds greeted him with sweet songs. Nothing I write can adequately describe the Eden-like atmosphere that surrounded Malachi's cabin. Truly, it was beyond words!

Behind his cabin the holy man had built a sweat lodge out of wood and clay. After an afternoon spent learning the rudiments of yoga, I experienced my first sweat lodge ceremony. You will recall that the night before, while camping, I had asked the question: "Who am I?" During this sweat lodge ceremony, I discovered the answer to that question.

We entered the lodge, spoke some words of prayer, and then sat in silent meditation. From time to time a question would come to mind and disturb my meditation. Each time, the holy man answered the question, before I verbalized it. It seemed that he could read my thoughts! After our silent meditation, we began to chant mantras. Mantras are sounds or words of spiritual significance, sound vibrations of great spiritual efficacy or words of transcendental import. After a long period of chanting the sacred mantra 'Om', the holy man asked me a question:

"Who are you?"

"David", I replied. ['Day' is a short nickname for my birth name 'David']

"Who are you?" he repeated.

"A high school student", I answered.

"Who are you?" again he asked.

"An American."

"Who are you?" he persisted.

"A body with a brain."

"Who are you?" he asked yet again.

"The brain."

"Who are you?" he demanded.

All of a sudden, I felt like a heavy weight had been lifted from me. All of my 'veils' were lifted: I was not "David"; that was just a name I wore. I was not "high school student"; that was my occupation but it was not my basic self. "American" was not my basic self. "Body" was not my basic self. "Brain" was not my basic self; I have a brain to use, but the very fact that "I" am using the brain indicates that there is an "I" that is not the brain. Only one thing was left. Only "I" was left. And that "I" was pure awareness, pure spirit. I looked into the eyes of the holy man and said, "I AM". Malachi smiled and said, "Welcome home!" He then said, "Class is dismissed."

I had not even realized I was in class! And in regard to the words "Welcome Home", I now understood what he had meant at the restaurant when he described his true occupation as helping people "find the way home." Having experienced myself as 'I AM', I had found my true home....

That first sweat lodge ceremony was a major turning point in my life. Having experienced myself as a spark of spiritual I AM, I chose to become a conscious participant in my spiritual development. I began Intentional Spiritual Training. I dedicated my life to spiritual practice. I soon learned that as great as 'The I Am Realization' is, there is an important next step. That next step was linked to my second sweat lodge ritual with the old sage.

### The Second Sweat Lodge Ritual: Sister Bug and Brother Wino: 'We Are!'

During my first sweat lodge ceremony with the old sage, I learned a profound truth: I Am a Spark of Spiritual IAM! Our second sweat lodge ceremony led directly to a related, very significant, second spiritual realization: WE ARE! And that 'we' is inclusive of even non-human beings, as you will learn shortly when introduced to a ladybug I once met! All beings are sparks of spiritual 'I AM'. All beings – even bugs and lizards and winos – are our Brothers and Sisters in I AM. If the Key Realization of the first sweat lodge ritual can be called, 'The I AM Realization', we can call the Key Realization of the second sweat lodge ceremony – which I am about to describe – 'The We Are Realization'.

A couple of days after that first sweat lodge ceremony, I eagerly returned to the Eden-like organic gardens of Malachi. Remember, I was a seventeen-year-old high school student and lived at home with my parents, a long but doable walk or a short drive from Malachi's organic garden paradise. (My mom was an avid organic gardener and so came to have a good connection with Malachi based on that shared interest; as the seasons became years, my mom and Malachi traded garden wisdom that benefited each.) Like my first visit, on my second visit to Malachi's 'Garden of Peace' again he invited me to participate in a sacred sweat lodge ritual.

Inside the mud and wood sweat lodge, we prayed potent prayers, chanted cosmic chants, and sat in sacred silence. And then he asked me a question. Whereas in the first sweat lodge ceremony he had asked me, "Who are you?", this time the question was slightly different. This time he looked deeply into my eyes and asked, "Who am I?"

Well, the answer was not real difficult. The reverence I already felt for this sage caused the answer to flow freely from my heart: "Like me, you are a spark of God, a spark of spiritual I AM." "Good", he replied, "you are centered. Stay centered as you follow me out of the sweat lodge."

I followed Malachi out of the sweat lodge and, after briefly bathing our sweaty bodies in the cool, crystal-clear mountain creek behind the lodge, we again entered the lodge. We repeated that cycle for a total of three 'rounds'. Now, at this point in our story, the three rounds had concluded and Malachi had instructed me to 'stay centered' as we exited the sweat lodge, rinsed, and then walked to a circular vegetable patch.

Attempting to remain centered as Malachi had advised, I followed him to the edge of a vegetable garden patch that was shaped like a circle. (As previously mentioned, the 35 Eden-like acres tended by Malachi had numerous vegetable and flower patches, many of them in the forms of various spiritual symbols and geometric shapes: a flower patch shaped like the Taoist yin-yang symbol; a patch of corn shaped like the Christian cross; triangular patches; etc.)

As we stood at the low archway entrance to the garden patch shaped like a circle, Malachi, with a voice very reverent, said: "This garden is the universe in microcosm; enter it with reverence." And with reverence sincere, I entered as he waited. To do so, I had to bend down low; for the low archway entrance would permit only one with a bent-at-the-waist position that evokes a sense of humility to enter the circular garden. As I stepped through the entrance into the circle, I nearly stumbled over a strangely placed –or strategically placed – rock in the path but regained my balance in I AM/We Are. Malachi remarked, "Good, you are still centered; you are in balance."

But then he did something that almost caused me to lose my centeredness! Malachi pointed at a lizard sunbathing in lazy splendor on a warm rock and asked, “Who is he?” Truly, I almost lost my center; but only almost. I exclaimed: “Well, he is certainly wearing a different body-type than myself! Yet even so he is my brother in I AM; he is a spark of God, a spark of spiritual I AM, as are you, as I AM!” I did not merely offer that answer because I thought it was the answer my teacher wanted to hear; rather, as I gazed at Brother Lizard with the eye of my spiritual center, I truly did recognize the spark of life and light, the spark of spiritual I AM, even within this scale-clad reptile!

Then, with a smile that declared his amusement, Malachi pointed at a red ladybug perched on a green leaf and asked, “Who is she?” The answer was now quite obvious, yet still profound: “She is my sister in spiritual I AM! Sister Ladybug, like myself and yourself, and like the lizard, is a spark of spiritual I AM housed in a body, a bug body!” Malachi said, “Good! You are centered!” So far, I had made great progress: I had recognized myself as a spark of God but had also transcended myself enough to recognize my teacher as being equally a spark of God, even recognized a lizard and a bug as manifestations of spiritual I AM. But the hard part of the lesson for this day had not yet presented itself!

I will now describe that hard part. A moment after my recognition of the ladybug as my sister, Malachi declared: “Now we will get into your car; we are going for a drive.” As we climbed into the car, he said: “Drive to the skid-row section of downtown San Diego, down to Horton Plaza.” As I absorbed his words, my knees knocked, stomach quaked, and my mind rebelled... but I managed to keep my mouth shut! I drove down the dirt driveway that led off the mountain and away from Malachi’s garden toward the skid-row section of downtown San Diego. We were heading to the one place in the county that I always had tried to avoid: the hell-pit known as “skid-row”. (In subsequent years, the city of San Diego redeveloped much of this area and cleaned it up; in the 1970’s, it was pretty bad.)

The dictionary defines “skid-row” as “a district of cheap saloons frequented by vagrants and alcoholics.” That is accurate, but too skimpy on details! Such details as: the disease-laden prostitutes unable to compete for business in better parts of town; the gun-carrying muggers lurking in nearly every shadow late at night and often in broad daylight; the newly-tattooed teenage sailors that come looking for the cheap prostitutes but are very likely to also meet the muggers; the emaciated heroin addicts that make no attempt to conceal themselves as they pierce with deadly-dirty needles what little flesh remains stretched over their bones; and, of course, an abundance of alcoholic ‘wino’ bums like those that grace similar downtowns. Such were the mental images that I contemplated during the one hour drive down the mountain to skid-row.

No alarm bell rings in our head to warn us when we lose our center! Thus, when we lose that place of inward ‘centeredness’, we usually are not aware that we have lost it. I am referring, of course, to beginners on the yogic path. Fortunately, as we progress on the spiritual path, we become more stabilized in our spiritual center: We lose it much less often, are quickly aware when we do lose it, and know exactly what to do to regain it. At that stage of spiritual progress, we are said to be “living at the level of the soul”.

It is possible to reach a level of spiritual development at which we never lose our center, or at least very rarely. Jesus was inwardly centered even while being nailed to a cross! How is that for not losing your center in an intense situation? But in the story at hand, I was seventeen

and only just beginning my Intentional Spiritual Training. And though I had been centered while in Malachi's beautiful garden, I had lost that center the moment he told me to drive to skid-row. I was now so thoroughly engaged in the process of running previously recorded mental 'fear-tapes' that I was not aware I had lost my centeredness.

As we entered the skid-row district, my fearful eyes searched the streets for a relatively safe place to park. Malachi's peaceful eyes smiled playfully as he pointed to a relatively unsafe place – directly in front of a biker bar – and said, "Park there." I pulled up and parked beside a row of Harley Davidson "choppers". Standing on the sidewalk near my parking place were several burly bikers, their greasy Levi jackets proudly adorned with the logo of their club: "Hell's Angels". The biggest of the bunch truly looked like a red demon: His stringy red hair was bound by a red bandanna with the word "DEATH" printed on it; His rust-red beard was shaped into the type of goatee worn by Hollywood movie versions of the Devil. His cruel eyes were bloodshot red. And, to top it all off, each of his red-freckled arms (his Levi jacket had the sleeves cut off at the shoulders to reveal the arms) sported a devil tattoo. The biker's right arm was tattooed with a dagger under which were the words, "SATAN RULES!" His left arm featured an upside down version of the Christian cross with a devil-figure standing atop of it. I sat very still and stared at this devilish biker for several silent moments. Malachi's compassionate yet strong voice interrupted my reverie: "Follow me." I almost launched a protest but instead bit my tongue and decided to act brave.

As I swung open the car door my mind was full of thoughts about trying to look as rough and tough, as lean and mean, as dangerous as those bikers! Full to the brim with such false bravado, I strode menacingly from the car... and promptly tripped over my own foot! I fell flat on my face on the sidewalk, directly in front of the black-booted feet of the big red biker. So much for my attempt to look macho! While I sheepishly picked myself up, the bikers had probably their biggest laugh of the day. My bruised ego hurt more than my bruised knee.

As I followed Malachi down the sidewalk, I asked, "Why did you want to come here?" He replied, "I am here to visit some relatives." I silently marveled that this sagely man could have relatives residing in such a sick environment. The worst people in San Diego County lived here. Such were my un-centered thoughts as we walked down the sidewalk of this filthy street. I noticed that the people we passed seemed to have dead eyes. And dead skin. The buildings were equally corpse-like. Most of the glass windows were long since broken and replaced by boards and jail-like metal bars. Across the street, strutting her skinny stuff, was an obvious prostitute. Her short red skirt revealed the boniest, amphetamine-emaciated legs I had ever seen. As I gazed upon her with obvious disgust in my eyes, Malachi asked, "Who is she?"

I replied, "She is probably a prostitute. And she's so skinny, she is probably a speed-addict, too." We continued walking.

After a while, we came upon the most disgusting human being I had ever seen. He was sprawled across the sidewalk, face down, passed out. An empty gallon-size bottle of cheap wine lay next to him. He was an old wino, an alcoholic bum. But not just a typical old wino bum, but the worst you can imagine: his tattered shirt was coated with vomit, some fresh, some old and hardened; his filthy trousers were torn in the seat, exposing his rump. Both rump and trousers were covered with feces. And the smell!!! In the midst of all my negative thoughts was one positive (sort of!) affirmation: "Thank God, I am not this guy!" And then

the bum rolled over onto his back, exposing his face. The evil biker at least had a semblance of power – albeit false power – but the wino epitomized only weakness. Truly, this bum was the poorest excuse for a human being that I had ever seen – or smelled! I wanted to step over him and walk away, fast. But Malachi did not walk away. He pointed to the bum and asked, “Who is he?”

I was about to say that this disgusting bum was exactly what he appeared to be: a disgusting bum; but then Malachi tapped me firmly on the forehead with a sagely finger, like a Zen master bopping a student with a bamboo wand. And I was again awake... I was again centered.

I looked upon the wino with new eyes. I said, “He is my brother in spiritual I AM. Like me, like you, like the lizard and ladybug, he is THAT which WE ARE. Certainly, he has not been living wisely, and clearly he is suffering the consequences. But he is still a spark of spiritual I AM. He is my brother.”

Malachi smiled and said, “Welcome back! You are centered. You are home.” I replied, “How do I stay centered?” Malachi answered, “To be established in the Crown Chakra in a stable way – which is to ‘be centered’ – you must master yourself. Master yoga, and you master yourself.”

He then said, “There is a detox center around the corner. We will take our brother there to get cleaned up and dried out. Then we will continue visiting relatives.”

Later that night we returned to the Eden-like atmosphere of Malachi’s home in the mountains. While he built a fire, I went to the garden to pick our dinner. I was very hungry. In fact, I had not had a single bite of food all day, as I had chosen to fast. As I picked the vegetables, I reflected on the lessons learned this day. It had been easy to acknowledge that my teacher is my brother in I AM. But to acknowledge my kinship with the prostitute and wino had been harder than acknowledging my kinship with a lizard and a ladybug!

When I returned to the cabin with our salad makings, Malachi was sitting in front of the fire with two books on his lap. He handed me one titled *Light on the Path* and said, “Sit and place your hand over the front cover of this book.” I did so. He said, “Say these words: ‘Jah-Jah, reveal to me that which is my lesson for this day. Let that revelation be my bread.’” I repeated the words. Malachi then said, “Now open the book with a certainty that whichever page you open to is the very page that Jah-Jah has selected for your lesson this day.” I opened the book randomly, and with the requested certainty. The page that looked me in the face was certainly appropriate for this day; it declared:

Do not fancy you can stand aside from the bad man or the foolish man, they are yourself.... Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your karma is ... interwoven with the great karma.... Therefore remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow.... When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns.... Be not appalled and terrified by this sight; keep your eyes fixed on the small light and it will grow. But let the darkness within help you to

understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not – shrink from them not, but try to lift a little of the heavy karma of the world; give your aid to the few strong hands that hold back the powers of darkness....

Having received this spiritual “bread”, I was too full to eat any salad. I sat by the fire while Malachi munched raw zucchini and romaine lettuce. Thus ended the day of my second sweat lodge ceremony with the elderly Nasorean Essene Master. The words I contemplated that night in bed were: WE ARE! The attainment of The ‘WE ARE’ Realization makes possible a mature expression of the I AM Realization, an expression that honors the truth that all other beings are Sparks of God, not only ourselves or those of our species or those of our religion. It is the realization of the Universal One that some mystics call THE ALL, the interconnected whole that is all-inclusive. You can mean the same thing when you say I AM, but only if your definition of ‘I’ includes THE ALL....

For the remainder of my seventeenth year, I regularly visited Malachi of Alexandria and continued to attend high school. When I turned eighteen, I moved into a cabin – I helped build it – on Malachi’s land and helped him found a small spiritual ‘monastery’ called Essene Garden of Peace. My spiritual training was a dynamic balance of class study and fieldwork. First I will describe the class study, then the fieldwork.

By the term ‘class study’, I mean ‘formal in-class lessons in which I studied specific subjects under the guidance of my teacher.’ These class lessons occurred most days and often included such traditional teaching instruments as books, paper, chalkboard, lecture, and periods of question and answer. Sometimes class was held indoors, other times outdoors. The subjects I studied in these formal class lessons were all related in some way to Nasorean spiritual practices. By the term ‘spiritual practice’, I mean ‘yoga’ or ‘true religion’. Let me explain.

Yoga is a Sanskrit word that means union and implies two things: 1) The conscious union of a being with the Ultimate; and, 2) The means – practices – by which that union is realized.

Number one above is both the goal of yoga and the living experience of those that achieve that goal. Number two above is whatever we do that enables us to achieve that goal. Any system practiced by a being for the purpose of realizing conscious union with the ultimate is a yoga system.

All spiritual masters teach a system of yoga, a way of realizing conscious union with God, whether or not they use the Sanskrit term yoga. Moses taught yoga. Buddha taught yoga. Jesus taught yoga. Yoga is true religion. Consider the word religion. The *lig* portion of the word religion stems from the Latin root *ligare*, which means *union*. When a being has fallen out of conscious union with God, that being is in need of a re-union, a *re-ligare* (‘re-ligion’). The goal of true religion is conscious union with the Ultimate (yoga), and the means by which that goal is realized are the various yoga systems taught by spiritual masters. In my formal class lessons with Malachi of Alexandria, I studied all of the yoga systems taught by the great masters.... [In the book that we are excerpting from – *Magdalene and Essene Jesus: A Cosmic Love Story* – I describe many of these yoga systems, and I have written an entire book on the topic of *The Essene Yoga and Meditation Practices of Jesus and Magdalene*.]

**Essene Yoga:** Each of the great yoga systems taught by the great spiritual masters addresses one or more important aspect of the spiritual life and, therefore, can assist a being in the quest for conscious union with God/Goddess/The Ultimate. But I consider the Nasarean Essene Yoga taught by Jesus (Yahshua) and the Magdalene to be the most effective system of all. It is the most effective because it is the most complete: It does not ignore the other yoga systems; rather, it unites them in one grand synthesis called Essene Yoga or the Essene Way. It includes aspects of each of the other classic yoga systems – and includes other yoga practices as well – and is presented in a simple, gradient fashion, so that anyone – even small children – can practice it. It is the yoga system I currently practice and teach.

It may surprise you to hear a Sanskrit word like yoga paired with an Aramaic word like Essene. Though some Essenes – including both Jesus and Mary Magdalene – studied for a time in India, they had their own Hebrew word for yoga: YIHUD. What I am calling in English ‘Essene Yoga’, the Nasarean Essenes called: YIHUD ETS CHAIM, which means: Union (‘Yoga’) with the Tree of Life. Because some Essenes studied in India and were familiar with the Sanskrit word *yoga*, they – like me – also called their system ‘Essene Yoga’ for short.

The spiritual truth I studied in class was given actual expression in fieldwork. By the term ‘fieldwork’, I mean ‘hands-on training in the community’. The fieldwork was systematic in that it followed a coherent, gradient pattern that was linked to my in-class studies. For instance, an in-class lesson on the subject of ‘service to the poor’ would be followed by actual service to the poor in our community. And an in-class lesson on the practice of ‘remembering God in everything we do’ would be followed by an actual endeavor to do so. Likewise, an in-class lesson on the practice of ‘hugging a tree’ would be followed by a forest field trip in which we ACTUALLY HUGGED TREES. (If you have never hugged a tree, I suggest you give it a try!)

After each instance of fieldwork, I met with Malachi and shared my observations. Via this dynamic balance of class study and fieldwork, I was, over the course of this seven year period, able to gain both an intellectual and experiential grasp on spiritual truth.

For seven years, I had daily contact with Malachi, except for a few extended vacations in which I was encouraged to ‘go on an adventure’ or perform some specific mission as part of my training. (On the longest such adventure, I supported myself by working in a church book store. When on shorter trips, I typically supported myself by doing gardening work.) During these seven years with Malachi, I watched, listened to, helped, and learned from the old sage. And then, one morning after our usual 4 a.m. meditation, which also was the day that I was intending to end a 40-day water fast, Malachi informed me that I had graduated his highest level of training. He said that I must now begin my own career as a Nasarean Essene spiritual teacher. He said that I must now teach others what he had taught me. Noticing my sad face, he smiled and said:

“Christ sent you to me for special training. You have a special work to do for Christ, a very special work. My assignment was to train you for that work, and I have greatly enjoyed doing so. But that training is now finished. Today is your graduation day. I will initiate you into the spiritual fraternity that I represent....”

I protested: “But I still feel like a student! I am not ready to teach others! I still have so much to learn!” Malachi placed a gentle hand on my shoulder and said, “The universe is infinite.

You will always have much to learn. But you have mastered much, and, most importantly, you have learned to love. Share your love with others.” My face brightened a bit. But then my teacher spoke words that again saddened me:

“As you know, we do not ‘own’ the 35 acres we have been living on. The land that we have been living on was recently sold by an out of state owner to a real estate corporation. That corporation has chosen to evict us, tear down the cabins we have built, uproot our fruit orchards, and pour pavement over our gardens. They are going to build an apartment complex here. Like the song says, ‘they take paradise, and put up a parking lot.’ I have been in communication with the corporation. They will deliver the eviction notice within a week.”

Malachi, aware of the tears forming in my eyes, smiled again, saying: “This is not the end of Essene Garden of Peace. In another place, when the time is right, you and a select group of friends will resurrect Essene Garden of Peace.” [Decades later, that prophecy of Malachi of Alexandria came true: As I write these words, I have now lived for many years at the ‘resurrected’ Essene Garden of Peace Monastery, in Greenleaf, Oregon, near Triangle Lake.]

Malachi then fulfilled his promise to initiate me into the spiritual fraternity that he represented: the Nasarean Religion of the Essene Way. Thus the torch of Nasarean apostolic succession was passed to a young American by Malachi of Alexandria, in fulfillment of the mission given him by his teacher, Abdiel. I felt then, and continue to feel, very humbled to have received such a great blessing. I acknowledge that my receiving the torch was not due to any great merit on my part. Woody Allen once said, “50% of the formula for success in any endeavor is showing up.” I was the only one that stayed long enough at Essene Garden of Peace to complete the seven-year course of training. I actually liked getting up early and honestly enjoyed working hard in the garden and studying spiritual things. Most importantly, I loved the old poet/wizard, Malachi of Alexandria, and sincerely wanted to help him. Other than these simple things, I had no special merit that would be deserving of such a blessing.

According to my teacher, Malachi, I was now not only a Nasarean, but a Nasarean Wizard Priest (Yidde’onyi), a member of the teaching order within the Nasarean Religion of the Essene Way. That teaching order is known as ‘The White Rose’ or ‘Green Wizards of the White Rose’. (‘The White Rose’ is a specific order of advanced initiates within the Nasarean Mystery School. The initiates of ‘The Order of the White Rose’ serve as the teachers within two other sections of the Mystery School, those other two being called ‘The Order of the Blue Rose’ and ‘The Order of the Red Rose’. That Mystery School is called, Essene Mountain of Peace.)

Malachi also initiated me as the Zaqen (‘Chief’) of the Nasarean form of martial arts called Zahyen. I have written a book on the topic of Zahyen.

Having been initiated by Malachi the Nasarean, I was now a Green Wizard of White Magic, a Nasarean Teacher-Priest (Yidde’onyi) and Lion of Zahyen (Nasarean martial artist). Malachi told me to go and teach the Nasarean Religion of the Essene Way, as I had in previous lifetimes. In regard to ‘past lifetimes’ – yours or mine – I pay more attention to who I am here and now, caring little who I was – or who you were – in a past life. [I have met well over fifty women who have told me that they were Mary Magdalene in a previous lifetime, and I have

met at least twenty men who claim to have been Jesus. I have also met many people claiming to have been Peter, many claiming to have been Paul, etc. Thus I really care very little who people claim that they *were*, instead caring about who they *are*, here and now.

For example, not one of the twenty men claiming to have been Jesus is living an impressive life now; if any of them had been Jesus, what a come down! So, though I do believe in reincarnation – and have had past-life memories of my own – I encourage people to place their attention on their current incarnation, having seen with my own eyes that there exists some sort of psychological phenomena wherein people often falsely claim to have been certain famous biblical/historical figures. Nevertheless, I will share one interesting past life memory with you, because it directly relates to Malachi's reference to my having served within this spiritual Mystery School in previous lifetimes and, significantly, was validated by information provided by my dad and fits perfectly with who I am here and now.

I mentioned above that on the morning that Malachi informed me that I had graduated his Mystery School training, I happened to be on the last day of a 40-day water fast. In the Nasarean tradition, no one – not even a personal guru – advises anyone else to do a lengthy fast. Fasting is self-chosen, partly because long fasts are not without danger. I personally have known people who set out to fast on water for 40 days but dropped their bodies – died! – before reaching day forty. Malachi never told me to fast, and I do not instruct anyone to do what I am about to report that I did.

During the seven years that I studied with Malachi, I chose to do several long water fasts and some juice fasts, including the 40-day water fast that I was ending on the day that Malachi initiated me as a Nasarean Wizard Priest and, he also said, as his spiritual successor and heir to his library of ancient Nasarean scrolls never before translated into English. On that particular 40-day water fast – the one linked with my graduation day – I had vivid remembrances of having been a Nasarean High Priest named 'David of Alexandria' at the time that 'Jesus' was a child. My dad – this lifetime – chose both my first name and middle name: 'David Alexander'. ('Day' is a short 'nickname' for my legal name 'David'.) My dad told me that, after praying and asking, "Lord, who is this baby?", the Lord answered, "David of Alexandria", and thus my dad proposed to my mom that they name me: 'David Alexander'. Mom agreed. Of related note: My dad and I shared an amazing psychic connection that the other members of our family did not share. He could concentrate on a number between one and ten, visualizing the number in his mind, and I could guess it every time! It also worked vice-versa: I could concentrate on a number and he could name it every time. To confirm this for other members of the family, we began writing the numbers down and it still worked.

Excitedly, other members of my family tried to do the same thing; we took turns pairing up all the family members in various combinations. But the only pair that could do it were my dad and I. No other combination of immediate family members could do it. (My mom, though, had other psychic abilities, as did both her mother and grandmother. Mom was the sort of 'seer' that periodically received verifiably accurate premonitions of things that were going to happen in the future. She didn't purposely conjure those experiences, they just happened. Her mother – my grandma – during the Second World War, had a strong premonition that her son – my mom's brother/my uncle – had just been shot in Germany. She told my mom, and, sure enough, some days later they received notice that he had been shot on the very day she had the premonition.) So, the fact that my dad and I had a profound psychic connection, and that he named me 'David Alexander' because, he said, I had been 'David of Alexandria', seems

significant, especially in light of the fact that my later spiritual teacher was from Alexandria and provided me with Alexandrian scrolls that report on a figure named 'David of Alexandria'. The fact that my past-life memories of having been a Nasarean High Priest named 'David of Alexandria' came during the 40-day fast – more than a decade prior to having translated the scrolls that revealed that there was, indeed, a High Priest named David of Alexandria (he was Jesus' grandfather) whose doings matched the past-life memories I previously had during the fast – is for me strong validation of this past-life recall. Throw-in the fact that my current – this incarnation – life path is that of Nasarean High Priest, and it all paints a coherent picture.

Having been told by my teacher of seven years – Malachi the Nasarean – that I had graduated his Nasarean Essene Mystery School and now, as in previous lifetimes, would serve as a Nasarean Wizard Priest (Yidde'oniy), I decided that I would have an appropriate 'graduation party': I would go up to the higher elevations of the mountains for a graduation night of prayer and meditation in the deep forest. After that, I would break my fast. I have had many profound experiences in my life, but that night was perhaps the most profound of all. I experienced what *The Holy Megillah* calls, the *Mahazeh Gedolah*. That Hebrew term means: *The Great Revelation*. I will provide the following brief account of this graduation experience.

In the Nasarean tradition, there are seven 'heavens' related to this solar system, the seventh being a Temple of Light that is within a spiritual dimension within our Sun. In the same way that the human body has seven primary chakras, the seventh being the Crown Chakra that is the highest seat of spiritual awareness, the solar system also has a 'Crown Chakra' located in the spiritual center of the Sun. That spiritual center within the Sun is linked to every Crown Chakra of every entity within this solar system, including you and I... and Sister Bug and Brother Wino.

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I hiked into the deep forest and sat in the lotus posture. Using the Laya Yoga (Chakra Yoga) techniques that I had been studying for seven years, I centered myself in the Crown Chakra which, besides being the seat of spiritual I AM, is also the doorway out of the physical body. As difficult as it may be for the human mind to accept, the truth is that I traveled outside of my physical body this night of my 'graduation'. One moment I was centered in the Crown Chakra at the top of my head, and, hearing baby birds peeping in a nest above me – I was seated beneath a tree – I wondered what the babies looked like and suddenly was outside of my physical body, looking down upon it and the bird nest!

Then, having exited the body, I felt called from what I will call 'above' to ascend the 'ladder' of the seven heavens associated with this solar system. I was at all times connected to my body by what some call 'The Silver Thread' or 'The Golden Thread'. If that 'thread' is severed, we do not return to our body; thus, only on rare occasions do yogis risk this sort of 'soul flying'. In this case, once finding myself outside and above my body, I felt called to 'ascend'; and, having begun that ascension, I was immediately greeted by seven angelic beings. They accompanied me on the journey through the seven heavens. I experienced each of the seven heavens that night. This experience was not a sort of 'travel' that took 'time'. Rather, it was more like simply knowing where I wanted to be and then instantly being there. Read the spiritual classic, *Jonathan Livingston Seagull*, by Richard Bach, and you will know what I mean by simply 'being there'. (Those choosing to study Nasarean Wizardry and White Magic with me can consider that an extra-credit reading assignment!)

The experience of the Seventh Heaven in the Temple of Light was the fulfillment of the words of prophecy that Jesus/Yahshua had spoken by my bedside when I was eight:

“...you and I shall again embrace: This time I came to you; next time you will come to me.”

I was baptized in Supernal Light by the Lord Christ and the Lady Christ (Magdalene) in the Seventh Heaven. The Lord Christ said to me:

“Cast light on those teachings of mine long suppressed by the merchants of death. Illuminate, and disseminate, my true gospel. Be a bright sun!”

The Lady Christ said:

“You have unveiled the Magdal Eder (the Magdalene) within yourself; that is how you found me. Now unveil me to those that await the Magdal Eder. The Queen of Seven will be your guide in unveiling the true gospel.”

Those of you that have read *The Holy Megillah* know the identity of the ‘Queen of Seven’ referred to above; whenever the Megillah goes forth in a new era, she guides the Chief Translator – in this case, me – in the work. Although I have had the final choice on every word in the English translation of the Megillah, my work has been guided and overseen by Hanukah, the Queen of Seven, adopted daughter of Enoch.

After my ‘graduation’ from seven years of spiritual training with Malachi, I wanted – and still want – to ‘save the world’ from as much pain as possible. Gandhi was a practitioner and teacher of Nonviolent Social Transformation based on, he said, a combination of the teachings of Jesus on nonviolence and the ideas of Henry David Thoreau on ‘Direct Action’ and ‘Civil Disobedience’. In the news photos below that show me being picked-up and carried off by police officers, it is important to keep in mind that we were *purposely* submitting to arrest by performing acts of nonviolent ‘direction action’ – what Henry David Thoreau called ‘civil disobedience’ – in order to call attention to something that we believed to be evil and terribly dangerous: the nuclear arms race of the 1980’s. At the time of my graduation as a Lion of Zahyen martial artist, nuclear war was the chief concern of many young activists the world over. After all, most of us were born only a decade-or-so after the atomic bombing of Japan by the United States (I was born in 1958), and the nuclear arms race had reached a feverish pace. The two old newspaper photos that I will share are related to that topic, as that topic was the focus of my earliest Gandhian campaigns of direct action (civil disobedience).

I first began studying Mahatma Gandhi’s system of active nonviolence (‘satyagraha’) when I was fourteen, three years before I met Malachi. Beginning in the fifth grade, I had organized anti-war (the Vietnam war) rallies first at my elementary school and later at junior high. A teacher had remarked, “Your sit-in style of protest is a lot like Mahatma Gandhi.” So, when I reached age fourteen and, browsing in the school library came across a section of books about Gandhi, I remembered that remark and read several of the books. I soon learned that two of my other childhood heroes – Martin Luther King and Cesar Chavez (Chavez founded the United Farm Workers Union to help downtrodden Mexican farm workers in America) – were both students of Gandhian philosophy. They both acknowledge in their own books that they adopted Gandhi’s system of Satyagraha – literally ‘Truth-Force’ – in their campaigns for social justice.

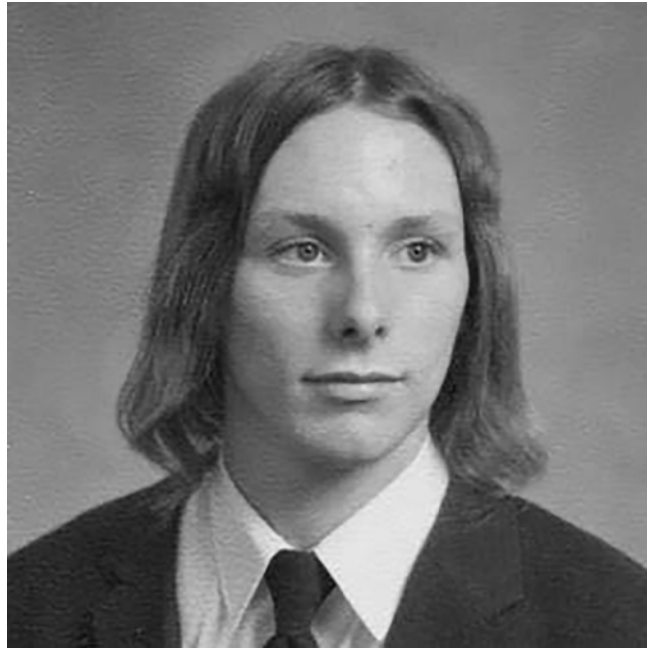
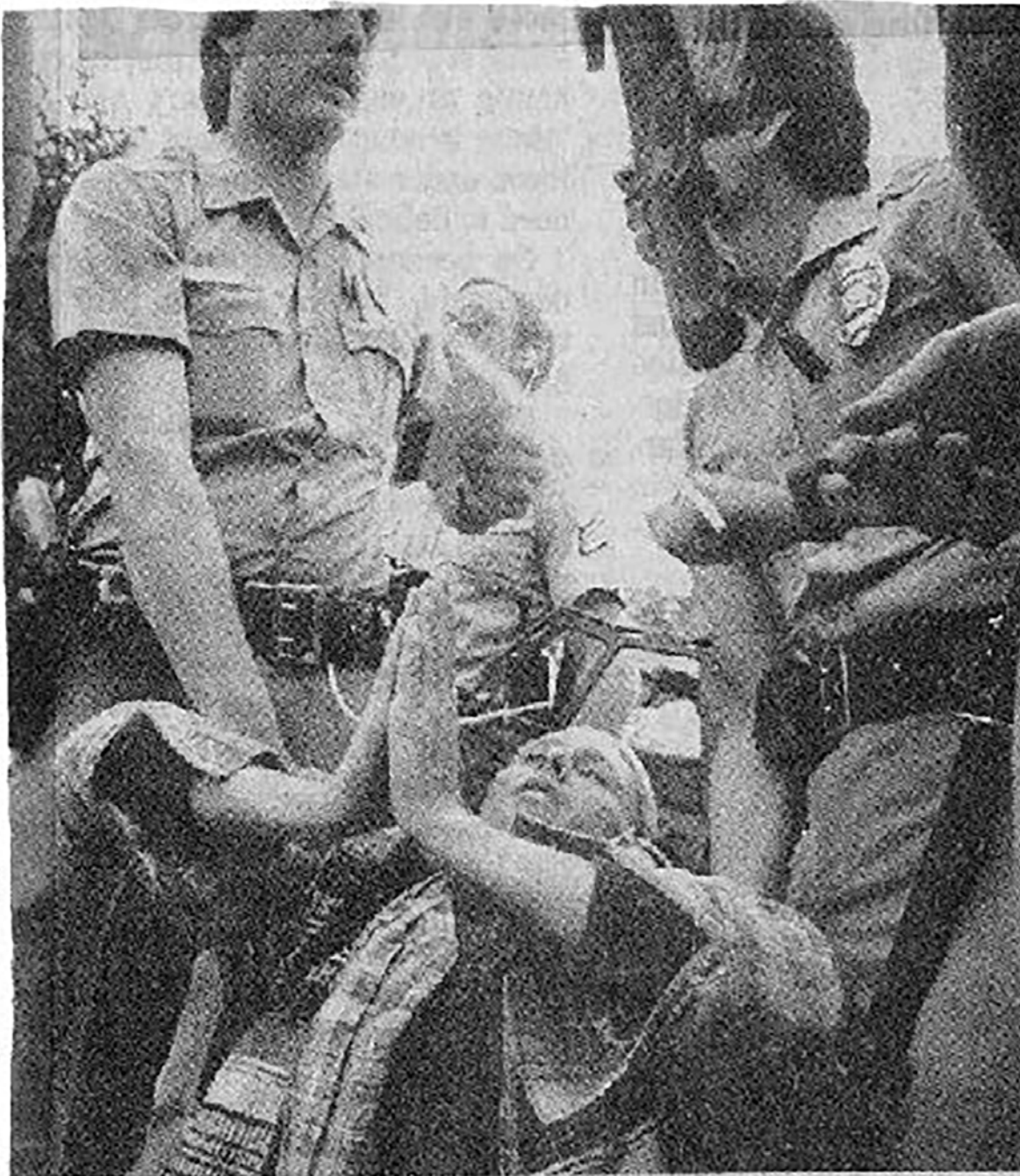


Figure 1. The author, Day Owen (Day of Greenleaf), at age 17, as a high school student, one month from meeting his Essene Teacher, Malachi of Alexandria, and beginning what is now nearly five decades of dedicated study and practice of the Essene Teachings.

King admits taking Gandhi's term 'Truth-Force' and adapting it to fit his audience, calling it: 'Soul-Force'. And Chavez adapted it for his mostly-Catholic audience. Ever since reading these books, I have been a student and practitioner of Gandhian active nonviolence. By the time the 1990's came around and my primary Gandhian campaigns were centered on 'forest activism' (saving the last old-growth forests in Oregon from being pillaged by the out-of-control timber industry), I adapted it to fit my audience. I describe that adaptation as 'a mix of Gandhi and Galadriel with the humor of Gandalf!' (Galadriel is the forest-dwelling Elf Princess from *Lord of the Rings*; Gandalf is a good Wizard in the same book).

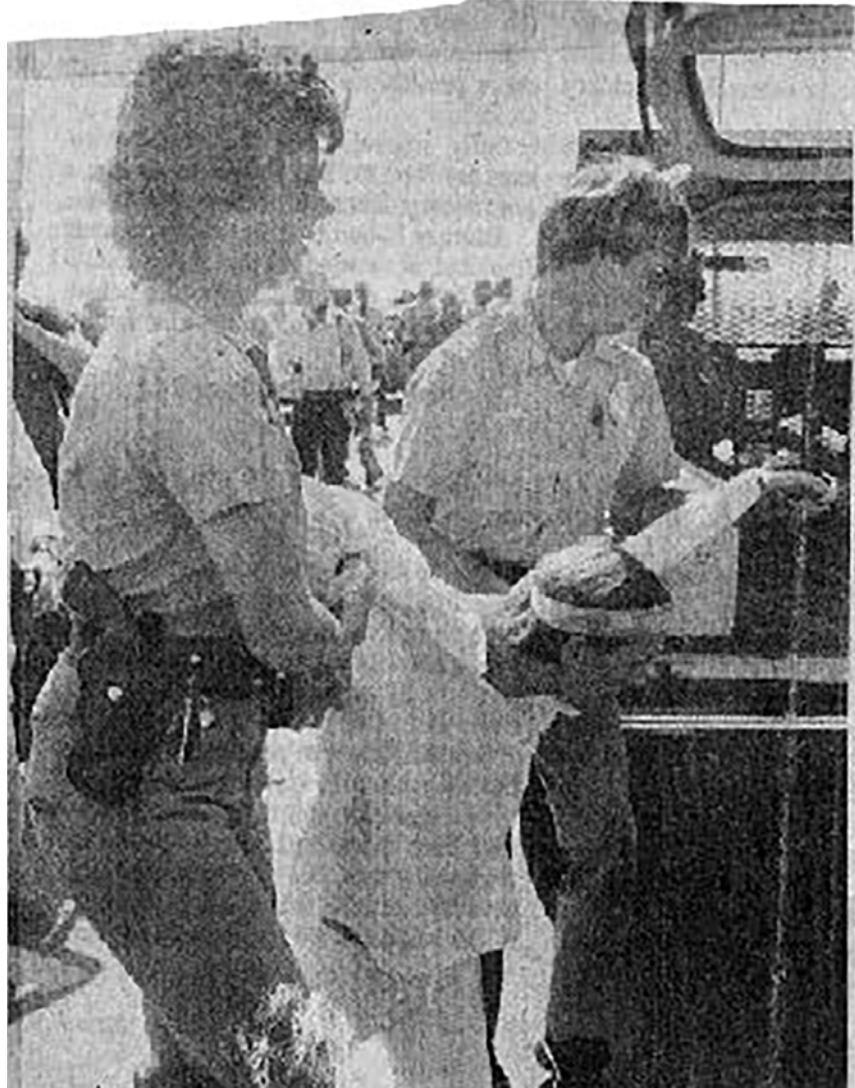
Of course, besides my social/environmental activism, the several decades since graduating my studies with Malachi have been filled with Nasarean Essene church-related work. Before he had departed to South America (that is where he went after my studies with him), Malachi placed in my custody copies of ancient Nasarean scrolls with two primary assignments: 1) To see the scrolls translated into English according to his exact instructions in regard to secrecy and methodology; 2) To establish a visible, above-ground outlet for the teachings of the underground Nasarean Religion of the Essene Way. I have done so, and it truly was a 'life-work'. I began as a teen, and have completed this project as an elderly man with my own Malachi-like long white beard! Just for fun, I will include below, along with the two old newspaper photos (see figure 2 and 3), a photo of me at age 17 (see figure 1), shortly before I met Malachi of Alexandria.

Figure 2. A June 1983 newspaper photo of Day ('David') nonviolently submitting to arrest while participating in a blockade of the entrance to a nuclear submarine base.



June 20, 1983
The San Diego U
Protester David Owen is arrested during an anti
weapons protest at Ballast Point submarine base.

Figure 3. An October 1983 photo of Day committing Gandhian ‘Satyagraha’ by nonviolently submitting to arrest at a ‘sit-in’ demonstration and prayer vigil outside a nuclear missile factory just after ending a 41-day fast.



In more recent decades (since moving to Oregon in the 1980's), much of Day's activism has been related to defending the forests of Oregon from over-logging by the timber industry and opposing the related practice of aerial spraying of pesticide on the clearcuts, a practice that has resulted in the poisoning of humans, animals, soil, and waters in Oregon and everywhere else that the timber industry is active.

Day of Greenleaf has written over a dozen books on the Nasarean Religion of The Essene Way, all of them directly related to *The Holy Megillah: Nasarean Bible of The Essene Way*.

Personal Note to The Reader **by Day of Greenleaf,** **Chief Translator and First Publisher** **of the English Edition of *The Holy Megillah***

Ha'Azinu means '**Give Ear**' meaning: '**Listen Attentively**'; that is the appropriate posture for reading any portion of *The Holy Megillah*! Treat life itself in such a manner! Also treat this 'Personal Note' in that manner.

When the first printing of the Megillah was done in 1997, I composed a 'Note to the Reader on the Source of this Bible' in which I made an effort to preserve my anonymity. However, so many people already knew that I was the Chief Translator that it became evident that I could not preserve my anonymity. Even so, I leave that original note at the front of the Megillah because I like it and it contains good general information.

I had final choice on every single English word of *The Holy Megillah: Nasarean Bible of The Essene Way*. I have now given nearly fifty years of unpaid work to complete the translation project and am the legal publisher/copyrite owner, and want to personally communicate a few things to you, the reader, before I leave this body for another great adventure!

By the time I inserted this 'Personal Note' I was in my sixties and wanted to impart the following information to everyone that loves this Nasarean Bible and wants to help keep it available and widely circulated. Because the completion of this translation has been, for me, essentially a lifetime project, before leaving this incarnation I want to do what I can to make sure that *The Holy Megillah: Nasarean Bible of The Essene Way*, remains a) untampered with, b) always in print; c) widely circulated.

If you are a 'Lover of The Holy Megillah', this note is written to **you** and includes my will and intentions in regard to the future circulation of *The Holy Megillah: Nasarean Bible of The Essene Way*, **along with information on how you can help**.

Know first that my primary goal is that the distribution of this Nasarean Bible sparks an interest among the readers to become modern practitioners of The Nasarean Religion of The Essene Way. I feel your joy mix with mine and with the joy of all the Nasarean brothers and sisters, known or unknown to each other, who at all times enjoy a special relationship with one another in that our mutual desire is to be followers of *The Nasarean Religion of The Essene Way* as it is described in *The Holy Megillah: Nasarean Bible of The Essene Way*.

In order to keep the Megillah in print – and not altered by vampires! ☺ – and to keep it widely circulated after my current incarnation, **I am inviting all of 'You' – the 'Group You' that consists entirely of Sincere Lovers of The Holy Megillah – to participate in a 'Group We':** an 'Affinity Group' that is exactly what its name declares: **The Circle of Lovers of The Holy Megillah**. I also call that group by another term: **The Fellowship of Lovers of The Holy Megillah**. It is *that* group that will help carry-out the following in regard to keeping the Megillah available and widely circulated after my 'death':

- 1) Maintain a Legal Trust that will keep *The Holy Megillah: Nasarean Bible of The Essene Way*, in print and widely circulated after I, Day Owen – aka 'Day of Greenleaf' – depart this incarnation. This legal entity will also be charged with keeping in print and readily available my

series of books that are related to the Megillah, as well as the home study courses I authored on how to learn and practice Essene Yoga ('Essene Yoga' refers to the 'spiritual teachings and practices of The Nasarean Religion of The Essene Way' as described in the Megillah). That legal entity is not a 'church' but will be the entity that preserves and distributes the books and related study materials of The Nasarean Religion of The Essene Way to interested persons including any churches or study groups that are based on *The Holy Megillah: Nasarean Bible of The Essene Way* (**including – but not limited to – any congregations of the church that I founded – Nasarean Church of The Essene Way – that may exist in the future**).

By keeping this Legal Trust – which is based on the document titled, 'Day's Living Will' – a **separate legal entity** that does nothing else other than the tasks related to keeping the books/teachings in print and circulated, we intentionally limit the sort of potential legal liabilities that churches and other organizations experience, **thereby increasing the likelihood that nothing will stop the Megillah from being available in the 'untampered with/non-vampired form' that I intend.**

2) Toward the front of each copy of the Megillah, an **Invitation to Donate to the Ongoing Fund to Keep The Holy Megillah in Print and Widely Distributed** will be provided.

3) At least two versions of hard-copy (paper not digital), printed editions of the Megillah should be kept in print and available: 1) A Deluxe, Hardback edition that is a beautiful work of art and thus costs more to produce and distribute than the paperback edition about to be described; 2) a paperback edition that will be relatively inexpensive to print and so easier for us to distribute for free or at-cost without mark-up. The paperback edition should include all of the material that is in the hardback edition, and, if possible, it is my will that there be a lot of free distribution of the paperback edition. Each person given a free copy will see the note that appears toward the front of each Megillah that invites readers to make a donation toward future printings; I hope enough donations come in to sustain free distribution of many copies. [Besides the paperback edition that includes all of the material that is in the hardback, I am preparing a separate, smaller paperback of Key Excerpts From The Holy Megillah; that book will cost even less to distribute free of charge, and will interest many persons in reading the whole Megillah.]

4) **It is my will, intent, legal instructions, and sincere request that nobody other than myself or my authorized successors** (those successors being the legal entity now being described) **print hard-copies OR MAKE OR CIRCULATE DIGITAL COPIES of The Holy Megillah: Nasarean Bible of The Essene Way or portions thereof, including photos of pages taken by camera**; otherwise, the likelihood of persons 'tampering with/vampiring' my translation will increase, and the strength of the organization I am leaving behind will decrease. **I will wait to issue an Authorized Digital Book version** (a non-paper version of this Bible that can be downloaded free or cheap from the webpage of this legal entity) **until the final, complete edition has been published.** (If you know of anyone that has violated this by circulating unauthorized digital versions on the internet, let us know and we will take appropriate action.) That Authorized Digital Book version will be available on my webpage once it is available, and that webpage will be maintained by my successors. However, that digital version will not be instead of printing and distributing the previously described hard-copy editions; rather, the digital version is in addition to those hard-copy editions. **KNOW THIS:** I prefer to distribute thousands of hard-copy (physical paper) copies of this Nasarean Bible before offering a digital version so that, were a future world catastrophe

(for example, a large comet strike) severe enough to knock out modern technology including the internet to happen, there would be enough physical copies of the Megillah in the world to insure its continued existence. Likewise, if a hi-tech police-state that controlled the internet came to exist in the future, the Megillah would already be distributed in enough physical copies to survive. Plus, I just prefer the physical copies and hope that, even once the digital version is available, persons that love the Megillah will also want to have a beautiful, old-fashioned hard-copy edition!

If interested in participating in The Circle of Lovers of *The Holy Megillah*, write to me at my current home address – or to the address of my authorized successors after I make the ‘transition’ to my next incarnation in service to the Lord and Lady.

See the last Expanded Footnote at the back of this Bible for info on how I became the Chief Translator of *The Holy Megillah: Nasarean Bible of The Essene Way*; that article describes how I became a modern Nasarean Essene and some of my early spiritual adventures.

—‘Love in All Ways, Always in Love’, Day the Yaiyr



Day of Greenleaf is pictured teaching a class on the Nasarean Religion of the Essene Way at Essene Garden of Peace in Oregon, Fall 2014; the occasion was the 24th Annual National Gathering of our church.

